

Discourse 14

“Va’era El Avraham... - I appeared to Avraham...”

Delivered on Shabbat Parshat Va’era,
Rosh Chodesh Shvat, 5726
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁷⁹² “I appeared to Avraham... as *E”l Shaddai*” אֱלֹהֵי שַׁדַּי, but with My Name *HaShem*” יְהוָה I did not make Myself known through them... and I shall take you out from under the burdens of Egypt... and you shall know that I am *HaShem*” יְהוָה.”

In his famous discourse, known as “the pious *Va’era*” (“*Der Frummer Va’era*”)⁷⁹³ (and with the additions, glosses, explanations, and summaries of the Tzemach Tzeddek, as printed in Ohr HaTorah),⁷⁹⁴ the Alter Rebbe asks about this. Namely, is it not so that about our forefathers the Torah also states, “*HaShem*” יְהוָה appeared to him”?⁷⁹⁵

⁷⁹² Exodus 6:3-7

⁷⁹³ Printed in Torah Ohr, Lemberg 5611 edition (7b and on), and subsequently printed in Maamarei Admor HaZaken Al Parshiyot HaTorah Vol. 1, p. 238 and on; Hosafot p. 26 (5749 edition); In regard to this discourse see the notes of his honorable holiness, the Rebbe Rayatz, in Sefer HaSichot, Torat Shalom p. 86; “HaTamim” Book 8, p. 7 [380a, copied in HaYom Yom, 2nd of Shvat]; Also see the Sichah talk of Shabbat Parshat Va’era 5712 (Torat Menachem Vol. 4, p. 274).

⁷⁹⁴ Ohr HaTorah, Va’era (p. 119 and on).

⁷⁹⁵ [For example, see Genesis 17:1, 18:1 etc.]

2.

He begins by explaining the verse,⁷⁹⁶ “No one banished from Him shall remain banished,” and that in holy Books⁷⁹⁷ it is explained that this is why the exile in Egypt was with mortar and bricks. That is, they were reincarnations of the generation of dispersion (*Dor Haflagah*), who were very lofty souls but sinned when they said,⁷⁹⁸ “Come, let us make bricks and burn them in fire... let us build us a city and a tower etc.” [He thus] “devised plans that they will not remain banished,” and they therefore were reincarnated in the exile in Egypt, by which they rectified this through hard labor with mortar and bricks etc. In regard to the verse stating, “No one banished from Him shall remain banished,” specifying “from Him-*Mimenu*-מִמֶּנּוּ,” this means that all the sparks of the souls of all the Jewish people will ultimately “be subsumed in the body of the King etc.”⁷⁹⁹

However, how is it possible for a soul, which is in a state of limitation and is a creation, to “be subsumed in the body of the King,” the Unlimited One, *HaShem*-יהו"ה, blessed is He, and literally become totally one [with Him]? This comes about through Torah and *mitzvot*, which are the garments for the soul of man, in that through them he can unite with Godliness with total union (*Yichud Gamur*).

⁷⁹⁶ Samuel II 14:14; See Tanya Ch. 39; Hilchot Talmud Torah of the Alter Rebbe 4:3.

⁷⁹⁷ Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 1; Shnei Luchot HaBrit, Mesechet Pesachim 164a

⁷⁹⁸ Genesis 11:3-4

⁷⁹⁹ Zohar I 217b

This is as Zohar explains⁸⁰⁰ on the verse,⁸⁰¹ “Now Avraham was old, coming on in days (*Ba BaYamim*-בא בימים),” that “this refers to those Supernal days (*Yomin Ila'in*) etc.,” which are the garments of Torah and *mitzvot*, about which the verse states,⁸⁰² “They will be fashioned in many days etc.,” this being the number of days allotted to each person from Heaven, according to the measure of garments necessary for the root of his soul etc.

However, not everyone merits that all his days will be complete and not be lacking even for an hour or a moment. The solution for this is as our sages, of blessed memory, stated,⁸⁰³ “He should spend all his days in repentance (*Teshuvah*).” The matter of “repentance-*Teshuvah*” תשובה is that it shares the same letters as “shame-*Boshet*” בושה.”

That is, when a person contemplates and delves his mind into the greatness of *HaShem*-יהו"ה, blessed is He, that He fills all worlds (*Memaleh Kol Almin*) and surrounds and transcends all worlds (*Sovev Kol Almin*), and that before Him everything is as nothing, and that He stands over him and sees his deeds etc., he then will be overcome with shame before Him, blessed is He.⁸⁰⁴

Now, in this, there are many levels all the way to the highest heights etc. To the degree that a person ascends in his grasp of the greatness of the Unlimited One, *HaShem*-יהו"ה,

⁸⁰⁰ Zohar I 224a, 129a; See Torah Ohr, Chayei Sarah 16a; Mishpatim 76c, 79b; Discourse entitled “v'Avraham Zaken” 5738 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 307 and on).

⁸⁰¹ Genesis 24:1

⁸⁰² Psalms 139:16

⁸⁰³ Talmud Bavli, Shabbat 153a

⁸⁰⁴ See Shulchan Aruch, Orach Chayim 1:1 (Rama)

blessed is He, to that degree the greatness of his own service will be diminished in his own eyes etc., and he will sense himself as being utterly distant from *HaShem*-יהו"ה, blessed is He, and thus will be even more ashamed before Him, blessed is He.

This is the meaning of the verse,⁸⁰⁵ “[To You, Lord-*Adona*’י-יגד, is the righteousness] and to us is the shamefacedness.” This refers to each and every Jew, including the righteous *Tzaddikim*, in that the state of “banishment” applies to them too, as a result of the descent of the soul to “the deep pit” below,⁸⁰⁶ instead of [being] in the place from where it was hewn under the Throne of Glory,⁸⁰⁷ when “they resided there in the service of the King.”⁸⁰⁸

Thus, even if he is in a state of ultimate nullification of self (*Bittul*) below, as in the verse,⁸⁰⁹ “And what are we,” he nonetheless has some [sense of independent] existence about which it is said, “And what are we.” Thus, since in truth *HaShem*’s-יהו"ה Godliness is the true reality, his existence is therefore false, which is the opposite of the truth, and from this [itself] he is caused to have the matter of shame before *HaShem*-יהו"ה, blessed is He, such that he senses himself as literally being an impoverished pauper, who has the greatest degree of shame, such that immediately upon recalling his state and standing, he weeps from the bitterness of his soul etc.,⁸¹⁰ as

⁸⁰⁵ Daniel 9:7; See Likkutei Torah, Nitzavim 51d

⁸⁰⁶ See Talmud Bavli, Chagigaah 5b

⁸⁰⁷ Pardes Rimmonim, Shaar 1 (Shaar Eser v’Lo Teisha) Ch. 7

⁸⁰⁸ Chronicles I 4:23; See Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

⁸⁰⁹ Exodus 16:7-8

⁸¹⁰ Derech Chayim 5d, translated as The Way of Life, Ch. 2.

happens to every Jew during the [closing] Ne'ilah prayer of Yom HaKippurim. This is the matter of fear [that stems from] shame (*Yirat Boshet*), which is the highest level of fear (*Yirah*), (even higher than fear of His exaltedness – *Yirat HaRomemut*).⁸¹¹ This then, is the matter of the repentance (*Teshuvah*) by which we rectify and fill the lacking [caused] in the days etc.

3.

This then, is the matter of the exile in Egypt. For, in holiness there also is a matter of “Egypt-*Mitzrayim*-מצרים,” and from the aspect of Egypt of the side of holiness, there is a drawing forth and chaining down until there is caused to be the matter of the external husk of “the nakedness of the land” below,⁸¹² this being the aspect of blemish in the covenant of the circumcision (*Pegam HaBrit*), in that they cause him to become impure etc., as the verse states,⁸¹³ “who the Egyptians are enslaving.”

This is further explained by what was mentioned before (in chapter two), that the children of Israel who were exiled in Egypt were reincarnations of the generation of dispersion (*Dor Haflagah*) and the generation of dispersion were themselves reincarnations of the sparks in the [nocturnal] seminal

⁸¹¹ See Tanya, Likkutei Amarim, Ch. 43; Siddur of the Alter Rebbe, note to Tikkun Chatzot in the name of the Rav, the Maggid of Mezhrich.

⁸¹² Genesis 42:9

⁸¹³ Exodus 6:5

emissions of Adam, the first man, during the 130 years [that he separated from his wife Chava].⁸¹⁴

The matter of the exodus from Egypt is the matter of repentance (*Teshuvah*), this being the matter of the shame caused by one's sense of utter distance from *HaShem*-יהו"ה, blessed is He, as mentioned above. Through this he will be roused to cry out to *HaShem*-יהו"ה, blessed is He, etc., becoming nullified and subsumed in His light, blessed is He. About this the verse states, "And you shall know that I am *HaShem*-יהו"ה," this being the matter of the bond with the Name *HaShem*-יהו"ה brought about through repentance (*Teshuvah*), which is utterly beyond comparison to his previous service of Him etc.⁸¹⁵

4.

However, we must understand why the Alter Rebbe said this discourse on the Torah portion of Va'era. We first should preface with what his honorable holiness, the Rebbe Rashab, whose soul is in Eden, related⁸¹⁶ about the Alter Rebbe, that in whatever matters and levels [in Torah] he was dealing with, in his own holy soul he himself was in such a state and standing.⁸¹⁷

From this it is understood what his state and standing was when the Alter Rebbe said the discourse "I appeared... My Name *HaShem*-יהו"ה etc.," on the subject of "No one banished from Him shall remain banished," such that there must have

⁸¹⁴ See Pri Etz Chayim and Shnei Luchot HaBrit ibid.

⁸¹⁵ This concludes the content of above-mentioned discourse.

⁸¹⁶ Sefer HaSichot, Torat Shalom ibid.

⁸¹⁷ And this likewise impacted his Chassidim, so that they too were in such a state and standing, as is related there.

been great dread when this discourse was said, [in that it is] “very powerful Chassidus and is utterly awe inspiring.”

Now, at first glance, it would have been more appropriate for such a discourse to have been said in the Torah portion of Shemot, which discusses the state and standing of the children of Israel during the exile and enslavement in Egypt, in servitude with mortar and bricks etc. This being so, why was this discourse said in the Torah portion of Va’era, which already begins discussing the matter of the redemption, beginning with the plagues by which *HaShem*-יהו"ה, blessed is He, struck Egypt, at which time the servitude of our forefathers was already nullified.⁸¹⁸

5.

This may be understood by prefacing with what was explained before (in the discourse of the 19th of Kislev).⁸¹⁹ That is, it was explained that the refinement brought about by Shlomo was higher than the refinement brought about by Moshe. This is because⁸²⁰ Moshe said,⁸²¹ “Arise *HaShem*-יהו"ה and let Your enemies be scattered,” [unlike Dovid (who prepared all matters that were subsequently actualized and revealed by Shlomo, as the verse states,⁸²² “Everything is in writing, by the hand of *HaShem*-יהו"ה, which He gave me to

⁸¹⁸ Talmud Bavli, Rosh HaShanah 11a; See Likkutei Sichot, Vol. 16 p. 34, note 18.

⁸¹⁹ See the preceding discourse of this year, 5726, [Discourse 10], entitled “*Padah b'Shalom*,” Ch. 8-9 (Sefer HaMaamarim 5726, p. 62 and on).

⁸²⁰ See *Hemshech* 5672 Vol. 2, p. 774.

⁸²¹ Numbers 10:35

⁸²² Chronicles I 28:19

understand”) and who said,⁸²³ “Arise *HaShem*-יהוה to Your resting place”].

That is, [with Moshe] even though refinement was brought about through the travel of the Holy Ark (and not in a natural way, such as took place with Yehoshua), nonetheless, even after the refinement, the adversaries still remained “enemies” and “those who hate You,” except that they were in a state of being “scattered” and “fleeing.”

This was not so with Shlomo, in whose days “the moon was in a state of wholeness,”⁸²⁴ and about whom the verse states,⁸²⁵ “Shlomo sat upon the throne of *HaShem*-יהוה,” in that he remained in tranquility in his own place, and the existence of the foe and enemy was nullified automatically.

On the contrary etc., it was as the verse states,⁸²⁶ “The queen of Sheba heard of Shlomo’s renown... and she came to Yerushalayim with a very large entourage etc.” [In addition to the simple meaning of the matter, since [the general principle is that] “a verse never departs from its simple meaning,”⁸²⁷ this also included all the sparks in all the things that the queen of Sheba brought with her.]

In other words, even **the renown** of Shlomo (and not only the matter of seeing [him] but even just the matter of hearing of him) had an effect on the sparks, so that they were roused and drawn to holiness, like a torch that draws all the sparks of fire to it.

⁸²³ Psalms 132:8

⁸²⁴ See Zohar I 150a, 225b; Midrash Shemot Rabba 15:26

⁸²⁵ Chronicles I 29:23

⁸²⁶ Kings I 10:1-2

⁸²⁷ Talmud Bavli, Shabbat 63a

Nonetheless,⁸²⁸ even in the days of Shlomo there only was the refinement of those sparks that still were on a level of holiness, meaning that they were the existence of “fire,” and therefore were drawn to the “torch.” However, those sparks that already completely lost the light of holiness remained [unrefined].

This is like the explanation elsewhere,⁸²⁹ that when it states in Tanya⁸³⁰ that the three completely impure husks (*Shalosh Kelipot HaTmei'ot*) have no good in them at all, what is meant is not that they have no spark [of holiness] in them at all, being that it is impossible for anything to exist without [at least] some spark of goodness.

Rather, it only is that the spark became so distant that it became completely darkened, (as in the verse,⁸³¹ “The flame of the wicked shall be extinguished,” meaning that the “flame” (the spark) in the wicked is extinguished, such that it no longer is the existence of “fire,” and thus it is not in the ability of the “torch” to draw it close), such that it becomes like evil.

This is similar to an example we find for this⁸³² in the revealed parts of Torah. That is, there is a way that something permissible is transformed to be forbidden, such a “[when a non-kosher piece of meat (*Neveilah*) imparts flavor to a kosher piece of meat], in that [the kosher] piece itself becomes non-kosher etc.”⁸³³

⁸²⁸ See *Hemshech* 5672 *ibid.* p. 769 and on.

⁸²⁹ See *Sefer HaMaamarim* 5670 p. 103 and on.

⁸³⁰ Tanya, *Likkutei Amarim*, end of Ch. 1

⁸³¹ Proverbs 13:9; 24:20; Job 21:17

⁸³² See *Sefer HaMaamarim* 5665 p. 104

⁸³³ See *Talmud Bavli*, *Chullin* 100a; 108a

Such sparks were not refined in the days of Shlomo. Rather, this matter will specifically be newly introduced in the coming future, as the verse states,⁸³⁴ I will remove the spirit of impurity from the earth,” and it is written,⁸³⁵ “I will then transform the nations etc.,” meaning that the evil will be transformed to good, such that even those sparks within which the light of holiness was utterly lost, such that they became like evil, will be refined and ascend and become included and subsumed in holiness.

6.

However, even though it was explained before that the ultimate completion of the refinement of the sparks will specifically take place in the coming future, as the verse states,⁸³⁶ “Those who are lost (*HaOvdim*-האובדים) in the land of Assyria and those who are cast away (*Nidachim*-נדהים) in the land of Egypt will come,” meaning, not only “those who are cast away (*Nidachim*-נדהים),” in which the word “cast away-*Nidach*-נדה” means that his existence is intact except that he is distant, but even “those who are lost (*HaOvdim*-האובדים),” meaning that they already have become completely lost,⁸³⁷ nevertheless, “they will prostrate to *HaShem*-יהוה on the holy mountain in Yerushalayim-ירושלם,” which means “the completeness of the fear (*Shleimut HaYirah*-שלימות היראה).”⁸³⁸

⁸³⁴ Zachariah 13:2

⁸³⁵ Zephaniah 3:9

⁸³⁶ Isaiah 27:13

⁸³⁷ See Likkutei Torah, Drushim L'Rosh HaShanah 60a

⁸³⁸ See Likkutei Torah, Pekudei 4a

Nonetheless, as known, all the revelations of the coming future depend on our deeds and work throughout the time of exile.⁸³⁹ That is, they come about through them.

To further explain, this matter is itself hinted in the term “the coming future” (*Le’Atid Lavo*-לעתיד לבא). This is because the existence of a future is related to a past, and without a past a future does not apply. This likewise is the meaning of what we see in Tanya,⁸⁴⁰ that when the Alter Rebbe explains the greatness of the revelations of the coming future, he adds, “A glimmer of this [revelation which will take place in the coming future] has already been experienced in the past, at the time of the giving of the Torah, as it is written,⁸⁴¹ ‘You have been shown to know [that *HaShem*-יהו"ה, He is the God, there is nothing else besides Him],’ literally ‘shown’ with actual [physical] sight etc.” That is, specifically because there already was a foretaste of this in the past, it thus is possible for it be so in the future.

This is also the meaning of [the verse],⁸⁴² “As in the days that you went out of the land of Egypt, I will show you wonders.” In other words, even though the wonders of the coming future will be wondrous, even in comparison to the exodus from Egypt,⁸⁴³ nonetheless, the superiority of the wonders of the coming future can only be after being preceded by “the days that you went out of the land of Egypt.”

⁸³⁹ Tanya, Likkutei Amarim, beginning of Ch. 37.

⁸⁴⁰ Tanya, Likkutei Amarim, Ch. 36.

⁸⁴¹ Deuteronomy 4:35

⁸⁴² Micah 7:15

⁸⁴³ See Ohr HaTorah, Na”Ch Vol. 1 to Micah 7:15 (p. 487).

It is also why all matters of the coming future are a continuation of the past, in that they come about through the toil of the Jewish people in serving *HaShem*-יהו"ה, blessed is He, such that no matter is drawn from Above that does not have the hand of a Jew involved in it. From this it is understood that even the completion of the refinement that will happen in the coming future in regard to the sparks that were lost etc., must be similar and have a likeness to our deeds and service of *HaShem*-יהו"ה, blessed is He, right now.

It can be said that this is also why in Tanya,⁸⁴⁴ we find that when the Alter Rebbe explains undesirable matters from the completely impure husks (*Shalosh Kelipot HaTmei'ot*), which are completely forbidden and imprisoned in the hands of the external forces forever, such that they do not ascend from there until their day arrives, when “death will be swallowed up forever,” as the verse states,⁸⁴⁵ “I will remove the spirit of impurity from the earth,” he then adds, “or until he does such great repentance that his willful transgressions are made to be like merits for him,” being that there must be a similarity to this in our deeds and service of *HaShem*-יהו"ה, blessed is He, right now.

7.

Now, according to the explanation before (in the discourse of the 19th of Kislev),⁸⁴⁶ that the elevation of the

⁸⁴⁴ Tanya, Likkutei Amarim, Ch. 7.

⁸⁴⁵ Zachariah 13:2

⁸⁴⁶ See the preceding discourse of this year, 5726, [Discourse 10], entitled “*Padah b'Shalom*,” Ch. 11-12 (Sefer HaMaamarim 5726, p. 65 and on).

sparks that became distant and lost etc., is connected to the matter of “Your devout ones will bless You,”⁸⁴⁷ in that it is “Your devout ones” (*Chassidecha*-חסידים) who affect the drawing down of the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*, all the way to the aspect of Kingship of Kingship-*Malchut d'Malchut*, it can be said that, in general, this matter is brought about in through revealing the teachings of Chassidus.

[This is as explained before (in the discourse of the 19th of Kislev),⁸⁴⁸ that in the Torah itself, by which the refinement (*Birur*) is brought about automatically, in a way of tranquility, there also is a way that is compared to a king who goes out of his own place to the place of the enemy (in which case there only is caused to be [the fulfillment of the verse], “let Your enemies be scattered and those who hate You flee from before You,” meaning that they are not completely nullified), this generally being the matter of the revealed parts of the Torah.

That is, even though this too is the word of *HaShem*-יהוה, [about which the verse states],⁸⁴⁹ “Behold, My word is like fire,” nonetheless, it descends and manifests in physical matters, such as [in the Mishnah],⁸⁵⁰ “If one exchanged a cow for a donkey,” and the like, and it deals with matters of good and evil, up to and including false arguments etc.

In contrast, this is not so of the inner aspects (*Pnimiyyut*) of Torah, which is the aspect of the Tree of Life, as stated in Ra'aya Mehemna,⁸⁵¹ and as explained at length in Iggeret

⁸⁴⁷ Psalms 145:10

⁸⁴⁸ At the end of Ch. 8 (Sefer HaMaamarim 5726, p. 63).

⁸⁴⁹ Jeremiah 23:29; See Talmud Bavli, Brachot 22a

⁸⁵⁰ Bava Metziya 8:4

⁸⁵¹ Zohar III 124b

HaKodesh⁸⁵² of the one whose redemption we [recently] celebrated. Thus, through it the completion of the refinement in a way of tranquility is caused, ([as in the verse],⁸⁵³ “Arise *HaShem*-יהוה to Your resting place”), until the fulfillment of the prophecy,⁸⁵⁴ “I then will transform the nations etc.”]

This is especially so considering that the teachings of Chassidus deal with explaining the matter of the refinement and elevation of those sparks that became distant and lost etc., like the Chassidic discourse of “*Va’era*” mentioned above, (“The pious *Va’era* – *Der Frummer Va’era*”) that discusses the matter of the verse,⁸⁵⁵ “No one banished from Him shall remain banished,” such that he even mentions that known sin etc. Thus, this is a labor in our times that bears a similarity and likeness such that it brings about the completion of the refinement in the coming future, so that even the sparks that became distant and lost etc., become elevated and included in the side of holiness.

8.

Based on this, we can explain why the above-mentioned teaching was said specifically in the Torah portion of *Va’era*, in which the redemption is discussed, rather than in the Torah portion of *Shemot*, which discusses the exile and the difficult servitude. For, to be able to say a teaching such as this, the matter of which to is to bring about that which bears a similarity

⁸⁵² Tanya, Iggeret HaKodesh, Epistle 26

⁸⁵³ Psalms 132:8

⁸⁵⁴ Zephaniah 3:9

⁸⁵⁵ Samuel II 14:14; See Tanya Ch. 39; Hilchot Talmud Torah of the Alter Rebbe 4:3.

and likeness to the complete refinement of the coming future, there must be a state and standing of redemption (*Ge'ulah*).

To preface, though the general matter of the exile in Egypt discussed in the Torah portion of Shemot, stemmed from Pharaoh, it nonetheless caused a descent etc., in the children of Israel. This is as in the known explanation of the verse,⁸⁵⁶ “The Egyptians **made** us evil-*Vayarei'u Otanu*-וִירְעוּ אוֹתֵנוּ.” At first glance, the verse should have said, “The Egyptians were evil **to us**-*Vayarei'u Lanu*-וִירְעוּ לָנוּ.”⁸⁵⁷ However, the explanation is that they made us become evil and sinful by learning from their deeds.⁸⁵⁸ In other words, the Egyptians caused evil in the Jewish people, that in and of themselves, they had no relation to.⁸⁵⁹

(This is like the decree of Pharaoh,⁸⁶⁰ “Every daughter you shall enliven.” That is, the very same Egyptians about whom it states,⁸⁶¹ “Every son that will be born, you shall throw him into the river,” they themselves will “**enliven**” (and raise) the daughters of Israel in the way of life of the Egyptians etc.)⁸⁶²

This was to such an extent that the exile even affected our teacher Moshe. This is as related at the end of the Torah portion of Shemot,⁸⁶³ that our teacher Moshe argued with the

⁸⁵⁶ Deuteronomy 26:6

⁸⁵⁷ See Zevach Pesach of Rabbi Yitzchak Abarvanel in the Pesach Haggadah, (section on “*Vayarei'u*”).

⁸⁵⁸ Shnei Luchot HaBrit 162a; Also see Sefer HaSichot 5699 p. 324.

⁸⁵⁹ See the Sichah talk of the 2nd day of the holiday of Pesach of this year 5726 (Likkutei Sichot, Vol. 17, p. 89; Torat Menachem, Vol. 46 p. 308).

⁸⁶⁰ Exodus 5:22

⁸⁶¹ Exodus 5:22 *ibid*.

⁸⁶² See Likkutei Sichot Vol. 1, p. 111.

⁸⁶³ Exodus 5:22

Holy One, blessed is He, saying, “Why have You done evil to this people?”

The explanation is that from the perspective of Moshe himself, it does not apply for the matter of exile to have any effect on him etc.⁸⁶⁴ However, even so, he too had some element of relation [to it] etc., because of his bond with the children of Israel, being that he is the shepherd of Israel. Thus, he is like a shepherd who desires is to be with his flock in his pasture. This is as the Rav, the Tzaddik of Berditchev said,⁸⁶⁵ that it is impossible for him to be alone in the Garden of Eden without the rest of the Jewish people, Heaven forbid.

We likewise find this with Yaakov, the first shepherd (whose likeness bore a similarity to the likeness of Adam, the first man,⁸⁶⁶ in that he repaired the sin of Adam, the first man).⁸⁶⁷ That is, in and of himself, he was ready for the redemption. However, even so, being that “the children are tender, and the nursing flocks and cattle burden me,”⁸⁶⁸ therefore he too had to conduct himself in the way [stated in the verse],⁸⁶⁹ “I will make my way at a slow pace... until I come etc.”

We likewise find this about our teacher Moshe, that he had to remain behind in the desert together with his generation,⁸⁷⁰ [the] “six-hundred-thousand-foot soldiers in

⁸⁶⁴ Also see Ohr HaTorah, Va’etchanan p. 65.

⁸⁶⁵ Also see the Sichah talk of Shabbat Parshat Yitro 5710 (Torat Menachem, Vol. 1, p. 11).

⁸⁶⁶ Talmud Bavli, Bava Metziya 84a

⁸⁶⁷ Tanya, Iggeret HaKodesh, Epistle 7

⁸⁶⁸ Genesis 33:13

⁸⁶⁹ Genesis 33:14

⁸⁷⁰ See Midrash Tanchuma, Chukat 10

whose midst I am.” Likewise, Yirmiyahu had to go into exile to be together with the people of his generation.⁸⁷¹ This is because a faithful shepherd must accompany the flock of his pasture, wherever it may be etc.

Thus, because of the bond of Moshe with the children of Israel, the effect of the exile upon the children of Israel also had an effect on our teacher Moshe, so that he argued with the Holy One, blessed is He, [saying], “Why have You done evil to this people?” About this at the beginning of the Torah portion of Va’era it states,⁸⁷² “God-*Elohi*” *אלהים* spoke to Moshe,” meaning,⁸⁷³ “He called him to account, since he (Moshe) had spoken harshly when he said, ‘Why have You done evil to this people,’” and He said to him,⁸⁷⁴ “Alas for those who are gone and [for whom a replacement] cannot be found... the forefathers never questioned My actions, but you said, ‘Why have You done evil.’”

Thus, it is in regard to this that there must be a matter of striking from Above, (specifically from Above, for “if not for the Holy One, blessed is He, who assists him, he could not overcome it”).⁸⁷⁵ This is similar to the teaching of our sages, of blessed memory,⁸⁷⁶ “A wooden beam that does not catch fire must be splintered etc.” Then, after this, there can begin to be the matter of redemption etc.

⁸⁷¹ See Pesikta Rabbati, Ch. 27

⁸⁷² Exodus 6:2

⁸⁷³ Rashi to Exodus 6:2

⁸⁷⁴ Rashi to Exodus 6:9

⁸⁷⁵ Talmud Bavli, Sukkah 52b; Kiddushin 30b; See Tanya, Likkutei Amarim Ch. 13.

⁸⁷⁶ Zohar III 168a, cited and explained in Tanya, Likkutei Amarim, Ch. 29.

The same is likewise understood about the above-mentioned teaching, that specifically was said in the Torah portion of Va'era. This is because the inner substance of the teaching about matters of piety, (as in its name, "The pious *Va'era* – *Der Frummer Va'era*") this being the matter of spiritual striking. This is similar to the matter of the exile and servitude with mortar and bricks as it is spiritually, in that "with mortar-*Chomer*-חומר" refers to [the method of exegesis called] "*Kal VaChomer*-קל וחומר,"⁸⁷⁷ "and with bricks-*Leveinim*-לבנים" refers to "the refinement of the law-*Libun Hilcheta*-ליבון הלכתא etc."⁸⁷⁸

Through this a state and standing of redemption is possible, at which time it is possible to actualize a matter that has a similarity and likeness to the complete refinement of the coming future by saying a [Chassidic] teaching, so that even the sparks that became distant and lost, ascend and become included in holiness.

9.

Now, all this is even more emphasized right now, when there only remain a few days until the coming of Moshiach. This is why we spread [the teachings of] Chassidus in great abundance, beginning with the manuscripts of the Alter Rebbe,

⁸⁷⁷ See the thirteen principles of exegesis of Rabbi Yishmael in the introduction to Sifra (recited at the beginning of the morning prayers). The first method is "*Kal VaChomer*-קל וחומר" which refers to the Torah study method of deriving a conclusion from a minor premise or more lenient condition as compared to a major premise or stricter condition, and vice versa. Also see the Introduction to Talmud Study by Rabbi Shmuel HaNagid (printed at the back of Tractate Brachot).

⁸⁷⁸ Zohar I 27a; Zohar III 156a; See Torah Ohr, beginning of Shemot.

as well as the manuscripts of the Tzemach Tzeddek, this year being the hundredth year from his passing and Hilulah, which have recently been published, as well as the Chassidic discourses of our Rebbe and leader [his honorable holiness, my father-in-law, the Rebbe] by which we illuminate the darkness etc.,⁸⁷⁹ until we merit the coming of our righteous Moshiach, speedily and in the most literal sense!

⁸⁷⁹ There is a small portion of the conclusion missing here.