

Discourse 23

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

Shabbat Parshat Vayikra, Parshat HaChodesh,
Rosh Chodesh Nissan, 5724
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹¹³⁵ “This month shall be for you the beginning of the months etc.” The verses continue,¹¹³⁶ “On the tenth of this month they shall take for themselves – each man – a lamb or a kid... It shall be in your safekeeping until the fourteenth day of this month; the entire assembly of Israel shall slaughter it in the afternoon.” This is then followed by the matter of the exodus from Egypt on the fifteenth day of the month.¹¹³⁷ All this begins on the new moon – Rosh Chodesh (“This month shall be for you”), within which all the subsequent matters, up to the matter of the exodus from Egypt are included.¹¹³⁸

¹¹³⁵ Exodus 12:2

¹¹³⁶ Exodus 12:3, 12:6

¹¹³⁷ Exodus 12:17; 12:41

¹¹³⁸ See Likkutei Torah, Rosh HaShanah 58a; Ateret Rosh, Shaar Rosh HaShanah Ch. 2.

Now, in general, the superiority of the exodus from Egypt, over and above the creation of the world, is in the matter of the revelation of the Name *HaShem*-יהו"ה.¹¹³⁹ It is in regard to this, that the verse (at the beginning of the narrative about the redemption from Egypt) states,¹¹⁴⁰ "I appeared to Avraham, [to Yitzchak and to Yaakov] as *E'l Shadday*-א"ל שד"י, but with My Name *HaShem*-יהו"ה I did not make Myself known through them... Therefore, say to the children of Israel: I am *HaShem*-יהו"ה and I shall take you out etc."¹¹⁴¹ That is, the matter of the redemption from Egypt was for the Name *HaShem*-יהו"ה to be revealed.¹¹⁴²

The explanation is that about the creation of the world the verse states,¹¹⁴³ "In the beginning God-*Elohi*"מ-אלהים created." That is, the creation of the world and its coming into being was through *HaShem*'s-יהו"ה title "God-*Elohi*"מ-אלהים," this being the quality of constriction (*Tzimtzum*) and concealment (*He'elem*). Therefore, in order to reveal the Name *HaShem*-יהו"ה, the matter of departing from [the constrictions-Mitzarim-מצרים of] Egypt (*Mitzrayim*-מצרים) was necessary,

¹¹³⁹ See the discourses entitled "*Vayedaber... Zot Chukat*" 5629, 5679, 5681, (Sefer HaMaamarim 5629 p. 94 and on; 5679 p. 315 and on; 5681 p. 202 and on); Also see the preceding discourse of Shabbat Parshat Vayakhel-Pekudei of earlier this year, 5724, Discourse 22, Ch. 5 (Sefer HaMaamarim 5724 p. 147 and on).

¹¹⁴⁰ Exodus 6:3; 6:6

¹¹⁴¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*).

¹¹⁴² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), The Gate of the Twenty-Two Letters, section entitled, "How all beings in existence are utterly dependent upon the Name *HaShem*-יהו"ה." Also see Ohr HaTorah, Va'era p. 119 and on.

¹¹⁴³ Genesis 1:1

in that the Name *HaShem*-יהו"ה is a much higher revelation than His title "The God who is Self Sufficient-*E"l Shadday*-א"ל שדי" which was revealed to our forefathers, as the verse states, "I appeared to Avraham, [to Yitzchak and to Yaakov] as *E"l Shadday*-א"ל שדי", but with My Name *HaShem*-יהו"ה I did not make Myself known through them."

More specifically, in *HaShem*'s-יהו"ה title "*Shaddai*-שדי" itself, there is that which relates to the creation of the world, and there is that which was revealed to our forefathers, which is higher.

The explanation is that, as known, His title "*Shaddai*-שדי" has two meanings.¹¹⁴⁴ The first meaning is,¹¹⁴⁵ "that I said to My world 'enough-*Dai*-די.'" ¹¹⁴⁶ For, "At the time that the Holy One, blessed is He, created the world, it expanded continuously until the Holy One, blessed is He, rebuked it and made it stand."¹¹⁴⁷ In other words, even though the world was created with His title "God-*Elohi*"מ-אלהי," which is the quality of constriction and restraint (*Tzimtzum*), "it continued to expand etc.," and it thus was necessary to limit it, this being the matter of His title "*Shaddai*-שדי," meaning "that I said to My world 'enough-*Dai*-די.'" ¹¹⁴⁸

The second meaning is "that His Godliness is sufficient-*SheDai*-שדי for every creature."¹¹⁴⁸ This is similar to the verse

¹¹⁴⁴ Also see Ohr HaTorah, Va'era p. 134 and on; p. 154 and on; Sefer HaMaamarim 5630 p. 61 and on; 5635 Vol. 1, p. 43 and on; Discourse entitled "*Va'era*" 5735 (Torat Menachem, Sefer HaMaamarim Tevet p. 242 and on).

¹¹⁴⁵ Talmud Bavli, Chagigah 12a; Also see Midrash Bereishit Rabba 46:3

¹¹⁴⁶ That is, the prefix letter *Shin*-ש means "that" and the body of the word *Dai*-די means "enough," meaning, "That [I said to My world] enough."

¹¹⁴⁷ Talmud Bavli, Chagigah 12a ibid.; Midrash Bereishit Rabba 46:3 ibid.

¹¹⁴⁸ Midrash Bereishit Rabba 46:3; Rashi to Genesis 17:1

[about giving charity to the poor],¹¹⁴⁹ “Whatever is sufficient for his needs-*Dei Machsoro* די מחסורו,” which can even include “a horse to ride on, and a servant to run before him.”¹¹⁵⁰ Even beyond this, it is like the verse,¹¹⁵¹ “I will pour out blessings for you without end-*Ad Bli Dai* עד בלי די,” meaning,¹¹⁵² “Until your lips will be worn out from saying ‘enough-*Dai*-די.” In other words, the bestowal is so abundant that all will say that it is beyond sufficient-*Dai*-די. This is similar to what the verse states about the construction of the Tabernacle (*Mishkan*),¹¹⁵³ “But the [materials for the] work were enough-*Dai*-די for all the work, to do it – and there was extra.”

That is, the first matter of *HaShem*’s יהוה title “*Shaddai*-י-שד,” that “I said to My world ‘enough-*Dai*-די,” was at the beginning of the creation of the world. The second matter of His title “*Shaddai*-י-שד,” that “His Godliness is sufficient-*SheDai*-י-שד for every creature,” was revealed to Avraham through the [*mitzvah* of] circumcision, about which the verse states,¹¹⁵⁴ “I am *E”l Shaddai*-י-שד א”ל, walk before Me and be perfect.”

Nonetheless, even His title “*Shaddai*-י-שד” that was revealed to our forefathers (that “His Godliness is sufficient-*SheDai*-י-שד for every creature”), is a measured and limited revelation. However, beyond this is the revelation of the Name *HaShem* יהוה, which was brought about through departing

¹¹⁴⁹ Deuteronomy 15:8

¹¹⁵⁰ Talmud Bavli, Ketubot 67b; Rashi to Deuteronomy 15:8

¹¹⁵¹ Malachi 3:10

¹¹⁵² Talmud Bavli, Shabbat 32b

¹¹⁵³ Exodus 36:7

¹¹⁵⁴ Genesis 17:1; See Rashi to Talmud Bavli, Sanhedrin 111a, entitled “*E”l Shaddai*-י-שד א”ל.”

from Egypt (*Mitzrayim*-מצרים), this being departure from all limitations and constraints (*Meitzarim*-מיצרים).

Now, as known, just as there is an Egypt (*Mitzrayim*-מצרים) on the side opposite holiness, there also is an “Egypt” (*Mitzrayim*-מצרים) on the side of holiness, this being the matter of constraints (*Meitzarim*-מיצרים) and limitations, as a result of which room is given for the existence of the actual matter of Egypt (*Mitzrayim*-מצרים) according to its simple meaning. However, the full perfection of the matter of departing from Egypt (*Mitzrayim*-מצרים), is when departure from all limitations and constraints (*Meitzarim*-מיצרים) is brought about.

3.

The explanation is that the matter of limitation and constriction (*Tzimtzum*) (constraints-*Meitzarim*-מיצרים) causes novel creations to be brought into being in a concealed and hidden way. That is, although all creations below have a root and source Above, in *HaShem*’s-יהו"ה Godliness, nonetheless, the creation below is only analogous (*Mashal*) to its root in the spiritual world.¹¹⁵⁵

For example, about the creation of the light (*Ohr*-אור), the verse states,¹¹⁵⁶ “God said, ‘Let there be light’ etc. and God separated between the light and the darkness. God called to the light ‘Day,’ and to the darkness He called ‘Night.’” That is, the general matter of light and darkness, as they are below, in

¹¹⁵⁵ Also see Sefer HaMaamarim 5627 p. 98 and on; Sefer HaMaamarim 5629 p. 157 and on; 5696 p. 222 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 45.

¹¹⁵⁶ Genesis 1:3-5

physicality, is only analogous to the matter of “light” (*Ohr*-אור) and “darkness” (*Choshech*-חושך) as they are Above, which are similar to the matter of “light” (*Ohr*-אור) and “darkness” (*Choshech*-חושך) as they are in the soul. For, as known, Wisdom-*Chochmah* is called “light” (*Ohr*-אור), and the opposite of Wisdom-*Chochmah* is called “darkness” (*Choshech*-חושך), as the verse states,¹¹⁵⁷ “A fool walks in darkness.”

There also is the matter of “darkness” (*Choshech*-חושך) in the intellect (*Sechel*), this being lack of grasp and comprehension, whether because of the limitations of the one who is grasping, or because of the depth of the subject being grasped. In other words, even when lack of comprehension and grasp is because of the depth of the subject being grasped, the subject relates to him, except that [at this point] it is beyond him, and therefore, for him it called “darkness” (*Choshech*-חושך).

There similarly is the matter of light (*Ohr*-אור) and darkness (*Choshech*-חושך) in the spiritual world. That is, light (*Ohr*-אור) is the matter of revelation (*Giluy*), whereas darkness (*Choshech*-חושך) is the opposite of revelation. This can either be because the novel created being is incapable of receiving the light (*Ohr*) and revelation (*Giluy*), or because this light (*Ohr*-אור) is wondrously beyond the worlds, but that even so, has some relation to the worlds, in that in relation to them, it is called “darkness” (*Choshech*-חושך).

Now, it is self-understood that there is a vast distance of any comparison between the matter of light (*Ohr*-אור), as it is in

¹¹⁵⁷ Ecclesiastes 2:14

the physical world, even in relation to the light (*Ohr*-אור) that was created on the first day of creation and “was separated for the Righteous (*Tzaddikim*) in the coming future.”¹¹⁵⁸ This being so, how much more is this so, in regard to the matter of light (*Ohr*-אור) as it is in the spiritual world.

More specifically, the existence of light (*Ohr*), as it is in this physical world, follows after the matter of light (*Ohr*) as it is in the Torah and in the Jewish people (through the Jewish people serving *HaShem*-יהו"ה, blessed is He). For, about the verse,¹¹⁵⁹ “In the beginning (*Bereishit*-בראשית) God created etc.,” our sages, of blessed memory, stated¹¹⁶⁰ that the totality of creation “is for the sake of the Jewish people who are called ‘the beginning-*Reishit*-ראשית,’ and for the sake of the Torah which is called ‘the beginning-*Reishit*-ראשית.’” From this it is understood that all matters present in the world, first are present in the Torah, (as in the teaching,¹¹⁶¹ “He gazed into the Torah and created the world”), as well as in the service of *HaShem*-יהו"ה of the Jewish people.

The explanation is as our sages, of blessed memory, taught,¹¹⁶² about our teacher Moshe, peace be upon him, when he was on the Mountain. They stated, “How did he know when it was day or night? When they taught him the Written Torah (*Torah SheB’Khtav*) he knew it was day, and when they taught him the Oral Torah (*Torah SheBaal Peh*) he knew it was night.” In other words, there is a matter of “day” and “night” in the

¹¹⁵⁸ Talmud Bavli, Chagigah 12a; Rashi to Genesis 1:4

¹¹⁵⁹ Genesis 1:1

¹¹⁶⁰ See Rashi and Ramban to Genesis 1:1

¹¹⁶¹ Zohar II 161a and on

¹¹⁶² Yalkut Shimoni, Tisa, Remez 406; Midrash Tehillim 19:3

Torah, these being the Written Torah (*Torah SheB'Khtav*) and the Oral Torah (*Torah SheBaal Peh*).

This also is what our sages, of blessed memory, meant when they said¹¹⁶³ about the verse,¹¹⁶⁴ “He has placed me in darkness” that “this refers to the Talmud of Babylonia (*Bavel-bbl*).” That is, the Babylonian Talmud (*Talmud Bavli*) is called “darkness” (*Choshech*-חושך), which is the matter of night, (so much so, that from this there also was a chaining down of the darkness of exile etc.).

Our sages, of blessed memory, also stated,¹¹⁶⁵ “When [the angels] said ‘Holy-*Kadosh*-קדוש’¹¹⁶⁶ he knew it was day, and when they said ‘Blessed-*Baruch*-ברוך’¹¹⁶⁷ he knew that it was night.” The difference between saying “Holy-*Kadosh*-קדוש” and saying “Blessed-*Baruch*-ברוך” is the difference between the fiery-*Seraphim* [angels] and the Cycle-*Ophanim* [angels]. That is, the fiery-*Seraphim* [angels], who say “Holy-*Kadosh*-קדוש”¹¹⁶⁸ grasp the astounding wondrousness of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and that He is wondrously holy and separately transcendent from the worlds.¹¹⁶⁹ In other words, this matter illuminates in their grasp and comprehension in a revealed way, this being the matter of “day.”

¹¹⁶³ Talmud Bavli, Sanhedrin 24a

¹¹⁶⁴ Lamentations 3:6

¹¹⁶⁵ Yalkut Shimoni, Tisa, Remez 406 *ibid.*; Midrash Tehillim 19:3 *ibid.*

¹¹⁶⁶ Isaiah 6:3

¹¹⁶⁷ Ezekiel 3:12

¹¹⁶⁸ Isaiah 6:3 *ibid.*; Talmud Bavli, Chullin, 91b and on

¹¹⁶⁹ See Likkutei Torah, Naso 28c; Shlach 47a; Shir HaShirim 5b, and elsewhere.

In contrast, the Cycle-*Ophanim* angels, who recite “Blessed-*Baruch*-ברוך,”¹¹⁷⁰ do so “with a great commotion,”¹¹⁷¹ and this great commotion is caused by their lack of grasp and comprehension. That is, they know there is something beyond that is not grasped by them, and this causes their great commotion. That is, even though this matter is not grasped by them, it nevertheless relates to them, and as a result, they know that there is something that transcends that they do not grasp, which for them, is the aspect of “darkness” and “night.”

The same is so in our service of *HaShem*-יהו"ה, blessed is He, in that there are two ways of serving Him, that of the Fiery-*Seraphim* angels, and that of the Cycles-*Ophanim* angels. This is why our sages, of blessed memory, established these matters in the blessings of the *Shema* recital, at which time one must contemplate the service of the Fiery-*Seraphim* angels and the Cycle-*Ophanim* angels, when we recite “Holy-*Kadosh*-קדוש” and “Blessed-*Baruch*-ברוך,” so that their likeness will also be present in our service of *HaShem*-יהו"ה, blessed is He. These are the matters of “day” and “night” (“light” and “darkness”) as they are in our service of *HaShem*-יהו"ה.

Thus, it is from the matters of “light” and “darkness” as they are in the Torah, and in our (the Jewish people’s) service of *HaShem*-יהו"ה, blessed is He, that there also is a chaining down of the matter of “light” and “darkness” as they are [physically] in the world below.

¹¹⁷⁰ Ezekiel 3:12 *ibid.* Talmud Bavli, Chullin 91b and on *ibid.*

¹¹⁷¹ See Likkutei Torah, Naso 28c; Shlach 47a; Shir HaShirim 5b, and elsewhere.

The same is so of all the creations in the world, in that they only are like an analogy (*Mashal*) in comparison to their root above. An example¹¹⁷² of this is the lion below [in this world], who is rooted in the aspect of the face of the lion¹¹⁷³ in the Supernal Chariot (*Merkavah*).¹¹⁷⁴ However, it is understood that there can be no comparison at all between a [physical] lion below, who is an impure animal, in comparison to the lion above, in the Supernal Chariot (*Merkavah*), who “rise with a mighty commotion toward the Fiery-Seraphim [angels]”¹¹⁷⁵ who say “Holy-Kadosh-קדוש” etc. In other words, it only is analogous.

Moreover, even the aspect of the “face of the lion” of the Supernal Chariot (*Merkavah*) of the world of Creation (*Briyah*) is only an analogy (*Mashal*) in comparison to the aspect of Kindness-Chessed of the world of Emanation (*Atzilut*). In the same way, Kindness-Chessed of the world of Emanation (*Atzilut*) is only an analogy (*Mashal*) in comparison to Wisdom-Chochmah of the world of Emanation (*Atzilut*), which also is called a “lion-Aryeh-אריה,” in that the word “lion-Aryeh-אריה” shares the same letters as “sight-Re’iyah-ראיה,”¹¹⁷⁶ this being the aspect of Wisdom-Chochmah, as the verse states,¹¹⁷⁷ “He saw (*Vayar*-וירא) the first portion (*Reishit*-ראשית) for Himself.” That is, the difference between Wisdom-Chochmah and Kindness-Chessed is like the difference

¹¹⁷² Also see Sefer HaMaamarim 5629 p. 160 and on; 5696 p. 224 and on.

¹¹⁷³ Ezekiel 1:10

¹¹⁷⁴ See Taamei HaMitzvot of Rabbi Chayim Vital, Vayikra (section entitled “*Mitzvat Korbanot*”).

¹¹⁷⁵ See the liturgy of the blessings of the *Shema* recital in the morning prayers.

¹¹⁷⁶ See Tikkunei Zohar, Tikkun 70, 122a.

¹¹⁷⁷ Deuteronomy 33:21

between the world of Emanation (*Atzilut*) and the world of Creation (*Briyah*), within the world of Emanation (*Atzilut*) itself. (That is, there is Emanation (*Atzilut*) within Emanation (*Atzilut*), and there is Creation (*Briyah*) within Emanation (*Atzilut*.) This being so, it only is like an analogy (*Mashal*).

In the same way, even Wisdom-*Chochmah* of the world of Emanation (*Atzilut*) is like an analogy in comparison to the aspect of the “lion-*Aryeh*-אריה” above it, this being the aspect of the Crown-*Keter*, which also is called a “lion-*Aryeh*-אריה,”¹¹⁷⁸ as in the verse,¹¹⁷⁹ “A lion (*Aryeh*-אריה) has roared; who will not fear? *HaShem* God-*HaShem Elohi*”מ-אלהי”ה has spoken; who will not prophesy?”

4.

However, all the above stems from the matter of constraints (*Meitzarim*-מצרים) and limitations, this being the matter of the constriction, restraint and limitation (*Tzimtzum*), as a result of which, the lower existence is caused in a way that the created being is only an analogy (*Mashal*) compared to its source in the spiritual world. However, upon the exodus from Egypt (*Mitzrayim*-מצרים), they departed from all constraints (*Meitzarim*-מצרים) and limitations. This came about through a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהו”ה Himself, blessed is

¹¹⁷⁸ See Me’orei Ohr, Ot Aleph, Section 101; Ohr HaTorah, Bamidbar (Shavuot) p. 221; Na”Ch Vol. 1, p. 447.

¹¹⁷⁹ Amos 3:8

He.¹¹⁸⁰ This is He stated when He gave us the Torah,¹¹⁸¹ “I am *HaShem* יהו"ה your God, who took you out of the land of Egypt (*Mitzrayim* מצרים).” “I am-*Anochi* אנכי” refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהו"ה Himself, blessed is He. This is as our sages, of blessed memory, taught,¹¹⁸² “I am-*Anochi* אנכי” is an acronym for “I have put My soul into My writings-*Ana Nafshi Katavit Yahavit* יהבית כתבית נפשי.” Thus, “I am *HaShem* your God-*Anochi HaShem Elohe*” אלהיך יהו"ה אלהי” indicates the drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהו"ה Himself, blessed is He, within the chaining down of the worlds (*Seder Hishtalshelut*), to the point that He is drawn down below in the creations that were brought into being through the constriction (*Tzimtzum*) and concealment (*He'elem*) brought about by His title “God-*Elohi*” אלהי”-*m*.” Through this they are caused to depart from all constraints (*Meitzarim* מצרים) and limitations.

That is, even though they only are like an analogy (*Mashal*) in comparison to their root in the spiritual world, nevertheless, their root is drawn down and revealed in them. An example of this would be the lion (*Aryeh* אריה) below, when there is a revelation in it¹¹⁸³ of the aspect of the face of the lion of the Supernal Chariot (*Merkavah*), to the point of a [revelation of] the root of the lion, as it is in the aspect of the Crown-*Keter*, which also is called the “lion-*Aryeh* אריה.” This matter will be

¹¹⁸⁰ See the discourse entitled “*HaChodesh HaZeh Lachem*” 5679 (*Sefer HaMaamarim* 5679 p. 329) and elsewhere.

¹¹⁸¹ Exodus 20:2; Deuteronomy 5:6

¹¹⁸² Talmud Bavli, Shabbat 105a (Ein Yaakov version).

¹¹⁸³ See Kings I 13:23-28; Daniel 6:23

revealed in the coming future, which is why the conduct of the lion below, will then be in a way that “a lion, like cattle, will eat hay.”¹¹⁸⁴

Now, it can be suggested that this is the connection between the matters cited in the discourse,¹¹⁸⁵ that the aspect of the Crown-*Keter* is also called a “lion-*Aryeh*-אריה,” as in the verse,¹¹⁸⁶ “A lion (*Aryeh*-אריה) has roared; who will not fear? *HaShem* God-*HaShem Elohi*”מ-אלהי”ה has spoken; who will not prophesy?” That is, this refers to the utterance, “I am *HaShem* your God-*Anochi HaShem Elohe*”cha-אנכי יהוה”ה *אלהיך*,”¹¹⁸⁷ which is the aspect of the Crown-*Keter*.

Moreover, what is meant by this, is not just the aspect of the Crown-*Keter*-כתר as it is transcendent (*Makif*), like a tiara [above the head], but even as it is in a state of silence, like the verse,¹¹⁸⁸ “Wait silently-*Katar*-כתר for me for a bit,” which even is higher than the transcendent (*Makif*) aspect [of the Crown-*Keter*] which is [like] a tiara [above the head], but is up to the essence of the Crown-*Keter*.¹¹⁸⁹

In other words, because of the revelation of “I am *HaShem* your God-*Anochi HaShem Elohe*”cha-אנכי יהוה”ה *אלהיך*,” which was revealed at the giving of the Torah, this being a matter that transcends all constraint and limitation, there thereby is a drawing down and revelation in the lion below,

¹¹⁸⁴ Isaiah 11:7; 65:25

¹¹⁸⁵ Sefer HaMaamarim 5629 p. 95; 5679 p. 316; 5681 p. 206; Sefer HaMaamarim 5629 p. 160; 5696, p. 224 and on; Ohr HaTorah, Bamidbar (Shavuot) p. 221; Na”Ch Vol. 1, p. 447.

¹¹⁸⁶ Amos 3:8

¹¹⁸⁷ See Midrash Shemot Rabba 29:9

¹¹⁸⁸ Job 36:2

¹¹⁸⁹ See *Hemshech* 5672 Vol. 1, Ch. 126

whose root is in the aspect of the upper lion (*Aryeh*-אריה), all the way up to the Crown-*Keter*.

The explanation is that the Torah also is called an “analogy-*Mashal*” מַשָּׁל, as the verse states,¹¹⁹⁰ “As it says in the primordial analogy (*Mashal HaKadmoni*-מַשָּׁל הַקַּדְמוֹנִי),” referring to the Torah.¹¹⁹¹

This may be explained in two ways: The first is that this refers to the Torah below, that manifests in physical things, and every matter in the Torah is an analogy compared to how this matter is in the world above it. This is similar to what the verse states about Shlomo,¹¹⁹² “He spoke three-thousand analogies,” meaning, three-thousand levels, through which there was a drawing down from the aspect of the Kingship-*Malchut* of the world of Emanation (*Atzilut*) (which was the level of Shlomo) to the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), in that each world includes a thousand levels.

The second deeper explanation, is that even Torah as it is above, is an analogy in comparison to the Unlimited One, *HaShem*-יהוה, blessed is He, who Precedes the world (*Kadmono Shel Olam*-קַדְמוֹנוֹ שֶׁל עוֹלָם). This is why “Dovid would bind the Torah that is above to the Holy One, blessed is He,”¹¹⁹³ since even the Torah as it is above, is only an analogy.

However, the analogy (*Mashal*) of the Torah is unlike all other analogies in the world, (in which every creation is only

¹¹⁹⁰ Samuel I 24:14

¹¹⁹¹ See Rashi to Exodus 21:13; Rashi to Makkot 10b

¹¹⁹² Kings I 5:12; See Torah Ohr, Mikeitz 42b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 45 & Ch. 51.

¹¹⁹³ See Zohar III 222b (Ra'aya Mehemna); Sefer HaBahir (Section 58), Section 196 and Ohr HaBahir there; Likkutei Torah, Shlach 47c, 51a

an analogy in relation to its root above). This is because the analogies in the world are in a way of actual concealment and hiddenness, in that through the analogy one does not know the analogue. For example, when it comes to [seeing] a lion below, we do not know, nor do we have any grasp through it, of its root in the face of the lion of the Supernal Chariot (*Merkavah*), and certainly not of its root in Kindness-*Chessed* of the world of Emanation (*Atzilut*) etc.

In contrast, the way of analogy of the Torah is that through the analogy, we know the analogue. That is, through engaging in the study of Torah, we bond with the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which is in the Torah.

The reason for the above-mentioned difference between the analogies of the world and the analogies of the Torah, is because the world exists as a novel creation, brought into being through constriction (*Tzimtzum*) and limitation. In contrast, this is not so of the Torah, the matter of which is the revelation of "I am *HaShem* your God-*Anochi HaShem Elohe*" *cha*-אנכי יהו"ה *cha*, "אלהיך," that transcends all constraints and limitations etc.

Nevertheless, through the analogy of the Torah, [change] is caused in the analogies of the world, so that in them too, there is a drawing down and revelation of their root above. This is because Torah has the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, who Precedes the world (*Kadmono Shel Olam*-קדמונו של עולם), and thus through Torah there can be a drawing down through the three thousand analogies, all the way down below. Through this, there even will be a revelation in

the lion below, whose root is in the aspect of the lion (*Aryeh*-אריה) above, all the way to the aspect of the Crown-*Keter*, so that in the analogy there is the recognition and sense of the analogue (and it is heard [and understood]).

5.

This then, is the general superiority of the exodus from Egypt in comparison to the creation of the world. That is, the world was created by way of concealment and hiddenness, brought about through *HaShem*'s יהו"ה title "God-*Elohi*" *m*-אלהי"ם" ("In the beginning God-*Elohi*" *m*-אלהי"ם created"). Moreover, this was in the way of measure and limitation brought about through His title "*Shaddai*" שדי," that "I said to My world 'enough-*Dai*,'" and "His Godliness is sufficient-*SheDai*" שדי for every creature," (since this also is a matter of measure and limitation, as explained in chapter two).

In contrast, upon the exodus from Egypt (*Mitzrayim*-מצרים) there was departure from **all** constraints (*Meitzarim*-מצרים) and limitations, through the revelation of the Name *HaShem*-יהו"ה, and in a way of "I am *HaShem* your God-*Anochi HaShem Elohe*" *cha*-אנכי יהו"ה אלהיך," as explained before at length.

This matter begins from the New Moon (*Rosh Chodesh*) of the month of Nissan, "This month shall be for you," in continuation to which the matter of the Passover offering (*Pesach*) is discussed. That is, this matter comes after the preparation of the Torah portion regarding the Red Heifer

(*Parah*). This is as stated in Midrash,¹¹⁹⁴ “This is like the analogy of two distinguished ladies who were walking together and resembled each other. How can it be known which is greater than the other?” That is, they both are great. This is because through them there is a drawing down of “*HaShem*” יהו”ה is great.”¹¹⁹⁵

Except that in this itself, there is the distinction between the drawing down brought about through the toil of the Righteous (*Tzaddikim*), (the Passover offering – *Pesach*), and the drawing down brought about through the toil of the Repentant (*Baalei Teshuvah*), and in each of them there is a superiority. The superiority of the toil of the Righteous (*Tzaddikim*) in serving *HaShem* יהו”ה, blessed is He, is that about this it states,¹¹⁹⁶ “In whom did He consult? In the souls of the Righteous (*Tzaddikim*).” This is because through them the revelation and drawing down to below comes about. Nonetheless, this still is in a state of measure and limitation. In contrast, the superiority of the toil of the Repentant (*Baalei Teshuvah*) in serving *HaShem* יהו”ה, blessed is He, is that,¹¹⁹⁷ “In the place where the Repentant (*Baalei Teshuvah*) stand, even the perfectly Righteous (*Tzaddikim Gemurim*) cannot stand,” which is a matter that transcends limitation.

¹¹⁹⁴ Midrash Shemot Rabba 19:2

¹¹⁹⁵ Psalms 145:3 and elsewhere; Also see the discourses entitled “*Vayedaber... Zot Chukat*” 5629, 5679, 5681, (Sefer HaMaamarim 5629 p. 94 and on; 5679 p. 315 and on; 5681 p. 202 and on); Also see the preceding discourse of Shabbat Parshat Vayakhel-Pekudei of earlier this year, 5724, Discourse 22, Ch. 5 (Sefer HaMaamarim 5724 p. 147 and on).

¹¹⁹⁶ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

¹¹⁹⁷ Talmud Bavli, Brachot 34b; Mishneh Torah, Hilchot Teshuvah 7:4

Now, a bond must be affected between these two ways of serving *HaShem*-יהו"ה, blessed is He, brought about through an aspect that transcends both. Through this aspect, there is caused to be a drawing down and revelation even below the aspect of the limitlessness (*Bli Gvul*) of *HaShem*-יהו"ה, blessed is He. This refers to the general matter of the redemption, [about which it states],¹¹⁹⁸ "In Nissan they were redeemed, and in Nissan they are destined to be redeemed." There then will be the [revelation of the] matter of "the day that is entirely Shabbat and rest for everlasting life,"¹¹⁹⁹ and as the verse states,¹²⁰⁰ "*HaShem*-יהו"ה alone will be exalted etc."¹²⁰¹

¹¹⁹⁸ Talmud Bavli, Rosh HaShanah 11a; Midrash Shemot Rabba 15:11

¹¹⁹⁹ Talmud Bavli, Tamid 33b

¹²⁰⁰ Isaiah 2:11, 2:17

¹²⁰¹ The conclusion of this discourse is missing.