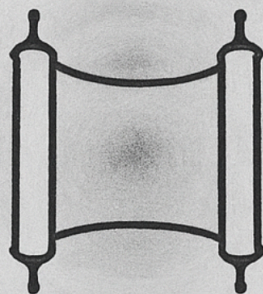


בס"ד

The Rebbe
Sichas Nun Beis
Parshas Va'eira (נ)



Dedicated To:

ר' נחום אהרון & חיה
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משיחות שבת-פרשת וארא, כ"ח טבת, מברכים-החדש שבט ה'תשנ"ב

From the talks of Shabbas, Parashat Va'eira, the twenty-eighth of Tevet, the Shabbat on which the month of Shevat is blessed, 1992.

Introduction

Rabbi Menachem Mendel Schneerson (5662–5752 [1902–1992]) the Lubavitcher Rebbe, taught that the deepest themes of Torah are not abstract ideas but living realities that unfold through history, time, and human avodah. In this maamar on Parashat Va'era, delivered in the context of Shabbat Mevarchim Shevat and the tenth of Shevat, the Rebbe traces the meaning of divine revelation from the Avot through Matan Torah and onward to the ultimate revelation of the future redemption, showing how the inner essence of Israel, rooted in the Avot, is progressively drawn down into the world until it is fully revealed through our actions.

(א)

At the beginning of our parashah: “And I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, and My Name Havayah I did not make known to them... therefore say to the children of Israel, I am Havayah...” (Exodus 6:3–6). It is necessary to understand:

בהתחלת פרשתנו - וארא אל אברהם אל יצחק ואל יעקב בא-ל שדי ושמי הו' לא נודעתי להם וגו' לכן אמר לבני ישראל אני הו' וגו' - צריך - להבין

1) With regard to the content of these verses, to the Patriarchs the Holy One, blessed be He, was revealed only as God Almighty, and not with the Name Havayah, whereas to the children of Israel He will be revealed now with the Name Havayah, as explained in the discourses of Chassidut.

א) בנוגע לתוכן כתובים אלו של אבות נתגלה הקדוש-ברוך הוא רק בא-ל שדי, ולא בשם הו', ואלו לבני-ישראל יתגלה (עתה) בשם הו' (כמבאר - בדרושי חסידות

How does the wording “therefore say...” fit, which indicates cause and effect from the preceding matter, meaning that “say to the children of Israel...” is because of “and I appeared to Abraham...”; this seems, seemingly, to reverse the content of the verses?

איד מתאים הלשון לכן אמר גו'), שהוא מקבב ו-ותוצאה מהענין שלפניו, הינו, שאמר לבני ישראל - "גו" הוא בגלל שוארא אל אברהם גו

For with the children of Israel there will be a new matter, “and you shall know that I am Havayah” (Exodus 6:7), which did not exist with the Patriarchs, “My Name Havayah I did not make known to them.”

הפך (לכאורה) תכן הכתובים שאצל בני-ישראל יהיה ענין חידוש (וידעתם כי אני הו') שלא היה ("אצל האבות (שמי הו') לא נודעתי להם

2) Moreover: the content of the beginning of the parashah is about the advantage of the children of Israel, that the Name

ב) ויתרה מזה: תכן (התחלת) הפרשה הוא על-דבר מעלת בני-ישראל שיתגלה אצלם שם הו' שלא נתגלה להאבות,

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Havayah will be revealed to them, which was not revealed to the Patriarchs.

Whereas the name of the parashah, "Va'eira," refers to the revelation to the Patriarchs; meaning, the parashah that speaks about the revelation to the children of Israel that did not exist with the Patriarchs is named after the revelation to the Patriarchs.

ואלו שם הפְּרָשָׁה, וְאֵרָא", קָאֵי עַל הַהִתְגַּלּוּת אֶל הָאֲבוֹת, הֵינּוּ, שֶׁהַפְּרָשָׁה שֶׁבָּהּ מְדַבֵּר אוֹדוֹת הַהִתְגַּלּוּת לְבָנֵי יִשְׂרָאֵל שֶׁלֹּא הִיְתָה אֶצְל הָאֲבוֹת, וְנִקְרָאת עַל-שֵׁם הַהִתְגַּלּוּת אֶל הָאֲבוֹת

(ב)

And it appears to say that since they are called "the Patriarchs," as emphasized in Rashi's commentary, "And I appeared to the Patriarchs," that the Patriarchs are above the children and are their root and source, the root and source of all the souls of Israel,

וְנִרְאָה לוֹמַר, שֶׁכֵּיוֹן שֶׁנִּקְרְאוּ אֲבוֹת", כַּמְדַּגֵּשׁ בְּפִרּוּשׁ רַש"י וְאֵרָא אֶל הָאֲבוֹת", שֶׁהָאֲבוֹת הֵם לְמַעַל מֵהַבָּנִים וּמְקוֹר לָהֶם שֶׁרֵשׁ וּמְקוֹר כָּל נְשָׁמוֹת ("וְיִשְׂרָאֵל

there is within them a superior quality relative to the children, even though to the children the Name Havayah was revealed, which was not revealed to the Patriarchs.

יֵשׁ בָּהֶם בִּיעֲלָה יִתְרָה לְגַבֵּי הַבָּנִים (אִף שֶׁלְבָנִים נִתְגַּלָּה שֵׁם הַוַּי' שֶׁלֹּא נִתְגַּלָּה לְאֲבוֹת

Moreover, the superiority of the Patriarchs is also relative to Moses, about whom it is said "I am Havayah," and through whom there was the revelation of the Name Havayah to all the children of Israel,

וְיִתְרָה מִזֶּה, שֶׁמַּעֲלַת הָאֲבוֹת הִיא גַם לְגַבֵּי בּוֹשָׁה שֶׁאֵלָיו נֶאֱמַר אֲנִי הַוַּי', וְעַל יְדוֹ הִיָּה הַגְּלוּי דְשֵׁם הַוַּי' - לְכָל בְּנֵי-יִשְׂרָאֵל

as explained in Rashi's commentary, that the Holy One, blessed be He, said to Moses: "Alas for those who are lost and are not found; I lament the death of the Patriarchs; many times I revealed Myself to them as God Almighty and they did not say to Me, What is Your Name,

כַּמְבַּאֵר בְּפִרּוּשׁ רַש"י שֶׁאֵמַר לוֹ הַקְּדוֹשׁ-בְּרוּךְ-הוּא לְמִשְׁחָה) תִּכַּל עַל דְּאֲבָדִין וְלֹא מִשְׁתַּכַּחֲדִין, יֵשׁ לִי לְהִתְאוּנוֹן עַל מִיתַת הָאֲבוֹת, הַרְבֵּה פְּעָמִים גְּלִיתִי עֲלֵיהֶם בְּאֵל שַׁדַּי וְלֹא אָמְרוּ לִי מַה שִׁמְךָ

and you said, What is His Name. The Patriarchs did not question My attributes, and you said, Why have You done evil."

וְאִתָּה אָמַרְתָּ מַה שִׁמּוֹ . (הָאֲבוֹת) לֹא הִרְהַרוּ אַחַר "מִדּוֹתַי וְאִתָּה אָמַרְתָּ לְמַה הִרְעַתָּה

And to such an extent that "And I appeared to the Patriarchs" is the cause that there will be the revelation also with the children, in the manner of "the father merits for the son," "the deeds of the Patriarchs are a sign and a giving of strength to the children,"

וְעַד כִּדֵּי כֵּן, שֶׁוְאֵרָא אֶל הָאֲבוֹת" הוּא הַגּוֹרֵם שִׁיְהִיָּה הַגְּלוּי גַם אֶצְל הַבָּנִים (עַל-דֶּרֶךְ הָאָב זוֹכֶה לְבֵן כו'), ("מַעֲשֵׂה אָבוֹת סִימָן וּנְתִיבֵת-כַּחַח) לְבָנִים

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and in the wording of the verse, "And I appeared to Abraham, etc., therefore," as cause and effect, "say to the children of Israel, I am Havayah," as will be explained later.

ובלשון הפתוב וארא אל אברהם וגו' לכן (מסבב ותוצאה) אמר לבני ישראל אני הו' "י, פדלקמן

(ג)

And the explanation of the matter: it is explained in Chassidic discourses that the revelation of the Name Havayah, the Essential Name, the Explicit Name, the Unique Name, a level of Godliness above the world, was at the Giving of the Torah.

ובאור הענין: מבאר בדרושי חסידות שגלוי שם הו' (שם העצם, שם המפרש, שם המיוחד - דרגת אלקות שלמעלה מהעולם) היה במתן תורה,

Therefore, with the Patriarchs who were before the Giving of the Torah, it is said, "And I appeared ... as God Almighty," a level of Godliness that relates to the world, "and My Name Havayah I did not make known to them" (Exodus 6:3).

ולכן, אצל האבות שהיו לפני מתן תורה נאמר וארא גו' באל-שדי (דרגת אלקות ששוכת לעולם) ושמי "הו' לא נודעתי להם

And with the children of Israel, who merited the Giving of the Torah after the exodus from Egypt, the Name Havayah was revealed, as the continuation of the verse states, "Say to the children of Israel, I am Havayah, and I will take you out from under the burdens of Egypt ..." (Exodus 6:6).

ואצל בני ישראל שזכו למתן תורה (לאחר יציאת מצרים) נתגלה שם הו', פהמשך הפתוב (אמר לבני ישראל אני הו' והוצאתי אתכם מתחת סבלת מצרים) (גו)

"And I will take you to Me as a people ... and you shall know that I am Havayah" (Exodus 6:7).

"ולקחתי אתכם לי לעם וגו' וידעתם פי אני הו'.

And behold, although the Patriarchs were before the Giving of the Torah, nevertheless, in addition to the fact that Abraham our father fulfilled the entire Torah before it was given,

והנה, אף שהאבות היו לפני מתן תורה, הרי, נוסף לכה שקדם אברהם אבינו כל התורה כלה עד שלא נתנה,

it is known that through Abraham there was the preparation, and more than that, the beginning of the Giving of the Torah, emphasized in the commandment of circumcision of Abraham.

ידוע שעל-ידי אברהם היתה (ההכנה ויתרה מזה) ההתחלה דמתן תורה, כמדגש במצות מילה דאברהם

For circumcision was like the commandments after the Giving of the Torah, through which holiness is drawn into the physical object in which the commandment is fulfilled, as it is written, "Place your hand under my thigh" (Genesis 24:2).

שהיתה כמו המצוות שלאחרי מתן תורה שעל ידם נמשכת קדשה בחפץ הגשמי שבו מקימים המצוה, "כמו שכתוב שים נא ידך תחת ירכי

Because the one who swears must take in his hand an object of a commandment, meaning that the novelty of the Giving of the Torah is the drawing of Godliness into the world, the union of higher and lower.

לפי שהנשבע צריך שיטל בידו חפץ של מצוה", והינו, שהחדוש דמתן תורה בהמשכת אלקות בעולם

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This is the connection of upper and lower, as stated in the Midrash that at the Giving of the Torah the first decree was annulled, and He said that the upper ones shall descend to the lower, and the lower ones shall ascend to the upper.

חבור עליונים ותחתונים (כדאיתא במדרש שקמתן תורה בטל גזרה ראשונה ואמר העליונים ירדו ("לתחתונים והתחתונים יעלו לעליונים"),

It began with the commandment of circumcision of Abraham. And although the connection of the supernal and the lower realms (the novelty of the giving of the Torah) that began with the commandment of circumcision was with respect to a limb of the body of Abraham our forefather (who was a chariot for Godliness),

התחיל במצות מילה דאברהם. ואף שהחבור דעליונים ותחתונים (החדוש דמתן תורה) שהתחיל במצות מילה הנה בנוגע לאבר בגופו של אברהם ('אבינו) שהיה מרכבה לאלקות

It may be said that this also hints at the connection and relevance to action in the world itself, in the particulars of the oath by taking an object, the circumcision.

יש לומר, שמרמז גם הקשר והשיכות להפעלה בעולם (תחתונים ממש) בפרטי הענינים שהשבועה: בנקיטת חפץ-דמילה

1) With regard to the match of Isaac and Rebecca, the unification of Mah and Ban, which is the matter of the generality of the entire service of fulfilling the Torah and the commandments, through which the drawing down of holiness into the lower realms is effected,

א) בקשר להשדוף דיצחק ורבקה יחוד מ"ה וב"ו, שהוא-ענין כללות כל העבודה דקיום התורה ומצוות, שעל-ידי-זה נעשה המשכת הקדשה בתחתונים

(2) And through Eliezer, the servant of Abraham – for even though with regard to the match of Isaac Abraham said to him (to Eliezer), “My son is blessed and you are cursed, and a cursed one does not cleave to a blessed one” (Bereishit Rabbah 59:9), Nevertheless, the match of Isaac and Rebecca was made specifically through Eliezer, for in this the matter of transforming darkness into light and bitterness into sweetness is emphasized [that is, the transformation of darkness into light and bitter into sweet].

ב) ועל-ידי אליעזר עבד אברהם – שאף שבנוגע להשדוף דיצחק אמר לו אברהם (לאליעזר) בני, "ברוך ואמה ארוור ואין ארוור מדבק בברוך",

מפל-מקום, נעשה השדוף דיצחק ורבקה על-ידי אליעזר דוקא, שבזה מדגש הענין דאתהפכא חשוכא לנהורא ומרירו למיתקא [=הפיכת חשך לאור ומר [למתוק]

Through this, the connection of the supernal and the lower realms is effected in ultimate perfection. And since “I appeared to Abraham ... with E-I Shaddai” (Exodus 6:3) was with regard to the commandment of circumcision.

שעל-ידי-זה נפעל החבור דעליונים ותחתונים בתכלית השלמות. וכיון שוארא אל אברהם .. בא-ל שדי" הנה בנוגע למצות מילה

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for to Abraham in the portion of circumcision it is stated, "I am God Almighty" (Genesis 17:1), in which the matter of the Giving of the Torah began,

לאברהם בפרשת מילה נאמר אני אל שדיי
,וגו" (23) שבה התחיל ההענגו דמתן תורה

it must therefore be said that this also includes the beginning of the revelation of the Name Havayah that is at the Giving of the Torah.

על-כרחי-צריח-לומר, שנכלל בזה גם התחלת גלוי
שם הוי' שקמתן-תורה

(ד)

And nevertheless it is stated, "And I appeared to Abraham ... and My Name Havayah I did not make known to them," since this matter existed only in the commandment of circumcision.

ואף-על-פי-כן נאמר וארא אלאברהם גו' ושמי הוי'
לא נודעתי להם" – פיון שענגו זה הנה במצות מילה
בלבד:

From the explanations regarding the connection of the revelation of the Name Havayah to the novelty of the Giving of the Torah, in the union of higher and lower, the drawing of Godliness into the world,

מהפאורים בהשיכות דגלוי שם הוי' להחדוש דמתן
תורה בהחבור דעליונים ותחתונים, המשכת אלקות
בעולם

although the Name Havayah is above the world, since the Name Havayah is without limitation, and by virtue of the force of the revelation of the infinite light it is drawn also below.

אף ששם הוי' הוא למעלה מהעולם) – פיון ששם
הוי' הוא בלי גבול, ומצד תקף הגלוי דאור הבלי
גבול נמשך גם למטה

And since with Abraham the drawing down of holiness below was only through the commandment of circumcision, a limb in the body of Abraham our forefather,

וכיון שאצל אברהם היתה המשכת הקדושה למטה
רק במצות מילה, אבר בגופו של אברהם אבינו

but in the world there was not the drawing of holiness, it was not spread with the force of the revelation and the infinite light, the Name Havayah, "My Name Havayah I did not make known to them."

אבל בעולם לא היתה המשכת הקדושה, לא נפר
בתקף הגלוי ואור הבלי גבול (שם הוי'), שמי הוי'
"לא נודעתי להם

But on the other hand, since even the drawing of holiness below in the commandment of circumcision, in the physical body of Abraham alone,

אבל לאידך, פיון שגם המשכת הקדושה למטה
(במצות מילה) בהגוף הגשמי דאברהם בלבד

is through the power of the infinite, this is the beginning of the revelation of the Name Havayah, the infinite, that is at the Giving of the Torah.

היא על-ידי כח הבלי גבול 25 – הרי-זה התחלת גלוי
שם הוי' (בלי גבול) שקמתן-תורה

However, the power of the unlimited (through which the drawing down below is effected) is not revealed openly through the drawing down even within the world.

אלא שפח הבלי גבול (שעל ידו נעשית ההמשכה
למטה) אינו נפר בגלוי על-ידי ההמשכה גם בעולם

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And according to this, the precision of the wording is sweetened, “and My Name Havayah I did not make known,” it does not say “I did not inform,” but rather “I was not known,” “I was not recognized,”

ועל-פי-זה ימתק דייק הלשון ושמי הו' לא נודעתני",
לא הודעתני אין פתיב כאן אלא לא נודעתני, לא
– נכרתתי" 26

for the deficiency is only in recognition and revelation, but the essential matter of drawing the revelation of the Name Havayah already began in the commandment of circumcision.

שהתקרון הוא רק בהכרה והתגלות, אבל עקר
הענין דהמשכת גלוי שם הו' התחיל כבר במצות
מילה.

(ה)

And at a deeper level, beyond the beginning of the effect of the connection of higher and lower, which is the novelty of the Giving of the Torah that began in the commandment of circumcision, there exists with the Patriarchs, and from them it is drawn to the children, a matter that is even more elevated.

ובעמק יותר – שנוסף על התחלת הפעלה דחבור
עליונים ותחתונים (החדוש דמתן תורה) במצות
מילה, יש אצל האבות (וימהם נמשך להבנים) ענין
נעלה יותר

The novelty of the connection of the supernal and the lower realms is within the parameters of the world, which is divided into supernal and lower realms, to the extent that there is a decree and a separation between the supernal and the lower realms (the supernal do not descend to the lower realms and the lower realms do not ascend to the supernal).

החדוש דחבור עליונים ותחתונים הוא בגדרי העולם,
שנחלק לעליונים ותחתונים, ועד שיש גזרה והפסק
בין העליונים לתחתונים (עליונים לא ירדו
, לתחתונים ותחתונים לא יעלו לעליונים

And at the giving of the Torah the decree was annulled and the connection of the supernal and the lower realms was effected; however, from the perspective of the level of Godliness that is above the definition of supernal and lower, no decree or separation between the supernal and the lower realms applies.

ובמתן תורה בטלה הגזרה ונעשה החבור דעליונים
ותחתונים; אבל מצד דרגת האלקות שלמעלה מגדר
עליון ותחתון, לא שיה גזרה והפסק בין העליונים
לתחתונים

Which is found in the supernal and in the lower realms equally even before the giving of the Torah; and the novelty of the giving of the Torah is that even within the parameters of the world, in which there exists a decree and a separation between the supernal and the lower realms, there is drawn down the level of Godliness that is above the definition of supernal and lower.

שנמצא בעליונים ובתחתונים בשנה גם לפני מתן
תורה, והחדוש דמתן תורה הוא שגם בגדרי העולם
שיש בו גזרה והפסק בין העליונים לתחתונים
תומשך דרגת האלקות שלמעלה מגדר עליון ותחתון

And from this it is also understood with regard to the revelation of the Name Havayah to the children of Israel at the giving of the Torah (“Say to the children of Israel, I am Havayah... and I will take you to Me as a people... and you shall know that I am Havayah” [Exodus 6:6–7]).

ומזה מוכן גם בנוגע לגלוי שם הו' לבני-ישראל
במתן תורה (אמר לבני ישראל אני הו' גו' ולקחתי
"אתכם לי לעם גו' וידעתם כי אני הו'"),

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Through this service the connection of higher and lower is effected, yet even prior to this there exists the essence of Israel that is above the Torah, whose thought preceded everything, even the thought of the Torah.

שְׁחֵדוּשׁ זֶה קָשׁוּר עִם עֲבוֹדַתְּם שֶׁל בְּנֵי־יִשְׂרָאֵל
בְּעוֹלָם (עַל־יְדֵי קִיּוּם הַתּוֹרָה וּמִצְוֹת) לְפַעַל הַחֲבוּר
דְּעֲלִיּוֹנִים וְתַחְתּוֹנִים, אָבָל גַּם לְפָנֵי־זֶה יִשְׁנׁוּ הָעֵצָם
דְּיִשְׂרָאֵל שֶׁלְמַעַלָּה מֵהַתּוֹרָה,

That this novelty is connected with the service of the children of Israel in the world (through the fulfillment of the Torah and the commandments) to effect the connection of the supernal and the lower realms; however, even before this there exists the essence of Israel that is above the Torah.

מִחֲשָׁבָתוֹ שֶׁל יִשְׂרָאֵל קֹדְמָה לְכָל דְּבָר, גַּם לְמַחְשַׁבֶּת
הַתּוֹרָה), שֶׁהִיא דְרָגַת הָאֲבוֹת (הַשְּׂרָשׁ וּמִקּוּר וְהַעֲצָם
דְּכָל בְּנֵי־יִשְׂרָאֵל), הַחֵל מֵאֲבָרָהּ אֲבִינוּ (אֲחָד הֵיךָ
אֲבָרָהּ), רֹאשׁ לְמַאֲמִינִים

Which opened the channel of the power of faith and self-sacrifice that stems from the essence of the soul. And the novelty of the revelation of the Name Havayah at the giving of the Torah is -

שֶׁפִּתַּח הַצָּנוּר דְּכַח הָאֲמוּנָה וְהַמְסִירַת נַפְשׁ שֶׁמֻצָּד
עֲצָם הַנְּשָׁמָה. וְהַחֵדוּשׁ דְּגִלּוּי שֵׁם הַנּוֹי' בְּמַתַּן תּוֹרָה
— הוּא

That the essence of Israel (the level of the Patriarchs) be drawn down and revealed also in the aspect of the revelations, within the powers of the soul, and also as they are en clothed in a body in this physical world, in order to effect within the world (through the fulfillment of the Torah and the commandments) the drawing down of the level of Godliness that is above the definition of supernal and lower.

שֶׁהָעֵצָם דְּיִשְׂרָאֵל (דְרָגַת הָאֲבוֹת) יוֹמְשׁוּ וְיִתְגַּלֶּה גַּם
בְּבַחֲזֵינַת הַגִּלּוּיִים, בְּכַחוֹת הַנְּפִשׁ, וְגַם כְּפִי שְׁנִתְלַבְּשׁוּ
בְּגוּף בְּעוֹלָם־הַזֶּה הַגִּשְׁמִי, כְּדֵי לְפַעַל בְּעוֹלָם (עַל־יְדֵי
קִיּוּם הַתּוֹרָה וּמִצְוֹת) הַמְשַׁכֵּת דְרָגַת הָאֱלֻקוֹת
שֶׁלְמַעַלָּה מִגְּדָר דְּעֲלִיוֹן וְתַחְתּוֹן.

(1)

And in more particular detail: the novelty of the Giving of the Torah, with regard to the children of Israel and through them also in the world, is not only concerning the drawing down below, that the essence is drawn also downward,

וּבַפְּרָטִיּוֹת יוֹתֵר: הַחֵדוּשׁ דְּמַתַּן תּוֹרָה (בְּנוֹגַע
לְבְנֵי־יִשְׂרָאֵל וְעַל יָדָם גַּם בְּעוֹלָם) הוּא לֹא רַק בְּנוֹגַע
(לְהַמְשִׁכָּה לְמַטָּה) (שֶׁהָעֵצָם נִמְשָׁךְ גַּם לְמַטָּה),

but also, and primarily, concerning the drawing of the essence itself, for specifically through the drawing down below the essence is revealed, which is not limited or defined by anything, and therefore is drawn everywhere.

אֲלֵא גַם (וּבַעֲקָר) בְּנוֹגַע לְהַמְשִׁכֵּת הָהָעֵצָם, כִּי, דְּוָקָא
עַל־יְדֵי הַמְשִׁכָּה לְמַטָּה מִתְגַּלֶּה הָעֵצָם, שֶׁאֵינׁוּ מְגֻבָּל
וּמִגְּדָר בְּשׁוּם דְּבָר, וְלָכֵן נִמְשָׁךְ בְּכָל מְקוֹם

And this drawing of the essence, by coming down below, already existed with the Patriarchs, through the commandment of circumcision, the drawing of holiness into a physical body in this physical world.

וְגַם הַמְשִׁכֵּת הָעֵצָם (עַל־יְדֵי־זֶה שֶׁבָּא לְמַטָּה) הִיְתָה
אֲצֵל הָאֲבוֹת — בְּמִצְוַת מִילָה (הַמְשִׁכֵּת הַקֹּדֶשׁ בְּגוּף
(גִּשְׁמִי בְּעוֹלָם־הַזֶּה הַגִּשְׁמִי).

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However, since it was not drawn also into the world itself, into the actual lower realms, the drawing of the essence was not recognizable, for due to the absence of limitation it is drawn everywhere.

אָבֵל, כִּינּוּן שֶׁלֹּא נִמְשָׁךְ גַּם בְּעוֹלָם (בְּתַחֲתוֹנִים מִמֶּשֶׁ),
לֹא נִפְרַח הַמְשַׁכֵּת הָעֵצָם, שֶׁמִּצַּד הָעֵדֶר הֵהֲגִבְלָה לְשׁוֹ
הַרְיֵהוּא נִמְשָׁךְ בְּכָל מְקוֹם

Only after the Giving of the Torah, when the drawing of holiness into the world was effected, did the essence become recognizable.

וְרַק לְאַחֲרֵי מִתּוֹן תּוֹרָה, שֶׁנַּעֲשִׂית הַמְשַׁכֵּת הַקִּדְשָׁה
בְּעוֹלָם, נִכָּר הָעֵצָם

Nevertheless, the power to draw the essence is through the Patriarchs, "And I appeared to the Patriarchs," for the service of the children after the Giving of the Torah is primarily in a manner of involvement within the parameters of the world.

וְאִי-עַל-פִּי-כּוֹן, הַכֹּחַ לְהַמְשַׁכֵּת הָעֵצָם הוּא עַל-יְדֵי
הָאֲבוֹת (וְאִרְא אֶל הָאֲבוֹת"), כִּי, עֲבוֹדַת הַבְּנִים
לְאַחֲרֵי מִתּוֹן-תּוֹרָה עִקְרָה בְּאִפְסוֹ שֶׁל הַתְּלַבְּשׁוֹת
(וְהַתְּעַסְקוֹת בְּגִדְרֵי הָעוֹלָם (עֲלִיוֹן וְתַחֲתוֹן

In contrast, the service of the Patriarchs is primarily from the essence of the soul, and through this power the service of the children is carried out, who inherit the matters of the Patriarchs, in a manner that reveals and infuses the essence into their service below, through which the essence is drawn.

מֵה-שְׂאִי-כֹּן עֲבוֹדַת הָאֲבוֹת עִקְרָה הִיא מִצַּד עֵצָם
הַנְּשָׁמָה, וּבְכַח זֶה נַעֲשִׂית עֲבוֹדַת הַבְּנִים שְׂיִוְרָשִׁים
(עַנְיֵי הָאֲבוֹת

בְּאִפְסוֹ שֶׁמְגַלִּים וּמְחַדְרִים אֶת הָעֵצָם בְּעֲבוֹדָתָם לְמַטָּה
(שֶׁעַל-יְדֵי-זֶה נִמְשָׁךְ הָעֵצָם

It may further be said that at the Giving of the Torah, which is the marriage of the Congregation of Israel with the Holy One, blessed be He, the Patriarchs Abraham, Isaac, and Jacob also participate.

וַיֵּשׁ לֹמֵר, שֶׁבְּמִתּוֹן תּוֹרָה שֶׁהוּא-עַנְיֵן הַנְּשׂוּאִין דְּכַנְסַת
יִשְׂרָאֵל עִם הַקְּדוּשׁ-בְּרוּךְ הוּא (יּוֹם חֲתֻנָּתוֹ זֶה מִתּוֹן
תּוֹרָה") בָּאִים וּמְשַׁתְּפִים גַּם הָאֲבוֹת אֲבְרָהָם יִצְחָק
וַיַּעֲקֹב

Just as at the wedding of every groom and bride in Israel their parents and elders participate, even those already in the World of Truth,

כְּשֶׁם שֶׁבְּשִׂמְחַת נְשׂוּאִין דְּכָל חַתָּן וְכֻלָּה בְּיִשְׂרָאֵל)
בָּאִים וּמְשַׁתְּפִים הוֹרֵיהֶם וְזִקְנֵיהֶם וְזִקְנֵי זִקְנֵיהֶם, ג'
(דוֹרוֹת, גַּם אֵלּוּ שֶׁנִּמְצָאִים כְּכָר בְּעוֹלָם הָאֱמֶת

(A) That the service of the children, after the wedding of the Giving of the Torah, is by the power of the Patriarchs, who come to the wedding.

(א) שֶׁעֲבוֹדַת הַבְּנִים (לְאַחֲרֵי הַחֲתֻנָּה דְּמִתּוֹן תּוֹרָה)
(הִיא בְּכַח הָאֲבוֹת (שֶׁבָּאִים לְהַחֲתֻנָּה

(B) That the power of the Patriarchs, the essence, is revealed through the drawing down below in the service of the children.

(ב) שֶׁכַּח הָאֲבוֹת (הָעֵצָם) מִתְגַּלֶּה עַל-יְדֵי הַמְשַׁכָּה
לְמַטָּה בְּעֲבוֹדַת הַבְּנִים

(ז)

And it is possible to add and further explain the content of the matter of "My Name Havayah I did not make known," the state and condition before the Giving of the Torah, even after the Giving of the Torah, for the Torah is eternal.

וַיֵּשׁ לְהוֹסִיף וּלְבַאֵר תִּכּוֹן הָעַנְיָן דְּשְׂמֵי הַגּוֹל לֹא
נִודְעָתִי" (הַמְעַמֵּד וּמְצַב שֶׁלְּפָנַי מִתּוֹן-תּוֹרָה) גַּם
",לְאַחֲרֵי מִתּוֹן תּוֹרָה – שֶׁהָרִי הַתּוֹרָה הִיא נִצְחִית

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For seemingly, since thousands of years have already passed since the Name Havayah was revealed at the Giving of the Torah, what relevance is there now to the matter of “My Name Havayah I did not make known”?

דלכאורה: כיון שקבר עברו אלפי שנים מאז שנתגלה שם הו' במתן-תורה, מה שיך עתה הענין "דשמי הו' לא נודעתי"?

And the explanation in this is as follows: even though at the Giving of the Torah there was a revelation of the Name Havayah, as it is written, “and you shall know that I am Havayah,”

ויש לומר הבאור בזה: אף-על-פי שקמתן תורה הנה "אגלוי שם הו'", כמו-שכתוב וידעתם כי אני הו' הו'.

nevertheless, since regarding the future it is written, “and Havayah will be for me as God,” meaning that there will be a revelation from a higher place,

מכל-מקום, כיון שלעתיד לבוא כתיב והיה הו' לי, לאלקים, שיהיה גלוי ממקום עליון יותר.

to the extent that the Name Havayah will be considered only like Elokim, and a higher Name Havayah will be revealed, the essence of the matter of the revelation of His great Name.

עד דשם הו' יהיה חשוב רק כאלקים, ונתגלה שם הו' בעלה יותר, עקר ענין גלוי שמו הגדול."

It follows that even the state after the Giving of the Torah is in the manner of “My Name Havayah I did not make known,” relative to the revelation of the Name Havayah of the future.

נמצא, שגם המעמד ומצב שלאחרי מתן תורה הוא באפן דשמי הו' לא נודעתי" בערה לגלוי שם הו' דלעתיד לבוא.

When there will be a renewal in the general matter of the Giving of the Torah, “a new Torah will emerge from Me,” then the marriage of the Congregation of Israel with the Holy One, blessed be He, will reach its completion.

כשיהיה חדוש בכללות הענין דמתן תורה, תורה חדשה מאתי תצא, שאז תהיה שלמות הנשואין, דכנסת ישראל עם הקדוש-ברוך-הוא.

As our Sages said, this world was betrothal, and in the days of Mashiach there will be marriage.

כמאמר רבותינו "ל העולם הזה ארוסין היו .. "לימות המשים יהיו נשואין".

And the explanation of this is: just as was explained above regarding the superiority of the service of the children of Israel after the Giving of the Torah compared to the service of the Patriarchs before the Giving of the Torah,

והסברה בזה: כשם שנתבאר לעיל בנוגע למעלת עבודת בני-ישראל לאחרי מתן תורה לגבי עבודת האבות לפני מתן תורה,

that specifically through the drawing down below after the Giving of the Torah the essence comes,

שדוקא על-ידי ההמשכה למטה (לאחרי מתן-תורה) בא העצם

and as long as it was not drawn down below, aside from the commandment of circumcision, this proves that it was not the essence.

וכל זמן שלא נמשך למטה (מלבד במצות מילה) הרי-זה הוכחה שאין זה העצם

So too regarding the superiority of the future relative to the present time: the absence of limitation of the essence is not only in being drawn down below,

כן הוא גם בנוגע להמעלה דלעתיד לבוא לגבי זמן הנה, כי העדר ההגבלה דהעצם היא לא רק בהמשכה למטה

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but also in being revealed below, for the essence is not required to be hidden and can certainly come in revelation.

Since in our actions and service through fulfillment of Torah and commandments only the drawing down below is effected,

whereas the revelation below in this physical world will be only in the future, as it is written, "and the glory of Havayah will be revealed and all flesh will see,"

therefore, as long as the revelation below has not yet occurred, this proves that it is not yet the essence.

And just as the service of the children of Israel after the Giving of the Torah is empowered by the service of the Patriarchs before the Giving of the Torah,

so too the future perfection is empowered by the service in this present time,

for in the future the emphasis will be on revelation in the world, whereas now, especially in exile, the emphasis is on service from the essence through self-sacrifice.

And to add, that even the future perfection is included in potential within the Patriarchs, as our Sages said that the Holy One, blessed be He, gave three individuals a taste of the World to Come in this world.

Abraham, of whom it is written "with everything," Isaac, of whom it is written "from everything," and Jacob, of whom it is written "everything,"

and the principal completion of this revelation will be in the future, when the ultimate perfection of "with everything, from everything, everything" will be for all the children of Israel, by the power of the Patriarchs.

(ח)

And it may be said that the perfection of the revelation of the Name Havayah in the future, which is incomparable to the revelation of the Name Havayah at the Giving of the Torah, which is in the aspect of "My Name Havayah I did not make known to them,"

אֵלָּא גַם בְּהַתְגַּלוּת לְמַטָּה, שֶׁהָרִי הֵעָצַם אִינוּ מְכַרְח לְהִיּוֹת בְּהַעֲלָם, אֵלָּא בְּדַאי יָכֹל לְבוֹא גַם בְּגִלּוּי

וְכִיּוֹן שֶׁבְּמַעֲשֵׂינּוּ וְעִבּוּדְתַנּוּ בְּקִיּוּם הַתּוֹרָה וּמִצְוֹת נְעִשִׂית רַק הַהִמְשָׁכָה לְמַטָּה

אֲבָל הַגִּלּוּי לְמַטָּה בְּעוֹלָם־הַנְּהַה הַגִּשְׁמִי יִהְיֶה רַק לְעֵתִיד לְבוֹא (כְּמוֹ־שֶׁכְּתוּב וְנִגְלָה כְּבוֹד הַנּוֹי וְרָאוּ כָּל ('בְּשָׂר גוֹ

הָרִי, כָּל זְמַן שֶׁלֹּא נַעֲשֶׂה הַגִּלּוּי לְמַטָּה, הַרִי־נֶה הַוִּכָּחָה שֶׁאִין זֶה הֵעָצַם

וְכַשֵּׁם שֶׁעִבּוּדַת בְּנֵי־יִשְׂרָאֵל לְאַחֲרֵי מִתּוֹן־תּוֹרָה הִיא בְּכַח עִבּוּדַת הָאֲבוֹת לְפָנֵי מִתּוֹן־תּוֹרָה

כְּמוֹ כֵּן הַשְּׁלֵמוֹת דְּלְעֵתִיד לְבוֹא הִיא בְּכַח הָעִבּוּדָה בְּזַמַּן הַנֶּה

כִּיּוֹן שֶׁלְעֵתִיד לְבוֹא מְדַגֵּשׁ בְּעֵקֶר הַגִּלּוּי בְּעוֹלָם, וְאֵלוּ בְּזַמַּן הַנֶּה וּבַפְּרָט בְּזַמַּן הַגִּלּוּת מְדַגֵּשֶׁת בְּעֵקֶר הָעִבּוּדָה שֶׁמִּצַּד הֵעָצַם, כִּידוּעַ שֶׁעֵקֶר הָעִבּוּדָה בְּאֶפְסוֹן שֶׁל מְסִירַת נַפְשׁ הִיא בְּזַמַּן הַגִּלּוּת

וְלַהוֹסִיף, שֶׁגַּם הַשְּׁלֵמוֹת דְּלְעֵתִיד לְבוֹא כְּלוּלָה בְּכַח־אֲצֵל הָאֲבוֹת – כְּמֵאֲמַר־רַבּוֹתֵינוּ־ז"ל שֶׁלִּשְׁאֵה הַטְּעִימָן ..הַקְּדוּשׁ־בְּרוּךְ־הוּא בְּעוֹלָם הַנֶּה מַעִין הָעוֹלָם הַבָּא

אֲבָרָהֶם דְּכְתִיב בֵּה כֹּל, יִצְחָק דְּכְתִיב בֵּה מְכַל, יַעֲקֹב , "דְּכְתִיב בֵּה כֹּל

וְעֵקֶר שְׁלֵמוֹת גִּלּוּי זֶה יִהְיֶה לְעֵתִיד לְבוֹא, שֶׁאֵז תְּהִיָּה תְּכִלִּית הַשְּׁלֵמוֹת דְּבְכֹל מְכַל כֹּל" אֲצֵל כָּל בְּנֵי־יִשְׂרָאֵל (כִּיּוֹן שֶׁהַשְּׁלֵמוֹת דְּלְעֵתִיד לְבוֹא נַעֲשִׂית עַל־יְדֵי (מַעֲשֵׂינּוּ וְעִבּוּדְתַנּוּ דְּכֹל בְּנֵי־יִשְׂרָאֵל, בְּכַח הָאֲבוֹת

וַיֵּשׁ לוֹמַר, שֶׁשְׁלֵמוֹת הַגִּלּוּי דְּשֵׁם הַנּוֹי לְעֵתִיד לְבוֹא (שֶׁבְּאִינ־עֲרֵךְ לְגִלּוּי שֵׁם הַנּוֹי שֶׁבְּמִתּוֹן תּוֹרָה, שֶׁהוּא ("בְּבַחֲנִית שְׁמִי הַנּוֹי לֹא נִודַעְתִּי לָהֶם

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is hinted at in the parashah that begins to be read at the time of Minchah of Shabbat Parashat Va'eira, Parashat Bo.

מְרַמֵּז בַּפְּרָשָׁה שְׁמַתְחִילִין לְקַרְא בְּזִמְנֵי הַמִּנְחָה דְּשַׁבַּת
פְּרָשַׁת וַאֲרָא – פְּרָשַׁת בֹּא

On the verse “And Havayah said to Moses: Come to Pharaoh,” it is stated in the Zohar that the Holy One, blessed be He, brought him chamber after chamber

עַל הַפְּסוּק וַיֹּאמֶר ה' אֶל מֹשֶׁה בֹּא אֶל פְּרַעֲהוֹ, אֵימָתָּה
בַּיָּהָר דְּעֵיל לָהּ קַדְשָׁא-בְּרִיךְ הוּא אֲדָרְיוֹ בְּתַר אֲדָרְיוֹ

to a single supernal serpent, and the root of the matter in Pharaoh of holiness is the revelation of the fifth level to Pharaoh,

לְגַבֵּי תַנְיָנָא קְדָא עֲלָאָה, וְשֶׁרֶשׁ הָעֵנָן בְּפְרַעֲהוֹ דְּקַדְשָׁה
– הַגְּלוּי דְּבַחֲיִנַת חֲמִישִׁית לְפְרַעֲהוֹ

from which all lights were revealed, the revelation of the fifth level that is above the four letters of the Name Havayah.

דְּאֵתְפְּרִיעוֹ וְאֵתְגַלְיָן מִנֵּה כָּל נְהוּרִין, גְּלוּי בְּחִינָה
'הַחֲמִישִׁית שְׁלֹמְעֵלָה מְאַרְבַּע אוֹתִיּוֹת שֵׁם הַוְיָ

This is the matter of the Name Havayah of the future, which is incomparable to the Name Havayah revealed at the Giving of the Torah.

שְׁזָהוּ עֵנָן שֵׁם הַוְיָ דְּלַעֲתִיד לְבוֹא שְׁבָאֵין-עֲרֹף לְשֵׁם
הַוְיָ שְׁבַמְתָּן תּוֹרָה

And it may be added that Parashat Bo is the third parashah in the Book of Shemot, the Book of Redemption,

וְלַהוֹסִיף, שְׁפְרָשַׁת בֹּא הִיא הַפְּרָשָׁה הַשְּׁלִישִׁית בְּסִפְרֵי
שְׁמוֹת, סִפְרֵי הַגְּאֻלָּה

hinting also to the third and eternal redemption, as it is written, “He will revive us after two days, on the third day He will raise us up and we shall live before Him.”

וַיֵּשׁ לֹאמֹר שְׁרוּמָזָת גַּם עַל הַגְּאֻלָּה הַשְּׁלִישִׁית
וְהַנְּצַחִית, כְּמוֹ שְׁכַתּוֹב יַחֲזִינוּ מִיּוֹמִים בְּיוֹם הַשְּׁלִישִׁי
יִקְיָמְנוּ וְנִחְיֶה לְפָנָיו

And in more particular detail, the three parashiyot Shemot, Va'eira, and Bo correspond to the three general periods: before the Giving of the Torah, the Giving of the Torah, and the future.

וּבַפְּרָשִׁיּוֹת יוֹתֵר: ג' הַפְּרָשִׁיּוֹת שְׁמוֹת וַאֲרָא בֹא הֵם
כְּנֻגָּד ג' הַתְּקוּפוֹת הַכְּלִיּוֹת – לְפָנֵי מַתַּן תּוֹרָה, מַתַּן
תּוֹרָה, וְלַעֲתִיד לְבוֹא

Parashat Shemot speaks of the bondage of Egypt, the iron furnace, through which the preparation for the Giving of the Torah was made,

פְּרָשַׁת שְׁמוֹת וְשָׁבָה מְדַבֵּר אוֹדוֹת שְׁעָבוֹד מִצְרַיִם, כּוּר
הַבְּרִזָּל, שְׁעַל יָדוֹ נַעֲשִׂית הַהֲכָנָה לְמַתַּן תּוֹרָה

the state and condition before the Giving of the Torah; Parashat Va'eira, “Say to the children of Israel, I am Havayah,”

הַמַּעֲמָד וּמַצָּב שְׁלִפְנֵי מַתַּן תּוֹרָה; פְּרָשַׁת וַאֲרָא, אָמַר
'לְבָנֵי יִשְׂרָאֵל אֲנִי הַוְיָ

“and you shall know that I am Havayah,” is the revelation of the Giving of the Torah;

גו' וַיִּדְעַתֶּם כִּי אֲנִי הַוְיָ" – הַגְּלוּי דְּמַתַּן תּוֹרָה

and Parashat Bo, “Come to Pharaoh,” “all lights were revealed from him,” is the state and condition of the future.

וּפְרָשַׁת בֹּא, בֹּא אֶל פְּרַעֲהוֹ, אֵתְפְּרִיעוֹ וְאֵתְגַלְיָן מִנֵּה כָּל
נְהוּרִין – הַמַּעֲמָד וּמַצָּב דְּלַעֲתִיד לְבוֹא

(ט)

And it is possible to connect what was stated above with the time in which, in this year, we read Parashat Va'eira together with the beginning of Parashat Bo, namely Shabbat Mevarchim the month of Shevat.

וַיֵּשׁ לְקַשֵּׁר הָאָמוּר לְעֵיל עִם הַזְּמַן שְׁבוֹ קוֹרִין בְּשָׁנָה
זוֹ פְּרָשַׁת וַאֲרָא וְהַתְּחִלַּת פְּרָשַׁת בֹּא – שַׁבַּת מְבַרְכִים
חֲדָשׁ שְׁבַט

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Shabbat Mevarchim the month of Shevat occurs at the conclusion of the month of Tevet, the tenth month, and within it is drawn down the blessing and the giving of strength for the month of Shevat, the eleventh month.

שבת מְבַרְכִים חֹדֶשׁ שֶׁבֶט הוּא בְּסוּיִם חֹדֶשׁ טֵבֵת, חֹדֶשׁ הָעֶשְׂרִי, וְבוֹ נִמְשָׁכֶת הַבְּרָכָה וְהַנְּתִיבָת כְּחַדְּשֵׁי שֶׁבֶט, חֹדֶשׁ הָאֶחָד עֶשְׂרִי

And in the language of Scripture, “the eleventh month is the month of Shevat,” and it may be said that at the conclusion of the tenth month, the completeness of the number emphasizes the completeness of the service of the children of Israel.

וּבְלִשׁוֹן הַפְּתוּב עֲשִׂי עֶשְׂרֵי חֹדֶשׁ הוּא חֹדֶשׁ שֶׁבֶט" (וישׁ לומר, שֶׁבְּסוּיִם חֹדֶשׁ הָעֶשְׂרִי, שְׁלֵמוֹת הַמִּסְפָּר, מְדַגְּשֵׁת שְׁלֵמוֹת הָעֲבוּדָה דְּבְנֵי־יִשְׂרָאֵל

Through this power they arrive at the ultimate perfection of the future, which is alluded to in the eleventh month, one that is above the ten sefirot, as it is said, “You are One, and not within enumeration.”

שְׁבַעֲכֶח זֶה בְּאִים לְתַכְלִית הַשְּׁלֵמוֹת דְּלַעֲתִיד לְבוֹא הַמְרַמְזֵת בְּחֹדֶשׁ הָאֶחָד עֶשְׂרִי, אֶחָד שְׁלֵמָה מֵעֶשְׂרֵי (סְפִירוֹת) אֲנִי הוּא חֵד וְלֹא בְּחֻשְׁבָּן

This follows the pattern and example of the two parashiyot Va'eira and Bo, the service after the Giving of the Torah, through which one reaches the perfection of the future.

עַל־דֶּרֶךְ וּבְדַגְמַת ב' הַפְּרָשׁוֹת וְאָרָא וּבֵא, הָעֲבוּדָה שְׁלֵאֲחֵרִי מִמִּן־תוֹרָה, שְׁעַל יָדָה בְּאִים לְהַשְׁלֵמוֹת דְּלַעֲתִיד־לְבוֹא

And it may further be added that the concept of redemption is also alluded to in the name of the month itself, as it is called among the names of the months that came with them from Babylonia, “Shevat.”

וְלְהוֹסִיף, שְׁעֵנִין הַגְּאֻלָּה מִרְמָז גַּם בְּשֵׁמוֹ שֶׁל הַחֹדֶשׁ כְּפִי שְׁנִמְקָרָא בְּשֵׁמוֹת הַחֹדָשִׁים שְׁעֵלוּ עִמָּהֶם מִבְּבֶל – "שֶׁבֶט

That it is (a) from the expression **shevat** meaning rule, and in particular the dominion of the kingship of the House of David, as it is written, “The scepter shall not depart from Judah” (from David onward these are the exilarchs in Babylonia who rule the people with the scepter) ... “until Shiloh comes” (the King Messiah) (Genesis 49:10); concerning him it is stated, “And a scepter shall arise (a king who rules and governs) from Israel,” this is the King Messiah (Numbers 24:17).

שֶׁהוּא (א) מְלִשׁוֹן שֶׁבֶטִי מְשָׁלִים", וּבְפֶרֶט הַמְּמַשְׁלָה דְּמַלְכוּת בֵּית דָּוִד, כְּמוֹ שְׁפָתוֹב לֹא יִסּוּר שֶׁבֶט מִיְהוּדָה (מְדוּד וְאֵילָף אֵלּוֹ רְאִשֵׁי גְלִיּוֹת שְׁבַבְבָּל שְׁרוּדִין אֶת הָעָם בְּשֶׁבֶט) .. עַד כִּי יָבֵא שִׁילֹה" (מְלָךְ הַמְּשִׁיחַ), עֲלִיו נִצָּמַר וְקָם שֶׁבֶט (מְלָךְ רוּדָה וּמוֹשֵׁל) מִיִּשְׂרָאֵל", "זֶה מְלָךְ הַמְּשִׁיחַ

(b) From the expression meaning a branch of a tree, as it is written, “And a shoot shall come forth from the trunk of Jesse, and a branch from his roots shall bear fruit”; a royal scepter shall emerge from the root of Jesse, from the seed of David, he is the King Messiah (Isaiah 11:1).

(ב) מְלִשׁוֹן עֲנַף אֵילָן, כְּמוֹ־ שְׁפָתוֹב וְנִצָּא חֹטֶר מְגֻזָּע) יִשִׁי וְנִצָּר מִשְׁרָשׁוֹ יִפְרֶה", יִצָּא שֶׁבֶט מְלוּכָה מִשְׁרָשׁ "יִשִׁי מְזַרַע דָּוִד הוּא מְלָךְ הַמְּשִׁיחַ

(י)

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With even greater emphasis in our generation, that the tenth of Shevat, "the tenth shall be holy," in every month, and all the more so the tenth in the eleventh month, is the day of the hilula of the revered holiness of my teacher and father-in-law, the Rebbe, leader of our generation.

ובהדגשה יתרה בדרנו זה – שהעשירי בשבט (העשירי יהיה קדוש, בכל חודש, ועל-אחת-כמה וכמה העשירי בחודש אחד עשר) הוא יום ההילולא דכבוד-קדשת מורי-והמיי אדמו"ר נשיא דורנו:

The theme of the day of the hilula is, as Rabbeinu the Elder writes in Tanya, that all his deeds, Torah, and service that he performed all the days of his life are revealed and shine in a mode of revelation from above to below and effect salvations within the earth.

ענינו של יום ההילולא – כמו שכתב רבנו הזקן בתנאי שכל מעשיו ותורתו ועבודתו אשר עבד כל ימי חייו מתגלה ומאיר בבחינת גלוי מלמעלה למטה, ופועל ישועות בקרב הארץ,

And furthermore, and principally, it includes the giving of strength for the continued growth with greater intensity and greater might after his passing, as a result of the sowing of all his deeds, Torah, and service.

ועוד ועקר, שכולל הניתנת-כח על המשך הצמיחה ביתר שאת וביתר עז לאחרי הסתלקותו פתוצאה, מהזריעה דכל מעשיו ותורתו ועבודתו,

until the growth of the true and complete redemption through our righteous Mashiach in this generation, the last generation of exile and the first generation of redemption.

עד להצמיחה דהגאולה האמתית והשלמה עלי-ידי משיח צדקנו בדרנו זה, דור האחרון של הגלות, ודור הראשון של הגאולה,

As testified by the leader of our generation, that all the end-times have already been completed and everything is prepared for the feast of the future, the set table with the feast of Leviathan, the wild ox, and the preserved wine.

בעדותו של נשיא דורנו שכתב כלו כל הקצין, והכל מוכן לסעודה דלעתיד-לבוא, שלחן ערוף עם הסעודה דלזנתן ושור הכר וזין המשמר.

It may be said that the totality of the time associated with the day of the hilula, the tenth of Shevat, is divided into three periods, corresponding to the three general periods throughout all generations.

ויש לומר, שכללות הזמן הקשור עם יום ההילולא העשירי בשבט נחלק לג' תקופות שהן על-דרך, ובדגמת ג' התקופות הפלליות במשך כל הדורות,

These correspond to before the Giving of the Torah, the Giving of the Torah, and the days of Mashiach, hinted in the three parashiyot Shemot, Va'eira, and Bo.

לפני מתן תורה, מתן תורה, וימות המשיח, שמרמזות בג' הפרשיות שמות וארא בא,

The first period, forty years, during the leadership of his father, when the completion of the matter of spreading the wellsprings outward began, especially through the founding of Yeshivat Tomchei Temimim.

תקופה ראשונה, ארבעים שנה, בזמן נשיאותו של אביו, שאז התחיל שלמות הענין דהפצת המעינות חוצה ובפרט עלי-ידי התנסדות ושיבת תומכי המימים,

This parallels the service of the Patriarchs in preparation for and initiation of the Giving of the Torah.

על-דרך ובדגמת עבודת האבות בהכנה והתחלת הענין דמתן תורה.

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The second period, the thirty years of his leadership during his lifetime in this world, in which there was his unique novelty in the dissemination of the wellsprings outward in actuality.

תקופה שנייה, שלושים שנות נשיאותו בחיים חיותו
בעלמא דין, שבבהם הנה החדוש המיוחד שלו בהפצת
המענינות חוצה ממלש

And until the completion and perfection of his service in the final ten years, in the dissemination of the wellsprings outward in the lower hemisphere, in the manner of the novelty of the giving of the Torah.

ועד לגמר ושלמות עבודתו בעשור שנים האחרונות
בהפצת המענינות חוצה בחצי כדור התחתון, על-דרך
החדוש דמתן תורה

And the third period, the continuation of the leadership after his passing, in which there was an added measure of elevation and added strength in the dissemination of the wellsprings outward to all corners of the globe.

ותקופה שלישית, המשך הנשיאות לאחרי
הסתלקותו, שנתוסף בנתר שאת ובנתר עז בהפצת
המענינות חוצה בכל קצווי תבל

Until the completion of the service, when everything is already prepared for the feast of the future, the days of Mashiach.

ועד לגמר ושלמות העבודה, שהכל מוכן כבר
לסעודה דלעתיד-לבוא, ימות המשיח

And more specifically, it can be said that these three periods are alluded to in the three periods of thirty years of his leadership, to draw near, to hasten, and to bring the true and complete redemption immediately and at once, in accordance with his well-known proclamation: "Immediately to repentance, immediately to redemption."

ובפרטיות יותר יש-לומר שג' תקופות אלו מרמזות
בג' התקופות דשלושים שנות נשיאותו, לקרב ולגור
ולהביא את הגאולה האמתית והשלמה תכף ומיד,
בהכרזתו הידועה: לאלתר לתשובה לאלתר לגאולה

(יא)

With regard to practical action: standing on Shabbat Mevarchim the month of Shevat, including and especially the tenth of Shevat, each and every individual must accept upon himself to add with greater intensity and greater strength in his deeds, his Torah, and his service.

ובנוגע לפעל: בעמדתו בשבתמברכים חדיש שבט,
כולל ובמיוחד העשירי בשבט – צריך כל-אחד ואחד
לקבל על עצמו להוסיף בנתר שאת ובנתר עז
במעשיו, תורתו ועבודתו

This is the service of the master of the hilula, the honored holiness of my teacher and father-in-law, the Rebbe, leader of our generation, who instructed us in his ways, and we shall walk in his paths forever and ever.

של בעל ההילולא, כבוד קדשת מורי ורבי אדמו"ר
נשיא דורנו, אשר הורנו מדרכיו ונלכה באורחותיו
נצח-סלה ועד

And especially through self-nullification and attachment to the honored holiness of my teacher and father-in-law, the Rebbe, leader of the generation, "the leader is everything,"

ובפרט בהבטול וההתקשרות אל כבוד קדשת מורי
ורבי אדמו"ר נשיא הדור, הנשיא הוא הכל

such that in every individual, his very existence and all his matters, in everything, from everything, everything, become consecrated to the leader of the generation.

שבכל-אחד ואחד מציאותו וכל עניניו, בכל מכל כל,
נעשים קדש לנשיא הדור

The Rebbe

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Through this, they are filled and permeated with fulfilling the mission of the leader of the generation, Moses our teacher of the generation, the first redeemer who is the final redeemer, whose essential matter is to bring the days of Mashiach into actual reality.

And to add, the awareness that immediately and at once the honored holiness of my teacher and father-in-law, the Rebbe, leader of our generation, enters and looks upon each and every one of the chasidim and those bound to him.

to examine his standing and his state, arouses and effects the completion and perfection of all our deeds and our service.

And it is fitting and correct to arrange special farbrengens, beginning from the holy Shabbat of Shabbat Mevarchim the month of Shevat,

in addition to the farbrengen of every Shabbat, in order to gather congregations each Shabbat in synagogues and study halls to study Torah with the public.

And especially on Rosh Chodesh Shevat, in addition to the practice in recent times on all Roshei Chodashim,

“On the first of the eleventh month Moses explained the Torah,” in seventy languages,

which is the content of the service of the master of the hilula in spreading the wellsprings outward in seventy languages,

to arouse and strengthen each person with his fellow in all the stated matters, and especially in hastening and bringing the redemption immediately and at once.

And likewise, to arouse regarding preparations for arranging the farbrengen of the tenth of Shevat,

which will certainly be together with the master of the hilula, the leader of our generation, at our head, with Moses and Aaron with them,

since immediately and at once, on the holy Shabbat of Parashat Va'eira, all the children of Israel go out of exile,

with our youth and our elders, with our sons and with our daughters,

על־יְדִי־זֶה שְׁמַלְאִים וְהַדּוֹרִים בְּקִיּוֹם שְׁלִיחוֹתוֹ שֶׁל
נְשִׂיא הַדּוֹר – מִלְּשָׁה רַבְּנּוֹ שְׁבַדוֹר, גּוֹאֵל רֹאשׁוֹן הוּא
גּוֹאֵל אַחֲרוֹן

שְׁעֲנִיגוֹ הַעֲקָרִי לְהִבִּיא לַיְמוֹת הַמְּשִׁיחַ בְּפַעַל מִמֶּשׁ

וְלַהוֹסִיף, שֶׁהַיְדִיעָה שֶׁתִּתְּקַף וּמִיָּד נִכְנָס כְּבוֹד־קֹדֶשׁת
מוֹרֵי וְחֲמֵי אֲדָמוֹר נְשִׂיא דוֹרְנוּ וּמִבֵּיט עַל כָּל־אֶחָד
וְאֶחָד מֵהַחֲסִידִים וְהַמְקֻשָּׁרִים

לְבַחֵן מִעֲמָדוֹ וּמִצְבּוֹ, מְעוֹרְרֵת וּפּוֹעֶלֶת לְסִיִּם
וְלַהֲשִׁלִּים אֶת כָּל מַעֲשֵׂינּוּ וְעִבּוֹדֵתְנוּ

וְכַדָּאי וְנִכּוֹן לְעַרְךָ הַתּוֹעֲדוֹת מִיְחַדוֹת – הַחֵל מִיּוֹם
הַשְּׁבִת־קֹדֶשׁ מְבָרְכִים חֲדָשׁ שְׁבֵט

נוֹסֵף עַל הַהַתּוֹעֲדוֹת שֶׁבְּכָל שְׁבֵט וְשְׁבֵט, לְהַכְנִס בְּבִתִּי
כְּנִסִּיּוֹת וּבְבִתִּי מְדַרְשׁוֹת לְלַמֵּד בָּהֶם תּוֹרָה לְרַבִּים

וּבְכַרְט בְּרֹאשׁ חֲדָשׁ שְׁבֵט, נוֹסֵף עַל הַנְּהוּג לְאַחֲרוֹנָה
בְּכָל רֹאשֵׁי חֲדָשִׁים

בְּעֲשֵׂתִי עֲשׂוֹר חֲדָשׁ בְּאֶחָד לַחֲדָשׁ הַזֶּה הוֹאִיל מִלְּשָׁה בְּאֵר אֶת
הַתּוֹרָה בְּשִׁבְעִים לְשׁוֹן

תִּכּוֹן עִבּוֹדוֹתָי שֶׁל בְּעַל הַהִלּוּלָא בְּהַפְצַת הַמַּעֲיָנוֹת
חֻצָּה בְּשִׁבְעִים לְשׁוֹן

לְעוֹרֵר וּלְחַזֵּק אִישׁ אֶת רֵעֵהוּ בְּכָל הָעֲנָנִים הָאֲמוּרִים,
וּבְמִיָּחָד בְּזֵרוּז וְהִבְאֵת הַגְּאֻלָּה תִּתְּקַף וּמִיָּד

וְכֵן יֵשׁ לְעוֹרֵר עַל־דְּבַר הַהִכָּנּוֹת לְעַרִיכַת הַהַתּוֹעֲדוֹת
דְּהַעֲשִׂירֵי בְּשֵׁבֵט

שֶׁבּוֹדָאי תִּהְיֶה בְּיַחַד עִם בְּעַל הַהִלּוּלָא, נְשִׂיא דוֹרְנוּ
בְּרֹאשְׁנוּ, וּמִלְּשָׁה וְאֶהְרֵן עִמָּהֶם

כִּיּוֹן שֶׁתִּתְּקַף וּמִיָּד מִמֶּשׁ, כִּיּוֹם הַשְּׁבִת קֹדֶשׁ פְּרָשַׁת
וְאֵרָא, יוֹצְאִים כָּל בְּנֵי־יִשְׂרָאֵל מֵהַגְּלוּת

בְּנִעְרֵינוּ וּבְזַקְנֵינוּ, בְּכַנְיָנוּ וּבְכַנּוֹתֵינוּ

The Rebbe

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ascending from exile to the true and complete redemption, including the ascent of the children of Israel to the level of the Patriarchs,

the essence of Israel as they are one with His Essence, may He be blessed, with ascent after ascent without end.

“They will go from strength to strength, appearing before God in Zion,”

in the Third and Threefold Holy Temple, “the Sanctuary of the Lord, which Your hands established.”

[NOTE Summary:

The maamar opens by examining the apparent tension in the verses “Va’era el Avraham... beKeil Shaddai, uShmi Havayah lo noda’ati lahem” and “Lachen emor livnei Yisrael ani Havayah.” On the surface, it seems contradictory to say that the Avot did not know the Name Havayah, while Israel later experiences its revelation. The Rebbe explains that although the Name Havayah, representing the infinite and unbounded divine essence, was not revealed openly to the Avot, their spiritual stature was nevertheless higher in a fundamental sense. As the roots and source of all Jewish souls, the Avot embody the essence of Israel, and their service draws from a level beyond structured revelation.

The Avot’s greatness lies in their connection to the essence of G-dliness, not primarily in revealed knowledge. Even Moshe Rabbeinu is told “chaval al de’avdin,” expressing that the Avot did not question G-d’s ways despite their concealment. Their avodah flowed from the essence of the soul, above intellect and explanation. This is why their deeds serve as both a sign and a source of strength for the children, enabling later revelations.

The Rebbe explains that the statement “uShmi Havayah lo noda’ati lahem” does not mean that Havayah was entirely absent, but that it was not recognized or revealed openly. The Avot accessed this infinite level primarily through the mitzvah of circumcision, which drew holiness into the physical body itself. However, this drawing down was limited to the individual and did not transform the world as a whole. Therefore, the infinite light remained unrecognizable on a global level.

Matan Torah represents a fundamental innovation: the nullification of the decree separating upper and lower realms. Through Torah and mitzvot, the infinite divine essence is drawn not only into the soul or body of a tzaddik, but into the physical world itself. This enables the essence of Israel, rooted in the Avot, to be revealed within the faculties of the soul and expressed through physical action.

The Rebbe further explains that even after Matan Torah, the verse “uShmi Havayah lo noda’ati” still applies in a relative sense. Compared to the future redemption, the present revelation remains incomplete. In the future, a higher dimension of the Name Havayah will be revealed, a level beyond even the four-letter Name, as alluded

הַעֲלִיָּה דְכָל בְּנֵי יִשְׂרָאֵל מִן הַגְּלוּת אֶל הַגְּאֻלָּה
הַמְּאֻמָּתִית וְהַשְּׁלֵמָה, כּוֹלֵל גַּם הַעֲלִיָּה דְבְנֵי יִשְׂרָאֵל
לְדִרְגַת הָאָבוֹת

הַעֲצָם דְּיִשְׂרָאֵל כְּפִי שְׁהֵם חָד עִם עֲצָמוֹתוֹ יִתְבָּרַךְ,
וּבְזֶה גּוֹפֵא בְּעֵלּוּי אַחַר עֵלּוּי עַד אֵין סוּף

כְּמוֹ שֶׁפְּתוּב יֵלְכוּ מִחֵיל אֶל חֵיל יִרְאֶה אֶל אֱלֹקִים
בְּצִיּוֹן

בְּבֵית־הַמִּקְדָּשׁ הַשְּׁלִישִׁי וְהַמְּשֻׁלָּשׁ, מִקְדָּשׁ אֲדָנֵי כּוֹנְנֵי
יְדִיד.

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to in the Zohar regarding Parashat Bo and the deepest inner chambers of holiness. Then, the essence will not only be drawn down but openly revealed in the physical world.

This progression is reflected in the sequence of the parashiyot Shemot, Va'era, and Bo. Shemot corresponds to the concealment and preparation before Matan Torah, Va'era to the initial revelation of Havayah, and Bo to the ultimate revelation of all lights, paralleling the final redemption. The timing of these readings around Shabbat Mevarchim Shevat emphasizes completion and transition: the culmination of human avodah and the movement toward a level beyond the structured order of creation.

In this light, the tenth of Shevat is highlighted as a moment of particular intensity in our generation. The yahrzeit of the leader of the generation is a time when all his Torah, avodah, and mesirut nefesh shine openly and grant renewed strength to those who continue his mission. The Rebbe describes three historical phases in the leadership and spreading of Chabad Chassidut, paralleling the stages of preparation, revelation, and future completion. Each stage advances the drawing down of the divine essence into ever broader and lower realms.

Ultimately, the maamar emphasizes that the final revelation depends on our avodah now. In the time of exile, the essence is accessed primarily through mesirut nefesh, self-transcendence, and unwavering commitment. This hidden labor empowers the future open revelation, when “veniglah kevod Havayah” will be visible to all flesh, and the essence that was always present will finally be recognized.

Practical Takeaway:

Each Jew must intensify commitment to Torah, mitzvot, and attachment to the leader of the generation, with special emphasis on spreading holiness outward. Even when revelation feels concealed, avodah rooted in the essence of the soul has immeasurable impact. Through steadfast action, we draw the divine essence into the world and hasten the complete and final redemption.

Chassidic Story:

In the early years after the histalkut of the previous Rebbe, many chassidim felt overwhelmed by the responsibility placed upon them. One chassid confided that without openly seeing the Rebbe, he felt his strength weakening. When this was conveyed to the Rebbe, he responded by pointing to a seed placed into the ground. Before it sprouts, it must decompose completely, and only then does it produce growth far greater than before.

He explained that true continuity is not maintained by external presence alone but by internalizing the essence. When a chassid acts with self-transcendence, spreading Torah and Chassidut even where it seems unreceptive, he reveals that the Rebbe is fully present within his actions. In this way, the hidden strength of the Avot, the leaders of each generation, and the essence of Israel itself become visible in the world. Through such avodah, the concealment of exile is transformed into the revelation of redemption.

The Rebbe

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TPX — Therapeutic Psychological Integration

Core Teaching

The Rebbe reframes spiritual development as a movement from essence to expression. The Avot lived from the core of identity, acting from an unconditioned place that did not depend on clarity, reassurance, or visible outcomes. Matan Torah did not replace that mode. It translated it. The work after Sinai is not to discover something new about ourselves, but to allow what is already deepest to become operational in daily behavior, choices, and relationships.

Psychologically, this describes the difference between values that are understood and values that are embodied. Before Sinai, the connection to G-d was real but largely internal. After Sinai, the task becomes integration: aligning thought, emotion, and action so that the essence is no longer hidden behind compartmentalization. The struggle is not about belief. It is about consistency under pressure.

Emotional Process

The text acknowledges a familiar tension. When something truly matters, it often feels inaccessible. We may know what is right, yet feel blocked from expressing it fully. This can trigger frustration, self-doubt, or spiritual impatience. The Rebbe normalizes this experience by showing that even after profound revelation, there remains a gap between inner truth and outward visibility.

Rather than interpreting that gap as failure, the maamar frames it as developmental. Essence is not proven by how loudly it announces itself, but by its persistence under concealment. In therapeutic terms, this is the difference between reactive behavior driven by mood and regulated behavior driven by identity. Growth happens when a person acts in alignment with who they are, even when they do not feel reinforced by clarity or reward.

Practical Integration

The work now is not to seek constant inspiration, but to practice translation. That means taking what you know is true at your core and asking a grounded question: what does this look like today, in this moment, in this interaction. Torah and mitzvot function as structured pathways that make this translation possible. They take the unbounded and give it form, without diminishing its depth.

This also reframes leadership and guidance. Attachment to the leader of the generation is not about dependence. It is about calibration. The leader models what integrated living looks like, and that model helps others regulate their own inner compass when circumstances are confusing or draining.

Psychological Reframe

The Rebbe

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Many people assume that full authenticity requires full emotional access. The Rebbe teaches the opposite. True authenticity often precedes feeling. Action anchored in essence eventually reorganizes emotion and perception. This is especially true in times of exile, personal or collective, when clarity is scarce. Acting from essence under those conditions is not suppression. It is maturity.

In modern terms, this is identity-based functioning. You do not wait to feel motivated to act in line with your values. You act because those values define you, and motivation follows later.

Modern Story

A physician working in an understaffed urban hospital once described how she handled burnout. Early in her career, she relied on passion. When the system wore her down, she nearly quit. Eventually, she shifted her mindset. She stopped asking whether she felt inspired and started asking whether her actions reflected the kind of doctor she had decided to be. She showed up consistently, even on days she felt nothing.

Months later, something changed. The exhaustion did not disappear, but her sense of fragmentation did. She felt integrated again. Her values were no longer something she hoped to feel. They were something she enacted.

That is the movement the Rebbe describes. Essence does not wait for conditions to improve. It moves downward into action, and through that movement, the world itself becomes a place where truth can be seen.

END NOTE]