

Discourse 13

*“Lachein Emor L’Venei Yisroel, Ani HaShem –
Therefore say to the children of Israel: I am HaShem”*

Delivered on Shabbat Parshat Va’era,
Shabbat Mevarchim Shvat, 5721
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵⁸⁴ “Therefore say to the children of Israel: ‘I am *HaShem*-יהוה, and I shall take you out (*v’Hotzeitee*-והצאתי) from under the burdens of Egypt; I shall rescue you (*v’Heetzaltee*-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 etc.” This⁵⁸⁵ verse enumerates four terms of redemption, corresponding to which the four cups [of wine that we drink at the Passover seder] were established, as stated in Midrash.⁵⁸⁶ Accordingly, it must be said that these four terms of redemption refer to the redemption and exodus from Egypt.

However, it also refers to the coming redemption that will come about in the near future through our righteous

⁵⁸⁴ Exodus 6:6-7

⁵⁸⁵ Also see the discourse by the same title as this from the year 5658 (Sefer HaMaamarim 5658 p. 87); 5678 (Sefer HaMaamarim 5678, p. 139).

⁵⁸⁶ Talmud Yerushalmi, Pesachim 10:1; Midrash Bereishit Rabba 88:5; Shemot Rabba 6:4

Moshiach. This is because in Midrash⁵⁸⁷ we find that these four terms of redemption also correspond to the [exiles of] four kingdoms; Babylonia, Media, Greece, and this final exile of the wicked kingdom of Edom. From this it is understood that these four terms of redemption also relate to the coming redemption.

The [commentary of] Rabbeinu Bacheye⁵⁸⁸ states that we also find four terms of redemption about the coming redemption in the Prophet (Yechezkel),⁵⁸⁹ “I will remove them (v’*Hotzeiteem*-והוצאתים) from the peoples and gather them (v’*Keebatzteem*-וקבצתים) from the lands and bring them (v’*Havee’oteem*-והביאותים) to their soil, and I will shepherd them (u’*Re’eeteem*-ורעייתים) upon the mountains of Israel etc.”

The Zohar⁵⁹⁰ states that the four terms of redemption correspond to the four times that the word “Truth-*Emet*-אמת” is mentioned in the “*Emet v’Yatzeev* – True and certain” [section of the blessing following the morning *Shema*]. Additionally, just as in the section “*Emet v’Yatzeev* – True and certain” “Truth-*Emet*-אמת” is mentioned four times preceding the section of “*Ezrat Avoteinu* – You have always been the help of our fathers” and “Truth-*Emet*-אמת” is mentioned four times in the section of “*Ezrat Avoteinu*,” so likewise, in the four terms of redemption there is that which applies to the exodus from Egypt, and that which applies to the coming redemption.

Now, the general relationship between redemption and the matter of Truth (*Emet*-אמת) may be understood from the

⁵⁸⁷ Talmud Yerushalmi and Midrash Rabba ibid.

⁵⁸⁸ Rabbeinu Bachaye to Exodus 6:6-7

⁵⁸⁹ Ezekiel 34:13

⁵⁹⁰ Zohar II 116b and on

verse that states,⁵⁹¹ “I appeared to Avraham, to Yitzchak, and to Yaakov as *E”l Shadday*-א”ל שד”י, but with My Name *HaShem*-יהו”ה I did not make Myself known through them.”⁵⁹² Rashi comments on this stating, “I did not make Myself recognizable to them with My quality of Truth (*Midat Ameetoot*-מדת אמת), [by which My Name *HaShem*-יהו”ה is called].” However, at the exodus from Egypt it states, “Therefore say to the children of Israel: ‘I am *HaShem*-יהו”ה.’” In other words, the redemption came about from the Name *HaShem*-יהו”ה, which is “My quality of Truth (*Midat Ameetoot*-מדת אמת).”

However, we must better understand the meaning of these four terms, which are four matters in the redemption. Additionally, we also must understand these four terms as they relate to man’s service of *HaShem*-יהו”ה, blessed is He. This is because every matter of Torah is for the purpose of instructing a path in a person’s life and how he should conduct himself in all his matters. We therefore must also understand these four terms of redemption as they relate to our service of *HaShem*-יהו”ה, blessed is He.

2.

This may be better understood from the matter of repentance (*Teshuvah*). For, our sages, of blessed memory, stated,⁵⁹³ “If the Jewish people repent, they will be redeemed,

⁵⁹¹ Exodus 6:3 (the portion of this week – *Va’era*)

⁵⁹² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*).

⁵⁹³ Talmud Bavli, Sanhedrin 97b

and if they do not repent, they will not be redeemed.” Thus, since redemption comes about through repentance (*Teshuvah*), it is understood that just as there are four matters in redemption (*Ge'ulah*), there likewise are four matters in repentance (*Teshuvah*).

This is explained in Likkutei Torah, in the discourse entitled “*Mah Tov*,”⁵⁹⁴ that there are three matters in repentance (*Teshuvah*). There is repentance for the act of evil [that is, transgressing the negative prohibitive *mitzvot*], there is repentance for the lack of doing good [that is, for not fulfilling a positive *mitzvah* that one is able to do], and there is repentance for [neglecting the study of] Torah.

This is as stated,⁵⁹⁵ “Turn from evil, and do good, seek peace (*Shalom*),” ([in which “seek peace” (*Shalom*-שלום)] refers to Torah study). These three matters, ([guarding against transgressing] the negative *mitzvot*, fulfilling the positive *mitzvot*, and studying Torah) are the three pillars upon which the world stands, that is “the small world,” which refers to man.⁵⁹⁶

Now, since there are two matters in Torah itself (as will be explained), we therefore find that in repentance (*Teshuvah*) there are four levels. The explanation is that the meaning of the word “repentance-*Teshuvah*-תשובה” is that it divides into “Return the *Hey-Tashuv Hey*-ה' תשוב,” (as stated in Zohar⁵⁹⁷ and in Iggeret HaKodesh).⁵⁹⁸ Additionally, there are two levels of

⁵⁹⁴ Likkutei Torah, Balak 73b and on

⁵⁹⁵ Psalms 34:15

⁵⁹⁶ See Midrash Tanchuma, Pekudei 3

⁵⁹⁷ Zohar III 122a

⁵⁹⁸ Tanya, Iggeret HaTeshuvah, Ch. 4; Also see Likkutei Torah, Balak 75a.

repentance (*Teshuvah*-תשובה). That is, there is the lower repentance (*Teshuvah Tata'ah*), (the return of the lower *Hey*-ה [of the Name *HaShem*-יהו"ה]), and there is the upper repentance (*Teshuvah Ila'ah*), (the return of the upper *Hey*-ה [of the Name *HaShem*-יהו"ה]).

In each one of these, there are two manners, that of ascent (*Ha'ala'ah*), and that of drawing down (*Hamshachah*). That is, in the lower repentance (*Teshuvah Tata'ah*) there is the ascent of the lower *Hey*-ה [of the Name *HaShem*-יהו"ה] to the *Vav*-ו, and there is the drawing down from above to below, meaning, drawing the *Vav*-ו down to the *Hey*-ה.

The same is so of the upper repentance (*Teshuvah Ila'ah*). That is, there is repentance in a way of ascent, meaning, the ascent of the upper *Hey*-ה [of the Name *HaShem*-יהו"ה] to the *Yod*-י, and there is repentance in a way of drawing down, meaning, the drawing down of the *Yod*-י to the upper *Hey*-ה [of the Name *HaShem*-יהו"ה].

These four matters of repentance (*Teshuvah*-תשובה) bring about the four matters of redemption (*Ge'ulah*). For, since “He also has put the world into their hearts”⁵⁹⁹ (the heart of man), therefore, through man’s service of *HaShem*-יהו"ה, blessed is He, in the four levels of repentance (*Teshuvah*), there thereby is caused to be the four matters of redemption (*Ge'ulah*).

⁵⁹⁹ Ecclesiastes 3:11; See Zohar I 195b; Likkutei Torah, Bamidbar 5b

The explanation is that the beginning of repentance (*Teshuvah*) is the matter of turning away from evil. As it relates to the matter of redemption (*Ge'ulah*) this is indicated by the words, "I shall take you out (*v'Hotzeitee*-והצאתי) from under the burdens of Egypt," which is the first matter of the redemption.

That is, not only does it precede the matter indicated by the words, "I shall take you (*v'Lakachti*-ולקחתי) to Me for a people," which specifically refers to the time when the Torah was given, but it even precedes the matter indicated by the words, "I shall redeem you (*v'Ga'alti*-וגא'לתי)," and even, "I shall rescue you (*v'Heetzaltee*-והצלתתי)."

This is as our sages, of blessed memory, stated,⁶⁰⁰ that even while they still were in Egypt their enslavement already ceased. In other words, this refers to the nullification of the difficulty of the enslavement of the exile, indicated by the words, "I shall take you out (*v'Hotzeitee*-והצאתי) from under the **burdens** of Egypt."

As this relates to serving *HaShem*-יהו"ה, blessed is He, it refers to turning away from evil. For, the meaning of the word "*Sevel*-סבל"⁶⁰¹ is "the encumbrance of a heavy burden."⁶⁰² As known, carrying a heavy burden only applies to that which is dead, whereas a living being carries himself.⁶⁰³ Thus, since

⁶⁰⁰ Talmud Bavli, Rosh HaShanah 11a; See Ohr HaTorah, Va'era p. 189.

⁶⁰¹ As in the above verse, "under the burdens-*Sivlot*-סבלת," the root of which is "*Sevel*-סבל."

⁶⁰² See Rashi and Mahar"i to Exodus 6:6, cited in Ohr HaTorah, Va'era p. 185.

⁶⁰³ Talmud Bavli, Shabbat 94a

holiness is a matter of life and vitality, as the verse states,⁶⁰⁴ “*HaShem* God-*HaShem Elohi*” מ-יְהוָה אֱלֹהֵינוּ is True; He is the Living God-*Elohi*” מ *Chayim* חַיִּים, it therefore is not applicable for there to be a heaviness and burden in this.

Only in things that are separate from *HaShem*’s-יְהוָה Godliness, which is the place of death, is it applicable for there to be the encumbrance of a heavy burden, such as the matter of sin, as the verse states,⁶⁰⁵ “Weighed down with iniquity.” Thus, about this the verse states, “I shall take you out (וְהוֹצֵאתִי) from under the burdens of Egypt,” meaning, from the place of heaviness and burden. That is, this is the beginning of serving *HaShem*-יְהוָה, blessed is He, with repentance (*Teshuvah*), by turning away from evil.

Now, the matter of desisting from evil does not only apply to forbidden matters that stem from the three completely impure husks of evil, but also applies to permissible matters that stem from the shiny husk (*Kelipat Nogah*). Proof of this is that since the redemption specifically comes about through repentance (*Teshuvah*), it must be said that every single Jew must engage in repentance (*Teshuvah*). Therefore, being that there are those who have utterly no relation to forbidden matters, but they too must be engaged in repentance (*Teshuvah*), it therefore must be said that repentance (*Teshuvah*) also applies to permissible matters that stem from the shiny husk (*Kelipat Nogah*).

⁶⁰⁴ Jeremiah 10:10; See Talmud Yerushalmi Brachot 1:5; Avot d’Rabbi Nathan, Ch. 34.

⁶⁰⁵ Isaiah 1:4

In other words, even though it is *Nogah* (and not the three impure husks – *Shalosh Kelipot HaTmei'ot*), it nevertheless is the husk-*Kelipah* rather than the fruit. It therefore is necessary to depart from this, not merely a departure that is [only] in a way of “I will turn aside [from here, so that I may come close to there],”⁶⁰⁶ but there rather must also be repentance (*Teshuvah*), the matter of which is that it is with greater strength,⁶⁰⁷ similar to repentance (*Teshuvah*) itself, which is with great strength in departing from the forbidden [and coming close to *HaShem*-יהו"ה, blessed is He].

Moreover, just as one must turn away from evil in worldly matters, including departing from permissible matters that stem from the shiny husk (*Kelipat Nogah*). The same is so in the soul of man, being that the animalistic soul of a Jew is from the shiny husk (*Kelipat Nogah*). In other words, the toil of turning away from evil refers to departing from the animalistic soul. That is, even though the Godly soul manifests within the animalistic soul, nevertheless, through toil one can bring about the departure of the Godly soul from the animalistic soul etc.

4.

This may be better understood through the known preface, that in regard to the matter of inner manifestation (*Hitlabshut*), there are various ways.⁶⁰⁸ There is an inner and

⁶⁰⁶ Exodus 3:3; See Keter Shem Tov (Kehot 5764), Hosafot 18 (p. 289 and on)

⁶⁰⁷ Zohar I 129b; See Keter Shem Tov *ibid*.

⁶⁰⁸ See the discourse entitled “*Lachein Emor*” 5678 *ibid*.; Also see the discourse entitled “*v’Atah Tetzaveh*” 5684 (Sefer HaMaamarim 5684 p. 195 and on); Also see the discourse entitled “*Lachein Emor*” 5718, translated in The Teachings of

loftiest manifestation, in which he who is manifest [in the garment] rules over and dominates the garment [he is garbed in]. However, there is another manifestation, in which the garment rules over and dominates the one garbed in it. There also is another manner in which the manifestation is somewhere between these two [extremes].

To further explain, the loftiest inner manifestation is when the one garbed rules over and dominates over the garment he is garbed in. An example is the inner manifestation of the powers [of the soul] one within the other, such as the power of intellect (*Sechel*) that manifests in the power of movement when writing down a matter of intellect.

[In such a case], not only does the power of movement not rule over the power of intellect, and not only does it hasten to do the bidding of [the power of intellect], but beyond this, it is utterly and completely nullified to it, so that when he actually is writing, the act of writing has no independent existence of its own at all. At such a time its entire existence is solely to write the matter of intellect down. This is the loftiest type of inner manifestation (*Hitlabshut*).

The lowest inner manifestation (*Hitlabshut*) is when the garment dominates and rules over the one garbed in it. An example is the matter of reincarnation (*Gilgulim*) in which the human soul reincarnates into the body of an animal, may the Merciful One save us. In this case, his soul is utterly concealed,

The Rebbe 5718, Vol. 1, Discourse 11 (Sefer HaMaamarim 5718 p. 94 and on); Also see the discourse entitled “v’Avarti b’Eretz Mitzrayim” of the second night of Pesach of later this year, 5721, Discourse 20.

being that it is altogether unrecognizable in the animal, neither in its body nor in its soul, in which the human soul is present.

Not only is the soul in a state of concealment, but beyond that, the soul comes into the body of the animal in a way of inner manifestation. That is, it is not just a proximal relationship through spatial juxtaposition alone,⁶⁰⁹ but as known about the suffering involved in reincarnation, this is one of the most severe punishments, being that it manifests in such a way that the human soul is tethered to the animal and drawn after it.

That is, in whatever place and involvement that the animal is found, this human soul is also found, but in a way that it is incapable of parting from there. As understood, the soul is unable of freeing itself from such enslavement, since all freedom comes about through revelation, and being that this soul is in a state of utter concealment, it is utterly inapplicable of freeing itself.

5.

Now, the matter of the manifestation of the Godly soul within the animalistic soul is likewise a very great descent “from a high peak to a deep pit.”⁶¹⁰ For, about the Godly soul as it is above, the verse states,⁶¹¹ “As *HaShem*-יהוה, God of Israel lives, before Whom I stood.” All of its soul powers were solely invested in matters of *HaShem*’s-יהוה Godliness. For

⁶⁰⁹ See Moreh Nevuchim 2:22; Mefa’aneach Tzfunot, Ch. 8

⁶¹⁰ See Talmud Bavli, Chagigah 5b

⁶¹¹ Kings I 17:1 and elsewhere.

example, its power of sight was into Godliness, since the soul above sees Godliness clearly. That is, just as below we see physical matters in a clear and apparent way, so likewise the soul above sees Godliness in a clear and apparent way.

Likewise, as the soul was above, the power of hearing was into Godliness, in that the soul hears the Supernal heralds etc. Likewise, above, its grasp, its love and fear, and all its other soul powers are all into matters of *HaShem*'s-יהו"ה Godliness, and the soul has utterly no relation to physicality whatsoever.

This itself was the novelty introduced upon the soul's descent to manifest in the body and animalistic soul below. It specifically is then that all its powers are caused to relate to physical matters, whereas in and of itself, all its powers are entirely and solely into Godliness.

This may be understood in a way of certainty, from the animalistic soul, which itself is a spiritual soul. That is, in and of itself (before manifesting in the body), all the powers of the animalistic soul were also into spirituality. Only upon its manifestation in the body, by the power of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who performs wonders and binds the spiritual to the physical,⁶¹² is it caused to relate to physical matters.

If this is so of the animalistic soul, how much more is it so of the Godly soul, all the powers of which are entirely vested in matters of *HaShem*'s-יהו"ה Godliness, in that it has no relation to matters of physicality whatsoever. Only upon its descent to manifest in the body and animalistic soul are its powers caused to relate to physical matters.

⁶¹² See Rama to Shulchan Aruch, Orach Chayim 6:61

The explanation is that in its descent to below, the Godly soul no longer grasps *HaShem's* יהו"ה Godliness in the same way as it was above. Rather, its grasp of Godliness is solely in relation to the physical. This is because as it is below, the grasp of the Godly soul is through explanations and analogies, as indicated by the verse,⁶¹³ "From my flesh I behold God." In other words, it does not grasp the essential self of *HaShem's* יהו"ה Godliness, as it essentially is, but solely as it relates to matters of physicality. This is due to its manifestation (*Hitlabshut*) in the body and animalistic soul, which, in and of themselves, have no relation to Godliness.

Now, although it is true that even below, there is the matter of prophetic revelation, which is revelation of *HaShem's* יהו"ה Godliness, but not by way of explanation in a manner of "from my flesh I behold God." Rather, this is granted from above as a gift to souls that are lofty, and is not something that is attainable through toil in serving *HaShem* יהו"ה, blessed is He, by one's own efforts.

This is as stated by Rambam,⁶¹⁴ "Those who aspire to prophecy... though they concentrate their minds, it is possible that the Indwelling Presence of *HaShem* יהו"ה, blessed is He, will rest upon them, and it is possible that it will not rest upon them."

Moreover, even when there is a revelation of prophecy, the divestment from the physical is necessary,⁶¹⁵ as stated by

⁶¹³ Job 19:26

⁶¹⁴ Mishneh Torah, Hilchot Yesodei HaTorah 7:5-6; Moreh Nevuchim 2:32

⁶¹⁵ See Ralbag to Shmuel I 19:20; Radak to verse 19:24 there; Radak and Metzudot Dovid to Kings II 9:11; Tanya, Kuntres Acharon 156a (citing Zohar Mishpatim, Ra'ayah Mehemna – see Zohar II 116b).

Rambam,⁶¹⁶ and also stated by the Alter Rebbe in his Shulchan Aruch,⁶¹⁷ about the early Chassidim (Pious Ones) who would seclude themselves and concentrate in their prayers until they became divested of the physical and came “close to the level of prophecy.”

In other words, though prophecy is revelation from Above in the form of a gift, and relative to the power of the One Above, He has no limitations whatsoever, nevertheless, it specifically is necessary for one to divest himself of the physical.

The reason is because, as the soul is manifest in the physicality of the body, it is not possible for it to grasp the essence of *HaShem*'s יהוה-ה' Godliness, and all its grasp is solely through explanations and analogies, as explained before. Moreover, through the manifestation of the Godly soul in the body and animalistic soul, this causes the powers of the Godly soul to be manifest in physical matters.

This is because a Jew's primary vitality is from his Godly soul,⁶¹⁸ and therefore, all his physical deeds are accompanied by the manifestation of the powers of the Godly soul within them. This is to such an extent that even in forbidden matters, the powers of the Godly soul are manifest. This is as Tanya states that,⁶¹⁹ “It is comparable to a person who seizes the king's head, drags it down, and dips his face in a latrine full of excrement.”

⁶¹⁶ See the Rambam's commentary to Mishnah, Introduction to Sanhedrin Perek Chelek (Ch. 10), Foundation 7; Mishneh Torah, Hilchot Yesodei HaTorah 7:6.

⁶¹⁷ Shulchan Aruch, Orach Chayim 98:1; Also see Hilchot Talmud Torah 4:5

⁶¹⁸ See Likkutei Sichot, Vol. 10, p. 103, note 24.

⁶¹⁹ Tanya, Likkutei Amarim, Ch. 24

Now, although it is written,⁶²⁰ “[There is a time when] one man rules over another man to do him evil,” referring to the rule of the man (*Adam-אדם*) of the opposite of holiness over the man (*Adam-אדם*) of holiness, to do him evil,⁶²¹ though at the end of it all, the [man (*Adam-אדם*) of holiness] will bring his refinement about (*Birur*) etc., nevertheless, it temporarily is a dominion [of the man (*Adam-אדם*) of the side opposite holiness] etc.

In other words, the effect of the manifestation (*Hitlabshut*) of the Godly soul in the animalistic soul is in two things. The first is that this [manifestation] causes a lacking in his spiritual powers, as explained before. The second is that through this, the powers of the Godly soul also become invested in matters of physicality, and at times, even in forbidden matters.

This is as the verse states,⁶²² “For My people have committed two evils: They have forsaken Me, the Source of living waters, to dig cisterns for themselves, broken cisterns that cannot hold water.” This matter is similar to the explanation in books of Kabbalah⁶²³ about the difference between the complaint of the moon, and the sin of the tree of the knowledge of good and evil.

The complaint of the moon brought about its diminishment (in that it was told “go and diminish yourself”),⁶²⁴

⁶²⁰ Ecclesiastes 8:9; See Tanya, Iggeret HaKodesh, Epistle 25 (141a); Likkutei Torah, Bamidbar 3a, and elsewhere.

⁶²¹ See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 1, Gate 1.

⁶²² Jeremiah 2:13

⁶²³ Etz Chayim, Shaar 36 (Shaar Miyut HaYare'ach), Ch. 2

⁶²⁴ Talmud Bavli, Chullin 60b

thus causing the withdrawal of the nine *Sefirot* of Kingship-*Malchut* and their ascent above. This subsequently caused the sin of the tree of the knowledge of good and evil, through which “[the snake] instilled contamination into her (*Chavah*).”⁶²⁵ This refers to the descent of Kingship-*Malchut* to the place of the external husks of *Kelipah*, in that “her feet descend unto death.”⁶²⁶ Similarly, in the manifestation (*Hitlabshut*) of the Godly soul within the animalistic soul, there likewise are these two above mentioned matters.

6.

Nevertheless, there is no comparison between the manifestation (*Hitlabshut*) of the Godly soul in the animalistic soul and the matter of reincarnation (*Gilgulim*). For, in the matter of reincarnation (*Gilgulim*), the soul is completely concealed and incapable of freeing herself, as explained before. In contrast, in the manifestation of the Godly soul within the body and animalistic soul, it is in a state of revelation.

For, even though she manifests in the animalistic soul, and all her revelations are through the manner of grasp of the animalistic soul – for as mentioned above, as she is below, her grasp of Godliness is only through explanations [and analogies] in the way indicated by the verse,⁶²⁷ “From my flesh I behold God,” because of which the Godly soul is called “the second soul” (as stated in Tanya),⁶²⁸ being that, on its own, it is not

⁶²⁵ Talmud Bavli, Shabbat 146a; Zohar I 28b

⁶²⁶ Proverbs 5:5

⁶²⁷ Job 19:26

⁶²⁸ Tanya, Likkutei Amarim, Ch. 2

revealed at all, in that all that is revealed is the animalistic soul and the Godly soul is revealed solely as it manifests within the animalistic soul – nevertheless, since at the very least, there are revelations from her, it therefore is in her ability to free herself.

This is brought about by rousing the hidden love (*Ahavah Mesuteret*) for *HaShem*-יהו"ה, blessed is He, that every Jew possesses, as the Alter Rebbe stated,⁶²⁹ “A Jew neither desires nor is capable of being separate from *HaShem*’s-יהו"ה Godliness, Heaven forbid.” Furthermore, he does not simply suffice himself with the arousal of hidden love (*Ahavah Mesuteret*) for *HaShem*-יהו"ה, blessed is He, but also brings himself to understand and comprehend.

This comes about through contemplating the verse,⁶³⁰ “See – I have placed before you this day the life and the good, and the death and the evil.” That is, [he contemplates and comes to the realization that,] in and of itself, all the physicality of the world is “death and evil,” and its primary aspect is the Godly vitality within it.⁶³¹

He explains this to himself through analogy, in a manner of, “From my flesh I behold God,” namely, that in and of itself, the body is an aspect of death. For, when the soul will depart from the body, the body will come to such a state that all will distance themselves from it to the furthest degree, in that its primary aspect is the soul that enlivens it.

⁶²⁹ See Tanya, Likkutei Amarim, Ch. 14, Ch. 18, Ch. 24-25; Also see the discourse entitled “*Bati LeGani*” 5710, Ch. 3 (Sefer HaMaamarim 5710 p. 114 and on); Igrot Kodesh of the Rebbe Rayatz, Vol. 4 p. 384 (copied in HaYom Yom for the 25th of Tammuz).

⁶³⁰ Deuteronomy 30:15

⁶³¹ See Sefer HaMaamarim 5692 p. 48

From this, he likewise will understand that this is so in the world at large, that its primary aspect is the Godly vitality. This is as known about the explanation of the verse,⁶³² “Not by bread alone does man live, but by everything that emanates from the mouth of *HaShem*-יהו"ה does man live.” In other words, that which “emanates from the mouth of *HaShem*-יהו"ה” is the spark of Godliness in the bread (*Lechem*-לחם).⁶³³

The same applies to all man’s other needs, since all his needs are included in the term “bread” (*Lechem*-לחם).⁶³⁴ Then, when he grasps that, in and of itself, the world is “death and evil,” he will desire to depart from it, and that the Godly vitality of the world should illuminate for him.

This then, is the matter indicated by the words, “I shall take you out (וְהוֹצֵאתִי-*v’Hotzeitee*) from under the burdens of Egypt.” This refers to the toil of serving *HaShem*-יהו"ה, blessed is He, by turning away from evil, which is departure from the animalistic soul in the two [above-mentioned] matters.

That is, he departs from physicality and coarseness, and additionally, there is an illumination of the revelation of the light of *HaShem*’s-יהו"ה Godliness for him. Now, since it is so that “He also has put the world into the heart”⁶³⁵ of man, therefore, when he affects his Godly soul to depart from the

⁶³² Deuteronomy 8:3; See Likkutei Torah of the Arizal to Deuteronomy 8:3; Keter Shem Tov, Section 194; Likkutei Torah, Tzav 13b and on; Sefer HaMaamarim 5697 p. 207 and elsewhere.

⁶³³ The inner aspect of the “bread-*Lechem*-לחם-78” is indicated by its numerical value which is equal to “He is and He was and He will be-*Hoveh v’Hayah v’Yihyeh*-יהוה ויהי ויהיה-78.” See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of the *Cholem*-חל"ם vowel.

⁶³⁴ See Sefer HaMaamarim 5708 p. 133 and the note of the Rebbe there.

⁶³⁵ Ecclesiastes 3:11; See Zohar I 195b; Likkutei Torah, Bamidbar 5b

limitations of his animalistic soul, he also brings about the ascent of Kingship-*Malchut* thereby.

This is the first level of repentance and return (*Teshuvah*-תשובה) to *HaShem*-יהו"ה, which is “the return of the *Hey-Tashuv Hey*-ה'תשוב,” referring to the lower *Hey*-ה of the Name *HaShem*-יהו"ה, and refers to the ascent of Kingship-*Malchut*, which is the lower *Hey*-ה of the Name *HaShem*-יהו"ה.

7.

Now, after the toil of serving *HaShem*-יהו"ה, blessed is He, by turning away from evil (*Sur Mei'Ra*-סור מרע), reflected in the words, “I shall take you out (*v'Hotzeitee*-והצאתי etc.),” there then must be the service indicated by the words, “and do good (*v'Aseih Tov*-ועשה טוב).” This matter is indicated by the words, “I shall rescue you (*v'Heetzaltee*-והצלתי etc.),” which is of the same root as the word “shade-*Tzeil*-צל,” indicating an encompassing aspect (*Makif*).

This is the aspect of the encompassing transcendent light (*Ohr Makif*) which is drawn down through fulfilling the *mitzvot* in deed. This is as stated in Talmud Yerushalmi⁶³⁶ on the verse,⁶³⁷ “And I have placed My word in your mouth, and with the shade (*Tzeil*-צל) of My hand I have covered you.” That is, “I have placed My word in your mouth” refers to the study of Torah, which is the inner manifest aspect (*Pnimiyyut*), whereas the words, “with the shade of My hand I have covered

⁶³⁶ Talmud Yerushalmi, Taanit 4:2

⁶³⁷ Isaiah 51:16; See Likkutei Torah, Bamidbar 2d

you” refer to the *mitzvot*, which are the encompassing transcendent aspect (*Makif*).

That is, the revelation of light (*Ohr*) drawn down through toil in turning away from evil, brought about through contemplating (*Hitbonenut*) that the primary aspect is the Godly vitality, whereas the world itself is “death and evil,” is the aspect of *HaShem*’s-יהו"ה light that fills all worlds (*Memaleh Kol Almin*), which manifests in the worlds.

However, through fulfilling the *mitzvot*, the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He (*Ohr Makif*), which transcends the worlds, is drawn down. This is the matter of “and do good (ו'עשה טוב-*v'Aseih Tov*),” meaning that which is, “good for Heaven and good for the creatures.”⁶³⁸ That is, the *mitzvot* are called the aspect of “Good-*Tov*,” and are called “good deeds” (*Ma'aseem Toveem*-מעשים טובים), as the verse states,⁶³⁹ “Say of the righteous (*Tzaddik*-צדיק) that he is good (*Tov*-טוב).”

The word “Good-*Tov*” has the numerical value of 17, which is the numerical value of *HaShem*’s-יהו"ה Name *Ehev*”-אהו"ה-17, which emerges from the first letters (*Roshei Teivot*)⁶⁴⁰ of the verse,⁶⁴¹ “I fill the heavens and the earth-*Et HaShamayim v'Et HaAretz* ואת השמים ואת הארץ.” In other words, this is the aspect of the surrounding transcendent light

⁶³⁸ Talmud Bavli, Kiddushin 40a

⁶³⁹ Isaiah 3:10; See Kiddushin 40a *ibid.*; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

⁶⁴⁰ See Zohar Hashmatot, pg. 251a; Shaar HaPesukim of the Arizal to Isaiah 48:1; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 *ibid.*; Sefer HaMaamarim 5692 p. 163.

⁶⁴¹ Jeremiah 23:24

(*Ohr HaSovev*) which literally is equally present in the heavens and the earth.

This is the second aspect of the lower repentance (*Teshuvah Tata'ah*), which is the matter of drawing down the letter *Vav*-ו of the Name *HaShem*-יהו"ה.⁶⁴² This is because the *Vav*-ו refers to union (*Yichud*) with *Zeir Anpin*, which transcends the light that manifests in the worlds, and generally is considered to be the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends the worlds (*Sovev Kol Almin*).

8.

After this, there must be the toil in serving *HaShem*-יהו"ה, blessed is He, indicated by the words, “seek peace (*Bakeish Shalom*-בקש שלום),” referring to the matter of Torah study. This is as our sages, of blessed memory, stated,⁶⁴³ “whosoever engages in Torah study introduces peace into the Supernal entourage and into the lower entourage.”

It likewise states in Rambam⁶⁴⁴ and in Sifri⁶⁴⁵ that the Torah was only given to bring peace (*Shalom*-שלום), as the verse states,⁶⁴⁶ “All its pathways are peace (*Shalom*-שלום).” The matter of peace (*Shalom*-שלום) is that it is the union (*Yichud*) of two extremes, including two opposite extremes. Above in *HaShem*’s-יהו"ה Godliness, this refers to the union

⁶⁴² See Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 36 *ibid*.

⁶⁴³ Talmud Bavli, Sanhedrin 99b

⁶⁴⁴ Mishneh Torah, Hilchot Chanukah 4:14

⁶⁴⁵ Sifri to Numbers 6:26

⁶⁴⁶ Proverbs 3:17

between His surrounding transcendent light (*Sovev*) and His inner manifest light (*Memaleh*).

The explanation is that through studying Torah we draw down the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He (*Sovev Kol Almin*) to illuminate in an inner manifest way (*b'Pnimityut*). In other words, even though the *mitzvot* also draw down the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He (*Sovev*), as explained before, nevertheless, the way this is drawn down through the *mitzvot* is in an encompassing way (*Makif*). In contrast, through the study of Torah this is drawn down in an inner manifest way (*b'Pnimityut*).

This then, is the matter indicated by the word, "I shall redeem you (*v'Ga'alti*-וגאלתי)." For, though all four words are terms of redemption (*Ge'ulah*-גאולה), nonetheless, in the first two terms the matter of redemption (*Ge'ulah*-גאולה) is not yet expressed.

This is because redemption (*Ge'ulah*-גאולה) is the matter of departing from constriction, and in the first two aspects he still is in a state of constriction. This goes without saying about the aspect indicated by the word "I shall take you out (*v'Hotzeitee*-והצאתי)." For, since it is the drawing down of the light of *HaShem*-יהו"ה, blessed is He, that fills and manifests in the worlds, it is a limited light, and thus he obviously is still in a state of constraint.

However, even the aspect indicated by the word "I shall take you out (*v'Hotzeitee*-והצאתי)," which is the matter of drawing down the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He (*Ohr HaSovev*), since the way it is drawn

down is in an encompassing way (*Makif*), therefore, even though when the light illuminates for him, it is the limitless light of *HaShem*-יהו"ה, blessed is He, nevertheless, since it is in a state of encompassing (*Makif*) it is applicable for the light to be concealed from him, and he remains in the constraint.

However, through the study of Torah we bring about the union (*Yichud*) of the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He (*Sovev Kol Almin*), with His inner manifest light that fills all worlds (*Memaleh Kol Almin*). This is similar to the matter of "the place of the Holy Ark was not according to measure."⁶⁴⁷ That is, even though the Holy Ark had specific dimensions⁶⁴⁸ of 2 ½ cubits in length, [1 ½ cubits in width, and 1 ½ cubits in height, nevertheless, when measured against the Holy of Holies it took up no space].

In other words, this is the union (*Yichud*) of the limited (*Gvul*) with the Unlimited (*Bli Gvul*), so that in the limitation itself there is an illumination of the Unlimited. This is the matter of redemption (*Ge'ulah*-גאולה), meaning that he departs from the constraint completely. About this the verse states "I shall redeem you (*v'Ga'alti*-וגאֵלְתִּי)." ⁶⁴⁹

The explanation as it relates to serving *HaShem*-יהו"ה, blessed is He, is that as known,⁶⁴⁹ there are two aspects of knowledge (*Da'at*); the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*). The upper knowledge (*Da'at Elyon*) is that Above is something (*Yesh*) and below is

⁶⁴⁷ See Talmud Bavli, Yoma 21a; Bava Batra 99a; Also see the Opening Gateway (*Petach HaSha'ar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 6; Sefer HaMaamarim 5677 p. 28.

⁶⁴⁸ Exodus 25:10; 37:1

⁶⁴⁹ See Torah Ohr, Yitro 68a; Likkutei Torah, Re'eh 23d, and elsewhere.

nothing (*Ayin*). In contrast, the lower knowledge (*Da'at Tachton*) is that below is something (*Yesh*) and Above is nothing (*Ayin*).

Now, as known, both these knowledges (*De'ot*) are in Godliness itself. In other words, the light of *HaShem*-יהו"ה that transcends all worlds (*Ohr HaSovev*) is the upper knowledge (*Da'at Elyon*), namely, that Above *HaShem*-יהו"ה, blessed is He, is the true reality of existence, and everything aside from Him is utterly nothing and zero.

However, from the perspective of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*), it cannot be said that relative to Him the worlds are utterly of no consequence and take up no space. Therefore, the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), is the lower knowledge (*Da'at Tachton*), that below is something (*Yesh*) and Above is nothing (*Ayin*), [not that it actually is nothing, but that it is ungraspable].

However, the verse states,⁶⁵⁰ “For *HaShem* is a God of knowledges-*E"l De'ot HaShem*-יהו"ה דעות,” [in the plural, indicating] two knowledges.⁶⁵¹ It is “*א"ל יהו"ה HaShem*” who includes both knowledges (*De'ot*-דעות) as one. This is the matter of the union (*Yichud*) between His surrounding transcendent light (*Sovev*) and His inner manifest light (*Memaleh*), brought about by the study of Torah.

The substance of this in our service of *HaShem*-יהו"ה, blessed is He, is the drawing down of the Upper Unity of *HaShem*-יהו"ה, blessed is He (*Yichuda Ila'ah*), into the Lower

⁶⁵⁰ Samuel I 2:3

⁶⁵¹ See Tikkunei Zohar, Tikkun 69

Unity (*Yichuda Tata'ah*).⁶⁵² It is specifically through this that sustainment is caused in the service of *HaShem*-יהו"ה, blessed is He, of the Lower Unity (*Yichuda Tata'ah*), as explained in *Kuntres Etz HaChayim*.⁶⁵³

9.

Now, in the union (*Yichud*) of *HaShem*'s-יהו"ה surrounding transcendent light (*Sovev*) with His inner manifest light (*Memaleh*), brought about through Torah study, there are two aspects. This may be understood by prefacing with an explanation of why it is in the power of Torah to affect the union of His surrounding transcendent light (*Sovev*) with His inner manifest light (*Memaleh*).

This is because Torah is the aspect of Wisdom-*Chochmah*, as it states,⁶⁵⁴ “Torah came forth from Wisdom-*Chochmah*,” and the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, which surrounds and transcends all worlds, dwells in Wisdom-*Chochmah* in a way that it illuminates in it in an inner pervading way (*b'Pnimityut*).⁶⁵⁵ (For, about the encompassing transcendent way, the verse states,⁶⁵⁶ “Do I not fill the heavens and the earth? – The word of *HaShem*-יהו"ה.”) It therefore also draws down the

⁶⁵² See the Mittler Rebbe's introduction to *Imrei Binah*, translated as *The Gateway to Understanding*.

⁶⁵³ *Kuntres Etz HaChayim*, Ch. 7

⁶⁵⁴ *Zohar* II 62a, 85a, 121a, and elsewhere.

⁶⁵⁵ See *Likkutei Torah*, Korach 53b

⁶⁵⁶ *Jeremiah* 23:24

encompassing transcendent (*Makif*) light of *HaShem*-יהו"ה, blessed is He, in an inner manifest way (*b'Pnimityut*).

However, when it states that "Torah came forth from Wisdom-*Chochmah*," this only means that it came **forth** from Wisdom-*Chochmah*, whereas its essence and root is in the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.⁶⁵⁷

This is the second aspect in Torah, that the drawing down is not solely from the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends the worlds (*Sovev Kol Almin*), but there even is a drawing down of the aspect of the Essential Self of the light (*Etzem HaOhr*), which transcends the aspect of His surrounding light (*Sovev*).

This refers to the matter of drawing down the letter *Yod*-י and the thorn of the letter *Yod*-י of the Name *HaShem*-יהו"ה. About this aspect the verse states, "I shall take you (*v'Lakachti*-ולקחתי) to Me," similar to the matter of,⁶⁵⁸ "It is Me that you are taking (*Lokcheem*-לוקחים)," referring to drawing down the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

10.

This then, is the matter of the four terms of redemption (*Ge'ulah*) brought about by way of the four aspects of repentance (*Teshuvah*) that are tied to the four letters of the

⁶⁵⁷ See Likkutei Torah, Bamidbar 7a; Ohr HaTorah, Bereishit Vol. 6, p. 1,023b and elsewhere.

⁶⁵⁸ See Midrash Shemot Rabba 33:6; Vayikra Rabba 30:13; Tanya, Likkutei Amarim, Ch. 47; Likkutei Torah, Shlach 48d and on.

Name *HaShem*-יהו"ה. For, since "He also has put the world into the heart"⁶⁵⁹ of man, therefore, when a person affects the four aspects of repentance (*Teshuvah*) within himself, he thereby also affects the drawing down of these four terms of redemption (*Ge'ulah*).

However, the verse states,⁶⁶⁰ "And He called: *HaShem*-יהו"ה, *HaShem*-יהו"ה," referring to the lower Name *HaShem*-יהו"ה and the upper Name *HaShem*-יהו"ה.⁶⁶¹ This is why there are four terms of redemption (*Ge'ulah*) in regard to the exodus from Egypt, at which time the four letters of the lower Name *HaShem*-יהו"ה were revealed⁶⁶² as well as referring to the coming redemption, when the four letters of the Upper Name *HaShem*-יהו"ה will be revealed.

The explanation is that just as the exile in Egypt was preparatory for the giving of the Torah, at which time only the revealed part of Torah was revealed (but the hidden reasons of Torah were not revealed), this being the matter of the revelation of the lower Name *HaShem*-יהו"ה, so likewise, the lengthiness of this final exile is preparatory for the revelation of the inner aspects (*Pnimiyyut*) of Torah that will be revealed in the coming future.

This is as stated,⁶⁶³ "Let Him kiss me with the kisses of His mouth," which Rashi explains refers to the hidden reasons of the Torah that will be revealed in the coming future, and

⁶⁵⁹ Ecclesiastes 3:11; See Zohar I 195b; Likkutei Torah, Bamidbar 5b

⁶⁶⁰ Exodus 34:6

⁶⁶¹ Zohar III 138a (Idra Rabba); Torah Ohr, Beshalach 61d

⁶⁶² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

⁶⁶³ Song of Songs 1:2 and Rashi there.

refers to the matter of the revelation of the Upper Name *HaShem*-יהו"ה.⁶⁶⁴

Therefore, just as in the exodus from Egypt, it was necessary for there to be toil in the four ways of repentance and return (*Teshuvah*) to reveal the four terms of redemption (*Ge'ulah*) that relate to the lower Name *HaShem*-יהו"ה, so likewise, it currently is necessary for there to be toil in the four ways of repentance and return (*Teshuvah*) in a loftier manner, by which the four terms of redemption (*Ge'ulah*) as they relate to the Upper Name *HaShem*-יהו"ה will be revealed.

Now, since all the revelations of the coming future depend on our deeds and our service of *HaShem*-יהו"ה, blessed is He, right now,⁶⁶⁵ therefore there currently must be preparation for the revelation of the inner aspects (*Pnimiyut*) of Torah that will be revealed in the coming future. This refers to spreading the wellsprings of the inner teachings of Torah,⁶⁶⁶ about which [the Arizal] said,⁶⁶⁷ "It is a *mitzvah* to reveal this wisdom."

This is especially true of this final generation, in which it has become an obligation and an imperative. For, this is the preparation for the revelation of the inner aspects (*Pnimiyut*) of Torah that will be revealed with the coming redemption by our

⁶⁶⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁶⁶⁵ Tanya, Likkutei Amarim, Ch. 37

⁶⁶⁶ See the Holy Letter of the Baal Shem Tov printed at the end of Ben Porat Yosef; *Sefer Ginzei Nistarot* (Yerushalayim 5684), Vol. 1, Section 65; Keter Shem Tov (Kehot), Section 1; Also translated at the beginning of *The Way of The Baal Shem Tov*, a translation of Tzava'at HaRivash, and elsewhere.

⁶⁶⁷ Tanya, Iggeret HaKodesh, Epistle 26 (142b)

righteous Moshiach, may it be speedily and in the most literal sense!⁶⁶⁸

⁶⁶⁸ Also see the discourse entitled “*v’Hamaskeeleem Yazheeroo* – And the wise shall be radiant” of last year, 5720, translated in *The Teachings of The Rebbe, 5720*, Discourse 16 (*Sefer HaMaamarim 5720*, p. 134 and on).