

Discourse 11

*“Lachein Emor LiVnei Yisroel Anee HaShem -
Therefore, say to the Children of Israel: I am HaShem”*

Delivered on Shabbat Parshat Va'era,
Shabbat Mevarchim Shvat, 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁸³⁷ “Therefore, say to the children of Israel: ‘I am *HaShem*-יהוה, and I shall take you out (*v’Hotzeiti*-והוצאתי) from under the burdens of Egypt; I shall rescue you (*v’Hitzalti*-והצלתי) from their service; I shall redeem you (*v’Ga’alti*-וגאלתי) with an outstretched arm and with great judgments. I shall take you (*v’Lakachti*-ולקחתי) to Me for a people and I shall be a God to you; and you shall know that I am *HaShem*-יהוה your God, Who takes you out from under the burdens of Egypt.”

About this,⁸³⁸ Midrash Rabbah states in the Torah portion of Va'Era,⁸³⁹ “Four redemptions are mentioned here (that is, four terms of redemption), corresponding to the four

⁸³⁷ Exodus 6:6-7

⁸³⁸ See the discourse entitled “*Lachein Emor L’Vnei Yisroel*” 5658 (Sefer HaMaamarim 5658 p. 87 and on); 5678 (Sefer HaMaamarim 5678 p. 139 and on); Ohr HaTorah Va'era Vol. 1, p. 128 and on; Vol. 7 p. 2,585 and on; Sefer HaMaamarim 5632 Vol. 1, p. 47 and on; 5634 p. 255 and on; Also see the discourses entitled “*Lachein Emor L’Vnei Yisroel*” and “*V’Avarti*” 5721 (Sefer HaMaamarim 5721 p. 66 and on; p. 145 and on).

⁸³⁹ Midrash Shemot Rabba 6:4

decrees that Pharaoh decreed against them. Correspondingly, our sages instituted to drink four cups [of wine] on the night of Pesach.” In other words, these four terms of redemption correspond to the redemption from Egypt.

However, Midrash Rabbah on the Torah portion VaYeishev⁸⁴⁰ states that these four terms of redemption correspond to four kingdoms, (that is, to four exiles). From this it is understood that these four terms of redemption also include the future redemption.

Now, it may be said that even according to the words of Midrash Rabbah in the Torah portion of Va’Era, the four terms of redemption are also related to the future redemption. For, our sages instituted the four cups corresponding to the four terms of redemption, and as known,⁸⁴¹ the first two cups relate to the redemption from Egypt, whereas the second two cups, especially the fourth cup, relate to the coming redemption. We thus find that even the future redemption is hinted in these four terms of redemption.

It likewise states in Zohar⁸⁴² that corresponding to the four redemptions, we recite the word “True-*Emet*-אמת” four times before the paragraph “*Ezrat Avoteinu* – You always have been the help of our fathers,”⁸⁴³ and [we recite it] four times during the paragraph “*Ezrat Avoteinu*.” Being that corresponding to the four terms of redemption, we recite the word “True-*Emet*-אמת” four times twice, [that is, four times]

⁸⁴⁰ Midrash Bereishit Rabba 88:5

⁸⁴¹ See Haggadah Shel Pesach Eem Likkutei Ta’amim uMinhagim, p. 32.

⁸⁴² Zohar II 216b

⁸⁴³ In the blessings following the *Shema* recital in the morning prayers (*Shacharit*).

before “*Ezrat Avotainu*” and [four times] during “*Ezrat Avotainu*,” it is understood that the four terms of redemption contain two matters.

The first matter is as they relate to the redemption from Egypt (that is, to the four decrees that Pharaoh decreed), and the second matter is as they relate to the redemptions from the four exiles, which also include the future redemption. The Zohar bring additional proof that these two above-mentioned teachings of Midrash are not in contradiction to each other, but that one Midrash discusses one aspect, while the other discusses the other aspect, and both are true.

2.

This may be better understood by prefacing with an explanation of the general matter of exile (*Galut*) and redemption (*Ge'ulah*). The cause of exile (*Galut*) is sin, as we recite,⁸⁴⁴ “Because of our sins we were exiled from our Land.” In other words, spiritually, exile (*Galut*) is sin. Thus, the meaning of the words “we were exiled from our Land” accords to the teaching of our sages, of blessed memory,⁸⁴⁵ “Why was she called ‘Land-*Eretz*’? Because she desired-*Ratzta*-רצתה to fulfill the will-*Ratzon*-רצון of her Maker.” However, through sin we were exiled from this aspect of “Land-*Eretz*.” We thus find that sin is the matter of spiritual exile (*Galut*), and also brings about physical exile (*Galut*).

⁸⁴⁴ In the *Musaf* liturgy of the holidays.

⁸⁴⁵ Midrash Bereishit Rabba 5:8

Thus, to come out of the exile (*Galut*) to (physical) redemption (*Ge'ulah*), the cause of the exile (*Galut*), which is sin, must first be rectified. This is the matter of repentance and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, in that through this we rectify the sin, which is the matter of spiritual exile, and thereby automatically go out of the physical exile.

This is why our sages, of blessed memory, stated,⁸⁴⁶ “Israel will only be redeemed through repentance (*Teshuvah*).” For, although there is a dispute between Rabbi Eliezer and Rabbi Yehoshua on this matter,⁸⁴⁷ nonetheless, the dispute was only about how the Jewish people will be brought to repent (*Teshuvah*), that is, whether the Holy One, blessed is He, will set a king over them whose decrees will be as harsh as Haman’s decrees, or whether they will repent of their own accord.

Nonetheless, all opinions agree that the redemption will specifically come about through repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He. Rambam therefore ruled,⁸⁴⁸ “Torah promised that, ultimately, toward the end of their exile, the Jewish people will repent and will immediately be redeemed.” In other words, since the spiritual matter of exile (*Galut*) is sin, the spiritual matter of redemption (*Ge'ulah*) is repentance (*Teshuvah*) (as explained above). Therefore, spiritual redemption (*Ge'ulah*) is the matter of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He.

This is why the matter of repentance and return (*Teshuvah*), is counted amongst the revelations that will come

⁸⁴⁶ Mishneh Torah, Hilchot Teshuvah 7:5

⁸⁴⁷ Talmud Bavli, Sanhedrin 97b

⁸⁴⁸ Mishneh Torah, Hilchot Teshuvah 7:5 *ibid*.

about through Moshiach, as we are taught,⁸⁴⁹ “Moshiach is destined to bring the righteous-*Tzaddikim* to return in *Teshuvah*.” This is because repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, is the spiritual redemption (*Ge'ulah*), and is the cause of the physical redemption (*Ge'ulah*).

Now, since the general matter of redemption (*Ge'ulah*) is the matter of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, it is understood that the four terms of redemption are four levels of repentance (*Teshuvah*), (as will soon be explained). Additionally, primarily, these four terms of redemption are related to the redemption from Egypt and to the coming redemption, since it is in them that the matter of redemption is complete.

That is, the redemptions from the other exiles were incomplete, and only the redemption from Egypt was complete. This is especially true of the coming redemption, which will be a complete redemption that will be not followed by any subsequent exile.⁸⁵⁰ Therefore, our service of *HaShem*-יהו"ה, blessed is He, in repenting and returning (*Teshuvah*) to Him must also be complete. That is, it must be complete on all four levels of repentance (*Teshuvah*), since through complete repentance (*Teshuvah*) there will be complete redemption (*Ge'ulah*).

The same is true in our service of coming out of Egypt each and every day, (being that one must recall the exodus from

⁸⁴⁹ Likkutei Torah, Rosh HaShanah 58d; Ha'azinu 75b; Shmini Atzeret 92b; Shir HaShirim 45a, 50b; See Zohar III 153b

⁸⁵⁰ See Tosefot entitled “*Hachi Garsinan*” to Talmud Bavli, Pesachim 116b.

Egypt every day).⁸⁵¹ It too must include all four aspects of repentance (*Teshuvah*), which is the matter of mentioning “True-*Emet*-אמת” four times. For, the general matter of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, is to bond with “the eternal truth of *HaShem-Emet HaShem LeOlam*-אמת יהו"ה לעולם,”⁸⁵² being that through sin, one became separate from the truth of *HaShem-Emet HaShem*-יהו"ה. The four times that the word “True-*Emet*-אמת” is mentioned, are the four ways of repentance (*Teshuvah*), meaning, the four aspects of the “Truth of *HaShem-Emet HaShem*-יהו"ה, corresponding to the four letters of His Name *HaShem*-יהו"ה.

The general explanation of this is elucidated in Likkutei Torah at length,⁸⁵³ that there are two aspects in repentance (*Teshuvah*). Namely, there is the lower repentance (*Teshuvah Tata'ah*) and the upper repentance (*Teshuvah Ila'ah*). For, the word “repentance-*Teshuvah*-תשובה” divides into “the return of the *Hey-Tashuv Hey*-ה' תשוב,” and since there is the lower letter *Hey*-ה of the Name *HaShem*-יהו"ה and the upper letter *Hey*-ה of the Name *HaShem*-יהו"ה, we thus find that there are two aspects of repentance and return (*Teshuvah*-תשובה).

That is, there is the return of the lower letter *Hey*-ה, and there is the return of the upper letter *Hey*-ה. Moreover, in each (that is, in the lower *Teshuvah* and the upper *Teshuvah*) there are two manners, whether it is from below to Above or from Above to below. We thus find that the two types of repentance

⁸⁵¹ Mishnah and Talmud Bavli, Brachot 12b

⁸⁵² See Psalms 117:2

⁸⁵³ Likkutei Torah, Balak 75a and on.

(*Teshuvah*) are two that are four, meaning that [in the two,] there are four levels of repentance and return (*Teshuvah*).

3.

The explanation of this matter⁸⁵⁴ may be understood through the verse,⁸⁵⁵ “Turn from evil and do good, seek peace and pursue it.” That is, this verse explains the order of approaching service of *HaShem*-יהו"ה, blessed is He, from below to Above. (For, in general, man's approach to serving *HaShem*-יהו"ה, blessed is He, is by way of ascent from below to Above.) The order is that first there must be the toil of “turn from evil,” followed by serving *HaShem*-יהו"ה, blessed is He, in a way of “do good.”

Now, the purpose of our toil in turning from evil is to repair sin and transgression, about which the verse states,⁸⁵⁶ “Only your iniquities separate between you and your God.” The verse specifies “your God-*Elohei*” *chem*-אלהיכם, meaning “the God who is yours-*Elohi*” *a Shelachem*-אלוהי שלכם.” (This is similar to the term “our God-*Elohei*” *nu*-אלהינו, meaning “the God who is ours-*Elohi*” *a Shelanu*-אלוהי שלנו.”) The use of this term indicates that for him, *HaShem*'s-יהו"ה Godliness is revealed in an inner way.

The reason we find no other titles of *HaShem*-יהו"ה, blessed is He, called “ours-*Shelanu*” שלנו – except specifically His title “God-*Elohi*” *m*-אלהימ – is because for *HaShem*'s-יהו"ה

⁸⁵⁴ See Likkutei Torah, Balak ibid. 73b and on.

⁸⁵⁵ Psalms 34:15

⁸⁵⁶ Isaiah 59:2

Godliness to be drawn into our souls in an inner and openly revealed way, to the point that He is called “ours-*Shelanu*” שלנו,” it must specifically come about through the restraint of the *Tzimtzum*. This is the matter of *HaShem*’s יהו"ה title “God-*Elohi*”m-אלהי"ם,” in that it indicates the restraint of the *Tzimtzum*, as known.⁸⁵⁷

This may be better understood by way of analogy. That is, it is like a teacher who wants to bestow intellect to his student, who is of no [intellectual] comparison to himself.⁸⁵⁸ If he simply gives the intellect over, as it is, not only will the student not receive anything, but on the contrary, the sensibilities and senses of the mind of the student, who is the recipient, will become confused. Therefore, the teacher must first restrain his own intellect within himself, and only then can bestow intellect to his student.

The same is understood about how it is Above in *HaShem*’s יהו"ה Godliness. That is, for *HaShem*’s יהו"ה Godliness to be drawn down in a revealed and inner way, this comes about specifically through the restraint of *Tzimtzum*. It is in this regard that He is called “your God-*Elohei*”chem-אלהיכ"ם” and “our God-*Elohei*”nu-אלהינו.” That is, the fact that He is called “ours-*Shelanu*” שלנו” is specifically because of His title “God-*Elohi*”m-אלהי"ם,” which brings about the restraint of the *Tzimtzum*.

However, there is a difference between mentioning the title “God-*Elohi*”m-אלהי"ם” in its simple form, and mentioning

⁸⁵⁷ See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 6, and elsewhere.

⁸⁵⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-13.

the titles “**your** God-*Elohei*”*chem*-ם־אלהיכ” and “**our** God-*Elohei*”*nu*-ו־אלהינו,” as stated in books of Kabbalah,⁸⁵⁹ that the title “God-*Elohi*”*m*-ם־אלהי” is the aspect of Judgment-*Gevurah*, whereas “your God-*Elohei*”*chem*-ם־אלהיכ” and “our God-*Elohei*”*nu*-ו־אלהינו” are the aspects of Mercy-*Rachamim*.

In other words, the title “God-*Elohi*”*m*-ם־אלהי” by itself, indicates the matter of complete restraint and concealment, which is a matter of Judgment-*Din* and Might-*Gevurah*. In contrast, although the titles “your God-*Elohei*”*chem*-ם־אלהיכ” and “our God-*Elohei*”*nu*-ו־אלהינו” (“the God who is ours-*Eloh*”*a Shelanu* שלנו־אלוהיה”) indicate a restrained light and illumination, nevertheless, there still is light and illumination, and it therefore is a matter of Mercy-*Rachamim*.

The explanation is that the difference between *HaShem*’s הו־ה titles “God-*Elohi*”*m*-ם־אלהי,” “your God-*Elohei*”*chem*-ם־אלהיכ,” and “our God-*Elohei*”*nu*-ו־אלהינו,” is akin to the difference between the first restraint of *Tzimtzum*, and the subsequent restraint-*Tzimtzum* of the line-*Kav*. To explain, as known, in regard to all the other restraints of *Tzimtzum*, there indeed is some light and revelation. However, this is not so of the first restraint (*Tzimtzum HaRishon*), the matter of which was the complete withdrawal of light. This aspect is simply called by the title “God-*Elohi*”*m*-ם־אלהי,” and refers to the first restraint of *Tzimtzum*, which is complete withdrawal and concealment, and is a matter of Judgment-*Din*. In other words, even if we say that the intention of the [first] restraint of *Tzimtzum* was for the subsequent revelation that

⁸⁵⁹ See Ramaz to Zohar III 271b

followed it, nevertheless, the restraint-*Tzimtzum* itself was complete withdrawal and concealment.

This is especially so according to the explanation in the beginning of Etz Chayim,⁸⁶⁰ that the intention in the restraint-*Tzimtzum* was to bring the vessels (*Keilim*) into existence. For, in the beginning of Etz Chayim⁸⁶¹ it is explained that at first the limitless light of the Unlimited One (*Ohr Ein Sof*) filled the entire void (*Challal*) and there was no space for the existence of the worlds. He then restrained His great light to the side, thus making a void (*Chall*) and empty space (*Makom Panuy*), after which He drew down a short constricted line-*Kav*.

Now, Etz Chayim poses the question: Why was the restraint of *Tzimtzum* in such a way that there first had to be a complete withdrawal of the light, and only afterwards the line-*Kav* was drawn down? Could He not have left the light of the line-*Kav* in its place and merely remove the rest of His great light? In other words, since the light of the line-*Kav* can indeed be received in the worlds – the proof being that the light of the line-*Kav* was subsequently drawn down – why then was the complete withdrawal (*Siluk*) of the light necessary? Why couldn't the light of the line-*Kav* remain in its place from the onset?

Etz Chayim answers by explaining that the intention of the restraint of the *Tzimtzum* by way of withdrawal (*Siluk*) – in that there was a complete withdrawal (*Siluk*) of the light – was to bring the vessels (*Keilim*) into existence. For, since the matter of the vessels (*Keilim*) is concealment – which is the

⁸⁶⁰ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher), Anaf 2

⁸⁶¹ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher), Anaf 3

opposite of light (*Ohr*) and revelation (*Giluy*) – therefore, if the light would have remained as it initially was, even if only the light of the line-*Kav*, nevertheless, since it is light (*Ohr*), there would be no possibility for the vessels (*Keilim*) to exist.

Therefore, a complete withdrawal (*Siluk*) of the light (*Ohr*) was necessary, and not even the light of the line-*Kav* remained. Specifically through this the existence of the vessels (*Keilim*) became possible. Once the vessels (*Keilim*) were brought into existence through the restraint of the *Tzimtzum*, then even after the subsequent drawing down of the light of the line-*Kav* from the light that preceded the restraint-*Tzimtzum*, the vessels (*Keilim*) could remain in their existence. This is because the light of the line-*Kav* is drawn down after the restraint-*Tzimtzum* and through the restraint-*Tzimtzum*.

We thus find that, according to Etz Chayim, the restraint-*Tzimtzum* was for the vessels (*Keilim*) to exist. Since the matter of the vessels (*Keilim*) is concealment (*He'elem*), which is the opposite of light (*Ohr*) and revelation (*Giluy*) – and moreover, since even the adhesion (*Dveikut*) of the vessels (*Keilim*) [to their source] is an adhesion (*Dveikut*) that is unrecognizable in them – we therefore find that the intention in the restraint of *Tzimtzum* was not for the purpose of revelation (*Giluy*), but for the purpose of the vessels (*Keilim*), which are the opposite of the matter of revelation (*Giluy*). This is why the first restraint-*Tzimtzum* (*Tzimtzum HaRishon*) is the matter of Judgment-*Din*, which is the matter of *HaShem*'s יהו"ה title “God-*Elohi*” מ-אלהי”m in its simple form.

In contrast, His titles “your God-*Elohei*” chem-אלהיכ”m and “our God-*Elohei*” nu-אלהינו” are the aspect of the light of

the line-*Kav*, in which there also are restraints-*Tzimtzumim*, because it only is a short constricted line-*Kav* [of light]. Nonetheless, in this form of restraint-*Tzimtzum* there comes to be revelation (*Giluy*).

This may be better understood by way of the analogy of a teacher and his student. That is, the order of bestowal [of intellect] is that the teacher must initially conceal the light of his own intellect within himself. After this, he then can make an estimation of the intellect within himself, according to the capacities of the student. After having done so, he can then bring the intellect out in a constrained way, according to the capacity of the student to receive. This is like what our sages, of blessed memory, said,⁸⁶² “A person should always teach his student in a concise manner.”

Now, it is understood that when the teacher makes an estimation of the intellect in a way that relates to the student, and constricts it according to the capacity of his student to receive, even though it is a constriction (*Tzimtzum*), nevertheless, it is unlike the constriction (*Tzimtzum*) that he had when he first concealed the entire light of his own intellect within himself. Rather, this constriction (*Tzimtzum*) is so that the bestowal [of intellect] will be restrained commensurate to the capacity of the student. That is, even though it indeed is a constrained light, its purpose is to reveal (*Giluy*).

The same is understood about the light of the line-*Kav*. Even though it is a short constricted line-*Kav* [of light], it nevertheless is light (*Ohr*) and revelation (*Giluy*). This likewise is so of *HaShem*’s יהו"ה titles “your God-*Elohei*” chem-

⁸⁶² Talmud Bavli, Pesachim 3b; Chullin 63b

אלהיכ"ם," and "our God-Elohei"nu-אלהינו," which refer to the light of the line-Kav, and are a matter of Mercy-Rachamim. It thus is explained in various places⁸⁶³ that the upper root of the line-Kav is from *HaShem's*-יהו"ה Hidden Splendor-Tiferet *HaNe'elam*, in that Splendor-Tiferet is the matter of Mercy-Rachamim. This then, is the meaning of "your God-Elohei"chem-אלהיכם," that is, "the God who is yours-Elo"ah *Shelachem*-שלכם," referring to a constrained light (*Ohr*). However, even so, through this constraint *HaShem's*-יהו"ה Godliness is drawn to his soul in an inner and revealed way.

However, sin causes a "separation between you and your God-Elohei"chem-אלהיכם."⁸⁶⁴ To clarify, in reality, nothing at all hides, conceals, or causes any separation whatsoever before *HaShem*-יהו"ה, blessed is He.⁸⁶⁵ Only transgression causes separation. The reason this matter of "your iniquities have separated" is possible, is because in holiness itself there is a matter of separation (*Havdalah*).

This is like what is known about the matter of Judgments-*Gevurot* themselves, namely, that the possibility for the existence of judgments (*Gevurot*) is because Above, there is a root for their existence, which is the matter of the Judgments-*Gevurot* of *HaShem's*-יהו"ה title "God-Elohi"m-אלהי"ם," which at its root, is the matter of the first restraint-*Tzimtzum* (*Tzimtzum HaRishon*). This then chains further down until there actually is the existence of harsh judgments etc. The

⁸⁶³ See Zohar HaRakiya to Zohar I 15a; Yahal Ohr to Tehillim, p. 190; Sefer HaMaamarim 5659 p. 77 in the note (entitled "*Nekudat HaRoshem*"); Sefer HaMaamarim 5698 p. 122, and elsewhere.

⁸⁶⁴ Isaiah 59:2

⁸⁶⁵ See Tanya, Iggeret HaKodesh, Epistle 5.

same is so of the matter of separation (*Havdalah*), that in an even higher root, there is the matter of separation (*Havdalah*), such as the “separation between the holy and the holy” (*Hamavdeel Bein Kodesh L’Kodesh*),⁸⁶⁶ which is separation (*Havdalah*) as it is in holiness itself.

By way of analogy, this is like the light of the sun as it radiates through clear glass. Although there is no comparison between how the light is before [it passes through] the glass and how it is after [it passes through] the glass, nonetheless, since it is clear glass, it does not cause much concealment. This analogy is like the separation between the holy and the holy, which is separation within holiness itself.⁸⁶⁷

However, this chains down until there also is the matter of separating between the holy and the mundane (*Hamavdeel Bein Kodesh L’Chol*),⁸⁶⁸ which is the separation between holiness (*Kedushah*) and the external husk of *Nogah*. This separation is concealment to a greater extent, to the point that the external husk of *Kelipah* comes into being. However, even then, it only is the existence of the external husk of *Nogah*, which is half good and half bad.⁸⁶⁹

Now, it goes without saying that the half that is good [is good], however, even the bad half is only the bad of *Nogah*, which can be refined and included in holiness (*Kedushah*). Nevertheless, this chains further down, until the matter of “your iniquities have separated” is possible, which is separation

⁸⁶⁶ See the liturgy of the *Havdalah* prayer between Shabbat and the holidays.

⁸⁶⁷ Also see Torah Ohr, Lech Lecha 12a and on, and 13a.

⁸⁶⁸ See the liturgy of the *Havdalah* prayer between Shabbat and the mundane days of the week (*Chol*).

⁸⁶⁹ Etz Chayim, Shaar 49 (Shaar Kelipat Nogah), Ch. 8.

(*Havdalah*) that relates to the three completely impure husks of *Kelipah*.

This then, is the meaning of the verse, “Your iniquities have separated between you and your God-*Elohei*”*chem-ם*אלהיכ”.” That is, sins cause a separating veil, so that a person is not illuminated by a revelation of *HaShem*’s-יהו”ה Godliness. This itself is what causes the exile of the Indwelling Presence of *HaShem*-יהו”ה (the *Shechinah*) Above, as the verse states,⁸⁷⁰ “*HaShem*’s-יהו”ה portion is His people.” This matter, (that every Jew is a portion of *HaShem*-יהו”ה, blessed is He), is constant, even at the moment when one is sinning, as the verse states,⁸⁷¹ “That dwells within them even in their contamination.”

We thus find that [when a Jew sins] he draws down and invests his portion of *HaShem*-יהו”ה, blessed is He, in the sin. About this, the above verse is precise in stating, “Your iniquities have separated between you and your God-*Elohei*”*chem-ם*אלהיכ”.” That is, even at the moment of sin, the Holy One, blessed is He, is still called “your God-*Elohei*”*chem-ם*אלהיכ,” meaning, “the God who is yours-*Elo’ah Shelachem-ם*אלו”ה שלכם,” only that in that moment, it is in a way of separation (*Havdalah*), in that the aspect of “your God-*Elohei*”*chem-ם*אלהיכ”” does not at all illuminate in a revealed way in him, but is in a state of concealment. This itself is the matter of the exile of *HaShem*’s-יהו”ה Indwelling Presence, (the *Shechinah*), in that sin causes the aspect of “your God-

⁸⁷⁰ Deuteronomy 32:9

⁸⁷¹ Leviticus 16:16

Elohei"chem-אלהיכ"ם" (which is present in him even while sinning) to be in a state of ultimate concealment and exile.

However, for "your God-*Elohei"chem*-אלהיכ"ם" to be in a state of revelation, there must be the matter of "turn from evil," which is the very beginning of serving *HaShem*-יהו"ה, blessed is He. That is, a person must contemplate his state and standing and be embittered in his soul etc. Through this, he will affect himself to uproot all his own desires, to not have any desires at all that are alien to *HaShem*'s-יהו"ה Godliness, but to only have the singular desire for *HaShem*-יהו"ה alone, blessed is He.

This is the matter of accepting the yoke of the Kingship of Heaven upon oneself, in that he completely submits himself to *HaShem*'s-יהו"ה Godliness, and only desires *HaShem*-יהו"ה alone. This form of serving *HaShem*-יהו"ה, blessed is He, is called the lower repentance (*Teshuvah Tata'ah*), which is the return of the lower letter *Hey*-ה (תשובה) [of the Name *HaShem*-יהו"ה]. In other words, instead of what he caused through sin, in that he caused the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, (the lower letter *Hey*-ה of the Name *HaShem*-יהו"ה), to be in exile, now, through repenting and accepting the yoke of the Kingship of Heaven upon himself, he causes its return to its source and root.

4.

However, the drawing down affected through serving *HaShem*-יהו"ה, blessed is He, by "turning from evil," only draws down the light of *HaShem*-יהו"ה, blessed is He, that fills all

worlds (*Memaleh Kol Almin*). For, the matter of serving Him by “turning from evil” is to nullify the separation caused by his sins, which “separate between you and your God-Elohei” *chem-ם אלהיכ*.” However, as explained before, the title “your God-Elohei” *chem-ם אלהיכ*” is a constricted and restrained light (*Ohr*) which radiates within his soul in a revealed way, but generally is only the light of *HaShem-יהוה* that fills all worlds (*Memaleh Kol Almin*).

Therefore, even after serving *HaShem-יהוה*, blessed is He, by repenting (*Teshuvah*) in a way of “turning from evil,” there must be a higher form of repentance and return (*Teshuvah*). This is serving Him in the manner indicated by “do good,” which refers to the matter of accepting the yoke of *HaShem’s-יהוה* commandments (*mitzvot*) upon oneself. This is the meaning of “do good-*Aseh Tov-עשה טוב*,” in that the *mitzvot* are called “good-*Tov-טוב*,” as in the verse,⁸⁷² “Say to the righteous that he is good-*Tov-טוב*.”

Through this, he causes a drawing down of the light of *HaShem-יהוה*, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). This is because the word “good-*Tov-טוב-17*” shares the same numerical value as the name “*Eheve”h-ה-17-אהוה*,”⁸⁷³ and as known, the name “*Eheve”h-ה-17-אהוה*” is an acronym for the words [of the verse],⁸⁷⁴ “I fill the heavens and the earth-*Et HaShamayim V’Et HaAretz-את השמים ואת הארץ*,”

⁸⁷² Isaiah 3:10

⁸⁷³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

⁸⁷⁴ Jeremiah 23:24; See Zohar Hashmatot, 251a; Also see Ma’amarei Admor HaEmtza’ee, Kuntreisim p. 225; Also see Shaar HaYichud of the Mittler Rebbe ibid.

referring to the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*).

This is understood from the fact that [this verse] includes the heavens and the earth equally. For, regarding the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*) there is a difference between the heavens and the earth, as the verse states,⁸⁷⁵ "My hand also laid the foundation of the earth, and My right hand spanned the heavens."

About this Midrash states,⁸⁷⁶ "He stretched forth His right hand and created the heaven, and He stretched forth His left hand and created the earth." In other words, in the heavens the revelation is of the aspect of His "right hand," which is a matter of greater revelation, like a human being, whose strength is primarily in his right hand. In contrast, the earth is of the aspect of the left, which is the weak hand.

However, since the verse, "I fill the heavens and the earth-*Et HaShamayim V'Et HaAretz* ואת השמים ואת הארץ," includes both the heavens and the earth equally, it is understood that this refers to the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, Who transcends the worlds - meaning the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

This accords with the statement in Talmud Yerushalmi⁸⁷⁷ about the verse,⁸⁷⁸ "I have placed My words in your mouth, and with the shade of My hand I have covered you," that "I have placed My words in your mouth" refers to

⁸⁷⁵ Isaiah 48:13

⁸⁷⁶ See Pirke d'Rabbi Eliezer, Ch. 18; Zohar II 20a, 37a, 85b.

⁸⁷⁷ Talmud Yerushalmi, Taanit 4:2

⁸⁷⁸ Isaiah 51:16

Torah, and “with the shade of My hand I have covered you” refers to acts of lovingkindness (which is inclusive of all the *mitzvot*).

In other words, Torah is in a way of “My words in your mouth,” indicating the restraint and constriction of *Tzimtzum*, thus bringing about the aspect of the inner light (*Ohr Pnimee*). For, although Torah is “My words,” meaning, the speech of the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, nevertheless, the way it is drawn down below is through the constriction and restraint (*Tzimtzum*) of the light, so that it could be “in your mouth.”

In contrast, in regard to the *mitzvot*, even though they are the aspect of, “My hand,” they nevertheless remain in the state of “shade-*Tzeil*-צל,” the matter of which is encompassing transcendence (*Makif*). This is why the *mitzvot* are called “garments” (*Levushim*), since through the *mitzvot* there is a drawing down of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

5.

Now, these two forms of serving *HaShem*-יהו"ה, blessed is He, that is, “turn from evil” and “do good” – the matter of which is accepting the yoke of the Kingship of Heaven, and accepting the yoke of the *mitzvot* – are both aspects of the lower repentance (*Teshuvah Tata'ah*), only that serving Him through “turning from evil” is an aspect of lower repentance (*Teshuvah Tata'ah*) in a way of ascent from below to Above, whereas serving Him through “doing good” is an aspect of lower

repentance (*Teshuvah Tata'ah*) in a way of descent from Above to below.

To further explain, the lower repentance (*Teshuvah Tata'ah*) is the matter of bringing about a bond between the lower letter *Hey*-ה [of the Name *HaShem*-יהו"ה] and the letter *Vav*-ו of the Name *HaShem*-יהו"ה, blessed is He. This refers to the union of *Zeir Anpin* and *Kingship-Malchut*, which is the union of the Holy One, blessed is He, and His Indwelling Presence, the *Shechinah*. For, *Kingship-Malchut* is the aspect of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, and is the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*). In contrast, *Zeir Anpin* is the aspect of the Holy One, blessed is He (*Kudsha Brich Hoo*), and is the light of *HaShem*-יהו"ה that transcends and surrounds all worlds (*Sovev Kol Almin*).

Now, the union of *Zeir Anpin* and *Kingship-Malchut* can take place in one of two ways. There either can be the ascent of the lower letter *Hey*-ה to the aspect of the letter *Vav*-ו,⁸⁷⁹ which is the matter of the lower repentance (*Teshuvah Tata'ah*) from below to Above, or there can be the descent of the letter *Vav*-ו to the lower letter *Hey*-ה, which is the matter of the lower repentance (*Teshuvah Tata'ah*) from Above to below.

This then, is the difference between serving *HaShem*-יהו"ה, blessed is He, by “turning from evil,” and serving Him by “doing good.” For, the toil in serving Him by “turning from evil,” is to uproot all one’s desires that are alien to *HaShem*’s-יהו"ה Godliness, and to accept the yoke of the *Kingship* of

⁸⁷⁹ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*).

Heaven upon oneself, which is the matter of the lower repentance (*Teshuvah Tata'ah*) from below to Above – the return of the lower letter *Hey-Tashuv Hey-*ה' תשוב [of the Name *HaShem*-ה'הו"ה]. That is, he returns the Indwelling Presence of *HaShem*-ה'הו"ה, blessed is He, the *Shechinah*, (the lower letter *Hey-*ה) to her source and root in the light of *HaShem*-ה'הו"ה, blessed is He, which fills all worlds (*Memaleh Kol Almin*).

In contrast, the toil in serving *HaShem*-ה'הו"ה, blessed is He, by “doing good,” the matter of which is accepting the yoke of the *mitzvot* upon oneself, is the lower repentance (*Teshuva Tata'ah*) as it is from Above to below. That is, it is the matter of drawing down the letter *Vav*-ו, which is the light of *HaShem*-ה'הו"ה, blessed is He, that fills all worlds, from Above to below.

Now, after serving *HaShem*-ה'הו"ה, blessed is He, by “turning from evil” and “doing good,” one must serve Him through “seek peace and pursue it.” The word “peace-*Shalom*-שלום” refers to Torah, as our sages, of blessed memory, said,⁸⁸⁰ “Whoever is occupied in the study of Torah, introduces peace (*Shalom*-שלום) in the upper entourage and the lower entourage.” Peace (*Shalom*-שלום) is the matter of unifying and bonding two opposites through [the revelation of] a light that transcends both. This is the matter of Torah, through which one introduces peace (*Shalom*-שלום) in the upper entourage and the lower entourage.

The explanation is that it states,⁸⁸¹ “Torah came out of wisdom-*Chochmah*.” This statement expresses two matters. The first matter is that the Torah “came out” of wisdom-

⁸⁸⁰ Talmud Bavli, Sanhedrin 99b

⁸⁸¹ Zohar II 62a, 85a, 121a, and elsewhere.

Chochmah, meaning that Torah is found in understanding-*Binah*. In other words, only the root of Torah is in wisdom-*Chochmah*, however, the revelation of Torah is in understanding-*Binah*. This is why the Zohar sometimes states⁸⁸² that Torah came out of understanding-*Binah*.

The second matter, is that it only **came out** of wisdom-*Chochmah*, but it is rooted in the Crown-*Keter*, particularly in the inner aspect of the Crown-*Pnimitiyut HaKeter*.⁸⁸³ It is in regard to these two matters in Torah, (that is, as it is in Understanding-*Binah*, and as it is in Wisdom-*Chochmah* and the Crown-*Keter*), that there are the two matters in “introducing peace (*Shalom*-שלום) in the upper entourage and the lower entourage.”

The matter of peace (*Shalom*) in the lower entourage is the matter of the union of *Zeir Anpin* and Kingship-*Malchut*. However, for there to be the union of *Zeir Anpin* and Kingship-*Malchut*, which is the matter of the union of the Holy One, blessed is He (*Kudsha Breech Hoo*) and His Indwelling Presence, the *Shechinah*, this is brought about through Torah as it is in Understanding-*Binah*.

For, although Understanding-*Binah* itself is called the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*,⁸⁸⁴ nevertheless, this is specifically as it relates to

⁸⁸² See Zohar II 85a

⁸⁸³ Also see Likkutei Torah, Bamidbar 7a; Discourse entitled “*HaYoshevet BaGanim* – You who dwells in the gardens” 5713, translated in The Teachings of The Rebbe 5713, Discourse 8, Ch. 6 (Torat Menachem, Sefer HaMaamarim Shvat p. 234 and on); Discourse by the same title 5717, translated in The Teachings of The Rebbe 5717, Discourse 11, Ch. 6 (Sefer HaMaamarim 5717, p. 103).

⁸⁸⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

Wisdom-*Chochmah*. However, relative to the aspects of *Zeir Anpin* and Kingship-*Malchut*, Understanding-*Binah* hovers over and encompasses both equally.

This is explained elsewhere about the verse,⁸⁸⁵ “Over every honor [there is] a canopy,” in that the “canopy” (*Chupah*) refers to the aspect of Understanding-*Binah*, which encompasses *Zeir Anpin* and Kingship-*Malchut* equally. Therefore, the aspect of Understanding-*Binah* is what brings about the union of the Holy One, blessed is He, and His Indwelling Presence, the *Shechinah*.

In other words, even for the aspect of the lower repentance (*Teshuvah Tata'ah*) to be – the return of the *Hey-Tashuv Hey*-ה' תשוב – which is the matter of the union of the letter *Vav*-ו and the letter *Hey*-ה of the Name *HaShem*-יהו"ה, one must be occupied in the study of Torah, which is the aspect of Understanding-*Binah*. This is because specifically through Understanding-*Binah*, which is the light that transcends both, the union of the letter *Vav*-ו and the letter *Hey*-ה of the Name *HaShem*-יהו"ה becomes possible.

Now, the matter of “introducing peace (*Shalom*-שלום) in the upper entourage” is the aspect of the upper repentance (*Teshuvah Ila'ah*), which is the union of the letter *Yod*-י [of the Name *HaShem*-יהו"ה] with the upper letter *Hey*-ה of the Name *HaShem*-יהו"ה, blessed is He. This is brought about through the [revelation] of Torah as it is in Wisdom-*Chochmah* (and the Crown-*Keter*).

This brings about the union of the letter *Yod*-י and the upper letter *Hey*-ה of the Name *HaShem*-יהו"ה, blessed is He,

⁸⁸⁵ Isaiah 4:5; See Likkutei Torah, Shir HaShirim 47b and on.

whether from below to Above, which is the matter of the ascent of the upper letter *Hey*-ה to the aspect of the letter *Yod*-י, or whether from Above to below, which is the matter of the descent of the aspect of the letter *Yod*-י into the aspect of the upper letter *Hey*-ה of the Name *HaShem*-יהו"ה, blessed is He.

The explanation is that the upper repentance (*Teshuvah Ila'ah*) from below to Above, is the matter of toiling in serving *HaShem*-יהו"ה, blessed is He, in the aspect of the upper letter *Hey*-ה of the Name *HaShem*-יהו"ה, blessed is He, which is the aspect of Understanding-*Binah*.⁸⁸⁶ In contrast, the upper repentance (*Teshuvah Ila'ah*) from Above to below, is the toil in serving Him in the aspect of the letter *Yod*-י of the Name *HaShem*-יהו"ה, blessed is He, which is the aspect of Wisdom-*Chochmah*.⁸⁸⁷

The difference between them is that the toil and service stemming from Understanding-*Binah* is a labor of love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, whereas the toil and service stemming from Wisdom-*Chochmah* is the toil of fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, (as will be explained).

6.

This then, is the general order of serving *HaShem*-יהו"ה, blessed is He, with repentance and returning (*Teshuvah*) to Him, as it is on all four levels. That is, the beginning of serving

⁸⁸⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Eight (*Binah*); Also see at length in Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

⁸⁸⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Nine (*Chochmah*).

Him is in the matter of “turning from evil,” which is the service of accepting the yoke of the Kingship of Heaven upon oneself. That is, he uproots all his own desires by submitting himself to *HaShem*’s-יהו"ה Godliness. This is like a servant who submits himself to his master, and in doing so, automatically uproots all his own desires, given that he has completely submitted himself to the will of his master.

The same applies to serving *HaShem*-יהו"ה, blessed is He, by accepting the yoke of the Kingship of Heaven upon oneself. That is, it is the general movement of wholly submitting oneself to *HaShem*’s-יהו"ה Godliness, through which he automatically has utterly no other desires. This form of service is the aspect of the lower letter *Hey*-ה of the Name *HaShem*-יהו"ה, blessed is He, through which he brings about the drawing down of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*), as explained before.

After this is serving Him by “doing good,” which refers to the service of accepting the yoke of *HaShem*’s-יהו"ה commandments (*mitzvot*) upon oneself. Since the *mitzvot* are the “six-hundred and thirteen pathways,”⁸⁸⁸ serving Him by accepting the yoke of His *mitzvot*, is accompanied by sensitivity to the revelations drawn down through the fulfillment of the *mitzvot*, which is a sense of love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He.

In other words, serving Him by accepting the yoke of the Kingship of Heaven, is that of fear (*Yirah*) of Him, whereas serving Him by accepting the yoke of the *mitzvot*, is that of love (*Ahavah*) of Him.

⁸⁸⁸ See Zohar III 129a (Idra Rabba)

[This is so, even though generally, fulfilling the *mitzvot* is in a manner of accepting the yoke of His Kingship, specifically. This is because fulfilling the *mitzvot* is not out of any intellectual reasoning or knowledge, but solely by way of accepting the yoke of His Kingship, in that “I commanded it, and My will was fulfilled.”⁸⁸⁹ Nevertheless, in this there is a sense of love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He.]⁸⁹⁰ This form of serving *HaShem*-יהו"ה, blessed is He, is that of the aspect of the letter *Vav*-ו of the Name *HaShem*-יהו"ה, through which a drawing down of the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*) comes about.

After this is the toil in serving Him stemming from the upper letter *Hey*-ה of the Name *HaShem*-יהו"ה, blessed is He, which is the aspect of Understanding-*Binah*. This refers to the matter of abundant love (*Ahavah Rabbah*) of Him, which transcends reason and intellect. In other words, the love (*Ahavah*) of Him that stems from the letter *Vav*-ו is the lesser love (*Ahavah Zuta*) that accords to reason and intellect. In contrast, the love (*Ahavah*) of Him that stems from the upper letter *Hey*-ה of the Name *HaShem*-יהו"ה, is the abundant love (*Ahavah Rabbah*) of Him that transcends reason and intellect.

After this is the toil in serving Him that stems from the letter *Yod*-י of the Name *HaShem*-יהו"ה, blessed is He, which is the matter of love with delight in Him (*Ahavah b'Taanugim*). The difference is that in regard to the abundant love (*Ahavah Rabbah*) of *HaShem*-יהו"ה, blessed is He, though it transcends

⁸⁸⁹ Torat Kohanim and Rashi to Leviticus 1:9

⁸⁹⁰ This bracket is as per the recollection of some of the individuals who recorded and redacted this discourse.

reason and intellect, it nevertheless is not in a way of the complete nullification of one's sense of independent existence (*Bittul b'Metziyut*), being that he indeed senses that he loves etc.

In contrast, the love with delight in Him (*Ahava b'Taanugim*) is the aspect of the complete nullification of one's sense of self-existence (*Bittul b'Metziyut*). To use an idiom about this:⁸⁹¹ "He completely loses himself in this." This is because of the abundant delight and pleasure (*Taanug*) that he has in *HaShem's* יהו"ה Godliness, to the point that he literally can come to the expiry of the soul (*Klot HaNefesh*).

This is especially so when considering the explanation here, that the service of *HaShem*-יהו"ה, blessed is He, that stems from the aspect of the letter *Yod*-י [of the Name *HaShem*-יהו"ה] is the matter of the upper fear (*Yirah Ila'ah*) of Him. For, the general matter of fear (*Yirah*) is that of self-nullification (*Bittul*), which is particularly so of the upper fear (*Yirah Ila'ah*), which is "fear with shame" (*Yirat Boshet*) before Him. In such a case, he certainly is in a state of the complete nullification of his self-existence (*Bittul b'Metziyut*) before *HaShem*-יהו"ה, blessed is He.

This is the fourth level of return and repentance (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, and is the highest aspect of repentance (*Teshuvah*). This is why the word "return-*Tashuv*-תשוב" shares the same letters as "shame-*Boshet*-בושת," referring to the aspect of the upper fear (*Yirah Ila'ah*) of *HaShem*-יהו"ה, blessed is He, "fear with shame-*Yirat Boshet*-יראת בושת," which completes the repentance (*Teshuvah*).

⁸⁹¹ Sefer HaMaamarim 5658 *ibid.* p. 92.

This also accords with the explanation elsewhere that the order in serving *HaShem*-יהו"ה, blessed is He, is fear (*Dechilu*), followed by love (*Rechimu*), followed by a higher love (*Rechimu*), followed by a higher fear (*Dechilu*).⁸⁹² That is, the beginning of serving *HaShem*-יהו"ה, blessed is He, is with fear (*Dechilu*), which is the lower fear (*Yirah Tata'ah*) with the acceptance of the yoke of the Kingship of Heaven. This is followed by serving Him with love (*Rechimu*), which is the lesser love (*Ahavah Zuta*) that accords to reason and intellect. This is followed by serving Him with love (*Rechimu*), but abundant love (*Ahavah Rabba*) that transcends reason and intellect. This is followed by serving Him with fear (*Dechilu*), which is the aspect of the upper fear (*Yirah Ila'ah*) of *HaShem*-יהו"ה, blessed is He.

7.

Now, the four above-mentioned levels of repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, correspond to the four terms of redemption (*Ge'ulah*), these being: "I shall take you out-v'*Hotzeiti*-וְהוֹצֵאתִי," "I shall rescue you-v'*Hitzalti*-וְהִצַּלְתִּי," "I shall redeem you-v'*Ga'alti*-וְגָאֵלְתִּי," and "I shall take you-v'*Lakachti*-וְלָקַחְתִּי." The words, "I shall take you out (v'*Hotzeiti*-וְהוֹצֵאתִי) from under the burdens of Egypt," refer to the matter of serving *HaShem*-יהו"ה, blessed is He, by "turning from evil." This is because sin is called a

⁸⁹² See Zohar III 123a (*Ra'aya Mehemna*) and on; Tikkunei Zohar, Tikkun 6, 21a; Tikkun 10, 25b; Torah Ohr, Mikeitz 40d, 41c; Likkutei Torah, Balak 73a; Sefer HaMaamarim 5658 p. 92; Discourse 4 of this year entitled "*Lehavin Inyan Simchat Torah* – To understand the matter of Simchat Torah, Ch. 7, and elsewhere.

burden, being that it is a heavy burden, as in the verse,⁸⁹³ “A nation burdened with iniquity.” This also is because sin is the very opposite of holiness – which is the matter of life and vitality. The matter of life and vitality on the side of holiness, is in a manner that there is no burden at all, similar to the Halachic ruling,⁸⁹⁴ “A living being carries itself.” However, sin is the opposite of holiness and is a heavy burden. Thus, about this the verse states, “I shall take you out (וְהוֹצֵאתִי-*v’Hotzeiti*) from under the burdens of Egypt,” referring to the toil of “turning from evil.”

The words “I shall rescue you-*v’Hitzalti Etchem* וְהִצַּלְתִּי-*v’Hitzalti Etchem*” refers to serving Him by “doing good.” For, the word “I shall rescue-*v’Hitzalti* וְהִצַּלְתִּי” is related to the words “shade-*Tzeil* צֶל” and “salvation-*Hatzalah* הִצְלָה.” Its relation to the root “shade-*Tzeil* צֶל” is as explained before, that the *mitzvot* are called “shade-*Tzeil* צֶל,” since through them there is a drawing down of the encompassing lights (*Makifim*) of *HaShem*’s-יהו"ה Godliness. It is related to the word “salvation-*Hatzalah* הִצְלָה” because through this form of serving *HaShem*’s-יהו"ה, blessed is He, by “doing good,” the drawing down of the encompassing lights (*Makifim*) of *HaShem*’s-יהו"ה Godliness automatically causes him to be safeguarded and saved from evil. This is because “the encompassing light (*Ohr Makif*) of *HaShem*’s-יהו"ה blinds the eyes of the external forces.”⁸⁹⁵

The words “I shall redeem you-*v’Ga’alti Etchem* וְגִאֲלֵתִי-*v’Ga’alti Etchem*” refer to the matter of serving Him that stems from the

⁸⁹³ Isaiah 1:4

⁸⁹⁴ Talmud Bavli, Shabbat 94a

⁸⁹⁵ Likkutei Torah, Korach 53d and elsewhere.

upper letter *Hey*-ה of the Name *HaShem*-יהו"ה, blessed is He, which is the aspect of understanding-*Binah*, the eighth [*Sefirah* in ascending order] in which there is redemption (*Ge'ulah*).⁸⁹⁶ This refers to the *Sefirah* of Understanding-*Binah* (which is the eighth *Sefirah* from below to Above).

In other words, through serving *HaShem*-יהו"ה, blessed is He, stemming from Understanding-*Binah*, there is even redemption (*Ge'ulah*) from the constraints of the side of holiness. This refers to the matter of the three ministers of Pharaoh, who withhold and obstruct the illumination of the essential light of *HaShem*'s-יהו"ה Godliness which a person has grasped, so that it does not manifest in his heart as it is in his mind.⁸⁹⁷

However, when serving Him is in a way of abundant love (*Ahavah Rabbah*) of Him, that transcends reason and intellect, there then is no withholding or obstruction whatsoever, and the light (*Ohr*) of *HaShem*'s-יהו"ה Godliness that he grasped in his mind, illuminates within his heart, just as it does in his mind.

About the words, "I shall take you to Me for a people-*v'Lakachti Etchem Lee L'Am*-לעם לי אתכם," it states,⁸⁹⁸ "Any place where the Torah states 'to Me-*Lee*-לי,' it is eternally immovable, neither in this world, nor in the next world." This

⁸⁹⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

⁸⁹⁷ See Likkutei Torah of the Arizal, Parshat Vayeishev; Torah Ohr 58b, 102c; Also see the prior discourse of last year, 5717, 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.

⁸⁹⁸ Midrash Vayikra Rabba 2:2

refers to the matter of serving *HaShem*-יהו"ה, blessed is He, in the aspect of the upper fear (*Yirah Ila'ah*) of Him, in which his own independent existence becomes completely nullified (*Bittul b'Metziyut*), and he comes to have adhesion to *HaShem*'s-יהו"ה Godliness, (meaning, adhesion to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He),⁸⁹⁹ in a manner that is eternally immovable, so that his service of *HaShem*-יהו"ה, blessed is He, is without limitation and undergoes no change whatsoever.

8.

Now, these four terms were necessary for the redemption from Egypt. This is because the redemption from Egypt was preparatory to the giving of the Torah, as it states,⁹⁰⁰ "When you take the people out of Egypt, you will serve God on this mountain." Moreover, the drawing down of the Torah was by means of the four letters of the Name *HaShem*-יהו"ה, blessed is He, as it states,⁹⁰¹ "I am *HaShem* your God-*Anochee HaShem Elohei*" *cha*-אלהיך." *אנכי יהו"ה אלהיך*."

In other words, for the Torah to be drawn down from the aspect of "I-*Anochee*-אנכי," which refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, until it descends down to the aspect indicated by, "your God-*Elohei*" *cha*-אלהיך," this is

⁸⁹⁹ This parenthesis is as per the recollection of some of the individuals who recorded and redacted this discourse.

⁹⁰⁰ Exodus 3:12

⁹⁰¹ Exodus 20:2; Deuteronomy 5:6

by means of the four letters of the Name *HaShem*-יהו"ה, which indicate restraint-*Tzimtzum* (י), spreading forth-*Hitpashtut* (ה), drawing down-*Hamshachah* (ו), and expression (ה).⁹⁰²

This is the meaning of the statement in Midrash,⁹⁰³ “When the Holy One, blessed is He, desired to give the Torah to the children of Israel, He said it to Himself four times and only then gave it, as the verse states,⁹⁰⁴ ‘Then He looked (*Ra’ah*-ראה), and He counted it (*VaYesaperah*-ויספרה); He prepared it (*Heicheenah*-הכינה) and also probed it (*Chakrah*-חקרה),’ [and only in the next verse it states, ‘and He said to man.’]”

That is, four levels are enumerated here, which are the matter of drawing the Torah forth through the four letters of the Name *HaShem*-יהו"ה, that indicate restraint-*Tzimtzum* (י), spreading forth-*Hitpashtut* (ה), drawing down-*Hamshachah* (ו), and expression (ה).

The words “Then He looked (*Ra’ah*-ראה),” refer to drawing forth the aspect of the sight (*Re’iyah*) of Wisdom-*Chochmah*; “and He counted it (*VaYesaperah*-ויספרה)” is the aspect of Understanding-*Binah*; “He prepared it (*Heicheenah*-הכינה) and also probed it (*Chakrah*-חקרה)” refer to the aspects of *Zeir Anpin* and Kingship-*Malchut*.

Now, just as the drawing down of Torah from Above to below was through the four letters of the Name *HaShem*-יהו"ה, blessed is He, this was likewise so the exodus from Egypt, which was preparatory to the giving of the Torah. That is, it

⁹⁰² See Likkutei Torah, Beshalach 1a and elsewhere.

⁹⁰³ Midrash Shemot Rabba 40:1

⁹⁰⁴ Job 28:27

required service of יהו"ה-*HaShem*, blessed is He, by way of ascent from below to Above, in all four letters of the Name יהו"ה-*HaShem*.

In other words, in order to bring about redemption from all constraints and exiles, complete repentance and return (*Teshuvah*) is necessary, including the service of repentance (*Teshuvah*) of the aspect of the letter *Yod*-י of the Name יהו"ה-*HaShem*, blessed is He. It is through the service of repentance and return (*Teshuvah*) to יהו"ה-*HaShem*, blessed is He, and complete redemption, that it then was possible for the Torah to be received, meaning that it was drawn down from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, יהו"ה-*HaShem* Himself, blessed is He, all the way down to below.

The same is so in regard to the service of leaving Egypt every single day, in order to receive the Torah that is drawn from Above to below each and every day. That is, in this too, there must be service of יהו"ה-*HaShem*, blessed is He, in all four above-mentioned aspects of repentance and return (*Teshuvah*) to Him. It is to this end that we recite "אמת-*Emet*" four times. For, the aspect of "אמת-*Emet*" specifically refers to the Name יהו"ה-*HaShem*, blessed is He,⁹⁰⁵ as the verse states,⁹⁰⁶ "I appeared to Avraham, to Yitzchak, and to Yaakov as The Self Sufficient God-*E'l Shaday*-אל שדי, but with My Name יהו"ה-*HaShem* I did not make Myself known through them," to which Rashi explains, "I did not make Myself known

⁹⁰⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

⁹⁰⁶ Exodus 6:3

to them with My quality of Truth.” In other words, even though His title “The Self Sufficient God-*E”l Shaday* א”ל שדי” is also true, nevertheless, the primary matter of Truth-*Emet* אמת is specifically His Name *HaShem* יהו”ה, as it states,⁹⁰⁷ “*HaShem* is the eternal Truth-*Emet HaShem LeOlam* לעולם יהו”ה.”

This then, is the reason for the four repetitions of the word “True-*Emet* אמת,” which are the four levels of repentance and return (*Teshuvah*) to *HaShem* יהו”ה, blessed is He, in all four letters of the Name *HaShem* יהו”ה. For, although the totality of the Name *HaShem* יהו”ה is True-*Emet* אמת, nevertheless, in a way of particulars, there are four levels in Truth-*Emet* אמת, these being the four letters of the Name *HaShem* יהו”ה, as explained before.

9.

Now, in the four times that “True-*Emet* אמת” is mentioned, there are two aspects, these being the four times that the word “True-*Emet* אמת” is mentioned in the paragraph that precedes “*Ezrat Avoteinu* – You have always been the help of our fathers,”⁹⁰⁸ and the four times it is mentioned in the paragraph of “*Ezrat Avoteinu*” itself. This is also the difference between the four terms of redemption as they were in the exodus from Egypt, and the four terms of redemption as they are in the coming redemption.

⁹⁰⁷ See Psalms 117:2

⁹⁰⁸ In the blessings following the *Shema* recital in the morning prayers (*Shacharit*).

The explanation of this is that the verse states,⁹⁰⁹ “*HaShem*-יהו”ה | *HaShem*-יהו”ה,” with a pause in the cantillation between them,⁹¹⁰ referring to the lower Name *HaShem*-יהו”ה and the Upper Name *HaShem*-יהו”ה. The lower Name *HaShem*-יהו”ה is the Name *HaShem*-יהו”ה as it means, “He who brings into being-*Mehaveh*-מהוה,”⁹¹¹ and is thus related to the worlds. In contrast, the Upper Name *HaShem*-יהו”ה, blessed is He, is the Name *HaShem*-יהו”ה that transcends the worlds.⁹¹²

This itself is the difference between the redemption from Egypt and the coming redemption. In the redemption from Egypt, even though there indeed was a revelation of the Name *HaShem*-יהו”ה, as the verse states,⁹¹³ “Therefore, say to the children of Israel: ‘I am *HaShem*-יהו”ה, and I shall take you out etc.,” in which all four terms of redemption are enumerated, nonetheless, this only was the revelation of the lower Name *HaShem*-יהו”ה. In contrast, in the coming redemption there will be a revelation of the Upper Name *HaShem*-יהו”ה, blessed is He.

This is why there likewise is a difference between the revelation of Torah that was revealed at the giving of the Torah after the exodus from Egypt, and the revelation of Torah that will be revealed in the coming future. For, there are two aspects to the Torah. There is the revealed aspect of the Torah, and there is the inner aspect of the Torah (*Pnimiyyut HaTorah*).

⁹⁰⁹ Exodus 34:6

⁹¹⁰ Zohar III 138a (Idra Rabba)

⁹¹¹ Pardes Rimonim, Shaar 1 (*Shaar Eser v’Lo Teisha*), Ch. 9; Tanya, Shaar HaYichud veHaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

⁹¹² See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁹¹³ Exodus 6:6-7

The revealed aspect of Torah is the aspect of Torah that manifests in the human intellect, even including false arguments etc.⁹¹⁴ This is the revealed aspect of Torah as it stems from the lower Name *HaShem*-יהו"ה which relates to worlds. However, the inner aspect of Torah (*Pnimiyyut HaTorah*) is the matter of Torah that transcends human intellect, and stems from the Upper Name *HaShem*-יהו"ה, blessed is He, which transcends the worlds.

Therefore, at the exodus from Egypt, when the lower Name *HaShem*-יהו"ה was revealed, there only was a revelation of the revealed aspect of Torah. In contrast, in the coming future, when the Upper Name *HaShem*-יהו"ה will be revealed, there will be a revelation of the inner aspect of the Torah (*Pnimiyyut HaTorah*), as it states,⁹¹⁵ "He will kiss me with the kisses of His mouth," which Rashi explains refers to the revelation of the secret reasons of the Torah, which will be revealed in the coming future.

Now, just as in the exodus from Egypt, which was preparatory to the giving of the Torah – meaning the giving of the revealed aspects of Torah – all four terms of redemption (*Ge'ulah*) were necessary, as explained before, so likewise, in the coming redemption, when the inner teachings of Torah (*Pnimiyyut HaTorah*) will be revealed, all four terms of redemption (*Ge'ulah*) will also be. However, the difference will be that those four terms of redemption (*Ge'ulah*) will stem

⁹¹⁴ That is, in Talmud, which it the revealed Torah, there are arguments that are advanced and then discarded as being false, after thorough analysis.

⁹¹⁵ Song of Songs 1:2

from the four letters of the Upper Name *HaShem*-יהו"ה, blessed is He.

Now, since all the revelations of the coming future depend on our deeds and service of *HaShem*-יהו"ה throughout the time of the exile,⁹¹⁶ therefore, even now, the four levels of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה apply. Moreover, they not only apply as they are in the lower Name *HaShem*-יהו"ה, but even as they are in the Upper Name *HaShem*-יהו"ה, blessed is He. We therefore say "True-*Emet*-אמת" four times, twice.

The four times that the word "True-*Emet*-אמת" is mentioned before the paragraph of "*Ezrat Avoteinu* – You have always been the help of our fathers," are the matter of repentance and return (*Teshuvah*) of the lower Name *HaShem*-יהו"ה, and the four times that the word "True-*Emet*-אמת" is mentioned in the paragraph of "*Ezrat Avoteinu*" are the matter of the repentance and return (*Teshuvah*) in the Upper Name *HaShem*-יהו"ה, blessed is He.

Our toil in this service of *HaShem*-יהו"ה, blessed is He, during the time of exile, is the preparation for the revelation of the inner teachings of the Torah (*Pnimiyyut HaTorah*) and the revelation of the Upper Name *HaShem*-יהו"ה, blessed is He, which will be revealed in the coming future through our righteous Moshiach, may it be speedily in our days!⁹¹⁷

⁹¹⁶ See Tanya, Ch. 37

⁹¹⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.