

Discourse 22

*“KiYemei Tzeitcha MeiEretz Mitzrayim... -
As in the days when you left the land of Egypt...”*

Delivered on Shabbat Parshat Tzav,
Shabbat HaGadol, 8th of Nissan, 5728
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹³⁸⁶ “As in the days when you left the land of Egypt, I will show them wonders.” In his discourse by this title, said one hundred years ago, (and printed in his book of discourses),¹³⁸⁷ the Rebbe Maharash explains that we must understand why the coming redemption depends on the exodus from Egypt. He explains that from the words of the verse it appears that the order of the coming redemption will be according to the order of the redemption from Egypt. In other words, all matters that took place in the exodus from Egypt will take place in the coming redemption, except that in the coming future they will be in a way of seeing, [as the verse states], “I will **show** you-*Arenu*-**אֶרְאֶנִּי** wonders.”

This is the addition there will be in the coming future in comparison to the exodus from Egypt, for although during the exodus from Egypt there also were miracles, signs, and

¹³⁸⁶ Micah 7:15

¹³⁸⁷ Sefer HaMaamarim 5628 p. 118 and on.

wonders, to the point of [what is expressed in the verse],¹³⁸⁸ “He is exalted above the arrogant,” nonetheless, at that time there was no matter of seeing (*Re’iyah*) and only in the coming redemption will there be “I will **show** them wonders.”

2.

To explain this, he prefaces with the statement in the writings of the Arizal,¹³⁸⁹ that the root of the exodus from Egypt is that the aspect of the Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*) went out of “the narrowness of the throat” (*Meitzar HaGaron*) and illuminated in *Zeir Anpin*, which caused *Zeir Anpin* to be in a state of maturity and expansiveness (*Gadlut*) etc.¹³⁹⁰ He explains that when the brains of the Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*) illuminate through “the narrowness of the throat” (*Meitzar HaGaron*) it is like the matter of “the voice rouses the intention.”¹³⁹¹

To explain, the voice (*Kol*-קול)¹³⁹² is the matter of the breath that comes from the heart and brings the simple voice

¹³⁸⁸ Exodus 15:1; See Torah Ohr, Beshalach 62b and on.

¹³⁸⁹ See Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 7; Siddur HaArizal, on the section “*Avadim Hayinu*.”

¹³⁹⁰ In regard to the coming section, see Maamarei Admor HaZaken 5563 Vol. 1, p. 287 and on; Torat Chayim, Bo 191a and on; 200a and on (Vol. 1, p. 101b and on; 106d and on, in the new edition); Sefer HaMaamarim 5628 p. 127 and on.

¹³⁹¹ See Reishit Chochmah, Shaar HaKedushah, end of Ch. 15; Shnei Luchot HaBrit, Shaar HaOtiyot, Ot Kof-ק (82b); Shulchan Aruch of the Alter Rebbe 61:5; 101:3.

¹³⁹² Also see Tanya, Iggeret HaKodesh, Epistle 5 (107b)

into being (which is a composite of fire, water, and air)¹³⁹³ that goes out of the throat. It then is divided into twenty-two articulations in the five sources [of the letters] in the mouth. This being so, the voice is physical. That is, even the simple voice that comes from the heart is physical, which is especially so after it divides into articulations through the five sources [of the letters] in the mouth, when it certainly is physical. However, even so, “the voice rouses the intention,” referring to the innerness (*Pnimityut*) of the intention, meaning, the refined and inner bestowal of Wisdom-*Chochmah*, (since the externality (*Chitzoniyut*) of the intention is even revealed without being roused by the voice).

In the discourse he explains that the matter of the voice rousing the intention is not because of the pleasantness of the voice, such as the pleasantness of the song of the Levites, in that through the pleasantness of their song they sweetened the judgments etc. Similarly, this is unlike the matter of [the teaching],¹³⁹⁴ “All masters of song go out with song and are drawn with song,” which also is due to the overpowering sweetness of the song. However, this brings about an ascent to leave the vessel of the body completely (the opposite of the delight that is drawn through the pleasantness of the song of the Levites, mentioned above). Likewise, there also is the matter of “they are drawn with song,” this being the matter of the

¹³⁹³ See Zohar II 43b (Ra'aya Mehemna); 184b; Me'orei Ohr, Kof-ק, Section 19; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 37.

¹³⁹⁴ Talmud Bavli, Shabbat 51b (in the Mishnah) [the term “*Sheir*-שיר” means “chain” but is interpreted according to the inner teachings of Torah to also mean “song-*Sheer*-שיר”]; Also see Sefer HaMaamarim 5628 p. 6 and on.

drawing down to below etc., all this being because of the pleasantness of the voice.

Rather, the matter of “the voice rouses the intention” stems from the essential matter of the voice, even if it is not beautiful or sweet at all. This power that the voice has to rouse the intention, is because there is a lowering of the intention into the aspect of the voice, such that when he says a matter of Halachah with his voice, it then awakens the intention, so that the intention of his heart and mind are directed to understand it with good reasoning, better than if he would only study the law with simple speech etc.

Nevertheless, we can understand the great constraint and constriction of the intention that manifests in the voice, being that the voice is a coarse garment in comparison to the refined light of the intention. The same is so when the brains (*Mochin*) of the Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*) illuminate through “the narrowness of the throat-*Meitzar HaGaron*-מֵיצַר הַגָּרוֹן,” due to which there is caused to be the exile in Egypt-*Mitrayim*-מִצְרַיִם,¹³⁹⁵ this being the matter of sleep, to the point of concealment and hiddenness etc., this being the meaning of the verse,¹³⁹⁶ “We have not seen our signs... and there is none among us who knows until what.”

However, the matter of the going out of Egypt means that the intellect (*Mochin*) comes out of “the narrowness of the throat” (*Meitzar HaGaron*) to illuminate in *Zeir Anpin* without the constraint and “narrowness of the throat,” meaning that the

¹³⁹⁵ Also see Torah Ohr, Shemot 57c and on.

¹³⁹⁶ Psalms 74:9

arousal of the mind is openly revealed in the heart, and it thus is unnecessary to awaken the intention through the voice, since the intention is already revealed in the heart.

There then is also the matter of eating the Matzah, which is the matter of the intellect (*Mochin*) of the Father-*Abba* (Wisdom-*Chochmah*), as well as [drinking] the four cups, which are the matter of the intellect (*Mochin*) of the Mother-*Imma*,¹³⁹⁷ in that the intellect (*Mochin*) is drawn down and revealed in the emotions (*Midot*) without “the narrowness of the throat” (*Meitzar HaGaron*).

3.

However, even though in the exodus from Egypt (*Mitzrayim*) there was the revelation of the intellectual aspects (*Mochin*) as they are, without “the narrowness of the throat” (*Meitzar HaGaron*), nonetheless, this was not in a way of seeing (*Re'iyah*), the matter of which is the grasp of the actual being of the thing (*Hasagat HaMahut*).

The explanation is that even though through eating the Matzah, we are eating the aspect of the essential being (*Mahut*) of the Father-*Abba* (Wisdom-*Chochmah*) that manifests in the Matzah, this is only in a way that there is a drawing down of the essential being of the Father-*Abba* (Wisdom-*Chochmah*) through eating the Matzah, to the point of being in a way of “eating” indicating being drawn down in an inner manifest way (*b'Pnimitiyut*), in that it becomes the blood and flesh of his own

¹³⁹⁷ Pri Etz Chayim ibid.

flesh. However, even so, one does not grasp the essential being (*Mahut*) of the thing at all.

This is similar to the explanation¹³⁹⁸ about the matter of,¹³⁹⁹ “A child does not know how to call ‘father-*Abba*’ אבא until he has tasted the taste of grain.” That is, even though through tasting grain he knows how to call “Father-*Abba*,” and his calling “Father-*Abba*” is in a way that he indeed is specifically drawn to his father and does not turn to another except him, nevertheless, he does not understand nor grasp what his father is at all etc. (Moreover, even the child’s knowledge of the grain is only that it exists, but he has no knowledge its essential being.)

The same is so in regard to the matter of the exodus from Egypt (*Mitzrayim*), when there is the revelation of the intellect (*Mochin*) without “the narrowness of the throat” (*Meitzar HaGaron*). That is, even when he delves with his knowledge, intellect, and understanding into the matter of contemplating the greatness of the Unlimited One, *HaShem*-יהוה, blessed is He, all that he can possibly grasp is the knowledge of His existence, but he does not grasp His Essential Being altogether. And although it is true that “from my flesh I behold [God] etc.,”¹⁴⁰⁰ nonetheless, even about his own soul that manifests in his body, he has no knowledge of its essential being altogether, but only that it exists.

That is, he clearly understands that the soul which enlivens his body exists, but only in a way of knowledge of its

¹³⁹⁸ See Likkutei Torah, Tzav 12b, 13d; Shaar HaEmunah of the Mittler Rebbe, Ch. 5 and on; Sefer HaMitzvot of the Tzemach Tzedek 23a and on.

¹³⁹⁹ Talmud Bavli, Brachot 40a

¹⁴⁰⁰ Job 19:26

existence (*Yediyat HaMetziyut*), rather than grasping its essential being (*Hasagat HaMahut*). This being so of his own soul, that since it is spiritual he is incapable of grasping its essential being, how much more is this so of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that to grasp His Essential Being (*Hasagat HaMahut*) is not possible.

This matter, that it is impossible to grasp the essential being (*Hasagat HaMahut*), is an awesomely great constriction (*Tzimtzum*), and on a refined level, is like the constriction (*Tzimtzum*) brought about by “the narrowness of the throat” (*Meitzar HaGaron*).

About this the verse states, “As in the days when you left the land of Egypt, I will show them wonders.” That is, in the coming future there also will be the revelation of the intellects (*Mochin*) of the Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*) without the constriction of “the narrowness of the throat” (*Meitzar HaGaron*), as happened in the exodus from Egypt (*Mitzrayim*). However, in the coming future “I will show them wonders,” in that there will be the grasp and sight of the Essential Being of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as the verse states,¹⁴⁰¹ “The glory of *HaShem*-יהו"ה will be revealed, and all flesh shall see,” (in that there will be the revelation of the Godly power [of the Actor] in the acted upon).¹⁴⁰² It is similarly written,¹⁴⁰³ “Eye to eye they will see,” this being the matter of

¹⁴⁰¹ Isaiah 40:5

¹⁴⁰² See *Torat Chayim*, Tetzaveh 481b and on (Vol. 2, p. 328d and on in the new edition), and elsewhere.

¹⁴⁰³ Isaiah 52:8

literally grasping His Essential Being, like the matter of seeing (*Re'iyah*) which grasps the essential being of the thing.

This is the matter of “the reward of the *mitzvah* is the *mitzvah*.”¹⁴⁰⁴ That is, the reward of the *mitzvah* is that, in the coming future, there will be the revelation of the essential being of the *mitzvah*. For example, in the *mitzvah* of eating Matzah, through the fact that we currently eat the aspect of the essential being of the Father-*Abba* (Wisdom-*Chochmah*), in the coming future the aspect of the essential being of the Father-*Abba* (Wisdom-*Chochmah*) will be revealed like actual sight (*Re'iyah*), literally. The same is so of all revelations drawn down through Torah and *mitzvot*, that in the coming future they will be in a way of the revelation of the essential being, like the matter of seeing (*Re'iyah*).

4.

In the discourse he continues [and explains]:¹⁴⁰⁵ We now also understand that just as in the exodus from Egypt, after leaving Egypt there was the splitting of the sea, this likewise is written about the coming future that,¹⁴⁰⁶ “He will wave His hand over the River with the power of His breath; He will break it into seven streams.” However, in this discourse he does not conclude the explanation of the matter. Nevertheless, this may be understood based on the explanation in other discourses¹⁴⁰⁷

¹⁴⁰⁴ Mishnah Avot 2:2

¹⁴⁰⁵ Sefer HaMaamarim ibid. p. 121

¹⁴⁰⁶ Isaiah 11:15

¹⁴⁰⁷ See Likkutei Torah, Tzav 16d and on; Shaar HaEmunah of the Mittler Rebbe, Ch. 52 and on.

about the difference between the splitting of the sea in the exodus from Egypt, and the splitting of the river in the coming future. That is, “the sea-*Yam*-ים” is the aspect of Kingship-*Malchut*, whereas “the river-*Nahar*-נהר” is the aspect of Understanding-*Binah*.

This is like the general difference between the exodus from Egypt and the coming redemption. That is, about the exodus from Egypt the verse states,¹⁴⁰⁸ “**And** *HaShem*-יהוה” went before them.” About this, our sages, of blessed memory, said,¹⁴⁰⁹ “In the past (in the exodus from Egypt), I and My court would go before them (as our sages, of blessed memory, taught,¹⁴¹⁰ “Wherever it states, ‘**and** *HaShem-VaHashem*-יהוה” it refers to Him and His court”) but in the future it will be I alone, as the verse states,¹⁴¹¹ ‘For *HaShem*-יהוה goes before you etc.’” In other words,¹⁴¹² the coming redemption will be higher than the exodus from Egypt, which was through His court, referring to the *Sefirah* of Kingship-*Malchut*, since it will be from the aspect of Understanding-*Binah*.

With the above in mind, we can understand that in addition to the fact that in the coming future, there will be a revelation within *Zeir Anpin* of the intellects (*Mochin*) of the Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*) not by way of “the narrowness of the throat” (*Meitzar HaGaron*) (as it was in the exodus from Egypt, but) in a way of seeing His Essential Being (“I will show them

¹⁴⁰⁸ Exodus 13:21

¹⁴⁰⁹ Midrash Shemot Rabba 19:6

¹⁴¹⁰ Midrash Shemot Rabba 12:4

¹⁴¹¹ Isaiah 52:12

¹⁴¹² See Ohr HaTorah, Bo p. 291 and on; Na”Ch Vol. 1 p. 487.

wonders”) there also will then be a revelation of a higher level than what was revealed in the exodus from Egypt.

In other words,¹⁴¹³ in the exodus from Egypt the departure was only from “the narrowness of the throat” (*Meitzar HaGaron*), through which there was caused to be the drawing down of the light of the intellect (*Mochin*) to the emotions (*Midot*). However, in the coming future there will be an exodus from the constraints of comprehension, the aspect of Understanding-*Binah* (“the river”), through which there will be a drawing down of that which transcends intellect (*Mochin*) into the intellect (*Mochin*). Moreover, even this lofty aspect will be revealed below in a way of seeing the essential being.

Now, all this comes about through our deeds and service of *HaShem*-יהוה, blessed is He, throughout the time of the exile,¹⁴¹⁴ especially in the matter of the exodus from Egypt (*Mitzrayim*). About this, our sages, of blessed memory, stated,¹⁴¹⁵ “In each and every generation (and the Alter Rebbe adds:¹⁴¹⁶ “and in each and every day”) a person is obligated to see himself as though he went out (“this very day”) from Egypt. For, through this we merit the fulfillment of the prophecy, “As in the days when you left the land of Egypt, I will show them wonders.”

¹⁴¹³ Also see Sefer HaMaamarim ibid. p. 143 (which appears to be a summary and condensation of the discourse entitled “*KiYemei Tzeitcha*”).

¹⁴¹⁴ See Tanya, Likkutei Amarim, Ch. 37.

¹⁴¹⁵ Mishnah Pesachim 10:5; Talmud Bavli, Pesachim 116b

¹⁴¹⁶ Tanya, Likkutei Amarim, beginning of Ch. 47