

Discourse 7

*“Vayedaber Elohim el Moshe, Vayomer Elav Ani
HaShem
God spoke to Moshe and said to him, ‘I am HaShem’”*

Delivered on Shabbat Parshat Va’era,⁴⁵¹

The 28th of Tevet, Shabbat Mevarchim Shvat, 5712

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

1.

The verse states,⁴⁵² “God spoke to Moshe and said to him, ‘I am *HaShem*-יהו"ה. I appeared to Avraham, to Yitzchak and to Yaakov as *E"l Shaday*-א"ל שדי, but with My Name *HaShem*-יהו"ה I did not make Myself known to them. Also, I established My covenant with them to give them the land of Canaan, the land of their sojourning where they resided. I have also heard the groaning of the children of Israel, whom the Egyptians are enslaving and have remembered My

⁴⁵¹ See the Sichah that preceded this discourse (Torat Menachem Vol. 4, p. 274), where it indicates that this discourse is founded upon the famous discourse known as “*Der Frumer Va’era*-The religious *Va’era*” (The discourse entitled “*Va’era*” of Shabbat Mevarchim Shvat 5554 – printed in Torah Ohr Lemberg edition of the year 5611 (תרי"ה) pg. 7b and on. Also see Maamarei Admor HaZaken, Parshiyot HaTorah Vol. 1, p. 238 and on and Hosafot pg. 26 (printed in 5749). It is printed with additional glosses in Ohr HaTorah, Va’era p. 119 and on; Pelach HaRimon Shmot p. 44 and on; For more about this discourse, see the notes of the sixth Chabad Rebbe, Rabbi Yosef Yitzchak Schneerson, in Sefer HaSichot, Torat Shalom p. 86; HaTamim, Vol. 8, p. 7 (380a); See the note in Maft’e’ach Maamarei v’Drushei Admor HaRashab, p. 68.) It is worth noting that the Rebbe cried abundantly while saying this discourse.

⁴⁵² Exodus 6:2-8

covenant. Therefore, say to the Children of Israel: ‘I am *HaShem*-יהו"ה, and I shall take you out from under the burdens of Egypt; I shall rescue you from their servitude; I shall redeem you with an outstretched arm and with great judgments. I shall take you to Me as a people and I shall be a God to you; and you shall know that I am *HaShem*-יהו"ה your God, who takes you out from under the burdens of Egypt. I shall bring you to the land about which I have raised My hand to give to Avraham, to Yitzchak and to Yaakov and will give it to you as an inheritance – I am *HaShem*-יהו"ה” (These verses convey the four terms of redemption.)⁴⁵³ In other words, there was a revelation of the Name *HaShem*-יהו"ה specifically through the redemption from Egypt.

Now, the question regarding this verse is well known.⁴⁵⁴ Namely, that we find in the Torah that the Name *HaShem*-יהו"ה, blessed is He, was indeed revealed to our forefathers as well. For example, it states,⁴⁵⁵ “And *HaShem*-יהו"ה appeared to Avram,” and,⁴⁵⁶ “And *HaShem*-יהו"ה appeared to him,” and there are many other such verses. Why then does it state here, “with My Name *HaShem*-יהו"ה I did not make Myself known to them”?

⁴⁵³ The four terms of redemption are: “I shall take you out-*V’Hotzeiti*-והוצאתי,” “I shall rescue you-*V’Hitzalti*-והצלתי,” “I shall redeem you-*V’Ga’alti*-וגאלתי,” and “I shall take you-*V’Lakachti*-ולקחתי.” See Midrash Bereishit Rabba 88:5; Shemot Rabba 6:4.

⁴⁵⁴ See Maamarei Admor HaZaken 5572 p. 131; Ohr HaTorah Va’era Vol. 7 p. 2,550 & p. 2,564.

⁴⁵⁵ Genesis 12:7; 17:1

⁴⁵⁶ Genesis 18:1; 26:2

We also must understand what was special about the exile in Egypt, that the revelation of the Name *HaShem*-יהו"ה, blessed is He, was specifically through the redemption from Egypt. For, we cannot say that the reason they merited the revelation of the Name *HaShem*-יהו"ה after the exodus from Egypt was because now, they were no longer in exile, since the forefathers also were not in exile, and yet, the verse states, "with My Name *HaShem*-יהו"ה I did not make Myself known to them." Rather, we must say is that what is meant is that this revelation was specifically because they were in exile in Egypt and redeemed from there, through which they came to the revelation of, "you shall know that I am *HaShem*-יהו"ה." We must therefore understand what was special about the exile and redemption from Egypt, and why specifically through this exile and redemption they were able to come to, "know that I am *HaShem*-יהו"ה."

2.

This may be understood by prefacing with a teaching of our sages, of blessed memory, who stated,⁴⁵⁷ "If the Jewish people return to *HaShem*-יהו"ה, they will be redeemed. If they do not, they will not be redeemed." It similarly states,⁴⁵⁸ "The Jewish people will only be redeemed through repentance (*Teshuvah*)."⁴⁵⁹ This indicates that, in every way, the matter of repentance (*Teshuvah*) is a prerequisite to redemption. In

⁴⁵⁷ Talmud Bavli, Sanhedrin 97b

⁴⁵⁸ Mishneh Torah, Hilchot Teshuvah 7:5

other words, even if they do not have any sins or transgressions, the matter of repentance (*Teshuvah*) must necessarily precede the matter of redemption (*Ge'ulah*), and the redemption is solely dependent on repentance (*Teshuvah*).

We must therefore understand the necessity of this prerequisite, that the redemption (*Ge'ulah*) must necessarily be preceded by the matter of repentance (*Teshuvah*). For, it makes sense that if there is sin and transgression, then the redemption must be preceded by repentance (*Teshuvah*). This is because it states regarding the coming future,⁴⁵⁹ “I will remove the spirit of impurity from the land.” It thus makes sense that there must first be a nullification of all sins and transgressions, so that the extraneous forces of the opposing side of evil should have no hold whatsoever on the thought, speech, and actions of a person. However, if there are no sins, why must there be this matter of repentance (*Teshuvah*) as a prerequisite for redemption?

3.

However, the explanation is that about the matter of repentance (that⁴⁶⁰ “the Jewish people are destined to repent toward the end of their exile”), it is written,⁴⁶¹ “No one banished from Him will remain banished.” The word “from Him-*Mimenu*-מִמֶּנּוּ” refers to the Singular Preexistent Intrinsic

⁴⁵⁹ Zachariah 13:2

⁴⁶⁰ Mishneh Torah, Hilchot Teshuvah 7:5

⁴⁶¹ Samuel II 14:14; See Tanya Ch. 39; Hilchot Talmud Torah of the Alter Rebbe 4:3.

and Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. Therefore, because every single spark of every single soul of every single Jew is bound to the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, therefore, "No one banished from Him will remain banished." Thus, in the end they all will, "be absorbed in the body of the King."⁴⁶²

However, we must understand how it is possible that the soul, which is in the aspect of a novel limited creation, can be absorbed into the body of the King," the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, the Creator who is utterly limitless. In truth, it is impossible for us to even describe Him by the term, "Unlimited" (*Bli Gvul*),⁴⁶³ for just as it is impossible for us to say that He is in the category of the "limited," God forbid, it likewise is impossible to say that He is in the category of the "unlimited," God forbid. For, the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, is altogether beyond all description, thus negating both the description "limited" and the description "unlimited," negating all positive description and negating all negative description.⁴⁶⁴ This being the case, it is all the more wondrous and astonishing to say that it is possible for the soul –

⁴⁶² Zohar I 217b

⁴⁶³ See Likkutei Torah Pekudei 7b; *Hemshech* 5666 p. 172 and on; 5672 Vol. 1, p. 94 and on; and elsewhere.

⁴⁶⁴ See *Hemshech* 5666 p. 58 and elsewhere.

especially as it is manifest within the body – to be bound up with the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He.

However, the explanation is that this bond comes about through the Torah and *mitzvot*. For, the Torah is the wisdom and will of the Holy One, blessed is He,⁴⁶⁵ and the commandments-*mitzvot* are the “organs of the King.”⁴⁶⁶ But, they nevertheless descended and manifested within physical matters. This is true of Torah, as our sages, of blessed memory, stated,⁴⁶⁷ that when the angels requested that the Torah be given to them, the retort to them was, “Did you descend to Egypt...? Is there an evil inclination within you...?” This likewise is true of the commandments-*mitzvot*, that they manifest within physical things, such as the fringes-*Tzitzit* made of physical wool and the phylacteries-*Tefillin* made of physical parchment etc. This is true even of the *mitzvot* that are fulfilled with the mind and heart, to the extent that the measure of such *mitzvot* is that they be felt in the physical mind and heart.⁴⁶⁸

Thus, it is from these two extremities of the Torah and *mitzvot*, that is, that they are the will and wisdom of *HaShem*-יהו"ה, blessed is He, and that they are manifest within physical things, that they tie and bond the Godly soul that is manifest within the body, to the Singular Preexistent Intrinsic and

⁴⁶⁵ See Tanya Ch. 4

⁴⁶⁶ See Zohar I 170b; Tikkunei Zohar Tikkun 30 74a; Tanya Ch. 23 and elsewhere.

⁴⁶⁷ Talmud Bavli, Shabbat 88b and on

⁴⁶⁸ Sefer HaMaamarim 5691 p. 62; 5697 p. 215; 5698 p. 180.

Essential Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He. It is for this reason that the commandments-*mitzvot* are called, "garments" (*Levushim*),⁴⁶⁹ since they are the garments of the soul, by means of which the soul adheres and bonds to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, and is able to⁴⁷⁰ "gaze at the graciousness of *HaShem*-יהו"ה," and, "be absorbed in the body of the King."

4.

This then, is the meaning of the verse,⁴⁷¹ "Now Avraham was old, coming well on in his days," referring "to the Supernal days,"⁴⁷² which are the garments of Torah and *mitzvot*. It is through this that Avraham became "old-*Zaken*-זקן," meaning that he was, "an elder-*Zaken*-זקן who has acquired wisdom-*Chochmah*-חכמה."⁴⁷³ This refers to the sublimation to *HaShem*-יהו"ה, blessed is He, of the aspect of wisdom-*Chochmah*-חכמה, within which there is a revelation of the Oneness of *HaShem*-יהו"ה, blessed is He, that "He alone exists and there is nothing besides Him."⁴⁷⁴

⁴⁶⁹ See Tanya Iggeret HaKodesh, Epistle 29; Torah Ohr Miketz 32d and on.

⁴⁷⁰ Psalms 27:4

⁴⁷¹ Genesis 24:1

⁴⁷² Zohar I 224a; 129a; Also see Torah Ohr Chayei Sarah 16a; Mishpatim 76c, 79b; Discourse entitled "*V'Avraham Zaken*" 5738 (Torat Menachem Sefer HaMaamarim Cheshvan p. 307 and on).

⁴⁷³ Talmud Bavli, Kiddushin 32b

⁴⁷⁴ Tanya Ch. 35

However, to attain this level, it must be preceded by the, “coming well on in his days,” which refers to the garments of the Torah and *mitzvot*, in a manner in which each day is imbued with the fulfillment of the Torah and *mitzvot*. This is like the teaching,⁴⁷⁵ “Each and every day performs its service,” through which they are then called, “complete days.” Therefore, the fulfillment of Torah and *mitzvot* must be in a manner in which a person may even repeatedly fulfill a *mitzvah* multiple times, according to the number of days that one is graced with from Heaven. Moreover, there are some *mitzvot* that a person fulfills multiple times every day, such as prayer, in that there are three prayers every day, and on Shabbat and holy days, there are four prayers, and on Yom Kippur there are five prayers.

Now, this matter requires additional explanation, for at first glance it is not understood. Namely, the advantage of souls over and above angels, is that souls are in the aspect of “travelers” (*Mehalchim*), as it states,⁴⁷⁶ “I will grant you mobility amongst these [angels] who stand here.” In other words, souls must specifically travel in a way of ascension. This being the case, what is the meaning of the repeated performance of the same *mitzvot* over and over again?

However, the explanation is that the *mitzvot* are in an aspect of garments (*Levushim*), through which one can bind his soul to Godliness. It therefore is necessary to perform these commandments many times, so that one’s soul becomes

⁴⁷⁵ Zohar III 94b

⁴⁷⁶ Zachariah 3:7; Also see Torah Ohr Vayeishev 30a and on, and elsewhere.

bonded and adheres to Godliness, after which he can then come to the aspect of ascension in a manner of mobility.

Through this, we can explain the seeming contradiction that we find regarding the obligation to study Torah.⁴⁷⁷ That is, our sages, of blessed memory, stated,⁴⁷⁸ “Anyone who can engage in the study of Torah and does not do so, it states about him,⁴⁷⁹ ‘Because he has despised the word of *HaShem*-יהו"ה and has broken His commandment, that soul shall be utterly cut off, his sin shall be upon him.’” Nevertheless, they also stated that for a person who is unable to engage in Torah study throughout the day, because he is involved in the pursuit of livelihood,⁴⁸⁰ “It is adequate for him to study one chapter in the morning, and one chapter in the evening.”

Now, at first glance this not understood. If it is because of the greatness of the Torah that it states that even if a person only wastes an hour of his time from studying Torah, “he has despised the word of *HaShem*-יהו"ה”, this being so, why is it sufficient for a person who is involved in business to study only a single chapter in the morning and a single chapter in the evening? On the other hand, if we were to say that the matter of Torah study is dependent upon the interest of the person, and therefore, for a person who is involved in business it is sufficient to study a single chapter in the morning and a

⁴⁷⁷ See Ohr HaTorah *ibid.* which cites Torah Ohr Drushei Purim 98c.

⁴⁷⁸ Talmud Bavli, Sanhedrin 99a; See Tanya Ch. 1

⁴⁷⁹ Numbers 15:31

⁴⁸⁰ Talmud Bavli, Menachot 99b

single chapter in the evening, if this is so, why is it such a serious matter (that such an awesome matter was stated) for a person who is idle from Torah study for a mere hour, to the point that it says about him, “that soul shall be utterly cut off”?

However, this matter may be understood based on what was explained above, namely, that the Torah is the garment of the soul. Therefore, there are souls that require a greater abundance of garments and there are souls that have less need for garments. Thus, in regard to someone who is incapable of studying Torah all day long, because of his involvement in pursuing a livelihood, since his livelihood was not arranged for him from Heaven in such a way that he could be free to engage in Torah study all day long, we must say that his soul does not require the garments of Torah to such an extent. Thus, for such a person, the study of a chapter in the morning and a chapter in the evening is sufficient. However, for a person who indeed can study Torah all day long, we must say that his soul requires more garments, and therefore, it is forbidden for him to be idle, even for a moment. Rather, he must occupy himself in Torah study all day long, according to the measure of the garments that are required according to the root of his soul.

This then, also explains the teaching of our sages, of blessed memory, who stated,⁴⁸¹ “One who recites the *Shema* recital morning and evening for his entire life, but does not recite it for a single evening, it is as if he has never recited the *Shema* in all his days.” For, since he is lacking the garments

⁴⁸¹ Talmud Bavli, Brachot 63b

that are necessary to the root of his soul, he is therefore deficient in his bond with the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He. Thus, it is specifically through the fulfillment of Torah and *mitzvot* each and every day, according to the days that are apportioned to him, that he affects a bond of his soul to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He.

5.

However, not everyone merits that all their days are perfect and complete, to the point that they are not even lacking in a single hour or moment (as the Alter Rebbe said it).⁴⁸² Now, we can explain the precise usage of the word, “merits-*Zocheh*,” and say that this is specifically a matter that one merits and is not dependent on his choice. This accords with the known statement,⁴⁸³ “Regarding the sin of neglecting Torah study, every day no one escapes this sin.” This is also understood from the words of our sages, of blessed memory, who stated,⁴⁸⁴ “There are three sins from which a person is not spared every day etc.” We thus find that this is something that is not dependent upon a person’s choice,

⁴⁸² Maamarei Admor HaZaken ibid. p. 240 & p. 27; Ohr HaTorah ibid. p. 121; Pelach HaRimon ibid. p. 48.

⁴⁸³ Tanya Ch. 25

⁴⁸⁴ Talmud Bavli, Bava Batra 164b; Also see “*Mar’e Mekomot V’HaArot Ktzarot*” to Tanya Ch. 1.

but is rather something that is merited and requires Supernal assistance.

The solution for this (as the Alter Rebbe continues to state),⁴⁸⁵ is according the teaching of our sages, of blessed memory, who said,⁴⁸⁶ “He should spend his entire life in a state of repentance.” Now, regarding the matter of repentance (*Teshuvah*), as known, the word “return-*Shuvah*-שׁוּבָה” shares the same letters as, “shame-*Bushah*-בוּשָׁה.” Similarly, the word “to return-*Tashuv*-תָּשׁוּב” shares the same letters as “embarrassed-*Boshet*-בוֹשֶׁת.” In other words, when a person contemplates and uses his intellect to delve into the greatness of the Light of *HaShem*-ה'יְהוָה, the Unlimited One, blessed is He, and how, “He is above to no end and below to no conclusion,”⁴⁸⁷ he will then immediately acquire great dread and shame before *HaShem*-ה'יְהוָה, blessed is He.⁴⁸⁸

This is similar to what the Rebbe, the Tzemach Tzedek, cites⁴⁸⁹ from what the Alter Rebbe writes in the discourse entitled, “Purify our hearts-*VeTaher Libeinu*,”⁴⁹⁰ in the name of the Rav, the Maggid of Mezhritch, whose soul is in Eden.⁴⁹¹ Namely, it is explained that the fear of *HaShem*-

⁴⁸⁵ Maamarei Admor HaZaken ibid. p. 240 & p. 27; Ohr HaTorah ibid. p. 121; Pelach HaRimon ibid. p. 48.

⁴⁸⁶ Talmud Bavli, Shabbat 153a

⁴⁸⁷ Tikkunei Zohar, Tikkun 19 (40b); Tikkun 57; Zohar Chadash 34c.

⁴⁸⁸ Mishneh Torah, Hilchot Yesodei HaTorah 2:2; Shulchan Aruch Orach Chayim 1:1; Tanya Ch. 43; Siddur Admor HaZaken, note to Tikkun Chatzot in the name of the Maggid of Mezhritch.

⁴⁸⁹ Ohr HaTorah and Pelach HaRimon ibid.

⁴⁹⁰ Maamarei Admor HaZaken 5562 p. 549; Likkutei Torah Balak 69a; Also see Sefer HaMaamarim 5670 p. 46; 5698 p. 110 and 135 and on; Sefer HaErechim Chabad Vol. 2, p. 546 and the citations there.

⁴⁹¹ See Ohr HaTorah of the Rav, the Maggid of Mezhritch, 14a

יהו"ה, blessed is He, that stems from a sense of shame before Him (*Yirah Boshet*), is akin to what the Zohar states that,⁴⁹² "Although the Supernal crown (*Keter Elyon*) is a brilliant light (*Ohr Tzach*) and a radiant light (*Ohr Metzuchtzach*), it nevertheless is dark before the Cause of all causes," and is thus in a state of shame before the light of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He.

How much more is this so regarding man's service of *HaShem*-יהו"ה, blessed is He. That is, although he loves *HaShem*-יהו"ה and fears *HaShem*-יהו"ה, blessed is He, nevertheless, his love and fear of Him are like nothing at all, and it certainly is better that he be ashamed and embarrassed before Him, to an even greater extent. This is certainly the case if he contemplates his great distance and lack of comparison, in that he does not even grasp the true reality of the ten *Sefirot* themselves. For his knowledge of them is just the knowledge of their existence, but is not a grasp of their actual being itself. How much more so is this certainly the case that he has no knowledge of the Supernal crown (*Keter Elyon*), and most certainly has no knowledge of its state of being prior to the restraint of the *Tzimtzum*. Moreover, even the Supernal crown (*Keter Elyon*) itself, as it is before to the restraint of the *Tzimtzum*, "is dark before the Cause of all causes." (For, this matter applies to all levels of the Supernal crown (*Keter Elyon*), even including its most supernal levels, and even the levels that are beyond the category of levels altogether, even there it is, "dark before the Cause of all

⁴⁹² Tikkunei Zohar, Tikkun 70 (135b)

causes,” blessed is He. On the contrary, the Cause of all causes, blessed is He, is specifically found here below.⁴⁹³)

Thus, when he contemplates all this, he will immediately have great dread and shame before *HaShem*-יהו"ה, blessed is He, which is the matter of repentance (*Teshuvah*). This then, is the advice given to a person who does not merit that all his days are entirely perfect and complete, so that he too may bond his soul to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, through repentance (*Teshuvah*).

6.

However, we must understand how one is to come to this aspect of repentance (*Teshuvah*). Now, it is written,⁴⁹⁴ “When Israel was a lad, I loved him and from Egypt I have been calling out to My son.” The explanation of this matter may be understood by way of analogy. That is, we see that when a young son is in close proximity to his father, and his father shows him his love, bringing him close by showering him with extra affection, then the son feels comfortable in his soul to do foolish things due to his immaturity and small mindedness, even though he is acting against the will of his father. Moreover, even if his father admonishes him, he pays

⁴⁹³ See Sefer HaMaamarim 5670 p. 45 and on; Sefer HaErechim Chabad Vol. 2, p. 542 and the citations there.

⁴⁹⁴ Hosea 11:1

no attention and ignores his father's voice. It is only when his father rebukes and expels him, telling him that he no longer is his father, and the like, that the son's love for his father is awakened and revealed in his heart, and he cries out from the bitterness of his soul that he does not want to be separated from his father. This is certainly the case when he is told that his father no longer considers himself to be his father.

The same is true of the matter of the love that the Jewish people have for the Ever Present One, blessed is He, which is hidden in the depths of the heart of each and every Jew. That is, it only comes to the fore, from its concealment into revelation, through contemplation (*Hitbonenut*) of how distant he is from *HaShem*-יהו"ה, blessed is He.

This then, is the meaning of the verse, "When Israel was a lad, I loved him." That is, when there is a matter of closeness and proximity ("I loved him"), then it is possible for Israel to be a lad, and to behave as a lad, in a way of immaturity. Thus, the verse continues and specifies, "from Egypt I have been calling out to My son." That is, it is specifically because of Egypt-*Mitzrayim*-מצרים, which is the constriction-*Meitzar*-מיצר of the immaturity and small mindedness, that one comes to the aforementioned matter of "shame-*Bushah*-בושה." However, it is specifically through this that, "I have called out to My son." In other words, it is specifically through this that the revelation of the love is drawn forth with even greater strength.

This then, is the matter of the exile in Egypt-*Mitzrayim*-מצרים. For there is an aspect of Egypt-*Mitzrayim*-

מצרים on the side of holiness, and there is an aspect of Egypt-Mitzrayim-מצרים on the opposing side of evil. The aspect of Egypt-Mitzrayim-מצרים on the side of holiness is that one satisfies himself with studying Torah according to his obligations as set forth in Shulchan Aruch only. Likewise, he is satisfied with his performance of the commandments in a way of, “commandments done by rote.”⁴⁹⁵ He thus fulfills his obligations according to the way he sees fit.

However, from this aspect of Egypt-Mitzrayim-מצרים of holiness, through an abundance of chaining down, it is possible to even descend to the aspect of Egypt-Mitzrayim-מצרים of the opposing side of evil. In other words, he will come to stumble in blemishing the covenant of the circumcision. At times this may be in a way that he is caused to become impure by force, from above, through nocturnal emission in his sleep, about which it states,⁴⁹⁶ “The children of Israel, whom Egypt enslaves.”

The matter of the exodus from Egypt-Mitzrayim-מצרים, however, is the aspect of repentance (*Teshuvah*) over this matter itself. This is to say that when he sees in himself that he is in a state of ultimate distance from *HaShem*-יהו"ה, blessed is He, and that he is like the son whose father has expelled and has been told that he is disowned, which he cannot at all bear, through this there is the aspect of, “from Egypt-Mitzrayim-מצרים, I have called out to My son.” That is, it is specifically through the constriction-*Meitzar*-מצר and the

⁴⁹⁵ Isaiah 29:13; Tanya Ch. 39

⁴⁹⁶ Exodus 6:5

great distance, that he is awakened to be sensitive to the fact that he is “My son.”

This then, is the advantage of the matter of repentance (*Teshuvah*). For, through repentance (*Teshuvah*), even a person who has not merited that all his days be perfect and complete, and is therefore lacking in his garments of Torah and *mitzvot*, can nevertheless bond his soul to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He. Moreover, there is actually an advantage and superiority to the bond that is attained through repentance (*Teshuvah*), over and above the bond that is attained through the garments of Torah and *mitzvot*. For, the drawing forth that is affected through the garments of the Torah and *mitzvot* are in a state of limitation. In other words, the drawing forth he affects is commensurate to his effort and manner of service of *HaShem*-יהו"ה, blessed is He, in the fulfillment of Torah and *mitzvot*, which are the garments. In other words, this relates to the aspect of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*).

However, this is not the case regarding repentance (*Teshuvah*), about which it states,⁴⁹⁷ “Happy are the penitent, who in one hour, one day, or even in a single moment, come as close to the Holy One, blessed is He, as even the most righteous come to the Holy One, blessed is He, over several years.” In other words, the drawing forth affected by repentance (*Teshuvah*) is an aspect of limitless revelation (*Bli*

⁴⁹⁷ Zohar I 129a-b

Gvul). This is because he knows that every matter of measure and limitation is “dark before the Cause of all causes,” and he desires to exit his limitation. Thus, the drawing forth that is affected through repentance (*Teshuvah*), is the aspect of, “from Egypt-*Mitzrayim* מצרים I have called out to My son,” which is an even loftier drawing forth of Godliness, in a limitless way.

7.

This then, is the meaning of the verse,⁴⁹⁸ “I appeared to Avraham, to Yitzchak, and to Yaakov as *E”l Shaday* א”ל שדי, but with My Name *HaShem* יהוה I did not make Myself known to them...” In other words, the revelation to our forefathers was the aspect of *E”l Shaday* א”ל שדי, which in general, refers to the aspect of how *HaShem* יהוה, blessed is He, fills all worlds (*Memale Kol Almin*).⁴⁹⁹

However, in greater detail, there are various levels in this.⁵⁰⁰ For, as our sages, of blessed memory, stated,⁵⁰¹ when the Holy One, blessed is He, created the world, “it continued to expand until the Holy One, blessed is He, rebuked it, as it states,⁵⁰² ‘I am *E”l Shaday* א”ל שדי,’ which means, ‘I am He who said to the world ‘enough-*Dai* די.’” In other words, this

⁴⁹⁸ Exodus 6:2-7

⁴⁹⁹ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1, The Gate of The Name.

⁵⁰⁰ See Ohr HaTorah *ibid.* p. 134 and on; Sefer HaMaamarim 5660 p. 57; *Hemshech* 5672 Vol. 1 p. 251-279, and elsewhere.

⁵⁰¹ Talmud Bavli, Chagigah 12a; Midrash Bereishit Rabba 46:3

⁵⁰² Genesis 17:1

refers the nature of the world, which is an aspect of concealment and hiddenness. However, there is yet a higher level of *E"l Shaday*-שדי א"ל, which indicates an abundant bestowal of influence, as it states,⁵⁰³ “I will pour out blessings upon you without end-*Bli Dai*-די בלי.” This aspect also includes the abundant bestowal and drawing forth of Godliness to the worlds, as in the explanation of the Midrash,⁵⁰⁴ that *Shaday*-שדי means that, “My Godliness is sufficient-*Dai*-די for all of creation.” However, all this is only in a matter that is, “sufficient to their needs-*Dai Seepuka*-די סיפוקא,”⁵⁰⁵ similar to the verse,⁵⁰⁶ “If there shall be a destitute person among you.... You shall open your hand to him... whatever is sufficient to what is lacking to him-*Dai Machsoro Asher Yechsar Lo*-די מחסרו אשר יחסר לו,” which our sages, of blessed memory, explained,⁵⁰⁷ “even includes a horse upon which to ride and a servant to run in front of him.” (The spiritual meaning of this matter is according to the explanations in the teachings of Chassidut.)⁵⁰⁸ However, all this is only a matter of satisfying the lacking, but is not a matter of wealth and excess. Thus, this aspect generally relates only to the aspect of the drawing forth of how *HaShem*-יהוה, blessed is He, fills all worlds (*Memale Kol Almin*).

⁵⁰³ Malachi 3:10

⁵⁰⁴ Midrash Bereishit Rabba 46:3

⁵⁰⁵ Zohar III 11b; Ohr HaTorah ibid. p. 135 and on & 157 and on.

⁵⁰⁶ Deuteronomy 15:7-8

⁵⁰⁷ Talmud Bavli, Ketubot 67b

⁵⁰⁸ See the prior discourse “*Padah B'Shalom* – He redeemed my soul in peace” of this year 5712 (Discourse 5). Also see Sefer HaMaamarim 5627 p. 100; 5629 p. 97; 5635 p. 43; *Hemshech* 5672 Vol. 1, p. 309.

However, specifically through the descent into the exile of Egypt-*Mitzrayim*-מצרים, there is the aspect of, “from Egypt I have called out to My son,” meaning that it is through this that they attained the revelation of the Name *HaShem*-יהו"ה, which is the matter of drawing forth the Unlimited One, blessed is He. This then, is what is meant by the verse, “God spoke to Moshe and said to him, ‘I am *HaShem*-יהו"ה.’” For, this verse is coming in response to Moshe’s question,⁵⁰⁹ “Why have You done evil to this people?” In other words, Moshe was asking why the whole matter of the exile in Egypt was necessary altogether. The verse, “God spoke to Moshe and said to him, ‘I am *HaShem*-יהו"ה,’” comes in response to this question. That is, the ultimate purpose of the whole matter of exile in Egypt, is so that through it, there would come to be a revelation of the Name *HaShem*-יהו"ה, blessed is He.

Now, although it is true that the Name *HaShem*-יהו"ה, blessed is He, is also stated in relation to our forefathers (as mentioned above), nevertheless, the Name *HaShem*-יהו"ה mentioned in relation to the forefathers, was the lower Name of *HaShem*-יהו"ה, which is His name of Being-*Havayah*-הו"ה as it means, “He Who brings everything into being-*Mehaveh*-מהווה,”⁵¹⁰ that is, this is the aspect of *HaShem*-יהו"ה, blessed is He, as He relates to worlds. However, through the exile in Egypt, we attained the aspect of, “you shall know that I am *HaShem*-יהו"ה.” This refers to the upper name of *HaShem*-

⁵⁰⁹ Exodus 5:22

⁵¹⁰ Pardes Rimonim, Shaar 1 (Shaar Eser v’Lo Teisha), Ch. 9; Tanya Shaar HaYichud VeHaEmunah Ch. 4; Maamarei Admor HaZaken ibid.

יהו"ה,⁵¹¹ blessed is He, which is His name of Being-*Havayah*-הו"ה that means, "He is and He was and He will be-*Hoveh* v'*Hayah* v'*Yihiyeh*-והיה ויהיה ויהיה as One,"⁵¹² which is how *HaShem*-יהו"ה, blessed is He, is utterly unlimited (*Bli Gvul*).⁵¹³ It is this aspect that is drawn forth through serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), as explained before.

It is about this that the verse states,⁵¹⁴ "And I shall give it to you as an inheritance – I am *HaShem*-יהו"ה." That is, the love that is brought forth through the aspect of repentance (*Teshuvah*) is comparable to the inheritance of a great treasure that one has not labored for. For, the love, closeness and shame before *HaShem*-יהו"ה, blessed is He, that come about through repentance (*Teshuvah*) are not according or commensurate to the good deeds that he performs on a daily basis, but rather,⁵¹⁵ "Happy are the penitent, who in one hour, one day, or in even a single moment, get as close to the Holy One, blessed is He, as even the most righteous come to the Holy One, blessed is He, over several years."

Thus, this is something that comes as a matter of inheritance. That is, an inheritance is something that comes about only because of the relationship between the one who

⁵¹¹ See Ohr HaTorah ibid. p. 126 and on.

⁵¹² Zohar III 257b (Ra'aya Mehemna); Tanya Shaar HaYichud VeHaEmunah Ch. 7 (82a); Pardes Rimonim ibid.; Maamarei Admor HaZaken ibid.; Ohr HaTorah ibid. p. 124.

⁵¹³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁵¹⁴ Exodus 6:8

⁵¹⁵ Zohar I 129a-b

bequeaths the inheritance and the one inheriting it, and the state and standing of the one inheriting it not relevant in this. Because of this even a deaf person, an imbecile and an infant all inherit.⁵¹⁶ For, the primary matter of an inheritance is that the inheritor is related to the one who bequeaths the inheritance.

This then, is the meaning of, “I shall give it to you as an inheritance – I am *HaShem*-יהו”ה.” That is, the attainment of the aspect of the upper name of *HaShem*-יהו”ה, blessed is He, is solely through the matter of inheritance. We can add that the term, “inheritance-*Morashah*-מורשה,” is also related to the term “head-*Rosh*-ראש,” which indicates the bond with the “head of the congregation-*Rosh Ha’Eidah*-ראש העדה,”⁵¹⁷ who are called,⁵¹⁸ “your heads of your tribes-*Rosheichem Shivteichem*-ראשיכם שבטיכם.” That is, in order that even the “hewer of your wood and the drawer of your water”⁵¹⁹ attain the revelation of the Name *HaShem*-יהו”ה, blessed is He, there must be a bond with, “your heads of your tribes,” so that one does not become separated from He who bequeaths the inheritance, God forbid. This is as explained before regarding to the matter of repentance (*Teshuvah*), that it is like the son who is unable to bear it when his father tells him that he will no longer be his father, and his desire to be bonded with him is thus aroused.

⁵¹⁶ Talmud Bavli, Nidah 44a-b

⁵¹⁷ See the Sichah talk that followed this discourse (Torat Menachem Vol. 4, p. 279).

⁵¹⁸ Deuteronomy 29:9; Likkutei Torah Netzavim.

⁵¹⁹ Deuteronomy 29:10

Thus, it is through this that, “you shall know that I am *HaShem*-יהו”ה,” which means that you will be bonded to the upper name *HaShem*-יהו”ה, blessed is He. (For the term “knowledge-*Da’at*-דעת” means to bond and connect.⁵²⁰) This bond to the upper name *HaShem*-יהו”ה, blessed is He, refers to the bond to the aspect of, “He is and He was and He will be-*Hoveh v’Hayah v’Yihyeh*-והיה ויהיה ויהיה as One,”⁵²¹ which is the aspect of how *HaShem*-יהו”ה, blessed is He, is utterly unlimited (*Bli Gvul*). All this is brought about through the service of *HaShem*-יהו”ה, blessed is He, with repentance (*Teshuvah*).

⁵²⁰ Tanya Ch. 3, Ch. 42 and elsewhere.

⁵²¹ Zohar III 257b (Ra’aya Mehemna); Tanya Shaar HaYichud VeHaEmunah Ch. 7 (82a); Pardes Rimonim ibid.; Maamarei Admor HaZaken ibid.; Ohr HaTorah ibid. p. 124.