

Discourse 21

*“Va’era el Avraham... -
I appeared to Avraham...”*

Delivered on Shabbat Parshat Va’era,
28th of Tevet, Shabbat Mevarchim Shvat, 5725
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰¹¹ “I appeared to Avraham, to Yitzchak, and to Yaakov as the Self-Sufficient God-*E”l Shaddai* - אֱלֹהֵי שַׁדַּי, but with My Name *HaShem* - יהוה I did not make Myself known through them... Therefore, say to the children of Israel, ‘I am *HaShem* - יהוה’, and I shall take you out from under the burdens of Egypt etc.” The Torah then continues with the command to Moshe,¹⁰¹² “Come speak to Pharaoh, king of Egypt, that he send the children of Israel from his land.” Then, after interrupting the matter with [the words],¹⁰¹³ “These were the heads of their fathers’ houses,” in order to teach us how Moshe and Aharon were born and to whom they were related,¹⁰¹⁴ the Torah returns to the matter of Moshe’s words to Pharaoh to take the children of Israel out of

¹⁰¹¹ Exodus 6:3-6

¹⁰¹² Exodus 6:11

¹⁰¹³ Exodus 6:14

¹⁰¹⁴ Rashi to Exodus 6:14 *ibid.*

Egypt,¹⁰¹⁵ and concludes,¹⁰¹⁶ “Moshe was eighty years old and Aharon was eighty-three years old when they spoke to Pharaoh.”

Now, we must understand what relevance there is in the familial lineage of Moshe and Aharon to the exodus from Egypt, for which reason it was prefaced in the verses. We also must understand what relevance there is to the exodus from Egypt that Moshe and Aharon were specifically in their eighties.

2.

Now, we should add to the question about the verse, “Moshe was eighty years old etc.” For, at first glance, in addition to the fact that we must understand why the Torah emphasizes this, in addition, based on the calculation, Moshe was not yet eighty years old, but was only entering into his eightieth year.¹⁰¹⁷

[That is, the Jewish people were in the desert for forty complete years (being that they came up from the Jordan river on the 10th of Nissan,¹⁰¹⁸ then offered the Passover (Pesach) sacrifice,¹⁰¹⁹ and subsequently performed the waving of the Omer offering, so that they could eat the new grain of the Land).¹⁰²⁰ Thus, since Moshe lived a complete one-hundred

¹⁰¹⁵ Exodus 6:29

¹⁰¹⁶ Exodus 7:7

¹⁰¹⁷ Also see Likkutei Sichot, Vol. 20, p. 26, note 15.

¹⁰¹⁸ Joshua 4:19

¹⁰¹⁹ Joshua 5:10

¹⁰²⁰ Joshua 5:11 and Rashi there

and twenty years,¹⁰²¹ we find that Moshe was slightly older (from the 7th of Adar until the 15th of Nissan) than eighty complete years.

In contrast, at the time that Moshe stood before Pharaoh, before the plagues, this was approximately one year before [the actual exodus], (as it states in the Mishnah in Eduyot,¹⁰²² that the judgment of the Egyptians [continued] for twelve months,¹⁰²³ meaning, nine months for the nine plagues. This excludes the plague of the firstborns which took place in a single moment “at midnight,”¹⁰²⁴ as even the warning about it was given when he stood before Pharaoh at the conclusion of the plague of darkness.¹⁰²⁵ Thus, each of the nine plagues took place over the course of one quarter of the month, and the other three quarters he admonished and warned them.¹⁰²⁶

Then there were another three months during which Moshe was concealed, as it states in Midrash¹⁰²⁷ on the verse,¹⁰²⁸ “My beloved is like a gazelle,” that, “Just as the gazelle appears and is then concealed, so likewise the first redeemer appeared and was then concealed.”] Yet, even so, the Torah emphasizes that Moshe was eighty years old.

[To explain, based on the words of the commentators,¹⁰²⁹ the intention of the Torah is to extol the wondrous greatness of Moshe and Aharon, that although they

¹⁰²¹ Deuteronomy 31:1 and Rashi there

¹⁰²² Mishnah Eduyot 2:10

¹⁰²³ See Tiferet Yisroel there.

¹⁰²⁴ Exodus 12:29; Also see Rashi and Mechilta to Exodus 12:12

¹⁰²⁵ Rashi to Exodus 11:4

¹⁰²⁶ Rashi to Exodus 7:25

¹⁰²⁷ Midrash Bamidbar Rabba 11:2; Shir HaShirim Rabba 2:9 [3]

¹⁰²⁸ Song of Songs 2:9

¹⁰²⁹ See Sforno to Exodus 7:7

were elderly, in their eighties, they nevertheless bothered themselves to rise early and rush to go to Pharaoh etc., for the sake of benefiting the Jewish people etc. (This too is an instruction for every Jew, as to the extent that one must endeavor for the sake of the well-being of his fellow etc., and that one should not say to himself that he is elderly, and it that is not in keeping with his dignity¹⁰³⁰ etc.)

Nevertheless, according to the simple understanding of the verses, we find that even when Moshe was one-hundred and twenty years old, “his eye had not dimmed and his vigor had not diminished.”¹⁰³¹ Thus, if this is what is stated about the end of his life, after all the occurrences he had undergone etc., including and especially after the giving of the Torah, being that “the Torah weakens a person’s strength,”¹⁰³² how much more is it so when he stood before Pharaoh before to the exodus from Egypt and before to the giving of the Torah, when he was in full strength and full health etc. This being so, it is not such a great novelty that he endeavored etc., for the sake of the well-being of the Jewish people.]

3.

However, the explanation is as the Tzemach Tzeddek stated in Ohr HaTorah,¹⁰³³ citing the words of the Panim Yafot,¹⁰³⁴ that the reason the Torah began with the order of their

¹⁰³⁰ See Talmud Bavli, Bava Metziya 30b

¹⁰³¹ Deuteronomy 34:7

¹⁰³² See Talmud Bavli, Sanhedrin 26b

¹⁰³³ Ohr HaTorah, Va’era p. 227

¹⁰³⁴ Panim Yafot to Exodus 6:26

familial lineage, is to explain that Moshe and Aharon were the seventh generation from Avraham, and “all sevens are beloved etc.”¹⁰³⁵

He continues to explain that this is also the meaning of the verse, “I appeared to Avraham... as the Self-Sufficient God-*E”l Shaddai*-”א”ל שדי,” which is similar to “He told His world ‘enough-*Dai*-”די,”¹⁰³⁶ from which we see that this is the aspect that illuminated during the six days of creation.

Likewise, our sages, of blessed memory, stated¹⁰³⁷ [about the word],¹⁰³⁸ “When they were created-*b’Heebaram*-”בהבראם” – “With Avraham-”אברהם,” this being the matter [expressed in the verse],¹⁰³⁹ “The world is built of Kindness-*Chessed*.” However, “with My Name *HaShem*-”יהו”ה,” refers to the aspect of Shabbat, which transcends the six days of creation, [as the verse states],¹⁰⁴⁰ “Shabbat [is] for *HaShem*-”יהו”ה,” and “I did not make Myself known through them,” this being the aspect that was revealed to Moshe. This being so, this is the matter of “all sevens are beloved,” in that it is like the endearment of Shabbat over and above the six days of creation.

The Tzemach Tzedek continues¹⁰⁴¹ and brings the statement in Panim Yafot,¹⁰⁴² that the matter of Moshe being eighty years old etc., is connected to the verse,¹⁰⁴³ “The days of our years [among them are seventy years], and if with might

¹⁰³⁵ Midrash Vayikra Rabba 29:11

¹⁰³⁶ Talmud Bavli, Chagigah 12a; Also see Midrash Bereishit Rabba 5:8; 46:3

¹⁰³⁷ Midrash Bereishit Rabba 12:9; Zohar I 86b, 154b

¹⁰³⁸ Genesis 2:4

¹⁰³⁹ Psalms 89:3

¹⁰⁴⁰ Leviticus 25:1

¹⁰⁴¹ Ohr HaTorah ibid. p. 228

¹⁰⁴² Panim Yafot to Exodus 6:26

¹⁰⁴³ Psalms 90:10

(*Gevurah*), eighty years.” In other words, the matter of eighty years is the matter of the powers of might (*Gevurot*).

He explains that the matter of seventy years is drawn from the seven Supernal emotive qualities (*Midot*), each of which includes ten [*Sefirot*] etc. However, the matter of eighty years is drawn from the Eighth Crown, which is Understanding-*Binah*,¹⁰⁴⁴ and about Understanding-*Binah* the verse states,¹⁰⁴⁵ “I am Understanding-*Binah*, with me is Might-*Gevurah*,” and as known, the revelation of the Ancient One-*Atik* is in Understanding-*Binah*.¹⁰⁴⁶

This is likewise the meaning of the statement in various places in Zohar,¹⁰⁴⁷ that the exodus from Egypt was drawn from “the side of the Jubilee (*Yovel*),” referring to Understanding-*Binah*.¹⁰⁴⁸ This is why the exodus from Egypt is mentioned fifty times in the Torah, corresponding to the fifty gates of Understanding (*Nun Shaarei Binah*).¹⁰⁴⁹ Thus, this is why Moshe and Aharon needed to be in their eighties, since there then is an illumination of the aspect of the Supernal Might-*Gevurah* etc.

¹⁰⁴⁴ As stated in Zohar I (Vayechi) 217b (see Ohr HaTorah ibid.)

¹⁰⁴⁵ Proverbs 8:14

¹⁰⁴⁶ See Zohar III 178b; Torah Ohr, Lech Lecha 11b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, end of Ch. 40 and the notes and citations there.

¹⁰⁴⁷ Zohar I 21b; Zohar II 43b and elsewhere

¹⁰⁴⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*), Gate Eight (*Binah*)

¹⁰⁴⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Pardes Rimonim, Shaar 13, Ch. 1; Zohar III (Va’etchanan) p. 262 (see Ohr HaTorah ibid.)

With the above in mind, we can understand that both the order of the familial lineage of Moshe, as well as the fact that he was eighty years old, are pertinent to the matter of the exodus from Egypt. For, the general matter of the exodus from Egypt (*Mitzrayim*-מצרים) is the matter of departing from constraints (*Meitzarim*-מיצרים) and limitations. (This also includes the constraints (*Meitzarim*-מיצרים) and limitations (“Egypt-*Mitzrayim*-מצרים”) of the side of holiness, from which there is a chaining down of Egypt (*Mitzrayim*-מצרים) in the literal sense, to the point of the exile in Egypt etc.)

For this to occur, there must be a lofty revelation that transcends the limitations of the world etc. This is why the redemption was specifically brought about through Moshe, since he is the seventh generation from Avraham, and “all sevens are beloved.” In other words, the revelation of the Name *HaShem* יהו"ה was through Moshe, this being the aspect of Shabbat, which transcends the six days of creation.

This is likewise why [the Torah tells us that] Moshe was eighty years old, this being the matter of the level of Understanding-*Binah*, which transcends the seven days of construct. The explanation is that the aspect of Understanding-*Binah* has two matters (even though sometimes no distinction is made between them) these being *Tevunah* and *Binah*.¹⁰⁵⁰

The [level of understanding-*Binah* called] *Tevunah*-תבונה is the matter of intellect as it relates to practical

¹⁰⁵⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2-3; Also see Derech Mitzvotcha 126b and elsewhere.

application. In contrast [the level of Understanding-*Binah*] called *Binah*-בִּינָה is the matter of intellect as it is, in and of itself. For example, in studying [the Mishnah],¹⁰⁵¹ “If two people are holding onto a garment,” in the aspect of *Tevunah* one’s mind is focused on the garment etc., which is not so of *Binah*, in which his mind is focused on the intellectual matter itself, to the point of even [understanding] how the matter is Above. [For, this is the primary matter of Torah, that it is the Torah of the Holy One, blessed is He.

This is as we recite in the blessings of Torah, (which must be said before studying it, as known about the matter of “recite a blessing on the Torah before [studying it]”)¹⁰⁵² that, “He has given us **His** Torah.”] There it is not discussing physical things etc. [However, it is self-understood, that there certainly must also be the study of its practical application, being that “Torah study is greater since it leads to action.”¹⁰⁵³ Nonetheless, even so, the primary matter of Torah transcends the world etc.]

This likewise is the reason why the teaching of our sages, of blessed memory,¹⁰⁵⁴ regarding the ten things with which the Holy One, blessed is He, created His world, mentions the matter of *Tevunah* [understanding], but does not mention the matter of *Binah* [understanding]. For, *Tevunah* [understanding] relates to the world, and it is only the [level] of

¹⁰⁵¹ Mishnah Bava Metziya 1:1

¹⁰⁵² See Talmud Bavli, Bava Metziya 85b; Nedarim 81a and Rabbeinu Nissim there; Bayit Chaddash (Ba”Ch) to Tur, Orach Chayim 47; Also see Likkutei Torah, Re’eh 29a.

¹⁰⁵³ Talmud Bavli, Kiddushin 40b

¹⁰⁵⁴ Talmud Bavli, Chagigah 12a

Binah [understanding] that transcends the world. This then, is the level of eighty years, in which [state] Moshe was when he stood before Pharaoh, and through which the matter of the redemption was possible.

5.

Now, even though the matter of the redemption from Egypt needed to be specifically through Moshe, and in this itself, it had to stem from the level of Moshe as he specifically was eighty years old, nevertheless, there also had to be the granting of empowerment from the aspect of the forefathers.

It is in regard to this that Rashi comments at the beginning of the Torah portion, on the verse,¹⁰⁵⁵ “He said to him, ‘I am *HaShem*-ה'” that, “It is not for naught that I have sent you, but to fulfill the promise that I have made to the first patriarchs.” This is to such an extent that we find that the matter of the redemption is bound to the birth of our forefathers. This is as stated in Talmud,¹⁰⁵⁶ “The forefathers were born in Nissan,” [as it states,¹⁰⁵⁷ “In the four hundred and eightieth year after the children of Israel’s exodus from the land of Egypt – in the fourth year in the month of Ziv-זִיב, which is the second month,” [meaning],¹⁰⁵⁸ “In the month in which the radiant ones of the world (*Zivtanei Olam*-עִוְתַנֵּי עוֹלָם-”] etc., “and in the month of Nissan they are destined to be redeemed.” In other

¹⁰⁵⁵ Exodus 6:2

¹⁰⁵⁶ Talmud Bavli, Rosh HaShanah 11a

¹⁰⁵⁷ Kings I 6:1

¹⁰⁵⁸ Talmud Bavli, Rosh HaShanah 11a *ibid.*

words, this is because the greatness of our forefathers is much greater.

This is as stated in Midrash¹⁰⁵⁹ on the verse,¹⁰⁶⁰ “I appeared to Avraham,” that “the Holy One, blessed is He, said to Moshe, ‘Alas for those who are lost and are not present. I revealed Myself many times to Avraham, Yitzchak and Yaakov... yet they did not question My ways etc.’” This is to such an extent that (in regard to our forefathers), the Holy One, blessed is He, said to Moshe,¹⁰⁶¹ “Do not stand in the place of the great.”

Moreover, even when it comes to the level of Moshe, that he was the seventh generation from Avraham and “all sevens are beloved,” the emphasis is on the greatness of Avraham, since the greatness of the seventh is that he is the seventh from the first. This being so, even in this itself, the primary matter is the first.¹⁰⁶²

6.

This may be understood by prefacing with an explanation of the precise wording of Rashi, “(to fulfill the promise which I have made) to the first patriarchs.” At first glance, it is not understood why it was necessary to add the word, “to the first (patriarchs) (*Rishonim*-ראשונים).” For, only Avraham, Yitzchak, and Yaakov are called “patriarchs-*Avot*-

¹⁰⁵⁹ Midrash Shemot Rabba 6:4; Rashi to Exodus 6:9

¹⁰⁶⁰ Exodus 6:3

¹⁰⁶¹ Midrash Devarim Rabba 2:7

¹⁰⁶² See Sefer HaMaamarim 5700 p. 29.

אבות,” as in the teaching of our sages, of blessed memory,¹⁰⁶³ “One may only call three people ‘patriarchs-*Avot*-אבות.”

This may be explained based on what is known, that the word “first-*Rishon*-ראשון” refers to the Crown-*Keter*,¹⁰⁶⁴ and it is in this regard that they are called “the first patriarchs (*Avot HaRishonim*-אבות הראשונים).” For, the matter of the patriarchs (*Avot*) are the emotions (*Midot*) (of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*),¹⁰⁶⁵ and the root of the emotions (*Midot*) is in the Crown-*Keter*.¹⁰⁶⁶

The explanation is that from the perspective of the level of the forefathers as they relate to the emotions (*Midot*) of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*, there are particular matters in the service of *HaShem*-יהו"ה, blessed is He, in which the forefathers differed from one another.

For, example, Avraham’s form of serving *HaShem*-יהו"ה, blessed is He, was in welcoming guests, whereas Yitzchak’s service of Him was in the digging of wells, and Yaakov’s service of Him was in the matter of the sticks etc. However, there is an even loftier matter present that our forefathers possessed because of their root in the aspect of the Crown-*Keter*, and this is why they are called “the first patriarchs (*Avot HaRishonim*-אבות הראשונים),” this being a matter that transcends the division of particulars etc.

¹⁰⁶³ Talmud Bavli, Brachot 16b

¹⁰⁶⁴ Sefer HaMaamarim 5565 p. 253; *Hemshech* 5672 Vol. 3, p. 1,213 and elsewhere.

¹⁰⁶⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

¹⁰⁶⁶ Ohr HaTorah, Va’era p. 133; Sefer HaMaamarim 5679 p. 195; 5684 p. 194.

It is about this aspect that Moshe was told, “Do not stand in the place of the great (*Gedolim*-גדולים).” In other words, this refers to the emotions (*Midot*) (which is the level of the forefathers (*Avot*)) as they are in their greatness (“*Gedolim*-גדולים”), meaning, in their root and source in the aspect of the Crown-*Keter*, where they transcend the aspect of Wisdom-*Chochmah* (which is the level of Moshe).

This then, is the meaning of what the Holy One, blessed is He, told Moshe, that his mission is to take the children of Israel out of Egypt in order “to fulfill the promise that I made to the first patriarchs (*Avot HaRishonim*-ראשונים).” In other words, the matter of the redemption from Egypt is bound to the level of the forefathers (*Avot*) as they are in their root, in the aspect of the Crown-*Keter*, (“the first-*Rishonim*-ראשונים”) which transcends division, this being the matter of the formation of the covenant and oath etc., which transcends reason and intellect.

This likewise is why the redemption from Egypt was in the month of Nissan, in which the forefathers were born. However, we first must preface with an explanation of the superiority of the day of birth,¹⁰⁶⁷ over and above even the day of passing. For, even though our sages, of blessed memory, stated,¹⁰⁶⁸ “Do not trust in yourself until the day of your death,” from which it is understood that there is an element of superiority to the day of one’s passing, upon the conclusion of one’s service of *HaShem*-יהו"ה, blessed is He, in comparison to

¹⁰⁶⁷ It should be pointed out that the day that this discourse was said – the 28th of Tevet – is the eighty-fifth birthday of the mother of the Rebbe Shlita, Rebbetzin Chanah, peace be upon her.

¹⁰⁶⁸ Mishnah Avot 2:4

the day of his birth, at which time it is not known how he will serve *HaShem*-יהו"ה in actuality etc., on the converse, we also find an element of superiority to the day of one's birth, over the day of one's passing.

This is as stated in Talmud,¹⁰⁶⁹ about Haman, that "When the lottery fell out in the month of Adar, he was very joyous and said to himself, 'The lot has fallen for me in the month that Moshe died,' but he did not know that [not only did Moshe] die on the seventh of Adar, but he also was born on the seventh of Adar." Rashi comments on this stating, "The birth is worthy to atone for the death," (even though seemingly the death comes after the birth and nullifies it, and not the other way around).¹⁰⁷⁰

[The explanation is] that the element of superiority of the day of passing is bound to service of *HaShem*-יהו"ה, blessed is He, in actuality, which is performed by the body according to reason and intellect, and in a way of division into particulars etc. In contrast, the element of superiority of the day of birth is bound to the revelation of the soul itself (even before actual service of *HaShem*-יהו"ה, blessed is He, is rendered through the body), meaning, as it transcends reason and intellect and transcends division into particulars etc. (Moreover, included within it, in a concealed way, is also the element of superiority of actual service of *HaShem*-יהו"ה, blessed is He, as it stems from the body, which will be rendered through his toil throughout all the days of his life.)

¹⁰⁶⁹ Talmud Bavli, Megillah 13b

¹⁰⁷⁰ See at length at the beginning of Likkutei Sichot Vol. 26.

7.

However, the explanation is that both are true. That is, for there to be the matter of the redemption from Egypt, it is necessary for there to be the granting of empowerment from the level of “the first patriarchs (*Avot HaRishonim*-אבות הראשונים),” as they are in their root in the aspect of the Crown-*Keter*. This is what is drawn down in the month of Nissan, during which our forefathers were born. Together with this, it also is necessary for there to be service of *HaShem*-יהו"ה, blessed is He, in actuality, stemming from the body, and with division into particulars etc., with the power of Moshe, for whom there was the revelation of the Name *HaShem*-יהו"ה, which transcends the world, and when he was eighty years old, at which time he reached the level of Understanding-*Binah* that transcends the seven days of construct, (higher than the level of the forefathers as they are the aspect of the emotions (*Midot*), which relate to the world). Nevertheless, that service of *HaShem*-יהו"ה, blessed is He, must itself be imbued with the aspect of the essence that transcends division etc.

8.

Now, we can connect this with the day of the Hilulah of the Alter Rebbe, which is the 24th of Tevet, and which on many years falls out on the week of the Torah portion of Va'era.¹⁰⁷¹ That is, in addition to all the particular matters in his service of *HaShem*-יהו"ה, blessed is He, as a general soul and also as a new

¹⁰⁷¹ Also see Likkutei Sichot, Vol. 6 p. 40 and on; Vol. 16 p. 56.

soul,¹⁰⁷² and that it was by his hand that there began to be the revelation and spreading forth of the teachings of ChaBa”D¹⁰⁷³ Chassidus etc., he also had a loftier matter, which transcends the division of particulars etc.

This refers to the fact that he had the matter [indicated by the verse],¹⁰⁷⁴ “Who have I in the heavens [but You], and but for You, I desire nothing on earth.” This is as he was heard to say when in a state of adhesion (*Dveikut*) to *HaShem*-יהו"ה, blessed is He,¹⁰⁷⁵ “I want nothing at all! I do not want Your Garden of Eden (*Gan Eden*)! I do not want Your Coming World (*Olam HaBa*)! I want nothing but You alone!”

This is a matter that transcends division of particulars etc., (and even transcends love of *HaShem*-יהו"ה, blessed is He, with delight in Him (*Ahavah b'Taanugim*), which still is a state in which “there is one who loves etc.”).¹⁰⁷⁶ This is akin to the matter of “the first patriarchs (*Avot HaRishonim*-אבות הראשונים).”

Moreover, in the teachings of ChaBa”D¹⁰⁷⁷ Chassidus there is emphasis for the need that one’s toil in serving *HaShem*-יהו"ה, blessed is He, must specifically stem from his own strength [and effort]. This is as known about the difference

¹⁰⁷² See Sefer HaSichot 5706 p. 22

¹⁰⁷³ An acronym for Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*.

¹⁰⁷⁴ Psalms 73:25

¹⁰⁷⁵ Mentioned in Shores Mitzvat HaTefillah, Ch. 40 (Sefer HaMitzvot of the Tzemach Tzedek 138a, copied in HaYom Yom [entry] for the 18th of Kislev).

¹⁰⁷⁶ See Torah Ohr, 114d; Biurei HaZohar of the Mittler Rebbe 81a and on, and elsewhere.

¹⁰⁷⁷ An acronym for the intellectual *Sefirot* of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*.

between ChaBa”D Chassidus and ChaGa”T¹⁰⁷⁸ Chassidus etc.¹⁰⁷⁹ This is similar to what was explained before (in chapters six and seven), that in addition to the superiority of the month of Nissan, due to the birth of the forefathers, there also must be actual service of *HaShem*-יהו”ה, blessed is He, through toiling throughout the days of one’s life, which “among them are seventy years, and if with might (*Gevurah*), eighty years.”

9.

Now, all this also relates to the matter of the exodus from Egypt which takes place every single day. This is as our sages, of blessed memory, taught,¹⁰⁸⁰ “In each and every generation, and on each and every day, a person is obligated to view himself as though he has departed from Egypt (*Mitzrayim*-מצרים) this very day.”

This matter is brought about through reciting the *Shema*, the matter of which is self-sacrifice (*Mesirat Nefesh*) that transcends limitation, in a way that is drawn down and imbued throughout the entire day, (such that the *Shema* recital of the morning effects the entire day, and the *Shema* recital of the night effects the entire night).

Therefore, even when the order of one’s service of *HaShem*-יהו”ה, blessed is He, is like the view of Rabbi

¹⁰⁷⁸ An acronym for the emotional *Sefirot* of Kindness-*Chessed*, Might-*Gevuraah*, and Splendor-*Tiferet*.

¹⁰⁷⁹ See Likkutei Dibburim, Vol. 2, p. 141b; Likkutei Sichot Vol. 2, p. 475, p. 500.

¹⁰⁸⁰ Mishnah Pesachim 10:5; Talmud Bavli, Pesachim 116b; Tanya, Likkutei Amarim, Ch. 47

Yishmael, that one must [fulfill the verse],¹⁰⁸¹ “And you shall gather your grain etc.,” and “assume in their regard the way of the world,”¹⁰⁸² and as in the words of the Talmud,¹⁰⁸³ “Many have acted in accordance with the view of Rabbi Yishmael and were successful, (whereas many have acted in accordance with the view of Rabbi Shimon Bar Yochai and were unsuccessful),” which is because “we do not rely on a miracle,”¹⁰⁸⁴ not only is it the case that he establishes fixed times for the study of Torah, but beyond this, his study of Torah is in a way that transcends limitations (in that he does not look at the clock etc.) as we learn from the way that Rabbi Yishmael himself studied. This matter is brought about through the aspect of Moshe that is within each and every Jew,¹⁰⁸⁵ that speaks to the aspect of Pharaoh within him and has an effect upon him etc.,¹⁰⁸⁶ to the point that the slavery is nullified, and he leaves exile into redemption etc.

¹⁰⁸¹ Deuteronomy 11:14

¹⁰⁸² That is, engagement in earning a livelihood. Talmud Bavli, Brachot 35b

¹⁰⁸³ Talmud Bavli, Brachot 35b *ibid*.

¹⁰⁸⁴ See Talmud Bavli, Shabbat 32a; Pesachim 64b; Zohar I 111b, 112b and elsewhere.

¹⁰⁸⁵ See Tanya, Likkutei Amarim, Ch. 42

¹⁰⁸⁶ There is a small portion of the discourse missing here.