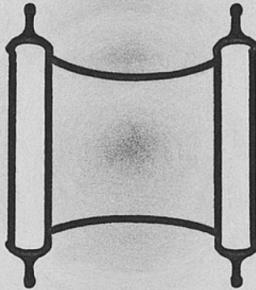


בס"ד

Rebbe Elimelech of Lizensk Parshas Va'eira



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Noam Elimelech

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מאמר א

And God spoke to Moses, etc. It appears to explain, for it is stated in the Gemara: "The wicked, their beginning is tranquility and their end is sufferings, and the righteous, their beginning is sufferings and their end is tranquility."

It is possible to say the explanation, that the righteous must serve the Creator, blessed be He, initially with awe, and to guard himself from the evil inclination, and to break all physical desires.

And this is "their beginning is sufferings." And after he merits to break all the desires, and his enemy, which is the evil inclination, made peace with him, then "their end is tranquility."

And this is "And God spoke," for speaking is an expression of harshness, and "God" is the level of awe. And its explanation is: "He spoke," an expression of harshness, "God," meaning when he was at the level of awe.

"And He said to him: I am the Lord," its explanation is when he came to the level of love, that is the Lord, then there was saying in a gentle expression.

And it is possible to say this is the intent of Rashi, of blessed memory: "And God spoke, He spoke with him judgment for having spoken harshly and saying: 'Why have You done evil to this people,' and as stated in the Midrash that he cast words upward."

And in truth, Heaven forbid that Moses our teacher, peace be upon him, would cast words against the Blessed One. Rather, this was due to the greatness of love of Israel, and this indicates the greatness of love of the Creator, blessed be His Name.

And the explanation is thus: "And God spoke, etc." Meaning, even though it was fitting to speak with him judgment for having spoken harshly, etc., nevertheless, because it was from the greatness of love of Israel, which is love of the Creator, blessed be His Name, therefore "And He said to him: I am the Lord," which is gentle speech in love.

וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה כֹּי. נֶאֱה לְפָרֶשׂ דָאִיתָ
בָּגְמָרָא רָשָׁעִים תְּחַלְתָּן שְׁלֹ�ו וְסּוֹפָן יְסּוּרִין וְצִדְקִים
, תְּחַלְתָּנוּ יְסּוּרִין וְסּוֹפָן שְׁלֹ�ו"

יש לומר הפרש דהאידיק ארייך לעבד את הבורא
ברוך הוא מתחלה ביראה ולשמור עצמו מיאיר הצעיר
, ולשבך כל תאזר הגשמיות

וְזֹהוּ "תְּחַלְתָּנוּ יְסּוּרִין", ואחר שזכה לשבר כל
הפתאות ואוביכו – הוא היאיר הצעיר – השלים עמו, איז
".סּוֹפָן שְׁלֹ�ו"

וְזֹהוּ "וַיֹּאמֶר אֱלֹהִים", שדברו הוא לשון קשות
וְאֱלֹהִים הוּא מִזְרָגָת יְרָאָה, ופירושו "וַיֹּאמֶר" לשון
קשות "אֱלֹהִים" ר"ל איז פשחה במדרגת יְרָאָה

"וַיֹּאמֶר אֱלֹיו אַנְּיָה" פירוש בשבא במדרגת אַהֲבָה
דָּקִינָה ה', איז קיתה אַמְרָה בְּלִשּׁוֹן רֶכֶת

ויש לומר זהו בוגנת ר'ש"י ז"ל "וַיֹּאמֶר אֱלֹהִים דָבָר
אתו מִשְׁפָּט עַל שְׁהָקֵשָׁה לְדִבֶּר וְלֹוֹמֶר לְאַהֲרֹן קָרְעָתָה
לְעַם הָזֶה וְכַדְאִיתָה בָמִדְרָשׁ שְׁהָטִיחַ זְבָרִים כְּלַפִּי
, מעלה"

ובאמת חס ושלום שמשה רבינו עליו השלום יטיח
זברים נגד השם יתברך, רק זה קיה מחתת גל
אהבת ישראל, וזה מורה על גול אהבת הבורא
.יתברך שמו

והפרש כה, "וַיֹּאמֶר אֱלֹהִים כֹּי" כלומר אף על פי
ששהיה ראיי לדבר אותו מישפט על ששהקשה לדבר
כו, איז מחתת שההיא מאכל אהבת ישראאל שהיא
אהבת הבורא יתברך שמו, וכן "וַיֹּאמֶר אֱלֹיו אַנְּיָה
ה" ששהיא אהבה רכה באהבה.

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And this is what King David, peace be upon him, prayed (Psalms 119:38): “Establish for Your servant Your saying, etc.”

Its explanation is that the Blessed One should assist him to come to the level of love hinted in the expression of saying, “which is for Your awe,” meaning such love that from love he will come to awe, which is awe of exaltedness. And this is clear.

וְזַהוּ שֶׁהַתְּפִלָּל דָּוִד הַמְּלָךְ עַלְיוֹ הַשְׁלוֹם (תְּהִלִּים קי"ט, ל"ח) “קְרָם לְעַבְדָךְ אָמְרָתְךָ כֹּי”

פְּרוֹשׁ שֶׁהָשֵׁם יַתְּבִרְךָ יִסְעַד לְבוֹא לְמִזְרָגָת אַקְבָּה
הַמְּרֹאָת בְּלִשּׁוֹן אָמִירָה, “אֲשֶׁר לִירָאָתְךָ רְלִאְבּוֹן” אַקְבָּה
אַקְבָּה כְּזוֹ שְׁמַתּוֹד אַקְבָּה אֶבְזָה לִירָאָה שֶׁהִיא יְרָאָת
הַרּוּמִינָה. וְכֹל לְהַבִּין.

[NOTE Summary:

This segment explains the opening phrase “And God spoke to Moses” as a spiritual principle that applies broadly to divine service. Drawing on the teaching of the Sages that the wicked experience tranquility at the beginning and suffering at the end, while the righteous experience suffering at the beginning and tranquility at the end, the text explains that true service of the Creator must begin with awe. A person must initially guard himself from the evil inclination and actively break physical desires. This inner struggle is called “their beginning is suffering.” When a person succeeds in breaking these desires and subduing the evil inclination, the inclination itself ultimately makes peace with him, and this state is called “their end is tranquility.”

This idea is then applied to the distinction between “speaking” and “saying” in the verse. “Speaking” denotes harshness and corresponds to the Divine Name Elokim, which represents awe and judgment. “Saying” denotes gentleness and corresponds to the Divine Name Havayah, which represents love. Thus, when a person or a generation is in a state of awe, the divine communication is one of firmness, while when one reaches the level of love, the divine communication becomes gentle.

The explanation further addresses Rashi’s comment that God spoke to Moses with judgment for questioning the suffering of Israel. The text clarifies that Moses did not, Heaven forbid, speak disrespectfully. Rather, his words stemmed from his profound love for Israel, which itself reflects deep love for the Creator. Because Moses’ protest emerged from this elevated love, it ultimately elicited a response of gentleness and love, expressed by “And He said to him: I am the Lord.”

The segment concludes with King David’s prayer, “Establish for Your servant Your saying” (Psalms 119:38), interpreted as a request for divine assistance to reach the level of love hinted at by “saying.” This love is not an end in itself, but a love that leads to awe of exaltedness, a higher and more refined form of reverence that flows naturally from genuine love.

Practical Takeaway:

A person should not be discouraged by inner struggle, tension, or difficulty at the beginning of spiritual growth. Initial resistance, effort, and discomfort are signs of authentic service rooted in awe. The goal is not to remain in struggle, but to work through it until love emerges naturally. When love of God and love of fellow Jews motivate a person’s actions, even sharp questions or emotional protests are transformed into a higher

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form of service. Ultimately, the path is to cultivate love that matures into awe of Divine greatness, allowing firmness and gentleness to each appear in their proper place.

Chassidic Story:

It is told about Rabbi Levi Yitzchak of Berditchev that on one occasion he stood in prayer and cried out forcefully on behalf of the Jewish people. His words sounded sharp, almost like a complaint, and some of those present felt uncomfortable hearing such bold speech directed Heavenward. After the prayers, a student respectfully asked him how such language could be appropriate.

Rabbi Levi Yitzchak responded that when a child sees his father's house on fire, he does not speak politely. He shouts, cries, and demands action, not out of disrespect, but out of love and urgency. He explained that his own words in prayer were no different. They were born from deep love for the Jewish people and absolute faith in God's compassion.

Later, the rabbi remarked that he sensed great closeness and warmth after such prayers, more than after quiet supplication alone. He explained that when words come from love, even when they sound harsh, they draw forth a response of closeness and mercy. This story embodies the teaching of the segment: that struggle and firmness at the beginning, when rooted in love, ultimately lead to tranquility, closeness, and a deeper awe of Divine greatness. **END NOTE]**

מאמר ב

And I appeared, etc. Rashi of blessed memory wrote: "And I appeared to the patriarchs." And seemingly, what does Rashi need this for, for in the verse it is explicit Abraham and Isaac and we know that they are called patriarchs.

And it appears the intent of Rashi in this is that Abraham was the attribute of kindness, and Isaac the aspect of might, and Jacob beauty, and they differed from one another in their aspects.

And if so, how is it applicable that to all of them He appeared to them as God Almighty, for the way is that according to his level the holiness comes upon him from above.

But the root of the matter is thus, that from the side of the Creator, blessed be He, there is no change at all.

Rather, the person, in his service, according to his level, thus draws upon himself.

It follows that Abraham drew upon himself the attribute of kindness, and likewise Isaac his attribute, and likewise Jacob.

וְאָרָא פִי. כתוב ר'ש"י ז"ל "וְאָרָא אֶל הָאָבוֹת".
ולכואורה מה בעי ר'ש"י בזה, הלא בפסוק מפרש
אברהם יצחק ויעקב שניהם נקראים אבות

ונראה בונת ר'ש"י בזה כי אברהם קיה ממדת חסד
ויצחק בחייבת גבורה ויעקב מפארת, והוא משתתנים זה
מןנה בבחינותם

ואם כן איך שיר שילכלים יתראה אליהם באל שדי,
הלא קורך הוא שכך מדרגתו באה עליון הקדשה
מלעילה.

אך שהשער הוא בזכור זהה כה, שמאז הבורא ברייך
הוא אין שום השתנות

אלא שהאדם בעבורותיו לפי מדרגתו כה ממשיך עליון
נמצא אברהם המישיך על עצמו המידה של חסד, וכן
ישחק מדרתו, וכן ייעקב

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But from the side of the Creator, blessed be He, everything is one simple unity.

And therefore Rashi of blessed memory explained “And I appeared to the patriarchs,” to say that with the Creator, blessed be He, there is no difference or distinction between them at all, and everything is one.

Therefore He appeared to them in one aspect as God Almighty. And this is clear.

אֲכָל מִצְדָּחָה בְּרוּךְ הוּא הַכָּל אֶחָד הַפְּשָׁוֹת

וְלֹא הַפְּרָשׁ רְשָׁיִזְלָה "וְאָרָא אֶל הַאֲבוֹת" לְזֹמֶר שָׁאַל
בְּרוּךְ הוּא אֵין הַפְּרָשׁ וְתִלּוּק בֵּין הַמְּבָלָה
וְהַכָּל אֶחָד

לְכוּ נְרָא אֲלֵיכֶם בְּבִחְנָה אֶחָת בְּאֵל שָׁדִי. וְכֹל
לְהַבִּין.

[NOTE Summary:

This segment addresses Rashi’s comment “And I appeared to the patriarchs,” and asks why this clarification is necessary, since the verse already names Abraham and Isaac and it is known that they are called the patriarchs. The explanation given is that Abraham, Isaac, and Jacob each embodied a different spiritual attribute: kindness, might, and harmony. Since their spiritual paths differed, it would seem that divine revelation should also differ according to each one’s level, because holiness is usually drawn down in accordance with a person’s spiritual standing.

The resolution offered is that any difference lies only on the human side, not on the divine side. From the perspective of the Creator, there is no change or division at all. The human being, through his service, draws down a particular attribute according to his level and mode of service. Thus Abraham drew down kindness, Isaac drew down might, and Jacob drew down harmony. However, from the side of the Creator, all is one simple unity, without differentiation.

Rashi’s phrase “And I appeared to the patriarchs” therefore teaches that, from God’s perspective, there is no distinction between them. Because the divine essence is completely unified and unchanged, God appeared to all of them in the same manifestation, as “God Almighty,” despite their differing spiritual attributes.

Practical Takeaway:

Differences in spiritual style, temperament, or strengths do not reflect differences in closeness to God from His perspective. While each person must serve according to their own level and inner makeup, one should not view those differences as divisions in the divine relationship itself. The diversity lies in human service; unity lies in God. This teaches humility in one’s own path and respect for the differing paths of others, recognizing that all sincere service connects to the same undivided divine source. **END NOTE]**

מְאֹמֵר ג

And I appeared, etc., as God Almighty, and My Name the Lord, etc. And it appears to explain, for it is stated in the Gemara: “Shaddai, that He said to His world, ‘Enough.’”

וְאָרָא פַי בְּאֵל שָׁדִי וַיְשִׁמֵּי הֵי פַי. וְנָרָא לְפִרְשׁ
דְּאִיקָּא בָּגָמְרָא "שָׁדִי" – שָׁאָמֵר לְעוֹלָמוֹ דִי"

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And seemingly one must understand what benefit comes to us from this, that He said to His world “Enough,” that it should not spread further.

But the matter is that our Sages inform us of the great goodness that the Creator, may He be blessed, did with us.

For it is known that that which is emanated, the farther it is from the Emanator, it becomes more materialized.

And it follows that if He had not said to His world “Enough,” the world would have spread endlessly.

And the shells would have come into being in the world from the feminine of the great abyss.

And now that He said to His world “Enough,” it is a beneficence, that the shells did not come into being so much.

And further it is stated: “Shaddai, by reason that He overturns systems,” meaning that this Name overturns nature for the benefit of Israel.

And this is “And I appeared, etc., as God Almighty.” The explanation is that when I appeared to the patriarchs to promise them regarding the Land of Israel,

I promised them with the Name God Almighty, which overturns systems,

so that there should be no hold for the shells and for the nations in the Land of Israel, even if, Heaven forbid, Israel would not be worthy.

“And My Name the Lord I did not make known to them,” meaning that I did not promise them with the Name Havayah, blessed be He and blessed be His Name,

lest, Heaven forbid, sin would cause, and power would be given to the shells to draw from the backside,

and there would be a hold for the nations, Heaven forbid, in the Land of Israel.

Therefore He appeared to them as God Almighty. Understand this.

ולקארה יש להבין מה יוצא לנו מזה שאמר לעולמו
די שלא יתפשט יותר

אך הערין הוא שbez"ל משמעינו הטובה קדולה
שעשה עמו הבורא ית'

דיעש שהנאל מה שהוא רחוק יותר מהמציל הוא
נתגשם יותר

ונמצא אלו שאמיר לעולמו די הינה העולם מתקפש
לאו גז

ונקי קלייפות מתחוו בעולם מנוקבא דתהום רבא
ועלשו שאמר לעולמו די הוא הטבה שלא נתקה

קליפות כל כה
יעוד איתה שדי – על שם שהוא משיד מערכות,
זהינו שהשם זה משיד הטבע לטובת ישראל

וניהו זארא פוי באל שדי, פרוש בשנראיתי לאבות
להבטיח להם על ארץ ישראל

הבטיחתי להם בשם אל שדי שהו משיד מערכות

בקדי שלא יינה אחיזה קליפות ולאומות הארץ
ישראל גם אם חס ושלום לא ייה ראויים ישראל

ושמי ה לא נודעתי להם, ר"ל שלא הבטחים
בשם הינה ברוך הוא וברוך שמו

חס ושלום יגרום החתא יניה כח קליפות לינק
מאחרים,

ויהיה לאומות אחיזה חס ושלום הארץ ישראל

לכן נראה להם באל שדי. והבן זה

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[NOTE Summary:

This segment explains the verse “And I appeared... as God Almighty, and My Name the Lord...” by focusing on the meaning of the Divine Name *Shaddai*. The Sages interpret *Shaddai* as “He who said to His world, ‘Enough,’” and the segment asks what benefit this brings. The explanation given is that this represents a great act of kindness toward creation. That which is farther removed from its source becomes increasingly material and coarse. Had the world been allowed to expand endlessly, it would have resulted in an unchecked emergence of negative forces, described as the development of destructive spiritual elements from the depths.

By saying “Enough,” God limited expansion, thereby restraining the formation and strength of those negative forces. This limitation itself is an act of benevolence. In addition, the Name *Shaddai* is associated with overturning natural systems, meaning it has the power to override the fixed order of nature for the benefit of Israel.

The segment then applies this idea to the divine promise to the patriarchs regarding the Land of Israel. God appeared to them specifically with the Name *Shaddai* in order to guarantee that the Land would not fall under the grip of negative forces or other nations, even in a situation where Israel might not be fully worthy. By contrast, the Name *Havayah*, which represents a higher and more absolute revelation, was not used in this promise, lest sin create an opening for negative forces to draw sustenance and gain a hold in the Land. Therefore, the appearance as *Shaddai* ensured protection and limitation rather than unrestricted revelation.

Practical Takeaway:

Boundaries and limits are not signs of spiritual deficiency, but expressions of divine kindness. Just as unchecked expansion can lead to distortion, restraint creates stability and protection. In personal service, not every spiritual aspiration must be pursued without limit. Sometimes what preserves holiness is measured growth, discipline, and structure. Trusting that restraint itself can be a form of divine care allows a person to value limitation as a safeguard rather than a loss. **END NOTE]**

מאמך ז

Or one may say that *Shaddai* is an expression of breasts, from which Israel draws sustenance, and a father is also one who bestows upon a son.

And this is “And I appeared, etc., as God Almighty,” and Rashi of blessed memory explained “And I appeared to the patriarchs,” to hint that because of this He appeared to them as God Almighty, who bestows.

And one may say that this is what the Sages hinted at: “The third watch, a woman converses with her husband and a child nurses from his mother’s breast,” meaning as above,

או יאמר שדי הוא לשון שדים, שפיהם זה יונקים
ישראל השפעות, ואב הוא גם כן משפיע לבן

ונזה “זארא פוי באל שדי” ופרש רשי זיל “זארא
אל האבות” לרמז שמשמעות זה נראתה להם באל שדי
שהוא המשפיע.

ויש לומר שזה רמזו חז"ל “משקר שליש אשה
מספרת עם בעלה ותינוק יונק משי אמו” ר"ל כב"ל

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to hint that at that time Israel draws sustenance from his mother's breast, meaning from the Name *Shaddai* who bestows.

And how could awe, fear, and dread not rise upon people to converse then with his wife, a hint to the evil inclination, meaning to engage then in idle matters and vanities of the world. And it is an expression of wonder: a woman converses, etc., and he does not pay attention that a child nurses from his mother's breast?

And the Gemara asks: "What is it counting, is it the end of a watch, etc., it is daytime,"

meaning, is there such a person who would speak then in idle matters and not place upon his heart that it is a time for supplication and the appointed time has come to pray the morning prayer?

And it answers: "It is only needed for one who sleeps in a dark house."

It is understood on its own: he is the fool who walks in darkness and sleeps in gloom, without placing upon his heart the awe of the Creator, blessed be He. And this is clear.

[NOTE Summary:

This segment offers an additional explanation of the Divine Name *Shaddai*, interpreting it as related to *shadayim* (breasts), a source from which nourishment flows. From this Name, Israel draws spiritual sustenance and influence, just as a child nurses from its mother, and just as a father provides for a son. Accordingly, the verse "And I appeared... as God Almighty" is understood to mean that God appeared to the patriarchs specifically through the aspect of *Shaddai* as a source of ongoing spiritual nourishment and bestowal. Rashi's phrase "And I appeared to the patriarchs" is thus read as a hint that they were shown this aspect of divine influence as givers and sustainers.

The segment then connects this idea to the teaching of the Sages about the third watch of the night, when a woman converses with her husband and a child nurses from its mother. This is interpreted symbolically to mean that at that time Israel draws nourishment from the divine source represented by *Shaddai*. The text expresses astonishment that a person could be occupied with idle conversation and empty worldly matters at such a moment, failing to recognize that it is a time of spiritual nourishment and readiness for prayer.

The discussion continues with the Talmudic clarification that this description applies only to one who sleeps in darkness, meaning a person who walks in spiritual obscurity. Such a person fails to recognize the awe of the

לរמזו שבעת הזאת יונקים ישראל משמי אמו היינו
משם שדי המפשיע,

ואיך לא עלה מורה ופחד ואימה על בני אדם לספר
או עם אשתו רצוי לישר הרע

הנינו לעסוק או בדברים בטלים ובקלי עולם

והוא לשון פמיהacha מספרת כי ואינו משגיח
שתינוק יונק משמי אמו

ופריך הגמרא "מאי קחשיב או סוף אשמורה כי
ו, ממא הוא"

ר"ל וכי נמצא איש כזה שידבר או בדברים בטלים
ולא ישים אל ליבו כי עת לחתנה ובא מועד להתפלל
תפלת השמר

ומתרץ "לא אrixca אלא למאן דגני בביה אפל"

מוכן מפילה הוא הכספי אשר בחשך הולך וגני
ב哀לוות אין משים אל ליבו יראת הבורא ברוך הוא.
ונכל להבין

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Creator and remains unaware of the significance of the moment, missing the opportunity for connection and preparation for prayer.

Practical Takeaway:

Moments of spiritual potential can be easily missed when a person is absorbed in distraction and habit. Times that are especially suited for drawing spiritual nourishment require awareness and sensitivity. One should cultivate attentiveness to moments of awakening and preparation, particularly before prayer, and avoid filling them with emptiness or routine chatter. Recognizing when influence and sustenance are available allows a person to approach those times with awe and readiness rather than spiritual sleep. **END NOTE]**

מאמר ה

Or one may say: “And I appeared, etc.” According to that which is stated in the Shulchan Aruch: “If one did not have intention in the Patriarchs, he returns to the beginning,” and one must understand the reason, why specifically regarding the Patriarchs does one return to the beginning.

But the matter is that Abraham rectified the attribute of kindness, etc., as above,

and this is “the great, mighty, and awesome God,”

for Jacob is the attribute of truth, “You give truth to Jacob,”

and one who wishes to go in truth must be with great awe.

And this is what Jacob said: “How awesome is this place, this is none other than the house of God,”

And according to our approach, one may say the explanation thus:

because one who goes in the attribute of truth requires great service and awe and fear and guarding in all ways,

and Jacob said: “How awesome is this place,” meaning in what manner is it possible to come to the level of truth?

“This is not,” meaning that it is impossible to come to the level of truth, which is the level of awesome,

except in this manner, that is “none other than the house of God,”

the explanation is that one must hold two levels:

one, that it should appear in his eyes as if he stands above in the supernal worlds,

או יאמר וארא כי. על פי קאייתא בשלחו עריך אם לא פון באבות חזר לראש

ויש להבין הטעם מה טעם זוקא באבות חזר לראש

אך הענין הוא אברהם תquo מזאת חד כו פ"ל

וזהו קאל הגדול הגבור והנרא

קייעקב הוא מזאת אמת – תפון אמת ליעקב

ונחרואה לצלחת באמת ארייך להיות במעשה גדול

זהו שאמר יעקב מה נורא המקום הנה אין זה כי אם בית אלקים

ולפי דברינו יש לומר פרוש כה

מבחן שהחולך במדת אמת ארייך להזה עבדות גדול ומורה ופחד ושםירה בכל אופנים

ואמר יעקב מה נורא המקום הנה ר"ל באיזה אופן אפשר לבוא למדרגת אמת?

אין זה ר"ל שבלתי אפשרי לבוא למדרגת אמת שהוא מדרגת נורא

כפי אם באופן זה דמיינו כי אם בית אלקים

פרוש שארייך לאיזה ביה מדרגות

אחד שיזכה בעיניו אבל עמיד למשלה בעולמות הצעדים

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in the house of God literally, before the Blessed One, and the second level, that he should hold very, very strongly to the attribute of submission, that is “and this is the gate of heaven,” the explanation is that he should always think as if he is beginning the service of the Creator now, and stands at the gate and entrance of the beginning of the service of heaven.

And we must, in our prayer, the prayer of the Eighteen Blessings, go from below to above, meaning that initially we say “God of Abraham, etc.,” which is a lower level, and afterward we say “the great God, etc.,” which is a higher level.

And behold, the explanation of “Shaddai” is that He said to His world, “Enough,” for from the beginning of creation the worlds were expanding until He said to them “Enough,” and the worlds were drawn down below.

And another explanation of “Shaddai” is that He says to our troubles, “Enough.”

And it says, “And I appeared to Abraham,” and Rashi of blessed memory explained “to the patriarchs,” which is a lower level, meaning that they rectified below and effected mercy in the world.

And this is “as God Almighty,” according to the second explanation of Shaddai, that He says to our troubles, “Enough,” and automatically there was mercy and kindness in the world.

And this is “and My Name the Lord I did not make known to them,” meaning the Name Havayah, which is the attribute of mercy,

I did not need to make known to them through the attribute of this holy Name, for they effected mercy automatically.

And this is “if one did not have intention in the Patriarchs,” meaning if one did not intend to rectify the lower level,

בבית אלקים מჭש לפניו השם יתברך

ומדרגה השניה שייחס במקצת הכוונה מאד מאד

ההינו “זה שער הרים” פרוש יחשב תמיד כאלו הוא מתחילה בעבודת הבורא עתה

נעומד על השער ופתח התחלה בעבודת הרים

וארכין אנו בתפלתנו תפלה שמונה עשרה לכת מפטא לעילא

ההינו שטחלה אנו אומרים אלקי אברם כי שהיא מדרגה תחתונה ואחר כד אנו אומרים הכל גדור כי שהיא מדרגה עליונה

ונבה פרוש “שדי” הוא שאמר לעולמו כי שטחלה הבראה כי העולם מתחשים עד שאמר להם כי גנטפלשלי העולם למטה

ונוד פרוש “שדי” שאמר לארכינו כי

ונאמר “נארא אל אברם” ופרש רשי זיל אל ארכות שהיא מדרגה תחתונה

ההינו שהם תקנו למטה ופעלו רחמים בעולם

וזהו “באל שדי” בפרש השני של שדי שאמר לארכינו כי

ומפילה הנה רחמים נחס אל בעולם

זהו “ושמי ה’ לא נודעתי להם” ר’ ל’ שם הנה שהיא מדרגה תחתונה

לא הטרכתי להזכיר להם במקצת השם הקדוש הנה

כ’ אם פעלו רחמים מפילה

זהו “אם לא פון בארכות” פרוש אם לא פון לתקון המדרגה תחתונה

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“he must return to the beginning,” to rectify from below to above, as explained above.

And this is that when Moses our teacher, peace be upon him, said, “Why have You done evil to this people,”

then “And God spoke to Moses and said to him, I am the Lord,” meaning that this is placed upon the righteous to transform the attribute of judgment into mercy,

so that also “I,” the attribute of God, will be Havayah, that is, the attribute of mercy, through the righteous.

And this is “to him” specifically.

And this is “The Lord, God of my salvation,” meaning also the attribute of God is transformed into Havayah, which is the attribute of mercy.

“My tongue will sing of Your righteousness,” meaning through my tongue singing Your righteousness,

that is, that I cause righteousness in the world below, as explained above, from below to above. And this is clear.

[NOTE Summary:

This segment develops a deep explanation of prayer, truth, and spiritual ascent through the framework of the Patriarchs and the structure of the Amidah. It begins with the halachic ruling that if one did not have proper intention during the blessing of the Patriarchs, one must return to the beginning of the prayer. The reason given is not technical but spiritual. The Patriarchs represent foundational spiritual attributes that must be properly aligned before any higher ascent can take place.

Abraham represents the attribute of kindness, Isaac the attribute of might, and Jacob the attribute of truth. Truth, as embodied by Jacob, is not simple or easy. One who seeks to walk in truth must do so with great awe, fear, and vigilance. This explains Jacob’s declaration, “How awesome is this place; this is none other than the house of God.” According to this teaching, Jacob was expressing the difficulty of attaining the level of truth and asking how it is possible to reach such a demanding spiritual state.

The answer lies in holding two opposing inner postures simultaneously. On the one hand, a person must envision himself as standing in the highest realms, directly before God, as though present in the very house of God. On the other hand, he must maintain extreme humility, viewing himself as standing at the gate, just beginning his service. These two states together form the proper entrance to truth. This dual posture is described as “the house of God” and “the gate of heaven.”

צָרִיךְ לְחֻזּוֹר לְרַאשׁוֹ לְתַהַן מִתְפָּא לְעִילָּא כְּפָ"ל.

וְזֹהוּ כִּשְׁאָמַר מֵשָׁה רְبָנָנוּ אֱלֹהִים הַשְׁלָוָם "לְפָה הַרְעֹזָה
לְעַם כְּזֹהָה".

אָז "וַיַּדְבֵּר אֱלֹהִים אֶל מֵשָׁה וַיֹּאמֶר אֱלֹהִים אָנִי הִ"

פִּרְוּשׁ שְׁנָה מְטָל עַל הַצְּדִיק לְקַפּוֹד מִזְתַּחַדְתִּים
לַרְחַמִּים,

שְׁגָם "אָנִי" – מִזְתַּחַדְתִּים, יְהִי הִ – דַּקְּרִינוּ מִזְתַּחַדְתִּים
לַרְחַמִּים – עַל פִּי הַצְּדִיק,

וְזֹהוּ "אֱלֹהִים" קִיאָ.

וְזֹהוּ "הִ אֱלֹקִי פִּשְׁוּעָתִי", פִּרְוּשׁ גָּם מִזְתַּחַדְתִּים
בְּנַהֲפֵךְ לְקַרְנִיהִ שֶׁהוּא מִזְתַּחַדְתִּים

"תְּרַגּוּ לְשׁוֹנִי צְדָקָתִךְ", רְלִיל יְהִי שְׁלַשׁוֹנִי תְּרַגּוּ
צְדָקָתִךְ,

דַּקְּרִינוּ שְׁאָנִי גּוֹרֵם צְדָקָות בְּעַזְלָם לְמִפְּהָרָה כְּפָ"ל מִתְפָּא
לְעִילָּא. וְהָל לְקַבִּין

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Prayer follows this same pattern of ascent from below to above. One begins with the God of Abraham, representing a lower, foundational level of service, and only afterward moves to “the great, mighty, and awesome God,” representing a higher spiritual level. If one fails to properly align the lower level, symbolized by the Patriarchs, one must return to the beginning and rebuild the ascent correctly.

The segment then explains the Divine Name *Shaddai* as the force that limits and channels expansion, saying “Enough” both to the world and to suffering. The Patriarchs operated primarily at this lower level, repairing reality from below and generating mercy within the world itself, without requiring a revealed influx of the Divine Name Havayah. For this reason, God says that His Name Havayah was not made known to them.

This framework also explains Moses’ protest, “Why have You done evil to this people.” The task of the righteous is to transform judgment into mercy, to cause even the attribute of judgment to become compassion. This transformation occurs through the righteous themselves, acting from below upward. When this happens, even the Divine Name associated with judgment is elevated and becomes mercy through the righteous person’s action.

Practical Takeaway:

True spiritual work demands both confidence and humility at the same time. A person must approach prayer and service with the awareness that he stands before God, while also feeling that he is only beginning and has much to correct. Skipping foundational inner work leads to instability in higher spiritual pursuits. If intention is lacking at the base, one must return and rebuild rather than continue upward superficially. Real transformation in the world comes from repairing reality from below, patiently and consistently, until mercy is drawn forth naturally.

Chassidic Story:

It is told that Rabbi Elimelech of Lzhensk once observed a learned student who prayed with great intensity but appeared restless and dissatisfied afterward. Rabbi Elimelech asked him how he approached prayer. The student explained that he tried to elevate himself immediately to lofty intentions and deep mystical awareness.

Rabbi Elimelech gently replied that a ladder cannot be climbed by stepping onto the top rung first. He explained that if a person does not firmly place his feet on the ground, the ascent is imagined rather than real. True prayer begins with grounding oneself in humility and responsibility, repairing what is below before reaching upward. Only when the lower rungs are secure can one safely climb higher.

Those who heard this teaching understood that Rabbi Elimelech was not discouraging spiritual ambition, but redirecting it. Real elevation comes from steady, honest work that transforms judgment into mercy, starting from the lowest point and rising upward step by step. **END NOTE]**