

Discourse 23

*“HaChodesh HaZeh Lachem –
This month shall be for you”*

Shabbat Parshat Shemini, Parshat HaChodesh,
Shabbat Mevarchim Nissan, 5722
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴⁷ “*HaShem*-יהוה said to Moshe and Aharon in the land of Egypt, saying, ‘This month shall be for you the beginning of the months, it shall be for you the first of the months of the year.’” Now, this must be better understood. For, at first glance, this statement, “This month shall be for you the beginning of the months etc.,” (which is of weighty importance)¹⁴⁸ and its having been specifically said in the land of Egypt, are two diametric opposite matters.¹⁴⁹

For, when the verse states, “*HaShem*-יהוה said... in the land of Egypt,” not only was it that this was said while the Jewish people were still in the Egyptian exile, whereas the communication itself took place outside of the land of Egypt, similar to the communication to Moshe at the burning bush, which took place (while the Jewish people were still in the Egyptian exile, but the communication itself was not in the land

¹⁴⁷ Exodus 12:1-2

¹⁴⁸ See Rashi to Exodus 12:1

¹⁴⁹ See Rashi *ibid*.

of Egypt, but was rather) “at the mountain of God, at Chorev,”¹⁵⁰ but more so, besides being said during the Egyptian exile, the place where this was said was specifically within the land of Egypt.

For, although it is true that before this was said (on Rosh Chodesh Nissan), their toil had already ended, as our sages, of blessed memory, taught,¹⁵¹ “On Rosh HaShanah the toil of our forefathers in Egypt ceased,” nonetheless, this only applied to the cessation of their toil. Nevertheless, the general matter of oppression and servitude remained etc.¹⁵²

This is especially so considering what was previously explained¹⁵³ about the precise wording of the verse,¹⁵⁴ “I shall bring you up from the poverty of Egypt,” that [even] the redemption itself was in a way of “the poverty of Egypt.” This being so, how much more so, on Rosh Chodesh Nissan before the redemption, that they certainly were then in a state of “the poverty of Egypt.”

On the other hand, [the commandment], “This month shall be for you the beginning of the months etc.,” was said both during the Egyptian exile and within the land of Egypt itself. Now, (not only does this [*mitzvah*] transcend the land of Egypt, but it even) transcends the matter of time and space, (meaning that it is higher than the chaining down of the worlds – *Seder Hishtalshelut*). This is understood from the teaching of our

¹⁵⁰ Exodus 3:1 and on.

¹⁵¹ Talmud Bavli, Rosh HaShanah 11a

¹⁵² See Likkutei Sichot, Vol. 12, p. 31-32, note 65 and elsewhere.

¹⁵³ In the preceding discourse of Purim of this year, 5722, entitled “*Vayomer Moshe... Bechar Lanu Anashim* – Moshe said... choose people for us,” Discourse 22 (Sefer HaMaamarim 5722, p. 176 and on).

¹⁵⁴ Exodus 3:17

sages, of blessed memory, on the verse, “This month shall be for you etc.,” that,¹⁵⁵ “When the Holy One, blessed is He, chose His world, He established heads of months and years. When He chose Yaakov and his children, He established a month of redemption.”

That is, a change was caused in the general matter of time, and therefore a change in the general matter of space was also caused, (in that time and space are intertwined).¹⁵⁶ We therefore must understand why such a lofty communication as this, specifically took place in the land of Egypt.

We also must understand why this was not said to Moshe alone, but was said together with Aharon, in that usually, *HaShem*-יהו"ה, blessed is He, would communicate with Moshe, and Moshe would transmit it to Aharon, and Aharon would transmit it to the Jewish people, as the verse states,¹⁵⁷ “He shall speak for you to the people.” The same was so of the communications to Pharaoh, as the verse states,¹⁵⁸ “See I have made you a God over Pharaoh, and Aharon your brother shall be your prophet.”

¹⁵⁵ Midrash Shemot Rabba 15:11

¹⁵⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2) The Gate explaining the true meaning of the word “sphere-*Galgal*-גלגל” and what it is; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 7 *ibid.*; *Likkutei Torah*, *Zot HaBrachah* 98a.

¹⁵⁷ Exodus 4:16

¹⁵⁸ Exodus 7:1

2.

This may be better understood by prefacing with an explanation about our teacher Moshe (משה),¹⁵⁹ who was called [by this name], “because I drew him (*Mesheeteehoo*-משיתיהו) from the water,”¹⁶⁰ meaning that he was a soul of the world of Emanation (*Atzilut*).¹⁶¹ The matter of the world of Emanation (*Atzilut*) may be understood from what the verse states about Moshe, (whose level was that of the world of Emanation-*Atzilut*),¹⁶² “Gather to Me seventy men from the elders of Israel... and I will emanate (*v’Atzalti*-ואצלתי) some of the spirit that is upon you and place it upon them.”

The word “I will emanate-*v’Atzalti*-ואצלתי” means that He will separate a radiance from the spirit of Moshe and place it upon the elders, through which the bestowal of meat could take place. This is because, in and of himself, Moshe transcended the bestowal of physicality, but rather, the bestowal that came through Moshe was the bestowal of the Manna,¹⁶³ which contained no dross.¹⁶⁴ This is because the Manna was spiritual sustenance [and is called] “the food of Wisdom-*Chochmah*.”¹⁶⁵ This is why Moshe said,¹⁶⁶ “From where do I

¹⁵⁹ See the discourse entitled “*Vayomer... Re’eh Netaticha Elohi’m L’Pharaoh*” 5677 (Sefer HaMaamarim 5677 p. 129 and on); Also see the discourse by the same title of the year 5715, translated in The Teachings of The Rebbe 5715, Discourse 7 (Sefer HaMaamarim 5715 p. 107 and on).

¹⁶⁰ Exodus 2:10

¹⁶¹ See Likkutei Torah, Nitzavim 49b and elsewhere.

¹⁶² Numbers 11:16-17

¹⁶³ See Talmud Bavli, Taanit 9a

¹⁶⁴ Talmud Bavli, Yoma 75b

¹⁶⁵ See Zohar II 62a

¹⁶⁶ Numbers 11:13

have meat?” That is, he was incapable of lowering himself for there to be the bestowal of [physical] meat by his hand.¹⁶⁷

However, since all bestowals (including the bestowal of meat) to the people of the generation, (especially the generation of knowledge-*Dor De'ah*)¹⁶⁸ needed to be specifically through our leader Moshe,¹⁶⁹ therefore the Holy One, blessed is He, told Moshe, “Gather to Me seventy men from the elders of Israel... and I will emanate (וְאֶצְלִי-*v'Atzalti*) some of the spirit that is upon you and place it upon them.” That is, through the medium of the elders, who will receive a radiance separated from the spirit of Moshe, there will come to also be the bestowal of meat through our leader Moshe.

We thus find that the word emanation (“I will emanate-*v'Atzalti*”) indicates two matters. Firstly, that this is not the actual spirit of Moshe himself, but is only a radiance that is separated [from him]. The analogy given for this, is a candle by which many other candles are kindled. However, from this, no lacking at all is caused in its own light and radiance.¹⁷⁰

The difference between “light” (*Ohr*-אור) and “influence” (*Shefa*-שפע) is well known.¹⁷¹ That is, in the bestowal of “influence” (*Shefa*-שפע), a loss is caused in the

¹⁶⁷ See Likkutei Torah, Beha'aloitcha 31c, 33b; Va'etchanan 12a; Sefer HaMaamarim 5660 p. 112 and elsewhere.

¹⁶⁸ See Midrash Vayikra Rabba 9:1; Bamidbar Rabba 19:3

¹⁶⁹ See Sefer HaMaamarim 5660 p. 112 *ibid.*, and elsewhere.

¹⁷⁰ Rashi to Numbers 11:17; Midrash Bamidbar Rabba 15:19; explained at length in Likkutei Sichot, Vol. 8 p. 75 and on.

¹⁷¹ Maamarei Admor HaZaken 5562 Vol. 1 p. 42, p. 261; *Hemshech* 5666 p. 173 and on; Also see the discourse entitled “*Bati LeGani* – I have come to My garden” of this year, 5722, translated in The Teachings of The Rebbe 5722, Volume 1, Discourse 17, Ch. 3 and on, and elsewhere. Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 9 and the notes and citations there.

place where the bestowal originated, being that actual substance was bestowed from there. This is like the verse,¹⁷² “A torrent (*Shifat*-שפעת) of waters drenches you,” in which a loss is caused in the place that the waters are drawn from [such as a spring]. In contrast, this is not so of the [light] of a candle, in that there is no loss to its light (*Ohr*-אור) when another candle is kindled from it, being that none of the essence of the first candle was transferred, but only a radiance (*Ha'arah*-הארה) of it.

Secondly, on the other hand, the separation of the radiance (*Ha'arah*-הארה) is not in a way of true separation or segregation, but is rather in a way of adhesion. That is, it itself is literally a radiance (*Ha'arah*) of the spirit of Moshe, (and thus, even the bestowal of the meat came specifically from our teacher Moshe).

The same is so in the world of Emanation (*Atzilut*), in which there are two matters. The first is that the word “*Atzilut*-אצילות” means “emanation-*Ha'atzalah*-האצלה,” indicating the separation of radiance alone from the limitless light of the Unlimited One, the Emanator (*Ma'atzil*-מאציל), *HaShem*-יהו"ה, blessed is He.

The second, is that the radiance is in a way of adhesion (*Dveikut*). In this regard the word “*Atzilut*-אצילות” is of the same root as “closeness-*Etzel*-אצל,” indicating close proximity, (as stated in *Pardes Rimonim*).¹⁷³ That is, it is in a state of adhesion (*Dveikut*) to its Source. This is why the revelation of the limitless light of the Unlimited One, the Emanator (*Ma'atzil*-מאציל), *HaShem*-יהו"ה, blessed is He, is by means of

¹⁷² Job 22:11; 38:34

¹⁷³ *Pardes Rimonim*, Shaar 16 (Shaar ABY”A), Ch. 1

it. In other words, it itself is literally a radiance of the limitless light of the Unlimited One, *HaShem*-יהו"ה, the Emanator (*Ma'atzil*-מאציל) blessed is He.

3.

The explanation is that, in and of itself, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, transcends revelation. That is, it is utterly sealed and concealed, so much so, that even about the *Sefirah* of Crown-*Keter*, (which is the first of the *Sefirot*) the verse states,¹⁷⁴ "He made darkness His concealment." This refers to the matter of concealment (*He'elem*) that transcends revelation (*Giluy*).

The matter of revelation (*Giluy*) begins in the world of Emanation (*Atzilut*), (starting with the *Sefirah* of Wisdom-*Chochmah*). Through the revelation in the world of Emanation (*Atzilut*) there also is caused to be knowledge of *HaShem*'s-יהו"ה Godliness in the world. For, as known, the general matter of grasping His Godliness within the creations, stems from the fact that in the world of Emanation (*Atzilut*) there is revelation, and without the revelation of the world of Emanation (*Atzilut*), knowledge of *HaShem*'s-יהו"ה Godliness in the world would not be possible.

Beyond this, through the revelation of the world of Emanation (*Atzilut*) we not only know (of the levels of Godliness of the world of Emanation (*Atzilut*) itself, but) we even know of the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that transcends the world of

¹⁷⁴ Psalms 18:12; Likkutei Torah, Shir HaShirim 4d and on.

Emanation (*Atzilut*). This is why the world of Emanation (*Atzilut*) is called “the revelation of that which is concealed” (*Gily HaHa’elem*), [in that it reveals the concealment] of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

All this is because the world of Emanation (*Atzilut*) is in a state of adhesion (*Dveikut*) to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, ([and is thus of the root], “closeness-*Etzel*-אצל,” indicating proximity). This is why it is the aspect of revelation (*Gily*), in that it even reveals the concealment of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

Moreover, this too is called a separation of radiance (*Ha’arah*), indicating that it is separate and distinct [from Him]. This is because all the light (*Ohr*) drawn down to the world of Emanation (*Atzilut*) comes through the restraint of the *Tzimtzum*. Nonetheless, even this separation of radiance (*Ha’arah*) is in a way that it is in a state of adhesion (*Dveikut*) [to its Source].

This is similar to the drawing down of the light of the Line-*Kav*, that even though it is drawn down through the first *Tzimtzum* in a way of complete withdrawal (*Siluk*), nonetheless, it touches and adheres to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (even though the adhesion itself also is through the restraint of the *Tzimtzum*, and thus cannot compare to the adhesion of the limitless light of the Unlimited One that precedes the restraint of the *Tzimtzum*).

This may be understood based on the explanation elsewhere¹⁷⁵ about the three levels of “Something-*Yesh*,” “nothing-*Ayin*,” and “something-*Yesh*.” That is, there is the True Something (*Yesh HaAmeetei*), there is the created something (*Yesh HaNivra*), and there is the intermediary “nothing-*Ayin*” between them.

Now, although the intermediary “nothing-*Ayin*” has two aspects, these being the “nothing-*Ayin*” of the True Something (*Yesh HaAmeetei*) and the “nothing-*Ayin*” of the created something (*Yesh HaNivra*), nevertheless, there actually are not four levels here, but only three, except that this “nothing-*Ayin*” is divided into two aspects.

That is, the two aspects of “nothing-*Ayin*” are not in a way that from the existence of the one “nothing-*Ayin*” the presence of the second “nothing-*Ayin*” is caused, but rather, both are one “nothing-*Ayin*,” this being the radiance of the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*, blessed is He, except that this “nothing-*Ayin*” has two aspects.

Now, although the two aspects of “nothing-*Ayin*” are incomparable to each other, since from the first aspect of “nothing-*Ayin*” (which is the “nothing-*Ayin*” of the True Something-*Yesh HaAmeetei*), the existence of the [created] “something” (*Yesh*) is not possible, but specifically from the aspect of the second “nothing-*Ayin*” (that is, the “nothing-

¹⁷⁵ Torat Chayim, Vayigash 232d; Beshalach, discourse entitled “*Tipol Aleihem*” (266a and on); *Hemshech* 5666 p. 220 and on, and elsewhere.

Ayin-אין” of the created something-*Yesh HaNivra*), it nevertheless is one “nothing-*Ayin-אין*” that is divided into two.

In other words, even the second “nothing-*Ayin-אין*” is a radiance (*Ha'arah*) drawn down from the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem-יהוה*, blessed is He, (and is not in a way that from the existence of the one “nothing-*Ayin-אין*” the second “nothing-*Ayin-אין*” is caused, meaning a radiance of a radiance), and it is in a state of adhesion to the Essential Self of the Singular Preexistent Intrinsic Being of *HaShem-יהוה*, blessed is He, (unlike a radiance of a radiance, which is separated).

This may be explained through the analogy of the bestowal of intellect from a teacher to his student. That is, in the intellect of the teacher, there is the inner aspect (*Pnimiyut*) of the intellect, as it relates to himself, and there is the external aspect (*Chitzoniyut*) of the intellect, as it relates to the student. However, the external aspect of the intellect (*Chitzoniyut HaSechel*) as it relates to the student, is not recognized in [the teacher] himself.

However, through the teacher concealing and constricting the light of his own intellect within himself, there thereby is caused to be a recognition [in the teacher] and a separation of the externality of the intellect (*Chitzoniyut HaSechel*) as it relates to the student, [separate and apart] from the inner aspect of the intellect (*Pnimiyut HaSechel*) as it relates to [the teacher] himself.

In other words, this is not in a way that when the teacher conceals the light of his own intellect, there then is the birth of the externality of the intellect (*Chitzoniyut HaSechel*) that

relates to the student. For, even before this, the teacher also possessed the externality of the intellect (*Chitzoniyut HaSechel*) within himself, which likewise is the intellect of the teacher himself (just like the inner aspect of the intellect - *Pnimiyyut HaSechel*), except that the intellect of the teacher himself divided into two levels, an inner aspect (*Pnimiyyut*) and an external aspect (*Chitzoniyut*).

The same is so Above in *HaShem*'s יהו"ה Godliness, that the general light (*Ohr*), (which also includes the externality of the light – *Chitzoniyut HaOhr*), is from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, except that through the restraint of the *Tzimtzum*, He withdrew His great light to the side, thereby causing the recognition and separation of the externality of the light (*Chitzoniyut HaOhr*) from the inner aspect of the light (*Pnimiyyut HaOhr*), so that they become two levels.

The same is so of the two aspects of “nothing-*Ayin*-אין,” in that both are a radiance of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, except that through the restraint of the *Tzimtzum* they were divided into two levels.

From the above we can also understand about the world of Emanation (*Atzilut*), that though it comes about through the restraint of the *Tzimtzum*, it nevertheless is a radiance of the limitless light of the Unlimited One, *HaShem*-יהו"ה, the Emanator (*Ma'atzil*-מאציל), blessed is He, in that it adheres to Him and is unified with Him, blessed is He, and is literally His Godliness. (This is similar to the verse, “I will emanate

(וּצִלְתִּי-*v'Atzalti*) some of the spirit,” said about Moshe. That is, even though this brought about the bestowal of meat, it nevertheless was literally a radiance of the spirit of Moshe.)

This then, was likewise the matter of Moshe, whose soul was of the world of Emanation (*Atzilut*), so that even as he was below, he remained on the level of the world of Emanation (*Atzilut*), which literally is *HaShem*'s-יהו"ה Godliness.

4.

However, we still must understand this better. For, Iggeret HaKodesh states¹⁷⁶ that the souls of the world of Emanation (*Atzilut*), “emerged and separated from the vessels (*Keilim*) [of the ten *Sefirot*] within which the Line-*Kav* of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is vested.” This being so, they are not actual Godliness, but are just “similar to and like the aspect of Godliness, with a very great degree of constriction etc.” This being so, how can it be said that our teacher Moshe was on the level of the world of Emanation (*Atzilut*) which adheres to and is unified with the limitless light of the Unlimited One, *HaShem*-יהו"ה, the Emanator (*Ma'atzil*-מַאֲצִיל), blessed is He?

This may be understood by the statement in Midrash¹⁷⁷ on the verse,¹⁷⁸ “See I have made you a God-*Elohi*”-אלהי"ם-*m* over Pharaoh etc.” It states there, “Why is the Holy One, blessed is He, called the King of Glory (*Melech HaKavod*-מֶלֶךְ

¹⁷⁶ Tanya, Iggeret HaKodesh, Epistle 20 (130b)

¹⁷⁷ Midrash Shemot Rabba 8:1

¹⁷⁸ Exodus 7:1

הכבוד)? Because He allots glory to those who fear Him. How so? With a king of flesh and blood, one does not ride on his horse, nor does one does sit on his throne. But the Holy One, blessed is He, placed Shlomo to sit on His throne, as the verse states,¹⁷⁹ ‘Shlomo sat upon the throne of *HaShem*-יהו"ה as king.’ [Moreover], He had Eliyahu ride on His horse. What is the horse of the Holy One, blessed is He? It is the whirlwind and the storm... as the verse states,¹⁸⁰ ‘Eliyahu ascended to heaven in the whirlwind etc.’ With a king of flesh and blood, one is not called by his title... nevertheless, the Holy One, blessed is He, called Moshe by His title, as the verse states, ‘See I have set you as God-*Elohi*”מ-אלהי"ם over Pharaoh.”

Now, at first glance, it is not understood how Moshe could be called by the title of the Holy One, blessed is He, (being that the title God-*Elohi*”מ-אלהי"ם is one of the seven names that are not to be erased),¹⁸¹ and is literally an aspect of Godliness.

Now, according to the teaching of the Baal Shem Tov (as is brought in the teachings of Chassidus)¹⁸² this makes sense, in that these seven [unerasable] names are of the vessels (*Keilim*) [of the *Sefirot*]. That is, they are the vitality and radiance of the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that vitalizes the vessels. (This is because the vessels (*Keilim*) have vitality from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, separate from the light (*Ohr*) that manifests within them.) Accordingly, it makes

¹⁷⁹ Chronicles I 29:23

¹⁸⁰ Kings II 2:11

¹⁸¹ Talmud Bavli, Shevuot 35a

¹⁸² Likkutei Torah, Behar 43b

sense that even after the souls “emerged and became separated from the vessels (*Keilim*),” it nonetheless applies to call them by the names of the vessels (*Keilim*), (just as Moshe is called “God-*Elohi*” מֹשֶׁה אֱלֹהִים).

This is because the vessels (*Keilim*) themselves were also emanated from their Source, but are in a state that their adhesion [to their source is] unrecognizable (*Dveikut Bilti Nikeret*), so that they have [the appearance] of existing independently. This being so, just as the vessels (*Keilim*) are called by these seven names, so are the souls called by these names.

However, based on the explanation of Alter Rebbe in Torah Ohr, (in the section entitled,¹⁸³ “*Moshe Yedaber*”), these seven names are the aspect of the lights (*Orot*) that manifest **within** the vessels (*Keilim*), (and not just the light that vitalizes the vessels (*Keilim*) themselves).

This being so, it is not understood how the souls that “emerged and became separated from the vessels (*Keilim*)” can be called by the names that are aspects of the lights (*Orot*) which specifically were emanated in a state of recognizable adhesion (*Dveikut Nikeret*) to their source. (That is, they are unlike the vessels (*Keilim*), which were emanated in a state that their adhesion [to their source is] unrecognizable (*Dveikut Bilti Nikeret*), and [are unlike] the souls which “emerged and became separated from the vessels (*Keilim*).”)

Moreover, even according to the explanation of the Baal Shem Tov that the seven names are in the vessels (*Keilim*), we must better understand this. That is, what exactly is the novelty

¹⁸³ Torah Ohr, Yitro 68d

in stating, “See I have made you a God-*Elohi*”מ-אלהי over Pharaoh,” given that, in and of himself, this was Moshe’s name. That is, being that he was a soul of the world of Emanation (*Atzilut*), he therefore was the aspect of God-*Elohi*”מ-אלהי as it is in the vessels (*Keilim*). This being so, what is added by stating, “I have made you a God-*Elohi*”מ-אלהי over Pharaoh,” and that, “The Holy One, blessed is He, called Moshe by His title.”¹⁸⁴

However, the explanation of the matter¹⁸⁵ is that when it states that the souls of the world of Emanation (*Atzilut*) “emerged and became separated from the vessels (*Keilim*) [of the *Sefirot*] within which the Line-*Kav* [of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, is vested],” this refers to the souls as they are Above.

However, upon the descent of the soul to below, and its involvement in serving *HaShem*-יהוה, blessed is He, by fulfilling Torah and *mitzvot*,¹⁸⁶ they are caused to ascend and become “absorbed in the body of the King,”¹⁸⁷ which is an ascent to the aspect of the light (*Ohr*) that manifests **within** the vessels (*Keilim*).¹⁸⁸

Now, in truth, this matter applies to the souls of all Jews. For, our sages, of blessed memory, stated,¹⁸⁹ “Every single Jew

¹⁸⁴ The numerical value of God-*Elohi*”מ-אלהי-86 is the same as the word Title-*Kinuy*-כנוי-86, being that it is *HaShem*’s-יהוה primary title as the Creator of the worlds. See *Ginat Egoz*, translated as “HaShem is One,” volume one.

¹⁸⁵ See *Sefer HaMaaamarim* 5633 Vol. 1, p. 52; 5655 p. 56

¹⁸⁶ See *Likkutei Torah*, *Bamidbar* 2b

¹⁸⁷ *Zohar* I 217b

¹⁸⁸ See *Torah Ohr*, *Yitro* 71a; *Ohr HaTorah*, *Va’era* p. 119; See *Likkutei Torah*, *Bamidbar* *ibid*.

¹⁸⁹ *Tanna d’Vei Eliyahu Rabba*, Ch. 25

is obligated to ask himself, ‘When will my deeds reach the deeds of my forefathers etc.,’” (including the deeds of our teacher Moshe). For, as known,¹⁹⁰ even the souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are aspects of Godliness in the essence of their being, in that [every morning] every Jew recites,¹⁹¹ “The soul that You have given within me, she is pure,” referring to [the soul, as it is on the level] of the world of Emanation (*Atzilut*),¹⁹² only that souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are such, that they are Godliness that has been made into the aspect of a creation, whereas souls of the world of Emanation (*Atzilut*) are in the aspect of actual Godliness.¹⁹³

This then, is the meaning of the verse, “I have made you a God-*Elohi*” מֵ-אֱלֹהִים over Pharaoh,” and that, “The Holy One, blessed is He, called Moshe by His title.” For, (according to the Alter Rebbe’s explanation) these names (*Shemot*-שְׁמוֹת) are the aspect of the lights (*Orot*). Thus, even though the souls “emerged and became separated from the vessels (*Keilim*),” nonetheless, Moshe was granted the power to ascend and even reach the aspect of the lights (*Orot*) and come to be in a state of recognizable adhesion (*Dveikut Nikeret*) to his Source.

¹⁹⁰ See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 3, Gate 5, and elsewhere.

¹⁹¹ In the morning blessings, “*Elo*”*hai Neshamah*.”

¹⁹² See Siddur HaArizal, section on “*Elo*”*hai Neshamah*”; Likkutei Torah, Re’eh 27a, and elsewhere.

¹⁹³ See Biurei HaZohar of the Mittler Rebbe, Pinchas 114d and on.

Now, even though Moshe was on the level of the world of Emanation (*Atzilut*), so much so, that the Holy One, blessed is He, called him by His title, meaning the aspect of light (*Ohr*) that adheres and is unified to the limitless light of the Unlimited One, *HaShem*-יהו"ה, the Emanator (*Ma'atzil*-מאציל), blessed is He, nevertheless, there still is an even higher level etc.

The explanation is that about the verse,¹⁹⁴ "I am God, your God-*Elohi*" *m Elohe*" *cha Anochi*-אנכי אלהי"ך אלהי"ם," the Midrash states,¹⁹⁵ "The Holy One, blessed is He, said to Moshe, even though I called you 'a God-*Elohi*" *m-אלהי"ם* over Pharaoh,' nevertheless, 'I am your God-*Elohe*" *cha Anochi*-אנכי אלהי"ך,' meaning, 'I am over you.'"

Now, this needs to be understood. For, how could it ever arise in someone's mind that it is anything other than this, Heaven forbid, so much so, that he must be informed of this? It therefore must be said that obviously this statement was not said in regard to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. For, about the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, it is not necessary to be told, "I am your God-*Anochi Elohe*" *cha*-אנכי אלהי"ך etc." Rather, this only [applies] to the levels of lights and revelations (*Giluyim*) etc.

Here it indeed is applicable to say that "Even though I called you 'a God-*Elohi*" *m-אלהי"ם* over Pharaoh,' nonetheless,

¹⁹⁴ Psalms 50:7

¹⁹⁵ Petichta d'Ruth Rabba 1

‘I am your God-*Elohe*” *cha Anochi*-אֲנִי אֱלֹהֶיךָ,’ meaning, ‘I am over you.’” This is because there are levels [of revelation] that even transcend the world of Emanation (*Atzilut*).

The explanation is that even above the world of Emanation (*Atzilut*) there are many levels. For, as known, the world of Emanation (*Atzilut*) is only in the aspect of “the man of Action (*Adam d’Asiyah*) of the general worlds (*Olamot d’Klallut*).”¹⁹⁶ In contrast, “the man of Creation (*Adam d’Briyah*) of the general worlds (*Olamot d’Klallut*)” is the aspect of Primordial Man (*Adam Kadmon*), which is the aspect of the first Man (*Adam HaRishon*) who arose in thought in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and is “the Primordial of all primordials” (*Kadmon L’Kol HaKedoomim*),¹⁹⁷ such that higher than this, there is no aspect of man (*Adam*).

Now, even the aspect of Primordial Man (*Adam Kadmon*) is utterly of no comparison whatsoever relative to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.¹⁹⁸ This is why it is called “the man of Creation (*Adam d’Briyah*),” just as the [particular] world is of utterly no comparison whatsoever relative to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

Thus, the world of Emanation (*Atzilut*) [which is called “the man of Action (*Adam d’Asiyah*)”] certainly is utterly not

¹⁹⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17, Ch. 18 & Ch. 43, and the notes and citations there, and elsewhere.

¹⁹⁷ Tikkunei Zohar, Tikkun 19 (42a); See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17 *ibid*.

¹⁹⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17 & Ch. 18 *ibid*., and the notes there.

comparable whatsoever relative to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He. This is as stated in Torah Ohr, in the discourse entitled "*Patach Eliyahu*,"¹⁹⁹ that, "To a much greater degree than the absence of comparison between the world of Action (*Asiyah*) and the world of Emanation (*Atzilut*), the degree of utter absence of comparison between the world of Emanation (*Atzilut*) and the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is incomparably greater."

This then, is the meaning of "I am your God-*Elo*" *hecha Anochi*-אני יהוה – I am over you," being that even the world of Emanation (*Atzilut*) is of utterly no comparison whatsoever relative to the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

However, even this explanation is not sufficient. This is because "the man of Creation (*Adam d'Briyah*)" of the general worlds (*Olamot d'Klallut*) is similar to the world of Creation (*Briyah*) of the particular worlds (*Olamot d'Pratut*). That is, there is an aspect of Emanation (*Atzilut*) that transcends this as well. Thus, [when it states about] Moshe that his soul was of the world of Emanation (*Atzilut*), this also includes his root in the world of Emanation (*Atzilut*) of the general worlds (*Olamot d'Klallut*). This being so, what level transcends even this, about which the verse states, "I am your God-*Elo*" *echa Anochi*-אני יהוה?"

¹⁹⁹ See Sefer HaMaamarim 5677 p. 132 citing Torah Ohr; Also see the glosses to the discourse by the same title of the year 5658 p. 39; Likkutei Torah, Tazriya 21a.

However, the explanation is based on the well-known matter,²⁰⁰ that there is an aspect that is like the Ancient One-*Atik* which transcends the “skull” (*Galgalta*) of Primordial Man (*Adam Kadmon*), and that this aspect is the beginning of the Line-*Kav*,²⁰¹ and is the aspect of the world of Emanation (*Atzilut*) of the general worlds (*Olamot d’Klallut*).

Now, as understood from the discourse that explains the three aspects of “man-*Adam*-אדם,”²⁰² that the world of Emanation (*Atzilut*) of the general worlds (*Olamot d’Klallut*) is the aspect of the Line-*Kav* that transcends the vessels (*Keilim*) of Primordial Man (*Adam Kadmon*) and is the aspect of “the soul of the soul” (*Neshamah L’Neshamah*). It is this “soul of the soul” (*Neshamah L’Neshamah*) that is the aspect of the Ancient One-*Atik*.

This being so, the beginning of the Line-*Kav*, which transcends manifestation (*Hitlabshut*) within Primordial Man (*Adam Kadmon*) and is the aspect of the Ancient One-*Atik* of Primordial Man (*Adam Kadmon*), is the aspect of the world of Emanation (*Atzilut*) of the general worlds (*Olamot d’Klallut*).

However, higher than this, is the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that precedes and transcends the restraint of the *Tzimtzum*. This is the general light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev HaKlalli*), and is the Great Circle (*Iggul HaGadol*) that surrounds and transcends the Line-*Kav*.

²⁰⁰ Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim) Ch. 6; Zohar HaRakiya to Zohar I 15a

²⁰¹ Likkutei Torah, Masei 95b

²⁰² Ohr HaTorah, Inyanim p. 96 and on.

This then, is the meaning of, “‘I am your God-*Eloh*”*echa Anochi* אֱלֹהִי יְיָ אֲנִי – I am over you.” That is, these are the words of the limitless light of the Unlimited One. That is, the general light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev HaKlalli*), spoke to Moshe saying, “even though I called you ‘a God-*Elohi*”*m*-אֱלֹהִי יְיָ” in that you are a soul of the world of Emanation (*Atzilut*),” which even includes the root of Moshe’s soul in the general world of Emanation (*Atzilut d’Klallut*), which is the beginning of the Line-*Kav*, nevertheless, ‘I am your God-*Eloh*”*echa Anochi* אֱלֹהִי יְיָ אֲנִי – I am over you.” That is, the general light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev HaKlalli*) transcends this.

To further explain, it is explained elsewhere²⁰³ that the world of Emanation (*Atzilut*) of the general worlds (*Olamot d’Klallut*) is (not just the aspect of the beginning of the Line-*Kav*, but also refers to) the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He (*Ohr Ein Sof*) that precedes and transcends the restraint of the *Tzimtzum*.

Based on this, we find that the matter indicated by the words, “See I have made you a God-*Elohi*”*m*-אֱלֹהִי יְיָ,” as it applies to the root of the root of Moshe in the world of Emanation (*Atzilut*) of the general worlds (*Olamot d’Klallut*) (not only refers to the beginning of the Line-*Kav*, but also refers to) the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that precedes and transcends the restraint of the *Tzimtzum*.

²⁰³ Likkutei Torah, Masei ibid. 95a and on.

Nevertheless, even when it is said that the aspect of the world of Emanation (*Atzilut*) of the general worlds (*Olamot d'Klallut*) is the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which precedes and transcends the restraint of the *Tzimtzum*, it only refers to the expression and spreading forth of the light (*Hitpashtut HaOhr*), whereas higher than this, is the essential self of the light (*Etzem HaOhr*).

It thus is about this that the verse states "I am your God-*Eloh*"*echa Anochi*-אלהיך אנכי." This is because the essential self of the light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He, even transcends the world of Emanation (*Atzilut*) of the general worlds (*Olamot d'Klallut*), even as it is in the limitless light of the Unlimited One (*Ohr Ein Sof*), *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*.

6.

Now, for there to be a drawing down from Moshe as he is in the aspect of God-*Elohi*"*m*-אלהי"ם, [whether it is as he is in the particular world of Emanation (*Atzilut d'Pratut*), or as he is in his root in the general world of Emanation (*Atzilut d'Klallut*), and in this itself, whether it is as he is in the aspect of the beginning of the Line-*Kav*, or as he is in his root in the aspect of the limitless light of the Unlimited One (*Ohr Ein Sof*), *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*], this actually is brought about specifically by Aharon.

The explanation is that every drawing down must be drawn down by means of a constriction (*Tzimtzum*) and a spreading forth (*Hitpashtut*), these being the matters of the letters *Yod*-י and *Hey*-ה of the Name *HaShem*-יהו"ה. That is, the letter *Yod*-י indicates constriction (*Tzimtzum*) and the letter *Hey*-ה indicates spreading forth (*Hitpashtut*), these being analogous to a spring (*Ma'ayan*) and a river (*Nahar*).²⁰⁴

That is, in regard to a spring, drops of water burst forth [from the ground] in a way of a point (*Nekudah*), like the *Yod*-י of *Wisdom-Chochmah*, which is the aspect of a point (*Nekudah*). After this, it is caused to spread forth in “the expanse of the river” (*Rehovot HaNahar*), which is the aspect of Understanding-*Binah*.²⁰⁵

This likewise is the matter of Moshe and Aharon. That is, Moshe is the aspect of the letter *Yod*-י, being that Moshe is called “God-*Elohi*” מ-אלהי and is the aspect of the world of Emanation (*Atzilut*), and the world of Emanation (*Atzilut*) is the aspect of the *Yod*-י of *Wisdom-Chochmah*. This is as stated,²⁰⁶ “The upper father (*Abba Ila'ah*) [*Wisdom-Chochmah*] dwells in the world of Emanation-*Atzilut*.”

This likewise is the meaning of the statement in Midrash, that “the Holy One, blessed is He, called Moshe by His title because He allots glory (*Kavod*-כבוד) to those who fear Him,” in which “glory-*Kavod*-כבוד” is specified, which has a

²⁰⁴ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 1, and elsewhere.

²⁰⁵ Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Eight (*Binah*) and Gate Nine (*Chochmah*).

²⁰⁶ Ramaz to Zohar II 220b; Torah Ohr, *Mishpatim* 75a; *Sefer HaMaamarim* 5696 p. 119.

numerical value of ל"ב-32 and refers to the thirty-two paths of Wisdom-*Chochmah* that illuminate in the world of Emanation (*Atzilut*).²⁰⁷ On the other hand, Aharon is the aspect of the first letter Hey-ה of the Name *HaShem*-יהו"ה, blessed is He, in that by his hand there is the revelation and spreading forth of the aspect of Moshe.

The same is so in the root of these matters. That is, the root of Moshe in the general world of Emanation (*Atzilut d'Klallut*) is the aspect of the letter Yod-י. For, as known, the beginning of the Line-*Kav* (which is the aspect of Emanation (*Atzilut*) of the general worlds) is the aspect of the letter Yod-י of the Name *HaShem*-יהו"ה that is in the Line-*Kav*. In contrast, the stature (*Partzuf*) of Primordial Man (*Adam Kadmon*) is the aspect of the first letter Hey-ה etc., which is the aspect of Aharon, through whom there was caused to be the revelation and spreading forth of Moshe as he is in his root etc.

This matter, (that the drawing down from the aspect of Moshe comes through Aharon), is likewise so, both in regard to the speech and revelation to the Jewish people, about which the verse states,²⁰⁸ "He (referring specifically to Aharon) shall speak for you to the people," as well as in dealing with Pharaoh, about which the verse states,²⁰⁹ "Aharon your brother shall be your prophet."

²⁰⁷ Sefer Yetzirah 1:1; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Six (*Gevurah*); Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of His Title (*Shaar HaKinuy*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32, and the notes and citations there.

²⁰⁸ Exodus 4:16

²⁰⁹ Exodus 7:1

Now, we should add to the explanation of the verse,²¹⁰ “See I have made you a God over Pharaoh,” [in which the verse specifies, “Pharaoh”]. This is because the matter of “I have made you a God-*Elohi*” מ-אלהי” is in reference to breaking the external husk (*Kelipah*) of Pharaoh. Now, at first glance, it is not understood why the matter of “I have made you a God-*Elohi*” מ-אלהי” is necessary in breaking the external husk (*Kelipah*) of Pharaoh. That is, even according to the order of the chaining down of the worlds (*Seder Hishtalshelut*), it is in the power of the righteous *Tzaddikim* (such as Moshe) to nullify the wicked (such as Pharaoh).

However, the explanation is that the righteous *Tzaddikim* are from the aspect of the world of Repair-*Tikkun*. In contrast, the root of the souls of the wicked is from the aspect of the world of Chaos-*Tohu*, which fell with the shattering [of the vessels (*Shevirat HaKeilim*)] etc., and [as known] the world of Chaos-*Tohu* preceded the world of Repair-*Tikkun*.

The same is so in our service of *HaShem*-יהו”ה, blessed is He, that since the animalistic soul arrives at the moment of birth, therefore “the argument of the animalistic soul precedes [that of the Godly soul].”²¹¹ In contrast, this is not so of the revelation of the Godly soul, which only arrives when one reaches the age of thirteen years.²¹²

²¹⁰ Exodus 7:1

²¹¹ See Zohar 179a and on.

²¹² Shulchan Aruch of the Alter Rebbe, Orach Chayim, Mahadura Tinyana, Section 4.

However, even so, the Godly soul has the power to fight the animalistic soul and overpower it etc. This is as our sages, of blessed memory, stated,²¹³ “The Holy One, blessed is He, helps him.” In other words, empowerment is granted to the Godly soul to refine the animalistic sole, from the aspect of *HaShem*’s יה"ה Name of *Ma”H*-מ"ה-45 (י"ד ה"א וא"ו ה"א), even though the animalistic soul is rooted in His Name of *Sa”G*-ס"ג-63 (י"ד ה"י וא"ו ה"י) which is higher than His Name of *Ma”H*-מ"ה-45 (י"ד ה"א וא"ו ה"א).

This empowerment is drawn down to the Name of *Ma”H*-מ"ה-45 (י"ד ה"א וא"ו ה"א) from the Name of *A”V*-ע"ב-72 (י"ד ה"י וי"ו ה"י) which is the highest of these names. This is as explained in the discourse of the Alter Rebbe²¹⁴ on the verse,²¹⁵ “*A maskil* by Eitan the Ezrachite.” This likewise is the power that the aspect of Repair-*Tikkun* has to overpower and refine matters that are rooted in Chaos-*Tohu* etc.

However, the power of the aspect of Repair-*Tikkun* to overpower Chaos-*Tohu* is only in regard to the toil of affecting refinements (*Birurim*), in that we take the good sparks out of them little by little, as the verse states,²¹⁶ “Little by little I shall drive them away from you,” until at the end of it all, the refinement will be complete and finished. This will occur in the coming future, at which time *HaShem*’s יה"ה Godliness will be openly revealed in the whole world, as the verse states,²¹⁷ “The

²¹³ See Talmud Bavli, Sukkah 52b

²¹⁴ See Kuntres Limud HaChassidut, Ch. 3; Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 335; Sefer HaMaamarim 5698 p. 67 and on.

²¹⁵ Psalms 89:1

²¹⁶ Exodus 23:30

²¹⁷ Isaiah 40:5

glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see [that the mouth of *HaShem*-יהו"ה has spoken].”

However, it is not within the power of the righteous *Tzaddikim* to destroy them while they still are in their full strength, meaning, when they have yet to be refined. Rather, this solely is in the power of the Holy One, blessed is He, alone. About this Iyov was told,²¹⁸ “Do you have power like God? Adorn yourself, if you will, with majesty and exaltedness... see every haughty one and lower him, crush the wicked in their places.”

That is,²¹⁹ to nullify the external husk (*Kelipah*) as it is in its state of wholeness and full strength (before to its refinement), when it is in a state of haughtiness (“see every haughty one and lower him”), similar to what took place when Iyov was faced with many tests and challenges etc., the strength of the Holy One, blessed is He, Himself is needed – “power like God.”

It is about this that Moshe was told, “See I have made you a God-*Elohi*”מֵאלֹהִים over Pharaoh.” For, the name Pharaoh-פֶּרַעִה shares the same letters as “the back of the neck-*HaOreph*-הַעֲרֵף,” in that he derives vitality from the back of the neck (*Oreph*-עוֹרֵף) of the Long Patient One-*Arich Anpin*,²²⁰ which is a very harsh external husk (*Kelipah*) etc.

Therefore, to be able to break Pharaoh and Egypt, [as the verse states,²²¹ “and Egypt shall know (וַיֵּדְעוּ-*v’Yadoo*) that I

²¹⁸ Job 40:9-12

²¹⁹ See Maamarei Admor HaZaken 5566 p. 189; Ohr HaTorah, Megillat Esther p. 264 and on.

²²⁰ Likkutei Torah of the Arizal, beginning of the Torah portion of Shemot.

²²¹ Exodus 7:5

am *HaShem*-יהו"ה," in which the word "know-*v'Yadoo*-וידעו" also indicates "breaking"²²² - as in the verse,²²³ "He thrashed (*VaYoda*-וידע) the men of Sukkot"²²⁴ while they still were in their full strength - Moshe required the strength of the Holy One, blessed is He, Himself.

Thus, about this he was told, "See I have made you a God over Pharaoh," in that *HaShem*-יהו"ה, blessed is He, granted him the strength to break Pharaoh while he was still in his full strength. This is something that [only] is in the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and it is this power that He gave to Moshe, [saying] "I have made you a God-*Elohi*"*m*-אלהי"ם," including the aspect of "I am your God-*Elohe*"*cha Anochi*-אנכי"ך אלהי"ך" in all its particular levels, up to the aspect of the essential self of the light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He, (as discussed in chapter five), that this too was given to Moshe, to be "your God-*Elo*"*hecha*-ך אלהי," specifically meaning, "Your personal God-*Elo*"*ha Shelcha*-אלו"ה שלך."

With the above in mind, we can understand the teaching of Rabbi Shimon bar Yochai,²²⁵ that "it is permissible for a perfectly righteous *Tzaddik* to provoke the wicked in this world, even when the hour is smiling on them." This is because Rabbi Shimon bar Yochai was a spark of Moshe,²²⁶ and it thus was in

²²² Likkutei Torah, Drushim l'Shmini Atzeret 88c

²²³ Judges 8:16

²²⁴ Torah Ohr, Va'era 57a

²²⁵ Talmud Bavli, Brachot 7b

²²⁶ Likkutei HaShas of the Arizal, beginning of Tractate Shabbat (section entitled "Shimon"); Also see Maamarei Admor HaZaken, Parshiyot HaTorah, Vol. 2 p. 587.

his power to topple the wicked, even while they are in their full strength. For, he had the power of the level of Moshe within him, about whom *HaShem*-ה' יהו"ה said, "See I have made you a God-*Elohi*" מ-אלהי"ם over Pharaoh." Likewise, this was specifically revealed through Aharon, as in the words, "Aharon your brother shall be your prophet." That is, Aharon reveals the aspect of Moshe, (as explained in chapter six).

8.

This then, is the meaning of the verse,²²⁷ "*HaShem*-ה' יהו"ה said to Moshe and Aharon in the land of Egypt, saying, 'This month shall be for you etc.'" That is, this was specifically said within the land of Egypt, not just during the time of the Egyptian exile, but actually within the land of Egypt itself, meaning, in the full height and strength of the external husk (*Kelipah*) of Egypt.

However, even so, it was specifically there that, "this month shall be for you etc.," was said, which is connected to the general matter of the exodus from Egypt-*Mitzrayim*-מצרים, to the point of leaving all constraints-*Meitzarim*-מצרים and limitations of the chaining down of the worlds (*Seder Hishtalshelut*). This is the meaning of the words,²²⁸ "The King, King of kings, the Holy One, blessed is He, was revealed upon them and redeemed them." This is because "I have made you a God-*Elohi*" מ-אלהי"ם over Pharaoh," in that Moshe was given

²²⁷ Exodus 12:1-2

²²⁸ In the Passover Haggadah

the power to break the external husk of Pharaoh and Egypt, even while they were in their full strength.

Now, since the power of Moshe was revealed through Aharon, as the verse states, “Aharon your brother shall be your prophet,” therefore this was (not said to Moshe alone, but) was specifically said “to Moshe and Aharon.”

The same is so in each and every generation, for the “Moshe” [of the generation] who is the leader of the generation, being that “there is an offshoot of Moshe in every generation”²²⁹ who has this matter of “I have made you a God-*Elohi*” *m-אלהי* over Pharaoh.” That is, he is given the strength to break the external husks (*Kelipot*) etc., until the revelation of *HaShem*’s *יהוה* Godliness will be in the whole world, as the verse states,²³⁰ “The glory of *HaShem*-*יהוה* will be revealed, and all flesh together will see [that the mouth of *HaShem*-*יהוה* has spoken].”

²²⁹ Tikkunei Zohar, Tikkun 69 (112a; 114a)

²³⁰ Isaiah 40:5