

IN LOVING MEMORY OF OUR DEAR FATHER

Reb **Leib** ben Reb **Tzvi** ע"ה

**Rothman**

Passed away on 12 Nissan, 5775

ת. נ. צ. ב. ה.

\*

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# LIKKUTEI SICHOS

AN ANTHOLOGY OF TALKS

by the

**Lubavitcher Rebbe**

**Rabbi Menachem M. Schneerson**

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## THE ANNOUNCEMENT OF THE REDEMPTION

And may it be His will that ultimately ten Jews will be found who are "obstinate" enough to obligate themselves to move G-d, and certainly G-d will be moved - as it is written,<sup>2</sup> "Because it is a stiff-necked people (to their benefit,<sup>3</sup> and therefore) You will pardon our iniquity and our sin and take us for Your inheritance" - to actually bring the true and complete Redemption immediately, instantly, in reality.

In order to hasten and speed the Redemption even more through my actions - I will increase and give to each and every one of you shlichus-mitzvah<sup>4</sup> to give to tzedekah [charity], for "great is tzedekah since it draws near the Redemption."<sup>5</sup>

I have done my part; from now on, you do all that you can.

And may it be G-d's Will that there will be found among you one, two, three that will devise a plan what to do and how to do it, and most essentially - that it will produce the true and complete Redemption in actual reality, with joy and a glad heart.

*(From the talk of Friday evening and the eve of the holy Shabbos Parshas Shmini, 28 Nissan, 5751)*

IN LOVING MEMORY OF  
Horav **Schneur Zalman Halevi** ע"ה  
ben Horav **Yitzchok Elchonon Halevi** ה"ד  
**Shagalov**  
Passed away on 21 Tamuz, 5766  
Reb **Dovid Asniel** ben Reb **Eliyahu** ע"ה  
**Ekman**  
Passed away on 5 Sivan - Erev Shavuot, 5765  
Mrs. **Devora Rivka** bas Reb **Yosef Eliezer** ע"ה  
**Marenburg**  
Passed away on the second day  
of Rosh Chodesh Adar, 5766  
Reb **Yitzchok Moshe** (Ian)  
ben Reb **Dovid Asniel** ע"ה  
**Ekman (Santiago, Chile)**  
Passed away on the 24th day of Shevat, 5769  
ה. נ. צ. ב. ה.  
AND IN HONOR OF  
Mrs. **Esther Shaindel** bas **Fraidel Chedva** שתח'ל  
**Shagalov**  
DEDICATED BY  
Rabbi & Mrs. **Yosef Y.** and **Gittel Rochel** שיחי  
**Shagalov**

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602 North Orange Drive.

Los Angeles, CA 90036

Tel.: (323) 934-7095 \* Fax: (323) 934-7092

<http://www.torah4blind.org>

e-mail: [yys@torah4blind.org](mailto:yys@torah4blind.org)

**Rabbi Yosef Y. Shagalov,**  
**Executive Director**

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2. Tissa 34:9.

3. See *Shmos Rabba*, end of chapter 42.

4. [Shlichus-mitzvah literally means the mission or assignment which performs a mitzvah. It is customary to give someone who is leaving on a journey tzedekah for an institution (of his choice) at his destination. He thus becomes a "shliach" or emissary with the assignment of delivering tzedekah elsewhere. The Talmud states that an individual who travels to perform a mitzvah (as opposed to reasons of business or pleasure) is protected by the merit of that mitzvah. Translator's note]

5. *Bava Basra* 10:1. And see *Tanya* chapter 37.

From what has been said previously about emphasizing the subject of Redemption (especially) at this time - emerges the absolutely incredible: **how is it possible that notwithstanding all these things - we have not yet accomplished the coming of our righteous Moshiach in actual reality?!... something completely beyond comprehension!**

Equally incredible - that when ten (and many times ten) Jews gather together, and in a worthy time with regard to Redemption, and nevertheless, they don't create an uproar to cause the coming of Moshiach immediately and instantly, and it's not inconceivable to them, G-d forbid, that Moshiach won't come this night, and also tomorrow our righteous Moshiach won't come and also the day after tomorrow our righteous Moshiach won't come, G-d forbid!

Also, when they cry, "Ad Mosai" [Until when will we remain in exile] - it's because they were told to. If they meant it and desired it and cried **sincerely**, with absolute certainty Moshiach would have already come!

What more can I do so that all the children of Israel should create an uproar and cry sincerely and cause Moshiach to come in reality, since all that was done until now, **has had no effect**, and the proof is, that we find ourselves still in exile, and most essentially - an inner exile in Divine service.

The only thing I am able to do - is to turn the matter [over] to you: **do everything in your ability** - things that are in the nature of lights of Tohu, but, in vessels of Tikun<sup>1</sup> - **to actually bring our righteous Moshiach immediately, instantly, in reality.**

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1. [Tohu is the primordial world of chaos; Tikun is the world of order that follows it. Translator's note.]

# LIKKUTEI SICHOT

## AN ANTHOLOGY OF TALKS

RELATING TO THE WEEKLY SECTIONS OF THE TORAH AND  
SPECIAL OCCASIONS IN THE JEWISH CALENDAR

by the  
**Lubavitcher Rebbe**  
**Rabbi Menachem M. Schneerson**

•  
Volume VIII: *Vayikra*

•  
In English rendition  
by  
**Rabbi Eliyahu Touger**

## SEVENTH DAY OF PESACH

### WHEN MIRACLES INTRUDE ON NATURE

The *Midrash* relates<sup>1</sup> that at the time of the splitting of the Red Sea, fruit-bearing trees sprouted forth from the seabed. Children picked the fruit and gave it to the birds, which joined the Jews in their song of praise to G-d.<sup>2</sup>

There is a general principle in Jewish thought:<sup>3</sup> “The Holy One, blessed be He, does not perform a miracle without a purpose.” This canon has a rational basis. Nature is one of G-d’s creations, as stated by the verse:<sup>4</sup> “I laid down... the laws of heaven and earth.” When G-d structured nature, He did so with a specific intent. Since a miracle by definition involves a disruption of the natural order, G-d will not work miracles unless it is necessary to do so.

Nature conceals G-dliness. In that vein, *Chassidus* explains<sup>5</sup> that the Hebrew word for nature, *teva*, טבע, relates to the Hebrew word טובע meaning “sunk.” For just as an entity submerged in water cannot be seen, so too the natural order covers up the G-dly light which maintains it.

Particularly since we have already been more than "forty years,"<sup>13</sup> in the desert of the nations (of exile), in a situation of "(forty years) I quarreled with the generation,"<sup>14</sup> and we are ready to come to "they shall enter my resting place,"<sup>15</sup> in the Holy Land and Jerusalem,<sup>16</sup> to the extent of Shalem, a complete rest - with the true and complete Redemption.

It is understood that the Jewish people are already prepared and already have "a heart to know and eyes to see and ears to hear" (just as it was in the fortieth year after the exodus from Egypt, and that as in the days of your going forth from the land of Egypt I will show him miracles).

*(From the talk of Tuesday evening, Parshas Shimini, 26 Nissan 5751)*

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1. *Shmos Rabbah* 21:10; *Sefer HaSichos* 5702, p. 73.  
 2. See *Tosafos Shabbos* as cited in *Orchos Chayim*, sec. 324.  
 3. See *Derashos HaRan*, Discourse 8: “The First Introductory Principle is that G-d desires to maintain the natural order to the greatest degree possible. Nature is very dear in His eyes, and He will not change it unless it is absolutely necessary.” See *Shabbos* 53b, *et al.*  
 4. *Yirmeyahu* 33:25.  
 5. See the *maamar* entitled *Mah Tov* 5689, and the *maamar* entitled *Nasata L'yerei'acha*, 5693 (*Sefer HaMaamarim* 5711, p. 290).

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13. It should be noted that forty years have passed since the departure of His Honored Holiness, My sainted father-in-law, the Rebbe, in the year 5710, as mentioned many times.

14. *Tehillim* (Psalms) 95:10.

15. *Ibid*, 11.

16. The explanation of *Rashi* there.

in which Jews were not allowed to leave - specifically in this year and in the previous year did the country open its gates to let out the Jews [so that] they should go to the Holy Land (and even if, for whatever reason there may be, some of them are detained in another country for a short while (in the United States or Australia, etc.) soon they will move (with a complete desire and with joy and a glad heart) to the Holy Land, together with their families).

And the miracle has increased until the country itself assists them to leave, as was the case in the Exodus from Egypt, whose goal was to go to the Holy Land (And I shall bring you to the land, etc.<sup>6</sup>). This miracle also includes assistance from the treasures of "Egypt" (as mentioned above); these treasures have been used to such an extent that a portion of them - and also money from other nations - comes to the Jewish people, our brothers the children of Israel who just went out (and are going out now), in the "exodus from Mitzrayim." Their departure from "Mitzrayim" (a name derived from the word for distress and confinement<sup>7</sup>), from that country is similar to how it was in the Exodus from Egypt the first time, for then "they despoiled Egypt,"<sup>8</sup> until even what they didn't ask for they gave them,<sup>9</sup> including treasured items.<sup>10</sup>

...And may it be His will that G-d should help every Jew that he should have "eyes to see and (automatically) ears to hear," and "a heart to know,"<sup>11</sup> to see "the great trials that **your eyes** saw, the signs and those great wonders,"<sup>12</sup> the revealed miracles that occur every day.

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6. *Vaeira* 6:8.

7. See *Torah Or, Vaeira* 57:2 and further. *Beshallah* 64:1-2. *Yisro* 71:3 and further. And in many places.

8. *Bo* 12:36.

9. The explanation of *Rashi* there, from the *Mechilta* on the verse.

10. See *Shmos Rabba* chapter 14:3. And other sources.

11. *Tavo* 29:3.

12. *Ibid*, 2.

"In His goodness, He renews each day, continuously, the work of creation."<sup>6</sup> Nevertheless, because the world follows a stable pattern,<sup>7</sup> it is possible to think, heaven forbid, that it lacks a Master,<sup>8</sup> and simply proceeds on its own. Man's tendency to lapse into this error, however, does not impugn the fact it is G-d who laid down and maintains the "laws" of nature, and He will not disrupt them needlessly.

An explanation is therefore necessary.<sup>9</sup> In order to save the Jewish people, the splitting of the sea would have been sufficient. Why was it necessary that trees complete with ripe fruit sprout from the seabed? Ordinarily, it takes time from trees to grow, more time for them to bear fruit, and still more time for the fruit to ripen and become fit to eat. In this instance, the trees sprouted and bore fruit immediately, and that fruit was fit to be fed to the birds.

Also, the splitting of the Red Sea itself requires explanation. The water did not dry up. Instead, it continued to flow, and yet congealed on both sides, standing like walls protecting the Jewish people as they crossed, as it is written:<sup>10</sup> "And the water was like a wall for them on their right and on their left." Seemingly, it would have been sufficient for the Jews to have passed through the sea on dry land. Why was it necessary for the water to stand like walls?<sup>11</sup>

One must conclude that this secondary miracle (and similarly the miracle of the fruit-laden trees) was an intrinsic part of the splitting of the sea. For this reason, when the Torah

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6. Daily liturgy, *Siddur Tehillat HaShem*, p. 43.

7. See *Avodah Zarah* 54b.

8. Cf. *Bereishis Rabbah* beginning of ch. 39.

9. See the gloss of the *Tosafos Yom Tov* to *Avos* 5:4.

10. *Shmos* 14:22, 14:29.

11. Even if it was necessary for the water to stand erect so that the Jews could pass through the sea (see *Shaar HaYichud VehoEmunah*, ch. 2, the commentaries to *Avos*, *loc. cit.*, and *Avos d'Rabbi Nosson*), one might still ask: Why was it necessary for the Torah to mention this fact twice?

relates the miracle of the splitting, it twice mentions the fact that the water stood like walls: once when the Jews first entered the sea, and once when they had completed the crossing.

### WHAT MADE THE WATERS STAND?

On the verse, “And the water was like a wall for them on their right and on their left,” the *Mechilta* comments that at the time of the crossing of the sea, accusations were leveled against the Jews in the heavenly realms: “How is it possible that men who serve idols are allowed to walk on dry land in the middle of the sea?” And the Divine attribute of justice asked: Why are they better than the Egyptians, for “these are idolators, and these are idolators”?<sup>12</sup>

The *Mechilta* continues: What allowed the Jews to be saved? The walls on their right and their left. The right refers to the Torah which they would receive, as it is written:<sup>13</sup> “from His right, a fiery faith.” And the left alludes to prayer or<sup>14</sup> *tefillin*. Torah study and prayer represent vectors of Divine service which protected the Jews on either side.

This *Midrash* is also problematic. Why was it necessary for the Jews to have *two* merits protecting them, one on each side? Why was the merit of the Torah which the Jews would receive not sufficient?

The giving of the Torah demonstrated G-d’s selection of the Jewish people from among the nations. (And therefore, when reciting the words “and You have chosen us from among all nations and tongues” before reciting the *Shema*,<sup>15</sup>

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12. *Yalkut Reuveini*, *Shmos* 14:27; *Zohar*, Vol. II, p. 170b.

13. *Devarim* 33:4.

14. *Yalkut Shimoni*, sec. 238.

15. *Siddur Tehillat HaShem*, p. 45.

commands, instructions and requirements that were given to him by "their first born": to free some of the prisoners of war and also to comply with the other things they demanded of him.

And afterwards, the continuation was - in the month of Nissan, and within it - in the days of Pesach, "the time of our freedom" - that their "first born" in the United Nations prolonged his censure and disgrace.

During the days of Purim and immediately afterwards it still wasn't known what the continuation would be, how far he would be shamed and penalized, how strong he would remain, how much he would have to acknowledge and repay, and if he would accept all this or if it would be done through others. Afterwards, in the days of the month of Nissan, in the days of Pesach - their "first born" came out with a strong reprimand, a conclusive resolution and strong demands (in addition to the previous instructions) how Saddam should conduct himself, and also, to show and assure he would fulfill them: he should free the captives, return what he took, and pay for the losses and damages that he had caused until now (and also for what he did earlier).

And in the course of the month, through the last days of the month, the miracle increased even further - that he agreed to everything without any resistance or war, until he revealed money and property which he had hidden (and until now it wasn't known he had).

...Another example of the events of these final times in which we see wonders and miracles - is the exodus of many Jews from that country,<sup>5</sup> which is like the Exodus from Egypt:

After many years of a completely opposite manner of conduct,

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5. [That is, Russia. Translator's note.]

The Announcement Of The Redemption

19

"As in the days of your going forth from Egypt I will show him miracles."<sup>1</sup>

Everyone can clearly see how the miracles of the Exodus from Egypt are reflected now in the victory of these days - both in the substance of the victory and in the time when it came, specifically - in the auspicious days of the month of Nissan.

...Still before the holiday of Pesach - was the "striking of Egypt through their firstborn."<sup>2</sup> That is, the "first born" of the nations of the world<sup>3</sup> (including the country of Egypt and her neighboring Arab countries) - according to the resolution of their representatives in the "United Nations" - waged war and struck "Mitzrayim" [Egypt], an enemy of the Jews. The name "Mitzrayim" comes from the word for<sup>4</sup> an "oppressor" of Israel, G-d forbid.

And on the day of Purim this year - "a year when I will show him wonders" - was the victory (as the nations of the world announced) and his downfall, in a manner of "to strike," etc., (not "to kill") and specifically through non-Jews ("their first born") who reprimanded and humiliated him, forcing him to regret his actions until then.

He was forced to acknowledge and accept and fulfill all the

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1. *Michah* 7:15  
 2. *Tehillim* (Psalms) 136:10. And see *Midrash Tehillim* there. *Rashi and Metzudos Dovid* there.  
 3. And all the kingdoms are designated by the name *Mitzrayim* (*Bereishis Rabba* chapter 16:4).  
 4. *Bereishis Rabba* there.

one should recall the giving of the Torah.<sup>16</sup>) This choice alludes to the differences between Jewish<sup>17</sup> and gentile<sup>18</sup> bodies. For the existence of a gentile's body stems from the three impure *kelipos*, while a Jew's body stems from *kelipas nogah*.<sup>19</sup>

The distinction between the three impure *kelipos* and *kelipas nogah* is as radical as the difference between the *kelipos* and the realm of holiness. For the three impure *kelipos* cannot ascend to holiness, while *kelipas nogah* has the potential to do so.<sup>20</sup>

Moreover, this potential will ultimately be expressed, for the sparks of holiness in *kelipas nogah* will certainly ascend to the realm of holiness,<sup>21</sup> as implied by the expression:<sup>22</sup> "No one will ever be estranged from Him." Although entities stemming from *kelipas nogah* can temporarily descend to the level of the three impure *kelipos*, this is only a passing phase.

Since from the giving of the Torah onward the Jews were differentiated from non-Jews in such a fundamental manner, one would think that the merit of the giving of the Torah itself would be sufficient to protect them as they passed

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16. *Shulchan Aruch HaRav* 60:4.  
 17. *Tanya*, ch. 49.  
 18. *Shabbos* 146a.  
 19. See *Tanya*, ch. 6. See the notes of the Rebbe Rashab to that chapter (*Kitzurim VeHaoros LeTanya*).  
 20. See *Tanya*, ch. 7.  
 21. In contrast, the question of whether the sparks of holiness contained in the three impure *kelipos* will be elevated depends on the nature of the future Redemption. Will it come at its set time, in which instance only those aspects of existence which have an inherent connection to good will be elevated, or will it come before its time, in which instance the realms of holiness will be extended further. See the *maamar* entitled, *Yaviu Levush Malchus* in *Shaarei Orah*, ch. 94-96.  
 22. *Shulchan Aruch HaRav, Hilchos Talmud Torah* 4:3; *Tanya*, ch. 3. The wording is based on a Hebrew expression originally found in *II Shmuel* 14:14.

through the sea. Why was it necessary that the merit of Torah be coupled with the merit of prayer or *tefillin*?

### WHEN RIGHT MEETS LEFT

The splitting of the Red Sea involved two dimensions:<sup>23</sup>

a) It marked the conclusion of the physical exodus from Egypt. Although the Jews had passed *Pi HaCheiros*,<sup>24</sup> the furthest point on Egypt's border, they were still pursued by Pharaoh and his armies. Only with the drowning of the Egyptians did the exodus become complete.

b) The splitting of the sea served as a preparation for the giving of the Torah.<sup>25</sup> As explained in several chassidic texts,<sup>26</sup> the sea was not split merely to save the Jewish people. That could have been accomplished through other means. Nor was it necessary to enable the Jews to continue their journey to Mount Sinai, since "the Jews ascended from the sea on the same side on which they descended."<sup>27</sup> Instead, the purpose was to prepare the Jews and the world for the giving of the Torah.

The giving of the Torah represents the fusion of the spiritual with the material.<sup>28</sup> In preparation, it was necessary for

the revelation was only temporary, while in the Era of the Redemption it will endure.

The temporary revelation at the splitting of the sea empowered the Jews, granting us the potential to integrate the transcendent revelation of the Torah within the world through our Divine service.

For this reason, great *tzaddikim* are able to appreciate the ultimate outcome of their Divine service. When looking at inert matter, they are able to perceive the G-dliness encloded within it. As the Alter Rebbe once said:<sup>48</sup> "I do not see the beam. I see the G-dly energy which brings it into being."

In the near future, this degree of perception will be shared by all. "The glory of G-d will be revealed, and all flesh will see... that the mouth of G-d has spoken."<sup>49</sup> The G-dliness encloded in all created entities will be recognized by everyone. May this take place in the near future.

(Adapted from *Sichos Shabbos Beshallach*, 5723)



23. See the *sichah* to *Parshas Beshallach* in this series, where this concept is also discussed.

24. See *Lekach Tov* and *Chizkuni* commenting on *Shmos* 14:2.

25. See *Torah Or*, the *maamar* entitled *Ashirah*; *Likkutei Torah*, *Parshas Tzav*; see also *Pesachim* 118a.

26. See the series of *maamarim* entitled *ViHechrim*, 5631, and the *maamar* entitled *Vayoleich Havayah es HaYom*, 5704 (*Sefer HaMamaarim* 5704, p. 179).

27. *Tosafos*, *Erchin* 15a.

28. See *Shmos Rabbah* 12:3; *Midrash Tanchuma*, *Parshas Va'eira*, sec. 19. See also the *sichos* to *Parshas Lech Lecha* and *Parshas Chayei Sarah* in this series, where this concept is also discussed.

48. *Beis Rebbe*, Vol. I, ch. 22.

49. *Yeshayahu* 40:5.



fruit was fed to the birds, living beings, becoming part of their flesh and blood. And the birds praised G-d together with the Jewish people, pointing to the ultimate goal of all mortal experience: unity with G-d.<sup>44</sup>

Thus at the splitting of the Red Sea, the inner G-dliness invested in inert matter was revealed and elevated — through the intermediaries of the plant kingdom, the animal kingdom, and humanity — to such an extent that it became one with G-d.

### HERALDING THE ULTIMATE REVELATION

All the stories in the Torah provide guidance for our daily lives. This is particularly true with regard to the splitting of the sea, which we are obliged to recall every day.<sup>45</sup>

Every day a Jew must endeavor to reveal the G-dliness in his soul. This will be expressed by serving G-d without reservation, employing all of one's potentials, even those with opposing tendencies. Such a commitment to Divine service protects one from the evil influence of Egypt, and prepares one for the ultimate goals of the exodus — the giving of the Torah, and the future Redemption. As our Sages commented:<sup>46</sup> Had the Jews not sinned, the redemption from Egypt would have been the ultimate Redemption.

At the time of the future Redemption, the G-dliness which permeates even inert matter will be revealed. This also took place at the splitting of the sea.<sup>47</sup> Yet at the splitting of the sea,

G-d to “transform the sea into dry land,”<sup>29</sup> overturning the natural order.

To explain: The “sea” refers to the G-dly energy invested in the natural order and covered up by it, just as the sea covers the entities it contains. “Dry land” refers to what is revealed. At the splitting of the sea, the Divine energies which are usually hidden became openly revealed.

At the time of the splitting of the Red Sea, this revelation was of a temporary nature, serving as a preparation for the giving of the Torah, at which time every Jew was given the power to reveal G-dliness in this world, fusing the spiritual and the physical together in a permanent bond.

### FROM THE MICROCOSM TO THE MACROCOSM

The narrative of creation begins with the word *Bereishis*, interpreted by our Sages<sup>30</sup> as *beis reishis*, i.e., the world was created for the sake of two entities called *reishis*, “first”: the Torah and the Jewish people. As such, every activity which a Jew performs, even a private act, has repercussions throughout the world.<sup>31</sup>

We can therefore appreciate that the revelation of the G-dliness enclined in the world came about because of the revelation of the G-dliness within the souls of the Jewish people.

For this reason, for the sea to split, it was necessary for the Jews to have the merits of both Torah study (the right

44. See *Sefer Ikkarim*, *maamar* 3, ch. 1; *Kuntres U'Mayon*, *maamar* 1, ch. 3; *Toras Shalom*, *Sichas Yud-Tes Kislev*, 5680.

45. *Tosefta*, *Berachos* 2:1, cited in *Torah Or*, in the *maamar* entitled *Az Yashir*; *Shulchan Aruch HaRav* 66:12.

46. *Nedarim* 22b; see also *Shmos Rabbah* 32:1, *et al.*

47. See *Chavakuk* 2:11; *Chagigah* 16:1; *Midrash Tehillim*, the conclusion of sec. 73.

29. *Tehillim* 66:6.

30. *Osios d'Rabbi Akiva*, *Os Beis*; *Seder Rabbah D'Breishis*, sec. 4; *Vayikra Rabbah* 36:4; *Midrash Tanchuma*, *Bereishis* 3, *Rashi* and *Ramban*, commentary to *Bereishis* 1:1.

31. See *Likkutei Torah*, *Bamidbar*, the *maamar* entitled *Vihaya Mispar B'nei Yisrael*.

side) and prayer or *tefillin* (the left side).<sup>32</sup> For it is through Divine service in both these areas that a Jew reveals the G-dliness in his soul.

Were a person's Divine service to be limited to a single thrust, he would be lacking. Even were he to devote himself to his mission with all his powers, dedicating himself with *mesirus nefesh*, self-sacrifice, his service might remain merely an expression of his individual nature — be it the nature of his animal soul or even the nature of his G-dly soul — but something to which he feels a personal inclination. True and complete *bittul* implies a transcendence of self. This is accomplished by serving G-d with two opposite thrusts.

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32. This does not contradict the explanation given in several sources that *tefillin* draws down Divine energy from above, paralleling the activities of the right vector. For in this context, the intent is that in general all of man's Divine service (both that which involves elevating the material plane and that which involves drawing down G-dly energy) follows the dynamic of an upward movement from the physical to the spiritual, which is the thrust of the left vector. Conversely, the matters which are given to man from above, such as heavenly matters and the Torah, are associated with the right vector. As our Sages (*Pirkei d'Rabbi Eliezer*, ch. 18; *Zohar*, Vol. II, pgs. 20a, 37a, 85b) say: "He extended His right hand, and created the heavens. He extended His left hand and created the earth."

For this reason, with regard to the Torah, it is written (*Yechezkel* 1:25): "And there was a voice above the firmament," reflecting its connection with the right vector. And *tefillin*, which relates to the totality of the *mitzvos* (even those associated with drawing G-dliness downward), as our Sages (*Kiddushin* 35a) commented: "An equation has been established between the entire Torah and *tefillin*," is associated with the left vector.

From a more particular vantage point, when considering man's Divine service itself, the attempt to elevate material existence (which is epitomized by prayer) is associated with the left vector, and the efforts to draw down G-dliness are associated with the right vector.

Moreover, the two versions of the *Midrash* — of which it is said (*Eruvin* 13b): "These and these are the words of the living G-d" — can be combined, producing the following concept. The "walls" set up at the splitting of the Red Sea reflect all three vectors: *tefillin* (drawing down G-dly energy) — the right vector, prayer — the left vector, Torah study — the middle vector (because it has a tendency to the right, it is considered as the right vector). It is through the consummate efforts in all three vectors that the essence of the soul (its sea) is revealed.

## WHEN POTENTIAL IS REALIZED

Based on the above, we can now understand why trees sprouted from the seabed and grew fruit ready for the birds to eat. These elements were part and parcel of the miracle.

To explain: When a kernel is planted, it contains — in potential — the entire tree which will grow from it, with its fruit.<sup>42</sup> All that is necessary is for this potential to be revealed. It is merely a matter of time.

Moreover, this potential is part of the power of growth vested in the earth. By means of this power exists, *in potentia*, everything which will later grow from the earth. (And so, the expression of such power is not on a par with the power that brings things into existence *ex nihilo*).<sup>43</sup>

At the time of the splitting of the Red Sea, the Jews' Divine service caused the hidden G-dliness to be revealed, not only within their own souls, but within the world around them. Therefore, in order to enable the Jewish children to feed the birds, the potential hidden in the seabed was revealed and it sprouted trees. Moreover, the inner potential within the trees was also revealed, for they bore ripe fruit.

## A SPIRAL OF ASCENT

The seabed is inert matter, the lowest form of existence. Thus the revelation of the hidden G-dliness that occurred at the splitting of the Red Sea affected even inert matter.

This began an upward spiritual spiral. From the inert matter grew fruit-laden trees, members of the plant kingdom. The

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42. See the *maamar* entitled *Gedolim Maaseh Tzaddikim*, 5685 (*Sefer HaMaamarim Kuntreisim*, Vol. II, p. 916).

43. See the *maamar* entitled *Yaviu Levush Malchus* in *Shaarei Orah*, ch. 26; the series of *mamaarim* entitled *VeKachah*, 5637, ch. 44; the conclusion of *Iggeres HaKodesh*, Epistle 20.

### HORIZONS WITHOUT END

On this basis, we can appreciate the reason for the *mitzvah* of recalling the exodus from Egypt every day.<sup>40</sup> This *mitzvah* is incumbent upon every Jew, whether he is a complete *tzaddik* or at the other end of the spiritual spectrum.

A *tzaddik* must recall the exodus every day because his Divine service brings him into contact with G-d. Just as G-d is infinite, so too there are infinite levels within a person's Divine service. For no matter how high a level a person reaches, his efforts are still limited. Therefore he must strive to transcend these limitations every day.

But how can the spiritual "exodus from Egypt" of a *tzaddik* be compared to a sinner's escape from his Egypt? How can the two be included in the same *mitzvah*?

The answer is that the exodus at the highest level shares a connection with the exodus at the lowest level. If a perfect *tzaddik* becomes content with his Divine service, and ceases to strive for further advancement, he will not be protected against the possibility of falling into the Egypt associated with evil. Although he is on a high level of Divine service, since he does not want to ascend any further, he is confined within "the Egypt of holiness," and from there a downward path leads — albeit via a multitude of intermediate phases — straight to the Egypt associated with evil.

The only way to avoid all connection with the Egypt of evil is to make a commitment to advance without restraint or limit. Regardless of the heights a person has reached, he must resolve — as was the practice of chassidim, as related by the [Previous] Rebbe<sup>41</sup> — that tomorrow, his Divine service will be on a different plane altogether.

40. *Shulchan Aruch HaRav* 67:1; see also *Tanya*, ch. 47.

41. *Sefer HaMamaarim* 5710, p. 242.

A person cannot perform Divine service of this type as an expression of his personal nature, for each person's nature is defined by only a single thrust. How can one combine opposite thrusts? By giving oneself over to G-d entirely.<sup>33</sup>

Thus when the Jews' Divine service encompasses both the right and the left vectors, it expresses how their devotion to G-d transcends their nature. What is the source of this commitment? The hidden G-dliness which every Jew possesses in his soul, for the soul is "an actual part of G-d from above."<sup>34</sup>

Everything that happens in the world depends on the Divine service of the Jewish people. By revealing the G-dliness hidden in their souls through the twofold service mentioned above (or through the merit that they would manifest such service in the future), the Jews precipitated a change in the world at large. The sea, the hidden G-dliness, was revealed, and stood as a wall on both their right and left sides.

### A PURPOSE BEYOND THE SAVING OF LIFE

There are still concepts which require clarification. The repetition of the verse: "And the water was like a wall for them on their right and on their left," can be explained as referring to the two purposes for the splitting of the Red Sea: the salvation of the Jewish people, and the preparation for the giving of the Torah. The first time the verse is mentioned, it refers to the salvation of the Jewish people, and the second time, to the preparation for the giving of the Torah.

This explains how the splitting of the sea served as a preparation for the giving of the Torah. With regard to saving the Jews from the Egyptians and silencing the accusations

33. See *Torah Or* 19b.

34. *Tanya*, ch. 2.

against them in the spiritual realms, however, it might seem that the merit of one type of Divine service would have been sufficient. In particular, this applies with regard to the merit of the giving of the Torah, when the Jews were chosen from among the nations.

Why was the merit of both vectors of Divine service needed to save the Jews as they entered the sea?

The difficulty can be resolved as follows: The giving of the Torah was the ultimate goal of the exodus from Egypt. Thus when G-d first told Moshe about the exodus, He also told him: “When you take the people out of Egypt, you will serve G-d on this mountain,”<sup>35</sup> i.e., receive the Torah on Mount Sinai. And the first of the Ten Commandments affirms this connection between the giving of the Torah and the exodus, stating: “I am G-d your L-rd, who took you out of the Land of Egypt.”<sup>36</sup>

For this reason, at the outset of the final stage in the exodus from Egypt, it was necessary that the connection to the giving of the Torah be expressed through Divine service in both vectors. Were the objective to have been only to save the Jewish people from the evil influence of Egypt, twofold service would not have been required. Indeed, any commitment to Divine service takes one beyond the reach of evil.

But the purpose of the exodus and the giving of the Torah was to take the Jews beyond *all* limits. And this requires a service that employs both the right and left vectors.

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35. *Shmos* 3:12.

36. *Ibid.*, 20:2.

### LEAVING EGYPT ENTIRELY

There is a deeper dimension to the above concepts. Not only is Divine service with one vector not an adequate preparation for the giving of the Torah, it would not even have enabled the Jews to leave Egypt.<sup>37</sup>

To explain: Every entity on the material plane has a counterpart in the spiritual realms.<sup>38</sup> The Hebrew name for Egypt, *Mitzrayim*, resembles the word *meitzarim*, meaning “boundaries” or “limitations.” The counterparts of Egypt in the realm of evil are the boundaries and limitations that exist in the realm of holiness, causing one to serve G-d with a limited commitment. It matters not whether these limits are established by the nature of the animal soul or by the nature of the G-dly soul.<sup>39</sup>

Thus when one serves G-d in a limited fashion, one is not totally protected against the evil of Egypt. Since one has not totally nullified oneself, the boundaries and limitations of holiness remain, and the possibility exists that Egypt’s influence will be effective. The way to ensure that the evil of Egypt will have no influence is to go beyond both the physical and spiritual limits of Egypt by making an unbounded commitment to G-dliness. Such a commitment is expressed in the twofold Divine service described above. By rising above one’s natural tendencies, a person can nullify any connection to Egypt.

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37. This is indicated by the wording of the *Mechilta* cited above: “What caused the Jews to be saved?” This indicates that both vectors of Divine service were necessary to save the Jewish people.

38. See *Bereishis Rabbah* 10:6.

39. See also the communal letter sent out for Pesach, 5723.