

Discourse 24

*“Vayotzi’einu HaShem Elokeinu... -
HaShem, our God, took us out...”*

Delivered on the second night of Pesach, 5729

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

1.

We recite,⁸² “*HaShem*-ה' יהוה our God took us out of there with a strong hand... Not through an angel, and not through a *Seraph*, and not through an emissary (“I and not an angel... I and not a *Seraph*... I and not an emissary... I am He, and no other”⁸³ (these four terms corresponding to the four terms of redemption). Rather, “the Holy One, blessed is He, Himself and in His glory, in that the King, King of kings, the Holy One, blessed is He, revealed Himself to them and redeemed them.”⁸⁴

This is also the meaning of the verse,⁸⁵ “For you left the land of Egypt in haste.” This is as stated in *Mechilta*⁸⁶ and in *Yalkut*,⁸⁷ that the haste was the haste of the *Shechinah*, and even though there is no proof of the matter, there is a remembrance of the matter, as the verse states,⁸⁸ “The voice of My beloved! Behold, it comes leaping over mountains.” That is, “leaping”

⁸² See Deuteronomy 6:21; Pesach Haggadah, section on “*Avadim Hayinu*.”

⁸³ Pesach Haggadah, section on “*Vayotzi’einu*”

⁸⁴ Pesach Haggadah, section on “*Matzah Zu*”

⁸⁵ Deuteronomy 16:3

⁸⁶ *Mechilta* to Exodus 12:11

⁸⁷ *Yalkut Shimoni* to Exodus 12:11 (Remez 199)

⁸⁸ Song of Songs 2:8

(*Dilug*-דילוג) is the matter of “haste” (*Chipazon*-חפזון), meaning revelation that is beyond any relative comparison etc.

Now, we must understand the superiority in the redemption from Egypt, in that it was specifically by the King, King of kings, the Holy One, blessed is He. For, at first glance, it is not understood what the elevation is that the Holy One, blessed is He, is the King, King of kings, for is it not so that there is no comparison whatsoever between the Creator and the created?

2.

This may be understood with a preface of the explanation in the discourse entitled “*Matzah Zu*” of the year 5629,⁸⁹ in explanation of the passage of the Haggadah that states, “This Matzah that we eat [what does it recall?] It recalls the dough of our ancestors which did not have time to leaven before the King, King of kings, the Holy One, blessed is He, revealed Himself to them and redeemed them, as the verse states,⁹⁰ ‘They baked the dough that they had brought out of Egypt into unleavened cakes, for it had not risen etc.’”

This seems to indicate that the primary matter of eating the Matzah is [in recollection of the fact] that “the dough of our ancestors did not have time to leaven.” It likewise is written,⁹¹ “For seven days you shall eat *matzot*... for you left the land of Egypt in haste.” This seems to indicate that the primary [reason

⁸⁹ Sefer HaMaamarim 5629 p. 132 and on.

⁹⁰ Exodus 12:39

⁹¹ Deuteronomy 16:3

for] eating the Matzah is because “you left the land of Egypt in haste,” which is the same matter as “the dough of our ancestors did not have time to leaven.”

Now, all the commentators ask a question on this.⁹² Is it not so that the commandment to eat Matzah preceded this, as stated in the Torah portion of Bo,⁹³ “This month... On the tenth of this month, they shall take for themselves – each man – a lamb... They shall eat the flesh on this night – roasted over the fire – and Matzot, with bitter herbs they shall eat it etc.” It likewise is written,⁹⁴ “On the fourteenth day of the month, in the evening you shall eat Matzot.”

We thus find that [even] before the King, King of kings, the Holy One, blessed is He, revealed Himself to them and redeemed them, they [already] were commanded to eat Matzah, not just because the dough did not have time to leaven, but like all other *mitzvot* of the Torah, in that we also were commanded to eat Matzah.

It should be added that the question about the statement that eating the Matzah is because “you departed from the land of Egypt in haste,” (which is why “the dough of our ancestors did not have time to leaven”) accords to all the explanations about the matter of the “haste.” For, it states in Talmud,⁹⁵ “Rabbi Elazar ben Azaryah held: What is the meaning of ‘haste’ (*Chipazon*-חפזון)? It refers to the haste of the Egyptians. Rabbi Akiva held: What is the meaning of ‘haste’ (*Chipazon*-חפזון)? It refers to the haste of the Israelites.”

⁹² See Zevach Pesach; Shiblei HaLeket; Avudraham

⁹³ Exodus 12:2-3; 12:8

⁹⁴ Exodus 12:18

⁹⁵ Talmud Bavli, Brachot 9a

However, all opinions agree that the “haste” was after midnight. The haste of the Israelites was certainly after midnight, being that the haste of the Israelites was during the day, as the verse states,⁹⁶ “It was on that very day that all the Legions of *HaShem*-יהוה went out of the land of Egypt.”

The haste of the Egyptians was likewise after midnight, as the verse states,⁹⁷ “It was at midnight that *HaShem*-יהוה smote every firstborn in the land of Egypt,” and only after this does it state,⁹⁸ “Egypt imposed itself strongly upon the people to hasten to send them out of the land etc.”

Even according to the view of Mechilta and Yalkut, that the “haste” refers to the “haste” of the *Shechinah*, which is that the King, King of kings revealed Himself upon them, this revelation also had an effect on the dough as it is below, that it did not leaven, which also took place after midnight.

This being so, it is not understood why we say, “This Matzah that we eat... recalls the dough of our ancestors that did not have time to leaven,” though even before this, they [already] were commanded to eat Matzah.

3.

He continues in the discourse and states that two answers to this question are explained in Likkutei Torah. In the discourse entitled “*Matzah Zu*,”⁹⁹ it answers that when it states “in the evening you shall eat Matzot,” this refers to the first

⁹⁶ Exodus 12:41

⁹⁷ Exodus 12:29

⁹⁸ Exodus 12:33

⁹⁹ Likkutei Torah, Tzav 11d

night on which they were commanded to eat the Passover (Pesach) offering with “this Matzah,” but because “the dough of our ancestors did not have time to leaven” they also ate Matzah on all seven days.

The first discourse, entitled “*Sheishet Yamim*,”¹⁰⁰ answers that there are two aspects of Matzah. There is the Matzah that preceded midnight, as in the commandment given to our forefathers to “eat the flesh on this night – roasted over the fire – and Matzot.” There then is the Matzah after midnight, in that at midnight the King, King of kings, was revealed to them, which is why “the dough of our ancestors did not have time to leaven,” this Matzah being much higher, beyond any comparison to the Matzah that preceded midnight.

[Thus], the Matzah that we eat before midnight is in remembrance of the Matzah that our ancestors ate after midnight, in that “the dough of our ancestors did not have time to leaven before the King, King of kings, the Holy One, blessed is He, revealed Himself to them and redeemed them.” That is, even though for them, this took place after midnight, nevertheless, we eat “this Matzah” before midnight.

We thus find that there are two *mitzvot* in the Matzah that we eat before midnight. That is, there is the fact that we were commanded to eat Matzah, like the commandment given to our ancestors, and [moreover] we eat this very Matzah itself to “recalls the dough of our ancestors which did not have time to leaven.”

The discourse continues and states: However, the simple answer is that the primary matter of eating the Matzah is

¹⁰⁰ Likkutei Torah, Tzav 13b

because “the dough of our ancestors did not have time to leaven.” In regard to the fact that the verse states, “in the evening you shall eat *matzot*,” this is akin to the verse that states,¹⁰¹ “From the beginning I foretell the outcome.”

That is, since the Holy One, blessed is He, knew that the exodus from Egypt will necessarily and specifically be in a way of haste, and that there would be the revelation of the King, King of kings to redeem them, which is why their dough did not have time to leaven, therefore there was the command that “on the tenth of the month, in the evening, you shall eat *matzot*.” That is, this commandment was like Him telling them at the beginning what will be in the end.

It can further be said that this is why it was said to them first, so that there would be a commandment (*Mitzvah*) in this. This is because they ate the Matzah “because they were driven out of Egypt,”¹⁰² and because “the King, King of kings, the Holy One, blessed is He, revealed Himself to them,” as a result of which their dough did not have time to leaven. We thus find that there [otherwise] would not have been a *mitzvah* in this at all, and this is why they were commanded about this beforehand, so that there would be a *mitzvah* in their eating it.

Though it truth they ate Matzah because their dough did not have time to leaven, nonetheless, this is not a contradiction to the *mitzvah*. For, even if the redemption would have been in a way that they were not driven out of Egypt, they still would eat the Matzah because of the commandment, and this is why there is a *mitzvah* in it.

¹⁰¹ Isaiah 46:10

¹⁰² Exodus 12:39

However, though the Holy One, blessed is He, knew that the redemption would be in this way, that their dough would not have time to leaven, He nevertheless commanded them about this, similar to [the verse], “From the beginning I foretell the outcome,” in order that there will be the *mitzvah*, not just as a remembrance of what happened etc.

4.

However, we still must understand the connection to the matter of “the King, King of kings, the Holy One, blessed is He, revealed Himself to them and redeemed them.” The explanation is that the description, “the King, King of kings,” is like the verse,¹⁰³ “Your Kingship is the Kingship of all the worlds.”

That is, there is the aspect of the “Kingship of all the worlds-*Malchut Kol Olamim*-מלכות כל עולמים,” referring to Kingship-*Malchut* of the world of Emanation (*Atzilut*), which is the light that illuminates to bring all the worlds into being. Then there is the aspect of “**Your** Kingship-*Malchutcha*-מלכותך,” referring to the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*), this being the aspect of the light (*Ohr*) as it is included in His Essential Self.¹⁰⁴

That is, for there to be the matter of the exodus from Egypt, there had to be the revelation of “**Your** Kingship-*Malchutcha*-מלכותך,” the aspect of Kingship-*Malchut* of the

¹⁰³ Psalms 145:13

¹⁰⁴ Sefer HaMaamarim ibid. p. 138

Unlimited One (*Ein Sof*) within “the Kingship of all the worlds-*Malchut Kol Olamim*-מלכות כל עולמים.”

The explanation is that since it is because of the aspect of “the Kingship of all the worlds” (*Malchut Kol Olamim*) that the coming into being of all the worlds is caused, including the aspect of Egypt (*Mitzrayim*-מצרים) as it is on the side of holiness, up to and including Egypt in the literal sense, therefore, because of the revelation of “the Kingship of all the worlds “ (*Malchut Kol Olamim*) as it is, in and of itself, the exodus from Egypt was not possible. Rather, only when the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*) was drawn down and revealed within the aspect of “the Kingship of all the worlds” (*Malchut Kol Olamim*), there then was caused to be the exodus from Egypt.

In other words, because of the revelation of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), since it is what brings the “something” (*Yesh*) into being, therefore the nullification of the something (*Bittul HaYesh*) cannot be brought about by it. Rather, the opposite is true, that in and of itself, this is what gives room for the “something” (*Yesh*) to be. Rather, it only is because of the revelation of the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*) that the nullification of the something (*Bittul HaYesh*) is possible, (up to and including the exodus from Egypt in the literal sense).

This then, is the meaning of, “the King, King of kings, the Holy One, blessed is He, revealed Himself to them and redeemed them.” That is, in the exodus from Egypt there was the revelation of the aspect of “**Your** Kingship-*Malchutcha*-

מלכותך,” this being Kingship-*Malchut* of the Unlimited One (*Ein Sof*) within “the Kingship of all the worlds” (*Malchut Kol Olamim*).

However, this requires further explanation. This is because the drawing down from Kingship-*Malchut* of the Unlimited One (*Ein Sof*) into “the Kingship of all the worlds” (*Malchut Kol Olamim*) is something that is constant and present at every moment. This is as understood from what the Alter Rebbe wrote in Shaar HaYichud VeHaEmunah,¹⁰⁵ in explanation of the verse,¹⁰⁶ “Forever *HaShem*-יהו” Your speech stands in the heavens,” and as it states,¹⁰⁷ “In His goodness, He renews the act of creation every day, constantly etc.,” meaning at each and every moment.

However, the novelty brought about at the exodus from Egypt was in regard to the matter of the revelation, meaning that the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*) was in a motion of revelation within “the Kingship of all the worlds” (*Malchut Kol Olamim*), and through this it was possible for the exodus from Egypt to be.

Now, in order to receive the revelation of the aspect of the King, King of kings, the aspect of “**Your** Kingship-*Malchut*” מלכותך-*Malchut* of the Unlimited One (*Ein Sof*), we were commanded to eat Matzah.¹⁰⁸

This is because the Matzah is the receptacle for the revelation of this light. This is because the word Matzah-מצה

¹⁰⁵ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1.

¹⁰⁶ Psalms 119:89

¹⁰⁷ In the “*Yotzer*” blessing of the *Shema* recital.

¹⁰⁸ Sefer HaMaamarim ibid. p. 140

shares the same letters as Mitzvah-מצוה, only that in the word Mitzvah-מצוה there is the additional letter *Vav*-ו.

That is, the word Mitzvah-מצוה is with the *Vav*-ו to indicate the drawing down brought about through fulfilling the *mitzvot*. In contrast, since the Matzah-מצה is only the receptacle to receive the light, therefore the word Matzah-מצה shares the same letters as Mitzvah-מצוה, but without the letter *Vav*-ו, thus indicating that it only is the receptacle to receive the light.

The explanation is that Matzah has no flavor and is the aspect of nullification and lowliness. This is why the Matzah is called “the bread of faith.”¹⁰⁹ This is because faith (*Emunah*) is not something that accords to reason and knowledge, but only to nullification (*Bittul*), which transcends reason and knowledge (as explained at length in Shaar HaEmunah of the Mittler Rebbe).

Another matter in the word Matzah-מצה is that it is of the same root as “strife-Matzah-מצה and quarrelling.”¹¹⁰ That is, since the evil is still present in its full strength (as explained in Tanya,¹¹¹ which is why the exodus from Egypt had to be in a way that “the people fled”),¹¹² there therefore must be the matter of “strife-Matzah-מצה and quarrelling” by way of battling with the animalistic soul in order to nullify the something (*Bittul HaYesh*).

[This is similar to baking of Matzah in the literal sense, that the dough is beaten, pressed, and punctured, so that it will not come to leaven.] This is so, until the matter of faith

¹⁰⁹ See Zohar II 41a; 183b

¹¹⁰ See for example Mishneh Torah, Hilchot Issurei Biya 19:17

¹¹¹ Tanya, Likkutei Amarim, Ch. 31

¹¹² Exodus 14:5

(*Emunah*) (this being nullification (*Bittul*) that transcends reason and intellect) is caused to penetrate all the powers of the soul, up to and including the power of action.

Now, since the revelation of the exodus from Egypt, in that “the King, King of kings, the Holy One, blessed is He, revealed Himself to them,” this being the aspect of Kingship-*Malchut* of the Unlimited One, as a result of which the nullification of the parameters of the order of the chaining down of the worlds (*Seder Hishtalshelut*) is caused, it is understood that there also is the nullification of the order of time.

This is because the general matter of time is brought about from the aspect of “the Kingship of all the worlds” (*Malchut Kol Olamim*). Therefore, when the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*) illuminates within the aspect of “the Kingship of all the worlds” (*Malchut Kol Olamim*) in a revealed way, there then is the nullification of the order of time.

With the above in mind, we can understand how it is possible that the Matzah we eat before midnight can bear both aspects of the Matzah, both the aspect of the Matzah that precedes midnight, as well as the aspect of the Matzah that follows midnight, which did not happen in the first year.

Now, at first glance, this is not understood. For, on the contrary, since it is so that because of the matter of [the verse], “From the beginning I foretell the outcome,” it is possible for us to eat the Matzah that is after midnight, even before midnight. This being so, why could this not [also] take place in the first year?

However, the explanation is that in the first year, before midnight there was not yet the revelation of “the King, King of kings revealed Himself to them.” In contrast, this is not so presently, when we already are after the revelation of the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*) within the aspect of “the Kingship of all the worlds” (*Malchut Kol Olamim*), as a result of which there is the nullification of the order of time. Therefore, [presently] even the Matzah that precedes midnight can have the elevated level of the Matzah after midnight.

5.

This then, is the meaning of, “*HaShem*” יהוה our God took us out... Not through an angel... Rather, the Holy One, blessed is He, Himself and in His glory.” For, since the evil was still in its full strength (and as mentioned above, this is why the exodus from Egypt was such that “the people fled”), therefore the redemption could not be through an angel etc.

As stated in the writings of the Arizal,¹¹³ had it been through an angel etc., then [the angel] too would have become sunken [in Egypt]. Even though in Likkutei Torah,¹¹⁴ it is explained that in regard to the statement in holy books, that the reason is because an angel cannot descend to the place of such impurity, and that this answer poses difficulty, nevertheless, this is as stated in the writings of the Arizal and also brought in

¹¹³ Siddur HaArizal to the Haggadah there

¹¹⁴ Likkutei Torah, Tzav 16a

various places in Chassidus.¹¹⁵ It thus was necessary for the redemption to be in a way that the Holy One, blessed is He, Himself and in His glory,¹¹⁶ took us out.¹¹⁷

¹¹⁵ Torat Chayim, Bereishit 27b; Siddur Im Da"Ch 299a

¹¹⁶ Also see Tzafnat Pa'aneach of Rabbi Yosef Gikatilla on the Haggadah, translated as "Maggid – Tzafnat Pa'aneach."

¹¹⁷ The conclusion of this discourse is missing.