



## "TORAH AND EGYPT"

**Farbrenge – 19 Kislev, 5742-1981**

*At the Giving of the Torah G-d proclaimed, "I am the L-rd your G-d who took you out of Egypt."*

"I am the Lord your G-d Who took you out of Egypt." The commentaries ask, why does it not say, "I am G-d Who created heaven and earth"? Many commentaries discuss this question.

The answer: G-d emphasizes here, "Who took you out of Egypt" because it represents a joining of opposites: "I am the Lord your G-d," the ultimate G-dliness, followed immediately by "Who took you out of Egypt," the ultimate unholiness.

This is why G-d did not say, "Who created heaven and earth," for that would not be so remarkable. To state, "I am the Lord you G-d," and then add: "Who has created heaven and earth," is a measure of G-d's greatness, but it does not prove G-d's ability to incorporate opposites.

On the other hand, the mention of Egypt and the need to be redeemed from it, indicates stark evil. Egypt, the superpower of its day, ruled the entire world, and was "the most corrupt of all the nations." And these two opposites are brought together in the same verse and the same sequence.

In fact, they are not two separate ideas; it is one statement: "I am the Lord your G-d Who took you out of Egypt." He is not "the Lord your G-d" Who opposed, fought, and was victorious over "the land of Egypt." Rather, they are at peace, one thing.

Egypt itself is transformed into a redemption.

The same is true, in general, of a Jew in this world, a soul in a body. The soul descends "from a lofty peak to a deep pit;" as the Talmud says, "hewn from beneath the Throne of Glory," into this lowest of all worlds. It is the greatest and deepest descent possible.

Why does G-d do this? What is the purpose? The answer: "I am the Lord your G-d Who took you out of Egypt." Egypt, the most corrupt of nations, had forced the Jewish nation into exile, along with G-d Himself, as G-d said, "I will go down with you to Egypt" forced into exile along with the Jews.

It was all designed to enable the revelation of "I am the Lord your G-d." The Midrash relates that at Sinai "G-d's voice was heard from all four sides, from above and from below" "An ox did not low, a bird did not chirp." All of creation was silent, heard, and was infused with, "I am the Lord your G-d," from all directions, and it permeated all creatures.

This also explains the Midrash's statement that when G-d spoke at Sinai there was no echo.



## תג השבועות

Why was this miracle necessary? As explained once at length: An echo occurs when the sound reaches a barrier which causes the sound to bounce back. When the barrier does not pose an obstruction, but it absorbs the sound and becomes one with it, then there is no echo.

And this was unique of the Ten Commandments, starting with the very first: Those words could not bounce back, since they affected everything they reached. Anything that heard "I am the Lord your G-d" ceased to exist as a separate entity.

It felt, and was completely permeated, with the fact that, "All entities exist from the G-d's true Existence," that there is only one true Being, "nothing besides Him" – "I am," as expressed in "the Lord" Who is ultimately "your G-d" – Master of all things, the source of your energy and life.

This is why the soul descended into this world, "a deep pit." G-d created a "pit," and He made depths within it.

The purpose is for man to create harmony amongst everything there, until the call of "I am the Lord your G-d" is heard from all directions.

