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TRANSLATED AND EXPLAINED

לקוטי תורת  
ההנחת

חג הפסח-Pesach

מאמר

להבין מפני מה יום טוב דפסח

“Internalizing Unlimited Holiness on  
Pesach”

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# ליקוטי תורה-Likutay Torah

## חג הפסח-Pesach

מאמר

לְהַבִּין מִפָּנֵי מָה יּוֹם טוֹב דֶּפֶסֶחׁ<sup>1</sup>

דף ט"ז עמוד א'

“Internalizing Unlimited Holiness on Pesach”

(א) Chapter 1

לְהַבִּין מִפָּנֵי מָה יּוֹם טוֹב דֶּפֶסֶחׁ הוּא  
בַּיּוֹם שְׁנָעָשָׂה הַנֵּס, מָה שָׁاءֵן בֵּין  
בְּחֻנּוּפָה וּפּוּרִים שְׁהָן בַּיּוֹם הַמְנוּחָה:<sup>2</sup>

We need to understand: Why is the holiday of Pesach celebrated on the day that the miracle occurred, unlike on Chanukah and Purim, when the holiday is celebrated on the day of rest from the persecution?

The holiday of Purim was originally celebrated on the 14th of Adar, which is the day after the Jewish People defeated their enemies, on the 13th of Adar. Similarly, Chanuka was celebrated starting on the 25th of Kislev, the day after the Jewish people defeated their enemies on the 24th of Kislev.

However, Pesach was originally celebrated on the 15th of Nissan, the same day when Hashem killed the firstborns of Egypt, which was the completion of the victory over the Egyptian enslavement. How was it possible for the Jewish People in Egypt to celebrate their freedom from slavery while they were still in the country of their oppression, surrounded

<sup>1</sup> (נאמר יום א דחג הפסח תקע"א. לפנינו הוא בקיצור מהנחת הא machatz שנדפסה בספר המאמרים תקע"א עמוד קמד).

<sup>2</sup> (עיין מה שנתבאר בפרשׁת וישׁב, סוף דבר המתחיל "פה אמר כו' ונתתי לך מלהלכים כו'" (תורה אור ל, ד)).

by their enemies? In fact, the main celebration of Pesach was in the beginning of the night of the 15th of Nissan, which was before the killing of the firstborn of Egypt, which happened only later, at midnight!

וַיַּוְךְ בְּהַקְדִּים עַנִּין מִמְלָא וְסֻבָּב:

מִמְלָא - פִּירּוֹשׁ: אֹור וְחַיּוֹת הַנִּמְשָׁר, מִמְדָרְגָה לִמְדָרְגָה, עַלְםָן הַגְּשָׁמוֹת, וְאַחֲרָכֶה מְלָאכִים, עַד שְׁנִמְשָׁר בְּעוֹלָם-הַזֶּה הַגְּשָׁמִי. שְׁהָרִי נֹצֶע שְׁהָעָלָם הַזֶּה מְקַבֵּל מֵעַל שְׁרִים, וְהַשְׁרִים מְקַבְּלִים מִן הַמְלָאכִים, גָּבוֹהַ מַעַל גָּבוֹהַ<sup>3</sup> שְׁעָלִיו.

אָבֶל הַסֻּבָּב הוּא, בְּחִנּוֹת הָאָוֹר וְחַיּוֹת שֶׁאַיְנוּ נִמְשָׁר עַל יְדֵי הַדָּرְגָה מִזָּה לְזָה אֶלָּא לְכָלָם בַּאַחֲד.

עַל דָּרְךְ מִשְׁלֵבָנְפֶשׁ יֵשׁ גַּם בְּנִי מִינִי הַשְׁפָעֹות הַחַיּוֹת:

We can understand this by prefacing an explanation of the following two concepts: Hashem has Light that 'Memalei-Permeates' the worlds, and He has Light that 'Soveiv-Encompasses' and surrounds the worlds.

'Memalei-Permeating,' refers to G-dly light and energy which is drawn down from one level to the next, from the world of souls, then to the world of angels, until it is drawn down into this physical world. For it is known that this world receives its sustenance from the 70 spiritual ministers, and the ministers receive from the angels, which in turn receive from a higher level, which receives from a yet higher level above them.

However, 'Soveiv-Encompassing' is the level of G-dly light and energy that is not drawn down into orderly levels from one to the next; rather it is drawn down to all levels at once.

By way of analogy of the soul, there are also two types of transmissions of energy:

<sup>3</sup> קְהִלָּת ה, ז.

א': הַגְּמַשֵּׁר מִמְּדֻרְגָה לִמְדֻרְגָה – משֶׁבֶל לִמְדּוֹת, וּמִמְּדּוֹת לִמְחַשְּׁבָה, וּמִמְּחַשְּׁבָה לְדָבָר כַּי.

וּהֲבָ: הַמְּאִיר עַל כָּלִם כְּאֶחָד שֶׁלָּא עַל יָדֵי הַמְּשֻׁכָּה בְּהַדְרָגָה מִזָּה לֹהֶה.

וְהוּא שָׁאנוּ רֹאִים, בְּשִׁיעָלָה בְּרָצְנוּ שֶׁבְּמוֹחָו לְפָעָל אַיזָּה דָּבָר בְּרָגְלָו, אָזִי חָפָעַל הַרְגֵּל מִזָּד, כְּרָגָע מִפְּשָׁש, מִבְּלִי שְׁהִיָּת זָמָן מִה עַד שִׁוּמָשָׁר בָּהּ הָאֲרָה מִן הַמוֹחָע עַל יָדֵי הַשְׁתְּלִשְׁוֹת בְּסִדר הַמִּדְרָגוֹת.

הַיִּנוּ בְּהַכְּרִח, מִפְּנֵי שְׁהָאָרֶת הַמוֹחָע מְאִיר בָּה גַּם כֵּן שֶׁלָּא עַל יָדֵי הַדְּרָגָה זֹו כַּי.

1- That which is drawn from one level to the next – from intellect to emotions, and from emotions to conscious thought, and from conscious thought to speech, and so forth.

2- That which shines on all levels as one, not by way of being drawn down in an orderly fashion from one level to the next.

We see in the body something corresponding to “Soveiv-Encompassing”: When someone thinks that he wants to move his foot, his foot will move immediately and instantly. It does not take any time<sup>4</sup> for the thought in his mind to travel through all the levels of his intellect and emotion, or through his other body parts until it reaches his foot.

This shows that the messages of the brain reach the foot also in a way that is not stepwise. Rather, the brain has a direct and equal connection with each part of the body. This connection is not

<sup>4</sup> It does take a split second for the message to travel from the brain to the foot through the nervous system, usually much less than a tenth of a second. However, compared to a message passing through an entire hierarchy of intellect and emotions, it is seemingly instantaneous. An example of non-instantaneous processing is when someone is faced with a complex question of what to do (e.g., to take a certain job) that requires the idea being processed through his intellect and emotions before he decides on what to do. In contrast, the simple decision of moving one's foot travels from the brain seemingly instantly to the foot in a fraction of a second.

dependent on any other mental, emotional, or bodily entities.

ובן יש למעלה ב' מיני השפעות:

"מְמֻלָּא כָּל עַלְמִין" היא ה吓אָרָה  
שְׁבִּחִינָת גָּלִילִי, וּנְמֻשָּׁר בְּסִדר  
הַמְּרוּגָנָות,

וְעַל זה בְּתִיב (ישעה ז, ג): "מְלָא כָּל  
הָאָרֶץ כְּבוֹדו", ו"כְּבוֹדו" הַיְנָנוּ זְיוֹן כָּל.

**Similarly, Above, there are two manners of the Flow of Life and Light from Hashem:**

**'Memalei Kol Almin-Permeates all Worlds'** is the ray which is revealed and drawn down according to the order of levels.

**Regarding this, it is written** (Yeshaya 6:3), "The entire world is filled with [His Glory]," and the Targum Yonasan explains that 'כְּבוֹדו' [His Glory] here means 'His Radiance.'

In other words, the verse is saying that the whole world is full of the 'Radiance' of Hashem's Light as it comes down into each level, according to the individual capacity of that level.

אָבֶל ה"סּוּבָּב" הָוֹא, שָׁאַינוּ מִתְגָּלָה  
מִמֶּשׁ, רָק בְּבִחִינָת חִיצׁוֹנוֹת,

**However, the 'Soveiv-Encompassing' Light is not directly revealed, only an external aspect of it is revealed.**

אָבֶל שָׁלָא עַל יְדֵי הַדְּرָגָה, וּכְלֹא  
שׁוֹיִם קְמִיה - נְשָׂמוֹת וּמְלָאכִים,  
רוֹחֲנִיות וְגִשְׁמִיות, וְאַפִּילוּ קֶלִיפּוֹת.

**However, this revelation is present in everything but not according to its level, since "All are equal before Him," souls and angels, spirituality and physicality, and even the kelipos (unholiness).**

וּכְמוֹ שְׁבַתּוֹב (ירמיה כג, כד): "אַת  
הַשְׁמִים וְאַת הָאָרֶץ אֲנִי מְלָא" - "אַנְיִ"  
- מְהוּתוֹ וְעַצְמוֹתוֹ יִתְבֹּרֶר, "מְלָא"

**As it is written** (Yirmiya 23:24), "For the heavens and the earth I fill." I Myself—Hashem's Being

<sup>5</sup> (תרגום יונתן על הפסוק).

השְׁמִים וְאָרֶץ בְּשֹׁwa מִמְשָׁ.

וְהַנֵּה בְּפִסְחָ בְּתִיב (בָּא. בָּבָר. כָּנָ): "וּפִסְחָ  
ה' עַל הַפְּתַח" – פִּירּוֹשׁ: שְׁהִיה הָנֵס  
עַל יְדֵי הַתְּגִלוֹת הָאָרֶת בְּבִחִינַת  
דִּילּוֹג, שֶׁלָּא עַל יְדֵי הַשְׁתַּלְשָׁלוֹת  
מִמְּדֻרְגָה לִמְדֻרְגָה, וְהַיִנּוּ בְּבִחִינַת  
סּוֹבֵב כָּל עַלְמִין", בָּמוֹ שְׁבַתּוֹב (בָּא. בָּבָר.  
בָּבָר. כָּנָ): "וְעַבְרַתִּי" – "אַנְיָ וְלֹא מַלְאָךְ כָּוֹ".

וְהַטּוּם שְׁהִיה צָרֵיךְ לְהִזְהַר בָּן, וְלֹא  
בָּמוֹ בְּמִחְנָה סְנַחֲרִיב שְׁנָאָמָר (מִלְכִים  
ב' יט, לה): "וַיֵּצֵא מַלְאָךְ ה' וַיַּזְרַק בְּמִחְנָה  
אַשּׁוּר"; וְכָنְ בְּסִיסְרָא<sup>6</sup> כִּי –

and Essence, “fills” the heavens and earth entirely equally.

Now, regarding Pesach it is written (Shemos 12:23), “And Hashem *passed over* the entryway.” Meaning, that the miracle was by means of a revelation of a light in a way of “*skipping over*,” and not by way of the orderly progression of spiritual levels (Hishtalshelus), from one level to the next. Rather, this revelation came in a way of ‘*Soveiv Kol Almin*–Encompassing all Worlds,’ as it is written (Shemos 12:12), “And *I skipped over*” – “*I* and not an angel.”

The reason this was necessary, unlike in the story of the camp of Sancheirev, when the enemies of the Jewish people were killed by an angel and not by Hashem Himself, as it says (Melachim II, 19:35), “And the *angel of Hashem* went out and struck down the camp of Ashur.” Similarly regarding Sisera’s army, Hashem sent angels to destroy them instead of “Hashem Himself,” as it were.

כִּי שְׁמָה הִיא רַק שְׁלִיחוֹת בְּלִבְדֵּי לְדִבָּר

The reason: There, it was simply a mission to carry out a task that

<sup>6</sup> (ועיין מיה שנטבואר מזה בדבורה המתחילה “וַיַּקְרֹב קָרְחַ” (לקמן קרח נב, א)).

<sup>7</sup> (הגדה של פסח, פסקא “וַיַּוְצִיאנוּ”).

<sup>8</sup> (ראה שופטים ד, ט: בַּיָּד אֲשֶׁה יָמַכְר ה' אֶת סִיסְרָא”. וְשֵׁם הַכָּבָד: “מִן שְׁמִים נִלְחָמוּ”, וּבְפִירּוֹשׁ רְשָׁי: “הַקָּדוֹשׁ בָּרוּךְ הוּא שָׁלַח בָּם עֲבָאָיו”. וְרָאָה זָהָר חַלְק גְּרָסָת בְּזַאיְלָר).

מוכן - צא ופִגְעֵעַ בָּהֶם!<sup>9</sup>

מה שיאין בן במצרים, מפת בכורות – "כל בכור"<sup>10</sup>, וציריך הבחנה בידי מי הוא הבכור לאב, שהיו שטופים בזמנה<sup>11</sup>.

ואפִילוּ בכור לאם גם בן קשיה לירע, שהרי, מוחם שהיו זקנים, ואין זה בכח המלאך להבחין.

ומה שבתוב בספרים<sup>12</sup> טעם – משום שהמלאך אינו יכול לירד כל בך במקום טומאה – דחוק. שהרי מבחן אשור<sup>13</sup> תוכיח.

was ready to be done – go and strike them!

This is unlike the case of Mitzraim in the Striking Down of the Firstborn, "Every firstborn" was killed, and they needed discernment to know which was the firstborn to his father, since they were steeped in immorality and it was unclear who each person's father was, thus making it difficult to determine the firstborn of a given father.

Even a firstborn of the mother was difficult to know, since there were those who were older and therefore it wasn't obvious who was born first, since only in a household of children is it obvious which one is the oldest and born first, and this is not within the capacity of an angel to discern these matters.

The reason that is written in the holy Sefarim, (the Siddur of the Arizal, specifically), that an angel is unable to descend to such a place of impurity, is far-fetched. In fact, we see a proof from the story of the camp of Ashur, which was punished

<sup>9</sup> על פי שמואל-ב, טו. ועוד).

<sup>10</sup> בא יב, יב: "יעברתי... והכתי כל בכור". שם, כת: ויהי בבחז היליה וזה הבה כל בכור").

<sup>11</sup> ראה רשי בא, יב, ל. וברמב"נ שם).

<sup>12</sup> (בפירוש: בן הוא בסדור הארין"ל ועוד – הערת כבוד קדושת ארכמ"ר בהערות וציויניות).

<sup>13</sup> (מלכים ב', יט, לה: "ויצא מלאך ה' וניר בבחנה אשור מאה שמשונים וחמשה אלף". וברש"י: "כולם ראשין גיטות").

through an angel, showing that an angel was, indeed, able to descend into the unholiness of the enemy camp of Ashur.

אך איך שיזהה הטעם, הפנייה הפל אחיד, שאז היה גילוי מבחןית "סובב כל עולם".

**Regardless, whatever reason is given** for the fact that the death of Egyptian firstborn was from “Hashem Himself” as opposed to an angel, **the intention is the same, that at the time of the death of the Egyptian firstborns there was a revelation from the level of Hashem as He is ‘Soveiv Kol Almin-Encompasses all Worlds.’**

וזהו “אני” – מהותו עצמותו יתברר,  
ולא מבחןית “滿מלא כל עולם”.

**This is the meaning of** saying that the death of the Egyptian firstborns was from “**I**” – Hashem’s Being and Essence, and not from the level of how Hashem is ‘Memalei Kol Almin-Permeates all Worlds.’

ועם כל זה יובן הקושיא הג”ל:  
בי הפה היומ-טוב הוא עניין השראת קדושה עליה, ואי אפשר להיות גלי זה והשראה זו, עד שיעבירו מתחלה החריצונים המונעים, במו שפטוב (ראה יג, ו): “ובערת הארץ כי”.

**With all of this explanation, we can understand** the answer to the question asked previously: Yom Tov is when there is an indwelling of Hashem’s Holiness from Above, and this revelation and indwelling is not possible to be manifest in our world without the initial removal of the External Covering of this world, which is created by the forces of unholiness that interfere with this revelation, as is written (Devarim 13:6), “And you shall destroy the evil from within you.”

ולבן גבֵי פורים, מתחילה: "הַרֹּוג  
בשׁוֹנְאֵיכֶם - עַה אֶלְף" (אָסְתָר ט, טז),  
שֶׁהָיוּ עַמְלָקִים<sup>14</sup>, שֶׁהָיָה קָלִיפָה  
עַצּוֹמָה, כְּדַכְתִּיב (בְּלֵק כד, ב): "רָאשִׁית  
נוּזִים עַמְלָק וְאַחֲרֵיתוּ עָדִי אָוֶרֶב",  
וכתיב: מְחֹה תִּמְחַה<sup>15</sup> נִי; וְעַשְׂרַת בְּנֵי  
הַמָּן<sup>16</sup>.

ואחר בְּרֵעַשׂוּ יּוֹם מִשְׁתָּחָה וְשִׁמְחָה  
(שֶׁם, ז, יח), וּמִשְׁלֹוחַ מְנוּזָה כִּי" (שֶׁם, יט)  
- הַתְּגִלוֹת הַקְּדוֹשָׁה.

ועל דָּרָךְ מְשֻׁלָּה: הַפְּלָר בְּשָׁרוֹצָה  
לְהִיּוֹת לוֹ דִּירָה בְּבֵית חֶדֶשׁ, אֹזִי  
מִתְחִילָה צְרִיךְ לְנַקּוֹתָה מִכָּל טִינּוֹף  
וְלִכְלּוֹת כִּי.

Similarly, before there can be a revelation of the Holiness of Hashem in this world, the world needs to be cleaned from the forces of unholiness.

ולבן חִיאָה זו בְּשִׁנֵּי יְמִים - יּוֹם אֶחָד

Therefore, regarding Purim, first the Jewish People needed to "Kill 75,000 of their mortal enemies," (see Ester 9:16), who were actually from the nation of Amalek, which is a powerful kelipah (force of unholiness), as is written (Bamidbar 24:20), "Amalek was the first of the nations [to attack the Jewish People], and its end will be permanent destruction." It is also written (Devarim 25:19), "You must completely wipe out Amalek," and (Ester 9:10) "the ten sons of Haman were killed."

Only after this, they established (ibid. 9:17-19) "a day of celebration and joy... and sending portions of food to one's friends (mishloach manos), and gifts to the poor," which signifies a **revelation of holiness** as the cause of the celebration.

By way of analogy: When a king wishes to live in a new house, first it has to be cleaned from all **filth and dirt** before he can move into it.

This is why this process of establishing the Yom Tov of

<sup>14</sup> "שֶׁהָיוּ עַמְלָקִים". - מַרְגּוּם יוֹנְתָן עַל הַפְּסָוק.

<sup>15</sup> (בְּשִׁלְחֵי יְהִידָה: "מְחֹה אַמְמָה אֶת זֶכֶר עַמְלָק". תֵּצֵא כָה, יט: "תִּמְחַה אֶת זֶכֶר עַמְלָק").

<sup>16</sup> ("עַשְׂרַת בְּנֵי הַמָּן בְּנֵי הַמָּדְתָּא צָרֵר הַיְהוּדִים הָרְגוּ". אָסְתָר ט, י).

ההעברה ואחר בר למחרתו הגליוי.

ונהיינו לפיה שהיה הגליוי מבחינת "ממלא כל עולם", שהוא על ידי הדרגה – תחלה מעביר כי, וכי אפשר להיות שניים בבהא אחת.

אבל נס רפסח, שהיה על ידי גילוי בבחינת "סובב כל עולם", שאינו בבחינת התחלקות, ומאייר לכולם פאחד,

על כן יכול להיות שני דברים אלו בנושא אחד: "גנוף למצרים" <sup>17</sup> – מפת בכורות; והתגלות הקדושה לישראל עד שאמרו הילל <sup>18</sup> כי.

Purim required two separate days – one day, the 13<sup>th</sup> of Adar, to remove the concealment on holiness, and then the next day, the 14<sup>th</sup> of Adar was the revelation of holiness.

This is because the revelation on Purim was from the level of how Hashem is 'Memalei Kol Almin-Permeates all Worlds;' this Divine Light comes from one level to the next, step by step, first removing the impurity, and only then revealing the good. But they cannot both happen at one time.

However, the miracle of Pesach, which came about through a revelation of the level of how Hashem is 'Soveiv Kol Almin-Encompasses all Worlds,' which does not become differentiated and shines to all in the exact same way,

this makes it possible to have both of these two things [removing the evil and revealing the good] all at once, so that there could be a punishing of the Egyptians – through the Striking down the Firstborn of Egypt – and, at the same time, a revelation of Holiness to the Jewish People, to the extent that

<sup>17</sup> (זהר חלק ב בא לו, א: ונגף יי' את מצרים גנוף ורפא (ישעיה יט, כב) – גנוף למצרים, רפא לישראל").

<sup>18</sup> (ראה פסחים קיז, א).

they sang the Hallel in praise of Hashem for this great miracle.

Now the Alter Rebbe will address a different version of the story of the night of Pesach in Egypt, which would disprove the need of the above explanation that the miracle was from how Hashem is ‘Soveiv Kol Almin-Encompasses all Worlds’:

וּמָה שָׁבְתוּ בְּסִפְרִים<sup>19</sup>, שָׂוָה הִיא  
קֹדֶם חִצׁוֹת וְזֹה לְאַחֲרָ חִצׁוֹת - אַינְנָא

Now, regarding what is written in certain Sefarim that this occurrence of the Death of the Firstborn was prior to midnight, but the other event of the revelation of Hashem to the Jewish People was after midnight, this is not the case.

אַלְאָ הִכְלִיל הִיא בָּזְמָן אַחֲרָ

Rather, they both occurred at the exact same time.

According to that variant version of the story, our above explanation is not conclusive. Since, if the death of the Egyptian firstborn occurred before midnight, and the revelation of Hashem happened after midnight, then we can say that Pesach is no different from Purim and Chanuka, when the unholiness was first removed, and only afterwards there was a celebration of the revelation of Hashem.

However, as mentioned in the beginning of the maamar, this is not the correct version of the story. In truth, the death of the firstborns of Egypt only started at midnight, while the Jewish people were in the middle of celebrating their redemption.

In fact, the death of the Egyptian firstborn occurred after the Jewish People finished eating the Korban Pesach and the Matzah, and had already started singing praises to Hashem, even before the death of the Egyptian firstborn. This means that at the same time that there was still great unholiness in Egypt, the Jewish People were already experiencing a great revelation of Hashem, which was expressed in their singing praises to Hashem.

<sup>19</sup> (לֹא מִצְאָנוּ לְעַת עַתָּה לְאַיִּזהּ סִפְרִים הַכֹּנֶה).

<sup>20</sup> (וְעַיְן מָה שָׁנַתְבָּאָר כִּי גַוְונָא בְּעַנְנָן "זְכּוֹר וְשִׁמְרוּ בְּדָבָר אֶחָד נִאמְרוֹ" - סָוף דָבָר הַמְתִחְלִיל "זְכּוֹר אֶת יוֹם הַשְׁבָתָה", יְעַיְן שֵׁם (תּוֹרָה אָזְרָוּ ע., ג.).

In order for there to be a revelation that was accessible to the Jewish people in the midst of the intense Egypt unholiness, this revelation of Hashem had to come from how Hashem ‘Soveiv Kol Almin-Encompasses all worlds’ equally, where there is no differentiation between Holiness and impurity.

(ב) Chapter 2

אך לְהִבָּין: מַאֲחָר שְׁהַסּוּבֵב הַזֶּה  
 "הַשְׁוֹהָה וּמְשֻׁוָּה כִּי"<sup>21</sup> כְּפָלָל, וְלִפְנֵיו  
 "בְּחַשְׁבָּה בְּאֹרֶה" (תְּהִלִּים קְלַט, יב),  
 וְאִם צְדָקָת כִּי" (אַיּוֹב לָה, ז),

However, we need to understand how the Light of Hashem, ‘Soveiv Kol Almin-Encompasses all worlds,’ is equally manifest everywhere and equalizes everything, as was stated previously, and before Him (Tehillim 139:12) “Darkness is like light,” and (Iyov 35:7) “If you will act righteously, what does that give to Him?”

The Light of how Hashem Encompasses all worlds equally doesn’t differentiate between holiness and unholiness. This is how it can also shine in a place of unholiness, unlike the Light of how Hashem Permeates all worlds. This is how the Jewish people were able to celebrate Divine revelation in the midst of the unholiness of Egypt, since the revelation was from how Hashem Encompasses all worlds.

וְאִם כֵּן, אֵין מִשְׁמָמָה יוֹמָשׁ  
 לְהִיוֹת "נָגֵף לִמְצָרִים כִּי"

Then how is it possible that from that very same level of how Hashem ‘Soveiv-Encompasses’ everything equally, specifically from there comes the power of Striking down the Egyptians?

If this level is revealed to holiness and unholiness equally, then why does it bring destruction on the wicked Egyptians? Seemingly, it should be revealed to the Egyptians the same way it is revealed to the Jewish people?

אֵך הָעֲנֵן, עַל פִּי מָה שְׁכַתְבָּב "פָּרִי עַץ  
 חַיִּים" (שַׁעַר חַג הַמּוֹצָה פַּרְקָז, בְּפִירּוֹשׁ<sup>22</sup>)

The explanation is, based on what is written in Pri Eitz

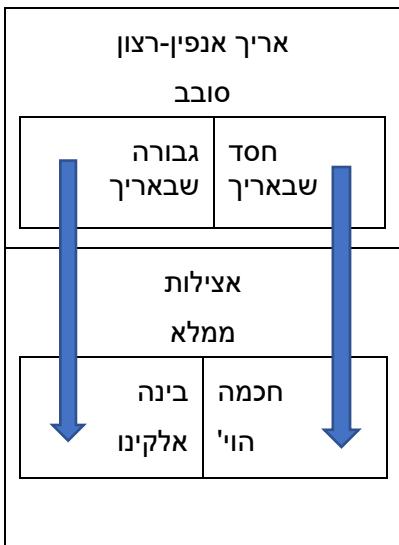
<sup>21</sup> (קָטָן וּגְדוֹלָל). פִּיוֹת "וְכָל מְאַמְּנִים" ().

<sup>22</sup> עַבְרִית קְרִיט ... חַדִּי אַלְקָעָם נוֹסֵח הַהֲגָהָה.

"עֲבָדִים הָיָנוּ כֵּי, וַיּוֹצִיאנוּ הָיוּה אֶלָּקִינוּ: אָבָא וְאִמָּא שְׁהַלְבִּישׁוּ לְזֹרֻעּוֹת דָּאַרְיָןְפִּין."

Chaim, in the explanation of the section of the Hagaddah beginning, "עֲבָדִים הָיָנוּ כֵּי, וַיּוֹצִיאנוּ הָיוּה אֶלָּקִינוּ – We were slaves... And Hashem (Havaya), our G-d (Elokeinu) took us out." The Pri Eitz Chaim writes: "Abba (Wisdom-Chochma-Havaya) and Imma (Understanding-Bina-Elokeinu) of Atzilus internalized in themselves the 'arms' i.e., attributes of Kindness and Severity of Arich Anpin (Hashem's Will)."

See chart below:



The meaning of this chart: Arich Anpin represents Will Power (Ratzon) that is above reason and intellect (Soveiv). Atzilus corresponds to the conscious levels of G-dly intellect and emotion (Memalei).

In our will power, we have two tendencies: To pursue something and to reject something. These are the two aspects of "love (kindness)" and "severity (hatred)" as they exist in our Will.

Now, in addition to these two tendencies, our Will Power can operate on two levels: Conscious and subconscious. If Will Power only operates on a subconscious level, it is possible that our true inner will

is not at all expressed in our conscious functioning. In fact, it is possible for us to act in a way that is completely opposed to our inner will.

For example, a Jew has an inner will and desire to connect to Hashem through the Torah and Mitzvos. He can also have an external desire for material needs. Now, this inner will may remain subconscious to the extent that a Jew might, G-d forbid, do things that are the exact opposite of Torah and Mitzvos, which is the exact opposite of his inner will. A Jew can act based on his external desire for material pleasures at the expense of his inner will to connect to Hashem.

However, when he becomes conscious of his inner will (when this inner will becomes revealed and expressed consciously) in his Chochma and Bina, and he realizes in his mind what his true inner desire is, then he will try his utmost to act

in accordance with his inner will. He will strengthen himself to fulfill the Torah and Mitzvos in his daily life, even at the “expense” of his material desires.

Similarly, Hashem’s Inner Will and desire is for the Jewish People and for holiness. His External Will is that there should be a world that is conducted according to the laws of nature. Now, when that Inner Will is not fully internalized in the “conscious” levels of Chochma and Bina of Atzilus, it is possible for the conduct of Atzilus to be according to the External Will only. This External Will gives life to the physical world and the laws of nature, at the expense of His Inner Will. This explains how it was possible for the Jewish People to be enslaved in Egypt, since they experienced the conduct of Atzilus based on the External Will, which creates the nature of the physical world. In the physical nature of the world, whoever is stronger can enslave those who are weaker. Thus, when the conduct of Azilus is according to the External Will, the Egyptians (representing nature) are able to rule over the Jews (representing that which transcends nature).

The redemption from Egypt came about when the Inner Will of Hashem, His true desire for the Jewish People and holiness, became fully expressed and revealed into Atzilus. When that happened, the conduct of Atzilus shifted to be in accordance with Hashem’s Inner Will, where physical nature has no control over the Jewish People and holiness.

In fact, this shift of the conduct of Atzilus from the External Will to the Inner Will, had a corresponding process within the Jewish People themselves. The consciousness of the Jewish People shifted from their external desires (for material sustenance), to their inner desire to connect with Hashem. As a result of this shift, they were able to show tremendous self-sacrifice in order to retain their Jewish identity. This self-sacrifice is expressed in their having fulfilled the commands to tie a sheep to their bedpost, to offer the Pesach offering, and to undergo a Bris Mila. (This is in addition to the great self-sacrifice of the Jewish women, whose faith in the Redemption was unbreakable, and who continued having children despite the fact that the Egyptians were killing so many babies). This shift within the consciousness of the Jewish People caused the shift in the “consciousness” of Atzilus, to become attuned to Hashem’s Inner Will. This, in turn, revealed Hashem’s Inner Will in the physical world by redeeming the Jewish People from slavery and destroying the unholiness of the Egyptians.

Now, to fit that back into the words of the maamar:

“**אָבָּא**-Abba- the Father” is a reference to the level of Chochma-Wisdom of Atzilus.

“**אִמָּה**-Imma- the Mother” is a reference to the level of Binah-Understanding of Atzilus.

(These two levels are called “father and mother,” since these two aspects of intellect are the “parents” of the emotions and conduct).

“שְׁחַלְבֵּישׁוּ לִזְרוּעֹת דָּאַרְיכָּןְפִּין” - that ‘clothed’ within themselves, the ‘arms’ of Arich Anpin.” The levels of Chochma and Bina of Atzilus drew into themselves and absorbed the revelation of the “arms of Arich Anpin.” The ‘arms’ is a metaphor for kindness (the right arm), and severity (the left arm). Arich Anpin is the Will of Hashem that encompasses the world of Atzilus, similar to the way our subconscious encompasses our consciousness. These ‘arms’ of Arich Anpin are Hashem’s Inner Will and desire to give to that which is holy (right arm), and to destroy any unholiness (left arm). When Chochmah and Binah of Atzilus ‘clothed within themselves’ these two aspects of Hashem’s Inner Will, the entire mode of conduct of Atzilus (which is derived from the Chochma and Bina) shifted, in order to bestow life on that which occupies itself with holiness (the Jewish People) and to destroy that which is steeped in unholiness (Egypt).

**פִּירּוֹשׁ:** בַּיְ הַנֵּה יִשְׂרָאֵל שְׁרַשֵּׁן  
מִבְּחִינַת פָּנִים, בָּמוֹ שְׁבַתּוֹב (נְשָׂא וּ  
כָּה): “אִירֵה פָּנֵיו אֲלֵיכָה”;

This means that the spiritual source of the Jewish People is from the level of ‘פָּנִים’ – face/the innermost aspect of Hashem’s Will and desire. As it is written, “Hashem shall shine his ‘פָּנִים’ – Countenance – to you.” (Bamidbar 6:25)

The word ‘פָּנִים-face/countenance’ is related to the word ‘inner’-inner dimension,’ since it is through a person’s face that the inner dimension of the person’s soul is accessible.

This is why you show your face to someone that you love, since you want them to connect to your inner self. Whereas, you turn your back on someone/something that you do not like, to remove any inner connection to that person/thing.

Similarly, when Hashem shines His ‘פָּנִים’-face/countenance,’ it refers to a revelation of the inner dimension of Hashem’s Light, the real inner desire and intention of Hashem to connect to us.

- וּמְצֻרִים שְׁרַשֵּׁם מִבְּחִינַת אֲחֹרְיוּם  
עֹרֶף, פְּרֻעה - אֲוֹתִיות הַעֲרֵף<sup>23</sup> כַּי..

The Egyptians, on the other hand, come from the level of the ‘external aspect’ of Hashem’s Will, represented by the ‘עֹרֶף-back of the neck,’ and the word

<sup>23</sup> (לְקֹוּטִי תֹּרֶה לְהַאֲרִין” לַרְישׁ פְּרִישַׁת שְׁמוֹת).

‘הָעַרְף’ shares the same letters of ‘**פְּרָעָה**’-Pharaoh,’ the king of the Egyptian.

When someone is forced to engage someone that they truly dislike, they speak to them without looking at them; they turn their face away and show them the back of their neck while talking to them. This represents the fact that they have no inner desire to connect to this person, and they are only talking to them because the situation demands it, for whatever reason.

Similarly, Hashem truly hates the forces of unholiness, the Kelipa, which were embodied by the wicked Egyptians. The only reason that Hashem was ‘speaking’ to them (by creating them using His ‘Words,’ which create everything) was because it was a necessary part of the story of the Exodus (Yetzias Mitzrayim). This is called the ‘external aspect’ of Hashem’s Will, since Hashem only desires their existence as a ‘necessary evil,’ as it were, in order for the Jewish People to be refined and be able to receive the Torah. It is only a means to some other ends. The king of the unholiness was ‘**פְּרָעָה**-Pharaoh,’ whose name is the same letters as the back of the neck, ‘**הָעַרְף**-the back of the neck,’ symbolizing the furthest point from the level of ‘**פָנִים**-face/inner will.’

ולפי שְׁחוּ בְּבִחִינַת הַסְּתָר פָנִים, לְפִי  
שְׁנָאָמָר (שְׁמוֹת א, ו): "וַיָּמָת יוֹסֵף וְכָל  
אֶחָיו כֵּי",

At that time, in Egypt, **there was a concealment on** the revelation of ‘**פָנִים**—the innermost level’ of Hashem’s Will. This is because, **as it says** (Shemos 1:6), “**And Yosef and all of his brothers** and their entire generation **passed away**.”

During the lifetime of Yosef and his brothers, they revealed the inner desire that Hashem has for the Jewish People into the world. This removed the possibility of the external aspect of the world (the Egyptians) to control them, since it was obvious that they only exist in order to help the Jewish People serve Hashem.

When these great Tzadikim died, the ‘inner will of Hashem’ for the Jewish people became hidden in the ‘external will of Hashem’ for the world to exist in the natural order. In that dynamic it became possible for the Egyptians to enslave the Jews.

וְהַשְׁפָעָה נְמַשְׁכָה מִבְחִינַת  
אֶחָדִים, “בַּמְאָן דְּשָׁרֵי בָּתָר  
בַּתְּפִוִי”,<sup>24</sup>

The flow of Life from Hashem at that time **came from the ‘external aspect’ of Hashem’s will, like ‘someone who throws something**

<sup>24</sup> (ראה תניא פרק כב: “שְׁמַלְיכוּ לוּ כְּלָאָחָר כַּתְפּוֹ... בַּמְאָן דְּשָׁרֵי בָּתָר בַּתְּפִוִי לְשׁוֹנוֹא  
שָׁלָא בְּרַצְוֹנוֹ.” ראה זהר חָלֵק ג ויקרא כג, ב. חקמת קפרא, א).

behind himself **over the back of his shoulder** to someone he doesn't like.'

על פָּנָיו עֲבָדִים הָיִינוּ לְפָרָעָה, הַמְּקַבֵּל  
גַּם פָּנָיו מִבְּחִינַת עֹזֶף כִּי

This resulted in "we were slaves to Pharaoh," who receives his life and existence **from the 'back of the neck,'** i.e., the external aspect of Hashem's Will.

- אָבָל אַחֲרֶכֶת: "וַיַּצְאֵנוּ ה' אֶלְקִינוּ"  
"אָבָא וְאִמָּא שְׁחַלְבִּישׁוּ כִּי",

Subsequently, though, "Havaya Elokeinu (Hashem) **took us out** (from slavery)," with these two Names of Hashem, Havaya and Elokim, which represent "**Abba (Chochma) and Imma (Bina)**" of Atzilus, which **internalized in themselves** the 'arms' i.e. attributes of Kindness and Severity of Arich Anpin (Hashem's Will)."

שָׁיוּמָשָׁר הַהַשְׁפָעָה בְּבִחִינַת "יָאָר ה'  
פָּנָיו",

This process causes that "Hashem should shine His Inner Will to become **פָנִים** – internalized."

וְעַל יָדֵי זה נִמְשָׁר "אָתָנוּ סָלָה".<sup>26</sup>

This ensures that Hashem's conduct will be expressed as revealed goodness and kindness

<sup>26</sup> (תהלים סז, ב: "אֶלְקִים יִחְנָנוּ וַיַּכְרְכָנוּ יָאָר פָּנָיו אָתָנוּ סָלָה").

“With us forever.”<sup>25</sup> (See Tehilim 67:2)

We mentioned previously that the word ‘פָנִים’-face/countenance’ is related to the word פִנְימִיות ‘inner dimension.’ In the meaning of ‘פִנְימִיות’-inner dimension’ there are two very different meanings:

- 1- The Inner Will and desire of Hashem, which is for the Jewish People and holiness.
- 2- The process of becoming internalized, so that the Inner Will can permeate and become fully integrated into the inner dimension of Chochma and Bina.

Here, the Alter Rebbe is explaining the verse based on the second meaning of ‘פִנְימִיות/פָנִים’.

When the Inner Will of Hashem becomes internalized in Chochma and Bina, this causes Hashem’s conduct towards us to be revealed good.

This is because Chochma and Bina, are “Wisdom and Understanding” of Atzilus, which guide and direct the conduct of the attributes of Kindness and Severity and all that occurs within creation.

That is what happened at the time of the Exodus (Yetzias Mitzrayim), when His Inner Will for the Jewish People became completely internalized and integrated into Chochma and Bina.

אַף עַל גַב דְבָבְחִינַת "סֹבֵב כָוָלָא עַלְמִין" מֵצֶד עַצְמָו נִאָמֵר "בְּחַשְׁבָה בְּאוֹרָה" בְּנֵיל,

**Even though, regarding the level of how Hashem ‘Soveiv Kol Almin-Encompasses all Worlds,’ i.e., Arich Anpin, it is**

<sup>25</sup> The Alter Rebbe is combining the ideas of two different verses:

“Hashem shall shine his פָנִים – Countenance/Innermost aspect’ to you.” (Bamidbar 6:25)

“Hashem will be gracious to us and bless us, He will shine His פָנִים – Countenance/Innermost aspect’ and be with us forever.” (Tehillim 67:2)

The first verse is from Birkas Kohanim (the Priestly Blessings). We learn from it that the blessings we receive is when Hashem shines and reveals that His Innermost Will is for the Jewish People and holiness.

The second verse is from Tehillim. We learn from it that when Hashem shines his Innermost Will in an internalized manner, this ensures His conduct will be revealed good with us forever.

written, “**Darkness is like light,**” i.e., there is the possibility for unholiness to exist just as holiness, **as explained above**, so how would the revelation of this level destroy the unholiness of the Egyptians and Pharaoh?

We explained above that the level of Arich Anpin is analogous to the subconscious level of the person. In the subconscious, there exists the possibility of connecting to things that the person likes and focusing on things that the person hates. Since the subconscious gives room for things that the person hates, tapping into the subconscious should seemingly not be the answer to resolving a person’s problems of being involved in things that are harmful or hateful to the person.

Nonetheless, when a person takes what exists in his subconscious and brings it up to his conscious mind, he becomes cognitively aware of which aspects he truly wants, and which aspects he only wants superficially, or what he hates, altogether. This enables him to reject the negative or superficial things and embrace his true, inner ambitions and yearnings.

Similarly, on the level of Arich Anpin (the level that encompasses Atzilus and all worlds like the subconscious encompasses the conscious) there exists the possibility for holiness and unholiness simultaneously. However, when this level becomes internalized in the ‘conscious’ level of Chochma and Bina (Wisdom and Understanding), then the Inner Will of Hashem becomes differentiated from the External aspect of Hashem’s Will. This causes that Hashem’s conduct should show how He loves holiness and hates unholiness.

אבל חֶרִי הַסּוֹבֵב מְאֵר עַל יְדֵי בְּחִינַת  
מִמְלִיאָה כֹּל עַלְמִין,

Nevertheless, the Light of how Hashem ‘**Soveiv Kol Almin-Encompasses all Worlds**’ i.e., Arich Anpin, **must shine** into the world **through the level of** Hashem’s Light that ‘**Memalei Kol Almin-Permeates all Worlds**,’ i.e., Chochma and Bina of Atzilus which flow into the attributes of Atzilus.

שָׁהַרְיִ מִן הַחַלֵּל נִמְשָׁר הַקּוֹנוֹ,

We see this process reflected in how, from the ‘חַלֵּל-Space for Existence’ there comes forth a ‘קָו-Ray’ of focused Divine Light.

Originally, Hashem’s Infinite Light filled all of existence, leaving no possibility for an entity to exist with a feeling of independence or separateness from Hashem. To create the world, Hashem had to make a ‘חַלֵּל-Space for Existence,’ where the Infinite Light is hidden in order to enable the existence of various levels and worlds that seem to have their own independent existence. This ‘חַלֵּל-Space for Existence’ encompasses all worlds and beings that dwell therein.

This ‘חַלֵּל-Space for Existence’ has in it the potential to become worlds and beings.

In Tanya, chapter 48, the Alter Rebbe gives an analogy of the power of imagination. In a person’s mind he can imagine a (relatively) endless possibility of things and beings, creating worlds and their citizens in his thoughts. What are those ‘worlds’ made out of? The very fabric of his imagination.

Similarly, the ‘חַלֵּל-Space for Existence’ is the fabric of Hashem’s ‘thoughts,’ as it were, from which all worlds and beings come into existence.

Now, when a person imagines a specific object, he is taking the unlimited potential in his imagination and limiting it into a condensed ‘ray’ of focused thought, in order to produce a specific image.

Similarly, when Hashem created all the worlds in the ‘חַלֵּל-Space for Existence,’ He took from the endless potential of possible beings and limited it into a ‘קו-Ray’ of focused Divine ‘thought’ to produce specific worlds and beings.

We see from this process that the ‘Encompassing Light’ must be focused and limited through ‘Permeating Light’ – similar to focused specific thoughts – to produce anything specific.

Because of this, when the encompassing level of Arich Anpin shines through Chochma and Bina of Atzilus – the permeating level – it becomes defined and crystallized.

During this process of crystallization, the difference between the Inner Will and the External aspect of the Will becomes fully evident.

ומצד התחבשות זו בבחינת מלאא, "אבא ואמא שלביישו כי", נמשך "שהוציאנו ממצרים מעבדות לחרות".

**Due to this internalization** of the Encompassing Light of Arich Anpin in the 'Memalei-Permeating Light' of "Abba and Imma that internalized in themselves the 'arms' i.e., attributes of Kindness and Severity of Arich Anpin (Hashem's Will)," this brought about the miracle "That He took us out of Egypt from slavery to freedom" (Haggada Shel Pesach).

[This ends the main text of the maamar].

The Tzemach Tzedek, in the following note, explains that, based on the above explanation, we can understand the difference between the miracle of Pesach and those of Chanuka and Purim, (which was the original question of the maamar):

27) וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל בְּמָקוֹם אֶחָר,  
עַל פִּי הַזָּהָר רִישׁ פְּרָשָׁה וַיֹּאמֶר, בְּעַנְנָן  
שָׁאַל לְךָ אֶת כָּי"ה<sup>28</sup>, שְׁהַנֶּסֶפֶס בְּאַיִם  
בְּשִׁנִּי מַדְרוֹגֹת:

(See what is explained elsewhere, based on the Zohar (Vayikra beg.) on the idea expressed in the verse (Yeshaya 7:11), "Request for yourself a sign [from Hashem your G-d: Ask either from the depths or from the

27) וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל בְּפִרְשַׁת וַיְשַׁלַּח, בְּדִבּוֹר הַמִּתְחִיל "וַיַּאֲבַק אִישׁ עַמּוֹ" (תורה אור כו, ב), גַּבֵּי "אָמֵת תָּגִיבֵה כַּנְשֵׁר [...] מֵשֵׁם אָזִיק" (עובריה א, ד). ובפִרְשַׁת מִקְצָה, בְּדִבּוֹר הַמִּתְחִיל "כִּי עַמְקָה מִקּוֹר חַיִם" (תורה אור לד, ד), בְּפִרְוּשׁ "הַשְׁקִיפָה מִמְעָנוֹן קְדֻשָּׁה מִן הַשָּׁמַיִם וּבָרַךְ אֶת עַמְקָה יִשְׂרָאֵל" (תבואה כו, טו). ולעיל סוף דִבּוֹר הַמִּתְחִיל "לְהַבִּין מִהָּ שְׁכַתּוּב בְּהַגְּדָה מֵצָה זוּ", גַּבֵּי "אַנְיָה הוּא וְלֹא אֶחָר". ובְּדִבּוֹר הַמִּתְחִיל "וְאֶכְלָתָם אֶכְלָל", גַּבֵּי "אֲשֶׁר עֲשָׂה עַמְקָה לְהַפְלִיא" (יואל ב, כו). וסוף דִבּוֹר הַמִּתְחִיל "שִׁימְנִי כְּחֹזֶתֶם" (לקוטי תורה שיר השירים מה, ב-יג).

וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל שְׁנַתְבָּאֵר מְאֵיר עַל יְדֵי בְּחִינַת מִלְלָא - בְּדִבּוֹר הַמִּתְחִיל "יִבְיאוּ לְבּוֹשׂ מִלְלָות כָּוֹ" (תורה אור צ, א).

28) "מִעַם הָאֱלֹקִים הַעֲמֵק שָׁאַלְהָ אוֹ הַגְּבֵה לְמַעַלָּה". ישעיה ז, יא.

heights Above],” that miracles occur on two levels:

הִא' – עַל דָּרְךָ "הַעַמֶּק שָׁאַלָּה" (שָׁם),  
וְהִנֵּנוּ מְאוֹתָה ה' בְּתָרָאָה, שְׁמוֹתְלַבְשָׁת  
בְּלֹבֶשְׁי הַטָּבָע.

**The first: On the level of “...ask [a sign from Hashem] from the depths...,” meaning from the final letter ‘ה-Hei’ [of Hashem’s four-letter Name Havaya] which becomes invested in the garments of nature.**

Hashem’s holiest name is י-ה-ו-ה. The final letter, the second corresponds to the Sefira (attribute) of Malchus/Royalty. This is the lowest level of Atzilus, and is the direct source of creation. It ‘descends’ to be involved and invested in the lowliest of creations.

Since it is the level of Atzilus that ‘descends to the depths’ of the creations, it is referred to as ‘the depths.’ Thus, asking for a sign from Hashem from ‘the depths’ means to receive a revealed miracle from Malchus of Atzilus.

Miracles that derive from this level become clothed in natural events. The miracle of Purim, and the miracle of the victory of Chanuka came clothed in nature, in perfectly Divinely orchestrated events in the Purim story, and, on Chanuka, in the battles of the Maccabees and their bravery and tactics etc.<sup>29</sup>

Even though it is clear that both Purim and the Maccabees’ victory were miraculous in their outcomes, the way in which they transpired was seemingly natural.

This is because those miracles derive from Malchus of Atzilus, the final letter ‘ה’ of Hashem’s Name.

וְהַב' – עַל דָּרְךָ "הַגְּבָה לְמַעַלָּה" (שָׁם),  
בְּנֶסֶים דִּיצְיאַת מִצְרָיִם וּקְרִיעַת יִם-  
סּוֹף, שְׁיוֹצָאִים לְגַמְרֵי מַדְרָכֵי הַטָּבָע.

**The second: On the level of “From the heights Above,” such as the miracles of the Exodus from Egypt and the Splitting of the Sea, which completely transcended the laws of nature.**

<sup>29</sup> Parenthetically, the miracle of the oil burning for eight days was completely supernatural, similar to the miracle of Pesach, unlike the military victory. This is one of the main reasons that the main emphasis of Chanuka is on the miracle of the oil, more than the miracle of the physical military victory.

ונַהֲנִינוּ לְפִי שֶׁהוּא נִמְשָׁר מְגִילָּיו  
בְּחִנִּת "סּוֹבֵב כָּל עַלְמִין", רַק שְׁמָאֵיד  
עַל יְדֵי בְּחִנִּת "מִמְלָא".

וזהו "הַגְּבָה לְמַעַלָּה - רַא אֹתְךָ יוֹד  
דְּשֵׁם חַיָּה".

This [miracle beyond nature] is the result of a revelation coming from the level of how Hashem ‘Soveiv Kol Almin-Encompasses all Worlds,’ i.e., Arich Anpin, which shines through the channels of how Hashem ‘Memalei Kol Almin-Permeates all Worlds,’ i.e. Chochma and Bina of Atzilus.

This is the meaning of the Zohar’s comment that “[a sign from Hashem] from the heights Above,” refers to the letter ‘-Yud’ of the Name Havaya.

Miracles that derive from Malchus, which ‘descends to the depths’ of creation, come clothed in natural means.

However, miracles that derive from Chochma of Atzilus, corresponding to the first and highest letter of Hashem’s Name Havaya, come in completely supernatural ways. This is because Chochma (and Bina) receive from Arich Anpin, which is completely beyond the limitations of worlds and nature.

When Chochma and Bina receive an overwhelming revelation from Arich Anpin, from Hashem’s Encompassing Light, this is expressed in our world as a superanatural miracle.

ונַהֲנִינוּ עֲנֵין "אֲבָא וְאִימָּא שְׁהַלְבִּישׁוּ  
כָּו" בְּנֵי".

This is the idea explained earlier in the maamar of “Abba (Chochma) and Imma (Bina) which internalized in themselves the ‘arms’ (Kindness and Severity) of Arich Anpin.”)

[This concludes the note of the Tzemach Tzedek].

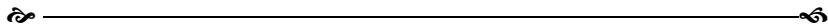
In other words, the fact that on Pesach it was possible to celebrate on the day of the miracle, unlike on Purim and Chanuka, is explained as follows:

On Chanuka and Purim, when the miracles come from Malchus, clothed in nature, only after the enemy is defeated can we celebrate. This is the natural way of how things work in this world.

On Pesach, when the Encompassing level of the Inner Will of Hashem, the ‘arms’ of Hashem’s love for holiness (right arm) and hate for unholiness (left arm), were revealed into Chochma and Bina of Atzilus, this produced the supernatural miracle of Pesach.

Since the miracle of Pesach was from a level transcending all limitations of the natural order, it was possible for them to feel Divine revelation and celebrate at the same time that the Egyptians were being punished. The revelation of Hashem was so lofty that it wasn’t blocked out by the presence of the Egyptians.

This is in contrast to the revelation of Purim and Chanuka, which could not be felt and celebrated until the enemies and the unholiness were removed.



### Summary of the Maamar

Q1. Why is it that Pesach is celebrated on the day when Hashem miraculously destroyed our enemies, whereas Purim and Chanuka are celebrated on the day *following* the victory of the Jewish People over their enemies?

A1. On Pesach, the Jewish People experienced a revelation of Hashem’s Light that “Soveiv-Encompasses” all worlds. This was expressed in supernatural miracles that completely transcend the natural order of things. This Light is so unlimited that it is able to shine even in a place where unholiness is still present. Thus, it was shining to the Jewish People in their homes at the same time that it was destroying the Egyptian firstborn.

However, the miracle of the military victory of Chanuka and Purim was from Hashem’s Light that comes down to “Memalei-Permeate” worlds in an orderly fashion. This was expressed in miracles that came clothed in seemingly natural means, like a smaller army defeating a larger army. (This is in contrast to the death of the firstborn in Egypt, when, in one second, all the firstborns of Egypt, wherever they were, simply dropped dead without any natural cause whatsoever). Since the miracles of Chanuka and Purim came from the Light that follows an orderly progression, the ‘natural’ order of things is to first remove the unholiness

and only then can the holiness be felt and perceived. This is why only after the enemies of the Jewish People were defeated was it possible to fully experience and celebrate the miraculous salvation from Hashem.

Q2. If the miracle of Pesach was from Hashem's Light that "Soveiv-Encompasses" everything equally, including allowing unholiness to exist, then why would the revelation of that level cause the destruction of unholiness?

A2. When the Light that "Soveiv-Encompasses" everything equally becomes internalized in the "Memalei-Permeating" Light, this fundamentally changes how the "Soveiv-Encompassing" Light functions.

This is similar to a person's subconscious and conscious. Subconsciously, a person has room for things he loves, and also has the capacity to dwell on things he hates, or enable unhealthy practices that could be harmful to himself. However, when he digs deep down inside of himself and becomes conscious of what he truly wants in life, then he will be able to embrace his true desire and ambition and reject any unhealthy desires that are lingering in his subconscious.

Similarly, in Hashem's Will that encompasses all worlds, there is room for both holiness, which Hashem loves, and also for unholiness, which Hashem essentially hates (but wants to exist superficially, so that we will have free choice to serve Him). However, when Hashem's Will becomes internalized in Chochma and Bina of Atzilus, the Wisdom and Understanding of Atzilus (the "Memalei-Permeating" Light), then it becomes differentiated between holiness and unholiness. This effects that the fact that Hashem loves holiness and the Jewish People and hates and rejects unholiness should become revealed in our world.

**Lessons in the Service of Hashem from the Maamar**

- 1- Hashem is always making miracles for us. Some are completely supernatural and some come clothed in nature. We need to keep our eyes open to see the miracles that Hashem is always making for us, and celebrate them.
- 2- In order for us to experience the spiritual “Exodus from Egypt,” we need to relive the process that brought it about: The Jewish People internalized their subconscious faith and belief in Hashem. They brought this faith into their consciousness so that it could affect them to serve Hashem with self-sacrifice, despite any challenges and influences from around them. This caused Hashem’s ‘hidden’ love for the Jewish People and holiness to be ‘consciously’ manifest in the world.

Each one of us needs to tap into our unlimited subconscious faith and belief in Hashem and internalize it, making it fill our entire consciousness. We need to process this faith to the point that we realize that the only thing important in our lives is to serve Hashem and reveal Him in the world, and all of our material needs are of secondary concern. This will bring about our own personal redemption, and, in turn, affect the complete redemption through Moshiach, immediately!

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