

Discourse 20

*“V’Eileh Shemot... -
These are the names...”*

Delivered on Shabbat Parshat Shemot,
21st of Tevet, 5725
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁹⁷⁷ “And these are the names of the children of Israel who came to Egypt etc.” Rashi comments on this stating, “Even though the Torah already enumerated them by their names while they were living, it enumerates them again when it tells us of their death, thus showing their endearment, in that they are compared to the stars, which He also brings by number and by name, as the verse states,⁹⁷⁸ ‘He brings forth their legions by number, He calls to each of them by name.’”

Now, we must understand what the inner substance of the two matters, number and name, is through which there is an expression and revelation of endearment. We also must understand the meaning of Him enumerating them by their names. That is, even though, at first glance, numbers and names are seem to be two different matters (through which there is an expression of endearment), as understood by the matter of the stars, in which He brings both by number and by their names

⁹⁷⁷ Exodus 1:1

⁹⁷⁸ Isaiah 40:26

(“by number...” **and** “by name”), nevertheless, when it comes to the Jewish people, this is that the enumeration is by their names (“He enumerated them **by** their names”).

2.

This may be understood by prefacing with the explanation of the Tzemach Tzedek in the Chassidic Torah portion of Ohr HaTorah.⁹⁷⁹ In regard to the matter of the Jewish people being compared to the stars, about which the verse states, “He calls to each of them by name,” he brings the explanation in Zohar⁹⁸⁰ about the matter of the stars, that the bestowal of influence to the world is primarily through them, for “there is not a single grass below that does not have a star and constellation above etc.”⁹⁸¹ Likewise, the radiance of precious stones comes from the stars etc. [To explain, in recent years this matter has become revealed, but it already was in the Zohar.] This being so, there are two aspects here. The first is what it bestows to below, and the second is what it first receives from Above, in that it cannot bestow to below without first receiving from Above.

This then, explains the matter of “He calls to each of them by name.” That is, through their names the bestowal is drawn to them from Above, and likewise through this they bestow to below. Moreover, the bestowal is according to the name, which is why the stars have names, for through this their

⁹⁷⁹ Ohr HaTorah, Shemot p. 33.

⁹⁸⁰ Zohar II 171b and on

⁹⁸¹ See Midrash Bereishit Rabba 10:6; Zohar I 251a (Hashmatot); Zohar II 171b; Also see Radak to Isaiah *ibid*.

matter becomes publicized in the world, and that through them all the bestowals come below.

From this, we also can understand the matter as it relates to the names of the Jewish people, in that they are called by the names that relate to their effects. For example, Reuven-רְאוּבֵן is called this [as in the verse],⁹⁸² “Because *HaShem*-יהו"ה has seen (*Ra'ah*-רָאָה),” this being the aspect of sight-*Re'iyah*-רְאִיָּה. Shimon-שִׁמְעוֹן is called this [as in the verse],⁹⁸³ “Because *HaShem*-יהו"ה has heard (*Shama*-שָׁמַע),” this being the aspect of hearing-*Shemiyah*-שְׁמִיעָה. The same is so of all their particular names, in that this is connected to the particular mission that each and every Jew must accomplish below.

However, in addition to the particular names indicating particular matters in the bestowal etc., there also is the general matter that the name is bound to the essential self which transcends division into particulars.⁹⁸⁴ For, as known, a person's name is connected to the essential vitality that transcends the revealed powers [of the soul].

This also is evident from the fact that when a person faints, this being the withdrawal of his revealed vitality, he is aroused by calling his name. This is because calling his name awakens his essential vitality etc.⁹⁸⁵ This is why throughout all the days of his life, a person is called by the same name, notwithstanding the changes of growth and expansion done

⁹⁸² Genesis 29:32

⁹⁸³ Genesis 29:33

⁹⁸⁴ See Likkutei Sichot, Vol. 6 p. 8 and on (from this discourse).

⁹⁸⁵ See the discourse entitled “*b'Eitzem HaYom HaZeh*” 5701 Ch. 1 (Sefer HaMaamarim 5701 p. 82); “*Min HaMeitzar*” 5709 Ch. 11 (Sefer HaMaamaarim 5709 p. 17).

through the revealed powers of his soul throughout his years, (in that the word “year-*Shanah*-שנה” is of the same root as the word “change-*Shinuy*-שנוי”).⁹⁸⁶

From this we can also understand the matter as it relates to the endearment revealed through the names of the Jewish people. That is, in addition to the endearment stemming from the particular superiority each Jew has, which make him distinct from his fellow, there also is the endearment stemming from the essence of the Jewish people, which “literally is a part of God from on high,”⁹⁸⁷ this being the essential point of Jewishness that is equal within each and every Jew, all of whom are equal to each other, in that “we all have one Father.”⁹⁸⁸

3.

The explanation, that through being called by name there is an expression of the essential love of the Holy One, blessed is He, for the Jewish people, may be understood by the essential love that parents have for their children. (This matter

⁹⁸⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Avodat HaKodesh of Rabbi Meir Ibn Gabbai, Part 4, Ch. 19; Ohr HaTorah, Mikeitz 338b.

⁹⁸⁷ Job 31:2; Pardes Rimonim of Rabbi Moshe Cordovero, Shaar 32, Ch. 1; Ohr Ne'erav by the same author, Chelek 1, Ch. 3; Likkutei Torah of the Arizal, Bereishit; Etz Chayim, Shaar 42, Ch. 1; Etz HaDa'at of Rabbi Chayim Vital, VaEtchanan; Asis Rimonim v'Pelach HaRimon, Shaar 32, Ch. 1; Hakdama Ben Me'ah Shanah to Shefa Tal; Chessed L'Avraham, Maayan 3, Nahar 25; Introduction to Siddur HaArizal of Rabbi Yaakov Kopel of Mezhritch; Da'at Tevunot of the Ramchal, Section 158; GR"A to Heichalot, Heichala Tinyana, Heichal 1; Tanya, Likkutei Amarim, Ch. 2; Nefesh HaChayim, Shaar 1, Ch 5, and elsewhere.

⁹⁸⁸ See Malachi 2:10; Tanya, Likkutei Amarim, Ch. 32.

chained down from and is like the essential love that the Holy One, blessed is He, has for the Jewish people.)⁹⁸⁹

That is, the endearment expressed by parents toward their child by calling him by name (and especially through modifying the name and adding a nickname [of endearment] etc.) is much deeper than the love expressed through giving him a gift, or speaking words of love, or even hugging and kissing him.

For, in giving a gift or speaking loving words, it all depends on the maturity and understanding of the child. That is, if a mature child is given a gift that is appropriate for a small child, not only does this not express endearment, but on the contrary, it expresses the opposite of endearment. The same is so in the reverse, that if a small child is given a gift that is appropriate for a more mature child, this too is not an expression of endearment.⁹⁹⁰

The same is so of words of love. It specifically is when they accord to the capacity of the child to understand, that the matter of endearment is expressed. Thus, in a gift or words of endearment, these being the vehicle by which endearment is expressed, since they are measured according to the age and understanding of the child, it is understood that the love expressed through them is also measured. It follows automatically that this is not essential love for the essential self

⁹⁸⁹ The same likewise applies of the essential love that the child has for his parents, the root of which is the love that the ingathering of the souls of the Jewish people (*Knesset Yisroel*) have for the Holy One, blessed is He. See Likkutei Sichot ibid. note 33 (from the discourse entitled “*Atah Echad*” 5729).

⁹⁹⁰ This may be further elucidated by the commentary of Mishnayot of the Rambam, beginning of Perek Chelek (Sanhedrin Ch. 10), section entitled “*v’HaKat HaChamishit*.”

of the child, which cannot be measured according to his intellect etc.

Even the love and endearment expressed by a hug or a kiss, which relates to a small child as well as an adult, nonetheless, the hug and kiss only apply specifically when the one who is loved is in close proximity to the one who loves him.⁹⁹¹ From this it is evident that this too does not yet express the actual essential love, which is neither measured nor limited to space.

Moreover, the expression of endearment conveyed through a hug or kiss only applies when the loved one is awake, (and does not apply to be expressed while he is sleeping). From this it is understood to an even greater degree, that this is not the actual essential love itself, being that in the essence, it makes no difference whether he is awake or asleep.

In contrast, in the love expressed through saying his name, we see clearly that there are neither measures nor limitations. That is, it makes no difference whether the loved one is in close proximity or whether he is distant in space, and it certainly makes no difference whether he is wise, (since in whatever state the child is in, endearment is expressed by calling him by name), for by mentioning his name, the essential love that is bound to the essential self of the child is expressed, which is higher than form.

This then, is likewise the matter of calling the names of the Jewish people, through which the essential love of the Holy One, blessed is He, for the Jewish people is expressed, which is

⁹⁹¹ See the Sichah talk of Shabbat Parshat Va'era 5729 (printed as an addition to Likkutei Sichot Vol. 6 toward the end, (p. 413 and on)).

not bound to particular levels, but is rather bound to the essence of the Jewish people.

That is, this is present within them in a state of wholeness, regardless of their state and standing, meaning that not only does this apply to their state and standing when they were at Mount Sinai at the time of the giving of the Torah, or even when they dwelt in the best part of the land,⁹⁹² such as the land of Goshen, in a way that “they acquired it etc.”⁹⁹³ Rather, it even applies when they were within the land of Egypt (as in the continuation of the scripture, “And these are the names of the children of Israel who came to Egypt”), in which they were in a state and standing that “they were idolators, and they etc.”⁹⁹⁴ and yet even so, “to exchange them with another nation is not possible etc.”⁹⁹⁵ This is something that stems from the essential self [of a Jew].

Thus, through calling the names of the Jewish people their essence is roused etc. This is analogous to calling the name of a person, by which he is roused from his faint (as explained in chapter two). This also is as known about the revelation of the Baal Shem Tov, that in that time, the Jewish people as a whole, were in a state of fainting, and through the birth of the Baal Shem Tov, whose name was Yisroel, there was the aspect of calling the name Yisroel, in order to arouse the Jewish people from their faint etc.⁹⁹⁶

⁹⁹² See Genesis 47:11

⁹⁹³ Genesis 47:27

⁹⁹⁴ See Zohar II 170b; Mechilta Beshalach 14:28; Yalkut Re’uveini, Beshalach ibid. 27.

⁹⁹⁵ Ruth Rabba, Petichta 3

⁹⁹⁶ See Keter Shem Tov (Kehot 5764); Hosafot, Siman 418 (p. 496 and on); Likkutei Sichot, Vol. 2, p. 516 and on.

4.

Now, the essential love of the Holy One, blessed is He, for the Jewish people, which becomes pronounced through calling their names, is bound with the matter of enumeration, which is the meaning of Him enumerating them by their names. The explanation is that the matter of enumeration is also bound with the essence. For, enumeration is in a way that they all are equally enumerated. In other words, the greatest of the great is not counted as more than one, and the smallest of the small is not counted as less than one.

For example, in the enumeration of the seventy souls who came to Egypt, our forefather Yaakov, Shaul, the son of the Canaanite woman,⁹⁹⁷ and Yocheved, who was born “between the walls,”⁹⁹⁸ are all counted equally. This is because from the angle of the essential self of their souls they all are equal.

[This is also why before the holiday of Shavuot, the time of the giving of the Torah, we read the Torah portion of Bamidbar,⁹⁹⁹ which begins with and is the matter of the enumeration of the Jewish people. This is because the revelation of the giving of the Torah stems from the essential self of the soul,¹⁰⁰⁰ (which is why it was necessary for there to be the number of [all] six hundred thousand [souls] at the time of the giving of the Torah).]¹⁰⁰¹

⁹⁹⁷ Genesis 46:10

⁹⁹⁸ Rashi to Exodus 2:1

⁹⁹⁹ “Numbers”

¹⁰⁰⁰ See at length in Likkutei Sichot, Vol. 4, p. 1022 and on.

¹⁰⁰¹ Midrash Bereishit Rabba 70:9; Devarim Rabba 7:8; Mechilta Yitro 19:11

Moreover, the matter of enumeration is bound to the essence even more than the matter of the name. For, in the matter of enumeration there is no distinction whatsoever between those being counted. In contrast, in the matter of a name, the lack the division is solely because of the person himself, in that throughout his years he is called by the same name (as mentioned in chapter two). Nonetheless, there indeed is division between one person and his fellow, in that each individual is called by a unique name indicating his matter.

Based on the above, we can explain the difference between them. That is, the matter of enumeration indicates the level of the soul as it transcends bonding with any particular body. In this level, they all are equal and “we all have one Father.”¹⁰⁰² In contrast, the matter of a name indicates the level of the soul as it manifests within a particular body. For, as known,¹⁰⁰³ as the soul is above, it does not have a name, and it only is upon its descent below that it receives a name.

5.

This then, is the meaning of [the verse], “And these are the names of the children of Israel who came to Egypt,” meaning, “He enumerated them by name, to inform us of their endearment [to Him].”

To further explain, the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people, must be through the revealed

¹⁰⁰² See Malachi 2:10; Tanya, Likkutei Amarim, Ch. 32.

¹⁰⁰³ Likkutei Torah, Behar 41a; Balak 67c; Likkutei Sichot, Vol. 3, p. 847 and elsewhere.

powers [of the soul]. However, the granting of empowerment to the revealed powers of the soul to be able to serve *HaShem*-יהוה, blessed is He, is specifically through there being an illumination of the essential self of the soul within them. This is why it is necessary that they be informed of their endearment. That is, the endearment stemming from the essential self, which transcends revelation, should come into revelation (“to inform”), through enumerating and calling their names into revelation.

This matter is [brought about] in a way that He enumerated them by their names. In other words, it is in regard to their names, referring to the radiance of the soul in the body, that there must be the matter of enumeration (“He enumerated them”), this being the revelation of the essential self of the soul.

This is why in the matter of their being enumerated by their names, was specifically in relation to those “who were coming to Egypt.” For, the need to inform them of their endearment is for “**the names**¹⁰⁰⁴ of the children of Israel **who were coming to Egypt**,”¹⁰⁰⁵ meaning, for the sake of the

¹⁰⁰⁴ Also see Maamarei Admor HaZaken, Et’halech Liozhna p. 150.

¹⁰⁰⁵ In regard to why it enumerates the names of the tribes (and not all seventy souls), it can be said that based on what is explained elsewhere (printed in the Hosafot to Likkutei Sichot Vol. 6, p. 304), the primary matter of the divisions amongst the Jewish people stems from the tribes, (for which reason at the splitting of the sea there were twelve divisions, and likewise the division of the land of Israel is into twelve tribes, since the matter of the splitting of the sea and the land of Israel are the particular services rendered [by each particular unique tribe]). Therefore, in each Jew, there must be the presence of his tribe. This is as known regarding the gates that were present in the Holy Temple, and the matter of the different versions of the prayer liturgy. (In regard to what it states in Torah Ohr at the beginning of the Torah portion of Va’era, that “there are people who do not have any aspect of these levels” (of the tribes), the intention is that he does not possess the aspect of **all** the tribes. In other words, this is unlike our forefathers, that the aspect of **all** three forefathers must be present in each and every Jew.) This is why it only enumerates the names of the

radiance of the soul that comes into the “Egypt-*Mitzrayim*-מצרים” of the body and animalistic soul, even including literal exile.¹⁰⁰⁶

That is, through Him enumerating them by their names, meaning that even within the radiance found within Egypt, there should be an illumination of the essential self of the soul that does not come into Egypt, that [the soul] thereby has the power not to be moved by the concealments and hiddenness caused by the body and animalistic soul,¹⁰⁰⁷ but on the contrary, [it has the power] to fulfill its purpose of refining the body, the animalistic soul, and its portion in the world, making them into receptacles for *HaShem*’s יהוה-ה Godliness.¹⁰⁰⁸

tribes. For, this is the **primary** matter of the division of the Jewish people. (This is like the Godly staff that Moshe had, through which the ten plagues were brought about (the matter of the exodus from **Egypt**), and the splitting of the sea, upon which there was an engraving of the names of the twelve tribes (Targum Yonatan ben Uziel to Exodus 14:21), as explained in Likkutei Sichot there.)

¹⁰⁰⁶ See Torah Ohr, Vayeitzei 24a that during exile it is not possible for there to be the revelation of the aspect of the forefathers, except through the tribes. See there. Based on this, we must explain the matter of “He enumerated them by their names,” that the matter of “enumeration” is the aspect of the forefathers (*Avot*) that **is present within each and every Jew** (Torah Ohr, beginning of Va’era), and the revelation of the enumeration – the aspect of the forefathers – is through “their names” – the names of the tribes. Based on this we can also understand why the enumeration also counts **all** the seventy souls, and that the enumeration of the seventy souls comes **after** the explanation of the names of the tribes. For, in all of them there must be the revelation of the aspect of the essential self of the soul (the aspect of the forefathers) and the revelation of this is through the tribes.

¹⁰⁰⁷ It is with the above in mind that we may understand what his honorable holiness, my father-in-law, said in the name of his father, “It is only our bodies that are in exile and are subjugated to the kingdoms, but our souls are not driven into exile etc.” (Sefer HaSichot 5687 p. 169). For, at first glance, the service of *HaShem*-יהוה, blessed is He, in fulfilling Torah and *mitzvot*, is with the body, and this being so, of what benefit is it that the soul is not exiled. The answer is that the fact that the essential self of the soul is not exiled also grants empowerment to the radiance of the soul that is within the body.

¹⁰⁰⁸ Also see Likkutei Sichot Vol. 3 *ibid.* p. 846

More specifically, the matter of Him counting them by their names, this being the bond between the essential self of the soul (the matter of enumeration) and the radiance of the soul that is in the body (the matter of the name), is both during their lifetimes and after their deaths.

In other words, just as for the power that is in the radiance of the soul to fulfill its purpose while it is in the body, during their lives, it is necessary for there to be a radiance of the essential self of the soul (“He enumerated them”), the same is true in the reverse, that through the essential self of the soul giving empowerment to the radiance of the soul to fulfill its purpose while in this world, after the radiance of the soul fulfills its purpose, upon their deaths, it then returns and “He enumerates them” (by their names).

That is, the radiance of the soul affects the ascent of the essential self of the soul. For, as known,¹⁰⁰⁹ the ascent brought about in the soul through its descent to below, is not just in the radiance of the soul. Rather, through the service of *HaShem*-יהוה, blessed is He, of the radiance of the soul that is in the body (on account of its bond to the essential self of the soul, to the point that in the radiance there is a bond with the entire essence),¹⁰¹⁰ there is caused to also be the ascent of the essential self of the soul.

¹⁰⁰⁹ See the discourse entitled “*Zeh HaYom*” 5709 end of Ch. 2 and on (Sefer HaMaamarim 5709 p. 3 and on).

¹⁰¹⁰ See the discourse entitled “*As Yashir*” 5700 Ch. 2-3 (Sefer HaMaamarim 5700 p. 61 and on); “*K’Migdal Dovid*” 5705 Ch. 2 (Sefer HaMaamarim 5705 p. 121 and on); “*Vayechulu*” 5729 (Sefer HaMaamarim 5729 p. 48 and on).