

## Discourse 15

*“Vayehi b’Shalach Pharaoh et HaAm -  
And it was when Pharaoh sent out the people”*

Delivered on Shabbat Parshat Beshalach,

11<sup>th</sup> of Shvat, 5721

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

### 1.

The verse states,<sup>789</sup> “And it was when Pharaoh sent the people etc.” About this it is explained in Torah Ohr<sup>790</sup> that he sent them out “with boughs and branches<sup>791</sup> [that produce fruits Above] etc.”<sup>792</sup> In other words, through their exile and enslavement in Egypt they brought about the elevation of the sparks that fell into Egypt, which is the aspect of the power of growth (*Tzome’ach*) that brings the sprouting of salvations to the Jewish people.

As he explained earlier [in the discourse],<sup>793</sup> on the verse,<sup>794</sup> “Israel is holy to *HaShem*-יהו"ה, the first of His crop,” the Jewish people are called the “crop of *HaShem*-יהו"ה.” [He explained] that this is analogous to a person who sows a crop for the abundance of growth it will produce. In the same way,

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<sup>789</sup> Exodus 13:17

<sup>790</sup> Torah Ohr, Beshalach 61c

<sup>791</sup> See Rashi to Ezekiel 17:6

<sup>792</sup> Also see Torat Chaim, Beshalach 136c-d

<sup>793</sup> Torah Ohr, Beshalach 61a

<sup>794</sup> Jeremiah 2:3

[he explains that] *HaShem*-יהו"ה, blessed is He, sows the Jewish people etc., and this is the matter of the exile in Egypt. About this the verse states,<sup>795</sup> "I will sow her for Myself in the land," and it similarly states,<sup>796</sup> "[Days are] coming when Yaakov will take root, [Yisroel will bud and blossom and fill the face of the earth with fruit]." In other words, the descent to Egypt was similar to sowing seeds in the earth (and "taking root"), like someone sowing a seed so that it thereby there will ("bud and blossom") and grow in great abundance.

The explanation is that our sages, of blessed memory, stated,<sup>797</sup> "The Holy One, blessed is He, only exiled Israel amongst the nations of the world so that converts would join them, as the verse states,<sup>798</sup> 'I will sow her for Myself in the land.' Does a person sow a *se'ah* [of grain] other than to bring in several *kor* [of grain]?"

The explanation of this teaching is well known,<sup>799</sup> namely, that what is meant is not (just) actual literal converts, since we see that the number of converts who have joined the Jewish people throughout the exiles is a very small. This being so, it is not fitting to undergo all the concealments, hiddenness, difficulties, and obstacles that happen during exile, just [to attract] a few converts.

Rather, what is meant refers to the sparks of holiness that fell into physical things in all the countries where the

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<sup>795</sup> Hosea 2:25; See Talmud Bavli, Pesachim 87b

<sup>796</sup> Isaiah 27:6

<sup>797</sup> Talmud Bavli, Pesachim 87b

<sup>798</sup> Hosea 2:25; See Talmud Bavli, Pesachim 87b

<sup>799</sup> See Torah Ohr, Bereishit 6a; Lech Lecha 11b; Hosafot 117b and on; Ohr HaTorah 86a and on; Biurei HaZohar of the Tzemach Tzedek Vol. 2 p. 726, p. 730.

Jewish people have been exiled. That is, through the Jewish people eating, drinking etc., and making use of them for the sake of Heaven, they thereby refine and free these sparks.

These sparks are called “converts,” being that they resemble converts, who even before having converted already have a spark of the Jewish soul in them. [This is known about the specific<sup>800</sup> wording of our sages, of blessed memory, in stating,<sup>801</sup> “A convert who converts (*Ger Shenitgayer*-גר שנתגייר),” rather than “A gentile who converts (*Goy Shenitgayer*-גוי שנתגייר).”<sup>802</sup> For, as in the well-known adage,<sup>803</sup> “A Jew is incapable of renouncing his faith, and a Gentile (*Goy*-גוי) is incapable of converting.] It is only that this spark was [exiled] in the body of the non-Jew,<sup>804</sup> and through the process of conversion, the spark was freed from its exile.

It is for the sake of adding these converts, meaning the sparks of holiness, that the Holy One, blessed is He, exiled the Jewish people amongst the nations of the world. If this is so of all other exiles, how much more is it certainly so of the exile in Egypt, which not only was the first exile in chronological order, but is also the root of all subsequent exiles.<sup>805</sup> As our sages, of

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<sup>800</sup> Midbar Kadmut of the Chida, Maarechet 3, Section 3 – That is, he is called a convert even prior to his conversion, since he possesses the soul of a convert even prior to his actual conversion.

<sup>801</sup> Talmud Bavli, Shabbat 135a; Pesachim 92a; Yevamot 47a and elsewhere.

<sup>802</sup> In this statement the sages founded themselves on the Torah verse (Leviticus 18:26) “You shall keep My statutes and My judgments and not do any of these abominations, neither the native nor the convert who converts into you.” From this it is understood that even before converting, he already had the soul of a convert.

<sup>803</sup> See Igrot Kodesh of the Rebbe Rayatz, Vol. 8 p. 208

<sup>804</sup> See the Responsa of Rabbi Meir of Rothenberg cited in Sefer Teshuvot Ba’alei HaTosefot MiKtav Yad (5714), p. 286, Section 19.

<sup>805</sup> See Likkutei Torah of the Arizal, Teitzei; Sefer HaMaamarim 5709 p. 107, and elsewhere.

blessed memory, taught,<sup>806</sup> “All the kingdoms (exiles) are called after Egypt etc.”

2.

However, we still must understand the meaning of the words, “And it was when **Pharaoh** sent the people etc.,” and that, “he sent them out with boughs and branches etc.” To preface, this matter is hinted in the words of Mechilta,<sup>807</sup> which states, “And it was when Pharaoh sent (*Beshalach*-שלח) – the term ‘sending-*Shilu’ach*-שילוח’ always indicates ‘accompaniment-*Livyuy*-ליווי.’” This is further elucidated in the words of Midrash<sup>808</sup> on the verse “And it was when Pharaoh sent the people.” It states there, “Did Pharaoh send them? Did not Bilaam say,<sup>809</sup> ‘It is God who brought them out of Egypt’? Whereas here it says, ‘And it was when Pharaoh sent the people.’ This teaches that Pharaoh accompanied them etc.,” which is the matter of the refinement (*Birur*) of the sparks.

This [explanation] is further sweetened by the fact that the proof that Pharaoh accompanied them is derived from the words of Bilaam, who was Moshe’s equal, but on the side opposite holiness. This is as our sages, of blessed memory, explained<sup>810</sup> on the verse,<sup>811</sup> “Never again has there arisen in Israel a prophet like Moshe,” that, “[In Israel there has not arisen a prophet like Moshe], but amongst the nations of the

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<sup>806</sup> Midrash Bereishit Rabbah 16:4

<sup>807</sup> Machilta to Exodus 13:17

<sup>808</sup> Midrash Shemot Rabba 20:3; See Ohr HaTorah, Balak p. 1,092(1)

<sup>809</sup> Numbers 23:22

<sup>810</sup> Sifri to Deuteronomy 34:10; Midrash Bamidbar Rabba 14:20; See Ohr HaTorah, Parshat Zachor p. 1,776, p. 1,796; Sefer HaMaamarim 5700 p. 156.

<sup>811</sup> Deuteronomy 34:10

world there did arise, and this is Bilaam.” Nonetheless, proof of the refinement (*Birur*) of Pharaoh’s sparks etc., are derived from him.

[To add further insight, this matter is specifically explained in Midrash,<sup>812</sup> rather than Mechilta. This is because relative to Midrash, Mechilta is part of the revealed parts of Torah, whereas Midrash is part of the Aggadah, in which many secrets of the Torah are hidden.]<sup>813</sup>

However, we still must better understand the meaning of the words “And it was when **Pharaoh** sent etc.,” meaning that “he sent them out with boughs and branches etc.” For, at first glance, was it not Pharaoh who proclaimed,<sup>814</sup> “I do not know *HaShem*-יהוה?” This being so, what could Pharaoh possibly give the Jewish people?

It thus may be said that about this the discourse in Torah Ohr continues, “This is as the verse states,<sup>815</sup> ‘Pharaoh came close (*Heekreev*-הקריב),’ about which our sages, of blessed memory, said,<sup>816</sup> ‘Pharaoh brought close (*Heekreev*-הקריב) the hearts of the Jewish people to their Father in Heaven.’” In other words, Pharaoh caused the Jewish people to repent and return (*Teshuvah*) to *HaShem*-יהוה, blessed is He, which comes in a way of additional strength, even beyond the service of *HaShem*-יהוה, blessed is He, of the righteous (*Tzaddikim*).<sup>817</sup>

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<sup>812</sup> See Sefer HaMaamarim 5665 p. 298 and elsewhere.

<sup>813</sup> See Hilchot Talmud Torah of the Alter Rebbe 2:2; Tanya, Iggeret HaKodesh, Epistle 23 (137a).

<sup>814</sup> Exodus 5:2; Torah Ohr, Beshalach 61c

<sup>815</sup> Exodus 14:10

<sup>816</sup> See Midrash Shemot Rabba 21:54; Midrash Tanchuma, Beshalach 8

<sup>817</sup> See Zohar I 129b; Tanya, Iggeret HaTeshuvah, Ch. 8, and elsewhere.

The explanation is that for there to be service of *HaShem*-יהו"ה, blessed is He, in a way of repentance and return (*Teshuvah*), there must be a matter or place from where they must return. This not only includes repentance and return (*Teshuvah*) over actual evil, Heaven forbid, but also refers to the essential movement of repenting and returning (*Teshuvah*), in that [even Moshe said], "I will turn aside [from here, to come close to there],"<sup>818</sup> meaning that there is a place from where he is turning etc.

This then, is the meaning of [the verse], "Pharaoh came close (*Heekreev*-הִקְרִיב)." That is, when the matter of Pharaoh and Egypt (*Mitzrayim*-מִצְרַיִם) is present, it is specifically because of this that we come to the elevation of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, the matter of which is "the transformation of darkness to light, and bitter to sweet,"<sup>819</sup> which also is the matter of the refinement (*Birur*) of the sparks etc.<sup>820</sup>

### 3.

However, we must explain this further. That is, at first glance, it is not understood how transforming darkness to light is possible, being that darkness and light are two opposites.<sup>821</sup>

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<sup>818</sup> Exodus 3:3; See Keter Shem Tov (Kehot 5764), Hosafot 18 (p. 289 and on); Also see the preceding discourse of this year, "*Lachein Emor* – Therefore say to the Children of Israel: I am *HaShem*," Discourse 13, Ch. 3 and on.

<sup>819</sup> See Zohar I 4a; Tanya, Likkutei Amarim, Ch. 27

<sup>820</sup> Torah Ohr, Beshalach ibid. 61b

<sup>821</sup> See *Hemshech* 5672 Vol. 3, p. 1,310 and on; Sefer HaMaamarim 5679 p. 17 and on; Discourse entitled "*Vayikach HaShem Elohi*"m" 5695 Ch. 29-30 (Sefer HaMaamarim Kuntreisim Vol. 2, p. 342a and on).

This is especially so considering the opinion that darkness is (not merely the absence of light, but is) a creation unto itself.<sup>822</sup> Thus, since there is an actual existence of darkness, how is it possible to transform it into light?

However, this may be understood according to the teaching of the Rav, the Maggid of Mezhritch,<sup>823</sup> about the explanation of our sages,<sup>824</sup> of blessed memory, on the verse,<sup>825</sup> “Dominion and dread are with Him; He makes peace in His heights,” namely that, “Michael, the minister of ice, and Gavriel, the minister of fire, do not extinguish each other.”

He explains that, “He makes peace in His heights,” comes about through the revelation of light (*Ohr*) that transcends both, which is why it includes and unifies them both. The same is so in the matter of transforming darkness to light. It is brought about through a matter that transcends both.

From this, we can understand the elevated level of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, (by which we bring about the transformation of darkness into light), in comparison to fulfilling Torah and *mitzvot* [in and of themselves]. For, through Torah and *mitzvot* we draw down a limited light (*Ohr Mugbal*), meaning a light that has a darkness as its opposite, which stands in opposition to it. However, through repenting and returning (*Teshuvah*) to

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<sup>822</sup> See the citations in the note of the Rebbe to Sefer HaMaamarim 5708 p. 239.

<sup>823</sup> See Likkutei Torah, Tazria 23c; Biurei HaZohar of the Mittler Rebbe, Lech Lecha 8c; Pelach HaRimon (of Rabbi Hillel HaLevi of Paritch), Lech Lecha 3, and elsewhere; Also see Tanya, Iggeret HaKodesh, Epistle 12; Maamarei Admor HaZaken Al Parshiyot HaTorah, Vol. 2, p. 645 and on.

<sup>824</sup> See Midrash Bamidbar Rabba 12:8; Shir HaShirim Rabba 3:11; Tanchuma Vayigash 6.

<sup>825</sup> Job 25:2

*HaShem*-יהו"ה, blessed is He, we draw down an unlimited light (*Ohr Bilti Mugbal*) that darkness cannot oppose, and by doing so, we even transform the darkness into light.

This is also the meaning of the verse,<sup>826</sup> "A good name is better than good oil." It is explained<sup>827</sup> that "good oil" refers to serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot*. This is the matter of the oil of the Candelabrum (*Menorah*) [in the Holy Temple],<sup>828</sup> which had seven branches corresponding the seven modes of serving *HaShem*-יהו"ה, blessed is He.<sup>829</sup>

The matter of a "good name" refers to refining (*Birur*) the sparks that fell into the side opposite holiness, (this being the matter of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He). This is why the word "Name-*Shem*-שם-340" shares the same numerical value as 288-ה"ה and the Name of *Ba"N*-ב"ן-52 (ה"ה ו"ו ה"ה), referring to the refinement of the 288-ה"ה sparks through the Name of *Ba"N*-ב"ן (ו"ו ה"ה ה"ה ה"ה).<sup>830</sup>

About this the verse states, "A good name (*Shem*-שם) is better than good oil." For, the toil of refining the sparks transcends the toil of serving *HaShem*-יהו"ה, blessed is He, with Torah and *mitzvot*. This is as stated by our sages, of blessed

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<sup>826</sup> Ecclesiastes 7:1

<sup>827</sup> See Ohr HaTorah, Kohelet (Na"Ch Vol. 2) p. 1,120 and on; Shemot p. 29-36; Likkutei Torah, Metzora 25a; Sefer HaMaamarim 5630 p. 67 and on; p. 97 and on.

<sup>828</sup> See Likkutei Torah, Metzora ibid.

<sup>829</sup> See Likkutei Torah, Beha'alotcha and elsewhere.

<sup>830</sup> See Likkutei Torah, Va'etchanan 13a; Ohr HaTorah, Kohelet ibid. and elsewhere.

memory,<sup>831</sup> “There are three crowns; The Crown of Torah, the Crown of Priesthood, and the Crown of Kingship, but the Crown of a Good Name (*Keter Shem Tov*-כתר שם טוב) overrides them all.”

This matter itself is hinted in the verse “A good name is better than good oil,” in that the letter *Tet*-ט of the word “Good-*Tov*-טוב” is written as a large letter *Tet*-ט.<sup>832</sup> As known about the small letters, regular letters, and large letters,<sup>833</sup> the regular letters indicate serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot*, since that is the straightforward and regular order, like the constancy of the daily (*Tamid*) offerings according to their order. In contrast, the enlarged letters, which ascend above the line, indicate serving *HaShem*-יהו"ה, blessed is He, with repentance and return (*Teshuvah*), by which there is a drawing down of His limitless light (*Ohr HaBilti Mugbal*) which even transforms the darkness, as explained before.

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<sup>831</sup> Avot 4:13; Also see Ohr HaTorah, Shemot ibid. p. 31-32; *Hemshech* 5666 p. 357.

<sup>832</sup> See Ohr HaTorah, Kohelet ibid.; Sefer HaMaamarim 5630 ibid. p. 72 & p. 120.

<sup>833</sup> See Zohar III 2a; Sefer HaMaamarim 5678 p. 234 and on; 5699 p. 203 and on; 5705 p. 130 and on, and elsewhere.

Now, this may be connected to the explanation before<sup>834</sup> about the seven names that are not to be erased.<sup>835</sup> (For, even in the matter indicated by the verse, “A good name (*Shem*-שם) is better than good oil,” the matter of a Name-*Shem*-שם is emphasized.)<sup>836</sup>

Now, as known, the Tzemach Tzeddek said<sup>837</sup> that our teachings explain in the name of the Baal Shem Tov, whose soul is in Eden, that in all the associations that the Kabbalists made between the names (*Shemot*) and the ten *Sefirot*, the devotional intention is not actually to the *Sefirah* itself, being that a *Sefirah* is [merely] an attribute. Rather, when we direct our the intention to the Name (*HaShem*-השם) our intention is to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is as stated in Sifri<sup>838</sup> [on the verse,<sup>839</sup> “For which is a great nation that has a God Who is close to it, as is *HaShem*-יהו"ה our God whenever we call to Him (*Eilav*-אלי),” that [our

<sup>834</sup> In the preceding discourse of this year, 5721 entitled “*Bati LeGani* – I have come to My garden,” Discourse 14, Ch. 2 (Sefer HaMaamarim 5721, p. 77 and on); Also see the subsequent discourse by the same title of this year, Discourse 16, Ch. 3 and on (Sefer HaMaamarim 5721, p. 99 and on).

<sup>835</sup> Talmud Bavli, Shevuot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

<sup>836</sup> See Torah Ohr, Bo 60c – “The number 288 רפ"ח sparks arise from the aspects of the names of *A"V*-ע"ב (י"ד ה"י וי"ו ה"י), *Sa"G*-ט"ג (י"ד ה"י וי"ו ה"י), *Ma"H*-מ"ה (י"ד ה"י וי"ו ה"י) and *Ba"N*-ב"ן (י"ד ה"י וי"ו ה"י).” For elucidation of the precise chaining down, descent and calculation of the number 288 רפ"ח sparks from these names, see at length in Etz Chayim, Shaar 18, Ch. 2.

<sup>837</sup> Ohr HaTorah, Shemot p. 106 and on; Also see Likkutei Torah, Behar 43c (in the parenthesis); Derech Mitzvotcha, Shores Mitzvat HaTefilah, Ch. 2 and on (p. 115b and on).

<sup>838</sup> Sifri, cited in Pardes Rimmonim, Shaar 32 (Shaar HaKavanah) Ch. 2

<sup>839</sup> Deuteronomy 4:7

intention must be directed] “To Him (*Eilav*-אֵילַב) and not to His attributes.” Rather, their intention in such associations was directed to the Essential Self of *HaShem* יהו"ה's Godliness as it manifests in the *Sefirot*.

Now, this matter is also mentioned in the additions (*Hosafot*) to Likkutei Torah.<sup>840</sup> However, from Likkutei Torah it is unclear whether the intention is to the light (*Ohr*) that manifests within the *Sefirot*, or to the light (*Ohr*) that enlivens the vessels (*Keilim*) [of the *Sefirot*] themselves. That is, it is unclear whether the intention is to the lights (*Orot*) or to the vitality of the vessels (*Keilim*) themselves, [independent of the lights (*Orot*)].<sup>841</sup>

The Tzemach Tzedek therefore explains<sup>842</sup> that the Baal Shem Tov's intention was to the vitality of the vessels (*Keilim*) themselves [independent of the lights (*Orot*)]. This must be said, because (as the Tzemach Tzedek explained) about the difference between the Name *HaShem*-יהו"ה and all other names, the writings of the Arizal<sup>843</sup> state that the Name *HaShem*-יהו"ה is in the lights (*Orot*), whereas all other names are in the vessels (*Keilim*).

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<sup>840</sup> See the discourse entitled “*Lehavin Mah SheKatuv b'Otzrot Chayim*,” Vayikra 51c.

<sup>841</sup> Also see the preceding discourse of this year, 5721 entitled “*Bati LeGani* – I have come to My garden,” Discourse 14, Ch. 2 (Sefer HaMaamarim 5721, p. 77 and on); Also see the subsequent discourse by the same title of this year, Discourse 16, Ch. 3 and on (Sefer HaMaamarim 5721, p. 99 and on), and the citations there.

<sup>842</sup> *Ohr HaTorah*, Shemot p. 106 and on; Also see Likkutei Torah, Behar 43c (in the parenthesis); *Derech Mitzvotcha*, *Shoresh Mitzvat HaTefilah*, Ch. 2 and on (p. 115b and on).

<sup>843</sup> See Torah Ohr, No'ach 10b; Bo 60a; Siddur Im Divrei Elohi'm Chayim 217c.

Thus, in order to align the words of the Arizal – that the names (*Shemot*) are in the vessels (*Keilim*) – with the words of the Baal Shem Tov – that the names (*Shemot*) are in the lights (*Orot*) – it must be said that the Baal Shem Tov’s intention is (not to the lights (*Orot*) that manifest within the vessels (*Keilim*), but) to the vitality that enlivens the vessels (*Keilim*) themselves.

We thus find that the Baal Shem Tov’s explanation that “to Him (*Eilav*-אֵילַי)” does not refer (to His attributes, but) to the vitality of the vessels (*Keilim*) themselves, is deeper than the explanation in Pardes Rimonim,<sup>844</sup> that “to Him (*Eilav*-אֵילַי)” refers to the light (*Ohr*) that manifests within the vessels (*Keilim*). For although, as these matters are revealed, the vitality of the vessels (*Keilim*) is lower than the light (*Ohr*) that manifests within them, nonetheless, in their root they are higher. For, as known about the teaching “He and His life force are one and He and His organs are one,”<sup>845</sup> the aspect of “He-*Eehoo*-אֵיהוּ-22” that is unified with “His organs,” is higher than the aspect of “He-*Eehoo*-אֵיהוּ” that is unified with “His life force.”<sup>846</sup>

However, this is still not understood. For, how is it possible for there to be a unification of “He” and “His organs,” when the vessels (*Keilim*), (which are “His organs”), are in a state of tangible and [seemingly independent] existence? This being so, how is it possible that the aspect of “He-*Eehoo*-אֵיהוּ,” which manifests in “His organs,” is higher than the aspect of

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<sup>844</sup> Shaar 32; Also see Shaar 4 (Shaar Atzmut v’Keilim) Ch. 1

<sup>845</sup> Introduction to Tikkunei Zohar, 3b

<sup>846</sup> See *Hemshech* “*Mayim Rabim*” 5636, Ch. 32.

“He-*Eehoo*-איהו” which manifests in “His life force,” that it manifests within “His organs” and unifies with them?

It must therefore be said that the empowerment for this stems from an aspect that transcends both, in that it transcends both the aspect of “He-*Eehoo*-איהו,” as well as the aspect of “His organs-*Garmohi*-גרמוהי,” and this aspect is what is truly meant by “to Him-*Eilav*-אלי.” This is as the Alter Rebbe explained,<sup>847</sup> that it refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו”ה Himself, blessed is He, and that this is the meaning of the statement,<sup>848</sup> “The Name of Heaven is frequent upon the mouths of all.”<sup>849</sup> For, since *HaShem*-יהו”ה bears all opposites and is capable of the impossible,<sup>850</sup> He therefore bonds and unifies the aspect indicated by “He-*Eehoo*-איהו-22” with “His organs.”

We therefore find that both explanations of the matter of the Name (*HaShem*-השם), (both that the “name-*Shem*-שם” shares the same numerical value as 288-רפ”ח and the Name *Ba”N*-ב”ן-52 (יה”י ו”י ה”ה)), which is the matter of refining the sparks and transforming darkness to light, as well as the general matter of the names (*Shemot*-שמות) referring to the vitality of the vessels (*Keilim*), which is the aspect of “He-

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<sup>847</sup> See the letter of the Rebbe Rayatz (Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 144 and on; Sefer HaMaamarim 5709 p. 100, cited in HaYom Yom 11<sup>th</sup> of Tishrei).

<sup>848</sup> See Torah Ohr, Vayera 14b; Sefer HaMaamarim 5689 p. 23 and on, and the citations in note 172 there.

<sup>849</sup> In other words, this refers to the simple faith that it is to the Essential Self of *HaShem*-יהו”ה, blessed is He, to Whom we direct all of our prayers, and that it is He who heals the sick, and He who blesses the years etc.

<sup>850</sup> See Shaalot u’Teshuvot HaRashba, Vol. 1, Section 418, cited in Sefer HaChakirah of the Tzemach Tzedek 34b; Sefer HaMaamarim 5678 p. 420 and elsewhere; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

*Eehoo*-אֵהוּ” that unifies with “His organs”), are related to each other, since in both aspects there is a union of opposites, (light and darkness, and “He” and “His organs”), which is only in the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יְהוָה Himself, blessed is He, who is capable of the impossible and bears all opposites.

## 5.

Now, to draw down the unlimited light (*Ohr HaBli Gvul*) of *HaShem*-יְהוָה, blessed is He, through which the darkness can be transformed to light (as explained in chapter three), there specifically must be nullification (*Bittul*) to *HaShem*-יְהוָה. For, as long as a person is in a state of sensing himself as existing independently unto himself, he can only draw down and receive the light of *HaShem*-יְהוָה, blessed is He, as it is limited (*Ohr HaMugbal*). However, through nullifying his existence to *HaShem*-יְהוָה, blessed is He (*Bittul b'Metziyut*), he becomes a receptacle for the aspect of *HaShem*'s-יְהוָה unlimited light (*Ohr HaBli Gvul*).

This then, is the general matter of the exile in Egypt-*Mitzrayim*-מִצְרַיִם, which is of the same root as the word “constraint-*Meitzar*-מִיצַר,”<sup>851</sup> and likewise applies to all other exiles, which also are called “Egypt-*Mitzrayim*-מִצְרַיִם,” since they constrain the Jewish people.

In other words, the primary matter of exile is not that a person is exiled from his place, but that while he is in exile he is constrained and oppressed in all his matters, (especially in the

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<sup>851</sup> Torah Ohr, Va'era 58b; Yitro 71d, and elsewhere.

most primary matter, that “I was created to serve my Owner”),<sup>852</sup> which is the matter nullifying his independent existence.

This is also why (as mentioned before) exile is compared to planting, in which a seed is placed into the soil of the earth where it will grow, but only after the seed decomposes and is lost and nullified etc.<sup>853</sup> This is as explained by his honorable holiness, the Mittler Rebbe,<sup>854</sup> that it is not possible for growth to come from it, in a way of something from nothing (*Yesh Me'ayin*) from the power of growth (*Ko'ach HaTzome'ach*), unless its “somethingness” (*Yeshut*) decomposes and it comes into the aspect of “nothing” (*Ayin*), which is called the nullification (*Bittul*) of the “something” (*Yesh*) to the “nothing” (*Ayin*). In other words, the existence of the “something” (*Yesh*) is not a receptacle for the power of growth (*Ko'ach HaTzome'ach*), but [the receptacle] is specifically the aspect of “nothing” (*Ayin*).

We can add that the nullification of the “somethingness” (*Yeshut*) in the decomposition of the seed is brought about by being placed in the soil of the earth, meaning, a place that is opposed to it etc. This then, is the general matter of Egypt (*Mitzrayim*-מצרים), in that it causes constraint and oppression etc. However, specifically through the nullification and constraint (*Meitzar*-מיצר) etc., a much greater elevation is brought about. This is as the verse states,<sup>855</sup> “From the straits

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<sup>852</sup> Mishnah Kiddushin 4:14

<sup>853</sup> Torah Ohr, Beshalach 61a

<sup>854</sup> Torat Chaim, Beshalach 266a (187c in the new edition)

<sup>855</sup> Psalms 118:5

(Meitzar-מיצר) I called *Ya''h-יה''ה*; *Ya''h-יה''ה* answered me with expansiveness (*Merchav-מרחב*).”

This also accords with the teaching of the Baal Shem Tov<sup>856</sup> on the verse,<sup>857</sup> “It is a time of trouble for Yaakov, but he shall be saved from it.” He explains that the word “trouble-*Tzarah-צרה*” shares the same letters as “light-*Tzohar-צהר*,”<sup>858</sup> meaning that from the matter of “trouble-*Tzarah-צרה*” itself, we make “light-*Tzohar-צהר*.”

This then, is the meaning of the verse,<sup>859</sup> “And it was when Pharaoh sent the people etc.,” meaning, “he sent them out with boughs and branches [that produce fruits Above] etc.,” referring to the aspect of the power of growth (*Ko'ach HaTzome'ach*) to sprout salvations for the Jewish people. That is, through the constraint and nullification there is a drawing down and revelation of the unlimited light (*Ohr HaBli Gvul*) of *HaShem-יהוה*, blessed is He.

## 6.

Now, in reality, in the exodus from Egypt, there already was the matter of “And it was when Pharaoh sent the people etc.,” referring to the refinement (*Birur*) of the sparks. This is as stated,<sup>860</sup> “They emptied Egypt,” meaning,<sup>861</sup> “They made Egypt like an abyss without fish (referring to matters of the

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<sup>856</sup> Sefer HaMaamarim Yiddish p. 55; See Sefer HaMaamarim 5689 p. 287.

<sup>857</sup> Jeremiah 30:7

<sup>858</sup> See Genesis 6:16 and Rashi there.

<sup>859</sup> Exodus 13:17

<sup>860</sup> Exodus 12:36

<sup>861</sup> Talmud Bavli, Brachot 9b; Likkutei Levi Yitzchak, Igrot Kodesh p. 270

concealed world-*Alma d'Itkasiya*) and like an enclosure empty of grain (referring to matters of the revealed world-*Alma d'Itgaliya*).” Nevertheless, they still did not refine all 288 רפ"ה sparks. This is as known<sup>862</sup> about the verse,<sup>863</sup> “Also a mixed multitude (*Erev Rav*-ערב רב) went up with them,” namely, that when they were in Egypt they refined 202 ר"ב sparks, but 86-פ"י sparks still remained, which share the same numerical value as “the natural order-*HaTeva*-הטבע-86”<sup>864</sup> [and *HaShem*’s-יהו"ה title God-*Elohi*’m-אלהי"ם-86].<sup>865</sup> Upon the completion of the toil of refining (*Birur*) all 288 רפ"ה sparks, the future redemption will come about.

The explanation is that the exodus from Egypt was not a complete redemption, which is why after the exodus from Egypt there still was room for it to be followed by subsequent exiles.<sup>866</sup> This is to such an extent that the constraint can be as indicated by the verse,<sup>867</sup> “For Your enemies revile *HaShem*-יהו"ה; they revile the footsteps of Your anointed one.”

Even so, our sages, of blessed memory, stated,<sup>868</sup> “If you see generation after generation reviling Godliness, then expect the footsteps of Moshiach, as written, ‘For Your enemies revile *HaShem*-יהו"ה; they revile the footsteps of Your anointed one.’

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<sup>862</sup> Etz Chayim, Shaar 18, Ch. 1-2; Megaleh Amukot, Ophan 58; Torah Ohr, Bo 60c; Sefer HaMaamarim 5689 *ibid.*, and elsewhere.

<sup>863</sup> Exodus 12:38

<sup>864</sup> Sefer HaMaamarim 5689 *ibid.*; Also see Etz Chayim, Shaar 18 *ibid.*; Megaleh Amukot *ibid.*

<sup>865</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); The Gate of His Title (*Shaar HaKinuy*) and elsewhere.

<sup>866</sup> See Midrash Tehillim 36:10 and elsewhere.

<sup>867</sup> Psalms 89:52

<sup>868</sup> Pesikta Rabbati 15:15; Midrash Shir HaShirim Rabba 2:13

What does the very next verse say? ‘Blessed is *HaShem*-יהו"ה forever; Amen and Amen!’<sup>869</sup>

To explain, the words, “Blessed is *HaShem*-יהו"ה forever; Amen and Amen!” indicate that the matter is eternal. That is, it is a matter of an oath.<sup>870</sup> In other words, this is an oath from Above about the bond between the Holy One, blessed is He, and the Jewish people, from which there is a drawing down of the oath that “he is made to swear, ‘Be righteous and do not be wicked.’”<sup>871</sup> This oath is brought into revelation through being preceded by “Your enemies revile etc.,” meaning that, “generation after generation reviles Godliness etc.”

At first glance, the relationship between the two matters is not understood, since they are opposites. However, the explanation is that this itself is the reason for it. For, as explained before, the revelation of the unlimited light (*Ohr HaBli Gvul*) of *HaShem*-יהו"ה, blessed is He, is brought out specifically through being preceded by the constraint (*Meitzar*-מיצר). Therefore, “If you see generation after generation reviling Godliness, then expect the footsteps of Moshiach.” For, there then will be the true revelation of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in a much loftier way than the revelation at the exodus from Egypt. This is why the verse states,<sup>872</sup> “As in the days when you left the land of Egypt, I will show you wonders-*Nifla'ot*-נפלאות,” meaning, fifty wonders-*Nun Pla'ot*-נ. פלאות.<sup>873</sup>

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<sup>869</sup> Psalms 89:53

<sup>870</sup> Talmud Bavli, Shevuot 36a

<sup>871</sup> Talmud Bavli, Niddah 30b; Tanya, Likkutei Amarim, Ch. 1.

<sup>872</sup> Micah 7:15

<sup>873</sup> Zohar I 261b; Ohr HaTorah, Na"Ch Vol. 1 p. 487 and elsewhere.