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Height at Eleventh

Yud-Aleph Nissan

The following is based on a sicha the Rebbe said on Shabbos HaGadol, erev Yud-Aleph Nissan, 5749. The Rebbe explains how the unique quality of Pesach, bringing out a Yid's essential connection with Hashem beyond the natural order, actually begins on Yud Aleph Nissan.

Pesach is the birth of the Jewish nation. As the *posuk* states regarding *yetzias Mitzraim* גוי מקרב לו גוי מלכות—“to take Him a nation from within a[nother] nation.” *Yetzias Mitzraim* was the beginning of the preparation for *matan Torah*, at which time Hashem chose the Jewish people as His nation; “*Ata vechartanu mikal ha’amim.*”

Before *yetzias Mitzraim* the Yidden were “*bekerev goy*,” within (and almost part) of *Mitzraim*, meaning that they and the Egyptians were—figuratively—considered one nation. Hence, the miracle that occurred on *Shabbos Hagadol* [before *yetzias Mitzraim*] showed that the Jews were deserving of the miracle of למכה מצרים בבכוריהם even while they were similar to the Egyptians.

To explain:

In addition to the exodus of Yidden from *Mitzraim*, there had to be the

annihilation and nullification of *Mitzraim* itself, to the point that “the darkness itself is transformed to light.” This is what the miracle of למכה מצרים בבכוריהם accomplished; that the Egyptian firstborns—representing the strength of the *kelipah* of Egypt—used their very own might to strike Egypt itself.

This was a “great miracle.” More than a regular miracle, which normally exceeds nature, as was the miracle of the Egyptians remaining silent [at the sight of the Yidden slaughtering their god]. A “great miracle” means nature itself changed and transformed. The miracle of the Egyptians not responding to the Yidden’s slaughtering their god pales in comparison to the miraculous battle of the firstborn sons against *Mitzraim*.

Based on the above explanation, that the miracle of the battle of the firstborn Egyptians was a transformation of

darkness into light, we can understand why this was brought about through the actions of the the Yidden. Despite their similarities to the Egyptians, they rose above them; they left behind *avoda zara* to take for themselves a sheep for the mitzvah of *korban Pesach*. This was in full sight of the Egyptians; and the Yidden informed them of their intentions when they asked why they were doing so. This resulted in the nullification and annihilation of Egypt to the extent that the darkness was transformed to light, and the Egyptians were struck by their firstborns.

...Now that we can also understand how the 10th of Nissan is a preparation for the following days, beginning with the 11th of Nissan until Pesach.

The difference between Shabbos and Pesach is that Shabbos indicates the completeness of creation. As *Chazal*

state, “What was the world missing? It was missing rest. When Shabbos arrived, rest arrived.” However, Shabbos, being the completeness of creation, still has some limitation; whereas Pesach—which means “skipping”—represents a level beyond the world’s limitations. *Yetzias Mitzraim* represents exodus from all “*meitzarim*,” including limitations of the highest spiritual levels. Being that they are somewhat limited, one must rise beyond them as well.

This also explains the difference between the 10th of Nissan (which, in the year of *yetzias Mitzraim*, fell out on Shabbos) and the 11th (the day the preparations for Pesach begin in earnest).

The number 10 also symbolizes the completeness of creation, and this includes the higher worlds whose completeness is associated with the number ten, as in the ten *sefiros*, which are specifically limited to this number.

The number 11, however, represents a level beyond the ten *sefiros*...

...The number 11 is beyond all limitation. It signifies the level of Oneness, the essence of Hashem which is greater than being defined or described; greater even than (ten or even infinite) *sefiros*. This level is greater than the simple meaning of “one” (as opposed to it being two or more) and even the description “single” (which ordinarily excludes other entities). The labels “essence” and “His true existence” are also limiting. For all these descriptions intend to define, but Hashem is beyond description and definition. Even this expression, that Hashem is beyond description and definition, ultimately is an expression that can be put into words and is somewhat of a limitation...

...The difference between these two levels in *avodas Hashem*:

On the 10th of the month, *Shabbos Hagadol*, the service of the Jew is within the limitations of his existence. He must create completeness in the world, changing and transforming nature itself

(as was the case in the “great miracle” of *למכה מצרים בכוריהם*). This means that we are required to draw the holiness of Shabbos, the holiness of the 10th, into the world...

The 11th day is the beginning of the service of the Jew as he is at his core, greater than any association with the limitations of creation. At his core the Yid is connected with the Essence of Hashem; “You are One and incalculable,” “Yisrael, Torah, and Hashem are all one.” This is the essential connection between Hashem and Yidden, which is infinitely greater than the completeness of creation. In light of the above, it follows that the birth of the Jewish people which occurred on Pesach, actually began on the 11th of Nissan, a day on which the essential connection between Yidden and the essence of Hashem—“the 11th,” “You are One”—is emphasized, and we will see that “Yisroel, Torah, and Hashem are all one.” **D**



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