

Discourse 25

*“v’Hechereem HaShem et Leshon Yam Mitzrayim... -
HaShem will dry up the gulf of the sea of Egypt...”*

Delivered on the last day of Pesach, 5729

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

1.

The verse states,¹¹⁸ *“HaShem-יהוה”* will dry up the gulf of the sea of Egypt and He will wave His hand over the River with the power of His breath; He will break it into seven streams and lead [the people] across in [dry] shoes. There will be a road for the remnant of His people etc.”

Now, we must understand this.¹¹⁹ For, about the coming redemption the verse states,¹²⁰ *“As in the days that you left the land of Egypt, I will show them wonders,”* and as it states [here], *“There will be a road... as there was for Israel on the day it went up from the land of Egypt.”* Now, being that at the exodus from Egypt there only was the splitting of the sea, why is it that in the coming redemption it will not only be that *“HaShem-יהוה”* will dry up the gulf of the sea of Egypt,” but also *“He will wave His hand over the River?”*

We also must understand the matter of *“HaShem-יהוה”* will dry up (*v’Hechereem-והחריים*) the gulf of the sea of Egypt,”

¹¹⁸ Isaiah 11:15-16 (the Haftorah of the last day of Pesach).

¹¹⁹ Also see Siddur Im Da”Ch 291a; Also see Likkutei Torah, Tzav 16d and on; Shaar HaEmunah of the Mittler Rebbe, Ch. 52 and on.

¹²⁰ Micah 7:15

and why it specifies “וְהַחֲרִיִּם-*v’Hechereem*,” which means,¹²¹ “to completely dry up.”

At first glance, this is unlike the splitting of the sea, about which the verse states,¹²² “Moshe stretched out his hand over the sea... and the water split,” after which it then states,¹²³ “The water went back... to its power,” (this being similar to splitting the River into seven streams). However, the statement “וְהַחֲרִיִּם-*v’Hechereem*” means that it will be “completely dried up.”

We should add that the matter of splitting the River into seven streams aligns with the matter of the splitting of the sea even according to its inner meaning. For,¹²⁴ in explanation of [the words], “He will break it into seven *nechalim*-נַחֲלִים,” Targum Yonatan explains, “Into seven streams (*Nachalin*-נַחֲלִין),” and Rashi explains, “Into seven divisions (*Gezarim*-גְּזָרִים) for the seven above-mentioned exiles, from Assyria and from Egypt etc.”

In his commentary, the Michlol¹²⁵ makes a reconciliation between Targum Yonatan and Rashi, joining the two commentaries as one. That is, he explains that “a depression through which water flows is called a ‘wadi-*Nachal*-נַחַל’ even when water is not flowing through it,” like “a stony wadi-*Nachal Eitan*-נַחַל אֵיתָן.”¹²⁶

¹²¹ Targum Yonatan and Rashi to Isaiah 11:15 *ibid.* Also see the beginning of *Hemshech “v’Hechereem”* 5631.

¹²² Exodus 14:21

¹²³ Exodus 14:27

¹²⁴ See *Hemshech “v’Hechereem”* *ibid.*

¹²⁵ Rabbi Dovid Kimchi (the Radak) in his *Sefer HaShoroshim*, section on the root “*Nachal*-נַחַל.”

¹²⁶ Deuteronomy 21:4

However, in truth, it can be said that the underlying dispute is the dispute between the Zohar and the Arizal about the matter of the splitting of the sea. That is, according to the Zohar,¹²⁷ the splitting took place in the sea of reeds (*Yam Soof-ים סוף*), which is the aspect of Kingship-*Malchut*, the end (*Sofa-סופא*) of all levels, and in a way that the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) ascended to the world of Emanation (*Atzilut*).

However, according to the Arizal,¹²⁸ the explanation is that through the splitting of Kingship-*Malchut* of the world of Emanation (*Atzilut*), there was the revelation of the world of Emanation (*Atzilut*) within the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

The same can be said [here], that there is a dispute between Targum Yonatan and Rashi about the splitting of the River in the coming future when, “He will wave His hand over the River and break it into seven streams.”

That is, according to Targum Yonatan, there will be seven “streams-*Nachalin*-נַחֲלִין,” meaning, seven drawings down, being that the matter of a “stream-*Nachal*-נַחַל” and a “river-*Nahar*-נָהָר” are one and the same, and the word “river-*Nahar*-נָהָר” is a word that indicates a drawing down.¹²⁹ This accords to the explanation of the Arizal, that the splitting of the sea refers to the matter of drawing down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

¹²⁷ Zohar II 48b

¹²⁸ Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 8

¹²⁹ Torah Ohr, Noach 9b; Toldot 20a, and elsewhere.

In contrast, Rashi holds that the splitting of the River in the coming future is like the view of the Zohar about the splitting of the sea, that it is an ascent from below to Above, in that the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) ascended to the world of Emanation (*Atzilut*). Therefore, just as during the splitting of the sea, the sea was split into twelve divisions (*Gezarim*-גזרים) so that each tribe will ascend on its path, the same will be so with the River in the coming future, that it will be split into seven divisions (*Gezarim*-גזרים) so that each Jew will ascend on a path unto itself.

Now, all the above is about the statement of the verse, “He will break it into seven streams (*Nechalim*-נהלים).” However, we still must understand the meaning of, “*HaShem*-יהוה will dry up (*v’Hechereem*-והחריים) the gulf of the sea of Egypt,” the meaning of which is that it will be completely dried up (as mentioned above) which, at first glance, is unlike the splitting of the sea.

An additional matter we must understand is that in regard to the splitting of the sea the verse states,¹³⁰ “And you – lift up your staff and stretch out your hand over the sea and split it,” whereas in regard to the coming future it is written, “He will wave His hand over the River,” and there altogether is no mention of the matter of a staff.

¹³⁰ Exodus 14:16

2.

This may be understood by prefacing with a question that was asked in the discourse of the seventh night of Pesach of the year 5629,¹³¹ (one-hundred years ago). Namely, when it states¹³² “You divided the sea before Moshe,” this means that the sea was nullified and split before Moshe, and not only before Moshe, but also before all the Jewish people.

This is because all the Jewish people were on the level of Moshe, as the verse states,¹³³ “Then Moshe and the Jewish people sang,” in which the word “sang-*Yashir*-ישיר” is in the singular. This shows that the level of the Jewish people was greater than the level of the sea, which is why it was nullified and split before them.

This is also indicated by the statement in Midrash¹³⁴ on the verse,¹³⁵ “Your neck is like the tower of Dovid (*k'Migdal Dovid*-כמגדל דוד)” – “About which Dovid elevated (*Geedel*-גידל) You in his book... [stating],¹³⁶ ‘To Him who divided the Sea of Reeds into cuttings (*Gezarim*-גזרים).’” Similarly, it states in Midrash,¹³⁷ “It was in the merit of the circumcision (*Milah*) that the sea was split, this being the meaning of the verse, ‘To Him

¹³¹ Sefer HaMaamarim 5629 p. 145; Also see the discourse entitled “*Az Yasheer*” 5679 (Sefer HaMaamarim 5679 p. 206 and on); Discourses entitled “*Az Yasheer*” and “*Lo Tihyeh Meshakeilah*” 5692 (Sefer HaMaamarim 5692 p. 200 and on; p. 210 and on); Discourse entitled “*Az Yasheer*” and the discourses that follow it of the year 5700 (Sefer HaMaamarim 5700 p. 58 and on).

¹³² In the evening prayers

¹³³ Exodus 15:1

¹³⁴ Midrash Shir HaShirim Rabbah 4:4

¹³⁵ Song of Songs 4:4

¹³⁶ Psalms 136:13

¹³⁷ Midrash Tanchuma (Buber), Beshalach 12; Yalkut Shimoni Bo, Remez 241

who cut (*l'Gozer*-לגוזר) the Sea of Reeds for the cut ones-*L'Gezarim*-לגזרים,' in that in Aramaic the circumcised are called the 'cut ones-*Gezurim*-גזורים.'" That is, all the people who left Egypt were circumcised,¹³⁸ and because of this the sea split before them.

However, from the fact that it states,¹³⁹ "Come and see how great were those who descended into the sea," such that, "a maidservant at the sea saw that which even the greatest prophets did not see,"¹⁴⁰ this indicates that the level of the sea is greater than the children of Israel, such that the children of Israel were elevated by the sea.

Now, to explain this, we must preface with the explanation of the general matter of the splitting of the sea. For, at first glance, it is not understood what need there was for this. That is, if it only was because, through this, the matter of the exodus from Egypt was concluded - (in that even after they already left Egypt the verse states,¹⁴¹ "He harnessed his chariot and took his people with him, and he took six hundred elite chariots etc.," which brought fear upon the children of Israel, and it only was after "Israel saw the Egyptians dead on the seashore"¹⁴² that the exodus from Egypt was then complete) – [nonetheless] there are many paths available to the Ever Present One, and it could also have happened in a different way, up to

¹³⁸ See Joshua 5:5

¹³⁹ Midrash Shemot Rabbah 23:15

¹⁴⁰ See Mechilta and Rashi to Exodus 15:2

¹⁴¹ Exodus 14:6-7

¹⁴² Exodus 14:30

and including the matter that the Egyptians themselves argued with Pharaoh,¹⁴³ “We all are dying!”

This being so, why was the matter of the splitting of the sea necessary, this being one of the greatest miracles, such that the word “difficult” is used in reference to it, [such as the Talmudic idiom],¹⁴⁴ “It is as difficult as the splitting of the sea.”

3.

The explanation is that about the exodus from Egypt the verse states,¹⁴⁵ “When you take the people out of Egypt, you will serve God on this mountain.” From this it is understood that all matters that took place between the exodus from Egypt and the giving of the Torah were either part of the conclusion of the exodus from Egypt or the beginning, preparation, and introduction to the giving of the Torah.

The same is so of the splitting of the sea, in that in it there is a matter that is the conclusion of the exodus from Egypt, and there also is a matter that is the beginning, preparation, and introduction to the giving of the Torah in it.

This is as explained in various discourses about the splitting of the sea, the seventh day of Pesach, and the giving of the Torah, that the novelty of the giving of the Torah was that the decree that preceded the giving of the Torah was nullified, [the decree being] that “the upper will not descend below, and the lower will not ascend above,”¹⁴⁶ as the verse states [about

¹⁴³ Exodus 12:33

¹⁴⁴ Talmud Bavli, Sotah 2a; Sanhedrin 22a

¹⁴⁵ Exodus 3:12

¹⁴⁶ Midrash Tanchuma Va'era 15; Shemot Rabbah 12:3

the giving of the Torah],¹⁴⁷ “*HaShem*-יהו"ה descended on Mount Sinai,” and,¹⁴⁸ “To Moshe he said, ‘Go up to *HaShem*-יהו"ה.’”

Now, the matter of *HaShem*-יהו"ה descending below makes sense, because He, blessed is He, can do anything, and “who would dare say to Him, ‘what are You doing?’”¹⁴⁹ Thus, who can obstruct Him and who can restrain His hand? However, the matter of [the verse], “To Moshe he said, ‘Go up to *HaShem*-יהו"ה,’” is a very great novelty. This is because not only was Moshe elevated, but all of Israel were elevated, up to and including the elevation of the physical world in its entirety.

That is, through the Torah being given there came to be a novelty in the refinement of the physical, such that the physical could leave its physicality and materiality. Now, for something such as this, instruction is necessary.

It is to this end that the splitting of the sea took place, in that at that time there was a temporary ascent by virtue of an arousal from Above, this being the instruction of how it is possible for there to be ascent by way of arousal from below and in a way of permanence.

4.

The explanation is that the matter of the splitting of the sea is as stated in the verse,¹⁵⁰ “He transformed the sea to dry land.” The difference between the sea (*Yam*-ים) and dry land (*Yabashah*-יבשה) is that the sea is the matter of the concealed

¹⁴⁷ Exodus 19:20

¹⁴⁸ Exodus 24:1

¹⁴⁹ Ecclesiastes 8:4

¹⁵⁰ Psalms 66:6

world (*Alma d'Itkasiya*).¹⁵¹ For example, with the creatures of the sea, their life force is entirely when they specifically are in the sea, in that fish immediately die when separated from it.¹⁵² That is, they sense that their entire vitality is specifically when they are in their source.

In contrast, this is not so of creatures of the dry land, for even though “all originate from the dust,”¹⁵³ and as [it states],¹⁵⁴ “from the earth bread comes out,” [bread] being inclusive of all of man’s needs,¹⁵⁵ nevertheless, most if not all of the creatures [of the dry land] are not found in the dust, (and only solitary [creatures] are found in the dust) such that [land creatures] can possibly come to err and not know that their vitality comes from the earth.

Now, the reason it is this way below, is because it also is this way Above. That is, the angels, who are of the concealed world (*Alma d'Itkasiya*), sense that the vitality that enlivens them is entirely only the word of *HaShem*-יהו"ה, and there is no evil-inclination amongst them.¹⁵⁶ In contrast, this is not so of the creatures of the revealed world (*Alma d'Itgaliya*).

Now, since *HaShem* 's-יהו"ה Supernal intention in the creation is for the sake of the Jewish people, as it states,¹⁵⁷ “‘In the beginning-*Bereishit*-בראשית’ – [meaning] for Israel who are called ‘the beginning-*Reishit*-ראשית,’” it is understood that the

¹⁵¹ See Maamarei Admor HaZaken 5670 p. 77 and on, and with the glosses etc., in Ohr HaTorah, Beshalach p. 568 and on; Sefer HaMaamarim 5678 p. 254 and on; 5698 p. 188 and on, and elsewhere.

¹⁵² See Talmud Bavli, Brachot 61b; Avodah Zarah 3b

¹⁵³ Ecclesiastes 3:20

¹⁵⁴ Job 28:5

¹⁵⁵ See Sefer HaMaamarim 5708 p. 133 and the note of the Rebbe there.

¹⁵⁶ Talmud Bavli, Shabbat 89a

¹⁵⁷ Genesis 1:1 and Rashi and Ramban there.

souls of the Jewish people also have the matters of the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*).

That is, sometimes a Jew finds himself in a state of [recognizing] the simple self-evident truth that the vitality and existence of a created being is entirely the word of *HaShem*-יהו"ה which enlivens it and brings it into being.

However, sometimes he is in a state that this must be explained to him, and without the explanation, he finds himself in the state of the revealed world (*Alma d'Itgaliya*) in which he does not sense that his vitality and sustainment is the word of *HaShem*-יהו"ה, blessed is He. This is so much so, that even one who acknowledges that the creation of the world came about through the word of *HaShem*-יהו"ה can say the verse,¹⁵⁸ "High above all nations is *HaShem*-יהו"ה, [His glory is above the heavens]" but [think that] below, the world conducts itself according to its own nature.

More generally, this is the difference between the state of the soul as it was Above, before to its descent to manifest in the body, and the state of the soul after its descent to manifest in the body and the animalistic soul. For, as known about how the soul was Above, the verse states,¹⁵⁹ "As *HaShem*-יהו"ה, God of Israel, lives, before whom I stood," of which there are two explanations, that "standing (*Amidah*-עמידה) refers only to prayer,"¹⁶⁰ and that "standing" (*Amidah*-עמידה) is a term of nullification (*Bittul*).¹⁶¹

¹⁵⁸ Psalms 113:4

¹⁵⁹ Kings I 17:1

¹⁶⁰ Talmud Bavli, Brachot 6b; Sefer HaMaamarim 5700 p. 13 and elsewhere.

¹⁶¹ Sefer HaMaamarim 5629 p. 178 and on, and elsewhere.

In contrast, after its descent to the “deep pit,”¹⁶² to manifest in the body and animalistic soul, then “man’s heart is evil from his youth,”¹⁶³ and the toil is to affect that it should come to actualize [the *mitzvah* of],¹⁶⁴ “You shall love *HaShem*-יהו"ה your God with all your heart (*Bechol Levavecha*-בכל לבבך),” meaning,¹⁶⁵ “With both your inclinations.”

That is, even the animalistic soul should come to recognize the self-evident truth that *HaShem*-יהו"ה is **your** God-*Elohe*"cha-אלהיך, meaning, **your** power and vitality. However, to achieve this, toil is necessary (which is why before the recital of *Shema* we say the verses of song (*Pesukei d'Zimra*) and the blessings of the *Shema*) etc.

This is so much so, that when we want to explain the matter of the concealed world (*Alma d'Itkasiya*) to the soul as it manifests in the body and animalistic soul, it is necessary to bring the analogy of the fish in the sea, that when they are separate from the sea they immediately die.

This also is the novelty of the giving of the Torah, that the body and animalistic soul can be refined, and in a way that this comes about through an arousal from below. Now, even though our forefathers fulfilled the entire Torah before it was given,¹⁶⁶ and as the verse states,¹⁶⁷ “He called there in the Name of *HaShem*-יהו"ה, the eternal God of the world,” [about which it

¹⁶² See Talmud Bavli, Chagigah 5b

¹⁶³ Genesis 8:21

¹⁶⁴ Deuteronomy 6:5

¹⁶⁵ Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a; Sifri and Rashi to Deuteronomy 6:5 *ibid*.

¹⁶⁶ See Talmud Bavli, Kiddushin 82a; Yoma 28b

¹⁶⁷ Genesis 21:33

states],¹⁶⁸ “Do not just read it as ‘He called-*Vayikra*-ויקרא,’ but read it as, ‘He caused others to called-*Vayakree*-ויקריא,” such that he caused there to be the sense that this is not in a way of “the God **of** the world-*E”l HaOlam*-א"ל העולם,” meaning that He is not one with the world, but rather [as the verse specifies], “God world-*E”l Olam*-א"ל עולם,” in that the world is unified with Godliness,¹⁶⁹ and this likewise was so of Yitzchak, who affected [such matters] through digging the wells etc.,¹⁷⁰ and [likewise] Yaakov who affected matters with the sticks¹⁷¹ which were akin to the *mitzvah* of Tefillin.¹⁷²

Nevertheless, even “the *mitzvot* that your forefathers did before you were [only] fragrances.” The matter of a fragrance is that the essence of the thing is not drawn forth, which is why [fragrance] is only temporary. In other words, the *mitzvot* that our forefathers fulfilled did not also cause the physical thing to leave its materiality and physicality. [For, although it cannot be said that absolutely nothing was caused in the physical thing, it nevertheless did not leave its materiality.] Therefore, it is not possible for there to be a dwelling place for Him, blessed is He, through this.

It thus is in this that there is a novelty to the giving of the Torah. Namely, that through doing the *mitzvah*, the physical leaves its materiality and physicality, and the work is to cause

¹⁶⁸ Talmud Bavli, Sotah 10a and on

¹⁶⁹ See Likkutei Torah Tavo 42d; 43c; *Hemshech* 5672 Vol. 1 p. 257

¹⁷⁰ Genesis 26:18 and on; Torah Ohr, Toldot 17c; Derech Chayim of the Mittler Rebbe, translated as The Path of Life, Ch. 6, and elsewhere.

¹⁷¹ Genesis 30:37 and on

¹⁷² Zohar I 162a (Sitrei Torah); Torat Chayim, Bereishit 45d and elsewhere.

the physical to be like the fish in the sea, who have a constant sense that their entire vitality [is the sea].

This is to such an extent that according to the view of Rabbi Shimon ben Gamliel, a fish does not cause a separation [in the water-tube conjoining the purifying ritual baths (*Mikva'ot*)] since its entire existence is the matter of the water.¹⁷³ This likewise is the matter of the Tabernacle (*Mishkan*), that is, to turn silver and gold into a dwelling place, Tabernacle (*Mishkan*), and Temple (*Mikdash*) for Him, blessed is He.

Now, the instruction for this was at the splitting of the sea, [when] “He transformed the sea to dry land,” as in the explanations of the Arizal and the Zohar, that the world of Emanation (*Atzilut*) was drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) ascended to the world of Emanation (*Atzilut*), like the matter of nullifying the decree, in that the upper descended to the lower, and the lower ascended to the upper. Except that at the splitting of the sea this was by way of arousal from Above and was temporary, whereas the novelty introduced at the giving of the Torah was that this now can be by way of an arousal from below and be permanent.

¹⁷³ Mishnah Mikva'ot 6:7; Sefer HaMaamarim 5662 p. 351; Also see the letter of the 17th of Kislev of this year, 5729 (Igrot Kodesh, Vol. 26 p. 42).

Now, based on the explanation of the greatness of the splitting of the sea, we can understand the statement of Midrash,¹⁷⁴ “Come and see how great were those who descended into the sea. How much did our teacher Moshe, the greatest of all prophets, prostrate himself and entreat [before the Ever Present One] until he saw the image, as the verse states,¹⁷⁵ ‘Please, show me Your glory,’ and [even then] the Holy One, blessed is He, said to him,¹⁷⁶ ‘You cannot see My face.’ Yet, at the splitting of the sea, every single one of them pointed with his finger and said,¹⁷⁷ ‘This is my God,’” specifying “This-Zeh-
הוּא,” which indicates seeing His face.

The explanation is that even though Moshe also was present at the splitting of the sea, as the verse states,¹⁷⁸ “Then Moshe sang etc.,” and this being so, what superiority was there in those who descended into the sea, over and above Moshe? The reason is because at the splitting of the sea this happened by way of an arousal from Above and was temporary.

In contrast, Moshe’s plea was that the arousal should be from below (which is why he pleaded, “Please, show me”) and [that it should be so] for all generations, about which the Holy One, blessed is He, answered him, “You cannot see My face.” From all the above we can understand the greatness of the sea, and that through it the Jewish people were elevated.

¹⁷⁴ Midrash Shemot Rabbah 23:15

¹⁷⁵ Exodus 33:18

¹⁷⁶ Exodus 33:20

¹⁷⁷ Exodus 15:2

¹⁷⁸ Exodus 15:1

Now, there also is the superiority of the children of Israel over and above the sea, as it states¹⁷⁹ “You divided the sea before Moshe,” and the verse, “To Him who divided the Sea of Reeds for the cut ones-*L’Gezarim*-לגזרים,” meaning, “for the circumcised-*Gezurim*-גזורים.” That is, the sea split before them because of the elevated level of the Jewish people.

Moreover, it was because of the level of self-sacrifice (*Mesirat Nefesh*) of the Jewish people, for it was not just Nachshon ben Aminadav who stood steadfastly with self-sacrifice,¹⁸⁰ but the entire Jewish people.

This is as stated in Tehillim, in Psalm 68,¹⁸¹ “There Binyamin, the youngest, rules them, the princes of Yehudah stoned them etc.,” about which Talmud states,¹⁸² “When the Jewish people stood at the sea, the tribes argued with each other, this one saying ‘I will descend [into the sea] first,’ and this one saying, ‘I will descend first.’ In jumped the tribe of Binyamin and descended into the sea first, as the verse states, ‘There Binyamin, the youngest, rules them-*Rodem*-רדם.’ Do not just read it as ‘rules them-*Rodem*-רדם,’ but read it as ‘descend into the sea-*Reid Yam*-רד ים.’ And the princes of Yehudah then stoned them [for entering first], as the verse states, ‘The princes of Yehudah stoned them.’” This proves that the entire Jewish people stood steadfastly in a state of self-sacrifice (*Mesirat Nefesh*) and the sea thus split before them.

¹⁷⁹ In the evening prayers

¹⁸⁰ Talmud Bavli, Sotah 37a

¹⁸¹ Psalms 68:28 – the Psalm that began to be recited on the 11th of Nissan of this year, 5729, (see the beginning of Sefer HaMaamarim 11 Nissan).

¹⁸² Talmud Bavli, Sotah 36b and on

Now, according to the explanation above, that the splitting of the sea is preparatory to the giving of the Torah, it is understood that in Torah and *mitzvot* there also is a likeness to the two matters present in the splitting of the sea, these being the superiority of the children of Israel to the sea, and the superiority of the sea to the children of Israel. This is as explained in the above-mentioned discourse,¹⁸³ that there is a superiority in the Jewish people over the Torah, and there is a superiority in the Torah over the Jewish people.

To explain¹⁸⁴ from the teaching that states,¹⁸⁵ “Three knots are bound one with the other: Israel to the Torah, and the Torah to the Holy One, blessed is He,” meaning that the Jewish people are bound to the Holy One, blessed is He, through the Torah, it is understood that the Torah has a superiority over the Jewish people.

On the other hand, there also is a superiority to the Jewish people over the Torah, as the verse states,¹⁸⁶ “The Torah that Moshe commanded us is the heritage of the congregation of Yaakov,” [about which it states],¹⁸⁷ “Do not just read it as ‘heritage-*Morashah*-מורשה,’ but read it as ‘betrothed-

¹⁸³ Sefer HaMaamarim 5629 p. 145; Also see the discourse entitled “*Az Yasheer*” 5679 (Sefer HaMaamarim 5679 p. 206 and on); Discourses entitled “*Az Yasheer*” and “*Lo Tihiyeh Meshakeilah*” 5692 (Sefer HaMaamarim 5692 p. 200 and on; p. 210 and on); Discourse entitled “*Az Yasheer*” and the discourses that follow it of the year 5700 (Sefer HaMaamarim 5700 p. 58 and on).

¹⁸⁴ See Maamarei Admor HaZaken 5565 Vol. 1 p. 236; Al Parshiyot HaTorah Vol. 1 p. 282; Shaar HaEmunah of the Mittler Rebbe, Ch. 42.

¹⁸⁵ Zohar III 73a

¹⁸⁶ Deuteronomy 33:4; See Likkutei Torah, Zot HaBrachah 93c and on

¹⁸⁷ Sifri to Deuteronomy 33:4

Me'orasah-מאורסה,” meaning that the Torah is like the bride of the congregation of Israel (even those who are in the aspect of Yaakov, as the verse states, “the congregation of Yaakov”). From this it is understood that the Jewish people [the groom] are higher than the Torah.

The same is so of the *mitzvot*. That is, we sometimes find that there is a superiority in the *mitzvot* relative to the Jewish people, as it states, “Who has sanctified us in **His** *mitzvot*,” and, “You have sanctified us with **Your** *mitzvot*,” (referring to the two aspects of Yaakov and Yisroel).¹⁸⁸

However, sometimes we find that there is a superiority to the Jewish people over and above the *mitzvot*. This is as in the verse,¹⁸⁹ “And you shall actualize them-*v’Aseetem Otam-וְעִשִּׂיתֶם אֹתָם*,” about which our sages, of blessed memory, said,¹⁹⁰ “It is written ‘You-*Atem-אתם*,’ [in the plural] in that ‘I ascribe it as though you have actualized Me.’”

That is, through fulfilling the *mitzvot*, the Jewish people actualize the *mitzvot*. Meaning that through fulfilling the 248-*ה* positive *mitzvot*, the actualization of the 248-*ה* “limbs” of *Zeir Anpin* is caused to be, so to speak.¹⁹¹

This is the superiority that the Jewish people have over the *mitzvot*, such that the Jewish people can be masters over the *mitzvot*. This is as our sages, of blessed memory taught,¹⁹² “‘You’ (*Atem-אתם*) [meaning, you are authorized to establish the New Moon on the wrong day] even if you do so

¹⁸⁸ See Likkutei Torah, Bamidbar 9c and elsewhere.

¹⁸⁹ Leviticus 26:3

¹⁹⁰ Zohar III 113a; Midrash Vayikra Rabbah 35:7

¹⁹¹ See Likkutei Torah, Beshalach 8d; Shir HaShirim 34d

¹⁹² Talmud Bavli, Rosh HaShanah 25a

intentionally” (and even though this matter is itself by virtue of the power of the Torah,¹⁹³ nonetheless, the Jewish people are masters over the Torah.) It likewise is written,¹⁹⁴ “You shall not deviate from the word that they will tell you, right nor left,” about which our sages, of blessed memory, said,¹⁹⁵ “Even when they tell you that the left (in the Torah) is the right, and the right (in the Torah) is the left.” This proves that the Jewish people are higher than Torah and *mitzvot*.

7.

However, the explanation is that because of the descent of the soul to manifest in the body and the animalistic soul, this causes the soul to be below the level of the Torah and the *mitzvot*, and it then is necessary for it to be that “You have sanctified us with Your commandments.” However, from the perspective of the root of the soul, it transcends Torah and *mitzvot*, and it is because of this that it is the Jewish people who actualize the *mitzvot*.

The same is so of the study of Torah. That is, because of the soul’s descent to below, one’s study of Torah “at the outset [must] be for his own self,”¹⁹⁶ meaning to connect himself to the Giver of the Torah. Nonetheless, there then must be study of the Torah for **its** sake, meaning, to bind the Torah to its root and source.

¹⁹³ See *Hemshech* 5672 Vol. 3, p. 1,408; Also see *Torat Menachem*, Hadranim Al HaRambam v’Sha”S, p. 434.

¹⁹⁴ Deuteronomy 17:11

¹⁹⁵ Sifri and Rashi to Deuteronomy 17:11 *ibid*.

¹⁹⁶ Talmud Bavli, Pesachim 68b

In other words, since the Torah traveled and descended through the concealed levels (as explained in Tanya),¹⁹⁷ until it even manifested in false arguments etc., therefore the study of the Torah must be for its own sake, for the sake of the Torah, to bind it to its root and source, this being the wisdom and will of *HaShem*-יהו"ה, blessed is He, and even higher, as the verse states,¹⁹⁸ "I was with Him (*VaEheyeh*-וואהיה)... as His delights," "hidden from the eyes of all the living."¹⁹⁹

This is similar to what we find about Dovid, that he would bond the Torah to the Giver of the Torah.²⁰⁰ This is the meaning of what the verse states about the Torah,²⁰¹ "He covers [Himself] with light as a garment." That is, the Torah is analogous to a garment, and like the garment of a king, it only is when the king is wearing it, that it is openly seen and revealed to all, that this is the garment of the king.

This matter comes about through the work of the souls of the Jewish people in drawing down and manifesting the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, within the garments of Torah, this being the matter of bonding the Torah as it is Above, to the Holy One, blessed is He, so that He will be enclothed in the garments of the Torah.

Now, being that "study is greater, since it leads to action,"²⁰² it is understood that the same is so in fulfilling the *mitzvot*. Likewise, the same is understood about the matter of

¹⁹⁷ Tanya, Likkutei Amarim, Ch. 4 (8b)

¹⁹⁸ Proverbs 8:30

¹⁹⁹ Job 28:21; See Tanya, Kuntres Acharon 161a

²⁰⁰ See Zohar III 222b (Raaya Mehemna); Sefer HaBahir (Section 58); Section 196 and the Ohr HaBahir there.

²⁰¹ Psalms 104:2; See Ohr HaTorah (Yahal Ohr) to Psalms 104:2.

²⁰² Talmud Bavli, Kiddushin 40b

the splitting of the sea, in regard to the superiority of the sea over the Jewish people, and the superiority of the Jewish people over the sea.

That is, because of the descent of the soul to below, the level of the sea is greater than the Jewish people, and it is through the sea that the Jewish people were elevated. However, from the perspective of the root of the soul, the root of the souls is greater than the level of the sea.

However, we still must understand this better. For, in the splitting of the sea there were two matters as one, (the superiority of the sea, and the superiority of the Jewish people). This being so, at first glance, this is unlike how it is with Torah and *mitzvot*, in which there first is the superiority of Torah and *mitzvot* over the Jewish people, and it only then is possible for the Jewish people to have a superiority over Torah and *mitzvot*.

This may be understood according to the explanation in the discourse,²⁰³ that every Jew, even when his soul is manifest in the body, also has the inner aspect (*Pnimityut*) of the soul, that is rooted Above in the aspect of the sea (*Yam-ים*), the concealed world (*Alma d'Itkasiya*), which is the world of the angels.²⁰⁴

For, even though the angels are very great, such that about them it states,²⁰⁵ “There is no evil inclination amongst you,” nonetheless, the coming into being of the angels is only from the aspect of speech (*Dibur*), as the verse states,²⁰⁶ “The heavens were made by the speech of *HaShem* יהוה,” and were

²⁰³ Sefer HaMaamarim ibid. p. 149-150

²⁰⁴ See Ohr HaTorah, Beshalach ibid.

²⁰⁵ Talmud Bavli, Shabbat 89a

²⁰⁶ Psalms 33:6; See Sefer HaMaamarim 5698 p. 68; 5703 p. 73

brought into being either on the second day [of creation] or on the fifth day, (as in the two opinions in Midrash).²⁰⁷

In contrast, the souls of the Jewish people are from the aspect of thought (*Machshavah*), as in the teaching,²⁰⁸ “Israel arose in thought,” and our sages, of blessed memory, stated,²⁰⁹ “Seven things preceded the world, and the thought of Israel preceded everything, even the Torah.” In other words, from the perspective of the inner aspect (*Pnimiyut*) and root of the soul, which is higher than the sea (*Yam-ים*), the sea split before the Jewish people even as they were below.

This is why a likeness to this is also possible in regard to the giving of the Torah, that from the perspective of the inner aspect (*Pnimiyut*) of the soul, the greatness of the Jew is greater than the Torah, even at the beginning of one’s studies.

8.

This is likewise the meaning of what it states in Tehillim, in Psalm 68 – which is the numerical value of “life-*Chayim*-חיים-68,” in verse 18-יח, “God’s entourage is twice ten thousand, thousands of angels; the Lord-*Adona*”י-י-אדנא is in them [at Sinai in holiness].”

In his writings on Tehillim,²¹⁰ the Tzemach Tzeddek brings that it states in Yalkut,²¹¹ in explanation of the words,

²⁰⁷ Midrash Bereishit Rabbah 1:3; 3:8; Pirkei d’Rabbi Eliezer, Ch. 4

²⁰⁸ Midrash Bereishit Rabbah 1:4

²⁰⁹ As is stated in various places in Chassidus, though in Midrash Bereishit Rabbah there it states “six things.” See Midrash Tanchuma Naso 11, and elsewhere. Also see the long commentary of the Maharzu to Bereishit Rabbah *ibid*.

²¹⁰ Ohr HaTorah (Yahal Ohr) to Psalms 68:18 (p. 238)

²¹¹ Yalkut Shimoni, Yitro, Remez 286

“the Lord is in them-*Adona*”*y Bam*-אֲדֹנָי בָּם,” that, “The name of the Holy One, blessed is He, is partnered with the name of the angel, [as in], Michael-מִיכָאֵל, Gavriel-גַּבְרִיאֵל, Refael-רִפְאֵל, and thus ‘the Lord is in them-*Adona*”*y Bam*-אֲדֹנָי בָּם,’ [meaning that] His lordship is in them.”

He explains this according to the statement in Torah Ohr,²¹² that relative to the Godly vitality that rests within them, the angels are of no consequence. That is, being that they are in a state of utter nullification, therefore their existence is entirely the existence of Godliness, like a servant whose entire existence is the existence of the master.²¹³

Yalkut there adds, “Do not say this only about them (the angels), but even at the time that He (the Holy One, blessed is He) came to give His Torah, it is with this language that it was given and with which He began,²¹⁴ ‘I am *HaShem*-יהו"ה your God.’”

The Tzemach Tzedek explains that this is the meaning of “the Lord-*Adona*”*y*-אֲדֹנָי is in them, at Sinai in holiness.” That is, just as “the Lord is in them-*Adona*”*y Bam*-אֲדֹנָי בָּם” in the angels, so likewise [is He] “at Sinai, in holiness,” at the giving of the Torah, as it states, “I am *HaShem*-יהו"ה your God.”

On the contrary, through the giving of the Torah there is a much higher illumination in the souls than in the angels. For, about them [the angels] it states, “the Lord-*Adona*”*y*-אֲדֹנָי is in them,” meaning from the aspect of His title “Lord-*Adona*”*y*-אֲדֹנָי,” in that it is His lordship that is in them.

²¹² Torah Ohr, Tisa 86a

²¹³ See *Hemshech* 5666 p. 326 and on.

²¹⁴ Exodus 20:2

In contrast, when it comes to the Jewish people, in addition to the fact that the name of the Holy One, blessed is He (the name *E"l-א"ל*) is also partnered in their name, similar the angels, this being the name Yisroel-ישראל ([which is a composite of] “God is Upright-*Yashar E"l-א"ל*”), just as it is with Michael-מִיכָאֵל, Gavriel-גַּבְרִיֵּאל, Refael-רִפְאֵל, in addition to this, at the giving of the Torah an additional matter was added, that of “I am *HaShem-יהו"ה* **your** God.” That is, the Name *HaShem-יהו"ה* literally illuminated in them, similar to the way His title “Lord-*Adona"י-אדוני*” illuminates in the angels.

This likewise the meaning of the continuation of the [next] verse (in Tehillim there),²¹⁵ “You ascended on high, you have taken captives, you took gifts of man etc.” This refers to the ascent of Moshe on high to receive the Torah, to capture it from the angels and to give it to the sons of man, to the point that the angels themselves gave him gifts.²¹⁶

For, since, “the Lord-*Adona"י-אדוני* is in them, at Sinai in holiness,” meaning that the Jewish people became elevated in greatness over the angels, such that for the angels there only is an illumination of His title “Lord-*Adona"י-אדוני*,” whereas for the Jewish people there is an illumination of His Name *HaShem-יהו"ה*, therefore, “You ascended on high, you have taken captives etc.,” in that the Torah was given (not to the angels, but) specifically to the Jewish people.

The verse continues, “even of rebels, to dwell (*Lishkon-לשכון*) with [You, *Ya"eh Elohi"מ-אלהי*],” meaning,²¹⁷

²¹⁵ Psalms 68:19

²¹⁶ Talmud Bavli, Shabbat 89a *ibid*.

²¹⁷ Metzudat Dovid to Psalms 68:19 *ibid*.

“Even though they rebelled and veered from [going] after *HaShem*-יהו"ה, You nevertheless desired them and commanded them.”

That is, because of the great elevation of the Jewish people, even when they were in a state of being rebellious, they were commanded to make the Tabernacle (*Mishkan*) through which the Holy One, blessed is He, will dwell within them. This is as stated in the Haggadah, “He built His chosen house for us, to atone for all our sins,” (this being *HaShem*’s-יהו"ה's ultimate Supernal intent).

This matter comes in continuation of the statement earlier [in the Psalm],²¹⁸ “Kings of legions flee, they flee, and the dweller of the house apportions booty.” As Rashi explains, “The kings of the legions of the nations will flee, will flee (*Yeedodun*-ידדון), meaning that they will be ostracized (*Yitnadu*-יתנדו) and cast out of the land of Israel, and the congregation of Israel (*Knesset Yisroel*), the dweller of the house, apportions their booty.”

That is, in addition to the division of the booty of the nations of the world in the literal sense (since a verse does not depart from its literal meaning),²¹⁹ there also is a hint to the general work of the Jewish people in refining the sparks in the world (transforming the world).

²¹⁸ Psalms 68:13

²¹⁹ Talmud Bavli, Shabbat 63a

Now,²²⁰ just as the preparation for the giving of the Torah was through the splitting of the sea, the same is so of the coming future, that the splitting of the river will be the preparation for the teachings that “Moshiach will teach the entire nation.”²²¹

This requires explanation, since at first glance, is not understood. For is it not so that in the coming future there also will be those who will rise, who studied the entire Torah, such as Moshe and our forefathers etc., and this being so, what will Moshiach teach them?

However, the explanation is as our sages, of blessed memory taught,²²² “The Torah of this world is vanity compared to the Torah of Moshiach.” This is because Moshiach will reveal the secrets of the Torah and its reasons, and it is through him that there will be [the actualization of] “I will show them wonders”²²³ in the Torah.

With the above in mind, we can also understand the distinction between the splitting of the sea and the splitting of the River. For, about the matter of the revealed world (*Alma d'Itgaliya*) and the concealed world (*Alma d'Itkasiya*), compared to even higher levels, the concealed world (*Alma d'Itkasiya*) is also called the revealed world (*Alma d'Itgaliya*).

²²⁰ See Likkutei Torah, Tzav 17a and on; Shaar HaEmunah of the Mittler Rebbe, Ch. 52 and on.

²²¹ Mishneh Torah, Hilchot Teshuvah 9:2; Likkutei Torah, Tzav 17d ibid.

²²² Midrash Kohelet Rabbah, Ch. 2 and Matnot Kehunah there; Ch. 11:8

²²³ See Micah 7:15

That is, generally, the concealed world (*Alma d'Itkasiya*) refers to the world of Emanation (*Atzilut*), whereas generally the revealed world (*Alma d'Itgaliya*) refers to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).²²⁴ This is because the world of Emanation (*Atzilut*) is the world of the Godly unity (*Olam HaYichud*), whereas from the world of Creation (*Briyah*) begins the matter of [the verse],²²⁵ “From there it divided.”

However, more specifically, in the world of Emanation (*Atzilut*) itself, there is the matter of the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*).²²⁶ This is because the *Sefirah* of Understanding-*Binah* is called the concealed world (*Alma d'Itkasiya*),²²⁷ whereas that which is below Understanding-*Binah* is called the revealed world (*Alma d'Itgaliya*).

The same is likewise so in regard to the matter of “the firmament the likeness of the awesome ice above the heads of the *Chayot*,”²²⁸ to which there is a corresponding likeness to this matter of the “firmament the likeness of the awesome ice above the upper²²⁹ animal [angels]” in the world of Emanation (*Atzilut*), referring to the *Sefirah* of Understanding-*Binah* and that which is above it.²³⁰

²²⁴ See *Hemshech* 5672 Vol. 1, p. 274 and on.

²²⁵ Genesis 2:10; Torah Ohr, Vayeishev 27c and elsewhere; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

²²⁶ See *Hemshech* 5672 Vol. 1, p. 274 and on *ibid*.

²²⁷ See Zohar III 153b; Likkutei Torah, Drushim L'Sukkot 79d and elsewhere.

²²⁸ Ezekiel 1:22 (there it states “*Chayah*”)

²²⁹ See Zohar II 211a; 213a

²³⁰ See Sefer HaMaamarim 5635 Vol. 2, p. 452 and on; 5638 p. 163 and on.

This then, is the meaning of [the verse], “He will wave His hand over the River... He will break it into seven streams.” This is because the “River-*Nahar*-נהר” refers to the *Sefirah* of Understanding-*Binah* which is called “the expanse of the River-*Rehovot HaNahar*-רחובות הנהר,”²³¹ and about this it states, “He will break it into seven streams.”

This is because the splitting of the sea (*Yam*-ים) was into twelve divisions, corresponding to the twelve tribes,²³² similar to the verse that states,²³³ “For there the tribes ascended, the tribes of Ya”H-יה”,” in that they ascend to their root in the world of Emanation (*Atzilut*), this being the twelve diagonal lines (*Yud-Beit Gevulei Alachson*).²³⁴

In contrast, in the coming future there then will be the ascent of the seven emotions (*Midot*) of the Ancient One-*Atik*. For, “*Zeir Anpin* is one and bound to the Ancient One-*Atik*.”²³⁵ Thus, about this it states, “He will break it into seven streams.”

Now, about “the gulf of the sea of Egypt” the verse uses the word “He will dry up-*v’Hechereem*-והחרים,” meaning, “completely dry.” This is because about the coming future the verse states,²³⁶ “I will remove the spirit of impurity from the earth,” and²³⁷ “They will neither injure no destroy in all of My sacred mountain, for the earth will be filled with the knowledge

²³¹ Zohar III 142a; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Etz Chayim, Shaar 8 (Shaar Drushei Nekudot) Ch. 4; Also see Likkutei Torah, Re’eh 18b, and elsewhere.

²³² Rashi to Psalms 136:13

²³³ Psalms 122:4

²³⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 and elsewhere.

²³⁵ Zohar III 292a (Idra Zuta)

²³⁶ Zachariah 13:2

²³⁷ Isaiah 11:9

of *HaShem*-יהו"ה etc.” In contrast, about the River (*Nahar*-נהר), which refers to Understanding-*Binah*, it states “He will break it,” meaning that even in the coming future, there will be the matter of understanding, only that the learning will be in a way of seeing (for “Moshiach will teach the entire nation,” which only is possible when the teaching is in a way of seeing.)²³⁸

Now, the difference between hearing (*Shemiyah*-שמיעה) and seeing (*Re'iyah*-ראיה) is known.²³⁹ That is, with hearing one begins with the particulars and it is not possible to grasp the essence of the good thing. In contrast, this is not so when it is in a way of seeing, and what will be when Moshiach comes is the matter of seeing.

In contrast, presently there only is the matter of hearing, as the verse states,²⁴⁰ “Now, O’ Yisroel, listen-*Shema*-שמע.” That is, Moshe requested that it be in way of “see-*Re'eh*-ראה” but did not bring this about, and it only was in a way of “listen-*Shema*-שמע.”²⁴¹ Another difference between seeing (*Re'iyah*-ראיה) and hearing (*Shemiyah*-שמיעה) is that in seeing it does not apply for there to be changes, which is not so of hearing.²⁴²

Now, about the splitting of the River (*Nahar*-נהר) it states, “He will wave His hand etc.,” without a staff, as stated about the splitting of the sea,²⁴³ “lift up your staff.” The reason²⁴⁴ is because at the splitting of the sea there still was the

²³⁸ Likkutei Torah, Tzav and Shaar HaEmunah, Ch. 52 and on ibid.

²³⁹ See Shaar HaEmunah, Ch. 59.

²⁴⁰ Deuteronomy 4:1

²⁴¹ Likkutei Torah, Va'etchanan 3c

²⁴² See Sefer HaMaamarim 5662 p. 242 and on; 5709 p. 45 and on; Discourse entitled “*Padah b' Shalom* – He redeemed my soul in peace” 5713, translated in The Teachings of The Rebbe 5713, Discourse 6 (Sefer HaMaamarim 5713 p. 49 and on).

²⁴³ Exodus 14:16

²⁴⁴ See *Hemshech* “*v'Hechereem*” 5631 p. 25 and on; p. 84 and on.

existence of evil, and thus the staff was necessary, just as for a dog one needs a stick,²⁴⁵ [and as the verse states],²⁴⁶ “With words the servant will not be disciplined.” In contrast, this is not so of the coming future, when “I will remove the spirit of impurity from the earth.”

The verse continues that the crossing of the River will be that “[He] will lead [the people] across in [dry] shoes.” In other words, since the Jewish people will then be on a level that transcends Torah and *mitzvot*, therefore, for the River (*Nahar*-נהר) to be able to receive the Jewish people, there specifically will be the need for the matter of “shoes-*Ne'alim*-נעלים.” This is similar to the angels called “the shoe (*Na'al*-נעל) of the *Shechinah*,”²⁴⁷ in that without the “shoe” (*Na'al*-נעל) they could not exist.

This is similar to the drawing down from the Upper Name *HaShem*-יהו"ה to the lower Name *HaShem*-יהוה, which must be through the “shield” of His title God-*Elohi*”מ-אלהים, which conceals the Upper Name *HaShem*-יהו"ה.²⁴⁸ Similarly, since in the coming future the righteous (*Tzaddikim*) will be called by the Name of the Holy One, blessed is He,²⁴⁹ and “Your people are all righteous (*Tzaddikim*),”²⁵⁰ therefore, for the River (*Nahar*-נהר) to be able to receive the bestowal from the Jewish people, this specifically will be in a way that “[He] will lead [the people] across in [dry] shoes.”

²⁴⁵ Midrash Shemot Rabbah 9:2

²⁴⁶ Proverbs 29:19

²⁴⁷ Emek HaMelech, Shaar 16 (Shaar Reisha d'Zeir Anpin) Ch. 11 (129c); Torah Ohr, Lech Lecha 12d; Likkutei Torah, Shir HaShirim 43c and on.

²⁴⁸ See *Hemshech* 5672 Vol. 2, p. 995 and elsewhere.

²⁴⁹ Talmud Bavli, Bava Batra 75b

²⁵⁰ Isaiah 60:21

All this is brought about through “He transformed the sea to dry land,” this being the introduction, preparation, and empowerment, so that in the coming future “they will cross the River on foot.”²⁵¹ This is in addition to the general preparation of the holiday of Pesach in general, and the seventh day of Pesach, and the final day of Pesach in particular,²⁵² and our general deeds and service of *HaShem*-יהו"ה, blessed is He, through which we draw forth the coming of our righteous Moshiach, at which time there will be the fulfillment of the prophecy, “*HaShem*-יהו"ה will dry up the gulf of the sea of Egypt and He will wave His hand over the River... and He will break it into seven streams,” speedily and in the most literal sense, with the true and complete redemption!

²⁵¹ Psalms 66:6

²⁵² There is a small portion of the discourse missing here.