

Discourse 27

“*Hafach Yam LaYabashah... -*
He transformed the sea to dry land...”

Delivered on the 7th day of Pesach at the meal, 5727²³¹

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

1.

The verse states,²³² “He transformed the sea to dry land, they shall pass through the river on foot; there we shall rejoice in Him.” The explanation²³³ is that the words, “He transformed the sea to dry land,” in the past tense, refers to the splitting of the Sea of Reeds. The words, “They shall pass through the river on foot,” in the future tense, refers to the coming future, at which time there will be [the fulfillment of the prophecy],²³⁴ “He will wave His hand over the river with the power of His breath,” which follows after “*HaShem* יהוה will dry up the gulf

²³¹ This discourse, as well as the next discourse are a direct continuation of the preceding discourse of the 2nd day of Pesach of this year, 5727, entitled “*Kamah Maalot Tovot* – How many levels of goodness,” Discourse 26. [They are founded upon the discourse entitled “*Bokeya Yam Lifnei Moshe*” of the Mittler Rebbe, which was first printed as an independent pamphlet – Kehot, 9th of Iyyar 5727, and subsequently printed in Maamarei Admor HaEmtza’ee, Vayikra Vol. 1, p. 367 and on.] The beginning and end of the original discourse was edited by the Rebbe and included as an appendix (Sefer HaMaamarim 5727 p. 359 and on).

²³² Psalms 66:6 – This being the Psalm that began to be recited on the 11th of Nissan of this year, 5727 (see the beginning of Sefer HaMaamarim 11 Nissan).

²³³ Torah Ohr Beshalach, end of the discourse entitled “*Vayar Yisroel*” (62a-b) and elsewhere.

²³⁴ Isaiah 11:15 – both verses (“the river-*BaNahar* בנהר” and “the river-*HaNahar* הנהר” the prefix letter [*Beit* ב- and *Hey* ה-] are vowelized with a *Patach* פתח, indicating) “the known river.”

of the sea of Egypt.” The verse then continues, “There we shall rejoice in Him,” that in the coming future there will be joy in Him, meaning, in His Essential Self, blessed is He.²³⁵

Now, from the fact that the verse connects the two matters of “He transformed the sea to dry land” (which took place at the splitting of the sea) and “They shall pass through the river on foot” (which will take place in the coming future), even though there is a very great span of time between them, it is understood that “He transformed the sea to dry land” is the granting of empowerment for it to subsequently come to be that “They shall pass through the river on foot.”

This is as stated,²³⁶ “As in the days that you went out of the land of Egypt, I will show them wonders.” That is, this is not merely a comparison, but rather, the two are interdependent, in that the exodus from Egypt is what brings to the coming redemption. This is why we derive many particulars about the coming redemption from the redemption from Egypt.

Now, there is another explanation,²³⁷ that the entire verse speaks about the splitting of the Sea of Reeds. That is, all three matters of “He transformed the sea to dry land, they shall pass through the river on foot; there we shall rejoice in Him,” refer to the splitting of the Sea of Reeds.²³⁸ Based on this, their relation to each other is understood simply.

²³⁵ Maamarei Admor HaEmtza’ee ibid. p. 384.

²³⁶ Micah 7:15

²³⁷ Torah Ohr (Beshalach), end of the discourse entitled “*Az Yashir*” (62d); Discourse entitled “*L’Susati*” Ch. 6 (64b), and elsewhere; Also see the end of the discourse entitled “*v’Atah Hareim*” of the Tzemach Tzedek – Ohr HaTorah (Beshalach) p. 418, “In regard to ‘They shall pass through the river,’ the ascent of the splitting of the sea is loftier than the aspect of the river (*Nahar*).”

²³⁸ In Targum (to Psalms ibid.) as well as various of the commentators of Tanach, there is another explanation of “They shall pass through the river on foot,”

About the fact that it states, “They shall pass through the river on foot; there we shall rejoice in Him,” in the future tense, (even though according to this explanation these matters already took place at the splitting of the sea) it is to indicate constancy.²³⁹ That is, through the matter of the splitting of the sea there is caused to be a “passing through the river” on each pilgrimage festival. This is true both as matters are spiritually, that it is necessary to pass higher than the aspect of the “river” (*Nahar*) of the chaining down of the worlds (*Hishtalshelut*) and is also true in the literal sense. This is because the known river that is referred to whenever the word “river-*Nahar*-נהר” is simply mentioned (in Tanach)²⁴⁰ refers to the Euphrates River (*Nahar Perat*) which those ascending in pilgrimage had to cross.²⁴¹

This then, is also the meaning of “there we shall rejoice in Him.” That is, through the fact that at the splitting of the sea there was the song of the sea (which is the matter of “we shall rejoice”) and this was in a way that “each one pointed with his finger and said,²⁴² ‘This is my God and I shall build a Sanctuary for him,’”²⁴³ (“there we shall rejoice in Him,” specifically, meaning, in His Essential Self) that there is caused to be the

which is that it refers to the crossing of the Jordan [river] when they came to the Land [of Israel]. To further explain, had sin not caused otherwise, their arrival at that time would have been eternal. This being so, this explanation is included in the first explanation.

²³⁹ See Torat Chayim, discourse entitled “*v’Hareim*”; Also see the discourse entitled “*Daber... v’Yashoovoo*” of the Tzemach Tzedek – Ch. 5 (Ohr HaTorah p. 399).

²⁴⁰ Also see Talmud Bavli, Bekhorot 55a

²⁴¹ See Mishnah Taanit 1:3

²⁴² Exodus 15:2

²⁴³ Midrash Shemot Rabbah, end of Ch. 23; Rashi to Exodus 15:2

general matter of the joy of a *mitzvah* (*Simchah Shel Mitzvah*),²⁴⁴ and especially the joy of the pilgrimage festivals, such that upon ascending in the pilgrimage festivals there then is “the sight... of the face of the Lord, *HaShem*-יהוה,”²⁴⁵ which is the matter of “we shall rejoice in Him,” meaning, in His Essential Self.

Now, about the splitting of the sea it is written,²⁴⁶ “To Him who cut the Sea of Reeds into sections, for His kindness endures forever. And caused Israel to pass through it, for His kindness endures forever.” The fact that it states, “For His kindness endures forever” twice, demonstrates that each of these matters is a kindness unto itself. This is likewise as stated in the Haggadah,²⁴⁷ “How many levels of goodness has the Ever Present One bestowed upon us... He split the sea for us (and then adds another level) and took us through it in dryness.”²⁴⁸

However, at first glance, this is not understood. For, is it not so that whole matter of splitting of the sea is to take Israel through it? This being so, how is it possible to separate the two and say that “to Him who cut the Sea of Reeds into sections” is one kindness, which is separate and apart from “He caused Israel to pass through it?”

²⁴⁴ See Torah Ohr, Beshalach 64b and on

²⁴⁵ Exodus 34:23 [Also see Talmud Bavli, Chagigah 2a

²⁴⁶ Psalms 136:13-14; Also see Shaar HaEmunah of the Mittler Rebbe, Ch. 43 (p. 72a) and on.

²⁴⁷ In the *Maggid* section of the Pesach Haggadah.

²⁴⁸ See the discourse entitled “*Kamah Ma'alot Tovot* – How many levels of goodness,” of the 2nd night of Pesach of this year 5727, Discourse 26 (Sefer HaMaamarim 5727 p. 199 and on).

2.

This may be understood by prefacing with the explanation of the Mittler Rebbe in his known discourse entitled “*Bokeya Yam... Lehavin Inyan Kriyat Yam Soof*.”²⁴⁹ That is, these two matters, “the sea” (*Yam*-ים) and “the dry land” (*Yabashah*-יבשה) are present on all aspects and levels, from the highest of heights to the lowest of the low. He explains this with an analogy (which must bear similarity and closeness to the analogue)²⁵⁰ of the sea and dry land as they physically are below.

To explain, our sages, of blessed memory, stated,²⁵¹ “Everything that there is on dry land is also present in the sea.” Nevertheless, there is a difference between the creatures of the dry land and the creatures of the sea. That is, the creatures of the sea are covered by the waters of the sea, such that their existence is not recognizable to the eye. Moreover, they themselves sense that the sea is the place of their vitality,²⁵² and immediately upon ascending to dry land they die.²⁵³

In contrast, this is not so of the creatures of the dry land. For, even though as the verse states, “everything originated from the dust,”²⁵⁴ nevertheless, the way a plant grows is (not in a way that it is covered within the earth, but it rather is) outside, specifically on the surface of the earth. How much more so is

²⁴⁹ Maamarei Admor HaEmtza’ee ibid. p. 369 and on; Also see Biurei HaZohar of the Mittler Rebbe, Beshalach 42c and on; Sefer HaMaamarim 5654 p. 141 and on.

²⁵⁰ See Torah Ohr, Lech Lecha 11c; 12d, and elsewhere.

²⁵¹ See Talmud Bavli, Chullin 127a; Talmud Yerushalmi Shabbat 14:1

²⁵² See Talmud Bavli, Brachot 61b

²⁵³ See Talmud Bavli, Avodah Zarah 3b

²⁵⁴ Ecclesiastes 3:20

this certainly so of animals (*Chai*), who are not even attached to the earth (like plants). The same is so of mankind, who is the perfection of creation. That is, even though he was created from the dust of the earth,²⁵⁵ and all his needs, such as eating and drinking, and the like, originate from the earth, he nonetheless is separate from the earth and is above it, specifically upon the face of the earth.

The reason for the difference between the creatures of the sea and the creatures of dry land, depends on the way that they are drawn from their source. That is, the creatures of the sea receive their vitality from their source in a way of closeness, meaning that the source is revealed to them. As a result, they sense the source of their vitality and are nullified to it, being that they are covered by the water.

In contrast, the creatures of dry land receive their vitality from their source in a way of distance, in that their source is concealed and hidden from them. Therefore, not only are they not covered by the earth, but in addition, to them it seems that their existence is independent [of their source].

The analogue of this is the difference between “the sea” (*Yam-ים*) and “the dry land” (*Yabashah-יבשה*) as they are Above. That is,²⁵⁶ “the sea” (*Yam-ים*) refers to the concealed worlds that are not revealed, [called] the concealed world (*Alma d’Itkasiya*). The creatures within it are nullified to the Source of their vitality, which they sense in a revealed way.

²⁵⁵ Genesis 2:7

²⁵⁶ Also see Likkutei Torah, Tzav 14b; Shaar HaEmunah of the Mittler Rebbe [Ner Mitzvah v’Torah Ohr] Ch. 52, and elsewhere.

An example is the Supernal angels whose vitality is their nullification (*Bittul*) to *HaShem* 's-יהו"ה Godliness, as the verse states,²⁵⁷ “Fear of *HaShem* יהו"ה brings life.” Their nullification (*Bittul*) is in such a way that they are not an independent existence unto themselves at all, but their existence is entirely the existence of Godliness.

This is why we find verses in which an angel states,²⁵⁸ “By Myself I swear etc.,” and “I will not overturn etc.,” and the like. Now, at first glance, this is not understood, because an angel is a created being, and if so, how can the angel speak of himself in a way that is reserved for God?

However, being that an angel is not at all an existence unto himself, and his entire existence is the existence of Godliness, he therefore can speak of himself using language that is reserved for God.²⁵⁹ The same is so of souls before their descent to below. They stand in a state of constant nullification (*Bittul*) to *HaShem* 's-יהו"ה Godliness and are not an independent existence unto themselves. They thus are comparable to the fish of the sea who are in a state of ultimate nullification (*Bittul*) in relation to the sea.

Now, the “dry land” (*Yabashah*-יבשה) refers to the revealed worlds, in which the creatures within them appear to exist independently, such that there can be the existence of something separate. From this it becomes possible for there to be a chaining down of the existence of that which conceals,

²⁵⁷ Proverbs 19:23

²⁵⁸ Genesis 22:16

²⁵⁹ Also see Tanya, Iggeret HaKodesh, end of Epistle 25 (141a); Kuntres Acharon, discourse entitled “*Lehavin Mah SheKatuv b'Pri Etz Chayim*” (159a); Likkutei Torah, Shir HaShirim 20c

hides and opposes Godliness, to the point that it can say,²⁶⁰ “Only I and none but me.”

The difference between the creatures of the concealed world (*Alma d'Itkasiya*) and the creatures of the revealed world (*Alma d'Itgaliya*), depends on the way they are drawn from their source, the *Sefirah* of Kingship-*Malchut*, which is the source for the coming into being of all worlds and creations, as the verse states,²⁶¹ “Your Kingship is the kingship of all worlds.”

To explain, the *Sefirah* of Kingship-*Malchut* is sometimes called the “sea” (*Yam-ים*) and is sometimes called “dry land” (*Yabashah-יבשה*). When the *Sefirah* of Kingship-*Malchut* ascends to receive from the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, which are called “the sea-*Yam-ים*,” – being that the letter *Yod-י* of the word “sea-*Yam-ים*” refers to Wisdom-*Chochmah*, and the word “sea-*Yam-ים*” has a numerical value of 50, hinting at the fifty gates of Understanding-*Binah* – then it too is called the “sea-*Yam-ים*,” as the verse states,²⁶² “The sea (*Yam-ים*) was upon them from above etc.” From [this aspect] is the coming into being of the concealed worlds, in which the creatures are called “the fish of the sea” (*Nunei Yama*).

However, when Kingship-*Malchut* descends below etc., at which time it receives from the aspects that are under Wisdom-*Chochmah* and Understanding-*Binah*, [these being] Kindness-*Chessed* and Might-*Gevurah* etc., it then is called

²⁶⁰ Isaiah 47:8

²⁶¹ Psalms 145:13

²⁶² Chronicles II 4:4

“dry land-*Yabashah*-יבשה” and “earth-*Aretz*-ארץ,” as the verse states,²⁶³ “The earth (*Aretz*-ארץ) is My footstool.” From [this aspect] is the coming into being of the revealed worlds, in which the creatures in it appear to be separate entities unto themselves.

3.

Now, based on the explanation of the difference between the creatures of “the sea” (*Yam*-ים) and the creatures of “dry land” (*Yabashah*-יבשה), in that the creatures of “dry land” appear to be separate entities unto themselves, whereas the creatures of “the sea” are not seen as an existence unto themselves, but are in an ultimate state of nullification to the source of their life, the discourse answers²⁶⁴ a seeming contradiction in *Shaar HaYichud VeHaEmunah*.

That is, in chapter three²⁶⁵ it explains how “every creature and existent thing is regarded as nonexistent and nothingness relative to the power of the Actor and the ‘breath of His mouth’²⁶⁶ within the acted-upon, since it constantly gives it being and brings it from actual nothing to something etc. If permission would be granted to the eye to see and perceive the vitality and spirituality within every creature etc., then the physicality, materiality and actuality of the creature would not be apparent to us. It literally would be nullified out of existence relative to the vitality and spirituality within it, since without

²⁶³ Isaiah 66:1

²⁶⁴ *Maamarei Admor HaEmtza’ee* ibid. p. 368 and on.

²⁶⁵ Tanya, *Shaar HaYichud VeHaEmunah* (translated as *The Gate of Unity and Faith*), p. 78a

²⁶⁶ Psalms 33:6

this spirituality it would revert to actual nothingness and nonexistence, literally as it was before the six days of creation etc.”

However, in chapter four,²⁶⁷ about the enumeration of the praises of the Holy One, blessed is He, [about Whom it is written],²⁶⁸ “The Great, the Mighty etc.,” it is explained that “‘The Great’ (*HaGadol*) refers to the quality of *Chessed*-Kindness and the spreading forth of vitality in all created worlds without end and conclusion etc., ‘For *HaShem*-יהו"ה is Great and His Greatness is unfathomable.’²⁶⁹ He therefore also influences vitality and existence out of nothing to limitless worlds and creatures etc.

The ‘Might’ (*Gevurah*) of the Holy One, blessed is He, is the quality of *Tzimtzum* [the restraint and withholding of the spreading forth of vitality from His Greatness] etc., so that the vitality becomes concealed in the body of the creature, thus making it appear as if the body of the creature has an independent existence of its own etc.”

However, at first glance, they seem to contradict each other. This is because the third chapter seems to indicate that the revelation of the vitality (“If permission would be granted to the eye to see”) causes the nullification of the existence of the creature. However, the fourth chapter seems to indicate the opposite, that the revelation of the vitality (“the quality of *Chessed*-Kindness and the spreading forth of vitality”) is what

²⁶⁷ Tanya, Shaar HaYichud VeHaEmunah (translated as The Gate of Unity and Faith), p. 79a

²⁶⁸ Deuteronomy 10:17

²⁶⁹ Psalms 145:3

sustains the existence of all creatures from nothing to something. For, “the bestowal of vitality and existence out of nothing to limitless worlds and creatures” is solely from the quality of Kindness-*Chessed*, whereas the concealment and hiddenness stems from the quality of Might-*Gevurah*, the effect of which is only that the creature senses itself as existing independently.

This being so, even upon the removal of the *Tzimtzum* and concealment that stems from the quality of Might-*Gevurah*, in which case there would be the revelation of the vitality, there still would be the sustainment and reality of the existence of all creations from nothing to something. However, this is not what seems to be indicated by the third chapter, [which states] that upon the revelation of the vitality, there would be the nullification of the existence of the creatures.

However, this may be understood according to the explanation before about the difference between the creatures of dry land (*Yabashah*-יבשה) and the creatures of the sea (*Yam*-ים). That is, the creatures of dry land appear to exist independently, which is not so of the creatures of the sea, the existence of which is nullified and covered by the waters of the sea.

This likewise is the explanation of chapter three, that “if permission would be granted to the eye to see and perceive etc., the physicality of the creature would literally be nullified of its existence etc.” What is meant by this is not that upon the removal of the *Tzimtzum* there would be the negation of the existence of the creations, meaning no existence at all, “actual

nothingness and nonexistence, literally as it was before the six days of creation,” but rather, that the existence of the creations would be in the state of ultimate nullification (*Bittul*) in relation to their source, like the light of the sun as it is in the body of the sun itself, wherein it is nullified of its existence and considered as literal naught and nothing (as explained there in the continuation).

In other words, upon the removal of the *Tzimtzum*, all creatures would be nullified of their existence in relation to their source, like the creatures of the sea, the existence of which is not apparent, being that they are nullified and covered by the water of the sea, “as the water covers the ocean floor.”²⁷⁰

4.

Now, even though before their descent to below, the souls of the Jewish people were in the aspect of creatures of the sea, in the concealed world (*Alma d'Itkasiya*), nevertheless, upon their descent below to the revealed world (*Alma d'Itgaliya*) to manifest within bodies, they come into the category of the creatures of dry land, which appear to be independent entities unto themselves.

This is to such an extent that the commandment of the Torah, “you shall choose life,” is necessary.²⁷¹ From this it is understood that they have the free choice to do the opposite of

²⁷⁰ Isaiah 11:9

²⁷¹ Deuteronomy 30:19

goodness, Heaven forbid, and this is why the Torah commands us to choose true life etc.

The ultimate intent in the descent of the souls to below, is that even while they are below in the revealed world (*Alma d'Itgaliya*) and are like the creatures of dry land which appear to be independent entities unto themselves, they should nevertheless be in a state of nullification to Godliness, similar to the nullification (*Bittul*) of the creatures of the sea in the concealed world (*Alma d'Itkasiya*).

This comes about through contemplation (*Hitbonenut*) in the first verse of the *Shema* recital,²⁷² “Listen Israel, *HaShem* our God, *HaShem* is One-*Shema Yisroel HaShem Elo'heinu HaShem Echad*-אחד יהוה אלהינו יהוה אחד,” which specifically states “One-*Echad*-אחד,” rather than “Singular-*Yachid*-יחיד.”

This is because, as explained before,²⁷³ the meaning of “One-*Echad*-אחד” is that the existence of the worlds is present, except that they are nullified to the unity of *HaShem*-יהוה, blessed is He. This is alluded in the word “One-*Echad*-אחד,” in that the seven firmaments and the earth (*Chet*-ח-8) and the four directions of the world (*Dalet*-ד-4) are nullified to the Master of the World (*Alupho Shel Olam*) (*Aleph*-א-1).²⁷⁴

²⁷² Deuteronomy 6:4

²⁷³ In the discourse entitled “*Dodi Li* – My Beloved is mine,” of Shabbat Parshat Acharei, Shabbat HaGadol, the 12th of Nissan of this year, 5727, Discourse 25, Ch. 2 and on (Sefer HaMaamarim 5727 p. 190 and on).

²⁷⁴ Sefer Mitzvot Katan cited in Beit Yosef to Tur Orach Chayim, Siman 61 (section beginning “*Katav HaSefer Mitzvot Katan*”); Shulchan Aruch and Alter Rebbe’s Shulchan Aruch, Orach Chayim 61:6; Torah Ohr, Va’era 55b and on.

This is why intention (*Kavanah*) is required when reciting the first verse of the *Shema* (such that if a person did not have intention (*Kavanah*) he has not fulfilled his obligation).²⁷⁵ This is because the intention (*Kavanah*) and contemplation (*Hitbonenut*) in the matter of “One-Echad-אחד” is the ultimate purpose of the descent of the soul into the body, to bring about that even below there will be nullification (*Bittul*) to *HaShem*’s יהוה Godliness.

The explanation is that it is written,²⁷⁶ “*HaShem* יהוה” is a God of knowledges (*De’ot*-דעות)” [in which the word “knowledges-*De’ot*-דעות” in the plural] indicating two knowledges,²⁷⁷ the Upper Knowledge (*Da’at Elyon*) and the Lower Knowledge (*Da’at Tachton*).

The Upper Knowledge (*Da’at Elyon*) is that Above is something (*Yesh*) and below is nothing (*Ayin*). In other words, even though the lower existence is a true existence, since it is written in Torah,²⁷⁸ “In the beginning God created the heavens and the earth,” and the final letters of the words “God created the-*Bara Elohi*”מ Et-את”ם אלהי”ם ברא” form the word “Truth-*Emet*-אמת,”²⁷⁹ and moreover, the totality of fulfilling Torah and *mitzvot* is specifically below, which proves that it is a true existence, it nevertheless is called “nothing” (*Ayin*).

²⁷⁵ Talmud Bavli, Brachot 13b; Mishneh Torah, Hilchot Kriyat Shema 2:1; Tur, Shulchan Aruch, and Shulchan Aruch of the Alter Rebbe, Orach Chayim 60:5

²⁷⁶ Samuel I 2:3

²⁷⁷ Tikkunei Zohar, beginning of Tikkun 69

²⁷⁸ Genesis 1:1

²⁷⁹ Tikkunei Zohar, Tikkun 63 (95a)

This is because the lower existence is considered like nothing in comparison to the Godly light that is the source of its vitality and is why it is called “something” (*Yesh*). This is the Knowledge (*De’ah*) of the concealed world (*Alma d’Itkasiya*), in which the creatures within it sense the source of their vitality, and they therefore have a sense of nullification to the Source of their vitality, and that their existence is nothing (*Ayin*) relative to the Source of their vitality, who is something (*Yesh*).

The Lower Knowledge (*Da’at Tachton*) is that below is “something” (*Yesh*) and Above is “nothing” (*Ayin*). This is the Knowledge (*De’ah*) of the revealed world (*Alma d’Itgaliya*), within which the creatures do not sense that the source of their vitality is the Godly light that brings them into being and enlivens them. This is why they call it “nothing” (*Ayin*), being that it does not illuminate in them in a revealed way, but only in a concealed and hidden way. Because of this they sense themselves as being “something” (*Yesh*), as an existence unto themselves.

However, the toil is that even below in the revealed world (*Alma d’Itgaliya*) there should be the matter of nullification (*Bittul*) as it is from the perspective of the Upper Knowledge (*Da’at Elyon*), this being the matter of the Upper Unity of *HaShem*-יהו"ה (*Yichuda Ila’ah*) of the first verse of the *Shema* recital.²⁸⁰

²⁸⁰ Zohar I 18b; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7; Also see the Mittler Rebbe’s introduction to Imrei Binah, translated as The Gateway to Understanding.

This is also the meaning of the verse,²⁸¹ “Blessed is *HaShem*-יהו"ה, the God of Israel, from the world and until the world.” That is, the work of the souls of the Jewish people in their descent to below to engage in fulfilling Torah and *mitzvot* which manifest in worldly matters, is to draw down (in that the word “Blessed-*Baruch*-ברוך” means “to draw down”)²⁸² Godliness (“*HaShem*-יהו"ה”) from the concealed world (“from the world”) to the revealed world (“until the world”), so that even in the revealed world there will be nullification (*Bittul*) to *HaShem*’s-יהו"ה Godliness, similar to the nullification (*Bittul*) to Him in the concealed world (*Alma d’Ikasiya*). This is *HaShem*’s-יהו"ה ultimate Supernal intent in the creation of the world, in that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”²⁸³

5.

However, we still must better understand this. For, seemingly, when the contemplation (*Hitbonenut*) into the matter of *HaShem*’s-יהו"ה Upper Unity (*Yichuda Ila’ah*) [in the verse], “Listen Israel... *HaShem* is One-*HaShem Echad*-יהו"ה אחד,” is a true and proper contemplation (*Hitbonenut*), this must result in the expiry of the soul (*Klot HaNefesh*), similar to what

²⁸¹ Psalms 106:48

²⁸² See Mishnah Kilayim 7:1; Torah Ohr, Mikeitz 37c, and elsewhere.

²⁸³ See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

Torah states about the sons of Aharon²⁸⁴ “when they approached before *HaShem*-יהו"ה and they died.”

That is, their souls expired because of the degree of their closeness etc.²⁸⁵ The same should likewise be so in the drawing down “from the world until the world,” from the concealed world (*Alma d'Itkasiya*) to the revealed world (*Alma d'Itgaliya*), in that this drawing down should cause the nullification of the existence of the creatures of the revealed world (*Alma d'Itgaliya*), similar to the creatures of the dry land, who are incapable of going into the sea, in that they will drown in it and their existence will be nullified.

However, the explanation is that there is the granting of empowerment from an even higher place. Because of this, even when one contemplates the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He, and does so with true contemplation (*Hitbonenut*), he will not come to the expiry of the soul, but will remain as a soul in a body. Likewise, when there is a drawing down from the concealed world (*Alma d'Itkasiya*) to the revealed world (*Alma d'Itgaliya*), the creatures of “the dry land” remain in existence and their existence is not nullified.

²⁸⁴ Leviticus 16:1

²⁸⁵ See the discourse entitled “*Vayedaber... Acharei Mot*” 5649 (Sefer HaMaamarim 5649 p. 232; p. 259 and on); Also see the discourse by the same title of the 11th of Nissan 5722, translated in The Teachings of The Rebbe 5722, Vol. 2, Discourse 24 (Sefer HaMaamarim 5722 p. 199 and on).

To explain, as known,²⁸⁶ this matter, that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,” is in His Essential Self, blessed is He, which transcends both the concealed worlds and the revealed worlds, these being “the sea” (*Yam*-ים) and “the dry land” (*Yabashah*-יבשה), meaning that it is higher than their source in the aspect of Kingship-*Malchut*, even as it ascends to the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, which are the matter of “the sea-*Yam*-ים-50” (as explained in chapter two), and even higher than the two Knowledges (*De’ot*-דעות).

This is because even the Upper Knowledge (*Da’at Elyon*) Above is a “something” (*Yesh*) in that it is the source for the vitality of all created beings below, this being only a glimmer of radiance alone, which is considered like nothing (*Ayin*) relative to His Essential Self, blessed is He. This is as stated,²⁸⁷ “For, with You is the source of life.” In other words, the source of the life (*Mekor Chayim*-מקור חיים) of all the worlds, both the revealed worlds and the concealed worlds, is only “with You” (*Eemcha*-עמך), meaning that they are secondary and nullified to You, in that they utterly are of no comparison whatsoever to His Essential Self, blessed is He.

Now, since in His Essential Self, blessed is He, “He desired a dwelling place for Himself in the lower worlds,” meaning, specifically in this physical world, and specifically through the work of the Jewish people as souls within bodies,

²⁸⁶ See Maamarei Admor HaZaken 5565 Vol. 1 p. 489 (and with the glosses in Ohr HaTorah, Shir HaShirim Vol. 2 p. 680); Ohr HaTorah, Balak p. 997; Sefer HaMaamarim 5635 Vol. 2 p. 353; *Hemshech* 5666 p. 3.

²⁸⁷ Psalms 36:10

and “He did not create it for emptiness (but) He fashioned it to be inhabited,”²⁸⁸ this causes that the contemplation of the Jewish people in the matter of the Upper Unity (*Yichuda Ila’ah*) will not be in a way of the expiry of the soul (as it was for the two sons of Aharon) but rather, in a way that they specifically remain in existence as souls within bodies, specifically in a physical body that is rooted in the True Something (*Yesh HaAmeetee*),²⁸⁹ Who even transcends the aspect of “For with You is the source of life.”

This also is what grants empowerment for the drawing down from the concealed world (*Alma d’Itkasiya*) to the revealed world (*Alma d’Itgaliya*) in a way that the creatures of the “dry land” are not nullified of their existence. This comes by the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, for whom the concealed world (*Alma d’Itkasiya*) and the revealed world (*Alma d’Itgaliya*), “the sea” (*Yam*-ים) and “the dry land” (*Yabashah*-יבשה), are literally equal.

It therefore is in His power to cause a drawing down from the concealed world (*Alma d’Itkasiya*) to the revealed world (*Alma d’Itgaliya*), in which the creatures in it are like the creatures of the land, who appear to be “something” (*Yesh*) that exists in and of itself. This comes about through the concealment of the quality of *Might-Gevurah* (as explained in chapter three) in which His perfection, blessed is He, which is

²⁸⁸ Isaiah 45:18

²⁸⁹ See Biurei HaZohar ibid. (43c)

the ultimate perfection of everything,²⁹⁰ is revealed to an even greater extent than the quality of Greatness-*Gedulah*. This is because through it, the creatures are caused to have the sense of being “something” (*Yesh*), due to their root in the True Something (*Yesh HaAmeete*) etc.²⁹¹

More specifically, this matter is brought about through Torah and *mitzvot*. The explanation is that the verse states,²⁹² “She is like a merchant ship; from afar she brings her sustenance.” This refers to the ingathering of the souls of the Jewish people (*Knesset Yisroel*) which is compared to a merchant, as explained in Torah Ohr²⁹³ about the matter of “Canaan-כנען” of the side of holiness, the meaning of which is “merchant.”

That is, they are compared to a merchant who invests money in order to profit and increase wealth. The likeness to this is the general descent of the soul to engage in the “trade” of affecting the refinement and purification of worldly matters in order to make “a dwelling place for the Holy One, blessed is He, in the lower worlds.”

Now, the way of trade is that they send and bring merchandise from sea to land and from land to sea by way of ships, as in the words of the Zohar,²⁹⁴ “Ships that go and come in the sea.” It is by means of ships that the creatures of the land

²⁹⁰ See introduction to Tikkunei Zohar (17b) and elsewhere.

²⁹¹ See later in the discourse entitled “*Vayedaber... Kedoshim Tihyu*” Discourse 28, Ch. 2 (Sefer HaMaamarim 5727 p. 221 and on).

²⁹² Proverbs 31:14

²⁹³ Torah Ohr, beginning of Vayeishev (26c)

²⁹⁴ Zohar II 48b, explained in Biurei HaZohar ibid. (43a and on)

can send and bring merchandise from sea to land and land to sea without drowning in the sea.

Now, as this is in the analogue, is that so that the soul will not “drown” in contemplating the Upper Knowledge (*Da’at Elyon*), this being the knowledge of the concealed world (*Alma d’Itkasiya*), which is the aspect of the sea (*Yam-ים*), there must be boats, referring to Torah and *mitzvot*.²⁹⁵

These are made into garments for the soul, and by their power the soul can ascend to the level of the Upper Unity of *HaShem* יהו"ה (*Yichuda Ila’ah*) in a way that it does not become nullified of its existence. For, even though, in and of itself, the soul has garments (*Levushim*), about which the verse states,²⁹⁶ “Only in the image (*Tzelem-צלם*) does man walk,” nonetheless, due to the descent of the soul to below, it is possible that the garments (*Levushim*) are not as they should be.

It therefore is necessary for there to be the garments of Torah and *mitzvot* by which the garments of the soul are repaired, and then the soul below is empowered with the ability to come to the level of the Upper Unity (*Yichuda Ila’ah*) without being nullified of its existence.

The same is so of the general drawing down “from the world to the world,” from the concealed world (*Alma d’Itkasiya*) to the revealed world (*Alma d’Itgaliya*), in a way that the creatures of “the dry land” (*Yabashah*) do not become nullified of their existence. The power for this is through

²⁹⁵ Also see Likkutei Torah, Vayikra 7a-b

²⁹⁶ Psalms 39:7; See Likkutei Torah, Bechukotai 47c; Teitzei 36d; Maamarei Admor HaZaken 5562 Vol. 2, p. 410.

fulfilling Torah and *mitzvot* that manifested in matters of the world.

The general explanation is that Torah and *mitzvot* are rooted and drawn down from His Essential Self, blessed is He, who transcends the category of worlds, such that relative to Him the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*) are equal. Therefore through them, empowerment is given to draw down and bring about revelation from the concealed world (*Alma d'Itkasiya*) to the revealed world (*Alma d'Itgaliya*), as explained before.

6.

Now, based on this, we can explain the superiority of the splitting of the Sea of Reeds, about which the verse states, “He transformed the sea to dry land.” For, the explanation of the words, “He transformed the sea to dry land,” is not just that there is a drawing down from “the sea” (*Yam*-ים) to “the dry land” (*Yabashah*-יבשה), but beyond this, “the sea” (*Yam*-ים) itself became transformed to “dry land” (*Yabashah*-יבשה).

In other words, it is not just that there is a certain drawing down and revelation of water in “the dry land” (*Yabashah*-יבשה), from the concealed world (*Alma d'Itkasiya*) to the revealed world (*Alma d'Itgaliya*), (this being the matter of “Blessed is *HaShem*-יהוה... from the world to the world”), but beyond this, the concealment itself came to be revealed. In other words, in the revealed worlds (“dry land”) there literally

was a revelation of the Godly light as it is in the concealed worlds (the “sea”).²⁹⁷

The verse continues, “They shall pass through the river on foot” (which according to the second explanation also refers to the splitting of the sea, as explained in chapter one). That is, even though “He transformed the sea to dry land,” so that in the revealed worlds there literally was a revelation of the Godly light as it is in the concealed worlds, nevertheless, there was no change in the existence of the creatures of the revealed worlds to become like the creatures of the concealed worlds, “the fish of the sea” (*Nunei Yama*).

Rather, they remained in their existence as creatures of dry land at the very same time that they “passed through the river” and there was an illumination for them of the revelation of the Godly light of the aspect of the “sea” (*Yam-ים*). This is as stated,²⁹⁸ “The children of Israel went on dry land in the midst of the sea,” which is “like the fish of the sea walking upon the dry land.”²⁹⁹

The verse continues, “There we shall rejoice in Him,” (which as mentioned before also refers to the splitting of the sea). With these [words] it explains how it is possible for there to be the matter of “He transformed the sea to dry land” in a way that (they did not become nullified of their existence, but) “they shall pass through the river on foot.” That is, this is

²⁹⁷ See Ohr HaTorah, Beshalach p. 417

²⁹⁸ Exodus 14:29

²⁹⁹ See Zohar III 188a

because, “There we shall rejoice in Him,” specifying “in Him-*Bo*-בו,” referring to His Essential Self, blessed is He.

The explanation is that in order for there to be the matter of “He transformed the sea to dry land,” that the aspect of the concealment of the concealed worlds itself should come forth and be drawn into revelation in the revealed worlds (not just a drawing forth of radiance from the concealed worlds to the revealed worlds) this is solely within the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, (“in Him-*Bo*-בו,” meaning, in His Essential Self), being that He transcends both the parameters of the “sea” (*Yam*-ים) and the “dry land” (*Yabashah*-יבשה) etc.

Thus, since this comes about by the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, it is thus in the power of His Essential Self that the revelation of the aspect of the “sea” (*Yam*-ים) be within the “dry land” (*Yabashah*-יבשה), [such that] “He transformed the sea to dry land,” and that this will be in a way that the creatures of the “dry land” will not be nullified of their existence, but “they shall pass through the river on foot.”

This also explains the two matters stated in the verses,³⁰⁰ “To Him who cut the Sea of Reeds into sections, for His kindness endures forever. And caused Israel to pass through it, for His kindness endures forever.” The first kindness is the

³⁰⁰ Psalms 136:13-14; Also see Shaar HaEmunah of the Mittler Rebbe, Ch. 43 (p. 72a) and on.

splitting of the Sea of Reeds in and of itself, that “He transformed the sea to dry land,” meaning that within the revealed worlds there literally was a revelation of the Godly light as it is in the concealed worlds. This matter, in and of itself, is a kindness of *HaShem*-יהו"ה. Thus, about this it states, “to Him who cut the Sea of Reeds into sections, for His kindness endures forever.”

The next verse then adds, “And caused Israel to pass through it, for His kindness endures forever.” This is the additional kindness that the children of Israel did not become nullified by the awesome revelation of the light of the concealed worlds, but rather, “went in the sea on dry land,” and “shall cross the river on foot.”

Moreover, the second kindness, that He “caused Israel to pass through it” is much higher, beyond all comparison, to the first kindness of the splitting of the sea itself. For, the matter of the children of Israel passing in the midst of the sea on dry land, (in that they were not nullified from the awesome revelation of “the sea”) is specifically within the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends both the parameters of the “sea” (*Yam*-ים) and the “dry land” (*Yabashah*-יבשה) etc., as explained before.

Based on the above, we can also understand why the splitting of the sea was in the merit of Moshe,³⁰¹ as it states,³⁰² “You split the sea before Moshe; ‘This is my God,’ [they exclaimed and declared] etc.” This is because the greatness of Moshe in comparison to the other prophets, is that all the other prophets prophesied with [the word] “Thus-*Koh*-כה,” whereas Moshe prophesied with [the word] “This-*Zeh*-זה.”³⁰³

Another difference between the prophecy of Moshe and the prophecy of the other prophets, is that when all the other prophets would prophecy, their limbs would quake and their physical powers would be weakened etc.,³⁰⁴ and they were incapable of remaining in their regular state, but would fall on their faces when receiving the [spirit of] prophecy, as the verse states,³⁰⁵ “I fell upon my face etc.”

In other words, the revelation of prophecy was specifically in a way of being divested of physicality.³⁰⁶ This was to such an extent that they even would remove their garments while prophesying, as the verse states,³⁰⁷ “He too removed his garment and he too, prophesied etc.” In contrast,

³⁰¹ See Midrash Shemot Rabba 21:6

³⁰² In the evening prayers

³⁰³ Sifri and Rashi to Numbers 30:2

³⁰⁴ Mishneh Torah, Hilchot Yesodei HaTorah 7:2

³⁰⁵ Ezekiel 1:28; See Maamarei Admor HaZaken, Parshiyot Vol. 2, p. 817; Sefer HaMaamarim 5635 Vol. 2, p. 316.

³⁰⁶ See Tanya, Kuntres Acharon 156a, citing Ra'aya Mehemna to Mishpatim (Zohar II 116b and on); Sefer HaMaamarim 5710 p. 118.

³⁰⁷ Samuel I 19:24; Also see Ohr HaTorah, Sukkot p. 1,715; Kuntres U'Maayan, Maamar 26, Ch. 1; Sefer HaMaamarim 5710 *ibid*.

this was not so of our teacher Moshe, who even during the revelation of prophecy would fully remain in his state and standing.³⁰⁸

The explanation is that the level of prophecy of the other prophets, which was in the aspect of “Thus-*Koh*-כה” (with the [prefix] *Khaf*-כ which indicates similarity (*Khaf HaDimyon*)), was merely a radiance of the concealed worlds to the revealed worlds. In contrast, the level of the prophecy of Moshe, which was the aspect of “This-*Zeh*-זה,” was the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

To explain, the revelation of the Supernal light of the concealed worlds which comes through prophecy, causes the nullification of independent existence, to be like the creatures of the sea, this being the divestment of physicality during prophecy. It was only our teacher Moshe, whose level of prophecy was the aspect of the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, that because of the power of His Essential Self, he was not nullified of his existence but remained whole in his state and standing.

This was also the superiority of the revelation of the splitting of the sea, in that there then was a revelation of Godliness for all the Jewish people in the way of the prophecy of Moshe. To explain, our sages, of blessed memory, stated,³⁰⁹ “A maidservant beheld at the sea that which [even] Yechezkel

³⁰⁸ Mishneh Torah, Hilchot Yesodei HaTorah 7:6

³⁰⁹ Mechilta and Rashi to Exodus 15:2

the son of Buzi did not see in his prophecy.” Now, at first glance, this must be better understood. For, there were in fact many miracles, signs, and wonders, and this being so, in what specific way was the splitting of the sea so exalted and elevated, to equate it to the prophecy of Yechezkel and state that it was greater than the prophecy of Yechezkel?

However, the explanation is that the general matter of miracles is that it is a revelation of light that transcends the world, from the aspect of the concealed worlds, which is why it causes change in the nature of the world. This is like the divestment of physicality during prophecy because of the revelation of the light of the concealed worlds.

In contrast, this was not so of the splitting of the sea, in which “He transformed the sea to dry land.” That is, it was not just the revelation of light from the aspect of the concealed worlds, but beyond that, the concealment itself came to be revealed specifically through the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, and it is in the power of His Essential Self that this revelation be drawn down to souls as they are in bodies, as they remain in their state and standing (without requiring the divestment of the physical).

That is, for all the Jewish people, including even a maidservant, there was a revelation of Godliness akin to the revelation of prophecy to our teacher Moshe, who remained whole in his state and standing, to such an extent that “they

pointed with their finger and said, ‘This is my God,’”³¹⁰ specifying “This-*Zeh*-זה,” just like Moshe who prophesied with the word “This-*Zeh*-זה.”

8.

Now, even though the revelation at the splitting of the sea was only temporary, nonetheless, it also was preparatory for the revelations that will take place in the coming future, and it also grants empowerment for all the time in between. This is why the verse states, “They shall pass through the river on foot; there we shall rejoice in Him,” (referring to the splitting of the sea) in the future tense, in order to indicate the constancy of the matter (as explained in chapter one).

The explanation is that [the words], “They shall pass through the river on foot; there we shall rejoice in Him,” hints at the three pilgrimage festivals, which are appointed times of rejoicing, at which time they would cross the river (the Euphrates River) and ascend on foot to see the revelation of the face of *HaShem*-יהו"ה, as the verse states,³¹¹ “to see... the face of the Lord, *HaShem*-יהו"ה.”

From this the matter is drawn forth even now (when the Holy Temple is not standing) so that there is the revelation of joy on the three pilgrimage festivals, and as it is drawn forth throughout the year in the joy of a *mitzvah* (*Simchah Shel Mitzvah*). The *mitzvot* are the ships by which there is caused to

³¹⁰ Rashi to Exodus 15:2 *ibid.*; Midrash Shir HaShirim Rabba 3:15

³¹¹ Exodus 34:23 [Also see Talmud Bavli, Chagigah 2a

be the drawing down and revelation of water (the concealed worlds) upon the dry land (the revealed worlds), in a way that the creatures of the “dry land” are not nullified of their existence (as discussed in chapter six), similar to the revelation of the splitting of the sea.

However, the complete perfection of all these matters will take place in the coming redemption, at which time there will be a drawing forth of “the reward of the *mitzvah* is the *mitzvah*”³¹² in an openly revealed way below. Through this, there will be the revelation of Godliness in this physical world, as the verse states,³¹³ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together shall see etc.” However, even so, the creatures will not be nullified of their existence as a result of the awesome revelation.

To explain, the view of Rambam³¹⁴ is that the primary reward in the coming world is in a way that there is no eating and no drinking etc.,³¹⁵ souls without of bodies. However, the teachings of Chassidus³¹⁶ are the decisor that rules in accordance to the opinion of Ramban,³¹⁷ that the primary reward of the coming world will be in the world of the resurrection (*Olam HaTechiyah*), specifically as souls in bodies, but that even so, they will not be nullified of their

³¹² Mishnah Avot 4:2

³¹³ Isaiah 40:5

³¹⁴ Pirush HaMishnayot to Sanhedrin, beginning of Perek Chelek (Ch. 10)

³¹⁵ Talmud Bavli, Brachot 17a

³¹⁶ Sefer HaMitzvot of the Tzemach Tzedek 14b; Ohr HaTorah, Chukat p. 809 and elsewhere.

³¹⁷ See the end of Shaar HaGemul

existence by the awesome revelation, just like at the splitting of the sea, “they shall pass through the river on foot.”

Moreover, about the coming future the verse states,³¹⁸ “He will lead [the people] across in shoes.” To explain, a shoe is the garment that covers the foot. Its matter Above in Godliness, is that there are angels that called the “shoes” of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*.³¹⁹ It is through them that the Godly light comes in a way of concealment and can be received below.

However, since our sages, of blessed memory, stated about the coming future,³²⁰ “The righteous (*Tzaddikim*) (“Your people are all righteous (*Tzaddikim*)”)³²¹ are destined to be called by the Name of the Holy One, blessed is He,” therefore they too will require “shoes” to conceal their awesome greatness, so that all the creatures below them will be capable of receiving from them.

This is also the connection and relationship between the two explanations of the verse, “He transformed the sea to dry land, they shall pass through the river on foot etc.” The first explanation is that only the words, “He transformed the sea to dry land” refers to the splitting of the sea, whereas the words, “They shall pass through the river on foot; there we shall rejoice in Him,” refer to the coming future.

³¹⁸ Isaiah 11:15; See *Hemshech* “*V’Hechereem*” 5631 toward the end (Sefer HaMaamarim 5631 Vol. 1, p. 363 and on).

³¹⁹ See the discourse entitled “*Mah Yafoo Pa’amayich BaNe’alim*” in Likkutei Torah, Shir HaShirim 43c and on, cited in *Hemshech* “*V’Hechereem*” *ibid*.

³²⁰ Talmud Bavli, Bava Batra 75b

³²¹ Isaiah 60:21

The second explanation is that even the words, “They shall pass through the river on foot etc.,” refer to the splitting of the sea. For, just as – and because – all this took place at the splitting of the sea (as in the second explanation) it therefore will likewise be so in the coming future (as in the first explanation). For,³²² “As in the days that you went out of the land of Egypt, I will show them wonders.”

That is, it will be (as in the Haftarah of today),³²³ “He will wave His hand over the river with the power of His breath... and lead [the people] across in shoes... and there will be a road... as there was for Israel on the day it went up from the land of Egypt,” and, “There we shall rejoice in Him,” meaning in His Essential Self and Being, literally, with the coming of our righteous Moshiach, may it be speedily in our days, Amen!

³²² Micah 7:15

³²³ Isaiah 11:15-16