

Discourse 14

“Kiyemei Tzeitcha MeiEretz Mitzrayim Arenu Niflaot

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*Like the days when you left the land of Egypt, I will
show you wonders”*

Delivered on the last day of Pesach,¹⁰²¹ 5712

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

1.

The verse states,¹⁰²² “Like the days when you left the land of Egypt, I will show you wonders.” Now, this must be understood, for the coming redemption will be much loftier than the redemption of the exodus from Egypt. (Therefore, according to the opinion of Ben Zoma,¹⁰²³ in the era of Moshiach, the exodus from Egypt will no longer be mentioned.¹⁰²⁴ Even according to the sages, who said that in the era of Moshiach, we will indeed mention the exodus from Egypt, being that there is an element of superiority to the exodus from Egypt, over and above the coming redemption, nevertheless, the exodus from Egypt will be secondary to the

¹⁰²¹ Acharon shel Pesach. The original discourse was edited by the Rebbe, and printed in Kuntres Acharon Shel Pesach 5750.

¹⁰²² Micah 7:15

¹⁰²³ Talmud Bavli, Brachot 12b

¹⁰²⁴ In the liturgy

coming redemption.¹⁰²⁵) This being the case, why does the verse state, “Like the days when you left the land of Egypt I will show you wonders,” seeming to indicate that the loftiness of the coming future is that then too, “I will show you wonders” just as in the time of the exodus from Egypt.

We also need to understand why the verse specifically uses the term, “**I will show you**-*Arenu*-אֶרְאֶנִּי wonders,” which seems to indicate that the primary superiority of the coming redemption is not in the wonders that will happen then themselves, but rather, in that the Holy One, blessed is He, will **show** the wonders. We also need to understand why the term, “I will show you-*Arenu*-אֶרְאֶנִּי”, speaks in the hidden form of the third person. That is, the first part of the verse states “(Like the days) when **you** left-*Tzeitcha*-צֵאתְךָ,” in the second person. This being the case, the latter half of the verse should have continued in the second person, “I will show **you**-*Arecha*-אֶרְאֶךָ.” Although the Zohar states¹⁰²⁶ that the word, “I will show you-*Arenu*-אֶרְאֶנִּי,” in the hidden form of the third person, comes to indicate that it is referring to Moshe, we nonetheless require an explanation as to the connection of this explanation of the Zohar, to the simple understanding of the verse that, “I will show you-*Arenu*-אֶרְאֶנִּי,” refers to the Jewish people.

Now, the central point that explains this, is that there are two general categories of miracles. There are miracles that transcend the natural order (such as the miracles that occurred

¹⁰²⁵ Brachot 12b *ibid*.

¹⁰²⁶ Zohar II 54a; Tikkunei Zohar, Tikkun 13 (28b).

during the exodus from Egypt, from the transformation of water to blood etc., to the miracle of the splitting of the sea, wherein the sea was transformed to dry land). Then there are miracles that are en clothed in the natural order. However, in this itself, there also are two possibilities. That is, the garments of the natural order can be in such a way, that it is recognizable that they are merely a garment for the miracle to manifest within them. Examples are the miracles of Chanukah and Purim, for although these miracles manifested through the natural order, nonetheless, the fact that they were miracles was apparent in a revealed way (to the point that,¹⁰²⁷ “all ends of the earth recognized it”). The second possibility is that the garments of the natural order conceal the miracle that is manifest within them, such that it is not recognizable as being miraculous.¹⁰²⁸

Now, as known,¹⁰²⁹ the root of miracles that are manifest within the natural order, is actually from a loftier source than miracles that transcend the natural order. Moreover, the root of miracles that are manifest within the natural order, in such a manner that it is not even recognizable that the natural garments are merely garments, is from an even higher source.¹⁰³⁰ This accords with the verse,¹⁰³¹ “To Him

¹⁰²⁷ Isaiah 52:10; Psalms 98:3

¹⁰²⁸ That is, the miracle is hidden in the natural order and is not recognizable as a miracle. See Ohr HaTorah (Yahal Ohr) Psalms 40:6, 110 (p. 144-145); Also see the discourse entitled “*Zeh HaYom*” 12 Tammuz 5738, Ch. 6 (Torat Menachem, Sefer HaMaamarim Tammuz p. 68).

¹⁰²⁹ Torah Ohr, Megilat Esther 93d and 100a.

¹⁰³⁰ See Ohr HaTorah (Yahal Ohr) to Psalms *ibid.* 109 (p. 154).

¹⁰³¹ Psalms 72:18; 136:4

Who **alone** performs great wonders,” about which our sages, of blessed memory, stated,¹⁰³² “Even the one for whom the miracle was done, does not recognize the miracle that was done for him.” That is, the root of these wonders (in which, “the one for whom the miracle was done, does not recognize the miracle that was done for him”) is from the aspect of *HaShem*-יהו"ה, blessed is He, as He is utterly “**alone-Levado-**לבדו.”¹⁰³³

This then, is the novelty of the fact that the coming redemption will be in a way of, “**I** will show you wonders.” For, the wonders of the coming redemption will be drawn from *HaShem*-יהו"ה, blessed is He, as He is, utterly “**alone-Levado-**לבדו.” This is as our sages, of blessed memory, taught,¹⁰³⁴ “In the past (that is, in the exodus from Egypt), I and my court of justice went before you. However, in the coming future, I alone will go before you.” In other words, the miracles of the exodus from Egypt were drawn from *HaShem*-יהו"ה, blessed is He, through the medium of His court of justice. However, the miracles of the coming redemption will be from *HaShem*-יהו"ה alone, blessed is He, (and not through the medium of His court of justice).¹⁰³⁵

This then, is the novelty introduced by the words, “**I will show** you wonders.” That is, although the wonders that are drawn from *HaShem*-יהו"ה alone, blessed is He, are (generally) in a way that He alone is aware of the miracle,

¹⁰³² Talmud Bavli, Nidah 31a

¹⁰³³ See Ohr HaTorah (Yahal Ohr) to Psalms ibid.

¹⁰³⁴ Midrash Shmot Rabba 19:6

¹⁰³⁵ See at greater length in Ohr HaTorah (Yahal Ohr) ibid. 108 (p. 154).

nevertheless, in the coming future, it will be in a manner of, “**I will show** you wonders,” meaning that even this level of miracles will be openly revealed and recognized.

2.

Now, about the words, “Like the days when you left the land of Egypt,” the question regarding the specific wording is well known.¹⁰³⁶ Namely, the verse specifies, “days-*Kiyme*i-כִּימֵי,” in the plural, however the exodus from Egypt occurred on a single day. (Similarly, in remembrance of the exodus from Egypt, the verse states,¹⁰³⁷ “Remember **this day**-*HaYom*-הַיּוֹם when you came out of Egypt,” and similarly,¹⁰³⁸ “In order that you remember **the day**-*Yom*-יוֹם of your departure from the land of Egypt.”) Why then does this verse specify, “Like the **days**-*Kiyme*i-כִּימֵי,” in the plural form?

The explanation is that the splitting of the sea (seven days later) is also included in the exodus from Egypt.¹⁰³⁹ (This is likewise so regarding the commandment-*mitzvah* to recall the exodus from Egypt every day, which also includes

¹⁰³⁶ See discourse “*Kiyme*i *Tzeit*cha” 5708 (Sefer HaMaamarim 5708 p. 159); Zohar III 176a; Zohar I Hashmatot 25 (261b); Ohr HaTorah Na”Ch 107 (p. 487).

¹⁰³⁷ Exodus 13:3

¹⁰³⁸ Deuteronomy 16:3

¹⁰³⁹ Note: For, until then, the fear of Egypt was still upon them (since “Pharaoh sent officers with them” as stated in Rashi to Exodus 14:5 and Mechilta there). On the seventh day of Pesach, however, when “Israel saw the Egyptians dying on the seashore” (Exodus 14:30 and Rashi and Mechilta there), then the Israelites left Egypt completely, meaning that they not only left the land of Egypt, but also the fear of Egypt.

recalling the splitting of the sea.¹⁰⁴⁰ This likewise is the case regarding the commandment to tell the story of the exodus from Egypt on the eve of Passover, about which it states,¹⁰⁴¹ “Whoever discusses the exodus from Egypt at length is praiseworthy,” which also includes the splitting of the sea.¹⁰⁴²) The verse therefore specifies, “days-*Kiymeï*-כִּימֵי,” in the plural. (Regarding the commandment to recall the exodus from Egypt, about which it states, “So that you will remember the **day-Yom-יוֹם** of your departure from the land of Egypt,” this is because the commandment is primarily to recall the exodus from Egypt itself, and recalling the splitting of the sea too, does not at all obstruct one from fulfilling this obligation.¹⁰⁴³)

¹⁰⁴⁰ Note: See Tosefta to Brachot beginning of Ch. 2 (cited in Torah Ohr Beshalach 62b; Also see Shulchan Aruch of the Alter Rebbe, Orach Chayim, Hilchot Kriyat Shema 66:12): “We must recall (during the recital of “*Emet V’Yatziv*”) the exodus from Egypt etc., and the splitting of the sea.” In the Chasdei David to the Tosefta *ibid.*, it states, “The completion of the redemption was at the splitting of the sea.”

¹⁰⁴¹ Haggadah Shel Pesach, “*Avadim HaYinu*” section.

¹⁰⁴² Note: This is also understood from the fact that in the Haggadah (whose subject matter is to relate the story of the exodus from Egypt) – it is discussed at length – such as the number of plagues the Egyptians were smitten with at the splitting of the sea.

¹⁰⁴³ See Shulchan Aruch of the Alter Rebbe *ibid.* 67:1, that when there is a doubt as to whether a person has recited the paragraph of the *Tzitzit*-fringes in the *Shema* recital, they must go back and recite it. This is because the recollection of the exodus from Egypt is a Biblical positive commandment from the Torah, and when there is a doubt as to the performance of Biblical commandments, we err on the side of stringency. This is not the case however if there is a doubt as to whether he has recited the subsequent paragraph of “*Emet V’Yatziv*,” which is a doubt in a Rabbinically instituted requirement. This proves that when it comes to the recollection of the splitting of the sea (even though we may say that when he recalls the splitting of the sea he has fulfilled a Biblical positive commandment, nevertheless), it does not obstruct him from fulfilling his obligation.

Thus, the explanation of the words, “Like the **days** when you left the land of Egypt, I will show you wonders,” is that in the coming redemption, there will be both the miracles and wonders that were in the exodus from Egypt itself, as well as the miracle and wonder of the splitting of the sea. This is as stated about the coming redemption,¹⁰⁴⁴ “*HaShem*-יהו"ה will dry up the gulf of the Sea of Egypt and He will wave His hand over the river with the power of His breath; He will split it into seven streams and lead them across in shoes. There will be a road for the remnant of His people that remain in Assyria, as there was for Israel on the day that it went up from the land of Egypt.”

We therefore must understand the relationship between these two matters. Namely that, “like the days when you left the land of Egypt **I will show you** wonders,” that even the wonders that are drawn from *HaShem*-יהו"ה alone, blessed is He, will be in a way of, “I will show you” (that the miracle will be recognizable), and that the wonders of the coming redemption will also include the wonder of the splitting of the sea.

3.

This may be understood by prefacing that the fact that the root of miracles that are en clothed in nature is from a higher source than miracles that are above nature, is because,

¹⁰⁴⁴ Isaiah 11:15-16 – the *Haftorah* that is read on the final day of Passover (Acharon shel Pesach).

in miracles that are above nature, the revelation of the Unlimited Light that transcends worlds (from which the miracles are drawn) is in such a way that the laws of nature are nullified and abrogated by it, and as a consequence, are not revealed in the world. In contrast, in miracles that manifest within the natural order, the revelation of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, that transcends the worlds, is in the world itself.¹⁰⁴⁵ Now, since the world is limited, and the limited and unlimited are two diametric opposites, therefore, in order for the revelation of the limitless light of the Unlimited One, blessed is He, to be within the limitations of the world, it is necessary for this drawing forth of the limitless, to be from the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who exists everywhere, including within the limitations (and natural order) of the world.

An additional explanation of the superiority of miracles that are manifest within nature, as opposed to miracles that transcend nature, is that the matter of miracles in

¹⁰⁴⁵ Note: Even when the garments of the natural order are in such a manner that "the one for whom the miracle was performed does not recognize the miracle that was performed for him," nevertheless, since the matter of miracles (including this manner of miracles) is such that there is a change in the world that is not according to the laws of the natural order – the concealment is thus only that man does not recognize the miracle. However, with respect to the world itself, through the occurrence of a miracle (that is, a change in the world that is not according to the laws of the natural order), there is a drawing forth and revelation of the limitless light of the Limitless One, blessed is He, into the world. (See Ohr HaTorah Tehillim ibid. (p. 155). It is explained there that the natural order-*HaTeva*-הטבע-86, which is the general conduct of the world, is drawn from *HaShem*'s-יהו"ה title, God-*Elohi*"מ-אלהי"ם-86. The miracles that are manifest within the natural order, which includes also those miracles that the one for whom the miracle was performed does not recognize, are drawn from *HaShem*'s-יהו"ה title *Shada*"ע-שדי"י.)

general, is that through them, the fact that *HaShem*-יהו"ה, blessed is He, rules over nature with absolute dominion is revealed.¹⁰⁴⁶ Now, this matter is more greatly revealed in miracles that manifest within nature. For, the revelation of His dominion, blessed is He, through miracles that transcend nature, demonstrates that it is within *HaShem*'s-יהו"ה power, blessed is He, to utterly nullify and abrogate the laws of nature. In contrast, miracles that are manifest within nature, demonstrate that the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, rules with utter dominion over nature itself,¹⁰⁴⁷ meaning that the natural order **itself** is according to His will.¹⁰⁴⁸

¹⁰⁴⁶ See Torah Ohr, Mikeitz 42a

¹⁰⁴⁷ See Shaar HaEmunah of the Mittler Rebbe, Ch. 15 (p. 30a), "Miracles that are performed within the natural order demonstrate the Godly dominion over the powers of nature themselves, to be able to change them from one extreme to another."

¹⁰⁴⁸ Note: The same is true with respect to the advantage of miracles in which the one for whom the miracle was done, does not recognize the miracle that was done for him. That is, they are drawn from an even loftier source than even the miracles that are manifest within the natural order, but are recognizable as being miraculous (as said before in chapter 1). For, when there is a recognition of the fact that the garments of the natural order are merely a garment, this is because the change made to the natural order (as mentioned in the earlier notes) is revealed somewhat. Thus, this is somewhat similar to the supernatural miracles in which the natural order is abrogated. This is not the case, however, when it comes to miracles in which it is entirely not recognizable that the natural order is merely a garment (even though in these miracles there also is some change, as discussed in the previous notes). This is because these changes are entirely concealed, meaning that in these kinds of miracles, the natural order remains in its full strength. Thus, the fact that there is nevertheless a change to the natural order (in a concealed manner, at least), is due to the absolute and total dominion of the light of the Unlimited One, blessed is He, over the natural order, even as the natural order remains in its full strength and state.

4.

Now, the difference between these two explanations about the superiority of miracles that are en clothed within nature, may be understood by prefacing with what is written in the Akeida.¹⁰⁴⁹ Namely, that it is possible to know the greatness of the Creator, blessed is He, even from the conduct of the natural order itself. This is in addition to the fact that through contemplation (*Hitbonenut*) into the conduct of the created (such as the constant motion of the stars and constellations, etc.) one comes to recognize that, “there is a Ruler over this city.”¹⁰⁵⁰ That is, through contemplation of the constancy of the natural order, in that it does not undergo change, as stated in Torah,¹⁰⁵¹ “They shall not cease,” and that even though nearly six thousand years have passed, there nevertheless has been no weakening in the conduct of the natural order, (and similarly, during this entire time, there has been no weakening in the strength of the creatures themselves, in that the hosts of heaven continue to be sustained individually and the hosts of earth continue to be sustained in their species, in such a manner that they are as strong today, as they were on the day they were created,¹⁰⁵²) through this, we

¹⁰⁴⁹ See Akeida to Exodus 12:2 “*HaChodesh*” (Shaar 38), cited and explained in Ohr HaTorah Bereishit 18b and on; Also see the discourse entitled “*HaChodesh*” 5654 (Sefer HaMaamarim 5654 p. 131 and on); 5666 (*Hemshech* 5666 p. 156 and on); 5678 (Second discourse, Sefer HaMaamarim 5678 225 and on); and elsewhere. Also see at length in Likkutei Sichot Vol. 17 p. 150 and on.

¹⁰⁵⁰ See Midrash Bereishit Rabba 39:1; Mishneh Torah of the Rambam, Hilchot Avodah Zarah 1:3.

¹⁰⁵¹ Genesis 8:22

¹⁰⁵² Talmud Yerushalmi, beginning of Tractate Brachot.

can come to know the greatness of the Creator, blessed is He, whose power (from which the influence to the world comes) is utterly infinite and unlimited.

Now, although the nature of the creatures is from the Godly vitality that manifests within them, and the unique nature of each creature is according to the manner of Godly vitality manifest within it, from which it is understood that the vitality manifest within the creatures is limited,¹⁰⁵³ nevertheless, this only relates to the nature of the creatures themselves. However, in regard to the constant conduct of the natural order, within which there is no change or weakening, this is due to the infinite and unlimited power of *HaShem*-יהו"ה, blessed is He, which transcends manifestation.

However, to come to know the greatness of the Creator, blessed is He, through the conduct of the natural order, a person must necessarily contemplate it (*Hitbonenut*). In contrast, if one experiences a supernatural miracle, that is, a change of the natural order, he immediately recognizes (without contemplation) that this is from the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who is not restrained by the limitations of the world.

An additional aspect of the superiority of supernatural miracles, over and above the natural order, is that the limitless power of the Unlimited One, blessed is He, that is revealed through the constancy of the natural order (even once it has

¹⁰⁵³ This is in addition to the fact that in a limited body it is impossible for there to be a manifestation of vitality that is unlimited (See *Moreh Nevuchim*, Vol. 2, Introduction 12).

been contemplated) is manifest within limitation, in that the **conduct** of the natural order (limitation) undergoes no changes and is unceasing. However, through supernatural miracles, the revelation of the limitless light of the Unlimited One, blessed is He, that transcends manifestation within limitation, is drawn forth. Nevertheless, for this very reason, there is a superiority to the revelation of the power of the Unlimited One, blessed is He, that is revealed in the constancy of the natural order, over and above the revelation of the power of the Unlimited One, blessed is He, that is revealed through supernatural miracles. For, the revelation of the limitlessness of the Unlimited One, blessed is He, as revealed through supernatural miracles, abrogates the natural order of the world and therefore does not belong to the world.¹⁰⁵⁴ In contrast, the constancy of the natural order, reveals the reality that even the vitality of the world (limitation) is bound to the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He.

Now, we can explain this further based on what is stated in the serial discourse from the year 5666 (*Hemshech* 5666).¹⁰⁵⁵ That is, the fact that there is constancy in the conduct of the natural order (even though the various natures of the creatures are according to the Godly vitality manifest within them, which is limited, as explained before), is because the root of the vitality manifest within them is (not from the

¹⁰⁵⁴ And is thus **supernatural**.

¹⁰⁵⁵ *Hemshech* 5666, at the end of the discourse entitled "*HaChodesh*" (p. 163).

vessels-*Keilim*, but is rather) from the light of the line-*Kav*, which is rooted in the limitless light of the Unlimited One, blessed is He, that precedes the restraint-*Tzimtzum*. As explained in various places,¹⁰⁵⁶ the root of the vessels-*Keilim* is from the restraint-*Tzimtzum* itself, whereas the root of the line-*Kav* is from the limitless light of the Unlimited One that precedes the restraint-*Tzimtzum* (Only that it is drawn forth **by means** of the restraint-*Tzimtzum*).¹⁰⁵⁷

This accords with the statement in Etz Chayim,¹⁰⁵⁸ that after the restraint-*Tzimtzum*, He drew forth a single straight line-*Kav* (of light) from the limitless light of the Unlimited One (*Ohr Ein Sof*), blessed is He, from the circle of His all-encompassing light.¹⁰⁵⁹ Now, as known, the fact that the line-*Kav* penetrated through the darkness of the restraint-*Tzimtzum*, is because every penetration comes about in a way of overpowering.¹⁰⁶⁰ This is because the root from which the line-*Kav* is drawn, is from the concealed *Tiferet* that even transcends the light that illuminated (in a revealed manner) before the restraint-*Tzimtzum*.

With this in mind, we may explain that the fact that there is a superiority to the revelation of the power of the Unlimited One, blessed is He, through the constancy of the natural order, compared to the revelation of the Unlimited

¹⁰⁵⁶ See *Hemshech* 5672 Vol. 1, Ch. 8, and elsewhere.

¹⁰⁵⁷ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 14-15.

¹⁰⁵⁸ Etz Chayim, Shaar 1 (Drush Iggulim vYosher) Anaf 2; Also see the beginning of Mevo She'arim (Shaar 1, Vol. 1, Ch. 2).

¹⁰⁵⁹ See *Hemshech* 5666 p. 164.

¹⁰⁶⁰ See Siddur Im Divrei Elokim Chayim 248a.

One, blessed is He, through supernatural miracles, is because even the light that precedes the restraint-*Tzimtzum*, is limited to being limitless, for which reason it cannot be revealed within the limitation of the worlds. Thus, the revelation of the light of how *HaShem*-יהו"ה, blessed is He, transcends the worlds (*Sovev*) – (which is the revelation of the light that precedes the restraint-*Tzimtzum*¹⁰⁶¹) – and is the source of supernatural miracles, is through the abrogation and nullification of the (limitation of the) natural order. Such is not the case with the light of the line-*Kav*, from which the constancy of the conduct of the natural order is drawn forth. Since it is rooted in the concealed *Tiferet*, it therefore includes and bonds two opposites within itself, the limitless and the limited.¹⁰⁶² Therefore, the revelation of *HaShem*-יהו"ה, the Unlimited One, blessed is He, (and His constancy and eternity) from the light of the line-*Kav*, is also present within limitation (that is, within the natural order).

5.

Now, according to the above (in chapter 4), that even the constancy of the conduct of the natural order is through a drawing forth of the revelation of the limitless light of the Unlimited One, blessed is He, that transcends worlds, and that the superiority of miracles, is that through them there is a

¹⁰⁶¹ See *Torat Menachem*, *Sefer HaMaamarim* Tevet p. 232.

¹⁰⁶² See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 14-15.

drawing forth of a revelation of the limitless light of the Unlimited One, Himself, blessed is He, which transcends manifestation within limitation, we may say that the two categories of miracles, that is, miracles that transcend the natural order and miracles that are manifest within the natural order, reflect two kinds of revelation of the limitless light of the Unlimited One, blessed is He, who transcends manifestation within limitation.

Accordingly, what was previously explained (in chapter 3) that - the superiority of miracles that are enlothed within nature, is that the revelation of the limitless light of the Unlimited One, blessed is He, is enlothed within the limitations of the world itself - this is because, in miracles, the superiority of the conduct of the natural order is also present, and the superiority of miracles that are enlothed within nature, in regard to the matter of the miracles themselves (that is, the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which is above being enlothed), is that, in them is revealed, that the fact that the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He (which is above being enlothed) rules and controls nature, is in a manner that even nature itself, is done according to His will (the second explanation above, in chapter 3).

The same is true regarding supernatural miracles that transcend the natural order. That is, the superiority of these miracles is that they are revealed, and additionally, the reality that the limitless light of the Unlimited One rules and has utter dominion over the natural order, becomes revealed to a greater

extent (in one particular aspect) in miracles that transcend the natural order. For, in miracles that manifest within the natural order, the natural order remains in existence, and the dominion of the limitless light of the Unlimited One over the natural order is (only) in such a manner that the natural order is conducted according to His will. In contrast, in supernatural miracles that transcend the natural order, the natural order becomes nullified of its existence, and the dominion of the limitless light of the Unlimited One, blessed is He, over nature, at the very essence of its existence, becomes revealed.

We may therefore state that the difference between the kinds of miracles in their source is as follows: Miracles that are manifest within the natural order are a revelation of the limitless light of the Unlimited One, blessed is He, as He relates to and gives room for the existence of space and limitation. Relative to the illumination and revelation of this light, the natural order (limitation) has existence, only that the limitation is according to the will of the limitless light of the Unlimited One, blessed is He. On the other hand, supernatural miracles that transcend the natural order, are a revelation of the limitless light of the Unlimited One, as He entirely transcends all matters of limitation. Thus, relative to the revelation and illumination of this light, the natural order becomes utterly abrogated and nullified of its existence.

(This is similar to what is explained elsewhere¹⁰⁶³ regarding the distinctions between desire-*Ratzon* and intellect-*Sechel*. (That is, desire-*Ratzon* and intellect-*Sechel* are

¹⁰⁶³ *Hemshech* 5672 Vol. 1, Ch. 125.

analogous to the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds – *Sovev Kol Almin* (the source of miracles), and the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds – *Memale Kol Almin* (the source of the natural order).) That is, when desire-*Ratzon* is drawn into the intellect and affects that there be reason for the desire, this is only a glimmer of the illumination of the desire-*Ratzon*. The essence of the desire-*Ratzon*, however, is not at all drawn into reason and intellect-*Sechel*, because ultimately, desire is above reason.

Even so, there still is a superiority to miracles that are manifest within the natural order. For, it is specifically through them that the dominion of the limitless light of the Unlimited One, blessed is He, over the (conduct of) the natural order itself, is revealed. We may therefore say that the difference between these two categories of miracles is similar to the difference between the sublimation and nullification of sense of self of the Upper Unity (*Yichuda Ila'ah*) and the sublimation and nullification of sense of self in the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship, blessed is He.

This is to say, that the fact that in relation to a revelation of the limitless light of the Unlimited One, the natural order becomes nullified of its existence (through supernatural miracles), is similar to the sublimation and nullification of self that is affected by the Upper Unity-*Yichuda Ila'ah* (that is, the nullification of all sense of independent existence), which comes about through the contemplation (*Hitbonenut*) of how before *HaShem*-יהו"ה,

blessed is He, everything is as naught.¹⁰⁶⁴ In contrast, when the natural order remains in existence, but nevertheless, the way it is conducted is (not according to the laws and qualities of the natural order, but rather) according to the will of *HaShem*-יהו"ה, blessed is He, (with miracles that are manifest within the natural order), this is similar to the sublimation and nullification of sense of self that comes about through accepting the yoke of *HaShem*'s-יהו"ה Kingship, blessed is He. That is, even though one remains in his state of existence, to the point that, "to the servant it would be more preferable to be set free of his duties,"¹⁰⁶⁵ nevertheless, in actuality, he conducts himself in accordance to the will of his Master, rather than his own will.

6.

Now, as known, the superiority of the nullification of sense of self (*Bitul*) that arises from contemplation of *HaShem*'s-יהו"ה Upper Unity (*Yichuda Ila'ah*), is such that one's entire existence becomes nullified. (That is, there is nothing with or in him that remains independent of *HaShem*-יהו"ה, blessed is He, that is not utterly nullified to Him. In other words, this is unlike the nullification of sense of self (*Bitul*) that arises from accepting the yoke of *HaShem*'s-יהו"ה Kingship, blessed is He, which relates to action alone), whereas, the superiority of the nullification of sense of self

¹⁰⁶⁴ Zohar I 11b

¹⁰⁶⁵ Talmud Bavli, Gittin 13a

through the acceptance of the yoke of *HaShem's* יהו"ה Kingship, blessed is He, is in the self-nullification itself. This is true self-nullification of sense of self, in that it is not tied to his state of being at all. For, regarding the nullification of self (*Bitul*) that arises from contemplation of *HaShem's* יהו"ה Upper Unity (*Yichuda Ila'ah*), since one's nullification of self (*Bitul*) is because he recognizes that, "before *HaShem*-יהו"ה everything is as naught," his nullification is tied to his state of being (and is according to his level of recognition). Therefore, it is not true nullification.

In contrast, the self-nullification that arises from accepting the yoke of *HaShem's* יהו"ה Kingship, blessed is He, in that one accepts upon himself to fulfill the commands of *HaShem*-יהו"ה, blessed is He, even if His commands are not according one's own will, is like a servant who, of necessity, must fulfill the will of his Master. Thus, since this kind of nullification of self (*Bitul*), entails entirely disregarding one's own existence, not even taking it into consideration, it therefore is true nullification of self (*Bitul*) to *HaShem*-יהו"ה, blessed is He.

We may say that the same holds true of miracles that manifest within the natural order. That is, although the nullification of the natural order to the limitless light of the Unlimited One, blessed is He, that is in these miracles, only relates to the manner in which the natural order is conducted, and not to the very essence of its existence itself, nevertheless, since according to the laws and qualities of nature there is no room for miracles, and the changes (that is, the miracles) that

occur in the conduct of the natural order are because the limitless light of *HaShem*-יהו"ה, blessed is He, controls and conducts the natural order according to His will, therefore, the nullification of the natural order that occurs through such miracles, is true sublimation and nullification of self (*Bitul*).

7.

With the above in mind, we may state that the novelty indicated by the words, "I will show you wonders," which will occur in the coming future, in that even miracles that are manifest within the natural order, will be in a manner of, "I will show you wonders," (the miracles will be recognized), even in the miracles (and wonders) themselves. In other words, the fact that right now, the natural order conceals the miracle that manifests within it, is because "natural order" is the very opposite of "miracles" (even as the miracle is manifest within it). For, as mentioned before (in chapter 5), the change (miracle) that occurs in the natural order, is the very opposite of the laws and qualities of the natural order. It is specifically for this reason that supernatural miracles, which transcend the natural order, are more revealing of their source. Thus, the fact that in the coming future there will be such revelation, that (even) miracles that manifest within nature will be in a manner of, "I will **show** you wonders," (that is, the miracle will be recognized), is because in the coming future there will be an ascension of the entire natural order. That is, even the natural order itself will be a revealing vessel for the

limitless light of the Unlimited One, blessed is He, that manifests within it. Thus, even miracles that manifest within the natural order will be openly revealed.

This then, is the novelty of, “I will show you wonders,” in the coming future. This will take place both in seeing and recognizing the wonders, as well as in the wonders themselves. For, miracles that are currently manifest within the natural order are such, that even after the revelation and illumination of the limitless light of the Unlimited One that becomes revealed through the miracle, the existence (of the natural order) remains, which, in and of itself, is the very opposite of the revelation of the light of the Unlimited One, blessed is He. (It is only that the revelation of the light of the Unlimited One, blessed is He, rules over it and conducts it in actuality, that it should be according to His will, blessed is He.)

However, in the miracles that manifest within the natural order of the coming future, there will be both advantages. Namely, that the revelation of the limitless light of the Unlimited One, blessed is He, will be within the natural order, plus there will be no existence that is in opposition to the revelation of the Unlimited One, blessed is He, since in that time, even the natural order will be a receptacle for the limitless light of the Unlimited One, blessed is He.

Now, we can connect all the above to another known matter;¹⁰⁶⁶ that in the coming future, the soul will be sustained by the body. For, presently, the body is sustained by the soul, but in the coming future, the soul will be sustained by the body. For, although, even then, there will be a physical body, nonetheless, it will be sustained by Godliness, and will therefore not require the consumption of physical food and drink for its sustenance. Moreover, the body will be loftier than the soul.

The explanation is that the sublimation and nullification (*Bittul*) of the body to Godliness, reaches even higher than the sublimation and nullification (*Bittul*) of the soul.¹⁰⁶⁷ For, the fact that the soul is nullified to Godliness, is because the soul is spiritual, and its sublimation and nullification is therefore connected to its state of being. However, when we affect the sublimation and nullification of the physical body to *HaShem*-יהו"ה, blessed is He, (through service of Him), then this sublimation and nullification is (not due to the state of being of the body, but is rather,) due to *HaShem* יהו"ה's Godliness.

¹⁰⁶⁶ See *Hemshech* "VKachah" 5637 Ch. 91-92; Discourse entitled "V'Eileh Toldot Noach" 5637 (Sefer HaMaamarim 5637 Vol. 2, p. 621 and on; Vol. 1, p. 283 and on); Also see Sefer HaSichot Torat Shalom p. 127 and on; Sefer HaMaamarim 5698 p. 219, and elsewhere.

¹⁰⁶⁷ *Hemshech* 5672 Vol. 1, Ch. 62.

Only that presently, the sublimation and nullification of the soul is a sublimation of its very existence (*Bittul B'Metziyut*), whereas the sublimation of the body is the sublimation of self, even as it exists (*Bittul HaYesh*).¹⁰⁶⁸ In the coming future, however, the sublimation and nullification of the body will possess both superior aspects. That is, the sublimation and nullification will be due to *HaShem* יְהו"ה's Godliness, and moreover, it will be a sublimation and nullification of its entire being (*Bittul B'Metziyut*). Thus, in the coming future, the soul will be sustained by the body.

9.

Now, we may say that this is one of the explanations of why the revelations of the coming future specifically depend on our deeds and service of *HaShem* יְהו"ה, blessed is He, during exile.¹⁰⁶⁹ This is because the true matter of sublimation and nullification (*Bittul*) to *HaShem* יְהו"ה, blessed is He, takes place primarily during exile. For, regarding the nullification of the Jewish people to *HaShem* יְהו"ה when the Holy Temple was standing, since in those days they had comprehension of Godliness, and when they ascended in pilgrimage to the Holy Temple, they even beheld Godliness,¹⁰⁷⁰ therefore the existence of the person who comprehended and grasped, was also felt. Whereas, during exile, particularly in the generation

¹⁰⁶⁸ See *Hemshech* 5666 p. 158.

¹⁰⁶⁹ Tanya Ch. 37

¹⁰⁷⁰ See *Torat Menachem*, *Sefer HaMaamarim Nissan*, p. 189 and on.

of, “the heels of Moshiach,” the service of *HaShem*-יהו"ה, blessed is He, is in the acceptance of the yoke of His Kingship, blessed is He, and nullification through the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship, blessed is He, is not because of one's own state of being, but because of *HaShem*'s-יהו"ה Godliness.

This is explained in the discourses¹⁰⁷¹ of our Rebbes, our leaders, on the verse,¹⁰⁷² “Now the man Moshe was exceedingly humble, more than any person on the face of the earth!” They explained that, primarily, he was humbled by the generation of, “the heels of Moshiach.” For, although there is great concealment and hiddenness of Godliness, they nevertheless stand with great strength of determination to study *HaShem*'s-יהו"ה Torah and fulfill His commandments with self-sacrifice. Therefore, (in the words of the discourse), Moshe was humbled by their sublimation and nullification in accepting the yoke of *HaShem*'s-יהו"ה Kingship upon themselves with their self-sacrifice. This is because the nullification of Moshe, who said,¹⁰⁷³ “and what are we,” is nullification to *HaShem*'s-יהו"ה Upper Unity, whereas the service of the generation of, “the heels of Moshiach,” is the nullification of accepting the yoke of *HaShem*'s-יהו"ה Kingdom and self-sacrifice for the sake of the Name of *HaShem*-יהו"ה.

¹⁰⁷¹ Sefer HaMaamarim 5679 p. 464; Kuntreisim Vol. 1, p. 53a and on, and elsewhere; also cited in Torat Menachem Tammuz p. 58 note 118-119.

¹⁰⁷² Numbers 12:3

¹⁰⁷³ Exodus 16:7

This is why the revelations of the coming future specifically depend on our deeds and service of *HaShem*-יהו"ה, blessed is He, during exile. For, the primary novelty in the revelations of the coming future, is that then, the superiority of drawing forth the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, into the natural order and the physical body itself, will be revealed. That is, their nullification to *HaShem*-יהו"ה, blessed is He, will not be due to their state of being, but will be due to *HaShem*'s-יהו"ה's Godliness. This revelation will specifically come about through the self-nullification (*Bittul*) of accepting the yoke of *HaShem*'s-יהו"ה's Kingship and self-sacrifice for the sake of the Name of *HaShem*-יהו"ה, blessed is He, during exile.

10.

Now, even though the miracles of the exodus from Egypt were supernatural and transcended the natural order, whereas the matter of, "I will show you wonders" (referring to the manifestation of miracles within the natural order, wherein the miracles will be revealed and recognized) will come about in the coming redemption, nevertheless, as known,¹⁰⁷⁴ specifically the redemption from Egypt, "opened the pipe," for all subsequent redemptions, including the coming redemption. We therefore may state that a matter of, "I will show you wonders" existed even in the exodus from Egypt, except that,

¹⁰⁷⁴ See discourse entitled "*K'Ymei Tzeitza*" 5708 Ch. 12 (Sefer HaMaamarim 5708 p. 164).

at that time, this matter was still in a state of concealment, whereas in the coming future, it will openly be revealed.

This then, is why the verse states, “Like the days when you left the land of Egypt, I will show you wonders.” That is, the verse compares the wonders of the coming future with the wonders of the exodus from Egypt, even though the wonders and miracles of the coming redemption will be from the aspect of how *HaShem*-יהו"ה, blessed is He, is utterly alone. (That is, it will not be through his court of justice, like the miracles of the exodus from Egypt.)¹⁰⁷⁵ For, in the exodus from Egypt the “pipe was opened,” so that even the wonders of the coming future were already present in a concealed way.

The verse thus states, “Like the **days** when you left the land of Egypt,” specifying “days-*Kiymei*” כִּימֵי, in the plural. That is, it even included the miracle of the splitting of the sea that occurred seven days after they left Egypt (as explained in chapter 2). This is to emphasize that at the splitting of the sea, there already was an “opening of the pipe,” and inclusion, in a concealed manner, of the splitting of the sea that will happen in the coming future. (As stated,¹⁰⁷⁶ “*HaShem*-יהו"ה will dry up the gulf of the Sea of Egypt etc.”) Moreover, it even included the splitting of the river that will happen in the coming future. (As the verse continues, “and He will wave His hand over the river with the power of His breath; He will break it into seven streams and lead them across in shoes.”)

¹⁰⁷⁵ As explained before in Ch. 1

¹⁰⁷⁶ Isaiah 11:15-16 – the *Haftorah* that is read on the final day of Passover (Acharon shel Pesach).

That is, although the splitting of the river transcends the splitting of the sea, in that the splitting of the sea indicates the bond of the world of Emanation-*Atzilut* with the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, whereas the splitting of the river indicates the bond of all the worlds (that is, Emanation-*Atzilut*, Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*) with the limitless light of *HaShem*-יהו"ה, blessed is He, which transcends the world of Emanation-*Atzilut*.¹⁰⁷⁷ Nevertheless, the splitting of the sea that happened in the exodus from Egypt, included both the splitting of the sea that will occur in the coming future, as well as the splitting of the river that will occur in the coming future, in a concealed way.

We thus may say, that the bond between the two matters of, "I will show you wonders," is that amongst the wonders of the coming redemption, there will be the wonder of the splitting of the sea, as well as the wonder of the splitting of the river. (Therefore, verse states, "days-*Kiyemei*-כימי," in the plural.) Moreover, the miracles that manifest within the natural order will be in a way of, "**I will show** you wonders." This is because, the fact that in the coming future, nature will no longer conceal the miracles that are manifest within it, is because then, the limitless light of *HaShem*-יהו"ה, blessed is He, will bond with the natural limitation of the world, which He will cause through the wonder of splitting the sea¹⁰⁷⁸ and

¹⁰⁷⁷ See Likkutei Torah, Tzav discourse entitled "*VeHeinif*" 16d and on; Shaar HaEmunah of the Mittler Rebbe, Ch. 56 and Ch. 61, and elsewhere.

¹⁰⁷⁸ Which causes the union of Atzilut with Beriyah, Yetzirah and Asiyah, as explained by the Rebbe above.

through the wonder of splitting the river.¹⁰⁷⁹ Thus, the verse comes to explain, that the fact that in the coming future there will be this aspect of, “I will show you wonders” (regarding these two abovementioned wonders), is because of, “the days when you left the land of Egypt.” That is, the “opening of the pipe” for all this, occurred in the exodus from Egypt.

11.

Now, we may say that the fact that (after stating, “He will wave His hand over the River with the power of His breath; He will break it into seven streams”) the verse continues, “and lead them across in shoes,” is that, just as¹⁰⁸⁰ actual shoes are made of coarse leather, and in order for coarse leather to become fit to be made into a shoe (the garment for the feet) the leather must be softened from its hardness. That is, as it is, in and of itself (before being softened), the leather is hard and coarse, and impossible to fashion into a shoe. It is specifically through softening its hardness, that it then is possible to shape and form it into a shoe. The same is true spiritually, that the matter indicated by, “He will lead them across in shoes,” is that one must trample over the nature of his body and animal soul. Through this, he softens their

¹⁰⁷⁹ Which causes the union of the limitless light of HaShem, blessed is He, with all the worlds.

¹⁰⁸⁰ See *Hemshech “V’Kachah”* 5637 Ch. 108 (Sefer HaMaamarim 5637 Vol. 2, p. 660 and on).

hardness, so that they no longer are hard as a cedar, but instead, are as soft as a reed.¹⁰⁸¹

This is the meaning of the term, “service-*Avodah*” עבודה, which is of the same root as, “processing hides-*Ibud Orot*” עיבוד עורות.¹⁰⁸² For the primary matter of the service (*Avodah* עבודה) of *HaShem* יהו"ה, blessed is He, is that a person must battle his nature. This is as explained in Tanya¹⁰⁸³ regarding the matter of the servant of God (*Oved Elohim* עובד אלהים). It is through this that there comes to be a refinement (not only of one's nature, but also) of the nature of the entire world. For, this is the meaning of, “the servant of God-*Oved Elohi*”m עובד אלהים”m, in that *HaShem*’s יהו"ה title, “God-*Elohi*”m אלהים”m-86” has the same numerical value as, “the natural order-*HaTeva*” הטבע-86.”¹⁰⁸⁴ That is, there is a processing and rectification of all the natural order-*HaTeva* הטבע-86 that is drawn forth into being through *HaShem*’s יהו"ה title God-*Elohi*”m אלהים”m-86.¹⁰⁸⁵

This then, is the meaning of the verse, “He will wave His hand over the river with the power of His breath; He will break it into seven streams and lead them across in shoes.” That is, the fact that in the coming future there will be a bond

¹⁰⁸¹ See Talmud Bavli, Taanit 20a

¹⁰⁸² See Torah Ohr Bereishit 5b, Mishpatim 76a; Ohr HaTorah Shir HaShirim Vol. 3, p. 987 and on.

¹⁰⁸³ Tanya Ch. 15

¹⁰⁸⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1, The Gate of The Title (*Shaar HaKinuy*); Pardes Rimonim, Shaar 12 (*Shaar HaNetivot*) Ch. 2; Shaar HaTeshuvah Ch. 6, discourse entitled “*V’HaMargil*” 121b; Shaar HaYichud VeHaEmunah Ch. 6; Also see the citations in Torat Menachem, Sefer HaMaamarim Elul p. 263, note 76.

¹⁰⁸⁵ Also see Likkutei Torah Balak 73d

between the natural order of the world and the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who altogether transcends worlds, is through the preparation of the splitting of the river, which is through and by means of the service (*Avodah*-עבודה) of *HaShem*-יהו"ה, blessed is He, in a way of accepting the yoke of His Kingship, meaning that one forces himself to serve *HaShem*-יהו"ה, blessed is He, **against** his nature.

12.

With all the above in mind, we can now explain the statement in Zohar,¹⁰⁸⁶ that “I will show you wonders-*Arenu*-אראנו” is stated in the concealed third person, referring to Moshe. For, the redemption of the exodus from Egypt was by the hand of Moshe. Thus, based on what we explained before - that it was with the redemption of the exodus from Egypt that the, “pipe was opened,” for the coming redemption - we therefore find that it was Moshe who, “opened the pipe,” for the wonders of the coming redemption, only that this remained concealed for him. Thus, the verse states, “Like the days when you left the land of Egypt, I will show you wonders.” That is, in the coming future there will be a revelation of the wonders that were opened at the time of the exodus from Egypt.

We may also say that the reason the term, “I will show you-*Arenu*-אראנו” (wonders) is in the concealed third person

¹⁰⁸⁶ Zohar II 54a; Tikkunei Zohar, Tikkun 13 (28b).

and refers to Moshe, is that it is an instruction to each and every Jew. That is, to merit beholding the wonders of the coming future, every Jew must reveal the aspect of Moshe he has within himself.¹⁰⁸⁷ That is, even though Moshe's nullification to *HaShem*-יהו"ה is a nullification to *HaShem*'s-יהו"ה Upper Unity, due to revelations, whereas the matter of, I will show you wonders, comes about through accepting the yoke of *HaShem*'s-יהו"ה Kingship, and does not depend on revelations (as explained in chapter 9), nonetheless, for the drawing forth of influence to be revealed (I will show), there must also be nullification to *HaShem*-יהו"ה that comes about through revelations (that is, through the contemplation that, "Before Him, everything is as naught," and similar contemplations). This will bring about, "I will **show** you wonders." That is, that the wonders of the coming future will be revealed, with the coming of our righteous Moshiach, speedily, in actuality!

¹⁰⁸⁷ See Tanya, Ch. 42 (49b); Likkutei Torah Vayikra 2a; That is, the fact that every single individual Jew possesses an aspect of Moshe, means that each person also possesses the sublimation and nullification (*Bitul*) of Moshe.