

Discourse 23

*“KeeYemei Tzeitcha MeiEretz Mitzrayim -
As in days that you left the land of Egypt”*

Delivered on Shabbat Parshat Kedoshim,
Shabbat Mevarchim Iyyar, 5717
By the grace of *HaShem*, blessed is He,

1.

The verse states,³⁵² “As in the days when you left the land of Egypt, I will show you wonders.” Now, we must understand the comparison in this verse between the coming redemption and the redemption from Egypt. For, the coming redemption will be much greater than the redemption from Egypt. This is indicated by this verse itself, that compared to the redemption from Egypt, the revelation of the coming redemption will be in a way of wonders (*Nifla’ot*).³⁵³ This is especially so based on the statement in Yalkut on this verse that,³⁵⁴ “The miracles and power that I am destined to perform for the children, I did not even show to the fathers, as it states, ‘I will show you wonders (*Nifla’ot*),’ and another verse also states,³⁵⁵ ‘To Him Who alone performs great wonders (*Nifla’ot*).’” This being so, [that there is no comparison between them] why then does this verse draw a comparison

³⁵² Micah 7:15

³⁵³ See Ohr HaTorah, Na”Ch (Vol. 1) to Micah 7:15 (p. 487).

³⁵⁴ Yalkut Shimoni to Micah, Remez 559

³⁵⁵ Psalms 136:4

between the coming redemption and the redemption from Egypt?

Additionally, we must understand the statement in Zohar,³⁵⁶ cited by his honorable holiness, my father-in-law, the Rebbe, in a Passover discourse,³⁵⁷ that the verse specifies “As in the days” (*KeeYemei*-כימי), in the plural, when seemingly it should have stated, “As in the day” (*K’Yom*-כיום) in the singular, being that the exodus from Egypt took place in a single day. Moreover, from this we understand that the coming redemption (about which the verse states, “As in the days... I will show you wonders,”) will also be in this manner. This being so, at first glance, there seems to be a question here. For, it was previously explained³⁵⁸ that Moshiach is the general *Yechidah* soul, who will reveal the *Yechidah* essence in the soul every Jew. However, the *Yechidah* (Singular Essence of the soul) is the very opposite of plurality and multiplicity. This being so, why does the verse say “As in the **days**... I will show you wonders,” specifying “in the days” (*KeeYemei*-כימי) in the plural?

2.

This may be understood by prefacing with the previous explanation³⁵⁹ about the coming redemption in general and its similarity to the redemption from Egypt. That is, just as in the

³⁵⁶ Zohar III 176a

³⁵⁷ Discourse entitled “*KeeYemei Tzeitza*” 5708 (Sefer HaMaamarim 5708 p. 159)

³⁵⁸ In the preceding discourse of this year, 5717, entitled “*Hinei Yaskeel Avdi* – Behold, My servant will become wise,” Discourse 21.

³⁵⁹ In the prior discourse, Discourse 21.

redemption from Egypt there was the splitting of the sea, resulting from the fact, that above, there was a splitting of the “veil” (*Parsa*), thus drawing the splitting of the sea below, so likewise, in the coming future, there also will be a splitting of the “veil” (*Parsa*), as stated,³⁶⁰ “He will wave His hand over the river... He will break it into seven streams.” However, the difference is that in the exodus from Egypt only the lower “veil” (*Parsa*) was split, whereas in the coming future, even the highest “veil” (*Parsa*) will split. For, as explained before, in the exodus from Egypt the splitting of the sea was the splitting of the *Sefirah* of Kingship-*Malchut*, whereas the splitting of the river in the coming future, will be the splitting of the concealment of the *Sefirah* of Understanding-*Binah*.

To further explain, the *Sefirah* of Kingship-*Malchut* is the intermediary (*Memutzah*) between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*). Now, just as every intermediary (*Memutzah*) possesses both levels, so likewise, the *Sefirah* of Kingship-*Malchut* possesses both levels. That is, there is the inner aspect (*Pnimiyut*) of Kingship-*Malchut*, called the “sea” (*Yam*-יָם) and the external aspect (*Chitzoniyut*) of Kingship-*Malchut*, called the “land” (*Aretz*-אֶרֶץ). As explained before, the inner aspect (*Pnimiyut*) of Kingship-*Malchut* collects all the limitless (*Blee Gvul*) lights of the world of Emanation (*Atzilut*) into herself, covering and concealing them so that they will not be revealed externally. Through this, the externality (*Chitzoniyut*) of Kingship-*Malchut* becomes the root and source of the creations. This is the concealment caused by the veil

³⁶⁰ Isaiah 11:15

(*Parsa*) of Kingship-*Malchut*. The same is true even higher, in every intermediary aspect (*Memutza*). That is, the purpose of the inner aspect (*Pnimiyut*) of the intermediary (*Memutza*) is to conceal the higher lights so that they will not become revealed externally. Through this, the externality (*Chitzoniyut*) of the intermediary (*Memutza*) becomes the source of influence to that which is lower than it.

This then, is the matter of the splitting of the sea, as it states,³⁶¹ “He transformed the sea to dry land.” That is, both according to the view of the Zohar³⁶² and the view of the Arizal,³⁶³ that a bond was made between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) in two ways; in a way of ascent (*Ha’ala’ah*) and in a way of descent (*Hamshachah*). However, the splitting of the sea in the Exodus from Egypt was the lowest splitting. In contrast, the splitting of the river of the coming future will be the splitting of the highest veil (*Parsa*), and through this, a bond will be made between *HaShem*-יהו"ה, blessed is He, above and below, both in a way of ascent (*Ha’ala’ah*) and in a way of drawing down (*Hamshachah*).³⁶⁴

³⁶¹ Psalms 66:6

³⁶² Zohar II 48b

³⁶³ Pri Etz Chayim, Shaar Chag HaMatzot, Ch.7; Shaar HaKavanot, Inyan Sefirat HaOmer, Drush 12.

³⁶⁴ As discussed in the previous discourse of this year, 5717, entitled “*Hinei Yaskeel Avdi* – Behold, My servant will become wise,” Discourse 21.

3.

Now, to explain, there are three kinds of veils (*Parsa'ot*).³⁶⁵ By way of analogy, this may be understood by how it is in man below, in that within himself, he too has three kinds of veils (*Parsa'ot*). The first veil (*Parsa*) is the constraint in the chest of the heart, which separates between the emotions of the heart and the voice of speech. (Similarly, a person's physical body has a diaphragm that separates between the cardiovascular system and the digestive system, which relates to action-*Ma'aseh*.) The second veil (*Parsa*) is the narrowness of the neck, which separates between the intellect of the brains and the heartfelt emotions. The third veil (*Parsa*) is the airy membrane that hovers over the brain,³⁶⁶ which separates between that which is higher than the brain and the brain, that is, between that which is higher than intellect, and intellect.

To explain in greater detail, the matter of the veil (*Parsa*) that separates between the emotions and speech, is that when a person's emotions are in full force, he is incapable of speech. This is because, as the emotions are in their full force, they cannot at all be revealed in speech, and if he does speak, his speech will be confused. Now, besides the fact that the emotions revealed in speech are not the essential emotions as they are in their full force, but rather, whatever is revealed is specifically as they have become diminished and weakened, but

³⁶⁵ See Shaar HaEmunah, Ch. 65 and on.

³⁶⁶ See Etz Chayim, Shaar 13 (Shaar Arich Anpin), Ch. 3 & Ch. 6; Also see Shaar HaYichud of the Mittler Rebbe, Ch. 21, 32, and 33; Also see Listen Israel, a translation of Rabbi Hillel of Paritch's commentary to Shaar HaYichud, Ch. 1, and the notes and citations there.

more so, we see that sometimes a person's speech can be only from his lips and outward. This is as stated,³⁶⁷ "[Inasmuch as this people has drawn close [to Me] with its mouth, and has honored Me with its lips, but it has distanced its heart from Me etc." It similarly is written,³⁶⁸ "They sought to beguile Him with their mouth and deceive Him with their tongues. Their heart was not always with Him, and they were not steadfast in His covenant." That is, in such speech, there is no revelation of heartfelt emotions altogether. In other words, even though every speech necessarily contains a certain root and motivational cause in one's heartfelt emotions, so that when he is moved with a motion of love and kindness, he will speak loving words, and the same applies to all other emotions, nevertheless, there is such a thing as speech that is only from the lips and outward. Such a thing is only possible because of the concealment of the veil (*Parsa*) that separates between the emotions and the speech.

We can understand the same matter as it is above, in *HaShem's* יהו"ה Godliness. That is, there is a veil (*Parsa*) that separates between the emotive *Sefirot* (the *Midot*) and the *Sefirah* of Kingship-*Malchut*. The effect of this veil (*Parsa*) is that not only will there not be a radiance in it of the revelation of *HaShem's* יהו"ה Godliness stemming from the upper three *Sefirot*, but beyond this, because of the concealing veil (*Parsa*), there is not even an illumination of the revelation of *HaShem's* יהו"ה Godliness stemming from the seven lower *Sefirot* within it. As a result of this veil (*Parsa*), the worlds of Creation,

³⁶⁷ Isaiah 29:13

³⁶⁸ Psalms 78:36-37

Formation and Action (*Briyah, Yetzirah, Asiyah*) come into a state of the complete concealment of *HaShem*'s-יהו"ה's Godliness.

Thus, it was in regard to this concealment that the splitting of the sea occurred in the exodus from Egypt, this being the splitting of the veil (*Parsa*) that exists between *Zeir Anpin* and Kingship-*Malchut*, so that the emotional *Sefirot* of *Zeir Anpin* could illuminate in the aspect of Kingship-*Malchut*. Through this, a bond was affected between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) in two ways, in a way of ascent (*Ha'ala'ah*) and in a way of drawing down (*Hamshachah*). This is the meaning of the verse,³⁶⁹ “For there the tribes ascended, the tribes of *Ya”h*-יה”ה, a testimony for Israel, to give thanks to the Name *HaShem*-יהו"ה.” That is, the twelve oxen (*Yud-Beit Bakar*)³⁷⁰ of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) ascended to the world of Emanation (*Atzilut*).³⁷¹ There similarly is also the matter of drawing down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), as it states,³⁷² “And the children of Israel shall come into the midst of the sea on dry land.” That is, the souls of the world of Emanation (*Atzilut*), as they are in the “sea” (*Yam*-ים) of the world of Emanation (*Atzilut*), descend below to the “dry land” (*Yabashah*-יבשה) of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*).

³⁶⁹ Psalms 122:4

³⁷⁰ Kings I 7:25; Also see Zohar II 24b and elsewhere.

³⁷¹ See the prior discourse, Discourse 21, Ch. 6.

³⁷² Exodus 14:22

Now, it likewise is this way in man below, that the bond between the heartfelt emotions (*Midot*) and speech (*Dibur*) is in two ways, in a way of ascent (*Ha'ala'ah*) and in a way of drawing down (*Hamshachah*). That is, there is a way in which the bond is drawn down from above to below, that is, that the heartfelt emotions are drawn down into speech. For example, this is like the teaching,³⁷³ “Words that come from the heart enter the heart,” meaning that as the emotions are felt in the heart, this is how they will come out and illuminate the voice of speech.

There is yet another way of bonding between the heartfelt emotions (*Midot*) and speech (*Dibur*), which is in a way of ascent (*Ha'ala'ah*) from below to above, as stated,³⁷⁴ “Prayer is in silence.” That is, even though the one praying speaks letters, nevertheless this cannot be called speech at all, since the letters (*Otiyot*) ascend to become included in the heartfelt emotions (*Midot*).

4.

Now, we also can understand the matter of the veil (*Parsa*) between the brains (*Mochin*) and the heartfelt emotions (*Midot*) in the same way. This is because an emotion is necessarily born of every intellect. Even so, we sometimes see that even when a person contemplates the greatness of *HaShem*-יהו"ה, blessed is He, in his intellect, it nevertheless is not drawn

³⁷³ Sefer HaYashar of Rabbeinu Tam, Shaar 13, cited in Shnei Luchot HaBrit (ShaLa"Ha) 69a.

³⁷⁴ Zohar I 210a

into his heart to come to the matter expressed in the verse,³⁷⁵ “And you shall love *HaShem*-יהו"ה your God, with all your heart,” and the same applies to fear of *HaShem*-יהו"ה, blessed is He. The reason is the constraint of the narrowness of neck (*Meitzar HaGaron*), within which the three ministers of Pharaoh exist, these being the trachea (*Kaneh*), the esophagus (*Veshet*) and the carotid arteries (*Vreedeen*).³⁷⁶ The general explanation is that the person is entrenched in the lusts of this physical world, whether in the matter indicated by the esophagus (*Veshet*), the matter indicated by the trachea (*Kaneh*), or the matter indicated by the carotid arteries (*Vreedeen*), all of which are explained in detail in Torah Ohr.³⁷⁷

Thus, because of the constraint of the narrowness of neck (*Meitzar HaGaron*) even when he contemplates the greatness of *HaShem*-יהו"ה intellectually, it nevertheless does not bring about emotions in his heart. Moreover, even when heartfelt emotions are roused through such contemplation (*Hitbonenut*), nevertheless, even so, the light of the intellect does not illuminate in his heart as it does in his brain and intellect. That is, it would seem that from the expansive perspective of the intellect, the emotions born of it should also be very expansive. However, because of the narrowness of the neck (*Meitzar HaGaron*), even when he is roused with love of

³⁷⁵ Deuteronomy 6:5

³⁷⁶ See Likkutei Torah of the Arizal, Parshat Vayeishev; Also see the prior discourse of this year, Discourse 18, entitled “*HaChodesh HaZeh Lachem* – This month shall be for you the first of the months,” Ch. 2; Also see at greater length in The Teachings of The Rebbe, 5716, Discourse 24 Ch. 4, and Discourse 26, Ch. 4, and elsewhere.

³⁷⁷ See Torah Ohr, 58b, 102c; Also see the discourse of 5716 cited in the prior note.

HaShem-יהו"ה, blessed is He, not only is it not the love indicated by the words,³⁷⁸ "You shall love *HaShem*-יהו"ה your God... with all your being (*Bechol Me'odecha*)," but it is not even the love indicated by the words, "with all your soul (*Bechol Nafshecha*)," nor is it even the love indicated by the words, "with all your heart" (*Bechol Me'odecha*)." Rather, the only love of *HaShem*-יהו"ה, blessed is He, that is roused in him, is love that relates to action alone. This is so much so, that certainly, such emotions cannot be called intellectual emotions (*Midot Sichliyim*), but merely natural emotions (*Midot Tiviyim*).³⁷⁹ In general, this refers to when the light of the intellect, as it is in the brain and mind, does not illuminate in the heart, but changes and descends from one state of being to a lesser state of being, because of the narrowness of the neck (*Meitzar HaGaron*), so that sometimes, the concealment caused by the narrowness of the neck (*Meitzar HaGaron*) is so great, that there is no arousal of the emotions (*Midot*) altogether.

It is regarding this that there will be the splitting of the river (*Nahar*-נהר) in the coming future, as it states,³⁸⁰ "He will wave His hand over the river... He will break it into seven streams." This refers to the "splitting" of the veil (*Parsa*) that separates between the brains (*Mochin*) and the emotions (*Midot*). Included in this is also the "splitting" of the veil (*Parsa*) of the airy membrane that hovers over the brain, which separates between the intellect of the brain, and that which transcends the intellect of the brain.

³⁷⁸ Deuteronomy 6:5

³⁷⁹ See at greater length in Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration.

³⁸⁰ Isaiah 11:15

To further elucidate, it was explained before³⁸¹ (and in various places at length)³⁸² that the “river” (*Nahar*-נהר) refers to the aspect of understanding-*Binah*. This is as stated,³⁸³ “A river (*Nahar*-נהר) issues from Eden.” Now, Eden is the aspect of wisdom-*Chochmah*, and the river (*Nahar*-נהר) that issues forth from it is the aspect of understanding-*Binah*. This then, is the meaning of the verse, “He will wave His hand over the river (*Nahar*-נהר),” referring to the splitting of the veil (*Parsa*) of understanding-*Binah*, meaning, the [splitting of the] concealment of the airy membrane that hovers over the brain.³⁸⁴ Through this, there is an illumination of the light of *HaShem*-יהוה, blessed is He, in the emotive *Sefirot* (*Midot*), as well as in the *Sefirah* of Kingship-*Malchut* and the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*), since this is already after the splitting of the sea.

The explanation is that when there is light and illumination that transcends the quality of understanding-*Binah*, it can then also illuminate in the emotions (*Midot*). This is because the concealment caused by the narrowness of the neck (*Meitzar HaGaron*) can only conceal and cover over the externality of understanding (*Chitzoniyut Binah*), but not the inner understanding (*Pnimiyyut Binah*). The inner aspect (*Pnimiyyut*) of understanding-*Binah*, (which is the light and illumination that transcends the brain and intellect, and

³⁸¹ In the previous discourse of this year, 5717, entitled “*Hinei Yaskeel Avdi – Behold, My servant will become wise*,” Discourse 21.

³⁸² See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 1 and on.

³⁸³ Genesis 2:10

³⁸⁴ See *Listen Israel*, a translation of Rabbi Hillel of Paritch’s commentary to Shaar HaYichud, Ch. 1, and the notes and citations there.

illuminates through the splitting of the airy membrane that hovers over the brain) illuminates in the inner aspect of the emotions (*Pnimiyyut HaMidot*), and the essential being of the inner aspect of the emotions is like the essential being of the brains and intellect.

Now, this (matter, that the concealment caused by the narrowness of the neck (*Meitzar HaGaron*) only affects the externality (*Chitzoniyut*) of understanding-*Binah*), may be understood by way of analogy. That is, when a person is incapable of comprehending an intellectual matter, as it is, in and of itself, but only by way of various vestments and analogies, as stated about King Solomon, that,³⁸⁵ “He said three thousand analogies,” then even as the matter manifests in his intellect, it is in a very constrained and restricted way. Now, when the intellectual matter is very constrained and restricted, then whatever is drawn through the narrowness of the neck (*Meitzar HaGaron*) to the emotions is even more constricted, so much so, that when it finally is drawn into actual deed, it is even more constricted. The result is that a person fulfills the *mitzvot* devoid of life and vitality, in a mechanical way, “like the commands of men done by rote.”³⁸⁶ All this is because even as the intellect is in his mind and brain, it is constrained and restricted.

However, when the airy membrane that hovers over the brain is split, there no longer is the “possibility” for the concealment caused by the narrowness of the neck (*Meitzar*

³⁸⁵ Kings I 5:12; See Torah Ohr, Mikeitz 42c and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 45 (and Ch. 1), and elsewhere.

³⁸⁶ Isaiah 29:13

HaGaron) and therefore the emotions (*Midot*) automatically ascend and become included in the mind and intellect (*Mochin*), in the inner aspect of the mind and intellect (*Pnimiyyut HaMochin*), and even higher, they ascend to the emotions (*Midot*) as they are in the desire (*Ratzon*) and pleasure (*Ta'anug*), which are the aspects of Arich Anpin. Moreover, they ascend still higher, to the emotions (*Midot*) as they are in the aspect of the Ancient One (*Atik*), and the inner aspect of the Ancient One (*Atik*). That is, they ascend to the aspect of the Ancient One (*Atik*), as He is in His place, which transcends the aspect of the Ancient One (*Atik*) as He descends to manifest in the inner aspect of the father (*Abba*).³⁸⁷ That is, they ascend to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

5.

This then, is the meaning of the verse,³⁸⁸ “As in the days when you left the land of Egypt, I will show you wonders.” That is, the general explanation of why the verse compares the coming redemption to the exodus from Egypt, is because, in both, there is the matter of the splitting of the veil (*Parsa*). However, in the coming redemption there will be wonders (*Nifla'ot*-נפלאות), since there then will also be the splitting of the highest veil (*Parsa*). This is the meaning of the word

³⁸⁷ See the prior discourse, Discourse 21, where this was explained; Also see *Hemshech* 5666 p. 95 and on; *Sefer HaMaamarim* 5696 p. 9; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 24-26 and the notes there.

³⁸⁸ Micah 7:15

“wonders-*Nifla’ot*-נפלאות,” that there will be a revelation of the “fifty wonders-*Nun Pla’ot*-נ"י פלאות.”³⁸⁹ Moreover, it will not just be the aspect of the “fifty wonders-*Nun Pla’ot*-נ"י פלאות” as they are in the *Sefirah* of Kingship-*Malchut*, but as they are in the *Sefirah* of understanding-*Binah*, which is the matter of the fifty gateways of understanding (*Nun Sha’arei Binah*). Moreover, even the fiftieth gate (*Shaar HaNun*), the substance of which is to bond and unify the intangible Godly “nothingness” (*Ayin*) of the aspect of wisdom-*Chochmah*, with the comprehension and grasp of understanding-*Binah*, will be revealed. In other words, when there is a splitting of the airy membrane that hovers over the brain, there is a unification of the comprehension of the *Sefirah* of understanding-*Binah* with the intangible Godly “nothingness” (*Ayin*) of wisdom-*Chochmah*, and even higher, with the aspect of Arich Anpin, and even higher, with the aspect of the Ancient One (*Atik*), and even higher, with the inner aspect of the Ancient One (*Pnimiyyut Atik*).

It therefore is in this respect that the verse compares the coming redemption to the redemption from Egypt, since in both, there is a drawing down of the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*). In other words, when the separating veil (*Parsa*) is in place, the light drawn down is only that which relates to the chaining down of the worlds (*Hishtalshelut*). However, upon the splitting of the veil (*Parsa*), the light of

³⁸⁹ Zohar I 261b (*Hashmatot*), cited in Ohr HaTorah, Na”Ch (Vol. 1) to Micah 7:15 (p. 487).

HaShem-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*) is drawn down.

This is also the meaning of the statement of our sages, of blessed memory,³⁹⁰ “The children of Israel were redeemed from Egypt in the month of Nissan, and in the coming redemption they are destined to be redeemed in the month of Nissan.” This is as stated in Zohar,³⁹¹ that the month of Nissan is a month of kindness-*Chessed*. His honorable holiness, my father-in-law, the Rebbe, explained³⁹² that this kindness-*Chessed* is that the revelation of *HaShem*’s-יהו"ה light and illumination is in a manner of an arousal from Above, meaning, from Above to below. This is why the verse states about the month of Nissan,³⁹³ “My Beloved is to me, and I am to Him.” The redemption of Passover happened in this way. This is also why the gates of dew (*Tal*-טל) are specifically opened on Passover,³⁹⁴ and why “dew (*Tal*-טל) is never withheld.”³⁹⁵ The same is true of the coming redemption, about which it states,³⁹⁶ “With abundant mercy I will gather you in,” and,³⁹⁷ “I will be (*Eheye*”ה-יה) as the dew (*Tal*-טל) for Israel.”³⁹⁸ That is,

³⁹⁰ Talmud Bavli, Rosh HaShanah 11a; Midrash Shemot Rabba 15:11; This was explained at length in the previous discourse of this year, 5717, entitled “*HaChodesh* – This month shall be for you the head of the months,” Discourse 18.

³⁹¹ Zohar II 186a, 51b; Also see the discourse cited in the next note.

³⁹² See the discourse entitled “*HaChodesh*” 5700 (Sefer HaMaamarim 5700 p. 28 and on).

³⁹³ Song of Songs 2:16

³⁹⁴ See Pirke d’Rabbi Eliezer, Ch. 32; This is why the prayer for dew (*Tefilat Tal*) is specifically recited on Passover.

³⁹⁵ Talmud Bavli, Ta’anit 3a

³⁹⁶ Isaiah 54:7

³⁹⁷ Hosea 14:6

³⁹⁸ Talmud Bavli, Ta’anit 3a, relates that the children of Israel entreated of *HaShem* to be a blessing as the rain, as in the verse (Hosea 6:3) “And let us know, eagerly strive to know *HaShem*. His going forth is sure as the morning and He will

there will be a revelation of the kindness-*Chessed* of *HaShem*-יהו"ה, blessed is He, in a way of an arousal from *HaShem*-יהו"ה, blessed is He, above – from Above to below. All this is due to the “splitting” of the veil (*Parsa*), through which there is a drawing down of the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshehut*).

come to us as the rain.” To this *HaShem* responded, “My daughter, you request [my manifestation by comparing me to] the matter [of rain] which sometimes is desirable and sometimes is undesirable. However, I will be for you like that which is always desirable, as stated (Hosea 14:6) ‘I will be (*Eheye*h-אֶהְיֶה) as the dew-*Tal*-טל’ to Israel.” In other words, just as dew-*Tal*-טל is constant and unchanging, *HaShem* is One-יהו"ה אֶחָד is the constant and unchanging essential truth of all that is. This is hinted at in the fact that the word, “Dew-*Tal*-טל-39,” shares the same numerical value as *HaShem* is One-*HaShem Echad*-אֶחָד-יהו"ה-39. About this, the verse states (Isaiah 26:19), “Oh, let Your dead revive... For Your dew is the dew-*Tal*-טל that revives.” That is, through the revelation of the true reality of *HaShem* is One-*HaShem Echad*-אֶחָד-יהו"ה, blessed is He, in the coming future, the revival of the dead will come about. This itself is the essence of *HaShem*’s-יהו"ה Supernal desire, as indicated by the fact that the name that corresponds to the crown-*Keter*, which is desire, is the name *Eheye*”h-אֶהְיֶה”h, which is the first of His desires, as it states (Proverbs 8:30), “And *Eheye*”h-אֶהְיֶה”h was with Him as His nursling, and *Eheye*”h-אֶהְיֶה”h was His delight every day, playing before Him at all times.” This Name *Eheye*”h-אֶהְיֶה”h-21 is the same as the first truncation of the Name *HaShem*-יהו"ה, which is the Name *Yeh*”o-יְהו"ה-21, consisting of the letters *Yod-Hey-Vav*-וָיֵהוּ-39, which is equal to *HaShem* is One-*HaShem Echad*-אֶחָד-יהו"ה-39, and refers to the revelation of the oneness and singularity of *HaShem*-יהו"ה, blessed is He, within the chaining down of the worlds (*Hishtalshehut*). See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Also see *Maamarei Admor HaZaken*, Hanachot HaRav Pinchas, p. 96; Also see *Listen Israel*, a translation of Rabbi Hillel Paritch’s commentary to *Shaar HaYichud* of the Mittler Rebbe (translated as *The Gate of Unity*), Ch. 1, and the notes and citations there.

The explanation³⁹⁹ is that the Midrash⁴⁰⁰ states on the verse,⁴⁰¹ “My Beloved is to me, and I am to Him,” that, “He is a father to me, and I am a son to Him. “He is a father to me,” as it states,⁴⁰² ‘For You are our father,’ and,⁴⁰³ ‘For I have been a father to Israel.’” “I am a son to Him” as it states,⁴⁰⁴ ‘My firstborn son is Israel,’ and,⁴⁰⁵ ‘You are children to *HaShem*-יהוה your God.’ “He is a shepherd to me,” as it states,⁴⁰⁶ ‘Give ear, O’ Shepherd of Israel, You Who leads Yosef like a flock.’ “I am as His flock of sheep,” as it states,⁴⁰⁷ ‘Now, you are My sheep, the sheep of My pasture, you are man.’”

Now, we must understand this comparison of a father and son to sheep and a shepherd. For, the endearment between the sheep and their shepherd cannot at all be compared to the love between a father and his son. This is because a father and son are related to each other, in that the son is born of the seminal drop that issued from the brain of his father in conception, within which the essential self, being and wisdom of his father’s brain is manifest. Our sages, of blessed memory,

³⁹⁹ See the discourse entitled “*Dodi Li*” 5627 (Sefer HaMaamarim 5627 p. 196 and on (in the edition printed in 5760, see p. 222 and on)); Discourse by the same title 5727 (Sefer HaMaamarim 5727 p. 189 and on).

⁴⁰⁰ Midrash Shir HaShirim Rabba to Song of Songs 2:16

⁴⁰¹ Song of Songs 2:16

⁴⁰² Isaiah 63:16

⁴⁰³ Jeremiah 31:9

⁴⁰⁴ Exodus 4:22

⁴⁰⁵ Deuteronomy 14:1

⁴⁰⁶ Psalms 80:2

⁴⁰⁷ Ezekiel 34:31

therefore stated,⁴⁰⁸ “A son is the extension of his father.” This is especially so regarding how it is above, in *HaShem*’s יהו"ה-s Godliness, as explained in Likkutei Torah,⁴⁰⁹ that the Jewish people are literally rooted in the innermost essence of *HaShem*’s יהו"ה-s Supernal wisdom, and even higher, in the Essential Self of *HaShem* יהו"ה-s Himself, the Singular Preexistent Intrinsic and Unlimited One, blessed is He. However, in the relationship between a shepherd and his sheep, in which there is no bond of relation between them whatsoever, this is not so. This being the case, it is not understood why this Torah⁴¹⁰ teaching begins with the matter of a father and his son, and concludes with the matter of a shepherd and his sheep.

Now, this may be understood by prefacing with the conclusion of the Midrash there, that, “When I require something, I seek it only from His [*HaShem*’s יהו"ה-s] hand, as it states,⁴¹¹ “In those many days, it happened that the king of Egypt died and the Israel groaned because of the labor, and they cried out. Their outcry from the labor went up to God; and God heard their moaning etc.’ When He required something, He sought it only from me [the community of Israel], as it states,⁴¹² ‘Speak to the entire community of Israel saying, ‘On the tenth of this month, each man shall take for himself a lamb for his paternal household, a lamb for each house.’”

⁴⁰⁸ Talmud Bavli, Eruvin 70b; Mikdash Melech to Zohar I 193b, Zohar III 156b; Etz Chayim, Shaar 24, Ch. 1; Yonat Alem, Ch. 2, and elsewhere; Also see Likkutei Sichot, Vol. 16 p. 53, note 52.

⁴⁰⁹ Song of Songs 19:2

⁴¹⁰ Jeremiah 31:9-10; Midrash Shir HaShirim Rabba to Song of Songs 2:16

⁴¹¹ Exodus 2:23-24

⁴¹² Exodus 12:3 [Also see Midrash Shir HaShirim Rabba ibid., which (also) cites to the verse (Exodus 25:8), ‘They shall make a Sanctuary for Me.’]

Now, this must be better understood. That is, the first part of this teaching makes sense. Namely, the words, “When I require something, I seek it only from His hand,” are understood quite simply. Since we, as novel created beings, are inherently lacking, especially when in a state of constraint, as indicated by the words, “Israel groaned because of the labor and they cried out,” it then makes sense that, “I seek it only from His hand,” since it is only He who can satisfy their lacking. However, the second part of this teaching, “When He required something, He sought it only from me,” is not understood. For, *HaShem*-יהו"ה, blessed is He, is utter perfection, as in the teaching,⁴¹³ “You are the perfection of everything.” This being so, how does it even apply Above in *HaShem*'s-יהו"ה Godliness, so say that, “He required something?”

Furthermore, we must understand why proof for this was brought from the verse, “Speak to the entire community of Israel saying... each man shall take for himself a lamb etc.” That is, couldn't this matter have been proven through all the *mitzvot*, being that all *mitzvot* were commanded specifically to the children of Israel, as it states,⁴¹⁴ “He relates His word to Yaakov, His statutes and judgments to Israel.” This is not so of the other nations of the world, about whom the very next verse states,⁴¹⁵ “He did not do so for any other nation; as for His judgments – they do not know them.” This being so, why is proof brought specifically from this verse, “Each man shall take for himself a lamb?”

⁴¹³ Introduction to Tikkunei Zohar 17b

⁴¹⁴ Psalms 147:19

⁴¹⁵ Psalms 147:20

The explanation is as Yalkut states on this verse, “Each man (*Ish-שׂא*) shall take for himself etc., – here the word “man” (*Ish-שׂא*) refers to the Holy One, blessed is He, as it states,⁴¹⁶ “*HaShem-יהוה* is a man (*Ish-שׂא*) of war.” However, this must be understood, since it is written in the Prophets,⁴¹⁷ “For I am God and not a man (*Ish-שׂא*),” and Torah states,⁴¹⁸ “God is not a man (*Ish-שׂא*).” This being so, why is it stated here that the word ‘man’ (*Ish-שׂא*) refers to the Holy One, blessed is He, as it states, ‘*HaShem-יהוה* is a man (*Ish-שׂא*) of war.’”

However, the explanation is that the matter indicated by the verse, “For I am God and not a man (*Ish-שׂא*),” is when the aspect of “Man” (*Ish-שׂא*) is concealed and He does not have the aspect of the form of man. In contrast, the verse that states, “*HaShem-יהוה* is a man (*Ish-שׂא*) of war,” refers to when His aspect of “Man” (*Ish-שׂא*) is openly revealed and comes in the form of man. This itself is the difference between the time of exile and the time of redemption.⁴¹⁹ The time of exile is called the time of fetal gestation (*Ibur*), in that the fetus is in a state of concealment.⁴²⁰ In contrast, the time of redemption is called “birth,” since then *HaShem-יהוה* becomes revealed.⁴²¹ Thus,

⁴¹⁶ Exodus 15:3

⁴¹⁷ Hosea 11:9

⁴¹⁸ Numbers 23:18

⁴¹⁹ Torah Ohr, Va’era 55a and on

⁴²⁰ See Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 30, and Ch. 41 and the notes there.

⁴²¹ Hosea 13:13 and elsewhere; See the discourse entitled “*Lehavin Inyan Chevlei Moshiach*,” in Maamarei Admor HaEmtza’ee, Kuntreisim, p. 223 and on, and elsewhere.

about the time of exile the verse states, “For I am God and not a man (*Ish*-שׁי),” as in the teaching,⁴²² “[During exile,] the Holy One, blessed is He, withdraws high above,” referring to the withdrawal of His aspect of “Man” (*Ish*-שׁי). This is caused because of our lack of toil in serving *HaShem*-יהו״ה below, the result of which is indicated by the verse,⁴²³ “As water reflects a face back to a face, so is one man’s heart reflected to another man.”

This may be understood by prefacing that the general matter of serving *HaShem*-יהו״ה, blessed is He, is as stated,⁴²⁴ “Listen Israel, *HaShem*-יהו״ה is our God, *HaShem* is One-*HaShem Echad*-אחד.” The meaning of the word “One-*Echad*-אחד,” is that the letter *Chet*-ח-8 indicates the seven firmaments and the earth and the letter *Dalet*-ד-4 indicates the four directions of the world [east, west, north, south], all of which are nullified to the letter *Aleph*-א-1, which indicates *HaShem*-יהו״ה, the Unlimited One, blessed is He, the Master of the world (*Alupho Shel Olam*-אלופו של עולם).⁴²⁵ This itself is the difference between the word “One-*Echad*-אחד” and the word “Singular-*Yachid*-יחיד.”⁴²⁶ That is, the word “Singular-*Yachid*-יחיד” refers to *HaShem*-יהו״ה, blessed is He, as He utterly transcends worlds, which is not so of the word “One-*Echad*-

⁴²² Zohar I 210a; Zohar III 20b, 75a

⁴²³ See Proverbs 27:19

⁴²⁴ Deuteronomy 6:4

⁴²⁵ Sefer Mitzvot Katan, cited in Beit Yosef to Tur, Orach Chayim 61; Shulchan Aruch and Shulchan Aruch of the Alter Rebbe, Orach Chayim 61:6; Likkutei Torah, Tazria 23c; Also see Talmud Bavli, Brachot 13b.

⁴²⁶ See Torah Ohr Va’era ibid. 55b; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11; Also see the previous discourse of this year, 5717, entitled “*Amar Rabbi Akiva*,” Discourse 5, Ch. 6, and Discourse 10, entitled “*v’Atah b’Rachamecha HaRabim*,” Ch. 4, and elsewhere.

אחד,” which means that even as the worlds exist, they are nullified to *HaShem*’s יהו"ה Godliness, blessed is He. For, as known, the Torah also uses the word “One-*Echad*-אחד” for enumeration, as in the words, “one day (*Yom Echad*-יום אחד)”⁴²⁷ followed by, “a second day (*Yom Sheini*-יום שני) etc.”⁴²⁸ In contrast, the word “Singular-*Yachid*-יחיד,” is understood as used in the verse,⁴²⁹ “Your son, your only one (*Yechidcha*-יחידך),” meaning that he has no second.

This then, is how we serve *HaShem*-יהו"ה, blessed is He, in the first verse of the *Shema* recital, “Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה.” Namely, that even as the worlds exist, as is hinted by the letters *Chet*-ח-8 and *Dalet*-ד-4 of the word One-אחד, nevertheless, they are nullified to the *Aleph*-א-1, meaning to *HaShem* is One-*HaShem Echad*-אחד יהו"ה.⁴³⁰

In contrast, if a person serves *HaShem*-יהו"ה, blessed is He, in a way indicated by the word “Singular-*Yachid*-יחיד,” that is, that *HaShem*-יהו"ה, blessed is He, utterly transcends the worlds, meaning that as he is in the world, he makes a separation between the letters *Chet*-*Dalet*-ח-ד and the *Aleph*-א, thus elevating *HaShem*’s יהו"ה Godliness above the worlds and separating the worlds from *HaShem*-יהו"ה, blessed is He - he then brings about the matter indicated by the verse,⁴³¹ “As water reflects a face back to a face, so is one man’s heart reflected to

⁴²⁷ Genesis 1:5

⁴²⁸ Genesis 1:8

⁴²⁹ Genesis 22:2

⁴³⁰ See at great length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*.

⁴³¹ See *Proverbs* 27:19

another Man,” in that the Holy One, blessed is He, withdraws on high. This is as stated in Zohar⁴³² on the verse,⁴³³ “Thus said *HaShem*-יהו"ה: A voice is heard on high, wailing, bitter weeping, Rachel weeps for her children; she refuses to be consoled for her children, for he is gone (*Kee Einenu*-כי איננו).” The Zohar asks, “Why does the verse say ‘for he is gone-*Kee Einenu*-כי איננו’ [in the singular] when it should have said ‘for they are gone-*Kee Einam*-כי אינם,’ in the plural? The Zohar answers, “This is because the words ‘for **He** is gone (*Kee Einenu*-כי איננו)’ refer to the Supernal King, who [during exile] is withdrawn on high.” Thus, since He is concealed on high, this brings about concealment below, in that the superior quality of the Jewish people is unrecognizable, this being the matter of exile.

Therefore, for the redemption to be, the first thing necessary in serving *HaShem*-יהו"ה, blessed is He, is the service of, “Each man (*Ish*-איש) shall take for himself etc.” That is, we must draw down the aspect of “I am God and not a man (*Ish*-איש)” specifically into the aspect of “man (*Ish*-איש).” This is accomplished specifically through the service of *HaShem* is One-*HaShem Echad*-יהו"ה אחד. For, through this, we cause the construct of all the *Sefirot* to manifest in the form of man.⁴³⁴ That is, through serving *HaShem*-יהו"ה, blessed is He, by doing the 248 positive *mitzvot* and abstaining from doing the 365

⁴³² Jeremiah 31:14; See Zohar I 210a *ibid.*, Zohar III 20b; Also see the prior discourse of this year, entitled “*Chayav Inish l'Besumei* – A person is obligated to become intoxicated on Purim,” Discourse 16, Ch. 3.

⁴³³ Jeremiah 31:14

⁴³⁴ See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Section 1, Ch. 1 and on.

negative *mitzvot* [which correspond to the 248 organs and 365 sinews in man] we cause the Sefirot to manifest in the form of man. The reason is because above, the *mitzvot* are the 248 organs and 365 sinews of *HaShem's* יהו"ה Godliness, and through fulfilling them, a manifestation (*Hitlabshut*) of *HaShem's* יהו"ה Godliness in the aspect of the form of man, is caused to illuminate below. Through this, redemption comes about.

However, to bring about the service indicated by the verse, "Each man (*Ish*-אִישׁ) shall take for himself etc.," the verse, "*HaShem's* יהו"ה is a man (*Ish*-אִישׁ) of war" is needed. That is, for this, battle is necessary. In other words, when Israel want to draw down the aspect of, "I am God and not a man (*Ish*-אִישׁ)," that is, the aspect of "the Holy One, blessed is He, as He is withdrawn high above," into the aspect of "man (*Ish*-אִישׁ)," by serving Him through fulfilling His Torah and *mitzvot*, there then is accusation from the quality of judgment (*Midat HaDin*). That is, the quality of judgment (*Midat HaDin*) objects saying, "What connection does he have to *HaShem's* יהו"ה Godliness? On what basis should he be capable of drawing down *HaShem's* יהו"ה Supernal Godliness as He is elevated high above? Are not these idolators, just as those are idolators?⁴³⁵ And if so, how can he bond to *HaShem's* יהו"ה Godliness through fulfilling Torah and *mitzvot*?!" (For the word "commandment-*mitzvah*-מִצְוָה" is of the same root as "bonding-*Tzavta*-צְוֹתָא.")⁴³⁶

⁴³⁵ See Zohar II 170b; Mechilta to Exodus 14:28; Yalkut Reuveini to Exodus 14:27.

⁴³⁶ Likkutei Torah, Bechukotai 45c; Tanya Mahadura Kama (Kehot 5742), Ch. 49.

In other words, in the time of redemption, when there already is a manifestation (*Hitlabshut*) of *HaShem*'s יהו"ה Godliness in the form of man, the quality of judgment (*Midat HaDin*) does not accuse so much. However, in a time of exile, when the Holy One, blessed is He, withdraws high above, and it is necessary to draw down from there into the aspect of "man (*Ish*-איש)," the accusers then object, "What connection does he have to *HaShem*'s יהו"ה Godliness!?" These accusations above also cause hindrances and obstructions in fulfilling Torah and *mitzvot* below. Thus, about this the verse states,⁴³⁷ "*HaShem*-יהו"ה is a man (*Ish*-איש) of war – His Name is *HaShem*-יהו"ה!" That is, war must be waged against all the accusers, hindrances, and obstructions, by strengthening ourselves in fulfilling Torah and *mitzvot* in a manner of, "Each man (*Ish*-איש) shall take for himself."⁴³⁸

8.

Now, it is self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, that empowers us to wage war against these accusers, about which the verse states,⁴³⁹ "Each man shall take for himself a lamb for his paternal household, a lamb for each house." That is, in order to bring about the matter indicated by the first part of the verse, "Each man (*Ish*-איש) shall take for himself," this is accomplished through the end of the verse, "a lamb for his paternal household, a lamb for each house." The

⁴³⁷ Exodus 15:3

⁴³⁸ Also note Mishnah Avot 2:5 – "In a place where there are no men, strive to be a man (*Ish*-איש)."

⁴³⁹ Exodus 12:3

lamb (*Seh*-שה) refers to the test of the binding of Yitzchak (*Akeida*), as it states,⁴⁴⁰ “God will provide for Himself the lamb (*Seh*-שה) for the offering, my son etc.” Now, this test involved both the one who did the binding (Avraham) as well as the one who was bound (Yitzchak), and it is through their self-sacrifice (*Mesirat Nefesh*) that they bestowed the power of self-sacrifice (*Mesirat Nefesh*) to us, as an inheritance from our forefathers.⁴⁴¹ This is the matter of the “lamb (*Seh*-שה) for his paternal (*Avot*-אבות) household.”⁴⁴²

Now, this is also hinted at in the natural characteristic of a lamb (*Seh*-שה). The nature of sheep is that they go wherever they are led, with total nullification of their existence (*Bittul b'Metziyut*), this being the matter of self-sacrifice (*Mesirat Nefesh*) in accepting the yoke of *HaShem*'s-יהו"ה Kingship. Now, in order to make the lower worlds into a dwelling place for the Holy One, blessed is He, this power of self-sacrifice (*Mesirat Nefesh*) must be drawn down in fulfilling Torah and *mitzvot* in actual deed.⁴⁴³ About this the verse concludes with

⁴⁴⁰ Genesis 22:8; See Midrash Shemot Rabba 15:12

⁴⁴¹ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), Section entitled “The three letters *Yod-Hey-Vav*-יוד ה"ה וא"ו”; Also see Tanya, Ch. 18

⁴⁴² In Egypt, the children of Israel were commanded by *HaShem*-יהו"ה to take a lamb into their houses on the tenth of Nissan, for the express purpose of slaughtering it, sprinkling its blood on their doorposts and roasting it to eat at the first Passover Seder in history, on the fifteenth of Nissan. This was a tremendous act of self-sacrifice for *HaShem*-יהו"ה on their part, because the ram was associated with the chief deity of Egypt. With that act of self-sacrifice, their redemption began, in that at midnight, *HaShem*-יהו"ה passed over the houses of the Israelites and killed all the first-born of Egypt. It was only after this tenth and last plague that Pharaoh agreed to let them go.

⁴⁴³ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

the words, “a lamb (*Seh*-שה) for each house (*Bayit*-בית),” specifying a “house (*Bayit*-בית),” as our sages, of blessed memory taught,⁴⁴⁴ “Not like Avraham who called it⁴⁴⁵ a ‘mountain-*Har*-הר,’⁴⁴⁶ and not like Yitzchak who called it a ‘field-*Sadeh*-שדה,’⁴⁴⁷ but like Yaakov who called it a ‘house-*Bayit*-בית.’”⁴⁴⁸ For, all of Yaakov’s children were fitting,⁴⁴⁹ in that the matter of Yaakov is to make this lower world into a dwelling place for the Holy One, blessed is He, as in the verse,⁴⁵⁰ “It is the splendor of man to dwell in a house (*Bayit*-בית).”

This then, explain why redemption begins with the matter of, “Each man shall take for himself a lamb for his paternal household, a lamb for each house.” In other words, the work that must be done in service of *HaShem*-יהו"ה, blessed is He, is “Each man (*Ish*-איש) shall take for himself,” referring to bringing about the manifestation (*Hitlabshut*) in the form of man, which must be drawn into revelation below. This comes about through the power of self-sacrifice (*Mesirat Nefesh*) which every single Jew has the power to do. For, even when the lowest of the lowest Jew senses that something seeks to separate him from *HaShem*’s-יהו"ה, he will be willing to give up

⁴⁴⁴ Talmud Bavli, Pesachim 88a

⁴⁴⁵ The Temple mount.

⁴⁴⁶ Genesis 22:14 – “On the mountain (*Har*-הר) *HaShem*-יהו"ה will be seen.”

⁴⁴⁷ Genesis 24:63 – “Yitzchak went out to supplicate in the field (*Sadeh*-שדה).”

⁴⁴⁸ Genesis 28:19 – “And he named that place the House of God (*Beit El*-בית אל).”

⁴⁴⁹ Midrash Vayikra Rabba 36:5; Talmud Bavli, Pesachim 56a; [Unlike Avraham who also gave rise to Yishma’el and the sons of Ketura, and unlike Yitzchak who also gave rise to Esav. Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.]

⁴⁵⁰ Isaiah 44:13

his actual physical life for the sanctification of the Name of *HaShem*-יהו"ה, blessed is He, rather than be separated from Him.⁴⁵¹

Thus, when the quality of judgment (*Midat HaDin*) accuses and objects, "What connection does he have to *HaShem*'s-יהו"ה Godliness?" at which point he realizes that they want to separate him from *HaShem*-יהו"ה, this awakens the power of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה in him, which is the matter of the "a sheep (*Seh*-שה) for the house (*Bayit*-בית)."

This also is the meaning the statement of our sages in Midrash⁴⁵² on the verse,⁴⁵³ "Today you are leaving, in the month of springtime." They stated, "It is a month that is fitting (*Kosher*-כשר) for you, since it is neither too hot nor too cold etc. Likewise, the verse states,⁴⁵⁴ 'God settles the solitary (*Yechidim*-יחידים) in a house (*Baytah*-ביתה), He releases those who are bound in fetters (*baKosharot*-בכושרות).'⁴⁵⁵ This is the meaning of 'a month that is fitting (*Kosher*-כשר) etc."

Now, the simple meaning⁴⁵⁶ of the words, "God settles the solitary (*Yechidim*-יחידים) into a house (*Baytah*-ביתה)," is that the Jewish people, who were previously spread out as solitary individuals, each one unto himself, were all gathered together as one, in preparation for the giving and receiving of

⁴⁵¹ Tanya, Ch. 14, Ch. 18 and elsewhere.

⁴⁵² Mechilta to Exodus 13:4; Yalkut Shimoni, Remez 220

⁴⁵³ Exodus 13:4

⁴⁵⁴ Psalms 68:7

⁴⁵⁵ [What is the meaning of '*baKosharot*-בכושרות'? Those ones 'cry-*Bachu*-בכו' and those ones 'sing-*Sharot*-שרות,' that is Egypt cries, and Israel sings.]

⁴⁵⁶ See Rashi to Psalms 68:7

Torah.⁴⁵⁷ The inner explanation of the words, “God settles the solitary (*Yechidim*-יחידים) into a house (*Baytah*-ביתה),” is that the word “the solitary (*Yechidim*-יחידים),” in the plural, refers to the Holy One, blessed is He, together the Jewish people – that is, the Singular One of the world (*Yechido Shel Olam*-יחידו של עולם) and the singular-*Yechidah*-יחידה essence of the Jewish soul. Thus, the words, “He settles the solitary (*Moshiv Yechidim*-מושיב יחידים),” refer to the bond and union of the souls of the Jewish people with the Holy One, blessed is He. This is brought about through the matter of a “house (*Baytah*-ביתה),” meaning, fulfilling Torah and *mitzvot* and making of a dwelling place for the Holy One, blessed is He, for “it is the splendor of man to dwell in a house (*Bayit*-בית).”

However, all the above applies in a time that, “He releases those bound in fetters,” as explained above, that the matter of the redemption comes about when the Holy One, blessed is He, comes in the form of man, to the point that this also is drawn down into revelation below, until there is an actual dwelling place for the Holy One, blessed is He, in this lowest world. This then, is the meaning of the above-mentioned words,⁴⁵⁸ “When He required something, He sought it only from me.” That is, the requirement that the Holy One, blessed is He, seeks from Above, is to not be in a state of withdrawal high above, but to be openly revealed below. This “He sought only from me.” In other words, only the Jewish people can bring this about through serving *HaShem*-יהו"ה, blessed is He,

⁴⁵⁷ See Midrash, Vayikra Rabba 9:9

⁴⁵⁸ Exodus 2:23-24

thus bringing about the matter of, “Each man (*Ish*-שׂי) shall take for himself.”

9.

Now, from all the above, it is understood that there is a superiority to the time of exile, over and above the time of redemption. For, since during exile, the Holy One, blessed is He, withdraws high above, and our toil in serving Him, is for His Godliness, as He is withdrawn high above, to be drawn down below, it is understood that during exile much higher strength is available for us to accomplish this. This is why we can even reach the aspect of the Holy One, blessed is He, as He is withdrawn high above, and draw Him down below, this being the superiority of the power of self-sacrifice (*Mesirat Nefesh*). That is, even though, during exile, the higher powers of the soul are not as they should be, nonetheless, specifically during exile, the power of self-sacrifice (*Mesirat Nefesh*) is much stronger.⁴⁵⁹

With the above in mind, we can understand the teaching in Midrash that begins by stating, “He is a father to me, and I am a son to Him,” and then states, “He is a shepherd to me, and I am as His flock of sheep.” That is, these refer to two different times, the time of the exile and the time of the redemption. In time of redemption, since *HaShem*’s-יהוה Godliness is openly

⁴⁵⁹ See at length in the discourse entitled “*Ein HaKadosh Baruch Hoo Ba B’Truniya*” 5648 (Sefer HaMaamarim 5648 p. 187 and on). 5685 Ch. 2 and on (Sefer HaMaamarim Kuntreisim, Vol. 3, p. 120; Sefer HaMaamarim 5685 p. 258 and on), Discourse entitled “*Mashcheini*” 5684 (and the discourse entitled “*Ani Yesheina*” 5709) Ch. 12 and on (Sefer HaMaamarim 5684 p. 292 and on; 5709 p. 119 and on); Discourse entitled “*Ein HaKadosh Baruch Hoo Ba b’Truniya*” at the beginning of Sefer HaMaamarim Yiddish, and elsewhere.

revealed, the souls of Israel adhere (*Dveikut*) to the Holy One, blessed is He, in an openly revealed and apparent way, like a father and son. However, during exile, when *HaShem*'s-יהו"ה Godliness is concealed, and the adhesion of the souls of Israel to the Holy One, blessed is He, is not openly revealed, this is not so, and they are only like a Shepherd with His flock.

However, in truth, even though during exile the adhesion (*Dveikut*) of the souls of Israel to the Holy One, blessed is He, is like a Shepherd with His flock, it nonetheless is much loftier than the adhesion (*Dveikut*) of the souls in the time of the Holy Temple, which was like a Father and his son. This is because the drawing down of *HaShem*'s-יהו"ה Godliness in the times of the Holy Temple was the aspect of *HaShem*'s-יהו"ה Godliness as it already manifests within the form of man, which comes about through serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot* with the inner powers of the soul. In contrast, by serving *HaShem*-יהו"ה, blessed is He, during exile, we draw down the aspect of the Holy One, blessed is He, as He is withdrawn high above. This is brought about through our service of *HaShem*-יהו"ה, blessed is He, that transcends the inner powers of the soul, and refers to serving Him with self-sacrifice (*Mesirat Nefesh*) stemming from the singular-*Yechidah* essence of our souls.

With the above in mind, we can understand the matter of the bond of the Shepherd with His flock. For, the sheep are the matter of self-sacrifice (*Mesirat Nefesh*) and the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship, as discussed above, which is a much higher bond than the bond of a father with his son. This may be understood based on the explanation of the

mitzvah to procreate,⁴⁶⁰ that the matter of father and son only applies in the world of Emanation (*Atzilut*). In contrast, higher than the world of Emanation (*Atzilut*), this is entirely inapplicable, and there is no aspect of “father” and “son,” as it states,⁴⁶¹ “He has neither son nor brother.”

However, the adhesion (*Dveikut*) of the Shepherd and His flock reaches higher than the world of Emanation (*Atzilut*), because, through self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, we reach the aspect of the Holy One, blessed is He, as He is withdrawn high above, affecting Him to be drawn down below, and it is through this, the redemption comes about. This then, is the meaning of the verse,⁴⁶² “God settles the solitary (*Yechidim*-יחידים) into a home (*Baytah*-ביתה), He releases those bound in fetters (*baKosharot*-בכושרות).” For, the word “*baKosharot*-בכושרות” is a composite of “cry-*Bachu*-בכו” and “sing-*Sharot*-שרות.”⁴⁶³ That is, it first is written,⁴⁶⁴ “During those many days, it happened that the king of Egypt died, and the children of Israel groaned because of the labor and they cried out,” which is the matter of crying. This was followed by,⁴⁶⁵ “Then Moshe and the children of Israel sang this song to *HaShem*-יהו"ה,” at the song of the sea.

The same is true of the coming redemption, about which it states,⁴⁶⁶ “With weeping they will come,” referring to the

⁴⁶⁰ See Sefer HaMitzvot of the Tzemach Tzeddek, Mitzvat Periah v'Reviah 3a, 4a.

⁴⁶¹ Ecclesiastes 4:8

⁴⁶² Psalms 68:7

⁴⁶³ Mechilta to Exodus 13:4; Yalkut Shimoni, Remez 220; Midrash Bereishit Rabba 68:4; Vayikra Rabba 8:1; Tanchuma Parshat Bo 11.

⁴⁶⁴ Exodus 2:23-24

⁴⁶⁵ Exodus 15:1

⁴⁶⁶ Jeremiah 31:8

great tribulations of exile. However, upon redemption, there then will be the singing of a “new song to *HaShem*-יהו"ה.”⁴⁶⁷ That is, in order for the revelation of the redemption to come about, there first must be the self-sacrifice (*Mesirat Nefesh*) and nullification of our existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, which is the matter of crying, and through this we then merit the redemption.

10.

This then, is the meaning of the verse,⁴⁶⁸ “My Beloved is to me, and I am to Him,” referring to the month of Nissan, at which time the children of Israel were redeemed and at which time they are destined to be redeemed. This is because the month of Nissan is the month of kindness (*Chessed*) in a way of bestowal and arousal from Above to below. That is, it is revelation from higher than the chaining down of the worlds (*Hishtalshelut*), meaning, the revelation of the Holy One, blessed is He, as He is withdrawn high above, which is drawn down to illuminate below. This is brought about through the splitting of the veil (*Parsa*), by which there is a revelation of the light of *HaShem*-יהו"ה, blessed is He, as He transcends the chaining down of the worlds (*Hishtalshelut*).

This then, is the meaning of the verse,⁴⁶⁹ “As in the days when you left the land of Egypt, I will show you wonders.” That is, in this, both the redemption from Egypt and the coming

⁴⁶⁷ Psalms 96:1; Mechilta to Exodus 15:1

⁴⁶⁸ Songs of Songs 2:16 – “*Dodi Li v'Ani Lo*-דודי לי ואני לו.”

⁴⁶⁹ Micah 7:15

redemption are equal, in that there will be a revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*). Nevertheless, in the coming future there also will be a revelation of wonders (*Nifla'ot*-נפלאות), since even the highest veil (*Parsa*) will split, as explained above, that even the quality of understanding-*Binah* will split, and therefore the light of *HaShem*-יהו"ה that transcends the world of Emanation (*Atzilut*) will illuminate. For, as explained before,⁴⁷⁰ the matter of Moshiach is that the general *Yechidah* soul will be revealed in him, and through this, he will reveal the essential *Yechidah* in every single Jew. He therefore will have the ability to teach all the children of Israel in a single moment. This is because the learning that stems from the singular-*Yechidah* essence of the Jewish soul is in a way of seeing (*Re'iyah*), and through seeing (*Re'iyah*) the entire matter can be perceived in a single moment. Thus, all this is much greater than the revelation in the exodus from Egypt.

According to Yalkut⁴⁷¹ this also is the meaning of the words, "I will show you wonders (*Nifla'ot*-נפלאות)." That is, in the coming future the aspect indicated by the verse,⁴⁷² "To Him Who alone performs great wonders (*Nifla'ot*)" will be revealed. For, we find two opposites in regard to the verse, "To Him Who alone performs great wonders (*Nifla'ot*)."⁴⁷² That is, it is explained that even during exile there sometimes are miracles, except that the recipient of the miracle does not recognize that

⁴⁷⁰ In the preceding discourse of this year, 5717, entitled "*Hinei Yaskeel Avdi* – Behold, My servant will become wise," Discourse 21.

⁴⁷¹ Yalkut Shimoni to Michah, Remez 559

⁴⁷² Psalms 136:4

a miracle was wrought for him.⁴⁷³ About this the verse states, “To Him Who alone (*Levado*-לבדו) performs great wonders (*Nifla'ot*-נפלאות),” meaning that He alone (*Levado*-לבדו) knows of the wonders (*Nifla'ot*-נפלאות).⁴⁷⁴ However here, the verse “To Him Who alone performs great wonders (*Nifla'ot*),” refers to the coming redemption. The explanation is that indeed the miracles that *HaShem*-יהו"ה, blessed is He, performs during exile are known to Him alone, and are much loftier than the level of miracles that happened at the time of the Holy Temple, only that they are concealed. [This is like what was explained (in chapter nine) about of the superiority of the Shepherd and His flock during exile, over and above the Father his son, which refers to the time of the Holy Temple, only that it is concealed.] That is, the miracles that happened in the time of the Holy Temple were in a way that the natural order was overridden. In contrast, miracles during exile manifest within the natural order and are concealed in the vestments of the natural order. For, since these are much loftier miracles, they therefore are hidden from us, since otherwise it would be impossible for us to receive them.

However, by us serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*) that transcends the inner powers of the soul, there also will be the revelation of the miracles that transcend the chaining down of the worlds

⁴⁷³ See Talmud Bavli, Niddah 31a

⁴⁷⁴ See Ohr HaTorah (Yahal Ohr) to Psalms p. 154 and on; Also see the discourse entitled “*KiYemei Tzeitcha* – Like the days when you left the land of Egypt I will show you wonders” 5712, translated in The Teachings of The Rebbe 5712, Discourse 14; 5738 (Torat Menachem, Sefer HaMaamarim Nissan p. 162 and on; p. 196 and on; Sefer HaMaamarim 5712 p. 278 and on; 5738 p. 275 and on).

(*Hishtalshelut*), though currently they cannot come into revelation. In other words, through our service of *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, will be revealed in the most literal sense, and in a manner that is much loftier than the revelations during the exodus from Egypt.

For, as explained before,⁴⁷⁵ the revelation of "His glory (*Kvodo*-כבודו), as He essentially is (*Atzmo*-עצמו)," which was revealed in the exodus from Egypt, nevertheless already related to various lines and modes of conduct (*Kavin*). In contrast, the revelation of the coming future will be of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, in the most literal sense! Therefore, in the coming future there also will be the revelation of miracles that currently are indicated by the verse, "To Him Who alone (*Levado*-לבדו) performs great wonders (*Nifla'ot*-נפלאות)." Thus, this is what is meant that in the coming future, "I will show you wonders (*Nifla'ot*-נפלאות)," that even those wonders (*Nifla'ot*-נפלאות) that heretofore were concealed, will come into revelation ("I will show you").

This is brought about by us serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), and because of this the verse states, "As in the days when you left the land of Egypt (*Mitzrayim*-מצרים)." For, it is through us serving *HaShem*-יהו"ה, blessed is He, in this way; that even as we are in a state of constraints (*Meitzarim*-מצרים) and limitations, we

⁴⁷⁵ In the preceding discourse of this year, 5717, Discourse 21, entitled "*VaYehiy b'Chatzi HaLayla* – And it was at midnight."

nevertheless stand strong with self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, that then, in the constraints themselves, there is a revelation of wonders (*Nifla'ot*-נפלאות). That is, there then is a revelation of wonders (*Nifla'ot*-נפלאות) within the vestments of the natural order itself, so that even below, the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, is revealed, literally!