

**From the Talks [Spoken] on the 4<sup>th</sup> Day [of the Week] of the  
Torah Portion Bo, the 3<sup>rd</sup> of Shevat and on Shabbos, the Torah  
Portion of Bo, the 6<sup>th</sup> of Shevat, 5752**

– *Translated from Yiddish* –

1. The command of G-d to Moshe “Come to Pharaoh” is the beginning – and the name<sup>1</sup> – of the Parshah (Torah Portion) which speaks about the actual redemption of the Jewish people at the exodus from Egypt,<sup>2</sup> “and it was on this very day all the hosts of Hashem (G-d) left the land of Egypt... Hashem took out the Jewish people from the land of Egypt with their myriads.”<sup>3</sup>

Since the entire Parshah regarding the exodus from Egypt is called by the name “Come to Pharaoh” (and as known<sup>4</sup> that the name of a Parshah expresses the content of the whole Parshah), it is understood, that [the Command] “come to Pharaoh” is connected and is pertinent to the concept of the exodus from Egypt (in the continuation of the Parshah).

Meaning: in addition to the fact that all the details of Moshe’s mission to Pharaoh were a preparation for the exodus from Egypt, this is especially so regarding “Come to Pharaoh,” being [that it is] the beginning and the name of the ‘Parshah of the Redemption,’ and in addition ‘a beginning’ which is said (not as an introduction to a different matter, rather) as an exclusive command from Hashem to Moshe ([as the verse says] “And

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1) So is it called (“Come to Pharaoh”) in Rambam, Seder Tefilos Kol Hashanah (at the end of the Book ‘Ahavah’), and in Abudarham, in Seder Haparshiyos V’hahaftoros.

2) Whereas [the two preceding Parshas, namely,] Parshas Shemos and Parshas Va’eira speak about the reassurance [that they will be redeemed] and the preparation for the Exodus from Egypt.

3) Our Parshah 12, 41. 51.

4) See Likkutei Sichos vol. 5, pg. 57 *ff. e.p.*

Hashem said to Moshe, ‘Come to Pharaoh,’” and nothing more<sup>5</sup> [i.e. the verse does not say “Come to Pharaoh *and tell him to let My people leave...*” or the like, rather merely that Moshe should appear before pharaoh<sup>[5]</sup>] – [this emphasizes] that “Come to Pharaoh” is the introduction and actual beginning of the redemption itself.<sup>6</sup>

Furthermore: according to what is known<sup>7</sup> that the exodus from Egypt is the beginning and opening of (all redemptions, including) the Future Redemption (about which it says<sup>8</sup> “just as in the days you left the land of Egypt, I shall show them wonders”), we may say, that “Come to Pharaoh” (the beginning of the redemption from Egypt) is also an introduction to the Future Redemption.

Now, we must understand the relation of “Come to Pharaoh” to the Redemption – for seemingly its content is the opposite [of Redemption]: “Come to Pharaoh” shows that Pharaoh is in power, and Moshe needs to come to him (“Come”) and requires [Pharaoh’s] assistance (to the extent that Pharaoh told him later on in the Parshah<sup>9</sup> “leave my presence, guard yourself, don’t see me anymore, for the day you will see my face you shall die”), the opposite of the redemption from Egypt which constitutes – nullifying the strength of Pharaoh and being victorious over him, and through this – being redeemed, [namely,] going out and departing from (Pharaoh the king of) Egypt?!

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5) See Likkutei Sichos vol. 6, pg. 57 *ff. ref. a.l.*

[5] [*The significance of the mere action of coming to pharaoh is explained at length in this address.*]

6) See at length the address of Shabbos Parshas Bo 5751. [*See also infra in the address, beg. of Chapter 8 and note 67.*]

7) *S.v. Kimei Tzeischa* 5708, Chapter 12 (pg. 164).

8) Michah 7, 15.

9) 10, 28.

2. We will understand this by way of preface, a general question regarding the concept of “Come to Pharaoh”:

Every aspect of the Torah is eternal<sup>10</sup> and (therefore) an eternal lesson for all generations. And based on this – [the question arises] what is the eternal lesson from “Come to Pharaoh,” after the nullification and victory over Pharaoh (the king of Egypt) at the redemption from Egypt, and most certainly after the true and complete Redemption, when [there will be the fulfillment of the promise,] “and I shall remove the spirit of impurity from the earth,”<sup>11</sup> and there will be no remnant of Pharaoh left, and a foretaste of this – [now] at the end of the time of exile, when all the ‘refinements [transformation into good etc.]’ of Kelipas Pharaoh (the Evil Entity of Pharaoh) and the like, have already been completed (as spoken many times).

And we say the explanation of this in accordance with what is known that every entity in the world, even things that are the opposite of good and holiness, have a source Above in holiness. And this (the source in holiness) is the true ‘identity’ of the entity,<sup>12</sup> only that after it goes through numerous gradational descents, with many ‘curtains’ [‘filters’] and concealments etc. [hiding its true ‘identity’], it gradually descends below into an opposite entity.<sup>13</sup>

Similarly is also regarding Pharaoh: it says in the Zohar<sup>14</sup> (on the verse<sup>15</sup> “and the voice [והקני (V’hakol)] was heard [in] the

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10) See Tanya beg. Chapter 17. *e.p.*

11) Zechariah 13, 2.

12) And in Torah things are spoken about from their true perspective in their source in Holiness, as explained elsewhere (see Likkutei Sichos vol. 20 pg. 341 *ff.* Sefer Hasichos 5748 vol. 1, end pg. 36 *ff.* And more) regarding “Ya’akov and Esav mentioned [spoken about] in the Parshah” (wording of Rashi beg. of Parshas Toldos).

13) See at length – Sefer Hasichos 5748 *ibid.* *ref. a.l.*

14) Vol. I, 210a.

house of pharaoh”) “The house of Pharaoh’ this is what you represent Above, the house from which is revealed and Ispariu (burst forth [an idiom of Pharaoh]) all Lights and all Lamps, all that is concealed is revealed from there [from ‘The house of Pharaoh’], and for this reason Hashem revealed all the Lights and all the Lamps in order to<sup>[15]</sup> illuminate [and thereby fix] that [deficient] ‘voice’ which is called Kol [spelled] without a Vav.” And from Pharaoh in his source in holiness (the concept of revelation and bursting forth of G-dlines, Blessed Be He<sup>16</sup>), gradationally descended into pharaoh below,<sup>17</sup> with his full intensity in the opposite side [of holiness].

3. In accordance with this, we will understand the concept of “Come to Pharaoh” in its holy source:

In the Zohar on our Parshah<sup>18</sup> he explains the concept of “Come to Pharaoh” as it is [from the perspective of] pharaoh below: “What is [the reason behind] the verse saying ‘Come to Pharaoh,’ it should have said ‘go to Pharaoh,’ what is [the meaning of] ‘come’? The answer is that [Hashem did not merely send him, rather Hashem said “come (*with Me*),” namely, that] Hashem brought him [Moshe] into room within rooms [the innermost chamber] to approach one fierce supernal serpent which many levels gradually descend from it, and who is it [this serpent]? the mystery of the ‘big serpent’, and Moshe was afraid of it [the great serpent], he did not come close only to those ‘rivers’ and those levels descending from it, however to approach it [itself] he was afraid and he did not come close since he saw that it is rooted in high sources; once Hashem saw that

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[15] [For the explanation of this, see note 59.]

15) Vayigash 45, 16.

16) See Torah Ohr *s.v.* Vayehi Mikeitz (31a). Toras Chaim *ibid* beg. Chapter 1 (74a). Chapter 6 (end 77d *ff.*).

17) Torah Ohr *ibid* 31c.

18) 34, 1.

Moshe was afraid and other appointed emissaries Above could not come close to it, Hashem said ‘behold I [come down] on you, pharaoh, king of Egypt the big serpent which crouches in his Niles,’<sup>19</sup> and Hashem needed to wage war with it and no one else, as the verse says ‘I am Hashem’”.

Meaning, that due to the strength of the essence of the Evil Entity Pharaoh (“the big serpent”) in his house, in the king’s palace (whose root is “in high sources”), Moshe was afraid to approach it there. And therefore Hashem did not say to him “Go to Pharaoh” (that he should go by himself), rather “Come to Pharaoh,” [namely] that he should come together with Hashem and confront pharaoh, Hashem leads him in together with Himself to the innermost and essence of (the Evil Entity of) Pharaoh (‘room within rooms’, the innermost chambers<sup>20</sup>), in order to completely conquer him (“to wage war against him”).

According to this we must understand as to what is the explanation of “*Come to Pharaoh*” of holiness (“from him is revealed and Ispariu (burst forth) all Lights”): how is it possible to say regarding Pharaoh of holiness (revelation of G-dliness) “that Moshe was afraid,” that Moshe should be “afraid” to go in there by himself, and that he should need that Hashem should tell him “*Come to Pharaoh*,” and He Himself lead him there (“Hashem lead him in”)?!

And we may say the explanation of this:

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19) Yechezkel 29, 3.

20) Comm. of Derech Emes.

[20] [*“Pharaoh” here refers to Hashem – note that we find a similar idea regarding King Achashveirosh (of Purim), our Sages say in the Midrash (see the sources cited in Dvar Malchus Vayigash 5752, note 42) that Achashveirosh also refers to Hashem, Whom “Acharis Vereishis Shelo (the end and beginning are His.)”*]

Pharaoh of holiness is a most high revelation of G-dliness, both from the perspective of the revelation itself – (1) a revelation of all the Lights, including the loftiest Lights and levels of G-dliness – “all Lights and all Lamps,” including even [Revelations] from “all that is concealed”; as well as in *the manner* of the revelation – (2) in a manner of “Ispariu (burst forth)” from the term Paru’a (without order [wild]), namely, above order and limitations.

Moreover: the [phenomenon of] “from him is revealed and burst forth all Lights...” specifically comes from *His Blessed Essence* [and in the words of the Zohar: “The house of Pharaoh’... the house [of the King which represents] that *from Him [Hashem* <sup>[20]</sup> burst forth and are revealed all Lights... *Hashem* revealed all the Lights...”, which in a house (a dwelling place) the King is revealed in His entire Essence<sup>21</sup>] – since Light on its own is limited to its type and form of Revelation (Light), and every level and efflux of Light – is drawn forth in an order befitting its form and type of revelation, and the Revelation (Light) on its own is a revelation in an orderly fashion; from this is understood, that in order for there to be the revelation of “*all lights*” and “all that is *concealed*” (the opposite of revelation), and also in a manner of “Ispariu” (above order [wild]), this must come from His Blessed Essence, Whom is the “Source” (so-to-say<sup>[21]</sup>) of “all the Lights” [in the wording of the Zohar on our Parshah: the Essence of ‘Pharaoh,’<sup>[20]</sup> “which many Levels gradually descend from Him”], [and therefore has the ability to decide how the Lights should be revealed,] and together with this a “Source” which is completely above the concept of a ‘source’<sup>[21]</sup> and the concept of Luminary and Light, and therefore

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21) See Ohr Hatorah Balak, pg. 997. Hemshech 5666, end pg. 3. The [sources] cited in Sefer Hama’amorim Melukat vol. 2 pg. 27 note 35.

[21] [*Since in truth, Hashem transcends being defined as a source for Revelation (as infra in the add.)*]

from Him is manifested “all Lights... and all that is concealed” and in a manner of “Ispariu.”<sup>22</sup>

And according to this it is understood why “Moshe was afraid of him and didn’t come close,” since he saw how the Revelation of Pharaoh (of Holiness) is rooted “in high Sources”, and therefore he feared going into “the house of Pharaoh,” where there is the manifestation of the essence of Pharaoh of Holiness, since a limited creation, a soul in a body, cannot receive the tremendous Revelations of His Blessed Essence, “from Him is revealed and burst forth all Lights...”; how can a limited creation receive the Revelation of “all the Lights”, and what more a Revelation that is above limitations (Ispariu), which comes from the Essence [of Hashem]?!

“Those ‘rivers’ and those levels descending from it,” the Revelations of ‘the order of the gradational descent [of the Revelations of Hashem],’ this a creation can receive, and therefore Moshe was not afraid to go to Pharaoh as he is on this level (in his house, and most certainly outside his house<sup>23</sup>). However as Pharaoh – an idiom of “burst forth... all Lights,” finds himself in his house with his full strength – the Revelations of His Blessed Essence – from this he was afraid, since a soul in a body on its own cannot receive this!

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22) And see Toras Chaim cited in note 16 (end 78a), that “Pharaoh” an idiom of Pri’ah, revelation – “is the concept of revealing the innermost specifically, since the word Pri’ah is used only [in regard] to revealing something from its concealment etc. [i.e. the revelation of the Aspects that will not inevitably be revealed (whereas the External Aspect – Aspects that *will* inevitably be revealed)].” And according to this it is even more understood, that this [Revelation] is not in the power of the Light ([Aspects that will] inevitably be revealed), rather specifically by the power of the Essence [of Hashem].

23) See the add. of Shabbos Parshas Bo 5751, Chapter 4.

And we may say, that this is alluded to in the continuation of the Parshah: When Pharaoh said to Moshe “leave my presence, guard yourself, don’t see me anymore, for the day you will see my face you shall die,” Moshe agreed to this saying “indeed as you said, I shall not see your face again.”<sup>24</sup> From this, it is understood that the words of Pharaoh have a place in Torah and Holiness, only as it is in Holiness it is completely good. And the idea behind this is: since the Revelation of Pharaoh of Holiness transcends all limitations (“bursting forth of all Lights”), therefore, indeed “the day you will see my face you shall die.” From the perspective of the level of Moshe (*on his own*)<sup>25</sup> a creation remaining a soul in a body cannot take in the Revelation of “seeing Panecha [lit. your face]” of Pharaoh [of Holiness], [namely] to see the Pnimityus ([innermost – an idiom of] “Panecha”) of “the bursting forth of all the Lights,” a Revelation which transcends all limitations; the Revelation of “seeing Panecha” is specifically as the soul is above the limitations of a physical limited body.<sup>26</sup>

4. For this there had to be a special command and a special empowerment from Hashem to Moshe – “And Hashem said to Moshe, *‘Come to Pharaoh’*, “Hashem brought him into room within rooms”: His Blessed Essence – Who transcends (the entire concept of) unlimited and limitation – leads Moshe into Pharaoh, [accomplishing] that also as a soul in a limited body,

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24) Our Parshah 10, 28-29.

25) And therefore Moshe agreed to the words of Pharaoh “indeed as you said, I shall not see your face again,” since from his viewpoint – from the perspective of the level of Moshe – it is not possible that a created person, a soul in a body, take in the Revelation of ‘Pharaoh of holiness.’ However truthfully – it is in the power of the Essence [of Hashem] (“come to Pharaoh”) [to accomplish this impossible phenomenon], as *infra* in the address.

26) And similar to what is written “you cannot see My face, for no person can see Me and [remain] alive” (Sisa 33, 20).

Moshe has the ability to take in the Revelation of “the bursting forth of all Lights” from His Blessed Essence!

And the explanation of this:

Pharaoh an idiom of “Ispariu [bursting forth] and revelation of all Lights” can be explained in two ways: (1) the Revelation of all Lights (Kol Nihorin) and in a manner of “bursting forth”, above order and gradation. Which this shows that the Revelation comes from His Blessed Essence whom transcends the concept of Light, and has no relation to Light in its limited form, since the aspect of Light, from its own perspective (even as it is [on a level in which it is] similar to the Illuminator [Hashem]) is not in a manner of “bursting forth” (as supra [Chapter 3]). (2) “All the Lights”, the concept and form of Light itself is in a manner of “bursting forth” – a Revelation which is above limits and form. Meaning, that also the form and limitation of “All the Lights” [itself] is in a manner of above limits, namely “bursting forth.”<sup>27</sup>

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27) See Toras Chaim *ibid* (end of 77d, ff) [where there is] two explanations of “Pharaoh” an idiom of Pri’ah, revelation: [1] revelation of the External Aspect [that will inevitably will be revealed], [2] revelation of the Innermost Aspect (which this is the true concept of Pri’ah, as aforementioned in note 22). And there [it says] (in continuation to the second explanation of “Ispri’iu”): “the main objective [of the creation of the world which is] expressed in the ‘Gradational Descent of the Worlds,’ is that the Innermost Aspect shall be manifested in the External-most Aspect of the Vessel, specifically; as such, that the Vessel [limitation] shall not conceal [limit] the Light [beyond-limits] at all, as transpired at the ‘giving of the Torah’... and as it will be in the Time to Come...” [Indeed from here we see that the ultimate phenomenon of Pri’ah is that the Light will be in a Vessel (limitation) and at the same time not be limited by the Vessel (above limits).] *[G-dly Revelations referred to as Light (in general) are contained in Vessels, which limit the intensity of the Light and give it a specific ‘color’ (characteristic).]*

And the uniting of opposites (of “all the Lights” and “bursting forth”) comes specifically from the Essence [of Hashem]: it is known<sup>28</sup> that the Light (before it was revealed) is included in the Essence of the Luminary [Hashem], literally, only at that state it is not the concept of Light; there it is [a facet of] the capability of the Essence [of Hashem] (and is Primordial like His Blessed Primacy<sup>29</sup>) [namely, the *capability* of Hashem to shine], Whom includes everything and is All-Capable and “*from Him* all Lights burst forth.” And therefore also when the Light is drawn forth and revealed (in the form of Light), which has relation to some sort of form and limitation (and on its own it is not in a manner of “Ispari’u”), the Essence [of Hashem] is drawn into it giving it the ultimate perfection of “all Lights”, and furthermore – that the limitation of “all the Lights” itself is in a manner of above limits.<sup>30</sup>

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28) Hemshech 5666, pg. 182 ff.

29) Ibid, pg. 169. [*I.e. there the Light is not a **creation of Hashem** rather a facet of the capability of Hashem Himself.*]

30) [Indeed, this phenomenon (that limitation – Light – itself is unlimited) is only, a result of the All-Capable aspect of Hashem which is the source of the Light – being revealed in the light.] However [it would not be possible for this to be a result] of His Blessed Essence, transcending and being above relation to the whole concept of Illuminator and Light [and therefore having the capability to emanate an unlimited Revelation], since [from the perspective of the transcendent aspect of Hashem] the Light is not related to His Blessed *Essence* [rather its it a mere *Luminance of Hashem*], and its [the Light’s orderly limited] revelation is not in a manner of “Ispari’u,” above limits, which is only in the capability of the Essence [of Hashem, and the Light (on this level) is not at all related to His Essence].

*[As was just explained in the address, there are two ways to understand Ispari’u: 1) A Revelation from Hashem Himself, which is therefore above limits, 2) a Revelation as such, that the limitation itself is unlimited. In this note the Rebbe King Moshiach Shlita explains why #2 is only possible as a result of the Source of the Light (His Blessed Essence) being revealed in the Light giving it the ability to have the unification of opposites. ]*

And from this gradationally descends [onto an] even lower [level,] the ability to unite the opposites of unlimited and limitation (within Light itself), and even lower – the uniting of Light and [its] Vessel,<sup>31</sup> until – the uniting of Soul and body, that also a soul in a limited body has the ability to take in the unlimited Light including the Revelation of “Pharaoh”, the “bursting forth of all the Lights” from His Blessed Essence, moreover – that a soul in a body should have the ability to go into there (“Come to Pharaoh”), “room within rooms,” into his truly innermost [aspect].<sup>32</sup>

5. The explanation as for why Hashem brought about the innovation of “Come to Pharaoh,” that Moshe as a soul in a body should be able to take in the Revelation of “the bursting forth of all the Lights” – we will understand through bringing to light the content of the redemption from Egypt, in general (which “Come to Pharaoh” is the introduction and begging of this, as mentioned above):

The intention of the redemption from Egypt is – ‘the giving of the Torah,’ as Hashem tells Moshe at the beginning of his mission [to take the Jews out of Egypt]: “When you will take the nation out from Egypt they shall serve Hashem on this mountain.”<sup>33</sup> The innovation of ‘the giving of the Torah’ is – giving the Torah and the Commandments below to the Jewish people [as] souls in bodies, so that we can fulfill the purpose of the creation of the whole world: ‘Hashem desired to have a dwelling place for Himself, Blessed Be He, in the lowest

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31) See supra note 27.

32) See Ohr Hatorah Va'eira pg. 196 (in explaining [the concept of] “come to Pharaoh” of the Opposite Side [of Holiness, i.e. in the negative sense]).

33) Shemos 3, 12.

realms,<sup>34</sup> that in the limitation and concealment of a soul in a body in the lowest realms, there should be the Revelation of the Essence [of Hashem], (so-to-say) similar to how a person is revealed with his full essence in his own house<sup>21</sup> (and most certainly so regarding Hashem, the creator and conductor of the world), as will be fulfilled in the most open manifestation in the true and complete Redemption (and a foretaste of this was at ‘the giving of the Torah’), as is stated<sup>35</sup> “and your Master shall not be concealed anymore,”<sup>36</sup> He will be revealed in his dwelling place without any ‘clothes,’ not even the loftiest ‘clothes’ (Knaf HaElyon).

As known<sup>37</sup> that before ‘the giving of the Torah,’ there was the “decree” between the Upper Realms and the Lower Realms, that the Upper Realms shall not descend below and the Lower Realms shall not ascend Above, and at ‘the giving of the Torah’ there was the nullification of this decree, [namely] the power for drawing into the Lower Realms the revelation of the Upper Realms, including the highest levels of G-dliness, including from the Essence [of Hashem], as such that the physical body in this physical world shall become a holy entity, including a dwelling place for Him, Blessed Be He – that in the whole world it is clearly manifested how “the Jewish people and the Holy One, Blessed Be He, are completely one [entity].”<sup>38</sup>

From this is understood, that in the Egyptian exile and exodus from Egypt – which are a preparation for the revelation of the Essence [of Hashem] below at the ‘the giving of the Torah’ – is emphasized the introduction to the nullification of

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34) See Tanchumah Naso, 16. Ibid Bechukosai, 3. Bamidbar Rabbah Chapter 13, 6. Tanya beg. Chapter 36.

35) Yeshayah 30, 20.

36) Tanya ibid (46a).

37) See Tanchumah Va'eira, 15. Shemos Rabbah 12:3. And more.

38) See Zohar III, 73a.

the decree, [namely,] the transition from a state of separation between the Upper Realms and the Lower Realms to a state of unity between them, as a preparation for the complete unity between them at the actual ‘the giving of the Torah.’

And we may say that a fundamental step in this [introduction] was accomplished through the command of Hashem to Moshe “Come to Pharaoh,” as we shall explain.

6. And by way of preface, that we find [something] similar to this [i.e. the phenomenon of “Come to Pharaoh”] at the beginning of the mission of Moshe to take the Jews out of Egypt:

In explaining the objection of Moshe to [the request of] Hashem [that he be the redeemer of the Jewish people, namely,] “I<sup>39</sup> am not a man of words... for I am hard of speech and hard of verbalization,” and therefore “please<sup>40</sup> send one who is appropriate to be sent”<sup>41</sup> – it is explained in many places,<sup>42</sup> that in the Egyptian exile “the speech (of Moshe) was in exile,”<sup>43</sup> and therefore Moshe reasoned that through him there cannot be the redemption [of the Jewish people] in this physical world [as we shall explain].<sup>44</sup>

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39) Shemos 4, 10.

40) Ibid, 13.

41) “One who is appropriate to be sent” (Targum Unkeles on the verse), “Send a person who is a good speaker so that he will befit such an honorable mission...” (Ramban *ibid*).

42) Zohar II, 25b. *s.v.* Vayomer... Me Sam Peh, [appearing] in Ohr Hatorah Shemos, pg. 75. [The Discourse] with this beg. [from the year] 5627 (pg. 75 *ff.*). 5658 (end pg. 76 *ff.*).

43) Wording of the Zohar *ibid*.

44) And see *s.v.* Vayomer... Mee Som Peh, 5678 (pg. 138), [where it says] that Moshe’s not-understanding [of how he could be the redeemer] was “how can there be a revelation of the Infinite Light in the Lowest Realms, and he also saw the strong Negative Aspect of Egypt which is exceedingly hindering [the coming of the Redemption (Revelation of G-dliness)]...” See

And [in view of] the spiritual source of matters [indeed this] is because of the lofty level of Moshe, who from the perspective of himself on his own, is on a level which transcends manifestation in speech [i.e. his level is so great (and secret) that it cannot be expressed in mere words], [and] transcends even the revelation below of the Written Torah and the Oral Torah [“‘hard of speech’ in the Oral Torah ‘and hard of verbalization’ in the Written Torah”<sup>45</sup>], Moshe<sup>46</sup> was “hard of speech” because “his source was from [the spiritual world of] Tohu in which the Lights were immense and couldn’t clothe themselves in Vessels,<sup>[46]</sup> and this is the concept of ‘hard of speech’ that he couldn’t bring the Light of his Intellect into the Vessels of the mouth,”<sup>47</sup> and therefore he said “please send [the] one who is appropriate to be sent” (our Righteous Moshiach), “namely, one who is from the world of Tikkun,”<sup>47</sup> where the Vessels are immense [so that they] may contain the Lights.

And to this Hashem answered “Who has given man a mouth... is it then not I Hashem... and I shall be with your mouth and I shall guide you [in] what you shall speak”<sup>48</sup>: from the perspective of His Blessed Essence Whom is All-Capable (and is the source of the Vessels of the mouth of the world of Tikkun and of the immense Lights of Tohu), He can accomplish that even in the Egyptian exile, and even for Moshe (whom on his own, transcends revelation in vessels), there should be the manifestation in speech through the mouth, “and I shall be with your mouth,” “meaning, that although due your source from

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also the [Discourse] with this beg. from the year 5634 (pg. 120). [As well as, of] 5719.

45) Zohar beg. 28a. And see the sources cited in note 42.

46) Regarding the following – see Torah Ohr Va’era, *s.v.* Vayomer... Mee Som Peh (51d *ff.*). Toras Chaim *ibid* (59a *ff.*).

[46] [*See translator’s note at the end of note 27*]

47) Wording of Torah Ohr *ibid*, [column] b.

48) Shemos 4, 11-12.

Tohu you do not have this type of Vessels however 'I Hashem Who made the vessels of Tikkun and the world of Tohu, I can switch them, to combine the levels of Tohu and Tikkun as one, namely, the advantages of both of them, that there should be the immense Lights as in [the world of] Tohu... as well as the advantage of Tikkun that there are very immense Vessels."<sup>49</sup>

Only then – in Egypt – the [phenomenon of] “I shall be with your mouth” was a manifestation in a supernatural way – that when Moshe spoke with Pharaoh “his words will be correct [clearly spoken]”<sup>50</sup> [and in addition there was also [the phenomenon of] “Aharon your brother shall be your spokesperson,”<sup>51</sup> “and you shall speak to him and you shall place the words in his mouth...”<sup>52</sup>, “he shall be a mouth for you”<sup>53</sup> – in order that it should be in revealed in speech in a complete fashion, also in a natural manner]. However then he was not healed,<sup>54</sup> which therefore Moshe afterwards said, “I have a speech impediment.”<sup>55</sup> And this [i.e. Moshe being able to speak due to a miracle] came about through the revelation [in Egypt] of [the high level of] “*Anochi* ([I] will be with your mouth)” of ‘the giving of the Torah’ (the beginning of the Ten Commandments<sup>56</sup>), which therefore it [the revelation of

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49) Torah Ohr *ibid*, end 52b-c. And see Toras Chaim *ibid*, at the end (68a): “‘Is it then, not I...’ for [Hashem is] All-Capable [and can] make Tohu into Tikkun and Tikkun into Tohu... [and] He can also accomplish the transformation of the Light into a Vessel and a Vessel into Light... and Existence can become Naught and Naught can become Existence...”

50) Shemos Rabbah 3:15. Brought in Ohr Hatorah cited in note 42.

51) Va'era 7, 1.

52) Shemos *ibid*, 15.

53) *Ibid* 16.

54) Devorim Rabbah *beg*. Chapter 1. Zohar II *ibid*. Ramban Shemos 4, 10. And see also Shemos Rabbah *ibid*.

55) Va'era 6, 12. 30.

56) Yisro 20, 2. Va'eschanon 5, 6.

[56] [*The revelation of the Torah “Anochi [I am] Hashem your G-d,” and*

“Anochi”] has the ability to accomplish the exodus from Egypt (“even though the speech is in a state of exile”), “only in order for there to be the complete revelation of speech in the world in general,<sup>[56]</sup> [first] there must be the ‘shattering’ of the Evil Entity of Egypt” through [there first being the Revelation of] “*Anochi* (I) will be with your mouth,”<sup>57</sup> [to Moshe alone] and this brings afterwards – the [complete] revelation of speech at the ‘giving of the Torah,’ “Anochi [I am] Hashem your G-d,”<sup>56</sup> which then<sup>58</sup> Moshe was completely healed.<sup>57</sup>

7. With this, we will also understand the idea of “Come to Pharaoh” in the Holy sense since “Moshe was afraid of him”:

Moshe, from the perspective of his level (on his own) – “hard of speech and hard of verbalization” (due to the numerous immense revelations which transcend vessels) – was afraid [thinking] ‘how can the Vessels receive the immense Lights of “the bursting forth of all Lights”; and this is the content of the innovation of Hashem saying to him, “Come to Pharaoh,” “Hashem brought him into room within rooms”: with this Hashem gave him the power – the power of the Essence [of Hashem] – that the Vessels of a soul in a body should have the ability to receive in an internal fashion all these lofty Revelations from His Blessed Essence, “From Him burst forth and are revealed all the Lights.”<sup>59</sup>

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*thereby bringing healing to the world.]*

57) End *s.v.* Vayomer... Mee Som Peh 5658 (pg. 87).

58) Devorim Rabbah and [the references] cited in note 54.

59) And we may say, that this is the explanation of “and the voice [והקול] (V'hakol) was heard [in] the house of Pharaoh,” as the Zohar explains there (in continuation to the [explanation] that “the house of Pharaoh” is “the house from which is revealed and burst forth all Lights...”), “and for this reason Hashem revealed all the Lights and all the Lamps in order to illuminate that ‘voice’ which is called Kol [spelled] without a Vav” – that the revelation of Pharaoh (whose concept is ‘voice and speech’ – See Ohr Hatorah Vayeshev (vol. 6) 1094b) shines also into the level of Moshe who is

And the reason for this is, since this is the purpose and perfection of the entire Order of Gradational Descent [of the Worlds], of all Lights, including from the level of Pharaoh, “bursting forth of all Lights” – for ‘Hashem desired to have a dwelling place for Himself, Blessed Be He, in the lowest realms,’ that in the limitation and of a soul in a body in the lowest realms, there should be the Revelation of the Essence [of Hashem]. And therefore there was [the phenomenon of] “And Hashem said to Moshe ‘Come to Pharaoh,” that as a soul in a body he goes into Pharaoh of Holiness and receives the loftiest Revelations of His Blessed Essence, which “From Him burst forth and are revealed all the Lights...”.

8. According to this we will also understand why “Come to pharaoh” is an introduction and beginning of the redemption,

[In addition to the simple meaning, that through “Come to Pharaoh” in the negative sense there is the nullification and braking of Negative Entity of Pharaoh as he is in full strength in the palace of the king,<sup>60</sup> which this is the beginning of the redemption – there is [also] an essential matter in this]:

The perfection of the redemption from Egypt is – bringing [the Jewish people to] ‘the giving of the Torah’ (to carry out the intention of ‘a dwelling place in the lowest realms’ –) the Revelation of the Essence [of Hashem] (“Anochi [I]”) in this physical world to Jews [as] souls in bodies, a healthy soul in a healthy body [as known<sup>61</sup> that at the ‘giving of the Torah’ all Jews were healed (including Moshe, as mentioned above). And

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“hard of speech and hard of verbalization” (“Kol [spelled] without a Vav”), making it Kol (with a Vav), [namely] that the Light is revealed in the vessels of the mouth.

60) See at length *s.v.* Bo 5675 (Hemshech Te’erav vol. 2 pg. 841). 5704 (pg. 127). See the add. of Shabbos Parshas Bo, 5751.

61) Tanchuma Yisro, 8. Bamidbar Rabbah, beg. Chapter 7. And see also Mechilta (brought in Rashi’s comm.) on the verse, Yisro 20, 15. *e.p.*

we may say that this is also alluded to in what Hashem tells the Jews before the ‘giving of the Torah’ “and you shall be a for me a kingdom of Kohanim (Priests) and a holy nation,”<sup>62</sup> that also as they are a “nation” in this physical world, they are “holy”, to the extent of being on the level of “a kingdom of Kohanim” – “High Priests,”<sup>63</sup> which a High Priest must be complete both from the perspective of his body as well as from the perspective of his wealth,<sup>64</sup> and even his [special] clothes [are] – “for honor<sup>65</sup> and beauty”<sup>66</sup>], [as such,] that as the Jews are souls in bodies they are “are completely one” with Hashem.

And similarly is also drawn into the world – the unification of the Upper Realms and the Lower Realms which was accomplished at ‘the giving of the Torah,’ including the revelation of the Essence [of Hashem] in the Lowest Realms.

And since this is a great innovation (that a creation, a soul in a limited body shall become one with the unlimited, including with the Essence [of Hashem]), as Moshe was puzzled by this and “was afraid of him” – therefore as a preparation and introduction for this there was [the phenomenon of] “And Hashem said to Moshe, ‘Come to Pharaoh,’” that being a soul in

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62) Yisro 19, 6.

63) Ba’al Haturim *a.l.* And see Agadas Bereishis Chapter 79 [80].

64) See Yoma 18a. *ref. a.l.* Rambam Hilchos Klei Hamikdash beg. Chapter 5.

65) Tetzaveh 28, 2.

66) And we may say, that in the level of the Sephiros [Emanation’s, or Attribute’s of Hashem], “Kavod (honor)” and “Tiferes (beauty)” ([Kavod – the Attribute of] Malchus (Kingship) and [the Attribute of] Tiferes, which includes all the Sephiros) are similar to [the aspects of] boundlessness and limitation, as known that Tiferes ([representing] Z”a [Hashem’s ‘emotional’ Attributes]) is “the ‘final part’ of the Boundless Light,” and Malchus (Whose external aspect descends [to the Lower Realms]) is the source for the Worlds of Bri’ah, Yetzirah, Asiyah [the lower (limited) Worlds] (Torah Ohr Terumah 81a). And the priestly garments which are “for Kavod and for Tiferes” have the unification of both [aspects] as one.

a body (Moshe), as he is in a state of limitations and in a situation where there could be a danger (because of Pharaoh in the negative sense), he goes into Pharaoh of Holiness in an innermost fashion and receives and takes in these loftiest Revelations from His Blessed Essence, “From Him burst forth and are revealed all the Lights...”<sup>67</sup>.

And through it being so with Moshe, from this is drawn forth the power to all Jews, that they should have the ability to receive the Revelation of ‘the giving of the Torah,’ when the unification of limited and unlimited was accomplished, [namely, the] “bursting forth of all the Lights” of “a lamp is a Mitzvah (Commandment) and Torah is Light,”<sup>68</sup> that “all the Lights” (limitation) are in a manner of “bursting forth” (unlimited),

As known that Torah and Mitzvos (Commandments) on their own are in essence above limitation (the Wisdom and Will of Hashem<sup>69</sup>). And the innovation of this is – that (not only as they are in essence, rather) also as they descend below (at ‘the giving of the Torah’) in limitation, and their fulfillment and

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67) And we may say that from this was drawn the power also for “come to pharaoh” in the simple sense, in order to nullify and brake his Negative Aspect, since the strength that the Negative Aspect has comes from Hashem, which therefore it says (in continuation to “come to pharaoh”) “For **I [Hashem]** have hardened his [pharaoh’s] heart” (and therefore Moshe was afraid of him), and the intention behind this [i.e. Hashem making the Negative Aspect strong] is – in order to nullify the Negative Aspect and [thereby] attain ‘the advantage of light [from darkness]...’ (end s.v. Bo 5675), and therefore through “come to Pharaoh” [in the good sense, namely] its Holy source – the Revelation of all Lights from His Blessed Essence, is also accomplished the power for “come to pharaoh” (together with Hashem) to fight him (“to wage war against him”) and to nullify him completely, which this is only “in the power of Hashem Who is All-Capable” (Ohr Hatorah Va’eira pg. 231. s.v. Re’ei Nesaticha 5631, 5677 (pg. 134), 5715. And see Likkutei Sichos vol. 16 pg. 74 ff.).

68) Mishlei 6, 23.

69) Tanya Chapter 4 ff.

perfection is specifically dependent on limitation – indeed, their limitation itself is above limitation: in regard to Torah – both the Written Torah which has a limitation: a specific number of letters, etc., as well as the Oral Torah which must be studied specifically with the limited intellect and understanding of the person (which specifically then one can make the blessing of the Torah),<sup>70</sup> and most certainly in regard to Mitzvos, which every Mitzvah has a limitation (the numerous detailed laws (and Hiddurim<sup>701</sup>) of every Mitzvah according to its nature) – indeed, the limitation itself of “all the Lights” (“a lamp is a Mitzvah and Torah is Light”) [is] in a manner of “bursting forth,” above limitation [similar to [the phenomenon of] “and the number will be... that it cannot be measured or counted due to its abundance,”<sup>71</sup> and similar to [the phenomenon of] “*the space* of the Ark is not included in the measurement [does not take up space]”<sup>72</sup>].

And from this [being so with the Commandments] it [i.e. the unification of limited and unlimited] is expressed also in the Service of a Jew, the recipient of the Torah and Mitzvos, that also as he exists as a soul in a body in this physical world, with all the limitations that are related to this, he must be in a state of above limitations, not only from the perspective of the part of his soul [about which it says] “the soul You have placed in me is pure”<sup>73</sup> and is above the limitations of the body, rather even as he is in a state of true limitation in this physical world ([namely] in his physical body), where he needs [the phenomenon of] “and You guard it [the soul] within me”<sup>73</sup> [denoting that it is found in a world where there is negativity] – there can and must

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70) Hilchos Talmud Torah by the Alter Rebbe end Chapter 2. *ref. a.l.*

[70] [*Ways of performing the Mitzvah in a more scrupulous manner.*]

71) Hoshe'a 2, 1.

72) Yoma 21a. *ref. a.l.*

73) Wording of the Morning Blessings.

be by him [the phenomenon of] “Come to Pharaoh,” “From Him burst forth... all the Lights,” that he receives “all the lights”, and furthermore – that his limitation itself is in a manner of “bursting forth”, above limitation.

And the reason for this is, because “the Jewish people and the Holy One, Blessed Be He, are completely one” – not only from the perspective of one’s soul Above (or a part of his Soul), rather his whole being – as a soul in a body together – is “completely one” with Hashem, so-to-say, for ‘when you grasp a part of the Essence you grasp the whole thing.’<sup>74</sup>

As understood also from the Ruling (and like the opinion of the Ramban<sup>75</sup>) that the ultimate perfection of the reward [for our Service leading up to the Redemption] and (automatically) the perfection of everything is specifically [given] to *souls in bodies* in [the Era of] the Resurrection (and not to souls without bodies, like the opinion of the Rambam<sup>76</sup>). And on the contrary – in the Time to Come the soul receives ‘nourishment’ from the body.<sup>77</sup>

9. According to the above explained we will also understand what Moshe said to Pharaoh in the continuation of the Parshah<sup>78</sup> “you will also place in our hands animal-sacrifices and [animals for] burnt-offerings and we shall make them for Hashem our G-d,” and afterwards – what Hashem told Moshe “please speak before the nation that a man shall borrow from his

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74) Kesser Shem Tov, in the supplements, clause 116. *ref. a.l.*

75) Sha’ar Hagemul, at the end. And see the [sources] cited in Sefer Hama’amorim Melukat, vol. 5 pg. 165, note 126.

76) Hilchos Teshuvah 8:1-2. Perush Hamishnayos Perek Chelek, *s.v.* V’atah Achel.

77) Hemshech Vekachah 5637 Chapter 88 *ff.* Sefer Hama’amorim 5698 pg. 219. And see also Sefer Hasichos Toras Shalom, end pg. 127 *ff.* Sefer Hama’amorim Kuntresim vol. 2, 413b. *e.p.*

78) 10, 25.

friend and a woman from her friend silver and gold items, and Hashem granted the nation grace in the eyes of the Egyptians also the Man, Moshe was very great in the land of Egypt in the eyes of the servants of Pharaoh and in the eyes of the nation,”<sup>79</sup> and afterwards the Torah repeats this when the Jews actually fulfilled this: “and the Jewish people did as Moshe said and they borrowed from the Egyptians... and Hashem granted the nation grace in the eyes of the Egyptians and they lent them [their gold etc.] and they emptied Egypt [from their riches]”<sup>80</sup> [in addition to the first time that this is mentioned in Parshas Shemos.<sup>81</sup> It comes out that the Torah repeats this *three* times!],

For seemingly it is not understood: why is important for the redemption from Egypt that “you will also place in our hands...” and that the [phenomenon of] “and they emptied Egypt [from their riches]” be specifically in a manner of “and they lent them,” and furthermore – specifically with finding favor [in their eyes], to the extent that Hashem Himself guaranteed that it will be in such a manner (“and Hashem granted the nation grace in the eyes of the Egyptians”)? When the Jews are holding by going out of Egypt, after hundreds of years of slavery, there should have been effort in looking for ways to run away from there as fast as possible, and not delay because of... finding favor in the eyes of the Egyptians?! Even if there had to be the [phenomenon of] “and they emptied” (in order to fulfill the promise of Hashem to Avraham<sup>82</sup> “and afterwards they will leave with great riches”), why did this have to be specifically in a manner of borrowing [they could have taken the items during

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79) 11, 2-3.

80) 12, 35-36.

81) 3, 21-22.

82) Lech Lecha 15, 14.

the plague of darkness, or the like] and specifically with finding favor in their eyes<sup>83</sup>?

And we may say the explanation of this: since the intention of the Egyptian Exodus was in order to accomplish a ‘dwelling in the lowest realms,’ [indeed,] the perfection of this is (not in a manner of ‘breaking’, rather) specifically when the physicality of the world itself, including the opponent himself (the Egyptians), willingly “agrees”<sup>84</sup> to help out (as much as possible) in the exodus.

[True, that in a case in which no other way helps other than nullifying and breaking the opponent – as it was through the Egyptian plagues – that is how it must be, due to no choice, so-to-say; however after this, where ever it is only possible, we put effort that it should be specifically in a pleasant manner etc.].

Which this acts as a preparation for the complete phenomenon of ‘a dwelling place for Himself, Blessed Be He, in the lowest realms’ in the true and complete Redemption, when even the “snake” – “the big serpent” (Pharaoh) – will be a “great servant”<sup>85</sup> for Holiness.<sup>86</sup>

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83) And see Nachalas Ya’akov on our Parshah (10, 22), [where he explains] that the finding of favor in the eyes of the Egyptians came as a result of the fact that the Egyptians saw that the Jewish people did not take the goods on their own [without permission] during the plague of darkness.

84) And the commentaries have already discussed what type of giving this was [was it a present from the Egyptians to the Jews or payment for their work, etc.] – see Likkutei Sichos vol. 21 pg. 12 *ff.* vol. 24 pg. 87 *ff. ref. a.l.*

85) See Sanhedrin 59b.

86) And a foretaste of this happened through the [miracle of the] transformation of the serpent into the staff [of Aharon], similar [to what it says] ‘then I shall transform the nations to have a clear tongue [to all call out in the name of Hashem]... (Tzefanya 3, 9. Ohr Hatorah Va’eira, pg. 195).

10. In the Exodus from Egypt there was not however, the refinement [of the physical world] in a complete sense, as understood from the fact that it was necessary [for them to run away, as it says] “that the nation ran away,”<sup>87</sup> “with haste you left the land of Egypt,”<sup>88</sup> since the negativity was still strong etc.<sup>89</sup> (as also understood from the fact that afterwards “and (Egypt) ran after the Jewish people,”<sup>90</sup> and the Exodus from Egypt was not completed until “and<sup>91</sup> the Jewish people saw Egypt, *dead* on the seashore”<sup>92</sup>).

The complete refinement of the world will only be at the end of this final exile, in the true and complete Redemption, “as the days you left Egypt, so shall I show them wonders,” which therefore the leaving of this exile in the Redemption will be in a manner that “not in a rush shall they leave and as escapees they shall not go,”<sup>93</sup> since “I shall remove the spirit of impurity from the earth,” and therefore we will leave exile (with alacrity, however) with peace of the soul as well as tranquility of the body, with ultimate perfection and health – souls in bodies, and at once we enter (without any interruption) into the eternal life in the true and complete Redemption (the ultimate perfection of the reward, as mentioned above).

11. The above explained is also related to the 10<sup>th</sup> of Shevat, the Yom Hahilula (Yahrtzeit) of my revered father-in-law the

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87) Beshalach 14, 5.

88) Parshas Re’ei 16, 3.

89) See Tanya Chapter 31 (40b).

90) Beshalach 14, 8.

91) Ibid, 30.

92) Since until then the fear of Egypt was upon them (since “he [pharaoh] sent army sergeants with them [the Jewish people when they left Egypt to see if they will return]” – Rashi’s comm. on Beshalach 14, 5, from Mechilta on the verse). See also Sefer Hama’amorim Melukat vol. 4 pg. 226 note 16.

93) Yeshaya 52, 12.

Rebbe leader of our generation [Rabbi Yosef Yiztchak], which is blessed<sup>94</sup> (this year) from Shabbos the Parshah of “Bo [Come] to Pharaoh” [and his passing (in the year 5710 [1950]) was on Shabbos Parshas Bo itself]:

It is known that on the day a Tzaddik (Righteous person) passes away his soul ascends Above, together with “all his actions, Torah and Service which he accomplished throughout his life,”<sup>95</sup> and this is “revealed and shines in a manner of ‘revelation from Above to below’... and works<sup>96</sup> salvations in the midst of the earth.”<sup>97</sup>

And on the Yahrtzeit every year the Soul of the Tzaddik appreciates an additional, immeasurably greater elevation (which this is the reason for saying Kaddish on the day of the Yahrtzeit every year<sup>98</sup>), and an elevation “one<sup>99</sup> ascent after another.”<sup>100</sup>

And in the wording of today’s Parshah: on the day, the 10<sup>th</sup> of Shevat, there transpires for the Baal Hahilula [the Rebbe, Rabbi Yosef Yiztchak] – the Moses of our generation (as known<sup>101</sup> that there is an extension of Moshe in every generation<sup>102</sup>) – [the phenomenon of] “Come to Pharaoh,” “that Hashem bring him in room within room” (“one ascent after another”) to Pharaoh of

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94) See Zohar II, 63b. 88a. [*Every week, Shabbos blesses the following week.*]

95) Tanya Iggeress Hakodesh sect. 27 (147a-b).

96) Tehillim 74, 12.

97) Iggeres Hakodesh sect. 28 (148a).

98) See Likkutei Sichos vol. 26 pg. 329 note 15.

99) Wording of the Iggeress Hakodesh in the Explanation to Sect. 27 (147a).

100) See Likkutei Sichos ibid pg. 329 *ff. ref. a.l.*

101) Zohar III, 273a. Tikkunei Zohar, Tikkun 69. And see Tanya Chapter 44 (63a). And more.

102) And in Bereishis Rabbah 56:7: and there is no generation that does not have in it [a person] like Moshe.

Holiness, “From Him burst forth and are revealed all the Lights.” And every year – and likewise this year – this appreciates an additional, higher elevation, including – [an] immeasurably greater [one].

And the revelation of “Come to Pharaoh” for the leader of the generation – which “the leader is everything”<sup>103</sup> – is drawn down and revealed below and “works salvations in the midst of the earth,” for all the people of the generation (and especially due to the spark of Moshe which is in every Jew/Jewess<sup>104</sup>), souls in bodies specifically.

And especially that this generation of ours – as the Ba’al Hahilula has said – is the last generation of exile and the first generation of the Redemption, which this generation is a reincarnation of the generation that left Egypt,<sup>105</sup> indeed this strengthens the similarity of the Ba’al Halilula (Moses of our generation) with Moses in his generation – as the words of our sages<sup>106</sup> that Moshe “is the first redeemer and is the last redeemer.”

And as spoken many time, that the leader of our generation has a special connection to the redemption of the Jewish people (of our generation and of all generations) in the true and complete Redemption, as alluded to in his name “Yosef Yitzchak”: “Yosef, named so for in the Future, Hashem will once again [L’hosif – an idiom of Yosef] redeem the Jewish people... as he redeemed them from Egypt, as the verse says<sup>107</sup> ‘and it shall be on that day Hashem will once again stretch forth

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103) Rashi’s comm., Chukas 21, 21.

104) Tanya beg. Chapter 42.

105) Sha’ar Hagilgulim, intro. 20. Likkutei Torah and Sefer Halikutim by the Arizal, Shemos 3, 4.

106) See Shemos Rabbah 2:4. Ibid, 6. Zohar I, 253a. Sha’ar Hapesukim Parshas Vayechi. Torah Ohr Mishpatim, 75b.

107) Yeshayah 11, 11.

His arm..."<sup>108</sup>, and "Yitzchak" – named so [since Yitzchak's birth brought laughter (Yitzchak – an idiom of Tzchok, meaning 'laughter')] "whoever hears will laugh for me,"<sup>109</sup> which the ultimate perfection of laughter and joy will be in the Redemption ("then our mouths will be filled with laughter and our tongues with song"<sup>110</sup>), as was seen clearly that the Service and conduct of the Ba'al Hahilula stood out in the fact that it was specifically with joy.

And this is even more amazing, taking into consideration that he was one who suffered physically, it shouldn't befall us, to the extent that this also affected his spiritual matters (as infra).

From this is even more understood, how the "bursting forth of all Lights" for the Ba'al Hahilula (and especially on the Yahrtzeit day), including his conduct with joy, is drawn to every Jew and all Jewish people of the generation, that as souls in bodies they shall have the capability to receive the great Lights.

12. Notwithstanding the fact that the Ba'al Hahilula has the revelation of "Come to Pharaoh" – it is [however] presently, in a manner that he is a soul 'above' [i.e. not clothed in] a body. And in accordance with what was spoken above at length, it is understood that the ultimate perfection of this [phenomenon] is specifically when the "bursting forth of all the Lights" is revealed in a soul within a body, as it will be for the Ba'al Hahilula literally immediately when "those that dwell in the dust [will] arise and sing."<sup>111</sup>

Moreover: even during his life in this world, the Ba'al Hahilula suffered physical afflictions, which also affected his

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108) Shemos Rabbah 1:7.

109) Vayera 21, 6.

110) Tehillim 126, 2.

111) Yeshayah 26, 19.

spiritual matters, including – that in [his] last year’s he had a similar state to that of Moses [namely,] “hard of speech and hard of verbalization”... And this affected his manner of saying Chassidic Discourses, spreading Torah and Judaism as well as disseminating the wellsprings [of Chassidism] outwards...

To the extent that even his doctor (who was also a professor, a higher level than a regular doctor) once asked him with [the following] objection – how is it possible that his afflictions specifically affect his power of speech, as such that he cannot fulfill his mission in this world as he would of wanted to?! He – the Baal Hahilula – is the one who is so intensely engaged in spreading Torah and Judaism as well as disseminating the wellsprings [of Chassidism] outwards. Hashem should have given him the full capability to carry this out at the highest degree, and therefore he should have had the capability to rule over his power of speech, which (primarily) through speech, Torah and Judaism is disseminated (through saying Chassidic Discourses, and giving instructions etc.). And on the contrary: since he is so engaged in this [G-dly] Service, he should of had (not only no restraints and difficulties in comparison to others, rather on the contrary –) even more capability for this, than other people!

Indeed, how is it possible – the doctor asked – that notwithstanding all of this, we see that he has the exact opposite – that the afflictions of his body affected his physical power of speech, which this also automatically resulted in a [negative] affect (so-to-say) on his orating of Chassidic Discourses etc., which from the simple perspective of things, this affected that it should be less (in quantity) in comparison to how it should have been, both in the use of his speech in a far-reaching manner to say Chassidic Discourses, as well as the spreading of his words of Chassidic Thought (for had he said more Discourses, there

would also be more “Chazarah (systematic review)” of the Discourses, as well as [these Discourses being] put in writing).

And although it is not possible to ask questions on the conduct of Hashem in His world, and especially [the conduct of Hashem] with a leader of a generation, and it is not possible to say “how it should have been” and “how it shouldn’t have been” – nevertheless, Hashem established the order, that “I do not ask according to My abilities rather according to their abilities,”<sup>112</sup> [namely,] that we should put effort to understand things in the human intellect of every Jew “according to their capability.”

And especially in our case – that this is not only a logical question (of a doctor), how is it possible that the leader of the generation cannot carry out his mission as he would of wanted, rather this [question] also stands from the Torah perspective – as understood from the fact that when Moses objected to [the request of] Hashem [that he be the redeemer of the Jewish people, saying] “I am hard of speech and hard of verbalization,” “and I have a speech impediment,” and therefore “please send one who is appropriate to be sent,” Hashem immediately answered him: “I shall be with your mouth,” and not only this, but also – that “Aharon your brother shall be your spokesperson,” which through Aharon the words of Moshe were expressed in physical speech literally!

And we may say, that what befell my revered father-in-law the Rebbe is similar to what befell Moshe in his generation (as explained in Chapter 6): being that completion of the refinement [of the world] was not yet finished, therefore “the speech is in exile” (and Moshe on his own transcends manifestation in speech), and Hashem did not heal him, rather [Hashem] made a miracle that “I shall be with your mouth,” “his words will be correct [clearly spoken]”;

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112) Bamidbar Rabbah 12:3.

And the rectification and compensating of this in its ultimate perfection, is accomplished – with the empowerment of the Baal Hahilula – through the souls in bodies, healthy souls in healthy bodies, of our generation, the ninth generation [from the Baal Shem Tov, namely, the generation of the present Rebbe, Rabbi Menachem Mendel King Moshiach Shlita], which we have the power to do the job of “Aharon your brother shall be your spokesperson,” through expressing in actual speech (in a manner of “the voice was heard [in] the house of pharaoh”), and in great abundance, the Torah Thoughts and instructions etc. of the Baal Hahilula, to the extent that this generation is the generation in which will be fulfilled – and literally immediately – [the phenomenon of] “please send one who is appropriate to be sent [i.e. Moshiach],”<sup>113</sup> which through our Righteous Moshiach is accomplished the perfection of the Revelation of the Lights in the vessels of speech (as supra Chapter 6).

[And we may say, that this is also alluded to in the acronym of [the word] "Miyad" (immediately) – Moshe, Yisroel (the Baal Shem Tov), and David (Malka Mashicha) [the King Moshiach]: The perfection of the Service of Moshe and the Service of the Baal Shem Tov (who includes all the Rebbes our Leaders, including the Leader of our generation) is accomplished through David Malka Mashicha, [about whom Moshe said] “please send one who is appropriate to be sent”].

13. And we may say that the above mentioned idea is also alluded to in the day in which the 10<sup>th</sup> of Shevat occurs this year – on the fourth day of the week, upon which “Nitlu HaMe’oros [the luminaries were removed (Nitlu spelled with a Tes,

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113) See at length the Tract ‘Please Send One Who Is Appropriate To Be Sent’ (Kehos 5752) (Dvar Malchus Chaye Sarah, 5752). [*The Rebbe King Moshiach Shlita says in that add. that this has already began to be fulfilled, Hashem has already sent Moshiach (the Rebbe Shlita) all that is left is for us to accept him.*]

meaning ‘were removed’]) however on the very same day Nitlu HaMe’oros [the luminaries were suspended], Nitlu [spelled] with a Tav [meaning ‘were suspended’]”<sup>114</sup>:

On this day, was the passing of my revered father-in-law the Rebbe (the luminaries were removed). However, not in a manner that it remains at [a state of] “they were removed” Heaven forbid; rather, from [the state of] “they were removed” immediately “the two big luminaries”<sup>115</sup> were suspended in a much higher manner – as known that through the passing [of a person], there comes about a much higher ascent and revelation (from the level of “the splendor of Hashem is revealed in a transcendent manner throughout all the worlds”<sup>116</sup>), and then the soul is “found throughout all the worlds more than during his lifetime”<sup>117</sup>; and through his Chassidim (followers) and students who are Mekushar (‘tied’) to him as souls in bodies down here in the ninth generation (Teshi’i (ninth) spelled with a Tav, like the Tav of “Nitlu (they were suspended)” as opposed to the Tes of “Nitlu (they were removed)”) – is accomplished [that] also in this physical world [there should be] the perfection of “the luminaries were suspended,” “from Him all the Lights burst forth and are revealed” in a soul within a body in this physical world.

From this is understood the innovation of our generation – the ninth generation, as opposed to all the generations before this one, even [as opposed to] the generation [right] before this

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114) Likkutei Dibburim vol. 1 end 42a ff. And see Zohar Chadash Balak s.v. Avenu (52b).

115) Bereishis 1, 16.

116) See Tanya Chapter 27 and Likkutei Torah beg. Parshas Pekudei (from Zohar II, 128b. and more). Torah Ohr Vayakhel 89d. Likkutei Torah Chukas 65c. See also s.v. Basi Legani 5710, Chapter 1.

117) Zohar III, 71b. Brought and explained in Iggeress Hakodesh sect. 27 and in the explanation of it (146a ff.).

one (the eighth generation): Since the Redemption did not come then in actuality, indeed the [phenomenon of] “Come to Pharaoh” (the revelation of “all the Lights bursting forth” in this physical world) was not at the height of perfection [namely,] as a soul in a healthy body (the soul left the body, and also [as] the soul [was] within the body [it] was in a state as such, that “the speech was in exile” etc.); this is, however, not so in our generation – the last generation of exile and the first generation of Redemption<sup>[117]</sup> – [in which] immediately “the luminaries were suspended,” meaning to say, not only is there no absence, Heaven forbid, in the ‘big luminaries’<sup>[117\*]</sup> of the revelation of the Written Torah and the Oral Torah,<sup>118</sup> rather, on the contrary

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[117] *[A common saying of the Rebbe King Moshiach Shlita. In the Discourse Zeh Yitnu, 5748, the Rebbe King Moshiach Shlita explains the meaning of this statement as follows: Our generation is different from the generation that left Egypt, the generation that left Egypt was the last generation of exile but not the first of redemption – they did not enter the Holy Land, rather they passed away including Moshe (thereby achieving the advantage of returning to dust) and only the next generation entered the Holy Land. Our generation is different, the last generation in exile itself is the first generation of the Redemption and the advantage of returning to dust is in the spiritual sense through humility “as dust to all.”]*

[117\*] *[See the address of the 22nd of Shevat 5752 (infra pg. 273) where it says that ‘luminaries being suspended’ refers to the Rebbe King Moshiach Shlita ascending to leadership and in the note a.l. there is a cross-reference to these words in our Address. In other words the Rebbe King Moshiach Shlita is making it clear that he has eternal life as a soul in a body, with no interruption at all, not like the Rebbe Rabbi Yosef Yitzchok who has eternal life only afterwards. The words here correlate with the words of the Mitler Rebbe in Toras Chaim Bereishis, 106a: “and this is what is written about Moshiach ‘life I have given to you,’ eternal life [given to him] by the Infinite One, about Whom is written ‘Hashem shall reign forever and ever,’... however Moshiach Ben Yosef is not eternal...”]*

118) See Sheloh in his intro., end 16a. His Mesechta Shavu'os 191a. And see Likkutei Torah Shir Hashirim, 11d. Ohr Hatorah Bereishis, 14a. End 36b. Bamidbar pg. 46. Megillas Esther pg. 2341 (5750 edition – pg. 149). Nach pg. 217. And more. And see Likkutei Sichos Bereishis 5749, Chapter 4 ff.

– there comes about an additional perfection in this [not in a manner of “‘hard of speech’ in the Oral Torah ‘and hard of verbalization’ in the Written Torah,” due to one transcending this<sup>[118]</sup>], as such, that as souls in bodies we receive in an internal fashion [the revelation of the] “bursting forth of all the lights” which “were suspended” now, through the phenomenon of our Righteous Moshiach coming right now, [about whom was said] “please send one who is appropriate to be sent,”<sup>[118\*]</sup> and he will teach Torah to the whole entire nation,<sup>119</sup> including [the] “new secrets of the Torah [which] will be revealed by Me [Hashem],”<sup>120</sup>

And this accomplishes the elevation of all the generations before this one, through [the phenomenon of] “those who dwell in the dust [will] arise and sing,” and the Baal Hahilula at our head.

This innovation of this generation [the ninth generation] as opposed to all the generations before this one – is seen clearly in the Service of the generation: in this generation there has been an immeasurably greater addition, in comparison to the generations before this one, in the Service of spreading Torah and Judaism as well as disseminating the wellsprings of [Chassidism] outwards, [as seen] both in the great abundance [of this] (the Jewish books that are printed etc.), as well as in making the entire world, including in the outermost of which there is no farther ‘outward’ than it, into a vessel to receive the great Lights, both in regard to the Jewish people – through the 613 Commandments, as well as in regard to the nations of the world – through spreading the seven Noachide

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[118] *[See supra ch. 6.]*

[118\*] *[See supra note 113, that this has already begun to be fulfilled.]*

119) See Rambam Hilchos Teshuvah 9:2. Likkutei Torah Tzav 17a ff. e.p.

120) Yeshaya 50, 4. Vayikra Rabbah 13:3.

Commandments,<sup>121</sup> as such that we illuminate the entire world with “Mitzvah [which] is a lamp and Torah [which] is Light” in a manner of “bursting forth of all the Lights,” so that every person can receive the Light as a healthy soul in a healthy body,

To the extent that we see in actuality (as spoken several times recently) how the nations of the world in many countries assist the Jewish people in their Service (similar, and even more than how it was at the Exodus from Egypt), to the extent that even ‘that country’ [Russia] which was completely ‘locked up’ for many years, and did not let Jews leave there and didn’t let them fulfill Torah and its Commandments in a complete manner etc. – indeed recently it changed from one extreme to the other, and now not only do they let Jews conduct themselves as they wish, and they let them leave the country, what more – they even assist them in this.

To the extent that we actually see now that in addition to the Jewish people being “all ready” for the Redemption, also the nations of the world are “all ready” that the Jewish people should already leave exile and go into the Land of Israel in the true and complete Redemption,

And souls in bodies without any interruption at all, we immediately come to the ultimate perfection of “Come to Pharaoh” in the true and complete Redemption,<sup>[121]</sup> the complete revelation of the “bursting forth of all the Lights,” “and Hashem shall be an eternal Light for you.”<sup>122</sup>

14. From this is understood the lesson in the present time from “Come to Pharaoh”:

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121) See Rambam Hilchos Melachim 8:10.

[121] [*I.e. not as in the eighth generation in which its Leader [Rabbi Yosef Yitzchak] passed away and will be resurrected and then have eternal life.*]

122) Yeshayah 60, 19.

We have spoken many times, that it has already “ended all the Kitzin (dates signifying the completion of the preparations for the Redemption)”<sup>123</sup> and we have already finished everything [necessary to bring the Redemption], and for a long time already the Redemption should have come, and for reasons which are completely not understood, it has not yet come.

From this is understood, that at least now, the Redemption must come literally immediately. And in the common saying: It is the ‘highest’ time for the true and complete Redemption!

And [it is interesting] to note, that the wording “highest time” alludes to the content of the Redemption – [namely] that “time” (Zman), which has relation to limitations (past, present and future), becomes the “*highest* (time),” as such that there is no higher than it. Meaning that the limitation (time) itself becomes limitless (highest), including in a manner that they become literally one thing, similar to what was spoken above regarding “the bursting forth of all the Lights.”

And on the contrary: the main emphasis in this is on the limitation of physical time (“time”) – since in the spiritual aspects (including in the “highest” levels) we already have a state of perfection, including the perfection of the (spiritual) Redemption, the spiritual ‘eyes’ of a Jew already see the Redemption; now there must [only] be the opening of the physical eyes, that they also may see the Redemption as it is revealed to the physical eyes in the present time.

As also simply understood: the main yearning for the Redemption is not that much from the perspective of the spiritual [aspects] and the soul, since from the perspective of the spiritual aspects the soul is complete (and although a Jew is a soul in a body within this physical world, however from the

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123) Sanhedrin 97b.

perspective of the soul and the spiritual [aspects] the darkness of the world is not felt), whereas from the perspective of the physical aspects of the body, indeed, there it is mainly felt the concealment [of G-dliness], and as a result – this arouses, with greater strength, the yearning for the Redemption.

And the innovation of the Redemption is expressed in the fact, that the revelation of “the bursting forth of all the Lights” will be also in the physicality of the world seen to the physical eye, in physical time and place, that it will be ‘a dwelling place for Himself, Blessed Be He, in the lowest realms.’ And on the contrary: this is also the perfection of spirituality (which therefore in the Time to Come the soul receives nourishment from the body), therefore the Redemption in the physicality of the world will bring redemption throughout all the Worlds and levels Above.

15. And with regard to action:

Standing present in the days of preparation for the tenth of Shevat, the Yom Hahilulu of the leader of our generation [i.e. Rabbi Yosef Yitzchak] – when the leader of the generation my revered father-in-law the Rebbe appreciates an additional elevation, and through him – every single man, women and child of the generation as well – Every Jew of this generation, men, women and children, must take good resolutions with regard to all matters which the Baal Hahilula demanded, beginning with “a lamp is a Mitzvah and Torah is Light,” Torah study (the Written Torah and the Oral Torah) and Mitzvah fulfillment in a most scrupulous manner, both as far as one self is concerned as well as in regard to others – the Service of spreading Torah and Judaism as well as ‘disseminating the wellsprings outward,’ in a manner of “Come to Pharaoh,” [namely] making every Jew into a vessel to receive the “bursting forth of all the Lights” of the “two great Luminaries”, the Written Torah and the Oral Torah, the Revealed part of the

Torah as well as the Deeper Dimensions of the Torah [Chassidic works etc.],

Including and mainly – through adding in studying Torah [insights] of the Baal Hahilula himself and fulfillment of his instructions.

And all of this with emphasis – that every person shall resolve that his studying of the Torah of the Baal Hahilula should compensate for what was lacking in the ‘spreading of the wellsprings [of Chassidism]’ due to the speech impediment of the Baal Hahilula, both through one’s own study *with his speech* as well as in spreading the wellsprings outward to others.

16. And more specifically – the Baal Hahilula dedicated himself to every type of Jew in accordance with their nature, as we saw the radiant and joyous countenance, which the Baal Hahilula showed to every Jew, men, women and children – men in accordance with their nature, women – in accordance with their nature, and children – in accordance with their nature.

[Indeed,] this is one of the innovations of the leader of our generation, that in his last years especially, he dedicated himself with self-sacrifice to the spreading of Torah and Judaism – and especially Torah study and education – of Jewish women and daughters and of Jewish children (which this is an innovation for a leader of the Jewish people).

And although we find similar [efforts] by the greats of the Jewish people in previous years [as known based on their letters etc.], this was not accepted by everyone, and even by those that it was accepted it was with many limits; whereas the pursuits in this [realm] of the Baal Hahilula have become widely accepted and have reached numerous places throughout the world, and so it continues to spread; and through this there has been an immeasurably greater addition in Torah study of Jewish women, daughters and children.

From this we have the instruction – that the intensifying of activities in correlation with the 10<sup>th</sup> of Shevat must be with all types of Jews, men women and children, and every type – in accordance with their nature. And with special attention to the activities with Jewish women, daughters and children, which through this there is an advancement in the Service of the whole household in addition to their own Service, and even [an advancement in the Service of] the men:

Children are unique in the fact that they must be educated little by little, in accordance with their ‘vessels’, as such that they can grasp it. And in the words of the verse<sup>124</sup> – that Yosef (and similarly Yosef in our generation) supplied “bread necessary for the children.” And in addition to this: the nature of children is that they crumble their food,<sup>125</sup> which through this the food can also reach others which in the meantime cannot handle more than small crumbs.

And likewise regarding Jewish women and daughters:

Among the special Mitzvos of Jewish women and daughters – is the lighting of Shabbos and Holiday candles. Which this is one of the innovations of our generation – that there has been an immensely great addition in [the amount of] Jewish women and daughters who light Shabbos and Holiday candles, and thereby illuminate their homes and the world with “a candle is a Mitzvah and Torah is Light,” including in a manner of “all the Lights bursting forth.”

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124) Vayegash 47, 12.

125) See Pesachim 10b. – And see the comm. *a.l.* *ibid* (Lekach Tov, Re'em and Sifsei Chachomim on Rashi's comm.), that this is the emphasis of the verse “bread necessary for the children,” since, as a result of their nature to crumble [the bread], they must be given more than the amount they [actually] eat. And see the add. of Shabbos Parshas Vayigash 5751, note 47.

As simply seen, that when one lights a candle, the entire room is illuminated with the light of the candle. And being a holy candle, upon which a blessing was made, it illuminates the entire room with holiness – similar to the phenomenon of “the bursting forth of all the Lights.”

[Whereas other Mitzvos can be in a manner that one Mitzvah is separate from another. As the precision of the wording of our Sages<sup>126</sup> “they are full of Mitzvos like a pomegranate”: he is indeed full of Mitzvos, however, they are separate one from another and have a peel which covers it, similar to the seeds in a pomegranate].

And based on this, it is also understood why there is an addition in the fulfillment of Mitzvos through the Shabbos candles of Jewish women and daughters, by their whole household including the husband and the boys. And simply: the lighting of the Holy Shabbos candles is the beginning which leads in the entire Shabbos for the whole household, and only afterwards comes the Shabbos prayers and Kiddush [recitation] of the men. And similarly, more in general – as the Talmud says<sup>127</sup> that through the lighting of the Holy Shabbos candles, one merits to [have] children who are Torah scholars, “since it says ‘for a candle is a Mitzvah and Torah is Light’... [therefore] through ‘the Mitzvah candles’ of Shabbos... comes the Light of Torah.”<sup>128</sup>

And we may say that this is also alluded to in the numerical value of [the Hebrew letters of the word] “Ner (candle)”<sup>129</sup> [namely, 250] – the 248 Positive Commandments permeated and conducted by the two aspects of Love and Fear [of Hashem].

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126) Chagigah at the end. *ref. a.l.*

127) Shabbos 23, 2.

128) Rashi’s Comm. *ibid.*

129) See Zohar II 166b. Likkutei Torah Bahaloscha 33c. Shelach 44d. *e.p.*

17. And in general – the lesson from this is, that the service of a Jew must be in a manner of “bursting forth of all the Lights,” that his entire existence is permeated with “a candle is a Mitzvah and Torah is Light,” and he does the Service with a healthy soul in a healthy body, similar to a High Priest who is complete from every perspective (as supra Chapter 8).

And even if there is, Heaven forbid an interruption and descent “for a small moment I have forsaken you,”<sup>130</sup> that one’s father or mother has departed Heaven forbid (since the Redemption has not yet come in actuality) – indeed it is a descent for an ascent [afterward], only in order to reach a higher level of the revelation of “Come to Pharaoh,” both in the Soul, and more and mainly – in her<sup>[130]</sup> household, the boys and mainly the daughters, that they shall see to compensate and continue to do the work that she would have done [had she] been alive, in the spirit which she infused in them through their education, which through “her children being alive,” indeed “she is also alive.”<sup>131</sup>

And in general – that through this there should be a greater addition in the revelation of the soul on the level of ‘Shoshanah’ (‘rose’), which receives from Hashem Who is called Shoshan,<sup>132</sup> including that there comes about the complete unification of “the Jewish people and Hashem are completely one [entity].”

18. And may it be the will [of Hashem], that through the mere making of resolutions for the tenth of Shevat – including,

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130) Yeshayah 54, 7.

[130] [*This is seemingly referring to the passing of Rebbetzin Raizel (Shoshanah) Gutnik, see the address “Regarding the Virtue of Jewish Women and Daughters of Our Generation, May They Live,” 5752, note 100 (in the note on the margin).*]

131) See Ta’anis 5b.

132) See Zohar III, 107a. Sefer Hama’amorim 5568, pg. 90. And see Sefer Halikkutim Da”ch Tzemach Tzedek *s.v.* Shoshanah. *ref. a.l.*

that every person participates in all the activities and customs related to the tenth of Shevat, beginning with the Chassidic gatherings which are made in every place on this day, as well as during the week before it and after it –

There should already be [even] before this [the phenomenon of] “those that dwell in the dust arise and sing,” and the Baal Hahilula at our head, and Mamash (literally) immediately, with the literal meaning of “Mamash” – as known<sup>133</sup> that the Righteous ones are resurrected immediately, and we celebrate the Yahrtzeit together with him,

And literally immediately transpires [what is said at the beginning of Parshas Beshalach] “when Pharaoh sent out the nation [from exile],”<sup>134</sup> “and the Jewish people leave with a high hand”<sup>90</sup> – [namely] that we go out of exile and we enter into the Holy Land, [then] into Jerusalem the Holy City, [then] to the Holy Mountain, [then] to the third Beis Hamikdosh, and [then] to the Holy of Holies, ‘Hashem shall reign forever and ever.’<sup>135</sup>

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133) Zohar I, 140a.

134) Beg. Parshas Beshalach.

135) Ibid 15, 18.