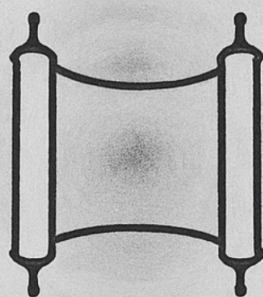


בס"ד

# The Maggid of Mezritch

## Ohr Torah

### Parshas Va'eira



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## Rabbi Dov Ber of Mezeritch

### Ohr Torah Parshas Va'eira

#### Siman #73

**The juxtaposition of the section**, and since I came to Pharaoh to speak in Your Name, it was evil for this people, etc. [Exodus 5:23], and God spoke to Moses and said to him, I am the Lord [Exodus 6:2].

And he said to him, according to what is written (in another place), concerning the sign that the Holy One, blessed be He, needed to contract His radiance and His light in the creation of the worlds, in order that they would be able to receive it and not be nullified from existence, as mentioned there.

And although the attribute of contraction is called judgment, which limits the flow of kindness, whose nature is to spread, and judgment limits it, like the water that is inside a vessel, where the vessel limits the water and does not allow it to spread.

And behold, according to what appears, the contraction is judgment, but nevertheless it is kindness. For in every single thing in all the worlds, the good, which is kindness, must be mixed within them, for the world is built with kindness [Psalms 89:3].

And although it is judgment, nevertheless if there were no contraction, the worlds would be nullified. And it is known that the attribute of judgment is called Elokim, and within it is mixed kindness, which is the Name El that is within it, as it is said, the kindness of God, etc. [Psalms 52:3].

And this is what is said, For a sun and a shield is the Lord God, etc. [Psalms 84:12], and it is known that the Name Havayah is called sun, and this is what is said, for a sun and a shield, it is the likeness like the Lord God.

That is to say, just as it is impossible to look at the sun because of the greatness of the brightness of its light unless through a shield and a screen that separates, which is the shield protecting against the light of the sun so that they will be able to benefit from its light.

**סמיכת הפרשה**, ומאז באתי אל פרעה לדבר בשמך הרע לעם הזה וגו' [שמות ה:כג], וידבר אלוקים אל משה ויאמר אליו אני ה' [שמות ו:ב].

ואמר לו על פי מה שכתוב (במקום אחר) בסימן שהצטרף הקדוש ברוך הוא לצמצם בהירתו ואורו בכריאת העולמות בכדי שיוכלו לקבלו ולא יתבטלו ממציאות כנזכר שם.

ואף שמדת הצמצום נקרא דין המגביל שפע הקסד, אשר טבעו להתפשט, והדין מגבילו, כמו המים שבתוך הכלי שהכלי מגביל את המים ואינו מניחו להתפשט.

והנה לפי הנראה שהצמצום הוא דין, אבל עם כל זה הוא הקסד. כי בכל דבר ודבר שכל העולמות מקרח להיות הטוב, שהוא הקסד, מערב בהם כי [עולם קסד יבנה] תהלים פטג.

ואף שהוא דין, מכל מקום אם לא היה צמצום היו העולמות בטלים. וידוע כי מדת הדין נקראת אלוקים, ובתוכו מערב קסד שהוא שם א"ל שבתוכו, [במה דאמרין קסד אל וגו' תהלים נבג].

וזהו שאמר כי שמש ומגן ה' אלוקים וגו' [תהלים פד:יב], וידוע כי שם הו"ו נקרא שמש, וזהו שאמר כי שמש ומגן הוא הדמיון כמו ה' אלוקים.

רצונו לומר, כשם שאי אפשר להסתכל בשמש מגדל אור בהירתו אם לא על ידי מגן ומסך המבדיל, שהוא המגן בעד אור השמש שיוכלו להנות מאורו.

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So is the Name Havayah, blessed be He, whose light is very great because of the greatness of the brightness of the light of kindness and mercy within it; if there were not for its great light a separating screen, the worlds would not be able to receive it.

Therefore it was necessary to contract it and to limit it with the Name Elokim, which is the shield, as mentioned.

And this is what our Sages of blessed memory said: in the future to come the Holy One, blessed be He, will take out the sun from its sheath, and the wicked will be scorched and the righteous will be healed [Bava Metzia 59b], they hinted to what was mentioned.

The explanation is that in the future to come He will take out the Name Havayah from its sheath, which is the Name Elokim, in which it is now en clothed, for then the strength of the righteous will be very great, and it will be fulfilled in them, and your eyes will see your Teacher [Isaiah 30:20].

And they will be able to receive His brightness and His great mercies and His abundant kindnesses, and they will be healed through them.

But not so the wicked; rather they are scorched, as the prophet said, The Lord will go forth like a mighty warrior [Isaiah 42:13], meaning the Lord; although He is complete mercy, nevertheless when He goes forth from His sheath and His garment, He will take vengeance like a mighty warrior, like the attribute of judgment, and He will exact retribution from the nations.

And therefore Pharaoh the wicked said, Who is the Lord? [Exodus 5:2], meaning that he did not want this Name and did not believe that the Name Havayah was revealed.

And in truth in the end the Name Havayah, blessed be He, was revealed, as stated, and the Lord struck every firstborn, etc. [Exodus 12:29].

And so it will be in the future to come, speedily in our days, Amen, as it is said, As in the days of your going out from the land of Egypt I will show him wonders, etc. [Micah 7:15], meaning, I will reveal what was hidden and wondrous, the Name Havayah, blessed be He, and then I will show him and it will be revealed.

כָּךְ הוּא שֵׁם הַנּוֹרָא הַכָּבוֹד הוּא שְׂאוֹרֵי רַב מְאֹד מְגֻדֵּל אוֹר בְּהִירָתוֹ אוֹר הַחֹסֶד וְהַרְחָמִים שָׂבוּ, אִם לֹא הָיָה לְאוֹרוֹ הַגָּדוֹל מְסָךְ הַמְבַדֵּיל, לֹא הָיוּ הָעוֹלָמוֹת יְכוּלִים לְקַבֵּל.

לְכֵן הֻצְרַךְ לְצַמְצֵמוֹ וּלְהַגְבִּילוֹ בְּשֵׁם אֱלֹקִים שֶׁהוּא הַמְגִן בַּנֶּזֶק.

וְנִהְיָ שְׂאֻמְרוֹ רַצ"ל לְעֵתִיד לְבֹא יוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא חֲמָה מִנִּרְתִּיקוֹ וְהַרְשָׁעִים מִתְלַהֲטִים וְהַצַּדִּיקִים מִתְרַפְּאִים [בבא מציעא נט ב], רָמְזוּ אֶל הַנֶּזֶק.

פְּרוּשׁ, שְׁלֵעֲתִיד לְבֹא יוֹצִיא שֵׁם הַנּוֹרָא מִנִּרְתִּיקוֹ, שֶׁהוּא שֵׁם אֱלֹקִים, שְׁעֵתָה הוּא מְלוּבָּשׁ בְּתוֹכוֹ, כִּי אִזְּ יִהְיֶה כֹחַ הַצַּדִּיקִים רַב מְאֹד, וְיִתְקַיֵּם בָּהֶם וְהָיוּ עֵינֵיהֶם [רְאוּת אֶת מוֹרֵךְ] [ישעיה ל:כ].

וְיִוָּכְלוּ לְקַבֵּל בְּהִירָתוֹ וְרַחֲמָיו הַגָּדוֹלִים וְחֹסְדֵי הַמְרַבִּים וּמִתְרַפְּאִים בָּהֶם.

אָבֵל לֹא כֵן הַרְשָׁעִים אֵלָּא מִתְלַהֲטִים, כְּמוֹ שְׂאֻמֵּר הַנְּבִיא ה' כְּגִבּוֹר יֵצֵא [ישעיה מב:יג], כְּלוּמֵר ה', אִף עַל פִּי שֶׁהוּא רַחֲמִים גְּמוּרִים, עִם כָּל זֶה כְּשֶׁיֵּצֵא מִנִּרְתִּיקוֹ וּלְבוּשׁוֹ יִגָּם כְּגִבּוֹר, כְּמוֹ מִדַּת הַדִּין, וְיִפְרַע מִן הָאֻמוֹת.

וְלָכֵן פִּרְעֹה הִרְשָׁע אָמַר מִי ה' [שמות ה:ב], כְּלוּמֵר שֶׁלֹּא רָצָה בְּזֶה הַשֵּׁם וְלֹא הָאֱמוּנָה שֶׁנִּתְגַּלָּה שֵׁם הַנּוֹרָא.

וּבִאֲמַת לְבַסּוּף נִתְגַּלָּה שֵׁם הַנּוֹרָא בְּרוּךְ הוּא כְּאֻמֹּר [וְה' הִפָּה כָּל בְּכוֹר וְגו'] [שמות יב:כט].

וְכֵן יִהְיֶה לְעֵתִיד לְבֹא, בְּמַהֲרָה בְּיָמֵינוּ אָמֵן, שְׂאֻמֵּר כִּימֵי צִאתָה מֵאֶרֶץ מִצְרַיִם אֲרָאנוּ נִפְלְאוֹת וְגו' [מיכה ז:טו], רְצוּנוֹ לִזְמַר אֲגָלָה מִה שֶׁהָיָה נֶעְלָם וּמוֹפְלָא שֵׁם הַנּוֹרָא בְּרוּךְ הוּא וְאִזְּ אֲרָאנוּ וְיִתְגַּלָּה.



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And this is what is alluded to in the verse that Moses said, And since I came to Pharaoh to speak in Your Name [Exodus 5:23], which is the Name Havayah, blessed be He, it was evil for this people.

וזהו מרמז בפסוק שאמר משה ומאז באתי אל פרעה לדבר בשמ"ך, שהוא שם הוי"ה ברוך הוא, הרע לעם הזה.

For Pharaoh did not pay attention and did not set his heart to this Name, in saying that it is still enlothed, as mentioned.

כי פרעה לא השגיח ולא שם לבו לזה השם, באמרו שהוא עדין מלובש כנזכר.

And therefore Scripture said after this, And God spoke to Moses and said to him, I am the Lord [Exodus 6:2], meaning, he does not know of the wonders that I will do within him, for I will take out the sun from its sheath and scorch them, as mentioned.

ולכן אמר הכתוב אחרי זה וידבר אלוקים אל משה ואמר אליו אני ה' [שמות ו:ב], רצונו לומר הוא אינו יודע מנפלאות אשר אעשה בקרבם כי אוציא חמה מנתיקתה וילקח אותם כנזכר.

For even now I am the Lord, only that He is enlothed, as mentioned.

כי אף עתה אני ה', רק שהוא מלובש כנזכר.

And this is what is said in the verse before it, Now you will see the Name Havayah in revelation [Exodus 6:1], and the wicked will receive their punishment, striking and healing, as our Sages of blessed memory said, He struck Egypt and healed Israel.

וזהו שאמר בפסוק שלפניו עתה תראה שם הוי"ה בהתגלות [שמות ו:א], וינקלו הרשעים פרענותם הבה ורפוא, כמה שאמרו רז"ל הבה למצרים ורפוא לישראל.

For in the revelation of the Name Havayah the righteous are healed, as mentioned, and this that you see that it is enlothed now, all of it is because of the existence of the world.

כי בהתגלות שם הוי"ה צדיקים מתרפאים כנזכר, וזה שאמרו ר"א שהוא מלובש עתה, הכל הוא מפני קיום העולם.

And this is what is said, And I appeared to the fathers with Kel Shaddai, and My Name Havayah I was not known to them [Exodus 6:3].

וזהו שאמר וארא אל האבות באל שדי ושמי ה' לא [נודעתי להם] [שמות ו:ג].

For it is known that the attribute of contraction is called Shaddai, who said to His world, enough, meaning, that He limited the attribute of kindness from spreading excessively.

כי ידוע שמדת הצמצום נקראת שדי, שאמר לעולמו די, רצונו לומר שהגביל מדת הקסד מלהתפשט יותר מדי.

And nevertheless, although it is the aspect of judgment, it is called Kel Shari, for the kindness called Kel is mixed within it.

ועם כל זה, אף שהוא בחינת דין נקרא אל שרי, שמערב בו הקסד הנקרא אל.

And this itself is kindness, for through the contraction they are able to receive His light.

וזהו גופא קסד כי יוכלו על ידי הצמצום לקבל אורו.

And My Name Havayah, which is the Name Havayah, I was not known to them, meaning, it was not able to be revealed in their days, and it was enlothed within the Name Elokim, which is judgment and contraction.

ושמי ה', שהוא שם הוי"ה, לא נודעתי להם, רצונו לומר לא היה יכול להתגלות בימיהם והיה [נ"א: כי היה] מלובש בתוך שם אלוקים שהוא דין והצמצום.

I am the Lord, I was, I am, and I will be, and the ability is in My hand to be revealed and to exact retribution from them.

אני ה', היה הוזה ויהיה, ויכלת בידי להתגלות ולהפרע מהם.

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Further, it appears to me in what is said, And God spoke, etc., I am the Lord, meaning that this attribute that is called Elokim, which is judgment, is itself the attribute of mercy, which is the Name Havayah, blessed be He.

And this is what is said, I am the Lord, for it was impossible to bestow influence upon Israel except through the attribute of Elokim, which is the contraction.

And this is what is said, And I will redeem you from your labor [Exodus 6:6], meaning, from the labor itself, which is the attribute of judgment, the redemption will come to them.

And this is what our Sages of blessed memory said, the difficulty of the bondage completed four hundred years of sojourning in a land not theirs [Berakhot 9a], they hinted to what was mentioned, that from the power of the attribute of judgment came to them the brightness, for a sun and a shield is the Lord, as mentioned.

And not only that, but they merited through this prophecy face to face, as our Sages of blessed memory said, A maidservant saw at the sea, etc. [Mechilta, Beshalach], because they were able to bear the brightness.

And this is [blessed], its beginning is harsh judgment [which is forty two], and its end is soft.

And it is possible to say further, that therefore he said, Who is the Lord, because the grasp of Pharaoh was in the two letters Mi of Elokim, as is written in the writings of the Ari of blessed memory, and he did not grasp more, only the two letters Mi of Elokim.

And therefore he said, Who is the Lord, meaning, Havayah is still en clothed within Elokim.

And also according to this it will be resolved what is written in the Book of Pelaiah, Moses is the numerical value of Kel Shaddai, which he used.

And behold it is difficult, for is it not explicit in Scripture, And I appeared to the fathers with Kel Shaddai, and My Name Havayah, etc. [Exodus 6:3], but to Moses our teacher, peace be upon him, the Name Havayah, blessed be He, was revealed, so why did it say that Moses used Kel Shaddai.

עוד נראה לי אומרו וידבר אלקים וגו' אני ה', רצונו לומר שזאת המדה הנקראת אלקים, שהוא דין, הוא בעצמו מדת הרחמים שהוא שם הנו"ה ברוך הוא.

וזהו שאמר אני ה'. כי הנה בלתי אפשרי להשפיע לישראל אם לא על ידי מדת אלקים שהוא הצמצום.

וזהו שאמר וגאלתי אתכם מעבדתכם מג' שמות ו:ו], כלומר מהעבודה גופא שהוא מדת הדין תבוא להם הגאולה.

וזהו שאמרו רז"ל קשי השעבוד השלים ת' שנה של גרות בארץ לא להם [ברכות ט א], רמזו אל הנזכר, שמכח מדת הדין בא להם הבהירות כי שמש ומגן ה' כנזכר.

ולא עוד, אלא שזכו בזה לנבואות פנים אל פנים, כמה שאמרו רז"ל ראתה שפחה על הים וגו' [מכילתא בשלח], מפני שהיו יכולים לסבל הבהירות.

וזהו [מבורך], תחלתו דין קשה [שהוא מ"ב], וסופו רך.

ואפשר לומר מיד שלכן אמר מי ה', מפני שאחיות פרעה היתה בשתי אותיות מי של אלקים, כמה שכתוב בכתבי הארי ו"ל, ולא הנה משיג יותר, רק שתי אותיות מ"י של אלקים.

ולכן אמר מי ה', כלומר הנו"ה מלובש עדין בתוך אלקים.

וגם על פי זה יתרגם מה שכתוב בספר הפליאה, משה גימטריא אל שדי, שבו נשתמש.

והנה קשה, והלא מפרש בקרא וארא אל האבות באל שדי ושמי ה' וגו' [שמות ו:ג], אבל למשה רבינו עליו השלום נתגלה שם הנו"ה ברוך הוא, ולמה אמר שמתמש באל שדי.

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And according to what was mentioned it will be understood, that what is written Shaddai, who said to His world, enough, and it appears to me, why did He say Shaddai and was not called Dai alone.

ועל פי הנזכר יבון, כי מה שכתוב שדי שאמר לעולמו די, ונראה לי למה אמר שדי ולא נקרא די לבד.

And it appears to me according to what our Sages of blessed memory said, that the Holy One, blessed be He, created the world with the attribute of Abraham, as it is written, when they were created [Genesis 2:4], and He saw that the world could not endure, and He associated with it the attribute of Isaac, and still it did not endure until Jacob came, etc., as is explained in another place at length.

ונראה לי על פי מה שאמרו רז"ל שהקדוש ברוך הוא ברא את העולם במדת אברהם, כמו שכתוב בהפיראם [בראשית ב:ד], וראה שאין העולם יכול להתקיים ושתף עמו מדת יצחק, ועדין לא היה מתקיים עד שבא יעקב וכו', כמבואר במקום אחר באריכות.

And behold it is necessary that even after Jacob came they also needed the attribute of Abraham and Isaac.

והנה בהכרח הוא אף שבא יעקב היו צריכים גם למדת אברהם ויצחק.

And behold it is known that the creation of the world was with the attribute of kindness and love, as it is written, the world is built with kindness [Psalms 89:3], and so too in every deed of a person and in every matter in the world the attribute of kindness must be present.

והנה ידוע כי בריאת העולם הייתה במדת הקסד ואהבה, כמו שכתוב עולם קסד יבנה [תהלים פט:ג], וכן בכל מעשה האדם ובכל דבר שבעולם צריך להיות מדת הקסד.

But there is no palace without a ruler, and there must be the awe of the king, and this is the attribute of fear, the fear of Isaac.

אבל אין בירה בלא מנהיג, וצריך להיות אימת המלך, [וזהו] מדת יראה, פחד יצחק.

And Jacob is the one who decides and mediates between them, and includes both of them.

ויעקב הוא המכריע והממוצע ביניהם, וכולל שניהם.

And even more so, that in each one of the three attributes all three are included, for example, a person who loves some thing hates its opposition, and there is within him inclusively an inclusion.

ומה גם כי בכל אחד מן הג' מדות כלולות שלשתן, כמו למשל אדם שאוהב איזה דבר הוא שונא [התנגדותו, ויש בו (בכלולות) התכללות].

And therefore it is said, Abraham begot Isaac [Genesis 25:19].

ולכן נאמר אברהם הוליד את יצחק [בראשית כה:יט].

And likewise in fear love is included, and therefore in Elokim, which is judgment, there is Kel, which is kindness, for there is no thing in the world that does not have an inclusion of good in concealment.

וכן ביראה כלול אהבה, ולכן באלקים, שהוא דין, יש אל, שהוא קסד, כי אין לה כל דבר בעולם שאין בו התכללות טוב בנסתר.

And from the two attributes, Abraham and Isaac, Jacob emerged, and Jacob is the one who includes them, and redeemed them, as is written in another place.

ומב' המדות אברהם ויצחק יצא יעקב, ויעקב הוא הכוללם, ופדה אותם כמו שכתוב במקום אחר.

## Rabbi Dov Ber of Mezeritch

### Ohr Torah

### Parshas Va'eira

So too in the service of the Blessed One, a person needs to serve so that love of the Creator, blessed be He, will be aroused for him, and His fear, the awe of the king.

And in order that the Creator, blessed be He, will take pride in us, and that this will be for satisfaction before Him, blessed be He, and this is called the reasons of the commandments.

At the time

And behold, it is stated in the Book of the Zohar that the letter Shin stands on one leg.

That is to say, that the form of the letter Shin is a whistling Shin, meaning, the three yuds that are upon the three lines are similar to a shuruk.

For the light of brightness and the flow comes from wisdom, yud, through three lines, which are the form of three vavs that spread from three yuds upon their heads.

And these three lines stand on this leg, that Jacob stands in it, which is the lower foot of the Shin.

And in it it connects and contracts to bestow into dalet, the expression of dal, in order that it will bear this brightness.

And this is the letter dalet in the Name Shaddai.

And the light of wisdom is revealed at the end, and this is the letter yud in the Name Shaddai.

And this is the combination of Shaddai.

And with this He said to His world, enough, for the Name Havayah, blessed be He, was en clothed and wrapped within it.

And this is, And I appeared to the fathers, who are the three lines mentioned, with Kel Shaddai, and My Name Havayah I was not known to them, etc., as above.

But our Sages of blessed memory said, greater is what was said regarding Moses than etc.

For Abraham said, And I am dust and ashes [Genesis 18:27], and Moses said, And what are we [Exodus 16:7], for he reached the attribute of nothingness.

And therefore the fathers were compelled to receive the brightness of the Name Havayah, blessed be He, through the contraction of the Name Shaddai, as mentioned.

כן בעבודת השם יתברך צריך לעבוד [כדי] שיתעורר לו אהבת הבורא [ית'] וינאצו אימת המלך ([נ"א: המלכות]).

ובכדי שהבורא יתברך יתפאר בנו, ויהיה זאת לנחת [ריח] לפניו יתברך. וזה נקרא טעמי המצוות.

בשעה

והנה איתא בספר הזהר אות ש' קאי אחד פרעא.

רצונו לומר כי תמונת אות הש' היא ש' שורקת, כלומר הג' יודין שעל [גבי] הג' קוים הם דגמת שורק.

כי אור הבהירות והשפע בא מהחכמה, י', דרך ג' קוים שהם תמונת ג' וי"ם המתפשטים מג' יודין שעל ראשיהם.

ואלו הג' קוין קיימי אהאי פרעא דיעקב קאיים ביה שהיא רגל התחתון של הש'.

ובו מתחבר ומתמצמצ להשפיע בד', לשון דל, כדי שתסבול זה הבהירות.

וזהו אות הד' שבשם שדי.

ואור החכמה מתגלה בסוף, וזהו אות י' שבשם שדי.

וזהו צרוף שדי.

ובזה אמר לעולמו די, שהיה מלובש ומעוטף בו שם הנו"ה ברוך הוא.

וזהו וארא אל האבות, שהם ג' קוין הנזכר, באל [שדי, ושמי ה' לא נודעתי להם וגו'] כנ"ל.

אבל אמרו רז"ל גדול מה שנאמר במשה יותר וכו'.

כי אברהם אמר ואנכי עפר ואפר [בראשית יח:כז], ומשה אמר ונחנו מה [שמות טז:ז], כי הגיע למדת אי"ן.

ולכן האבות הכרחו לקבל בהירות שם הנו"ה ברוך הוא על ידי צמצום שם שדי כנזכר.

## Rabbi Dov Ber of Mezeritch

### Ohr Torah

### Parshas Va'eira

But Moses reached the attribute of Mah and nothingness.

אָבֵל מֹשֶׁה הִגִּיעַ לְמִדַּת מ"ה וְאִי"ן

And it is said of him, And the man Moses was very humble, more than any man, etc. [Numbers 12:3], for he had within him a very great attribute of humility.

וְנֶאֱמַר בּוֹ וְהָאִישׁ מֹשֶׁה עָנּוּ מְאֹד מִכָּל הָאָדָם וְגו' [במדבר יב:ג], שֶׁהִיטָה בּוֹ מִדַּת עֲנָוָה גְּדוֹלָה מְאֹד

For he would contract himself with shame and very great submission before the Creator, blessed be He, until he did not know whether he existed in the world or not, because of the greatness of his humility, as mentioned.

שֶׁהִיטָה מִצְמָצָם עֲצֻמוֹ בְּבוֹשָׁה וּבִהְכַנְעָה גְּדוֹלָה מְאֹד לִפְנֵי הַבּוֹרָא יִתְבָּרַךְ עַד שֶׁלֹּא יָדַע אִם יִשְׁנֹו בְּעוֹלָם אִם לֹא מִגְּדֹל עֲנֻתָּנוּתוֹ כְּנֻכָּר

And from the power of this attribute he was able to receive the brightness of the Name Havayah itself, an illuminating lens.

וּמִכֹּחַ הַמִּדָּה הַזֹּאת הָיָה יָכוֹל לְקַבֵּל הַבְּהִירוּת [שָׁל] שֵׁם הַיְי"ה בְּעֵצָם אֶסְפָּקְלָרִיָּא הַמְאִירָה

And what is said that he was using Kel Shaddai does not mean to say plainly that he was receiving through Kel Shaddai; this is not so.

וְמֵה שֶׁנֶּאֱמַר שֶׁהִיטָה מִשְׁתַּמֵּשׁ בְּאֵל שַׁדַּי, לֹא יִרְצֶה לִדְבַר כְּפִשּׁוּטוֹ שֶׁהִיטָה מִקַּבֵּל עַל יְדֵי אֵל שַׁדַּי, זֶה אֵינוֹ

For he did not need to receive by contracting the brightness, because he was able to bear it.

כִּי הוּא לֹא הָיָה צָרִיךְ (לְקַבֵּל) [לְצַמְצָם] הַבְּהִירוּת, כִּי הָיָה יָכוֹל לְסַבּוֹל

Rather, it means to say that this is the giving of a reason for that which Moses our teacher, peace be upon him, merited more than all the prophets and the fathers, to receive the light of the essential Name Havayah, blessed be He and blessed be His Name.

אֵלָּא יִרְצֶה לִדְבַר שֶׁהוּא נְתִינַת טַעַם לָזֶה לְמַעַן שְׂזַכֶּה מֹשֶׁה רַבֵּינוּ עָלָיו הַשְּׁלוֹם יוֹתֵר מִכָּל הַנְּבִיאִים וְהָאֲבוֹת לְקַבֵּל אוֹר שֵׁם עֵצָם הַיְי"ה יִתְבָּרַךְ בְּרוּךְ הוּא וּבְרוּךְ אִשְׁמוֹ

Because he was using Kel Shaddai, meaning, his level itself was like the attribute of Kel Shaddai, which contracts the light of Havayah, as mentioned.

מִפְּנֵי שֶׁהִיטָה מִשְׁתַּמֵּשׁ בְּאֵל שַׁדַּי, כְּלוּמַר מִדְּרָגָתוֹ גּוֹפֵא הִיטָה כְּמוֹ מִדַּת אֵל שַׁדַּי הַמִּצְמָצָם אוֹר הַיְי"ה כְּנֻכָּר

So too was the attribute of Moses, which is the attribute of exceptional humility and contraction before Him, blessed be He.

כֵּן הִיטָה מִדַּת מֹשֶׁה שֶׁהִיא מִדַּת עֲנָוָה יִתִּירָה וְצֻמְצוּם לִפְנֵי יִתְבָּרַךְ

And therefore he merited to receive the brightness of the essential Name Havayah, blessed be He, because he himself was like Kel Shaddai, and understand this.

וְלָכֵן זָכָה לְקַבֵּל בְּהִירוּת שֵׁם הָעֵצָם הַיְי"ה יִתְבָּרַךְ, מִפְּנֵי שֶׁהִיטָה בְּעֵצָמוֹ כְּמוֹ אֵל שַׁדַּי וְהָבֵן זֶה

#### [NOTE Summary:

This maamar develops a unified understanding of Divine revelation through the tension and harmony between contraction and illumination. The Maggid explains the apparent contradiction between the Divine Name Havayah, which represents unlimited kindness and mercy, and the Name Elokim, which represents judgment, limitation, and contraction. Although contraction appears to be די"ן, its inner truth is חסד, because without limitation the worlds would be unable to exist or receive Divine light at all. Thus, Elokim itself contains חסד, and functions as a protective shield that allows creation to endure.



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This principle is applied to the Exodus. Pharaoh's denial of "מי ה'" reflects his grasp of only the constricted Divine reality, perceiving Havayah as hidden within Elokim. The suffering of Egypt, rooted in judgment, paradoxically completed the process necessary for redemption. Through the severity of the bondage, Israel became capable of receiving a far greater Divine illumination, culminating in redemption, healing, and prophecy. This is why the same revelation burns the wicked yet heals the righteous.

The Maggid then explains why the Patriarchs experienced Divine revelation specifically through Kel Shaddai. Shaddai signifies measured limitation, the Divine declaration of "ד," enough, through which kindness is restrained so that it may be received. Abraham embodies love, Isaac awe, and Jacob synthesis. Each quality contains the others, and Jacob harmonizes them into a sustainable channel of Divine influence. The Patriarchs required revelation through contraction, as their spiritual vessels could not yet withstand full disclosure of Havayah.

Moses, however, represents a radically deeper state. His humility, described as מ"ה and א"י, allowed him to nullify himself entirely before the Divine. Because Moses functioned inwardly like Kel Shaddai, contracting himself through extreme humility and self-effacement, he did not require external contraction of Divine light. This is the meaning of the statement that Moses "used" Kel Shaddai. Not that he received through limitation, but that he himself embodied the power of contraction. As a result, Moses alone merited direct perception of the essential Name Havayah through a clear and illuminating lens.

The segment concludes by emphasizing that the ultimate purpose of Torah and mitzvot is to cultivate both love and awe of the Creator, allowing Divine pleasure and harmony. True service integrates kindness and restraint, illumination and humility, so that Divine light can dwell sustainably within the world.

#### **Practical Takeaway:**

Spiritual growth does not come from unfiltered intensity alone. Lasting holiness requires inner humility, discipline, and self-limitation. When a person learns to contract ego, desire, and self-importance, Divine clarity can enter without harm. True greatness is not expansion of self, but refinement of self. By balancing love with awe and enthusiasm with restraint, a person becomes a vessel capable of receiving deeper truth.

#### **Chassidic Story:**

There is a well-known account regarding Rabbi Shneur Zalman of Liadi during his imprisonment by the Russian authorities. When interrogated about the spread of Chassidic teachings, one official asked him why he emphasized inward humility so strongly if the teachings spoke so much about Divine light and joy.

Rabbi Shneur Zalman responded by pointing to a glass lantern in the room. The candle inside burned steadily, illuminating the space. He explained that without the glass enclosure, the flame would flicker uncontrollably and could extinguish itself or ignite destruction. The vessel was not an obstacle to the light but its protector.

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Later, one of the guards, deeply shaken by the Rebbe's composure and humility under pressure, admitted that he had never seen a prisoner so calm, so inwardly small yet spiritually powerful. That humility itself became the cause of the Rebbe's eventual release, as it disarmed suspicion and hostility.

This story mirrors the teaching of the maamar. The greatest illumination emerges not where there is unbounded fire, but where the flame is held by humility and inner contraction. Only then can the light endure and heal rather than burn. **END NOTE]**

### Siman #74

#### With Kel Shaddai, who said to My world, enough.

#### בְּאֵל שַׁדַּי שְׁאָמַרְתִּי לְעוֹלָמִי דִּי

By way of an analogy, that all that we praise Him, blessed be He, that He surrounds all worlds and gives life in everything, all of this is as nothing in relation to Him.

עַל דְּרַךְ [מִשְׁלַל], שְׂכַל מַה שְּׂאֵנוּ מְפַאָּרִים אוֹתוֹ יִתְבָּרַךְ דְּאֵיִהי סְבִיל כָּל עֲלָמִין וְנוֹתֵן בְּהֶכַל חַיּוֹת [נ"א: וְנוֹתֵן חַיּוֹת בְּהִיבֻלוֹת], כָּל זֶה הוּא כְּאֵין נִגְדוֹ

Like the analogy of one who praises Samson the mighty, that he lifted a hair thread.

כְּמִשְׁלַל א' שְׁמִשְׁבַּח אֶת שְׁמִשּׁוֹן הַגִּבּוֹר שֶׁנִּשְׂא חוּט הַשְּׂעָרָה

And still the analogy is not similar to the analogue, for the worlds have measure and He, blessed be He, is infinite.

וְעַדִּין אֵין הַמִּשְׁלַל דּוֹמֶה לְנִמְשָׁל, כִּי הָעוֹלָמוֹת יֵשׁ לָהֶם שְׁעוֹר וְהוּא יִתְבָּרַךְ אֵין סוֹף

But the worlds do not grasp more.

אֲלָא שֶׁהָעוֹלָמוֹת אֵינָם מַשִּׁיגִים יוֹתֵר

And this is, to My world, enough, according to the world the service of enough is enough.

וְזֶהוּ לְעוֹלָמִי דִּי, לְפִי הָעוֹלָם הָעֲבוּדָה דִּי הוּא

And My Name Havayah, which is the essential Name, blessed be He, I was not known.

וּשְׁמִי ה', הוּא שֵׁם הָעֶצֶם יִתְבָּרַךְ, לֹא נֻדְעָתִי

The explanation is, I was clarified, or I was connected, that they would serve Him because of His vitality or because of His essentiality, blessed be He, for they are not able to bear that service.

פְּרוּשׁ נִתְבָּרְרַתִּי [נ"א: נִתְחַבְּרַתִּי] שֶׁיַּעֲבֹדוּ אוֹתוֹ (מַחֲיִיּוֹת) [מַחֲמַת] עֲצָמִיּוֹתוֹ יִתְבָּרַךְ, שְׂאֵינָם סוֹבְלִים אֶת הָעֲבוּדָה הַזֶּה

But Moses our teacher, peace be upon him, served because of His essentiality, blessed be He.

אֲבָל מֹשֶׁה רַבֵּינוּ עָלָיו הַשְּׁלוֹם עָבַד מַחֲמַת עֲצָמִיּוֹתוֹ יִתְבָּרַךְ

And I will explain further, according to the matter of, Beyond the river your fathers dwelled from ancient times [Joshua 24:2].

וְאֲבָאֵר עוֹד עַל דְּרַךְ בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם [מֵעוֹלָם] [יְהוֹשֻׁעַ כד:ב]

For the Holy One, blessed be He, created the world in order that He would have delight from the righteous, such as Abraham, and beforehand there were not yet any delights before Him, blessed be He.

כִּי הַקָּדוֹשׁ בְּרוּךְ הוּא בְּרָא אֶת הָעוֹלָם כְּדִי שֶׁיִּהְיֶה לוֹ תַעֲנוּג מִן הַצְדִּיקִים [כְּגוֹן אַבְרָהָם], וּמִקֵּדָם לֹא הָיָה עַדִּין שׁוּם שְׂעִשׁוּעִים לִפְנֵי יִתְבָּרַךְ

And this is, And I was beside Him, delights day by day [Proverbs 8:30].

[וְזֶהוּ] [וְאֵהְיָה אֵצְלוֹ] שְׂעִשׁוּעִים יוֹם יוֹם [מִשְׁלִי ח:ל]

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Because of two kinds of attributes, good and bad, there are delights.	מחמת ב' מיני מדות טובות ורעות הוא שעשועים.
For if they were always serving the Lord, there would not be delights, because constant pleasure is not pleasure, as is known.	שאם היו תמיד עובדים [את ה'] לא היו שעשועים, כי התענוג תמיד אינו תענוג כידוע.
And this is, Beyond the river your fathers dwelled, meaning in the lower levels.	וזהו בעבר הנהר ישבו אבותיכם, רצונו לומר במדרגות התחתונות.
And why was this, from ancient times, for the sake of the world, in order to elevate lower levels.	ולמה היה זה, [מעולם], בשביל [העולם, כדי] להעלות מדרגות תחתונות.
Who is this, Terach.	מי הוא זה, תרח.
And I took your father, this Abraham, from beyond the river, and there were with him delights.	ואקח [את] אביכם, [זה את] אברהם מעבר הנהר, ושהיו עמו שעשועים.
And I gave him Isaac, and also with Isaac there were delights.	ואתן לו את יצחק, וגם עם יצחק היו שעשועים.
And I gave to Isaac Jacob and Esau, for if not so there would be constant pleasure.	ואתן ליצחק את יעקב ואת עשו, שאם לא כן היה תענוג תמיד.
And if it is difficult why it did not write, And I gave to Abraham Ishmael, for Ishmael is not called the son of Abraham, but rather the son of the maidservant, for he was a preparation for the birth of Isaac.	ואי קשה למה לא כתב ואתן לאברהם את ישמעאל, כי ישמעאל לא נקרא בן אברהם, כי אם בן האמה, שהוא היה הכנה ללידת יצחק.
For the union of Abraham and Sarah was so refined that they were not able to give birth in physicality, only in spirituality, for souls of converts they gave birth to in their union.	כי היווה של אברהם ושרה היה [כל כד] מזכך שלא (יכול) [יכלו] להוליד בגשמיות רק ברוחניות, כי נפשיות [גרים] הולידו בזווגם.
And therefore Sarah gave Hagar to Abraham to give birth in physicality to Ishmael.	ולכן נתנה שרה לאברהם את הגר להוליד [בגשמיות] את ישמעאל.
And this is physical love that was born in the world, and they were able to give birth in physicality.	וזהו אהבה גשמיות נולדה בעולם, והיו יכולים להוליד בגשמיות.
And afterwards they were in Egypt idol worshippers, and there was no delight, and they went out of Egypt and there were delights.	ואחר כך היו במצרים עובדי עבודה זרה ולא היה תענוג, ויצאו ממצרים והיו שעשועים.
We will return to the first matter.	נחזור לראשון.
What is a throne of three legs, the explanation is the three attributes.	מה כסא של ג' רגלים, פרוש הג' מדות.
For in the sin of the calf they damaged the attributes of love, awe, and glorification, for they glorified the calf and took His glory, blessed be He, as it were.	כי בחטא של עגל פגמו במדות אהבה ויראה והתפארות, שפארו את העגל ונטלו גאותו יתברך בכיכול.

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He said, And I will make you into a great nation [Exodus 32:10], meaning one who serves because of His essentiality, for the whole earth is filled with His glory, and he thinks of Him, blessed be He, always.

אמר ואעשה אותך לגוי גדול [שמות לב:י], שהוא עובד מִחֲמַת עֲצָמֵיחוֹ שֶׁמֶלֶא כָּל הָאָרֶץ כְּבוֹדוֹ וְהוּא חֹשֵׁב אוֹתוֹ [נ"א: וְהוּא אֵתוֹ] יִתְבָּרַךְ תָּמִיד.

And immediately upon his thinking, his physical desires are nullified.

וּמִיד בְּחֻשְׁבוֹ נִתְבַּטְּלוּ תַאוּתָיו הַגִּשְׁמִיּוֹת.

And this is a throne of one leg, which is service because of His unity, blessed be He.

זֶה כִּסֵּא שֶׁל רֶגֶל א', שֶׁהוּא עֲבוֹדָה מִחֲמַת אֶחָדוּתוֹ יִתְבָּרַךְ.

It is obvious that it cannot stand, that one will not come to this level and think about how the Holy One, blessed be He, will provide his livelihood for him.

פְּשִׁטָּא שְׂאִין יָכוֹל לַעֲמוֹד, שֶׁלֹּא יָבוֹא לְמִדְרָגָה הַזֹּאת וְיִחְשַׁב מִן הָאֵיךְ יִזְמִין לוֹ הַקְדוֹשׁ בְּרוּךְ הוּא פְּרִנָּסָתוֹ.

For by this he contracts his sustenance, blessed be He.

כִּי בְזֶה הוּא מְצַמָּצֵם פְּרִנָּסָתוֹ יִתְבָּרַךְ.

#### [NOTE Summary:

This maamar explains the Divine purpose of limitation, fluctuation, and spiritual contrast as the very source of Divine delight. The Maggid begins with the meaning of Kel Shaddai, “Who said to My world: enough,” teaching that all descriptions of Divine vitality sustaining the worlds are insignificant relative to His infinite essence. The worlds can only receive according to their limited capacity; therefore, “enough” is not a deficiency in G-dliness but a necessity for creation and service.

The Name Havayah represents Divine essence, but service rooted directly in that essence is unbearable for most souls. The Patriarchs served through measured revelation, while Moses alone served from Divine essentiality itself. This distinction frames the entire segment.

The Maggid then interprets “Beyond the river your fathers dwelled from ancient times” as referring to the descent of the Patriarchs into lower spiritual states. Divine delight emerges only through contrast, through the alternation of closeness and distance, ascent and descent. Constant spiritual perfection produces no delight, just as constant pleasure ceases to be pleasure. For this reason, the spiritual narrative includes Terach, Isaac and Esau, Jacob and conflict, Egypt and idolatry, exile and redemption. These fluctuations create genuine Divine “delight.”

The discussion of Ishmael clarifies that not every offspring represents spiritual continuity. Ishmael is excluded because he functioned only as preparation for Isaac. Abraham and Sarah’s union was too refined to produce physical offspring; their spiritual productivity manifested as the creation of souls through conversion. Physical generation required a descent into a more material mode, which introduced love in a physical form.

The segment concludes by returning to the Golden Calf and the metaphor of the throne with three legs, representing love, awe, and harmony. Israel’s failure damaged all three. G-d’s offer to make Moses into a great nation reflects a one-legged service, exclusive devotion based on Divine unity alone. Such service cannot stand,



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because it inevitably collapses when a person worries about livelihood. Even subtle self-concern introduces contraction and undermines pure unity. Sustainable Divine service requires balance, not absolutism.

#### Practical Takeaway:

Spiritual health depends on balance, not extremes. Constant spiritual intensity without descent leads to collapse, while fluctuation allows growth, humility, and endurance. Divine service must integrate love, awe, and harmony, and must allow space for human limitation. Even moments of distance or struggle are not failures but essential ingredients in a deeper, more authentic relationship with the Divine.

END NOTE]

### Siman #75

**And I am of uncircumcised lips**, because he was on a great level, as was explained, that he was not able to contract himself, the aspect of speech.

וְאֲנִי עָרֵל שְׁפָתַיִם, מִפְּנֵי שֶׁהָיָה בְּמַדְרֵגָה גְּדוֹלָה, כְּמוֹ שֶׁנֶּחְבָּאָר שָׁלָא הָיָה יָכוֹל לְצַמְצֵם עֲצָמוֹ, בְּחִינַת דְּבוּר.

#### [NOTE Summary:

This short maamar explains Moses' statement "I am of uncircumcised lips" not as a deficiency, but as a consequence of spiritual greatness. Speech, in Chassidic thought, is an act of contraction. To speak is to limit, define, and compress inner light into articulated form. Moses' soul stood on an exceptionally elevated level, one of overwhelming illumination, where self-contraction into measured expression was difficult.

Because Moses was so deeply attached to Divine essence, he struggled with the faculty of speech, which requires descent and limitation. His inability to "circumcise" his lips reflects not blockage, but excess. The inner light was too expansive to be easily contained within verbal vessels. This aligns with the broader theme developed earlier: contraction is not weakness, but a necessary tool for communication and transmission.

Thus, Moses' challenge in speech highlights the tension between pure Divine attachment and the practical need to translate that attachment into communicable form for others. His greatness lay in essence; his difficulty lay in expression.

#### Practical Takeaway:

Spiritual intensity alone is not sufficient. Growth requires the ability to translate inner clarity into practical, communicable action. When a person is deeply inspired but unable to articulate, teach, or apply that inspiration, the issue may not be lack of truth, but lack of vessels. True leadership and service require learning how to contract inner light into words, actions, and structures that others can receive.

END NOTE]

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### Siman #76

**And the Lord spoke to Moses and to Aaron, and He commanded them concerning the children of Israel, etc. [Exodus 6:13].**

וידבר ה' אל משה ואל אהרן ויצום אל בני ישראל וגוי [שמות ו:יג].

Behold, it is known that in Egypt the redemption was through the revelation of His Divinity, with His glory and by Himself, blessed be He.

הנה נודע כי במצרים היתה הגאולה על ידי התגלות אלהותו בכבודו ובעצמו יתברך.

Therefore it was a great sign upon the renewal of the world.

על פן הנה מופת גדול על חדוש העולם.

And that is, that in the renewal of the world there was revealed the externality of the worlds through His Divinity, blessed be He, with His glory and by Himself.

והיינו שבחדוש העולם נתגלה חיצוניות העולמות על ידי אלהותו יתברך בכבודו ובעצמו.

And the going out of Egypt had the intention that the inner dimension of the worlds be revealed, that is, the vitality of the worlds.

ויציאת מצרים היתה הפננה לשיתגלה פנימיות העולמות, דהיינו חיות העולמות.

And that is the holy Torah.

והיינו התורה הקדושה.

Therefore it was necessary that it be through His Divinity, blessed be He, Himself.

על פן הנה מכרח להיות על ידי אלהותו יתברך בעצמו.

And behold, all that was mentioned was for the sake that it be known that there is God in the land.

והנה כל הנזכר (הוא) [הנה] בשביל שיודע כי יש אלקים בארץ.

For until [alternatively: before] Israel went out of Egypt, they forgot and did not know of the Creator at all.

כי עד [נ"א: קדם] שיצאו ישראל ממצרים שכחו ולא ידעו מהבורא כלל.

Therefore the Holy One, blessed be He, showed the signs in Egypt with His glory and by Himself.

על פן הראה הקדוש ברוך הוא המופתים במצרים בכבודו ובעצמו.

And He changed the systems, in order to know and to make known that He is the Creator and there is none besides Him.

ושנה המערכות, לידע ולהודיע שהוא היוצר ואין זולתו.

And this is truly the inner dimension and vitality of the worlds, for for this the world was created.

וזהו באמת פנימיות וחיות העולמות, כי בשביל זה נברא העולם.

And this is what is said regarding the going out of Egypt, And you shall know that I am the Lord [Exodus 6:7].

וזהו שאמר ביציאת מצרים וידעתם כי אני ה' [שמות ו:ז].

That is, that the aspect of knowledge was elevated.

דהיינו שנתעלה בחינת הדעת.

And all the matters mentioned were a great necessity for the world.

והנה כל (העבודות) [העבודות] הנזכר צריך גדול לעולם.

But there were several impediments to this.

אף הנה לזה כמה מניעות.

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One, for also this opposite that God made, for just as at this time it was necessary that His Divinity be revealed, as mentioned, that the aspect of knowledge be elevated [alternative: to make known that there is God in the land and that the aspect of knowledge be elevated], so too the husk was strongly opposing this, and it was en clothed in Pharaoh.

Therefore it is written, And they were disgusted because of the children of Israel [Exodus 1:12], for he did not want to engage with them at all, and they were sending them away with great joy so that His Divinity would not be revealed in the land.

But the Holy One, blessed be He, hardened the heart of Pharaoh, as stated, in order to place these My signs within him, and in order that you will tell, etc. [Exodus 10:1–2].

And the second impediment, for behold it is known that the world stands upon one pillar, and a righteous one is its name, meaning that were it not for the righteous, the world would not be able to bear His Divinity, blessed be He, pure light, most refined light.

But because of the righteous, the Holy One, blessed be He, contracts Himself, as it were, so that the worlds will be able to bear Him, by way of analogy, a father with his small son, as mentioned elsewhere.

But when the son is grown, then he also engages with him in greatness.

And the greatness of the Creator, there is none who can bear it.

Therefore the Holy One, blessed be He, does not rest except upon one who makes himself small.

Therefore the righteous one is called kol, an expression of vessel, like “thousands in the daughter of Ikhil,” which is an expression of bearing, for he bears His Divinity within himself.

And in order to come to the attribute of smallness, it is known that one must be constantly bound to wisdom, that is, to the active force.

And he should think that were it not for the active force, what is he, complete nothingness.

א', כי גם זה לעומת זה עשה אלקים, כי כמו שבעת הזאת היה צריך להתגלות אלהותו יתברך בנזכר, שיתעלה [נ"א: להודיע שיש אלקים בארץ ויתעלה] בחינת הדעת, כן היתה הקלפה מתנגדת לזה מאד, והיא נתלבשת בפרעה.

על כן פתיב ויקצו מפני בני ישראל [שמות א:יב], שלא רצה להודיע להם כלל, והיו משלחים אותם בשמחה רבה כדי שלא יתגלה אלהותו יתברך בארץ.

אך הקדוש ברוך הוא הכביד את לב פרעה באמור למען שיתי אתם אלה בקרבם ולמען תספר וגו' [[שמות י:א–ב]].

והמניעה הב', כי הנה ידוע שהעולם עומד על עמוד א' וצדיק שמו, רצונו לומר לפי שאולי הצדיק לא היה העולם יכול לסבל אלהותו יתברך אור צח אור מצחצח.

אך בשביל הצדיק הקדוש ברוך הוא מצמצם את עצמו בכיכול כדי שיוכלו העולמות לסבלו, על דרך משל האב עם בנו הקטן בנזכר במקום אחר.

אבל כשהבן גדול אז גם [בן] הוא עוסק עמו בגדלות.

וגדלות הבורא אין מי שישקבלנה.

על כן אין הקדוש ברוך הוא שורה אלא במי שמקטין את עצמו.

על כן הצדיק נקרא כ"ל, לשון כלי, כמו אלים בת. יכ"ל, שהוא לשון סבלות, שסובל אלהותו בתוכו.

ולבוא למדת הקטנות נודע שצריך שיהיה קשור תמיד לחכמה, דהיינו לכת הפועל.

[ויתשב] שאולי כח הפועל מה הוא, אפס גמור.

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And this should be known always, that is, that he should be [always] in the aspect of knowledge that the essence of creation was only for this.

ויהיה ידוע (נ"א: וידע) זה תמיד (דהיינו נא שיהיה תמיד) בבחינת הדעת שעקר הבריאה היה רק (בשביל זה).

That is, that a person should draw all of himself only to the active force.

דהיינו שימשך אדם [כל] עצמו רק לכח הפועל.

And from this the Holy One, blessed be He, receives delights.

ומזה מקבל הקדוש ברוך הוא שעשועים.

Like a father who did not see his son for many days.

כמו האב שלא ראה בבנו ימים רבים.

And that is, that he should draw himself to nothingness.

והיינו שימשך את עצמו לאין.

And this every person needs to understand, and if so, he will always be in the aspect of nothingness.

ונהי פל אדם צריך להבין זה, ואם פן יהיה תמיד בבחינת אין.

And behold Moses our teacher, peace be upon him, was in this aspect of knowledge always.

והנה משה רבינו עליו השלום היה בבחינת הדעת הנה תמיד.

Until he was drawn greatly toward withdrawal from this world entirely.

עד שנמשך הרבה להסתלקות מעולם הנה לגמרי.

And this is what our Sages of blessed memory said, Moses was separated from a woman.

ונהי מה שאמרו רז"ל משה פרוש מאשה היה.

Therefore it is written, And the man Moses was very humble more than any person.

על פן כתיב והאיש משה היה ענו מאד מכל האדם.

And we are nothing.

ונחנו מה.

And if so, it was seemingly impossible that the redemption from Egypt would be through him, since he had no connection to this world at all.

ואם פן היה מן הנמנע לכאורה שיהיה הגאולה ממצרים על ידו, כיון שלא היה לו התקשרות בעולם הנה כלל.

But the will of the Creator, blessed be He, was thus, in order that His Divinity be revealed with His glory and by Himself.

אף רצון הבורא יתברך היה כד בשביל שיתגלה אלהותו יתברך בכבודו ובעצמו.

For He truly changes nature and overturns the systems.

שהוא באמת משנה הטבע ומשדד המערכות.

And the world is not conducted according to nature, as the heretics say, Heaven forbid.

ואין העולם מתנהג על פי הטבע כמאמר האפיקורסים חס ושלום.

Rather, everything is by His will and His ability.

רק הכל ברצונו ויתברך ויכלתו.

Therefore this was through Moses and Aaron specifically.

על פן היה זה על ידי משה ואהרן דוקא.

For they recognized and knew this beforehand.

שהם הכירו וידעו [זה] מקדם.

For regarding both of them it is written, And we are nothing.

כי על שניהם כתיב ונחנו מה.

And both of them specifically, who are priest and Levite, as mentioned elsewhere.

ושניהם דוקא שהם כהן ולוי כנזכר במקום אחר.



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But they were compelled in this according to the word, for they were in the aspect of withdrawal from this world, as mentioned.

אף הם היו מִכְרַחִים בְּזֶה עַל פִּי הַדְּבֹר כִּי הֵם הָיוּ  
בְּבַחֲיִנַת הַסְתַּלְקוּת מֵעוֹלָם הַזֶּה כְּנֻזָּכָר.

And corresponding to the two impediments mentioned, He said, And the Lord spoke to Moses and to Aaron and commanded them.

וַיַּנְגִּד ב' מְנִיעוֹת הַנֻּזָּכָר אָמַר וַיְדַבֵּר ה' אֶל מֹשֶׁה וְאֶל  
אַהֲרֹן וַיְצַוֵּם.

The expression of commanding is an expression of joining and connection.

לְשׁוֹן צִוְיָה וְהַתְקַשְׁרוּת.

And this was against their will, as mentioned.

וְזֶה הָיָה בְּעַל כֶּרְחֵם כְּנֻזָּכָר נ"ב.

And corresponding to the first impediment, that Pharaoh was sending them away with joy, regarding this He said, And to Pharaoh, etc.

וַיַּנְגִּד מְנִיעָה הָא' [שְׁפָרְעָה הָיָה מְשַׁלְחֵם בְּשִׂמְחָה, עַל  
זֶה] אָמַר וְאֶל פָּרְעֹה וְגו'.

Meaning that therefore He bound them to the children of Israel, and all of them bound to Pharaoh, so that he would not want to send them away.

רְצוֹנוֹ לִזְמַר שֶׁעַל כֵּן (הַשֵּׁם ב' קִשְׁרִים) [קִשְׁרָם] אֶל  
(בֵּית) [בְּנֵי] יִשְׂרָאֵל וְכֻלָּם קִשְׁרָא אֶל פָּרְעֹה שֶׁלֹּא יִרְצֶה  
לְשַׁלְחֵם.

And why so, the explanation is, And He said to take them out, etc., meaning that He Himself will take them out so that His Divinity will be revealed in the world.

וְלָמָּה כֵּךְ, פֶּרוּשׁ וְאָמַר לְהוֹצִיא וְגו', שֶׁהוּא יִתְבָּרַךְ  
[בְּעֶצְמוֹ יוֹצִיאֵם לְשִׁיתְגַּלָּה אֱלֹהוּתוֹ יִתְבָּרַךְ] [בְּעוֹלָם].

And therefore the connection mentioned is necessary, and understand this.

וְעַל כֵּן צָרִיךְ הַהִתְקַשְׁרוּת הַנֻּזָּכָר וְהֵבֵן זֶה.

#### [NOTE Summary:

This maamar explains that the redemption from Egypt was not merely a historical salvation, but a foundational revelation of Divine reality itself. The Maggid teaches that the Exodus required a direct revelation of G-dliness “with His glory and by Himself,” because its purpose was not only to overturn physical bondage but to reveal the inner vitality of all existence. Creation itself had previously revealed only the outer framework of the worlds. The Exodus revealed their פְּנִימִיּוּת, their living inner Divine life, which is Torah. For this reason, the redemption could occur only through direct Divine intervention.

The goal of all the signs and wonders in Egypt was to restore true דַּעַת, conscious awareness that “there is G-d in the land.” Prior to the Exodus, Israel had fallen so deeply into forgetfulness that they no longer possessed living knowledge of the Creator. The plagues and miracles shattered natural order to demonstrate that nature itself is subordinate to Divine will, and that the world exists solely to manifest this truth. This elevation of דַּעַת was not incidental but the very purpose of creation.

Two major obstacles stood in the way of this revelation. The first was the כּוּחַ הַהֲתַנְּגוּת, the opposing force of impurity, embodied in Pharaoh. Just as holiness required revelation, impurity rose to block it. Pharaoh's resistance was not personal but structural, a spiritual counterforce to the elevation of Divine awareness. For this

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reason, G-d hardened Pharaoh's heart, ensuring that the struggle would fully expose Divine mastery through unmistakable signs.

The second obstacle was more subtle: the world's inability to endure unfiltered Divine light. The Maggid explains that the world stands upon a single pillar called צדיק. Without the righteous, existence could not tolerate the intense purity of Divine presence. The tzaddik functions as a vessel, contracting and bearing Divine light so that it may dwell within the world. G-d rests only upon one who makes himself small. True spiritual receptivity comes through humility, self-nullification, and inner contraction.

This principle is embodied most completely in Moses. Attaining true קטנות requires constant attachment to חכמה, the active Divine force, recognizing that without it one is absolute nothingness. Moses lived perpetually in this state of דעת and self-nullification, to the extent that he was nearly detached from the physical world altogether. Ordinarily, such a figure would be unfit to lead a physical redemption. Yet precisely because Moses had no reliance on nature whatsoever, he was chosen. His existence itself testified that reality is governed not by natural systems but by Divine will alone.

For this reason, the redemption was executed specifically through Moses and Aaron, who both embodied absolute humility and self-nullification. Their involvement was not optional but compelled by Divine command, binding them back into the world against their own spiritual inclination. Through this enforced connection, Divine unity was revealed within the world itself. The command to Moses, Aaron, Israel, and Pharaoh created a single binding structure, ensuring that the Exodus would occur not as a natural process but as a clear manifestation of G-d's sovereign presence.

#### Practical Takeaway:

True spiritual impact requires humility and inner contraction. Divine presence does not dwell in self-assertion, intensity, or spiritual pride, but in those who make themselves vessels. Awareness that one is nothing without the Divine is not self-negation but alignment with reality. When a person lives with this consciousness, they become a channel through which deeper truth can enter the world. Redemption, personal or collective, begins with restoring דעת, living awareness that all existence depends entirely on Divine will.

#### Chassidic Story:

It is recorded about Rabbi Dov Ber of Mezeritch that when disciples praised his profound teachings and spiritual stature, he would grow visibly uncomfortable. Once, when pressed to accept honor, he quietly moved his chair aside and stood instead on the bare floor. When asked why, he replied that elevation without contraction shatters vessels, but humility allows light to remain.

On another occasion, a visitor remarked that the Maggid seemed detached from worldly concerns, almost as if he did not belong to this world. The Maggid responded that the challenge is not to escape the world, but to return to it only because G-d commands it. Remaining engaged in the world for the sake of Divine will alone is the greatest service.

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This story reflects the teaching of the maamar. Moses did not redeem Israel because he was connected to the world, but because he was willing to be bound back into it solely to fulfill the Divine purpose. True leadership is not driven by personal inclination, but by submission to the will that transcends nature itself.

**END NOTE]**

#### Siman #77

**And Pharaoh turned away and did not set his heart also to this.**

**וַיִּפֶן פַּרְעֹה וְלֹא שָׁת לִבּוֹ גַּם לְזֹאת.**

And seemingly it is difficult, for behold in the first sign, that the staff was turned into a serpent, they did nothing to him.

וְלִכְאוּרֵה קֹשֶׁה, וְהִלֵּא בְּמוֹפֶת הָרִאשׁוֹן שֶׁנִּהְפָּךְ הַמַּטֵּה לְנֶחָשׁ לֹא עָשׂוּ לוֹ כְּלוּם.

But the matter is, as it is written, From Zion, the perfection of beauty, God appeared [Psalms 50:2].

אֲדָה הֶעֱנֵן הוּא דְכָתִיב מִצִּיּוֹן מְכֻלָּל יְפִי אֱלֹקִים הוֹפִיעַ [[תהלים נב]].

That is to say, that from Zion the world was founded, since it is the essence of the world, and it is the vitality of the entire world.

דְּהִינּוּ שֶׁמִּצִּיּוֹן הִשְׁתַּת הָעוֹלָם לְפִי שֶׁהִיא עֲקָרָה שֶׁל עוֹלָם, וְהִיא הַחַיּוּת שֶׁל כָּל הָעוֹלָם.

And therefore it has a portion of all the lands, and every land comes and receives vitality and draws nourishment from that portion that it has in Zion.

וְעַל כֵּן יֵשׁ בָּהּ חֵלֶק מִכָּל הַמְּדִינּוֹת וּבָאוֹת כָּל מְדִינָה וּמְדִינָה וּמִקְבָּלֶת חַיּוּת וְיוֹנֶקֶת מֵאוֹתוֹ חֵלֶק שֶׁיֵּשׁ לָהּ בְּצִיּוֹן.

And likewise it is said regarding Solomon, And he spoke about the trees, etc. [I Kings 5:13].

וְכֵן בְּשִׁלְמֹה נֶאֱמַר וַיְדַבֵּר עַל הָעֵצִים וְגו' [מלכים א ה:יג].

For he knew which portion of the land goes to Cush and plants pepper, and so too the rest of the lands.

שֶׁהָיָה יוֹדֵעַ אֵיזֶה חֵלֶק בְּאַרְצֵי הוֹלֵךְ לְכוֹשׁ וְנוֹטֵעַ [פלפליו], וְכֵן שָׁאֵר הַמְּדִינּוֹת [נ"א: הַמְּזֻמָּנִים]

And this is regarding lands and place, that is, the world, which all receive their vitality from Zion.

וְזֶה בְּאַרְצוֹת וּבְמַקוֹם, דְּהִינּוּ בְּעוֹלָם, הַמְּקַבְּלִים כָּלם חַיּוּת [שִׁלְהֶם] מִצִּיּוֹן.

And likewise with the souls, Israel are the essence, and not the nations of the world.

וְכֵן בְּנַפְשׁוֹת יִשְׂרָאֵל הֵם הָעֶקֶר, וְלֹא אַמּוֹת הָעוֹלָם.

And the nations have a portion in Israel, from which each nation draws nourishment and receives vitality for itself.

וְיֵשׁ [נ"א: וְהָאַמּוֹת יֵשׁ] לָהֶם חֵלֶק בְּיִשְׂרָאֵל, שֶׁמִּמֶּנּוּ יוֹנֶקִים וּמִקְבָּלִים חַיּוּת כָּל אֶמָּה בְּפָנֶי עֲצָמָה.

And this is what Moses said, Arm yourselves from among you men for the army, and they shall be against Midian [Numbers 31:3].

וְזֶהוּ שֶׁאֱמַר מֹשֶׁה הִחְלִצוּ מֵאִתְּכֶם [אֲנָשִׁים] לְצָבָא [וַיִּהְיוּ עַל מִדְיָן] [במדבר לא:ג].

That is to say, that he commanded to select specifically those men from whom Midian draws nourishment, and then they would easily be able to take vengeance upon them.

דְּהִינּוּ שֶׁצִּוָּה לְבָרוּר אֲנָשִׁים דּוֹקָא אוֹתָם שֶׁמִּדְיָן יוֹנֶקִים מֵהֶם, וְאֵז יוֹכְלוּ בְּנִקְל לְנַקּוֹם מֵהֶם.

And behold Pharaoh is called the great sea-creature,

וְהִנֵּה פַרְעֹה נִקְרָא הַתַּנִּין הַגָּדוֹל.

And likewise the Philistines who went out from Egypt, their idol worship was Dagon, from the expression of fish.

וְכֵן פְּלִשְׁתִּים שֶׁיֵּצְאוּ מִמִּצְרַיִם הָיְתָה עֲבוֹדָתָם הַזֶּהָרָה דָּגוֹן, מִלְשׁוֹן דָּג.

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And this is what is said, Dan shall be a serpent, etc. [Genesis 49:17].

[וְזֶהוּ שֶׁאָמַר יְהִי דָן נָחֵשׁ וְגו' [בראשית מט:יז]

And it refers to Samson, who was from the portion that the Philistines draw nourishment from.

וְקָאֵי עַל שְׁמִשּׁוֹן שֶׁהָיָה מִחֶלֶק שֶׁפִּלְשְׁתִּים יוֹנְקִים מִמֶּנּוּ.

But there was still in this an aspect of evil, for the serpent deceived Eve.

אֲדָּ שֶׁהָיְתָה עֲדִין בְּזֶה בְּחִינַת רַע, שֶׁהִנָּחֵשׁ הִתְעָה לְחַוָּה.

And she saw that it was good, etc., and that it was a desire to the eyes [Genesis 3:6].

וַתֵּרָא כִּי טוֹב וְגו' וְכִי תַאֲוָה הוּא לְעֵינַיִם [בראשית ג:ו].

And here regarding Samson it is said, Take her for me, for she is straight in my eyes [Judges 14:3].

וְכָאֵן בְּשִׁמְשׁוֹן נֹאֲמַר אוֹתָהּ קַח לִי כִּי הִיא יֵשְׁרָה בְּעֵינַי [שופטים יד:ג].

Therefore it is written, The serpent bites the heels of the horse, etc. [Genesis 49:17].

[עַל כֵּן כְּתִיב הַנָּשֹׁף עֲקָבֵי סוּס וְגו' [בראשית מט:יז]

And this is that the Holy One, blessed be He, showed Pharaoh that the staff was turned into a serpent, that is, corresponding to his idol worship, as mentioned.

וְזֶהוּ שֶׁהִרְאָה הַקָּדוֹשׁ בְּרוּךְ הוּא לְפָרְעֹה שֶׁהִמָּטָה נִהְפֵּךְ לְנָחֵשׁ, דִּהְיִינוּ כְּנֹגֵד עֲבוֹדָתוֹ הַזֶּה כְּנֹזֵכֶר.

And then Pharaoh said, You bring straw, etc., for it is his own aspect.

וְאִזּוֹ אָמַר פָּרְעֹה תָּבֵן אֶתָּה מִכֵּנִים וְגו', כִּי הִיא בְּחִינָה שְׁלִו.

And this was truly only for the sake of the final sign, that the serpent was turned back into a staff.

וְזֶה הָיָה בְּאֵמֶת רַק בְּשִׁבְלֵי הַנֶּס הָאֲחֵרוֹן שֶׁנִּהְפֵּךְ הַנָּחֵשׁ לַמָּטָה.

That is, that their vitality was returned to its root.

דִּהְיִינוּ שֶׁהִתְחַזַּר הַחַיּוּת שְׁלֵהֶם לְשִׁרְשׁוֹ.

And the staff of Aaron swallowed their staffs, and understand this.

וַיִּבְלַע מַטֵּה אַהֲרֹן אֶת מִטּוֹתֵם וְהָבֵן.

And Pharaoh understood, and this was for him a great sign that he would fall into the hand of Israel.

וּפָרְעֹה הִבִּין, וְזֶה הָיָה לוֹ לְמוֹפֶת גָּדוֹל שֶׁיִּפְּלֵ בְיַד יִשְׂרָאֵל.

And even so he did not set his heart also to this, and understand this.

וְאַף עַל פִּי כֵן לֹא שָׁת לְבָבו גַּם לְזֹאת, וְהָבֵן.

#### [NOTE Summary:

This maamar explains why Pharaoh was unimpressed by the first sign of the staff turning into a serpent, and why that sign only reached its full meaning when the serpent later returned to being a staff. The Maggid frames the discussion around a foundational principle: all vitality in the world flows from a single spiritual root. Just as all lands receive their life-force from Zion, so too all nations receive their spiritual vitality through Israel. The nations are not independent sources of life; each one draws from a specific channel within Israel.

This principle clarifies several biblical episodes. Moses' command to select men for war against Midian targeted those Israelites from whom Midian specifically drew its vitality, making vengeance possible. Likewise, Pharaoh is described as the "great sea-creature," and Philistine idolatry centered on Dagon, a fish deity,



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reflecting their dependence on a life-source symbolized by serpents or aquatic creatures. Samson, from the tribe of Dan, was effective against the Philistines because they spiritually drew nourishment from his root, though that channel still contained residual corruption from the primordial serpent.

Against this backdrop, the sign of the staff becoming a serpent was not yet decisive. It merely mirrored Pharaoh's own spiritual domain and idolatry. Pharaoh therefore dismissed it as something familiar, even trivial. The true miracle came later, when the serpent returned to being a staff and Aaron's staff swallowed the staffs of the magicians. This represented the withdrawal of vitality from its distorted channels and its return to its holy source. Pharaoh understood the implication clearly: the spiritual life sustaining Egypt and its power structure was being reclaimed, and Egypt would ultimately fall into Israel's hands.

Despite recognizing this, Pharaoh hardened his heart and refused to internalize the message. His resistance was not due to ignorance, but to willful denial in the face of evident truth. The maamar thus highlights the difference between recognizing reality intellectually and submitting to it existentially.

#### Practical Takeaway:

Spiritual opposition often collapses only when its source of vitality is removed. Superficial confrontation may impress or threaten, but true transformation occurs when distorted energies are redirected back to their proper root. On a personal level, destructive habits and temptations persist not because they are powerful in themselves, but because they are fed by misdirected life-force. When that energy is reclaimed and reoriented, the hold of negativity dissolves.

#### END NOTE]

### Siman #78

**Or it may be said, what is written in the verse, And Pharaoh turned away and did not set his heart also to this.**

The matter is as it is written, From Zion, the perfection of beauty, God appeared [Psalms 50:2].

For from Zion the world was founded, since it is the essence of the world and its vitality, and all the lands draw nourishment from it.

And therefore, likewise, regarding King Solomon, peace be upon him, it is said, And he spoke about the trees [I Kings 5:13].

For he knew which portion of the land goes to Cush and planted pepper there, and likewise the rest of the matters.

And this is in the world.

**או יאמר, [מה שכתוב בפסוק ויפן פרעה ולא שת  
לבבו גם לזאת]**

הענין הוא דכתיב מציון מקלל יפי אלקים הופיע  
[תהלים נב].

פי מציון השתת העולם, לפי שהיא עקרה של עולם  
והיותו, וכל הארצות יונקים ממנה.

ולכן [נ"א: וכן] בשלמה המלך עליו השלום נאמר  
[וידבר על העצים] מלכים א ה:יג.

שהיה יודע איזה חלק בארץ הולך לכוש ונטע שם  
פלפליו, וכן השאר דברים.

וזה הוא בעולם.

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And likewise in the soul, Israel are the essence of vitality, and all the nations draw nourishment and receive from Israel vitality, each nation and nation on its own.

And this is what Moses said to the people, Arm yourselves from among you men for the army, and they shall be against Midian [Numbers 31:3].

Meaning, to select men who correspond to Midian.

And Pharaoh is called the great sea-creature that lies within his rivers [Ezekiel 29:3].

And likewise the Philistines who went out from Egypt, their idol worship was called Dagon, an expression of fish.

And this is what Jacob our father, peace be upon him, said, Dan shall be a serpent upon the road [Genesis 49:17].

This refers to Samson, because he too was from that portion from which all roots draw nourishment.

But because there was still in this an aspect of evil, which deceived Eve, as it is said, and that it was a desire to the eyes [Genesis 3:6].

And he said, For she is straight in my eyes [Judges 14:3].

Therefore it is written, The one who bites the heels of the horse, etc. [Genesis 49:17].

This too is a hint to Pharaoh in this, that the staff was turned into a serpent and from a serpent back into a staff,

To allude to his idol worship.

And he did not set his heart, etc.

#### [NOTE Summary:

This maamar offers an alternative explanation for Pharaoh's indifference to the sign of the staff and the serpent, deepening the idea that all vitality in existence flows from a single spiritual source. The Maggid teaches that Zion is the foundational life-source of the world. From it, all lands, regions, and nations draw their sustenance. King Solomon's wisdom reflected this truth: he knew precisely which part of the land transmitted vitality to distant regions and how each place received its unique nourishment.

This same structure exists within the soul. Israel constitutes the primary source of spiritual vitality, while the nations draw their life-force through particular channels within Israel. Each nation receives sustenance from a distinct root. This principle explains both warfare and spiritual confrontation. When Moses commanded the

וְכֵן בְּנַפְשׁוֹ, שִׁישְׂרָאֵל הֵם עֶקֶר הַחַיּוּת, וְכָל הָאֻמוֹת יוֹנְקִים וּמְקַבְּלִים מִיִּשְׂרָאֵל [חַיּוּת] כָּל אֻמָּה וְאֻמָּה בִּפְנֵי עַצְמָהּ.

וְזֶהוּ שֶׁאָמַר (וַיֹּאמֶר) [וַיְדַבֵּר] מֹשֶׁה אֶל הָעָם הַחֲלָצוֹ מֵאֶתְכֶם אֲנָשִׁים לְצִבָּא (וַיִּצְבְּאוּ) [וַיִּהְיוּ] עַל מִדְיָן [בַּמְדָּבָר לֹא:ג].

לְצִוּוֹ לֵאמֹר לְבָרוּר אֲנָשִׁים שֶׁהֵם כִּנְגֵד מִדְיָן.

[וַיִּפְרָעָה נִקְרָא תַנִּין הַרְבֵּץ בְּתוֹךְ יַאֲרֵיו [יַחֲזִקְאֵל כֹּט:ג].

וְכֵן פְּלִשְׁתִּים שִׁיִּצְאוּ מִמִּצְרַיִם נִקְרָא עֲבוֹדָתָם הַנֶּזֶרָה דָּגוֹן, לְשׁוֹן דָּג.

וְזֶהוּ שֶׁאָמַר יַעֲקֹב אֲבִינוּ עָלָיו הַשְּׁלוֹם יְהִי דָן נָחֵשׁ עָלָי [דָּרָה] [בְּרֵאשִׁית מֵט:יז].

זֶה קָאִי עַל שְׁמִשׁוֹן, לְפִי שֶׁהִיָּה גַם כֵּן מֵאוֹתוֹ חֵלֶק [שְׁכָל הַשְּׂרָשִׁים (נ"א: שְׁכָל הַנְּחָשִׁים) יוֹנְקִים] [מִמֶּנּוּ].

אִם מִפְּנֵי שֶׁהִיָּתָה עֲדִין בְּזֶה בְּחִינַת רַע, שֶׁהִתְעָה לְתוֹהָ, [שֶׁנֶּאֱמַר וְכִי תִאָּוֶה הוּא לְעֵינַיִם] [בְּרֵאשִׁית ג:ו].

[וְהוּא אָמַר כִּי יִשְׂרָהּ הִיא בְּעֵינַי שׁוֹפְטִים יֵד:ג].

עַל כֵּן כְּתִיב הַנֶּשֶׁף עֲקָבֵי סוּס (נ"ל) [וְגו'] [בְּרֵאשִׁית מֵט:יז].

זֶה [גַּם] רִמָּז לְפִרְעָה בְּזֶה, שֶׁנֶּהֱפַךְ הַמֶּטֶה לְנָחֵשׁ, וּמִנְחָשׁ לְמֶטֶה.

לְרִמּוֹז עַל עֲבוֹדָתוֹ הַנֶּזֶרָה.

וְלֹא שֶׁתִּלְבּוֹ וְגו'.

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selection of men to fight Midian, he instructed that those be chosen from the spiritual root from which Midian itself derived nourishment. By striking the source, victory became possible.

Pharaoh embodies this same dynamic. He is described as the great sea-creature, rooted in a serpentine and aquatic life-force. Philistine idolatry expressed this same root through Dagon, the fish deity. Jacob's prophecy, "Dan shall be a serpent upon the road," refers to Samson, who emerged from the same spiritual channel that sustained the Philistines. Samson's power lay in this shared root, yet that channel still contained corruption originating from the primordial serpent that deceived Eve. The desire of the eyes appears again in Samson's words, revealing lingering impurity within that same energy.

The miracle of the staff becoming a serpent was therefore not yet decisive. It merely mirrored Pharaoh's own spiritual domain and idol worship. He saw it as familiar, even trivial. The true message lay in the reversal: the serpent returning to a staff. This signaled the withdrawal of vitality from its corrupted channel and its return to its holy root. Pharaoh understood the implication clearly. His power was being reclaimed, and his downfall was inevitable. Yet despite this awareness, he chose not to internalize the message and hardened his heart.

The maamar thus distinguishes between intellectual recognition and existential surrender. Pharaoh understood the sign, but refused to submit to its meaning.

#### Practical Takeaway:

Lasting change occurs not by confronting symptoms, but by addressing sources. Whether in spiritual struggle or personal growth, negative forces persist because they are being nourished from somewhere. When that nourishment is redirected to its proper root, resistance collapses. Awareness alone is insufficient; transformation requires willingness to relinquish false sources of vitality and allow truth to reclaim what has been misdirected.

#### END NOTE]

#### Siman #79

**In the Midrash: Therefore I swore, etc., had the Holy One, blessed be He, not bound Himself with an oath, they would not have been redeemed, as it is said, to take for Himself a nation from the midst of a nation.**

בַּמִּדְרָשׁ לֵכֵן נִשְׁבַּעְתִּי וְגו', אֵלֶּמְלָא לֹא נִתְקַשֵּׁר  
הַקְדוֹשׁ בְּרוּךְ הוּא בְּשִׁבְעָה לֹא הָיוּ נִגְאָלִין,  
שֶׁנֶּאֱמַר לִקְחֵת לוֹ גּוֹי מִקֶּרֶב גּוֹי

Rabbi Berachyah said, With the arm of Your people, etc., meaning, He said, By His Name He redeemed them from a nation, with great and awesome acts, seventy-two letters.

ר' בִּרְכַּיָּה אָמַר בְּזִרְעוֹ עַמּוּךְ וְגו', רְצוּנוֹ לומר אָמַר  
בְּשִׁמוֹ גָּאֵל מִן גּוֹי עַד נוֹרָאִים גְּדוּלִים ע"ב אוֹתִיּוֹת  
בָּה.

Behold, our Sages of blessed memory said, one who swears must hold an object in his hand.

הִנֵּה אָמְרוּ רַבּוֹתֵינוּ הַנִּשְׁבַּע צָרִיךְ לִקְחוֹת חֶפֶץ בְּיָדוֹ.

And behold, when the Holy One, blessed be He, swore, where do we find that He was holding an object in His hand.

וְהִנֵּה כְּשֶׁנִּשְׁבַּע הַקְדוֹשׁ בְּרוּךְ הוּא, הֵיכָן מְצִינוּ שֶׁהָיָה  
נִקִּיט חֶפֶץ בְּיָדוֹ.

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But it is said, The Lord swore by His right hand and by the arm of His strength.

אך נאמר נשבע ה' בימינו ובזרוע עזו.

And our Sages of blessed memory expounded, His right hand, this is the Torah, and the arm of His strength, this is the tefillin.

וידרשו רז"ל בימינו זו תורה ובזרוע עזו אלו התפלין.

And according to this it comes out well, and it is possible to say, that the first Tanna also held that when the Holy One, blessed be He, swore, He swore while holding an object.

ולפי זה אתי שפיר [נ"א: ואפשר לומר], דתנא קמא (נמי) סבר שששנשבע הקדוש ברוך הוא נשבע בנקיטת חפץ.

But the difference between them is that the first Tanna held that He swore by His right hand, which is the Torah, for all of it is the Name of the Holy One, blessed be He.

אך החלוק בניהם הוא, שתנא קמא סבר ששנשבע בימינו זו התורה, כי כלא שמקו דקב"ה

And Rabbi Berachyah held that He swore with the tefillin, as it is said, You redeemed with the arm of Your people, etc.

ור' ברכיה סבר ששנשבע בתפלין, שנאמר גאלת בזרוע עמך וגו'.

And Rabbi Avin comes to say, By His Name He redeemed them, meaning, why do we need to ask with which object He swore.

ואתי (רצונו לומר) [ר' אבין] למימר בשמו גאלו, כלומר מה אנתנו צריכים לשאול באיזה חפץ נשבע

Behold, we find an explicit verse, as it is said, that I lifted My hand.

הלא מצינו מקרא מפורש שנאמר אשר נשאתי את ידי.

The explanation is, the lifting of the hand itself.

פרוש הנשיאת יד הוא

As it is stated in the Book of Formation, that upon the hand there are seventy-two [seventy-three] names.

כדאיתא בספר יצירה יש על היד (ע"ב) [ע"ג] שמות.

And with three of those names the Holy One, blessed be He, created the world, and upon the hand there remained seventy names, from which the flow comes to the world.

ובג' שמות מהם ברא הקדוש ברוך הוא עולמא, ונשאר על היד ע' שמות שממהם השפיע באה לעולם

If so, the lifting of the hand itself is the holding of an object.

אם כן הנשיאת יד עצמה היא הנקיטת חפץ

And it is possible to say that Rabbi Berachyah, who said, You redeemed with the arm of Your people, also intended this lifting of the hand.

ואפשר לומר שגם ר' ברכיה שאמר גאלת בזרוע עמך גם כן כוון לנשיאת יד זו

And one said one matter, etc.

ומר אמר חדא וכיו

Except that Rabbi Berachyah calls it by the name of its place, which is the arm.

אלא שר' ברכיה קורא אותה על שם מקומה שהוא הזרוע

And Rabbi Avin calls it by the name of the Names written upon the hand.

ורצונו לומר) [ור' אבין] קורא אותה על שם השמות הכתובים על היד

And even more so, it is known that the essence of the seventy-two Names are in chesed, gevurah, and tiferet.

ומה גם [ידוע] שעקר ע"ב שמות הם בחג"ת

Which are the three vavs of Vayisa, Vayavo, and Vayet.

שהם ג' ווין של ויסע ויבא ויט

And chesed, gevurah, and tiferet are called arms.

נחג"תי הם נקראים זרועות



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And this is, The Lord swore by His right hand and by the arm of His strength.

וְזֶהוּ וְשָׁבַע ה' בְּיָמֵינוּ וּבְזְרוֹעַ עֲזוֹ.

And the one who decides between them is, You redeemed with the arm of Your people, etc.

וְהַמְּכַרִּיעַ בֵּינֵיהֶם, זֶהוּ גְּאֻלַּת בְּזְרוֹעַ עַמּוֹךְ יְגוֹ.

#### [NOTE Summary:

This maamar explains why the redemption from Egypt required a Divine oath, and why that oath itself constituted the decisive force of redemption. The Midrash teaches that had the Holy One, blessed be He, not bound Himself through an oath, Israel would not have been redeemed. Redemption was not a natural unfolding nor merely a response to merit, but a consequence of absolute Divine commitment.

The Maggid addresses the halachic principle that one who swears must hold an object in his hand, and asks how this applies to the Divine oath. Scripture states that G-d swore “by His right hand and by the arm of His strength.” The Sages interpret the right hand as Torah and the arm of strength as tefillin. One view holds that the oath was through Torah itself, since the Torah is entirely the Name of G-d. Another view holds that the oath was through tefillin, expressed as “You redeemed with the arm of Your people.”

A third approach resolves the question at its root. The verse “which I lifted My hand” teaches that the very act of lifting the hand constitutes the oath. Drawing on Sefer Yetzirah, the Maggid explains that Divine Names are inscribed upon the hand. Three Names were used to create the world, while the remaining Names serve as channels through which Divine flow enters existence. The hand itself, bearing these Names, is the “object” of the oath. Thus, the oath is embedded in the structure of Divine emanation itself.

These views are not contradictory. One refers to the hand as Torah, another as tefillin, another as Divine Names. All describe the same reality from different angles. The seventy-two-letter Name is rooted in the three Divine attributes of kindness, strength, and harmony, which are metaphorically called arms. Redemption therefore emerges from the activation of these attributes through the Divine oath.

The conclusion is that redemption was not triggered by human action alone, but by a binding of Divine will into reality. The oath represents an irreversible attachment of G-d's essence to Israel's destiny, ensuring redemption regardless of obstacles.

#### Practical Takeaway:

Some transformations require more than effort, growth, or readiness. They require commitment. When purpose is anchored in something irrevocable, setbacks lose their power to cancel progress. The Divine oath teaches that true redemption begins when a goal is no longer conditional, but bound to identity itself. Commitment transforms possibility into inevitability.

#### Chassidic Story:

It is related that a chassid once came to the Maggid of Mezeritch broken by years of spiritual struggle. He said

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that despite sincere effort, he felt stuck, unable to move forward. The Maggid asked him whether he had truly decided who he was meant to be. The chassid answered that he was still trying.

The Maggid replied that effort without commitment wavers, but commitment creates its own path. He explained that Israel left Egypt not because they were ready, but because G-d bound Himself to them with an oath. Only after leaving did growth begin. The chassid later said that this teaching changed his life, because he stopped waiting to feel ready and began acting from identity instead.

This reflects the teaching of the maamar: redemption flows from an oath, not from perfection.

**END NOTE]**

### Siman #80

#### A journey of three days we will go in the wilderness.

**דָּרַךְ שְׁלֹשֶׁת יָמִים נֵלֵךְ בַּמִּדְבָּר.**

It is written, Uncover my eyes and I will behold, etc. [Psalms 119:18].

[פְּתִיב גַּל עֵינַי וְאֶבְיטָה וְגוֹמַר [תהלים קיט:יח]

And it is stated, With the Torah the Holy One, blessed be He, created the world.

וְאֵימָתָא בְּאוֹרֵייתָא בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלָמָא.

And not only this world, but all the worlds, all of them He created with the letters of the Torah.

וְלֹא הָעוֹלָם הַזֶּה בְּלֻבָד, אֲלָא כָּל הָעוֹלָמוֹת הַכֹּל בְּרָא בְּאוֹתֵיית הַתּוֹרָה.

And behold, this is impossible that in each portion of the Torah one portion of the worlds was created.

וְהִנֵּה זֶה אֵי אֶפְשָׁר שֶׁבְּכָל חֵלֶק מִן הַתּוֹרָה נִבְרָא חֵלֶק אֶחָד מִן הָעוֹלָמוֹת.

Since the Torah is primordial, and it is above time, and it is simple unity, parts do not apply to it.

כִּינֵן שֶׁהַתּוֹרָה (הִיא) קְדוּמָה וְהִיא לְמַעַלָּה מִן הַזְּמַן. וְהִיא אֶחָדוּת פְּשוּטָה, לֹא שִׁינָה בֵּה חֲלָקִים.

And behold, according to this, it is necessary that in every portion of the Torah all the Torah and all the worlds are included.

וְהִנֵּה לְפִי זֶה מְקַרָּח שֶׁבְּכָל חֵלֶק מִן הַתּוֹרָה כְּלוּל בּוֹ כָּל הַתּוֹרָה וְכָל הָעוֹלָמוֹת.

And likewise included within it is everything, as mentioned.

וְכֵן כְּלוּל בֵּה (הַכֹּל) נֵחַ כְּנֻזָּכָר.

But only particularity is revealed from it, while in concealment everything is included within it.

אֲדָּה אֵין נִרְאָה מְמַנָּה רַק פְּרִטִּיּוֹת, אֲבָל בְּהַעֲלָם כְּלוּל בֵּה הַכֹּל.

Like we see only this world, and even so we have a received tradition that there are worlds without end.

כְּמוֹ שֶׁאֵין אָנוּ רוֹאִים רַק עוֹלָם הַזֶּה, וְאָף עַל פִּי כֵּן בְּאֵה לָנוּ הַקְּבָלָה שֶׁיֵּשׁ עוֹלָמוֹת לְאֵין קֵץ.

And likewise in every commandment, we see only the action, but everything is concealed within it, as mentioned.

וְכֵן בְּכָל מִצְוָה אֵין אָנוּ רוֹאִים רַק הַעֲשִׂיָּה, אֲבָל נֶעְלָם בֵּה הַכֹּל כְּנֻזָּכָר.

And this is, Your commandment is exceedingly broad [Psalms 119:96].

[וְזֶהוּ רַחְבָּהּ מִצְוַתְךָ (מֵאֵד) [תהלים קיט:צו]

That one commandment is exceedingly broad.

שֶׁמִּצְוָה אַחַת הִיא רַחְבָּהּ עַד מֵאֵד.

And this is, Uncover my eyes and I will behold wonders from Your Torah [Psalms 119:18].

וְזֶהוּ גַּל עֵינַי וְאֶבְיטָה נִפְלְאוֹת מִתּוֹרַתְךָ [תהלים קיט:יח]

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Meaning, those wondrous worlds that are hidden and concealed within Your Torah.

רצונו לומר אותן העולמות המפלאים והמכוסים בתורתך.

And this is, With the Torah the Holy One, blessed be He, created the world.

וזהו באורייתא ברא קודשא בריך הוא עלמא.

Meaning, the Torah as it is with us.

רצונו לומר התורה כמו שהיא אצלנו.

But it enclothes itself in all the worlds according to what it is, but it itself does not change.

אף היא מתלבשת בכל העולמות כפי מה שהיא, אבל היא עצמה אינה משתנה.

And this is that the Patriarchs studied Torah, and Noah studied Torah.

וזהו שהאבות למדו תורה, וגם נח למד תורה.

Meaning, that they comprehended the Torah as it is.

רצונו לומר שהשיגו התורה כפי מה שהיא.

Even though at that time it had not yet been en clothed in the garment that is with us.

הגם שעדין בעת ההיא לא נתלבשה בלבוש שהוא אצלנו.

Which is like a sheath for the Torah itself, as it were.

(שהוא כנרתק אל התורה עצמה ככנכול (נ"א: וכו'.

And this is, in the future to come the Holy One, blessed be He, will take the sun out from its sheath.

וזהו לעתיד לבא יוציא הקדוש ברוך הוא חמה מנרתיקה.

That is, they will apprehend it as it is, without a garment.

דהיינו שישגו אותה כמו שהיא בלי לבוש.

Because now they were not able to bear its brightness by itself.

לפי שעכשיו לא היו יכולים לסבל בהירטה בפני עצמה.

And not every mind can bear this.

ולאו כל מוחא סביל דא.

Rather, only the righteous who are divested of physicality are able to apprehend it.

כי אם הצדיקים המפשטים מגשמיות יכולים להשיגה.

Each and every one according to his divestment from physicality.

כל אחד ואחד לפי התפשטותו מגשמיות.

By way of analogy, if he is divested only from this world, he is able to apprehend according to what he is in a higher world.

על דרך משל אם הוא מפשט מעולם הזה לבד יכול להשיג כפי מה שהוא בעולם יותר עליון.

And likewise until without end.

וכן עד אין קץ.

The more that one attaches himself to a higher world, so too his apprehension expands, and he is not so constricted.

כל מה שמדבק עצמו אל עולם יותר עליון כן (נ"א: בו) מתפשט השגתו ואינו מצמצם כל כך.

And the more that he distances himself from his root, there the Torah is more constricted.

וקל מה שמתרחק יותר משרשו שם התורה יותר מצומצמת.

Until he comes to this world, in which everything is in absolute constriction.

עד שפא לעולם הזה שבו הכל בצמצום גמור.

To the extent that there is almost no commandment that does not have measures and limits.

עד שפמעט אין לה מצוה שאין בה מדות ושעורין.

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And this is that the Holy One, blessed be He, contracts Himself and dwells in this world through Torah and commandments, which here are in constriction and measures.

וְזֶהוּ שֶׁהַקְדוּשׁ בְּרוּךְ הוּא מְצַמֵּם עֲצָמוֹ וְשׁוֹרֵה בְּעוֹלָם הַזֶּה עַל יְדֵי תוֹרָה וּמִצְוֹת שֶׁהֵן כָּאֵן בְּצִמְצוּם וְשִׁעוּרִים.

And this is what is known, "known in the gates is her husband," with his measures.

וְזֶהוּ נֹדֵעַ בְּשִׁעוּרִים בְּעֵלָה, בְּשִׁעוּרֵי דִילָה.

And one who merits and sees higher worlds at the time of performing the commandment,

וּמִי שֶׁהוּא זֹכֶה וְרוֹאֶה עוֹלָמוֹת עֲלִיוֹנִים בְּעֵת עֲשׂוֹתוֹ הַמִּצְוָה.

That is, that he is divested of physicality, each one according to his level,

דְּהֵינּוּ שֶׁהוּא מִפְשֵׁט מִן הַגִּשְׁמִיּוֹת כֹּל אֶחָד לְפִי מִדְרָגָתוֹ.

He has greater delight, because the more elevated it is, the broader it is, and it is not in constriction as here.

יֵשׁ לוֹ יוֹתֵר תַּעֲנוּג לְפִי שֶׁכֵּל מֶה שֶׁהוּא יוֹתֵר עֲלִיוֹן הוּא יוֹתֵר רָחֵב וְאֵינוֹ בְּצִמְצוּם כְּמוֹ כָּאֵן.

And this is, the reward of a commandment is a commandment.

וְזֶהוּ שֶׁכֵּר מִצְוָה מִצְוָה.

Meaning, that in the reward of the commandment that one performs in this world,

רְצוֹנוֹ לֹאמֹר שֶׁבְּשִׁכָּר הַמִּצְוָה שֶׁעוֹשִׂין בְּעוֹלָם הַזֶּה.

The reward is [alternate version: His intent is to say that the reward of the commandment that one performs in this world is] in that very commandment in the Supernal World.

הַשִּׁכָּר הוּא [נ"א: רְצוֹנוֹ לֹאמֹר שֶׁהַשִּׁכָּר שֶׁל הַמִּצְוָה שֶׁעוֹשִׂין בְּעוֹלָם הַזֶּה הוּא] בְּאוֹתָהּ הַמִּצְוָה בְּעֵלְמָא עֲלָא.

And there he has delight from it.

וְשָׁם יֵשׁ לוֹ תַעֲנוּג מִמֶּנָּה.

Because here he has no delight from it, since it is in constriction and garment, as mentioned.

לְפִי שֶׁכָּאֵן אֵין לוֹ תַעֲנוּג מִמֶּנָּה לְפִי שֶׁהִיא בְּצִמְצוּם וּלְבוּשׁ כְּנָזָר.

And this is, for a sun and a shield is the Lord God [Psalms 84:12].

[וְזֶהוּ כִּי שֶׁשֶׁם וּמִגֵּן ה' אֱלֹקִים] [תהלים פד:יב]

That is, for the sun is surrounded by the element of water, and this is for a shield and a sheath for the sun.

דְּהֵינּוּ כִּי הַשֶּׁמֶשׁ מְסֻבֶּכֶת אוֹתוֹ יָסוּד מַיִם, וְזֶהוּ לְמִגֵּן וּלְנִרְתִּיק לְשֶׁמֶשׁ.

Alternatively, that is, that the sun is within the shield and sheath, since the world would not have been able to bear the brightness and the heat of the sun.

נ"א: דְּהֵינּוּ שֶׁהַשֶּׁמֶשׁ הוּא בְּתוֹךְ הַמִּגֵּן וְנִרְתִּיק, (לְפִי שֶׁהָעוֹלָם לֹא הָיוּ יְכוּלִין לְסַבֵּל הַבְּהִירוּת וְהַחֹם שֶׁל הַשֶּׁמֶשׁ.)

Therefore it has an element of water as a shield and sheath.

עַל כֵּן הִיָּה לוֹ יָסוּד שֶׁל מַיִם לְמִגֵּן וְנִרְתִּיק.

Alternatively, therefore it is enclothed within a shield and sheath.

(נ"א: עַל כֵּן הוּא מְלָבָשׁ בְּתוֹךְ מִגֵּן וְנִרְתִּיק)

And this is in this world.

וְזֶהוּ בְּעוֹלָם הַזֶּה.

But one who is divested of physicality and binds himself to higher worlds,

אָבֵל מִי שֶׁהוּא מִפְשֵׁט מִגִּשְׁמִיּוֹת וּמִקְשָׁר אֶת עֲצָמוֹ לְעוֹלָמוֹת עֲלִיוֹנִים,

Then he sees that, as it were, the Lord God is sun and shield, as explained above at length.

אֲזַי רוֹאֶה שֶׁכְּבִיכּוֹל שֵׁם ה' אֱלֹקִים (נ"א: אֲזַי רוֹאֶה שֵׁם שֶׁה' אֱלֹקִים) הוּא (כְּבִיכּוֹל) שֶׁשֶׁם וּמִגֵּן, כְּנִזְכָּר לְעֵיל בְּאַרְךְ.

## Rabbi Dov Ber of Mezeritch

### Ohr Torah

### Parshas Va'eira

And this is, in the future to come you will no longer have the sun for daylight, and the Lord will be for you an eternal light, etc. [Isaiah 60:19].

וְזֶהוּ לְעֵתִיד לְבֹא לֹא יִהְיֶה לָּךְ עוֹד הַשֶּׁמֶשׁ לְאוֹר יוֹמָם  
[וְהָיָה לָּךְ ה' לְאוֹר וְגו'] [ישעיה ס:יט]

And return to the matter, for the Torah and the commandments, which are constricted in this world,

וְנִחְזֹר אֶל הָעֲנָן כִּי הַתּוֹרָה וְהַמִּצְוֹת שֶׁהֵם מְצֻמָּצְמָמִים  
בְּעוֹלָם הַזֶּה

They themselves are commandments in the higher worlds, only with greater expansion, since they are closer to their root.

הֵם בְּעֻצְמָם מְצוּיִים בְּעוֹלָמוֹת עֲלִיוֹנִים, רַק בְּיוֹתֵר  
הַתְּרַחֲבוּת בְּאֲשֶׁר שָׁהִיָּא קְרוֹבָה לְשִׁרְשָׁהּ

Therefore every person needs to intend, at the time of performing the commandment, with speech, with action, and with thought.

עַל כֵּן צָרִיךְ כָּל אָדָם לְכוּיֵן בְּעֵת עֲשִׂית הַמִּצְוָה בְּדִבּוּר  
וּבְמַעֲשֵׂה וּבְמַחְשָׁבָה

For through this he elevates the commandment and divests it of its physicality.

כִּי בְזֶה מַעֲלֶה אֶת הַמִּצְוָה וּמְפָשִׁיט אוֹתָהּ מִגִּשְׁמִיּוּתָהּ

And brings it close to its root and unifies it in the higher worlds.

וּמְקַרֵּב אוֹתָהּ אֶל שִׁרְשָׁהּ וּמִיחְדָּה בְּעוֹלָמוֹת עֲלִיוֹנִים

And the essential thing is the delight at the time of performing it, and understand this.

וְהַעֲקָר הוּא הַתַּעֲנוּג בְּעֵת עֲשִׂיתָהּ וְהָבֵן

And this is seen by sense, for delight is that which connects two things.

וְנִרְאֶה זֶה בְּחוּשׁ, כִּי הַתַּעֲנוּג הוּא הַמַּחְבֵּר ב' דְּבָרִים

For example, male and female, that which connects them is delight.

לְמִשְׁל דָּכָר וְנוֹקְבָא הַמַּחְבֵּרֵם הוּא הַתַּעֲנוּג

Therefore every man who performs the commandment with speech, with thought, and with action,

עַל כֵּן כָּל אִישׁ שֶׁיַּעֲשֶׂה הַמִּצְוָה בְּדִבּוּר וּבְמַחְשָׁבָה  
וּבְמַעֲשֵׂה

And supreme over all is the delight that connects them.

וְעֲלִיוֹן עַל הַכֹּל הוּא הַתַּעֲנוּג הַמַּחְבֵּרֵם

And through this he binds all the worlds to the Holy One, blessed be He.

וּבְזֶה הוּא מְקַשֵּׁר כָּל הָעוֹלָמוֹת לְהַקְדוּשׁ בְּרוּךְ הוּא

And you do not have any commandment that is not included from the entire Torah, as mentioned.

וְאִין לָּךְ כָּל מִצְוָה שֶׁאֵינָה כְּלוּלָה מִכָּל הַתּוֹרָה כְּנֻזָּר

For it is simple unity, but it is constricted.

כִּי הִיא אֶחָדוּת פְּשוּטָה, אֲךָ הִיא מְצֻמָּצְמָמָה

But when one divests it of its physicality, it is exceedingly broad and included of everything.

אֲבָל כְּשֶׁמְפָשִׁיטָהּ מִגִּשְׁמִיּוּתָהּ הִיא רַחֲבָה מְאֹד וּכְלוּלָה  
מִהַכֹּל

And greater than the world and its fullness.

וְגֹדְלָהּ יוֹתֵר מֵעוֹלָם וּמְלֹאֹו

And this is, Your commandment is exceedingly broad [Psalms 119:96], for he would see it in the higher worlds.

וְזֶהוּ רַחֲבָה מְצֻנָּחָה מְאֹד [תהלים קיט:צו], שֶׁהָיָה  
רוֹאֶה אוֹתָהּ בְּעוֹלָמוֹת עֲלִיוֹנִים

And this is what our Sages of blessed memory said, David came and did not explain it.

וְזֶהוּ מֵה שֶׁאָמְרוּ רַז"ל בֹּא דָוִד וְלֹא פָּרְשָׁהּ



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That is, that he said simply, Your commandment is exceedingly broad, without measure.

דהיננו שאמר סתם רחבה מצותך בלי שעור.

Ezekiel came and did not explain it, and there was a scroll written with lamentations and murmuring and woe, etc.

בא יחזקאל ולא פרשה, והיתה מגלה כתובה קינים וקהל והי וגו'.

That is, that he saw the sufferings of the righteous in this world.

דהיננו שראה יסורים של צדיקים בעולם הזה.

Meaning, that he saw them with the commandments in this world, which are all constricted in measures.

רצונו לומר [שראה אותם עם המצות בעולם הזה].  
[שהם כלם מצמצמים בשעורין]

And he saw their delight in the World to Come.

וראה התענוג שלהם בעולם הבא.

Meaning, that he saw those commandments themselves, but he saw them in the higher worlds.

רצונו לומר שראה אותן המצות עצמן, אבל ראה אותן בעולמות עליונים.

Where they are the great delight without constriction, close to their root, broad and inclusive, as mentioned.

שהם התענוג הגדול בלי צמצום קרובים לשרשם ורחבים [וכלולים] בנזכר.

And afterward Zechariah came and explained it, a flying scroll, etc.

ואחר כן בא זכריה ופרשה, מגלה עפה וגו'.

Because Zechariah was at the beginning of the Second Temple, which is the letters in the world of speech.

לפי שזכריה הנה בתחלת בית שני שהוא אותיות שבועולם הדבור.

And there were lacking five matters, as is known, and understand this.

והיה חסר ה' דברים פנוצ'ע וד"ל.

And in speech there is also constriction, as is known, that speech is constricted.

ובדבור הוא גם כן מצמצם, פנוצ'ע שהדבור מצמצם.

Therefore he saw it in measures.

על כן ראה אותה בשעורין.

And we return to the matter, for the commandment must be performed with speech, with thought, and with action, and with delight.

ונחזור לענין כי המצוה צריה שיעשו אותה בדבור ובמחשבה ובמעשה ותענוג.

That is, that one must draw himself to great attachment until he reaches delight.

דהיננו שצריה להמשיך עצמו לדבקות (גדול) עד שמגיע לתענוג.

Behold, when the Torah was given at Sinai, it was given with speech.

הנה כשנתנה תורה בסיני נתנה בדבור.

And as we see, it is certainly necessary that there be thought there.

וכמו שאנו רואים בודאי מקרה להיות שם מחשבה.

For speech is drawn from thought.

כי הדבור נמשך מן המחשבה.

It turns out that the Torah was given with speech and with thought.

נמצא שהתורה נתנה בדבור ובמחשבה.

But action is in our hands.

אבל המעשה הוא בידינו.

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When we perform the commandments in action, we then unify the action of the commandment, which is the world of action, with speech and thought, which are the worlds of formation and creation.

כְּשֶׁאֲנוּ עוֹשִׂים הַמִּצְוֹת בְּמַעֲשֵׂה אִזְ אֲנוּ מִיַּחְדִּים מַעֲשֵׂה הַמִּצְוָה שֶׁהִיא עוֹלָם הַעֲשִׂיָּה עִם הַדְּבָר וְהַמְחָשָׁבָה שֶׁהֵם עוֹלָם הַיְצִירָה וְהַבְּרִיאָה.

And this is, On the day of his wedding, this is the giving of the Torah.

וְזֶהוּ בְּיוֹם חֲתֻנָּתוֹ זֶה מִתֵּן תּוֹרָה.

And seemingly, what wedding was there.

וְלִכְאוּרָה אֵיזֶה חֲתֻנָּה הִיְתָה שָׁם.

But the matter is, as is written, that there was true unification.

אָבֵל הָעֲגִיגָה הוּא כִּמָּה שֶׁכָּתוּב שֶׁהִיָּה יַחֲוֵד בְּאַמֶּת.

For the world of action had an ascent and was unified to the world of hearing.

כִּי עוֹלָם הַעֲשִׂיָּה הָיָה לוֹ עֲלִיָּה וְנִתְיַחַד לְעוֹלָם הַשְׁמִיעָה.

Which is a vessel prepared for the world of speech, meaning to receive speech together with action.

שֶׁהִיא כְּלִי מוֹכֵן לְעוֹלָם הַדְּבָר, דְּהֵינּוּ לִקְבֵּל הַדְּבָר עִם הַמַּעֲשֵׂה.

And through this the world of action was unified to the higher worlds.

וּבְזֶה נִתְיַחַד עוֹלָם הַעֲשִׂיָּה לְעוֹלָמוֹת עֲלִיוֹנִים.

And this is, A journey of three days we will go in the wilderness.

וְזֶהוּ דֶּרֶךְ שְׁלֹשֶׁת יָמִים נֵלֵךְ בַּמִּדְבָּר.

That is, three worlds we will go in the receiving of the Torah, which was given with speech, as mentioned, and understand this.

דְּהֵינּוּ שְׁלֹשֶׁת עוֹלָמוֹת נֵלֵךְ בְּקַבְלַת הַתּוֹרָה שֶׁנִּתְּנָה בְּדְבָר כְּפִנְסָר וְהֵבֵן.

#### [NOTE Summary:

This maamar develops a single, unified teaching about Torah, mitzvot, and Divine light across all worlds. The Maggid explains that the Torah is absolute unity, preceding time and division. Therefore, no part of Torah corresponds to only one part of creation. Rather, every verse and every mitzvah contains within it the entirety of Torah and all worlds. What appears to us as a single, limited action is only the revealed surface; in concealment, it includes infinite spiritual worlds.

This explains the verse “Uncover my eyes and I will behold wonders from Your Torah,” meaning the hidden worlds contained within Torah and mitzvot. In this world, mitzvot appear constrained by measures, quantities, and physical form. These limitations are necessary because the world cannot tolerate unfiltered Divine radiance. Just as the physical sun requires a sheath and a shield, so too Divine light is clothed through the Name Elokim, through contraction, and through Torah and mitzvot as they exist here.

In the future, however, the sheath will be removed. Divine light will be apprehended as it truly is, without concealment. Even now, the righteous who divest themselves of physicality can taste this, each according to the degree of their detachment. The closer one is to the spiritual root of Torah, the broader and more expansive the mitzvah becomes.

The Maggid explains why different prophets perceived “Your commandment is exceedingly broad” differently. David perceived its boundlessness without explanation. Ezekiel saw the suffering of the righteous performing

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constrained mitzvot in this world, alongside the immense delight those same mitzvot generate in higher worlds. Zechariah, living at the beginning of the Second Temple period, perceived mitzvot in measured form, because that era was already characterized by contraction and the world of speech.

The core teaching is that a mitzvah must be performed with speech, thought, action, and delight. Speech and thought were present at Sinai when the Torah was given; action was entrusted to human beings. When a mitzvah is performed in all three faculties, and especially with inner delight, it becomes a unification of worlds. Delight is the binding force, the inner connector that joins all levels together.

This is the meaning of “On the day of his wedding, this is the giving of the Torah.” At Sinai, the world of action ascended and united with higher worlds, forming a true union. This is also the deeper meaning of “a journey of three days we will go in the wilderness,” referring to the three worlds united through Torah. Ultimately, every mitzvah, when stripped of its physical shell, is broader than the world and its fullness, containing all of Torah within it.

#### **Practical Takeaway:**

A mitzvah is never small. Even the simplest action contains infinite depth. When a person performs a mitzvah only mechanically, it remains constricted. When it is performed with thought, speech, and inner delight, it becomes a bridge between worlds. The goal is not quantity of emotion, but inner presence. Delight is not a reward after the fact; it is the force that binds the mitzvah to its spiritual root.

#### **Chassidic Story:**

It is related that a simple villager once complained to the Maggid of Mezeritch that his mitzvot felt empty. He prayed, kept mitzvot, and studied what he could, but felt no elevation. The Maggid asked him how he performed a mitzvah. The man answered that he did it carefully, exactly as required.

The Maggid replied that precision is the body of the mitzvah, but joy is its soul. He explained that in Heaven, the same act the villager performed below was shining with great light, but the villager could not feel it because he left the mitzvah clothed only in action. The Maggid advised him to pause briefly before each mitzvah and remember that he was binding himself to the Creator.

The villager later said that nothing external changed in his practice, but inwardly everything changed. The mitzvot felt alive. This illustrates the teaching of the maamar: the mitzvah is already infinite, but delight removes the veil.

**END NOTE]**