

# The Rebbe's Discourses

Summaries of points of the Rebbe's Chassidic Discourses בלי אחריות כלל וכלל

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## FROM PESACH TO THE FUTURE

**A FAMOUS VERSE STATES 'AS THE DAYS OF YOUR GOING OUT OF EGYPT I WILL SHOW YOU WONDERS' (Michah 7:15).**

**The Midrash<sup>2</sup> comments that this means that when it comes to the future Redemption, there will be much greater wonders than there were at the Exodus.**

Another Midrash states that the Exodus from Egypt can be compared to night, and it was in haste; the future Redemption will be compared to daytime, and will be calm. The reason for the difference, states the discourse, is that although the Divine revelations at the Exodus were very great, they came from above, from G-d, and were not absorbed by the Jewish people below, on their level. But when it will come to the Redemption from our present Exile, the Jewish people and the world will be transformed and will be able to absorb the revelations which will take place.

At the same time, the Exodus was significant in that it opened the channel leading to the ultimate Redemption. We see this in the words 'like the days of your going out of Egypt', 'days' is in the plural, because the going out of Egypt is a continuous process throughout our history, which leads to the final Redemption. Particularly important was the splitting of the Sea, although at the time of the Exodus this only lasted a short time. But it also expresses something that will take place in the future.

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<sup>1</sup> Maamar Kiyemei Tzetcha 5718 (1958). Printed in Dvar Malchut of Acharon shel Pesach - Shmini 5778. It was not edited by the Rebbe.

<sup>2</sup> Yalkut Shimoni on this verse.

Hence the verse states about the Redemption ‘I will show you wonders’ - that the wonders of the Exodus, which we could not really appreciate then, will be shown to us by G-d, so that we will be able to absorb them on our level. Only the infinite Divine, Who is beyond the distinction between above and below, is able to achieve this.

To understand this further, let us consider the meaning of the Splitting of the Sea. This was a great miracle, which we can appreciate more by considering something similar which took place in Creation. Then G-d said ‘let the waters gather to one place so that the dry land can be seen’. In the Splitting of the Sea it wasn’t just a change of place: ‘He changed the sea to dry land’: the water itself was transformed. In Creation, there remained water in the ground to make it fruitful. In the Splitting of Sea, the waters became totally dry land, as we say in Dayenu at the Seder, not only did He split the Sea for us, but also made us pass over it *baharavah*, on totally dry land.

What does this signify? The Sea represents the Hidden Realm. At the Splitting of the Sea this became totally revealed, like dry land. In the Seder Hishtalshelut, the order of the downchaining of the worlds, in order for the Revealed Realm to be apparent there first has to be a Tzimtzum, a concealment, of the Hidden Realm. Like the movement from thought to speech: in order to speak in an organised way, the flow of thought has to be checked.

This is like the process in Creation, that the waters (the Hidden Realm, thought) were gathered so that the dry land, the Revealed Realm, speech, could be revealed. But at the Splitting of the Sea there was something new: the very thought itself was revealed in speech, and that is what is meant by ‘changing the sea to dry land’ - the Sea itself became the dry land.

We are now able to understand why the Splitting of the Sea was necessary. The Sages tell us that we did not cross the Sea, we travelled through it in an arc and came out on the same side.<sup>3</sup> Since we did not have to cross the sea, one might imagine that G-d could have destroyed the Egyptian forces in another way. Why specifically by Splitting the Sea? The answer is that this was a preparation for the Giving of the Torah on Sinai. At the Giving of the Torah the hitherto concealed dimension of the Hidden Realm was revealed to us. This was a remarkable step, and the earlier Splitting of the Sea in which the Hidden Realm was revealed, albeit only for a short time, was a preparation for it.

In an earlier discourse<sup>4</sup> it was explained that there are different levels of the Tetragrammaton (Havaye): the lower Name Havaye, which relates to bringing

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<sup>3</sup> Erchin 15a Tosafot ‘Keshem’.

<sup>4</sup> Rabbi Menachem Mendel’s discourse of Acharon of Pesach 5718

existence into being; the higher Name Havaye, expressing the Divine Will beyond existence: at this level the letters of the Name are concealed. Then on an even higher level, the Name Havaye of the Essence, which has no letters at all.

When we speak of the Hidden Realm being revealed at the Splitting of the Sea, we mean not just the Hidden Realm of Atzilut, but higher and higher - the Hidden Realm of the Essence, which was revealed at the lowest level.

For as we have learnt, the Splitting of the Sea was a preparation for the Giving of the Torah, when the Essence of the Divine was revealed, as the Ten Commandments begin: 'I am the L-rd your G-d who took you out of the Land of Egypt'. The word 'I' signifies the very Essence of the Divine, which was being expressed at the Giving of the Torah and is accessible through the study of Torah in this world.

This is why the Sages tell us (Pes.50a) 'happy is one who comes here [to the Garden of Eden, after passing away] and his Talmud study is with him'. Because through the Talmud, the revealed Torah, which he studied in this world, he receives the great revelations of the future. For G-d implanted *everything* in the Torah, including the highest levels. And since the Splitting of the Sea was a preparation for the Giving of the Torah, the highest level of the Tetragrammaton was revealed to the lower level, and through this the Hidden Realm illuminated the Revealed (spiritual) Realm, which flowed into our physical realm, so that the sea changed into dry land.

The Splitting of the Sea was the preparation for the Giving of the revealed Torah. But Isaiah (11:15) describes the splitting of the River as an aspect of the future Redemption. In Chassidic terms, it is the preparation of the revelation of the Inner dimension of the Torah which will be revealed with the coming of the Messiah.

The difference between the sea of the past and the river of the future is that the sea is in one place, while a river is constantly flowing. The sea can be compared to speech, while the river is like the constant flow of thought.

But both in speech and in thought, there is the possibility of concealment, which has to be broken through. Hence there was a splitting of the sea and there will also be a splitting of the river. The concealment is because the message which is being transmitted by the words might not be apparent. Hence the Sages state that it takes forty years for a student to really understand his teacher<sup>5</sup>. In the case of speech, one is endeavouring to communicate with another person, so this difficulty in revealing the meaning is understandable. But even in the case of

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<sup>5</sup> Avodah Zarah 5b, Rashi to Deut. Ki Tavo 29:6.

thought, in which the person's own feelings and the deeper recess of his or her mind is seeking expression, there can be a problem. The depths of the feeling and of the idea can remain hidden, despite the flurry of thoughts.

Earlier it was suggested that in order to communicate through rational speech, the flow of thought has to be checked. The same can be true on a deeper level. In order to think in a clear way about one's deepest ideas and feelings, the flow of one's mind and emotions has to be halted, and hidden.

This image helps us understand the force of the splitting of the river in the future. It will reveal the Essence of the Divine, and the revelation will flow into mind, and heart, and thought and speech, and every level of reality. For Moshiach will reveal the Yechidah, the highest aspect of the Soul, and G-dliness will then be apparent on every level.

But how is this to be achieved? A clue is in the idea that Rabbi Yitzhak Luria achieved his great revelations of the inner dimension of Torah through his joy in carrying out Mitzvot. This means the Mitzvot have the power to access the most hidden realms of Torah teaching. This applies to us too. The simple Mitzvah in daily life, the relatively straight-forward teachings of the revealed Torah in the Talmud or halachah - these have a power which is more exalted than the highest levels of the sublime. This will lead to the Splitting of the River and the revelation of the Essence. Then we will really appreciate the wonders of the Going out of Egypt on the highest level, but expressed in this physical world.

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