

Discourse 39

“K’Neged Arbah Banim Dibrah Torah - The Torah speaks of four sons”

Delivered on the 2nd night of Pesach, 5725

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

1.

It states [in the Pesach Hagaddah],⁴²⁰ “The Torah speaks of four sons.” The explanation is that there are various matters established with the number four, such as the above-mentioned four sons and the four cups [of wine etc.] This also is because there are four terms of redemption used in [the account of] the exodus from Egypt,⁴²¹ these being,⁴²² “I shall take you out (v’*Hotzeiti*-וְהוֹצֵאתִי), and I shall rescue you (v’*Heetzalti*-וְהִצַּלְתִּי), and I shall redeem you (v’*Ga’alti*-וְגַאֲלֹתִי), and I shall take you (v’*Lakachti*-וְלָקַחְתִּי).” As explained in the Midrashic teachings of our sages, of blessed memory,⁴²³ the four cups [of wine] were established corresponding to [these four terms of redemption].

Now, based on this,⁴²⁴ we must say that all four terms of redemption relate to the exodus from Egypt [in which there

⁴²⁰ In the Pesach Haggadah – section beginning “*Baruch HaMakom*”

⁴²¹ Talmud Yerushalmi, Pesachim 10:1; Midrash Bereishit Rabba 88:5; Shemot Rabba 6:4

⁴²² Exodus 6:6-7

⁴²³ Talmud Yerushalmi, Pesachim 10:1; Midrash Bereishit Rabba 88:5; Shemot Rabba 6:4

⁴²⁴ See the discourse entitled “*Lachein Emor L’Bnei Yisroel*” 5658 (Sefer HaMaaamarim 5658 p. 87 and on); 5678 (Sefer HaMaaamarim 5678 p. 139 and on);

were four [kinds of] redemption. This is as Midrash explains,⁴²⁵ that the four cups correspond to the four edicts decreed upon them by Pharaoh (from which they were redeemed)]. This is also as understood from the words of the Midrash,⁴²⁶ that the four cups correspond to the four cups of Pharaoh, and that his dream contained a hint to the redemption of the Jewish people.⁴²⁷

However, another view in the Midrash,⁴²⁸ states that the four cups correspond to four kingdoms. That is, they correspond to four redemptions from the four kingdoms (exiles). Based on this we must say that the four terms of redemption also include the coming redemption.

Now, the two explanations can be aligned with each other based on the explanation in Zohar,⁴²⁹ that the four terms of redemption correspond to the four mentions of [the word] “Truth-*Emet*-אמת” in the “*Emet v’Yatziv* – True and certain” [section of the blessing that follows the morning *Shema*]. Now, since the four mentions of [the word] “Truth-*Emet*-אמת” are found twice, in that the word “Truth-*Emet*-אמת” is mentioned four times before the section beginning “*Ezrat Avoteinu* – You have always been the help of our fathers,” and mentioned four times in the paragraph of “*Ezrat Avoteinu*,” the four mentions

5718 and 5721 (Sefer HaMaamarim, 5718 p. 94 and on [translated in The Teachings of The Rebbe 5718, Vol. 1, Discourse 11], and Sefer HaMaamarim 5721, p. 66 and on [translated in The Teachings of The Rebbe 5721, Discourse 13]), and the discourse entitled “*v’Avarti*” 5721 (Sefer HaMaamarim 5721, p. 145 and on [translated in The Teachings of The Rebbe 5721, Discourse 20]).

⁴²⁵ Midrash Shemot Rabba *ibid*.

⁴²⁶ Talmud Yerushalmi and Bereishit Rabba *ibid*.

⁴²⁷ Midrash Bereishit Rabba *ibid*.

⁴²⁸ Talmud Yerushalmi and Bereishit Rabba *ibid*.

⁴²⁹ Zohar II 216b

of “Truth-*Emet*-אמת” preceding “*Ezrat Avoteinu*” correspond to the redemptions of the exodus from Egypt, and the four mentions of “Truth-*Emet*-אמת” in “*Ezrat Avoteinu*” comprise all the redemptions, including the coming redemption.

2.

This may be understood by prefacing with the teaching of our sages, of blessed memory,⁴³⁰ “The Jewish people will return in repentance (*Teshuvah*) and be redeemed.” From this it is understood that just as there are four terms of redemption (*Ge’ulah*), so likewise, in the matter of the repentance (*Teshuvah*) which brings to redemption (*Ge’ulah*), there are four levels. (For, although repentance (*Teshuvah*) is the matter of leaving measure and limitation, nonetheless, being that repentance (*Teshuvah*) itself is a matter in Torah, it necessarily has some element of order and gradation.)

Now, these four levels correspond to the four letters of the Name *HaShem*-יהוה, this being the matter of the four mentions of the word “Truth-*Emet*-אמת.” That is, in the matter of “Truth-*Emet*-אמת” there are four levels. For, as known, there are different levels even in the matter of “Truth-*Emet*-אמת.”⁴³¹ This is as also understood from what the verse states (about our forefathers),⁴³² “With My Name *HaShem*-יהוה I did not make

⁴³⁰ Talmud Bavli, Sanhedrin 99b; Talmud Yerushalmi, Taanit 1:1; Mishneh Torah, Hilchot Teshuvah 7:5; Tanya, Iggeret HaTeshuvah, Ch. 11 (and see Likkutei Sichot Vol. 1, p. 70, note 14).

⁴³¹ See Tanya, Likkutei Amarim, Ch. 13.

⁴³² Exodus 6:3

Myself known through them,” meaning,⁴³³ “I did not make Myself recognized to them with My attribute of Truth.” Nonetheless, it certainly is inapplicable to say that the revelation revealed to our forefathers was not Truth-*Emet*-אמת, Heaven forbid to think so. Rather, it only is that “compared to the revelation revealed to Moshe, it is not My attribute of Truth.” This is because in Truth-*Emet*-אמת itself there are various levels.

3.

The explanation is that the four levels of repentance (*Teshuvah*) are hinted in the verse,⁴³⁴ “Turn from evil and do good, seek peace and pursue it.”⁴³⁵ The first level of repentance is the matter of turning away from evil (*Sur MeRa*-סור מרע). That is, through repentance (*Teshuvah*) one removes the concealment and hiddenness brought about by sins, as the verse states,⁴³⁶ “Your sins have separated between you and your God.” However, repentance (*Teshuvah*) nullifies this separation and He is drawn forth to be “Your God-*Elo*”*heichem*-אלהיכם,” meaning “the God who is yours-*Elo*”*ah Shelachem*-אלוהי שלכם.”

The explanation is that in books of Kabbalah⁴³⁷ it states that *HaShem*’s יהוה title “God-*Elohi*”*m*-אלהים” is the aspect of Might-*Gevurah*, whereas the title “our God-*Elohei*”*nu*-אלהינו”

⁴³³ Rashi to Exodus 6:3

⁴³⁴ Psalms 34:15

⁴³⁵ See Likkutei Torah, Balak 73b and on

⁴³⁶ Isaiah 59:2

⁴³⁷ See Ramaz to Zohar III 271b, and elsewhere.

(and likewise, “your God-*Elohei*” *chem*-אלהיכם”), is the aspect of Mercy-*Rachamim*. For, the meaning of “our God-*Elohei*” *nu*-אלהינו is “the God who is ours-*Elo*” *ah Shelanu*-אלוהיה שלנו.” However, we only find that He is called “ours-*Shelanu*” שלנו with His title “God-*Elohi*” *m*-אלהימם,” (as in “our God-*Elohei*” *nu*-אלהינו”) and not with any of His other titles. The reason⁴³⁸ is because for there to be a drawing forth of Godliness in a revealed way, to be unified with us to the point that it is called “ours-*Shelanu*,” this specifically must be preceded by the restraint of *Tzimtzum*, (this being the substance matter of His title “God-*Elohi*” *m*-אלהימם).

This is like the teaching of our sages, of blessed memory,⁴³⁹ “He constricted (*Tzimtzeim*-צמצם) His Presence between the two poles of the Holy Ark.” Now, at first glance, this is not understood, in that the primary revelation took place between the two poles of the Holy Ark, and this being so, why does it state about this that, “He constricted (*Tzimtzeim*-צמצם) His Presence”? However, the explanation is that for there to be the revelation of Godliness between the two poles of the Ark there first must be the restraint of the *Tzimtzum* (צמצום), which is the matter of Mercy-*Rachamim*.

From this it is understood that “your God-*Elohei*” *chem*-אלהיכם (meaning, “the God that is yours-*Elo*” *ah Shelachem*-אלוהיה שלכם”) is the aspect of the light of *HaShem*-יהוה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), this being the light that is constricted (*Metzumtzeim*) according to the capacities of the worlds. About this it states, “Your sins have

⁴³⁸ Also see Likkutei Torah, Nitzavim 53c

⁴³⁹ See Midrash Tanchuma, Vayakhel 7

separated between you and your God-*Elohei*”*chem*-אלהי”כ”⁴⁴⁰ That is, the sin separates and conceals so that He is not called “the God that is ours-*Elo*”*ah Shelanu* שלנו”אלוהי,” meaning that this does not illuminate in the souls of the Jewish people in a revealed way.

To preface, in regard to the matter of separation (*Havdalah*) there is a separation between the holy and the holy. This is as the verse states,⁴⁴⁰ “The curtain (*Parochet*) shall separate for you between the Holy and the Holy of Holies.” This is to such an extent that in the Holy Temple there were thirteen curtains,⁴⁴¹ which are partitions within holiness itself.⁴⁴² In other words, even after the partition it still is holy, like a glass partition, in that although it causes a small measure of concealment, nevertheless, the light of the sun still illuminates through it.

However, there also is a separation between the Holy and the mundane. This is like a partition of leather which causes complete concealment. This is the matter of the “cloaks of leather-*Katnot Or*”⁴⁴³ כתנות עור, which was from the “skin of the snake,”⁴⁴⁴ this being the matter of the shiny husk (*Kelipat Nogah*).⁴⁴⁵

However, there also is a separation (*Havdalah*) between good and evil stemming from the three completely impure

⁴⁴⁰ Exodus 26:33

⁴⁴¹ Talmud Bavli, Ketubot 106a

⁴⁴² See the discourse entitled “*v’Heevdeela HaParochet Lachem*” in Torah Ohr, Lech Lecha 12c and on.

⁴⁴³ Genesis 3:21; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 45.

⁴⁴⁴ See Introduction to Tikkunei Zohar (10b); Tikkun 21 (48b)

⁴⁴⁵ See Sefer HaChakirah of the Tzemach Tzedek 68b

husks (*Shalosh Kelipot HaTmei'ot*) that cannot be elevated or transformed into holiness (as is possible of the shiny husk – *Kelipat Nogah*). This level of separation (*Havdalah*) comes about through sin, which is from the three completely impure husks (*Shalosh Kelipot HaTmei'ot*), thus causing a veil that completely separates, so that the revelation of Godliness does not illuminate at all.

Nevertheless, through the repentance (*Teshuvah*) of “turning away from evil,” this separation is nullified and the revelation of Godliness illuminates for him, so that He is “your God-Elohei” *chem*-אלהיכם,” this being the aspect of the light of *HaShem*-יהוה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). This level of repentance (*Teshuvah*), as it is in the four letters of the Name *HaShem*-יהוה, is the matter of the lower *Hey*-ה, which is the aspect of Kingship-*Malchut*, this being the aspect of the light of *HaShem*-יהוה, blessed is He, that fills all worlds (*Memaleh Kol Almin*).

Higher than this is the repentance of “do good,” the matter of which, as it is in the four letters of the Name *HaShem*-יהוה, is the letter *Vav*-ו, which is the aspect of *Zeir Anpin*. Through this there is a drawing forth of the aspect of the light of *HaShem*-יהוה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). For the matter of “(do) good-*Tov*-טוב” (refers to fulfilling the *mitzvot*, which are called “good-*Tov*-טוב,” as the verse states,⁴⁴⁶ “Say of the righteous (*Tzaddik*-צדיק) that he is good-*Tov*-טוב”), has the numerical value of 17-יז, this being the numerical value of the name *Eheve*”ה-אה that emerges from the initial letters (*Roshei*

⁴⁴⁶ Isaiah 3:10

Teivot) of the words of the verse,⁴⁴⁷ “(I fill) the heavens and the earth-*Et HaShamayim v’Et HaAretz*-אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ.”⁴⁴⁸ This refers to the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), which has no differentiations of levels, but illuminates in the heavens and the earth equally.⁴⁴⁹

These two aspects (of “turn from evil and do good”) constitute the lower repentance (*Teshuvah Tata’ah*), only that within this itself, the [aspect of] “turn from evil” is the aspect of repentance (*Teshuvah*), whereas the [aspect of] “do good” is the aspect of the one who returns in repentance (*Baal Teshuvah*).⁴⁵⁰

Now, there is another level of repentance (*Teshuvah*) this being the matter indicated by [the words], “seek peace (*Bakeish Shalom*-בְּקֵשׁ שְׁלוֹם),” which refers to the Torah. This is as our sages, of blessed memory, stated,⁴⁵¹ “Whosoever engages in the [study of] Torah brings peace in the entourage Above and in the entourage below,” this being the matter of the union between the surrounding transcendent light (*Sovev*) and the inner manifest light (*Memaleh*).⁴⁵² This is because the root of the Torah both transcends the surrounding transcendent light (*Sovev*) and the inner manifest light (*Memaleh*), and it therefore has the ability to unify them etc.

⁴⁴⁷ Jeremiah 23:24

⁴⁴⁸ See Shaar HaPesukim of the Arizal to Isaiah 41:8; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36; Shaarei Orah of the Mittler Rebbe 85b; Biurei HaZohar of the Mittler Rebbe 30b.

⁴⁴⁹ See Likkutei Torah, Va’etchanan 9a and on; Re’eh 33a and on.

⁴⁵⁰ See Likkutei Torah Balak 75a and on.

⁴⁵¹ Talmud Bavli, Sanhedrin 99b

⁴⁵² See Likkutei Torah ibid. 74a; Re’eh 21a

This is also the meaning of the verse,⁴⁵³ “For *HaShem*-יהו"ה is a God of knowledges,” in which [the word] “knowledges-*De'ot*-דעות” is plural.⁴⁵⁴ [That is, there is] the Upper Knowledge (*Da'at Elyon*) that Above is “something” (*Yesh*) and below is “nothing” (*Ayin*), stemming from the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), and there is the Lower Knowledge (*Da'at Tachton*) that Above is “nothing” (*Ayin*) and below is “something” (*Yesh*), stemming from the aspect of His light that fills all worlds (*Memaleh Kol Almin*). The words, “*HaShem*-יהו"ה is a God of knowledges (*De'ot*-דעות)” refer to the union of the two knowledges (*De'ot*-דעות), these being the bond between the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) and His light that fills all worlds (*Memaleh Kol Almin*), brought about through Torah etc.

The matter of this repentance (*Teshuvah*) as it is in the four letters of the Name *HaShem*-יהו"ה, is the upper *Hey*-ה, which is the aspect of Understanding-*Binah*, and is the aspect of the Upper Repentance (*Teshuvah Ila'ah*).⁴⁵⁵

There also is a fourth level of repentance (*Teshuvah*), which is the letter *Yod*-י, which is the aspect of Wisdom-*Chochmah*, and is the level of one who has mastered repentance (*Baal Teshuvah*-בעל תשובה) of the Upper Repentance (*Teshuvah Ila'ah*).

⁴⁵³ Samuel I 2:3; See Torah Ohr, Yitro 68a; Likkutei Torah, Re'eh 23d; Shir HaShirim 47b, and elsewhere.

⁴⁵⁴ See Tikkunei Zohar, the beginning of Tikkun 69

⁴⁵⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

Now, corresponding to the four levels of repentance (*Teshuvah*) there are four terms of redemption (*Ge'ulah*). The explanation is that when the verse states, “I shall take you out (וְהוֹצֵאתִי-*v'Hotzeiti*) from under the burdens of Egypt,” this is the matter of “turn from evil” (*Sur Mei'ra*). This is because sin is heavy, as the verse states,⁴⁵⁶ “A people **laden** with iniquity,” which is why it is called a burden. However, through the repentance (*Teshuvah*) of “turn from evil” (*Sur Mei'ra*), the matter of “I shall take you out (וְהוֹצֵאתִי-*v'Hotzeiti*) from under the burdens of Egypt,” is caused.

When it states, “I shall rescue you (וְהִצַּלְתִּי-*v'Heetzalti*) etc.,” this refers to the matter of “do good” (*Aseih Tov*). This is because the word “וְהִצַּלְתִּי-*v'Heetzalti*” has two meanings. The first is that it means “rescue-*Hatzalah*-הַצִּלָּה,” and the second is that it is of the root “shade-*Tzeil*-צִל,” indicating that the “rescue-*Hatzalah*-הַצִּלָּה” comes about through “shade-*Tzeil*-צִל,” this being the aspect of the encompassing light (*Makif*). This refers to the matter of the fulfillment the *mitzvot*, through which there is a drawing down of the transcendent encompassing light (*Ohr Makif*), this being the aspect of the light of *HaShem*-יְהוָה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). (The same can be applied to the remaining terms, “and I shall redeem you (וְגִא'לְתִּי-*v'Ga'alti*), and I shall take you (וְלִקַּחְתִּי-*v'Lakachti*).”)⁴⁵⁷

⁴⁵⁶ Isaiah 1:4

⁴⁵⁷ See the discourse entitled “*Lachein Emor L'Bnei Yisroel*” 5658 (Sefer HaMaamarim 5658 p. 87 and on); 5678 (Sefer HaMaamarim 5678 p. 139 and on); 5718 and 5721 (Sefer HaMaamarim, 5718 p. 94 and on [translated in The Teachings

5.

Now, the reason that repentance (*Teshuvah*) must have four levels, is because in the ascent from below to Above (which is the substance of repentance and return – *Teshuvah*), it is necessary for it be like the drawing down from Above to below. Thus, since the order of the drawing down from Above to below is by means of the four letters of the Name *HaShem*-יהו"ה, as stated in Midrash,⁴⁵⁸ “When the Holy One, blessed is He, sought to relate the Torah to the Jewish people, he said it to Himself four times before He said it to the Jewish people, as the verse states,⁴⁵⁹ ‘Then He looked and recorded it, He prepared it and perfected it (and it then continues) “and He said to man.”’ This refers to the matter of drawing the Torah down to below through the four letters of the Name *HaShem*-יהו"ה.⁴⁶⁰ This is why the order of ascent from below to Above, brought about through repentance and return (*Teshuvah*) must be by way of the four letters of the Name *HaShem*-יהו"ה, which are the four levels of repentance (*Teshuvah*), as explained above.

Now, as known, there are two levels in Name *HaShem*-יהו"ה. There is the Upper Name *HaShem*-יהו"ה and the lower Name *HaShem*-יהו"ה, as the verse states,⁴⁶¹ “*HaShem*-יהו"ה, *HaShem*-יהו"ה,” with a pause in the cantillation between

of The Rebbe 5718, Vol. 1, Discourse 11], and Sefer HaMaamarim 5721, p. 66 and on [translated in The Teachings of The Rebbe 5721, Discourse 13]], and the discourse entitled “*v'Avarti*” 5721 (Sefer HaMaamarim 5721, p. 145 and on [translated in The Teachings of The Rebbe 5721, Discourse 20]).

⁴⁵⁸ Midrash Shemot Rabba 40:1

⁴⁵⁹ Job 28:27-28

⁴⁶⁰ Also see Likkutei Torah, Ha'azinu 71c; *Hemshech* “*Mayim Rabim*” 5636 Ch. 176.

⁴⁶¹ Exodus 34:6

them.⁴⁶² We thus find that in the drawing down from Above to below, there first must be the passage through the four letters of the Upper Name *HaShem*-יהו"ה, and there then must be the passage through the four letters of the Lower Name *HaShem*-יהו"ה.

From this we can understand that in the ascent from below to Above brought about through repentance (*Teshuvah*), there first must be the four levels of repentance (*Teshuvah*) corresponding to the Lower Name *HaShem*-יהו"ה, and there then must be the four levels of return (*Teshuvah*) corresponding to the Upper Name *HaShem*-יהו"ה.

This then, is the difference between the two matters in the four terms of redemption (*Ge'ulah*). That is, the four terms of redemption that were said about the exodus from Egypt, correspond to the four letters of the Lower Name *HaShem*-יהו"ה, whereas the four terms of redemption that correspond to the four kingdoms, which also include the coming redemption, correspond to the four letters of the Upper Name *HaShem*-יהו"ה.

6.

However, even presently, on the holiday of Pesach there also is a foretaste of the coming redemption. This is why the four cups [of wine] on Pesach correspond to the four redemptions, and also correspond to the four cups of the coming future.⁴⁶³ In other words, there also will be a drawing down of

⁴⁶² Zohar III (Idra Rabba) 138a; Torah Ohr, Beshalach 61d and on; Likkutei Torah, Drushim L'Rosh HaShanah 59a and on

⁴⁶³ Talmud Yerushalmi, Pesachim 10:1; Midrash Bereishit Rabba 88:5; Shemot Rabba 6:4

the Upper Name *HaShem*-יהו"ה, and because of its greatness it descends even further down. This is as stated in Pri Etz Chayim,⁴⁶⁴ that on the night of Pesach the union is also in the world of Action (*Asiyah*).⁴⁶⁵

⁴⁶⁴ Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 7

⁴⁶⁵ The conclusion of this discourse is missing.