

Discourse 13

“v'Eileh Shemot Bnei Yisroel - And these are the names of the children of Israel”

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

1.

The verse states,⁶⁸⁵ “And these are the names of the children of Israel who came to Egypt with Yaakov, each man came with his household.” Now, the Alter Rabbe asks a question on this in Torah Ohr,⁶⁸⁶ (with additions, glosses, and explanations in Ohr HaTorah of the Tzemach Tzeddek).⁶⁸⁷ That is, the Torah portion of Vayigash already stated,⁶⁸⁸ “These are the names of the children of Israel who came to Egypt, Yaakov and his children.” We therefore must understand why the Torah repeats the matter of their coming to Egypt. We also must understand the variations between [what is stated] there and [what is stated] here etc., as in the particulars explained there [in the above-mentioned discourse].

He [continues and] explains that the verse states,⁶⁸⁹ “Descend, we have descended-*Yarod Yaradnu* ירד ירדנו,”

⁶⁸⁵ Exodus 1:1

⁶⁸⁶ Torah Ohr, Shemot 49a

⁶⁸⁷ Ohr HaTorah, Shemot p. 7

⁶⁸⁸ Genesis 46:8

⁶⁸⁹ Genesis 43:20

indicating a descent followed by a descent. Similarly, about the exodus and redemption from Egypt the verse states,⁶⁹⁰ “I will bring you up and also go up-*A'alcha Gam Aloh-*עלה גם אעלה,” indicating two ascents. However, in reality, there was only one ascent in the exodus from Egypt, whereas the second ascent hints at the coming redemption, may it happen speedily in our days, Amen!

To explain, even though this verse was said about the exodus from Egypt, nonetheless, the coming redemption is connected to the exodus from Egypt, in that, “the first redeemer is the last redeemer,”⁶⁹¹ meaning that in the coming redemption it is Moshe who will redeem us, (since that will be the ultimate completion and conclusion of the exodus from Egypt).

2.

Now, in Torah Ohr⁶⁹² he explains the matter of the two descents by way of analogy from the soul of man below. (This is as in the verse,⁶⁹³ “He has placed the world in their hearts,” and as our sages, of blessed memory, stated,⁶⁹⁴ man is called a “small world” (*Olam Katan*).) Namely, the light of the intellect descends and manifests in the letters of thought (*Machshavah*), and then in the letters of speech (*Dibur*), this being a much

⁶⁹⁰ Genesis 46:4

⁶⁹¹ See Midrash Shemot Rabba 2:4; Zohar I 253a; Shaar HaPesukim of the Arizal to Genesis (Vayechi) 49:10; Torah Ohr, beginning of the Torah portion of Mishpatim (75b).

⁶⁹² Torah Ohr, Shemot 50a

⁶⁹³ Ecclesiastes 3:11; See Likkutei Torah, Bamidbar 5b and on.

⁶⁹⁴ Midrash Tanchuma Pekudei 3; Zohar III 257b; Tikkunei Zohar, Tikkun 69 (100b; 101a).

greater descent. This is because one's thoughts (*Machshavah*) are to himself, whereas speech (*Dibur*) primarily is for the sake of revealing [his thoughts] to his fellow (and in this, action (*Ma'aseh*) is also included) in that it is outside of himself.

The likeness to this Above in *HaShem*'s יהו"ה Godliness is the matter of the descent of His wisdom, blessed is He, into the aspect of thought (*Machshavah*) in order for "all the concealed worlds that are not revealed,"⁶⁹⁵ to come into being, and [then] into the aspect of speech (*Dibur*) in order for "the revealed worlds" to come into being.

He continues there⁶⁹⁶ that at first glance, this is not understood. For, if the descent to Egypt is the matter of drawing down the radiance of the aspect of Wisdom-*Chochmah* into the concealed and revealed worlds (as mentioned above), this being so, it is astonishing that this is called "exile" in Egypt. Is it not so that the order of the chaining down (*Hishtalshehut*) and the coming into being of the worlds etc., is meant to be? This being so, this is the order of creation, and therefore, how is it a matter of exile and enslavement?

He explains that about the time of exile the verse states,⁶⁹⁷ "We have not seen our signs (*Ototeinu*-אותותינו)," in which "our signs-*Ototeinu*-אותותינו" refers to the matter of "letters-*Otiyot*-אותיות," referring to the letters of thought (*Machshavah*) and the letters of speech (*Dibur*). That is, the word "letters-*Otiyot*-אותיות" is of the root "morning is coming-

⁶⁹⁵ Introduction to Tikkunei Zohar (Maamar Patach Eliyahu) 17a-b

⁶⁹⁶ Torah Ohr, Shemot ibid. 50c

⁶⁹⁷ Psalms 74:9

Ata-אתָּ,”⁶⁹⁸ this being the matter of revelation (*Gilyu*). That is, the letters (*Otiyot*-אותיות) reveal the light. However, during the time of exile “we have not seen our signs (*Ototeinu*-אותותינו),” meaning that there is a concealment of the revelation that must come through the letters (*Otiyot*-אותיות). Therefore, the worlds are in a state that they cause concealment and hiddenness etc.

The explanation is that the general totality of the chaining down of the worlds (*Seder Hishtalshelut*), as it is according to the order of the creation, is in a way that is meant to bring revelation (*Gilyu*). However, because of the sin of the tree of the knowledge of good and evil, a state of concealment was caused. This is to such an extent that it is possible for there to be [the matter indicated by the verse],⁶⁹⁹ “They heard the voice of *HaShem* God-*Adona*”*y Elohi*”*m*-אלהי”ם going in the Garden... and the man and his wife hid from *HaShem* God-*Adona*”*y Elohi*”*m*-אלהי”ם etc.”

However, at first glance, this is not understood, being that “there is no place devoid of Him.”⁷⁰⁰ This is as stated in Midrash⁷⁰¹ on the verse in our Torah portion,⁷⁰² “An angel of *HaShem*-יהו”ה appeared to him in a blaze of fire from within the thornbush,” – “Why ‘from within the thornbush’? To teach that there is no place devoid of His Indwelling Presence (the

⁶⁹⁸ Isaiah 21:12; Torah Ohr, Mikeitz 42b; Shir HaShirim 33c and elsewhere; Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the difference between the various names of general classifications, section on The Particular Noun (*Etzem Prati*-עצם פרטי).

⁶⁹⁹ Genesis 3:8

⁷⁰⁰ Tikkunei Zohar, Tikkun 57 (91b); Tanya, Shaar HaYichud VeHaEmunah translated as *The Gate of Unity and Faith*, Ch. 7 (83b).

⁷⁰¹ Midrash Shemot Rabba 2:5

⁷⁰² Exodus 3:2

Shechinah), even a thornbush.” This being so, how much more is it so when “they heard the voice of *HaShem*-יהו"ה etc.” Therefore, how did it apply that Adam, the first man, who was formed by the handiwork of the Holy One, blessed is He, Himself, could hide from the presence of *HaShem*-יהו"ה?

However, the explanation is that this was after the sin of the tree of the knowledge of good and evil, at which time an admixture of good and evil was caused.⁷⁰³ It therefore could enter Adam’s mind that at the place where he hides there would not be the revelation as in a place where he does not hide. This likewise is the matter of concealment and hiddenness brought about through sins in the time of exile, in a way of descent after descent etc. The intention in this is that there subsequently will be the [fulfillment of the verse], “I will bring you up and also go up (*A'alcha Gam Aloh*-גם עלה-),” indicating two ascents, the redemption from Egypt, as well as the destined redemption of the coming future.

3.

Now, to explain why the verse states, “These are the names of the children of Israel who came to Egypt,” and why it specifies “names-*Shemot*-שמות,” he begins by explaining⁷⁰⁴ the matter of [the words],⁷⁰⁵ “O’ King, praised and glorified is His

⁷⁰³ See Torah Ohr, Bereishit 5c and on; Torat Chayim, Bereishit 30b and on; Sefer HaMaamarim 5677 p. 89 and on; 5692 p. 176.

⁷⁰⁴ Torah Ohr, Shemot ibid. 49a and on.

⁷⁰⁵ In the liturgy of the “*Baruch SheAmar*” blessing.

Great Name forever and ever.” The explanation⁷⁰⁶ is that the words “forever and ever-*Adei Ad*-עדי עד” are terms of eternity.

Now, it is understood that specifically when there is a matter of time it then applies to state the matter of the eternity of time. In contrast, in regard to the level that transcends time, it does not apply to use words that indicate the eternity of time. This then, is the meaning of [the words], “Praised and glorified is His Great Name forever and ever.” That is, the matter of eternity – “forever and ever-*Adei Ad*-עדי עד” – only applies to the aspect of the “name-*Shem*-שם,” (“His Great Name-*Shmo HaGadol*-שמו הגדול”) this being the *Sefirah* of Kingship-*Malchut*, which is the source and root of the matter of time (*Zman*).⁷⁰⁷

This is similar to the verse,⁷⁰⁸ “Trust in *HaShem*-יהוה” forever and ever (*Adei Ad*-עדי עד) for with *Ya”H*-יה”ה did *HaShem*-יהוה form the worlds.”⁷⁰⁹ That is, the matter of “forever and ever-*Adei Ad*-עדי עד” only applies on the level that is the source for the coming into being of the worlds, this being the matter of “form the worlds-*Tzur Olamim*-צור עולמים.”⁷¹⁰

More specifically, there are various levels in “His Great Name” (*Shmo HaGadol*). The first is that the Name *HaShem*-יהוה (which is the highest of the seven names that are not to be erased),⁷¹¹ is called “His Great Name” (*Shmo HaGadol*). It is the matter of Wisdom-*Chochmah*, for as known, the Name

⁷⁰⁶ Also see Sefer HaMaamarim 5627 p. 85; 5658 p. 78; 5692 p. 143 and on.

⁷⁰⁷ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (82a).

⁷⁰⁸ Isaiah 26:4

⁷⁰⁹ Talmud Bavli, Menachot 29b

⁷¹⁰ See Sefer HaMaamarim 5627 p. 86.

⁷¹¹ Talmud Bavli, Shevuot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

HaShem-יהו"ה is in *Wisdom-Chochmah*,⁷¹² this being the matter of the Torah, and as known "the Torah came out of *Wisdom-Chochmah*."⁷¹³ This is also the meaning of [the teaching] that "all of Torah is the names of the Holy One, blessed is He."⁷¹⁴

The second is that His Great Name (*Shmo HaGadol*) is the aspect of the Crown-*Keter*, which transcends the aspect of *Wisdom-Chochmah* - the Name *HaShem*-יהו"ה. This likewise is the [meaning of the] two explanations of the words "the pleasantness of *HaShem-No'am HaShem*-יהו"ה."⁷¹⁵

The first explanation is that [this refers to] the pleasantness and delight that is drawn from the Name *HaShem*-יהו"ה, this being the matter of the lower Garden of Eden (*Gan Eden HaTachton*). For, as known, the *Sefirah* of *Wisdom-Chochmah* (the Name *HaShem*-יהו"ה) is the source of all the delights of the lower Garden of Eden (*Gan Eden HaTachton*).

The second explanation is as in the verse,⁷¹⁶ "Then you will delight over (*Al*-על) *HaShem*-יהו"ה," (and it similarly is written about Chanah,⁷¹⁷ "She prayed over (*Al*-על) *HaShem*-יהו"ה"), specifying "over *HaShem-Al HaShem*-יהו"ה,"

⁷¹² See Proverbs 3:19 – [*HaShem* in *Wisdom-HaShem b'Chochmah*-יהו"ה ב.חכמה.]

⁷¹³ Zohar II 62a; 85a; 121a; Zohar III 81a; 182a; 261a

⁷¹⁴ See Zohar II 87a; Introduction to Ramban's commentary to Torah; Introduction to Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*; Yonat Eilem of Rabbi Menachem Azariah de Fano, Ch. 29.

⁷¹⁵ Psalms 27:4; Ohr HaTorah *ibid.* p. 10; Also see Ohr HaTorah, Vol. 7 *ibid.*; Also see the discourse entitled "*v'Eileh Shemot*" in Pelach HaRimon (of Rabbi Hillel Halevi Paritcher), *Shemot* p. 3.

⁷¹⁶ Isaiah 58:14

⁷¹⁷ Samuel I 1:10

meaning higher than the Name *HaShem*-יהו"ה,⁷¹⁸ which is the aspect of the Crown-*Keter*, this being the matter of the Upper Garden of Eden (*Gan Eden HaElyon*).

There also is an even higher level of “the pleasantness of *HaShem*-*No'am HaShem* יהו"ה נועם,” referring to the aspect of “Brilliance” (*Tzachtzechoot*) which transcends the level of the Crown-*Keter*.⁷¹⁹ It can be said that this refers to the aspect of the Ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*). (For, as explained before,⁷²⁰ even before the restraint of the *Tzimtzum* there is the matter of ten *Sefirot*, such that “it arose in His desire, blessed is He, to bestow goodness”⁷²¹ “because He desires kindness,”⁷²² until the desire of “I will be king (*Ana Emloch*) etc.”)⁷²³ About this that our sages, of blessed memory, stated,⁷²⁴ “Before the world was created, there was Him and His Name alone.”

⁷¹⁸ Zohar I 219a; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*) section on the title “The Essence of the Heavens-*Etzem HaShamayim* עצם השמים.”

⁷¹⁹ Tanya, Iggeret HaKodesh, Epistle 29

⁷²⁰ [Citation is given here to the prior discourse of the 19th of Kislev of this year, 5726, entitled “*Padah b'Shalom*.” Though it is mentioned in the original transcript of the discourse, it was removed from the edited discourse that was later given out in 5752. See however the continuum of the Shavuot discourses of last year, 5725, entitled “*b'Sha'ah SheAlah Moshe LaMarom*” (Discourse 48) and “*v'Aseeta Chag Shavu'ot*” (Discourse 49) which also discuss the Ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*).] Maamarei Admor HaZaken, 5569 p. 211; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11 (p. 117b); Ohr HaTorah, Shlach p. 601; *Hemshech* 5672 Vol. 2, p. 768, (and Ch. 15).

⁷²¹ Etz Chayim, Shaar HaKlallim, Ch. 1

⁷²² Micah 7:18; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11 *ibid.*; Maamarei Admor HaEmtz'ee, Devarim Vol. 3, p. 843.

⁷²³ See Likkutei Torah, Nitzavim 47c, 51b, and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe *ibid.*, translated as The Gate of Unity, Ch. 10-11 *ibid.*

⁷²⁴ Pirkei d'Rabbi Eliezer Ch. 3

Ultimately, there is the matter of the Name *HaShem*-יהו"ה as it is in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, literally.⁷²⁵

This then, is the meaning of [the words], “Praised and glorified is His Great Name forever and ever.” That is, in the aspect of His Great Name (*Shmo HaGadol*) there are many levels to no end (“forever and ever”) in which the souls delight in the Garden of Eden (*Gan Eden*) [this being the meaning of the words],⁷²⁶ “To gaze at the pleasantness of *HaShem*-יהו"ה.”

However, since the soul is a limited created being, how can it possibly receive a radiance of *HaShem*’s-יהו"ה Supernal pleasure (*Taanug*), which is limitless (*Bli Gvul*), “forever and ever-*Adei Ad*-עד עדי”? The explanation is that Torah and *mitzvot* are like garments within which is the manifestation of the light of pleasure (*Taanug*) from the aspect of His Great Name. Through this, the soul can grasp the aspect of His Great Name, being that “all of Torah is the names of the Holy One, blessed is He,” (as mentioned above).

⁷²⁵ See *Hemshech* 5666 p. 186; See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*; *Ohr HaTorah Yitro* p. 836-839; *Sefer HaMaamarim* 5656 p. 381 and on; *Hemshech* 5666 p. 431; *Sefer HaMaamarim* 5677 p. 72 and on; *Sefer HaMaamarim* 5696 p. 73 and on; Also see the discourse entitled “*Shiviti HaShem* – I have set *HaShem* before me always,” 5720, translated in *The Teachings of The Rebbe* 5720, Discourse 21 (*Sefer HaMaamarim* 5720 p. 160 and on); Also see the continuum of the discourses of the 12th of Tammuz 5717, entitled “*HaShem Lee b'Ozrai*,” “*Se'u Yedeichem Kodesh*” and “*Baruch HaGomel*,” translated in *The Teachings of The Rebbe* 5717, Vol. 2, Discourse 28, 29 and 30, and elsewhere.

⁷²⁶ *Psalms* 27:4 *ibid*.

This is also the meaning of the statement in Zohar,⁷²⁷ that the matter of all Torah and *mitzvot* is “to repair the mystery of His Name.” The primary explanation is that this means to cause a drawing down from the aspect of His Great Name (*Shmo HaGadol*) into revelation in all His other names. This comes about through Torah and *mitzvot*, since they were taken from there, being that “all of Torah is the names of the Holy One, blessed is He.”

This also is the matter of “the names (*Shemot*-שמות) of the children of Israel.”⁷²⁸ For, since this drawing down is from the aspect of His Great Name (*Shmo HaGadol*-שמו הגדול), it is brought about specifically by the souls of the Jewish people, in that they are the ones who draw down and actualize the aspect of the revelation of His Supernal names below.

More specifically, Yaakov and his sons are rooted in the ten *Sefirot* of the world of Emanation (*Atzilut*) which themselves are the Supernal names (*Shemot*). For, as known,⁷²⁹ the union (*Yichud*) of the Holy One, blessed is He, and His Indwelling Presence (*Shechinah*) is called the union (*Yichud*) of Yaakov and Rachel or the union (*Yichud*) of Yisroel and Rachel, meaning, the union of the Name *HaShem*-יהו"ה in His name Lord-*Adona*"י-יגדנ. This is because the root of Yaakov's soul is drawn from the aspect of the Name *HaShem*-

⁷²⁷ This is as stated in various places citing Zohar (Torah Ohr, Shemot 49d, Yitro 67d; Ohr HaTorah, Shemot p. 105, and elsewhere).

⁷²⁸ Torah Ohr, Shemot ibid.

⁷²⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 37.

יהו"ה,⁷³⁰ whereas the root of Rachel's soul is drawn from the aspect of the name Lord-*Adona*''ע-י.⁷³¹

Likewise, the twelve tribes correspond to the twelve permutations of the Name *HaShem*-יהו"ה.⁷³² This is why about the tribes, the Torah states,⁷³³ “The Reuvenite-*HaRe'uvēni*-הראובני,” “The Shimonite-*HaShimoni*-השמעוני,” in that the name *Ya*''ה-י is present in each tribe etc.⁷³⁴

Now, in regard to the verse, “And these are-*v'Eileh*-ואלה (the names etc.),” this is because the drawing down of the names (*Shemot*-שמות) is through the Torah, and there are six orders of Mishnah, each of which includes six, the total of which is the numerical value of “These-*Eileh*-אלה-36,” this being the aspect of drawing down (*Hamshachah*). However, there first must be the ascent (*Ha'ala'ah*) through the Name of Forty-Two (*Shem Ma''V*-שם מ"ב), this being the numerical value of “And these-*v'Eileh*-ואלה-42.”

This then, is the meaning of the verse, “And these are the names of the children of Israel who came to Egypt.” As explained before, about the time of exile it is written, “We have not seen our signs (*Ototeinu*-אותותינו),” meaning that the letters (*Otiyot*-אותיות) and Supernal names that we draw down through Torah and prayer “we have not seen,” in that they are not revealed for us. This is because they are concealed in the aspect

⁷³⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), and elsewhere.

⁷³¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and elsewhere.

⁷³² See Recanti to Exodus 28:2; Shaarei Oraah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) *ibid.*, and Gate Seven (*Chessed*).

⁷³³ Numbers 26:7, 26:14 etc.

⁷³⁴ Zohar III 118b

of Egypt-*Mitzrayim*-מצרים, which is of the same root as “constraint-*Meitzar*-מיצר,” this being the aspect of concealment and hiddenness.

4.

Now, the explanation of the matter of exile, as it is in our service of *HaShem*-יהו"ה, blessed is He, in the three lines and modes of Torah [study], sacrificial service [or prayer], and acts of loving-kindness, which are the three things upon which the world stands,⁷³⁵ (as explained in Torah Ohr, in the discourse that follows this one),⁷³⁶ is as follows:

There is a way of serving *HaShem*-יהו"ה, blessed is He, in which every morning, upon waking from sleep, a person engages in serving Him in prayer and contemplation, and in rousing love and fear of Him etc., without any matter of constraint, neither constraint in holiness, and how much more so, without any constraint from the opposite holiness, these being matters that muddle the mind (*Timtum HaMo'ach*) and muddle the heart (*Timtum HaLev*).⁷³⁷

In other words, since the Wisdom-*Chochmah* and Understanding-*Binah* of the greatness of *HaShem*-יהו"ה, blessed is He, [fill] his mind and thought with great contemplation (*Hitbonenut*), he thereby is able to arouse the emotions of love and fear of *HaShem*-יהו"ה to be revealed in his heart etc., as the

⁷³⁵ Mishnah Avot 1:2

⁷³⁶ Torah Ohr *ibid.* 50d *ibid.* & 51c.

⁷³⁷ See Tanya, Likkutei Amarim, Ch. 29; Maamarei Admor HaZaken, HaKetzarim, p. 482 and on, and elsewhere.

verse states,⁷³⁸ “Pour your heart out like water before *HaShem*-יהו"ה.” From this he comes to thirst for *HaShem*-יהו"ה etc., and then comes to love sickness,⁷³⁹ after which he comes to actual expiry of the soul (*Klot HaNefesh*), as explained by the Alter Rebbe in the final chapters of the first part of Tanya.⁷⁴⁰

However, there can also be a state and standing of Egypt-*Mitrayim*-מצרים, referring to “the narrow of the neck-*Meitzar HaGaron*-הצר הגרון,”⁷⁴¹ wherein there are the trachea (*Kaneh*), esophagus (*Veshet*), and carotid arteries (*Vreedeen*), these being the three ministers of Pharaoh.⁷⁴² Because of them the contemplation (*Hitbonenut*) in one’s mind does not cause any feeling in his heart, this being the matter of the muddling of the heart (*Timtum HaLev*), so much so that even the muddling of the mind (*Timtum HaMo’ach*) is possible, may the Merciful One save us.

It is in this regard that there must be the matter of departing from Egypt (*Yetziyat Mitrayim*-יציאת מצרים), as the verse states,⁷⁴³ “To rescue him from the hand of Egypt and to bring him up from that land to a good and spacious land etc.,” so that there will be the matter of spaciousness and expansiveness (this being the opposite of the constraint-*Meitzar*-מצר), with contemplation and arousal of love while

⁷³⁸ Lamentations 2:19

⁷³⁹ Song of Songs 2:5

⁷⁴⁰ Tanya, Likkutei Amarim, Ch. 50 (70b)

⁷⁴¹ Torah Ohr *ibid.* 49d

⁷⁴² See Likkutei Torah of the Arizal, Genesis (Vayeishev) 39:40, (section beginning, “*Vayehi... Atah Neva’er Sod Yosef*”); Torah Ohr, Va’era 58b and on; Yitro 71d; Hosafot to Vayechi 102c, and elsewhere; Also see the discourse entitled “*Kara Shachav K’Ari* – He crouched and lay down like a lion,” 5716, Discourse 24, Ch. 4, and elsewhere.

⁷⁴³ Exodus 3:8

serving *HaShem*-יהו"ה, blessed is He, in prayer. This is as explained in Kuntres HaAvodah,⁷⁴⁴ that the primary service of *HaShem*-יהו"ה, blessed is He, in prayer, is the matter of love (*Ahavah*) of Him, as in the teaching,⁷⁴⁵ “There is no labor like the labor of love.”

It likewise is possible for there to be a matter of exile in the study of the Torah. This is as our sages, of blessed memory, taught⁷⁴⁶ on the verse,⁷⁴⁷ “They embittered their lives with hard labor-*Avodah Kashah* קשה,” - “this refers to ‘questions-*Kushiya* קשיא,’ “and with mortar-*Chomer* חומר” - “this refers to [the method of exegesis called] ‘*Kal VaChomer* קל וחומר,”⁷⁴⁸ “and with bricks-*Leveinim* לבנים” - “this refers to ‘the refinement of the law-*Libun Hilcheta* הלבנתא etc.”

To explain, because the Torah descended below and manifested in physical matters, especially in the Oral Torah, [about which the verse states,⁷⁴⁹ “‘Sixty queens’ – referring to the sixty Tractates, ‘Eighty concubines’ – referring to the Baraitot; ‘Young maidens beyond number’ – referring to the Halachot”], and even including manifesting in false arguments etc.,⁷⁵⁰ it thus is possible for there to be a state in which a person

⁷⁴⁴ Kuntres HaAvodah, Ch. 1 & Ch. 3 and on.

⁷⁴⁵ See Zohar II 58b; Zohar III 267a; Likkutei Torah, Shlach 42c

⁷⁴⁶ Zohar I 27a; Zohar III 153a

⁷⁴⁷ Exodus 1:14

⁷⁴⁸ 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).

⁷⁴⁹ Song of Songs 6:8; Shir HaShirim Rabba to Song of Songs 6:8; Bamidbar Rabba 18:21; Zohar III 216a; Also see Torah Ohr *ibid.* p. 49b and on, 51b and on.

⁷⁵⁰ See Tanya, Likkutei Amarim, Ch. 5; Sefer HaMaamarim 5692 p. 148.

studies Torah but forgets about the Giver of the Torah, Heaven forbid.⁷⁵¹ This is because the Godliness in Torah is not revealed, in that no illumination of light is seen in it at all etc.⁷⁵²

This is also understood from the explanation in Tanya⁷⁵³ about the service of intermediates (*Beinonim*), that the primary preparation [to study Torah] for the sake of the Name (*Lishmah*-לשמה) [of Torah, in that “all of Torah is the names of the Holy One, blessed is He”],⁷⁵⁴ is **at the beginning** of the study. This is because in the middle of one’s studies his [mind] is entrenched and preoccupied with understanding the matter being studied,⁷⁵⁵ (which is what he actually should be doing). Thus, it only is at the beginning of study that there is the contemplation and preparation that the study should be for the sake of the Name (*Lishmah*) [of the Torah], and through doing so, this affects him to remember this through the duration of the study etc.

This then, is why it also is necessary to negate the matter of exile as it is in the study of Torah, this being the exodus from Egypt-*Mitzrayim*-מצרים. This is also the general matter of [the requirement to] “first make the blessing over the Torah,”⁷⁵⁶ so that one recalls the Giver of the Torah. This matter comes about

⁷⁵¹ See Bayit Chadash to Tur, Orach Chayim 47 (section beginning “*U’Mah SheKatav d’Amar*”); Also see Sefer HaMaamarim 5692 p. 186.

⁷⁵² Torah Ohr *ibid.* 51b

⁷⁵³ Tanya, Likkutei Amarim, end of Ch. 41 (58b)

⁷⁵⁴ See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 1, end of Gate 3.

⁷⁵⁵ See Sefer HaSichot, Torat Shalom p. 217; Discourse entitled “*Bereishit Bara*” 5713 (Sefer HaMaamarim 5713, p. 25, translated in The Teachings of The Rebbe 5713, Discourse 3).

⁷⁵⁶ See Ba”Ch to Tur, Orach Chayim 47 *ibid.*; Sefer HaMaamarim 5692 *ibid.*

through serving *HaShem*-יהו"ה in prayer, and also through studying of the inner aspects (*Pnimityut*) of Torah.

This is as is hinted in the matter of [the teaching],⁷⁵⁷ “and with bricks-*Leveinim*-לבנים – which refers to the refinement of the law-*Libun Hilcheta*-הלכתא.” For, the verse states,⁷⁵⁸ “Not by bread alone does man live, but by everything that emanates from the mouth of *HaShem*-יהו"ה does man live.”

About this it is explained in Sifri that “not by bread alone does man live” refers to Torah laws (*Halachah*), which are called “bread” (*Lechem*-לחם), as the verse states,⁷⁵⁹ “Come and partake of My bread.” Rather, “by everything that emanates from the mouth of *HaShem*-יהו"ה does man live,” which refers to the *Aggadot*, this being the inner aspect (*Pnimityut*) of Torah (as stated in Tanya,⁷⁶⁰ that “most of the secrets of the Torah are concealed in it [the *Aggadot*]”), this being the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that is in Wisdom-*Chochmah*.

This then, is the matter of “the refinement of the law-*Libun Hilcheta*-הלכתא,” which refers to affecting a drawing down from the aspect of the Upper Whiteness (*Loven HaElyon*-לובן העליון)⁷⁶¹ due to the revelation of the Crown-*Keter* within Wisdom-*Chochmah*, this being the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, within

⁷⁵⁷ Zohar I 27a; Zohar III 153a

⁷⁵⁸ Deuteronomy 8:3

⁷⁵⁹ Proverbs 9:5

⁷⁶⁰ Iggeret HaKodesh, Epistle 23 (137a)

⁷⁶¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Ten (*Keter*); Also see Zohar III 129b, and elsewhere.

Wisdom-*Chochmah*. This is like what we find about Dovid, that “he would bond the upper Torah with the Holy One, blessed is He,”⁷⁶² this being the matter of the bond between Wisdom-*Chochmah* and the Crown-*Keter*.⁷⁶³

There likewise a matter of exile and exodus from Egypt-*Mitzrayim*-מצרים in regard to the matter of acts of lovingkindness (*Gemilut Chassadim*). In other words, the giving of charity must specifically be by way of compulsion, as in [the teaching],⁷⁶⁴ “Charity may be collected by force.”

The same is so in regard to the conduct between a person and his fellow in general (this being the inner substance of acts of lovingkindness), that one must correct his emotional qualities. (This is as explained in the discourse of the 19th of Kislev,⁷⁶⁵ that the matter of Chassidus is entirely to bring about change in the nature of one’s emotions.)⁷⁶⁶

As delineated in Torah Ohr,⁷⁶⁷ [This refers to correcting one’s emotional qualities] such as anger, pride, haughtiness, and exalting oneself over his fellow, meaning all the evil emotional qualities between man and his fellow, the foundations of which are the aspect of judgments-*Gevurot*, and

⁷⁶² See Zohar III 222b (Ra’aya Mehemna); Sefer HaBahir (Section 58), Section 196 and Ohr HaBahir; Likkutei Torah, Shlach 47c; 51a

⁷⁶³ See Ohr HaTorah, Shavuot p. 194.

⁷⁶⁴ Beit Yosef to Tur, Yoreh De’ah 248 (section beginning “*Kol HaAdam*”); Also see Sefer HaMaamarim 5678 p. 121, p. 124 and on, p. 192; 5699 p. 191.

⁷⁶⁵ Of this year, 5726, Discourse 10, Ch. 12 (Sefer HaMaamarim 5726, p. 67).

⁷⁶⁶ See Sefer HaSichot, Torat Shalom p. 48; Sichah talk of Simchat Torah 5694 (Likkutei Dibburim Vol. 1, p. 56a and on; Kuntres Inyana Shel Torat HaChassidut, Ch. 1 (from the Sichah talk of the 19th of Kislev 5726 – Torat Menachem Vol. 45 p. 257).

⁷⁶⁷ Torah Ohr *ibid.* 51d

he concludes: “One who contemplates this will understand (v’*HaMevin Yavin*).

It may be suggested that the intention here is to repair the aspect of judgments-*Gevurot* through a drawing down from their root Above, in the aspect about which it states,⁷⁶⁸ “There is no left side in this holy Ancient One-*Atik*.”

5.

Now, we should explain the matter of “the names (*Shemot*-שמות) of the children of Israel who came to Egypt,” in which the word “names-*Shemot*-שמות” is specified, based on the teaching of our sages, of blessed memory,⁷⁶⁹ “They merited being redeemed from Egypt because they did not change their names (*Shemot*-שמות). Reuven and Shimon descended [to Egypt] and Reuven and Shimon ascended [from Egypt].”

Now, we first must preface with an explanation of the general matter of a name (*Shem*-שם).⁷⁷⁰ As explained in the teachings of Chassidus about the matter of a name (*Shem*-שם) and the matter of light (*Ohr*-אור), even though they generally are one matter, in that they only are a radiance from the essential self, however more specifically, they differ from each other.

To explain, light (*Ohr*) is similar to its Luminary (*Ma’or*), and therefore, through the light (*Ohr*) we know and recognize the existence of the Luminary (*Ma’or*). In contrast,

⁷⁶⁸ Zohar III 129a (Idra Rabba), and similarly see 289a there.

⁷⁶⁹ Midrash Vayikra Rabba 32:5

⁷⁷⁰ In regard to the coming section, see Likkutei Sichot Vol. 16 p. 37 (from this discourse); Also see Ohr HaTorah Shemot p. 103; Discourse entitled “v’*Eileh Shemot*” 5680 (Sefer HaMaamarim 5680 p. 223 and on).

this is not so of a name (*Shem*), in that through it we do not know the thing by which it is called.

Furthermore, even when we do know the meaning of a name in the Holy Language, such as the name “Reuven-רְאוּבֵן,” [“See, as son”] indicating the matter of “sight-*Re’iyah*-רְאִיָּה,” by which we know that the matter of the name “Reuven-רְאוּבֵן” is “sight-*Re’iyah*-רְאִיָּה,” nonetheless, the name itself does not indicate anything [about the person called by it] at all. Proof for this is from the fact that many people are called by the name “Reuven-רְאוּבֵן,” but even so, in the revealed powers of their soul they are different from each other. In this there is a superiority to light (*Ohr*) over a name (*Shem*).

However, there also is an element of superiority in a name (*Shem*) over light (*Ohr*). For, even though through the light (*Ohr*) we can know the essence of its Luminary (*Ma’or*), nonetheless, the light (*Ohr*) does not draw the essence of the Luminary (*Ma’or*) forth. In contrast, this is not so of a name (*Shem*) in that although we do not know the essential self through it, nonetheless, [one’s name] draws his essential self. Proof of this is that by calling him by his name, the totality of his essential self turns to the one who called him.

Beyond this, when a person faints, Heaven forbid, meaning that the vitality of his soul is in a state of concealment and is in a motion of withdrawal from being revealed in the body, we rouse him by whispering his name in his ear. This proves that his name (*Shem*) is connected and touches the essential vitality of his soul, (even higher than the general vitality). It thus has the power to draw the vitality into the powers of the body.

With the above in mind, we can understand the matter of “these are the names (*Shemot*) of the children of Israel who came to Egypt (*Mitzraymah*-מצרימה) etc.” That is, even though from the perspective of the revealed powers, they had a matter of descending into Egypt-*Mitzrayim*-מצרים, to the point of coming “to Egypt-*Mitzraymah*-מצרימה” (with the addition of the suffix letter *Hey*-ה) which is even lower than the normal spelling “Egypt-*Mitzrayim*-מצרים,” – [similar to what his honorable holiness, my father-in-law, the Rebbe,⁷⁷¹ explained about the matter of prayer (*Tefillah*), that it is “a ladder set earthward (*Artzah*-ארצה) the head of which reaches heavenward (*HaShamaymah*-השמימה),”⁷⁷² in that [the word] “heavenward-*HaShamaymah*-השמימה” is higher than “Heaven-*Shamayim*-שמים” as it usually is spelled, and “earthward-*Artzah*-ארצה” is lower than “earth-*Aretz*-ארץ” as it usually is spelled, meaning that even in regard to someone who is in the state indicted by the word “earthward-*Artzah*-ארצה,” which is lower than the usual spelling “earth-*Aretz*-ארץ,” nonetheless, through the ladder of prayer he is capable of ascending “heavenward-*HaShamayma*-השמימה,” meaning, higher than what is indicated by the normal spelling of “heaven-*Shamayim*-שמים,”] – that the descent is so great that it is possible for the prosecution to argue “these are idolators and those are idolators,”⁷⁷³ and this being so why is there ‘affliction to Egypt and healing to Israel,’⁷⁷⁴

⁷⁷¹ Discourse entitled “*Zeh HaYom*” 5694 (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 319a)

⁷⁷² Genesis 28:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

⁷⁷³ See Zohar II 170b; Mechilta to Exodus (Beshalach) 14:28; Yalkut Reuveni Beshalach 14:27.

⁷⁷⁴ See Isaiah 19:22; Zohar II 36a

Nevertheless, even upon their descent to Egypt, they had the matter of “the names (*Shemot*) of the children of Israel,” in that the matter of a name (*Shem*-שם) is connected to the essential self, which is in a state of constant wholeness and perfection. This, then, is the meaning of [the teaching], “[They merited to be redeemed from Egypt] because they did not change their names (*Shemot*-שמות). Reuven and Shimon descended [to Egypt], and Reuven and Shimon ascended [from Egypt].”

This is as the Alter Rebbe explained,⁷⁷⁵ that “even the most degenerate Jews (meaning that Torah [itself] calls them “degenerate” (*Kal SheB’Kalim*-קל שבקלים)) will give up their life for the sanctification of the Name *HaShem*-יהוה,” and not only does he have self-sacrifice in potential, but he gives up his life in actuality, this being due to his essential self, as in the well-known saying,⁷⁷⁶ “A Jew neither desires nor is capable of separating from Godliness.”

Due to this, the ascent from Egypt was brought about (“Reuven and Shimon ascended”), even regarding the revealed powers etc. [This is like what we explained before,⁷⁷⁷ that in the coming future the revelation will also be in the aspect of Kingship of Kingship-*Malchut SheB’Malchut*, which is the matter of the power of the Actor within the acted upon (*Ko’ach HaPo’el BaNifal*).

⁷⁷⁵ Tanya, Likkutei Amarim, Ch. 18-19

⁷⁷⁶ Igrot Kodesh of the Rebbe Rayatz, Vol. 4, p. 384, (copied in HaYom Yom for the 25th of Tammuz), and p. 547 (copied in HaYom Yom for the 21st of Sivan), and elsewhere.

⁷⁷⁷ In the discourse entitled “*Padah b’Shalom*” of the 19th of Kislev [of this year, 5726, Discourse 10], Ch. 11 (Sefer HaMaamarim 5726 p. 65 and on).

Beyond this, it even will permeate even in the acted upon himself, so much so, that even the created “something” (*Yesh*) will proclaim “there is nothing besides Him.”⁷⁷⁸ In other words, there even will be a drawing down and revelation of the matters of the “sight-*Re'iyah*-ראיה” and “hearing-*Shemiyah*-שמיעה” of Reuven-ראובן and Shimon-שמעון.⁷⁷⁹

This is as the verse states,⁷⁸⁰ “She called his name Reuven-ראובן... because [*HaShem*-יהו"ה] has seen-*Ra'ah*-ראה... She called his name Shimon-שמעון... because *HaShem*-יהו"ה has heard-*Shama*-שמע.” This is as explained at length in Torah Ohr on the Torah portion of Vayechi,⁷⁸¹ that the aspect of “sight-*Re'iyah*-ראיה” (which is the matter of Reuven-ראובן) is what causes the drawing forth of the aspect of love of *HaShem*-יהו"ה, blessed is He, and the aspect of “hearing-*Shemiyah*-שמיעה” (which is the matter of Shimon-שמעון) is what causes the aspect of fear of Him. The same is so of Levi-לוי, which is the matter of bonding and connecting, and Yehudah-יהודה which is the matter of thankful submission-*Hoda'ah*-הודאה etc.

6.

This then, is the meaning of the verse, “And these are the names of the children of Israel who came to Egypt etc.” That is, this story in Torah is instructive (*Hora'ah*-הוראה)⁷⁸² to

⁷⁷⁸ Deuteronomy 4:35

⁷⁷⁹ Torah Ohr ibid. 50a

⁷⁸⁰ Genesis 29:32 and on.

⁷⁸¹ Torah Ohr, Vayechi 45a and on.

⁷⁸² See Radak to Psalms 19:8; Sefer HaShoroshim of the Radak, section on the root “ירה.”

all Jews about all the exiles, including the final exile. That is, even though there is the matter of crushing labor, and “hard toil with mortar and bricks etc.,” not only as this matter is in Torah, in which “with mortar-*Chomer*-חומר” refers to [the method of exegesis called] “*Kal VaChomer*-קל והומר,” “and with bricks-*Leveinim*-לבנים” refers to “the refinement of the law-*Libun Hilcheta*-ליבון הלכתא” etc., but even with actual mortar and bricks in the literal sense, like our Jewish brethren who are in a state and standing of Egypt-*Mitzrayim*-מצרים,⁷⁸³ meaning constraint (*Meitzar*-מיצר) and pressure in all matters, especially in regard to educating their children, this being the inner content of [Pharaoh’s] decree,⁷⁸⁴ “Every son that will be born – you shall throw him into the river.”

However, even so, they have the fortitude to stand steadfastly, and they actually do stand steadfastly against all tests etc., which especially is due to the empowerment granted by the inner aspects (*Pnimitiyut*) of the Torah, which is the matter of “everything that emanates from the mouth of *HaShem*-יהוה,” through which there is caused to be the negation of the matter of exile in relation to Torah (as mentioned in chapter four).

In other words, due to the fact that his father or grandfather “steadfastly held on to the doorknob etc.,”⁷⁸⁵ therefore, through this “Reuven and Shimon descended [to Egypt], and Reuven and Shimon ascended [from Egypt],” as in

⁷⁸³ At this juncture of the discourse the Rebbe began to speak in a voice choked with tears. [Also see the Sichah talk that preceded the discourse of Rosh HaShanah of this year, entitled “*Min HaMeitzar* – From the constraint” (Torat Menachem, Vol. 45 p. 14). [“Those who are in a state of travail and imprisonment etc.”]]

⁷⁸⁴ Exodus 1:22

⁷⁸⁵ See Sefer HaSichot 5686 p. 99

the promise,⁷⁸⁶ “I will bring you up and also go up (*A'alcha Gam Aloh*-גם עלה-אעלך),” and,⁷⁸⁷ “With our youngsters and with our elders we shall go,” and,⁷⁸⁸ “not a hoof will be left,” “with an upraised arm,”⁷⁸⁹ and “with great wealth.”⁷⁹⁰ So will it be in the coming redemption, about which the verse states,⁷⁹¹ “As in the days that you went out of the land of Egypt I will show you wonders,” with the true and complete redemption through our righteous Moshiach, speedily and in the most literal sense!

⁷⁸⁶ Genesis 46:4

⁷⁸⁷ Exodus 10:9

⁷⁸⁸ Exodus 10:26

⁷⁸⁹ Exodus 14:8

⁷⁹⁰ Genesis 15:14

⁷⁹¹ Micah 7:15