



VA'ERA

LIGHT AT THE END OF THE TUNNEL

Spiritual Clarity Is Closer Than You Think

PARSHAH OVERVIEW

Va'era

G-d reveals Himself to Moses. Employing the “four expressions of redemption,” He promises to take out the Children of Israel from Egypt, deliver them from their enslavement, redeem them, and acquire them as His own chosen people at Mount Sinai; He will then bring them to the Land He promised to the patriarchs as their eternal heritage.

Moses and Aaron repeatedly come before Pharaoh to demand in the name of G-d,

“Let My people go, so that they may serve Me in the wilderness.” Pharaoh repeatedly refuses. Aaron’s staff turns into a snake and swallows the magic sticks of the Egyptian sorcerers. G-d then sends a series of plagues upon the Egyptians.

The waters of the Nile turn to blood, swarms of frogs overrun the land, and lice infest all humans and beasts. Hordes of wild animals invade the cities, a pestilence kills the domestic

animals, and painful boils afflict the Egyptians. For the seventh plague, fire and ice combine to descend from the skies as a devastating hail. Still, “the heart of Pharaoh was hardened, and he would not let the Children of Israel go, as G-d had said to Moses.”

QUESTION FOR DISCUSSION

Why do you think therapy and self-help often fall short when it comes to questions of meaning and purpose?





This week's *parshah* opens with G-d responding to Moses question about why the Israelites' situation in Egypt has worsened.

TEXT 1

Exodus 6:2-8

ב. וַיְדַבֵּר אֱלֹקִים אֶל מֹשֶׁה וַיֹּאמֶר
אֵלָיו אֲנִי ה'.

ג. וַאֲרָא אֶל אַבְרָהָם אֶל יִצְחָק
וְאֶל יַעֲקֹב בְּאֵל-שֵׁ-דִי, וְשְׁמִי ה'
לֹא נִוְדָעְתִּי לָהֶם.

ד. וְגַם הִקְמַלְתִּי אֶת בְּרִיתִי אִתָּם
לְתַת לָהֶם אֶת אֶרֶץ כְּנָעַן, אֶת
אֶרֶץ מִגְרֵיהֶם אֲשֶׁר גָּרוּ בָּהּ.

ה. וְגַם אֲנִי שָׁמַעְתִּי אֶת נַאֲקַת בְּנֵי
יִשְׂרָאֵל אֲשֶׁר מִצְרַיִם מַעֲבֹדִים
אִתָּם, וְאֶזְכָּר אֶת בְּרִיתִי.

2. G-d spoke to Moses, and He said to him,
"I am G-d.

3. "I appeared to Abraham, to Isaac, and to
Jacob with [the name] Kel Shakai, but
[with] My name Havayah I did not become
known to them.

4. "And also, I established My covenant
with them to give them the land of Canaan,
the land of their journeys in which they
sojourned.

5. "And also, I heard the moans of the
Children of Israel, whom the Egyptians are
holding in bondage, and I remembered My
covenant.

TEXT 1

Exodus 6:2-8

ו. לְכֹן אָמַר לְבְנֵי יִשְׂרָאֵל אֲנִי ה',
וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סְבֻלֹת
מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם מֵעֲבָדֵתָם,
וְגֵאלְתִּי אֶתְכֶם בְּזְרוּעַ נְטוּיָה
וּבְשִׁפְטִים גְּדֹלִים.

ז. וְלִקְחֹתִי אֶתְכֶם לִי לְעָם וְהָיִיתִי
לְכֶם לֵאלֹהִים, וַיִּדְעוּם כִּי אֲנִי ה'
אֱלֹהֵיכֶם הַמּוֹצִיא אֶתְכֶם מִתַּחַת
סְבֻלוֹת מִצְרַיִם.

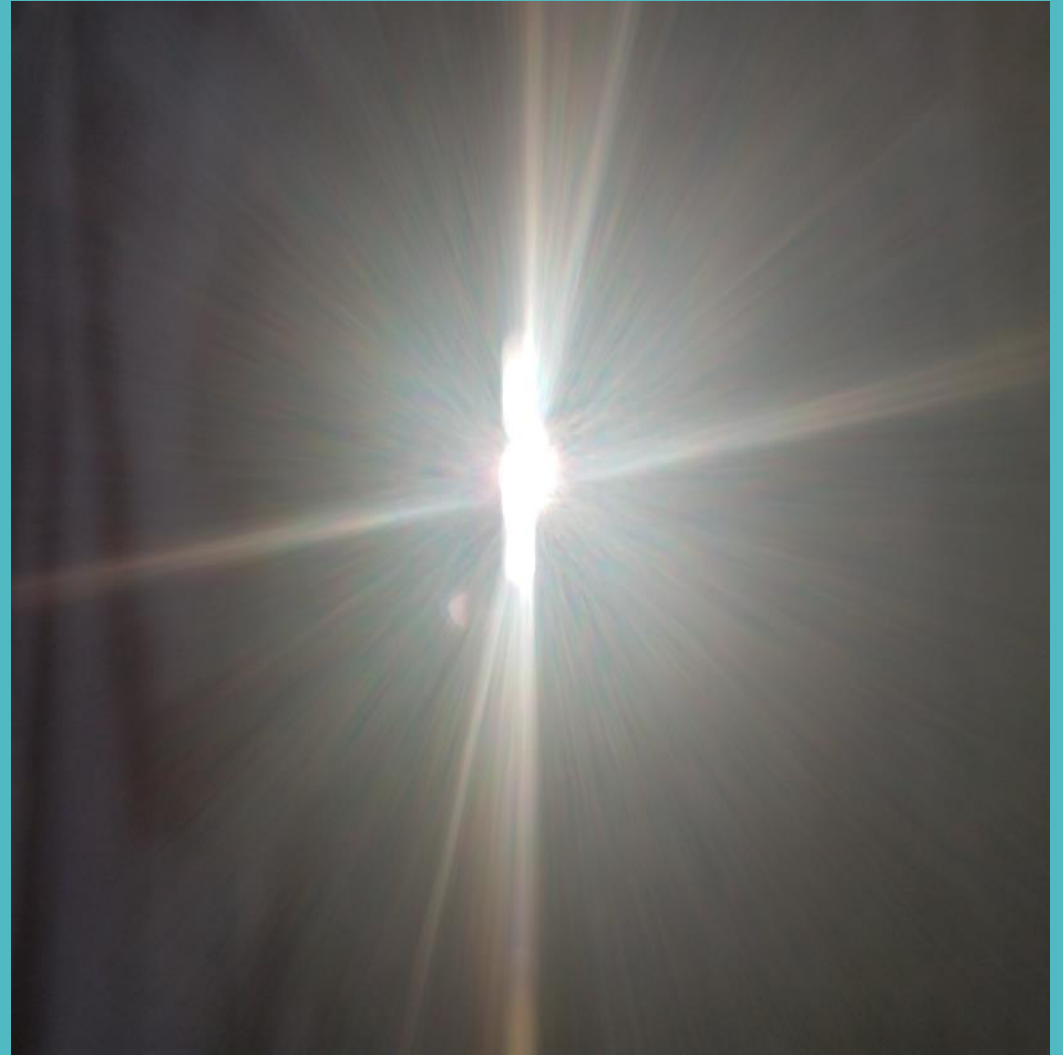
ח. וְהִבֵּאתִי אֶתְכֶם אֶל הָאָרֶץ
אֲשֶׁר נִשְׁאַתִּי אֶת יָדִי לָתֵת אֹתָהּ
לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב, וְנָתַתִּי
אֹתָהּ לְכֶם מוֹרָשָׁה אֲנִי ה'.

6. "Therefore, say to the Children of Israel, 'I am G-d, and I will take you out from under the burdens of the Egyptians, and I will save you from their labor, and I will redeem you with an outstretched arm and with great judgments.

7. "'And I will take you to Me as a people, and I will be a G-d to you, and you will know that I am your G-d, Who has brought you out from under the burdens of the Egyptians.

8. "'I will bring you to the Land concerning which I raised My hand to give to Abraham, to Isaac, and to Jacob, and I will give it to you as a heritage; I am G-d.'"

G-d replied that liberation was imminent, but first He prefaced His promise with a discourse on His names.



QUESTION

Why, at a moment of crisis when the people are suffering and Moses is despairing, does G-d answer him by speaking about His names?



Each of G-d's names reflects a different way He interacts with the world.

TEXT 2

Rabbi Menachem
Mendel of Lubavitch,
Derech Mitzvotcha,
pp. 115b-116a

כְּמוֹ עֲנִינֵן "שֵׁם א-ל בְּחֶסֶד". אַף עַל פִּי שְׁשֵׁם
א-ל רְצוֹנֵינוּ לְבוֹרָא עוֹלָם מִמֶּשׁ, מְכַל
מְקוֹם, הֲרִי בְּאֵמֶת כֵּן הוּא: דְּכוֹוְנֵתֵינוּ בְּזֶה
לְבוֹרָא עוֹלָם כְּשֵׁמְאִיר וּבָא בְּמִדַּת חֶסֶדוֹ כו'.

וְשֵׁם "אֱלֹקִים" כְּוֹנְנֵתֵינוּ לְבוֹרָא עוֹלָם
כְּשֵׁמְאִיר וּבָא בְּמִדַּת גְּבוּרָתוֹ כו'.

וְ"שְׁכִינָה", הֵינּוּ כְּשֵׁמְאִיר וּבָא בְּמִדַּת
מְלְכוּתוֹ וְכו' . . .

שְׁהַבוֹרָא נִקְרָא בְּשֵׁם זֶה [א-ל] כְּשֵׁמְשִׁפִּיעַ
חֶסֶדִים כו', וְנִקְרָא בְּשֵׁם "אֱלֹקִים"
כְּשֵׁמְתְּלִבְשׁ בְּמִדַּת הַגְּבוּרָה לַעֲשׂוֹת דִּין חֶסֶד
וְשְׁלוֹם . . .

וְנִמְצָא אֶתִּי שֶׁפִּיר שְׁהַשְׁמוֹת יֵשׁ לְכָל אֶחָד
פְּעוּלָה מְיֻחָדֶת מְזוּלָתוֹ.

To explain the kabbalistic concept of "the name of Kel in kindness": while the name "Kel" reflects our intent toward the Creator Himself, a more accurate definition is: He Who specifically shines and acts through the attribute of kindness, and so on.

The name "Elokim" refers to the Creator as He shines and acts through the attribute of discipline, etc.

The *Shechinah* refers to G-d as He shines and acts through the attribute of kingship, and so on.

The Creator is called Kel when He bestows kindness, and Elokim when He acts with discipline to execute justice, Heaven forbid. . . .

From this we see clearly that each of the names corresponds to a distinct action, separate from the others.

NAMES AS A SIGN OF REDEMPTION

G-d speaks about His names to tell Moshe that the Jews are about to experience deeper revelations of G-dliness. These new revelations will set the redemption from Egypt in motion.

DARKNESS



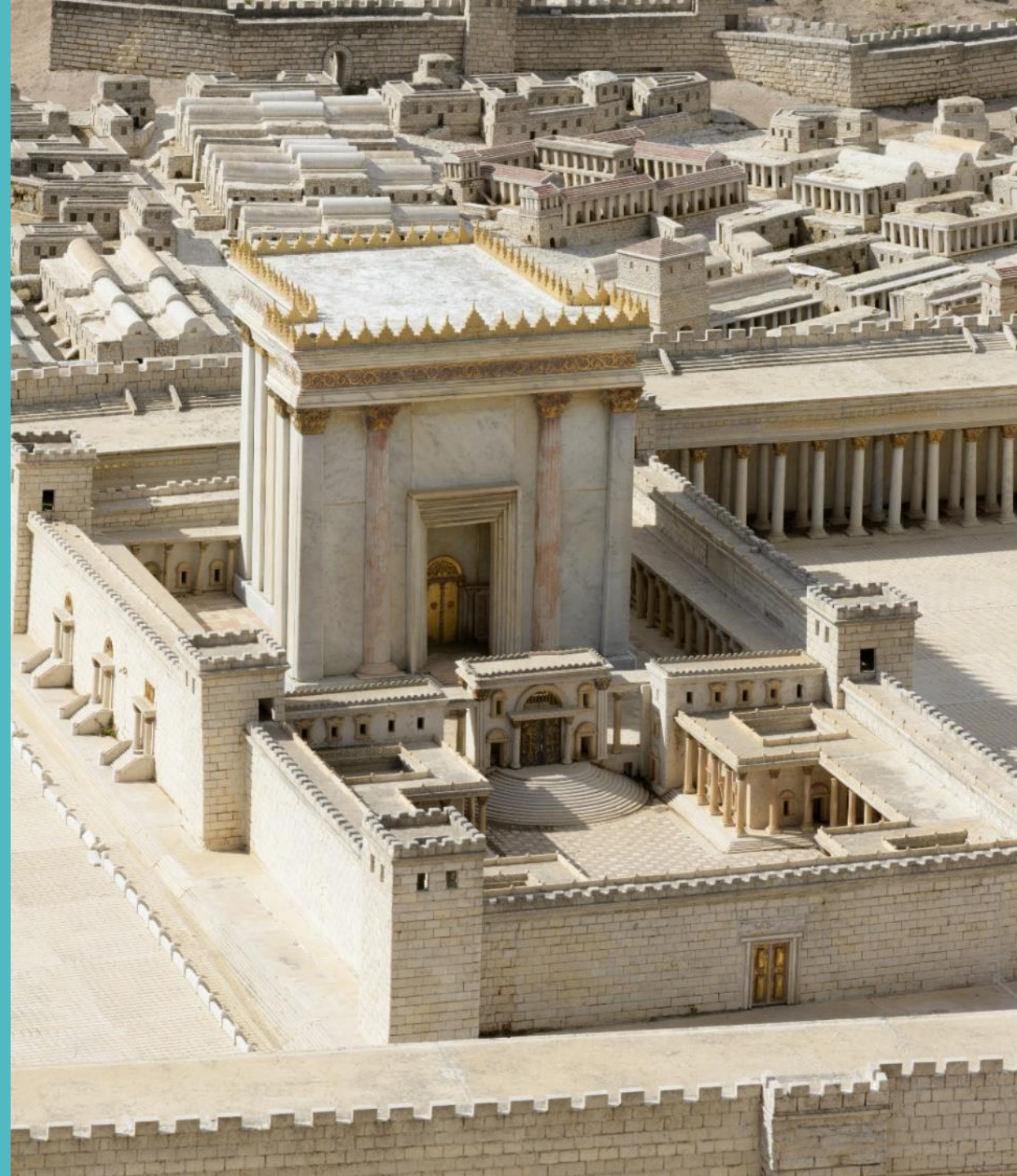
- Symbolizes despair, fear, and limited vision
- A hidden or absent spiritual presence

LIGHT



- Symbolizes clarity, safety, and joy
- Represents G-d's presence and spiritual illumination

The Holy Temple was G-d's home on earth, from which His light radiated to brighten the entire world.



TEXT 3

Midrash, Vayikra
Rabah 31:7

אָמַר רַבִּי חַנִּינָא: תְּלוּנוֹת הָיוּ לְבֵית הַמִּקְדָּשׁ וּמֵהֶם הִיְתָה אוֹרָה יּוֹצֵאָה לְעוֹלָם . . .
הָיוּ מִקְטִינּוֹת מִבְּפָנִים וּמִרְחִיבוֹת מִבַּחוּץ, כְּדִי לְהוֹצִיא אוֹרָה לְעוֹלָם.

אָמַר רַבִּי לֵוִי: מִשָּׁל לְמֶלֶךְ שֶׁבָּנָה לוֹ טָרְקֵלִין וְעָשָׂה תְּלוּנוֹתָיו מִקְטִינּוֹת מִבַּחוּץ
וּמִרְחִיבוֹת מִבְּפָנִים כְּדִי לְהַכְנִיס אוֹרָה לְתוֹכָהּ. אָבֵל תְּלוּנוֹת שָׁל בֵּית הַמִּקְדָּשׁ לֹא
הָיוּ כֵן, אֲלָא מִקְטִינּוֹת מִבְּפָנִים וּמִרְחִיבוֹת מִבַּחוּץ, כְּדִי לְהוֹצִיא אוֹרָה גְּדוֹלָה.

Rabbi Chanina said, "There were windows in the Holy Temple, from which light would go out to the world. . . . They were narrow on the inside and wide on the outside in order to send light out to the world."

Rabbi Levi offered a metaphor of a king who built himself a palace and made its windows narrow on the outside and wide on the inside in order to bring light into it. By contrast, the windows of the Holy Temple were not so. Rather, they were narrow on the inside and wide on the outside, in order to send forth a great light.



A “dark place” is a realm of evil where G-d’s presence and life force are minimal.

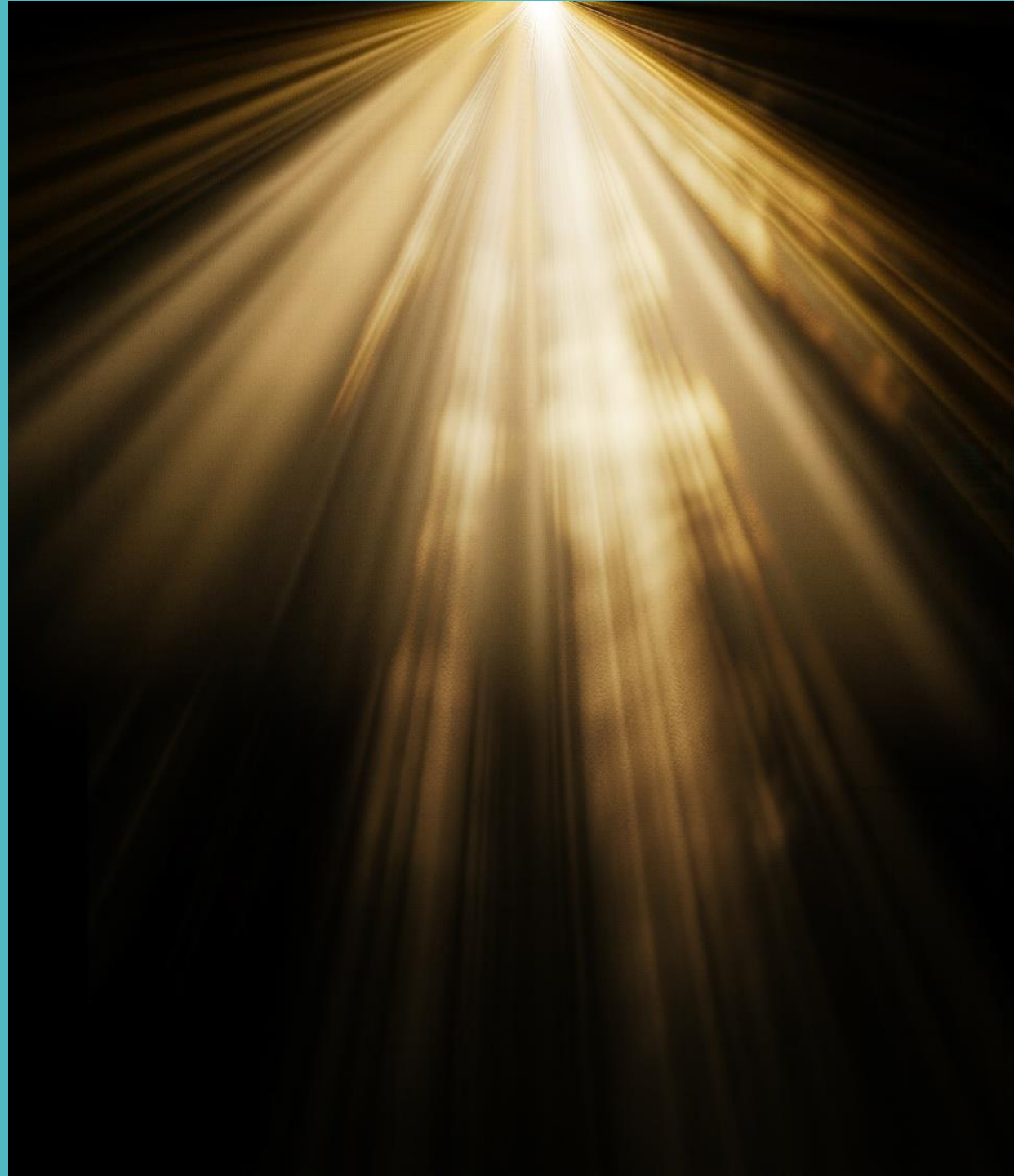
TEXT 4

*Rabbi Shneur Zalman
of Liadi, Tanya, Likutei
Amarim, ch. 22*

וְהִנֵּה רְצוֹן הָעֲלִיּוֹן בְּבְחִינַת פְּנִימִים הוּא מְקוֹר הַחַיִּים הַמְּחִיָּה אֶת כָּל
הָעוֹלָמוֹת. וְלִפִּי שְׂאִינֵנו שׁוֹרֵה כָּלֵל עַל הַסְּטָרָא אַחֲרָא, וְגַם בְּחִינַת
אַחֲוֵרִיִּים שֶׁל רְצוֹן הָעֲלִיּוֹן אֵינֵנו מְלוּבָּשׁ בְּתוֹכָהּ מִמַּשׁ אֵלָּא מִקִּיף
עָלֶיהָ מְלִמְעָלָה, לְכַךְ הִיא מְקוֹם הַמִּיתָה וְהַטּוּמְאָה ה' יִשְׁמְרֵנוּ.

G-d's highest will, in its innermost aspect, is the source of life that gives energy to all the worlds. It doesn't enter negative forces at all. Even its "residual influence" only surrounds them from above, never fully penetrating. That's why those negative spaces turn into places of death and impurity, may G-d protect us.

Creation's purpose is to
redeem the world by
turning darkness into
brilliant light.

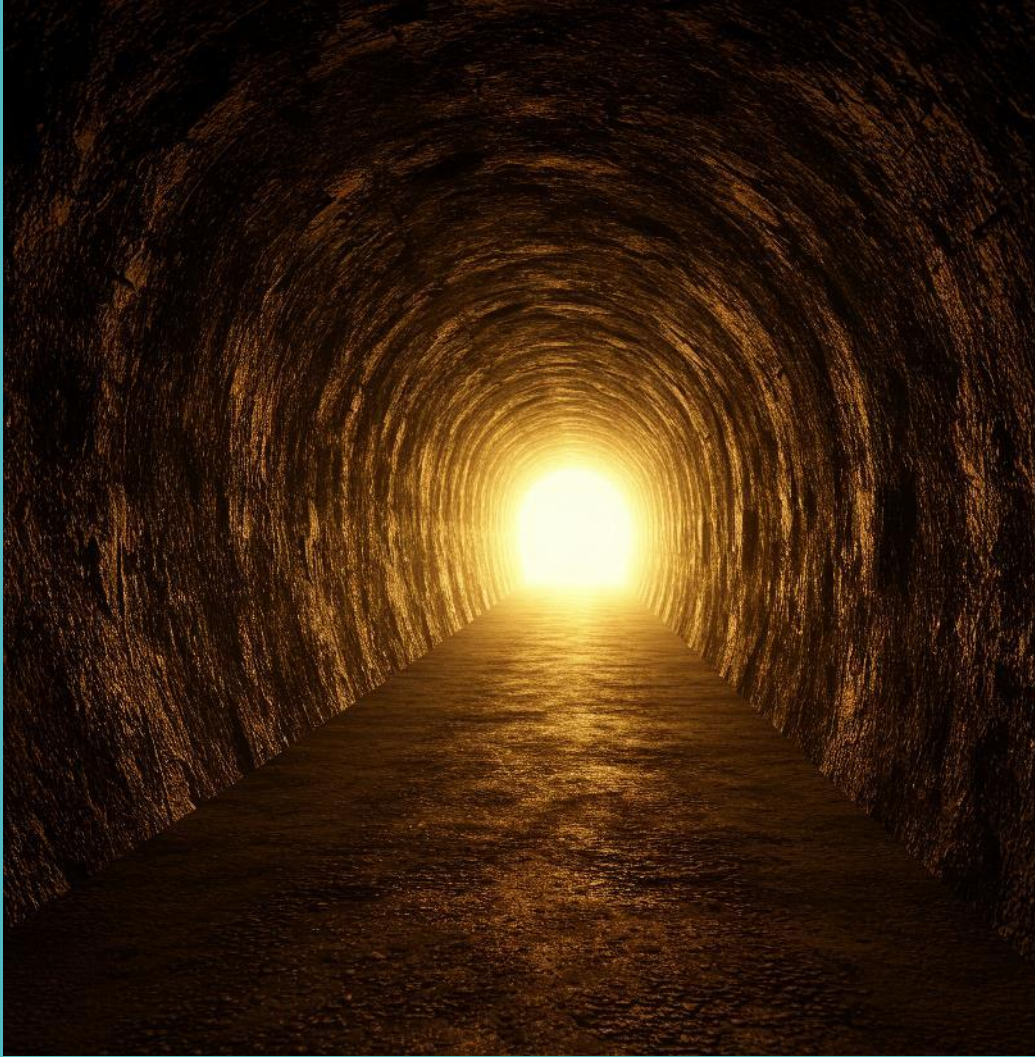


TEXT 5

*Rabbi Shneur Zalman
of Liadi, Tanya, Likutei
Amarim, ch. 36*

הַתְּכִלִּית הוּא עוֹלָם הַזֶּה הַתְּחִתּוֹן, שְׂפָךְ עָלָה בְּרָצוֹנוֹ יִתְבָּרַךְ לְהִיּוֹת נִחַת
רוּחַ לְפָנָיו יִתְבָּרַךְ כִּד אֲתַכְפִּיֵּא סֵטְרָא אַחְרָא וְאַתְהִפֵּיף חֲשׂוּכָא לְנִהוּרָא,
שְׂיֵאִיר אֹר ה' אֵין סוּף בְּרוּךְ הוּא בְּמִקּוֹם הַחֲשֵׁךְ וְהַסֵּטְרָא אַחְרָא שֶׁל כָּל
עוֹלָם הַזֶּה כּוֹלוֹ בְּיָתֵר שְׂאֵת וְיָתֵר עֵז וְיִתְרוֹן אֹר מִן הַחֲשֵׁךְ . . . בְּאֹר ה'
הַנִּגְלָה לְעֵתִיד בְּלִי שׁוּם לְבוּשׁ . . . כִּי "ה' יִהְיֶה לָּךְ לְאֹר עוֹלָם וָגו'".

The ultimate goal is this lower world. G-d chose it so that He could take pleasure in what we do here—our efforts to confront the forces of evil and turn darkness into light. The infinite light of G-d shines into the darkness and negative forces of this world, giving us the power to overcome them. This is the light that will be fully revealed in the future, uncovered and shining on its own, as it says, “G-d will be your everlasting light” (Isaiah 60:19).



History is a collective journey toward a time when Divine truth will shine clearly for all, with each era bringing new light.

TEXT 6A

*Midrash, Bereshit
Rabah 2:3*

אָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא: עַד מָתִי יִהְיֶה הָעוֹלָם מְתוּנֵהג בְּאֶפְלָה?
תָּבוֹא הָאוֹרָה!

"וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר" — זֶה אַבְרָהָם. . .

"וַיִּקְרָא אֱלֹקִים לְאוֹר יוֹם" — זֶה יַעֲקֹב.

G-d said: How long will the world continue in darkness? Bring on the light!

"And G-d said, 'Let there be light'" (Genesis 1:3)—this refers to Abraham. . . .

"And G-d called the light day" (Genesis 1:5)—this refers to Jacob.

TEXT 6B

Midrash, Shemot
Rabah 15:26

הַלְבֵנָה בְּרֵאשִׁיטוֹן שֶׁל נִיסָן מִתְחַלֶּת לְהֵאִיר.
וְכָל יְשֻׁיָא הוֹלֵכֶת מְאִירָה עַד חֲמִשָּׁה עָשָׂר
יָמִים, וְדִסְקוֹס שְׁלָה מִתְמַלָּא . . .

כִּף יִשְׂרָאֵל: חֲמִשָּׁה עָשָׂר דוֹר מִן אַבְרָהָם
וְעַד שְׁלֹמֹה.

אַבְרָהָם הִתְחִיל לְהֵאִיר, שְׁנֵאָמַר: "מִי הָעִיר
מִמְזֶרַח צְדָק יִקְרָאֵהוּ לְרַגְלוֹ".

בָּא יִצְחָק אֵף הוּא הָאִיר, שְׁנֵאָמַר: "אוֹר זָרַע
לְצַדִּיק".

בָּא יַעֲקֹב וְהוֹסִיף אוֹר, שְׁנֵאָמַר: "וְהָיָה אוֹר
יִשְׂרָאֵל לְאֵשׁ".

וְאַחַר כִּף יְהוּדָה, פֶּרֶץ, חֶצְרוֹן, רָם, עַמִּינָדָב,
נַחֲשׁוֹן, שְׁלֹמוֹן, בְּעֹז, עוֹבֵד, יִשִּׁי, דָּוִד.

כִּיּוֹן שְׁבָא שְׁלֹמֹה, נִתְמַלָּא דִסְקוֹס שֶׁל לְבֵנָה.

On the first of Nisan, the moon begins to shine, and each day it grows brighter until the fifteenth day, when its disk is full.

So it is with Israel: fifteen generations transpired from Abraham until Solomon.

Abraham began to shine, as it says, "Who aroused from the East? The righteous one, and called him to His service" (Isaiah 41:2).

Then Isaac shone as well, as it says, "Light is sown for the righteous" (Psalms 97:11).

Then Jacob added even more light, as it says, "The light of Israel will be for fire" (Isaiah 10:17).

After them came Judah, Perez, Chetzron, Ram, Amminadab, Nahshon, Salmon, Boaz, Obed, Jesse, and David.

When Solomon came, the moon's disk was full.

Every leader and
milestone brought more
light to the world and
moved history closer to
redemption.



NAMES AS A MODE OF REVELATION

א-לוקים → הטבע

86

Elokim

86

Hateva

The way G-d expresses
Himself within nature

י-ה-ו-ה

Havayeh

G-d's transcendent,
infinite light

The Patriarchs experienced G-d through Elokim, as the world wasn't ready for the intensity of Havayeh, but by the Exodus humanity had matured to receive that greater revelation.

TEXT 7

*Rabbi Shneur Zalman
of Liadi, Torah Or, pp.
56c-d*

"וּשְׁמִי הַנּוֹי" — דְּהֵיִנוּ בְּבַחֲיַנַת הַנּוֹי'
לְבַדּוֹ קוֹדֵם שָׁפָא לַיַּדֵּי גְלוּי הַהַמְשָׁכָה
בְּמַדּוֹת שֶׁהוּא מְקוֹר וְשֶׁרֵשׁ כָּל הַהֲנִיּוֹת
וּמְקוֹר הַחַיִּים כּו' — "לֹא נִודַעְתִּי לָהֶם",
שֶׁאִינוּ בָּא לַיַּדֵּי גְלוּי . . .

וְגִילּוּי בְּחִינָה זוֹ לֹא נִמְשָׁךְ לְהֶאֱבֹת, רַק
לְיִשְׂרָאֵל בְּמַתָּן תּוֹרָה "פָּנִים בְּפָנִים דְּבַר
כו'" "אֲנֹכִי מִי שֶׁאֲנֹכִי כו'" . . . "נִאֲרָא
אֶל אַבְרָהָם כּו' וּשְׁמִי הַנּוֹי' לֹא נִודַעְתִּי
לָהֶם".

וְעַתָּה אֲנִי רוֹצֶה שֶׁ"וִידַעְתֶּם כִּי אֲנִי הַנּוֹי'
וְהֵיִתִּי לָכֶם לְאֱלֹקִים". פִּירוּשׁ שֶׁבְּחִינַת
הַנּוֹי' לְבַדּוֹ, הוּא בְּעֶצְמוֹ יִהְיֶה לָכֶם
בְּבַחֲיַנַת אֱלֹקִים הַשׁוֹרָה עֲלֵיכֶם . . .

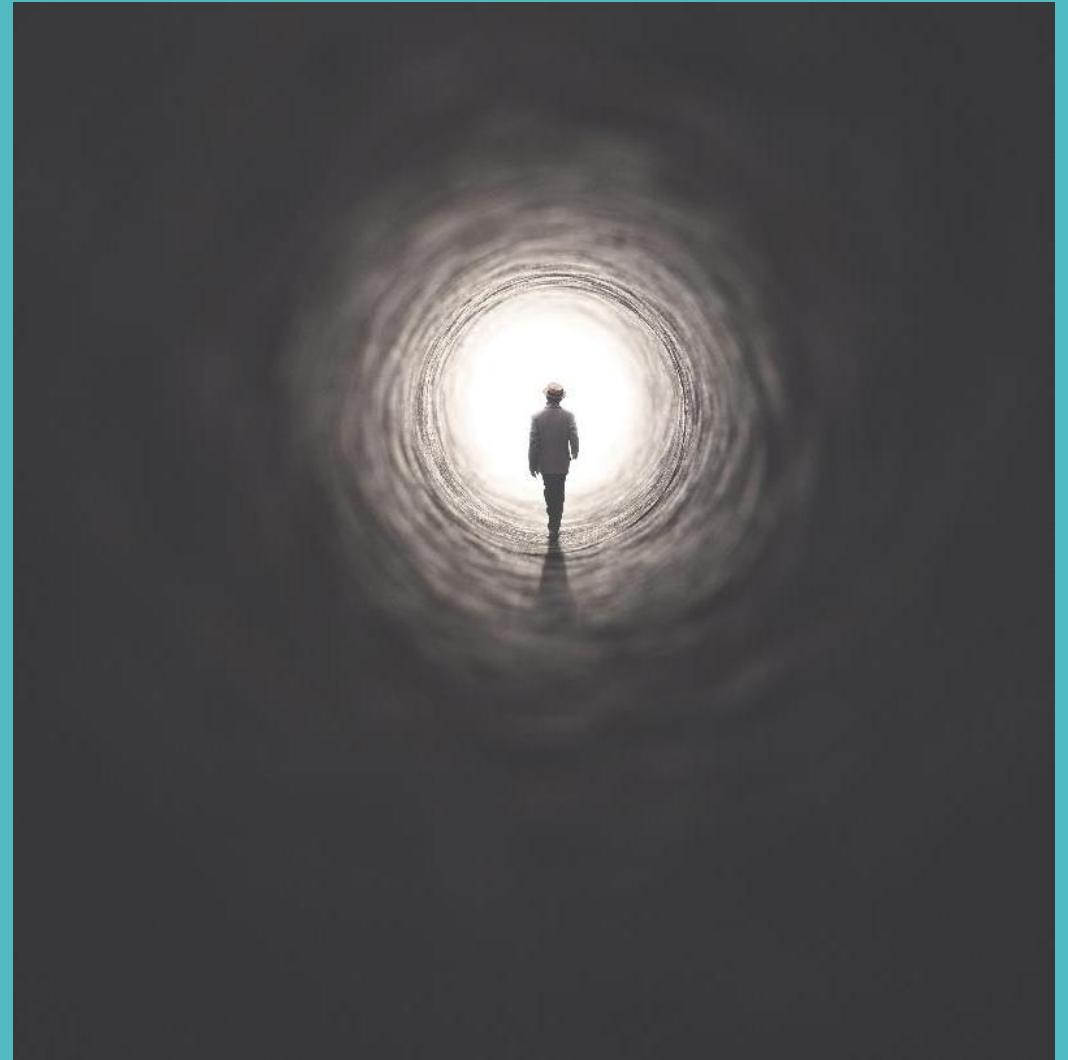
"But [with] My name Havayah"—this means the level of Havayah alone, before it comes into expression through the attributes, as the source of all being and the source of life—"I did not become known to them," meaning it was not revealed.

This level was not revealed to the patriarchs; it was revealed only to Israel [at the time of the Exodus, and ultimately] when the Torah was given, as it says, "Face-to-face G-d spoke . . ." (Deuteronomy 5:4), "I am Who I am. . . ." (Rashi, 27:19), and "I appeared to Abraham . . . but [with] My name Havayah I did not become known to them."

Now, however, the intention is: "I will be a G-d to you, and you will know that I am your G-d." In other words, the essence of Havayah itself will be to you in the aspect of Elokim—namely, dwelling and integrated within you.

OPTIONAL

The Exodus was about spiritual freedom: leaving restriction, entering light, and beginning a new relationship with G-d.



OPTIONAL

TEXT 8

*The Rebbe, Rabbi
Menachem Mendel
Schneerson, Likutei
Sichot 31, p. 24*

בְּדַבְרֵי הַקְּדוֹשׁ בְּרוּךְ הוּא לְמֹשֶׁה, "וַיֵּרָא אֶל אַבְרָהָם גּוֹ", מְבוֹאֵר יְסוּד וְעֵיקַר
עֲנִינָה שֶׁל גְּאוּלַּת מְצָרִים:

שֶׁלֹּא זֶה בְּלִבְד שְׂמֵהוּתָהּ שֶׁל גְּאוּלָּה זֶה (אֵינָה גְּאוּלָּה גְּשְׂמִית בְּלִבְד, אֲלָא בְּעִיקְרָהּ)
הִיא גְּאוּלָּה רוּחַנִית מְמַצֵּב שֶׁל שְׂעֵבּוּד לְמְצָרִים לְמַצֵּב שֶׁל חֵירוּת וְעֵבוּדַת הַשֵּׁם.
אֲלָא עוֹד זֹאת, שְׂמֵטֶרֶת וְתַכְלִית גְּאוּלָּה רוּחַנִית זֶה הִיא גִּילּוּי וִידִיעָה בְּשֵׁם הַנּוֹי'.

In G-d's words to Moses, "I appeared to Abraham . . .," we find the foundation of the Exodus. It wasn't just about leaving physical slavery behind. The essence of the redemption was spiritual—moving from subjugation to freedom in serving G-d.

And more than that: the purpose of this spiritual redemption was the revelation and knowledge of the Divine name Havayah.

OPTIONAL

The people's readiness and the coming of the Exodus were one reality, because the redemption itself was the revelation of infinite light.





The Exodus was a spiritual breakthrough that led directly to the Giving of the Torah.

TEXT 9

Exodus 3:12

וַיֹּאמֶר כִּי אֶהְיֶה עִמָּךְ, וְזֶה לְךָ הָאוֹת כִּי אֲנֹכִי
שְׁלַחְתִּיךָ, בְּהוֹצִיאֲךָ אֶת הָעָם מִמִּצְרַיִם
תַּעֲבֹדוּן אֶת הָאֱלֹהִים עַל הַהָר הַזֶּה.

And G-d said, "For I will be with you, and this is the sign for you that it was I Who sent you. When you take the people out of Egypt, you will worship G-d on this mountain."

The Torah transforms the world into a brighter place.



TEXT 10A

Proverbs 6:23

כִּי נֵר מִצְוָה וְתוֹרָה אֹר, וְדֶרֶךְ תַּיִם
תּוֹכָחוֹת מוֹסֵר.

For a *mitzvah* is a candle, and the Torah is light, and the way of life is moral reproof.

TEXT 10B

*The Rebbe, Rabbi
Menachem Mendel
Schneerson, Likutei
Sichot 17, p. 143*

דוֹרְךָ יַעֲדָעַר מִצְוָה נוֹאֵם אֵיךְ טוֹט
וְוַעֲרֵט לִיכְטִיק בֵּי אִים אֹוֹן אִין דָּעַר
וְוַעֲלֵט אַרוֹם אִים.

With every *mitzvah* a Jew does, it becomes brighter—both within him or her and in the world around them.



Chasidut was a breakthrough that revealed a new radiance of Torah.

TEXT 11

*The Rebbe, Rabbi
Menachem Mendel
Schneerson, Kuntres
Inyanah Shel Torat
Hachasidut, ch. 2*

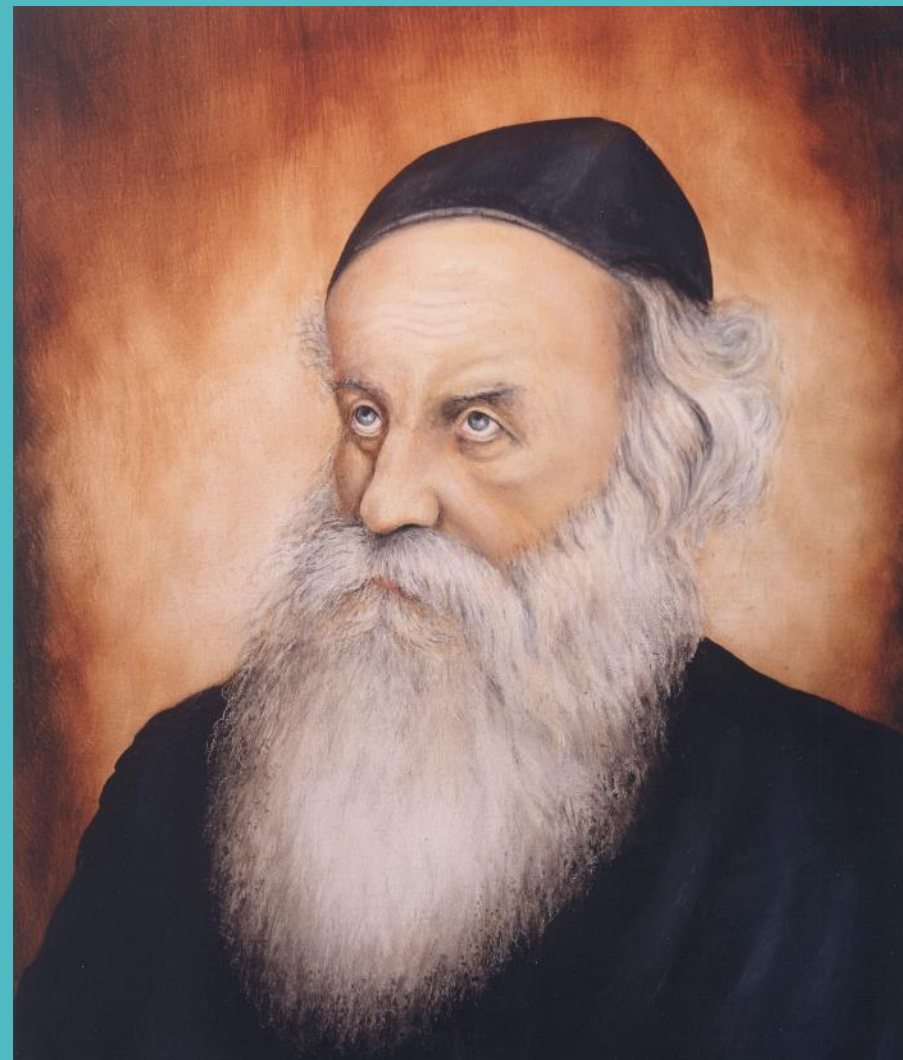
הַנְּקוּדָה הָעֵצְמִית שֶׁל הַחֲסִידוֹת הִיא . . .
הַמְּשַׁכֵּת אֹר חֲדָשׁ מִבְּחִינַת פְּנִימִיּוֹת
הַכֶּתֶר.

The core point of *Chasidut* is . . . to draw down a new light from the innermost dimension of Divine will and pleasure (called *Keter*).

שְׁנֵי אֹרוֹת — Two lights

Shenei or

This week marks the passing of Rabbi Shneur Zalman. His name indicates the light he shined in the world of Halachah and in the world of *Chasidut*.



TEXT 12

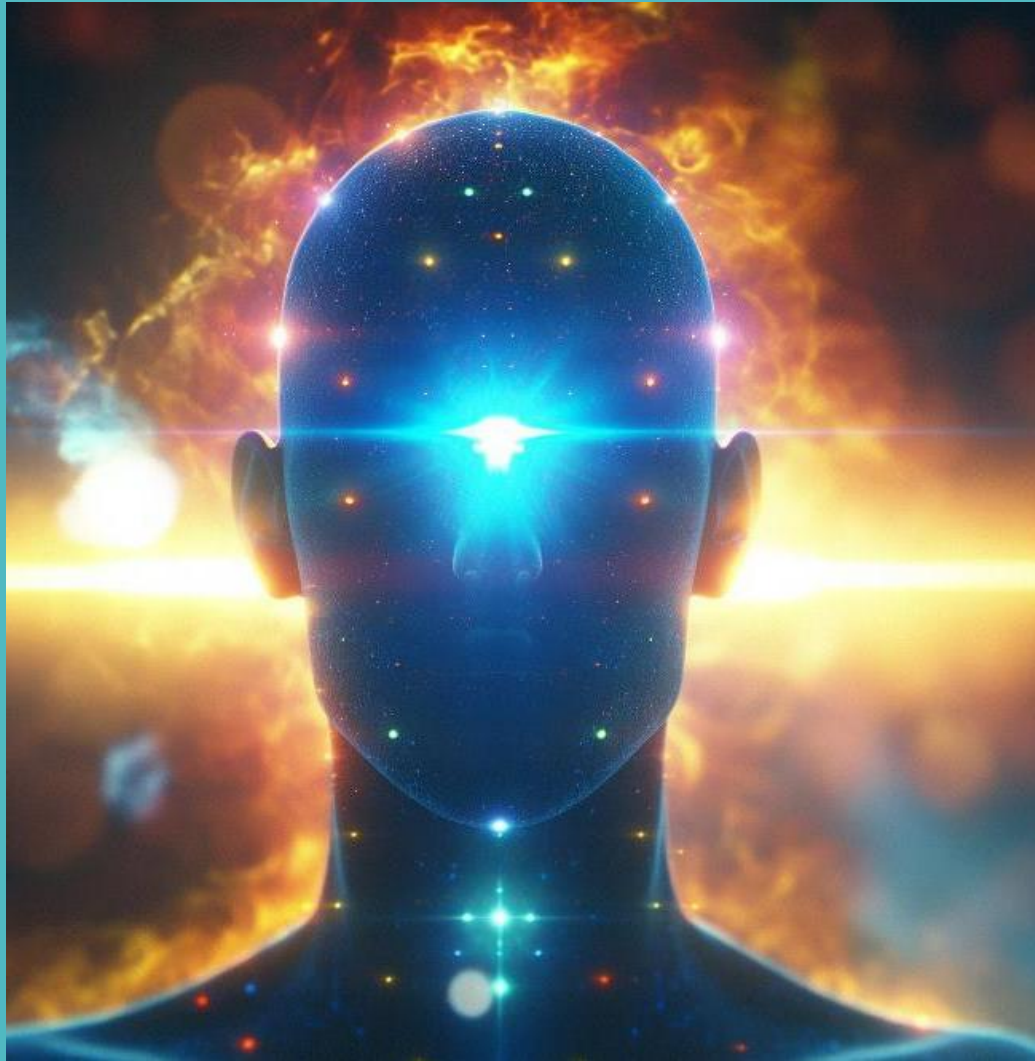
*Rabbi Chaim Yosef
David Azulai, Shem
Hagedolim, Maarechet
Gedolim Shin (Kuntres
Acharon)*

שְׁנֵי אֲבוֹתָיו. כָּתַב מֵהַרְש"ל . . . דְּאָחַד הָיָה שֵׁם אָבִיו מֵאִיר וְשֵׁם אֲבִי הָאִשָּׁה אוּרִי. וְהָיָה
מִחֲלוּקָת כְּפִי צַד יִקְרָאוּ הַיֶּלֶד. וְלָשׁוּם שְׁלוֹם, קָרְאוּהוּ שְׁנֵי אֲבוֹתָיו, כְּלוּמַר "שְׁנֵי אֲבוֹתָיו" — מֵאִיר
אוּרִי. עַד כָּאן דְּבָרָיו.

וּמְכַל מְקוֹם נִרְאָה דְשֵׁם שְׁנֵי אֲבוֹתָיו קִדְמוֹן. דְּרַבֵּינוּ יוֹנָה כָּתַב מִשֵּׁם רַבּוֹ "מוֹרֵינוּ שְׁנֵי אֲבוֹתָיו".
וְכֵן רַבָּנִים אַחֵרִים קָרְאוּ בְּשִׁמוֹתָם שְׁנֵי אֲבוֹתָיו. וְעַל כֵּן קָרְאוּ לַיֶּלֶד הַנִּזְכָּר שְׁנֵי אֲבוֹתָיו דִּישׁ שֵׁם
זֶה בְּעוֹלָם, וְרַמּוּז בּוֹ שְׁנֵי הַמְּאֹרוֹת — מֵאִיר אוּרִי.

"Shneur." The Maharshal wrote . . . that there was once a man whose father's name was Meir and his wife's father's name was Uri. There was a dispute over what to name the child. To make peace, they called him Shneur, meaning "two lights"—Meir and Uri.

However, it seems that the name Shneur is more ancient. Rabbeinu Yonah, quoting his teacher, writes of "Rabbi Shneur," and other rabbis also bore the name Shneur. Therefore, they named this child Shneur because the name already existed, and it also hinted at the two luminaries—Meir and Uri.



Chasidut brings light and purpose, guiding people toward spiritual and inner peace.

TEXT 13

*The Rebbe, Rabbi
Menachem Mendel
Schneerson, Torat
Menachem 5719:2
(25), p. 146*

נִמְצָאִים אָנוּ עֵתָה בְּחוֹשֶׁךְ כָּפוּל וּמְכוּפָל, [ו] צָרִיכִים לְבַקּוֹעַ זֹאת
עַל יְדֵי אֹר גָּדוֹל בְּיוֹתֵר. כֹּךְ, וְשֶׁלֹּא מִסְפִּיק "תּוֹרָה אֹר" סְתָם,
אֲלֵא בְּהִכָּרַח לְהִיּוֹת גַּם הַ"מְאֹר שֶׁבַּתּוֹרָה", פְּנִימִיּוֹת הַתּוֹרָה,
שֶׁבְדוֹרְנוּ נִתְגַּלְתָּה בְּתוֹרַת הַחֲסִידוֹת, לְהַפִּיץ אֶת הַמְעִיּוֹנוֹת עַד
שֶׁיִּגִּיעוּ גַם חוּצָה.

We're currently in a multilayered darkness. To break through it, we need a powerful light. "Torah as light" in the ordinary sense is no longer sufficient. We need the "luminary within the Torah"—the inner dimension of the Torah, which in our generation has been revealed in the teachings of *Chasidut*. These teachings must be spread outward, until they reach even the furthest places.

TEXT 14

*The Rebbe, Rabbi
Menachem Mendel
Schneerson, Igrot
Kodesh 7, p. 101*

דאס איז אן אַנדײטונג: אז מען קען זיך ניט
באַנוגענען מיט דעם וואס מען מאכט
ליכטיק די אייגענע היים מיט דער
ליכטיקייט פון תורה און מצוות און מאור
שבתורה, די אינערלעכע ליכטיקייט פון
דער תורה, וואס דאס איז תורת התסידות.

מען מוז אויך ליכטיק מאכן די "גאס" . . .
נאך מער: אין דער צייט ווען עס איז
פינסטער אויפן גאס, איז ניט גענוג בלויז
אַנצוצינדן ליכט, נאר מען מוז זיין מוסף
והולך - צוגעבן כסדר נייע ליכט,
פארגרעסערן די כוחות און אויסברייטערן
די ארבעט אלץ מער און מער.

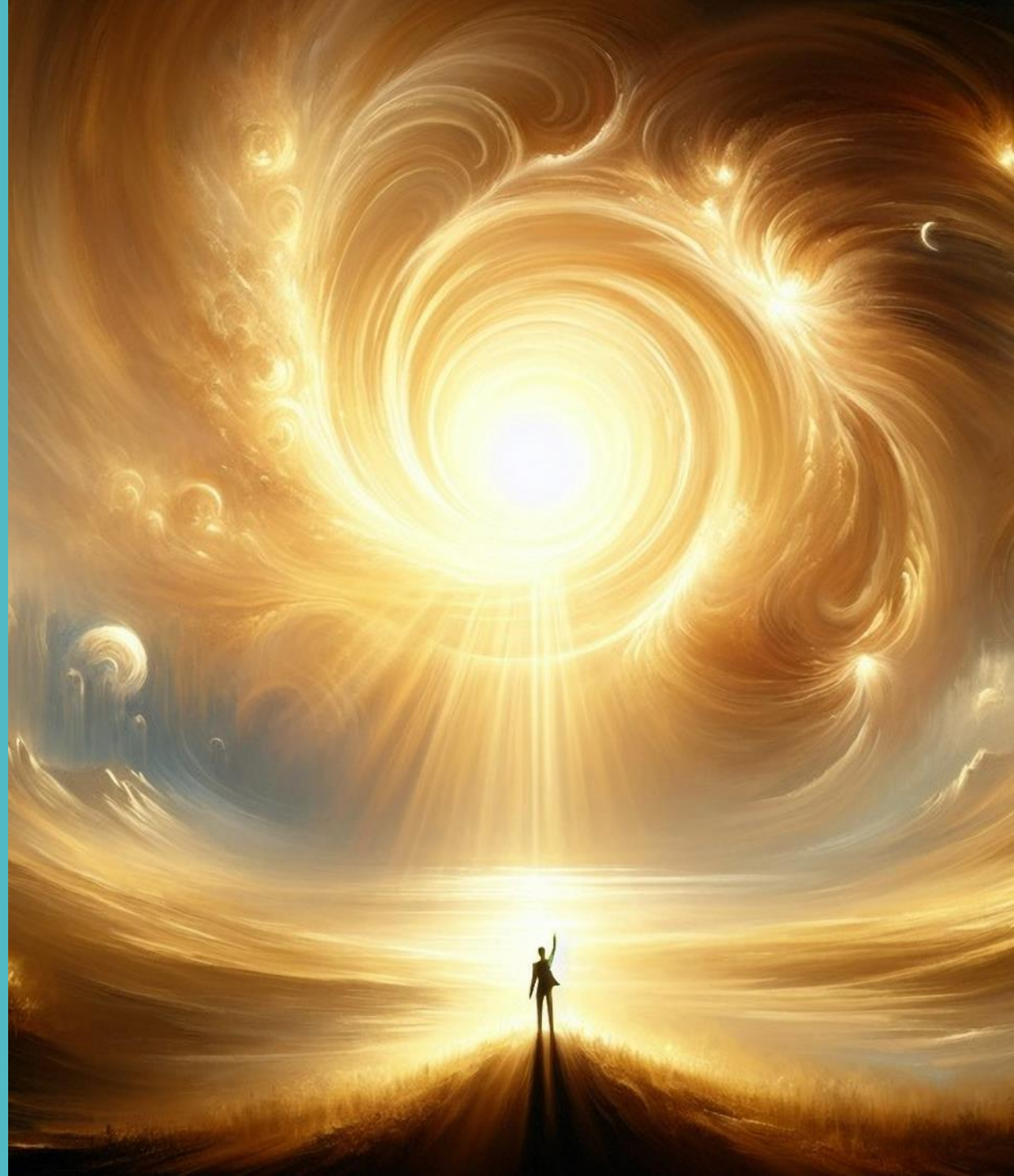
לויט דער שיטה פון תסידות חב"ד וואס
איז באזירט אויף די יסודות פון אהבת
השם, אהבת התורה און אהבת ישראל.

This teaches us that it's not enough to illuminate only our own homes with the light of the Torah and *mitzvot*, and especially with the inner light of Torah—*Chasidut*. We must also bring light into the street.

And even more: When the street is dark, it's not enough just to kindle a light. We have to keep adding more and more light—constantly increasing, strengthening our efforts, and broadening our work further and further.

This is the path of Chabad *Chasidut*, which is built on the foundations of love of G-d, love of the Torah, and love of the Jewish people.

True clarity and purpose come from the Divine light revealed through *Chasidut*, illuminating both the world and our inner selves. We are entrusted with spreading this light, the bridge to the Final Redemption.



KEY POINTS

1. The Torah's different names for G-d don't suggest multiple deities. Each name reflects a distinct mode of Divine revelation—different ways G-d interacts with the world and relates to us.
2. In Jewish thought, “light” represents Divine presence, clarity, and purpose, while “darkness” conveys confusion, hiddenness, and loss of meaning. Where G-d's light shines, truth and direction become visible.
3. History itself is a journey of increasing light. With each milestone, more Divine revelation enters the world. The Exodus was one such moment—an extraordinary burst of light unlike anything before.
4. The revelation of Chasidut was another. Beginning with the Baal Shem Tov and later systematized by Rabbi Shneur Zalman of Liadi, the first Rebbe of Chabad, it introduced an unprecedented level of Divine light, uniquely accessible to our generation.
5. This light doesn't just explain the cosmos. It illuminates our inner world—our psyche, our two souls, our struggles—and in doing so offers real clarity, direction, and peace of mind.

