

Discourse 25

*“Anochi HaShem Elo”hecha... -
I am HaShem your God...”*

Delivered on the 2nd night of Pesach,
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴⁸⁹ “I am *HaShem*-יהו” your God, who took you out of the land of Egypt.” In the first discourse that he said upon the beginning of his leadership,¹⁴⁹⁰ his honorable holiness, the Rebbe Maharash, asks a question about this. That is, at first glance, we must understand why the verse states, “who took you out of the land of Egypt,” rather than, “who created the world from nothing to something,” which seems to be a much greater wonder than the exodus from Egypt.

He explains that to understand this we first must preface with an explanation of the matter of miracles that transcend the natural conduct of the world in general, and in this itself, the difference between the miracles of the exodus from Egypt and other miracles, such as the miracle of Esther.

2.

The explanation is that the conduct of the natural order stems from *HaShem*’s-יהו” title “God-*Elohi*”מ-אלהי,” [indicated by the fact that the word] “God-*Elohi*”מ-אלהי-86”

¹⁴⁸⁹ Exodus 20:2; Deuteronomy 5:6

¹⁴⁹⁰ In the discourse by the same title as this of the second night of Pesach 5626 (printed in *Sefer HaMaamarim* 5626, p. 50 and on).

shares the same numerical value as “the natural order-*HaTeva*-הטבע-86.”¹⁴⁹¹ Because of this, the world is drawn forth in a way that it persists in an orderly fashion, [as the verse states],¹⁴⁹² “Day and night, summer and winter, shall not cease.” In this, the conduct of the natural order is without miracles altogether.

Higher than this is the conduct stemming from His title “He Who is Self Sufficient-*Shaddai*-שדי,” about which our sages, of blessed memory, stated,¹⁴⁹³ [that the meaning of the title *El Shaddai*-שדי-אל (The God who is Self-sufficient)] is that “His Godliness is sufficient (*SheDai*-שדי) for all creations.”

Now, from His title “He Who is Self Sufficient-*Shaddai*-שדי,” besides the natural order, miracles are also drawn forth, but only hidden miracles,¹⁴⁹⁴ meaning that they manifest within the natural order. An example is the miracle of Purim, which manifested by way of the natural order, in that because of his love for Esther, Achashverosh did what he did etc.

Higher than this, is the conduct stemming from His Name *HaShem*-יהוה, from which openly revealed miracles that completely depart from the natural order, are drawn. Examples of this are the miracles of the exodus from Egypt and of the miracle of splitting of the sea, these being miracles that are openly revealed to all, such that there is no room to err and think it is natural (unlike hidden miracles that manifest within the natural order).

¹⁴⁹¹ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), The Gate of His Title (*Shaar HaKinuy*); Pardes Rimmonim, Shaar 12 (*Shaar HaNetivot*), Ch. 2; Reishit Chochmah, Shaar HaTeshuvah, Ch. 6, section beginning “*v’HaMargeel*” (121b); Shnei Luchot HaBrit 89a; Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 6, and elsewhere.

¹⁴⁹² See Genesis 8:22

¹⁴⁹³ Midrash Bereishit Rabba 56:3; Rashi to Genesis 17:1; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*).

¹⁴⁹⁴ See Ramban and Rabbeinu Bachaye to the beginning of the Torah portion of Va’era; Ohr HaTorah (Yahal Ohr) to Tehillim p. 155; Ohr HaTorah, Va’era p. 137.

However, based on this, we must understand the verse,¹⁴⁹⁵ “I appeared to Avraham... as *E”l Shaddai*-”א”ל שד”י (The God Who is Self-Sufficient) but with My Name *HaShem*-יהו”ה I did not make Myself known through them.”¹⁴⁹⁶ That is, only His title “He Who is Self-Sufficient Self Sufficient-*Shaddai*-”שד”י” was revealed through them, but not His Name *HaShem*-יהו”ה. However, even so, (not only) were there hidden miracles that manifest in the natural order for them, but) there even were miracles that depart from the natural order.

For example, Avraham was saved from the fiery furnace [into which he was thrown by] Nimrod etc.¹⁴⁹⁷ This was an openly revealed miracle that departs from the natural order. However, at first glance, based on the above, that openly revealed miracles that depart from the natural order are specifically drawn from His Name *HaShem*-יהו”ה, whereas from His title “He Who is Self Sufficient-*Shaddai*-”שד”י” there only is the drawing forth of hidden miracles that manifest within the natural order, if so, how could it be that for our forefathers there were openly revealed miracles that depart from the natural order, even though only His title “He Who is Self Sufficient-*Shaddai*-”שד”י,” was revealed through them, whereas His Name *HaShem*-יהו”ה, from which openly revealed miracles that depart from the natural order specifically come, was not revealed?

However, the explanation¹⁴⁹⁸ is that what is meant here, is not that our forefathers had no revelation of the Name *HaShem*-יהו”ה, since the verse [specifically] states,¹⁴⁹⁹ “*HaShem*-יהו”ה

¹⁴⁹⁵ Exodus 6:3-7

¹⁴⁹⁶ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*).

¹⁴⁹⁷ See Rashi to Genesis 11:28 and elsewhere.

¹⁴⁹⁸ Also see Ohr HaTorah, Va’era p. 119 and on; Vol. 7 p. 2,550 and on; Vol. 8 p. 2,887 and on; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*) *ibid*.

¹⁴⁹⁹ Genesis 18:1

appeared to him.” Rather, the explanation is that the way His Name *HaShem*-יהו"ה was revealed to them, was such that it first was drawn to manifest in His title “He Who is Self-Sufficient-*Shaddai*-י"י שד," whereas the Name *HaShem*-יהו"ה, as it is, in and itself, was not revealed to them. They thus did not have the Name *HaShem*-יהו"ה by way of grasping His Whatness (*Hasagat HaMahut*), but only by way of knowing that He exists (*Yediyat HaMetziyut*).

This also is the difference between the lower Name *HaShem*-יהו"ה and the Upper Name *HaShem*-יהו"ה, as known¹⁵⁰⁰ about the explanation of the verse,¹⁵⁰¹ “[*HaShem*-יהו"ה passed before him] and proclaimed: *HaShem*-יהו"ה, *HaShem*-יהו"ה” (twice), that is, the two Names *HaShem*-יהו"ה - the lower Name *HaShem*-יהו"ה and the Upper Name *HaShem*-יהו"ה.

Among the differences between them, is that there is a way of only recognizing and grasping the existence (*Metziyut*) of the Name *HaShem*-יהו"ה alone, this being the matter of the lower Name *HaShem*-יהו"ה that was revealed to our forefathers. However, there also is the way of recognizing and grasping the Essential Whatness (*Mahut*) of the Name *HaShem*-יהו"ה, this being the matter of the Upper Name *HaShem*-יהו"ה that was revealed at the giving of the Torah.

Based on this, it is understood that even for our forefathers, it was possible for there to be revealed miracles that depart from the ways of the natural order, since they too had a revelation of the Name *HaShem*-יהו"ה from which openly revealed miracles are drawn forth, miracles that depart from the natural order.

Yet, even so, it states, “with My Name *HaShem*-יהו"ה I did not make Myself known through them,” being that they did not have the revelation of the Name *HaShem*-יהו"ה as He is, in and of

¹⁵⁰⁰ Zohar I 138a (Idra Rabba); Torah Ohr, Beshalach 61d, and elsewhere.

¹⁵⁰¹ Exodus 34:6

Himself, this being the Upper Name *HaShem*-יהו"ה. This matter was specifically revealed at the giving of the Torah.

3.

Now, for the Name *HaShem*-יהו"ה to be revealed at the giving of the Torah, the exodus from Egypt was first necessary. This may be understood from the matter of the exodus from Egypt in general. That is, in addition to actually leaving Egypt in the literal sense, it must be said that there also was a spiritual component to this. This is because the exodus from Egypt is stated in the Torah, and the Torah precedes the creation of the world, as our sages, of blessed memory, taught,¹⁵⁰² “The Torah preceded the world by two thousand years.” If so, how much more does it certainly precede the exodus from Egypt.

This being so, how does the Torah, which precedes the world [by two thousand years], speak about the exodus from Egypt, which took place very much later? It must therefore be said that the exodus from Egypt (*Mitzrayim*-מצרים) is also a spiritual matter, that which is present in all worlds and all levels.

This is the matter of leaving all constraints (*Meitzarim*-מצרים) and limitations of all worlds, until one comes to the revelation of the Name *HaShem*-יהו"ה, as He is, in and of Himself, which comes to be revealed through him, this being the matter of the Upper Name *HaShem*-יהו"ה.

This then, is why leaving Egypt (*Mitzrayim*-מצרים) was preparatory for the giving of the Torah. For, it is through leaving the constraints (*Meitzarim*-מצרים) and limitations that there thereby [could be] the revelation of “I am *HaShem*-יהו"ה your God-*Elo "hecha*-אלהיך,” at the giving of the Torah.

¹⁵⁰² See Midrash Tehillim 90:4; Midrash Bereishit Rabba 8:2; Tanchuma Vayeishev 4; Zohar II 49a

In other words, there was a drawing down of the Name *HaShem*-יהו"ה to be “**your** God-*Elo*” *hecha*-אלהיך,” meaning, [the source of] your strength and vitality, such that the Godliness becomes **yours**. This is so much so, that the Name *HaShem*-יהו"ה is even recognizable in the physical body of every single Jew, such that the physical body has the form of the Name *HaShem*-יהו"ה, as known,¹⁵⁰³ that the head is the aspect of the *Yod*-י, and the torso (which is long) is the aspect of the *Vav*-ו, and the two letters-*Hey*-ה"ה are the five fingers of the hand and foot.

As explained elsewhere,¹⁵⁰⁴ this is also why we walk upright, with the head above the torso. For, since the form of the Name *HaShem*-יהו"ה is such that the *Yod*-י is higher than the *Vav*-ו, therefore the form of the physical body of all Jews is likewise so, with the head above the torso. In other words, this matter is specific to the bodies of the Jewish people. The reason the bodies of the nations of the world are of like form, is only for there to be the matter of free choice (*Bechirah*) etc.¹⁵⁰⁵

With the above in mind, we can understand why the verse states, “I am *HaShem*-יהו"ה your God who took you out of the land of Egypt,” and not, “who created the heavens and the earth from nothing to something.” This is because the preface to the giving of the Torah is specifically the departure from Egypt (*Mitzrayim*-מצרים), due to the greatness and elevation of the matter of the departure from all constraints (*Meitzarim*-מצרים) and limitations, to the point that there will be a drawing down to below of the revelation of the Upper Name *HaShem*-יהו"ה, which is a matter that is incomparably greater than the creation of the world.

4.

¹⁵⁰³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, *The Letters of Creation*, Part 1 at length; Also see *Ohr HaTorah*, *Tazriya* Vol. 2, p. 524; *Sefer HaMaamarim* 5629 p. 18; 5656 p. 320; 5697 p. 208, and elsewhere.

¹⁵⁰⁴ See *Sefer HaMaamarim* 5656 p. 319 and on.

¹⁵⁰⁵ See *Sefer HaMaamarim* *ibid.*, in the glosses.

He continues in the discourse¹⁵⁰⁶ [and explains] that immediately after the exodus from Egypt and the splitting of the sea there was the war with Amalek. The explanation is that as long as the Upper Name *HaShem*-יהו"ה was in a state of concealment, he (Amalek) did not care at all. However, when it became necessary for the Upper Name *HaShem*-יהו"ה to be revealed below, Amalek could not countenance this, and immediately was roused and pounced¹⁵⁰⁷ in opposition to this.

About this we are commanded,¹⁵⁰⁸ “Remember what Amalek did to you etc.,” which concludes, “you shall not forget.”¹⁵⁰⁹ This is similar to what we find about the Chamberlain of the Cupbearers [of Pharaoh], that “He did not remember Yosef,” and beyond that, “he forgot him.”¹⁵¹⁰ Now, at first glance, the repetitive language is not understood. That is, since “He did not remember Yosef,” what is the meaning of the verse adding, “he forgot him?”

Now, as this matter relates to serving *HaShem*-יהו"ה, blessed is He, not only does one not draw the revelation of *HaShem*'s-יהו"ה Godliness forth, but beyond that, “he forgot Him.” This is because he is sunken in physical pleasures that cause a person to forget *HaShem*'s-יהו"ה Godliness, blessed is He. In other words, because he is drawn to physical lusts and many extraneous ruminations and thoughts all day and all night without rest, he causes himself to completely forget serving *HaShem*-יהו"ה, blessed is He, etc.

The same is so of Amalek, that in addition to opposing the revelation and drawing down of the Name *HaShem*-יהו"ה, he also tries to cause the revelation of His Godliness that already has been

¹⁵⁰⁶ Sefer HaMaamarim 5726 *ibid.* p. 50, p. 57.

¹⁵⁰⁷ See Midrash Tanchuma, Teitzei 9; Rashi to Deuteronomy 25:18

¹⁵⁰⁸ Deuteronomy 25:17

¹⁵⁰⁹ Deuteronomy 25:20

¹⁵¹⁰ Genesis 40:23

drawn down to be forgotten. About this the verse states, “Remember... do not forget,” in order to nullify both above-mentioned matters.

5.

He continues in the discourse¹⁵¹¹ [and explains] that every single day there is an exodus from Egypt and a war against Amalek, as our sages, of blessed memory, stated,¹⁵¹² In each and every generation – [and every day, morning and evening]¹⁵¹³ – a person must view himself as though it is the time of the exodus from Egypt.” Nevertheless, there are many different categories and levels in the matter of the exodus from Egypt as it is in our service of *HaShem*-יהו"ה, blessed is He, on a daily basis etc.

He explains this according to the analogy of the matter of sickness. That is, we see that in physical sickness, there are many categories and levels. For example, there are sicknesses that are life threatening and require strong medical treatments etc., and there are sicknesses that are not life threatening and can be cured through relatively mild treatments. There also are sicknesses in which one becomes slightly ill, and is not in full health, which also is called sickness. However, to heal this, no medications at all are needed, but he simply needs to guard himself from that which is damaging to his health, through which he thereby returns to his full strength.

The same is understood spiritually in regard of the sickness of the soul. That is, a person who has a life-threatening sickness is one who has fallen into forbidden lusts, Heaven forbid. A person who is sick, but not with a life-threatening illness, is one

¹⁵¹¹ On p. 56 and on.

¹⁵¹² Mishnah Pesachim 10:5; Talmud Bavli, Pesachim 116b

¹⁵¹³ See the preceding discourse of this year, 5726, entitled “*HaChodesh HaZeh LaChem*,” Discourse 21, Ch. 2; Tanya, Ch. 47

who has sunken into permissible lusts. That is, although these matters are permissible, nevertheless, because of over-indulging in these lusts, he becomes coarse and materialistic, such that his soul becomes ill with [spiritual] ailments.

This is because he becomes bound to the physical pleasures of this physical world, until it becomes altogether impossible for him to separate himself from them. Nonetheless, this is not a life threatening illness, being that, at least, it is lust for the permissible, and with mild treatment he can be cured of it.

Then there is another person whose illness is only that he is not in full health. As this matter is in a spiritual sense is as stated in the writings of the Arizal,¹⁵¹⁴ that the numerical value of a “sick person-*Choleh*-חולה,” is מ”ט-49, meaning that he has all 49-מ”ט gates of understanding, but is missing the fiftieth gate, as a result of which he is called a “sick person-*Choleh*-חולה.”

This illness is only that he is not in full health. He therefore requires no medicines, but only to guard his health by desisting from that which damages etc. That is, through contemplation (*Hitbonenut*) in his service of *HaShem*-יהו”ה, blessed is He, and through guarding himself against doing or thinking whatever is the opposite thereof, Heaven forbid, he returns to the full health that he previously had, such that he is complete with the fiftieth gate etc.

We should add and explain the wondrous novelty of this matter, which a leader of the Jewish people [the Rebbe Maharash] introduced at the beginning of his leadership, and which continues thereafter as well, being that the words of the righteous *Tzaddikim* are established forever,¹⁵¹⁵ and have an everlasting effect.

¹⁵¹⁴ Taamei HaMitzvot, Parshat Vayera; Me’orei Ohr, Chet, Section 35; Likkutei Torah 97b, and elsewhere.

¹⁵¹⁵ See Igrot Kodesh of the Rebbe Rayatz, Vol. 2, p. 470, and elsewhere.

That is, as explained in various Chassidic discourses, beginning with Likkutei Torah,¹⁵¹⁶ it is not possible for the revelation of the fiftieth gate (*Shaar HaNun*) to come through a person's toil in serving *HaShem*-יהו"ה, blessed is He, by his own strength. This is because we are incapable of drawing it down at all, but it rather is drawn down from Above in the form of a gift etc.

Yet, even so, a leader of the Jewish people [the Rebbe Maharash] comes – and immediately at the outset of his leadership – issues a ruling that being that every soul “stood in its form before the Holy King,”¹⁵¹⁷ at which time it indeed had the revelation of the fiftieth gate (*Shaar HaNun*), therefore, even upon its descent to below, where there is a lacking of the revelation of the fiftieth gate (*Shaar HaNun*), this being the matter of a “sick person-*Choleh*-חולה,” which has a numerical value of 49-ט-מ, it require no matters of healing, not even a mild treatment, but it rather is enough for him to merely guard himself from that which causes the damage etc., by which he returns to his full strength as before, with the completion the fiftieth gate (*Shaar HaNun*).

This then, is the meaning of “I am *HaShem*-יהו"ה your God who took you out of the land of Egypt.” That is, through this, empowerment is granted to each and every Jew in whatever state he may, to leave Egypt (*Mitzrayim*-מצרים) in his service of *HaShem*-יהו"ה, blessed is He, meaning, to depart from his constraints (*Meitzarim*-מיצרים) and limitations.

This goes without saying when it comes to a state of actual sickness, but is even so of the state indicated by a “sick person-*Choleh*-חולה,” with the numerical value of 49-ט-מ, so that he comes

¹⁵¹⁶ Likkutei Torah, Bamidbar 12a and on.

¹⁵¹⁷ This is cited in various places in the teachings of Chassidus, the words of the Living God, but as of this time I have not found this language sourced in an earlier text. See, however, Zohar III 104; Zohar I 90b; 226b; 233b; Zohar II 96b; Zohar III 61b – from a note of the Rebbe to Sefer HaMaamarim 5711 p. 11.

to be complete with the revelation of the fiftieth gate (*Shaar HaNun*).

About this the verse states, “I am *HaShem* יהו"ה your God who took you out of the land of Egypt (*Mitzrayim*-מצרים).” That is, the empowerment to depart from all constraints (*Meitzarim*-מצרים) and limitations, is drawn from the aspect of “I-*Anochi*-אנכי,” meaning,¹⁵¹⁸ “I, who I am-*Anochi*; *Mee SheAnochi*-מי אנכי,” this being the aspect of the Crown-*Keter*.¹⁵¹⁹ This is also the connection and relationship to the matter of healing, about which the verse states,¹⁵²⁰ “I am *HaShem* your healer-*Ani HaShem Rofecha*-אני יהו"ה רופאך,” which forms the acronym “The Long Patient One-*Arich*-אריך,”¹⁵²¹ which is also drawn from the aspect of the Crown-*Keter*.¹⁵²²

¹⁵¹⁸ See Likkutei Torah, Pinchas 80b; Re’eh 31d; Zohar I 167b, Zohar III 11a-b, in explanation of the verse (Exodus 3:14), “I shall be as I shall be-*Eheyeh*”h *Asher Eheyeh*”h-אהי"ה אשר אהי"ה.”

¹⁵¹⁹ See Likkutei Torah, Emor 34d

¹⁵²⁰ Exodus 15:26

¹⁵²¹ Me’orei Ohr, Aleph, 124 in Ya’ir Netiv; Also see Ohr HaTorah Beshalach p. 580.

¹⁵²² The conclusion of the discourse is missing.