



Likkutei Sichos

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Naming Redemption

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1.

THE HISTALKUS AND PARSHAS SHEMOS

Concerning the Alter Rebbe's passing, the Tzemach Tzedek says:¹ "On *Motzaei Shabbos Shemos*, the 23rd, evening of the 24th of Teves, at the halfway mark of the eleventh hour,² the holy ark, the luminary of Israel, Hashem's anointed one,³ was taken...." (First, the Tzemach Tzedek summarizes⁴ the Alter Rebbe's maneuvers during his escape from the French military until the Alter Rebbe's arrival at (the village) Piena on "*Erev Shabbos Vayishlach 5573*")

As known,⁵ all annual festivals (and we can posit that this is similarly true of the special days of the tzaddikim⁶ — including, consequently, also their birthdays and days of *hilulah*,⁷ etc.) are linked with the subject matter of the *parshah* read on these days.

This may also be understood from the Torah insight of the Alter Rebbe that "one must live with the times" — with the week's *parshah*.⁸

This insight relates to our present discussion: The Alter Rebbe's passing occurred on the "evening of the 24th of Teves." That year, it fell on the Sunday of *parshas Vaeira*.⁹ However, the Tzemach Tzedek was not content to identify the date as the "evening of the 24th of Teves" (or simply to append the day of the

¹ Printed at the beginning of *Maaneh Lashon* (Vilna 5672; Kehot ed., 5710; 5727 {et al.}); end of Tzemach Tzedek's *Piskei Dinim* (Kehot 5732 — 103a [442a]. 5752 ed. — 411b).

² {I.e., 10:30 pm.}

³ See, at length, the *sichah* delivered on 24 *Teves* 5732 for a detailed explanation of these three terms.

⁴ The complete account appears in a letter from the Mittlerer Rebbe (printed in *Beis Rebbe* vol. 1, ch. 22; *Sefer HaToldos Admur HaZaken* (Kehot, 5727; 5736), p. 264 (5746 edition — vol. 4, p. 1031)).

⁵ *Shnei Luchos HaBris*, vol. *Torah SheBichsav*, beg. of *parshas Vayeishev*.

⁶ Note the verse (*Tehillim* 37:18): "Hashem knows the days of the perfect"; see also *Bereishis Rabbah*, beg. of *parshas Chayei Sarah*; *Likkutei Dibburim*, vol. 1, 35a.

⁷ {Lit. "Wedding Celebration" — Before his passing, Rabbi Shimon bar Yochai requested that his disciples, instead of commemorating the day's anniversary in sadness, celebrate the culmination of his life's work with joy as at a wedding. The term has since been used to commemorate any tzaddik's passing. The person whose *hilulah* is commemorated is called the "*Baal HaHilulah*."}

⁸ *Sefer HaSichos*, 5702 pp. 29-30.

⁹ See, at length, *Likkutei Sichos*, vol. 6, p. 35, for the connection between the Alter Rebbe's *yahrtzeit* and *parshas Vaeira*.

week — *motzaei Shabbos Kodesh*).¹⁰ Instead, he also noted that the date of the passing was *motzaei Shabbos Shemos*.¹¹ [Moreover, he indicated the date of *Shabbos Shemos* — “the 23rd (of Teves).”] Therefore, it is understood that the passing is also associated (and primarily)¹² with *parshas Shemos*.¹³

This point is particularly compelling since the precise time of his passing was (as recorded by the Tzemach Tzedek) “at the halfway mark of the eleventh hour,” and as is known, on *motzaei Shabbos*, the hours before midnight have a connection to Shabbos¹⁴ regarding several laws and ideas. This also supports the assertion that the Alter Rebbe’s passing is specifically linked with *parshas Shemos*.

2.

EXILE, A COMMON THEME

The subject of *parshas Shemos* is the exile and bondage of the Jewish people in Egypt.¹⁵ The Torah portions before *Shemos*—*Vayigash* and *Vayechi* — discuss the period **before** the enslavement in Egypt (although the descent of the Jews into Egypt had already occurred).¹⁶ These associations are consistent with the teaching of our Sages,¹⁷ “as long as one of those {who had descended to Egypt} was alive... the Egyptians did not enslave the Jews.” On the other hand, the Torah portions after *Shemos* — *Vaeira* and *Bo* — while also discussing the period of the Jews’ enslavement in Egypt, are thematically more about redemption and exodus. Indications of the beginning of redemption are evident already in *parshas Vaeira*: the signs and miracles that Hashem showed and the plagues that He brought upon the Egyptians. The bondage was also eased then,

¹⁰ Wording of “Introduction by the Rabbis, the sons of the author,” to the Alter Rebbe’s *Shulchan Aruch*: “On *Motzaei Shabbos Kodesh*, 24th of Teves....”

¹¹ Similarly, in the letter from the Mittlerer Rebbe (cited above fn. 3 {fn. 2 in the original}).

¹² For “*Vaeira*” isn’t even mentioned.

¹³ In addition to the impact of Shabbos on the upcoming week as “all days are blessed from it” (*Zohar*, vol. 2, 63b; 88a).

¹⁴ See *Shaarei Teshuvah* on *Shulchan Aruch*, “*Orach Chaim*,” sec. 300 (cited in the name of the Arizal).

¹⁵ Note *Tzavaas HaRivash*, sec. 124.

¹⁶ See *Torah Or*, beg. of “*Shemos*”; see also *Likkutei Sichos*, vol. 15, p. 405 ff.

¹⁷ *Shemos Rabbah*, sec. 1, par. 8; Rashi on *Shemos* 6:16.

and our Sages said:¹⁸ “On Rosh HaShanah,¹⁹ our ancestors’ servitude ceased.” This is more evident in *parshas Bo*, which already chronicles the **actual** redemption.

This contrasts with *parshas Shemos*, where the entire *parshah’s* subject chronicles the details of the enslavement’s magnitude and severity. This theme continues until the end of the *parshah*, which describes how Pharaoh decreed,²⁰ “You shall not continue to give... **let the work lay heavier** on the men,” until even Moshe complained to Hashem: “From the time I came to Pharaoh... he **harmed** this people.”²¹

From this, we may offer a possible explanation as to the connection between the Alter Rebbe’s passing and *parshas Shemos*: As mentioned, the Alter Rebbe’s passing occurred while he was in exile. Describing the entirety of this exile, the Tzemach Tzedek says that the Alter Rebbe’s passing happened after they “escaped from the French and were on the move until they reached Piena...” All the details of this escape and the hardships are transcribed in the Mittlerer Rebbe’s letter.²²

¹⁸ *Rosh HaShanah* 11a.

¹⁹ That is, from the start of the Plague of Lice (*parshas Vaeira* 8:12 ff.) — based on what *Rabbeinu Bachye* writes on *Shemos* 10:5 (quoted in *Seder HaDoros* y. 2447). Or (at the latest), from the start of the Plague of Wild Beasts (*Vaeira* 8:17 ff) — according to the view that the Plague of Blood began in Nissan (see *Seder HaDoros* *ibid.*). {Alternatively,} according to what is written in *Shemos Rabbah* (sec. 5, par. 19), that “(Moshe) spent **six** months (in Midian)” — Rosh HaShanah would have then fallen out during the Plague of Blood — see the explanations of Rabbi Zev Volf (and the *Rashash*) on *Shemos Rabbah*, *ibid.* Further discussion is beyond the scope of this work.

²⁰ *Shemos* 5:7-9.

²¹ *Shemos* 5:23.

²² Cited above fn. 3 {fn. 2 in the original}.

3.

THE ALTER REBBE'S LIFEWORK AND EXILE

As well known, the Alter Rebbe wrote — regarding a *hilula* and *histalkus* — that then “all his actions, his Torah, and the Divine service in which he engaged all the days of his life,”²³ ascend On High, and they become “revealed and radiate in a manifest way, from above to below, at the time of his passing.”²⁴

Since every incident is infused with individual Divine providence, especially events in the life of a tzaddik and leader of the generation, it is understood that the timing of the Alter Rebbe's passing while he was in exile, is instructive. This correlation indicates that there is a connection and deeper affiliation between the “deeds, Torah, and *avodah*” of the Alter Rebbe (which “ascend” and are “revealed and radiate” at the time of the passing) and the advantage of the *avodah* performed specifically during the time of exile. (From this, it “evolved”²⁵ physically — his departure from this physical world occurred when he was in an actual exile.)

We may say that this is also why the last celebration of the Festival of Liberation of Yud Tes Kislev²⁶ by the Alter Rebbe, during his life in this world, transpired in the same place of exile as his passing. (For, as mentioned before [in the words of the Tzemach Tzedek], “his arrival at Piena” was on “**Erev Shabbos Vayishlach**,” before Yud Tes Kislev.)²⁷

Since Yud Tes Kislev, the “Rosh Hashanah of Chassidus,”²⁸ is the focal point of the “deeds, Torah, and *avodah*” of the Alter Rebbe²⁹ — *avodah* which, as

²³ *Tanya*, “*Iggeres HaKodesh*,” ch. 27 (in the “Explanation”).

²⁴ *Tanya*, “*Iggeres HaKodesh*,” ch. 28. See there as well in ch. 27; *Siddur im Dach*, “*Shaar Lag BaOmer*,” (304b-c).

²⁵ {As all physical phenomena are really the manifestations of, and devolve from spirituality.}

²⁶ {The day the Alter Rebbe was freed from incarceration.}

²⁷ Investigation is needed regarding what is recorded in the Previous Rebbe's journal entry (printed in *Sefer HaToldos — Admor HaZaken*, p. 263 [in the 5746 edition, p. 1030]) that they arrived at the village of Piena “on Friday, 8th Teves,” (it may be a copyist error). However, even so, he was still in exile from his hometown — Liadi.

²⁸ From a letter penned by the Rebbe Rashab — printed in the foreword to *Kuntres U'Maayan*, p. 17 (and in the Rebbe Rashab's *Igros Kodesh*, vol. 1, p. 265 {and excerpted as the Introduction to *HaYom Yom*}).

²⁹ And particularly in light of the well-known principle that after the redemption of Yud Tes Kislev, the promulgation of *Chassidus* began in earnest (*Toras Shalom*, end of p. 112 ff).

mentioned above is affiliated with the advantage of *avodah* during the era of exile. Therefore, his **last** celebration of Yud Tes Kislev was spent in exile. (From this, it follows that his celebration of this lofty day must have been then at its most **sublime** in his life in this world since “every year, there descends and radiates... a new and renewed light that has never yet shone.”)³⁰ Moreover, the celebration was held in the same place as his passing of exile because then all “his deeds, his Torah, and his *avodah*” were in a state of ultimate perfection, as discussed above.

4.

THE MEANING OF “SHEMOS”

This may be understood after clarifying the abovementioned concept: the theme of *parshas Shemos* is exile and bondage in Egypt.

As discussed many times,³¹ the name of a *parshah* expresses the subject matter of the entire *parshah*. In the context of our *parshah*, however, this is unclear: The significance of the word “*Shemos* — Names,” seemingly **conflicts** with the concept of exile in Egypt because:

- a) Our Sages taught (as mentioned above) that “as long as one of those who had descended to Egypt was alive... the Egyptians did not enslave the Jews.” — From this, it emerges that “the *names* of the Children of Israel who came to Egypt” in fact, forestalls enslavement in Egypt.
- b) The particular significance of the word “*Shemos*” itself (that Hashem had once again enumerated the twelve sons of Yaakov “**by their names**”) is — as Rashi comments³² — “to make known how precious they are.” Disclosure of their preciousness is antithetical to the exile and severe bondage of the Jews described in the *parshah*).

³⁰ *Tanya*, “*Iggeres HaKodesh*,” ch. 14.

³¹ See *Likkutei Sichos*, vol. 5, p. 57 ff., and sources cited there.

³² {Rashi on *Shemos* 1:1.}

c) Our Sages explain³³ that **these names** were actually “mentioned **here** as testament to the **redemption** of {the Children of} Israel”!

5.

AVODAH IN EXILE

The explanation: As known,³⁴ the advantage of *avodah* during a time of exile is that specifically then, a Jew’s capacity for self-sacrifice, stemming from the level of *yechidah*, the soul’s essence is revealed. The power of the *yechidah*, the soul’s **essence**, is expressed (principally in a situation) when the perception of and feeling for G-dliness through the soul’s revealed faculties³⁵ are absent. Then, one’s connection with G-dliness is contingent not so much upon the revealed faculties but upon a Jew’s essence.

Therefore, during the period of the *Beis HaMikdash*, when G-dliness radiated openly, the *avodah* of a Jew was (primarily) carried out utilizing the revealed faculties. In that era, the Jew perceived G-dliness using the internal and revealed faculties of intellect and emotion. Since such an *avodah* is predicated on a person’s reason, intellect, and feeling, the power of the *yechidah* is not discernable in this *avodah*.³⁶

Specifically in the time of exile — when the G-dly light is concealed and obscured, when “we have not seen our signs... and there is none among us who knows how long,”³⁷ and there exist concealment, obscurity, and challenges to the *avodah* of Torah and mitzvos — specifically then, when (and because) the positive influence of the soul’s revealed faculties is absent, the power of the *yechidah* in the soul is awakened due to the essential connection between a Jew

³³ *Shemos Rabbah*, sec. 1, par. 5.

³⁴ See, at length, beg. of *Sefer HaMaamarim Yiddish*; *maamar*, “*Ani Yesheinah 5709*”; et al.

³⁵ {Those that comprise a person's intellectual and emotional makeup.}

³⁶ See *Sefer HaMamaarim*, *ibid.*; *maamar*, “*Kol Dodi 5709*,” ch. 2; *maamar*, “*Ani Yesheinah 5709*,” ch. 14; et al.

³⁷ *Tehillim* 74:9.

and Hashem. This awakening enables one to overcome the difficulties and challenges of fulfilling the Torah and mitzvos.³⁸

This is the concept of the exile of Egypt (and exile in general). It is through exile that a Jew's essential bond with Hashem comes to be expressed. This also prepared the Jewish people for the Giving of the Torah.³⁹ The Torah's purpose is also to draw G-dliness down into physical entities that comprise the lower realm and to make a dwelling for Hashem through Torah and mitzvos. The **essence** of the Torah is evinced specifically in this way.⁴⁰

6.

WHAT'S IN A NAME

The above explanation of the advantage of *avodah* during the era of exile — that despite the G-dly light not radiating openly, it is then specifically that the **essence** of the soul is revealed — is alluded to in the underlying concept of “*Shemos*, names.”

Regarding the connection of a person's name with the person, there are two paradoxical points:⁴¹ On the one hand, a person's name is useless for the person himself; it is needed solely as a means for the person to be called by **someone else**. This suggests that relative to the person, his name is relatively superficial. This is why a person's name does not disclose who he is — as evidenced by the possibility of multiple people bearing the **same** name despite their personalities ranging from one extreme to another. (For unlike a name that doesn't reflect the character of its bearer, “light” reflects the “luminary.”

³⁸ Likewise, in the general descent of soul below which is “a state of true exile” (*Likkutei Amarim*, “*Tanya*,” ch. 37 — 48a) that specifically through its *avodah* while situated in the exile of the body and animalistic soul, its essential root is revealed. — See beg. of “*Vayeshev*” in *Torah Or*, *Toras Chaim*, and *Or HaTorah* (253b ff); **et al.**

³⁹ See (beg. of) *maamar* “*Ani Yesheinah 5709*”: “And because of this power (of self-sacrifice on the part of the *yechidah*) that there is in Jewish souls, He gave to them the Torah and mitzvos... and with this power, the Jews stood firmly by Hashem in the Egyptian exile....”

⁴⁰ See *Kuntres Inyanah shel Toras HaChassidus*, ch. 19.

⁴¹ Regarding the discussion below — see the *Maamarim*. “*Atah Echad* (and ‘*Asidin Tzadikim*’) 5702”; *Min HaMeitzar 5709*,” ch. 11; “*Zeh HaYom 5710*,” ch. 2; et al.

Therefore, by perceiving the existence of “light,” one may attain some grasp of the “luminary.”⁴²

On the other hand, however, as is known, a person’s name is connected with his essence, which transcends his revealed faculties. The proof of this connection is that when a person calls someone by name, the person called becomes startled and turns “with his entire being.” Furthermore, When someone faints, Heaven forbid — {a condition} indicating that the soul’s lifeforce is in a state of concealment, removed from manifestation in his body — he may be roused by being called by his name. This shows that a name has a connection with and effect on the essence of the soul’s vitality; it thus has the power to restore this vitality throughout the faculties of his body. (Therein lies the advantage of a “name” over “light.” Although one may become aware of the “luminary” through the “light,” it effuses. still, the “light” itself does not elicit the essence of the “luminary.”)

This means that a person’s essence is manifest specifically in something in which we don't see any revealed connection to the person — as discussed above concerning the superiority of *avodah* during the time of exile. The essence of a Jew is revealed specifically during the concealment and obscurity {of G-dliness} characteristic of exile.

⁴² {Certain manifestations of G-dliness are described in Scripture (*Nehemiah* 9:10; et al) as a “name,” while referred to in the *Zohar* using the metaphor of “light.” See *maamar* “*Atah Echad* 5702,” *ibid.*.)}

In light of all the above, the connection between the “deeds, Torah, and *avodah*” of the Alter Rebbe and *parshas Shemos*⁴³ — the content of which is exile — is understood:

As is known,⁴⁴ just as a person’s soul possesses a level of *yechidah*, the Torah also contains a *yechidah* — the teachings of Chassidus. This aspect of the *yechidah* of Torah is **revealed** primarily in Chabad Chassidus — the teachings of Chassidus as they were revealed and communicated by the Alter Rebbe. Thus, they may be understood and grasped so that a person can also edify his animalistic soul and his portion of the world. In fact, Chabad Chassidus enables the person to transform even the makeup of his animal soul and portion in the world from one extreme to the other. This is because, specifically through this process, the **essence** of the Torah’s inner dimension is displayed.

Put differently, just as the *yechidah*, the **essence** of the soul, can be revealed to a person, especially when his revealed faculties are in a state of concealment and obscurity, as discussed above, the same applies to the *yechidah* in the **Torah**. The *yechidah* is revealed specifically when it needs to influence the lower levels of the animalistic soul and the person’s portion of the world. This accords with the adage of the Alter Rebbe:⁴⁵ “The whole point of Chassidus is to transform the nature of one’s traits.”

⁴³ Note as well *Likkutei Sichos*, vol. 6, p. 257, for an explanation of the connection between the *hilulah* of the Alter Rebbe and the month of **Teves** (“the month in which a body takes pleasure from another body” {*Megillah* 13a}), examine there. See also *Likkutei Sichos*, vol. 15, p. 386.

⁴⁴ See *Kuntres Inyanah Shel Toras HaChassidus*, ch. 6, and fn. 43 ad loc.

⁴⁵ *Likkutei Dibburim* vol. 1, 56a-b; see also the letter from the Rebbe Rashab (cited above fn. 30 {fn. 25 in the original}): “to elicit the depth and inwardness of Hashem’s Torah... from the inwardness and essence of the Infinite (May He be blessed)... to banish from within us any of the natural traits that are evil and unworthy...” — explained in the *sichah* of Shabbos *parshas Vayeishev*, 5721.

This is the common denominator between the “deeds, Torah, and *avodah*” of the Alter Rebbe and the advantage of *avodah* during the period of exile: In both, *yechidah* is revealed is a place or time devoid of revealed light.⁴⁶

8.

THE ALTER REBBE’S NAME

As known,⁴⁷ the Alter Rebbe’s spiritual level and *avodah* are alluded to by his name — Shneur Zalman:⁴⁸ “Shneur” is a conjunction of the words “*shnei or* — two lights,” and “Zalman” shares the same letters as “*lezman* — for time.” When joined, these names express the interplay between “two lights” and “time.”

The explanation: “*Shnei-or*” signifies (as the Baal Shem Tov foretold⁴⁹ of the Alter Rebbe that he would illuminate the world with) the two lights — the light of the Revealed Torah and the light of the Concealed Torah.

The idea of “*shnei-or*” (as joined together to form a single word) is that the Alter Rebbe achieved the integration of the Revealed Torah with the Concealed Torah such that they actually became one.

His ability to effect this merger resulted from the Alter Rebbe having elicited and uncovered the Torah’s essence-character,⁵⁰ the *yechidah* of Torah. This essence-character is beyond the inherent limitations of the categories of concealment and revelation. He, therefore, could combine the two lights of the Revealed and the Concealed parts of the Torah.⁵¹

⁴⁶ Note *Toras Shalom* p. 168: “The place where he chose to dwell... was empty and desolate... and the existence of light was completely unknown.”

⁴⁷ See at length *Likkutei Sichos*, vol. 6, p. 35 and fns. ad loc. **and citations there.**

⁴⁸ Regarding the discussion ahead — see *Likkutei Sichos*, *ibid.*; p. 40 ff. (and citations there); *Likkutei Levi Yitzchak* — Letters, p. 218 ff.

⁴⁹ *Likkutei Dibburim*, vol. 1, 83a.

⁵⁰ {In the Hebrew original, “עצם מהות התורה.”}

⁵¹ See *Likkutei Levi Yitzchak* *ibid* (p. 223) that “the revelation of the light of Chassidus is a higher level than *Kabbalah* (the Concealed Torah) and the Revealed Torah. It therefore can combine both levels together so that the Concealed Torah and mysteries themselves may be understood in a revealed way.” See *Kuntres Inyana Shel Toras HaChassidus*, fn. 40.

He further brought this into the dimension of “time,” which is a parameter of “*olam* — world,”⁵² as well as its etymological cognate — “*helem* — concealment.”⁵³ Meaning, he sought to illuminate even the lowest world with “*shnei-or*” — the combination of both lights.⁵⁴ And this union, specifically, enables the Torah’s *yechidah* to be uncovered. (As discussed above, the revelation of *yechidah* specifically occurs in the lowest realms, in a place that is seemingly an unfitting vehicle for “revelations.”)⁵⁵

9.

SHEMOS TO VAEIRA

As discussed many times,⁵⁶ the ultimate goal is for those {levels of G-dlines} that are beyond the order of Creation and a person’s faculties also to become **revealed** {and integrated} internally by these faculties. Such sublime manifestation should not remain in only a concealed state, as is ordinarily the case during exile.

Despite the *avodah* in the era of exile possessing an advantage, for at that time, the soul’s *yechidah* is awakened and revealed (as explained above), this is still not the culmination of exile — {which is} the subsequent (and consequent) redemption.⁵⁷ This means that the revelation of *yechidah* taking place during a time of exile should also radiate within the internal faculties of a person so that they will be permeated with the soul’s essence.

We can posit that possibly this is what the Alter Rebbe achieved by introducing Chabad Chassidus: The essence of the inner dimension of the Torah

⁵² See *Tanya*, “*Shaar HaYichud VeHaemunah*,” ch. 7 (82a).

⁵³ *Likkutei Torah*, “*Shelach*,” 37d; et al.

⁵⁴ See *Likkutei Levi Yitzchak* *ibid*.

⁵⁵ For although the ability to join the Revealed and Concealed part of Torah stems from the **essence** of the Torah, as explained above — nevertheless, the true revelation and expression of *yechidah* (the essence of the inner dimension of the Torah) occurs when it is drawn into the very lowest level, as explained in fn. 39 in the original.

⁵⁶ See *Likkutei Sichos*, vol. 9, p. 75, and citations there; et al.

⁵⁷ Note what is described in the letter from the Mitteler Rebbe (above fn. 3 {fn. 2 in the original}) that “**on Yud Tes Kislev**, we heard of the enemy’s downfall...”

— which is beyond the created order, beyond logic and reason, and can seemingly be grasped only by acceptance and faith — should be channeled into a revealed and comprehensible state within the faculties of Chabad⁵⁸ of a person’s soul. Through this, it will also affect him emotionally so that he will be aroused to love and fear {of Hashem}.

And this is what is alluded to by the passing of the Alter Rebbe having occurred on *motzaei* Shabbos, the evening leading to the Sunday of the week of *parshas Vaeira*⁵⁹ (despite the concealment characteristic of *parshas “Vaeira”*). For already in *parshas Vaeira*, the revelation of “I am **Hashem**”⁶⁰ — the level of the essence of the Infinite,⁶¹ which until then has not to be revealed (“I was not recognized by them in My aspect of truth”) — begins to be discussed.⁶² The word “*Vaeira*” denotes sight⁶³ and visibility. In other words, G-dliness that lies beyond the order of Creation becomes visible and inwardly revealed.

— From a talk and a *maamar* delivered on Shabbos *parshas Shemos*, 5726 (1966)

⁵⁸ {The three intellectual faculties of *chochmah*, *binah*, and *daas* are translated as wisdom, understanding, and knowledge.}

⁵⁹ See *Likkutei Sichos*, vol. 16, p. 56.

⁶⁰ {The first verse in *parshas Vaeira — Shemos 6:2*.}

⁶¹ See *Torah Or “Vaeira”* (56a,c); *Or HaTorah*, “*Vaeira*” (p. 127, 132, 144 ff).

⁶² Rashi on the beg. of *parshas Vaeira — Shemos 6:3*.

⁶³ See *Zohar*, beg. of *parshas Vaeira* (23a).