

Summary Chart, Likkutei Sichos 16, Vaera 1 – Moshe’s Question

	End of Shemos (6:1)	Beginning of Vaera (6:9)
Question 1	Rashi only brings an example from Avraham that he did not question Hashem.	Rashi brings examples from all three Avos that they did not question Hashem.
Question 2	Rashi brings an example from Avraham that he didn't question Hashem when he was told him to sacrifice his son (although he had been promised a nation through Yitzchak)	Rashi brings the example from Avraham that he didn't question Hashem when he had to pay a hefty price for a burial plot for Sarah.
Question 3	Rashi's doesn't not attribute his explanation to a source, implying it is Peshat (basic understanding).	Rashi's explanation is Derash, in the name "our Rabbis expound..." (and Rashi adds that it does not fit well in the words of the verse)
Basic Answer	This explanation is following Peshat, and explaining this specific passuk "ומאז באתי אל פרעה . . הרע לעם הזה"	This explanation is following Derash, and explaining the overall story, starting with "מה שמו, מה אומר אליהם"
Answer 1	Moshe's complaint was that because of his mission the situation worsened for the Jews. This is why the example used (for not questioning) is from Akeidas Yitzchak, which in that case as well Hashem's promise made the situation more painful for Avraham, who nevertheless did not question Hashem.	Moshe's question was of a more general nature, therefore any example of the Avos not questioning hashem suffices.
Answer 2	Moshe's question affected all of the Jews, therefore the example used is of Akeidas Yitzchak which could have affected the entire future of the Jewish people. Whereas the examples brought in Vaera are of a personal nature, and therefore do not suffice, for one may answer that the reason they did not question was because they could have thought they were underserving.	From the perspective of Derash, which is the Soul of Torah, the Avos are "the chariot" of Hashem. Meaning, in a state of total Bittul to Hashem, and therefore unable to sin and never underserving. Therefore even events of a personal nature are sufficient proof that the Avos did not question Hashem.
Deeper Answer: "Deeds of our Avos"	From the perspective of the body. They are capable of wondering if they are deserving, etc.	From the perspective of their soul. They are incapable of questioning Hashem in any way.
The Avos	From the perspective of their body, they could have thought that they were undeserving, and therefore the example used is from an event that is not personal.	From the perspective of their soul, any event could be used as proof, since (as mentioned) they never question Hashem.
Moshe Rabbeinu	From the perspective of his body, it is possible for Moshe to question Hashem, and Moshe questioned that his mission was causing the situation to worsen. (Moshe actually gets punished for this).	From the perspective of his Neshama, it is impossible that Moshe questioned Hashem. Moshe's query here is to understand Hashem's great name and to comprehend the ways of Hashem. (This explains why Rashi does not use the words "you questioned me" in Vaera)
Extraordinary concept:	Even from the perspective of his body, Moshe would never question Hashem. However, since there are Jewish people that are still on the level that they could question Hashem (reason being, that their Emuna is only an inheritance, and has not permeated and changed them), therefore Moshe says something that seems like a complaint, in order to trigger the revelation of Vaera, and elevate the Emuna of every Yid.	From the perspective of the Neshama, Moshe can see the Neshama of every Yid shining brightly, and that no Yid would ever question Hashem. Moshe's question is to express the desire of every Yid to understand G-dliness on an intellectual level, and this gives Moshe the ability to nurture the Emuna of every yid and raise it to the level of ultimate truth of Vaera.