

Discourse 26

“Kamah Ma'alot Tovot - How many levels of goodness”

Delivered on 2nd night of Pesach, 5727¹⁹²

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

1.

We recite in the Haggadah,¹⁹³ “How many levels of goodness has the Ever Present One bestowed upon us... Had He split the sea for us and not taken us through it in dryness, it would have been enough for us.” Now, this must be better understood. For, what benefit is there in Him splitting the sea for us without take us through it?

Now, commentators¹⁹⁴ of the Haggadah explained that the precise wording is, “[Had He split the sea for us] and not taken us through it in **dryness** (*beCharavah*-בהרבה)” but with some wetness or mud, it would have been enough for us.”

However, this is not understood, because based on this it should have said, “and not taken us through it **on dry land** (*b'Yabashah*-ביבשה),” rather than (“in dryness-*beCharavah*-בהרבה”). This is because the word “dry land-*Yabashah*-יבשה”

¹⁹² This discourse, as well as the next two discourses are founded upon the discourse entitled “*Bokeya Yam Lifnei Moshe*” of the Mittler Rebbe, which was first printed as an independent pamphlet – Kehot, 9th of Iyyar 5727, and subsequently printed in Maamarei Admor HaEmtza’ee, Vayikra Vol. 1, p. 367 and on.

¹⁹³ In the *Maggid* section of the Pesach Haggadah.

¹⁹⁴ Zevach Pesach, Avudraham, and Maharal; Also see Haggadah Shel Pesach Im Likkutei Taamim etc., p. 166.

indicates dryness (“*Yovesh*-יובש”) more than the word “dry-*Charavah*-חרבה,” as the verse states,¹⁹⁵ “In the first [month], on the first of the month, the waters dried (*Charvu*-חרבו) from upon the earth... and in the second month... the earth was fully dried (*Yavshah*-יבשה).” Thus, if the intention of the author of the Haggadah was to emphasize the praise that He did not take us across with any wetness or mud, he should have written “Dry land-*Yabasah*-יבשה” (rather than “in dryness-*Charavah*-חרבה”), being that the word *Yabasha*-יבשה indicates fully dry.¹⁹⁶

It thus must be said that the intention of the author of the Haggadah was to praise the fact that He split the sea for us, even had He not taken us through it altogether. We therefore must understand what benefit there could be if He only split the sea without taking the children of Israel across it, about which we say, “Had He split the sea for us and not taken us through it... it would have been enough for us.”

2.

Now, this question is asked by his honorable holiness, the Mittler Rebbe, in his discourse entitled “*Bokeya Yam Lifnei Moshe* etc.”¹⁹⁷ There he brings the verses in Psalms,¹⁹⁸ “To Him who cut the Sea of Reeds into sections, for His kindness endures forever. And caused Israel to pass through it, for His

¹⁹⁵ Genesis 8:13-14

¹⁹⁶ See Haggadah Shel Pesach *ibid.* p. 28

¹⁹⁷ Printed as an independent pamphlet – Kehot, 9th of Iyyar 5727, and subsequently printed in Maamarei Admor HaEmtza’ee, Vayikra Vol. 1, p. 367 and on.

¹⁹⁸ Psalms 136:13-14; Also see Shaar HaEmunah of the Mittler Rebbe, Ch. 43 (p. 72a) and on.

kindness endures forever.” [The fact that scripture divides] these into two verses indicates that each one is a kindness unto itself. That is, that “He cut the Sea of Reeds into sections” is a kindness unto itself, and additionally, that “He caused Israel to pass through it” is a kindness unto itself.

He adds in the discourse that this is also why in the Haggadah we recite, “How many levels of goodness has the Ever Present One bestowed upon us... Had He split the sea for us, and not taken us through it in dryness, it would have been enough for us.” That is, by the fact that we praise the Ever Present One for each goodness independently, this indicates that in and of itself, the splitting of the sea is an independent kindness and goodness, even without taking the Jewish people through it.

From this it also is understood that the answer given by the above-mentioned commentators, that what the author of the Haggadah meant was, “[Had He only split the sea for us] and not taken us through it in **dryness** (*beCharavah*-בהרבה) but with some wetness or mud, it would have been enough for us,” is an inadequate answer.

This is because the verse in Psalms simply states, “And caused Israel to pass through it,” without stating “in dryness.” This clearly demonstrates that “He cut the Sea of Reeds into sections” is a kindness unto itself, and that we praise the Ever Present One for splitting the sea for us, even if He had not taken us through it altogether.

It should also be pointed out that this also is so of the verse,¹⁹⁹ “He transformed the sea to dry land, they shall pass through the river on foot,”²⁰⁰ in that according to one commentator²⁰¹ the whole verse refers to the splitting of the sea.

Now, at first glance, this verse also seems to indicate that the transformation of the sea to dry land is a matter unto itself (similar to the verse, “He divided the Sea of Reeds into parts”) and that in addition to this, there also is the crossing of the Jewish people, “they shall pass through the river on foot,” (similar to the verse, “He caused Israel to pass through it”).

We must therefore understand what benefit there is in the matter of “He transformed the sea to dry land” (“He cut the Sea of Reeds into sections”) independent of “they shall pass through the river on foot” (“He caused Israel to pass through it”).

3.

He continues in the discourse,²⁰² [stating] that we first must preface with the general difference between the sea (*Yam-ים*) and the dry land (*Yabashah-יבשה*) as they are spiritually, which bear a similarity to the difference between the sea (*Yam-ים*) and the dry land (*Yabashah-יבשה*) as they are physically.

¹⁹⁹ Psalms 66:6 – This being the Psalm that began to be recited on the 11th of Nissan of this year, 5727 (see the beginning of Sefer HaMaamarim 11 Nissan).

²⁰⁰ See Maamarei Admor HaEmtza’ee ibid. p. 383 and on.

²⁰¹ Torah Ohr, Beshalach 62d; 64b, and elsewhere; Also see the discourse entitled “*Hapach Yam LaYabashah*” of Acharon Shel Pesach of this year, Discourse 27 (Sefer HaMaamarim 5727 p. 206 and on).

²⁰² Maamarei Admor HaEmtza’ee ibid. p. 369.

To explain, the sea (*Yam*-ים) and the dry land (*Yabashah*-יבשה) refer to “the concealed worlds that are not revealed, and the revealed worlds.”²⁰³ The sea (*Yam*-ים) refers to the concealed worlds, in that the creatures within it are the angels called “the fish of the sea” (*Nunei Yama*).²⁰⁴ This is because they are like the fish of the sea, which are always immersed in the sea, which is the source of their life.

Moreover, they know and sense that the sea is the place of their vitality (as stated in Talmud²⁰⁵ with the analogy of the response of the fish to the fox, “If it is so that in our natural habitat which gives us life etc.”) Thus, when they come onto the dry land they immediately die.²⁰⁶ The same is so of these angels, in that they stand in a state of constant nullification (*Bittul*) to the illumination of Godly light that is their source, which they sense in a revealed way.

In contrast, the dry land (*Yabashah*) refers to the revealed worlds, in that the creations within it are like the creatures of the dry land, which are separate from the place of their vitality, this being the dust, (as in the verse,²⁰⁷ “All originate from the dust”). This [separateness from their source] is particularly emphasized in fowl, in that about them the verse states,²⁰⁸ “Fowl that fly over the earth across the expanse of the heavens,” in that certainly they are not within the earth nor covered by the earth (as is so of fish, who are immersed in the

²⁰³ See introduction to Tikkunei Zohar 17b

²⁰⁴ See Zohar II 48b and Mikdash Melech there, and elsewhere.

²⁰⁵ Talmud Bavli, Brachot 61b

²⁰⁶ Talmud Bavli, Avodah Zarah 3b

²⁰⁷ Ecclesiastes 3:20

²⁰⁸ Genesis 1:20

water). The same is so of the creations of the revealed worlds, in that they are not nullified to the Godly light that is their source, because of the absence of the revelation of the light etc.

Now, the general explanation is that the quality of Kingship-*Malchut*, which is the source for the coming into being of all the worlds and all the creations, has two aspects, called “the sea” (*Yam*-ים) and “the dry land” (*Yabashah*-יבשה). The first aspect is as Kingship-*Malchut* is the world of Emanation (*Atzilut*), in which it is called “the sea” (*Yam*-ים) and is the source for the coming into being of the concealed worlds that are not revealed, the creations within it being the “fish of the sea” (*Nunei Yama*) which stand in a state of constant nullification (*Bittul*) to their source etc.

The second aspect is as Kingship-*Malchut* descends to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), as the verse states,²⁰⁹ “From there they divide.” It then is called “the dry land” (*Yabashah*-יבשה) and is the source for the coming into being of the revealed worlds, in which the creations are in a state of separateness from their source etc.

However, there also are “fish of the sea” (*Nunei Yama*) that walk on the dry land.²¹⁰ This is the superiority of souls as they descend below and manifest within bodies. That is, as the souls of the Jewish people are Above they are in the aspect of “fish of the sea” in the concealed worlds that are not revealed, in that they stand in a state of constant nullification (*Bittul*) to their Source. However, they descended below and manifested

²⁰⁹ Genesis 2:10; See Torat Menachem Sefer HaMaamarim Av p. 130.

²¹⁰ See Zohar III 188a

in bodies, as it states,²¹¹ “The soul that You have given into me, she is pure,” (and even so), “You created her, You formed her, You blew her into me.”

That is, they descended as they are in the world of Emanation (*Atzilut*),²¹² in a state in which “she is pure,” by way of the chaining down of the worlds (*Hishtalshelut*) of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), (“You created her, You formed her etc.”), until this physical world, and upon their descent to below to manifest in bodies, they became like all the other creatures of the “dry land” (the revealed worlds) which are in a state of separateness from their Source. This is so much so, that the command, “You shall choose life,” is necessary²¹³ This is because there now is room for one’s choice to be the opposite of *HaShem*’s יהוה-ה Supernal will, Heaven forbid.

There thus is the general matter of the souls of the Jewish people serving *HaShem* יהוה-ה below, such that even when they are below, on “the dry land” (*Yabashah*-יבשה), they should nonetheless be in a state of nullification (*Bittul*) to their Source, similar to the nullification (*Bittul*) of “the fish of the sea.”

4.

With the above in mind, we can explain the matter of “He transformed the sea to dry land.”²¹⁴ That is, the Godly light

²¹¹ In the “*Elohai Neshamah*” blessing in the morning blessings.

²¹² See Siddur HaArizal there; Likkutei Torah, Re’eh 27a and elsewhere.

²¹³ Deuteronomy 30:19

²¹⁴ Torah Ohr, Beshalach 62d, 64b and elsewhere.

that illuminates in the concealed worlds, which is the matter of “the sea” (*Yam*-ים) is drawn down and revealed within the revealed worlds, which are the matter of “the dry land” (*Yabashah*-יבשה), in the same way that it illuminates and is revealed in the concealed worlds, in the aspect of “the sea” (*Yam*-ים).

Now, this matter (that “He transformed the sea to dry land,” whereupon the Godly light of the concealed worlds was drawn into revelation in the revealed worlds) is a wondrous matter in and of itself. This is why we offer praise and thanks about this, saying, “To Him who cut the Sea of Reeds into sections, for His kindness endures forever,” and, “Had He split the sea for us, and not taken us through it in dryness, it would have been enough for us.”

However, when the Godly light of the concealed world illuminates in a revealed way in the creatures of the revealed world, they must expire and be nullified to be subsumed and in a state of adhesion to the Godly light, similar to the creatures of the sea. The same is likewise so of the souls of the Jewish people as they are below, that the revelation of the Godly light of the concealed worlds should bring them to point of the expiry of the soul.

About this the verse continues and adds, “He caused Israel to pass through it (“He took us through it in dryness”) for His kindness endures forever,” this being an additional kindness in and of itself. That is, even though the Godly light of the concealed worlds was drawn down and revealed below, nevertheless, they were not nullified of their existence, but “He

took them through the sea in dryness,” and “They shall pass through the river on foot,” as souls within bodies!

Now, this is (not merely an additional kindness, but is also) a higher kindness, higher beyond all comparison. This is because for it to be possible for there to be the matter of, “They shall pass through the river on foot,” and, “He caused Israel to pass through it,” such that even when there is the illumination and revelation of the Godly light of the concealed worlds, they nevertheless remain in their existence as souls in bodies, in the sea on dry land, this specifically comes through the revelation of that which transcends (both the sea and the dry land, both the concealed worlds that are not revealed and the revealed worlds).

This is the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who is called “the Concealed of all concealments,” even in comparison to the concealed worlds, such that both the concealed worlds that are not revealed and the revealed worlds, the sea and the dry land, are literally equal to Him, blessed is He.

Thus, because of the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends the definition of either concealment or revelation, there can be the revelation of the concealed worlds in the revealed worlds, (“He transformed the sea to dry land,” and, “He split the sea for us”), but even so, they remain in existence as souls within bodies, (“They shall pass through the river on foot,” and, “He took us through it in dryness”).

5.

Now, based on what was explained before, we can also understand the continuation of the passage, “How many levels of goodness has the Ever Present One bestowed upon us,” as it continues from the passage that precedes it, that “each and every plague that the Holy One, blessed is He, brought upon the Egyptians in Egypt was, in fact, made up of five plagues.”²¹⁵

To further explain, as known, in holy books,²¹⁶ in explanation of the dispute between Rabbi Eliezer and Rabbi Akiva²¹⁷ as to whether each plague was made up of four plagues or of five plagues, in that Rabbi Eliezer is of the view that each plague had an effect upon all four foundational elements, [for example, the plague of blood affected the foundational element of water in a way that the plague was not only in the revealed aspect of the water, but also in the three foundational elements of fire, air, and earth, as they are concealed in the water]. In contrast, Rabbi Akiva adds that the plagues were not only in the four foundational elements, but also in the essential *Heyulie*.

Now, the shattering of the side opposite holiness comes through the dominance of the side of holiness. Thus, since every plague that the Holy One, blessed is He, brought upon the Egyptians was in fact made up of five plagues, meaning that the breaking of the external husk (*Kelipah*) of Egypt was not only

²¹⁵ To further elucidate, Zevach Pesach indicates that the passage of “How many levels of goodness etc.,” is the conclusion of the words of Rabbi Akiva, “Each and every plague etc., was in fact made up of five plagues.”

²¹⁶ Kolbo, *Orchot Chayim*, *Pirush HaAggadah*; Avudraham, *Seder Haggadah uPirusha*; Ritva to *Haggadah Shel Pesach*; See at length in *Likkutei Sichot* Vol. 16 p. 87 and on.

²¹⁷ *Mechilta* to Exodus 14:31

in the four foundational elements within it, but also in its essential *Heyulie*, it is understood that the dominance of holiness (which broke the external husk (*Kelipah*)) was not only in its four foundational elements, but also in its *Heyulie*, which transcends its four foundational elements.

Now, as known,²¹⁸ the four foundational elements correspond to the four worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*), which correspond to the four letters of the Name *HaShem*-יהו"ה. [The letter *Yod*-י is the aspect of Wisdom-*Chochmah*, which illuminates in the world of Emanation (*Atzilut*). The first letter *Hey*-ה is the aspect of Understanding-*Binah*, which “dwells in the throne,” that is, in the world of Creation (*Briyah*). The letter *Vav*-ו is the six *Sefirot* that dwell in the world of Formation (*Yetzirah*), and the final letter *Hey*-ה is the *Sefirah* of Kingship-*Malchut* that dwells in the world of Action (*Asiyah*).]²¹⁹ The essential *Heyulie* corresponds to the Crown-*Keter* which transcends the world of Emanation (*Atzilut*) and is the aspect of the thorn of the letter *Yod*-י.²²⁰

From this it is understood that there was then the revelation (not only of the light of the chaining down of the worlds (*Hishtalshelut*) that is in the four worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*) but also of) the light that transcends the chaining down of the worlds (*Hishtalshelut*). Specifically this light broke the *Heyulie* of the external husk (*Kelipah*) of Egypt.

²¹⁸ See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1; Me’orei Ohr, Dalet 24; Likkutei Torah, Bamidbar 5b

²¹⁹ See Tikkunei Zohar, Tikkun 6 (23a)

²²⁰ Etz Chayim *ibid*.

Now, just as that was so at the time of the exodus from Egypt, so is it on the night of Pesach each and every year, at which time matters return and revelations are awakened as they happened at first,²²¹ such that there also is an illumination the light that transcends the chaining down of the worlds (*Hishtalshelut*).

Therefore, even though all matters of the Seder are generally divided into four aspects, such as the four cups, the four sons, the four questions, corresponding to the four worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*) there also is a fifth aspect, this being **the general totality** of the Seder, and **the general totality** of reciting the Haggadah, which is like the aspect of the *Heyulie*, (the general aspect that transcends the particulars),²²² corresponding to the Crown-*Keter*, which transcends the world of Emanation (*Atzilut*).

Based on this, we can explain the continuation of the passages, “Each and every plague... was in fact made up of five plagues,” and, “He took us through it in dryness etc.” For, the kindness in taking us through it in dryness, even when there was the revelation of the Godly light of the aspect of the sea (*Yam-□*), the concealed worlds, but the children of Israel were nevertheless were not nullified of their existence like the “fish of the sea” (*Nunei Yama*), is because of the revelation of the Essential Self of the Singular Preexistent Intrinsic and

²²¹ Sefer Tikkun Shovevim of the Ramaz, cited and explained in Sefer Lev David (of the Chidah), Ch. 29, and elsewhere.

²²² This is also hinted at in the question. That is, prior to the four questions there is the **general** question, “Why is this night different from all other nights.” This **general** question corresponds to the aspect of the [general] *Heyuli*.

Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends the definitions of “sea” (*Yam*-ים) and “dry land” (*Yabashah*-יבשה), concealment and revelation, (as explained in chapter four).

More specifically, this refers to the aspect of the Crown-*Keter*, which transcends the world of Emanation (*Atzilut*), this being the aspect of the thorn of the letter *Yod*-י of the Name *HaShem*-יהו"ה. This is because the “sea” (*Yam*-ים) and “dry land” (*Yabashah*-יבשה) refer to the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) (as explained in chapter three). Their bonding together (this being the matter of Him “taking us through it etc.”) is because of His Essential Elevation which transcends the chaining down of the worlds (*Hishtalshelut*), this being the aspect of the Crown-*Keter*, which is His surrounding transcendent light (*Ohr HaSovev*). Because of this radiance the external husk (*Kelipah*) of Egypt was shattered, not only its four foundational elements, but even its essential *Heyulie*. This is the meaning of “Each and every plague... was in fact made up of five plagues.”

6.

This then, is why the passage, “How many levels of goodness has the Ever Present One bestowed upon us... He took us through it in dryness etc.,” concludes with “He built the Chosen House.” The explanation of is that the “Chosen House” (*Beit HaBechirah*) is the house wherein there is a presence and revelation of the light of *HaShem*-יהו"ה, blessed is He, that

transcends the chaining down of the worlds (*Hishtalshelut*), such that His Essential Self is revealed.

This is comparable to the house of a king where the king is revealed in the totality of his essential self. Together with this, the revelation is in a way that it does not cause the nullification of existence etc., but on the contrary, it specifically is a settled revelation, in a way that is established and ongoing, in that a “house” (*Bayit*-בית) indicates the matter of being established and settled.

By way of comparison, this is like the matter of “He took us through it in dryness,” in that the revelation of the “sea” (*Yam*-ים), meaning the concealed worlds, did not cause the nullification of their existence, but on the contrary, “They shall cross the river on foot.” This is because of the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends all parameters and limitations etc. It is for this reason that by His hand there is a drawing down of even the highest light in a way that is established and settled.

7.

The passage concludes with the words, “To atone for all our sins.” It can be said that here the reason is given for everything stated before this. The explanation is that, as known, all matters Above are specifically awakened through man’s service of *HaShem*-יהו"ה, blessed is He, below. The same is so of drawing down the limitless light of *HaShem*-יהו"ה, blessed is He, which transcends the chaining down of the worlds

(*Hishtalshelut*), that it too is drawn down through our toil in serving *HaShem*-יהו"ה, blessed is He.

This comes about through serving Him with repentance (*Teshuvah*). For, as known²²³ the difference between the service of *HaShem*-יהו"ה, blessed is He, of the righteous (*Tzaddikim*), and the service of Him by those who return to Him in repentance (*Baalei Teshuvah*), is that the righteous (*Tzaddikim*) serve him with the four aspects of the Godly soul, these being the *Nefesh*, *Ru'ach*, *Neshamah*, and *Chayah* levels of the soul, corresponding to the four letters of the Name *HaShem*-יהו"ה (the aspect of the four worlds Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*)).

In contrast, serving Him with repentance (*Teshuvah*), which is like,²²⁴ “leaping over a wall,” is from the limitless (*Bli Gvul*) aspect of the soul, this being the Singular-*Yechidah*-יחידה essential self of the soul, which corresponds to the thorn of the letter *Yod*-י of the Name *HaShem*-יהו"ה (which is the aspect of the Crown-*Keter* that transcends the world of Emanation (*Atzilut*)).²²⁵

Therefore, it is through the Singular-*Yechidah* essential self of the soul, which reaches the essential self of Singular One-*Yachid*-יחיד, that there is a drawing down from Above of [the aspect of],²²⁶ “The voice of my Beloved! Behold, it comes

²²³ See Shaarei Teshuvah of the Mittler Rebbe – Chinuch Ch. 48 (55a and on); Also see Likkutei Torah, Drushim L'Shabbat Shuvah 64d and on.

²²⁴ See Samuel II 22:30; Psalms 18:30; See Likkutei Torah ibid. 65a and elsewhere.

²²⁵ See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1; Me’orei Ohr, Dalet 24; Likkutei Torah, Bamidbar 5b

²²⁶ Song of Songs 2:8

leaping [over mountains, skipping over hills],” this being the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the world (*Hishtalshelut*).

This is also why the Haggadah begins with their disgrace,²²⁷ [stating], “We were slaves... and *HaShem*-יהו"ה, our God, took us out from there etc.,” and, “at first our ancestors were idolators, and now the Ever Present One brought us close, to serve Him.” This is because departing from evil (“we were slaves to Pharaoh etc.,” in that they had sunken into the forty-nine gates of impurity,²²⁸ or “At first our ancestors were idolators etc.”) is the matter of serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), through which there is the drawing down of the revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*).

Because of the revelation of this aspect, even when there is an illumination of the highest light, it does not cause the nullification of existence, (this being the matter of “He took us through it in dryness”), but on the contrary, the revelation is in an established and settled way (this being the matter of “He built the Chosen House”).

This then, is also why we conclude the Haggadah by saying, “Next year in Yerushalayim.” For, through the service of *HaShem*-יהו"ה, blessed is He, on the night of Pesach, in both aspects of it, that is, both the service of Him of the righteous (*Tzaddikim*) in the four aspects of the *Nefesh*, *Ru'ach*, *Neshamah* and *Chayah*) (which is why all matters in the

²²⁷ Talmud Bavli, Pesachim 116a

²²⁸ See Zohar Chadash, beginning of Yitro

Haggadah are divided into four aspects) as well as the service of Him with repentance (*Teshuvah*), which stems from the aspect of the Singular-*Yechidah* essential self of the soul (which is **the general totality** of the Haggadah) that we merit the coming redemption in the near future and in the most literal sense, and thereby come to Yerushalayim-ירושלים, this being the matter of “the perfection of fear-*Yirah Sheleimah*-יראה שלימה” of *HaShem*-יהו"ה.²²⁹

This indicates perfection and wholeness in service of *HaShem*-יהו"ה, blessed is He, in a way that a bond is caused between the service of the righteous (*Tzaddikim*) and the service of the Repentant (*Baalei Teshuvah*), so that even the righteous (*Tzaddikim*) come to have the superiority of repentance (*Teshuvah*), as in the teaching,²³⁰ “Moshiach is destined to bring the righteous (*Tzaddikim*) to repent (*Teshuvah*).”

²²⁹ See Likkutei Torah, Drushim L'Rosh HaShanah 60b; Shir HaShirim 6c, and elsewhere.

²³⁰ See Likkutei Torah, Shemini Atzeret 92b; Shir HaShirim 3b; Also see Zohar III 153b; Discourse entitled “*v'Heinif Yado* – And He shall wave His hand” and discourse entitled “*Machar Chodesh* – Tomorrow is the New Moon” 5711, translated in The Teachings of The Rebbe 5711, Discourse 7 & Discourse 8 (Sefer HaMaamarim 5711, p. 63 and on; p. 71 and on).