

Discourse 19

*“v’Avarti v’Eretz Mitzrayim BaLaylah Hazeh -
I shall go through the land of Egypt on this night”*

Delivered on the 2nd night of Pesach, 5719

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

1.

The verse states,¹⁴⁶⁹ “I shall go through the land of Egypt on this night (*BaLaylah HaZeh*-בלילה הזוה) etc.” Our sages, of blessed memory, explained [in the Pesach Hagadah],¹⁴⁷⁰ “I shall go through – I and not an angel... I and not a *Seraph*... I and not an emissary... I and no other.” From this is understood that the full strength of the redemption already occurred on that night, to the point that *HaShem*-יהו"ה, blessed is He, was revealed, “Himself, in His glory.”¹⁴⁷¹

Now, this must be understood,¹⁴⁷² for, at first glance, this seems to contradict the verse that states,¹⁴⁷³ “It happened on this very day (*b’Etzem HaYom HaZeh*-בעצם היום הזה) [that *HaShem*-יהו"ה took the children of Israel out of the land of

¹⁴⁶⁹ Exodus 12:12

¹⁴⁷⁰ Haggadah Shel Pesach, section beginning “*Vayotzi’einu*”; Also see Mechilta and Ramban to Exodus 12:12

¹⁴⁷¹ Haggadah Shel Pesach, section beginning “*Matzah Zu*”; Also see Sefer HaMaamarim 5671 p. 75 and on; *Hemshech* 5672 Vol. 2 p. 924, and elsewhere.

¹⁴⁷² See the discourse entitled “*b’Etzem HaYom HaZeh*” 5655 (Sefer HaMaamarim 5655 p. 71 and on); Also see the discourse entitled “*b’Etzem HaYom HaZeh*” in Ohr HaTorah, Drushim L’Pesach, Vol. 3, p. 740 and on.

¹⁴⁷³ Exodus 12:17, 41, 51

Egypt, in their legions],” which indicates that the redemption happened during daytime (*Yom*-יום) and not at night (*Laylah*-לילה).

Now, the Ramban explains¹⁴⁷⁴ that they did not all leave [Egypt] at night, only that they were granted permission to leave and were emancipated at night, but left the borders of Egypt in the day. Talmud also states,¹⁴⁷⁵ that their redemption began at night.

From the general explanation of the matter, it is understood that there were two matters in the exodus from Egypt. There was the exodus during the day (*Yom*-יום) and the exodus during the night (*Laylah*-לילה). The same is so in recalling the exodus from Egypt in our times, as our sages, of blessed memory, said,¹⁴⁷⁶ “In every generation a person must view himself as though he [personally] left Egypt,” in which there also are two matters. This is as our sages, of blessed memory, stated,¹⁴⁷⁷ “We recall the exodus from Egypt (not only during the day, but also) at night, as it states,¹⁴⁷⁸ ‘So that you will remember the day of your departure from the land of Egypt all the days of your life.’ The ‘days of your life (*Yemei Chayecha*-ימי חיך)’ refers to the days, [and the addition of the word ‘all-*Kol*’ in] ‘all the days of your life (*Kol Yemei Chayecha*-כל ימי חיך)’ comes to include the nights as well.” We therefore must understand these two aspects.

¹⁴⁷⁴ Ramban (Nachmanides) to Exodus 12:51

¹⁴⁷⁵ Talmud Bavli, Brachot 9a

¹⁴⁷⁶ Mishnah Pesachim 10:5; Talmud Bavli, Pesachim 116b

¹⁴⁷⁷ Mishnah Brachot 1:5; Talmud Bavli, Brachot 12b

¹⁴⁷⁸ Deuteronomy 16:3

2.

Now, to understand this, we first must explain the general matter of the exodus from Egypt. For, as known, Egypt-*Mitzrayim*-מצרים refers to the “strait of the neck-*Meitzar HaGaron*-מיצר הגרון.”¹⁴⁷⁹ That is, the neck is a narrow strait between the head and body. For, both the head, and certainly the body, are wide areas, whereas the area of the neck, which separates between the head and body, is a narrow strait.

Now, just as this is so of the limbs of the body, so is it of the powers of the soul. That is, the three sections of the brain in the head, these being Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*, are receptacles (*Keilim*) for the power of intellect (*Sechel*). The heart, is called “the body of the King,”¹⁴⁸⁰ and is the receptacle (*Kli*) for the emotions (*Midot*).

The order is that through contemplating (*Hitbonenut*) with one’s intellect, his emotions (*Midot*) are awakened. For example, when person contemplates in his intellect whether that which is before him, is good or its opposite, this will either awaken the emotion of love (*Ahavah*) or fear (*Yirah*) in him.

Now, the drawing down from the intellect (*Sechel*) to the emotions (*Midot*) comes by way of the “strait of the neck” (*Meitzar HaGaron*-מיצר הגרון). In other words, the drawing down of intellect (*Sechel*) to the emotions (*Midot*) is not in a way of cause and effect, in which the existence of the cause

¹⁴⁷⁹ See Likkutei Torah of the Arizal, Parshat Vayeishev; Torah Ohr, Va’era 58b; Hosafot to Vayechi 102c, and elsewhere. Also see the previous discourse of this year, 5917, entitled “*HaChodesh HaZeh Lachem* – This month shall be for you the head of the months,” Discourse 18, Ch. 5.

¹⁴⁸⁰ See Zohar II 116b; Zohar III 221b (Ra’aya Mehemna); 232a, 235a.

becomes the existence of the effect, such that the intellect (*Sechel*) itself becomes the emotions (*Midot*). Actually, this is not how it is. Rather, the light and illumination of the intellect (*Sechel*) must first cease, this being the matter of the “strait the neck” (*Meitzar HaGaron*-מֵיצַר הַגָּרוֹן), and the emotions come to be specifically after this.

Therefore, we clearly observe that there is a lapse between the intellectual contemplation (*Hitbonenut*) and the arousal of the emotions (*Midot*) and it is not instantaneous. The reason is because intellect (*Sechel*) and emotions (*Midot*) are opposites. That is, the emotions (*Midot*) are in a way of excitement and arousal, with awareness of self. In contrast, the brains and intellect (*Mochin*) are cold and ponderous, with a nullification of awareness of self.

Now, although it is so that even in intellect (*Sechel*), a person must first have the desire to conceptualize, and it specifically is through this desire that he grasps the matter, and though desire (*Ratzon*) is also a matter of arousal, similar to the arousal of the emotions (*Midot*), nonetheless, it specifically precedes the conceptualization.

That is, the desire (*Ratzon*) only arouses the power of intellect. However, at the actual time of the grasp and comprehension itself, there necessarily must be coldness, ponderance and non-awareness of self. We clearly observe, that if one is self-aware while grasping a matter, he will be incapable of properly grasping it.

Now, since the intellect (*Mochin*) and emotions (*Midot*) are opposites, for there to be a drawing down from the brains (*Mochin*) to the emotions (*Midot*), there must be a separation

between them, as in the well-known principle, that there must a “nothing” between one “something” (*Yesh*) and another “something” (*Yesh*).¹⁴⁸¹

An example is a seed planted in the earth in order to grow a fruit-bearing tree. Since the seed and the tree cannot at all be compared to each other, the seed must first decompose and become a “nothing” (*Ayin*), and this is specifically what awakens the power of growth in the earth, thus causing the seed to grow.

The same is so of the coming into being of a chick from an egg, which comes about through the egg undergoing decomposition, “and when it decomposes, it is considered as the dust of the earth.”¹⁴⁸²

The same is so of [humans, who are] speaking beings (*Medaber*), the matter of whom is that of intellect (*Sechel*). That is, we clearly observe that to draw down and reveal a novel insight from the power of conceptualization (*Ko'ach HaMaskeel*), there first must be the nullification of one's own sense of existence in all aspects of intellect, including the aspect of wisdom-*Chochmah*.

This is the meaning of the verse,¹⁴⁸³ “For a while [He (Daniel)] was dumbfounded in astonishment.” That is, being

¹⁴⁸¹ See Listen Israel, a translation of Rabbi Hillel of Paritch's commentary to Shaar HaYichud (The Gate of Unity) of the Mittler Rebbe, Ch. 1; Also see Maamarei Admor HaZaken, Hanachot HaRav Pinchas, p. 52 and on; Biurei HaZohar of the Tzemach Tzeddek, Vol. 1, p. 464 and on; Siddur Im Divrei Elokim Chayim p. 67a and on; Ohr HaTorah Na"Ch Vol. 1, p. 136 and on; Vol. 2, p. 749; *Hemshech* 5672 Vol. 3, p. 1,301 and on; Sefer HaMaamarim 5654, p. 159 (discourse entitled, “*u'Breyach HaTichon*”); 5697 p. 148 (discourse entitled, “*Min HaMeitzar*”).

¹⁴⁸² See Talmud Bavli, Temurah 31a; Also see Likkutei Torah, Vayakhel 89c, and elsewhere.

¹⁴⁸³ Daniel 4:16; Talmud Bavli, Shabbat 47a

dumbfounded in astonishment (*Hishtomemut*-השתוממות) is the matter of nullification of one's intellect, so that at that time, the light of the intellect does not at all illuminate in his brain and mind, not even light of wisdom-*Chochmah*. This specifically is what brings about a revelation from the power of conceptualization (*Ko'ach HaMaskeel*).

Now, just as this is so from below to above, in the ascent and nullification of the intellect to the power of conceptualization (*Ko'ach HaMaskeel*), this likewise is so of the drawing down from above to below, in drawing the intellect (*Sechel*) down into the emotions (*Midot*). That is, first there must be the nullification of the intellect, this being the separation affected by the "strait of the neck" (*Meitzar HaGaron*-מיצר הגרון), so that at that time, there altogether is no revelation of light (*Ohr*).

For, just as in the matter of being dumbfounded in astonishment (*Hishtomemut*), the light of the intellect (*Sechel*) is altogether not revealed, being that the intellect (*Sechel*) only comes from the power of conceptualization (*Ko'ach HaMaskeel*) after being dumbfounded in astonishment (*Hishtomemut*), this being so, at the time of the astonishment, the revealed intellect is nullified and there is no revelation of light (*Ohr*) whatsoever.

The same is so of the "strait of the neck" (*Meitzar HaGaron*) through which there is a drawing down of the brains (*Mochin*) to the emotions (*Midot*), that at such a time there altogether is no revelation of light (*Ohr*), neither the revelation of the intellect (*Sechel*) nor the revelation of the emotions

(*Midot*). This is because the emotions (*Midot*) are specifically brought about after the separation of the “strait” (*Meitzar*-מֵיצָר).

This is why in the books of Kabbalah, we do not find the “strait of the neck” (*Meitzar HaGaron*-מֵיצָר הַגֵּרוֹן) being associated with any specific place in the *Sefirot*. For, the three brains (*Mochin*) are the *Sefirot* of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*, and the body is the matter of the emotional *Sefirot*, “Kindness-*Chessed* is the right arm; Might-*Gevurah* is the left arm; Splendor-*Tiferet* is the torso etc.”¹⁴⁸⁴

In contrast, the “strait of the neck” (*Meitzar HaGaron*-מֵיצָר הַגֵּרוֹן), is not associated with any particular place in the *Sefirot*. The reason is because it is not a revelation of the light (*Ohr*) of any particular *Sefirah*, but rather, its matter is entirely that of separation and nullification.

Now, since there altogether is no revelation of light (*Ohr*) in the “strait” (*Meitzar*-מֵיצָר), therefore, due to its “narrowness” (*Meitzar*-מֵיצָר) there is room for the existence of Pharaoh-פֶּרַעֲהוֹ, who shares the same letters as “the stiffness of the neck-*HaOreph*-הָעֵרֶף.”¹⁴⁸⁵ In other words, because of the lack of revelation, it is possible for the external forces derive vitality. This is similar to the upper powers of Might-*Gevurot*, about which it states,¹⁴⁸⁶ “Even the heavens are not pure in His eyes.”¹⁴⁸⁷

¹⁴⁸⁴ Introduction to Tikkunei Zohar 17a

¹⁴⁸⁵ See Likkutei Torah of the Arizal, Vayeishev and Shemot; Pri Etz Chayim, Hilchot Pesach, and elsewhere.

¹⁴⁸⁶ Job 15:15

¹⁴⁸⁷ The redactors of the discourse note that there is a small portion of the discourse missing at this juncture.

The same is so in regard the matter of the powers of might-*Gevurot* and the restraint of *Tzimtzum* as it is below, that because of the lack of revelation in the “strait of the neck” (*Meitzar HaGaron*), the evil inclination, who is Satan and is the angel of death,¹⁴⁸⁸ can possibly derive vitality.

It therefore is imperative to depart from the “strait-*Meitzar*-מֵיצָר, for the emotions to be revealed, especially the emotion of love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, in that “there is no labor like the labor of love,”¹⁴⁸⁹ and “the heart spreads forth to all the extremities.”¹⁴⁹⁰ That is, because of the emotions there is vitality in the actual fulfillment of Torah and *mitzvot*.

3.

However, we still must understand why specifically the matter of emotions is imperative, and why it is not sufficient for there to only be the grasp of the intellect.

The explanation is because *HaShem's*-יהו"ה ultimate intent is in action (*Ma'aseh*), in that “the deed (*Ma'aseh*) is primary.”¹⁴⁹¹ Thus, for the actual fulfillment of the *mitzvot* to be imbued with vitality, this is specifically brought about through the arousal of the emotions. This is as explained

¹⁴⁸⁸ Talmud Bavli, Bava Batra 16a

¹⁴⁸⁹ See Zohar II 55b; Zohar III 267a; Likkutei Torah, Shlach 42c; Kuntres HaAvodah, Ch. 1, Ch. 3 and on.

¹⁴⁹⁰ See Zohar III 161b; Tanya, Iggeret HaKodesh, Epistle 31; Likkutei Torah, Shir HaShirim 29b and on, 31a and on, and elsewhere.

¹⁴⁹¹ Mishnah Avot 1:17

before,¹⁴⁹² that specifically the feeling of the emotions is what causes joy and vitality in fulfilling the *mitzvot*. In other words, since the brains (*Mochin*) are cold, therefore, as the actual deeds stem from the brains (*Mochin*), they will be limited. It therefore is imperative for there to specifically be an awakening of the emotions (*Midot*). This is because the emotions (*Midot*) are with excitement and arousal, and then the actual deed will not be done in a limited way.

We clearly observe the necessity for emotional feeling. For, it can be that even a person with a very good intellectual grasp of *HaShem's* יהו"ה Godliness, who understands that "there is nothing besides Him"¹⁴⁹³ and that Torah and *mitzvot* are of the ultimate importance, and that all worldly matters are utterly secondary to fulfilling Torah and *mitzvot*, but even so, his actual conduct is not aligned with this.

In other words, if matters of the world and matters of Torah and *mitzvot* conflict with each other, he will push aside the *mitzvah* for the sake of the worldly matter, by saying to himself, "this is only an extra stringency," or, "this is not obligatory," or "there is still plenty of time to get to this" etc., and as a result, he pushes off matters relating to Torah and *mitzvot* in favor of worldly matters, to the point that he will sometimes push them off entirely, Heaven forbid.

In truth, he should do the exact opposite. For, since in his brain he understands that "there is nothing besides Him," when matters of the world come in conflict with a *mitzvah*, he

¹⁴⁹² See the previous discourse of this year, 5917, entitled "*HaChodesh HaZeh Lachem* – This month shall be for you the head of the months," Discourse 18, Ch. 4 (Sefer HaMaamarim 5719, p. 161).

¹⁴⁹³ Deuteronomy 4:25

should push off matters of the world to fulfill the *mitzvah*. However, in reality, he does the very opposite and pushes off the *mitzvah* [for matters of the world], even a *mitzvah* that cannot be fulfilled by others. All this is because in the intellect (*Sechel*) the understanding is cold, and therefore does not affect him so much.

Because of this, it is imperative to bring about a departure from Egypt-*Mitzrayim*-מצרים in one's soul. That is, the light of the intellect (*Sechel*) must first be constricted in "the strait of the neck" (*Meitzar HaGaron*-מיצר הגרון), and then there should be a departure from the "strait" (*Meitzar*-מיצר), thus awakening the emotions into a state of excitement and arousal. It is specifically then that his actual conduct will be as it should be.

This is also the meaning of the verse,¹⁴⁹⁴ "You shall know this day and set it upon your heart, that *HaShem*-יהו"ה, He is the God-*Elohi*"m-אלהי"ם." In other words, it is not enough only to know and grasp that *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם are utterly one, but there specifically must be the setting of this "upon your heart," since this is *HaShem*'s-יהו"ה primary Supernal intent.

4.

Now, when the departure from Egypt-*Mitzrayim*-מצרים brings about the arousal of the emotions (*Midot*), and as discussed before, the primary one is love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, there are two levels in this. That is, there

¹⁴⁹⁴ Deuteronomy 4:39

is departing from Egypt (*Mitzrayim*-מצרים) during the day, and departing from Egypt (*Mitzrayim*-מצרים) during the night.

To explain, it is written,¹⁴⁹⁵ “My soul desired You during the night.”¹⁴⁹⁶ Now, the aspect of night (*Laylah*-לילה) is when love of *HaShem*-יהו"ה, blessed is He, is in a way of “my soul desired You,” meaning that he loves the Holy One, blessed is He, because he loves his own life. This stems from contemplating (*Hitbonenut*) the verse,¹⁴⁹⁷ “To love *HaShem*-יהו"ה your God... for He is your life,” and that *HaShem*'s-יהו"ה Godliness is the primary vitality. Through contemplating this he comes to love *HaShem*-יהו"ה.

Now, this love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, is a very great love indeed. For, since he feels that *HaShem*-יהו"ה is his whole life, it is like the love of life itself, which is a very great love. For, as known, the pleasure of living is so great that all other pleasures are like nothing next to it. Even though the pleasure in living is not a felt pleasure, this is only because “a constant pleasure is not felt as being pleasurable.”¹⁴⁹⁸ However, in reality, it is a much greater pleasure. Therefore, if something stands in opposition to one's life, the great pleasure in living indeed comes out and is felt over and above all other pleasures. This is clearly observable, that if a person would be told that he will be given all the pleasures of the world, but will be put to death afterwards, he will not want this in any way whatsoever. On the contrary, he will forego all the pleasures

¹⁴⁹⁵ Isaiah 26:9

¹⁴⁹⁶ Also see Tanya, Likkutei Amarim, Ch. 44; Torah Ohr, Megillat Esther 99b; Ohr HaTorah, Matot p. 1,328.

¹⁴⁹⁷ Deuteronomy 30:20

¹⁴⁹⁸ See Keter Shem Tov, Section 121.

and even accept all kinds of pain and suffering upon himself, just to be able to live. We thus find that the pleasure of living is a very great pleasure indeed.

The same is so of service of *HaShem*-יהו"ה, blessed is He, that when a person feels that "He is your life," he comes to greatly love *HaShem*-יהו"ה. Even so, such love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, is called "night" (*Laylah*-לילה). That is, the difference between night (*Laylah*-לילה) and day (*Yom*-יום) is that in the day we see everything as it truly is, which is not so of night.

The same is so spiritually, in regard to love of *HaShem*-יהו"ה, blessed is He. That is, since the love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, indicated by the verse, "My soul desired You during the night," does not stem from the essential matter of *HaShem*'s-יהו"ה Godliness, in and of itself, but just from how it relates to **him**, in that *HaShem*'s-יהו"ה Godliness is the life of his soul, it therefore is called "night" (*Laylah*-לילה).

However, love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, that is the aspect of "day" (*Yom*-יום), is that the essential matter of *HaShem*'s-יהו"ה Godliness itself is illuminated in him. In other words, this is not just as it relates to **him**, in that *HaShem*'s-יהו"ה Godliness is good for **him**, but he desires *HaShem*'s-יהו"ה Essential Self, in and of itself.

This is as the Alter Rebbe, whose soul is in Eden, stated [citing the verse],¹⁴⁹⁹ "Who have I in the heavens but You, and but for You I desire nothing."¹⁵⁰⁰ That is, he has no desire for

¹⁴⁹⁹ Sefer HaMitzvot of the Tzemach Tzedek, Shoresch Mitzvat HaTefullah, Ch. 40 (Derech Mitzvotcha, p. 138a), quoted in HaYom Yom for the 18th of Kislev.

¹⁵⁰⁰ Psalms 73:25

the lower Garden of Eden (*Gan Eden HaTachton*), and he has no desire for the upper Garden of Eden (*Gan Eden HaElyon*), but his sole desire is for the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. [He therefore said], "I want nothing but You alone."

In other words, the love indicated by the verse, "My soul desired You during the night," is only of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), which is the vitality of the worlds, and more specifically, only as He is the life of **his** soul. In contrast, the aspect of "day" (*Yom*-יום) transcends the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and even transcends the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

For, even the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*), has some relation to worlds, except that it is in an encompassing and transcendent manner. However, the love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, of the aspect of "day" (*Yom*-יום), is love (*Ahavah*) of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

The same is so in the soul, that this is [love of *HaShem*-יהו"ה, blessed is He] that stems from the essential self of the soul, in that the essential self of the soul desires the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Now, the order of service of *HaShem*-יהו"ה, blessed is He, is from easy to more difficult, in a way of ascent from below to above. Therefore, at the beginning of serving *HaShem*-יהו"ה, blessed is He, one must begin with the aspect of "night" (*Laylah*-לילה), and then come to serving Him in the aspect of "day" (*Yom*-יום). In general, what this means is that one must begin with the toil in service of *HaShem*-יהו"ה, blessed is He, of the lower unity (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, blessed is He, and then come to the service of Him of the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He.

The same was so of the exodus from Egypt (*Mitzrayim*-מצרים), that the beginning of the redemption was at night (*Laylah*-לילה) and the conclusion of the redemption was in the day (*Yom*-יום),¹⁵⁰¹ until they reached the aspect that transcends both "night" (*Laylah*-לילה) and "day" (*Yom*-יום) about which the verse states,¹⁵⁰² "night shines like day," referring to the revelation of,¹⁵⁰³ "[The Holy One, Himself, blessed is He, was revealed upon them in] His glory." Nevertheless, at the beginning of the redemption it was revealed in its full strength, even at the beginning of the redemption, in that the aspect of

¹⁵⁰¹ There are some individual redactors who recalled that the Rebbe added that the matter of "day-*Yom*" as it relates to the exodus from Egypt (*Mitzrayim*-מצרים) also transcends the matter of the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He.

¹⁵⁰² Psalms 139:12

¹⁵⁰³ Passover (*Pesach*) Haggadah, section entitled "*Matzah Zu*" and "*Vayotzi'einu*."

“Himself in His glory,” was then revealed, as discussed before.¹⁵⁰⁴

¹⁵⁰⁴ The explanation of the conclusion of this discourse is missing.