ד"סב



**In the Name of Hashem, Master of the Universe.**

**Parshat Beshallach, Tu B'Shvat, 5747 (1987)**

"And it was when Pharaoh sent out the people..." (Exodus 13:17) - This is explained in Torah Or at the beginning of the Parsha (the "Chassidic Parsha") and in later teachings that regarding Israel's exile in Egypt, it is written “I sowed them in the land” (Hosea 2:25), and our Sages explain that a person sows one measure (kav) to yield many measures. The same applies to the sowing of Israel in exile in Egypt. Also in all the other exiles, because all the kingdoms (exiles) are called by the name Egypt because they "oppress" the Jewish people. [This sowing] is for the purpose of their increase, multiplication, and elevation accomplished through the exile.

This is the meaning of "when Pharaoh sent out the people," that when the Israelites descended to Egypt (“I sowed them”), they were only seventy souls (a measure), and later, through the oppression of Egypt, "Pharaoh sent out the people," they were in a state of increase, multiplication, and elevation (many measures). As it says afterwards, "And the children of Israel went out with a raised hand..."

In ontrast to the fact that at the beginning of the descent to Egypt, it is written "We descended down" (Genesis 42:3) — a descent below a descent , the ascent from Egypt is a complete ascent as it is written, "I will also elevate you up" (Exodus 3:17). And this is also the meaning of "when Pharaoh sent out the people," that through the descent into the level of Pharaoh of “the other side” we reach afterwards the loftiest level in Pharaoh, as Pharaoh’s name itself, derived from “on him got revealed all day supreme luminaries”,, the ultimate revelation of Divine light. Just as it is explained regarding the verse "a fifth to Pharaoh," referring to the fifth level, which is the highest level etc.

Similarly, this applies to all the exiles that are called in the name of Egypt, that the descent in exile is for the purpose of a great elevation afterwards. Just as the descent in exile is for the purpose of an elevation, so too with the descent of the soul into the body: this descent is also for the purpose of elevation. Through its descent below and the service of fulfilling the Torah and commandments, it reaches the highest elevation.

And behold, since through the soul's service while in the body and through the service of Israel in exile, they attain the highest elevation, as mentioned above, it is understood that the service is done with joy and a good heart.

However, it is possible that from this joy, which is beyond measure and limitation, sprouts an undesirable type of joy. This is what is meant by "And G-d did not lead them by the way of the land of the Philistines" (Exodus 13:17), for the Philistines refer to an open alley, with no walls or boundaries, representing a joy of frivolity, etc. Since the service is done with joy and a good heart, there is a need for help from above so that "G-d did not lead them by the way of the Philistines," that it should not be in the level of Philistines of “the other side”.

The idea is not that because of this reason the service will be bound by measurement or limitation, but rather, nevertheless the service is beyond measure and limitation, but it is in the form of the "Philistines of holiness," which is above any measurement or limitation of holiness. This is why afterwards they came to the "good and broad land" (Exodus 3:8), broadness in the ultimate way, beyond all measure and limitation.

We can add that not only there is the service done in a way beyond measurement and limitation in holiness, but even more so, the service that transcends measurement and limitation in holiness is in such a way that there is not even the existence of opposition. As explained at length in the work of the Middle Rebbe, regarding the verse "He redeemed my soul in peace," (Psalm 55:18), that the true meaning of peace is when there is no existence of an opponent at all. This will happen with the coming of our righteous Mashiach, when there will be “peace and tranquility in his days” (Divrei Hayamim 1, 22:9), which is the true peace. This idea is stated simply in relation to King Solomon, but from there is also understood in relation to our righteous Mashiach, especially according to the Rambam's explanation that Mashiach will be a descendant of David and Solomon specifically.

And this is [the meaning of] "And it came to pass when Pharaoh sent the people away, that G-d did not lead them by the way of the land of the Philistines..."—that after the descent into exile, they subsequently reach the elevation of "when Pharaoh sent the people" as mentioned above. And afterward, they come to a “good and broad land” in such a manner that "He did not lead them by the way of the land of the Philistines," meaning that there is no existence of opposition at all, but rather the ultimate perfection of peace, as it will be in the future to come.

And he explanation of this matter in more detail can be understood based on what the Rambam writes at the conclusion of his book: that the sages and prophets did not long for the days of Mashiach except so that they would be free to engage in Torah and its wisdom, and that in that future time, there will be no hunger, no war, no jealousy, and no competition, for goodness will be abundant, and all delights will be as common as dust and the occupation of the whole world will be solely to know G-d. Therefore, the Jewish people will be great sages, knowing hidden matters, and will grasp the knowledge of their Creator to the fullest extent possible for human beings, as it is written: “For the earth shall be filled with the knowledge of G-d as the waters cover the sea.”

We could say that from there can be understood the ultimate perfection of peace that will exist in the future: there will be peace in the simple sense—no war, no jealousy, and no rivalry—while the entire world will be engaged in knowing G-d. This includes all of humanity. However, the knowledge attained by all nations will be on the level of "memale kol almin" (G-d's immanence within creation), whereas the Jewish people will know the hidden matters and attain knowledge of their Creator also on the level of "sovev kol almin" (G-d's transcendence). And hrough this deeper knowledge, there will be peace in the ultimate and most complete sense, as the Rambam writes earlier—that then, the service of G-d will be of all together, as it is written: "For then I will turn to the nations a pure language, that they may all call upon the name of G-d and serve Him with one accord."

We could say the explanation of this according to the precise wording **"to know Hashem"**, specifically using the term **"da’at"** (knowledge). The concept of da’at is explained in the holy book Tanya as referring to deep connection and attachment—that the person binds his mind with a strong and powerful bond and firmly plants his thoughts etc. Therefore, da’at serves as the foundation for emotional attributes (middot), meaning love and its branches, as well as fear (awe) and its branches. Because love and awe are the root of the 248 positive commandments and 365 prohibitions, it follows that in the future, when there will be a complete state of "lada’at et Hashem" (knowledge of G-d), this will lead to the perfect fulfillment of all Torah and mitzvot.

Similarly, this will result in the complete fulfillment of the **Seven Noahide Laws** by all of humanity. Therefore, at that time, there will be peace in its ultimate perfection, as it is written, "they will serve Him with one accord"—all of humanity will unite in divine service in complete harmony.

To understand how it is possible to say that all of humanity will have knowledge of Hashem, this can be clarified based on what the Rambam writes at the beginning of his book [in today's daily Rambam study]:

*"The foundation of all foundations and the pillar of wisdom is to know that there is a First Existence, and He brings all existence into being. And all beings—whether in the heavens, on the earth, or in between [and in the words of the Rambam in Chapter 2: ‘from the highest celestial sphere down to the smallest gnat in the center of the earth’]—exist only from the truth of His existence."*

The Rambam later elaborates on this idea, explaining in more detail that this applies to all celestial spheres and, below them, the four fundamental elements—fire, air, water, and earth—since everything exists only from the truth of His existence.

Based on this, we can understand how it is possible for **the entire world** to attain knowledge of Hashem. Since everything exists only from the truth of His existence, the true essence of all existence is the truth of His being. Therefore, it is possible for everyone to attain knowledge of Hashem.

May it be Hashem’s will that this be fulfilled for us soon, speedily, with the fulfillment of the promise mentioned in the Rambam there—both in the physical sense, as in the promise that delights will be as abundant as dust, as explained in the Laws of Repentance (ch. 9), where the Rambam clarifies that the purpose of material blessings is so that people may be free to engage in wisdom and divine service; and in the spiritual sense, as in the promise that "the earth will be filled with the knowledge of Hashem"—when the truth of Hashem will be revealed to the world.

On that day, it will be fulfilled: "Hashem will be One, and His name will be One"—meaning that His name will be pronounced as it is written. And it will be realized that "Hashem shall reign forever", and "the glory of Hashem will be revealed, and all flesh will see together that the mouth of Hashem has spoken". As it is written in the Song of the Sea: "Hashem shall reign forever and ever".

And before this, may it be fulfilled: "The sanctuary of Hashem, established by Your hands", with the building of the Third Beit HaMikdash, speedily in our days,

Amen!

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