

Discourse 20

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

Delivered on the last day of Pesach, 5719

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

1.

The verse states,¹⁵⁰⁵ “As in the days when you left the land of Egypt, I will show you wonders.” That is, the exodus from Egypt was the beginning and a small demonstration of the wonders that will take place in the coming future. To explain, there were several stages in the exodus from Egypt. This is as explained before,¹⁵⁰⁶ that the beginning of the redemption took place at night, as it states,¹⁵⁰⁷ “I shall go through the land of Egypt on this night,” and later, the primary redemption took place in the day, as it states,¹⁵⁰⁸ “It happened on that very day, [that *HaShem*-יהוה took the children of Israel out of the land of Egypt, in their legions].”

However, even then it had not yet come to true and complete redemption, which only happened on the seventh day of Passover (*Pesach*), when the Egyptians were drowned at the

¹⁵⁰⁵ Micah 7:15

¹⁵⁰⁶ In the preceding discourse of this year, 5719, entitled “*v’Avarti* – I shall go through the land of Egypt on this night,” Discourse 19.

¹⁵⁰⁷ Exodus 12:12

¹⁵⁰⁸ Exodus 12:17, 41, 51

splitting of the sea. This is as the verse states,¹⁵⁰⁹ “On that day, *HaShem*-יהו"ה saved Israel from the hand of Egypt, and Israel saw the Egyptians dead on the seashore.”

In other words, the true salvation specifically happened then. For, in the days that preceded it, the redemption was not complete, being that as the Egyptians pursued them, the fear of Egypt was still upon them, and it only was on the seventh day of Passover (*Pesach*) that the redemption was complete.¹⁵¹⁰

This then, is the meaning of the verse, “As in the days when you left the land of Egypt, I will show you wonders.” That is, in the coming redemption there also will be several aspects and stages, similar to the stages in the exodus from Egypt. This is as stated,¹⁵¹¹ “*HaShem*-יהו"ה will dry up the gulf of the Sea of Egypt, and He will wave His hand over the river with the power of His breath; He will break it into seven streams and lead [the people] across in [dry] shoes.” That is, the completion of the coming redemption will be similar to the completion of the redemption from Egypt when the sea split.

2.

However,¹⁵¹² according to this, we have to wonder why the full Hallel is not recited on the last days of Passover

¹⁵⁰⁹ Exodus 14:30

¹⁵¹⁰ Also see Likkutei Sichot, Vol. 22, p. 34.

¹⁵¹¹ Isaiah 11:15

¹⁵¹² See the discourse entitled “*b'Gemara Bava Kamma... Kad Havina*” 5634 (Sefer HaMaamarim 5634 p. 116 and on); Discourse entitled “*vaHaShem Holeich Lifneihem*” 5678 (Sefer HaMaamarim 5678 p. 156 and on); 5682 (Sefer HaMaamarim 5682 p. 37 and on).

(*Pesach*).¹⁵¹³ That is, the difference between the full Hallel and the half Hallel is not merely the difference between a half and a whole, but there is difference in the essence of the matter. This is because the recitation of half Hallel is just a custom (*Minhag*),¹⁵¹⁴ and we therefore do not recite a blessing over it.

Pri Etz Chayim¹⁵¹⁵ explains that the reason is because, at that time, the Jewish people were in a state of [spiritual] immaturity (*Katnut*). However, we must understand how this aligns with what was stated above, that the redemption was completed on the seventh day of Passover (*Pesach*).

This is especially pertinent when we consider the well-known fact that they had the greatest revelations at that time, as the verse states,¹⁵¹⁶ “*HaShem*-יהו"ה moved the sea with a strong east wind (*Ru'ach Kadeem*-רוח קדים),” referring to the aspect of the He Who Preexists the world (*Kadmono Shel Olam*-קדמונו של עולם).¹⁵¹⁷ Another verse likewise states,¹⁵¹⁸ “[*HaShem*-יהו"ה shall battle for you], and you shall remain silent,” about which the Zohar states,¹⁵¹⁹ “This matter depends on the Ancient One-*Atik*.” This being so, how can it be said that at that time they were in a state of [spiritual] immaturity (*Katnut*)?

¹⁵¹³ See Mishneh Torah, Hilchot Brachot 11:16

¹⁵¹⁴ See Mishneh Torah, Hilchot Brachot 11:16 *ibid*.

¹⁵¹⁵ Pri Etz Chayim, Shaar Chag HaMatzot Ch. 1 and Ch. 8.

¹⁵¹⁶ Exodus 14:21

¹⁵¹⁷ See Likkutei Torah Tzav 14c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Ten (*Keter*), section on *HaShem*'s-יהו"ה title “Preexistent-Kedem-קדם.”

¹⁵¹⁸ Exodus 14:14

¹⁵¹⁹ Zohar II 48a

It is explained¹⁵²⁰ that though it is indeed true that from Above, there truly were the greatest of revelations, including the revelation of the aspect of the Ancient One-*Atik*, nevertheless, from the angle of the recipients, the Jewish people were still in a state of [spiritual] immaturity (*Katnut*).

This is analogous to a father playing with his small child. Even though from the father's perspective, the strength of his love for his small child is very revealed, in that he kisses and hugs him and lifts him up in his arms, nevertheless, what is revealed to the small child are immature matters commensurate to his immaturity.

In other words, in relation to an older child, the father's love is revealed through much greater matters, whereas in relation to his small child, even though from the perspective of the father the love is there in full force, nevertheless, it is revealed in relatively immature matters.

The same is likewise understood about the exodus from Egypt and the splitting of the sea. Even though it is true that, from Above, there were the greatest and loftiest revelations then, nonetheless, since at that time the Jewish people were in a state of [spiritual] immaturity, all the drawings forth were in a way of concealment, and what was revealed was only commensurate to the level of the recipients.

We therefore do not recite the full Hallel at such a time, since the recitation of Hallel is a matter of revelation, in that the speech and recitation is a matter of revelation. Additionally, the

¹⁵²⁰ See Likkutei Torah, Tzav ibid. 14d and on.

word “Hallel-הלל” itself is of the same root as in the verse,¹⁵²¹ “When His flame shone-*b’Heelo*-בהילו,” referring to the matter of “praise-*Hilul*-הילול” and glorification to affect a drawing forth from concealment to revelation. Therefore, on the seventh day of Pesach, when the light (*Ohr*) is in a state of concealment, we do not recite the full Hallel.

3.

The explanation¹⁵²² is that the verse states,¹⁵²³ “You have captured My heart, My sister, My bride,” referring to the *Sefirah* of Kingship-*Malchut*, which is the ingathering of Israel (*Knesset Yisroel*).¹⁵²⁴ It also refers to every Jewish soul in particular, who also are called the “heart-*Lev*-לב.” That is, the heart (*Lev*-לב) is the intermediary between the brain (*Mo’ach*-מוח), the liver (*Kaved*-כבד) and the other organs and limbs. This is because the heart receives vitality from the brain and then bestows it to the liver and the other organs and limbs, in that “the heart flows to all the extremities.”¹⁵²⁵

Now, the way the heart receives and bestows is through two motions of the heart, this being the pulsation of the heart. That is, at first the heart [relaxes and] opens to receive impulses from the brain, and then [upon receiving them] contracts and

¹⁵²¹ Job 29:3; Torah Ohr, Vayeishev 30a; See Torat Chayim, No’ach 53b; Sefer HaMitzvot of the Tzemach Tzedek 118b.

¹⁵²² See the discourse entitled “*vaHaShem Holeich Lifneihem*” 5678 (Sefer HaMaamarim 5678 p. 156 and on); 5682 (Sefer HaMaamarim 5682 p. 37 and on.

¹⁵²³ Song of Songs 4:9

¹⁵²⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

¹⁵²⁵ See Zohar III 161b; Tanya, Iggeret HaKodesh, Epistle 31; Likkutei Torah, Shir HaShirim 29b and on, 31a and on, and elsewhere.

closes, thus bestowing [life force] to the liver and other organs and limbs.

The same is understood about the *Sefirah* of Kingship-*Malchut*, that it too has these two motions. That is, because of the openness of Kingship-*Malchut*, it receives all the Supernal lights, and at such a time she is called “the ingathering of the souls of Israel-*Knesset Yisroel*-כנסת ישראל,” in that she gathers (*Konesset*-כונסת) all the Supernal lights that are called the Upper Yisroel into herself.¹⁵²⁶ Then, upon the constriction of Kingship-*Malchut*, she bestows influence to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

Now, the manner that the Supernal lights are bestowed to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), is not that they [merely] pass through (*Ma’aveer*). It rather is that Kingship-*Malchut* absorbs all the Supernal lights into herself and they become one being with Kingship-*Malchut*, and she then bestows influence to Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

This may be understood from the analogy of the heart, that the bestowal received by the heart from the brain, is drawn in an inner way into the heart, to the point that it becomes part and parcel of the heart’s being, and then bestows to all the organs and limbs of the body.

The same is so of the intermediary, which is the *Sefirah* of Kingship-*Malchut*, that the Supernal lights become part and parcel of the existence of Kingship-*Malchut*, and are then

¹⁵²⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on “The Ingathering of Israel-*Knesset Yisroel*-כנסת ישראל.”

bestowed to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

From this it is understood that Kingship's-*Malchut* aspect as recipient (*Mekabel*) is loftier than Kingship's-*Malchut* aspect as bestower (*Mashpia*), as known about the words,¹⁵²⁷ “All this is true and faithful (*Emunah*-אמונה) and is established upon us,” that the aspect of faith (*Emunah*-אמונה) is the aspect of Kingship-*Malchut* as the recipient (*Mekabel*), which transcends the aspect of “established upon us (*Kayam Aleinu*-קיים עלינו),” which is the aspect of Kingship-*Malchut* as the bestower (*Mashpia*).

The same is true of every particular Jewish soul, all of whom are also called “the heart” (*Lev*-לב). That is, the soul receives lights and revelations from Above, and bestows them in the world. This is as we recite in the liturgy with the blessings, “[Blessed are You, *HaShem*-יהו"ה] our God-*Elohei*"nu-אלהינו, King of the world etc.”

That is, for there to be “blessing-*Brachah*-ברכה,” which is a word that means “to draw down” (*Hamshachah*), there first must be “Our God-*Elohei*"nu-אלהינו,” which is a word that means that He is “our strength and vitality,”¹⁵²⁸ referring to *HaShem*'s-יהו"ה Godliness that is bestowed in the souls, and is the aspect of souls as recipients (*Mekabel*). The matter of “King of the world (*Melech HaOlam*-מלך העולם)” is only afterwards, this being the matter of bestowing to the whole world.

¹⁵²⁷ Subsequent to the Shema recital in the evening prayers (*Araveet*).

¹⁵²⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of His Title (Shaar HaKinuy)*, that the name “*Elohi*"m-אלהים” is a term of “strength and power-*Aleem*-אליים.”; Also see *Likkutei Torah*, *Shlach* 40c and on; *Balak* 73c; *Re'eh*, and elsewhere.

This matter also comes through the two motions of opening and constricting. That is, the manner of her reception of *HaShem's* יהו"ה Godliness is through the aspect of opening and expansiveness within her, whereas the aspect of her bestowal to the world is through the aspect of constriction that is within her, in that she constricts the body and animalistic soul.

More specifically, the bestowal of the souls to the world is in two matters. The first matter is that the soul refines the body, the animalistic soul, and one's portion in the world, and thereby also affects the refinement of the whole world. The second matter is that through fulfilling the *mitzvot*, which manifest in physicality, such as the wool of the *Tzitzit* or the parchment of the *Tefillin*, the soul thereby affects the bestowal of *HaShem's* יהו"ה Godliness in the world.

The explanation is that for the soul to bestow *HaShem's* יהו"ה Godliness in the world, this comes specifically through toiling with the emotions (*Midot*), meaning that the emotions (*Midot*) of the Godly soul must be aroused. This is as explained before,¹⁵²⁹ that by itself, toiling with the brain and mind (*Mochin*) is insufficient, but there also must specifically be the feelings of the emotions (*Midot*).

For, as we clearly observe, it is possible for a person to have a very good grasp, and yet this will have no effect on his actions. In other words, besides what was explained before, that this is because the brain and mind (*Mochin*) are more spiritual, and therefore do not relate directly to tangible action, as does

¹⁵²⁹ In the preceding discourse of this year, 5719, entitled "v'Avarti – I shall go through the land of Egypt on this night," Discourse 19.

the arousal of emotions (*Midot*) which are closer to thought, speech, and action, beyond this, since *HaShem* יהו"ה's ultimate Supernal intent is the refinement of the animalistic soul, and the primary aspect of the animalistic soul is that of emotions (*Midot*), it therefore is not possible to refine the animalistic soul through the intellect (*Sechel*), (that is, it cannot be conquered with intellect). This is because intellect (*Sechel*) has no feelings. It therefore is specifically through the emotions (*Midot*) [that the animalistic soul can be affected].

In other words, even though the animalistic soul also has brains and intellect (*Mochin*), as the verse states,¹⁵³⁰ “And *HaShem* God-*HaShem Elohi*”מ-אלהי”ה formed the man,” in which the word “formed-*Vayitzer*-וַיִּצֵר” is written with two letters *Yod*-י-10, being that the animalistic soul also has all ten soul powers, nevertheless, the primary aspect of the animalistic soul is emotions (*Midot*), and even the intellectual faculties (*Mochin*) of the animalistic soul only relate to the emotions (*Midot*).

Therefore, in order to affect the animalistic soul (and conquer him), specifically requires the emotions (*Midot*) of the Godly soul. This is because the emotions (*Midot*) are the aspect of the “spirit-*Ru'ach*-רוח,” and the “spirit-*Ru'ach*-רוח” dwells in the heart.¹⁵³¹

This is another reason why the soul is called the “heart” (*Lev*-לב), since its primary toil is with the emotions (*Midot*) of the heart, being that specifically through doing so, it brings

¹⁵³⁰ Genesis 2:7; See Zohar III 46b, 141b

¹⁵³¹ See the commentary of Rabbi Avraham Ibn Ezra to Exodus 23:25; Etz Chayim, Shaar 20 (Shaar HaMochin), Ch. 5; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 27-32.

about the refinement of the animalistic soul. [That is, just as in the first explanation, the heart (*Lev*-לב) is an intermediary medium, so likewise in this explanation. For, about the aspect of the “spirit-*Ru’ach*-רוח” the verse states,¹⁵³² “The spirit (*Ru’ach*-רוח) of man ascends on high, while the spirit (*Ru’ach*) of the beast descends below.”]¹⁵³³

Now, although there also is toil in the *Neshamah* aspect of the soul, as it is, in and of itself, meaning the aspect of the *Neshamah* level of the soul that transcends the *Ru’ach* level of the soul,¹⁵³⁴ as explained in Kuntres HaAvodah,¹⁵³⁵ however, this only takes place after one already has done his toil in the aspect of the *Ru’ach* level of his soul, in refining the emotions (*Midot*) of the animalistic soul.

It only is after this that he then can serve *HaShem*-יהו"ה, blessed is He, with the aspect of the *Neshamah* level of his soul, which is the toil of the *Neshamah* level of his soul, in and of itself. However, there first must be service of *HaShem*-יהו"ה, blessed is He, specifically with the aspect of the *Ru’ach* level of his soul.

Nevertheless, the toil of awakening the emotions (*Midot*) must itself be connected to the brains and mind (*Mochin*). For, if the toil is with the emotions (*Midot*) alone, it will not be possible to affect the animalistic soul, since no extra

¹⁵³² Ecclesiastes 3:21

¹⁵³³ This passage is in brackets as the redactors of the discourse did not have a clear recollection of it.

¹⁵³⁴ See Kuntres HaHitpa'alut of the Mittler Rebbe, translated as Divine Inspiration, regarding the five levels of the soul.

¹⁵³⁵ Kuntres HaAvodah, Ch. 1.

strength has been added to the Godly soul, over and above the animalistic soul.

This is because the animalistic soul also has emotions (*Midot*), and beyond this, it even has a mind and intellect (*Mochin*). Thus, to be able to affect the animalistic soul, there also must be grasp and comprehension, only that a person must make sure to have grasp and comprehension that relates to the emotions (*Midot*). Additionally, he must make sure that his grasp and comprehension do not only remain as an intellectual matter in his mind, but an arousal of the emotions must be brought about from this.

This is as explained in Tanya,¹⁵³⁶ that natural love of *HaShem*-יהו"ה, blessed is He, is insufficient by itself. Rather, one must awaken love of *HaShem*-יהו"ה, blessed is He, through contemplating (*Hitbonenut*), grasping and comprehending, and through doing so, love of *HaShem*-יהו"ה, blessed is He, is brought into revelation.¹⁵³⁷

Specifically through the revelation of love of *HaShem*-יהו"ה, blessed is He, he then will have vitality in fulfilling the *mitzvot*. This is as stated in Tanya,¹⁵³⁸ that “the love of *HaShem*-יהו"ה, blessed is He, is the root of [fulfilling] all 248-רמ"ח positive commandments, in that they are drawn from it, and without it, they have no true sustainment. For, he who fulfills them in truth, is he who loves the Name *HaShem*-יהו"ה

¹⁵³⁶ Tanya, Likkutei Amarim, Ch. 39

¹⁵³⁷ Mishneh Torah, Hilchot Yesodei HaTorah 2:2; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity (and known as The Tract on Contemplation – *Kuntres HaHitbonenut*), Ch. 1 and on. Also see Kuntres HaHitpa'alut of the Mittler Rebbe, translated as Divine Inspiration.

¹⁵³⁸ Tanya, Likkutei Amarim, Ch. 4

etc.” The same is so of the quality of fear of *HaShem*-יהו"ה, blessed is He, which is the root of [desisting] from the 365-שס"ה negative commandments.¹⁵³⁹

4.

Now, in addition to these two motions of opening and constricting, which are always present in the heart, and are the matter of the pulsation of the heart, more generally, there also are these two motions at different times. That is, there are times when one's heart is open, and there are times when his heart is closed.

This is similar to how it is in the brain and mind, that there are times when one's mind is open, and there are times when his mind is muddled and closed (*Timum HaMo'ach*). This is so of the heart too, that at times one's heart is open and his emotions (*Midot*) are in a state of expansiveness, and there are times that his heart is constricted, at which time his emotions (*Midot*) are in a state of smallness, to the point that sometimes his heart is completely closed, this being the matter of a muddled and closed heart (*Timum HaLev*).

Now, the muddling and closure of the brain (*Timum HaMo'ach*) is much worse than the muddling and closure of the heart (*Timum HaLev*). For, when one's brain is muddled and closed, there is no revelation of light in his soul at all, even in his brain and mind. However, this is not so of the muddling and closure of the heart (*Timum HaLev*), for though he may not have any emotional arousal, nonetheless, there is an

¹⁵³⁹ Tanya, Likkutei Amarim, Ch. 4 ibid.

illumination of faith (*Emunah*-אמונה) in *HaShem*-יהו"ה in him, which every Jew has because of the radiance of his soul from above, in that "the source of upper flow (*Mazal*) [of his soul] sees."¹⁵⁴⁰

From this, there also is a flash and spark that illuminates in his soul as it is below, imbuing it with faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He. This radiance stemming from the essence of the soul, is specifically manifest in the heart. Therefore, even when the heart is clogged and there is no emotional arousal in it, there nonetheless is faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He, stemming from the bond of the essential self of the soul with the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is similar to what happened in Egypt. That is, the Jewish people "did not listen to Moshe because of their anguished spirit and hard labor"¹⁵⁴¹ – whereas, Moshe (משה) is called by this name because "I drew him (*Mesheeteehoo*-משיתיהו) from the water,"¹⁵⁴² in that his [soul] was from the first Sabbatical [which preceded the Sabbatical of this world],¹⁵⁴³ and he also was drawn into this world to illuminate etc., as indicated by the verse,¹⁵⁴⁴ "He drew water," in that he drew the waters of the revelation of *HaShem*'s-יהו"ה Godliness into the world – but because of "their anguished spirit (*Kotzer Ru'ach*) and the hard labor," they did not listen to Moshe.

¹⁵⁴⁰ Talmud Bavli, Megillah 3a

¹⁵⁴¹ Exodus 6:9

¹⁵⁴² Exodus 2:10

¹⁵⁴³ See Torah Ohr 51d, 52b and elsewhere.

¹⁵⁴⁴ Exodus 2:19

However, even so, the verse states,¹⁵⁴⁵ “The people had faith (*Vaya’amen HaAm*-וַיֵּאֱמֵן הָעָם),” in that the matter of simple faith (*Emunah Peshutah*-אמונה פשוטה) in *HaShem*-יהו"ה, blessed is He, illuminated in them and in the merit of their faith (*Emunah*) they were redeemed from Egypt.¹⁵⁴⁶

This then, explains the immaturity (*Katnut*) of the Jewish people at the time of the exodus from Egypt. That is, it refers to the matter of faith (*Emunah*), which is called “immaturity” (*Katnut*), being that there is no revelation of the light of the intellect (*Sechel*) or the emotions (*Midot*) in it at all. It rather is only simple faith (*Emunah Peshutah*).

Nevertheless, even this faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He, stems from the essence of the soul. That is, it is like the above-mentioned analogy of a father who delights in his small child, that from the father’s perspective the great strength of his love is very revealed, in that he kisses and hugs the child etc., except that from the child’s perspective it manifests in immature matters.

The same was so of the exodus from Egypt, that the faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He, stemmed from the essential self of their soul, which, as explained before, is bound to the Essential Self of *HaShem*-יהו"ה, blessed is He, only that it manifested in matters of relative immaturity, in which there is no revelation of the light of *HaShem*’s-יהו"ה Godliness. We therefore only recite the half Hallel at that time.

¹⁵⁴⁵ Exodus 4:31

¹⁵⁴⁶ Mechilta Beshalach 14:31; Yalkut Shimoni Beshalach, Remez 240; Also see Essential Faith, a translation of the Mittler Rebbe’s introduction to Shaar HaEmunah (The Gate of Faith) and Shaar HaYichud (The Gate of Unity).

However, just as it is in the analogy, that the father instructs his small child and trains him in matters of good intellectual qualities and good emotional qualities, the same was so of the exodus from Egypt. That is, from the state of smallness and immaturity (*Katnut*) they then came to receive the Torah, until finally, during the month of Tishrei and on the holiday of Sukkot, and even on Shemini Atzeret, we recite the full Hallel.

5.

However, this is not yet adequate in explaining how the exodus from Egypt was a small foretaste of the coming redemption. For, in the coming redemption there not only will be revelation stemming from Above, but it rather will be in a way that the revelation will also be for the recipient below.

The explanation is that in addition to the matter of smallness (*Katnut*) as understood simply (as explained before), there also is a higher matter of “smallness” (*Katnut*), referring to the general matter of measure and limitation, even the biggest aspects of measure. That is, it all is called “small” (*Katnut*), because since it has measure, there always is something bigger than it.

This is as known about why Esav is called “big-*Gadol*-גדול,” whereas Yaakov is called “small-*Katan*-קטן,” as in the verse,¹⁵⁴⁷ “Rivkah then took her big (*Gadol*-גדול) son’s garments... and clothed Yaakov her small (*Katan*-קטן) son.” However, in truth, in the matter of the birthright, Yaakov was

¹⁵⁴⁷ Genesis 27:15

the firstborn, being that he was conceived from the first seminal drop, as in the analogy of the tube.¹⁵⁴⁸ This is even more so after Esav sold the birthright to Yaakov, in which case, Yaakov became the firstborn even in a revealed way. This being so, why is Esav called “her big (*Gadol*-גדול) son,” whereas Yaakov is called “her small (*Katan*-קטן) son”?

It is explained that this is because of their [spiritual] roots, in that the root of Esav is in the world of Chaos-*Tohu*, whereas the root of Yaakov is in the world of Repair-*Tikkun*. The difference between the world of Chaos-*Tohu* and the world of Repair-*Tikkun* is that, in the world of Chaos-*Tohu* there is an abundance of lights (*Orot*), but its vessels (*Keilim*) are minimal. In contrast, in the world of Repair (*Tikkun*), the lights (*Orot*) are minimal, but its vessels (*Keilim*) are broad.

That is, in the world of Chaos-*Tohu*, the lights (*Orot*) lack limitation, and as a result Esav is called “big-*Gadol*-גדול.” In contrast, in the world of Repair-*Tikkun*, the lights (*Orot*) are measured and limited, being that the vessels (*Keilim*) give measure and limit to the lights (*Orot*), and as a result of this limitation Yaakov is called “small-*Katan*-קטן.”

This likewise is what Midrash Rabbah states (in the Torah portion of Shoftim),¹⁵⁴⁹ “This is analogous to a king who had many sons, but he loved his small son more than the others etc. In the same way, the Holy One, blessed is He, said, ‘Out

¹⁵⁴⁸ See Rashi to Genesis 25:26 – “Yaakov was conceived of the first seminal drop, and Esav from the second. Go and learn from a tube with a narrow opening – put two stones in it, one after the other. The one that goes in first will come out last, and the one that goes in last will come out first. It comes out that Esav, who was conceived last, came out first, and Yaakov, who was conceived first, came out last.”

¹⁵⁴⁹ Midrash Devarim Rabba 5:7

of all the nations that I created, I only love Israel, as it states,¹⁵⁵⁰ ‘For Israel is a lad and I love him.’” Now, we must understand why the Jewish people are called “small-*Katan*-קטן” in relation to the Holy One, blessed is He. The explanation is that this is because of their root is in the world of Repair-*Tikkun*, which is in a state of limitation, as explained before.

This likewise is the meaning of the verse,¹⁵⁵¹ “This month shall be for you the first of the months.” As our sages, of blessed memory, explained,¹⁵⁵² “The Jewish people calculate [the calendar] according to the moon,” in that,¹⁵⁵³ “The big (*Gadol*-גדול) count according to the big (*Gadol*-גדול) [luminary], whereas the small (*Katan*-קטן) count according the small (*Katan*-קטן) [luminary],” and,¹⁵⁵⁴ “[The Holy One, blessed is He, said to the moon], may righteous men be named after you, such as ‘Yaakov the small (*Yaakov HaKatan*),’¹⁵⁵⁵ Shmuel the small (*Shmuel HaKatan*),¹⁵⁵⁶ and ‘David the small (*David HaKatan*).’”¹⁵⁵⁷ All this stems from the limitations of the world of Repair-*Tikkun*, as explained before.

Now, though the world of Repair-*Tikkun* is called “smallness” (*Katnut*-קטנות), nevertheless, *HaShem* יהו"ה's primary Supernal intent, blessed is He, is specifically for the

¹⁵⁵⁰ Hosea 11:1; Also see the discourse entitled “*Ki Na'ar Yisroel vaOhaveihu*” 5666 (Sefer HaMaamarim 5666-5667 p. 574 and on); 5716 (Torat Menachem, Vol. 15 p. 116 and on), translated in The Teachings of The Rebbe, 5716, Discourse 4; Likkutei Sichot, Vol. 21, p. 20 and on.

¹⁵⁵¹ Exodus 12:2

¹⁵⁵² Talmud Bavli, Sukkah 29a

¹⁵⁵³ See Talmud Bavli, Chullin 89a; Midrash Bereishit Rabba 6:3

¹⁵⁵⁴ Talmud Bavli, Chullin 60b

¹⁵⁵⁵ See Amos 7:2

¹⁵⁵⁶ Shmuel the Tanna

¹⁵⁵⁷ See Samuel I 17:14

world of Repair-*Tikkun*, as the verse states,¹⁵⁵⁸ “I loved Yaakov; [but I hated Esav].” It also is written,¹⁵⁵⁹ “He did not create it [the world] for chaos (*Tohu*), but fashioned it to be settled.”

In other words, *HaShem* 's-יהו"ה Supernal intent is not in the desire to run to Him (*Ratzo*) and the expiry of the soul, but His Supernal intent is specifically for the *mitzvot* to be fulfilled below, and the *mitzvot* are of the world of Repair-*Tikkun*, and are also called “small” (*Katnut*) because of their limitations.

For example, the measure of *Tefillin* must be at least two fingers by two fingers etc.¹⁵⁶⁰ The same is so of all the *mitzvot*, (and our sages, of blessed memory,¹⁵⁶¹ compared the whole Torah to *Tefillin*), in that they all are measured and limited etc.¹⁵⁶² They therefore are called “small” (*Katnut*-קטנות). Even so, *HaShem* 's-יהו"ה primary Supernal intent is for the *mitzvot* to be fulfilled below, specifically within limitation.

The reason is because the limitation of the *mitzvot* is not a true matter of limitation. This is like the explanation¹⁵⁶³ of the teaching,¹⁵⁶⁴ “A person should always teach his student in a concise manner.” That is, even though it is concise, it nevertheless contains the entire length of the matter in it. For, the manner of intellectual bestowal from teacher to student, is that if the intellect is beyond the capacity of the student to receive, the teacher must withdraw the primary intellect, and

¹⁵⁵⁸ Malachi 1:2[& 3]

¹⁵⁵⁹ Isaiah 45:18

¹⁵⁶⁰ Shulchan Aruch, Orach Chayim 32:41; Magen Avraham there; Shulchan Aruch of the Alter Rebbe, Orach Chayim 32:63

¹⁵⁶¹ Talmud Bavli, Kiddushin 35a

¹⁵⁶² See Tanya, Iggeret HaKodesh, Epistle 10.

¹⁵⁶³ See Likkutei Torah, Beshalach 1a; Biurei HaZohar of the Mittler Rebbe 76d; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 363-364.

¹⁵⁶⁴ Talmud Bavli, Pesachim 3b; Chullin 63b

only leave a limited intellect that applies to the capacity of the student to grasp.

This is like the first restraint of *Tzimtzum*, in which *HaShem*-יהו"ה withdrew His great light and illumination, and only drew down light that applies to the capacity of the worlds. However, this matter of teaching in a “concise manner” is not like how it was in the first restraint of *Tzimtzum*, but rather, in teaching in a “concise manner” the inner matter is totally present, except that it is concealed. This is why “the student comes to grasp the original intent of his teacher after forty years,”¹⁵⁶⁵ because within the intellect that the teacher bestowed, the entire inner intent was present in a concealed way.

This is like how it is in Mishnah, Beraita, and Tosefta, that the entire lengthiness of the Beraita and Tosefta is present and concealed in a concise manner in the Mishnah. The same is true of the Oral Torah (*Torah SheBa'al Peh*) and the Written Torah (*Torah SheB'Khtav*). That is, contained in a concealed way in the Written Torah (*Torah SheB'Khtav*), is the entire length of the Oral Torah (*Torah SheBa'al Peh*), as in the teaching,¹⁵⁶⁶ “Is there anything that is not hinted at in the Written Torah?” This then, is the matter of the limitation of the world of Repair-*Tikkun* and the limitation in Torah and *mitzvot*. That is, the entire inner aspect is hidden in this limitation.

This also accords with the explanation in Ohr Torah, of the Rav, the Maggid of Mezhritch,¹⁵⁶⁷ in explaining the

¹⁵⁶⁵ See Talmud Bavli, Avodah Zarah 5b

¹⁵⁶⁶ See Zohar III 221a; Talmud Bavli, Taanit 9a and Rashi there; Tosefot Yeshanim to Yoma 38b

¹⁵⁶⁷ Ohr Torah 107a

teaching, “A person should always teach his student in a concise manner.” He explains that the “concise manner” refers to the world of *Akudim*.¹⁵⁶⁸ For, in the world of *Akudim*, all the light (*Ohr*) is contained in the aspect of a point (*Nekudah*),¹⁵⁶⁹ and from this point (*Nekudah*) the limitations of the world of Repair-*Tikkun* are also drawn forth. For, as known, the root of the world of Repair-*Tikkun* is in the world of *Akudim*, which is higher than the root of the world of Chaos-*Tohu*.¹⁵⁷⁰ That is, in *Akudim*, it is sensed that *HaShem*’s יהו"ה-Supernal intent is specifically for the world of Repair-*Tikkun*.

¹⁵⁶⁸ Otzrot Chayim, Drush HaAkudim, Ch. 1, Mahadura Tinyana; The two levels of the world of *Tohu*, plus the level of the world of *Tikkun* correspond to the three worlds of *Akudim*, *Nekudim* and *Berudim*. These terms, which mean “bound,” “speckled” and “spotted,” have their source in the Torah account of how Lavan tried to swindle Yaakov out of the wages due him for tending Lavan’s flock. After working without pay for fourteen years in return for marrying his daughters, Lavan agreed that Yaakov would receive his payment with those goats that were born with “bands” around their ankles (*Akudim*), small speckles (*Nekudim*) or large splotches (*Berudim*). These Torah terms hint at the three levels of *Nekudah*, *Sefirah* and *Partzuf*. The term *Akudim* (bands) represents the level of *Nekudah*, in which the *sefirot* are all “bound” up in a single vessel and are thus indistinguishable from each other (*Akudim*). They are all expressed in the essential desire, such as the essential desire for kindness, for example, similar to a band which is circular, representing that it is bound up within itself. The small speckles (*Nekudim*) represent the level of *sefirah*, in which the particular divisions of each *sefirah* are recognizable, but nonetheless, remain disjointed and do not interconnect to work in conjunction as a unified system (*Nekudim*) [which is the primary aspect of the world of Chaos-*Tohu*]. The large splotches (*Berudim*) represent the level of *Partzuf*, in which the *sefirot* are recognizable as distinct qualities, but nonetheless, unite and connect to work in conjunction as a unified system. This is comparable to the merging of many specks into one large splotch. See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and the notes there.

¹⁵⁶⁹ Also see Shaar HaYichud of the Mittler Rebbe, Ch. 12-14; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining how all of nature-*Teva*-טבע is sustained on the foundation of כ"ו-26.

¹⁵⁷⁰ As the world of Chaos-*Tohu* is primarily rooted in the world of *Nekudim*, which is lower than *Akudim*.

This then, is also the explanation of, “This month shall be for you (*Lachem*-לכם),” as stated in Midrash,¹⁵⁷¹ that through this [*mitzvah*] we merit all the holidays and *mitzvot*, about which it states “for you-*Lachem*-לכם.” Now, at first glance, it is not understood why they specifically are dependent on “This month shall be for you.” However, the explanation is that the matter of “this month shall be for you,” is a matter of “smallness” (*Katnut*-קטנות), in that,¹⁵⁷² “The small one (*Katan*-קטן) counts according to the small (*Katan*-קטן) [luminary]” in that within this “smallness” (*Katnut*-קטנות) the entire “bigness” (*Gadlut*-גדלות) is present, as explained before about teaching in a “concise manner.”

This likewise explains the “smallness” (*Katnut*-קטנות) that was in Egypt, that in this “smallness” (*Katnut*-קטנות) the entire innerness (*Pnimityut*) was present in a hidden way, like the “concise manner” through which the student ultimately comes to the “depth of his teacher’s intent.” This is the meaning of the verse,¹⁵⁷³ “[I will] bring them up from that land to a good and spacious land,” and,¹⁵⁷⁴ “I will bring you up from the affliction of Egypt... to a land flowing with milk and honey.”

Moreover, as known, in our service of *HaShem*-יהו"ה, blessed is He, “milk and honey” refer to the matter of abundant love of *HaShem*-יהו"ה, blessed is He, with delight in Him.¹⁵⁷⁵ However, all this was concealed when they still were in Egypt

¹⁵⁷¹ Midrash Shemot Rabba 15:23

¹⁵⁷² See Talmud Bavli, Chullin 89a; Midrash Bereishit Rabba 6:3

¹⁵⁷³ Exodus 3:8

¹⁵⁷⁴ Exodus 3:17

¹⁵⁷⁵ Likkutei Torah, Eikev 16d

in a state of smallness and “immaturity” (*Katnut*-קטנות), and afterwards it came to be revealed.

6.

However, even this is not yet sufficient in explaining the verse,¹⁵⁷⁶ “As in the days when you left the land of Egypt, I will show you wonders,” and that the exodus from Egypt was a foretaste of the coming redemption. For, the coming redemption will be “an inheritance without constraint (*Mitzarim*-מצרים),”¹⁵⁷⁷ meaning that it will be completely limitless.

The explanation is that there is an even loftier matter of “smallness” (*Katnut*-קטנות), about which it states,¹⁵⁷⁸ “We have a little (*Ketannah*-קטנה) sister.” About this the Midrash states,¹⁵⁷⁹ “The nations of the world denounce the Jewish people to the Holy One, blessed is He, saying, ‘We sin, but do not the Jewish people also sin?’ To this the Holy One, blessed is He, responds saying [the verse], ‘We have a little (*Ketannah*-קטנה) sister.’ That is, just as whatever a little child (*Katan*-קטן) may do, we do not reprimand her, similarly, to whatever extent, the Jewish people are tainted by their iniquities throughout the days of the year, but Yom Kippur comes and atones for them.” Similarly, elsewhere [in Midrash] it states (about the verse “We have a little sister”),¹⁵⁸⁰ “Just as it is with small child, that when the

¹⁵⁷⁶ Micah 7:15

¹⁵⁷⁷ Talmud Bavli, Shabbat 118a and on.

¹⁵⁷⁸ Song of Songs 8:8

¹⁵⁷⁹ Midrash Shir HaShirim Rabba to Song of Songs 8:8

¹⁵⁸⁰ Midrash Bamidbar Rabba 2:16

child sins against her parents, her parents nevertheless do not reprimand her, being that she is but a child, so likewise with the Jewish people, when they sin, the Holy One, blessed is He, does not reprimand them.”

From this it is understood that the aspect of “smallness” (*Katnut*-קטנות) of the Jewish people even reaches the light (*Ohr*) of *HaShem*-יהו"ה that transcends the chaining down of the worlds (*Hishtalshelut*). For, because of this “smallness” (*Katnut*-קטנות) there comes to be atonement stemming from the aspect of “darkness and light are the same,”¹⁵⁸¹ and even beyond that. We thus find that the “smallness” (*Katnut*-קטנות) of the Jewish people, about which the verse states,¹⁵⁸² “How will Yaakov survive, for he is small (*Katan*-קטן)?” reaches the aspect of *HaShem*’s-יהו"ה Godliness that transcends the chaining down of the worlds (*Hishtalshelut*).

The explanation is that the quality of Yaakov is “the center beam (*Breyach HaTichon*) that runs through from one end to the other end,”¹⁵⁸³ referring to the matter of the light (*Ohr*) of the Line-*Kav*. For, this itself is the matter of the name Yaakov-יעקב, which shares the same letters as “bursting forth-*Yibaka*-יבקע,”¹⁵⁸⁴ about which the verse states,¹⁵⁸⁵ “Then your light will burst forth (*Yibaka*-יבקע) like the dawn.”

That is, he is compared to the bursting forth of the light of dawn, which breaks through (*Boke’a*-בוקע) the darkness of

¹⁵⁸¹ Psalms 139:12

¹⁵⁸² Amos 7:2-5

¹⁵⁸³ Exodus 26:28, 36:33; Also see Zohar I 1-2; Zohar II 175b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

¹⁵⁸⁴ Etz Chayim, Shaar 32 (Shaar Ha’arat HaMochin), Ch. 1

¹⁵⁸⁵ Isaiah 58:8

the night. The same is so of the light (*Ohr*) of the Line-*Kav*, in that it breaks through the darkness of the restraint of the *Tzimtzum*.¹⁵⁸⁶ Then, a short line (*Kav Katzar*) is drawn down, the top end of which touches the light of the Circle-*Iggul*, and from there it is drawn down to its lowest end.¹⁵⁸⁷

However, by virtue of it touching the light (*Ohr*) of the Circle-*Iggul*, it thereby is caused to be in a state of “smallness” (*Katnut*-קטנות) and nullification (*Bittul*). This is like the explanation in various places about the matter of the light (*Ohr*), that because of its adhesion to its source, it is in a state of nullification (*Bittul*) to its Source. In other words, in and of itself, the light (*Ohr*) is in a state of independent existence, but by its adhesion to its Source, it is in a state of nullification (*Bittul*) to its Source.

The same is so of the light of the Line-*Kav*, that because its upper end touches and adheres to the Great Circle (*Iggul HaGadol*) that precedes and transcends the restraint of the *Tzimtzum*, it therefore is in a state of nullification (*Bittul*) and smallness (*Katnut*). For, the matter of “smallness” (*Katnut*-קטנות) is as our sages, of blessed memory, stated,¹⁵⁸⁸ “They make themselves small,” referring to the matter of self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

This then, is the quality of Yaakov, which is the matter of the “smallness” (*Katnut*-קטנות) and nullification (*Bittul*) of the Line-*Kav*, stemming from its adhesion to the light (*Ohr*) of *HaShem*-יהו"ה that transcends and precedes the restraint of

¹⁵⁸⁶ There is a small portion of the discourse missing at this juncture.

¹⁵⁸⁷ See Etz Chayim, Shaar 1 (Drush Iggulim V'Yosher), Anaf 2; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 16.

¹⁵⁸⁸ See Talmud Bavli, Chullin 89a; Midrash Bereishit Rabba 6:3

Tzimtzum. Through this quality he reaches the aspect of the upper knowledge (*Da'at Elyon*).

To explain, the verse states,¹⁵⁸⁹ “You **alone** are *HaShem*-יהו"ה; You made the heavens and the earth.” That is, there is an aspect of *HaShem*'s-יהו"ה Godliness as He is in the heavens and the earth, and there is an aspect of *HaShem*'s-יהו"ה Godliness that transcends the worlds altogether, and is the aspect indicated by the word “alone (*Levadecha*-לבדך).” However, to reach that aspect, this comes about through nullification (*Bittul*) of the upper knowledge (*Daat Elyon*) to *HaShem*-יהו"ה.

On an even higher level, this refers to the matter of the bonding between the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*). For, the verse states,¹⁵⁹⁰ “For *HaShem*-יהו"ה is a God of knowledges (*De'ot*-דעות)” [in the plural,] in which the word “knowledges-*De'ot*-דעות” indicates “two knowledges.”¹⁵⁹¹ The verse continues,¹⁵⁹² “and the deeds of men are [not] accounted by Him,” in which the word “are not [accounted]-*Lo*-לא” is written (with the letter *Aleph*-א), but is read “are [accounted] by Him-*Lo*-לו,” (with the letter *Vav*-ו). The words “are [accounted] by Him-*Lo*-לו” refer to the aspect of the lower knowledge (*Da'at Tachton*), in which man's deeds are of relevance to Him, “like a vessel that still is turning on the potter's wheel before Him etc.”¹⁵⁹³

¹⁵⁸⁹ Nehemiah 9:6

¹⁵⁹⁰ Samuel I 2:3

¹⁵⁹¹ See Tikkunei Zohar, beginning of Tikkun 69.

¹⁵⁹² Samuel I 2:3 *ibid*.

¹⁵⁹³ Zohar I 109b; Also see Biurei HaZohar of the Tzemach Tzedek there.

However, the aspect indicated by the verse, “For *HaShem*-יהו"ה is a God of knowledges (*De'ot*-דעות),” refers to the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that includes the two knowledges; the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*). This is because it transcends both, and therefore includes both. It is to this aspect that the “smallness” (*Katnut*) and nullification (*Bittul*) of the Line-*Kav* reaches.

This is also the meaning of the statement in Midrash,¹⁵⁹⁴ “Yom Kippur comes and atones for them.” For, through “smallness” (*Katnut*) we reach the aspect of “Who-*Mi*-מי,”¹⁵⁹⁵ about which it states,¹⁵⁹⁶ “Before Whom-*Mi*-מי are you purified, and Who-*Mi*-מי purifies you.” This refers to the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*).

7.

Now, it is appropriate to connect this to the verse that states,¹⁵⁹⁷ “Is there indeed silence (*HaUmnah Eilem*-האומנם אולם) when you should be speaking righteousness? When you should be judging people with straightness?” About this Talmud states,¹⁵⁹⁸ “What is a person’s occupation (*Umanut*-

¹⁵⁹⁴ Midrash Shir HaShirim Rabba to Song of Songs 8:8

¹⁵⁹⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three and Four (*Netzach & Hod*), Gate Five (*Tiferet*), and Gate Eight (*Binah*),

¹⁵⁹⁶ Mishnah Yoma 8:9; Talmud Bavli, Yoma 85b

¹⁵⁹⁷ Psalms 58:2 – This is the Psalm that began to be recited on the 11th of Nissan (the Rebbe’s birthday) of this year, 5719. (See Sefer HaMaamarim, 11 Nissan p. 1 and on; Also see Torat Menachem, Vol. 25 p. 261 and on.)

¹⁵⁹⁸ Talmud Bavli, Chullin 89a

אומנות) in this world? He should make himself [silent] as if he is mute (*Eelem*-אלם). One might think that this also applies to words of Torah. The verse therefore states, ‘Speak righteousness (*Tzedek* תדברון-צדק).’ (In other words,¹⁵⁹⁹ “though making oneself silent as if mute (*Eelem*-אלם) is a good occupation (*Umanut*-אומנות), nevertheless, when it comes to righteousness (*Tzeddek*-צדק) which refers to words of Torah, one should speak (*Tedabeirun*-תדברון).” However, by doing so he may become arrogant. The verse therefore continues, ‘Judge people in straightness (*Meisharim*-מישרים),” (meaning,¹⁶⁰⁰ “Like the straightness of a flat land (*Meishor* *Eretz*-מישור ארץ), which is pleasant to walk on.”)

Now, this must be better understood. For, why would one think that making himself as if mute would also apply to words of Torah? The Torah is filled many statements to the contrary, such as,¹⁶⁰¹ “You shall speak of them (*v’Dibarta Bam*-ודברת במ),” and many other similar verses.

Additionally, we also must understand why it could be thought that he may become arrogant? Is not the opposite true, that about the matter of arrogance, the verse explicitly states,¹⁶⁰² “Every haughty heart is an abomination to *HaShem*-יהו”ה.” This being so, it is not necessary to expound this specifically from the words, “Judge people with straightness (*Meishariom*-מישרים).”

¹⁵⁹⁹ See Rashi to Talmud Bavli, Chullin 89a there.

¹⁶⁰⁰ See Rashi to Talmud Bavli, Chullin 89a there.

¹⁶⁰¹ Deuteronomy 6:7

¹⁶⁰² Proverbs 16:5

Moreover, in the matter of being elevated in the service of *HaShem*-יהו"ה,¹⁶⁰³ blessed is He, as it states,¹⁶⁰⁴ "I will walk in broad pathways," this is a positive that should be sought in serving *HaShem*-יהו"ה, blessed is He. This being so, why is it being negated by the words, "Judge people with straightness (*Meisharim*-מישרים)"?

However, this matter should be understood according to what was explained before, that there are three kinds of "smallness" (*Katnut*).¹⁶⁰⁵ The first kind is the "immaturity" (*Katnut*) when one begins serving *HaShem*-יהו"ה, blessed is He, which only is in the matter of faith (*Emunah*). Here, one only is in the aspect of a recipient (*Mekabel*) rather than a bestower (*Mashpia*), and it is to this end that he requires the toil of the emotions (*Midot*) and the mind and intellect (*Mochin*) etc.

The second kind is that even after he toils with his emotions (*Midot*) and with his mind and intellect (*Mochin*), and even comes to the aspect of being a bestower (*Mashpia*), nevertheless, it still is in a way of measure and limitation, and is therefore called "smallness" (*Katnut*). In contrast, the third kind is "smallness" (*Katnut*) stems from the nullification of his existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, which stems from the limitless light of *HaShem*-יהו"ה, blessed is He.

¹⁶⁰³ See Chronicles II 17:6

¹⁶⁰⁴ Psalms 119:45

¹⁶⁰⁵ See the discourse entitled "*vaHaShem Holeich Lifneiheim*" 5678 (Sefer HaMaamarim 5678 p. 158 and on); 5682 (Sefer HaMaamarim 5682 p. 42 and on).

This then, explains the verse,¹⁶⁰⁶ “Is there indeed silence (*HaUmnam Eilem*-אלם האומנם).” That is, the beginning of serving *HaShem*-יהו"ה, blessed is He, is in a way that “one makes himself [silent] as if he is mute (*Eelem*-אלם),” in that he only is in the aspect of a recipient (*Mekabel*), since his service of *HaShem*-יהו"ה, blessed is He, is only in a way of faith (*Emunah*) in Him.

The Talmud therefore continues, “One might think this also applies to the words of Torah,” that even when serving *HaShem*-יהו"ה, blessed is He, with Torah study, one must only be in the aspect of a recipient (*Mekabel*). The Talmud therefore continues, “The verse therefore states, ‘Speak righteousness (*Tzedek T'Dabeirun*-צדק תדברון),’” meaning that it is necessary to draw down and bestow the light of Torah into the world.

The Talmud then continues, “However, he may become arrogant. The verse therefore continues, ‘Judge people with straightness (*Meisharim*-מישרים).’” In other words, even after he draws down and bestows *HaShem*’s-יהו"ה Godliness into the world, he should not become “big” (*Gadlut*-גדלות), but should rather be “small” (*Katnut*-קטנות) by nullifying his existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

8.

This then, is the meaning of the verse,¹⁶⁰⁷ “As in the days when you left the land of Egypt, I will show you wonders.”

¹⁶⁰⁶ Psalms 58:2 – This is the Psalm that began to be recited on the 11th of Nissan (the Rebbe’s birthday) of this year, 5719. (See *Sefer HaMaamarim*, 11 Nissan p. 1 and on; Also see *Torat Menachem*, Vol. 25 p. 261 and on.)

¹⁶⁰⁷ Micah 7:15

That is, the wonders of the coming future began during the exodus from Egypt when the Jewish people were in a state of “immaturity” (*Katnut*). About this the verse states,¹⁶⁰⁸ “Educate a youth according to his way; even when he grows old, he will not swerve from it.”

The matter of “educating a youth (*Na’ar*-נער),” is the aspect of “immaturity” (*Katnut*), and the “youth” (*Na’ar*-נער) refers to the angel who ministers over the world (*Saro Shel Olam*).¹⁶⁰⁹ In our service of *HaShem*-יהו"ה, blessed is He, this is the aspect of “immature” (*Katnut*) faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He. For, although it is the beginning of serving *HaShem*-יהו"ה, blessed is He, nonetheless, the first level of “smallness” (*Katnut*) is bound with the loftiest level of “smallness” (*Katnut*), which is the matter of the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the upper knowledge (*Da’at Elyon*) of Him.

This is similar to the explanation elsewhere¹⁶¹⁰ about the matter of fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, namely, that the lower fear (*Yirah Tata’ah*) of *HaShem*-יהו"ה, blessed is He, is the receptacle for the upper fear (*Yirah Ila’ah*) of *HaShem*-יהו"ה. The same is so of the matter of “smallness”

¹⁶⁰⁸ Proverbs 22:6

¹⁶⁰⁹ (The angel Metatron-מטטרון, who is called a “lad-*Na’ar*.”) See Talmud Bavli, Yevamot 16b and Tosefot entitled “*Pasuk Zeh*”; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), section entitled “The explanation of the motion of *Ya’H*,” and The Gate explaining that the motion of the intellect-*Sechel* influences the sphere-*Galgol*. Also see the discourse of last year, 5718, entitled “*Hechereem HaShem – HaShem* will dry up the gulf of the sea of Egypt,” translated in The Teachings of The Rebbe, 5718, Vol. 2, Discourse 19, Ch. 7.

¹⁶¹⁰ See Torah Ohr, Hosafot 114d; Biurei HaZohar, Emor 81b; Kuntres HaAvodah Ch. 3 (p. 18).

(*Katnut*), that the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of faith (*Emunah*) in Him, is the receptacle for the highest level of nullification (*Bittul*) to Him, which reaches *HaShem*'s-יהו"ה light (*Ohr*) that transcends the chaining down of the worlds (*Hishtalshelut*).

This then, is the meaning of the verse, "As in the days when you left the land of Egypt, I will show you wonders (*Nifla'ot*-נפלאות)," referring to the "*Nun*-נ-50¹⁶¹¹ wonders-*Pla'ot*-פלאות,"¹⁶¹² which is the highest aspect that transcends both the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*). This matter already began with the exodus from Egypt, for it was then that the revelations of the coming redemption began.

¹⁶¹¹ The numerical value of *Nun*-נ-50 is the same as "Who-Mi-מי-50" which refers to the 50th Gate of Understanding (*Shaar HaNun*), which transcends the chaining down of the worlds (*Hishtalshelut*) as mentioned before. Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*) and Gate Nine (*Chochmah*). Also see Introduction to Zohar 1b; Biurei Zohar (of the Mittler Rebbe), Terumah 49c; Imrei Binah, Shaar HaTefillin, 121b and on; Torat Chayim, Noach, 57c; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32 and Ch. 40 and the notes and citations there.

¹⁶¹² Zohar I 261b; Ohr HaTorah to Micah 7:15 (p. 487).