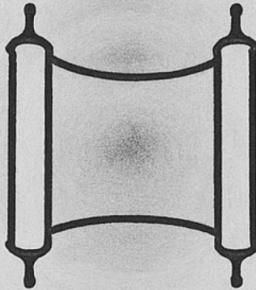


ב"כ

The Maggid of Mezritch

Ohr Torah

Parshas Va'eira



*Dedicated in Honor of the
Yahrzeit of*

לע"ג

שרה מרים בת אברהם

To find more Maamarim and to dedicate one visit:

ChassidusNow.com

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, ומאו באתי אל פרעה לדבר בשמה
הרע לעם הארץ גנו' [שמות ה:כג], וידבר אלקים אל
משה ויאמר אליו אני ה' [שמות ו:ב]

ואמר לו על פי מה שכתוב (במקום אחר) בסימן
שהארך הקדוש ברוך הוא לצמצם בהירתו ואורו
ברירית העולמות בקדיש שיזכהו לקבלה ולא יתבטלו
ממציאות בנצח שם.

ואף שמידת האצומים נקרא דין הפטיגיל שפער החסד,
אשר טבעו להתפשט, והדין מגבילו, כמו המשפט
שבתוקה הקבלי שבקבלי מגביל את המשפט ואינו מנייח
להתפשט.

והנה לפה נראה שהאצומים הוא דין, אבל עם כל
זה הוא החסד. כי בכלל דבר שבקבלי העולמות
מכרח לקיום הטוב, שהוא החסד, מעניב בכם כי
עולם חסד יבנה [תהלים פט:ג].

ואף שהוא דין, מכל מקום אם לא היה אצומים היה
העולם ביטלים. וידוע כי מדת הדין נקראת
אלקים, ובתוכו מערב חסד שהוא שם אל שבתוקו,
כמו דאמרינו חסד אל גנו' [תהלים נב:ג].

ונזהו שאמור כי שמש ומגן ה' אלקים וגו' [תהלים
פ:יב], וידוע כי שם קנייה נקרא שמש, ונזהו שאמור
כי שמש ומגן הוא הגדמינו במו ה' אלקים.

רצונו לומר, כי שם שאי אפשר להסתפל בשמש מגן
אור בהירתו אם לא על ידי מגן ומגן הפטיגיל,
שהוא הפגן בעד אור השמש שיזכהו להנوت מאורו.

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Va'eira

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 enclothed, 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.

כְּהַוְא שֵׁם קָנוּיָה בָּרוּךְ הוּא שָׁאוֹרֶוּ רַב מַאֲדָמָגְדָּל אָוֹר בְּהִירָתוּ אָוֹר הַחַסְדָּו וְהַרְחַמִּים שְׁבוּ, אִם לֹא קַנְּהָוּ לֹאָוֹר הַגָּדוֹל מִסְדָּה הַמְּבָדֵל, לֹא קַיְוּ הַעוֹלָמוֹת יְכוֹלִים לְקַבְּלוֹ.

לְכוּ הָאָרֶד לְצַמְאָמוֹ וְלְהַגְּבִילוֹ בְּשֵׁם אַלְקִים שַׁהְיָוָה הַמְּגַנְּן בְּנִכְרֶר.

וְזַהוּ שְׁאָמְרוּ רְזַ"ל לְעַתִּיד לְבָא יוֹצִיא קָדוֹשׁ בָּרוּךְ הוּא חַסְדָּה מְנֻרְתִּיקוֹ וְהַרְשָׁעִים מְתַלְתַּחַטִּים וְהַצְדִּיקִים מְתַרְפָּאִים [בָּא מְצִיעָא נָט בְּ], רְמֹזָו אֶל קְנִכֶּר.

פְּרוֹשָׁה, שְׁלַעַתִּיד לְבָא יוֹצִיא שֵׁם קָנוּיָה מְנֻרְתִּיקוֹ, שַׁהְיָוָה שֵׁם אַלְקִים, שְׁעַתָּה הוּא מְלֹכֶשׁ בָּתוּכוֹ, כִּי אָז קַנְּהָוּ כָּל הַצְדִּיקִים רַב מַאֲדָ, וַיַּתְקִים בָּהֶם וְהַיּוּ עַיְנִים רְאוֹת אֶת מֹרִיךְ [יִשְׁעָה לְכָ].

וַיּוּכְלוּ לְקַבְּלָה בְּהִירָתוּ וְרַחְמָיו גָּדוֹלִים וְחֶסְדָּיו. הַמְּגַנְּן וּמְתַרְפָּאִים בָּהֶם.

אָכְלָל לֹא כָּנָו קְרָשָׁעִים אֶלָּא מְתַלְתַּחַטִּים, כְּמוֹ שְׁאָמְרָה הַגְּבִיא הִי כְּגֻבָּר יָצָא [יִשְׁעָה מְבִ:גְּ], כָּלּוּמָר הִי, אָז עַל פִּי שַׁהְיָוָה רַחְמִים גָּמוֹרִים, עַמְּכָל זֶה כְּשִׁיחָה מְנֻרְתִּיקוֹ וְלִבְוֹשָׁו יְנַקְּם כְּגֻבָּר, כְּמוֹ מִדְתַּת הַדִּין, וַיַּפְרַע מִן הַמְּמוֹת.

וְלֹכְנוּ פְּרֻעָה הַרְשָׁע אָמַר מַי הִי [שְׁמוֹת הַבָּ], כָּלּוּמָר שְׁלָא רְצָחָ בָּהֶם שֵׁם וְלֹא קָאָמֵן שְׁזַתְגָּלָה שֵׁם קָנוּיָה.

וְבְּאָמָת לְבַטּוֹף נְתַגָּלָה שֵׁם קָנוּיָה בָּרוּךְ הוּא כְּאָמָר וְהַיּוּ הַכְּפָה פֶּל בְּכּוֹר וְגַ� [שְׁמוֹת יְבָ:כְּ].

וְכֹן יִהְיָה לְעַתִּיד לְבָא, בְּמַהְרָה בִּימֵינוּ אָמָן, שְׁפָאָמָר כִּיְמִי צַאָה מִאָרֶץ מִזְרָחִים אַרְאָנוּ גְּפַלְאֹת וְגַ� [מִיכָּה זֶטוּ], רְצׂוֹנו לֹוּמָר אֲגָלָה מִה שְׁהָיָה וְעַלְםָם וּמוֹפְלָא שֵׁם קָנוּיָה בָּרוּךְ הוּא וְאֹז אַרְאָנוּ וַיַּתְגָּלָה.

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Va'eira

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.

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

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.

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

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.

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

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].

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.

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

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

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 enclothed within the Name Elokim, which is judgment and contraction.

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.

וזה מירפּו בפסוק שאמר משה ומאו באתי אל פרעה
לדבר בשםך, שהוא שם קני"ה ברוך הוא, הרע
לעם הארץ.

כי פרעה לא השגית ולא שם לפו זהה השם, באמרו
ששה עדים מלובש בונקר.

ולכן אמר הפתוכ אחריו זה וידבר אלקים אל משה
ויאמר אליו אני ה' [שמות ו:ב], רצוננו לומר הוא
אינו יודע מנהלאות אשר אעשה בקרבו כי אוציה
חטא מרתיקה וילהת אוקם בונקר.

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

וזה שאמר בפסוק שלפנינו עתה תראה שם קני"ה
בהתגלות [שמות ו:א], וינבלו בראשיהם פרעוניים
הכה ורפו, כמה שאמרו רצ'יל הכה למארים ורפו
לישואל.

כי בתגלות שם קני"ה צדיקים מתרפאים בונקר,
וזה שעתה רואה שהוא מלובש עתה, הכל הוא מפני
קיים עולם.

וזה שאמר וארא אל האבות באל שדי ושמי ה' לא
נון עת לדם [שמות ו:ג].

כי ידוע שמידת האמצוצים נקראת שדי, שאמר לעוזר
די, רצוננו לומר שהגביל מידה החסד מלחתפת יותר
מי.

ועם כל זה, אף שהוא בבחינת דין נקרא אל שדי,
שם ערב בו החסד נקרא אל.

וזה גופא חסד כי יוכלו על ידי האמצוצים לקבל אורים.

ושמי ה', שהוא שם קני"ה, לא נודעתי לדם, רצוננו
לומר לא היה יכול להתגלות בימים ובה [נ"א]: כי
בה[מלובש בתוכך שם אלקים שהוא דין והאמצוצים

אני ה', היה הווה ויהנה, וככלת בידי להתגלות
ולהפרע מדם.

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Va'eira

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 maid servant 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 enclothed 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 נרא ל' אומרו ידבר אלקים וכו' אני ה', רצונו לומר שזאת ה�性 הנקראת אלקים, שהוא דין, הוא בעצמו מזת קרנפים שהוא שם ה' ברוך הוא

ונזה שאמיר אני ה'. כי קינה בלתי אפשרי להשפי על ידי מזת אלקים שהוא האצחים לישעאל אם לא על ידי מזת אלקים שהוא האצחים

ונזה שאמיר וגאלתי אתקם מעברתכם מאי [שםות וו], כלומר מתקבוצה גופא שהוא מזת הדין פבואה לךם בגאלה

ונזה שאמיר ר'יל קשי השעבוד השלים ת' שנה של גרות הארץ לא לךם [ברכות ט א], רמזו אל הנצח שמקצת מזת הדין בא לךם הקבירות כי שמש ומגן ה' כנפיך

ולא עוד, אלא שנקו בזה לבואות פנים אל פנים, כמה שאמיר ר'יל ראתה שפחה על כים וגוי [מכילתא בשלח], מפני שהיו יכולים לשבב הקבירות

ונזה [מכורה], תחולתו דין קשה [שהוא מ"ב], וסופה ר'ך.

ואפשר לומר מיד שלכו אמר מי ה', מפני שאחיזת פרעה קתמה בשתי אותיות מי של אלקים, כמה שכתוב בכתבי הראי"ז ל, ולא קה משיג יותר, רק שתי אותיות מי של אלקים

ולכו אמר מי ה', כלומר ה' מלווה עדין בתוך אלקים.

ונם על פי זה יתירץ מה שכתוב בספר הפליאה, משה גימטריא אל שדי, שבו נשטמץ

והנה קשה, והלא מפרש בקרוא וארא אל קאות בא' שדי ושמי ה' וגוי [שםות וג], אבל למשה רבינו עליו השלום נתגלה שם ה' ברוך הוא, ולאה אמר שמשה נשטמץ בא' שדי

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Va'eira

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.

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.

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

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.

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.

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

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.

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

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.

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.

על פי רבנן יבון, כי מה שפתוח שדי שאמר לעולמו כי, ונראה לי לא מה אמר שדי ולא נקרא כי בלבד.

ונראה לי על פי מה שאמרו רוז"ל שהקדוש ברוך הוא ברא את העולם במדת אברהם, כמו שכתוב בהבראם [בראשית ב:2], וראה שאין העולם יכול להתקיים ושתפר עמו מדת יצחק, וזאת לא היה מתקיים עד שבא יעקב וכו', מאבואר במקומ אחר בארכיות.

והנה בכרך זה הוא אף שבא יעקב היה ארכיים גם למדת אברהם ויצחק.

והנה ידוע כי בראית העולם היתה במדת קחף ואקהה, כמו שכתוב עולםقدس יבנה [תהלים פט:ג], וכן בכל מעשה קאדים ובקבץ דבר שבעולם ארייך לחיות מדת הקסיד.

אבל אין בירה כלל מנהיג, ואיריך להיות אימתה. הצלחה, [זהו] מדת יראה, פסח יצחק.

ויעקב הוא המカリיע והමמוש בעיניהם, וכלל שניהם.

ומה גם כי בכלל אחד מן הגי מדות כלולות שלשנותן, כמו למשל אדם שאוהב איזה דבר הוא שונאי. התנודות, ויש בו (בכלולות) ההפולות.

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

וכו בראה כלול אהבה, ולכו אלקים, שהוא דין, יש אל, שהוא חסיד, כי אין לך כלל דבר בעולם שאין בו ההפולות טוב בנצח.

ומבו המדות אברהם ויצחק יצא יעקב, ויעקב הוא הפול, ופהו אותם כמו שכתוב במקומות 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 enclothed 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.

פָּנָם בְּעִזּוּת הַשֵּׁם יַתְּבִּרְךָ אָרִיךְ לְעִזּוֹד [כְּדִי]
שְׁיַתְּעֹזֶר לוּ אֲקַבֵּת הַבּוֹרָא [יְהִי] וַיַּרְא אֹתוֹ אִימָת הַמְּלָאָךְ
[נִיְאָה: הַמְּלָכוֹת].

וּבְכָלִי שְׁבָבוֹרָא יַתְּבִּרְךָ יַתְּפַאֲר בְּנוּ, וַיְהִי זֹאת לְנַחַת
[רוּחַ] לְפָנָיו יַתְּבִּרְךָ. זֶה נִקְרָא טָעַמִּי הַמְּצֹוֹת

בְּשָׁעָה

וְהַנֶּה אִתָּא בְּסֶפֶר הַזָּקָר אֶת שֵׁם קָאִי אַפְּדָ כְּרֻעָא

רָצְנוֹ לֹזֶר פִּי תְּמִוּנָת אֶת הַשֵּׁם הִיא שֵׁם שׁוּרָקָת,
כְּלֹזֶר הַגִּי יְוִדֵּין שְׁעַל [גַּבְּיִ] הַגִּי קְנוּם הַמִּזְגָּמָת
שׁוּרָק.

כִּי אָוֶר הַבְּהִירָות וְהַשְּׁפָעָה אֶל מַהְחָקָה, "י", זֶה גִּי
קְנוּם שְׁהָם פְּמִוּנָת גִּי וְנוּיִם הַמְּתַפְּשָׁתִים מִגִּי יְוִדֵּין
שְׁעַל רָאשֵׁיכֶם.

וְאַלֹּו הַגִּי קְנוּם קְיִמִּי אֲהָאִי כְּרֻעָא דִּיעַקְבָּ קְאָים בֵּיה
שְׁהָוָה רָגֵל הַפְּתַחְתּוֹן שֶׁל הַשֵּׁם

וּבָוֹ מִתְּחִיפָר וּמִתְּצִמְצָם לְהַשְּׁפִיעַ בְּדִי, לְשֻׁוֹן דָל, כְּדִי
שְׁתָסְבּוֹל זֶה הַבְּהִירָות
וְזֶהוּ אֶת הַדִּישָׁבָשָׁם שְׁדִי

וְאָוֶר הַחֲכָמָה מִתְּגִלָּה בְּסֹוֹת, וְזֶהוּ אֶת יִ שְׁבָשָׁם שְׁדִי

וְזֶהוּ צָרוֹף שְׁדִי
וְבָהָאָמָר לְעַזְלָמוֹ דִי, שְׁהָנִיהּ מְלֻוָּשָׁה וּמְעוּטָה בּוּ שָׁם
קְנוּיָה בָּרוּךְ הוּא

וְזֶהוּ נְאָרָא אֶל הָאָבוֹת, שְׁהָם גִי קְנוּן הַנְּאָרָה, בָּאָל
שְׁדִי, וּשְׁמֵי הִי לֹא נְזֹעַת לְקָם וְגַוִּי [כְּנַעַל]

אָכָל אָמָרוּ רְזִ"ל גָדוֹל מָה שְׁגָאָמֵר בְּמִשְׁהָ יוֹתֶר וּכְיִ
כִּי אָבָרָהָם אָמָר וְאַנְכִּי עַפְרָ וְאַפְרָ [בְּרָאָשָׁית יְהִי]
וּמִשְׁהָ אָמָר וְנַחַנוּ מָה [שְׁמוֹת טז:ז], כִּי הָגִיעַ לְמִדְתָּן
אַיִ"ז.

וְלֹכֶן הָאָבוֹת הַכְּרָחָה לְקַבֵּל בְּהִירָות שֵׁם קְנוּיָה בָּרוּךְ
הָוּא עַל יְדֵי אַצְמָצָם שֵׁם שְׁדִי כְּנַעַל

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Va'eira

But Moses reached the attribute of Mah and nothingness.

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.

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.

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

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.

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

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.

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.

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

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.

[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 דין, its inner truth is חס, because without limitation the worlds would be unable to exist or receive Divine light at all. Thus, Elokim itself contains חס, and functions as a protective shield that allows creation to endure.

אבל משה הגיע למדת מה זאיין.

ונאמר בו והאיש משה ענו מאי מכל האלים וגוי. [במדבר יב:ג], שהיותה בו מדת ענוה גזולה מאי.

שהיה מצמצם עצמו בכוונה ובהכוונה גזולה מאי לפני הבורא יתפרק עד שלא ידע אם ישנו בעולם אם לא מגדל ענוותנותו פגנפר.

ומפה המקה זאת היה יכול לקובל הבהירות [של שם קנייה בעצם אספקלריא המירה].

ומה שאמר שהיה משפטmesh באל שדי, לא ירצה לומר כפשותו שהיה מקבל על ידי אל שדי, זה אינו.

מי הוא לא היה צרייך (לקובל) [לצמצם הבהירות, כי קיה יכול לסבולו.

אליא ירצה לומר שהוא נתינה טעם זה למה שזכה משה רבינו עליו השלום יותר מכל הנביאים והאבות לקבל או שם עצם קנייה יתרקה ברוך הוא וברוך שמו.

מןני שהיה משפטmesh באל שדי, כלומר מדרגתנו גופא קיימה כמו מדת אל שדי הקמצמצם או רשות קנייה פגנפר.

פנ קיימה מדת משה שהיא מדת ענוה יתירה וצמצום לבניו יתרקה.

ולכן זכה לקובל הבהירות שם העצם קנייה יתרקה. מפני שהיה בעצמו כמו אל שדי ובקבון זה.

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Va'eira

This principle is applied to the Exodus. Pharaoh's denial of “**נִמְנִימָה**” 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 “**יְתָאֵן**,” 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 **נִמְנִימָה** and **נִמְנִימָה**, 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.

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Va'eira

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.

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.

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

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

But the worlds do not grasp more.

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

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

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.

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

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

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.

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

בְּאֵל שְׁדֵי שָׁאָמָרָתִי לְעַלְמֵי דֵי

על זֶרֶךְ [מַשְׁלֵךְ], שָׁפֵל מַה שָׁאָנוּ מִפְאָרִים אָוֹתָו יִתְפְּרַךְ
זְהִיא סְבִיל בֶּל עַלְמָנוּ וְנוֹתָנוּ בְּהֶכְלָל חַיּוֹת [נ"א: וְנוֹתָנוּ
חַיּוֹת בְּנַחֲלֹתָו], כֹּל זֶה הוּא כְּאֵין גָּדוֹ

כְּמַשְׁלֵל אֵין שְׁאָשְׁבַּח אֶת שְׁמַשּׁוֹן הַגָּבָר שְׁנַעֲשָׂא חֹות
הַשְׁעָרָה.

וְאֵין אֵין הַמַּשְׁלֵל דָוָמָה לְמַשְׁלֵל, כִּי הַעוֹלָמֹת יֵשׁ לְהַם
שְׁעוֹרָה וְהָוָא יִתְפְּרַח אֵין סָוף.

אֵלָא שְׁהַעֲוֹלָמֹת אֵין מִשְׁגִּים יוֹתֵר

וְזֶהוּ לְעַולְמֵי דֵי, לְפִי הַעֲוֹלָם הַעֲבוֹרָה דֵי הוּא

וְשְׁמֵי הֵ, הָוָא שְׁמֵה הַעֲצָם יִתְפְּרַח, לֹא נְדֻעָתִי

פָּרוֹשׁ נִתְפְּרָתִי [נ"א: נִתְחַבְּרָתִי] שִׁיעַבְדוּ אָוֹתָו
(מִחְיָה) [מִחְמָת] עַצְמִיוֹתָו יִתְפְּרַח, שְׁאֵין סָובְלִים
אֶת הַעֲבוֹרָה כְּהִיא

אָכְלָמָתָה רְבִינוּ עַלְיוֹ הַשְּׁלָוָם עַבְדָּמִחְמָת עַצְמִיוֹתָו
יִתְפְּרַח.

וְאַכָּאָר עַד עַל זֶרֶךְ בְּעַבְרָה הַנְּהָר יִשְׁבֹּו אַבּוֹתֵיכֶם
[מִעֲלוֹם] יְהוֹשֻׁעַ כְּדֵבָר.

כִּי הַקָּדוֹשׁ בָּרוּךְ הוּא בָּרָא אֶת הַעֲוֹלָם כִּי שִׁיאַתָּה לְ
פָּעָנוּגָמָן הַצְדִּיקִים [כְּגַון אַבְרָהָם], וּמַקְדָּם לֹא הָיָה
עָדֵין שָׁוְם שְׁעַשְׂעִידִים לְפָנָיו יִתְפְּרַח

וְזֶהוּ [אֲהַיָּה אַצְלָנוּ] שְׁעַשְׂעִידִים יוֹם יוֹם [מִשְׁלֵי חַלְלָה].

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Va'eira

Because of two kinds of attributes, good and bad, there are delights.

For if they were always serving the Lord, there would not be delights, because constant pleasure is not pleasure, as is known. And this is, Beyond the river your fathers dwelled, meaning in the lower levels.

And why was this, from ancient times, for the sake of the world, in order to elevate lower levels.

Who is this, Terach.

And I took your father, this Abraham, from beyond the river, and there were with him delights.

And I gave him Isaac, and also with Isaac there were delights.

And I gave to Isaac Jacob and Esau, for if not so there would be constant pleasure.

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.

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.

And therefore Sarah gave Hagar to Abraham to give birth in physicality to Ishmael.

And this is physical love that was born in the world, and they were able to give birth in physicality.

And afterwards they were in Egypt idol worshippers, and there was no delight, and they went out of Egypt and there were delights.

We will return to the first matter.

What is a throne of three legs, the explanation is the three attributes.

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.

מִקְרָמָת בְּ מִינֵּי מְדֹת טוֹבָה וְרַעֲוָת הָאָשָׁעָשָׁוִים.

שֶׁאָמַר קָיוֹם מִמֵּד עֲוָבָדִים [אֶת הֵ'] לֹא קָיוֹם שְׁעַשְׁוִעִים,

כִּי הַפְּעָנָג פָּמִידִי אַינְוֹ פְּעָנָג כִּידּוּעַ

זֶהוּ בְּעֵבֶר הַנֶּרֶר יָשַׁבּוּ אֲבוֹתֵיכֶם, רְצֹנוֹ לֹוּמָר
בְּמִקְרָמָת הַתְּחִתּוֹנָתָן

וְלֹאָהָה קָיָה זֶה, [מֵעוֹלָם], בְּשִׁבְיל [הַעוֹלָם, כִּידּוּעַ]
לְהַעֲלָוָת מִקְרָמָת הַתְּחִתּוֹנָתָן.

מֵי הָאָה זֶה, פָּרָה

וְאַקְהָה [אֶת] אֲבִיכֶם, [זֶה אֶת] אֲבָרָהָם מֵעֵבֶר הַנֶּרֶר,
שֶׁהָיוּ עִמּוֹ שְׁעַשְׁוִעִים

וְאַתָּה לֹא אֶת יַעֲקֹב, וְגַם עִמּוֹ יַעֲקֹב הָיוּ שְׁעַשְׁוִעִים

וְאַתָּה לֹא אֶת יַעֲקֹב וְאֶת עַשְׂוֹן, שֶׁאָמַר לֹא כָּן קָיָה
פְּעָנָג פָּמִידִי

זֶהוּ קָשָׁה לְמַה לֹּא בָּתַב וְאַתָּה לְאֲבָרָהָם אֶת יְשֻׁמְעָאֵל,
כִּי יְשֻׁמְעָאֵל לֹא נִקְרָא בֶּן אֲבָרָהָם, כִּי אָמַר בֶּן הָאָמָה,
שֶׁהָאָה קָיָה הַכְּנָה לְלִילִית יַעֲקֹב

כִּי הַזּוֹג שֶׁל אֲבָרָהָם וְשֶׁרֶה קָיָה [כָּל כֵּה] מִזְכָּדָשָׁלָאֵל
(יכלן) לְהַולְיד בְּגִשְׁמִינִית רַק בְּרוֹתָנִינִית, כִּי
בְּנִשְׁׁוֹת [גְּרִים] הַולְיד בְּזַוּזָוִים

וְלֹאָהָה שְׁרָה לְאֲבָרָהָם אֶת הַגָּר לְהַולְיד
[בְּגִשְׁמִינִית] אֶת יְשֻׁמְעָאֵל

וְזֶהוּ אֲהָבָה גִּשְׁמִינִית נוֹלָה בְּעוֹלָם, וְהָיוּ יְכוֹלִים
לְהַולְיד בְּגִשְׁמִינִית

וְאַמְרָה כֵּה קָיוּם בְּמִזְרָחִים עֲוָבָדִי עֲבֹזָה זֶרֶה וְלֹא קָיָה
פְּעָנָג, וַיַּצְאָוּ מִזְרָחִים וְהָיוּ שְׁעַשְׁוִעִים

נִחְזֹור לְרָאשָׁוֹן

מֵה כְּפָא שֶׁל גִּרְגִּילִים, פְּרוֹשָׁה גֵּי מְדֹות

כִּי בְּחַטָּא שֶׁל עֲגָל פָּגָמוּ בְּמִדּוֹת אֲהָבָה וִירָאָה
וְהַתְּפָאָרוֹת, שְׁפָאָרוֹ אֶת הַעֲגָל וְנִטְלָו גָּאוֹתָו יְתַבְּרָה
כְּבִיכּוֹל

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Va'eira

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.

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

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

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.

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

אמר ויאשש אתך לגו נדול [שמות לב:י], שהו
עובד מחתמת עצמיות שאלא כל הארץ בכוו והוא
חושכ אותו [נ"א: והוא אהו] יתברך פמיד

ומיד בחשבו נתפשטלו פאותיו הגלומות

וזה כסא של רגל א', שהוא עכויה מחתמת אחדות
יתברך.

פשיטה שאין יכול לעמוד, שלא יבוא למןנה הזאת
וינהשכ מן הארץ יזמין לו הקדוש ברוך הוא פרנסתו

כפי בזה הוא מצמצם פרנסתו יתברך

[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,

Rabbi Dov Ber of Mezeritch
Ohr Torah
Parshas Va'eira

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.

וְאַנְיִ אָרֶל שְׁפָתִים, מִפְנֵי שְׁקִיה בְּמִזְרָגָה גָּדוֹלָה, כִּמוֹ שְׁנִתְבָּאָר שֶׁלְאָנָּה יָכֹל לְצִמְצֵם עָצָמוֹ, בְּחִינַת דָּבָר

[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]

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Va'eira

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 enclothed 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 קינה אריך להתגלות אלוהות יתברך בנצח,
ש'יחעללה [נ"א: להודיע שיש אלקים בארץ ויתעללה]
בחינת הדעת, וכן קינה הקלה מתגננת לזה מאד,
והיא מתלבשת בפרעה

על כן כתיב ויקראו מפני בני ישראל [שמות א:יב],
שלא רצה להזדקק להם כלל, והוא מישלחים אותם
בשמה רבבה כדי שלא יתגלה אלוהות יתברך בארץ.

אך הקדוש ברוך הוא הקביד את לב פרעה כאמור
למען שמי אתני אלה בקרבו ולמען הספר וגוי
[שמות י:א–ב].

והגנישת ה' כב', כי הנה ידוע שהעולם עמד על עמוד
א' וצדיק שמנו, רצונו לומר לפ' שאלויל הצדיק לא
היה עולם יכול לסבל אלוהות יתברך אור זה או
מצחאה.

אך בשביל הצדיק הקדוש ברוך הוא מצמצם את
עצמם כביכול כדי שיוכלו הולמות לסייעו, על דבר
משל האב עם בנו הקטן בנצח במקום אחר.

אבל כשבבון גדול או גם [כו] הוא עוסק עמו בಗבורות

ונגדלוות הבורא אין מי שישב לבנה.

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

על כן הצדיק נקרא כ"ל, לשון כל, כמו אלףים בת
יב"ל, שהוא לשון סכלות, שסובל אלוהות בתוכו.

ולבוא למדת הקטנות נודע שארכיך שהיה קשור
פםיד לחכמה, ומהינו לכך הפועל

ויחשב] שאלויל כה הפועל מה הוא, אפס גמור]

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Va'eira

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.

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

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

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

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

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

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

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

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

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

And we are nothing.

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.

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

For He truly changes nature and overturns the systems.

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

Rather, everything is by His will and His ability.

Therefore this was through Moses and Aaron specifically.

For they recognized and knew this beforehand.

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

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

ויהי ידוע (נ"א: וידע) זה פמ"ד (קהינו נא שיהינה [פמ"ד] בבחינת הדעת שער הבריאה קיה רק בשייל זה).

קהינו שימשך אדם [כל] עצמו רק לכמ הפעול

ומזה מקביל הקדוש ברוך הוא שעשוים

כמו שאב שלו ראה בבנו ימים רבים

והינו שימשך את עצמו לאין

זהו כל אדם ארך להבין זה, ואם כן יהי פמ"ד בבחינת אין

ונפה משה רבינו עליו השלום קיה בבחינת הדעת. הנה פמ"ד

עד שנמשך קרבה להסימקות מעולם זהה לנמר

וזה מה שאמרו ר"ל משה פרוש מאשה קיה

על פן כתיב והאיש משה קיה ענו מאד מכל האדם

ונחנו מה

ואם כן קיה מון הנמנע לאותה שתהיה הائلת מפזרים על ידו, בין שילא קיה לו התקשרות בעולם. הנה כל

אך רצון הבורא יתברך קיה בשייל שיתגלה. אלהותו יתברך בכבוזו ובעצמו

שהוא באמת מושגה הטבע ומישיד המערכות

ואין עולם מתנהג על פי הטבע כמאמר. האפיקורסים חס ושלום

רק הכל ברצוינו יתברך וכילו

על פן קיה זה על ידי משה ואחרון זוקא

שם הכוירו וידעו [זה] מקדם

כפי על שניהם כתיב ונחנו מה

ושניהם זוקא שם כהן ולוי בזקן במקום אחר

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Va'eira

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

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

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

And this was against their will, as mentioned.

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

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.

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.

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

[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 *פנימיות*, 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 **הַעֲדָה**, 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 **הַעֲדָה** was not incidental but the very purpose of creation.

Two major obstacles stood in the way of this revelation. The first was the כוח ההנגדות, 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

אך הם היו מכרחחים בזיה על פי הכתוב כי הם היו בבחינת הסתלקות מעולם זהה בזנכר

ובכן ב', מנייעות הנקבר אמר וידבר ה' אל משה ואל
אךרון וינצום

לשון צוֹפָא וְהַתְּקִשְׁרוֹת.

וזה היה בעל כרחם פגץך נ"ב

וְכַגְדֵּל מִנְיָה הָא' [שְׁפָרָעָה קָיה מְשַׁלְּךָם בְּשָׁמָּה, עַל
זֶה] אמר ואל פרעה ונגו'.

רצונו לומר שעל פון (השם ב') קשרים [השם]
אל בית) [בנין] ישראאל וככלם קשור אל פרעה שלא יראה
לשלהם.

וְלֹא־הָכֹה, פְּרוֹשׁ וְאָמֵר לְהֹצִיאָנוּ, שֶׁהָוָא יַתְּבִּרְךָ בְּעַצְמָמוֹ יַצִּים לְשִׁיחָגָלָה אַלְגָּוָתָה יַחֲרֹב [בְּעַזּוּלָם].

ועל פו צרייך ההתקשרות הפוך והבנו זה

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Va'eira

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 קדשוּת requires constant attachment to **הנִמְמָה**, the active Divine force, recognizing that without it one is absolute nothingness. Moses lived perpetually in this state of **לֹעַת** 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 **לֹעַת**, 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.

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Va'eira

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.

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

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

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.

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.

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

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

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

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

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

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

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.

And behold Pharaoh is called the great sea-creature,

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

ו.ו.יפן פְּרָעָה וְלֹא שָׁת לָבָז גַּם לְזֹאת

ולק'אורה קְשָׁה, וְלֹא בָּמוֹתָה קְרָאשׁוֹן שְׁבָנָה פְּךָ הַמְּפָתָה
לְקַנְשׁ לֹא עָשָׂו לוֹ כְּלִוּם

אָה קְעָנָן הָוָא דְּקַתְּבִּיְמָצִיּוֹן מְכַלְּיִיְאָלְקִים הַוְּפִיעַ
[[תְּהִלִּים נ:ב

דְּהַיָּנוּ שְׁמָצִיּוֹן הַשְׁפָתָה הַעוֹלָם לְפִי שְׁהִיא עֲקָרָה שֶׁל
עוֹלָם, וְהִיא הַחַיָּות שֶׁל כָּל הַעוֹלָם

וְעַל כֵּן יֵשׁ בָּהּ חָלֵק מְכַל הַמְּדִינּוֹת וְכֹאֹת כָּל מִדִּינָה
וּמִדִּינָה וּמִקְבְּלָתָה סִוִּות וַיּוֹנְקַת מִאָתוֹת חָלֵק שִׁישָׁ לָהּ
בָּצִיּוֹן.

וְכֵן בְּשִׁלְמָה נִאָמֵר וַיַּדְבֵּר עַל הַעֲצִים וְגוּ' [מֶלֶכִים א
ה:יג]

שְׁהִיא יְדַע אַיִּזָּה חָלֵק בָּאָרֶץ הַוְּלָךְ לְכֹוֹשׁ וּגְנוּטָם
[פְּלִפְלִין, וְכֵן שֶׁאָרְבָּהּ הַמְּדִינּוֹת נ"א: הַמְּאָגָנִים

זֹהָא בָּאָרֶץ וּבְמִקְרָם, דְּהַיָּנוּ בְּעוֹלָם, הַמִּקְבְּלִים כָּלָם
חַיּוֹת [שְׁלָהֶם] מָצִיּוֹן.

וְכֵן בְּנֶפֶשׁוֹת יִשְׂרָאֵל הֵם הַעֲקָר, וְלֹא אָמוֹת הַעוֹלָם

וַיֵּשׁ [נ"א: וְהַאֲמוֹת יֵשׁ] לְהֵם חָלֵק בִּיִּשְׂרָאֵל, שְׁמָנוֹן
יְוֹקָרִים וּמִקְבְּלִים חַיּוֹת כָּל אָמָה בְּפִנֵּי עָצְמָה

וְזַהָוּ שֶׁאָמַר מֹשֶׁה הַחְלִצּוּ מִאֲתָכֶם [אֲנָשִׁים] לְאַבָּא
וּוְקִיּוּ עַל מְרִין [בָּמְדִבְרַ לְאָג]

הַהִינָנוּ שְׁצָוָה לְבָרוּר אֲנָשִׁים זָנָקָא אָוָתָם שְׁמָרִין
יְוֹנְקִים מֵהֶם, וְאֵז יוּכְלָה בְּגַלְלָה לְנַקּוֹם מֵהֶם

וְהַגָּהָה פְּרָעָה נִקְרָא הַפְּגִינָן הַגְּדוֹלָה

וְכֵן פְּלִשְׁתִּים שִׁיצָאִי מִמְּאָרִים הִיְתָה עֲבוֹדָתָם הַגָּרָה
קְגֻּן, מְלָשָׁן כְּגָ

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Va'eira

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

[וְזֹהַי שָׁאָמֵר יְהִי דָן נָחָשׁ וְגוֹן] [בראשית מט:ז].

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

[וְקָאֵי עַל שְׁמַשׁוֹן שְׁקִיהַ מְחַלֵק שְׁפָלְשָׁתִים יוֹנָקִים אַמְּפָנוֹ].

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

[אֲךָ שְׁחִיתָה עֲדִינוּ בָּזָה בְּחִינָת רֵעַ, שְׁהַנָּחֵשׁ הַתְּעוֹתָה לְתֹתָה].

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

[וְתָרָא כִּי טֹב וְגוֹן וְכִי מְאֹוּה הַוָּא לְעַיְנִים] [בראשית מט:ז].

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

[וְכָאָו בְּשַׁפְשָׁזָן נְאָמֵר אָזָתָה קָחֵלִי כִּי הַיָּא יִשְׁרָה בְּעַיְנִי].

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

[עַל כֵּן כְּתִיב הַנֶּשֶׁךְ עַקְבֵי סֹס וְגוֹן] [בראשית מט:ז].

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.

[וְזֹהַי שְׁהָרָא הַקָּדוֹשׁ בָּרוּךְ הוּא לְפָרָעָה שְׁהַמְּפָתָח בְּנַחַפְךָ לְנַחַשׁ, דְּהַיָּנוּ בְּנַגְד עַבּוֹדָתָה קָזָה בְּנַגְּפָר].

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

[וְאֹזֶן אָמֵר פָּרָעָה פְּכָנּוּ אַתָּה מְכַנִּיס וְגוֹן, כִּי הַיָּא בְּחִינָה שְׁלֹו].

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

[וְזֹהַי הַיָּה בְּאֶמֶת רָק בְּשִׁבְיל הַנֶּס הַאָחָרֹן שְׁנַחַפְךָ בְּנַחַשׁ לְמַטָּה].

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

[דְּהַיָּנוּ שְׁהַחַזְרָה הַסִּוִּות שְׁלָקָם לְשָׁרֶשׁוֹ].

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

[וְיִכְלָעַ מַטָּה אָחָרֹן אֶת מַטָּותָם וְהַבָּנוֹ].

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

[וְפָרָעָה הַבָּין, וְזֹהַי הַיָּה לוּ לְמוֹפֵת גָּדוֹל שְׁיִפְלֵל בֵּין יִשְׂרָאֵל].

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

[וְאָרֶף עַל פִּי כֵּן לֹא שָׁת לְבוֹ גַם לְזֹאת, וְהַבָּנוֹ].

[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,

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Va'eira

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 יאמור, מה שכתב בפסוק והוא פרעה ולא שת, [לבו גם לזאת,

הענן הוא דכתב מציון מכלל יפי אלקים הופיע [תהלים נב].

כי מציון השתתת הארץ, לפי שהיא עקרה של עולם. וחיוות, וכל הארץ יונקים ממנה

ולבו [נ"א: וכן] בשלמה הפליך עליו השלום נאמר. נזכיר על העצים [מלכים א ה:יג]

שנה ידע איזה חלק הארץ הולך לכוון ונטע שם. פלפלין, וכן בשאר דברים

זזה הוא בעולם.

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Va'eira

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

וְכוּ בְּגַפֵּשׁ, שִׁיחָרָאֵל הֵם עֶקֶר הַמִּוֹתָה, וְכָל הַאֲמוֹת
יוֹנָקִים וּמַקְבְּלִים מִיְשָׁרָאֵל [חַיָּת] כָּל אַמְתָה וְאַמְתָה
בְּפָנֵי עַצְמָה.

[זֶהוּ שֶׁאָמַר (וַיֹּאמֶר) [וַיַּדַּבֵּר] מֹשֶׁה אֶל הַעַם הַקָּלָצִי
מְאַתָּכֶם אֲנָשִׁים לְצָבָא (וְאַצָּבָא) [וַיַּאֲצָבָא] עַל מִצְרָיִם
[בָּמָדְבָר לְאָגָן].

רְצֹנוֹ לֹוֶר לְבָרוּר אֲנָשִׁים שֶׁהֵם כְּנַגְדָּם מִצְרָיִם.

[וְפַרְעָה נִקְרָא פָנִין קָרְבֵץ פְתֹזֶק יָאָרִיו [חַזּוֹקָא] כְטָבָגָן].

וְכוּ פְלִשְׁתִּים שִׁיאָזָי מִפְאָרִים נִקְרָא עַבּוֹדָתָם הַמָּרָה
צָגוֹן, לְשׁוֹן דָג.

[זֶהוּ שֶׁאָמַר יַעֲקֹב אָבִינוּ עַלְיוֹ הַשְׁלָוָם יְהִי זֶה נְחַשׁ עַלְיָה
דָרָה] [בְּרָאִשְׁתָמְתִי].

זֶה קָאֵי עַל שְׁמַשׁוֹן, לְפִי שְׁהִיא גַם כֵן מְאוֹתוֹ חָלָק
[שְׁפֵל הַשְׁרָשִׁים (נ"א: שְׁפֵל הַנְּחַשִּׁים) יוֹנָקִים] מִאָנוֹ.

אֵך מִפְנֵי שְׁהִתָּה עֲדִין בָּזָה בְּחִינַת רָע, שְׁהַתְּעַה לְתֻוָה,
[שְׁנָאָמַר וְכֵי מִזְרָה הָוֹ לְעִינִים] [בְּרָאִשְׁתָמְתִי].

[וְהַוָּא אָמַר כִּי יִשְׂרָאֵל הִיא בְּעִינִי] [שׁוֹפְטִים יְדָאָג].

עַל כֵּן כְּתִיב הַנְּשָׁק עַקְבִּי סִוִס (נ"ל) [גּוֹן] [בְּרָאִשְׁתָמְתִי].

זֶה [גַם] רְמֹז לְפַרְעָה בָּזָה, שְׁנָהֶפֶק הַמְּטָה לְנְחַשׁ
וּמְנַחַשׁ לְמְטָה,

לְרָמֹז עַל עַבּוֹדָתָם הַמָּרָה.

וְלֹא שָׁת לְבּוֹ גּוֹן.

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Va'eira

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.

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.

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

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

במזרש **לכון נשבעתי וגוי, אל מלא לא נתקשר הקדוש ברוך הוא בשבועה לא היו נגאלין, שנאמר לקחת לו גוי מקרב גוי.**

ר' ברקיה אמר בזורע עף וגוי, רצונו לומר אמר בשמו גאלן מן גוי עד נוראים גדולים ע"ב אותיות בנה.

גנה אמרו רז"ל הנשבע ארייך לנוקוט חפץ בידו. והנה פשנשבע הקדוש ברוך הוא, היכן מצינו שהיה נקית חפץ בידו.

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Va'eira

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

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

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.

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

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

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

The explanation is, the lifting of the hand itself.

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

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.

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

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.

And one said one matter, etc.

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

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

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

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

And chesed, gevurah, and tiferet are called arms.

אך נאמר ונשׁבע כי בימינו ובזורע עוז.

ונדרשו רצ"ל בימינו זו תורה ובזורע עוז אלו החקפליין
ולפי זה אמר שפיר [נ"א]: ואפשר לומר [דמן] קמא
(נמי) סבר שבקשׁנשׁבע הקדוש ברוך הוא נשׁבע
בקניתה חפץ.

אך החקוק בינוים הוא, שתנא קמא סבר שבקשׁבע
בימינו זו התורה, כי כלל שמן דקב"ה

ור' ברקיה סבר שבקשׁבע בחקפליין, שנאמר גאלת
בזורע עמק וגיא.

וاثי (רצונו לומר) [ר' אבין] למייר בשמו גאלון,
כלומר מה אנחנו ארכיכים לשאול באיה חפץ נשׁבע

הכל מצינו מכאן מפרש שנאמר אשר נשאתי את
הדי.

פרוש הנשיאות יד הויא
כלאייא בספר יצירה יש על היד (ע"ב) [ע"ג]
שםות.

ובג' שמות מהם ברא הקדוש ברוך הוא עלמא,
ונשׁאר על היד עי' שמות שםם הושפע באלה לעולם

אם כן הנשיאות יד עצמה היא בקניתה חפץ.

ואפשר לומר שגם ר' ברקיה שנאמר גאלת בזורע
עמק גם כוון לנשיאות יד זו

ומר אמר חזא וכרי.

אלא שרי ברקיה קורא אותה על שם מקומה שהוא
בזורע.

ורצונו לומר [ר' אבין] קורא אותה על שם
השםות הכתובים על היד.

ומה גם [ידוע] שעקר ע"ב שמות הם בחרגת.

שיהם ג' ווין של ויפע ויבא ויט
ונחג"תיהם הם נקראיים זרעוות.

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Va'eira

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

וְזֹהוּ נְשָׁבָע ה' בַּמִּינּוֹ וּבִזְרוּעַ עַזָּה.

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

זה מכריע ביןיהם, זהו גאלת בזרוע עזך וגוי.

[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

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Va'eira

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.

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

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

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

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

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

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

And likewise included within it is everything, as mentioned.

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

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

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

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

That one commandment is exceedingly broad.

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

דרך שלשה ימים גלך בancock

[כתב גל עיני ואביטה וגומר [תהלים קיט:יח]

ואיתא באורייתא ברא קוישא בריך הוא עלימא

ולא עוזלים הוה בלבד, אלא כל העוזלים הפל ברא באותיות התורה.

והנה זה אי אפשר שבעל חלק מן התורה נברא חלק אחד מן העולמות

כינו שחתורה (היא) קדומה והיא למעלה מזו בelow והיא אחדות פשוטה, לא שיק ביה חלקים

והנה לפיה זה מברח שבעל חלק מן התורה כלול בו כל התורה וכל העולמות

ובו כלול ביה (הפל) נח פנצר

אך אין נראה ממנה רק פרטיות, אבל בଘלים כלול ביה הכל

כמו שאין אני רואים רק עולם הוה, אף על פי כן בא לא נון החקלה שישי עולמות לאין עין

ובו בכל מצוה אין אנו רואים רק העשיה, אבל געלם ביה הכל פנצר

[וזהו רחבה מצוות (מאד) [תהלים קיט:צ]

שמצוה אחת היא רחבה עד מאד

[זהו גל עיני ואביטה גפלאות מותרתק [תהלים קיט:יח].

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Va'eira

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

רצונו לומר אותן היעולמות המפלאים והמקבאים בתרומתך.

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

ונזה באורייתא ברא קודשא בריך הוא עלמא

Meaning, the Torah as it is with us.

רצונו לומר התורה כמו שהיא אצלונו.

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

אך היא מתלבשת בכל היעולמות כפי מה שהיא, אבל היא עצמה אינה מ השתנה

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

ונזה שהאבות למדו תורה, ונח 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 enclothed in the garment that is with us.

ה גם שעדרו בעת הקיה לא נתלבשה בלבוש שהוא אצלונו

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

(שהיא כנרתך אל התורה עצמה ביכול (נ"א: וכ"י

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

ונזה לעתיד לבא יוציא הקדוש ברוך הוא חמה מפרטיה.

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

קהינו שיעשו אורה כמו שהיא בלי לבוש

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

לפי שעלהו לא קיו יכולם לסבל בהירטה בפני עצמה

And not every mind can bear this.

ונלאו כל מוחא סביל דא

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

כפי אם האזכאים הפתשיים מגשמיות יכולם להשיג

Each and every one according to his divestment from physicality.

כל אחד ואחד לפי התפשותו 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 זרחה משל אם הוא מפשט מעולם זהה בלבד יוכל להשיג כפי מה שהוא בעולם יותר עליון

And likewise until without end.

ונכו עד אין גז

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) תחתפש השגתו ונינו מञצם כל כה

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

וכל מה שהתרחק יותר משרשו שם התורה יותר מצמצמת.

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

עד שבא לעולם הנה שבו הכל במצטום גמור

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

עד שאין מידה שאין בה מידה וsharp; עוריין

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Va'eira

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.

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

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

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

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

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

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

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.

And there he has delight from it.

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

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

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

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.

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

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

And this is in this world.

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

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

וַיְהִי שְׁהַקְדּוֹשׁ בָּרוּךְ הוּא מְצַמֵּצֶם עָצָמוֹ וַיַּשְׁוַרֵּה בְּעוֹלָם הַזֶּה עַל יְדֵי תֹּרַה וּמְצֹוֹת שְׁהַן כִּאן בְּצַמְצּוֹם וְשַׁעֲוָרִים.

וַיְהִי נָזַע בְּשַׁעֲרִים בַּעַלְהָה, בְּשַׁעֲוָרִין דִּילָה.

וְמֵשָׁהוּ זֹכָה וּרְוֹאָה עֲוֹלָמוֹת עַלְיוֹנִים בְּעֵת עֲשָׂוֹת הַמְצֹוֹה.

דְּהַיָּינוּ שָׁהָוָא מְפַשֵּׁט מִן הַגְּשָׁמִוֹת כֵּל אֶחָד לְפִי מַדְרָגָתוֹ.

יִשְׁלַׁו יוֹתֵר פְּעֻנָּג לְפִי שְׁכָל מֵה שָׁהָוָא יוֹתֵר עַלְיוֹן הָוָא יוֹתֵר רַחֲבָה וְאַיִן בְּצַמְצּוֹם כְּמוֹ כִּאן.

וַיְהִי שָׁכָר מְצֹוֹה מְצֹוֹה.

רְצֹנוֹ לֹוּמָר שְׁבַשְׁכָר הַמְצֹוֹה שְׁעוֹזְשִׁין בְּעוֹלָם הַזֶּה.

הַשְּׁכָר הָוָא [ג"א]: רְצֹנוֹ לֹוּמָר שְׁהַשְׁכָר שֶׁל הַמְצֹוֹה שְׁעוֹזְשִׁין בְּעוֹלָם הַזֶּה הָוָא בְּאוֹתָה הַמְצֹוֹה בַּעֲלָמָה עַלְאָה.

וְשֶׁם יִשְׁלַׁו פְּעֻנָּג מִמְּנָה.

לְפִי שְׁכָאַן אֵין לֹוּמָר שְׁעַנְגָּג מִמְּנָה לְפִי שְׁהָיָא בְּצַמְצּוֹם וּלְבּוֹשׁ פְּגַנְּכָר.

[וַיְהִי כִּי שְׁמַשׁ וּמְגַן הֵי אֱלֹקִים] [תְּהִלִּים פְּדִיבָּה].

דְּהַיָּינוּ כִּי הַשְׁמָשׁ מְסֻבְּבָת אָתוֹ יְסֻוד מִינָם, וַיְהִי לְמַגָּן וּלְגַרְתָּיק לְשַׁמֶּשׁ.

נ"א: דְּהַיָּינוּ שְׁהַשְׁמָשׁ הָוָא בְּתוֹךְ הַפְּגָן וּגְרָתִיק, לְפִי שְׁהַעֲוֹלָם לֹא קָיו יָכוֹלֵין לְסַבֵּל הַבְּהִירָות וְהַחַם שֶׁל (הַשְׁמָשׁ).

עַל פָּנָיו קָיָה לֹוּמָר שֶׁל מִינָם לְמַגָּן וּגְרָתִיק.

(ג"א): עַל פָּנָיו מְלַבְּשָׁ בְּתוֹךְ מַגָּן וּגְרָתִיק)

וַיְהִי בְּעוֹלָם הַזֶּה

אָכְלָמִי שָׁהָוָא מְפַשֵּׁט מְגַשְׁמִיוֹת וּמְקַשֵּׁר אֶת עָצָמוֹ, לְעַוְלָמוֹת עַלְיוֹנִים

או רְזָאָה שְׁכַבְּכַול שֵׁם הֵי אֱלֹקִים (ג"א): או רְזָאָה שֵׁם

שְׁהֵי אֱלֹקִים) הָוָא (כְּבִיכָּל) שְׁמַשׁ וּמְגַן, פְּגַנְּכָר לְעַילָּבָּה.

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].

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

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

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

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

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

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

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

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

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

And supreme over all is the delight that connects them.

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

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

For it is simple unity, but it is constricted.

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

And greater than the world and its fullness.

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

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

וניהו לנצח לבא לא יגעה לך עוד הפלג לאור יום
[ויהי לך ה' לאור וגוי] [ישעה ס:יט].

ונחזר אל הענן כי התורה והמצוות שלהם מאמינים
ב, בועלם ה' הם בעצם מצאים בעולמות עליונים, רק ביותר
התרחבות באשר שהיא קרויה לשרשיה
על כן אדריך כל אדם לבניו בעת עשית המזוה בלבוי
ובמעשה ובחשכה.

כ. כי בזה מעלה את המזוה ומפשיט אותה מגשמייתה
ומקרב אותה אל שרשיה ומיחזרה בעולמות עליונים
ונחקר הוא הטענו בעת עשיתה והכו.

ונראה זה בחוש, כי הטענו הוא המחבר ב' זרים
למפליך ונוקבא מהברם הוא הטענו.

על כן כל איש שיעשה המזוה בדברו ובחשכה
ובמעשה, ועל הכל הוא הטענו מהברם
ובזה הוא מקשר כל העולמות להقدس ברוך הוא

ונאיין לך כל מזוה שאינה כלולה מכל התורה בנצח.

כ. כי היא אחדות פשוטה, אך היא מצמצמת
אבל במשמעותה מגשמייתה היא רחבה מאד וכלולה
מהכל.

ו. וגודלה יותר מעולם ומלאו
וניהו רחבה מצטט מאד [תהלים קיט:צ], שינה
רואה אותה בעולמות עליונים.

וניהו מה שאמרו ר' זיל בא ר' זיל ולא פרשה

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Va'eira

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

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

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

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

And he saw their delight in the World to Come.

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

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

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

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

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

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

Therefore he saw it in measures.

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

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

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

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

For speech is drawn from thought.

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

But action is in our hands.

דָּקַנְיָנוּ שֶׁאָמַר סָתָם רְחִיבָה מְאַזְוָתָךְ בְּלִי שְׁעוֹרָה.

בָּא יְחִזְקָאֵל וְלֹא פְּרָשָׁה, וְהִתְהַגֵּד מְגַלָּה כְּתִיבָה קִינִים
וְהִגָּהָה וְהִוְגָּהָה.

דָּקַנְיָנוּ שֶׁרָאָה יִסּוּרִים שֶׁל צְדִיקִים בְּעוֹלָם הַזֶּה
רְצִוָּנוּ לֹמֶר [שֶׁרָאָה אָוֹתָם עַמּוֹת הַפְּצִוּת בְּעוֹלָם הַזֶּה
שֶׁהָם כָּלִים מְאַמְצָמִים בְּשֻׁעוּרִים].

וְרָאָה הַמְּעֻנָּג שְׁלָקָם בְּעוֹלָם הַבָּא
רְצִוָּנוּ לֹמֶר שֶׁרָאָה אָוֹתָן הַמְּצֹוֹת עַצְמָן, אֲכָל רָאָה
אָוֹתָן בְּעוֹלָמָה עַלְיוֹנִים.

שֶׁהָם הַמְּעֻנָּג הַגָּדוֹל בְּלִי אַמְצָוֹם קָרוּבִים לְשָׁרֶשֶׁם
וְרַחֲבִים [וְכָלְוִלִּים] בְּגַנְּכֶר.

וְאַחֲרֵי כֵּן בָּא זְכִירָה וּפְרָשָׁה, מְגַלָּה עֲפָה וְגַוְן.

לְפִי שְׁזְכִירָה הִיָּה בְּתִחְלַת בֵּית שְׁנִי שֶׁהָוָא אָוֹתִיוֹת
שְׁבָעוֹלָם הַדָּבָר.

וְהִיא חֲסִיר הִי ذְּבָרִים כְּפֹזֶעֶן וְדַל.

וְדַבָּרָה הוּא גַּם כֵּן מְאַמְצָם, כְּפֹזֶעֶן שְׁהַדְבּוּר מְאַמְצָם.

עַל כֵּן רָאָה אָוֹתָה בְּשֻׁעוּרִים.

וְנַחֲזֹור לְעַנְנָנוּ כִּי הַמְּצֹוֹה צְרִיךְ שְׁיִצְשָׂו אָוֹתָה בְּדַבָּר
וּבְמַחְשָׁבָה וּבְמַעַשָּׂה וּמְעֻנָּג.

דָּקַנְיָנוּ שֶׁאָרֵיךְ לְהַמְשִׁיךְ עַצְמוֹ לְדִבְקוֹת (גָדוֹל) עד
שְׁפָגִיעַ לְמְעֻנָּג.

הַנְּהָה כְּשִׁנְתָּנָה תֹּרַה בְּסִינִי נְפָנָה בְּדַבָּר.

וְכָמוֹ שֶׁאָנוּ רֹאִים בְּוֹדְאי מְכֻרָה לְהִיוֹת שֵׁם מַחְשָׁבָה

כִּי בְּדַבָּר נְמַשֵּׁה מִן הַמַּחְשָׁבָה

נִמְצָא שְׁהַתּוֹרָה נְתָנָה בְּדַבָּר וּבְמַחְשָׁבָה

אֲכָל הַמַּעַשָּׂה הוּא בְּגַדְינוּ.

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Va'eira

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.

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

And seemingly, what wedding was there.

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

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

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

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

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

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

[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

כשאנו עושים ה�性ות במעשה או אנו מינדים מעשה
ה�性ה שהיא עולם העשיה עם הדבר והמעשה
ששם עולם היצירה והבראה.

ונזה ביום חתנתו זה מתן תורה.

ולכאורה איזה חתנה היה שם.

אבל הענין הוא כמה שכתבו שהיה יהוד באמת

כי עולם העשיה קיה לו עלייה ונתקיים לעולם
השמיעה.

שהיא כל מוקן לעולם הקבר, דהיינו לקבל הדבר
עם הפעשה.

ובזה נתייחד עולם העשיה לעולמות עליזים

ונזה דרך שלושת ימים נלק במדבר.

דהיינו שלוש עולמות נלק בקבלת התורה שונת
בדבר פגץ והכו.

Rabbi Dov Ber of Mezeritch
Ohr Torah
Parshas Va'eira

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]