

Discourse 20

*“V’Avarti V’Eretz Mitzrayim -
I shall go through the land of Egypt”*

Delivered on the second night of Pesach, 5721

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

1.

The¹³³⁵ verse states,¹³³⁶ “I shall go through the land of Egypt on this night etc.,” about which in the Passover Haggadah we recite,¹³³⁷ “I and not an angel... I and not a fiery-*Saraph*... I and not an emissary... I am He and no other.” Now, the four matters enumerated here (angel, *Saraph*, emissary, and other) is similar to all the other matters of the Seder on the night of Passover, all of which are four in number, especially the four cups of wine that were established corresponding to the four terms of redemption.¹³³⁸

¹³³⁵ See the discourses entitled “*Lachein Emor*” 5658 & 5678 (Sefer HaMaamarim 5658 p. 87 and on; Sefer HaMaamarim 5678 p. 139 and on); Also see Ohr HaTorah, Va’era Vol. 1, p. 128 and on; Vol. 7 p. 2,585 and on; Discourse entitled “*Matza Zu*” 5634 (Sefer HaMaamarim 5634 p. 154 and on); Discourse entitled “*V’Hayah Ohr HaLevanah*” 5641 (Sefer HaMaamarim 5641 p. 30 and on); Discourse entitled “*Lachein Emor*” 5642; Discourse entitled “*V’Hayah Ohr HaLevanah*” 5654 (Sefer HaMaamarim 5654 p. 124 and on); Discourse entitled “*Lachein Emor*” 5718 translated in The Teachings of The Rebbe 5718 Vol. 1, Discourse 11 (Sefer HaMaamarim 5718 p. 94 and on); Discourse entitled “*Lachein Emor*” of this year, 5721, Discourse 13 (Sefer HaMaamarim 5721 p. 66 and on); Discourse entitled “*Lachein Emor*” 5739.

¹³³⁶ Exodus 12:12

¹³³⁷ Haggadah Shel Pesach, Vayotzi’einu section.

¹³³⁸ Talmud Yerushalmi, Pesachim 10:1; Midrash Bereishit Rabba 88:5

Now, about the four terms of redemption, the Midrash states¹³³⁹ that they correspond to the four redemptions that took place in Egypt, (corresponding to the four decrees that Pharaoh decreed upon them). The Midrash also gives another explanation,¹³⁴⁰ that they correspond to the four exiles, Babylonia, Media, Greece, and Edom.

The two explanations can be aligned based on what Zohar states,¹³⁴¹ that the four terms of redemption correspond to the four times [that the word] “Truth-*Emet*-אמת” is mentioned in the “*Ezrat Avoteinu* – You have always been the help of our fathers” [section of the blessings of the *Shema* recital].

Since [the word] “Truth-*Emet*-אמת” is mentioned four times [immediately] preceding the section of “*Ezrat Avoteinu* – You have always been the help of our fathers” and is mentioned four times in the “*Ezrat Avoteinu*” section itself, the four times that “Truth-*Emet*-אמת” is mentioned preceding the “*Ezrat Avoteinu*” section, correspond to the four redemptions of the exodus from Egypt, and the four times “Truth-*Emet*-אמת” is mentioned in the “*Ezrat Avoteinu*” section itself, correspond to the redemptions from the exiles that followed it.

2.

The explanation is that, as known, all exiles are caused by sin, as we recite,¹³⁴² “Because of our sins we were exiled from our land.” This also includes the exile in Egypt, which is

¹³³⁹ Midrash Shemot Rabba 6:4

¹³⁴⁰ Midrash Bereishit Rabba 88:5

¹³⁴¹ Zohar II 116b and on

¹³⁴² In the *Musaf* liturgy of the holidays

the root of all exiles.¹³⁴³ All the other exiles are therefore named after Egypt (*Mitzrayim*-מצרים), being that “they cause travail (*Metziroot*-מצירות) the Jewish people.”¹³⁴⁴

It too was brought about by sin. For, although it took place before the Torah was given, and at first glance, the matter of sin was not yet applicable, nevertheless, as known,¹³⁴⁵ the enslavement in Egypt came about because of Adam’s wasted seed during the 130 years that he separated from [his wife] Chavah. The rectification for this was the enslavement in Egypt and the toil with mortar and bricks. In other words, the general matter of exile is that it is the matter of rectification and repentance (*Teshuvah*) for sin.

Now, the matter of repentance (*Teshuvah*) should not be understood as the world interprets it, that it is specifically only for actual sin and transgression. (For, according to this, the entire matter of repentance (*Teshuvah*) only applies specifically after the Torah was given, and only applies specifically to a someone who has sinned, blemished [his soul] and has left the straight path.)

Rather, the true inner matter of repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, is as explained in Likkutei Torah on the Torah portion of Ha’azinu,¹³⁴⁶ that it is the matter of the soul returning to its root and source, as the verse states,¹³⁴⁷ “The spirit returns to God who gave it.” In other words, on a lower

¹³⁴³ See Likkutei Torah of the Arizal, Parshat Ki Teitzei; Sefer HaMaamarim 5709 p. 107.

¹³⁴⁴ Midrash Bereishit Rabba 16:4

¹³⁴⁵ Pri Etz Chayim, beginning of Shaar Chag HaMatzot, and elsewhere.

¹³⁴⁶ See the beginning of Likkutei Torah, Ha’azinu; Also see Drushim L’Rosh HaShanah 60d; Balak 74a; Sefer HaMaamarim 5698 p. 6, p. 13.

¹³⁴⁷ Ecclesiastes 12:7

level, the matter of repentance relates to the inner manifest powers of the soul, and even lower, it relates to the three garments of [of the soul,] thought, speech and action, in which those who are on the level of the intermediate (*Beinonim*) must toil, which “is attainable to everyone, and every person should strive after.”¹³⁴⁸ However, the true inner aspect of repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, is as the verse states, “The spirit returns to God who gave it.”

More specifically, there are four aspects to the matter of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה. As Likkutei Torah explains,¹³⁴⁹ [these four aspects] are expressed in the verse,¹³⁵⁰ “Turn from evil, and do good, seek peace and pursue it.”

The explanation is as Zohar explains,¹³⁵¹ that in general, there are two aspects of repentance (*Teshuvah*). That is, the word “repentance-*Teshuvah*” תשובה divides into “The return of the *Hey-Tashuv Hey*-ה' תשוב” (of the Name *HaShem*-יהו"ה). Thus, there is the lower repentance (*Teshuvah Tata'ah*), which is the return of the lower *Hey*-ה [of the Name *HaShem*-יהו"ה], and there is the upper repentance (*Teshuvah Ila'ah*), which is the return of the upper *Hey*-ה [of the Name *HaShem*-יהו"ה].

Now, these two aspects are two that are actually four. That is, each one has two aspects; the aspect of from below to Above, and [the aspect of] from Above to below. That is, in the lower repentance (*Teshuvah Tata'ah*) there is a way of the

¹³⁴⁸ Tanya, Likkutei Amarim, Ch. 14

¹³⁴⁹ Likkutei Torah, Balak 73b and on

¹³⁵⁰ Psalms 34:15

¹³⁵¹ Zohar III 122a; 123a; Tanya, Iggeret HaTeshuvah, Ch. 4; Likkutei Torah Balak ibid. p. 75a.

ascent of the lower *Hey*-ה [of the Name *HaShem*-יהו"ה] to the *Vav*-ו [of the Name *HaShem*-יהו"ה] and there is a way of drawing down from above to below, of drawing down the *Vav*-ו [of the Name *HaShem*-יהו"ה] to the *Hey*-ה [of the Name *HaShem*-יהו"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 [of the Name *HaShem*-יהו"ה] and there is repentance in a way of drawing down the *Yod*-י [of the Name *HaShem*-יהו"ה] to the upper *Hey*-ה [of the Name *HaShem*-יהו"ה]. Corresponding to these four matters in repentance (*Teshuvah*-תשובה) there are four terms of redemption (*Geulah*).

3.

The explanation is that the repentance indicated by the words “turn from evil (*Sur MeiRa*-סור מרע)” is as in the verse,¹³⁵² “Your iniquities have separated between you and your God,” specifying, “your God-*Eloh*”*eichem*-אלהיכם,” meaning “your strength and your vitality.”¹³⁵³ Now, except for *HaShem*’s יהו"ה title “God-*Elohi*”*m*-אלהי"ם,” we do not find any other holy names conjugated in reference to man, such as, “our

¹³⁵² Isaiah 59:2

¹³⁵³ See Tur and Shulchan Aruch, Orach Chayim 5; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*), that the title “God-*Elohi*”*m*-אלהי"ם” is a term of “strength-*Aleem*-אלי"ם” as per the dictum (Gittin 60b and elsewhere), “Whoever is stronger-*Aleem*-אלי"ם prevails.”

God-*Elo"heinu*” or “your God-*Eloh"eichem*” etc.

This is because revelation to below in a way that is unified with man, can only come specifically by being preceded by the restraint and constriction of *Tzimtzum*, this being the matter of *HaShem*’s יהו"ה title “God-*Elohi"m*.” This is similar to the words of our sages, of blessed memory,¹³⁵⁴ “He constricted (*Tzimtzeim*) His Indwelling Presence (*Shechinah*) between the two poles of the Holy Ark.” In other words, though this was a very lofty revelation, nevertheless, the term “constriction-*Tzimtzum*” is used in regard to it. This is because all revelation below must be preceded by the restraint and constriction of *Tzimtzum*.

This is why in books of Kabbalah¹³⁵⁵ it states that the title “God-*Elohi"m*” is the quality of judgment (*Din*), whereas the title “our God-*Elo"heinu*” is the quality of mercy (*Rachamim*). This is because the matter of this constriction (*Tzimtzum*) is for the sake of subsequent revelation below, which is the matter of mercy (*Rachamim*).

However, all this is how matters are from Above, whereas from the angle of those below, a state in which “Your iniquities have separated between you and your God (*Eloh"eichem*)” is possible. In other words, as a result of the matter of “iniquity-*Avon*,” meaning “perversion and

¹³⁵⁴ See Midrash Tanchuma Vayakhel 7

¹³⁵⁵ Ramaz (Rabbi Moshe Zacuto) to Zohar III 271a; Also see the discourse entitled “*Lachein Emor*” 5718, translated in The Teachings of The Rebbe 5718 Vol. 1 *ibid.*, Ch. 3.

crookedness” (*Eevoot*-עיוות and *Eekom*-עיקום),¹³⁵⁶ the matter of separation is caused etc.

More specifically, in the matter of separation (*Havdalah*-הבדלה) there are various aspects. For example, there is “He who separates between the holy (*Kodesh*) and the holy (*Kodesh*),” (as we recite in the *Havdalah* liturgy of today).¹³⁵⁷ This refers to a matter of separation (*Havdalah*-הבדלה) within holiness itself. This is because, in holiness itself, there also are various levels, and it therefore is necessary for there to be separation between them, as in the verse,¹³⁵⁸ “The Partition shall separate for you between the Holy and the Holy of Holies.” However, this separation is a glass partition, in that though it is a partition, it nevertheless is a partition through which the light strongly illuminates.

Lower than this is a leather partition,¹³⁵⁹ about which the verse states,¹³⁶⁰ “He who separates between the holy (*Kodesh*) and the mundane (*Chol*).” This refers to the separation between holiness (*Kedushah*) and the shiny husk called *Kelipat Nogah*, through a leather partition, which is animal hide, and is the aspect of the shiny husk of *Kelipat Nogah*.¹³⁶¹

¹³⁵⁶ See Likkutei Torah, Nitzavim 51a; Shir HaShirim 25a

¹³⁵⁷ That is, that year the second night of the holiday of Pesach fell out at the conclusion of Shabbat, [and therefore the version of the *Havdalah* service reads, “Who separates between the holy and the holy”].

¹³⁵⁸ Exodus 26:33; See Torah Ohr, Lech Lecha 12c and on, and elsewhere.

¹³⁵⁹ See Maamarei Admor HaZaken 5563 Vol. 1, p. 249 and on; Maamarei Admor HaEmtza’ee, Drushei Chatunah Vol. 1, p. 85, p. 117, Ohr HaTorah, Shir HaShirim Vol. 3, p. 974.

¹³⁶⁰ In the regular weekly Havdalah liturgy; Talmud Bavli, Pesachim 104a and elsewhere; Also see Torah Ohr, Lech Lecha 12b and on.

¹³⁶¹ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 44 & 45.

Lower than this, is the matter of separation (*Havdalah*) from the three completely impure husks (*Shalosh Kelipot HaTmei'ot*). About this we make the blessing, “He who separates between Israel and the nations.”

Now, the root of all the partitions (*Mechitzot*-מחיצות) is the most rarified and refined partition (*Mechitzah*-מחיצה), as in the verse,¹³⁶² “I struck down (*Machatzti*-מחצתי) and I will heal.” In other words, it is from the aspect of the most refined partition (*Mechitzah*-מחיצה), which is the partition of glass, that there was a chaining down to further below, until the aspect of “He who separates between Israel and the nations.”

This then, is the meaning of the verse,¹³⁶³ “Your iniquities have separated [between you and your God].” That is, even the most refined “perversion and crookedness” (*Eevoot*-עיוות and *Eekom*-עיקום), even that which only deviates from *HaShem's* יהו"ה Supernal will by a hairs breadth, is the aspect of “one who makes gestures in the presence of the King.”¹³⁶⁴

This is as the verse states,¹³⁶⁵ “Even the heavens are not pure in His eyes,” and,¹³⁶⁶ “He finds faults with His angels.” Though it is a refined partition (*Mechitzah*-מחיצה), nevertheless, there can be a chaining down from it to further below, until it [can even have an effect] in the aspect of the partition that separates between Israel and the nations.

¹³⁶² Deuteronomy 32:39; See Midrash Kohelet Rabba 1:4

¹³⁶³ Isaiah 59:2

¹³⁶⁴ See Talmud Bavli, Chagigah 5b

¹³⁶⁵ Job 15:15

¹³⁶⁶ Job 4:18

This is why toil in serving *HaShem*-יהו"ה, blessed is He, by turning away from evil, must be in even the most refined of refined matters. That is, one must turn away from anything that covers over and conceals holiness. Through doing so, the separation (*Havdalah*) "between you and your God" is nullified and the aspect of "your God-*Eloh*" *eichem*-אלהיכם meaning "your strength and your vitality," is drawn down.

After this, there must be a second aspect of repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, referring to the matter of serving Him in a way of "do good (*Aseih Tov*-עשה טוב)." To explain, through the toil of serving *HaShem*-יהו"ה by "turning from evil (*Sur MeiRa*-מרע)" we draw down a constricted illumination of light to manifest in the worlds, as explained before about the word "your God-*Eloh*" *eichem*-אלהיכם, that it refers to a constricted drawing down, by way of the restraint of *Tzimtzum*. This generally refers to the aspect of *HaShem*'s-יהו"ה light, blessed is He, that manifests within the worlds (*Memaleh Kol Almin*). However, through serving Him by "doing good (*Aseih Tov*-עשה טוב)," we draw down *HaShem*'s-יהו"ה light that surrounds and transcends the worlds (*Sovev Kol Almin*).

The reason is because fulfilling *HaShem*'s-יהו"ה positive *mitzvot* is called "good-*Tov*-טוב," as the verse states,¹³⁶⁷ "Say of the righteous (*Tzaddik*-צדיק) that he is good (*Tov*-טוב)." That is, "Good-*Tov*-טוב" refers to the aspect of Foundation-*Yesod*-יסוד-

¹³⁶⁷ Isaiah 3:10

80,¹³⁶⁸ which is the matter of the verse,¹³⁶⁹ “For all (*Ki Kol*- כי כל-80) that is in the heavens and the earth [is Yours].”

Thus the word “Good-*Tov*-טוב” has the numerical value of 17-יז, the same as the name “*Eheve*”*הוה*-17,” which emerges from the words [of the verse],¹³⁷⁰ “[I fill] the heavens and the earth-*Et HaShamayim V’Et HaAretz*- את השמים ואת הארץ,” concluding with the words, “I fill-*Ani Maleh*- אני מלא.”¹³⁷¹ That is, this refers to the aspect of the light of *HaShem*-יהוה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*), and therefore fills the heavens and earth equally,¹³⁷² since it is the light (*Ohr*) of *HaShem*-יהוה, blessed is He, that transcends and surrounds all worlds. This light is drawn down through the toil of serving *HaShem*-יהוה, blessed is He, by “doing good (*Aseih Tov*-טוב עשה).”

After this, must be the toil of “seek peace (*Bakeish Shalom*-בקש שלום).” To explain, the matter of “peace-*Shalom*-שלום” is the union of two opposites.¹³⁷³ That is, it is the union of *HaShem*’s-יהוה light that surrounds and transcends all

¹³⁶⁸ As it states (Proverbs 10:25), “The righteous (*Tzaddik*-צדיק) is the Foundation (*Yesod*-יסוד) of the world.” See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*).

¹³⁶⁹ Chronicles I 29:11 – The numerical value of “for all-*Ki Kol*-כי כל-80” is the same as “Foundation-*Yesod*-יסוד-80.” Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

¹³⁷⁰ Jeremiah 23:24; See Zohar Hashmatot, 251a; Shaar HaPesukim of the Arizal to Isaiah 41:8; Also see Ma’amarei Admor HaEmtza’ee, Kuntreisim p. 225; Also see Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 36 *ibid*.

¹³⁷¹ In the Holy Tongue-*Lashon HaKodesh* of the verse, the words “I fill” come after “The heavens and the earth.” (The heavens and the earth I fill)

¹³⁷² Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), Gate entitled “How *HaShem*-יהוה, blessed is He, fills everything.”

¹³⁷³ See Tanya, Iggeret HaKodesh, Epistle 12

worlds (*Sovev Kol Almin*), and His light that fills all worlds (*Memaleh Kol Almin*). This comes about by drawing down a light that transcends both, which is why it [can] unify them.

This is like the verse,¹³⁷⁴ “For *HaShem* is a God of knowledges-*E”l De’ot HaShem*-יהו"ה דעות,” [stating “knowledges-*De’ot*-דעות” in the plural, indicating] two knowledges,¹³⁷⁵ the upper knowledge (*Da’at Elyon*) and the lower knowledge (*Da’at Tachton*).

The lower knowledge (*Da’at Tachton*) is [the perception] that below is something (*Yesh*) and Above is nothing (*Ayin*), whereas the upper knowledge (*Da’at Elyon*) is [the perception] that Above is something (*Yesh*) and below is nothing (*Ayin*). These two knowledges are the aspects of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) and His light that fills all worlds (*Memaleh Kol Almin*). However, the aspect of “*HaShem* is a God of knowledges-*E”l De’ot HaShem*-א"ל דעות יהו"ה,” means that He includes both knowledges, being that He transcends both.

This aspect is drawn down through the study of Torah, as our sages, of blessed memory, stated,¹³⁷⁶ “Whosoever engages in the study of Torah introduces peace into the Supernal entourage and the lower entourage.” For, although “Torah came forth from wisdom-*Chochmah*,”¹³⁷⁷ nonetheless,

¹³⁷⁴ Samuel I 2:3; Also see Torah Ohr, Yitro 68a; Likkutei Torah, Re’eh 23d, and elsewhere.

¹³⁷⁵ See Tikkunei Zohar, Tikkun 69

¹³⁷⁶ Talmud Bavli, Sanhedrin 99b

¹³⁷⁷ Zohar II 62a; 85a; 121a, and elsewhere.

this only means that it “came forth” from Wisdom-*Chochmah*, but its root is higher.¹³⁷⁸

This is as the verse states,¹³⁷⁹ “There was a voice from above the firmament.” That is, the root of Torah is from the aspect of simple pleasure (*Taanug Pashut*), which is the aspect of the Ancient One-*Atik*. This is why it has power to bond the two opposites; the light of *HaShem*-יהוה that surrounds and transcends all worlds (*Sovev Kol Almin*), and His light that fills all worlds (*Memaleh Kol Almin*), being that it is higher than both.

More specifically, there are two aspects in the matter of “seek peace (*Bakeish Shalom*-בקש שלום)” itself. The first stems from the aspect of Torah as it is in a state of revelation within Understanding-*Binah*. That is, even as it is in a state of revelation within Understanding-*Binah*, it has the capacity to bond two opposites. This is because the aspect of Understanding-*Binah* includes all three upper *Sefirot* within itself,¹³⁸⁰ and the Ancient One-*Atik* is revealed in the Understanding-*Binah*.¹³⁸¹ The second stems from the Torah as it is in its root in the aspect of the Ancient One-*Atik*, (not as it is revealed in the Understanding-*Binah*, but as it is in the Ancient One-*Atik*), in and of itself.

¹³⁷⁸ See Likkutei Torah, Bamidbar 7a as well as the citations in the next note.

¹³⁷⁹ Ezekiel 1:25; See Ohr HaTorah, Bereishit Vol. 6 p. 1,023b; Sefer HaMaamarim 5638 p. 146.

¹³⁸⁰ See Zohar II 258b, 261a and Midkash Melech there; Etz Chayim, Shaar 46 (Shaar Kiseh HaKavod), Ch. 1; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

¹³⁸¹ Zohar I 178b; Torah Ohr, Lech Lecha 11b and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40 and the notes and citations there.

As they are in our service of *HaShem*-יהו"ה, blessed is He, the difference between the two is that there is study of Torah stemming from understanding and comprehension, and there is study of Torah stemming from the aspects of the *Chayah* and *Yechidah* levels of the soul.

Both are aspects of the Upper Repentance (*Teshuvah Ila'ah*), as stated in Zohar,¹³⁸² that there is repentance and return (*Teshuvah*) from the "upper side," referring to the aspect of Understanding-*Binah*, and it is in this aspect that there also is the place of redemption (*Geulah*).¹³⁸³ For, as known,¹³⁸⁴ redemption (*Ge'ulah*) is in the eighth [*Sefirah*, from below to above], which is the *Sefirah* of the Understanding-*Binah*.

However, in this itself there are two aspects. There is the upper repentance (*Teshuvah Ila'ah*) from below to Above, this being the aspect of the [upper] *Hey*-ה [of the Name *HaShem*-יהו"ה], and there is the upper repentance (*Teshuvah Ila'ah*) from Above to below, this being the aspect of the *Yod*-י [of the Name *HaShem*-יהו"ה] that [reaches] up to the aspect of the Ancient One-*Atik*.¹³⁸⁵

¹³⁸² See Zohar I 79b (Sitrei Torah); Zohar III 122a, 216a; Introduction to Tikkunei Zohar 10a; Tikkun 6 22a; Tanya, Iggeret HaKodesh, Epistle 9.

¹³⁸³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

¹³⁸⁴ See Ohr HaTorah, Bereishit (Vol. 2), 326b and on; Also see Shaarei Orah, translated as Gates of Light *ibid.*, Gate Eight (*Binah*), and elsewhere.

¹³⁸⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Ten (*Keter*).

Now, the four above-mentioned aspects of repentance and return (*Teshuvah*), corresponding to the four letters of the Name *HaShem*-יהו"ה, also correspond to the four terms of redemption (*Ge'ulah*) expressed in the verse,¹³⁸⁶ “Therefore say to the children of Israel: ‘I am *HaShem*-יהו"ה, 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*-וגאליתי) with an outstretched arm and with great judgments. I shall take you (*v'Lakachti*-ולקחתי) to Me etc.”

The term, “I shall take you out (*v'Hotzeitee*-והצאתי),” refers to the toil of “turn from evil (*Sur MeiRa*-מרה-סור).” About this the verse states, “I shall take you out (*v'Hotzeitee*-והצאתי) from under the burdens of Egypt,” being that sin is the matter of a burden, as the verse states,¹³⁸⁷ “A nation laden with iniquity.”

The term, “I shall rescue you (*v'Heetzaltee*-והצלתי)” refers to the toil of “do good (*Aseih Tov*-עשה טוב).” This is because the word “I shall rescue you-*v'Heetzaltee*-והצלתי” is of the same root as the word “shade-*Tzeil*-צל.” This is as the verse states,¹³⁸⁸ “with the shade (*Tzeil*-צל) of My hand I have covered you,” referring to the aspect of the transcendent encompassing light (*Ohr Makif*) that is drawn down by fulfilling the *mitzvot*.

¹³⁸⁶ Exodus 6:6-7

¹³⁸⁷ Isaiah 1:4

¹³⁸⁸ Isaiah 51:16; See Likkutei Torah, Bamidbar 2d

The term, “I shall redeem you (וְגִא'לְתִי-*v'Ga'alti*),” refers to the repentance and return (*Teshuvah*) of the aspect of Understanding-*Binah*. For as explained before,¹³⁸⁹ redemption (*Ge'ulah*) is in the eighth [*Sefirah*], which the *Sefirah* of Understanding-*Binah*.

The term, “I shall take you (וְלָקַחְתִּי-*v'Lakachti*),” refers to the repentance and return (*Teshuvah*) of the aspect of the Ancient One-*Atik*. About this, the verse continues and states, “I shall take you (וְלָקַחְתִּי-*v'Lakachti*) to Me (*Lee*-לִי) as a people,” and,¹³⁹⁰ “Wherever the term ‘to Me-*Lee*-לִי’ is used, it indicates that this is something that is eternally immovable.” This is because the aspect of the Ancient One-*Atik* transcends the chaining down of the worlds (*Hishtalshelut*) and has utterly no limitations.

5.

Now, just as in the exodus from Egypt, four terms of redemption (*Geulah*) that are connected to the four letters of the Name *HaShem*-יהו"ה were used, so likewise, these four aspects will be in the coming redemption. However, the difference is that in the exodus from Egypt, the lower Name *HaShem*-יהו"ה was revealed,¹³⁹¹ whereas in the coming redemption, the Upper

¹³⁸⁹ See Ohr HaTorah, Bereishit (Vol. 2), 326b and on; Also see Shaarei Orah, translated as Gates of Light ibid., Gate Eight (*Binah*), and elsewhere.

¹³⁹⁰ Midrash Vayikra Rabba 2:2; Midrash Shmuel, Ch. 19; Sifri to Numbers 11:16

¹³⁹¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

Name *HaShem*-יהו"ה will be revealed,¹³⁹² which is the matter of the Name *HaShem*-יהו"ה of the Supernal desire (*Ratzon*-רצון).¹³⁹³

The explanation is that the verse states,¹³⁹⁴ “For My thoughts are not your thoughts.” That is, man’s thoughts and desires do not actualize anything at all. Rather, for his thoughts to have any effect, the desire must specifically be drawn down into the intellect, emotions, thought, speech, and action. However, the desire itself does not actualize anything at all.

In contrast, Above in *HaShem*’s-יהו"ה Godliness, the opposite is true. That is, the primary and true existence is specifically brought into being from *HaShem*’s-יהו"ה Supernal desire (*Ratzon*-רצון), as in the teaching,¹³⁹⁵ “When it arose in His Supernal desire etc.”

Now, as known, the actual revelation is according to the order of constriction (*Yod*-י), expansion (*Hey*-ה), drawing down (*Vav*-ו), and expression (*Hey*-ה), this being the matter of the four letters of the [lower] Name *HaShem*-יהו"ה. This is the meaning of the verse,¹³⁹⁶ “Then He saw and recorded it; He prepared it and also perfected it; and He said to man.” The word “He saw-*Ra’ah*-ראה” refers to the aspect of Wisdom-*Chochmah*, as the

¹³⁹² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹³⁹³ The numerical value of “Desire-*Ratzon*-רצון-346” is the same as “His Name-*Shmo*-שמו-346” about which it states (Pirke d’Rabbi Eliezer, Ch. 3), “Before the creation of the world there was Him and His Name (*Shmo*-שמו) alone.” Also see *Shnei Luchot HaBrit*, Beit HaShem 4a and on.

¹³⁹⁴ Isaiah 55:8

¹³⁹⁵ See Zohar I 86b; Zohar III 178a; Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 2.

¹³⁹⁶ Job 28:27-28

verse states,¹³⁹⁷ “He saw (*Ra’ah*-ראה) the first portion (*Reishit*-ראשית).”¹³⁹⁸ That is, this is the beginning of the revelation of the intellect of Wisdom-*Chochmah*, in the aspect of [intellectual] sight-*Re’iyah*-ראיה, which is the matter of recognizing the truth of the matter.

The word “and recorded it-*Vayesaprah*-ויספרה” refers to the aspect of Understanding-*Binah*, where there already is an abundance of explanatory letters, this being the matter of a “telling-*Seepoor*-סיפור.” The words “He prepared it and also perfected it-*Heicheenah v’Gam Chakrah*-הכינוה וגם חקרה” refer to the aspects of *Zeir Anpin* and Kingship-*Malchut*. Only afterwards does the verse specifically state, “and He said to man,” referring to the matter of revelation below.

This is as our sages, of blessed memory, taught,¹³⁹⁹ “When the Holy One, blessed is He, gave the Torah to Moshe, He first said it to Himself four times, and only gave it afterwards etc., as the verse states,¹⁴⁰⁰ ‘Then He saw and recorded it; He prepared it and also perfected it’ and only afterwards, ‘and He said to man.’”

Now, just as, in actuality, the revelation is through these four aspects, this likewise is so in the aspect of the Supernal desire (*Ratzon*-רצון) Above. That is, since the primary existence is brought forth from the aspect of *HaShem*’s-ה"ה Supernal desire (*Ratzon*-רצון), blessed is He, therefore, in the Supernal

¹³⁹⁷ Deuteronomy 33:21

¹³⁹⁸ Wisdom-*Chochmah* is called “the beginning-*Reishit*,” as per the verse (Psalms 111:10), “The beginning of wisdom (*Reishit Chochmah*-ה"ה ראשית חכמה) is the fear of *HaShem*.”

¹³⁹⁹ Midrash Shemot Rabba 40:1

¹⁴⁰⁰ Job 28:27-28

desire (*Ratzon*-רצון) there also are these four aspects, only in a much loftier way.

This also explains the four times that the word “Truth-*Emet*-אמת” is mentioned before the section of “*Ezrat Avoteinu* – You have always been the help of our fathers” and the four times the word “Truth-*Emet*-אמת” is mentioned in the “*Ezrat Avoteinu*” section itself.

This is because the primary matter of “Truth-*Emet*-אמת” is the aspect of the Name *HaShem*-יהוה, as the verse states,¹⁴⁰¹ “I appeared to Avraham, to Yitzchak, and to Yaakov as *E”l Shadday*-אֱלֹהֵי שַׁדַּי, but with My Name *HaShem*-יהוה I did not make Myself known through them,” to which Rashi explains, “I did not make Myself recognizable to them with My quality of ‘Truth-*Emet*-אמת.’”

In other words, even though the revelation to our forefathers was **from** the aspect of “Truth-*Emet*-אמת,” and this was especially so of Yaakov, about whom the verse states,¹⁴⁰² “Give Truth (*Emet*-אמת) to Yaakov,” nevertheless, “I did not make Myself recognizable to them with My quality of ‘Truth-*Emet*-אמת.’” This is because in “Truth-*Emet*-אמת” itself, there are several levels. However, the primary matter of “Truth-*Emet*-אמת” is the revelation of the Name *HaShem*-יהוה.

More specifically, there are four levels in “Truth-*Emet*-אמת.” This itself is the matter of the four times that “Truth-*Emet*-אמת” is mentioned, corresponding to the four letters of the Name *HaShem*-יהוה, which was revealed in the exodus from Egypt, as discussed before. However, all this was only the

¹⁴⁰¹ Exodus 6:3-6 and Rashi there.

¹⁴⁰² Micah 7:20

revelation of the aspect of the lower Name *HaShem*-יהו"ה. However, in addition to this, there are four terms of redemption (*Geulah*) corresponding to the four exiles that correspond to the four letters of the Upper Name *HaShem*-יהו"ה, which will be revealed with the coming redemption.

About this, on the verse,¹⁴⁰³ “On that day *HaShem*-יהו"ה will be one and His Name-*Shmo*-שמו will be one,” our sages, of blessed memory, stated,¹⁴⁰⁴ “Right now, I am not called as I am written; I am written as *HaShem*-יהו"ה but called my Lord-*Adona*”ע-אדני. However, in the coming future, I will be called as I am written.”

That is, right now, the revelation is only of the aspect of the lower Name *HaShem*-יהו"ה, and therefore His revelation is through the aspect of “my Lord-*Adona*”ע-אדני-65,” as the verse states,¹⁴⁰⁵ “And *HaShem*-יהו"ה is in His Holy Sanctuary (*Heichal*-היכל-65).” Now, when “*HaShem*-יהו"ה” is written with the prefix *Vav*-ו, as in “And *HaShem*-יהו"ה,” it refers to the aspect of the lower Name *HaShem*-יהו"ה, and His revelation is through the aspect of His Sanctuary-*Heichal*-היכל-65 which refers to and shares the same numerical value as “my Lord-*Adona*”ע-אדני-65,”¹⁴⁰⁶ indicating His exaltedness and rulership.

However, in the coming future He will be called as He is written, in that there will be a revelation of the Upper Name

¹⁴⁰³ Zachariah 14:9

¹⁴⁰⁴ Talmud Bavli, Pesachim 50a

¹⁴⁰⁵ Habakkuk 2:20

¹⁴⁰⁶ Tikkunei Zohar, Tikkun 18 (32a); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Sanctuary (*Shaar HaHeichal*); Likkutei Torah, Pekudei 4a

HaShem-יהו"ה through the lower Name *HaShem*-יהו"ה,¹⁴⁰⁷ which is the matter of "*HaShem*-יהו"ה will be one and His Name will be one."

6.

Now, even though the four terms of redemption (*Geulah*) of the coming redemption, are loftier than the four terms of redemption of the exodus from Egypt, nevertheless, those same four terms of redemption were used in the exodus from Egypt. This is because they correspond to the four above-mentioned matters of repentance and return (*Teshuvah*), beginning with the repentance of "turning from evil (*Sur MeiRa*-מרע),"¹⁴⁰⁸ meaning, the removal of sins which cause separation.

This is because even in the most refined manner, "perversion and crookedness" (*Eevoot*-עיוות and *Eekom*-עיקום) is present. This is as we recite in the Passover Haggadah,¹⁴⁰⁸ "And [He] built us the Chosen House (the Holy Temple) to atone for all our sins." What is meant here is not actual sins, but rather, the most refined of the most refined sins, in that this relates to the Upper Name *HaShem*-יהו"ה, blessed is He, and the removal of such sins will take place in the coming future.

Nevertheless, this revelation is also hinted in the four terms of redemption (*Geulah*) that were said in the exodus from Egypt. This is because the exile in Egypt was the root of all

¹⁴⁰⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

¹⁴⁰⁸ In the section "*Al Achat Kamah v'Kamah*."

subsequent exiles, and the exodus from Egypt is also the root of the coming redemption.¹⁴⁰⁹ Therefore, even though the revelation of the exodus from Egypt was only of the lower Name *HaShem*-יהו"ה, nevertheless, the root and empowerment for the revelation of the Upper Name *HaShem*-יהו"ה, which will be revealed in the coming future, was included in this.

Now, all the revelations of the coming future depend on our deeds right now,¹⁴¹⁰ which also includes the matter of drinking the four cups of wine [in the Passover Seder]. For, although the simple meaning of doing so relates to the revelation of the lower Name *HaShem*-יהו"ה, which took place in the exodus from Egypt, nevertheless, through doing so we also draw down the Upper Name *HaShem*-יהו"ה that will be revealed in the coming future, on “the day that is entirely Shabbat.”¹⁴¹¹ For, the upper Name *HaShem*-יהו"ה will be revealed through the lower Name *HaShem*-יהו"ה, and “*HaShem*-יהו"ה will be one and His Name will be one!”

¹⁴⁰⁹ See the discourse entitled “*K’Yemei Tzeitcha*” 5691 and 5708, Ch. 12 (Sefer HaMaamarim 5691 p. 278; 5708 p. 164 and elsewhere).

¹⁴¹⁰ See Tanya, Likkutei Amarim, Ch. 37.

¹⁴¹¹ Talmud Bavli, Tamid 33b