

Discourse 24

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

Delivered on Acharon Shel Pesach, 5728
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴⁴⁷ “As in the days when you left the land of Egypt, I will show them wonders.” As known, there are two explanations in this. The first explanation is that in the coming redemption there will be the same wonders that took place in the exodus from Egypt. This is as stated in Zohar,¹⁴⁴⁸ “All the signs, miracles, and displays of might that the Holy One, blessed is He, performed in Egypt will be performed for Israel, as the verse states, ‘As in the days when you left the land of Egypt, I will show them wonders.’”

The second explanation is that the wonders of the coming redemption will be wondrous even in comparison to the wonders that took place in the exodus from Egypt. That is, the meaning of the verse, “As in the days when you left the land of Egypt, I will show them wonders,” is that just as during the exodus from Egypt there were wonders in comparison to the time before the exodus from Egypt, so likewise, in the coming redemption there will be wonders in comparison to all times

¹⁴⁴⁷ Micah 7:15

¹⁴⁴⁸ Zohar II 9a

that preceded it, even the wonders that took place during the exodus from Egypt.¹⁴⁴⁹

In any event, according to both explanations we derive matters that are destined to be, based on what is explained about “the days when you left the land of Egypt.” From this it is understood that the coming redemption and the redemption from Egypt are related to each other and are of the same class.

2.

Now, one of the primary matters that took place in the exodus from Egypt was the great wealth, as the verse states,¹⁴⁵⁰ “Afterwards they will leave with great wealth.” Therefore, before leaving Egypt they were commanded,¹⁴⁵¹ “Let them request... silver vessels and gold vessels,” “so that this righteous *Tzaddik*, Avraham, will not say... [that the prophecy that he received] ‘afterwards they will leave with great wealth’ was not fulfilled in them.”¹⁴⁵²

That is, even though the Jewish people were willing to forego the great wealth out of their great yearning to leave Egypt immediately, as it states in Talmud,¹⁴⁵³ “They said to him (the Jewish people to Moshe), ‘If only we could just go out ourselves [without the wealth].’ This is analogous a person who was incarcerated in prison, and the jailors told him, ‘Tomorrow we will release you and give you much money.’ He answers

¹⁴⁴⁹ Ohr HaTorah, Na”Ch Vol. 1 p. 487

¹⁴⁵⁰ Genesis 15:14

¹⁴⁵¹ Exodus 11:2

¹⁴⁵² Rashi to Exodus 11:2, citing Talmud Bavli, Brachot 9a and on.

¹⁴⁵³ Talmud Bavli, Brachot 9b *ibid*.

them, ‘I beg of you, please release me today and I ask for nothing.’” Nevertheless, they were commanded, “Let them request etc.,” so that their departure would be with great wealth. From this it is understood that the great wealth was a primary matter in their exodus from Egypt.

We find this to an even greater extent at the splitting of the sea, (which was the conclusion of the redemption from Egypt, in that until the Egyptians were drowned in the sea, the children of Israel were still fearful of Pharaoh and his army).¹⁴⁵⁴ This is as our sages, of blessed memory, stated,¹⁴⁵⁵ “Greater was the booty they obtained at the sea, than the booty they brought out of Egypt, as the verse states,¹⁴⁵⁶ ‘We will make bands of gold for you, with studs of silver.’” That is, the booty of Egypt is called “studs of silver-*Nekudot HaKesef* נקודות הכסף,” (meaning, only “points-*Nekudot* נקודות,” and only silver) in comparison to the booty of the sea, which is called “bands of gold-*Torei Zahav* תורי זהב,” (an adornment of jewelry, and specifically of gold). All this was included in the wondrousness of the redemption from Egypt.

The same will be so of the coming redemption, as we find in the prophecy of Yishayahu, that there similarly will be great wealth in the coming redemption.¹⁴⁵⁷ This is also understood from Rambam’s statement,¹⁴⁵⁸ that in the coming future “goodness will be bestowed in abundance etc.”

¹⁴⁵⁴ Exodus 15:4

¹⁴⁵⁵ Rashi to Exodus 15:22 (from Mechilta)

¹⁴⁵⁶ Song of Songs 1:11

¹⁴⁵⁷ For example, see Isaiah 60:6 and on.

¹⁴⁵⁸ Mishneh Torah, Hilchot Melachim 12:5

Now, based on the explanation above, that the matters of the coming redemption will be in a way that is wondrous even in comparison to the wonders of the exodus from Egypt, it is understood that the great wealth of the coming future will be greater than the great wealth in the exodus from Egypt. This is also understood by what Rambam states,¹⁴⁵⁹ that “all delights will be freely available as dust.”

This is also understood from what our sages, of blessed memory, stated,¹⁴⁶⁰ “Yosef hid three treasures in Egypt. One of them was revealed to... One of them was revealed to... and one is hidden for the righteous in the coming future.” That is, in the coming future there also will be the revelation of the third treasure, which is greater beyond all comparison to the two previous treasures. For, since the two [previous] treasures were revealed at that time, whereas the third treasure is hidden for the coming future, it is understood that these treasures are not equal thirds. Rather, the third treasure is much greater beyond all comparison to the two previous treasures. This is why until now it has not been revealed, since the world is not yet fit to make use of it.

Now, since a matter does not depart from its simple meaning, it is understood that what is meant by the treasure that is hidden for the righteous in the coming future, is also a treasure of physical silver and gold in the literal sense. This is also understood from the ruling of Rambam mentioned above. From this we can understand the great wondrousness of the great wealth there will be in the coming future.

¹⁴⁵⁹ Mishneh Torah, Hilchot Melachim 12:5 *ibid*.

¹⁴⁶⁰ Talmud Bavli, Pesachim 119a; Sanhedrin 110a

3.

However, at first glance, this is not understood. This is because in the coming future the yearning will be for wisdom etc. This is as explained by Rambam,¹⁴⁶¹ “The occupation of the entire world will be solely to know *HaShem*-יהו"ה,” and there will be understanding and grasp of Godliness, as it states,¹⁴⁶² “The earth will be filled with the knowledge of *HaShem*-יהו"ה etc.” There then will be the loftiest revelations, as the verse states,¹⁴⁶³ “The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see,” and¹⁴⁶⁴ “I will pour out My spirit upon all flesh, and your sons and daughters will prophesy.”

This is especially so according to what is explained in Kabbalah and elucidated in Chabad Chassidus about the greatness of the revelations of the coming future. This being so, it is not understood what significance there is to the great wealth of the exodus from Egypt. For, even when they were in the state and standing that preceded the giving of the Torah, in addition to the fact that since they [just now] went out of slavery to freedom, the great wealth had no significance for them, and as mentioned above, they said that they were willing forego the great wealth etc., but in addition to this, since even before the giving of the Torah they [already] were engaged in Torah [study], as in the teaching of our sages, of blessed memory,¹⁴⁶⁵

¹⁴⁶¹ Mishneh Torah, Hilchot Melachim 12:5 ibid.

¹⁴⁶² Isaiah 11:9; Mishneh Torah, Hilchot Melachim 12:5 ibid.

¹⁴⁶³ Isaiah 40:5

¹⁴⁶⁴ Joel 3:1

¹⁴⁶⁵ Talmud Bavli, Yoma 28b

“From the days of our forefathers, Yeshivah never left them. When they were in Egypt, a Yeshivah was with them etc.,” as the verse states,¹⁴⁶⁶ “He sent Yehudah ahead of him etc.,” and this was especially so of the tribe of Levi who were never enslaved,¹⁴⁶⁷ that they were engaged in Torah [study] to a greater extent, and about whom the verse states,¹⁴⁶⁸ “They shall teach Your ordinances to Yaakov and Your Torah to Israel.”

Thus, on account of this, the great wealth should have been of no significance to them. This is especially so considering that this was after the loftiest revelations that happened in the exodus from Egypt, as in the words,¹⁴⁶⁹ “With great awe¹⁴⁷⁰ – This refers to the revelation of the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*,” to the point that “the King, King of kings, the Holy One, blessed is He, was revealed upon them, in His Glory and Himself,”¹⁴⁷¹ and as in the explanation of his honorable holiness, the Rebbe Rashab, whose soul is in Eden,¹⁴⁷² that this refers to the revelation of the aspect of Kingship-*Malchut* and Splendor-*Tiferet* of the Unlimited One (*Ein Sof*).

Additionally, this revelation was in a way that it caused great awe, even in the physical body. This being so, what comparison is there for there to be any significance to the great wealth? How much more is this so in regard to the coming

¹⁴⁶⁶ Genesis 46:28 and Rashi there.

¹⁴⁶⁷ Rashi to Exodus 5:4

¹⁴⁶⁸ Deuteronomy 33:10; Mishneh Torah, Hilchot Shemitah v’Yovel 13:12

¹⁴⁶⁹ Pesach Haggadah, section beginning “*b’Yad Chazakah*”

¹⁴⁷⁰ Deuteronomy 26:8

¹⁴⁷¹ Pesach Haggadah, section beginning “*Matzah Zu*” and “*Vayotzi’einu*”

¹⁴⁷² See *Hemshech* 5672 Vol. 2, p. 924; Sefer HaMaamarim 5671 p. 75; 5672-5676 p. 67.

redemption, at which time the revelations will be much loftier (as mentioned above).

This is also understood from the statement in Zohar¹⁴⁷³ on the verse,¹⁴⁷⁴ “In the six hundredth year of the life of Noach... all the wellsprings of the great deep burst forth, and the windows of the heavens were opened,” that, “When we approach the days of Moshiach, even the children of the world will find the treasures of wisdom etc.”

That is, even before the redemption there will be preparation akin to the reward of the time of the redemption. Thus, since about the time of the redemption the verse states,¹⁴⁷⁵ “They will no longer teach... for all of them will know Me, from their smallest to their greatest,” there therefore will also be the preparation for this in a way that even the small shall increase in wisdom etc. Yet, with all this, about the wondrousness of the redemption, the matter of the great wealth is also emphasized, even though it is of no comparison whatsoever to the Supernal revelations [that will take place].

Even according to the explanation that the “great wealth” refers to the refinement of the sparks of physical things,¹⁴⁷⁶ from this perspective all that is relevant is the spark in the physical thing, but not the physical thing itself. This being so, we still must understand what the matter and intention is in the great wealth itself.

¹⁴⁷³ Zohar I 117a; 118a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1; Likkutei Sichot Vol. 15 p. 42 and on.

¹⁴⁷⁴ Genesis 7:11

¹⁴⁷⁵ Jeremiah 31:33

¹⁴⁷⁶ See Likkutei Sichot Vol. 3 p. 824 and on.

Similarly, we must understand the matter of the ultimate perfection of the reward in the coming world (*Olam HaBa*). The view of Rambam is well-known,¹⁴⁷⁷ that “in the coming world there is no body or physical form, only the souls of the righteous alone, without a body... and this is the reward of which there is no higher reward, and the good beyond which there can be no greater good etc.” In other words [according to Rambam] the ultimate and primary reward of the coming world (*Olam HaBa*) is in the Garden of Eden (*Gan Eden*), specifically to souls without bodies, whereas the world of the resurrection [of the dead] (*Olam HaTechiyah*), which is with souls in bodies, is only temporary and is not the true reward.

However, Ramban¹⁴⁷⁸ argues with him and is of the view that the primary and ultimate reward of the coming world (*Olam HaBa*) will be in the world of the resurrection [of the dead] (*Olam HaTechiyah*), specifically to souls in bodies. There then will be the feast of the Leviathan and the Behemoth (*Shor HaBar*),¹⁴⁷⁹ in a way of physical eating.

In the teachings of Chassidus,¹⁴⁸⁰ the final ruling of the Alter Rebbe accords to the view of the Ramban, that the primary reward will specifically be in the world of the resurrection [of the dead] (*Techiyat HaMeitim*). Therefore, even our forefathers

¹⁴⁷⁷ Mishneh Torah, Hilchot Teshuvah 8:2-3; Pirush HaMishnayot of the Rambam, beginning of Sanhedrin Ch. 10 (Perek Chelek).

¹⁴⁷⁸ See the end of Shaar HaGemul, p. 309 (Chavelle edition)

¹⁴⁷⁹ See Talmud Bavli, Bava Batra 74b and on; Midrash Vayikra Rabba 13:3

¹⁴⁸⁰ Likkutei Torah, Tzav 15c; Drushim L'Shabbat Shuvah 65d; Sefer HaMitzvot of the Tzemach Tzedek 14b; Ohr HaTorah, Chukat p. 809

and our teacher Moshe, who have been in the Garden of Eden (*Gan Eden*) for over three-thousand years, will rise in the resurrection of the dead (*Techiyat HaMeitim*), and it is [specifically] then that they will have the ultimate perfection of the reward.

However, at first glance, this is not understood. This is because the descent of the soul into the body is a great descent, “from a high peak to a deep pit,”¹⁴⁸¹ and therefore what element of superiority is there to the physical body that the ultimate perfection of the reward of the soul will specifically be as it manifests in the physical body?

5.

This may all be understood with a preface explaining the matter of lights (*Orot*) and vessels (*Keilim*), the likeness to which is the matter of the soul (*Neshamah*) and body (*Guf*). To explain, as known,¹⁴⁸² the light (*Ohr*) is nullification (*Bittul*) and nothingness (*Ayin*). More specifically, there are three matters in this. The first is that the light (*Ohr*) is the matter of revelation (*Giluy*) (as the verse states,¹⁴⁸³ “God called the light ‘day-*Yom*-יום.’” Its revelation comes about from the fact that it is in a state of recognizable adhesion (*Dveikut Nikeret*) to its source, which is why it bears similarity to the Luminary

¹⁴⁸¹ See Talmud Bavli, Chagigah 5b

¹⁴⁸² In regard to the coming section please see *Hemshech* 5672 Vol. 1, Ch. 279 and on; Also see the discourse entitled “*Keitz Sam LaChoshech* – He set an end to the darkness” 5724, translated in *The Teachings of The Rebbe* 5724, Discourse 44 (Torat Menachem, Sefer HaMaamarim Menachem-Av p. 153 and on).

¹⁴⁸³ Genesis 1:5; See Torah Ohr, Yitro 67c; Sefer HaMaamarim 5708 p. 239, and note 1 there.

(*Ma'or*). Now, since the Luminary (*Ma'or*) transcends being defined as either existence or non-existence,¹⁴⁸⁴ therefore its light is also “nothing-*Ayin*-יֵא,” being that it bears similarity to the Essential Self.

The second matter is that since the light (*Ohr*) is in a state of recognizable adhesion (*Dveikut Nikkeret*) to its Source, it therefore senses the Luminary, and because of its sense of its Source, it becomes nullified until it becomes the aspect of “nothing-*Ayin*-יֵא.”

The third matter is that the sense of everything is drawn to its root and source, it therefore is the desire of the light (*Ohr*) (because of sensing its Source) to be subsumed in its root and source. That is, even though when it is subsumed in its Source it become nullified of its first existence, nonetheless, its yearning is to be subsumed etc., (as explained in Tanya).¹⁴⁸⁵ Because of this yearning it becomes completely nullified of its existence, meaning, even of the existence of the light (*Ohr*) as its existence is “nothing-*Ayin*-יֵא,” as explained above.

The explanation is according to the well-known teaching of the Baal Shem Tov,¹⁴⁸⁶ that “in the place that a person’s desire is, that is where he is completely found.” Based on this, he explains the verse,¹⁴⁸⁷ “Fiery-*Seraphim* [angels] were standing above Him.” For, at first glance, how does it

¹⁴⁸⁴ See the beginning of *Hemshech* 5666, discourse entitled “*Yom Tov Shel Rosh HaShanah*,” Discourse 1, translated as Revealing The Infinite.

¹⁴⁸⁵ Tanya, Likkutei Amarim, Ch. 19

¹⁴⁸⁶ Brought in *Hemshech* 5672 *ibid.* beginning of Ch. 280; Also see Keter Shem Tov, Hosafot, Section 48.

¹⁴⁸⁷ Isaiah 6:2

apply for them to be standing above the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*?

However, the explanation is that since the desire and yearning of the Fiery-*Seraphim* [angels] is to be subsumed in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends the aspect of His Indwelling Presence, the *Shechinah*, they therefore are positioned "above Him," since "in the place that a person's desire is, that is where he is completely found."

The same is understood even in its simple sense, being that the desire (*Ratzon*) rules and has dominion over all the powers [of the soul]. Therefore, when a person desires something, the desire (*Ratzon*) takes all the powers [of the soul] with it to that which he desires, to the point that "that is where he is completely found," in that his entire being becomes subsumed in that which he desires.

That is, he becomes nullified of his whole existence, including the existence of desire (*Ratzon*), and all that remains is (the sense) of that which he desires. With this in mind, we can understand the superiority of the light (*Ohr*) that stems from the desire and yearning to be subsumed in its source, by which it even becomes nullified of the existence of "light-*Ohr*-אור," the substance of which is that it is "nothing-*Ayin*-אין."

6.

More specifically, the three above-mentioned matters about the nullification (*Bittul*) of the light (*Ohr*) are on three different levels. The explanation is that as known, in the lights

(*Orot*) there generally are three levels. There are lights (*Orot*) that manifest in the vessels (*Keilim*). There are lights (*Orot*) that transcend manifestation in the vessels (*Keilim*) but are in the category of manifesting in vessels (*Keilim*), and there are lights (*Orot*) that [altogether] transcend the category of manifesting in vessels (*Keilim*).

Now, the first matter in the nullification (*Bittul*) of the light (*Ohr*) in which the nullification (*Bittul*) is because of the revelation (*Gilyu*) within it (for since the revelation is through it being in a state of recognizable adhesion (*Dveikut Nikkeret*) to its Source, and having a similarity to its Source, it therefore is “nothing-*Ayin*-יין,” as explained above). This is in the aspect of the lights (*Orot*) that are manifest in the vessels (*Keilim*). This is because the matter of the revelation (*Gilyu*) in the light (*Ohr*) is primarily through its manifestation in vessels (*Keilim*). This is as known that the primary aspect of the light (*Ohr*) and the revelation of the light (*Ohr*), is that it illuminates and reveals, and this is by way of the vessels (*Keilim*).

The second matter in the nullification (*Bittul*) of the light, in that the nullification (*Bittul*) stems from its sense of its Source. This is the aspect of the lights (*Orot*) that transcend manifestation in vessels (*Keilim*). For, the additional nullification (*Bittul*) stemming from the sense of its Source, over and above the nullification (*Bittul*) stemming from the revelation within it, is that because of the sense of its Source, there also is a nullification of the matter of the light (*Ohr*) and revelation (*Bittul*), for since it senses its Source, it is not possible for it to illuminate.

This is known from the Halachic ruling,¹⁴⁸⁸ that it is impossible for there to be two thoughts at once. Therefore, when the light (*Ohr*) (thinks and) senses its Source, it cannot sense the matter of the light (*Ohr*) and revelation (*Giluy*) in it. In other words, even though, in and of itself, the light (*Ohr*) is in the category of manifesting in vessels (*Keilim*), nevertheless, because of its sense of its Source, this causes it to be in a state that transcends the matter of manifesting etc.

The third matter in the nullification (*Bittul*) of the light (*Ohr*) is that the nullification (*Bittul*) comes from its desire to become subsumed in its Source. This is the essence and inner aspect of the light (*Ohr*) that transcends manifestation, for because of its desire to become subsumed in its Source, it becomes completely and utterly nullified of its existence, and as explained before, its entire substance is solely that which it desires.

Now, as these three above-mentioned levels are in the matter of the *Sefirot*, they are Understanding-*Binah*, Wisdom-*Chochmah*, and the Crown-*Keter*. For, as known, the beginning of the vessels (*Keilim*) is in Understanding-*Binah*, which is not so of Wisdom-*Chochmah*, which is the aspect of “His life force,”¹⁴⁸⁹ this being the matter of the light (*Ohr*) that transcends the vessels (*Keilim*). However, even so, the light of Wisdom-*Chochmah* is also in the category of manifestation (*Hitlabshut*), as known about why Wisdom-*Chochmah* is called

¹⁴⁸⁸ See Shulchan Aruch of the Alter Rebbe, Orach Chayim 73:2 and Kuntres Acharon 73:3.

¹⁴⁸⁹ See the discourse entitled “*Kiyemei Tzeitcha*” 5691 and 5708 Ch. 9 (Sefer HaMaamarim 5691 p. 273 and 5708 p. 161).

“the beginning-*Reishit*-ראשית,”¹⁴⁹⁰ since it relates to the *Sefirot* below it, in that it is their beginning.¹⁴⁹¹ However, the nullification (*Bittul*) stemming from the desire to become subsumed in its Source, this being the aspect of the light (*Ohr*) that is not in the category of manifesting (*Hitlabshut*), is the aspect of the Crown-*Keter*, (which is called desire-*Ratzon*).¹⁴⁹²

7.

However, the vessels (*Keilim*) are the aspect of [tangible] existence, measure and limitation, this being the opposite of the matter of the nullification (*Bittul*) and “nothingness-*Ayin*-אין” of the lights (*Orot*). This is because the vessels (*Keilim*) are in a state of unrecognizable adhesion (*Dveikut Bilti Nikeret*) [to their source] and they do not sense their Source, and how much more so that do they not have the desire to ascend and become subsumed in their Source. On the contrary, the nature of the vessels (*Keilim*) is to descent to below etc. From all this we can understand how greatly opposed to one another the lights and vessels are, in that they are two completely diametric opposites.

Nevertheless, there is a matter of manifestation of lights (*Orot*) in vessels (*Keilim*),¹⁴⁹³ this being such that the perfection

¹⁴⁹⁰ See Zohar I 31b; Tikkunei Zohar, Tikkun 30 (73a); Pardes Rimonim, Shaar 3 (Shaar Eem HaEin Sof Hoo HaKeter), Ch. 3; Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1.

¹⁴⁹¹ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 8; Likkutei Torah, Pekudei 7c; Tazriya 22c and elsewhere.

¹⁴⁹² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24 and elsewhere.

¹⁴⁹³ See *Hemshech* 5672 Vol. 2, Ch. 411

of the lights (*Orot*) is specifically through their manifestation in vessels (*Keilim*). This is as explained above, that it specifically is through the vessels (*Keilim*) that light that illuminates (*Ohr HaMe'ir*) is caused. That is, this is when the manifestation of the lights (*Orot*) in the vessels (*Keilim*) is in a way of inner manifestation (*Hitlabshut Pnemeet*), such that the light (*Ohr*) illuminates in the vessel (*Kli*) in a revealed way and the vessel (*Kli*) bears and accepts the light (*Ohr*) and becomes unified with it.

An example of this is the manifestation (*Hitlabshut*) of the soul (*Neshamah*) in the body (*Guf*). That is, the manifestation is such that the soul and the body become one thing, and that is when they are called by the name “man-*Adam*-אדם,”¹⁴⁹⁴ as the verse states,¹⁴⁹⁵ “He called their name ‘man-*Adam*-אדם.’”

We observe this in the manifestation of the particular [soul] powers in the limbs of the body, that the powers come forth according to the composition of substance of the limbs of the body and manifests within them. An example of this is the power of sight, which depends on the composition of the substance of the eye.¹⁴⁹⁶ This is to such an extent that even the matter of “a good eye”¹⁴⁹⁷ (which stems from Kindness-*Chessed*) and its opposite (which stems from Might-*Gevurah*), depend on the composition of the physical eye, whether it has

¹⁴⁹⁴ See Sefer HaMaamarim 5653 p. 235

¹⁴⁹⁵ Genesis 5:2; See Zohar III 145b

¹⁴⁹⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 27-28.

¹⁴⁹⁷ Proverbs 22:9; See Siddur Im Da”Ch 13d; *Hemshech* 5672 p. 5 and elsewhere.

much blood (which is called “reddish-*Admoni*-אדמוני,”¹⁴⁹⁸ and is the aspect of Might-*Gevurah*),¹⁴⁹⁹ or only a little blood etc.

The same is so of sight with the eye of the intellect, that it depends on the composition and makeup of the substance of the brain. For, as known, in regard to the three brains of Wisdom-*Chochmah*, Understanding-*Binah* and Knowledge-*Da’at*, which reside in the three compartments of the skull, the brain of Wisdom-*Chochmah* is cold and moist, whereas the brain of Understanding-*Binah* is hot and dry etc.¹⁵⁰⁰ The leaning of one’s intellect to Kindness-*Chessed* or Might-*Gevurah* depends on the composition and makeup of the substance of the vessel of the brain etc. (This is like the difference between “a good eye” and its opposite, which depend on the composition of the substance of the eye.)

Now, although the leaning of the intellect to either Kindness-*Chessed* or Might-*Gevurah* depends on the root of the souls, as explained in Zohar¹⁵⁰¹ about the difference between Beit Shammai and Beit Hillel, that this was because the root of the souls of Beit Shammai were from the aspect of the powers of Might-*Gevurot*, whereas the root of the souls of Beit Hillel were from the aspect of the powers of Kindness-*Chassadim*, and according to the construct of the [spiritual] form (*Tzurah*), (whether the root of his soul is from the aspect of Kindness-*Chessed* or Might-*Gevurah*) the construct of the [material]

¹⁴⁹⁸ Samuel I 17:42 (cited in *Hemshechs* 5672 ibid.)

¹⁴⁹⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), Gates Three & Four (*Netzach & Hod*), Gate Six (*Gevurah*).

¹⁵⁰⁰ See Torat Chayim, Lech Lecha 91b-c; Shaarei Orah of the Mittler Rebbe, Shaar HaChanukah 10b, and elsewhere.

¹⁵⁰¹ Zohar III 245a; See Tanya, Iggeret HaKodesh, Epistle 13

substance (*Chomer*) will be in like fashion, nevertheless, this only is in regard to the general construct of the substance (*Chomer*) and form (*Tzurah*) etc.

However, when it comes to the particular ways of the revelation of the form (*Tzurah*), they accord to the nature and composition of the vessel (*Kli*) of the brain. For example, the vessels of the brain of an adult are expansive,¹⁵⁰² and in addition, because of the many conceptualizations that he conceived [many] creases are caused in the substance of his brain.¹⁵⁰³ In contrast, when it comes to a minor, the vessels of the brain of a child are not as expansive etc.

From all the above it is understood that the manifestation of the [soul] powers in the limbs is not only in a way that there is a relationship between them, but rather, the limb receives the power to the point that it causes changes in the power, such that it specifically is revealed and acts according to the composition of the limb.

This matter is to an even greater degree than how the light of the sun illuminates through glass, such that the light takes on the color and appearance of the color of the glass. That is, the revelation only stems from the light, and the effect of the glass is only that the light appears to have its color.¹⁵⁰⁴ However, the manifestation of the [soul] powers in the limbs is in a way that the drawing down and revelation of the powers is through the limbs. That is, the limbs are not just receptacles for the powers, but they also draw them down and reveal them, and

¹⁵⁰² Also see Sefer HaMaamarim 5692 p. 34

¹⁵⁰³ Also see Sefer HaMaamarim 5697 p. 254

¹⁵⁰⁴ See Pardes Rimmonim, Shaar 4 (Shaar Atzmut v'Keilim) Ch. 4.

if there is a lacking in the limbs, there also is caused to be a lacking in the [soul] power, in that it cannot be revealed. Therefore, the revelation of the [soul] powers is according to the way that the limbs are composed.

From all the above, we can also understand this matter as it relates to lights (*Orot*) and vessels (*Keilim*), in that they unify with each other with the ultimate union, to the point that they become one thing. It is for this reason that the vessel (*Kli*) bears and receives the light (*Ohr*), and the way that the light (*Ohr*) is revealed is according to the manner of the vessel (*Kli*).

8.

However, we still must understand this better. This is because, as explained above, lights (*Orot*) and vessels (*Keilim*) are two completely diametric opposites, and this being so, how can they be unified? To explain, it makes sense that the vessel (*Kli*) bears and receives the light. For, it could be explained that this is because the vessel (*Kli*) sees the superiority of the light (*Ohr*) in a revealed way. Therefore, even though its nature is to descend below, it yearns to receive the light (*Ohr*) etc.

However, in regard to the light (*Ohr*), how could it possibly descend to manifest in vessels (*Keilim*)? This is especially so considering that, as known, all true bestowal is specifically with a willing desire. This being so, how can it be said that the desire of the light (*Ohr*) is to descent below, being that this is the opposite of its nature, in that the nature of the light (*Ohr*) is to ascend above etc.

Likewise, we also still lack an explanation about how the vessel (*Kli*) bears and receives the light (*Ohr*). For, even though it was explained before that this is because of the vessel (*Kli*) sensing in a revealed way that there is a matter that transcends it, nonetheless, it is not understood how this actually brings about that which is the opposite of its substance.

However, the explanation is that this bond is brought about through the intermediary between them, which includes the two opposites, through which they can bond. That is, the light (*Ohr*) and vessel (*Kli*) exchange their natures, and each one specifically actualizes the effect of its opposite. That is, the light (*Ohr*) senses the superiority of the vessel (*Kli*). For, as known, the root of the vessels (*Keilim*) is higher than the root of the light (*Ohr*).¹⁵⁰⁵ This brings about the desire in the light (*Ohr*) to descend below. The same is so of the vessel (*Kli*), in that it senses the matter of the light (*Ohr*) and is thereby caused to desire to ascend etc.

All this comes about through the intermediary between them, who bonds them in a way that they come to be (not only like something set inside of a vessel, but) literally one thing, like the soul and the body. With the above in mind, it is understood that the more revelation of the light (*Ohr*) there is, the more the matter of manifestation in vessels (*Keilim*) becomes applicable. For, since the light (*Ohr*) senses the superiority of the vessel (*Kli*), this causes a motion of manifesting in the vessel (*Kli*), even though it is the opposite of

¹⁵⁰⁵ See Sefer HaMaamarim 5649 p. 243 and on; 5659 p. 7 and on; Also see the discourse entitled “*Vayomer Lo Yehonatan*” of Shabbat Parshat Shemini of this year, 5728, Discourse 25 (Sefer HaMaamarim 5728 p. 183; Torat Menachem, Sefer HaMaamarim Iyyar p. 235).

its nature. The same is so of the matter of the vessels (*Keilim*) etc.¹⁵⁰⁶

9.

With the above in mind, we also can understand the matter of the descent of the soul into the body, that this is because the root of the body is higher than the root of the soul, (except that the revelation of the root of the body specifically comes about through the soul).¹⁵⁰⁷ This is why Torah and *mitzvot* were given specifically to the soul as it manifests in the body, and it is through the general toil below with the body, in a way of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*), that this brings about the matter of “It is Me that you are acquiring.”¹⁵⁰⁸ Therefore, the ultimate perfection of the reward is also in this way, specifically with a soul in a body. That is, this is so for the body, the root of which transcends the root of the soul, and for the soul, in that reveals the superiority of the root of the body.

Now, just as there is the matter of the toil of the soul with the body, so likewise there is the toil with one's portion in the world at large. This is why “the Torah is considerate of the money of the Jewish people,”¹⁵⁰⁹ since it is [the property] of a

¹⁵⁰⁶ There is a small portion of the discourse missing here.

¹⁵⁰⁷ See Sefer HaMaamarim 5649 *ibid.* p. 243 and on; 5659 p. 7 *ibid.* Also see the discourse entitled “*Vayomer Lo Yehonatan*” of Shabbat Parshat Shemini of this year, 5728, Discourse 25 (Sefer HaMaamarim 5728 p. 180 and on; Torat Menachem, Sefer HaMaamarim Iyyar p. 233 and on).

¹⁵⁰⁸ See Midrash Shemot Rabba 33:1; 33:6; Midrash Tanchuma, Terumah 3; Tanya, Likkutei Amarim, Ch. 47.

¹⁵⁰⁹ Talmud Bavli, Rosh HaShanah 27a; See Keter Shem Tov, Section 218

Jew, meaning that it relates to his service of *HaShem*-יהו"ה, blessed is He etc.

Therefore, in the true and complete redemption, the matter of great wealth will be necessary, just as it was in the exodus from Egypt, as the verse states,¹⁵¹⁰ “you shall empty out Egypt,” and as in the teaching of our sages, of blessed memory,¹⁵¹¹ “They made it like the abyss [of the sea] without fish,” referring to the concealed world (*Alma d'Itkasiya*), “and like a silo in which there is no grain,” referring to the revealed world (*Alma d'Itgaliya*),¹⁵¹² and in a way that “there remained not one of them,”¹⁵¹³ to the point that there is the prohibition “you shall not see them ever again,”¹⁵¹⁴ being that they already removed all the sparks of holiness from there.¹⁵¹⁵

The same will be so in the coming future, that there will be ascent from strength to strength in all the sparks of holiness of the body and vessel, including the needs of the body, to the point that “all delights will be freely available as dust,”¹⁵¹⁶ for if this would not be so, there would be a lacking in the redemption itself. This is as explained above, that “as in the days that you went out of the land of Egypt, I will show them wonders” in the coming redemption, with an abundance of bestowal with expansiveness, speedily and literally, through our righteous Moshiach!

¹⁵¹⁰ Exodus 3:22

¹⁵¹¹ Talmud Bavli, Brachot 9b

¹⁵¹² Likkutei Levi Yitzchak, Igrot Kodesh p. 270

¹⁵¹³ Exodus 14:28

¹⁵¹⁴ Exodus 14:13; Mishneh Torah, Hilchot Melachim 5:7

¹⁵¹⁵ See Sefer HaLikkutim of the Arizal, Parshat Teitzei and elsewhere.

¹⁵¹⁶ Mishneh Torah, Hilchot Melachim 12:5 *ibid*.