

Discourse 27

*“VaYehi BaYom HaShemini... -
It was on the eighth day...”*

Delivered on Shabbat Parshat Shemini,
Shabbat Mevarchim Iyyar, 5726
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁶⁵⁷ “It was on the eighth day etc.” Now, Chassidic discourses¹⁶⁵⁸ bring the statement about this in the Kli Yakar,¹⁶⁵⁹ “[The reason this day differs] is because he was saying to them,¹⁶⁶⁰ ‘For today *HaShem*-יהוה appears to you,’ and not on the previous days. This is why it was necessary to make a differentiation between this day and the previous days. That is, because this day was the eight, that this in itself caused it to have greater sanctity. This is because all numerations of seven are mundane, whereas the number eight is holy.

This accords the view of the Midrash¹⁶⁶¹ which states, ‘All of Moshe’s praises [of the Holy One, blessed is He] were with the word, ‘Then-*Az-זא-8*,’ as in the verse,¹⁶⁶² ‘From then-*MeAz-מאז*

¹⁶⁵⁷ Leviticus 9:1

¹⁶⁵⁸ Ohr HaTorah, Shemini p. 25; Discourse entitled “*Vayehi BaYom HaShemini*” 5678 (Sefer HaMaamarim 5678 p. 269); 5705 (Sefer HaMaamarim 5705 p. 167).

¹⁶⁵⁹ Kli Yakar to Leviticus 9:1

¹⁶⁶⁰ Leviticus 9:4

¹⁶⁶¹ See Yalkut Shimoni, Beshalach, Remez 241; Midrash Shemot Rabba 23:3; Kehilat Yaakov, Section on “*Az-זא*”; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).]

¹⁶⁶² Exodus 5:23

when I came to speak to Pharaoh in Your Name,’ and the verse,¹⁶⁶³ ‘Then-*Az*-אז Moshe sang.’ For, in the word ‘Then-*Az*-אז,’ the letter *Aleph*-א-1 rides upon the letter *Zayin*-ז-7, meaning that he set *HaShem*-יהו"ה, blessed is He, as ruler over all seven-ז orbiting planets, and over all beings that were brought into existence during the seven-ז days of creation. This is why *HaShem*-יהו"ה appeared to them specifically on this day, since it is the eighth, as this is the number that is unique to Him, blessed is He.”

Likewise, the Chassidic discourses also bring the statement in the responsa of Rashba,¹⁶⁶⁴ that there are holidays that consist of seven days, and holidays that consist of eighth days. The seven days correspond to the seven days of creation, these being the seven days of construction, in which the day of Shabbat is also included etc. However, the holidays that consist of eight days are higher than the seven. For, the seven days are the revolving days, whereas the eighth is that which guards over their revolution.

This likewise is the matter of [the word] “Then-*Az*-אז,” in which the letter *Aleph*-א-1 is above the letter *Zayin*-ז-7 (and is the eighth), this being the aspect that transcends the worlds and is the matter of the direct light (*Ohr Yashar*), which is the level of Moshe. (This is as mentioned nrfore, that all Moshe’s praises [of the Holy One, blessed is He] were with the word “Then-*Az*-אז,” as in [the verse], “Then-*Az*-זא Moshe sang.”

Moreover, this is so much so, that even his complaint about going to Pharaoh was with the word “From when-*MeAz*-מאז,” as the verse states, “From when-*MeAz*-מאז I came to speak to Pharaoh in Your Name.”) This is as explained in the teachings of Chassidus¹⁶⁶⁵ about the matter of “Then-*Az*-אז Moshe sang.”

¹⁶⁶³ Exodus 15:1

¹⁶⁶⁴ Teshuvot HaRashba, Vol. 1, Section 9.

¹⁶⁶⁵ Sefer HaMaamarim 5626 p. 64; 5639 Vol. 1, p. 152

Beyond this, the letter *Aleph*-א-1 and the letter *Zayin*-ז-7 are combined in a single word, this being the matter of the bond between the two aspects of the *Aleph*-א-1 and the *Zayin*-ז-7, brought about by that which transcends them both.

This likewise is explained in the teachings of Chassidus,¹⁶⁶⁶ that the aspect of the eighth, which “guards the revolution,” does not refer to *HaShem*’s יהו"ה transcendent surrounding light (*Ohr HaSovev*) that “guards” His inner manifest light (*Ohr HaMemaleh*). This is because the seven revolving days also include the day of Shabbat, which transcends time, and is the aspect of His transcendent surrounding light (*Ohr HaSovev*). It thus must be said that the aspect of the eighth which “guards” the revolution, even transcends the aspect of *HaShem*’s יהו"ה light that transcends and surrounds all worlds (*Sovev Kol Almin*).

Moreover, included in the superiority of the eighth day is also the superiority of [the number] ten. This is as cited in Rashi [there],¹⁶⁶⁷ “That day [the eighth day] received ten crowns.”¹⁶⁶⁸ This is also cited in Kli Yakar, who brings the teaching of our sages, of blessed memory,¹⁶⁶⁹ that “the harp of the days of Moshiach will have eight strings,” [and is higher than the harp of the Holy Temple, which [only] had seven strings].¹⁶⁷⁰

That is, notwithstanding the great elevation of the harp of the Holy Temple, since the Holy Temple is the ultimate perfection of the whole world, in that the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, rests there, as the verse states,¹⁶⁷¹ “I will dwell within them,” and from there it was drawn

¹⁶⁶⁶ Also see the discourse entitled “*Vayehi BaYom HaShemini* – It was on the eighth day” 5713, translated in The Teachings of The Rebbe, Discourse 15, Ch. 4 (Sefer HaMaamarim 5713 p. 140 and on).

¹⁶⁶⁷ Rashi to Leviticus 9:1

¹⁶⁶⁸ Torat Kohanim to Leviticus 9:1; Talmud Bavli, Shabbat 87b

¹⁶⁶⁹ Talmud Bavli, Arachin 13b; Also see Likkutei Torah, Tazriya 21d; Ohr HaTorah Bereishit Vol. 3, p. 552a and on.

¹⁶⁷⁰ Arachin *ibid.*; Likkutei Torah *ibid.*; Ohr HaTorah *ibid.*

¹⁶⁷¹ Exodus 25:8

to the whole world in all matters of bestowal of beneficence, beginning with the matter of the light (*Ohr*),¹⁶⁷² and in this itself there is a superiority to the harp (*Kinor*-כנור) of the Holy Temple, in that the word “harp-*Kinor*” is “the candle of 26-*Ner Chaf-Vav*-נר כ"ו,”¹⁶⁷³ this being the numerical value of the Name *HaShem*-יהו"ה-26, but even so, it only numbered seven [strings], whereas the harp of the days of Moshiach will be of eight strings] and the harp of the coming world (*Olam HaBa*) will be of ten strings.¹⁶⁷⁴ This is hinted in the eighth day, which “received ten crowns,” thus teaching us that it contains a foretaste of the coming world (*Olam HaBa*) etc.

The explanation is as elucidated in Chassidic discourses,¹⁶⁷⁵ that the number eighth is the aspect of Understanding-*Binah*, (which is the eighth *Sefirah* from below to Above),¹⁶⁷⁶ and as known, Understanding-*Binah* is inclusive of the first three *Sefirot*, such that “the revelation of the Ancient One-*Atik* is in Understanding-*Binah*.”¹⁶⁷⁷ This then, is the meaning of [the teaching] that “this day received ten crowns,” being that Understanding-*Binah* is inclusive of the first three [*Sefirot*] (thus totaling ten). Moreover, it is not just the regular ten [*Sefirot*], but as they are in their ultimate state of elevation, this being the “ten crowns,” specifying “crowns-*Atarot*-עטרות,” this being the aspect of the Crown-*Keter*, which is the matter of the Ten Crowns-*Eser Kitrin*.

¹⁶⁷² See Talmud Yerushalmi, Brachot 4:5; Also see Rashi to Menachot 86b

¹⁶⁷³ Tikkunei Zohar, Tikkun 21 (52a)

¹⁶⁷⁴ Arachin ibid.; Likkutei Torah ibid.; Ohr HaTorah ibid.

¹⁶⁷⁵ See the end of the discourse entitled “*Vayehi BaYom HaShemini*” ibid.

¹⁶⁷⁶ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

¹⁶⁷⁷ See Zohar III 178b; Torah Ohr, Lech Lecha 11b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40 and the notes and citations there.

Now, we should explain the matter of the eighth day (*Yom HaShemini*) in continuation to the holiday of Pesach. (For, on most years we read the Torah portion of Shemini on the Shabbat that follows the holiday of Pesach, on which there is the completion of all seven days of the holiday of Pesach). We first must preface with what was explained before, in the discourse of the last day of Pesach,¹⁶⁷⁸ based on the discourse of his honorable holiness, the Tzemach Tzedek, entitled “*Hei Lachma Anya*.”¹⁶⁷⁹

That is, there are two aspects of Matzah. There is Matzah that is called “bread of affliction” (*Lechem Onee*-לֶחֶם עֹנִי), and there is “rich Matzah” (*Matzah Ashirah*-מֵצָה עֲשִׂירָה). “Rich Matzah” (*Matzah Ashirah*) indicates the matter of self-transformation (*It'hapcha*), and about this the verse states,¹⁶⁸⁰ “You shall love *HaShem*-יְהוָה your God, with all your heart,” meaning, “with both your inclinations.”¹⁶⁸¹

This refers to the matter of transforming the emotions (*Midot*) through the revelation of the intellect (*Mochin*), this being the “rich Matzah” (*Matzah Ashirah*) that is kneaded with “wine” and “oil,” these being the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, or with “honey” and “milk,” these being the aspects of Kindness-*Chessed* and Might-*Gevurah* that are drawn from the intellectual quality (*Mo'ach*) of Knowledge-*Da'at*.

In contrast, Matzah which is called “the bread of affliction” (*Lechem Onee*) only indicates the aspect of self-restraint (*Itkafiya*). However, even so, since it specifically is in

¹⁶⁷⁸ The preceding discourse of Acharon Shel Pesach of this year, 5726, entitled “*v'Heineef* – He will wave His hand over the River,” Discourse 26, Ch. 8 (Sefer HaMaamarim 5726, p. 191).

¹⁶⁷⁹ Subsequently printed in Ohr HaTorah, Vayikra (Vol. 2) p. 453 and on.

¹⁶⁸⁰ Deuteronomy 6:5

¹⁶⁸¹ Talmud Bavli, Brachot 54a in the Mishnah; Sifrei and Rashi to Deuteronomy 6:5 *ibid*.

the toil of self-restraint (*Itkafiya*), in a way of departing from ones own existence, it therefore awakens and draws down the limitlessness of the One Above, similar to the Great and abundant love (*Ahavah Rabba*) for *HaShem*-יהו"ה, blessed is He, [indicated by the words] “with all your more” (*Bechol Me’odecha*-בכל מאריך).¹⁶⁸² This is what brings the matter of the exodus from Egypt (*Mitzrayim*-מצרים) about, which is the departure from every matter of constraint (*Meitzar*-מיצר) and limitation.

Now, all the above is about the first paragraph of the *Shema* recital, in which the words “with all your more-*Bechol Me’odacha*-בכל מאריך” are mentioned. This is because the matter [of the first paragraph of the *Shema* recital] is accepting of the yoke of the Kingdom of Heaven.¹⁶⁸³

The matter of “heaven-*Shamayim*-שמים” is that it is the encompassing aspect (*Makif*) and is the aspect of *HaShem*’s-יהו"ה light that transcends and surrounds all worlds (*Sovev Kol Almin*), which is not limited within any vessel. It is from this aspect that there is the drawing down of love for Him “with all your more,” without limitation, beyond what the soul is able to bear, this being the matter of “running” (*Ratzo*) desire, which awakens the aspect of the limitlessness of the One Above.

The second paragraph of the *Shema*. which comes after this, is matter of accepting the yoke of the *mitzvot*,¹⁶⁸⁴ which is the matter of “returning” (*Shov*), to draw down the revelation of the aspect of the limitlessness (*Bli Gvul*) of the One Above into vessels (*Keilim*) that are made through fulfilling Torah and *mitzvot*.

¹⁶⁸² Deuteronomy 6:5 *ibid*.

¹⁶⁸³ Talmud Bavli, Brachot 13a in the Mishnah

¹⁶⁸⁴ Brachot 13a *ibid*.

Now, the above-mentioned discourse of the Tzemach Tzedek is a continuation of the discourse that precedes it,¹⁶⁸⁵ in which he explains the two paragraphs of the *Shema* recital, the “*Shema*” and “*Vahayah Eem Shamo'ah*.” [This is also explained in the discourse entitled “*Lehavin HaHefresh Bein Kriyat Shema* etc.,” in the Siddur.¹⁶⁸⁶ However, there it is in the style of the Mittler Rebbe, whereas here it is in the style of the Tzemach Tzedek. Nevertheless, there are several matters in it from the words of the Alter Rebbe. This is to the point that in one of the notes it states,¹⁶⁸⁷ “This is as I found written in the handwriting of Rabbi Yehudah Leib.”¹⁶⁸⁸

Namely, it is explained in Zohar¹⁶⁸⁹ that the first paragraph [of the *Shema* recital] is the aspect of Kindness-*Chessed*, whereas the second paragraph is the aspect of Might-*Gevurah*, (which is why in the [second paragraph] it states,¹⁶⁹⁰ “Beware for yourselves... the wrath etc.”). However, at first glance, how does this align with the statement in the writings of the Arizal,¹⁶⁹¹ that the first paragraph of the *Shema* recital is the Name of 42-*Shem Ma"V* שם מ"ב, and that this is why there are 42-מ"ב words from “You shall love-*v'Ahavta*” וְאָהַבְתָּ until “your gates-*u'Veesharecha*” וּבְשַׁעְרֶיךָ.”

In contrast, the second paragraph [of the *Shema* recital] is the matter of the Name of 72-*Shem A"V* שם ע"ב, this being the

¹⁶⁸⁵ Subsequently printed in Ohr HaTorah, Devarim (Vol. 6) p. 2,231 and on.

¹⁶⁸⁶ Siddur Im Da"Ch p. 73c and on.

¹⁶⁸⁷ Ohr HaTorah *ibid.* p. 2,233 in the glosses.

¹⁶⁸⁸ Also see Sefer HaSichot, Torat Shalom p. 86 and on; Torat Menachem, Reshimat HaYoman p. 511 and the citations there.

¹⁶⁸⁹ Zohar III 262b

¹⁶⁹⁰ Deuteronomy 11:16-17

¹⁶⁹¹ See Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 18; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22 and the notes there.

number of words from “It shall be that if you will listen-*Vehayah Eem Shamo’ah* שמ׳ויע א׳ם ״והיה ״, until “you shall place them-*v’Samtem* ושמ׳תם” etc.

However, as known, the Name of 42-*Shem Ma”V* מ״ב-ש׳ם is from the aspect of Might-*Gevurah*, which is why all ascents are through the Name of 42-*Shem Ma”V* מ״ב-ש׳ם, being that it is the aspect of Might-*Gevurah*, which is the cause of the ascent and withdrawal etc.

In contrast, the Name of 72-*Shem A”V* ע״ב-ש׳ם is the aspect of Kindness-*Chessed* חסד-72, which shares the same numerical value of *A”V* ע״ב-72. This being so, how is it applicable that the Name of 42-*Shem Ma”V* מ״ב-ש׳ם, which is from the aspect of Might-*Gevurah*, is related to the first paragraph of the *Shema*, which is the aspect of Kindness-*Chessed*, whereas the Name of 72-*Shem A”V* ע״ב-ש׳ם, which is of the aspect of Kindness-*Chessed* חסד-72, is related to the second paragraph of the *Shema*, which is the aspect of Might-*Gevurah*?¹⁶⁹²

However, the essential point of the explanation¹⁶⁹³ is that the first paragraph of the *Shema* recital is the matter of the light (*Ohr*) of Kindness-*Chessed* within the vessel (*Kli*) of Might-*Gevurah*. In other words, the Name of 42-*Shem Ma”V* מ״ב-ש׳ם, which is [the matter] of Might-*Gevurah*, being that it is a matter of ascent (*Ha’ala’ah*), is the vessel (*Kli*) for the light (*Ohr*) of Kindness-*Chessed* in the paragraph “You shall love *HaShem* יהו״ה your God [with all your heart and with all your soul and] with all your more etc.” That is, this is the matter of love of *HaShem* יהו״ה, blessed is He, that is in a way of the ascent and withdrawal of the light (*Ohr*) from the vessel (*Kli*).

In contrast, the second paragraph of the *Shema* recital is the matter of the light (*Ohr*) of Might-*Gevurah* within the vessel

¹⁶⁹² See Derech Mitzvotcha, Shores Mitzvat HaTefilah, Ch. 12 and on.

¹⁶⁹³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22 *ibid*.

(*Kli*) of Kindness-*Chessed*, this being the Name of 72-*Shem A"V*-שם ע"ב, which is the aspect of the vessel (*Kli*) of Kindness-*Chessed*-חסד. This refers to the matter of drawing down from Above to below. However, because this light (*Ohr*) is in the aspect of Might-*Gevurah*, it therefore descends and becomes constricted etc.

4.

Now, the two above-mentioned matters that are present in the first and second paragraphs of the *Shema* recital in our daily service of *HaShem*-יהו"ה, blessed is He, are also present on the holiday of Sukkot, in a general state that relates to the entire year.¹⁶⁹⁴

To explain, the matter of the first paragraph of the *Shema* mentions love of *HaShem*-יהו"ה “with all your more,” and has 42-מ"ב words, corresponding to the Name of *Ma"V*-מ"ב-42 through which all ascents take place, is comparable to the general matter of the exodus from Egypt (*Mitzrayim*-מצרים) of the holiday of Pesach.

This refers to the awakening of the heart from below to Above, in an aspect of a “running” (*Ratzo*) desire to depart from all matters of constraint (*Meitzar*-מיצר) and limitation, (“with all your more”). This is brought about through the Name of *Ma"V*-מ"ב-42, which is the matter of three times the word “Hand-*Yad*-יד-14” (which equals *Ma"V*-מ"ב-42). That is, this refers to the matter of the three “hands-*Yadot*-ידות”¹⁶⁹⁵ [mentioned in connection with the exodus from Egypt].

That is, there is the “upraised hand-*Yad Ramah*-יד רמה,” as in the verse,¹⁶⁹⁶ “The children of Israel went out with an upraised

¹⁶⁹⁴ See *Ohr HaTorah*, Vayikra ibid. p. 455.

¹⁶⁹⁵ See *Likkutei Torah*, Naso 21b and on.

¹⁶⁹⁶ Exodus 14:8

hand-*Yad Ramah*-יָד רַמָּה.” There is the “strong hand-*Yad Chazakah*-יָד חֲזָקָה,” as in the verse,¹⁶⁹⁷ “With a strong hand-*Yad Chazakah*-יָד חֲזָקָה he will drive them from his land.” And there is the “great hand-*Yad HaGedolah*-יָד הַגְּדוֹלָה,” as in the verse,¹⁶⁹⁸ “Israel saw the great hand-*Yad HaGedolah*-יָד הַגְּדוֹלָה that *HaShem*-יְהוָה inflicted upon Egypt.”

This also refers to the matter of the oppression and difficulty etc., in Egypt, as a result of which the strength of the love of *HaShem*-יְהוָה [and the desire] to depart from the constraint etc., was brought about. This is like the superiority of the Great and abundant love (*Ahavah Rabba*) of *HaShem*-יְהוָה, blessed is He, of those who return to *HaShem*-יְהוָה in repentance (*Baalei Teshuvah*).

The matter of the second paragraph of the *Shema* recital, which is the “return” (*Shov*) that follows the “running” (*Ratzo*), is the drawing down of Godliness from Above to below through [fulfilling] Torah and *mitzvot*. This is why the Name of *A”V*-ע”ב-72 is in it. On the holiday of Pesach, this is comparable to the seventh day of Pesach, about which the verse states,¹⁶⁹⁹ “The seventh day shall be restricted (*Atzeret*-עֲצֶרֶת) to *HaShem*-יְהוָה.” This refers to stopping (*LaAtzor*-לַעֲצֹר) and restraining the spirit etc., so that it does not leave its sheath and become nullified of its existence etc. This is also why on the seventh day of Pesach there was the matter of the splitting of the sea, this being revelation from Above to below. This revelation came about through the Name of *A”V*-ע”ב-72, which is hinted at [and emerges from] the [three] verses,¹⁷⁰⁰ “*VaYeesa*-וַיֵּסַע,” “*VaYavo*-וַיָּבֹא,” “*VaYeit*-וַיֵּט.”

¹⁶⁹⁷ Exodus 6:1

¹⁶⁹⁸ Exodus 14:31

¹⁶⁹⁹ Deuteronomy 16:8

¹⁷⁰⁰ Exodus 14:19-21; See Zohar II 52a; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that the Explicit Name (*Shem HaMeforash*) is *ע”ב*-72 and *י”ר*-216; Also

Now, the general matter of the holiday of Pesach, both the “running” (*Ratzo*) desire of all the days of Pesach, as well as the “return” (*Shov*) of the seventh day of Pesach (that are comparable to the “running” (*Ratzo*) and “returning” (*Shov*) of the two chapters of the *Shema* recital during our daily service of *HaShem*-יהוה, blessed is He,) are preparatory for the drawing down and revelation of the aspect of “I-*Anochi*,”¹⁷⁰¹ “I – meaning who I am-*Anochi*; *Mee SheAnochi*-מי שאנכי,” this being receiving Torah on the holiday of Shavuot, which is the “absorption-*Atzeret*-עצרת” of the general totality of the holiday of Pesach.

(That is, it is not only like the seventh day of Pesach, which is called “a restriction-*Atzeret*-עצרת” relative to the six days of Pesach that preceded it.) It rather is comparable to the “absorption-*Atzeret*-עצרת” of the holiday of Sukkot, as understood from the teaching of our sages, of blessed memory,¹⁷⁰² “The ‘absorption-*Atzeret*-עצרת’ of the holiday of Sukkot should have been fifty days removed, corresponding to the ‘absorption-*Atzeret*-עצרת’ of the holiday of Pesach.

Now, it can be said that there is a similarity to this on the day of Shabbat that follows the holiday of Pesach, at which time we read the Torah portion of, “It was on the eighth day (*Shemini*). That is, on [this Shabbat] there is the completion and ascent of the holiday of Pesach to the aspect of the eighth (*Shemini*), which transcends the seven days of Pesach, just like *Shemini Atzeret* (the “absorption-*Atzeret*-עצרת” of the Holiday of Sukkot), the likeness

see Pardes Rimonim, Shaar 21 (Shaar Pratei HaShemot), Ch. 5; Ohr HaTorah, Beshalach p. 575, and elsewhere.

¹⁷⁰¹ See Likkutei Torah, Pinchas 80b; Re’eh 31d; Zohar I 167b, Zohar III 11a-b, in explanation of the verse (Exodus 3:14), “I shall be as I shall be-*Eheye*”*h* *Asher Eheye*”*h*-אהייה אשר אהייה-ה.”

¹⁷⁰² Midrash Shir HaShirim Rabba 7:2(2)

to which is the “absorption-*Atzeret*-עצרת” of the holiday of Pesach, this being on the holiday of Shavuot.

This is so until we come to the ultimate perfection of the aspect of the eighth (*Shemini*), which is connected to the redemption. This is as mentioned above, that the harp (*Kinor*-כנור) of the days of Moshiach will have eight strings, [beyond the harp of the Holy Temple that had seven strings, which will also be present in the coming future.

(For in addition to the fact that as matters are spiritually, they are present even now, being that the [physical] destruction of the Holy Temple did not affect matters of spirituality, and in the coming future they also will be revealed physically), together with all matters of the Holy Temple, and especially matters of the Tabernacle (*Mishkan*) which was the product of the toil of Moshe, in that they are eternal,¹⁷⁰³ this also is connected to Moshiach himself, in that he is called by eight names,¹⁷⁰⁴ through whom there will be the true and complete redemption, about which the verse states,¹⁷⁰⁵ “As in the days that you went out of the land of Egypt I will show them wonders!”

¹⁷⁰³ Talmud Bavli, Sotah 9a

¹⁷⁰⁴ Otzar Midrashim (Eizenstein) Vol. 1, p. 176; Vol. 2, p. 513; See Midrash Mishlei, Ch. 19

¹⁷⁰⁵ Micah 7:15