

Discourse 26

*“Avadim Hayinu L’Pharaoh b’Mitzrayim –
We were slaves to Pharaoh in Egypt...”*

The 2nd night of Pesach, 5722

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

1.

We recite,⁴²⁹ “We were slaves to Pharaoh in Egypt, and *HaShem*-יהו"ה our God took us out from there with a strong hand and an outstretched arm.” Now, we must understand why all these particulars are specified. At first glance, the essential matter here, is that we were slaves and He took us out. Why then is it necessary for the verse to specify that we were slaves to Pharaoh, and that it specifically took place in Egypt? Likewise, about the exodus, the verse specifies that “*HaShem*-יהו"ה our God took us out,” and that “He took us out from *there*,” and that He did so “with a strong hand and an outstretched arm.” From this it is understood that all these particulars come to explain the general matter of “we were slaves” and the general matter of “He took us out.”

We also must understand the instruction here, as it relates to our service of *HaShem*-יהו"ה, blessed is He. For, in Zohar, on the Torah portion of Beha'alotcha,⁴³⁰ it states that all events that the Torah relates are not merely stories, Heaven

⁴²⁹ In the Passover Haggadah; Also see Deuteronomy 6:21

⁴³⁰ Zohar III 152a

forbid to think so. Rather, they are instructions that apply to all generations.

This is understood to an even greater degree by the Baal Shem Tov's teaching⁴³¹ that whatever a Jew sees or hears is by Divine providence (*Hashgachah Pratit*), in order to give him instruction in his service of *HaShem*-יהו"ה, blessed is He. Now, if this is so of worldly matters, how much more is it certainly so in regard to the events related in Torah. It thus is understood that the general matter of "We were slaves... and He took us out," is something that also is present our service of *HaShem*-יהו"ה, blessed is He, right now.

2

This matter⁴³² is explained in the Siddur of the Arizal⁴³³ on this passage, "*Avadim Hayinu* – We were slaves etc.," that at that time, all matters of holiness were in a state of concealment, hiddenness, constraint and constriction, whereas matters of the opposite of holiness were as indicated by the name "Pharaoh-פרעה," meaning that "they were exposed-*It'pariyu*-אתפריעו," and all aspects of their lights were revealed.⁴³⁴ That is, all bestowals from Above were present, except that they went to the side opposite holiness.

The reason is because [the aspect of] Pharaoh-פרעה is positioned at the "back of the neck-*Oreph*-עורף" of the Long

⁴³¹ Keter Shem Tov, Hosafot 223 and on

⁴³² See the discourse entitled "*Avadim Hayinu*" in Siddur Im Da"Ch p. 293c and on, and with the glosses in Ohr HaTorah, Shmini p. 29 and on.

⁴³³ In this passage of the Haggadah.

⁴³⁴ Zohar I 210a

Face-*Arich Anpin*, in that the Long Face-*Arich Anpin* refers to the transcendent encompassing [light] (*Makif*) which transcends the chaining down of the worlds (*Hishtalshehut*), where⁴³⁵ “darkness and light are the same,” and,⁴³⁶ “If you were righteous, what have you given Him? [If your transgressions multiply, what have you done to Him?].” That is, all the deeds of the lower beings have absolutely no affect there, and it therefore is possible for the external forces to also derive vitality from there.

Furthermore, the opposite is true, that the vitality derived by the external forces is greater than the vitality derived by the side of holiness. This is because, in holiness, all matters are in a way of order and calculation, and the bestowal to holiness is from the inner manifest aspect (*Pnimi*), rather than the transcendent encompassing aspect (*Makif*). (Moreover, the bestowals that do come to the side of holiness from the transcendent encompassing aspect (*Makif*) are only temporary, as explained in Kuntres U'Maayon.)⁴³⁷ Therefore, at that time matters of holiness were in a state of concealment, hiddenness, constraint, and constriction, this being the matter of Egypt-*Mitzrayim*-מצרים, [which means “constraints-*Meitzarim*-מיצרים”].

This is as the Siddur explains there, that the word “Egypt-*Mitzrayim*-מצרים” divides into “The constraint of *Ya'm-Meitzar Yam*-ים, מיצר ים,” indicating that the aspect of the

⁴³⁵ Psalms 139:12

⁴³⁶ Job 35:6-7

⁴³⁷ Kuntres U'Maayon, end of Maamar 6; Maamar 7, Ch. 4; Maamar 11, Ch. 2

Understanding-*Binah*⁴³⁸ was in a state of constraint-*Meitzar*-מיצר, which is why the birth of the emotions from the aspect of Understanding-*Binah* did not take place. This is why exile is compared to a fetus (*Ibur*),⁴³⁹ “three inside of three,” in that its head is folded between its knees.⁴⁴⁰ In other words, even though all matters are within it, such as the intellectual and brains (*Mochin*) in the head, and the emotions (*Midot*) in the heart, nevertheless, they are concealed, and all that is revealed is the aspect of *NeHi”Y*.⁴⁴¹ This is the meaning of the teaching,⁴⁴² “It eats what its mother eats, and drinks what its mother drinks,” this only being the aspect of *NeHi”Y*, whereas the intellect *ChaBa”D*⁴⁴³ and the emotions (*Midot*) are concealed. This is because of “the constraint of *Ya”m*-*Meitzar* *Yam*-מים.”

All this was because, at that time, there was a radiance of the transcendent encompassing aspect (*Makif*), and because of this, there was no bestowal to the side of holiness, as mentioned above. On the contrary, the bestowal was to the side opposite holiness, as the verse states,⁴⁴⁴ “The spider seizes [its

⁴³⁸ The numerical value of *Ya”m*-מ-50 refers to the Fifty Gates of Understanding-*Binah*. Additionally, the word “Who-Mi-מי” refers to the Understanding-*Binah*. Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

⁴³⁹ See Likkutei Torah of the Arizal, Shemot; Torah Ohr, Va’era; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30, Ch. 34

⁴⁴⁰ See Talmud Bavli, Niddah 30b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity *ibid.* Ch. 30 & 34, and the notes there.

⁴⁴¹ An acronym for Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

⁴⁴² Talmud Bavli, Niddah 30b *ibid.*

⁴⁴³ An acronym for the intellectual faculties and *Sefirot* of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*.

⁴⁴⁴ Proverbs 30:28

prey] with its handiwork, though it dwells in the king's palace.”⁴⁴⁵

Now, the exodus from the exile was brought about through the transcendent encompassing aspect (*Makif*) being drawn down in an internalized way (*b'Pnimiyyut*). About this it states, “*HaShem* our God-*HaShem Elo*”*heinu*-יהו"ה אלהינו took us out from there with a strong hand and an outstretched arm.” For, the words “*HaShem* our God-*HaShem Elo*”*heinu*-יהו"ה אלהינו refer to the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, and the words “a strong hand (*Yad HaChazakah*-יד החזקה) and an outstretched arm (*Zro'ah Netuyah*-זרוע נטויה)” refer to the two “arms” of the Long Face-*Arich Anpin*.

This is as Talmud states,⁴⁴⁶ that the “strong hand (*Yad HaChazakah*-יד החזקה)” refers to the right hand, and the “outstretched arm (*Zro'ah Netuyah*-זרוע נטויה)” refers to the left hand, these being the aspects of Kindness-*Chessed* and Might-*Gevurah* of the Long Face-*Arich Anpin*. Thus, through the aspects of the “strong hand (*Yad HaChazakah*-יד החזקה) and the outstretched arm (*Zro'ah Netuyah*-זרוע נטויה)” donning the garments of “*HaShem* our God-*HaShem Elo*”*heinu*-יהו"ה אלהינו,” which is the matter of “the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) garbing the ‘arms’ of *Arich Anpin*,”⁴⁴⁷ there thereby was the exodus from Egypt (*Mitzrayim*-מצרים).

⁴⁴⁵ See Sefer HaMaamarim 5659 p. 152 and on; 5704 p. 84 and on.

⁴⁴⁶ See Talmud Bavli, Menachot 37a (and Rashi there)

⁴⁴⁷ Siddur of the Arizal ibid.; Pri Etz Chayim, Shaar Chag HaMatzot Ch. 7; Mishnat Chassidim, Mesechet Leil Seder Pesach, Ch. 7; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 and the notes there.

This is also why it states, “[He] took us out from there-*Sham*-שם.” That is, the word “there-*Sham*-שם”⁴⁴⁸ refers to the transcendent encompassing aspect (*Makif*) where it also is possible for Pharaoh פרעה to derive vitality. This is as the verse states,⁴⁴⁹ “They called out there (*Sham*-שם), ‘Pharaoh, the blustery king of Egypt, has let the appointed time go by.’” However, by the drawing down being internalized in an inner way (*b’Pnimityut*), the derivation of vitality [to the external forces] was thereby nullified. This is why it states, “[He] took us out from there-*Sham*-שם.”

3.

This may be understood by prefacing with the explanation in the previous discourse⁴⁵⁰ about the matter of the “beard” (*Dikna*). It was explained there that there is a “beard” (*Dikna*) in the Long Face-*Arich Anpin* and there is a “beard” (*Dikna*) in the Small Face-*Zeir Anpin*.⁴⁵¹ In contrast, in the [stature of] father-*Abba* (Wisdom-*Chochmah* of the world of Emanation-*Atzilut*) there is no “beard” (*Dikna*).

Now, the earlier Kabbalists could not understand why specifically in the [stature of] the father there is no “beard”

⁴⁴⁸ The word “there-*Sham*-שם” is utilized to indicate both distance and lowliness and is also in the concealed form. It thus relates primarily to the transcendent encompassing aspect (*Makif*). See at greater length and with additional citations in the citations in the next note.

⁴⁴⁹ Jeremiah 46:17; See Likkutei Torah, Re’eh 32c; Maamarei Admor HaEmtza’ee, Vayikra Vol. 1, p. 59; Ohr HaTorah, Devarim Vol. 6 p. 2,296.

⁴⁵⁰ The preceding discourse of this year, 5722, entitled “*Vayedaber... Acharei Mot – HaShem* spoke to Moshe after the death of,” Discourse 24, Ch. 5.

⁴⁵¹ Zohar III 88b and Mikdash Melech there; Also see at greater length in the citations in the next two notes.

(*Dikna*). For, how does it make sense that both the grandfather and the grandson have a beard, but the father has no beard?

About this, the Alter Rebbe explains⁴⁵² (also cited in the discourse entitled “*v’Avraham Zaken*” of the Rebbe Maharash),⁴⁵³ that though the “beard” (*Dikna*) of the Small Face-*Zeir Anpin* is drawn from the father-*Abba* (Wisdom-*Chochmah*), nonetheless it is specifically in the Small Face-*Zeir Anpin*.

The explanation is that the matter of “hairs” (*Sa’arot*-שערות), (and “beard-*Dikna*”), indicate a drawing down by way of a leap (*Dilug*), in which there is no comparison [between the source and the recipient]. This is like the hairs [of the head], that although there is vitality in them from the brain, nonetheless, it only is an external glimmer of radiance that comes by way of the separating bone of the skull. The same is so Above in *HaShem*’s יהו"ה Godliness, that the matter of the “hairs” (*Sa’arot*) indicates a drawing down in which there is no relative comparison [between the source and the recipient]. It is in regard to this that the Long Face-*Arich Anpin* has a “beard” (*Dikna*), in that the drawing down from the Long Face-*Arich Anpin* to the world of Emanation (*Atzilut*) is by way of the aspect of “hairs” (*Sa’arot*). This is because the state of the Long Face-*Arich Anpin* is one of limitlessness (*Bli Gvul*), which is not so of the world of Emanation (*Atzilut*) where there is limitation. That is, even though the world of Emanation (*Atzilut*) is the World of Oneness (*Olam HaAchdut*), in that “He

⁴⁵² Maamarei Admor HaZaken 5568 Vol. 1 p. 205 and on; Also see Likkutei Torah, Beha’alotcha 30c

⁴⁵³ Sefer HaMaamarim 5627 p. 31 and on; Also see Ohr HaTorah, Bereishit Vol. 4, p. 780b and on; Sefer HaMaamarim 5654 p. 61 and on.

and His life force are one, and He and His organs are one,”⁴⁵⁴ this nevertheless is in a way of limitation, [such that] “there are ten and not nine, ten and not eleven.”⁴⁵⁵ Therefore, the drawing down from the Long Face-*Arich* to the world of Emanation (*Atzilut*) is by way of a “leap” (*Dilug*), this being the matter of the “hairs” (*Sa’arot*-שערות) (the “beard-*Dikna*”).

The same is so of the drawing down from the Small Face-*Zeir Anpin* to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), in that it too is by way of a “leap” (*Dilug*). For, since in the world of Emanation (*Atzilut*) “He and His life force are One and He and His organs are One,” in that even the vessels (*Keilim*) are unified, therefore, because of the unity of the aspect of “He” with the *Sefirot*, relative to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), the world of Emanation (*Atzilut*) is also limitless (*Bli Gvul*). Thus, the drawing down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is also by way of a “leap” (*Dilug*). This is why the Small Face-*Zeir Anpin*, (from which there is a drawing down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*)), also has a “beard” (*Dikna*).

In contrast, the Father-*Abba* (Wisdom-*Chochmah* of the world of Emanation-*Atzilut*) does not have a “beard” (*Dikna*). This is because the drawing down of the aspect of Wisdom-*Chochmah* is within the world of Emanation (*Atzilut*) itself, as

⁴⁵⁴ Introduction to Tikkunei Zohar 3b; Also see Tanya, Iggeret HaKodesh, Epistle 20.

⁴⁵⁵ Sefer Yetzirah 1:4

in the teaching,⁴⁵⁶ “The upper father (*Abba Ila’ah*) [Wisdom-*Chochmah*] dwells within the world of Emanation-*Atzilut*.” Thus, the drawing down within the world of Emanation (*Atzilut*) itself is not by a way of a “leap” (*Dilug*) and therefore the Father-*Abba* (Wisdom-*Chochmah*) has no “beard” (*Dikna*).

4.

However, based on this, a question arises on the above explanation from the Siddur of the Arizal on the words, “*HaShem*-יהוה our God took us out from there with a strong hand and an outstretched arm,” which refers to the matter of “the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) garbing the ‘arms’ of *Arich Anpin*.”⁴⁵⁷ For, at first glance, based on what was [just] explained, that the aspect of the Long Face-*Arich Anpin* has a “beard” (*Dikna*), the drawing down from the Long Face-*Arich Anpin* to the world of Emanation (*Atzilut*) is specifically by way of the “hairs” (*Sa’arot*). This being so, what it mean that “the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) garb the ‘arms’ of *Arich Anpin*”? That is, the matter of garments (*Levushim*) is greater revelation than the matter of “hairs” (*Sa’arot*).

To further explain, the difference between garments (*Levushim*) and “hairs” (*Sa’arot*) is well known. Namely, a

⁴⁵⁶ Ramaz to Zohar II 220b; Torah Ohr, Mishpatim 75a; Sefer HaMaamarim 5696 p. 119, and elsewhere.

⁴⁵⁷ Siddur of the Arizal *ibid.*; Pri Etz Chayim, Shaar Chag HaMatzot Ch. 7; Mishnat Chassidim, Mesechet Leil Seder Pesach, Ch. 7; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 and the notes there.

garment (*Levush*) is something that is external to oneself, and is unlike the hairs (*Sa'arot*) which derive vitality from the brain and indeed have a small measure of vitality in them. On the other hand, the vitality of the hair is in the ultimate state of concealment and constriction, to such an extent that when one's hair is cut, he feels no pain.

In contrast, since garments (*Levush*) accord to the one who wear them, they therefore reveal his essence. In other words, each of these aspects; the hairs (*Sa'arot*) and the garments (*Levushim*), have a unique element of superiority to them. The superiority of the "hairs" (*Sa'arot*) is that they are unified, whereas the superiority of the garments (*Levushim*) is that they reveal.

Even so, there is still a question about the matter of the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) garbing the 'arms' of *Arich Anpin*." This is be the aspect of the Long Face-*Arich Anpin* has a "beard" (*Dikna*), meaning that the drawing down from the Long Face-*Arich Anpin* to the world of Emanation (*Atzilut*) is only by way of the "hairs" (*Sa'arot*), and cannot come in way of revelation. This being so, what does it mean that "the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) garb the 'arms' of *Arich Anpin*," being that garments (*Levushim*) have the matter of revelation (*Gilyu*)?

However, the explanation is that there are two ways that bestowal comes from the Long Face-*Arich Anpin* to the world of Emanation (*Atzilut*). There is bestowal by way of the "hairs" (*Sa'arot*), and there is bestowal by way of the garment (*Levush*). These two ways stem from the two levels of the Long

Face-*Arich Anpin*; the inner aspect (*Pnimiyut*) of *Arich Anpin*, and the outer aspect (*Chitzoniyut*) of *Arich Anpin*.

In regard to the inner aspect of *Arich Anpin*, a drawing down is not possible except by way of the “hairs” (*Sa’arot*). This is the matter of [the teaching],⁴⁵⁸ “The father-*Abba* and the mother-*Imma* suckle from the *Mazal*. The father-*Abba* suckles from the eighth *Mazal* and the mother-*Imma* suckles from the thirteenth *Mazal*.”⁴⁵⁹ That is, the aspects of Wisdom-*Chochmah* and Understanding-*Binah* of the world of Emanation (*Atzilut*) come from the aspects of Wisdom-*Chochmah* and Understanding-*Binah* of the Long Face-*Arich Anpin*, and the aspects of Wisdom-*Chochmah* and Understanding-*Binah* of the Long Face-*Arich Anpin* are the

⁴⁵⁸ See Zohar III 289b; Etz Chayim, Shaar HaKlallim Ch. 5; Shaar Abba v’Imma Ch. 3 & Ch. 8, and elsewhere; Tanya, Iggeret HaKodesh, Epistle 28; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

⁴⁵⁹ There are thirteen qualities of Mercy which *HaShem*-יהוה revealed to Moshe. (Exodus 34:6-7) They are:

1. *E-L* - Benevolent God
2. *Rachum* - Compassionate
3. *V’Chanun* - and Gracious
4. *Erech* - Long (slow)
5. *Apayim* - Suffering (to anger)
6. *V’Rav Chesed* - and Abounding in Kindness
7. *V’Emet* - and Truth
8. *Notzer Chesed* - He Preserves Kindness
9. *L’Alaphim* - for two thousand generations
10. *Noseh Avon* - Pardoning Iniquity
11. *VaPeshah* - and Transgression
12. *V’Chata’a* - and Sin
13. *V’Nakeh* - and He Cleanses.

These “thirteen qualities of mercy” are often referred to as “the thirteen fixtures of the beard of *Arich Anpin*.” The eighth and thirteenth qualities, “*Notzer*” and “*V’Nakeh*,” are referred to as “*Mazalot*.” The root of the word “*Mazal*-מזל” is “*Nozel*-נוזל” which means “to flow down.” These two are called “the upper *Mazal* and the lower *Mazal*,” because influence flows down from them to the intellectual *sefirot* of *Chochmah* and *Binah*, as will be explained.

inner aspect (*Pnimiyut*) of the Long Face-*Arich Anpin*. Therefore, the drawing down from there can only be by way of the “hairs” (*Sa’arot*).

In contrast, this is not so of the aspect of the “arms” of the Long Face-*Arich Anpin*, this being the externality (*Chitzoniyut*) of the Long Face-*Arich Anpin*, in which a drawing down in a way of inner manifestation (*Hitlabshut*) is possible, [so that its “arms” become garbed in the aspects of Wisdom-*Chochmah* and Understanding-*Binah* of the world of Emanation (*Atzilut*)].

The explanation is that this is likewise so of the drawing down from the Small Face-*Zeir Anpin* of the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which as explained above, is by way of the “hairs” (*Sa’arot*), this being the explanation of why the Small Face-*Zeir Anpin* has a “beard” (*Dikna*).

Nonetheless, [in *Zeir Anpin*] there also is another way of bestowal, not by way of the “hairs” (*Sa’arot*). For, as known, the thirty vessels (*Keilim*) of *Zeir Anpin* and *Nukvah* become the aspect of the *Nefesh, Ru’ach*, and *Neshamah* for the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).⁴⁶⁰ This is not by way of the “hairs” (*Sa’arot*), but rather, the aspects of *NeHi”Y*⁴⁶¹ of *Zeir Anpin* become the “brains” (*Mochin*) of *Nukva*, and from there it subsequently is

⁴⁶⁰ There are ten Sefirot, and the inner, middle, and outer aspects of the vessels (*Keilim*) become the souls of *Neshamah, Ru’ach*, and *Nefesh* of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah*, and *Asiyah*). See Etz Chayim, Shaar 44, Ch. 2; Tanya, Iggeret HaKodesh, Epistle 20; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).]

⁴⁶¹ An acronym for Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).⁴⁶²

In other words, since it is only the aspect of *NeHi"Y* of *Zeir Anpin*, and moreover, within the aspect of *NeHi"Y* itself, the actual drawing down to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is only in the way of a sparkling (*Hitnotzetzut*), therefore, in this the aspect of “hairs” (*Sa'arot*) unnecessary.

Thus, when it is states that the Small Face-*Zeir Anpin* has a “beard” (*Dikna*), meaning that the drawing down is from the aspect of the “hairs” (*Sa'arot*), this only refers to the inner aspect (*Pnimityut*) of *Zeir Anpin*.

Now, just as this is so when it comes to the drawing down from the Small Face-*Zeir Anpin* to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this is likewise so of the drawing down from the Long Face-*Arich Anpin* to the world of Emanation (*Atzilut*). That is, the statement that the Long Face-*Arich Anpin* has a “beard” (*Dikna*) and that the drawing down is through the aspect of the “hairs” (*Sa'arot*), this only refers to the inner aspect (*Pnimityut*) of the Long Face-*Arich Anpin*. In contrast, the aspect of the “arms” of the Long Face-*Arich Anpin* come by way of manifesting and becoming garbed (*Hitlabshut*) [within the aspects of Wisdom-*Chochmah* and Understanding-*Binah* of the world of Emanation (*Atzilut*)].

⁴⁶² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 *ibid*.

5.

With this in mind, we can add to the explanation in the Siddur of the Arizal, that the exodus from Egypt came about through “the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) garbing the ‘arms’ of *Arich Anpin*.” For, in regard to what was explained above, that the external forces derive vitality from the transcendent encompassing aspect (*Makif*), this only is from the external aspect (*Chitzoniyut*) of the transcendent encompassing aspect (*Makif*), but not from the inner aspect (*Pnimiyyut*) of the transcendent encompassing aspect (*Makif*).

This understood from the verse,⁴⁶³ “The spider seizes [its prey] with its handiwork, though it dwells in the king’s palace.” That is, it is not in a way that the king willingly bestows beneficence to the spider. Rather, the opposite is true, that it only is because of the exalted elevation of the king that he pays no attention at all to [the spider] and does not banish it, in that it is only is an external matter (*Chitzoniyut*).

This may also be understood from the analogy⁴⁶⁴ of a king who makes a feast for his ministers and servants, and the leftovers of the feast, (which because of the great loftiness of the king, also are plentiful and precious) come to benefit his adversaries too. Nevertheless, it is self-understood that the desire of the king in making the feast was specifically to benefit his ministers and servants, rather than his enemies.

⁴⁶³ Proverbs 30:28

⁴⁶⁴ See the discourse entitled “*Avadim Hayinu*” in Siddur Im Da”Ch, p. 293d; Ohr HaTorah, Shmini ibid. p. 30, and elsewhere.

As this is in the analogue, is that the external forces derive no vitality from the inner aspect (*Pnimiyut*) of the transcendent encompassing light (*Makif*), but rather all their vitality is only drawn from the external aspect of the Long Face-*Arich Anpin*. However, when the external aspect of the Long Face-*Arich Anpin* is also drawn down and internalized in an inner way (*Pnimiyut*), this is the matter of “the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) garbing the ‘arms’ of *Arich Anpin*.” That is, this is the matter of the transcendent encompassing aspect (*Makif*) being drawn into the inner manifest aspect (*Pnimiyut*), which also reaches to the inner aspect (*Pnimiyut*) of the transcendent encompassing light (*Makif*). Through this, any derivation of vitality [of the external forces] from even the external aspect (*Chitzoniyut*) of the transcendent encompassing light (*Makif*), is nullified.

6.

Now, in every generation, (and his honorable holiness, the Alter Rebbe adds,⁴⁶⁵ in every day), a person must see himself as though he himself has left⁴⁶⁶ Egypt (*Mitzrayim*) today.⁴⁶⁷

The explanation is that just as in the exodus from Egypt, which was brought about through drawing down the transcendent encompassing aspect (*Makif*) to manifest inwardly

⁴⁶⁵ Tanya, Likkutei Amarim, Ch. 47

⁴⁶⁶ Tanya, Ch. 47 *ibid*.

⁴⁶⁷ Mishnah Pesachim 10:5; Talmud Bavli, Pesachim 116b

(*b'Pnimityut*), the same must be so in the service of *HaShem*-יהו"ה, blessed is He, of every single Jew. That is, there must be a drawing down of the transcendent encompassing aspect (*Makif*) to manifest inwardly (*b'Pnimityut*).

To further elucidate, the explanation of the Rav, the Maggid of Mezhritch,⁴⁶⁸ on the teaching of our sages, of blessed memory,⁴⁶⁹ on the second paragraph of the *Shema* recital, is well known. That is, he explains that the second paragraph of the *Shema* is in a way of “not fulfilling the will of the All Present One,” because the second paragraph does not mention the words, “[You shall love *HaShem*-יהו"ה your God] with all your being (*Bechol Me'odecha*-בְּכֹל מְאֹדְךָ).” That is, the first paragraph indeed says,⁴⁷⁰ “with all your being (*Bechol Me'odecha*-בְּכֹל מְאֹדְךָ),” meaning, [serving *HaShem*-יהו"ה, blessed is He, in a limitless way (*Bli Gvul*), which is service of *HaShem*-יהו"ה stemming from the transcendent encompassing powers (*Makifim*) [of the soul]. In contrast, the second paragraph of the *Shema* is service of Him that only stems from the inner manifest powers (*Kochot Pnimityim*) of the soul.

However, when service of *HaShem*-יהו"ה, blessed is He, only stems from the transcendent encompassing aspects (*Makif*), undesirable matters can possibly come from this. This is like what was explained before, that from the perspective of

⁴⁶⁸ Ohr Torah, Eikev 53d; Also see Chiddushei Aggadot of the Maharsha to Talmud Bavli, Brachot 35b; Also see the preceding discourses of this year, 5722 (translated in The Teachings of The Rebbe 5722, Vol. 1) entitled “v'Yitzchak Ba – Yitzchak came from having come to Be'er LaChai Ro'ee,” Discourse 8, Ch. 3, and Discourse 14, entitled “*Ki Ner Mitzvah* – For a *mitzvah* is a flame and Torah is light,” Ch. 2.

⁴⁶⁹ Talmud Bavli, Brachot 35b

⁴⁷⁰ Deuteronomy 6:5

the transcendent encompassing aspect (*Makif*), in which “darkness and light are equal,” it is possible for the external forces to derive vitality etc.

This is similar to what his honorable holiness, the Mittler Rebbe explains about the matter of the Philistines (*Plishtim*-פלשתים),⁴⁷¹ and that although, at first, a person is like an “open thoroughfare (*Mavoy Mefulash*-מבוי מפולש)”⁴⁷² for the side of holiness, nonetheless, from this, it is possible for there to come to derivation of vitality from the aspect of the [external husk (*Kelipah*) of the] Philistines (*Plishitim*-פלשתים) on the side opposite holiness.

Because of this, it not enough for one’s service of *HaShem*-יהו"ה, blessed is He, to only stem from the aspect of the transcendent encompassing [powers] (*Makifim*), but service of Him must also manifest inwardly (*b’Pnimiyyut*), [in such a way that] “they seek Me every day.”⁴⁷³ That is, the transcendent encompassing aspect (*Makif*) must specifically be drawn down to manifest inwardly (*b’Pnimiyyut*).

An example of this is one who returns to *HaShem*-יהו"ה in repentance (*Baal Teshuvah*). The superiority of return and repentance (*Teshuvah*) is that through this, one’s service of *HaShem*-יהו"ה, blessed is He, is with much greater strength.⁴⁷⁴ However, this greater strength is drawn down into all his inner manifest powers (*Kochot Pnimiyyim*), so that in all his deeds

⁴⁷¹ Torat Chayim, Toldot 2c and on; Also see Derech Chayim of the Mittler Rebbe, translated as The Way of Life, Ch. 6.

⁴⁷² Mishnah Eruvin 9:4

⁴⁷³ Isaiah 58:2

⁴⁷⁴ Zohar I 129b; Also see the preceding discourse of this year, 5722, entitled “*Ki Tisa* – When you take up the head [count],” Discourse 21 (translated in The Teachings of The Rebbe 5722 Vol. 1).

there is a sense of this greater strength. However, such is not the case if it only remains transcendent and encompassing (*Makif*), in which case, it is possible for [the external forces] to derive vitality etc.

About this our sages, of blessed memory, stated,⁴⁷⁵ “Let him first accept the yoke of the Kingship of Heaven upon himself, and only then accept the yoke of the *mitzvot* upon himself.” That is, at first a person’s service must stem from accepting the yoke of the Kingship of Heaven [in general], however, one then must specifically also accept the yoke of fulfilling all the *mitzvot* in particular. This is the matter of the exodus from Egypt (*Mitzrayim*-מצרים) as it is in our service of *HaShem*-יהו"ה, blessed is He, namely, that the transcendent encompassing aspect (*Makif*) must specifically be drawn down to manifest in an inner way (*b’Pnimitiyut*).

With the above in mind, we also can understand the relationship between the exodus from Egypt and the giving of the Torah, as the verse states,⁴⁷⁶ “When you take the people out of Egypt, you will serve God on this mountain.” This is because when the Torah was given, there also was a drawing down of the transcendent encompassing aspect (*Makif*) to manifest inwardly (*b’Pnimitiyut*), this being the matter of the thirteen measures (*Midot*) by which the Torah is expounded.⁴⁷⁷ For, the thirteen measures (*Midot*) are the “thirteen fixtures of the beard (*Dikna*)”⁴⁷⁸ that transcend the chaining down of the

⁴⁷⁵ Mishnah Brachot 2:2; Talmud Bavli, Brachot 13a

⁴⁷⁶ Exodus 3:12 and Rashi there.

⁴⁷⁷ See beginning of Sifra, Baraita d’Rabbi Yishmael (recited at the beginning of the morning prayers).

⁴⁷⁸ See Sefer HaMaamarim 5627 *ibid.* p. 30.

worlds (*Hishtalshelut*), but nonetheless, are specifically drawn down inwardly (*b'Pnimityut*).⁴⁷⁹

⁴⁷⁹ The conclusion of this discourse is missing.