

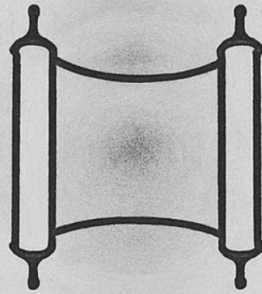
בס"ד

# The Rebbe

## Acharon Shel Pesach

כִּי־יָמֵי צִאֲתָךְ מֵאֶרֶץ מִצְרַיִם

תִּשִׁי"ב



*Dedicated To:*

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# The Rebbe

## Meluket Maamer

### Acharon Shel Pesach

בימי צאתך מארץ מצרים (תשי"ב)

בס"ד. אחרון של פסח ה'תשי"ב (1952)  
בימי צאתך מארץ מצרים אראנו נפלאותי

## Introduction

Rabbi Menachem Mendel Schneerson (1902–1994), the Lubavitcher Rebbe, transformed classical Chassidic thought into a comprehensive system that bridges the deepest metaphysics with practical avodah. In this maamar, delivered on Acharon Shel Pesach 5712 (1952), the Rebbe analyzes the verse “As in the days of your going out from Egypt I will show him wonders” and develops a sweeping framework for understanding miracles, nature, exile, and the ultimate revelation of Geulah, culminating in a clear directive for how our present-day avodah generates the future revelation.

(א)

**“As the days of your going out from the land of Egypt I will show him wonders” (Micah 7:15). And it needs to be understood.**

בימי צאתך מארץ מצרים אראנו נפלאות – וצריך להבין

Behold, the future redemption will be much more elevated than the redemption of the Exodus from Egypt. And therefore, according to the opinion of Ben Zoma, one does not mention the Exodus from Egypt in the days of Mashiach (Berachos 12b).

הרי גאולה העתידה תהיה נעלית הרבה יותר מהגאולה דיציאת מצרים. ושלכו, לפי דעת בן זומא, אין מזכירין יציאת מצרים בימי המשיח.

And also according to the opinion of the Sages, who mention the Exodus from Egypt in the days of Mashiach (ibid.), since there is an advantage in the Exodus from Egypt even relative to the future redemption.

וגם לדעת חכמים שמזכירין יציאת מצרים בימי המשיח, לפי שיש מעלה ביציאת מצרים גם לגבי גאולה העתידה

The redemption of the Exodus from Egypt will be secondary to the future redemption. And what is the meaning of his saying “As the days of your going out from the land of Egypt I will show him wonders” (Micah 7:15)?

הגאולה דיציאת מצרים תהיה טפלה לגאולה העתידה. ומהו אומר בימי צאתך מארץ מצרים אראנו נפלאות?

That the superiority of the future redemption is that also then there will be “I will show him wonders,” just as it was in the Exodus from Egypt. Also it needs to be understood that there he is precise “I will show him” in hidden language.

שהעלוי דגאולה העתידה הוא שגם אז יהיה אראנו נפלאות, כמו שהיה ביציאת מצרים. גם צריך להבין ששם מדייק אראנו לשון נסתר

For behold, at the beginning he says “your going out” in second-person language, and he should have said “I will show you.” And what is written in the Zohar that “I will show him” is in hidden language.

שהרי בתחלה אומר (בימי) צאתך לשון נוכח – והרי ליה למימר אראך. ומה שכתוב בזהר דמה שכתוב אראנו לשון נסתר

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בימי צאתך מארץ מצרים (תשי"ב)

It is because "I will show him" refers to Moshe, and it needs explanation the connection of this explanation with the simple explanation that "I will show him" refers to Israel (Zohar). And the point of the explanation in this.

הוא לפי שאראנו קאי על משה, צריך ביאור הקשר דפירוש זה עם הפירוש פפשוטו שאראנו קאי על ישראל. ונקודת הביאור בזה

That in miracles there are in general two types: miracles that are above nature, like the miracles that were in the Exodus from Egypt, the turning of water to blood and so on, and until the miracle of the splitting of the Sea.

דבנסים יש (בכללות) שני סוגים: נסים שלמעלה מהטבע [כהנסים שהיו ביציאת מצרים – הפיכת מים לדם וכו', ועד להנס דקריעת ים סוף

That the sea was transformed to dry land, and miracles that are encloded in the ways of nature. And within them themselves there are two manners: that the garments of nature are in a manner that it is recognizable.

ושנהפך ים ליבשה], ונסים המלוכשים בדרכי הטבע. ובהם גופא שני אופנים: שלבושי הטבע הם באופן שגבר

That they are only a garment for the miracle that is encloded within them, like the miracles of Chanukah and Purim, that although they are encloded in the ways of nature, nevertheless it was recognizable in revealed manner.

שהם רק לבוש לנס שמתלבש בהם – כנסים דחגכה ופורים, שעם היותם מלוכשים בדרכי הטבע – מכל מקום הנה נפר בגלוי

And to the extent that all the ends of the earth saw the miracle that is within them. And that the garments of nature conceal the miracle that is encloded within them. And it is known.

ועד שראו כל אפסי ארץ) הנס שבהם. (ושלבושי הטבע מעלימים על הנס שמתלבש בהם. וידוע

That the root of the miracles that are encloded in nature is from a higher place than the root of miracles that are above nature. And the root of miracles that are encloded in nature in a manner that it is not recognizable.

אשרשם של הנסים המלוכשים בטבע הוא ממקום געלה יותר משרשם של נסים שלמעלה מהטבע. ושרשם דנסים שמתלבשים בטבע באופן שאין נפר

Even that the garments of nature are only a garment, is from an even higher place. As it is written "Who does great wonders alone" (Psalms 136:4). And our Rabbis of blessed memory said.

אפלו שלבושי הטבע הם רק לבוש – הוא ממקום געלה עוד יותר. כמו שכתוב: "לעושה נפלאות גדולות לבדו"

Even the הנס בעל הנס does not recognize his miracle (Niddah 31a), that the root of these wonders, that the הנס בעל הנס does not recognize his miracle, is from the aspect of "alone." And this is the novelty.

ואמר רבותינו זכרונם לברכה: אפלו בעל הנס אינו מכיר בנסו, אשרשם דנפלאות אלו – שאין בעל הנס מכיר בנסו – הוא מבחינת "לבדו". ונהו החידוש

In this, that in the future redemption there will be "I will show him wonders," that the wonders of the future redemption will be drawn from Him, blessed be He, alone, as our Rabbis of blessed memory said.

בזה שבגאולה העתידה יהיה "אראנו נפלאות" – כי הנפלאות שבגאולה העתידה יומשכו ממנו יתברך לבדו

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### Acharon Shel Pesach

כִּימֵי צֵאתָהּ מֵאֶרֶץ מִצְרַיִם (תשי"ב)

“In the past (in the Exodus from Egypt) I and My court went before them, but in the future I alone” (Midrash). That the miracles that were in the Exodus from Egypt were drawn from Him through His court.

כִּמְאֹמֶר רַבּוֹתֵינוּ זְכוֹרֵנוּם לְבָרְכָה: "לְשֶׁעֶבֶר (בִּיצִיאַת מִצְרַיִם) אֲנִי וּבֵית דִּינִי הָיִיתִי מְהַלֵּךְ לִפְנֵיהֶם, אֲכַל לְעֵתִיד לְבוֹא אֲנִי לְבַדִּי." דְּהַנְּסִים שֶׁהָיוּ בִּיצִיאַת מִצְרַיִם נִמְשָׁכוּ

And the miracles of the future redemption will be from Him alone, not through His court. And this is the novelty of “I will show him wonders,” that although the wonders drawn from Him alone.

מִמֶּנּוּ יִתְבַּרֵךְ דְּרַךְ בֵּית דִּינוֹ, וְהַנְּסִים שֶׁבִּגְאֻלָּה הָעֵתִידִיָּה יִהְיוּ מִמֶּנּוּ לְבַדּוֹ (שְׁלֹא עַל יְדֵי בֵּית דִּינוֹ). וְזֶהוּ הַחֲדִישׁ דְּאַרְצָנוּ נִפְלְאוֹת

They are generally in a manner that He alone knows that this is a miracle, nevertheless there will be “I will show him wonders,” that the miracle will be seen in a revealed manner within them.

דְּהֵגַם שֶׁהַנְּפִלְאוֹת הַנִּמְשָׁכִים מִמֶּנּוּ יִתְבַּרֵךְ לְבַדּוֹ – הֵם (בְּדֶרֶךְ כָּלֵל) בְּאוֹפֵן שֶׁהוּא לְבַדּוֹ יוֹדֵעַ שְׁזֶה גַם – מִכָּל מְקוֹם יִהְיֶה "אַרְצָנוּ נִפְלְאוֹת", שִׁיְהִי נִרְאָה בְּגִילּוּי הַנֶּס שֶׁבָּהֶם.

(ב)

And behold, it is known the precision of what is written “as the days of your going out from the land of Egypt,” “as the days” in plural language – behold the Exodus from Egypt was in one day.

וְהִנֵּה יָדוּעַ הַדְּיוּק מֵה שֶׁכְּתוּב כִּימֵי צֵאתָהּ מֵאֶרֶץ מִצְרַיִם, כִּימֵי לְשׁוֹן רַבִּים – הֲרֵי יִצִּיאַת מִצְרַיִם הִיְתָה בְּיוֹם אֶחָד.

And in the remembering of the Exodus from Egypt it is written “remember this day that you went out from Egypt... in order that you remember the day of your going out from the land of Egypt” (Exodus 13:3; Deuteronomy 16:3).

וּבִזְכוּרַת יִצִּיאַת מִצְרַיִם כְּתִיב: זְכוֹר אֶת הַיּוֹם הַזֶּה [אֲשֶׁר יִצְאֶתֶם מִמִּצְרַיִם... לְמַעַן תִּזְכֹּר אֶת יוֹם צֵאתָהּ מֵאֶרֶץ מִצְרַיִם]

And why is it said “as the days” in plural language? And it can be said the explanation in this, that in the Exodus from Egypt is included also the splitting of the Sea.

וְלָמָּה נֶאֱמַר כִּימֵי לְשׁוֹן רַבִּים? וַיֵּשׁ לֹאמֵר הַבִּיאֹר – בְּזֶה, דְּבִיצִיאַת מִצְרַיִם נִכְלַל גַּם קְרִיעַת יַם סוּף.

And so it is in the commandment of remembering the Exodus from Egypt every day, that there is included in it also the remembering of the splitting of the Sea.

וְכֵן הוּא בְּמִצְוֹת זְכוּרַת יִצִּיאַת מִצְרַיִם בְּכָל יוֹם, [שֶׁנִּכְלַל בָּהּ גַּם זְכוּרַת קְרִיעַת יַם סוּף]

And so in the commandment of telling the Exodus from Egypt on the night of Pesach, that whoever increases to tell of the Exodus from Egypt, behold this is praiseworthy, that also the telling of the splitting of the Sea is included in this.

וְכֵן בְּמִצְוֹת סִיפּוֹר יִצִּיאַת מִצְרַיִם בְּלַיִל הַפֶּסַח, דְּכָל הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מְשׁוּבָח, שֶׁגַם [סִיפּוֹר קְרִיעַת יַם סוּף נִכְלַל בָּזֶה]

And therefore it is said “as the days of your going out from the land of Egypt,” “as the days” in plural language. And that which is written in the commandment of remembering the Exodus from Egypt “the day of your going out.”

וְלָכֵן נֶאֱמַר כִּימֵי צֵאתָהּ מֵאֶרֶץ מִצְרַיִם, כִּימֵי לְשׁוֹן רַבִּים. [וְזֶה שֶׁכְּתוּב בְּמִצְוֹת זְכוּרַת יִצִּיאַת מִצְרַיִם: יוֹם צֵאתָהּ מֵאֶרֶץ מִצְרַיִם]

# The Rebbe

## Meluket Maamer

### Acharon Shel Pesach

בימי צאתך מארץ מצרים (תשי"ב)

It is because the main commandment of remembering the Exodus from Egypt is the remembering of the Exodus from Egypt itself, and the remembering of the splitting of the Sea is not preventing.

הוא, כי עיקר המצוה דזכירת יציאת מצרים היא – זכירת יציאת מצרים עצמה, וזכירת קריעת ים סוף [אינה מעכבת].

And the explanation of “as the days of your going out from the land of Egypt I will show him wonders” is, that in the future redemption there will be the miracles and the wonders that were in the Exodus from Egypt itself.

ופירוש בימי צאתך מארץ מצרים ארצנו נפלאות הוא – שבגאולה העתידה יהיו הנסים והנפלאות שהיו ביציאת מצרים עצמה

And also the miracle and the wonder of the splitting of the Sea. As it is written “And Hashem will destroy the tongue of the sea of Egypt... and there will be a path... as it was for Israel in the day of his going up from the land of Egypt” (Isaiah 11:15–16).

וגם הנס והפלא דקריעת ים סוף. כמו שכתוב: והקרים ה' את לשון ים מצרים גו' והיתה מסלה גו' כאשר היתה לישראל ביום עלותו מארץ מצרים.

And it needs to be understood the connection of the two matters in “as the days of your going out from the land of Egypt I will show him wonders,” that also the wonders that are drawn from Him, blessed be He, alone will be in a manner of “I will show him.”

וצריך להבין השזיכות דשני הענינים בבימי צאתך מארץ מצרים ארצנו נפלאות – שגם הנפלאות הנמשכים ממנו יתברך לבדו יהיו באופן ד"ארצנו

That they will see the miracle that is within them, and that in the wonders that will be in the future redemption there will also be the wonder of the splitting of the Sea.

שיראו את הנס שבקדם, ושבהנפלאות שיהיו בגאולה העתידה יהיה גם הפלא דקריעת ים סוף.

### (ג)

And this will be understood by prefacing, that this that the root of the miracles that are encloded in nature is from a higher place than the root of the miracles that are above nature, is:

ויוכן זה בהקדים, דזה ששרש הנסים המלוכשים בטבע הוא ממקום נעלה יותר משרש הנסים שלמעלה מהטבע, הוא

That in the miracles that are above nature, the revelation and the light of the Infinite, the without-limit, that is above the worlds, from which the miracles are drawn, is in a manner that nature is nullified by the revelation.

כי בנסים שלמעלה מהטבע, הגילוי ואור אין-סוף הבלי-גבול שלמעלה מעולמות (שממנו נמשכים הנסים) הוא באופן שהטבע בטל על ידי הגילוי

A disruption of the systems of nature, and consequently, the revelation is not drawn into the world. And in miracles that are encloded in nature, the revelation and the light of the Infinite without-limit is in the world itself.

שדוד מערכות הטבע, ובמילא – אין נמשך הגילוי בעולם. ובנסים המלוכשים בטבע, הגילוי ואור אין-סוף הבלי-גבול שלמעלה מעולמות הוא בהעולם עצמו.

And since the world itself is limit, and limit and without-limit are two opposites, therefore, in order that the revelation and light

וכיון שהעולם עצמו הוא גבול, הגבול ובלי-גבול הם שני הפכים – לכן, בכדי שהגילוי ואור אין-סוף הבלי-גבול יהיה בהגבול דעולם

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בימי צאתך מארץ מצרים (תשי"ב)

of the Infinite without-limit should be in the limitation of the world.

It is through that the drawing of the without-limit is from the Essence of the Infinite Light, that is found in every place, also in the limitation and nature of the world. And another explanation in the advantage.

Of the miracles that are en clothed in nature relative to the miracles that are above nature, that the concept of the miracles that are above nature is that through them is revealed that He, blessed be He, rules and governs over nature.

And this matter is revealed more in miracles that are en clothed in nature. That the revelation of His rulership, blessed be He, through the miracles that are above nature is that in His power.

To nullify and to disrupt the laws of nature. And in miracles that are en clothed in nature, it is revealed that the Infinite Light rules and governs over nature itself, that the nature will be according to His will.

הוא על-ידי שהמשכת הבלי-גבול היא מעצמות אור אין-סוף, שגמץא בכל מקום, גם בגבול (וטבע) דעולם. ועוד ביאור במעלת

הנסים המלופשים בטבע לגבי הנסים שלמעלה מהטבע – דענן הנסים שלמעלה מהטבע הוא שעל-ידם מתגלה שהוא יתברך מושל ושולט על הטבע.

וענן זה מתגלה יותר בנסים המלופשים בטבע. דגילוי ממשלתו יתברך על-ידי הנסים שלמעלה מהטבע הוא שבכחו יתברך

לבטל ולשדד את חוקי הטבע. ובנסים שמלופשים בטבע, מתגלה שאור אין-סוף מושל ושולט על הטבע עצמו, שהטבע יהיה כפי רצונו.

#### (ד)

And the explanation of the difference between the two explanations in the advantage of the miracles that are en clothed in nature will be understood by prefacing what is written in the Akeidah 26, that also from the conduct of nature it is possible to know the greatness of the Creator.

That in addition to this that through contemplation in the conduct of creation, the movement of the constellations and so on, one comes to the recognition that there is a master to this palace.

Behold, through contemplation in this that the conduct of nature is constant without change, and in the language of the verse “they shall not cease” (Genesis 8:22), although this is close to six thousand years.

And nevertheless there is no weakening in the natural conduct, and also from this that throughout all the time there was no weakening in the strength of the created beings.

וביאור החלוק בין שני הביאורים במעלת הנסים המלופשים בטבע, יבן בהקדים מה שכתוב בעקידה כ"ו – שגם מהנהגת הטבע אפשר לידע גדלות הבורא.

דנוסף לזה שעל-ידי ההתבוננות בהנהגת הבריאה (הילוף המזלות וכו') באים להפירה שיש בעל הבית לבריה זו

הנה על-ידי ההתבוננות בזה שהנהגת הטבע היא "תמידית בלא שינוי, ובשון הפתוב: "לא ישבתו

דהגם שזה קרוב לששה אלפים שנה, – ואף-על-פי-כן אין שום תלישות בהנהגה הטבעית, [וכן מזה שבמשך כל הזמן לא נעשה תלישות בכחם – של הנבראים

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כִּימֵי צֵאתָהּ מֵאֶרֶץ מִצְרַיִם (תשי"ב)

That this that the hosts of heaven exist in individuals, and the hosts of the earth exist in species, is in a manner that they are strong as on the day of their being created.

דָּזָה שְׂצָבָא הַשָּׁמַיִם קַיִמִים בְּאִישׁ, וְצָבָא הָאָרֶץ קַיִמִים בְּמִין, הוּא בְּאִפְסוֹן שֶׁהֵם תְּזָקִים כְּבִיּוֹם [הַבְּרָאָה],

Through this one knows the greatness of the Creator, that His power, blessed be He, from which comes the influence in the world, is infinite and without limit.

עַל־יְדֵי זֶה יוֹדְעִים גְּדֻלוֹת הַבּוֹרָא, שְׁפָחוּ וְתַבְרָךְ (שְׂמַמְנוּ בְּאֵה הַהִשְׁפָּעָה בְּעוֹלָם) הוּא אֵין־סוֹף וְכִלִּי גְבוּל.

Although the nature of the created beings is from the Divine vitality that enclothes within them, and that each created being has a particular nature is according to the manner of the vitality that is in it.

דִּהְגַם שְׁטַבַּע הַנְּבְרָאִים הוּא מִהַחַיּוּת הָאֱלֹקִי שְׂמַתְלַבֵּשׁ בָּהֶם, וְזֶה שְׂכָל נְבְרָא יֵשׁ לוֹ טַבַּע מְיֻחָד – הוּא כְּפִי אִפְסוֹן הַחַיּוּת שְׂבוּ

From this it is understood that the vitality that is enlothed in the created beings is a limited vitality, behold this is with regard to nature itself, but the constancy in the conduct of nature.

דְּמַזָּה מוֹכֵן שֶׁהַחַיּוּת שְׂמְלוּבֶשׁ בְּנְבְרָאִים הוּא חַיּוּת מְגֻבֵּל, הִנֵּה זֶהוּ בְּנוֹגַע לְטַבַּע עֲצָמוֹ

That there is no change and no weakening, is by the power of the Infinite without-limit that is above enlothement. But in order to know the greatness of the Creator through the conduct of nature, one needs contemplation.

אָבֵל הַתְּמִידִיּוּת שֶׁבְּהִנְהַגַת הַטַּבַּע, שְׂאִין בָּהּ שִׁינוּי וְחִלּוּשׁוֹת – הוּא כְּכַח הָאֵין־סוֹף הַבְּלִי־גְבוּל שְׂלִמְעָלָה מִהַתְּלַבְּשׁוֹת. אֵלֶּא שְׂבִכְדֵי לִידַע גְּדֻלוֹת הַבּוֹרָא עַל־יְדֵי הַנְּהַגַת הַטַּבַּע, צְרִיךְ הַתְּבוֹנְנוֹת

And when one sees a miracle, which is a change of nature, one sees immediately, also without contemplation, that this comes from the Infinite Light that is not limited within the definition of the world.

וְכִשְׂרואִים נִס, שֶׁהוּא שִׁינוּי הַטַּבַּע, רואִים מִיָּד (גַּם) בְּלִי הַתְּבוֹנְנוֹת) שֶׁזֶה בָּא מֵאוֹר אֵין־סוֹף שְׂאִינוּ מְגֻבֵּל בְּגִדְרֵי הָעוֹלָם

And another advantage in miracles relative to the conduct of nature, that the power of the Infinite without-limit that is revealed through the constancy in the conduct of nature, also after contemplation, is enlothed in the matter of limitation.

וְעוֹד מַעְלָה בְּנִסִּים לְגַבֵּי הַנְּהַגַת הַטַּבַּע, שְׂכַח הָאֵין־סוֹף הַבְּלִי־גְבוּל שְׂמַתְגַּלָּה עַל־יְדֵי הַתְּמִידִיּוּת שֶׁבְּהִנְהַגַת הַטַּבַּע (גַּם לְאַחַר הַתְּבוֹנְנוֹת) הוּא מְלוּבֶשׁ בְּעֵנָן הַגְּבוּל

That the conduct of nature, limitation, has no change and interruption, and through miracles there is drawn the revelation of the Infinite Light itself, that is above enlothement in limitation.

שֶׁהִנְהַגַת הַטַּבַּע (גְּבוּל) אִין לָהּ שִׁינוּי וְהִפְסָק, וְעַל־יְדֵי הַנִּסִּים נִמְשָׁךְ גִּילּוּי אוֹר אֵין־סוֹף הַבְּלִי־גְבוּל עֲצָמוֹ, שְׂלִמְעָלָה מִהַתְּלַבְּשׁוֹת בְּגְבוּל

However, even so, from this very reason there is an advantage in the revelation of the power of the Infinite that is revealed through the constancy in the conduct of nature, relative to the revelation of the Infinite through miracles.

אֵלֶּא שְׂאֵף־עַל־פִּי־כּוֹן, מִטַּעַם זֶה עֲצָמוֹ, יֵשׁ מַעְלָה בְּהִגִּילּוּי דְּכַח הָאֵין־סוֹף שְׂמַתְגַּלָּה עַל־יְדֵי הַתְּמִידִיּוּת שֶׁבְּהִנְהַגַת הַטַּבַּע, לְגַבֵּי גִילּוּי הָאֵין־סוֹף שְׂעַל־יְדֵי הַנִּסִּים

# The Rebbe

## Meluket Maamer

### Acharon Shel Pesach

כִּימֵי צֵאתָהּ מֵאֶרֶץ מִצְרַיִם (תשי"ב)

For the matter of the without-limit as it is revealed through miracles, the disruption of the nature of the world, is not related to the world, and through the constancy in the conduct of nature it is revealed.

דַּעֲנֵן הַבְּלִי-גְבוּל כְּמוֹ שְׁמִתְגַּלְהָה עַל-יְדֵי הַנְּסִים –  
שְׂדוּד הַטְּבַע דְּעוֹלָם – אֵינּוּ שְׂיִיד לְעוֹלָם

That also the vitality of the world, limitation, is connected with the Infinite Light without-limit. And it is possible to explain this according to what is explained in the continuation of 5666.

וְעַל-יְדֵי הַתְּמִידוּת שֶׁבְּהִנְהַגַּת הַטְּבַע מִתְגַּלְהָה שְׂגוּם  
חַיּוֹת הָעוֹלָם (גְּבוּל) הוּא קָשׁוּר עִם אֹר אֵין-סוּף  
הַבְּלִי-גְבוּל. וְיֵשׁ לְבָאֵר זֶה עַל פִּי מַה שֶּׁנִּתְבָּאֵר  
בְּהַמְשָׁךְ תרס"ו

That this that in the conduct of nature there is the matter of constancy, although nature is from the Divine vitality that is en clothed in the created beings, and the vitality that is en clothed in the created beings is limited vitality.

דְּזֶה שֶׁבְּהִנְהַגַּת הַטְּבַע יֵשׁ עֲנָנֵן הַתְּמִידוּת (הַגֵּם שֶׁטְּבַע  
הוּא מֵהַחַיּוֹת הָאֱלֹקִי שֶׁמְלוּבָשׁ בַּנְּבִרָאִים, וְחַיּוֹת  
(הַמְלוּבָשׁ בַּנְּבִרָאִים הוּא חַיּוֹת מְגֻבֵּל, כַּנ"ל

It is because the root of the vitality that is en clothed in the created beings is not from the vessels but from the light of the kav, whose root is from the Infinite Light before the tzimtzum.

הוּא לְפִי שֶׁשְׂרֵשׁ הַחַיּוֹת הַמְלוּבָשׁ בַּנְּבִרָאִים הוּא (לֹא  
מֵהַבְּלִים, כִּי אֵם) מֵאֹר הַקָּו, שֶׁשְׂרֵשׁוֹ הוּא מֵאֹר  
אֵין-סוּף שֶׁלְפָנֵי הַצְּמֻצוּם

And as is explained in several places, that the root of the vessels is from the tzimtzum itself, and the root of the kav is from the Infinite Light before the tzimtzum, only that it is drawn through the tzimtzum.

וְכַמְבוֹאֵר בְּכַמְהָ מְקוֹמוֹת, דְּשְׂרֵשׁ הַבְּלִים הוּא  
מֵהַצְּמֻצוּם עֲצוּמוֹ, וְשְׂרֵשׁ הַקָּו הוּא מֵאֹר אֵין-סוּף  
(שֶׁלְפָנֵי הַצְּמֻצוּם) (אֵלֹא שֶׁנִּמְשָׁךְ עַל-יְדֵי הַצְּמֻצוּם)

As it is written in Etz Chaim, that after the tzimtzum He drew from the Infinite Light one straight line from the light of His circle. And behold it is known.

כְּמוֹ שֶׁפְּתוּב בְּעֵץ חַיִּים, שֶׁאַחַר הַצְּמֻצוּם הִמְשִׁיךְ מִן  
אֹר אֵין-סוּף קוֹ אֶחָד יָשׁוּר מִן אֹר הָעֵגוּל שְׁלוֹ. וְהִנֵּה  
קְדוּעַ

That this that the kav pierced the darkness of the tzimtzum, that every piercing is from great strength, it is because the root of its drawing is from the hidden Tiferes.

דְּזֶה שֶׁהָקוֹ בָּקַע אֶת חֹשֶׁךְ הַצְּמֻצוּם, שֶׁכָּל בְּקִיעָה הִיא  
מֵעַד תְּגִבּוֹרַת, הוּא לְפִי שֶׁשְׂרֵשׁ הַמְשָׁכְתוֹ הוּא  
מִתְפָּאֵר הַנְּעֻלָּם

That is above the light that shone in revelation before the tzimtzum. And according to this it can be explained that this that there is an advantage in the revelation of the power of the Infinite.

שֶׁלְמַעַלָּה מֵהָאֹר שֶׁהָאִיר (בְּגִילוּי) לְפָנֵי הַצְּמֻצוּם.  
וְעַל פִּי זֶה יֵשׁ לְבָאֵר דְּזֶה שֶׁיֵּשׁ מַעַלָּה בְּהִגְלוּי דְּכַחַ  
הָאֵין-סוּף

That is revealed through the constancy in the conduct of nature relative to the revelation of the Infinite through miracles, it is because the light before the tzimtzum is limited in the matter of without-limit.

שְׁמִתְגַּלְהָה עַל-יְדֵי הַתְּמִידוּת שֶׁבְּהִנְהַגַּת הַטְּבַע, לְגַבִּי  
גִּילוּי הָאֵין-סוּף שֶׁעַל-יְדֵי נְסִים, הוּא, כִּי הָאֹר שֶׁלְפָנֵי  
הַצְּמֻצוּם הוּא מְגֻבֵּל בְּעֲנָנֵן הַבְּלִי-גְבוּל

# The Rebbe

## Meluket Maamer

### Acharon Shel Pesach

כִּימֵי צִאתָהּ מֵאֶרֶץ מִצְרַיִם (תשי"ב)

And it is not possible that its revelation should be in the limitation of the worlds. And therefore, the surrounding light, which is the revelation of the light before the tzimtzum.

ואי־אפשר שהגילוי שלו יהיה בהגבול דעולמות. ולכן, הגילויי אור הסובב

From which is the root of miracles, is through the disruption of nature, the nullification of the nature, limitation of the world. And the light of the kav, from which is the constancy in the conduct of nature.

שהוא גילוי האור שלפני הצמצום [שממנו שרש] הנסים, הוא על־ידי שדוד הטבע, בטול הטבע (גבול) דעולם. אור הקו, שממנו הוא התמידות שבהנהגת הטבע,

Since its root is from the hidden Tiferes, it includes and connects the two opposites of without-limit and limit. And therefore, the revelation of the without-limit, its eternity, from the light of the kav.

כיון ששרשו הוא מתפארת הנעלם, הוא כולל ומחבר שני ההפכים דבלי גבול וגבול. ולכן, גילוי הבלי־גבול (נצחיותו) שמאור הקו

Is also in the limitation, nature.

(הוא גם בגבול (טבע).

#### (ה)

And behold, according to the above, section 4, that also the constancy in the conduct of nature is through the drawing of the revelation and light of the Infinite without-limit that is above the worlds.

והנה על פי הנ"ל (סעיף ד') שגם התמידות שבהנהגת הטבע הוא על ידי המשכת הגילויי אור אין־סוף הבלי־גבול שלמעלה מעולמות

And the advantage that is in miracles is that through them is drawn the revelation of the Infinite Light without-limit itself that is above enclathement in limitation. It can be said.

והמעלה שבנסים היא שעל ידיהם נמשך הגילויי דאור אין־סוף הבלי־גבול עצמו שלמעלה מהתלבשות בגבול – יש לומר

That the two types that are in miracles, miracles that are above nature and miracles that are enclathed in nature, are two manners in the revelation of the Infinite Light without-limit that is above enclathement in limitation.

דשני הסוגים שבנסים: נסים שלמעלה מהטבע ונסים המלוכשים בטבע, הם שני אופנים בגילויי אור אין־סוף הבלי־גבול שלמעלה מהתלבשות בגבול

And according to this, that which was explained above, section 3, that the advantage of miracles that are enclathed in nature is that the revelation of the Infinite Light without-limit enclathes within the limitation of the world itself.

ועל פי זה, זה שנתבאר לעיל (סעיף ג') שהמעלה דנסים המלוכשים בטבע היא שהגילויי דאור אין־סוף הבלי־גבול מתלבש בהגבול דעולם עצמו

It is that in miracles there is also the matter and the advantage of the conduct of nature. And the advantage of miracles that are enclathed in nature in the matter of the advantage of the miracles themselves is.

הוא, זה שבנסים יש גם הענין והמעלה דהנהגת הטבע. והמעלה דנסים המלוכשים בטבע בענין מעלת הנסים עצמם

# The Rebbe

## Meluket Maamer

### Acharon Shel Pesach

בימי צאתך מארץ מצרים (תשי"ב)

That in them is revealed that this that the Infinite Light without-limit that is above enclotement rules and governs over nature is in a manner that also the nature itself becomes according to His will.

The second explanation in the above section. And in this manner it is also regarding miracles that are above nature, that also the advantage of these miracles is that the miracles are in revelation.

And also that this that the Infinite Light without-limit rules and governs over nature is revealed more, in one detail, in miracles that are above nature.

For in miracles that are enclotched in nature, that nature remains in its existence, the rulership of the Infinite Light over nature is only that the manner of the conduct of nature is according to His will.

And in miracles that are above nature, that nature is nullified from its existence, the rulership of the Infinite Light over nature is in its very existence. And it can be said.

That the difference between the types of miracles in their root is that in miracles that are enclotched in nature there is the revelation of the Infinite Light without-limit as it is related and gives place to limitation.

And therefore, relative to this revelation of light, there exists the existence of nature, limitation, except that the limitation is according to the will of the Infinite Light without-limit.

And in miracles that are above nature, it is the revelation of the Infinite Light without-limit as it is above the matter of limitation, and therefore relative to this revelation of light, nature is nullified from its existence.

And in the manner explained in another place regarding will and intellect, that will and intellect are a parable for the surrounding light and the filling light, that the will is drawn into the intellect.

And it acts upon it that there should be a reason for the will, this is only in the ray of the will, but the essence of the will is not drawn into the intellect, there is no reason for the will.

גילוי אור אין-סוף הכלי-גבול (שלמעלה) מהתלבשות) היא: שבהם מתגלה דנה שאור אין-סוף הכלי-גבול (שלמעלה מהתלבשות) מושל ושולט על הטבע, הוא באופן שגם הטבע עצמו נעשה כפי רצונו ביאור השני שבסעיף הנ"ל). ועל דרך זה הוא גם בנוגע לנסים שלמעלה מהטבע, שגם המעלה דנסים אלה היא שהנסים הם בגילוי וגם דנה שאור אין-סוף הכלי-גבול מושל ושולט על הטבע מתגלה יותר (בפרט אהד) בהנסים שלמעלה מהטבע.

דבנסים המלוכשים בטבע, שהטבע נשאר במציאותו, השליטה דאור אין-סוף על הטבע היא (רק) שאופן הנהגת הטבע הוא כפי רצונו.

ובנסים שלמעלה מהטבע, שהטבע מתבטל ממציאותו, השליטה דאור אין-סוף על הטבע היא בעצם מציאותו. ויש לומר

שהחלוק שבין סוגי הנסים בשרשם הוא, דבנסים המלוכשים בטבע הוא גילוי אור אין-סוף הכלי-גבול כמו ששייך ונותן מקום לגבול.

ולכן, לגבי גילוי אור זה, ישנו מציאות הטבע (הגבול) – אלא שהגבול הוא כפי רצון אור אין-סוף הכלי-גבול.

ובנסים שלמעלה מהטבע, הוא גילוי אור אין-סוף הכלי-גבול כמו שהוא למעלה מענין הגבול, ולכן, לגבי גילוי אור זה, מתבטל הטבע ממציאותו

ועל דרך המבואר במקום אחר בענין רצון ושכל [דרצון ושכל הם משל על אור הסוכב (שרש (הנסים) ואור הממלא (שרש הטבע

דנה שהרצון נמשך בשכל ופועל עליו שיהיה טעם לרצון, הוא רק בהארת הרצון, אבל עצם הרצון אינו נמשך בשכל – אין טעם לרצון

# The Rebbe

## Meluket Maamer

### Acharon Shel Pesach

כִּימֵי צִאתָהּ מֵאֶרֶץ מִצְרַיִם (תשי"ב)

However, even so, there is an advantage also in miracles that are en clothed in nature, that specifically in these miracles is revealed the rulership of the Infinite Light over the manner of nature itself.

And it can be said that the difference between the two types of miracles is in the manner of the difference between nullification of higher unity and nullification of acceptance of the yoke.

That this that relative to the revelation of the Infinite Light without-limit, nature is nullified from its existence, miracles that are above nature, is in the manner of the nullification of higher unity, nullification in existence.

That comes through the contemplation that everything before Him is as nothing. And this that nature remains in its existence, and nevertheless its conduct is not according to its own will but according to the will of the Master.

Miracles that are en clothed in nature, is in the manner of the nullification of acceptance of the yoke. That although he remains in his existence, and even that a servant prefers freedom.

Nevertheless, his conduct in actuality is not according to his will but according to the will of the Master.

(ו)

And behold, it is known that the advantage in the nullification of higher unity is that the nullification is in all of his existence, that there does not remain by him and in him any matter that is not nullified.

And not like the nullification of acceptance of the yoke, that the nullification is only with regard to action in actuality. And the advantage in the nullification of acceptance of the yoke is in the nullification itself.

That it is a true nullification that is not connected with the existence of the person. That the nullification of higher unity, since the nullification is through that he recognizes and feels.

אֵלָא שְׂאָף עַל פִּי כּוֹ, מַעֲלָה גַם בְּנִסִּים הַמְלוּבָּשִׁים בְּטַבֵּעַ, שְׂבִנְסִים אֵלּוּ דִּחְוֹדָא מִתְגַּלְגַּל הַשְּׁלִיטָה דְּאִוֵּר אִינְסוּף עַל (אוּפֵן) הַטַּבֵּעַ עֲצָמוּ.

וְיֵשׁ לוֹמֵר, שֶׁהַחֲלוּק שְׂבִין שְׁנֵי הַסּוּגִים דְּנִסִּים הוּא עַל דְּרָף הַחֲלוּק שְׂבִין בְּטוּל דִּחְוֹדָא עֵילְאָה וּבְטוּל דְּקַבְּלַת עוּל.

שְׁזֵה שְׂלֵגְבֵי גִילוּי אִוֵּר אִינְסוּף הַבְּלִי-גְבוּל, הַטַּבֵּעַ מִתְבַּטֵּל מִמְצִיאֹתוֹ (נִסִּים שְׂלֵמַעֲלָה מִהַטַּבֵּעַ), הוּא עַל (דְּרָף הַבְּטוּל דִּחְוֹדָא עֵילְאָה) (בְּטוּל בְּמִצִּיאֹת

הַבָּא עַל יְדֵי הַהִתְבּוֹנְנוֹת דְּכוּלָּא קָמִיהַ קְלָא תְּשִׁיבִי. וְזֵה שֶׁהַטַּבֵּעַ נִשְׂאָר בְּמִצִּיאֹתוֹ, וּמְכַל מְקוּם אוּפֵן הַנְּהַגְתּוֹ הוּא (לֹא כְּפִי חֲקִי וְתַכּוּנֹת הַטַּבֵּעַ, אֵלָא) כְּפִי רְצוֹנוֹ יִתְבַּרֵּךְ.

נִסִּים הַמְלוּבָּשִׁים בְּטַבֵּעַ), הוּא עַל דְּרָף הַבְּטוּל דְּקַבְּלַת עוּל. דְּהַגַּם שְׁנִשְׂאָר בְּמִצִּיאֹתוֹ, וְעַד שֶׁעֲבָדָא בְּהַפְקִירָא נִיחָא לִיהַ,

מְכַל מְקוּם הַנְּהַגְתּוֹ כְּפוּעַל הִיא לֹא כְּפִי רְצוֹנוֹ, אֵלָא כְּפִי רְצוֹן הָאֲדוֹן.

וְהִנֵּה יְדוּעַ, שֶׁהַמַּעֲלָה בְּהַבְּטוּל דִּחְוֹדָא עֵילְאָה, הִיא שֶׁהַבְּטוּל הוּא בְּכָל מִצִּיאֹתוֹ (שְׁלֹא נִשְׂאָר אֲצִלּוֹ וּבֹ עֲנִין שְׂאִינוֹ בְּטוּל

וְלֹא כְּהַבְּטוּל דְּקַבְּלַת עוּל שֶׁהַבְּטוּל הוּא רַק בְּנוֹגַע – לְמַעֲשֵׂה כְּפוּעַל), וְהַמַּעֲלָה בְּהַבְּטוּל דְּקַבְּלַת עוּל, הִיא כְּהַבְּטוּל עֲצָמוּ

שֶׁהוּא בְּטוּל אֲמַתֵּי שְׂאִינוֹ קָשׁוּר עִם מִצִּיאֹתוֹ שֶׁל הָאָדָם. שֶׁהַבְּטוּל דִּחְוֹדָא עֵילְאָה, כִּינּוּן שֶׁהַבְּטוּל הוּא עַל-יְדֵי שְׂמִכִּיר וּמְרָגִישׁ

# The Rebbe

## Meluket Maamer

### Acharon Shel Pesach

כִּימֵי צִאתָךְ מֵאֶרֶץ מִצְרַיִם (תשי"ב)

That everything before Him is as nothing, behold the nullification is connected with the existence of the person, his recognition, and it is not a true nullification. And the nullification of acceptance of the yoke.

שְׂכֹלָא קַמֵּיהּ כְּלָא חֲשִׁיב, הָרִי הַבְּטוּל קָשׁוּר עִם מִצִּיאוֹתוֹ שֶׁל הָאָדָם (הַהִפְרָה שְׁלוֹ) – וְאַיִנוּ בְּטוּל אֲמִתִּי. וְהַבְּטוּל דְּקַבְּלַת עוֹל

That he accepts upon himself to fulfill the command of Hashem also when the command is against his will, in the manner of a servant that is compelled to fulfill the will of the master.

שְׂמַקְבֵּל עָלָיו לְקַיִם צוּי ה' גַּם כְּשֶׁהֲצוּי הוּא כְּנִגְדַּךְ רְצוֹנוֹ, בְּדוּגְמַת עֶבֶד שֶׁהוּא מְכַרְח לְקַיִם רְצוֹן הָאָדוֹן

Since the matter of this nullification is that he does not take into account his existence, behold this is a true nullification. And it can be said that in this manner it is also in miracles that are encloded in nature.

כִּיּוֹן שֶׁעֲנִינּוּ שֶׁל בְּטוּל זֶה הוּא שְׂלֵא לְהִתְחַשֵּׁב עִם מִצִּיאוֹתוֹ – הָרִי זֶה בְּטוּל אֲמִתִּי. וַיֵּשׁ לֹאמֵר, שֶׁעַל דְּרָדָךְ זֶה הוּא בְּנִסִּים הַמְּלוּבָּשִׁים בְּטֻבֵּעַ

That although the nullification of nature to the Infinite Light in these miracles is only with regard to the manner of the conduct of nature and not in its essential existence.

דְּהַגֵּם שֶׁבְּטוּל הַטֻּבֵּעַ לְאוֹר אֵינְ-סוֹף שְׂבִנְסִים אֱלוֹ הוּא רַק בְּנוֹגֵעַ לְאוֹפֵן הַנְּהַגַת הַטֻּבֵּעַ וְלֹא בְּעֵצָם מִצִּיאוֹתוֹ

Nevertheless, since from the side of the laws and properties of nature there is no place that the conduct of nature should be in a manner of miracle, and the change that is done in the conduct of nature.

מִפֶּל מְקוֹם, כִּיּוֹן שֶׁמִּצַּד חֲקִי וְתַכּוּנוֹת הַטֻּבֵּעַ אֵין מְקוֹם שֶׁהַנְּהַגָה דֶּהֻטֻבֵּעַ תִּהְיֶה בְּאוֹפֵן שֶׁל נִס, וְהַשִּׁינּוּי (הַנִּס) שֶׁנַּעֲשֶׂה בְּהַנְּהַגַת הַטֻּבֵּעַ

Is because the Infinite Light rules over nature and conducts the nature according to His will, behold the nullification of nature in these miracles is a true nullification.

הוּא מְפַנֵּי שְׂאוֹר אֵינְ-סוֹף שׁוֹלֵט עַל הַטֻּבֵּעַ וּמְנַהִיג אֶת הַטֻּבֵּעַ כְּרְצוֹנוֹ, הָרִי בְּטוּל הַטֻּבֵּעַ שְׂבִנְסִים אֱלוֹ הוּא בְּטוּל אֲמִתִּי.

(ז)

And according to this it can be said, that the novelty of “I will show him wonders” that will be in the future to come, that also the miracles that are encloded in nature will be in a manner of “I will show him wonders,” that they will see the miracle.

וְעַל פִּי זֶה יֵשׁ לֹאמֵר, שֶׁהַחֲדוּשׁ דְּ"אַרְאֶנּוּ נִפְלְאוֹת" שֶׁיִּהְיֶה לְעֵתִיד לְבוֹא, שֶׁגַם הַנִּסִּים הַמְּלוּבָּשִׁים בְּטֻבֵּעַ, (יִהְיֶה בְּאוֹפֵן דְּ"אַרְאֶנּוּ נִפְלְאוֹת" (שִׁירָאוֹ אֶת הַנִּס)

It is also in the miracles, the wonders, themselves. That this that now nature conceals the miracle that is within it, is because the nature, also when a miracle is encloded within it, is opposite to the miracle.

הוּא גַם בְּנִסִּים (נִפְלְאוֹת) עֲצָמָם. שְׁזֶה שֶׁעַכְשֵׁי הַטֻּבֵּעַ מַעֲלִים עַל הַנִּס שָׂבוּ, הוּא לְפִי שֶׁהַטֻּבֵּעַ (גַּם כְּשֶׁמְתַלְבֵּשׁ בּוֹ נִס) הוּא הִיפּוֹךְ הַנִּס

And as explained above, section 5, that the change, the miracle, that is done in the nature is opposite to the laws and properties of nature. And therefore the miracles that are above nature are more in revelation.

וְכַנ"ל (סְעִיף ה) שֶׁהַשִּׁינּוּי (הַנִּס) שֶׁנַּעֲשֶׂה בְּהַטֻּבֵּעַ, הוּא הִיפּוֹךְ חֲקִי וְתַכּוּנוֹת הַטֻּבֵּעַ. וְלָכֵן, הַנִּסִּים שֶׁלְמַעַל מֵהַטֻּבֵּעַ הֵם בְּגִילּוּי יוֹתֵר.

**The Rebbe**  
**Meluket Maamer**  
**Acharon Shel Pesach**  
**בימי צאתך מארץ מצרים (תשי"ב)**

And this that in the future to come there will be also the miracles that are en clothed in nature in a manner of "I will show him wonders," that they will see the miracle that is in the nature.

וְזֶה שְׁלֵעֲתִיד לְבוֹא יִהְיוּ (גַּם) הַנִּסִּים הַמְּלוּבָּשִׁים בְּטַבֵּעַ, בְּאוֹפֵן ד' אֲרָאֵנוּ נִפְלְאוֹת" (שְׂיֵרָאוּ אֶת הַנִּסִּים – (שְׂבִטְבֵּעַ

It is because in the future to come there will be an elevation of nature, that also the nature will be a vessel for the revelation of the Infinite Light without-limit that will be en clothed within it.

כִּי לְעֲתִיד לְבוֹא, תִּהְיֶה עֲלִית הַטַּבֵּעַ, שְׁגַם הַטַּבֵּעַ יִהְיֶה כְּלִי לְגִילּוֹי אֹר אֵינ־סוֹף הַבְּלִי־גְבוּל שְׂיִתְלַבֵּשׁ בּוֹ.

And therefore also the miracles that are en clothed in nature will be in revelation. And this is that the novelty of "I will show him wonders" that will be in the future to come is in the seeing of the wonders.

וְלָכֵן, גַּם הַנִּסִּים הַמְּלוּבָּשִׁים בְּטַבֵּעַ יִהְיוּ בְּגִילּוֹי. וְזֶה שְׂיִתְחַדוּשׁ ד' אֲרָאֵנוּ נִפְלְאוֹת" שְׂיִהְיֶה לְעֲתִיד לְבוֹא, הוּא בְּרֵאֵית הַנִּפְלְאוֹת

And also in the wonders themselves. That the miracles that are en clothed in nature now are in a manner that also after the revelation of the Infinite Light without-limit that is revealed in the miracle.

וְגַם בְּנִפְלְאוֹת עֲצָמוֹן. דְּהַנִּסִּים הַמְּלוּבָּשִׁים בְּטַבֵּעַ עֲכָשׁוּ, הֵם בְּאוֹפֵן שְׁגַם לְאַחֲרֵי הַגִּילּוֹי דְּאוֹר אֵינ־סוֹף הַבְּלִי־גְבוּל שְׂמִתְגַּלֶּה בְּנִס

There remains an existence, nature, that from the side of its matter is opposite to the revelation of the Infinite Light, except that the revelation of the Infinite Light rules over it.

נִשְׁאָר מְצִיאוֹת (טַבֵּעַ) שְׂמִצַּד עֲנִינּוּ הוּא הִיָּכָה גִילּוֹי אֹר הַבְּלִי־גְבוּל, אֲלֵא שְׂהַגִּילּוֹי דְּאוֹר הַבְּלִי־גְבוּל שׁוֹלֵט עָלָיו

That its conduct in actuality will be according to His will, blessed be He. And in the miracles that are en clothed in nature that will be in the future to come, there will be the two advantages.

שְׂהַנְהַגְתּוֹ כְּפוּעַל תִּהְיֶה כְּפִי רְצוֹנוֹ יִתְבָּרַךְ. וּבְנִסִּים הַמְּלוּבָּשִׁים בְּטַבֵּעַ שְׂיִהְיוּ לְעֲתִיד לְבוֹא, תִּהְיֶינָה שְׂתֵי הַמַּעֲלוֹת

That the revelation and the Infinite Light without-limit will be in the nature, and that there will not be an existence that is opposite to the revelation of the without-limit, since also the nature will be a vessel for the Infinite Light without-limit.

שְׂהַגִּילּוֹי וְאוֹר אֵינ־סוֹף הַבְּלִי־גְבוּל יִהְיֶה בְּטַבֵּעַ, – וְשֵׁלֵא תִּהְיֶה מְצִיאוֹת שְׂהִיא הִיָּכָה גִילּוֹי דְּהַבְּלִי־גְבוּל, כִּינֵן שְׁגַם הַטַּבֵּעַ יִהְיֶה כְּלִי לְאוֹר אֵינ־סוֹף הַבְּלִי־גְבוּל

**(ח)**

And it can be connected with the known matter, that in the future to come the soul will be nourished from the body. That now the body is nourished from the soul.

וְיֵשׁ לְקִשָּׁר זֶה עִם הַיְדוּעַ, שְׁלֵעֲתִיד לְבוֹא תִּהְיֶה הַנֶּשְׁמָה נִיזוֹנֶת מֵהַגּוּף. דְּעֲכָשׁוּ הַגּוּף נִיזוֹן מֵהַנֶּשְׁמָה

And in the future the soul will be nourished from the body. That although also then there will be a physical body, nevertheless it will be nourished from G-dliness.

לְעֲתִיד תִּהְיֶה הַנֶּשְׁמָה נִיזוֹנֶת מֵהַגּוּף. דְּהַגֵּם שְׁגַם אֵז יִהְיֶה גּוּף גִּשְׁמִי, מִכָּל מְקוֹם יִהְיֶה נִיזוֹן מֵאַלְקוֹת

And it will not need physical eating and drinking. And more than this, that the body will be higher than the soul. And the matter is.

וְלֵא יִצְטָרַךְ לְאַכִּילָה וּשְׂתִיָּה גִשְׁמִית. וְיִתִּירָה מִזֶּה, שְׂהַגּוּף יִהְיֶה נֶעֱלָה יוֹתֵר מִן הַנֶּשְׁמָה. וְהַעֲנֵן הוּא

# The Rebbe

## Meluket Maamer

### Acharon Shel Pesach

בימי צאתך מארץ מצרים (תשי"ב)

That the nullification of the body to G-dliness reaches higher than the nullification of the soul. For this that the soul is nullified to G-dliness, since it is spiritual.

שבטול הגוף לאלקות מגיע למעלה יותר מבטול הנשמה. דוה שהנשמה בטילה לאלקות, מכיון שהיא רוחנית

Its nullification is connected with its existence. And when one effects through service nullification in the physical body, this nullification is not from the side of the existence of the body.

הבטול שלה קשור עם מציאותה. וכאשר פועלים (על-ידי עבודה) בטול בגוף הגשמי, בטול זה הוא (לא מצד מציאותו של הגוף

Rather from the side of G-dliness. However, now the nullification of the soul is nullification in existence, and the nullification of the body is the nullification of the something.

אלא) מצד האלקות. אלא שעכשיו, הבטול שהנשמה הוא בטול במציאות, והבטול שהגוף הוא בטול היש

And in the future to come, in the nullification of the body there will be the two advantages, that the nullification is from the side of G-dliness, and that the nullification will be in all of its existence.

ולעתיד לבוא, בהבטול שהגוף תהינה שתי המעלות: שהבטול הוא מצד האלקות, ושהבטול יהיה בכל מציאותו

And therefore, in the future, the soul will be nourished from the body.

ולכן לעתיד, תהינה הנשמה ניזונת מהגוף

(ט)

And it can be said that this is also one of the explanations in this that the revelations of the future to come are dependent specifically on our deeds and our service in the time of exile.

ויש לומר, שזהו גם מהבאורים בזה שהגילויים דלעתיד לבוא תלויים במעשינו ועבודתנו בזמן הגלות דוקא

For the true matter of nullification is primarily in the service that is in the time of exile. That in the nullification that was in the time of the Temple.

כי אמיתית ענין הבטול, הוא בעיקר בהעבודה שבזמן הגלות. דבהבטול שהיה בזמן הבית

Since there was then the comprehension of G-dliness, and in their going up for the festival also seeing in G-dliness, there was felt also the existence of the person who comprehends and sees.

כיון שהיתה אז השגת אלקות, ובעלותם לרגל גם ראיה באלקות – היתה נרגשת גם מציאותו של האדם המשיג והרואה

And in the time of exile, and especially in the generation of the footsteps of Mashiach, the service is in the nullification of acceptance of the yoke. And the nullification of acceptance of the yoke.

ובזמן הגלות, ובפרט בדרך דעקבתא דמשיחא, העבודה היא בבטול דקבלת עול. והבטול דקבלת עול

It is not from the side of the existence of the person, but from the side of G-dliness. And this is what is explained in the maamarim of our Rabbis our Nesi'im.

הוא לא מצד מציאותו של האדם, אלא מצד האלקות. וזהו מה שמבואר במאמרי רבותינו נשיאינו

# The Rebbe

## Meluket Maamer

### Acharon Shel Pesach

**בימי צאתך מארץ מצרים (תשי"ב)**

In the explanation of the verse “And the man Moshe was very humble more than all the people that are upon the face of the earth” (Numbers 12:3), that the essence of this was because of the generation of the footsteps of Mashiach.

בפירוש הכתוב: "והאיש משה ענו מאד מפל האדם אשר על פני האדמה", שעיקר זה היה מפני דרא דעקבתא דמשיחא,

That the concealments and the hidings have increased, and nevertheless they stand with very great strength, and they learn Torah and fulfill mitzvos with self-sacrifice.

ושגדלו ההעלמות וההסתרים, ובכל זאת עומדים בתוקף עצום, ולומדים תורה ומקיימים מצוות במסירות נפש.

Behold therefore, in the language of the maamar, “Moshe Rabbeinu came, he fell down from himself.” That the nullification of Moshe, “and we are what” (Exodus 16:7).

הנה לכן (בלשון המאמר): "איז משה רבינו בא איז", זיך אראפ געפאלן". ש'הבטול דמשה, "ונחננו מה

Is the nullification of higher unity, and the service that is in the generation of the footsteps of Mashiach is in the nullification of acceptance of the yoke and self-sacrifice. And nullification in existence.

הוא הבטול ד'יחודא עלאה, והעבודה ש'בדרא דעקבתא דמשיחא, היא בהבטול דקבלת עול ומסירת נפש. ובטול במציאות

He fell down from himself because of the nullification of acceptance of the yoke and self-sacrifice. And this is that the revelations of the future to come depend on our deeds and our service in the time of exile specifically.

איז בא זיך אראפגעפאלן מפני הבטול דקבלת עול ומסירת נפש. וזהו, ש'הגילויים דלעתיד לבוא תלויים במעשינו ועבודתנו שבזמן הגלות דוקא

For the main novelty in the revelations of the future to come is that then will be revealed the elevation of the drawing of the Infinite Light without-limit in the nature and in the physical body.

פי עיקר החדוש בהגילויים דלעתיד לבוא, הוא ש'אז ותגלה העילוי דהמשכת אור הכלי-גבול בטבע ובגוף, הגשמי

That their nullification is not from the side of their existence but from the side of G-dliness, and this revelation is through the nullification of acceptance of the yoke and self-sacrifice that is in the time of exile.

ש'הבטול ש'להם הוא לא מצד מציאותם, אלא מצד האלקות, וגילוי זה הוא על-ידי הבטול דקבלת עול ומסירת נפש שבזמן הגלות

### (י"ד)

And behold, even though the miracles that were in the exodus from Egypt were above nature, and the matter of “I will show him wonders,” the enclothing of the miracles in nature and that nevertheless the miracles are in revelation, will be only in the future redemption.

והנה, אף שהנסים ש'היו ביציאת מצרים היו למעלה מהטבע, וענן "ארצנו נפלאות" [התלבשות הנסים בטבע ושאר על פי כן הנסים הם בגילוי], יהיה רק בגאולה העתידה

# The Rebbe

## Meluket Maamer

### Acharon Shel Pesach

כִּימֵי צֵאתָהּ מֵאֶרֶץ מִצְרַיִם (תשי"ב)

Nevertheless, according to the known that the opening of the channel of all the redemptions, also of the future redemption, was in the redemption of the exodus from Egypt, it can be said that also in the exodus from Egypt there was the matter of "I will show him wonders."

מִכָּל מְקוֹם, עַל פִּי הַיְדוּעַ שֶׁפְּתִיחַת הַצְּנוּר דְּכָל הַגְּאֻלוֹת, גַּם דְּגֻאֲלָהּ הָעֲתִידָהּ, הֵיטָה בְּגֻאֲלָהּ דִּיצִיאַת מִצְרַיִם, יֵשׁ לוֹמֵר, שְׁגַם בִּיצִיאַת מִצְרַיִם הָיָה הָעֲנִיָּן "ד' אֲרָאֵנוּ נִפְלְאוֹת".

Except that this matter was then in concealment, and in the future it will be in revelation. And this is "As the days of your going out from the land of Egypt I will show him wonders."

אֲלָא שֶׁהָעֲנִיָּן זֶה הָיָה אִזְ בְּהַעֲלָם, וְלַעֲתִיד יִהְיֶה זֶה בְּגִילּוּי. וְזֶהוּ "כִּימֵי צֵאתָהּ מֵאֶרֶץ מִצְרַיִם אֲרָאֵנוּ", "נִפְלְאוֹת",

That the verse compares the wonders that will be in the future redemption to the wonders that were in the exodus from Egypt. Even though the miracles and the wonders that will be in the future redemption.

שֶׁהַכְּתוּב מְדַמֶּה הַנִּפְלְאוֹת שֶׁיִּהְיוּ בְּגֻאֲלָהּ הָעֲתִידָהּ לְהַנִּפְלְאוֹת שֶׁהָיוּ בִּיצִיאַת מִצְרַיִם. אַף שֶׁהַנְּסִים וְהַנִּפְלְאוֹת שֶׁבְּגֻאֲלָהּ הָעֲתִידָהּ

Will be from Him, blessed be He, alone, not through His court, like the miracles that were in the exodus from Egypt. For in the exodus from Egypt the channel was opened.

יִהְיוּ מִמֶּנּוּ יִתְבָּרַךְ לְבַדּוֹ (שְׁלֹא עַל יְדֵי בֵּית דִּינּוֹ, כְּהַנְּסִים שֶׁהָיוּ בִּיצִיאַת מִצְרַיִם), כִּי בִּיצִיאַת מִצְרַיִם נִפְתַּח הַצְּנוּר

And there were then in concealment also the wonders of the future to come. And the verse is precise "as the days of your going out from the land of Egypt," "as the days" in plural language.

וְהָיוּ אִזְ בְּהַעֲלָם גַּם הַנִּפְלְאוֹת דְּלַעֲתִיד לְבוֹא. וּמִדִּיִּיק הַכְּתוּב: "כִּימֵי צֵאתָהּ מֵאֶרֶץ מִצְרַיִם", "כִּימֵי" לְשׁוֹן רַבִּים,

That in this is included also the miracle of the splitting of the Sea of Reeds that was on the seventh day of the exodus from Egypt, as explained above in section 2.

שֶׁבְּזֶה נִכְלַל גַּם הַנֶּס דְּקַרְיַעַת יַם־סוּף שֶׁהָיָה בַּיּוֹם (הַשְּׁבִיעִי דִּיצִיאַת מִצְרַיִם) (כַּנִּזְ"ל סְעִיף ב)

In order to emphasize that in the splitting of the Sea of Reeds the channel was opened, and is included in it in concealment also the splitting of the sea that will be in the future to come.

בְּכַדֵּי לְהַדְּגִישׁ, שֶׁבְּקַרְיַעַת יַם־סוּף נִפְתַּח הַצְּנוּר, וְנִכְלַל בָּהּ בְּהַעֲלָם גַּם בְּקִיעַת הַיָּם שֶׁתִּהְיֶה לַעֲתִיד לְבוֹא

And "Hashem will destroy the tongue of the Sea of Egypt," etc. And more than this, also the splitting of the river that will be in the future to come.

וְהַחֲרִים הַנּוֹיָה אֶת לְשׁוֹן יַם מִצְרַיִם גו'. (וַיִּתְרֶה מִזֶּו) — גַּם בְּקִיעַת הַנָּהָר שֶׁתִּהְיֶה לַעֲתִיד לְבוֹא

"And He will wave His hand over the river," etc., "and strike it into seven streams." That even though the splitting of the river is higher than the splitting of the sea.

וְהִנִּיף יָדוֹ עַל הַנָּהָר גו' וְהִכְהוּ לְשִׁבְעָה נְחָלִים". (") דְּהַגַּם שֶׁבְּקִיעַת הַנָּהָר הִיא לְמַעְלָה מִבְּקִיעַת הַיָּם

That the splitting of the sea is the connection of Atzilus and Beriah, Yetzirah, Asiyah, and the splitting of the river is the connection of the worlds with the Infinite Light without-limit that is above Atzilus.

דְּבְּקִיעַת הַיָּם הִיא חִבּוּר אֲצִילוֹת וּבְרִיאָה יְצִירָה עֲשִׂיָּה, וּבְקִיעַת הַנָּהָר הִיא חִבּוּר הָעוֹלָמוֹת (אֲצִילוֹת וּבְרִיאָה יְצִירָה עֲשִׂיָּה) עִם אוֹר אֵין־סוּף הַבְּלִי־גְבוּל שֶׁלְמַעְלָה מֵאֲצִילוֹת

# The Rebbe

## Meluket Maamer

### Acharon Shel Pesach

כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם (תשי"ב)

Nevertheless, in the splitting of the sea that was in the exodus from Egypt, there is included in concealment also the splitting of the sea of the future to come, and also the splitting of the river of the future to come.

מִכָּל מְקוֹם, בְּקִרְיַת הַיָּם שֶׁהִיָּתָה בִּיציאת מצרים, נִכְלָל בְּהֶעֱלֵם גַּם בְּקִרְיַת הַיָּם דְּלַעֲתִיד לְבוֹא, וְגַם בְּקִרְיַת הַנָּהָר דְּלַעֲתִיד לְבוֹא.

And it can be said that the connection of the two matters in "I will show him wonders," that in the wonders that will be in the future redemption there will also be the wonder of the splitting of the sea and the splitting of the river.

וַיֵּשׁ לֹמֵר, שֶׁהַקֶּשֶׁר דְּשְׁנֵי הָעֲנִינִים בְּ"אַרְאֶנּוּ נִפְלְאוֹת": שֶׁבְּנִפְלְאוֹת שִׁיְהִי בְּגֵאֻלָּה הַעֲתִידָה יִהְיֶה גַּם הַפְּלָא דְּבְקִרְיַת הַיָּם וּבְקִרְיַת הַנָּהָר

"As the days" in plural language, and that the miracles that are en clothed in nature will be in a manner of "I will show him," that they will be seen.

כִּימֵי" (לְשׁוֹן רַבִּים) וְשֶׁהַנְּסִים הַמְּלוּבָּשִׁים בְּטַבֵּעַ ("יִהְיֶה בְּאוֹפֵן דְּ"אַרְאֶנּוּ

It is because in the future to come nature will not conceal the miracles that are en clothed within it. That is because then there will be the connection of the Infinite Light without-limit with the boundary of the nature of the world.

הוּא, כִּי זֶה שֶׁלַּעֲתִיד לְבוֹא הַטַּבֵּעַ לֹא יַעֲלִים עַל הַנְּסִים הַמְּלוּבָּשִׁים בּוֹ, הוּא לְפִי שֶׁאֵז יִהְיֶה הַחֲבוּר דְּאוֹר אֵינְ-סוֹף הַבְּלִי-גְבוּל עִם הַגְּבוּל דְּטַבֵּעַ הָעוֹלָם.

And this connection is through the splitting of the sea and the splitting of the river. And the verse explains that this that in the future to come there will be "I will show him wonders."

וְחֲבוּר זֶה, הוּא עַל-יְדֵי בְּקִרְיַת הַיָּם וּבְקִרְיַת הַנָּהָר. וּמִבְּאֵר הַפֶּתוּחַ, שֶׁזֶה שֶׁלַּעֲתִיד לְבוֹא יִהְיֶה "אַרְאֶנּוּ נִפְלְאוֹת"

With regard to the two matters mentioned above, it is "as the days of your going out from the land of Egypt," that the opening of the channel for this was the exodus from Egypt.

בְּנוֹגַע לְשְׁנֵי עֲנִינֵים הַנ"ל), הוּא "כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם", שֶׁפֶתִיחַת הַצְּנוּר עַל זֶה הִיָּתָה בִּיציאת מצרים.

### (יא)

And it can be said, that this that the verse adds after that it says "and He will wave His hand over the river," etc., "and He guided with shoes," is that just as shoes in their simple meaning are made from coarse עור (skin).

וַיֵּשׁ לֹמֵר, דְּזֶה שֶׁהַפֶּתוּחַ מוֹסִיף לְאַחֲרֵי שְׂאוֹמֵר וְהַנִּיף יְדוֹ עַל הַנָּהָר גו') וְהַדְרִיף בְּנִעְלָיִם, הוּא, כִּי כְּמוֹ שֶׁנִּעְלָיִם כְּפִשׁוּטִים עֲשׂוּיִים מֵעוֹר גַּם

And in order that the coarse עור (skin) should be fit to make from it a shoe, a garment for the feet of a person, it is through that they soften the עור (skin) from its hardness.

וּבְכַדֵּי שֶׁהָעוֹר הַגָּס יִהְיֶה רָאוּי לַעֲשׂוֹת מִמֶּנּוּ נֶעַל (לְבוּשׁ לְרַגְלֵי הָאָדָם) הוּא עַל יְדֵי שֶׁמְרַכְכִּים אֶת הָעוֹר מִקִּשְׁיוֹתוֹ,

That the עור (skin) as it is from its own side, before they soften it, being hard and coarse it is impossible to bend it, and specifically through that they soften it from its hardness.

דְּהָעוֹר כְּמוֹ שֶׁהוּא מִצַּד עֲצָמוֹ (טָרֵם שֶׁמְרַכְכִּין אוֹתוֹ), לְהִיָּתוֹ קוֹשֶׁה וְגַם אֵי אֶפְשֶׁר לְהַטּוֹת אוֹתוֹ, וְדוֹקָא עַל יְדֵי שֶׁמְרַכְכִּין אוֹתוֹ מִקִּשְׁיוֹתוֹ

Then specifically it is possible to bend it and to make from it the form of a shoe. In this manner it is in spirituality, that the matter of "and He guided with shoes."

אֵז דוֹקָא אֶפְשֶׁר לְהַטּוֹתוֹ וְלַעֲשׂוֹת מִמֶּנּוּ צוּרַת נֶעַל, עַל דְּרָף זֶה הוּא בְּרוּחַנִיּוֹת, דְּעֲנִין וְהַדְרִיף בְּנִעְלָיִם הוּא

# The Rebbe

## Meluket Maamer

### Acharon Shel Pesach

כִּימֵי צִאתָךְ מֵאֶרֶץ מִצְרַיִם (תשי"ב)

Is that he treads upon the nature of his body and his animal soul, that through this he softens them from their hardness, that they should not be hard like a cedar but rather soft like a reed.

שְׁדוֹרְךָ עַל טַבַּע גּוֹפּוֹ וְנַפְשׁוֹ הַבְּהֵמִית, שֶׁעַל יְדֵי זֶה מְרַכֵּף אוֹתָם מִקְשִׁיוֹתָם שֶׁלֹּא יִהְיוּ קָשִׁים כְּאֶרֶז אֲלֵא רֶךְ כְּקִנָּה

And this is that "service" is from the language of tanning of hides, for the main matter of service is that the person fights with his nature, as explained in the Tanya in the matter of "one who serves G-d."

וְזֶהוּ שֶׁעֲבוּדָה הִיא מְלִשׁוֹן עֵיבוּד עוֹרוֹת, כִּי עֵיקַר עֲגֻנַן הָעֲבוּדָה הוּא שֶׁהָאָדָם לוחֵם עִם טַבַּעוֹ, כַּמְבוֹאָר בַּתְּנַיָּא בְּעֲגֻנַן עוֹבֵד אֱלֹקִים.

And through this there is made refinement not only in the nature of the person, but also in the nature of the כלליות of the world, that this is the matter of "one who serves G-d."

וְעַל יְדֵי זֶה נַעֲשֶׂה זִיכוּךְ (לֹא רַק בְּהִטְבַּע שֶׁל הָאָדָם, אֲלֵא) גַּם בְּהִטְבַּע דְּכָלִּיּוֹת הָעוֹלָם, דְּזֶהוּ עֲגֻנַן עוֹבֵד אֱלֹקִים,

"Elokim" in gematria is "the nature," that there is made tanning and rectification in the כלליות of the seven that is drawn from the name Elokim.

אֱלֹקִים בְּגִימַטְרִיא הִטְבַּע, שֶׁנַּעֲשֶׂה עֵיבוּד וְתִיקוּן בְּכָלִּיּוֹת הַשִּׁבְעָה הַנִּמְשָׁךְ מִשֵּׁם אֱלֹקִים

And this is "and He will wave His hand over the river," etc., "and He guided with shoes," that this that in the future to come there will be the connection of the nature of the world with the Infinite Light without-limit.

וְזֶהוּ וְהִנִּיף יָדוֹ עַל הַנְּהַר גּוֹ' וְהִדְרִיף בְּנַעֲלִים, דְּזֶה שֶׁלְעֵתִיד לְבוֹא יִהְיֶה הַחִיבוּר דְּטַבַּע הָעוֹלָם עִם אוֹר אֵין סוֹף הַבְּלִי גְבוּל

That is above the worlds, that the preparation for this is the splitting of the river, it is through the service in the manner of acceptance of the yoke, that he compels himself against his nature.

שֶׁלְמַעֲלָה מֵעוֹלָמוֹת, שֶׁהַהֲכָנָה לְזֶה הִיא בְּקִיעַת הַנְּהַר, הוּא עַל יְדֵי הָעֲבוּדָה בְּדֶרֶךְ קַבְלַת עוֹל, שֶׁכּוֹפֶה עֲצָמוֹ נֶגֶד טַבַּעוֹ

### (י"ב)

And according to all the above, it can be explained what is written in the Zohar, that "I will show him (wonders)" in hidden language refers to Moshe.

וְעַל פִּי כָל הַנ"ל, יֵשׁ לְבָאֵר מֵה שֶׁכְּתוּב בְּזֵהָר, דְּ"אֶרְאֶנּוּ (נִפְלְאוֹת)" לְשׁוֹן נִסְתָּר קָאֵי עַל מִלְשָׁה

For the redemption of the exodus from Egypt was through Moshe. And according to the above, that in the redemption of the exodus from Egypt there was opened the channel also for the future redemption.

כִּי הַגְּאֻלָּה דִּיצִיאַת מִצְרַיִם הִיטָה עַל־יְדֵי מֹשֶׁה. וְעַל פִּי הַנ"ל, שֶׁבְּגְאֻלָּה דִּיצִיאַת מִצְרַיִם נִפְתַּח הַצְּנוּר גַּם עַל גְּאֻלָּה הַעֲתִידָה

It is found that Moshe opened the channel of the wonders that will be in the future redemption. Except that nevertheless this was by him in concealment.

נִמְצָא, שֶׁמֹּשֶׁה פָּתַח אֶת הַצְּנוּר דְּהַנִּפְלְאוֹת שֶׁיִּהְיוּ בְּגְאֻלָּה הַעֲתִידָה. אֲלֵא שֶׁאֵף עַל פִּי כּוֹ, הִנֵּה זֶה אֲצִלוֹ בְּהַעֲלָם

# The Rebbe

## Meluket Maamer

### Acharon Shel Pesach

כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם (תשי"ב)

And this is “As the days of your going out from the land of Egypt I will show him wonders,” that in the future to come there will be revealed to him the wonders that he opened in the exodus from Egypt.

וְזֶהוּ "כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אֲרָאֵנּוּ נִפְלְאוֹת", שְׁלֵעֲתִיד לְבוֹא יִתְגַּלּוּ לוֹ הַנִּפְלְאוֹת שֶׁפִּתַּח בִּיציאת מִצְרַיִם.

Also it can be said that this that “I will show him (wonders)” in hidden language refers to Moshe is an instruction to each and every one from Israel.

גַּם יֵשׁ לוֹמֵר, שֶׁזֶּה שֶׁ"אֲרָאֵנּוּ (נִפְלְאוֹת)" לְשׁוֹן נִסְתָּר קָאֵי עַל מֹשֶׁה, הוּא הוֹרָאָה לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל —

That in order to merit to the seeing of the wonders of the future to come, it is through the revelation of the aspect of Moshe that is within him.

שֶׁבְכִדֵּי לְזִכּוֹת לְרֵאִית הַנִּפְלְאוֹת דְּלִעֲתִיד לְבוֹא, הוּא עַל-יְדֵי גִילּוֹי בְּחִינַת מֹשֶׁה שֶׁבּוֹ

That even though the nullification of Moshe is the nullification of higher unity, which is from the side of the revelations.

דְּהַגֵּם, שֶׁהַבְּטוּל דְּמֹשֶׁה הוּא בְּטוּל דְּיְחִוּדָא עֲלֵאָה, — שֶׁמִּצַּד הַגִּילּוּיִים

And the drawing down of the matter of “I will show him wonders” is through the nullification of acceptance of the yoke, as explained above in section 9.

וְהַמְשַׁכַּת עֲנָנָן "אֲרָאֵנּוּ נִפְלְאוֹת" הִיא עַל-יְדֵי הַבְּטוּל ('דְּקַבְּלַת עוֹל (כַּנ"ל סְעִירָה ט

Nevertheless, in order that the drawing down should be in revelation, “I will show him,” there must also be the nullification that is from the side of the revelations.

מִכָּל מְקוֹם, בְּכִדֵּי שֶׁהַמְשַׁכָּה תִּהְיֶה בְּגִילּוֹי ("אֲרָאֵנּוּ"), צְרִיךְ לִהְיוֹת גַּם הַבְּטוּל שֶׁמִּצַּד הַגִּילּוּיִים

Through contemplation that everything before Him is as nothing and the like. And through this there will be “I will show him wonders.”

עַל-יְדֵי הַתְּבוֹנָנוֹת שֶׁפְּלֵא קָמִיָּה פְּלֵא חָשִׁיב וְכְדוּמָה). ('עַל-יְדֵי זֶה, יִהְיֶה "אֲרָאֵנּוּ נִפְלְאוֹת

That the wonders of the future will be in revelation, with the coming of Mashiach our righteousness, speedily ממשי.

שֶׁהַנִּפְלְאוֹת דְּלִעֲתִיד יִהְיוּ בְּגִילּוֹי, בְּבִיאַת מְשִׁיחַ צְדֻקְנוּ בְּקִרְוֵב מְמַשׁ.

**[NOTE Summary:**

The maamar begins with a fundamental question. If the future redemption will be infinitely greater than the redemption from Egypt, why does the verse compare them and say “As in the days of your going out from Egypt I will show him wonders” (Micah 7:15)? Furthermore, why does the verse shift from second person “your going out” to third person “I will show him”?

The Rebbe explains that miracles fall into two general categories. There are miracles that override nature, such as the plagues and the splitting of the sea. And there are miracles encloded within nature. These themselves divide into two levels: those where the miracle is recognizable even within nature, like Chanukah and Purim, and those where the miracle is completely hidden, such that even the beneficiary may not recognize it.

# The Rebbe

## Meluket Maamer

### Acharon Shel Pesach

כִּי־מִי צִאֲתָהּ מִמִּצְרַיִם מִצְרַיִם (תשי"ב)

Paradoxically, the more concealed miracles stem from a higher source. Open miracles reveal a light that breaks nature. Hidden miracles reveal a light that can fully inhabit nature without negating it. This distinction becomes the key to understanding the future redemption.

The phrase "I will show him wonders" refers to a future state where even miracles within nature will be openly perceived. Not only will the miracle be present, but the very nature itself will become a vessel for the revelation of the infinite. This is a radical transformation. Today, nature conceals G-dliness. In the future, nature itself will express it.

This idea is tied to the plural phrase "as in the days of your going out from Egypt." The redemption from Egypt includes not only the initial exodus but also the splitting of the sea. Moreover, within that event was already embedded, in a concealed way, all future revelations including the ultimate splitting of the sea and even the splitting of the river described by the prophets. Egypt opened the channel for all future redemptions. The Rebbe then explains the deeper structure of miracles. Open miracles reveal that G-d can override nature. Hidden miracles reveal that G-d controls nature from within. The latter is a higher revelation because it integrates infinity with finitude. This parallels the difference between two forms of bittul. Bittul of yichuda ilaah is a total nullification through awareness of G-d, but it remains tied to the individual's perception. Bittul of kabbalas ol is a deeper nullification because it is not dependent on understanding, but on submission to G-d's will.

This leads to a profound insight about the present time. The main avodah of exile, especially in the generation preceding Mashiach, is kabbalas ol and mesirus nefesh. In earlier times, such as during the Beis HaMikdash, there was open perception of G-dliness, so bittul was connected to awareness. In exile, where concealment is dominant, the avodah is submission beyond understanding. This produces a deeper and more essential connection.

The Rebbe connects this to the statement that in the future the soul will be nourished from the body. Today, the body receives from the soul. In the future, the body will be the source. This is because the body's bittul, achieved through struggle and transformation, reaches a deeper level than the soul's natural spirituality. Similarly, the work of refining the physical world, symbolized by processing coarse leather into shoes, represents transforming resistance into receptivity. This avodah refines not only the individual but the entire fabric of nature, preparing it to reveal G-dliness.

The Zohar's interpretation that "I will show him" refers to Moshe is explained in this context. Moshe opened the channel for all future revelations at the Exodus. However, those revelations were then concealed. In the future, they will be revealed. Furthermore, each Jew contains a spark of Moshe. To experience the future revelation, one must reveal that inner Moshe through both forms of bittul: intellectual awareness and practical submission.

# The Rebbe

## Meluket Maamer

### Acharon Shel Pesach

כִּימֵי יְצִאתְךָ מֵאֶרֶץ מִצְרַיִם (תשי"ב)

Thus, the entire arc of the maamar shows that the ultimate revelation of Geulah is not a new phenomenon but the full disclosure of what was already initiated in Egypt and developed through our avodah in exile.

#### **Practical Takeaway:**

A person should recognize that the goal is not only to experience moments of inspiration that transcend nature, but to transform everyday life itself into a vessel for G-dliness. This is achieved primarily through consistent kabbalas ol, doing what is right even without emotional or intellectual alignment. At the same time, one should cultivate awareness and contemplation to deepen connection. By refining one's טבע (nature) through steady עבודה (service), a person actively participates in revealing the future state where the miraculous becomes visible within the ordinary.

#### **Chassidic Story:**

A well-documented account is told of the Previous Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn, during the harsh years of Soviet oppression. Torah observance was outlawed, and teaching children Judaism could lead to imprisonment or worse. Despite this, he continued to organize underground networks of schools and mikvaos. At one point, after intense pressure and surveillance, he was arrested and sentenced to severe punishment. During interrogations, he remained completely steadfast, refusing to compromise even slightly on matters of Torah and mitzvos. When asked how he could maintain such strength under such conditions, he responded that his entire being was dedicated to fulfilling the will of Hashem, regardless of the circumstances.

Eventually, through a chain of seemingly natural political developments, international pressure led to his release. To an outside observer, it appeared as a political event. But those who understood saw clearly that this was a miracle enfolded in nature.

This story illustrates the exact theme of the maamar. The Rebbe Rayatz's unwavering kabbalas ol and mesirus nefesh refined the "coarse leather" of the situation. Through that avodah, the hidden miracle was drawn down. It was not an open splitting of the sea, but it was no less a revelation of G-d's control. It is precisely this type of avodah that prepares the world for the time when such miracles will no longer be hidden, but will be openly seen by all.

#### **Chassidic Story The Hidden Wonder in the Natural — The Story of Reb Hillel Paritcher:**

Reb Hillel of Paritch, a great chassid and mystic, once stayed overnight at an inn. In the morning, he asked the innkeeper how things were going. The man sighed, "Business is slow. I have no idea how I'll pay my debts. Only a miracle can help me."

Reb Hillel smiled and said:

"People think a miracle is when oil burns without fuel. But a Jew waking up in the morning, saying *Modeh Ani*, putting on tefillin, and trusting in Hashem—that's a greater miracle! It's a miracle hidden in nature."

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Weeks later, the innkeeper's situation turned around unexpectedly. Someone repaid him an old debt, another guest arrived who paid handsomely—and his financial situation improved. When he told Reb Hillel, the Rebbe simply nodded and said:

“You were looking for a miracle outside of nature, but Hashem gave you a miracle through nature. That's the highest kind.”

Just like the future redemption: a divine light so great, it can even shine through the vessels of the natural world.

### **Therapeutic Psychological Integration**

This maamar is describing something deeply relevant to how a person experiences their inner world.

We tend to divide life into two modes. There are “peak moments” when everything feels elevated, meaningful, inspired. Then there is ordinary life, where things feel routine, resistant, or even numb. Most people assume the goal is to maximize the first and escape the second.

The Rebbe is dismantling that assumption.

Open miracles are like peak experiences. They break the system. They show you something beyond. But they do not transform the system itself. Hidden miracles are when the system itself changes. When the same life, same body, same habits, become vehicles for something deeper.

That is much harder.

Psychologically, this maps onto two forms of change. One is insight-driven. You understand something powerful, you feel inspired, and for a moment everything shifts. The other is discipline-driven. You show up, you act, you choose alignment even when nothing inside you agrees.

The second one is less glamorous, but far more transformative.

When a person pushes gently but consistently against their own resistance, they are doing what the maamar calls “processing the leather.” They are softening rigid patterns. Over time, that which once resisted begins to cooperate. The very parts of you that felt like obstacles become allies.

That is why the future is described as the body nourishing the soul. In psychological terms, your behavior, your habits, your embodied actions begin to generate your inner state, not just the other way around.

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There is also a crucial point about identity. If your connection depends on what you feel or understand, then your sense of self is still at the center. But when you act מתוך קבלת עול, from a place of commitment beyond feeling, you are no longer negotiating with your ego. You are aligning with something deeper than it.

And that creates a different kind of stability.

The maamar also emphasizes that concealment is not a flaw. It is a training ground. When things are obvious, alignment is easy. When things are hidden, alignment becomes real.

So the next time you feel uninspired, resistant, or disconnected, do not interpret that as failure. That is exactly the המקום where the deepest transformation is possible. That is where hidden miracles are being formed.

And over time, if you stay consistent, something shifts. The ordinary begins to feel meaningful. The resistance softens. The hidden becomes visible.

Not because reality changed, but because you changed in how you meet it.

That is the beginning of "אראנו נפלאות." **END NOTE]**