

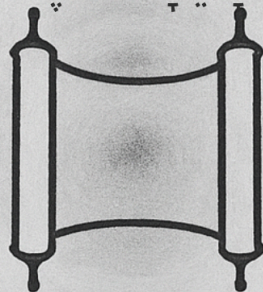
בס"ד

Alter Rebbe

Torah Ohr

Va'eira

וַיִּדְבֹּר אֱלֹקִים אֶל מֹשֶׁה וַיֹּאמֶר
אֵלָיו אֲנִי ה' וְאַתָּה אֵל אַבְרָהָם כּו



*Dedicated in Honor of the
Yahrzeit of the
Alter Rebbe 24th of Tevet*

לע"נ

רבי שניאור זלמן בן רבי ברוך

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Alter Rebbe Torah Ohr Parshas Va'eira

וַיְדַבֵּר אֱלֹקִים אֶל מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי ה' וְאַרְאֶה אֶל אַבְרָהָם כּו

Introduction

Rabbi Shneur Zalman of Liadi (1745–1812), known as the Alter Rebbe, founder of Chabad Chassidus, composed this maamar as a profound explanation of the opening verses of Parashas Va'eira, unfolding the inner meaning of Divine Names, exile, redemption, and the Giving of the Torah. Throughout the entire maamar, the Alter Rebbe traces a single, continuous spiritual process: how Divine concealment, contraction, and exile are not obstacles to revelation, but its necessary preparation, culminating in the unique revelation of Havayah at Matan Torah and ultimately in the future redemption.

And God spoke to Moses and said to him: I am the Lord, and I appeared to Abraham, etc.

Behold, this section was said as a response to what was written above, “And Moses returned and said, why have You done evil, etc.” (Exodus 5:22), and the Holy One, blessed be He, answered him: “And I appeared to..., etc.”

And it is necessary to understand what kind of answer this is to “why have You done evil,” and also to understand the matter of the sin for which the exile came with mortar and with bricks, etc.

And it was already decreed so in the Covenant Between the Pieces, “and they will enslave them and afflict them, etc.” (Genesis 15:13), and if so, why.

However, behold it is written: “On the day the Lord God made earth and heaven” (Genesis 2:4), that for the creation of heaven and earth He associated the name Havayah with the name Elokim.

And the explanation of these two names, Havayah and Elokim: behold, Elokim is a term in the plural, as it is written, “for holy God is He” (Joshua 24:19), and Havayah is one.

And the matter is that behold it is written: “Great is the Lord and exceedingly praised, and His greatness has no investigation” (Psalms 145:3), and when is He called great, when He is in the city of our God, etc. (Psalms 48:2).

וַיְדַבֵּר אֱלֹקִים אֶל מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי ה' וְאַרְאֶה אֶל אַבְרָהָם כּו

הַנֵּה פָּרָשָׁה זוֹ נִאֲמָרָה תְּשׁוּבָה עַל מַה שֶּׁכָּתוּב לְמַעַלָּה וַיֵּשֶׁב מֹשֶׁה וַיֹּאמֶר לְמָה הִרְעַתָּ כּו'. וְהַשִּׁיב לוֹ הַקְדוּשָׁה בְּרוּךְ הוּא וְאַרְאֶה אֶל וְגו'

וְצָרִיךְ לְהַבִּין מַה תְּשׁוּבָה הִיא זוֹ עַל לְמָה הִרְעַתָּ. גַּם לְהַבִּין עֲנֵן הַחֲטָא שֶׁבִּעְבוּרוֹ בָּא הַגְלוּת בְּחֻמָּר וּבִלְבָּנִים כּו'

וְכָר נִגְזַר כֵּן בְּבְרִית בֵּין הַבְּתָרִים וְעַבְדּוּם וְעָנּוּ אוֹתָם כּו'. וְכֵן כָּתוּב לְמָה

אֲדָ הַנֵּה כָּתוּב בְּיוֹם עֲשׂוֹת ה' אֱלֹקִים אֶרֶץ וְשָׁמַיִם (בְּרֵאשִׁית ב:ד), שֶׁלִּבְרִיאַת שָׁמַיִם וְאֶרֶץ שֶׁתָּרַף שֵׁם הַיְוָה בְּשֵׁם אֱלֹקִים

וּבְאֵרוֹר שְׁנֵי שְׁמוֹת אֱלֹהֵי הַיְוָה וְאֱלֹקִים, הַנֵּה אֱלֹקִים לְשׁוֹן רַבִּים, כְּמוֹ שֶׁכָּתוּב כִּי אֱלֹקִים קְדוֹשִׁים הוּא (יְהוֹשֻׁעַ כ"ד:י"ט). וְהַיְוָה הוּא אֶחָד

וְהַעֲנֵנוּ, דְּהַנֵּה כָּתוּב גְּדוּל ה' וּמִהֲלָל מְאֹד וְלִגְדָּלָתוֹ אֵין חֶקֶר (תְּהִלִּים קמ"ה:ג), וְאִימְתִי גְדוּל כְּשֶׁהוּא (בְּעִיר אֱלֹקֵינוּ כּו' (תְּהִלִּים מ"ח:ב

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For since His greatness, may He be blessed, has no investigation, and no thought can grasp Him at all, it is not appropriate to say about Him the term greatness except with respect to the diffusion of radiance and illumination from the aspect of His kingship, may He be blessed.

כי מהיות לגדלותו יתברך אין חקר ולית מחשבה תפיסא ביה כלל, לא שיך לומר עליו לשון גדולה אלא בהתפשטות זיו והארה מבחינת מלכותו יתברך.

And as it is written: “Your kingship is the kingship of all worlds” (Psalms 145:13), and this diffusion and drawing down is nothing but radiance and illumination alone.

וכדכתיב מלכותך מלכות כל עולמים (תהלים קמ"ה:י"ג), והתפשטות והמשכה זו אינה אלא זיו והארה בעלמא.

And it is called the light of the Infinite, blessed be He, and the radiance of the Shechinah, which is only like a parable of light shining from the sun.

ונקרא אור אינסוף ברוך הוא וזיו השכינה, שהוא רק כמשל אור המאיר מהשמש.

And as it is written: “For the Lord God is a sun and a shield” (Psalms 84:12), that just as this light which spreads from the sun to illuminate upon the earth is only radiance and has no value or relation to the essence of the sun, and is not of its essence at all, even though it is drawn and spreads from the sun itself.

וכדכתיב כי שמש ומגן הויה אלקים (תהלים פ"ד:י"ב), שכו' שהאור הזה שמתפשט מהשמש להאיר על הארץ אינו אלא זיו ואין לו ערך ויחס לגבי עצמיות השמש שאינו ממהותו כלל אף שנמשך ומתפשט מהשמש עצמו.

So too the vitality that spreads for the sustaining and coming into being of the upper and lower worlds, from the beginning of all levels, etc., is nothing but an aspect of radiance, which does not take up any place, and “all before Him is considered as nothing” (Zohar; cf. Daniel 4:32).

כך החיות המתפשטת לקיום והתהוות עולמות עליונים ותחתונים מריש כל דרגין כו'. אין זה אלא בחינת זיו שאין תופסים מקום וכולא קמיה כלל ושיב.

And behold it is written: “How numerous are Your works,” and it is written: “How great are Your works.”

והנה פתיב מה רבו מעשיו וכתוב מה גדלו מעשיו.

“How numerous are Your works” refers to the lower worlds and all the creatures that are in this world, which are divided into their kinds, into many kinds of divisions, myriad multitudes of levels, in the inanimate, vegetative, animate, and speaking, that there are many kinds of inanimate and many kinds of vegetative, etc.

מה רבו מעשיו קאי על עולמות התחתונים וכל הברואים שבעולם הזה המתחלקים למיניהם בכמה מיני התחלקות רבי רבבות מדרגות בדצ"ח שפמה 'מיני דומם וכמה מיני צומח כו

And every kind has its own taste by itself, like apples and nuts and almonds.

וכל מין ומין יש לו טעם בפני עצמו כמו תפוחים ונאגוזים ו שקדים.

And similar to them in the vegetative, that each one has its own taste by itself, that one is not similar to its fellow.

וכיוצא בהם בצומח שכל אחד יש לו טעם בפני עצמו שאין האחד דומה לחברו.

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And likewise with all kinds of grasses, every grass has its own taste by itself. וְכֵן בְּכָל מִינֵי עֲשָׂבִים כָּל עֵשֶׂב יֵשׁ לוֹ טַעַם בְּפָנָיו עֲצָמוֹ.

And the taste is spiritual, from the constellation that flows upon it, for there is not for you any grass below, etc. וְהַטַּעַם הוּא רוּחָנִי מִמַּזְל הַשּׁוֹפֵעַ עָלָיו, שְׂאִין לָהּ כָּל 'עֵשֶׂב מִלְמָטָה כּו

And all this is from the refuse of the upper worlds, and as it is written: "and all my inner parts [bless] the Name of His holiness," that there is an aspect of upper inner parts that refine the refuse to bestow to this physical world. וְכָל זֶה הוּא מִפְסֶלֶת עוֹלָמוֹת עֲלִיוֹנִים וְכִמּוֹ שְׂכֶתוֹב וְכָל קֶרֶבִי אֶת שֵׁם קְדוֹשׁוֹ (תהלים ק"ג:א) שִׁישׁ בְּחִינַת קֶרֶבִים עֲלִיוֹנִים שְׂמִכְרָרִים הַפְסֶלֶת לְהַשְׁפִּיעַ לְעוֹלָם הַזֶּה הַגִּשְׁמִי.

And as our Sages of blessed memory said: "He inclined His left and created earth, and He inclined His right and created heaven" (Zohar, Part II 20a; 37a; 85b; Part I 30a). וְכִמְאָרְזוֹ לְנֹטָה שְׂמָאלוֹ וּבִרְאָה אֶרֶץ, וְנֹטָה יְמִינוֹ וּבִרְאָה שָׁמַיִם [זֶה־רַק ב' דָּף כ' עֲמוּד א', דָּף ל"ז עֲמוּד א', דָּף פ"ה עֲמוּד ב', חֶלֶק א' דָּף ל' עֲמוּד א']

That the earth receives from the aspect of the left, and about this it is said: "How numerous are Your works." שֶׁהָאֶרֶץ מְקַבֶּלֶת מִבְּחִינַת שְׂמָאל וְעַל זֶה נֶאֱמַר מָה רַבּוֹ מַעֲשֵׂיךָ.

But "How great are Your works" refers to the upper worlds, angels and souls, who delight in the Lord, and no one delight is similar to its fellow. אֲדָּה מָה גָדְלוֹ מַעֲשֵׂיךָ קָאִי עַל הָעוֹלָמוֹת הָעֲלִיוֹנִים, מִלְּאֲכִים וּנְשָׁמוֹת שְׂמִתְעַנְּגִים עַל ה' וְאִין תַּעֲנוּג אֶחָד דּוֹמֶה לְחֵבְרוֹ.

And as our Sages of blessed memory said: In the future, the Holy One, blessed be He, will cause each and every righteous person to inherit three hundred ten worlds, as it is stated: "To bequeath to those who love Me substance, etc." (Proverbs 8:21). וְכִמְאָרְזוֹ לְעֵתִיד הַקָּדוֹשׁ בְּרוּךְ הוּא לְהַנְחִיל לְכָל צַדִּיק וְצַדִּיק שְׁלֹש־מֵאוֹת וְעֶשְׂרֵה עוֹלָמוֹת, שְׁנֵאֲמַר לְהַנְחִיל (אֱהָבִי יֵשׁ כּו') (משלי ח:כא)

And seemingly it is not understood why each righteous person needs so many worlds, and whether he needs them for property. וְלִכְאוֹרָה אֵינּוּ מוֹבֵן לָמָּה צָרִיךְ כָּל צַדִּיק כְּדָּה בָּמָה עוֹלָמוֹת, וְכִי לְנִכְסִים הוּא צָרִיךְ.

But the matter is that the reward of a commandment is the commandment itself, it is the drawing down of the supernal delight, to be ones who benefit from the radiance of the Shechinah. אֲדָּה הַעֲנִנּוֹ, כִּי שׂוֹכֵר מִצְוָה מִצְוָה הִיא, הַמְשַׁכֶּת עֲנֵג הָעֲלִיוֹן לְהִיּוֹת נִהְנֵים מִזִּיּוֹ הַשְׁכִּינָה.

And each and every commandment has its own delight by itself, and also the essence of one righteous person is not similar to his fellow in his service, in the arousal of love and fear. וְכָל מִצְוָה וּמִצְוָה יֵשׁ לָהּ עֲנֵג בְּפָנָיו עֲצָמָה, גַּם אִין מֵהוּת צַדִּיק אֶחָד דּוֹמֶה לְחֵבְרוֹ בַּעֲבוּדָתוֹ בְּהִתְפַּעֲלוֹת אֱהָבָה וְיִרְאָה.

For there is one who is aroused in one manner, etc., and there is one who is aroused in another manner, etc. כִּי יֵשׁ מִתְפַּעֵל כּו' וְיֵשׁ מִתְפַּעֵל כּו'.

And therefore, in the future, the Holy One, blessed be He, will cause each and every righteous person to inherit, etc. וְלָכֵן עֲתִיד הַקָּדוֹשׁ בְּרוּךְ הוּא לְהַנְחִיל לְכָל צַדִּיק וְצַדִּיק כּו'.

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For each one is a dwelling unto itself, in the aspect of radiance and a particular, unique apprehension that he apprehends and from which he benefits and delights in the Lord, a particular, unique delight, distinct from the delight and apprehension of his fellow righteous person, for each one according to the measure that is his.

כִּי כָל אֶחָד הוּא מְדוּר בְּפָנָיו עֲצָמוֹ בְּבַחֲנִית זִיו וְהִשָּׁגָה פְּרִטִית מִיַּחֲדָת אֲשֶׁר מְשִׁיג וְנִהְיָה וּמִתְעַנֵּג עַל ה', תְּעֻנּוּג פְּרִטִי מִיַּחֲד וְנִבְדָּל מִתְעַנּוּג וְהִשָּׁגָת צַדִּיק חֲבֵרוֹ, כִּי כָל חֵד לְפָנָיו שְׁעוּרָא דִּילִיָּה

And the radiance of the Shechinah includes myriad multitudes of levels and kinds of delight for the souls, without end or limit at all, for it is drawn from the light of the Infinite, blessed be He.

וְזִיו הַשְּׁכִינָה כּוֹלֵל רַבִּי רַבּוֹת מְדָרְגוֹת וּמִיָּנִי תְעֻנּוּג לְנִשְׁמוֹת עַד אֵין קֶץ וְתַכְלִית מִמֶּשׁ, שֶׁהָרִי נִמְשָׁךְ מֵאוֹר אֵיין־סוֹף בְּרוּךְ הוּא

And behold, the division of the vitality from the light of the Infinite to all the worlds, in the multitude of divisions of the levels, with many kinds of delight, for each one according to the measure that is his, is what is called by the name Elokim, a term in the plural.

וְהִנֵּה הַתַּחֲלָקוֹת הַחַיּוֹת מֵאוֹר אֵיין־סוֹף לְכָל הָעוֹלָמוֹת בְּרַבּוּי הַתַּחֲלָקוֹת הַמְדָּרְגוֹת בְּהִרְבֵּה מִיָּנִי תְעֻנּוּג לְכָל חֵד וְחֵד לְפָנָיו שְׁעוּרָא דִּילִיָּה, הִיא הַנִּקְרָא בְּשֵׁם אֱלֹקִים לְשׁוֹן רַבִּים

On account of the multitude of divisions in the diffusion of the vitality from above, and this itself is the diffusion of His greatness, may He be blessed, in the aspect of revelation, so that they will recognize and know His greatness and His splendor.

עַל שֵׁם רַבּוּי הַתַּחֲלָקוֹת בְּהִתְפַּשְּׁטוֹת הַחַיּוֹת מִלְּמַעְלָה, וְהִיא הִיא הַתְּפַשְּׁטוֹת גְּדוּלָתוֹ יִתְבָּרֵךְ בְּבַחֲנִית גְּלוּי שְׁפִירוֹ וְנִדְעוּ גְדֻלּוֹ וְתַפְאֲרָתוֹ

For upon this they delight to behold the pleasantness of the Lord.

לְשַׁעַל בֵּן הֵם מִתְעַנְּגִים לְחִזּוֹת בְּנֻעָם ה'

And this is [the meaning of]: when is He great, when He is in the city of our God.

וְזֶהוּ אֵימָתִי גְדוֹל כְּשֶׁהוּא בְּעִיר אֱלֹקֵינוּ

A city is called that which is gathered from many houses.

עִיר נִקְרָאת מֵה שֶׁמִּקּוּבֵץ מִכַּמָּה בָּתִּים

And houses are combinations of letters, and as it is written in Sefer Yetzirah: "Two stones build two houses." (Sefer Yetzirah 4:12).

וּבָתִּים הֵם צִירוּפֵי אוֹתִיּוֹת, וְכַמָּה שֶׁכָּתוּב בְּסֵפֶר יְצִירָה שְׁתֵּי אֲבָנִים בּוֹנוֹת שְׁנֵי בָתִּים (סֵפֶר יְצִירָה ד:יב)

That is, the aspect of letters and the drawdowns of the division of vitality into many houses and levels, like the intellect that is divided into the letters of thought, by way of example.

דְּהִינּוּ בַחֲנִית אוֹתִיּוֹת וְהַמְשָׁכוֹת הַתַּחֲלָקוֹת הַחַיּוֹת בְּכַמָּה בָּתִּים וּמְדָרְגוֹת, כְּמוֹ הַשֶּׁכֶל שֶׁמִּתְחַלֵּק בְּאוֹתִיּוֹת הַמְחַשְּׁבָה לְמִשְׁל

So too, the diffusion of His greatness, may He be blessed, is divided into many aspects of division and a multitude of delights in all the worlds, for each one according to the measure that is his.

כִּד הַתְּפַשְּׁטוֹת גְּדוּלָתוֹ יִתְבָּרֵךְ מִתְחַלֵּקֶת בְּכַמָּה בַחֲנִינוֹת הַתַּחֲלָקוֹת וּרְבּוּי הַתְּעַנּוּגִים בְּכָל הָעוֹלָמוֹת לְכָל חֵד לְפָנָיו שְׁעוּרָא דִּילִיָּה

And then He is called Elokim, a term in the plural, on account of the multitude of divisions in the diffusion of the vitality in the aspect of revelation to the worlds and creatures.

וְאֵז נִקְרָא אֱלֹקִים לְשׁוֹן רַבִּים עַל שֵׁם רַבּוּי הַתַּחֲלָקוֹת בְּהִתְפַּשְּׁטוֹת הַחַיּוֹת בְּבַחֲנִית גְּלוּי לְעוֹלָמוֹת וְלַנִּבְרָאִים

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In contrast, Havayah is called one, for Havayah is the aspect of the source of all becomings and the root of all, before it comes into being drawn down in the aspect of revelation in the city of our God, etc.

מה שאין פו הויה נקרא אחד, שהויה הוא בחינת מקור כל ההויות ושרשא דכולא קדם שבא לידי המושבה בבחינת גלוי בעיר אלקינו כו

And behold, from the aspect of Elokim there is drawn downward the aspect of fear.

והנה מבחינת אלקים נמשך למטה בחינת היראה

And as it is written: "And God made it that they should fear before Him." (Ecclesiastes 3:14).

וכמה שכתוב והאלקים עשה שיראו מלפניו (קהלת ג:יד)

And it is written: "Fear God." (Ecclesiastes 12:13).

(וכתוב את האלקים ירא (קהלת יב:יג)

And it is written: "The Lord your God you shall fear." (Deuteronomy 6:13).

(וכתוב את ה' אלקיך תירא (דברים ו:יג)

For in the aspect of Havayah, no thought grasps Him.

כי בבחינת הויה לית מחשבה תפיסא ביה

Only in the aspect of Elokim is the diffusion of His greatness, may He be blessed, such that dread and shamefaced fear fall upon the person, etc.

רק בבחינת אלקים הוא התפשטות גדולתו ותפירה, תפל על האדם אימה ויראת בשת כו

And likewise love is drawn specifically through the aspect of Elokim.

וכן האהבה נמשכת על ידי בחינת אלקים דיקא

And as it is written: "Praise Him in His might, praise Him according to the abundance of His greatness." (Psalms 150:2).

וכמה שכתוב הללוהו בגבורתו הללוהו כרב גדלו (תהלים קנב)

And it is written: "And you shall love the Lord your God," etc. (Deuteronomy 6:5), that the love to Havayah, in the aspect of nullification of existence to the aspect of that which no thought grasps, must first be through the aspect of Elokim, that one contemplate the greatness of the Infinite, blessed be He, and His diffusion in the creatures.

וכתוב ואהבת את ה' אלקיך כו (דברים ו:ה), להיות האהבה להויה בבחינת בטול במציאות לבחינת דלית מחשבה כו, צריך תחלה על ידי בחינת אלקים שיתבונן בגדלת אינסוף ברוך הוא והתפשטותו בנבראים

And from this one returns to love the Lord, for whom no thought grasps Him, etc.

ומזה ישוב לאהבה את ה' דלית מחשבה כו

And this is through the aspect of the unification of Havayah within Elokim.

והינו על ידי בחינת יחוד הויה באלקים

And this is [the meaning of]: "And God spoke to Moses and said to him: I am Havayah" (Exodus 6:2), that through the aspect of Elokim there is the revelation of the name Havayah.

וזהו וידבר אלקים אל משה ויאמר אליו אני הויה (שמות ו:ב), שעל ידי בחינת אלקים הוא גלוי שם הויה

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And through this: "And I appeared to Abraham and to Isaac," etc. (Exodus 6:3), these are the attributes of love and fear, etc., that were born from this.

וְעַל־יָדֵי זֶה וַאֲרָא אֶל אַבְרָהָם וַיִּצְחַק כו' (שמות ו:ג),
הֵם הַמִּדּוֹת אֲהֲבָה וַיִּרְאָה כו' שְׁנוּלָדוֹ מִזֶּה

And about this it is stated: "On the day the Lord God made earth and heaven," that this is the unification of Havayah within Elokim, for the revelation of the name Havayah below.

וְעַל זֶה נֶאֱמַר בְּיוֹם עֲשׂוֹת ה' אֱלֹקִים אֶרֶץ וְשָׁמַיִם
(בראשית ב:ד), שֶׁהוּא יַחֲוֵד הַנִּיָּה בְּאֱלֹקִים לְהִיּוֹת
גְּלוּי שֵׁם הַנִּיָּה לְמַטָּה

However, behold it is known that the love from below to above has its main purpose in order to reach that the supernal love should come upon the person from above, which is the essential one.

אֲךָ הִנֵּה נִדְּעָה כִּי הָאֲהֲבָה שֶׁמִּמַּטָּה לְמַעְלָה עֹקְרָה כְּדִי
לְהַגִּיעַ שְׁתֵּהאָה בָּאָה עַל הָאָדָם מִלְּמַעְלָה הָאֲהֲבָה
הַעֲלִיּוֹנָה שֶׁהִיא הָעֹקְרִית

And the Patriarchs are indeed the aspect of the chariot.

וְהָאֲבוֹת הֵן הֵן בְּחִינַת הַמֶּרְכָּבָה

The explanation is that Abraham is a chariot for the supernal love.

פְּרוּשׁ, כִּי אַבְרָהָם מֶרְכָּבָה לְהָאֲהֲבָה הַעֲלִיּוֹנָה

And as it is written: "And Abram journeyed, continually journeying, from below to above, toward the Negev," which is the supernal love, that it should rest upon him from above in the aspect of one who rides, and he will be a chariot to it.

וְכַדְכָּתִיב וַיִּסַּע אַבְרָם הַלֹּךְ וְנֹסֵעַ מִמַּטָּה לְמַעְלָה עַד
הַנֶּגֶב (בראשית י"ב:ט), שֶׁהִיא הָאֲהֲבָה הַעֲלִיּוֹנָה
שֶׁתְּשָׁרָה עָלָיו מִלְּמַעְלָה בְּבְחִינַת רוֹכֵב, וְהוּא יִהְיֶה
מֶרְכָּבָה אֵלֶיהָ

And behold, through an arousal from below there is an arousal from above.

וְהִנֵּה עַל־יָדֵי אֲתַעְרוּתָא דְלַתְמָא אֲתַעְרוּתָא דְלַעִילָא

But who is it that causes and connects the supernal love, which is from the arousal from above, which is in the aspect of the Infinite, to rest and be revealed in the arousal from below in the soul of man, which is finite and created from nothing?

אֲךָ מִי הַגּוֹרֵם וְהַמַּחֲבֵר הָאֲהֲבָה הַעֲלִיּוֹנָה שֶׁמֵּאֲתַעְרוּתָא
דְּלַעִילָא שֶׁהִיא בְּבְחִינַת אֵין־סוֹף, לְהִיּוֹת שׁוֹרָה
וּמִתְגַּלָּה בְּאֲתַעְרוּתָא דְלַתְמָא בְּנִפְשׁ הָאָדָם שֶׁהוּא גְבוּל
וְנִבְרָא יֵשׁ מֵאֵין

Behold, about this it is stated: "I am El Shaddai," the explanation being that He said to His world: enough; His world is that which is written: "The world is built through kindness."

הִנֵּה עַל זֶה נֶאֱמַר בְּאֵל שַׁדַּי (בראשית י"ז:א), פְּרוּשׁ
שֶׁאָמַר לְעוֹלָמוֹ דִּי, עוֹלָמוֹ הוּא מָה שֶׁכָּתוּב עוֹלָם חֶסֶד
(יִבְנָה) (תהלים פ"ט:ג)

And the explanation of "will be built" is through building.

וּפְרוּשׁ יִבְנָה הוּא בְּבִנְיָן

And as it is written: "Through wisdom a house is built," like a person who builds a house to dwell in it, so too the kindness must be built into a house, to be within it a dwelling of the soul.

וְכַדְכָּתִיב בְּחִכְמָה יִבְנָה בַּיִת (משלי כ"ד:ג), בְּאָדָם
שֶׁבּוֹנֶה בַּיִת לְשִׁכְתּוֹ בּוֹ, כִּךְ צָרִיךְ הַחֶסֶד לְהִיּוֹת נִבְנָה
בְּבִיַּת לְהִיּוֹת בּוֹ יִשְׁכַּת הַנִּשְׁמָה

For supernal kindness and the supernal love are the aspect of the Infinite.

כִּי חֶסֶד עָלִיוֹן וְהָאֲהֲבָה הַעֲלִיּוֹנָה הֵם בְּבְחִינַת אֵין־סוֹף

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And it is impossible for the soul to have a dwelling and a place of residence there except through many contractions, to become the aspect of a world and concealment of the Infinite, blessed be He.

וְאִי אֶפְשָׁר לְהִיטוּת בּוֹ מִשְׁכָּן הַנִּשְׁמָה וּמִכּוֹן שְׁבֻתָּהּ אֵלָּא עַל-יְדֵי כְּמָה צְמֻצוּמִים לְהִיטוּת בְּחִינַת עוֹלָם וְהָעֹלָם אִזְרֵי אֵין-סוּף בְּרוּךְ הוּא.

And for it to be built in the aspect of a house, which is through combinations of letters, "two stones build," etc.

וְלִהְיוֹת נִבְנָה בְּבְחִינַת בֵּית שֶׁהוּא עַל-יְדֵי צִירוּפֵי (אוֹתִיּוֹת, שְׁתֵּי אָבְגִּים בּוֹנוֹת כו') (ספר יצירה ד:יב).

And in the future the Holy One, blessed be He, will cause every righteous person to inherit three hundred ten worlds, the aspect of "substance," as it is written: "To bequeath to those who love Me substance."

וְעַתִּיד הַקָּדוֹשׁ בְּרוּךְ הוּא לְהַנְחִיל לְכָל צַדִּיק שְׁלֹשׁ-מֵאוֹת וְעֶשְׂרֵה עוֹלָמוֹת, בְּחִינַת יֵשׁ, וְכַדְקָתִיב (לְהַנְחִיל אֶהְיֶה יֵשׁ (משלי ח:כא).

That through many contractions and descents and the chain of levels, there will be drawn and revealed the supernal kindness and the supernal love in the aspect of substance, so that the souls will be able to receive and be ones who benefit from the radiance, etc.

שְׁעַל-יְדֵי כְּמָה צְמֻצוּמִים וִירִידוֹת וְהַשְׁתַּלְשְׁלוֹת הַמַּדְרָגוֹת יוֹמָשׁוּ שְׁתִּיתְגַּלָּה הַחֶסֶד הָעֲלִיוֹן וְהָאֱהָבָה הָעֲלִיוֹנָה בְּבְחִינַת יֵשׁ כְּדִי שְׁיֻכְלוּ הַנִּשְׁמוֹת לְקַבֵּל וְלִהְיוֹת נִגְהָנִים מִזִּיּו כו'.

And this is what He said to His world: enough; it is the aspect of contraction, through which "and I appeared to Abraham, etc.", for there to be revelation of the supernal love, which is the essential one.

וְזֶהוּ שֶׁאָמַר לְעוֹלָמוֹ דִּי, הוּא בְּחִינַת הַצְמָצוּם, שְׁעַל-יְדֵי זֶה וְאַרְאֶה אֶל אֲבֹרָהֶם כו', לְהִיטוּת גִּלּוּי הָאֱהָבָה הָעֲלִיוֹנָה שֶׁהִיא הָעֵקֶרֶת.

And about this it is stated: "And you shall love the Lord your God," and "you shall love" is a causative verb.

וְעַל זֶה נֶאֱמַר וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ וְאָהַבְתָּ הוּא פֶּעַל יוֹצֵא, (Deuteronomy 6:5).

And likewise "to love the Lord," and it is not written "to love," etc., for the main point is to draw down the supernal love in the Shema.

וְכֵן לְאֱהָבָה אֶת ה', וְלֹא כְּתִיב לְאַהֲבֹב כו', כִּי הָעֵקֶר הוּא לְהַמְשִׁיךְ הָאֱהָבָה הָעֲלִיוֹנָה בְּקִרְיַת שְׁמַע.

And this is what is written: "I have loved you, said the Lord," and this love will be with all your heart, within all your heart, with your two inclinations.

(Malachi 1:2) וְהוּא מֵה שֶׁכְּתוּב אֶהְבֵּתִי אֶתְכֶם אָמַר ה' וְאֱהָבָה זֶה תִּהְיֶה בְּכָל לִבְכֶּךָ, בְּתוֹךְ כָּל לִבְכֶּךָ, (בְּשֵׁנֵי יִצְרֶיךָ).

That also the evil inclination will return to the love of the Lord, for by drawing upon it the supernal love, automatically his heart will melt, it will melt like the melting of wax, etc.

שְׁגָם הַיֵּצֶר הָרָע יָשׁוּב לְאֱהָבַת ה', כִּי בְּהַמְשִׁיךְ עָלָיו הָאֱהָבָה הָעֲלִיוֹנָה, מִמִּילָא לְבוֹ הַמָּס יָמָס כְּהֵמָס דְּוִנָּג כו'.

And he will be for subjugation, etc.

וְיִהְיֶה לְאֶכְפִּיָּא כו'.

And this is drawn down in the Shema, for from the Verses of Praise until the Shema there must be love from below to above, but in the Shema there must be the drawing down of the supernal love.

וְזֶה נִמְשָׁךְ בְּקִרְיַת שְׁמַע, כִּי מִפְסוּקֵי דְזִמְרָה עַד קִרְיַת שְׁמַע צָרִיךְ לְהִיטוּת הָאֱהָבָה שֶׁמִּמָּטָה לְמַעְלָה, אֲבָל בְּקִרְיַת שְׁמַע צָרִיךְ לְהִיטוּת הַמְשָׁכַת הָאֱהָבָה הָעֲלִיוֹנָה.

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However, behold all this is in the revealed drawing down of the attributes of love and fear, which is the unification of Havayah within Elokim, when it has already been drawn in the aspect of Elokim.

But “and My Name Havayah,” that is, in the aspect of Havayah alone, before it comes into the revealed drawing down in the attributes, which is the source and root of all becomings and the source of life, etc., “I was not known to them.”

That it does not come into revelation in the soul due to an arousal from below, but rather because “Who sanctified us with His commandments,” specifically; the Holy One, blessed be He, puts on tefillin, etc.

And the study of Torah, which corresponds to all of them, for the source of the Torah is above above.

And as it is written in the Zohar on the verse: “What advantage does a person have in all his labor that he labors under the sun,” that I am the Torah, which labors above the sun.

The explanation is that it is above above the aspect of “sun and shield the Lord God,” that is, when Havayah is drawn into Elokim, etc.

And the revelation of this aspect was not drawn to the Patriarchs, but to Israel at the Giving of the Torah, face to face He spoke, etc., “I am who I am,” etc.

However, behold, in order that this aspect should be in revelation at the Giving of the Torah, there must first be the aspect of withdrawal upward, for its root above is the aspect of reaching and not reaching, and the vitality is running and returning.

And in order that there should be the aspect of reaching, there must first be the aspect of not reaching.

And according to the measure of the return in revelation afterward, so is the aspect of the running at the beginning.

And therefore at first there was the time of exile and the domination of Egypt, because of the withdrawal of the vitality upward.

אף הנה כל זה הוא בגלוי המשכת המדות אהבה ויראה, שהוא יחוד הויה באלקים, כשכבר נמשך בבחינת אלקים.

אבל ושמך הויה, דהינו בבחינת הויה לבדו, קדם שפא לידי גלוי המשכה במדות, שהוא מקור ושרש כל התויות ומקור החיים כו', לא נודעת ליהם (Exodus 6:3).

שאינו בא לידי גלוי בפנש מחמת אתערותא דלתמא, רק מפני כי אשר קדשנו במצותיו דיקא; הקדוש ברוך הוא מניח תפלין כו'.

ותלמוד תורה שפנגד כלם, שמקור התורה הוא למעלה למעלה.

וכמה שכתוב בזהר על הפסוק מה יתרון לאדם בכל (Ecclesiastes 1:3), עמלו שיעמל תחת השמש (Zohar). שאני אורייתא דעמלה לעילא מן שמשא

פרוש שהוא למעלה למעלה מבחינת שמש ומגן ה' דהינו כשהויה נמשך, (Psalms 84:12) אלקים באלקים כו'.

וגלוי בחינה זו לא נמשך לאבות, רק לישראל במתן (Deuteronomy 5:4), תורה, פנים בפנים דבר כו' (Exodus 3:14). אנכי מי שאנכי כו'.

אף הנה כדי שיהיה בחינה זו בגלוי במתן תורה, צריך תחלה בחינת הסתלקות למעלה, כי שרשו למעלה הוא בחינת מטי ולא מטי, והחיות רצוא ושוב.

וכדי שיהיה בחינת מטי צריך תחלה בחינת לא מטי.

וכפי ערך השוב בגלוי שאחר-כך, כך הוא בחינת הרצוא שבתחלה.

ולכן הנה מתחלה זמן הגלות ושלטון מצרים, מפני הסתלקות החיות למעלה.

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וַיִּדְבֶּר אֱלֹקִים אֶל מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי ה' וְאַרְאֶה אֶל אֲבֹרָהֶם כּו

For behold it is written: "The Lord is exalted above all nations; His glory is upon the heavens" (Psalms 113:4), that all the nations of the world receive their flow and vitality from the aspect of exalted exaltedness, etc., upon the heavens, etc.

כִּי הִנֵּה כְּתִיב רַם עַל כָּל גּוֹיִם ה' עַל הַשָּׁמַיִם כְּבוֹדוֹ (תהלים קי"ג:ד), שְׁכָל עוֹבְדֵי כּוֹכָבִים וּמַזְלוֹת מְקַבְּלִים שְׁפָעָם וְחַיּוּתָם מִבְּחִינַת רוּמְמוֹת רַם כּו' עַל הַשָּׁמַיִם כּו'.

That when He is in the aspect of "He humbles Himself to see in heaven," then it is written: "Who is like the Lord our God" (Psalms 113:5), for the Holy One, blessed be He, does not cause His Presence to rest except upon Israel.

שְׂכֻשָּׁהוּא בְּבִחִינַת הַמִּשְׁפִּילִי לְרֹאוֹת בַּשָּׁמַיִם (תהלים קי"ג:ו), אֲנִי מִי כֹה' אֱלֹקֵינוּ כְּתִיב (תהלים קי"ג:ה), שְׂאִין הַקָּדוֹשׁ בְּרוּךְ הוּא מְשַׁרָּה שְׂכִינָתוֹ אֶלָּא עַל יִשְׂרָאֵל.

And this is through the drawing down of the revelation of the light of the Infinite, blessed be He, below, which depends on the actions of the lower ones, who draw this aspect of revelation in their service.

וְהִינּוּ בְּהַמְשָׁכַת גְּלוּי אֹר אֵין-סוֹף בְּרוּךְ הוּא לְמַטָּה, שְׂתַלּוּי בְּמַעֲשֵׂה הַתְּחַתּוּנִים הַמְּשִׁיכִים בְּעִבּוּדָתָם בְּחִינַת גְּלוּי זֶה.

In contrast, in the source above, which is the aspect of exaltedness, even the nations of the world receive their flow from there through the chain of descent and the descent of levels.

מֵה שְׂאִין כּוּן בְּמִקּוֹר לְמַעְלָה שֶׁהוּא בְּחִינַת רוּמְמוֹת, גַּם עוֹבְדֵי כּוֹכָבִים וּמַזְלוֹת מְקַבְּלִים שְׁפָעָם מִשָּׁם עַל-יְדֵי הַשְׁתַּלְשְׁלוֹת וִירִידַת הַמַּדְרָגוֹת.

And as it is written: "And these are the kings who reigned in the land of Edom before there reigned a king for the children of Israel" (Genesis 36:31), as is known from the matter of the breaking of the vessels.

וְכֵמָה שֶׁכְּתוּב וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדוֹם לִפְנֵי מֶלֶךְ לְבָנֵי יִשְׂרָאֵל (בראשית ל"ו:ל"א), בְּנוֹדָע מַעֲנֵן שְׁבִירַת הַכֵּלִים.

And this is what our Sages of blessed memory said: Why is it called Mount Sinai? Because hatred descended to the nations of the world.

וְזֶהוּ שְׂאֵמְרוּ רַז"ל לָמָּה נִקְרָא הַר סִינַי, שֶׁיִּרְדָּה שִׂנְאָה לְעוֹבְדֵי כּוֹכָבִים וּמַזְלוֹת.

That is, specifically through Mount Sinai, in the revelation of the Giving of the Torah.

דִּהְיִנוּ עַל-יְדֵי הַר סִינַי דְּנֻקָּא בְּגִלּוּי מַתָּן תּוֹרָה.

But before the Giving of the Torah there was no hatred at all, for from there the nations of the world also receive their vitality.

אֲבָל קִדְם מַתָּן תּוֹרָה לֹא הָיְתָה שִׂנְאָה כָּלֵל, שְׁמִשָּׁם גַּם עוֹבְדֵי כּוֹכָבִים וּמַזְלוֹת מְקַבְּלִים חַיּוּתָם.

And therefore, when Moses said, "Why have You done evil," this was the answer: "And I appeared to Abraham, etc., and My Name Havayah I was not known to them," and now I desire that you shall know that I am Havayah, and I will be for you as God.

וְלִזְזָת בְּאֲשֶׁר אָמַר מֹשֶׁה לָּמָּה הִרְעֵתָ, הָיְתָה זֹאת הַתְּשׁוּבָה כִּי וַאֲרָא אֶל אֲבֹרָהֶם כּו' וְשְׁמִי הָוְיָה לֹא נִדְעָתִי לָהֶם, וְעַתָּה אֲנִי רוֹצֶה שְׂוִידַעְתָּם כִּי אֲנִי הָוְיָה (וְהָיִיתִי לָכֶם לֵאלֹקִים שְׁמוֹת ו'ב-ז).

The explanation is that the aspect of Havayah alone, He Himself, will be for you in the aspect of Elokim that rests upon you.

פְּרוּשׁ, שְׂבִחִינַת הָוְיָה לְבִדּוֹ הוּא בְּעֶצְמוֹ יְהִיָּה לָכֶם בְּבִחִינַת אֱלֹקִים הַשּׁוֹרָה עֲלֵיכֶם.

And so was the intention of Jacob in his prayer: "and Havayah will be for me as God."

וְכֵךְ הָיְתָה כּוֹנֵנַת יַעֲקֹב בְּתַפְלָתוֹ וְהָיָה הָוְיָה לִי לֵאלֹקִים.

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The explanation is that Havayah alone, He Himself, will be for me in the aspect of Elokim.

פרוש הויה לבדו הוא בעצמו יהיה לי בבחינת אלקים.

And in order that this revelation should be also in this aspect, there must first be withdrawal of the vitality.

וכדי שיהיה גלוי זה גם בבחינה זו, צריך תחלה הסתלקות החיות.

And there He is exalted above all nations; therefore, in measure and weight, just as there was to be revelation of Godliness at the Giving of the Torah.

ושם הוא רם על כל גוים, לפיכך במדה ובמשקל. ושהיה צריך להיות גלוי אלקות במתן תורה.

So too was the aspect of withdrawal and the time of exile and the domination of Egypt, two hundred and ten years, etc.

כך היתה בחינת ההסתלקות וזמן הגלות ושלטון מצרים רדו שנה כו.

And therefore also in the exile of Edom there is length of exile in the aspect of running, in order that there should be the aspect of return in the days of the Messiah, etc.

ולכן גם בגלות אדום הוא אריכות הגלות בבחינת רצוא כדי שיהיה בחינת שוב לימות המשיח כו.

For "eye to eye," etc., with greater elevation and greater strength than at the Giving of the Torah, for they did not see eye to eye, only hearing the seen, etc.

פי עין בעין כו, ביותר שאת ויותר עז מבמתן תורה, שלא ראו עין בעין כי אם שומעים הנראה כו.

And behold, the first aspect, which is the aspect of the unification of Havayah within Elokim, in the revealed drawing down of the attributes, is called "with all your heart," for the heart is the source of the attributes and their dwelling.

והנה בחינה ראשונה שהיא בחינת יחוד הויה באלקים בגלוי המשכת המדות, נקראת בכל לבבכם, שהלב הוא מקור המדות ומשכןם.

In contrast, the revelation of the aspect of Havayah alone is called "with all your soul," which is the aspect of the binding of the entire soul, intellect, understanding, and knowledge with intellect, understanding, and knowledge, and thought, speech, etc.

מה שאין פן גלוי בחינת הויה לבדו נקרא בכל נפשכם, שהוא בחינת התקשרות כל הנפש חכמה בינה ודעת בחכמה בינה ודעת, ומחשבה דבור כו.

And as it is written: "And I will place My words in your mouth," and "My words that I have placed in your mouth."

וכמה שכתוב ואשים דברי בפיה, ודברי אשר שמתי (בפיה) (ישעיה נ"ט:כ"א).

And like the matter of the Shechinah speaking from the throat of Moses.

וכענין שכינה מדברת מתוך גרונו של משה.

"And I am the Mishnah speaking in your mouth," etc.

ואני המשנה המדברת בפיה כו.

And through this: "and you shall speak of them," etc.

ועל-ידי זה ודברת בהם כו.

[NOTE Summary:

From the very opening of the maamar, the Alter Rebbe addresses Moshe's question, "Why have You done evil to this people?", explaining that the answer lies in the distinction and relationship between the Divine Names Havayah and Elokim. Havayah represents the Essence of Divine Being, unlimited and beyond grasp, while

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Elokim represents measured revelation, division, and contraction, through which Divine vitality becomes accessible to worlds and creations.

Creation itself required the partnership of Havayah and Elokim, meaning that infinite Divine light could only be revealed through contraction and concealment. This pattern governs all spiritual processes. “How numerous are Your works” refers to the lower worlds, characterized by multiplicity, division, and differentiation, while “How great are Your works” refers to the upper worlds, where delight and perception are refined and spiritual. Each created being, and each righteous individual, receives a unique portion of Divine delight according to their spiritual capacity, which is why each tzaddik is destined to inherit three hundred ten worlds.

The concept of “city” and “houses” explains how Divine greatness becomes revealed: letters, combinations, and structured channels allow Divine vitality to be divided into many levels, making revelation possible. This is why Elokim is a plural Name, reflecting multiplicity, while Havayah remains singular at its source.

Fear and love are both drawn through Elokim, because only through measurable revelation can the human soul experience awe and love. Yet the ultimate goal is to reach love of Havayah itself, beyond comprehension, achieved through the unification of Havayah within Elokim. This unification explains why the revelation to the Avos was limited to Divine attributes, while the deeper Essence of Havayah remained concealed.

The exile in Egypt, and all subsequent exiles, are explained as periods of withdrawal and concealment, corresponding to the principle of running and returning. Before revelation, there must be withdrawal. Egypt’s domination represented a removal of revealed Divine vitality, preparing the world for the unparalleled revelation at Matan Torah. Prior to the Giving of the Torah, even the nations of the world received vitality from the Divine source. Only at Sinai, when Havayah was revealed within Elokim, did Divine intimacy become exclusive to Israel, giving rise to spiritual separation and even hostility.

Jacob’s prayer, “Havayah will be for me as Elokim,” encapsulates the entire process: that the Essence of Havayah itself should become manifest and indwelling through the channels of Elokim. This requires contraction, exile, and prolonged spiritual effort. The exile of Edom is therefore long and intense, because it prepares for a far greater revelation in the days of Mashiach, when Divine revelation will surpass even that of Sinai.

Finally, the Alter Rebbe distinguishes between two levels of Divine service: “with all your heart,” which refers to the revealed unification of Havayah and Elokim within the emotional attributes, and “with all your soul,” which refers to the deeper revelation of Havayah alone, engaging the entire soul, intellect, thought, and speech. This culminates in Torah itself, where the Divine Presence speaks through the human mouth, fulfilling the verse “and you shall speak of them,” and revealing the deepest bond between the Divine Essence and the soul of Israel.

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Practical Takeaway:

The maamar teaches that concealment, difficulty, and spiritual exile are not signs of Divine absence but stages in a precise Divine process. Every contraction is a preparation for a greater revelation. Personal struggles, emotional dryness, and spiritual distance correspond to the withdrawal stage, which enables a deeper and more authentic return. True love and awe of God are cultivated through contemplation of His revealed greatness, but their ultimate purpose is to draw down a love that transcends understanding. By engaging in Torah and mitzvos, especially through disciplined daily practice, a person becomes a vessel for Divine Essence itself, transforming limitation into revelation and exile into redemption.

Chassidic Story:

In the early years of the Alter Rebbe's leadership, one of his chassidim approached him in deep distress. He described a prolonged spiritual darkness: prayer felt empty, inspiration had vanished, and despite great effort, he felt only distance. "Rebbe," he said, "I am worse now than I was before I began serving God seriously. Why has my avodah led me into exile?"

The Alter Rebbe listened carefully and then told him to remain for a farbrengen that evening. When the chassid returned, the Rebbe explained quietly that before a new light can dwell, the old vessels must be emptied. What the chassid was experiencing was not failure but withdrawal. The soul was being lifted beyond what it could yet receive.

He then cited the teaching that even the Avos experienced concealment so that a deeper revelation could later emerge. If there were no darkness, there would be no vessel for the light meant to be received.

Years later, that same chassid became known for his depth in prayer and Torah. He would often say that the most transformative period of his life was precisely that season of dryness and exile, because it taught him that withdrawal itself was the clearest sign that a deeper Divine presence was approaching.

Therapeutic Psychological Integration

The Core Dynamic: Withdrawal Before Presence

This maamar reframes exile, contraction, and emotional distance not as spiritual failure but as a lawful stage in human development and Divine disclosure. The psyche cannot receive a higher-order experience while clinging to prior structures. What feels like loss is often neurological and spiritual clearing. In therapeutic language, this is deconstruction before integration. The Alter Rebbe describes this as הסתלקות, withdrawal, preceding revelation. Psychologically, it parallels the collapse of old meaning systems so that a more coherent and expansive identity can form.

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Running and Returning as a Healthy Nervous System Cycle

The repeated pattern of רצוא ושוב mirrors healthy regulation. Overactivation without return leads to burnout. Return without prior movement leads to stagnation. Exile is the extended running phase, a mobilization without immediate reward. Redemption is the return, when meaning lands somatically and cognitively. The length of exile corresponds to the depth of the coming integration. The longer the nervous system learns to tolerate ambiguity, the more resilient the eventual coherence.

Why Love Must Be Drawn Down, Not Manufactured

The text insists that authentic love cannot be forced from below. It must be received from above. In psychological terms, secure attachment cannot be willed. It emerges when the system experiences reliable presence. Practices like structured prayer and mitzvos function as attachment rituals that invite co-regulation with the Divine. Love becomes a state that happens to the person, not a performance by the person. This explains why the command is phrased as a causative action, to cause love to occur.

Heart Versus Soul: Emotion Regulation Versus Identity Integration

“With all your heart” refers to emotional processing. Emotions live in the heart and fluctuate. They respond to meaning and imagery. “With all your soul” refers to identity-level integration, where cognition, speech, and behavior align. This is the difference between feeling inspired and becoming reorganized. Therapy often begins with emotional relief but aims for identity coherence. The maamar names this explicitly. The deeper revelation reorganizes thought, language, and action, not only feeling.

Why Torah Accesses the Deepest Layer

Torah here functions as transpersonal speech. The idea that the Divine speaks through the human mouth mirrors therapeutic insight that language reshapes neural pathways. When speech aligns with truth beyond the self, identity stabilizes. This is why Torah study is framed as beyond the sun, beyond ordinary meaning-making. It anchors the self to something non-fragmented.

Practical Integration

When experiencing spiritual dryness, emotional numbness, or prolonged effort without payoff, do not escalate self-criticism. Name the phase as withdrawal. Maintain structure rather than intensity. Continue disciplined practices without demanding emotional reward. This stabilizes the system so that when return occurs, it integrates rather than overwhelms. Trust the sequence. Do not confuse absence of feeling with absence of connection.

Modern Illustrative Story

A therapist in a hospital trauma unit noticed a recurring pattern among patients recovering from major surgery. Around the third week, many became emotionally flat and discouraged. Pain had subsided, but strength had not returned. Patients often believed something had gone wrong. The therapist began preparing them in advance,

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explaining that this phase was neurological recalibration. The body had reduced emergency signals and was reallocating energy for rebuilding. Those who understood this phase panicked less and recovered faster.

One patient later reflected that the explanation changed everything. Instead of fighting the numbness, he respected it. Weeks later, energy and clarity returned more fully than before. He described the experience as being rebuilt rather than repaired.

The Alter Rebbe is teaching the same principle. Exile is not punishment. It is the quiet phase where the system is being prepared to hold more truth, more presence, and more life than it previously could. **END NOTE]**