

כימי צאתך מארץ

מצרים

תשמ"ב

Ki'Mey Tzetzcha Me'Eretz Mitzrayim

5742

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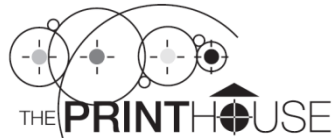
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The shiurim are divided into three sections, each of which can be learned in approximately one hour. By learning one section per week, usually on Shabbos morning, participants can finish one *ma'amar* per month, with time to review the *ma'amar* on Shabbos Mevarchim.

Simply Chassidus is translated by Simcha Kanter and is a project of Congregation Bnei Ruven in Chicago under the direction of Rabbi Boruch Hertz.

Reviewed with Rabbi Fischel Oster in the *zechus* of *refuah shleima* for ר' ארי' יהודה בן שרה רבקה.

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Section One

The Rebbe said this *ma'amar* on Yud Alef Nissan (the Rebbe's birthday) in 5742 (1982). The *ma'amar* is based on the following *possuk* from Micha (7:15):

As in the days of your going out of **מִצְרַיִם** **מֵאֶרֶץ** **מִצְרַיִם**,
Egypt, I will show him wonders. **אֲרָאנוּ נִפְלְאוֹת:**

In this *possuk*, which is part of the end of the prophecy of Micha, Micha is telling the Jewish people that the coming of Moshiach will still happen despite their sins.

The Rebbe begins by asking several questions on this *possuk* (which were also asked by previous Rabbeim):

כימי צאתך מארץ מצרים אראנו נפלאות¹, וידוע דיוק הזהר² בזה [הובא בדרושי רבותינו נשיאינו³] במ"ש כימי לשון רבים, והרי יציאת מצרים היתה ביום אחד, וכן בזכירת יצי"מ כתיב⁴ זכור את היום הזה אשר יצאתם ממצרים, למען תזכור את יום צאתך מארץ מצרים, ולמה נאמר כימי לשון רבים.

Leaving Mitzrayim (Egypt) is the act of crossing from one side of the border to the other, and the Jews crossed this border on the first day of Pesach after the plague of the firstborn. Accordingly, The Jews left Mitzrayim (Egypt) in **one day**. This can be seen in the *pesukim* which refer to the mitzvah to remember leaving Mitzrayim: "Remember this **day** on which you went out of Mitzrayim" and "In order for you to remember the **day** of your departure from Mitzrayim."

Question One:

If the Jews left Mitzrayim in one day, why does our *possuk* use the plural phrase "**days** of your going out of Egypt?"

וגם צריך להבין בתוכן הכתוב כימי צאתך מארץ מצרים אראנו נפלאות, דפירוש הפשוט בזה הוא שהגאולה העתידה לבוא במהרה בימינו ממש ע"י משיח צדקנו תהי' באופן של אראנו נפלאות כמו שהיתה הגאולה דיצי"מ, ואינו מובן, הרי מבואר בכו"כ פסוקים ומאמרי רז"ל⁵ שדוקא הגאולה העתידה תהי' גאולה שלימה שאין אחרי' גלות משא"כ הגאולה דיצי"מ, הרי שהגאולה העתידה תהי' נעלית הרבה יותר מהגאולה דיצי"מ, שלכן לפי דיעה אחת אין מזכירין יצי"מ לימות המשיח⁶, וגם להדיעה שמזכירין יצי"מ לימות המשיח⁶ צריך על זה לימוד מיוחד, ומהו אומרו כימי צאתך מארץ מצרים אראנו נפלאות, שהעילוי דגאולה העתידה היא מה שגם אז יהי' אראנו נפלאות כמו שהי' ביצי"מ.

The simple explanation of our *possuk* is that the wonders which will take place in the final *geula* will be comparable to the wonders that the Jews experienced when they left Mitzrayim. However, it is clear from many other *pesukim* and sources in the *Torah she'baal peh* (Oral Torah) that the redemption from our current *galus* will be much **higher** than the redemption from Mitzrayim; the redemption from Mitzrayim **was** followed by another *galus*, but our redemption will be eternal and will **not** be followed by another *galus*.

The final *geula* will be so far superior to the *geula* from Mitzrayim that, according to one opinion in the Gemara, we won't even **mention** the *geula* from Mitzrayim (in the third paragraph of the *shema*) in the times of Moshiach. Even the opinion that states that we **will** mention the *geula* from Mitzrayim in the times of Moshiach is only of this opinion because of the interpretation of a *possuk* – but without that *possuk*, they would seemingly agree that the *geula* from Mitzrayim should **not** be mentioned (in *shema*) after Moshiach's coming.

Question Two:

If the final *geula* will be **superior** to the *geula* from Mitzrayim, why does our *possuk* describe the wonders that will take place during the

final *geula* by **comparing** them to wonders which took place during the *geula* from Mitzrayim?

The Rebbe builds on this question:

ויתירה מזו, דמלשון הכתוב כימי צאתך מארץ מצרים אראנו נפלאות משמע שהנפלאות שהיו בימי צאתך מארץ מצרים הם ההתחלה והשרש גם על הנפלאות שיהיו בגאולה העתידה, דמזה מובן שיש מעלה בהגאולה דיצי”מ על גאולה העתידה.

Furthermore, the expression “As in the days of your going out of Egypt” seems to imply that the wonders of the final *geula* are a **continuation** of the wonders that started with the *geula* from Mitzrayim. This would therefore mean that the wonders of the *geula* from Mitzrayim are the ultimate **source** of the wonders that will take place during the final *geula*, which gives the *geula* of Mitzrayim and advantage over the final *geula*.

In the first part of question two, we asked how the *possuk* can **compare** the *geula* from Mitzrayim to the final *geula* if one is incomparably higher than the other. In the second part of the question, we asked how the *possuk* can say that the *geula* from Mitzrayim is (in a certain aspect) **greater** than the final *geula*.

In order to answer these questions, the Rebbe first provides two explanations of our *possuk*:

(ב) **ונקודת** הביאור בזה, שבפסוק זה (כימי צאתך מארץ מצרים אראנו נפלאות) יש שני פירושים. פירוש א’, שגאולה העתידה תהי’ כהגאולה דיצי”מ, שגם אז יהי’ אראנו נפלאות כמו שהי’ בהגאולה דיצי”מ.

The simple meaning of the *possuk* interprets the “כ” in “כימי” as “just like” and compares the two *geulos*: “Just like the days of your

departure from Mitzrayim, I will show you similar miracles in the final *geula*."

ופירוש ב', שהנפלאות שיהיו בגאולה העתידה יהיו נפלאות גם בערך הנפלאות שהיו בימי צאתך מארץ מצרים⁷. והיינו, דהגם שבכללות הנפלאות דגאולה העתידה הן דומות להנפלאות דגאולת מצרים (כפירוש הפשוט), אעפ"כ, יהי יתרון בהנפלאות דלעתיד, ועד שיהיו נפלאות גם בערך הנפלאות דיצי"מ.

An alternate reading of the *possuk* interprets the "כ" in "כימי" as "in comparison to" and reads quite differently: "In comparison to the days of your departure from Mitzrayim – I will show you wonders!" According to this explanation, the wonders of leaving Mitzrayim were "normal" compared to the wonders which will happen in the final *geula*.

One can then combine these two explanations as follows:

Even though the wonders of the final *geula* will be generally comparable to the wonders of the *geula* from Mitzrayim (first explanation), the wonders of the *geula* from Mitzrayim will appear "normal" when compared to the infinitely **greater** wonders of the final *geula* (second explanation).

The Rebbe now explains this advantage of the wonders of the final *geula* according to Kabbalah:

וביאור מעלת הנפלאות דלע"ל על הנפלאות דיצי"מ בלשון הקבלה, הנה ידוע⁸ שביצי"מ הוצרך להוציא את ישראל ממ"ט שערים דלעו"ז. דזהו מה שמיד לאחרי היציאה ממצרים מתחילים ימי ספירת העומר, שבכל יום מימי הספירה יוצאים משער אחד דלעו"ז. וזה (היציאה מהשערים דלעו"ז) ה' ע"י המשכת חמישים שערי בינה. ולכן הוזכר בתורה ענין יצי"מ נ' פעמים כנגד נ' שערי בינה⁹.

When the Jews were in Mitzrayim they descended to a very low spiritual level. Kabbalah refers to the levels of unholiness as the "49

gates of the ‘other side’” and explains that the Jews had sunk all the way to the 49th level. This means that all of the seven emotions (each of which is inclusive of all seven – 7 emotions x 7 levels in each = 49 levels) were driven by selfish desires rather than holy desires.

When Hashem took the Jews out of Mitzrayim, this enabled them to start refining their emotions to refocus them on holiness. This 49-step process of refining the 49 levels of emotions took place immediately after their departure from Mitzrayim during *sefiras ha’omer*. This process of growth after leaving Mitzrayim was enabled by the fifty gates of *binah* (understanding), which is represented by the fact that the Torah mentions the *geula* from Mitzrayim 50 times.

[Editor’s note: In general, the “gates” of *binah* refer to how a person’s understanding impacts his emotions. Whereas *binah* represents the factual understanding of the concept itself, the “gates” of *binah* represent how the factual concept lends itself to a certain practical conclusion or interpretation. The 49 emotional gates of *binah* represent how a concept can “lean” towards various conclusions: strict (*gevurah*), lenient (*chessed*), etc.

Within the individual, the concept of the “fiftieth gate of *binah*” refers to the understanding of the essence of a concept after deep analysis and contemplation. On a spiritual level, the “fiftieth gate of *binah*” represents a revelation of G-dliness that is higher than the natural world (*kesser*). This supernatural revelation of G-dliness enabled the Jews to refine themselves from the “49 gates of the ‘other side’” after they left Mitzrayim.]

והנה ידוע שבנ’ שערי בינה יש כמה דרגות¹⁰. ג’ שערי בינה כמו שנמשכים במלכות, והוא מה שמסטרא דיובלא (בינה) נמשכים במלכות¹¹. ולמעלה יותר, הנ’ שערי בינה כמו שהם במקומם, בבינה. ולמעלה יותר, כמו שהם כלולים בשער הנ’, בבחינת הכתר (ובכתר גופא - בבחינת עתיק).

The Fifty Gates of Binah have three levels of revelation:

1. The lowest level of expression is how they are revealed through *malchus*. In Kabbalah this is referred to as the "סטררא דיובלא" – the "side of the *yovel* (the final year of the 50-year agricultural cycle) which is drawn down into *malchus* – and not the *yovel* itself (which is higher than *malchus*).
2. The second level is how the Fifty Gates are revealed in the *sefirah* of *binah* itself.
3. The third and highest level is how the Fifty Gates are included within the fiftieth gate itself – the highest level of *kesser*, which is called *atik*. (Specifically, the highest level of *atik*, which is *pnimius atik*.)

[Editor's note: As explained above, the "fiftieth gate" is a revelation of the essence of G-dliness beyond the natural order of creation. From the perspective of this level, the created world is merely a revelation of G-dliness and has no independent existence whatsoever. When this revelation is "en clothed in" (limited by) *malchus*, it enables the world to retain some sense of independent existence while experiencing a "toned down" version of this revelation.]

The Rebbe now relates this back to the advantage of the wonders that will take place during the final *geula*:

וזהו מה שהגילויים דלע"ל יהיו נפלאות גם בערך הנפלאות דיצי"מ, כי נ' שערי בינה שנמשכו ביצי"מ הם השערים דבחינת בינה (וזה גופא, כמו שנמשכים ע"י בחינת המלכות), משא"כ לע"ל תהי המשכת הנ' שערי בינה כמו שהם בכתר¹². ולא עוד אלא שבכתר גופא תהי אז ההמשכה מבחינת עתיק, ובעתיק גופא מבחינת פנימיות עתיק¹². וכמ"ש במשיח¹³ הנה ישכיל עבדי ירום ונשא וגבה מאד, דמאד (זה דכתיב גבי משיח) הוא בחינת פנימיות עתיק¹⁴,

ובלשון הפע”ח¹⁵, שכל ההמשכות עכשיו הם רק מבחינת חיצוניות עתיק ולע”ל תהי’ המשכת וגילוי בחינת פנימיות עתיק.

The revelation of the Fifty Gates of Binah at the *geula* from Mitzrayim was the Fifty Gates of Binah as they are revealed through *malchus* (the first level listed above). However, the final *geula* will reveal the source of the Fifty Gates as they exist in *kesser* – in the highest part of the highest level of *kesser*, *pnimius atik* (the third level listed above).

This revelation is hinted to in a *possuk* regarding Moshiach: “Behold My servant (Moshiach) shall prosper; he shall be exalted and lifted up, and he shall be **very** high.” The Alter Rebbe explains that the word “**מאד**” (very) in this context refers to the level of *pnimius atik* which will be revealed when Moshiach comes.

The *Pri Etz Chayim* states this in a more general sense: “All the G-dliness that is drawn down into this world now is from the level of *chitzonius atik* (the lower level of the highest level of *kesser*), and in the World to Come G-dliness will be drawn down **and revealed** from the level of *pnimius atik*.”

All of this explains the **second** explanation of our *possuk* – that the wonders of the final *geula* will be **incomparably higher** than the wonders of the *geula* from Mitzrayim. The Rebbe now explains how it is possible that **first** explanation can **compare** them despite the fact that one will be incomparably higher than the other:

אלא שאעפ”כ מדמה הכתוב הנפלאות שיהיו בגאולה העתידה להנפלאות שהיו ביצי”מ, וכפירוש הפשוט בכתוב שבגאולה העתידה יהי’ אראנו נפלאות כמו שהי’ בימי צאתך מארץ מצרים, כי גם ביצי”מ היו גילויים הכי נעלים, וכמבואר בהמשך תער”ב¹⁶ בפירוש נגלה עליהם מלך מלכי המלכים הקב”ה בכבודו ובעצמו¹⁷, שבכבודו ובעצמו הם דרגות הכי נעלות. אלא שביצי”מ הי’ הגילוי דבחינה זו ע”י ההתלבשות בבחינת מלכות, ופסח ה’ על הפתח¹⁸, דפתח הוא

בחינת המלכות¹⁹, ולע"ל יהי' זה בגילוי בלי שום לבוש כמ"ש²⁰ ולא יכנף עוד מוריק.

The first explanation of our *possuk* can compare them because the revelations that took place during the *geula* from Mitzrayim were **also** very high. The Rebbe Rashab explains the statement of the Haggadah, "until the King, the King of kings, the Holy One Blessed be He, in His glory and by Himself, was revealed to them" and says that "בכבודו ובעצמו" (in His glory and by Himself) are extremely high levels of revelation.

Nevertheless, during the *geula* from Mitzrayim these high revelations were only revealed through the garment of *malchus* (which retained some aspect of concealment of G-dliness). This is why the revelation of G-dliness at the plague of the firstborn was described as, "ופסח ה'" "על הפתח" (And Hashem jumped over the doorway): the "doorway" refers to the level of *malchus*, and G-dliness was revealed "על הפתח" (through the "doorway" (garment) of *malchus*).

[**Editor's note:** The Frierdiker Rebbe explained in a *ma'amar* from 5708 that the level of *kesser* is usually revealed through the garments of *mochin* (intellect), *midos* (emotions), and finally through *malchus*. However, at the *geula* from Mitzrayim *kesser* was revealed **directly** through *malchus* and "jumped" over the preceding levels. Even though this is a higher revelation than normal, it nevertheless has some aspect of concealment because it is revealed through *malchus*.]

On the other hand, at the final *geula* these levels will be revealed directly **without** any concealment through *malchus*. This is why the revelation of G-dliness at the time of Moshiach is referred to as, "ולא יכנף עוד מוריק" (your Teacher shall no longer be concealed from you by the "כנף" (corner of His garments)).

In the next section the Rebbe will explain how the *geula* from Mitzrayim has an advantage over the final *geula*.

Section Two

In the first section the Rebbe explained the following points:

- The *geula* from Mitzrayim happened on the first day of Pesach. However, our *possuk* refers to the departure from Mitzrayim as the **days** (plural) of leaving Mitzrayim. Why does the *possuk* refer to a one-day event as the “days of your going out of Mitzrayim?”
 - Our *possuk* compares the wonders of the final *geula* with the wonders of the *geula* from Mitzrayim. However, we know that the wonders of the final *geula* will be incomparably **superior** to the wonders that took place when we left Mitzrayim. If so, why does the *possuk* explain the greatness of the future *geula* by comparing it to the *geula* from Mitzrayim?
 - To answer these questions, the Rebbe explained (according to Kaballah) that both the *geula* from Mitzrayim and the final *geula* were revelations of the “Fifty Gates of *Binah*” – a level of G-dliness which is beyond the limits of creation. However, during the *geula* from Mitzrayim this level was en clothed in (concealed by) *malchus*, and in the final *geula* this level will be revealed directly (from *atik*) without being en clothed in *malchus*.
 - Since the two *geulos* are revelations of the same level (the Fifty Gates of *Binah*) our *possuk* is able to **compare** them. However, since the final *geula* will be a direct revelation without any concealment, it's also true that the quality of the final *geula* will be incomparably **higher** than the *geula* from Mitzrayim.
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The Rebbe begins by revisiting the second question:

(ג) **אמנם** עפ”ז צריך להבין מ”ש כימי צאתך מארץ מצרים אראנו נפלאות, מדוע מדמה הכתוב הנפלאות דגאולה העתידה להנפלאות שהיו בימי צאתך מארץ מצרים.

In the previous section, the Rebbe explained that both the *geula* from Mitzrayim and the final *geula* are revelations of the Fifty Gates of Binah. Therefore, the *possuk* is able to compare them: “Just like the days of your departure from Mitzrayim, I will show you similar miracles [that are also from the level of the “Fifty Gates of Binah”) in the final *geula*.”

However, the fact remains that the revelation of the final *geula* will be **incomparably higher** because it is a revelation of the Fifty Gates of Binah as they exist in their **source** – *pnimius atik* (the highest level of *kesser*). Therefore, it doesn’t seem appropriate that the *possuk* describes the greatness of the wonders (the intensity of the revelation of G-dliness) of the final *geula* by comparing them to the wonders that occurred when we left Mitzrayim.

Therefore, we return to our original question – why does the *possuk* compare the wonders of the final *geula* to the wonders of the *geula* from Mitzrayim?

וביותר אינו מובן²¹ לפי הדיעה שמזכירין יצי”מ גם לימות המשיח, דלכאורה, מכיון שהגילויים דלע”ל יהיו נעלים הרבה יותר מהגילויים שהיו ביצי”מ, למה יזכירו יצי”מ גם אז.

This is an even bigger question according to the opinion that we continue to mention the *geula* from Mitzrayim in third paragraph of *shema* even after the final *geula*. If we will experience infinitely greater wonders in the final *geula*, why will we continue to mention the lesser wonders which happened when we left Mitzrayim?

The Rebbe explains the significance of the *geula* from Mitzrayim:

וידוע הביאור בזה (כמ"ש בד"ה כימי צאתך לכ"ק מו"ח אדמו"ר²²),
 דבגאולת מצרים נתחדש כללות ענין הגאולה ונפתח הצינור על כל
 הגאולות (מהגלויות, שלאחרי גלות מצרים), גם על גאולה העתידה,
 הגם שתהי' גאולה נעלית יותר.

The most important significance of the *geula* from Mitzrayim is the fact that it made every subsequent *geula* possible. (In the language of the *ma'amar*, it "opened the pipe for all subsequent *geulos*.") Therefore, even though the level of G-dly revelation that will be present in the final *geula* will be incomparably greater, it will only be possible because it was enabled by the first *geula* – the *geula* from Mitzrayim.

We also see that the *geula* from Mitzrayim was an "enabler" regarding the Giving of the Torah:

וע"ד הידוע שיצי"מ היתה הכנה למתן תורה, כמ"ש²³ בהוציאך את
 העם ממצרים תעבדון את האלקים על ההר הזה, דהגם שיעקר ענין
 הגאולה והחירות הי' בשעת מ"ת דוקא, כי מכיון שלפני מ"ת היתה
 עדיין הגזירה דעליונים לא ירדו לתחתונים ותחתונים לא יעלו
 לעליונים²⁴, הרי מובן שעד מ"ת (גם לאחרי יצי"מ) לא היתה עדיין
 אמיתית הגאולה והחירות דתחתונים, ואעפ"כ, בעת הגאולה דיצי"מ
 ניתן הכח גם על הגאולה (ביטול הגזירה) שנעשה במ"ת,

Regarding the Giving of the Torah, Hashem said to Moshe, "When you take the nation out of Mitzrayim you will (all) serve Hashem on this mountain." We see from this that the Giving of the Torah ("serve Hashem on this mountain [Har Sinai]") is **dependent** on the *geula* from Mitzrayim ("When you take the nation out of Mitzrayim").

However, the accomplishment of the Giving of the Torah was **superior** to the accomplishment of the *geula* from Mitzrayim. The "freedom" that was achieved by leaving Mitzrayim did not end the

decree of “the lower worlds (physicality) cannot ascend to the higher worlds (G-dliness),” but this decree **was** cancelled when the Torah was given. Despite the fact that the Giving of the Torah was “higher” than the *geula* from Mitzrayim, the *geula* from Mitzrayim contained within it the potential for the accomplishment of the Giving of the Torah.

The Rebbe explains the relevance to our case:

הנה עד”ז הוא גם בנוגע לגאולה העתידה, שבהגאולה דיצי”מ ניתן הכח גם על גאולה העתידה, מכיון שבשעת מ”ת ה’ כבר מעין הגילוי דלע”ל²⁵, אלא שבשעת מ”ת ה’ הגילוי רק לפי שעה ולע”ל יהי הגילוי באופן תמידי ונצחי, כי הגילוי אז יהי לא רק מצד מלמעלה כבשעת מ”ת, אלא גם מצד המטה²⁶, כי הנבראים יהיו אז בתכלית הבירור והזיכוך ויהיו כלים לגילוי אלקות, להשיג דעת בוראם כפי כח האדם²⁷, וזה נעשה אתר שלים²⁸ להשראת אוא”ס שלמעלה מכח האדם.

Just like the *geula* from Mitzrayim contained within it the potential for the Giving of the Torah (even though the Giving of the Torah was **greater** than the *geula* from Mitzrayim), it **also** contained the potential for the revelation of G-dliness in the final *geula*.

We can even see how the potential for the ultimate accomplishment of the final *geula* (the ultimate revelation of G-dliness within the physical world) was present at the Giving of the Torah: Every Jew **saw** the revelation of G-dliness with their **physical eyes**, and the “speech” of the Ten Commandments permeated the world’s **physical** existence to such an extent that the speech came from every direction.

However, the physical world had not yet been refined to the point at which it was able to handle this intense revelation of Hashem’s essence. Therefore, “at each one of the Ten Commandments their souls flew from their bodies” because their bodies were not able to

remain in existence when faced with the reality that there is no true existence other than Hashem.

The Jews' performance of physical mitzvos (especially in *galus*) since the time of the Giving of the Torah accomplished the ultimate refinement of the physical world (and the physical body) to prepare it for the ultimate revelation of the final *geula*. Whereas the revelation of G-dliness at the Giving of the Torah was **temporary** because the physical world was not able to tolerate it, the revelation of the final *geula* will be **permanent**.

Therefore, after the final *geula* the Jews will be able to "comprehend the knowledge of their Creator to the limits of human ability" (Rambam), and the world will become a "complete (perfect) place" that is fitting for the revelation of the essence of G-dliness. (This is a reference to the Zohar which says that "Hashem only dwells in a complete place.")

In summary, we now understand that the *geula* from Mitzrayim contained within it the potential for all subsequent *geulos*, and this potential was revealed in multiple stages:

- At *geulas* Mitzrayim we achieved physical freedom from Mitzrayim (and experienced revelations of G-dliness) but were not able to unite physicality and G-dliness within the physical world.
- At the Giving of the Torah Hashem brought G-dliness into the physical world, but the **revelation** of this G-dliness was only temporary because the world was not yet ready for this revelation.
- The final *geula* will **permanently reveal** the essence of G-dliness within the physical world and achieve the ultimate goal of the *geula* from Mitzrayim.

Based on what the *ma'amar* has explained so far, we are able to answer the second question from the beginning of the *ma'amar*:

Question Two:

- A. If the final *geula* will be **superior** to the *geula* from Mitzrayim, why does our *possuk* describe the wonders that will take place during the final *geula* by **comparing** them to the wonders which took place during the *geula* from Mitzrayim?
- B. The expression “As in the days of your going out of Mitzrayim” seems to imply that the wonders of the final *geula* will be a **continuation** of the wonders that started with the *geula* from Mitzrayim. This would therefore mean that the wonders of the *geula* from Mitzrayim are the ultimate **source** of the wonders that will take place during the final *geula*, which gives the *geula* of Mitzrayim an advantage over the final *geula*. How can we say that there is an advantage to the *geula* from Mitzrayim over the future *geula*?

Answer to Question Two:

- A. The *possuk* can compare them because both of the *geulos* are a revelation of the Fifty Gates of Binah: the *geula* from Mitzrayim was a revelation en clothed in *malchus*, and the final *geula* will be a revelation of the Fifty Gates themselves. However, this fact alone does not justify the comparison, because the final *geula* will be incomparably greater.
- B. The *possuk* is also telling us that the incomparably greater revelations of G-dliness which will take place in the future *geula* were contained within the *geula* from Mitzrayim. However, this potential is revealed in stages: first at the Giving of the Torah, and ultimately at the final *geula*. From this perspective, the *geula* from Mitzrayim has the unique advantage of containing the potential for all future *geulos*.

The Rebbe now answers the first question of the *ma'amar*:

Question One:

If the Jews left Mitzrayim in one day, why does our *possuk* use the plural phrase "**days** of your going out of Mitzrayim?"

ד) **וזהו** ג"כ מ"ש כימי צאתך מארץ מצרים, ימי לשון רבים, דכל הימים מימי גאולה הראשונה מגלות מצרים עד הגאולה העתידה בב"א הם ימי צאתך מארץ מצרים, כמבואר בהמאמר שם²⁹. והיינו, דמה שביצי"מ נפתח הצינור גם על הגאולה העתידה, הסדר בזה הוא, שבכל יום ויום (מעת יצי"מ עד גאולה העתידה) נעשה ענין יציאת מצרים באופן נעלה יותר, ועד לתכלית העילוי בזה בגאולה העתידה.

Answer to Question One:

The ultimate goal of "leaving Mitzrayim" is to fully achieve the potential that was contained within the *geula* from Mitzrayim. Therefore, every day since the Jews left Mitzrayim has been part of the process of refining the physical world to prepare for the revelation of the essence of G-dliness in the final *geula*. Since progress is made towards this goal each day, each day can be considered another step in "leaving Mitzrayim" and therefore part of the "**days** of your going out of Mitzrayim."

The Rebbe explains how this happens every day:

והענין הוא, דהנה ארז"ל³⁰ בכל דור ודור וכל יום ויום³¹ חייב אדם לראות את עצמו כאילו הוא יצא היום³¹ ממצרים. דבכל יום ויום צריך להיות היציאה ממצרים, ובפרט בשעת ק"ש, כמ"ש אדמו"ר הזקן³² דמה שתיקנו פ' יציאת מצרים בשעת ק"ש דוקא הוא מפני שהן (ק"ש ויצי"מ) דבר אחד, וענין זה (שבק"ש צ"ל העבודה דיצי"מ) הוא גם בק"ש של ערבית, וכמ"ש הרמב"ם³³ דמה שקורין פרשת יציאת גם בק"ש של ערבית, אע"פ שאין מצות יציאת נוגת בלילה, הוא מפני שיש בה זכרון יציאת מצרים.

The Alter Rebbe explains that the phrase “In every generation a Jew is required to see himself as if he is leaving Mitzrayim” means that a Jew needs to see himself this way **every day**. Specifically, a Jew “leaves his personal Mitzrayim” when he says *shema* during *davening*.

We see that saying *shema* and leaving Mitzrayim are connected because we perform the mitzvah of remembering our departure from Mitzrayim in the third paragraph of *shema*. Seemingly, the third paragraph of *shema* is only relevant to *shema* because it discusses the mitzvah of *tzitzis*. However, if this was the only reason for saying the third paragraph, it would only be said during the day because the mitzvah of *tzitzis* is not applicable at night. Nevertheless, we still say this paragraph at night because the mitzvah to remember our departure from Mitzrayim is connected to *shema*.

וזה כימי צאתך מארץ מצרים, ימי לשון רבים, אף שיצי”מ היתה ביום אחד, כי ע”י שמזכירין בכל יום יצי”מ (שהיתה בפעם הראשונה, ביום אחד) הנה עי”ז נעשה ימי צאתך מארץ מצרים ימי לשון רבים, שבכל יום ויום יוצאים ממצרים וגבולים נעלים יותר, און מען שטעלט זיך אָוועק במצב של ופרצת למעלה ממדידה והגבלה, ועד שבאים לופרצת בתכלית השלימות בגאולה האמיתית והשלימה ע”י משיח צדקנו דכתיב בי³⁴ עלה הפורץ לפניהם.

When a Jew mentions (and works on) leaving Mitzrayim every day, this makes every day a part of the “days of your going out of Mitzrayim.” Every day a Jew can reach a new level, and that new level becomes his new limitation which he needs to transcend the following day. When a Jew is in the mode of leaving his own personal Mitzrayim (limitations) every day, he brings himself to the state of “*ufaratzta*” (expanding beyond all boundaries). This personal state of *ufaratzta* helps bring the entire world to the ultimate state of *ufaratzta* with the coming of Moshiach, when G-dliness will be revealed without any limitation. This is why the *possuk* refers to Moshiach as a “*poretz*” (boundary breaker) in the phrase, “The [boundary] breaker has gone up before them” – Moshiach will bring

the final *geula* where G-dliness will be revealed beyond all natural boundaries.

This also explains another point regarding Moshiach:

דזהו מה שמשיח הוא בן דוד, וגם הסימן על משיח הוא שהוא הוגה בתורה ועוסק במצוות כדוד אביו כו' ולוחם מלחמות ה'³⁵, דדוד הוא מבני פרץ³⁶ דכתיב ב'³⁷ מה פרצת עליך פרץ, פריצת כל הגדרים והמדידות וההגבלות.

Moshiach is referred to as "Moshiach ben Dovid" (Moshiach the son of [descendant of] Dovid HaMelech), and the Rambam says that "Moshiach will be deeply involved in Torah like Dovid his father [ancestor]." The reason that Moshiach is closely associated with Dovid HaMelech is because Dovid HaMelech is a descendant of Peretz (one of the twin sons of Yehudah and Tamar), who represents the concept of *ufaratzta* (the name Peretz has the same letters as the root of the word *ufaratzta*) – breaking through all boundaries and limitations.

In addition to the *shema*, we see the entire pattern of leaving Mitzrayim reflected in the daily life of a Jew:

ה) **והנה** סדר זה דגאולה [שמתחיל מיצי"מ כפשוטה, ועד שבאים ע"י העבודה דזכירת יצי"מ בכל יום לגאולה השלימה ע"י יעלה הפורץ לפנינו] יש דוגמתו בכל יום ויום³⁸.

There are three steps to "leaving Mitzrayim":

1. The physical departure from Mitzrayim, which happened on the first day of Pesach.
2. Mentioning the departure from Mitzrayim each day to continue to leave one's own limitations.

3. The completion of the departure from Mitzrayim when we transcend all limitations that prevent the revelation of the essence of G-dliness with the coming of Moshiach (the boundary breaker).

The Rebbe explains these steps within a Jew’s daily life:

דהנה בתחלת היום קודם התפלה נמצא האדם במצרים, בהמיצרים והגבולים של הגוף, וכמ”ש³⁹ חדלו לכם מן האדם אשר נשמה באפו כי במה נחשב הוא, אל תקרי במה אלא במה, שבתחלת היום הנשמה היא רק באפו ואינה מתפשטת בהגוף ולכן הוא נחשב אז כמו במה, שהוא תוקף המיצרים והגבולים דחומריות הגוף.

When a Jew wakes up in the morning he is naturally focused on his own physical needs until he *davens*. The process of *davening* refocuses the Jew’s mind from his own needs to his service of Hashem.

The Gemara in Brachos explains the *possuk*, “Avoid the man whose breath is in his nostrils; of what importance is he?” The Gemara interprets the word “בְּנֶמֶה” (of what) as “בְּנֶמֶה” (an altar) and reads the *possuk* as, “Avoid the man whose breath is in his nostrils; he is considered as an altar!”

At the beginning of the day a Jew’s soul is limited to “his nostrils” (his breath through which he maintains his physical existence) and the focus on Hashem is not yet incorporated into all of his daily activities. The concept of idol worship (an “altar”) represents the focus on self and the denial of Hashem’s complete unity, so a person who is primarily focused on their own physical needs is like an “altar.” This pre-*davening* state of mind represents the Mitzrayim of self-centered physical needs, which corresponds to the Jews’ physical exile in Mitzrayim.

How does a Jew leave this first stage of Mitzrayim?

ולכן תחלת העבודה היא בבחינת אתכפיה, שהוא מתגבר על חומריות הגוף ונה"ב ועל הלעו"ז, ועד שפועל שגם הגוף ונה"ב יענו אמן בעל כרחן ויסייעו לעבוד את ה', אבל גם זה הוא רק בדרך אתכפיה⁴⁰.

Since the Jew's state of mind is focused on his own physical needs, he needs to practically "remove himself" from "Mitzrayim" – even though this doesn't change him internally. When the Jew ignores his self-centered desires and "forces" his body and animal soul to come to *daven* (because they would rather stay home and relax), he forces the body and animal soul to join him in his *davening*. Since the soul cannot pronounce physical words on its own, the body and animal soul are "forced" to join in with the words of *davening* and answer "Amen!" against their will.

Since this type of service of Hashem **affects** the body and animal soul but does not **transform** them, it is called *eskafia* – forcing the body and animal soul to serve Hashem against their will.

[**Editor's note:** Although the Rebbe does not state this clearly, it seems that the initial effort required to **start** *davening* corresponds to "physically leaving Mitzrayim" and the continued impact on the body and animal soul **throughout** *davening* corresponds to "continuing to leave Mitzrayim each day."]

ועד שאח"כ הוא בא לבחינת אתהפכא, ובזה גופא הוא בתחלה באופן דולבי חלל בקרבי⁴¹, ואח"כ הוא מגיע לואהבת את ה' אלקיך בכל לבבך בשני יצריך⁴², שגם היצה"ר גופא נהפך לטוב, בדוגמת תשובה שלימה (תשובה מאהבה) שזדונות נעשים כזכיות⁴³ ועד שנעשים לזכיות ממש.

After a Jew starts his service of Hashem by forcing his body and animal soul to join him in holy activities through the service of *eskafia*, he can then progress to the next level of service by **transforming** his body and animal soul through *eshapcha* (transformation). In the first

stage of *eshapcha* he is able to **eliminate** the desires of his body and animal soul (represented by the *possuk* “My heart has died within me”), and can then progress to **transforming** his body and animal soul by cultivating within them a love for Hashem (represented by the *possuk*, “And you should love Hashem your G-d with [both] your hearts (inclinations)”). In this second stage, the **selfish inclination itself** is transformed into a drive for holiness.

This transformation parallels the concept of *teshuvah me’ahavah* (returning to Hashem after straying from His service because of your tremendous love for Him), in which “one’s willful sins become like merits.” (This is because the tremendous motivation and love for Hashem that the Jew experiences are a reaction to his complete disgust with his past behavior. Therefore, since his sins are the “fuel” for his love for Hashem, they are transformed to be “like merits.”) Additionally, not only can the willful sins become “like merits” – they can be transformed into **actual** merits (not just “like” merits).

The Rebbe relates these concepts of *eskafia* and *eshapcha* to the process of leaving Mitzrayim:

דשני ענינים אלו שבכל יום (אתכפיא ואתהפכא) הם בדוגמת
 ,⁴⁴ הגאולה דיצי”מ וגאולה העתידה. דביצי”מ כתיב כי ברח העם⁴⁴ ,
 שהרע ה’ בתקפו והוצרכו לברוח מהרע⁴⁵, בחינת אתכפיא.

The service of *eskafia* corresponds to the physical departure from Mitzrayim. Even though the Jews left the physical boundaries of Mitzrayim, the negative effects of Mitzrayim were still strong within the Jews. This is why it says that the Jews “fled” from Mitzrayim: even though Pharaoh gave them complete freedom to leave, they still needed to “flee” because they needed to overcome their **own** attraction to the *klipah* of Mitzrayim. This corresponds to how a Jew needs to “force” his body and animal soul to join him for *davening* because, on their own, they remain attracted to physical desires.

ולע"ל יהי' ואת רוח הטומאה אעביר מן הארץ⁴⁶ (דוגמת ולבי חלל בקרבי), ויתירה מזו שגם הרע גופא יהפך לטוב (בדוגמת בכל לבבך בשני יצריך), וכמ"ש⁴⁷ אז אהפוך אל עמים שפה ברורה לקרוא כולם בשם ה' לעבדו שכם אחד, שגם העמים גופא יהפכו לעבדו ית', ועמדו זרים ורעו צאנכם⁴⁸. ועד"ז יהי' גם בבעלי חיים, והשבתני חיל רעה מן הארץ, משביתן שלא יזיקו⁴⁹, דהגם שגם אז תהי' המציאות דחיות רעות מ"מ לא יזיקו, ולא עוד אלא שיהיו מסייעים ומשמשים לעבודת ה', וכמ"ש⁵⁰ וגר זאב עם כבש גו' ואריל' כבקר גו', שיהי' תועלת מהזאב כמו מכבש ומהאריל' כמו מבקר, ועד שגם הנחש (פתן, צפעוני⁵¹) יהי' שמש גדול⁵², דלא רק שגם הנחש ישמש לעבודת ה', אלא יתירה מזו, שהשימוש שלו יהי' באופן דגדלות, שמש גדול.

The service of *eshapcha* corresponds to the final *geula* because it is a transformation of *klipah* into *kedusha*. Just like the first stage of *eshapcha* is eliminating the *klipah* ("My heart has died within me"), Hashem says that "I will remove the spirit of impurity from the earth" when Moshiach comes.

The second stage of *eshapcha* is transforming the *klipah* into *kedusha* (And you should love Hashem your G-d with [both] your hearts (inclinations)"). This corresponds to the transformation of the nations of the world with the coming of Moshiach, like it says, "For then I will transform the nations to [speak] a pure language, that all of them call in the name of Hashem, to worship Him together [in the way that Torah instructs them to]" and "strangers shall stand and pasture your sheep."

In addition to affecting the nations of the world, this transformation will also affect the animals. The *possuk* says, "I will remove wild animals from the Land," which (according to one opinion in the Midrash) means that the wild animals will continue to exist, but their harmful nature will be **eliminated**. Furthermore, the "wolf shall live with a lamb... and a lion, like cattle, shall eat straw:" the lion will be **transformed** into a helpful animal like a cow, which provides people with practical benefits, and the "serpent will become the greatest

servant.” Not only will the serpent become a servant of the Jews (שמש, servant), his service will be “גדול” (great). (The Gemara explains that before the serpent was cursed to crawl on his stomach after the Sin of the Tree of Knowledge, it was capable of bringing people tremendous benefit. Rabbi Shimon ben Menasia says that if the serpent hadn’t been cursed, each Jew would have been presented with two good serpents which could retrieve precious gems and pearls from remote locations, and move dug up earth to different locations.)

In the next section, the Rebbe will explain why the *eskafia* (leaving Mitzrayim) that we do during *galus* will still be valuable (worth “remembering”) after the final *geula*.

Section Three

In the first two sections of the *ma'amar* the Rebbe explained the following points:

- The ultimate goal of leaving Mitzrayim is to “leave” the limitations that conceal G-dliness and reveal the essence of G-dliness within the physical world. Kabbalah refers to this revelation as a revelation of the Fifty Gates of Binah.
- The **potential** for this ultimate “freedom” was contained within the initial revelation of the Fifty Gates of Binah during *geulas* Mitzrayim, but was not completely revealed due to the concealment of *malchus*. This ultimate “freedom” was **temporarily** revealed when Hashem gave the Torah, but the physical world was not yet refined enough to accept this revelation in a **permanent** way.
- The final *geula* will achieve the complete revelation of the Fifty Gates of Binah without any concealment, and the physical world will be refined to such an extent that it will be able to accept this revelation. Since each day from leaving Mitzrayim until the final *geula* is part of the overall refinement process, our *possuk* refers to these days as the “**days** (plural) of leaving Mitzrayim.”
- Even though the final *geula* will be incomparably **higher** than the *geula* from Mitzrayim, our *possuk* can **compare** them because they are both revelations of the Fifty Gates of Binah. Additionally, the *geula* from Mitzrayim has the unique significance of being the source of all subsequent *geulos*, including the final *geula*.
- Within a Jew's service of Hashem, the service of *eskafia* (stubborn determination to act against the desires of the body and animal soul) corresponds to the initial departure

from “Mitzrayim” (the desires of the body and animal soul) and the ongoing effort to leave one’s own “Mitzrayim” each day. The service of *eshapcha* (transforming the desires of the body and animal soul into holiness) corresponds to the final *geula*, when the negative aspect of the forces of *kelipah* will be **eliminated** and then the *kelipos* themselves will be **transformed** into *kedusha*.

In the following section the Rebbe will explain the advantage of *eskafia* over *eshapcha*.

(ו) **והנה** אף שבחינת אתהפכא היא, בכללות, נעלית הרבה יותר מבחינת אתכפיא, אעפ”כ יש גם מעלה בבחינת אתכפיא לגבי בחינת אתהפכא⁵³. וכמובן ממ”ש בתניא⁵⁴ דענין עובד אלקים הוא דוקא כשהוא כופה ומשנה הטבע שלו, ומעלה זו אינה בצדיק גמור. וע”י העבודה דאתכפיא דוקא אסתלק יקרא דקוב”ה בכולהו עלמין⁵⁵, המשכת וגילוי אור שבבחינת רוממות⁵⁶,

In general, the service of *eshapcha* is **superior** to the service of *eskafia* because *eshapcha* **eliminates and transforms** the *kelipah* while *eskafia* only **fights against** the *kelipah*. However, there is a unique advantage of *eskafia* which is not present in *eshapcha*.

We can see this unique advantage of *eskafia* reflected in the Alter Rebbe’s explanation of the *possuk*, “And you will return and see the difference between the *tzadik* and the *rasha*, between the one who serves Hashem and the one who does not serve Him.” Based on the Gemara in Chagigah, the Alter Rebbe explains that there are four categories of people described by this *possuk*:

1. The *tzadik*
2. One who serves Hashem

3. One who does not serve Him
4. The *rasha*

Both the "one who serves Hashem" and the "one who does not serve Him" refer to the *benoni* (someone who has a *yetzer hara* but wins every battle against him), and the one who "serves Hashem" puts forth continuous effort to surpass the natural limits of his animal soul. Even though a *tzadik* has reached a higher level of holiness on absolute terms, the "one who serves Hashem" has the unique advantage of serving Hashem with *eskafia* each day.

Commenting on this unique advantage of *eskafia*, the Zohar says that, "When someone serves Hashem with *eskafia* against the resistance of the *sitra achra* (*kelipah*), he draws down a revelation of G-dliness which transcends all the worlds."

In the *ma'amar* Basi L'Gani, the Frierdiker Rebbe provides an analogy to explain how precious the service of *eskafia* is:

וכמבואר בארוכה בהמשך דיום ההילולא⁵⁷ משל על זה ממלך בו"ד שבשביל נצחון המלחמה הוא מבזבז את כל אוצרותיו, דבשנים כתיקונן הנה לא רק שאינו משתמש בהם לשום דבר אלא שהם כמוסים וחתומים מעין כל רואה, ודוקא בעת המלחמה הנה לא רק שהוא פותח את כל האוצרות, אלא יתירה מזו שהוא מבזבז אותם בלי שום מדידה והגבלה ונותן אותם לאנשי החיל בכדי לנצח את המלחמה.

The Frierdiker Rebbe explains the greatness of *eskafia* by providing an analogy of a king's desire to win a war. Under normal conditions, a king keeps his royal treasury sealed under lock and key: not only does he not **use** it, he doesn't let anyone **see** it at all. However, when the king is faced with a war against his enemy, his desire for victory overrides his desire for protecting his royal treasures. In order to win the war, the king unlocks the royal treasury and **freely distributes** it

to his foot soldiers to ensure that they have everything that they need in order to win the war.

The Rebbe explains the meaning of this analogy:

והדוגמא מזה למעלה, שיש בחינת אוצר שכמוס וחתום מעין כל רואה, עין לא ראתה אלקים זולתך⁵⁸, ובכדי לנצח את המלחמה עם היצר, העבודה דאתכפיא, נותנים גם אוצר זה, ובאופן של בזבז, ונתינת האוצר היא לאנשי החיל הפשוטים דוקא, דלהיות שעבודתם היא במס"נ למעלה ממדידת והגבלת השכל לכן גם נתינת האוצר להם היא באופן דבזבז למעלה מכל מדידה והגבלה.

The “war of the king against the enemy” represents the war against the forces of *kelipah* which oppose the holiness of the King (Hashem). The people who fight this war are the ordinary Jews (not the *tzadikim*) who need to battle their *yetzer hora* every day with the service of *eskafia* in order to serve Hashem properly. Because this “war” is so precious to the King, Hashem freely distributes His most precious “treasury” of G-dliness beyond all boundaries when He sees His “everyday soldiers” fighting this battle with self-sacrifice beyond the limits of their natural abilities.

Based on this explanation of the unique value of *eskafia*, we can now understand why we will continue to mention the *geula* from Mitzrayim after the final *geula*:

ועפ"ז יובן מה שיזכירו יצי"מ גם לע"ל, אף שהגילויים דלע"ל הם נעלים יותר (נפלאות) מהגילויים שהיו ביצי"מ, כי מכיון שהמשכת בחינת האוצר הוא דוקא בשביל נצחון המלחמה, ולע"ל לא תהי' שום מלחמה עם היצר שהרי ואת רוח הטומאה אעביר מן הארץ, לכן, יזכירו יצי"מ גם אז, בכדי שיהי' גם המעלה שבאתכפיא, המשכת בחינת האוצר. וגם המשכה זו תהי' אז בתכלית הגילוי (ככל הענינים דלעתיד), ולא יכנף עוד מוריך.

As explained above, a *benoni* who serves Hashem with *eskafia* has a unique advantage over a *tzadik* even though the *tzadik* serves Hashem at a much higher level. Similarly, the King only freely distributes His "royal treasury" when His "foot soldiers" are in the middle of a war – and **not** after the war has been won.

In order to ensure that (in addition to the advantage of *eshapcha*) we will continue to have the advantage of (the revelation of G-dliness drawn down by) *eskafia* after the final *geula*, we will continue to **mention** leaving Mitzrayim (*eskafia*) after the final *geula*. [**Editor's note:** Based on this explanation, the act of mentioning the *geula* from Mitzrayim will accomplish the revelation of this level of G-dliness. The Rebbe does not explain why merely mentioning it is sufficient.] In addition, the revelation of the "royal treasury" will also have an advantage after the final *geula*. During *galus*, the revelation of the "royal treasury" has an **impact** on the foot soldiers, but they are not able to experience it as a revelation of G-dliness. However, since G-dliness will be **revealed** after the final *geula*, we will then be able to experience the **revelation** of the "King's treasury."

The Rebbe explains our *possuk* based on what we have learned in this section:

ז) **וזהו כימי צאתך מארץ מצרים אראנו נפלאות**, שבגאולה העתידה יהיו ב' המעלות, המעלה דאתכפיא, כימי צאתך מארץ מצרים, והמעלה דאתהפכא, אראנו נפלאות.

The *possuk* explains two aspects of the final *geula*:

1. The words "כימי צאתך מארץ מצרים" (like the days of your going out of Mitzrayim) teach us that the final *geula* will have the advantage of *eskafia*.
2. The words "אראנו נפלאות" (I will show him wonders) teach us that the final *geula* will have the advantage of *eshapcha*.

The Rebbe explains how the final *geula* will have the advantage of *eskafia*:

דע"י מעשינו ועבודתינו בזמן הגלות⁵⁹, שכללות העבודה דזמן הגלות היא באופן דמס"נ למעלה ממדוה"ג⁶⁰, שהרי בזמן הגלות ובפרט בעקבתא דמשיחא יש מונעים ומעכבים וריבוי נסיונות, ועד להנסיין דלא יתבייש מפני בני אדם המלעיגים עליו⁶¹, ואעפ"כ אין מתחשבים עם כל המניעות, ולומדים תורה ומקיימים מצוות בלי כל חשבונות, ועד שאפילו ריקנים שבך מלאים מצוות כרימון⁶², דלא רק שהם מקיימים מצוות אלא שהם מלאים מצוות,

The general theme of *galus* is the need to deal with the issues and obstacles that make it difficult to perform Torah and mitzvos, even to the extent of facing the ridicule of people that laugh at a Jew's observance (or level of observance). In order to deal with these challenges, a Jew needs to rise above his personal limitations and face them head-on with the simple focus of performing Torah and mitzvos with *mesiras nefesh* (self-sacrifice, or in this context, complete and total commitment). With this approach, even a Jew who hasn't reached a high spiritual level (ריקנים שבך, the "empty ones" within the Jewish people) is able to become "מלאים מצוות כרימון" (full of mitzvos like a pomegranate is full of seeds).

The Rebbe explains how this approach during *galus* will impact the final *geula*:

הנה עי"ז יוצאים מהגלות ברכוש גדול של מצוות ורכוש גדול של תורה [דגם ת"ת היא מצוה, ואדרבא, היא שקולה כנגד כל המצוות]⁶³, ומכיון שזה (הרכוש גדול דתומ"צ) מוסיף בהזכות הרי זה מוסיף זירוז גם בהאחישנה⁶⁴, ובאופן דוארו עם ענני שמיא⁶⁵, שבקרוב ממש תהי' הגאולה האמיתית והשלימה, ובאופן דכימי צאתך מארץ מצרים אראנו נפלאות היינו שיהיו ב' המעלות.

The performance of Torah and mitzvos during *galus* (with the approach of *mesiras nefesh*) results in a "רכוש גדול" (tremendous

wealth) of Torah and mitzvos (a reference to Hashem's promise that we will leave Mitzrayim with "tremendous wealth"), and this speeds up Moshiach's arrival (referred to as "אַחֲיַשְׁנָה", the ability we have to bring Moshiach sooner based on our actions rather than waiting for it to happen "בְּעֵתָהּ", in its natural time) in a way of "וְאָרוּ עִם עֲנָנַי" (on the clouds of heaven).

This will happen **very soon** and will have **both** advantages described above (*eskafia* and *eshapcha*):

דמכיון שהגאולה היא ע"י מעשינו ועבודתינו בזמן הגלות, ובפרט בעקבתא דמשיחא, לכן תהי' כימי צאתך מארץ מצרים, המעלה דאתכפיא, ויחד עם זה יהי' גם אראנו נפלאות, נפלאות גם בערך הנפלאות (אותות ומופתים) שהיו ביצי"מ, כולל גם הנפלאות שהיו בעת קריעת ים סוף, דהגם שבקרי"ס היו גילויים נעלים ביותר, דכאו"א מראה באצבעו ואומר זה א-לי ואנוהו⁶⁶, ועד שראתה שפחה על הים מה שלא ראו נביאים⁶⁷, הנה כל זה הי' על הים, מלובש בבחינת מלכות⁶⁸ [ובדוגמת הגילוי דיצי"מ (לפני קרי"ס) שהי' על הפתח], וגם הגילוי דקרי"ס הי' רק לפי שעה, כי הגילוי אז הי' מצד מלמעלה והמטה לא הי' כלי לזה, דבכללות הוא ענין אתכפיא ולא אתהפכא [בדוגמת יצי"מ שהיתה באופן דכי ברח העם]. מכיון שזה לא בא מצד עבודת המטה.

Since the *geula* is **caused** by our *eskafia* during the time of *galus* (especially the last part of *galus*), the resulting revelation of the final *geula* will include the level of G-dliness that results from serving Hashem with *eskafia*. In *galus*, the G-dliness that is drawn down into the world as a result of our *eskafia* is concealed. However, when Moshiach comes it will be "אראנו נפלאות" – I will **show** him miracles (the G-dliness will be revealed), and this revelation will be incomparably superior to the revelations of *geulas* Mitzrayim.

The miracles of the *geula* from Mitzrayim and the splitting of the sea were extremely high miracles and clear revelations of G-dliness. This is why it says that every Jew was able to point with his finger (at the

tangible revelation of G-dliness) and say “זה א-לי ואנוהו” (This is my G-d and I will speak of His beauty), and “an ordinary maidservant saw what the prophets were never able to see.” Nevertheless, these miracles were revealed “על הים” (on the sea), which refers to the fact that the miracles were revealed through (and therefore concealed by) the level of *malchus*. (This is similar to the earlier explanation that the Fifty Gates of Binah were revealed in *geulas* Mitzrayim “על הפתח” (through the opening), which corresponds to *malchus*.)

Additionally, these revelations were only temporary and the world returned to its normal state of concealing G-dliness after the miracles passed. This was because the revelation was not brought about by the actions of the Jews in the physical world and therefore the world itself was not yet refined enough to tolerate this level of revelation. This temporary and “non-transformational” change in the world represents the general concept of *eskafia* – fighting against the *kelipah* without transforming it.

אמנם לע”ל יהי אראנו נפלאות, נפלאות גם בערך הנפלאות שהיו ביצי”מ וקרי”ס, שהגילוי יהי בלי שום לבוש וגם מצד המטה, ויחד עם זה יהי גם המעלה דכימי צאתך מארץ מצרים, במהרה בימינו ממש, בביאת משיח צדקנו.

In contrast, the final *geula* will have **both** advantages:

1. The wonders of the final *geula* will be incomparably greater than the wonders of the *geula* from Mitzrayim because they will be a complete revelation without any concealment and because the physical world will have been transformed (*eshapcha*) into a fitting vessel for this revelation through the Jew’s efforts in *galus*.
2. We will also have the **revelation** of the “royal treasury” which results from Jews’ *eskafia* during the time of *galus*.

May we merit to experience this **now!**

End Notes from Original Hebrew Text

(* יצא לאור בקונטרס י"א ניסן - תשמ"ז, לקראת יום הבהיר י"א ניסן, יום הולדת השמונים וחמש לכ"ק אדמו"ר שליט"א, לאורך ימים ושנים טובות, ולקראת חג הפסח הבעל"ט . . יוד ניסן, תהא זו שנת משיח).

(1) מיכה ז, טו.

(2) ח"א בהשמטות רסא, ב. ח"ג קעו, א.

(3) אוה"ת נ"ך עה"פ ס"ג וס"ז (ע' תפו-תפז). ד"ה כימי צאתך תש"ח בתחלתו (סה"מ תש"ח ע' 159).

(4) בא יג, ג. ראה טז, ג.

(5) ירמ' טז, יד-טו. ישעי' מג, יח-יט. ברכות יב, סע"ב ואילך. תוד"ה ה"ג ונאמר - פסחים קטז, ב (ממכילתא עה"פ בשלח טו, א). ובכ"מ. וראה בארוכה ד"ה כי בחפזון תש"ח בתחלתו (סה"מ שם ע' 151-152).

(6) ברכות שם.

(7) ראה גם פע"ח שער חג המצות פ"ז ד"ה מהר"י ז"ל, הובא באוה"ת שם ס"ח.

(8) ז"ח ר"פ יתרו. וראה גם תקו"ז תל"ב.

(9) פרדס שי"ג (שער השערים) פ"א. וראה גם ניצוצי זהר לז"ח שם (במילואים - ככד, סע"ב ואילך).

(10) ראה אוה"ת שם ס"ג.

(11) מק"מ לזח"ב מ, ב. הובא באוה"ת בא ע' רפב.

(12) אוה"ת נ"ך שם.

(13) ישעי' נב, יג.

(14) לקו"ת שה"ש בסופו (נא, סע"ב ואילך). ביאוה"ז וישב כג, א-ב.

(15) שער הק"ש פט"ו. וראה גם לקו"ת שם.

(16) ח"ב ע' תתקכד. וראה גם סה"מ תער"ב - תרע"ו ע' סז.

(17) הגש"פ פיסקא "ויוציאנו" ופיסקא "מצה זו".

(18) בא יב, כג.

(19) זח"ב לו, סע"א. לקו"ת שה"ש טו, א. ד"ה כימי צאתך תש"ח פי"א (סה"מ תש"ח ע' 164). ובכ"מ.

ד"ה כימי צאתך מארץ מצרים אראנו נפלאות

- (20) ישע"י ל, כ. וראה תניא פל"ו (מו, א). ד"ה כי בחפזון הנ"ל שם.
- (21) רד"ה כימי צאתך הנ"ל.
- (22) הנ"ל - פי"ב (סה"מ שם ע' 164).
- (23) שמות ג, יב. וראה פרש"י עה"פ (משמו"ר פ"ג, ד).
- (24) שמו"ר פי"ב, ג. תנחומא וארא טו.
- (25) תניא שם.
- (26) המשך תער"ב ח"ב ע' תתקל-תתקלא.
- (27) לשון הרמב"ם הל' מלכים בסופן.
- (28) ראה זח"ג צ, ב. לקו"ת שה"ש כד, סע"א ואילך.
- (29) רפי"ב.
- (30) פסחים קטז, ב (במשנה).
- (31) הוספת (ביאור) אדה"ז בתניא רפמ"ז. וראה הגש"פ עם לקוטי טעמים וכו' (קה"ת ה'תשמ"ו ואילך) ע' תריח בשוה"ג.
- (32) בתניא שם (בסוף הפרק).
- (33) הל' ק"ש פ"א ה"ג. וראה שיחת י"א ניסן ואחש"פ ה'תשמ"ב (תורת מנחם - התוועדויות תשמ"ב ח"ג ע' 1239 ואילך. ע' 1302 ואילך).
- (34) מיכה ב, יג. אגדת בראשית ספס"ד. וראה גם ב"ר פפ"ה, יד ובפרש"י לשם.
- (35) רמב"ם הל' מלכים ספי"א.
- (36) רות ד, יח ואילך.
- (37) וישב לח, כט.
- (38) ראה אוה"ת בראשית ח"ו תתרכו, א ואילך. ד"ה בכל דור דוד ודור די"ג ניסן תשמ"ה (סה"מ י"א ניסן ח"ב ע' תסו ואילך). וש"נ.
- (39) ישע"י ב, כב. ברכות יד, א. וראה המשך תער"ב ח"ב פש"ס. פשצ"א. ד"ה לכה דודי תרפ"ט פ"ג (סה"מ קונטרסים ח"א כא, סע"א ואילך).
- (40) להעיר מתניא פל"ה (מה, א).
- (41) תהלים קט, כב. ברכות סא, ב. תניא פ"א (ה, ב).
- (42) ואתחנן ו, ה. ברכות נד, א (במשנה). ספרי ופרש"י עה"פ. וראה ירושלמי ברכות ספ"ט.
- (43) יומא פו, ב.

- (44) בשלח יד, ה.
- (45) תניא פל"א (מ, ב).
- (46) זכר' יג, ב.
- (47) צפני' ג, ט.
- (48) ישעי' סא, ה.
- (49) בחוקותי כו, ו. תו"כ עה"פ (דעת ר"ש).
- (50) ישעי' יא, ו-ז. הובא בתו"כ שם.
- (51) ישעי' שם, ח.
- (52) סנהדרין נט, ב.
- (53) תו"א ויקהל פט, ג-ד. קיד, ד.
- (54) פט"ו - הובא בתו"א שם קיד, ד.
- (55) ראה זח"ב קכת, ב. תניא פכ"ז (לד, א). תו"א ויקהל פט, ד. לקו"ת ר"פ פקודי. חוקת סה, ג.
- (56) תו"א שם פט, ג.
- (57) המשך באתי לגני ה'שית פי"א.
- (58) ישעי' סד, ג. ברכות לד, ב. סנהדרין צט, א.
- (59) תניא רפל"ז.
- (60) ראה בארוכה סה"מ עטר"ת ע' תסד. ד"ה אין הקב"ה בא בטרוניא תרפ"ה פ"ב ואילך (סה"מ קונטרסים ח"ג ע' קכא ואילך).
- (61) רמ"א אור"ח ס"א ס"א. שו"ע אדה"ז שם ס"ג. מהדו"ב שם ס"א.
- (62) חגיגה בסופה. עירובין יט, א.
- (63) הלכות ת"ת לאדה"ז פ"ד ס"ב. וש"נ.
- (64) סנהדרין צח, א.
- (65) דניאל ז, יג. סנהדרין שם.
- (66) בשלח טו, ב. פרש"י עה"פ. שמו"ר ספכ"ג.
- (67) מכילתא ופרש"י עה"פ.
- (68) ד"ה כי בחפזון תש"ח ספ"א. ובכ"מ.

ב"ה

לע"נ

הרה"ח הרה"ת אי"א נו"נ עוסק בצ"צ

ר' דניאל יצחק ע"ה

בן יבלחט"א ר' אפרים שליט"א

מאסקאוויץ

שליח כ"ק אדמו"ר זי"ע

למדינת אילינוי

נלב"ע ב' אדר שני ה'תשע"ד

ת.נ.צ.ב.ה



DEDICATED IN MEMORY OF

RABBI DANIEL ז"ל MOSCOWITZ

LUBAVITCH CHABAD OF ILLINOIS

REGIONAL DIRECTOR



וְאֲנִי דָּנִיֵּאל נִהְיֵיתִי ... וְאָקוּם וְאֶעֱשֶׂה אֶת מְלַאכַת הַמֶּלֶךְ

AND I, DANIEL ... ROSE AND DID THE KING'S WORK

(DANIEL 8:27)