

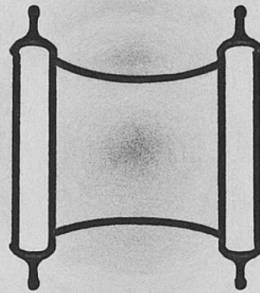
בס"ד

Alter Rebbe

Torah Ohr

Pesach

הַיּוֹם רְאָה וַיִּנָּס כּו



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Parsha Tzav/ Pesach

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Introduction

Rabbi Shneur Zalman of Liadi (1745–1812), known as the Alter Rebbe, founder of Chabad Chassidus, systematized deep Kabbalistic concepts into an intellectual framework that explains the inner workings of creation and the soul. In this maamar, he addresses the profound meaning behind the verses “the sea saw and fled” and “the mountains danced,” revealing a sweeping structure of love and fear, concealment and revelation, and the birth of the Jewish soul through the splitting of the sea.

The sea saw and fled, etc. The mountains danced like rams, etc. And behold, it must be explained: why did the mountains dance, and the sea saw and fled?

הַיָּם רָאָה וַיִּנָּס כּו'. הַהָרִים רָקְדוּ כְּאַיִלִים כּו'. וְהַיָּם צָרִיף לומר למה הָהָרִים רָקְדוּ וְהַיָּם רָאָה וַיִּנָּס.

And in the Shlah (Maseches Pesachim), he explained: for fleeing is the service from fear, and dancing is the service from love.

וּבְשִׁלָּה בְּמִסְכַּת פְּסָחִים שָׁלוּ פִּירֵשׁ כִּי הַנִּיָּסָה הִיא הָעֲבוּדָה מִיִּרְאָה וְהַרְקִידוּ הוּא הָעֲבוּדָה מֵאַהֲבָה.

And it is the aspect of a prince and the aspect of a servant.

וְהוּא בְּחִינַת שֵׁר וּבְחִינַת עֶבֶד.

And behold, at the revelation of the King, then the aspect of the prince, whose service is with joy—his joy is increased, and this is "the mountains," which are the Middos of Atzilus, from which are rooted the souls who are called "brothers to the Creator."

וְהִנֵּה בְּהַתְגַּלּוּת הַמֶּלֶךְ אִזּוּ בְּחִינַת שֵׁר שֶׁעֲבוּדָתוֹ בְּשִׂמְחָה תִּגְדַּל שְׂמֹחַתוֹ, וְזֶהוּ הַהָרִים שֶׁהֵם מְדוּת דְּאֲצִילוּת שְׂמֹשֶׁם שֶׁרֵשׁ הַנְּשָׁמוֹת הַנִּקְרָאִים אֲחֵים לַמְּקוֹם.

As a prince before the King, therefore they danced.

כְּשֵׁר לְפָנֵי הַמֶּלֶךְ, לְכֹף רָקְדוּ.

And the aspect of the servant, whose service is with fear—then at the revelation of the King, dread and fear fall upon him even more.

וּבְחִינַת עֶבֶד שֶׁעֲבוּדָתוֹ בִּירְאָה אִזּוּ בְּהַתְגַּלּוּת הַמֶּלֶךְ תִּפּוֹל הָאֵימָה וְהַפְחַד בְּיוֹתֵר.

And this is "the sea"—from which is rooted the aspect of "like a servant before the King"—saw and fled.

וְזֶהוּ הַיָּם שְׂמֹשֶׁם שֶׁרֵשׁ בְּחִינַת כְּעֶבֶד לְפָנֵי הַמֶּלֶךְ. רָאָה וַיִּנָּס כּו'.

(And see what is written regarding the matter of prince and servant in the discourse Roni Vesimchi Bas Tziyon, and in the discourse Hinei Bas Tziyon, etc.)

וְרָאָה מֵה שְׂכֵתוֹב מַעֲנִין שֵׁר וְעֶבֶד סִדְרָה רְנִי (.) וְשִׁמְחֵי בֵּת כ' ע"ש בְּד"ה הִנֵּה בֵּת כּו'

And see Midrash Rabbah on Beshalach, chapter 21: “Why do you flee?” He said to the sea: “From before the God of Yaakov,” because of fear of Hashem.

וַעֲנֵן רַבֵּה בְּשִׁלַּח פּכ"א מִפְּנֵי מָה אֲתָה בּוֹרַח אָמַר לוֹ הַיָּם מִפְּנֵי אֱלֹהֵי יַעֲקֹב מִפְּנֵי יִרְאָתוֹ שֶׁל הַקֶּבֶ"ה

And it is like: “And the people saw and trembled, and stood afar off.”

וְהוּא עַל דְּרָף וַיִּרָא הָעָם וַיִּנְעוּ וַיַּעֲמֵדוּ מֵרְחוֹק

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And see further on “the sea saw and fled” in Bamidbar Rabbah, parshah 1, drush 39, and in parshas Eikev regarding “you are crossing the Jordan today” (Devarim 9:1), daf 292b; and in Zohar Miketz end of vol. 2, 49a and 72b.

וַעֲיִן עוֹד מֵעַנְנֵי הַיָּמִים רָאָה וַיָּנֹס בְּרִבְּהָ בְּמִדְבַּר פ' א'
 דר"ט ג' וּבְפ' עֵקֶב גְּבִי אֶתְּהָ עֵבֶר הַיּוֹם אֶת הַיַּרְדֵּן
 דף רצ"ב ג'. מִקֵּץ סו"ף פ"ו זח"ב מ"ט סע"א ר"ל
 ע"ב

And to understand this with additional explanation, first we must preface the matter of the Seventh Day of Pesach, on which the sea split, and it is explained in Pri Etz Chaim that this is also the matter of the birth of souls.

וְלִהְיוֹת זֶה בְּתוֹסֶסֶת בִּיאוֹר הַנְּהַה מִתְחַלֵּה יֵשׁ לְהַקְדִּים
 עֲנִין שְׁבִיעִי שֶׁל פֶּסַח שָׁבוּ נִקְרַע הַיָּם וּמְבוֹאֵר
 בְּפַע"ח שֶׁהוּא גַם כֵּן עֲנִין לִידַת הַנְּשָׁמוֹת

And this is what is written: “And the children of Israel walked on dry land in the midst of the sea.”

וַנְּהוּ שִׁפְתוֹב וּבְנֵי יִשְׂרָאֵל הִלְכוּ בַיַּבֶּשֶׁה בְּתוֹךְ הַיָּם

And the matter is: the souls of Israel arose in thought, and then they are called brothers and companions to the Holy One, Blessed be He.

וְהַעֲנִין כִּי נִשְׁמוֹת יִשְׂרָאֵל עָלוּ בְּמַחְשָׁבָה וְאִזּוּ נִקְרְאוּ
 אֲחִים וְרֵעִים לְהַקְדוֹשׁ בְּרוּךְ הוּא

And the explanation of “brothers and companions” is this: because the Holy One, blessed be He, is the aspect of the Infinite Light, blessed is He, when it is en clothed within the Middos of Atzilus.

וּפְרִירוֹשׁ אֲחִים וְרֵעִים הֵינּוּ לְהִיּוֹת כִּי קוֹדֶשׁא בְּרִיךְ
 הוּא הוּא בְּחִינַת אוֹר אֵינֶי-סוֹף בְּרוּךְ הוּא כְּשֶׁמְלוּכָבֵשׁ
 בְּמַדוֹת דְּאֲצִילוֹת

For the Infinite, blessed be He, in His Essence, is not at all of those Middos.

כִּי אֵינֶי-סוֹף בְּרוּךְ הוּא בְּעֶצְמוֹתוֹ לֹא מִכָּל אֵינּוֹן מַדוֹת
 אֵיּהוּ כָּלֵל

And it is not possible to ascribe any name at all to the Essence—only to His revelation.

וְלֹא יִתְּכֵן עַל הָעֶצְמוֹת קְרִיאַת שֵׁם כָּלֵל, אֶלָּא רַק עַל
 בְּחִינַת הַתְּגַלּוּתוֹ

And then it is called Havayah: the Yud is Chochmah, the Hei is Binah, etc.

וְאִזּוּ נִקְרָא הוּי"ה – יו"ד חֲכָמָה, ה"א בִּינָה, כּו

And behold, the secret of the souls of Israel, which are drawn from the ten letters of Thought, are called "brothers" to the Holy One, blessed be He—that is, to the Middos.

וְהִנֵּה סוֹד נִשְׁמוֹת יִשְׂרָאֵל שֶׁנִּמְשָׁכִים מֵעֶשֶׂר אוֹתוֹת
 הַמְּחֻשְׁבָּה נִקְרָאִים אֲחִים לְקוֹדֶשׁא בְּרִיךְ הוּא – שֶׁהֵם
 הַמַּדוֹת

Just like, by way of analogy, in intellectual thought—the letters are like one essence with the very being of the intellect within them.

וּכְמוֹ עַל דְּרָף מְשַׁל בְּמַחְשָׁבַת שְׂכָל – שֶׁהָאוֹתוֹת הֵם
 כְּעֶצֶם אֶחָד עִם מַהוּת הַשְּׂכָל שֶׁבְּתוֹכָם

And likewise, the thought of Middos is one with the Middos, etc.

וְכֵן מַחְשַׁבַת הַמַּדוֹת עִם הַמַּדוֹת כּו

And then, they are truly Divinity, for in Atzilus “He and His life-force and His limbs are one” (Zohar).

וְאִזּוּ הֵם בְּחִינַת אֱלֹקוֹת מְמֹשׁ, כִּי בְּאֲצִילוֹת אֵיּהוּ
 (וְחִיּוּהִי וְגִרְמוּהִי חַד כְּמוֹ שִׁפְתוֹב בְּמַקוֹם אַחֵר

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(And see what is written in Parshas Yisro on the discourse “Zachor es Yom HaShabbos”, and in the discourse “Ani Yesheina” regarding “Ra’ayasi”, and in “Shechorah Ani” regarding Bnos Yerushalayim, and in “Vesamti Kadkod”).

וְרָאָה מֵה שְׁפָתוֹב בְּפָרְשַׁת יִתְרוֹ בְּד"ה "זְכוֹר אֶת יוֹם הַשַּׁבָּת", וּבְד"ה "אֲנִי יִשְׁנָה" גַּבִּי "רַעֲתִי", וּבְד"ה "שְׁחוֹרָה אֲנִי" גַּבִּי בְּנוֹת יְרוּשָׁלַיִם, וְעַל מֵה שְׁפָתוֹב ("וַיִּשְׁמַתִּי בְּכֹד").

But in order for the soul to become a "yesh" (a distinct being), to be a created being, there must be separation from the Infinite, which is "ayin" (nothingness), for as long as it is in Atzilus it is actual Divinity.

וּבְשִׁבִיל שְׁתַּהֲיֶה הַנְּשֻׁמָה בְּבַחֲיִנַת יֵשׁ לְהִיּוֹת בְּבַחֲיִנַת נִבְרָא – שֶׁהוּא בְּחִינַת נִפְרָד מֵאֵין מִמֶּשׁ, שֶׁהֲרִי בְּהִיּוֹתָהּ בְּאַצִּילוּת הִיא בְּחִינַת אֲלֻקוֹת מִמֶּשׁ.

For even what is called “letters of thought” is all just to lend understanding to the ear.

כִּי גַם מֵה שֶׁנִּקְרָא בְּשֵׁם אוֹתִיּוֹת מִחֻשְׁבָּה – הַכֹּל לְשִׁפּוֹף הָאָזֶן.

But “My thoughts are not your thoughts” is written (Yeshayahu 55:8).

אָבָל "כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם" כָּתוּב.

It is through His attribute of Kingship—as explained in Iggeres HaKodesh in the discourse “Ithu VeChiyohi”—which is called a “garment” that hides and conceals, until something can exist as a distinct entity.

הוּא עַל-יְדֵי מַדַּת מַלְכוּתוֹ יִתְבַּרֵּךְ (וּכְמוֹ שְׁפָתוֹב בְּאַגְרַת הַקֹּדֶשׁ בְּד"ה "אִיהוּ וְחִיּוּהִי") שֶׁהִיא הַנִּקְרָא "לְבוּשׁ" לְהַעֲלִים וּלְהַסְתִּיר עַד שְׁיִוָּכַל לְהִיּוֹת בְּבַחֲיִנַת יֵשׁ.

As it is written: “Hashem reigns, He has clothed Himself with grandeur” (Tehillim 93:1), for the attribute of Kingship is the garment that causes the existence of a yesh, because “there is no king without a people.”

כְּמוֹ שְׁפָתוֹב: "ה' מְלֹךְ גָּאוֹת לְבוּשׁ", כִּי מַדַּת הַמְּלוּכָה הִיא הַלְבוּשׁ הַגּוֹרֵם לְהִיּוֹת הַתְּהוּוֹת הַיֵּשׁ, כִּי אִין מְלֹךְ בְּלֹא עַם.

And that means specifically those who are separate—over whom Kingship is applicable, to be in a state of exaltation over them, and they will be in awe...

וְהֵינּוּ דוֹקָא נִפְרָדִים שֶׁעֲלֵיהֶם יִתְכּוֹן הַמְּלוּכָה לְהִיּוֹת 'בְּבַחֲיִנַת הַתְּנַשְׂאוֹת עֲלֵיהֶם, וְהֵם יִהְיוּ בְּאֵימָה כּו.

For over one hundred sons, a father is not called “king.”

שֶׁהֲרִי עַל מֵאָה בְּנִים לֹא יִקְרָא הָאָב מְלֹךְ.

Therefore, Malchus is called “sea.”

"וְלָכֵן נִקְרָא הַמְּלָכוֹת "יָם".

(And see what is written in the discourse *Mi Monah Afar Yaakov* regarding “and the sea was upon them from above.”)

וְעַמ"ש בְּד"ה מִי מְנָה עֶפְר יַעֲקֹב בְּעֵגְוֹן (וְהַיָּם) ("עֲלֵיהֶם מִלְּמַעְלָה").

For behold, everything that exists on land also exists in the sea—only it is not visible to the eye, for the waters of the sea cover over them.

כִּי הִנֵּה כָּל מֵה שִׁינֵי בִּיבֻשָׁה יֵשׁ בֵּינָם, רַק שְׂאִינָם נִרְאִים לְעֵינַי, כִּי מִי הַיָּם מְכַסִּים עֲלֵיהֶם.

So too, above—the letters of “Yehi Or,” “Yehi Raki’a,” which animate all the worlds, are in Atzilus, and the sea, which is Malchus, covers over them, so that they are not revealed to the created beings that are brought into existence from them.

וְכֵן לְמַעְלָה – הָאוֹתִיּוֹת "יְהִי אוֹר", "יְהִי רַקִּיעַ", הַמְּחִיּוֹת אֶת כָּל הָעוֹלָמוֹת – הֵן בְּאַצִּילוּת, וְהַיָּם שֶׁהוּא הַמְּלָכוֹת מְכַסֶּה עֲלֵיהֶם, בְּלִמְתִּי שִׁתְּגַלוּ לְנִבְרָאִים הַמְּתְהוּיִם מֵהֶם.

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For if they were to be revealed, the physicality would be nullified in the spirituality—like the parable of the sun’s ray being nullified in the sun’s orb itself and not visible as a separate thing, but only where the light is not seen directly.

שָׂאם הָיוּ נִגְלִים – הִיָּתָה הַגְּשָׁמִיּוֹת בְּטֵלָה בְּרוּחַגְּנוּיִת, כְּמִשְׁלַל בְּטוֹל זֵיו הַשֶּׁמֶשׁ בְּמֵאוֹר עֲצָמוֹ, וַאֲיִבוּ נִרְאָה 'לִישׁ אֵלָא בְּמִקּוֹם שָׂאִין הַמֵּאוֹר נִרְאָה כּו

So too, the physicality that is created would be nullified to its source, which is the spirituality that brings it into being.

כִּד הַגְּשָׁמִיּוֹת הַמִּתְהַנֶּה – הִיָּתָה בְּטֵלָה לְמִקּוּרָה, הוּא הַרוּחַגְּנוּיִת הַמְהַנֶּה.

And it would not be possible for the existence of a soul or an angel—which are separate beings but in love, etc.—except when Divinity is not revealed in actual sight.

וְאִי אֶפְשָׁר לְהִיּוֹת מְצִיאוֹת נִשְׁמָה וּמִלְאָךְ – שֶׁהֵם בְּחִינַת נִפְרָדִים, רַק שֶׁהֵם בְּאַהֲבָה כּו' – אֵלָא כְּשֶׂאִין הַאֲלֻקוֹת בְּגִילוּי בְּרָאִיָּה מִמֶּשׁ

And this concealment and hiding is through Malchus, for this is a fundamental principle: that Malchus is what causes the aspect of yesh (separate existence), as above.

וְהַעֲלֵם וְהַסְתֵּר זֶה הוּא עַל־יַדֵּי הַמַּלְכוּת, כִּי זֶה כָּלֵל גְּדוּל: שֶׁהַמַּלְכוּת הִיא הַגּוֹרְמַת לְהִיּוֹת בְּחִינַת יֵשׁ כְּנ"ל

And therefore she is called “Ima Tata’a,” the lower mother, “Matronisa,” “Mother of the children,” as stated in Tanya in the name of the Zohar.

וְנִקְרָאת לְכֵן "אִמָּא תַּתָּא", "מַטְרוֹנִיתָא", "אֵם הַבְּנִים", כְּמוֹ שֶׁנֶּאֱמַר בְּסֵפֶר הַתְּנַיָּא בְּשֵׁם הַזֵּהר

(And see what is written in the explanation on the verse *Yonasi* regarding “Yafasi,” and elsewhere on the verse *Lema’an Tira* in Parshas Va’eschanan.)

וְעַמ"ש בְּבִיאור עַל פְּסוּק יוֹנָתִי בְּעַנְיִן יַפְתִּי, וּבְמִקּוֹם (אֲחֵר עַל פְּסוּק לְמַעַן תִּירָא לְמִן בְּפִרְשֵׁת וְאַתְחַנַּן)

And therefore the soul is in a state of pregnancy (ibur) within Malchus, for in Shemini Atzeres, when we say “He makes the rain descend,” souls are drawn into the womb of the Nukvah.

וְלָכֵן הַנִּשְׁמָה הִיא בְּבְחִינַת עֵיבוֹר בְּמַלְכוּת, כִּי בְּשִׁמְיִנִי עֲצָרַת שְׂאוּמָרִים מוֹרִיד הַגֶּשֶׁם, נִמְשָׁכִים הַנִּשְׁמוֹת בְּרַחֵם הַנוֹקְבָא

And they dwell there seven months, until the seventh of Pesach—the time of birth.

וְשׁוּהֵים שָׁם שִׁבְעָה חֳדָשִׁים עַד שְׁבִיעֵי שְׁל פֶּסַח – זְמַן הַלִּידָה

Like the physical analogy: for a child to be formed from a drop, there must be delay and duration—seven months in the womb of the Nukvah.

עַד מִשְׁל בְּגְשָׁמִיּוֹת – שְׁלֵהִיּוֹת הַתְּהוּוֹת מֵהוּת וְלֵד מִן הַטָּפָה – צָרִיךְ לְהִיּוֹת עֲכוּב וְשׁוּהֵי שִׁבְעָה חֳדָשִׁים בְּרַחֵם הַנוֹקְבָא

During this time, the child eats and drinks from what his mother eats and drinks, and vitality is drawn into him, until it forms him into a being of “yesh.”

שְׁבִתוֹךְ זְמַן זֶה – אוֹכֵל וְשׁוֹתָה מִמָּה שֶׁאָמוֹ אוֹכֵלֶת וְשׁוֹתָה, וְנִמְשָׁךְ בּוֹ חַיּוֹת עַד שֶׁעוֹשֶׂהוּ לְהִיּוֹת יֵשׁ

So too, the soul of Atzilus, which is “ayin,” in order to become a “yesh,” must delay in the womb of the Nukvah, dwelling there seven months, “eating and drinking,” etc., as supernal lights are drawn there.

כִּד הַנִּשְׁמָה דְאַצִּילוֹת – שֶׁהִיא בְּחִינַת "אֵינ" – כְּדִי שֶׁתְּהִיָּה בְּחִינַת "יֵשׁ", צָרִיךְ שֶׁתִּתְעַכֵּב בְּרַחֵם הַנוֹקְבָא וְתוֹשֵׁב שָׁם שִׁבְעָה חֳדָשִׁים, וְאוֹכֵלֶת וְשׁוֹתָה כּו' – שֶׁנִּמְשָׁכִים שָׁם אוֹרוֹת עֲלִיוֹנִים

And behold, on the Seventh of Pesach is the birth of souls.

וְהִנֵּה בְּשִׁבְעֵי שְׁל פֶּסַח – הוּא לִידַת הַנִּשְׁמוֹת

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And the matter is: in order that there be a state of birth and opening of the womb—that the soul should emerge from concealment into revelation—there must be a drawing and illumination in the attribute of Malchus from above the Seder Hishtalshelus (chain of worlds).

וְהַעֲנִינוּ פִּי בְכַדֵּי שְׂיִהְיֶה בְּחֵינֵת לַיָּדָה וּפְתִיחַת הַרְחָם
 לְהֵיוֹת הַנְּשָׁמָה יּוֹצֵאת מִן הַהַעֲלָם לְגִילּוּי צָרִיד לְהֵיוֹת
 הַמְּשֻׁכָּה וְהָאָרָה בְּמַדַּת הַמַּלְכוּת מִלְּמַעְלָה
 מִהַשְׁתַּלְשְׁלוֹת.

(As explained elsewhere on the Zohar passage from Parshas Pinchas, Drush 249, regarding “As a deer cries,” and also elsewhere on the verse “To the Hebrew midwives... one was named Shifra” — interpreted as the first hei of the Name Havayah, by which the power of birth is drawn.

וּכְמוֹ שֶׁכְּתוּב בְּמָקוֹם אַחֵר עַל־פִּי מֵאִמֶּר הַזֶּהרָה
 פְּרִשְׁת פִּינְחָס דָּר"ס ט' בְּעֲנַן "כֹּאֵיל תַּעְרוֹג", וְעַמ"ש
 בְּמָקוֹם אַחֵר עַל־פְּסוּק "לְמִילְדוֹת הַעֲבָרִיּוֹת אֲשֶׁר שָׁם
 הָאֵחָת שִׁפְרָה" – פִּירוּשׁ ה"א אַחַת הִיא ה"א רֵאֵשׁוֹנָה
 (דָּשֶׁם הוּי"ה, שְׁבָה וְעַל יָדָה נִמְשָׁף כַּח הַלֵּידָה).

And the explanation of this can be understood from what is written at the beginning of Lech Lecha regarding the hei that was added to Avram, that he be called Avraham, etc.

וּבִיאֹר עֲנַן זֶה יוֹבֵן מִמֶּה שֶׁכְּתוּב בְּרֵאשִׁית פְּרִשְׁת לָךְ
 לָךְ בְּעֲנַן הַה"א שְׁנַתּוֹסְפָה לְאַבְרָם שְׂיִהְיֶה נִקְרָא
 'אַבְרָהָם כּו

And this is what is written: “And Hashem led the sea with a strong east wind...”—for according to the order of Hishtalshelus, from intellect to emotions, and from thought to speech, it is impossible to draw from the level of ayin to the level of yesh, except by a revelation of the light of Sovev (the encompassing light), which surrounds the four worlds ABYA and before Whom all are equal.

וְזֶהוּ מֵה שֶׁכְּתוּב: "וַיּוֹלֶךְ ה' אֶת הַיָּם בְּרוּחַ קָדִים
 עֲזָה", כִּי עַל־פִּי הַהַשְׁתַּלְשְׁלוֹת מְשֻׁכָּל לְמַדּוֹת, עַד
 מִמַּחְשָׁבָה לְדַבּוּר – אִי אֲפָשָׁר לְהֵיוֹת הַמְּשֻׁכָּה מִבְּחֵינֵת
 הָאֵין לְבְּחֵינֵת הַיֵּשׁ, אֲלֵא עַל־יְדֵי גִילּוּי הָאָרֶת הַסּוֹבֵב,
 'שְׁמַקִּיף לְאַבְי"ע, שְׁכַלְמֵם שְׁוִים קָמִי

And that is what is said: “an east wind...”—that through it came the splitting of the sea, for the sea that covers and conceals exists only in the order of Hishtalshelus.

וְזֶהוּ שֶׁנֶּאֱמַר "רוּחַ קָדִים כּו", שֶׁעַל־יְדֵי זֶה הָיָה
 קְרִיעַת יַם־סוּף, כִּי הַיָּם הַמְּכֻסָּה וּמְסֻתֵר – אֵינּוּ אֲלֵא
 בְּבְחֵינֵת הַשְׁתַּלְשְׁלוֹת.

But with a revelation of illumination from above Hishtalshelus, He turned the sea into dry land, etc.

אַבְל בְּגִילּוּי אָרָה שְׁכַלְמַעְלָה מִהַשְׁתַּלְשְׁלוֹת – הִפְךָ מַיִם
 לְיַבֶּשֶׁה כּו

And the matter is: in order that there be a state of birth and opening of the womb—that the soul should emerge from concealment into revelation—there must be a drawing and illumination in the attribute of Malchus from above the Seder Hishtalshelus (chain of worlds).

וְהַעֲנִינוּ פִּי בְכַדֵּי שְׂיִהְיֶה בְּחֵינֵת לַיָּדָה וּפְתִיחַת הַרְחָם
 לְהֵיוֹת הַנְּשָׁמָה יּוֹצֵאת מִן הַהַעֲלָם לְגִילּוּי צָרִיד לְהֵיוֹת
 הַמְּשֻׁכָּה וְהָאָרָה בְּמַדַּת הַמַּלְכוּת מִלְּמַעְלָה
 מִהַשְׁתַּלְשְׁלוֹת.

(As explained elsewhere on the Zohar passage from Parshas Pinchas, Drush 249, regarding “As a deer cries,” and also elsewhere on the verse “To the Hebrew midwives... one was named Shifra” — interpreted as the first hei of the Name Havayah, by which the power of birth is drawn.

וּכְמוֹ שֶׁכְּתוּב בְּמָקוֹם אַחֵר עַל־פִּי מֵאִמֶּר הַזֶּהרָה
 פְּרִשְׁת פִּינְחָס דָּר"ס ט' בְּעֲנַן "כֹּאֵיל תַּעְרוֹג", וְעַמ"ש
 בְּמָקוֹם אַחֵר עַל־פְּסוּק "לְמִילְדוֹת הַעֲבָרִיּוֹת אֲשֶׁר שָׁם
 הָאֵחָת שִׁפְרָה" – פִּירוּשׁ ה"א אַחַת הִיא ה"א רֵאֵשׁוֹנָה
 (דָּשֶׁם הוּי"ה, שְׁבָה וְעַל יָדָה נִמְשָׁף כַּח הַלֵּידָה).

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And the explanation of this can be understood from what is written at the beginning of Lech Lecha regarding the hei that was added to Avram, that he be called Avraham, etc.

וביאוור ענגן זײַ יבן ממה שׁכתוב בראשית פּרשת לך לך בענגן הײ"א שׁנתוספה לאברם שׁיהיה נקרא 'אברהם כּו

And this is what is written: "And Hashem led the sea with a strong east wind..."—for according to the order of Hishtalshelus, from intellect to emotions, and from thought to speech, it is impossible to draw from the level of ayin to the level of yesh, except by a revelation of the light of Sovev (the encompassing light), which surrounds the four worlds ABYA and before Whom all are equal.

וזהו מה שׁכתוב: "ויולך ה' את הַיָּם ברוח קדים עזה", כי על-פי ההשתלשלות משׁכל למדות, עד ממחשבה לדבור – אי אפשר להיות המשׁכה מבחינת האין לבחינת היש, אלא על-ידי גילוי הארת הסובב, 'שׁמקיף לאבי"ע, שׁכלם שׁוים קמי

And that is what is said: "an east wind..."—that through it came the splitting of the sea, for the sea that covers and conceals exists only in the order of Hishtalshelus.

וזהו שׁנאמר "רוח קדים כּו", שׁעל-ידי זײַ הַיָּה קריעת ים-סוף, כי הַיָּם המכסה ומסתיר – אינו אלא בְּבַחֲיַנַת הַשְּׁתַלְשֻׁלוֹת

But with a revelation of illumination from above Hishtalshelus, He turned the sea into dry land, etc.

אבל בגילוי ארה שקמעלה מהשתלשלות – הפך מים ל'יבשה כּו

And this is analogous to a person: when in the descent from intellect, etc., down to speech—but when a great light descends from above intellect, then speech ceases and becomes silent.

והוא על דרך משל באדם – שׁבהשתלשלות משׁכל כּו עד לדבור, אבל כשנופל ריבוי אור שקמעלה מהשׁכל – אז נפסק הדבור ואשתקות

And that is what is said regarding Moshe: "heavy of mouth," and likewise, prayer is "in silence," etc.

וזהו שׁנאמר על משה "כבד פה", וכן "צלותא ב'חשאי" כּו

(And see what is written in the explanation on the verse *Eileh Masei*, etc., regarding the 42 journeys and 49 days of Sefiras HaOmer.)

ועמ"ש בביאוור על-פסוק אלה מסעי כּו בענגן מ"ב (מסעות ומ"ט ימים דספירת העמר)

And all this is from before the Master of the trembling earth—the revelation of the Sovev light, as above.

וקל זײַ מלפני אדון חולי ארץ – גילוי אור הסובב כּנ"ל

"Who turned the rock into a pool of water," meaning from Gevurah to Chesed—that they were nullified from their existence.

ההופכי הצור וחקמיש מוציא איש להיות אגם מים – דהינו מגבורה לחסד – שׁנתבטלו ממציאותם

And as is known in the matter of "He who makes peace between Michael," etc.

ו'כנודע בענגן "עושה שלום בין מיכאל" כּו

And all this happened on Pesach, when "Hashem skipped"—a level of dilug (leaping), without any arousal from below, "leaping over the mountains," etc.

וקל זײַ הַיָּה בַּפֶּסַח – אֲשֶׁר פֶּסַח ה' – בְּחִינַת דְּלוּג 'בלא אתערותא דלתתא – "מדלג על ההרים" כּו

But afterward, the mitzvah of Sefiras HaOmer—the 49 days from the morrow of the Shabbos—is a state of arousal from below.

אבל אחר כך מצות ספירת העמר – מ"ט יום ממחרת השבת – היא בחינת אתערותא דלתתא

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And through this, afterwards on Shavuos there was “face to face” — the Giving of the Torah.

וְעַל־יָדֵי זֶה – הָיָה אַחֵר כִּדְּבָרֵינוּעוֹת "פְּנִיִּם בְּפְנִיִּם" מִתֵּן תּוֹרָה.

(And see further on the matter of “the sea saw and fled” in the explanation of the verse *Bamidbar Sinai* in *Ohel Moed*, on the Midrash Rabbah to Bamidbar, section 1, on “The sea saw and fled,” see there.)

וְעַמ"ש עוֹד מְעַנֵּן "הַיָּם רָאָה וַיָּנֹס" בְּבִיאֹר עַל־פְּסוּק בְּמִדְבַר סִינַי בְּאֵהָל מוֹעֵד, עַל־פִּי הַמְדַרְּשׁ רַבָּה בְּמִדְבַר פְּרִשָׁה א' עַל "הַיָּם רָאָה וַיָּנֹס" – עֵינַי (שָׁם).

[NOTE Summary:

The Alter Rebbe explains that “the sea saw and fled” and “the mountains danced” represent two fundamental modes of divine service: fear (yirah) and love (ahavah). The sea, which flees, corresponds to awe and ביטול (self-nullification), like a servant before a king. The mountains, which dance, represent joy and closeness, like a prince before the king. These are not merely metaphors but reflect actual spiritual structures in Atzilus.

Souls rooted in Atzilus are called “brothers” to the Divine because they emerge from the same inner structure of the Middos (Divine attributes). In that state, they are not separate beings but unified with Divinity, as expressed in the Zohar that “He and His life-force and His limbs are one.” However, in order for a soul to become a distinct being, a שׁ (independent existence), it must undergo concealment through Malchus, which acts as a garment that hides the Infinite Light.

This concealment is essential. Just as sea creatures exist but are hidden beneath the water, so too all created existence is sustained by divine speech (“Yehi Or,” “Yehi Raki’a”) but remains concealed so that independent existence can appear. If this divine vitality were revealed, all existence would dissolve back into its source like sunlight within the sun.

Malchus is therefore called “the sea” because it conceals and enables existence. It is also called “mother,” for it serves as the womb in which souls develop. The souls remain in a state of ibur (gestation) within Malchus, drawing sustenance from higher lights, until they are ready to emerge.

This emergence occurs on the Seventh Day of Pesach, which is the spiritual “birth” of souls. The splitting of the sea represents the opening of concealment, allowing the hidden to become revealed. However, such a transformation cannot occur through the normal סדר השתלשלות (chain of spiritual worlds). It requires a revelation of כל עלמין (the encompassing Divine light), which transcends all structure and levels all distinctions.

This is the meaning of the “strong east wind” that split the sea. It represents a transcendent illumination that overrides the natural order, turning sea into dry land, concealment into revelation, and potential into actual existence. This is analogous to moments when a person experiences a revelation beyond intellect, causing normal expression to cease, like Moshe being “heavy of mouth” or prayer being in silence.

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Finally, the Alter Rebbe explains that Pesach represents a divine leap (דילוג), an awakening from above without prior effort. This is followed by Sefiras HaOmer, which is the עבודה from below, refining oneself step by step, culminating in Matan Torah, a פנים בפנים (face-to-face) revelation.

Practical Takeaway:

A person lives between two modes: awe and love, servant and prince. Both are necessary. At times, one must stand in ביטול, recognizing the overwhelming presence of Hashem. At other times, one must serve with joy and closeness, feeling like a בן (child) and partner.

More deeply, one must understand that concealment is not a flaw but a necessity. The very fact that you feel separate is what allows you to choose, grow, and serve. Your “distance” is what makes relationship possible.

There are also moments in life that resemble the splitting of the sea: sudden breakthroughs, clarity, or transformation that cannot be explained by gradual growth. These come from a higher light, beyond your normal process. But they must be followed by steady עבודה, like Sefiras HaOmer, to internalize and make them real.

Your task is to recognize both: the gift of sudden revelation and the responsibility of gradual refinement.

Chassidic Story:

It is told of Rabbi Shneur Zalman of Liadi that once, during a deep davening, he became completely silent for an extended period. His chassidim were accustomed to his intense prayer, but this silence was different.

Afterward, one of the elder chassidim asked him what had happened.

The Alter Rebbe explained that sometimes a light descends that is higher than intellect, higher than expression. When that happens, even the כלי of speech cannot contain it. The only appropriate response is silence.

He compared it to the splitting of the sea. Normally, the sea conceals. But when a higher revelation breaks through, the concealment itself disappears, and what was hidden becomes revealed. In such a moment, the person is no longer operating within the normal סדר השתלשלות.

The chassidim understood that they had witnessed not just a moment of prayer, but a personal קריעת ים סוף.

And the Alter Rebbe added: the עבודה afterward is to bring that revelation back into words, into action, into daily life.

Therapeutic Psychological Integration (TPX)

Alter Rebbe

Parsha Tzav/ Pesach

הַיָּמִים רָאָה וַיִּנָּס כּו

Two Modes of Being: Fear and Love

The Alter Rebbe is describing two psychological postures that every person lives in: contraction and expansion. Fear is contraction. It's the part of you that steps back, becomes careful, aware, quiet. Love is expansion. It's the part of you that opens, moves forward, connects, expresses. The "sea fleeing" is your inner contraction. The "mountains dancing" is your inner expansion. Healthy growth is not choosing one over the other. It's learning when to access each. If you only live in fear, you shrink. If you only live in love, you lose grounding. Integration is knowing how to stand before life like a servant with humility and like a prince with confidence.

Why You Feel Separate

A major point here is that your sense of being separate, your individuality, your "I," is not a mistake. It is designed. The Alter Rebbe explains that if reality were fully revealed to you, you wouldn't exist as a separate person. You would dissolve into something infinite. So your experience of confusion, distance, even disconnection, is actually what makes your life meaningful. In modern terms, your ego is not the enemy. It's the interface that allows relationship. The work is not to erase yourself but to refine how you relate to your Source.

The Hidden Life Inside You

He gives a powerful metaphor: the sea. Everything exists inside it, but it's hidden. That's your inner world. You are full of depth, potential, emotion, insight, but most of it is beneath the surface. And that's not a flaw. It's a stage. The problem only comes when a person believes that what is visible is all that exists. Growth begins when you trust that there is much more inside you than what you currently see.

Psychological Pregnancy: Becoming a Self

The idea of the soul being "pregnant" inside Malchus is extremely relevant psychologically. Before a new version of you is born, there is always a period of incubation. You feel unclear, in-between, not yet formed. You might even feel stuck. But what's actually happening is development. Just like a fetus cannot rush its growth, you cannot force inner transformation prematurely. The discomfort of waiting is part of becoming.

Breakthrough Moments: Splitting the Sea

Then there are moments that don't follow your normal process. Sudden clarity. A shift in identity. A realization that changes everything. These are your personal "splitting of the sea." They don't come from gradual effort. They feel like something breaks open from above. In therapy language, these are breakthroughs. But the Alter Rebbe adds something critical: breakthroughs are not the end. They are the beginning. After the sea splits, you still have to walk through it.

Why You Sometimes Go Silent

There are moments when you cannot explain what you feel. You can't put it into words. That's not a failure of communication. That's because you are encountering something beyond your current cognitive structure. Just

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like Moshe being “heavy of mouth,” sometimes the most real experiences are pre-verbal. Instead of forcing explanation, the עבודה is to sit in it, let it settle, and only later translate it into language and action.

Integration: From Inspiration to Structure

The final piece is crucial. There are two phases: inspiration and integration. Pesach is inspiration, a leap, a gift. Sefiras HaOmer is integration, slow and structured work. Psychologically, this is the difference between insight and change. Insight feels powerful, but without integration, it fades. Real growth is when you take something elevated and bring it into habits, behavior, and daily life.

Modern Story

A young man was struggling with direction. He felt stuck, drifting, unable to commit to anything meaningful. One night, after a long conversation with a mentor, something shifted. It wasn't logical. It wasn't gradual. He suddenly felt clarity about who he wanted to be and what kind of life he wanted to build. It was like everything “opened.”

For the next few days, he felt completely different. Focused. Inspired. Alive.

Then it faded.

He panicked and thought he had lost it.

His mentor told him: “You didn't lose it. You were shown what's possible. Now you have to build it.”

So he started small. Waking up earlier. Setting structure. Making one consistent decision at a time aligned with that clarity.

Months later, he realized something: the breakthrough didn't disappear. It became him.

That's the journey. Not just to experience the sea splitting, but to walk across it and arrive somewhere new.

END NOTE]