

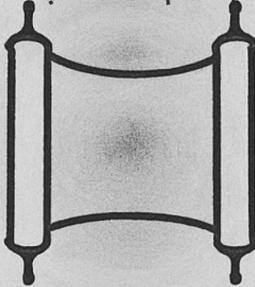
בס"ד

Alter Rebbe

Torah Ohr

Va'eira

וַיֹּאמֶר אֱלֹהִים אֶל מֹשֶׁה וַיֹּאמֶר
אַלְיוֹ אָנִי ה' וְאֶרְאֶ אֶל אֶבְרָהָם כֵּן



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

לע"ג

רבי שניאור זלמן בן רבי ברוך

To find more Maamarim and to dedicate one visit:

ChassidusNow.com

Alter Rebbe
Torah Ohr
Parshas Va'eira
וַיֹּאמֶר אֱלֹהִים אֶל מֹשֶׁה וַיֹּאמֶר אֱלֹהִי אָנִי ה' וְאֶרְאֶ אֶל אֶבְרָהָם כֵּן

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 Parshas 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).

וַיֹּאמֶר אֱלֹהִים אֶל מֹשֶׁה וַיֹּאמֶר אֱלֹהִי אָנִי ה' וְאֶרְאֶ אֶל אֶבְרָהָם כֵּן

הנה פְּרִשָּׁה זו נָאָמְרָה פְּשׁוּבָה עַל מַה שָּׁפְתָה בָּל מַעַלָּה וַיֹּשֶּׁב מֹשֶׁה וַיֹּאמֶר לְמִהּ הַרְעָתָה כֵּן. וְהַשִּׁיבָה לוּ קָדוֹשׁ בָּרוּךְ הוּא וְאֶרְאֶ אֶל וְגֹן

וְאַרְיֵה ?קְבִּין מִה תְּשׁוּבָה הִיא זו עַל לִמְהָה הַרְעָתָה. גַּם ?קְבִּין עַנְנִין הַמְּטָא שְׁבָעָבוֹרָה בָּא הַגְּלוֹת בְּחַמְרָן וּכְלִבְנִים כֵּן

וּכְבָר נְגַזֵּר כֵּן בְּבִרְית בֵּין הַבְּתָרִים וּעֲבָדּוּם וְעַנְנִים אֹתָם כֵּן. וְכֵן בְּתוּב לִמְהָה

אֵך הַנֶּה קְתִיב בַּיּוֹם עֲשָׂוָת ה' אֱלֹקִים אָרֶץ וְשָׁמָיִם (בראשית ב:ד), שְׁלֹבְרִיאָת שָׁמִים וְאָרֶץ שְׁתַּף שֵׁם הַנִּיה בְּשֵׁם אֱלֹקִים

וּבְאַרְוֹר שְׁנִי שְׁמוֹת אֵלּוּ הַנִּיה וְאֱלֹקִים, הַנֶּה אֱלֹקִים לְשׁוֹן רַבִּים, כִּמו שָׁפְתָה בַּי אֱלֹקִים קְדֹשִׁים הוּא (יהושע כ"ז:י"ט). וְהַנִּיה הוּא אֶחָד

וְהַעֲנִין, דַּהֲנֶה קְתִיב גָּדוֹל ה' וּמַהְלָל מָאֹד וּלְגַדְלָתוֹ אֵין חָקָר (תְּהִלִּים קמ"ה:ג), וְאַיִמְתִּי גָּדוֹל כְּשֶׁהוּא בעיר אֱלֹקִינוּ כֵּן (תְּהִלִּים מ"ח:ב).

Alter Rebbe
Torah Ohr
Parshas Va'eira

וַיֹּאמֶר אֱלֹהִים אֶל מֹשֶׁה וַיֹּאמֶר אֱלֹהִי אָנִי ה' וְאֶרְאֶ אֶל אֶבְרָהָם כֵּן

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.

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.

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.

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.

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).

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

“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.

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

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

כִּי מְהֻיוֹת לְגַדְלָתוֹ יַתְּבִּרְךָ אֵין חִקָּר וְלִיתְ מְחֻשֶּׁבָה
תְּפִיסָה בֵּיהֶן כָּלֶל, לֹא שִׁיקָה לֹזֶר עַלְיוֹן גְּדוּלָה
אֶלָּא בְּהַתְּפִשְׁטוֹת זַיְוָן וְהַאֲרָה מִבְחִינָת מְלֹכוֹתָו
יַתְּבִּרְךָ.

וְכַכְתִּיב מְלֹכוֹתָךְ מְלֹכוֹתָךְ כָּל עַזְלָמִים (תְּהִלִּים
קְמַנְיָה: י"ג), וְהַתְּפִשְׁטוֹת וְהַמְשָׁכָה זֹו אֵין אֶלָּא זַיְוָן
וְהַאֲרָה בְּעַלְמָא.

וְנִקְרָא אָוֹר אַיְזָנָסּוֹף בָּרוּךְ הוּא זַיְוָן הַשְׁכִּינָה, שֶׁהוּא
רַק פְּמַשְׁלָל אָוֹר הַפְּאָר מְהַשְּׁמָשׁ.

וְכַכְתִּיב כִּי שְׁמָשׁ וּמְגַנוּתָה אֶלְקִים (תְּהִלִּים
פ"ד: י"ב), שְׁכָמוֹ שֶׁהָאָוֹר הַזֶּה שְׁמַתְּפִשְׁטָמֶת מְהַשְּׁמָשׁ
לְקַאְרֵר עַל הָאָרֶץ אִינוֹ אֶלָּא זַיְוָן וְאַנְן לוֹ עַרְךָ וַיְחַסֵּס
לְגַבְיוֹן עַצְמָיוֹת הַשְּׁמָשׁ שֶׁאִינוֹ מְמַהְוָתָוֹ כָּל אָפָּה
שְׁנָמָשׁ וּמְתַפְּשָׁט מְהַשְּׁמָשׁ עַצְמוֹ.

כִּי הַמִּזְוְתָה הַמְּתַפְּשָׁתָה לְקַיּוּם וְהַתְּהִווָת עַזְלָמוֹת
עַלְיוֹנִים וּמִתְּחִתּוֹנִים מְרִישׁ כָּל דָּגִינָן כֹּו. אֵין זֶה אֶלָּא
בְּחִינָת זַיְוָן שֶׁאַיְן תּוֹפְסִים מִקּוּם וּכְוֹלָא קְמִיהָ כָּלָא
חַשִּׁיבָה.

וְהַהֵּנָה פְתִיב מִה רַבּוּ מְעַשְׁיָה וּכְתִיב מִה גָּדוּלוּ מְעַשְׁיָה.

מִה רַבּוּ מְעַשְׁיָה קָאֵי עַל עַזְלָמוֹת הַתְּחִתּוֹנִים וְכָל
הַבְּרוֹאִים שְׁבָעוֹלָם הַזֶּה המְתַחְלָקִים לְמִינִיָּהֶם בְּכָמָה
מִינִי הַתְּחִלּוֹתָה רַבִּי רַבְּבוֹת מִדְרָגּוֹת בְּדִצְ"ח שְׁכָמָה
מִינִי דָוּמָם וּכְמָה מִינִי צָמָח כֹּו.

וְכָל מִין וּמִין יֵשׁ לוֹ טֻעם בְּפִנֵּי עַצְמוֹ כָּמוֹ תְּפִוּחִים
גְּאַגּוֹזִים וִישְׁקָדִים.

וְכִיּוֹצָא בָּהָם בְּצֹוֹמָח שְׁכָל אֶחָד יֵשׁ לוֹ טֻעם בְּפִנֵּי עַצְמוֹ
שֶׁאַיְן הַאֲחָד דָוָמָה לְחַבְרוֹ.

Alter Rebbe
Torah Ohr
Parshas Va'eira

וַיֹּאמֶר אֱלֹהִים אֶל מֹשֶׁה וַיֹּאמֶר אֱלֹהִים אֶنְיָה וְאֶרְאָ אֶל אֶבְרָהָם כֵּן

And likewise with all kinds of grasses, every grass has its own taste by itself.

And the taste is spiritual, from the constellation that flows upon it, for there is not for you any grass below, etc.

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.

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).

That the earth receives from the aspect of the left, and about this it is said: “How numerous are Your works.”

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.

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).

And seemingly it is not understood why each righteous person needs so many worlds, and whether he needs them for property.

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.

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.

For there is one who is aroused in one manner, etc., and there is one who is aroused in another manner, etc.

And therefore, in the future, the Holy One, blessed be He, will cause each and every righteous person to inherit, etc.

וכו בכל מיני עשבים כל עשב יש לו טעם בפני עצמו.

והטעם הוא רוחני מפלל השופע עליו, שאין לך כל עשב מלמטה כו.

וכל זה הוא מפסקת עולמות עליונים וכמו שכתוב וכל קורבי את שם קדשו (תהילים ק"ג:א) שיש בחינת קדושים עליונים שאבררים הפסקת להשפיע לעולם תהה הנגשמי.

וכמן"ל נטה שמallow וברא ארץ, ונטה ימינו וברא שמים [זהר חלק ב' דף כ' עמוד א', דף ל'ז עמוד א', דף פ"ה עמוד ב', חלק א' דף ל' עמוד א'].

שהארץ מקבלת מהחינת שמאל ועל זה נאמר מה רבו מעשיך.

אך מה קדלו מעשיך קאי על העולמות העליונים, מלאכים וונשות שמתענגים על ה' ואין פגע אחד דומה לחהבו.

וכמן"ל עתיד הקדוש ברוך הוא להנחיל לכל צדיק וצדיק שלשים-מאות ועשרה עולמות, שנאמר להנחיל (אכבי יש כו' (משל ח:כ)).

ולכאורה אין מוקן למה צריך כל צדיק כה כמה עולמות, וכי לנכסים הוא צריך.

אך הענין, כי שכר מצוה מצוה היא, הatched ענגן העליון להיות נגנים מזו השלכה.

וכל מצוה ומצוה יש לה ענגן בפני עצמה, גם אין מהות צדיק אחד דומה לחהבו בעבורתו בהתפלות אקבה ויראה.

כפי יש מתקפעל כו' ויש מתקפעל כו'

ולכון עתיד הקדוש ברוך הוא להנחיל לכל צדיק וצדיק כו'

Alter Rebbe
Torah Ohr
Parshas Va'eira
וַיֹּאמֶר אֱלֹהִים אֶל מֹשֶׁה וַיֹּאמֶר אֱלֹהִים אֶלְيָהוּ אָנִי ה' וְאַרְאָ אֶל אֶבְרָהָם כֵּן

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.

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.

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.

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.

For upon this they delight to behold the pleasantness of the Lord. And this is [the meaning of]: when is He great, when He is in the city of our God.

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

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

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.

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.

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.

כִּי כֹל אַחֵד הוּא מִדּוֹר בְּפָנַי עָצָמוֹ בְּבִחִינַת זַי וְהַשְׁגָה
 פָּרֶטֶת מִיְתָרֶת אֲשֶׁר מִשְׁגָגָן וְנִגְהָנָה וּמִתְעַנְגָגָן עַל ה',
 תְּעַנְגָג פָּרֶטֶת מִיחַד וּנְכָל מִתְעַנְגָג וְהַשְׁגָתַת צְדִיק חֶבְרוֹן,
 כִּי כֹל חַד לְפָום שְׁעֹרָא דִילִיה.

זַי זְשִׁכְינָה פּוֹלֵל רַבִּי רַבְבּוֹת מִדְרָgoת וּמִינִי תְּעַנְגָג
 לְקַשְׁמֹות עַד אֵין קָז וּמִכְלִית מִפְשָׁש, שְׁהָרִי נְמַשֵּׁךְ מִאַז
 אַיְזָסּוֹף בָּרוּךְ הוּא.

וְהַנֶּה הַתְּחִילָות הַחַיּוֹת מִאַז אַיְזָסּוֹף לְכָל הַעוֹלָמוֹת
 בְּרַבִּי הַתְּחִילָות הַמִּקְרָgoת בְּהַרְבָּה מִינִי תְּעַנְגָג לְכָל
 מַד וּמַד לְפָום שְׁעֹרָא דִילִיה, הִיא הַגְּזָרָא בְּשָׁם
 אֱלֹקִים לְשָׁוֹן רַבִּים.

עַל שֵׁם רַבִּי הַתְּחִילָות בְּהַתְּפִשְׁטוֹת הַחַיּוֹת מִלְמַעַל,
 וְהִיא הַיָּה הַתְּפִשְׁטוֹת גְּדוֹלָתוֹ יַתְּבִרְךָ בְּבִחִינַת גָּלוּי
 שִׁכְפִּירְוּ וַיְקַרְא גָּדוֹל וְתִפְאַרְתָּו.

שְׁעַל פָּנֵי הַמִּתְעָגִים לְחִזּוֹת בְּנֵעֵם ה'

וְזֹהֵוּ אִמְתִּי גָּדוֹל כְּשֵׁהָוָא בָּעֵיר אֱלֹקִים.

עִיר נִקְרָאת מִה שְׁאַקְוּבָּז מִפְּנֵה בְּתִים

וּבְתִים הַמ צִירָופִי אֹתִיּוֹת, וּכְמֹה שְׁפָתוֹב בְּסִפְר
 יִצְרָא שְׁמִי אֲבָנִים בּוֹנוֹת שְׁנִי בְּתִים (סִפְר יִצְרָא
 ד:יב).

דִּהְנִינוּ בְּחִינַת אֹתִיּוֹת וְהַמְשֻׁכּוֹת הַתְּחִילָות הַחַיּוֹת
 בְּכָמָה בְּתִים וּמִדְרָgoת, כְּמוֹ הַשְּׁכָל שְׁמַתְחָלָק בְּאֹתִיּוֹת
 הַמְחַשְּׁבָה לְמַשֵּׁל.

כִּי הַתְּפִשְׁטוֹת גְּדוֹלָתוֹ יַתְּבִרְךָ מִתְחִילָת בְּכָמָה בְּחִינַת
 הַתְּחִילָות וּרְבִי הַמִּעְנָנוֹגִים בְּכָל הַעוֹלָמוֹת לְכָל חַד
 לְפָום שְׁעֹרָא דִילִיה.

וְאֵוּ נִקְרָאת אֱלֹקִים לְשָׁוֹן רַבִּים עַל שֵׁם רַבִּי הַתְּחִילָות
 בְּהַתְּפִשְׁטוֹת הַחַיּוֹת בְּבִחִינַת גָּלוּי לְעוֹלָמוֹת וּלְגָבְרָאִים.

Alter Rebbe Torah Ohr Parshas Va'eira וינדר אלקים אל משה ויאמר אליו אני ה' וארא אל אברהם כו

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.

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

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

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

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

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

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.

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

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

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.

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

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

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.

מה שאין לו בנויה נקרא אחד, בנויה הוא ביחס
מকור כל הבעיות ורשא דכלוא קום שפה? ידי
המשכה בבחינת גלווי בעיר אלקינו כי

והנה מבחן אלקיים נמשך למטרה בחינת היראה.

וְכֹה שֶׁכְתּוֹב וְהָלְקִים עַשְׂה שִׁירָא מִלְפָנָיו (קהלת ג')

וכתוב את האלקים ירא (קהלת יב:יג).

(וכחוב אם ה' אלק'יה פירא (דברים ו:יג)

רַק בְּבִחִינַת אַלְקִים הוּא הַתְּפִשְׁטוֹת גְּדוֹלָתוֹ יִתְּבַרֵּה,
תְּפִלָּה עַל הָאָדָם וַיַּרְאֶת בְּשַׁת כָּרֵי

וכן האהבה גמישת על-ידי בחינת אלקים דיקא.

וְכַמָּה שֶׁכְתּוֹב הַלְלוּיָהוּ בְּגַבּוֹרָתָיו הַלְלוּיָהוּ כֶּרֶב גָּדוֹלָה
((תְּהִלִּים קְנָבָב)).

וְנִכְתּוּב וְאַהֲבָתָ אֶת הָאֱלֹהִים כֵּן (דברים ו:ה), להרי
הַאֲהָבָה לְקָדוֹתָה בְּבָחִינָה בְּטוּל בְּמִצְיאוֹת לְבָחִינָה דָּלָל
מִחְשָׁבָה כֵּן, אָזִיךְ תַּחֲלָה עַל יְזִידִי בָּחִינָה אֱלֹהִים
שִׁיחַבּוּנוּ בְּגִדְלָת אַיְזָסּוֹר בָּרוּךְ הוּא וְהַתְּפַשְׁטוּתָוּ
בְּגִבְרָאִים.

ומזה ישוב לאחבה את ה' דלית מחשבה כו'

וְהִנֵּוּ עַל־יְהִי בְּחִינַת יְהוָדָה הַוְיָה בְּאֶלְקִים

ונזה וידבר אלקים אל משה ויאמר אליו אני הויה
(שמות ו:ב), שעליך בחינת אלקים הוא גלווי שם
בог.

Alter Rebbe
Torah Ohr
Parshas Va'eira
וַיֹּאמֶר אֱלֹהִים אֶל מֹשֶׁה וַיֹּאמֶר אֱלֹהִי אָנִי ה' וְאֶרְאֶ אֶל אֶבְרָהָם כֵּ

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.

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.

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.

And the Patriarchs are indeed the aspect of the chariot.

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

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.

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

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?

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."

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

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.

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

על-ידי זה וארא אל אברם ויצחק כו' (שמות ו:ג), הם המדות האקבאה ויראה כו' שפוגלו מזה.

ועל זה נאמר ביום עצות ה' אלקים ארץ ושמיים בראשית ב:ד, שהיא ייחוד הוי באלוים להיות גלוי שם הוייה למטה.

אך הנה נודע כי האקבאה שמאטה למטה עקרה כדי להגיע שתחאה באה על האדם מלמטה האקבאה העליונה שהיא העיקרית.

והאבות הם בבחינת המרכבה.

פרוש, כי אברם מרכבה לאקבאה העליונה.

וככתייב ויטע אברם הלו' ונסוע מאטה למטה עד האגב (בראשית י"ב:ט), שהיא האקבאה העליונה שתשרה עליו מלמטה בבחינת רוכב, והוא ייה מרכבה אליה.

והנה על-ידי אתחערותא דלטפא אתחערותא דליעילא.

אך מי הגורם והמחבר האקבאה העליונה שמאתחערותא דליעילא שהיא בבחינת אין-סוף, להיות שורה ומתגללה באתחערותא דלטפא בונפש האדם שהוא גבול ונברא יש מאיין.

הנה על זה נאמר באיל שדי (בראשית י"ז:א), פרוש שאמיר לעולמו כי, עולמו הוא מה שכתוב עולם חסד יבנה (תהלים פ"ט:ג).

ונפרוש יבנה הוא בברניין.

וככתייב בחקמה יבנה בית (משל כ"ד:ג), האדם שבונה בית לשכנת בו, כה ארייך החסד להיות בונה בבית להיות בו ישיבת הנשמה.

כפי חסד עליון והאקבאה העליונה הם בבחינת אין-סוף.

Alter Rebbe
Torah Ohr
Parshas Va'eira

וַיֹּאמֶר אֱלֹהִים אֶל מֹשֶׁה וַיֹּאמֶר אֱלֹהִי אָנִי ה' וְאֶרְאֶ אֶל אֶבְרָהָם כֵּן

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.

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

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.”

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.

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.

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

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.

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.

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.

And he will be for subjugation, etc.

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.

וְאֵי אָפְשָׁר לְהִיּוֹת בֹּו מִשְׁפֵּן הַגְּשָׁמָה וְאַכְזָן שְׁבַתָּה אֶלְאָ
 עַל-זִקְנָה כִּפְרָה צָמְצָמִים לְהִיּוֹת בְּחִינַת עַולְם וְקָעַלְם
 אוֹר אַיְזָסּוֹף בָּרוּךְ הוּא.

וְלֹא-הִיּוֹת נְבָנָה בְּבִחִינַת בֵּית שְׁהִיא עַל-זִקְנָה צִירֶפְיָ
 (אֹתְיותָ, שְׁתִּי אֲבָנִים בְּזֹנוּת כּוּ) (סְפִר יִצְחָרָה דְּבִיבָּ).

וְעַתִּיד הַקָּדוֹשׁ בָּרוּךְ הוּא לְהַנְחִיל לְכָל צִדְיקִים
 שְׁלָשׁ-מִאוֹת וְעַשְׂרָה עַולְמוֹת, בְּחִינַת יִשְׁ, וְקַדְמַתְבָּ
 (לְהַנְחִיל אַקְבִּי יִשְׁ) (מִשְׁלִי ח:כָּא).

שְׁעַל-זִקְנָה כִּפְרָה צָמְצָמִים וְיִרְדּוֹת וְהַשְּׁמַלְשָׁלוֹת
 הַמְּדֻרְגוֹת יוֹמְשָׁךְ שִׁיטְגָּלָה הַמַּסְדָּד הַעַלְיוֹן וְהַאֲהָבָה
 הַעַלְיוֹנָה בְּבִחִינַת יִשְׁ קָדִי שִׁיוֹכָלָה הַגְּשָׁמָה לְקַבֵּל
 וְלֹא-הִיּוֹת גְּגָנִים מִזְיוֹן כּוּ

וְזֹה שָׁאָמֵר לְעַולְמוֹ דִּי, הוּא בְּבִחִינַת הַצָּמִצּוֹם,
 שְׁעַל-זִקְנָה זֶה וְאֶרְאֶ אֶל אֶבְרָהָם כּוּ, לְהִיּוֹת גָּלוּי
 הַאֲהָבָה הַעַלְיוֹנָה שְׁהִיא הַעֲקָרִית.

וְעַל זֶה נְאָמֵר וְאַהֲבָתָ אֶת ה' אֱלֹהִיךְ
 (Deuteronomy 6:5), וְאַהֲבָתָ הָוָא פָּעֵל יִצְאָ,

וְכוּ לְאַהֲבָה אֶת ה', וְלֹא קַתְבֵּ לְאַהֲבָה כּוּ, כִּי הַעֲקָרִ
 הָוָא לְהַמְשִׁיךְ הַאֲהָבָה הַעַלְיוֹנָה בְּקַרְיָת שְׁמַעַן

וְהַאֲהָבָה זֶה תַּהֲנֵה בְּכָל לְבָבֶךָ, בְּתוֹךְ כָּל לְבָבֶךָ, (1:2),
 בְּשַׁנִּי יָצְרִיךְ.

שָׁגֵם הַיִּצְרָאֵר הַרְעָ יִשּׁוּב לְאַהֲבָה ה', כִּי בְּהַמְשִׁיךְ עַלְיוֹן
 הַאֲהָבָה הַעַלְיוֹנָה, מְפִילָה לְפָוִי הַמָּס יִמְסֵס כְּהַמָּס דּוֹנְגָן
 כּוּ.

וְיִהְיָה לְאַכְפִּיאָ כּוּ

וְזֹה גְּמַלְשָׁךְ בְּקַרְיָת שְׁמַעַן, כִּי מִפְסְוִיקִי דְּזָמְרָה עַד
 קַרְיָת שְׁמַעַן אַרְיךְ לְהִיּוֹת הַאֲהָבָה שְׁמַמְפּוֹה לְמַעַלְהָה,
 אַכְלָבְלָ בְּקַרְיָת שְׁמַעַן אַרְיךְ לְהִיּוֹת הַמְּשִׁכָּת הַאֲהָבָה
 הַעַלְיוֹנָה.

Alter Rebbe
Torah Ohr
Parshas Va'eira
וַיֹּאמֶר אֱלֹהִים אֶל מֹשֶׁה וַיֹּאמֶר אֱלֹהִים אֶלְيָהוּ אָנִי ה' וְאַרְאָ אֶל אֶבְרָהָם כֵּן

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.

אך הנה כל זה הוא בגלו המשכנת המדות אהבה
ויראה, שהוא ייחוד והוא באלוים, בשבט נמשך
בבחינת אלקים

אבל ושמי הויה, דהינו בבחינת הויה לבוד, קדם
שפא ליקי גלי המשכה במדות, שהוא מקור ושורש
כל הצעיות ומkor הימים כו', לא נזעתי להם
(Exodus 6:3).

שאינו בא ליקי גלי בונפש מחתמת אתערותא דלמתה,
רק מפני כי אאשר קדשנו במצותיו ויקא; קדוש
ברוך הוא מגיח תפlein כו'

ותלמוד תורה שכגד כלם, שמקור התורה הוא
למעלה למעלה.

וכמה שכתוב בהזהר על הפטוק מה יתרון לאדם בכל
עמלו שעמל מחת הפשע
(Ecclesiastes 1:3),
שאני אורייתא דעמל לה עיליא מן שמשיא
(Zohar).

פירוש שהוא למעלה למעלה מבחן שמש ומגן ה'
דהינו בבחינת נמשך, אלקים (Psalms 84:12)
באלקים כו'

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

אך הנה כדי שינה בבחינה זו בגלו במתן תורה,
אריך מycles בבחינת הסתלקות למעלה, כי שרשו
למעלה הוא בבחינת מטי ולא מטי, והחיות רצוא
ונשוב.

וכדי שינה בבחינת מטי ציריך תחלה בבחינת לא מטי
וכפי ערך השוב בגלו שאחר-כך, כי הוא בבחינת
הרצו שבחלה.

ולכו הנה מycles זמן הגלות ושלטונו מצרים, מפני
הסתלקות החיות למעלה.

Alter Rebbe
Torah Ohr
Parshas Va'eira

וַיֹּאמֶר אֱלֹהִים אֱלֹהִים מֵשֶׁה וַיֹּאמֶר אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים כֵּן

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.

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.

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.

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.

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.

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.

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

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.

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.

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

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

כִּי הַגָּה בְּתִיב רַם עַל כָּל גּוֹים הִי עַל הַשָּׁמִים כְּבוֹדוֹ (תהילים קי"ג:ד), שֶׁכָּל עֹזֶבֶן כּוֹכְבִים וּמְזֻלּוֹת מִקְבְּלִים שְׁפָעָם וְחִזּוּם מִבְּחִינַת רֹאשָׁמוֹת רַם כֹּי עַל הַשָּׁמִים כֹּי.

שְׁכָשָׁה אָוֶן בְּבִחִינַת הַמְּשִׁפֵּילִי לְרֹאשׁ בְּשָׁמִים (תהילים קי"ג:ו), אָזִי מֵי כֹּה אֱלֹקִינוּ בְּתִיב (תהילים קי"ג:ה), שָׁאַיִן הַקָּדוֹשׁ בָּרוּךְ הוּא מִשְׁרָה שְׁכִינַתוֹ אֶלָּא עַל יִשְׂרָאֵל.

וְהַגָּה בְּהַמְּשִׁכָת גָּלוּי אָוֶן אַיְזָסּוֹף בָּרוּךְ הוּא לְמַטָּה, שְׁתִּלְיָה בְּמַעַשָּׂה הַתְּחִתּוֹנִים הַמְּמַשְׁיכִים בְּעַבּוֹתָם בְּחִנַּת גָּלוּי זֶה.

מַה שָׁאַיִן בָּן בְּאַפְּקוּר לְמַעַלָּה שַׁהְוָא בְּחִינַת רֹאשָׁמוֹת, גַם עֹזֶבֶן כּוֹכְבִים וּמְזֻלּוֹת מִקְבְּלִים שְׁפָעָם מִשְׁמָעַלְיָה הַשְּׁפָלָשָׁות וִירִידָת הַמְּרוֹגָות.

וְכָה שְׁפָתּוֹב וְאַלְהָה הַמְּלָכִים אֲשֶׁר מָלְכוּ בָּאָרֶץ אֲדוֹם לִפְנֵי מֶלֶךְ מֶלֶךְ לְבָנֵי יִשְׂרָאֵל (בראשית י"ו:ל"א), כְּנוּךְ מְעַנֵּן שְׁבִירַת הַכְּלִים.

וְזֶה שָׁאַמְרוּ רְזַ"ל לְפָה נִקְרָא הַר סִינִי, שִׁירְדָּה שְׁוֹאָה לְעֹזֶבֶן כּוֹכְבִים וּמְזֻלּוֹת.

דַּקְנָנוּ עַלְיָהָה הַר סִינִי דְּזַקְאָ בְּגָלוּי מִתְנַעַן תּוֹרָה.

אָבֶל קָדֵם מִתְנַעַן תּוֹרָה לֹא כִּי מִתְהַשֵּׁה שְׁנָאָה כָּלָל, שְׁמַשָּׁם גַם עֹזֶבֶן כּוֹכְבִים וּמְזֻלּוֹת מִקְבְּלִים חַיּוֹת.

וְלֹאֵת אֲשֶׁר אָמַר מִשְׁה לְפָה הַרְעָטָה, הַיְתָה זֹאת הַתְּשׁוּבָה כִּי וְאֶרְאָה אֶל אֶבְרָהָם כֹּי וְשָׁמֵי הַוִּיה לֹא נָדַעַתְּ לְקָם, וְעַתָּה אֲנֵי רֹאֶה שְׁוִידָעָתָם כִּי אֲנֵי הַוִּיה (וְקִיּוּמִי לְקָם לְאֱלֹקִים (שםות ז:ב-ז).

פְּרוּשׁ, שְׁבִחִינַת הַוִּיה לְבַדּוֹ הַוִּיה בְּעַצְמָוֹ יְהִי לְקָם בְּכִחִינַת אֱלֹקִים הַשׂוֹרָה עַלְכָם.

וְכֵן הַיְתָה בְּנֹת יַעֲקֹב בְּתִפְלָתוֹ וְהִיא הַוִּיה לִי לְאֱלֹקִים.

Alter Rebbe
Torah Ohr
Parshas Va'eira

וַיֹּאמֶר אֱלֹהִים אֶל מֹשֶׁה וַיֹּאמֶר אֱלֹהִי אָנִי ה' וְאַרְאָ אֶל אֶבְרָהָם כֵּן

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

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

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.

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

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.

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.

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.

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.

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

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

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

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

[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

פָּרוֹשָׁה תְּוִיה לְכָדוֹ הַוָּא בְּעָצָמוֹ יְהִינָּה לִי בְּבָחִינָה
אֱלֹקִים.

וְקַיִם שִׁיחִינָה גָּלוּי זֶה גָּם בְּבָחִינָה זוֹ, אֶזְרִיךְ תְּחִלָּה
הַסְּתָלָקּוֹת הַחַיּוֹת.

וְשָׁם הַוָּא רָם עַל כָּל גּוֹיִם, לְפִיכְךְ בְּמַדָּה וּבְמַשְׁקָל
שִׁיחִינָה אֶזְרִיךְ לְהִיוֹת גָּלוּי אֱלֹקִים בְּמַטָּן תֹּרַה.

כִּי קִיְמָה בְּבָחִינָה הַסְּתָלָקּוֹת וּזְמָן הַגְּלָוֹת וּשְׁלָטוֹן
מְאַרְבִּים רָדוֹ שָׁנָה כֹּי.

וְלֹכְנוּ גָם בְּגָלוֹת אֶדוֹם הַוָּא אֲרִיכָה תְּגִלוֹת בְּבָחִינָה
רָצָא כְּדִי שִׁיחִינָה בְּבָחִינָה שָׁבָן לִימּוֹת הַמָּשִׁיחָה כֹּי.

כִּי עַזְןָ בְּעַזְןָ כֹּי בְּיִתְרֹ שָׁאת וּזְמָר עַזְמָטָן תֹּרַה,
שְׁלָא רָאוּ עַזְןָ בְּעַזְןָ כִּי אִם שׁוֹמְעִים הַגְּרָאָה כֹּי.

וְהִנֵּה בְּבָחִינָה רָאשׁוֹנָה שַׁהְיָה בְּבָחִינָה יְחִידָה
בְּאֱלֹקִים בְּגָלוּי הַמְּשִׁכָּת הַמְּדוֹת, נִקְרָאת בְּכָל לְבָבָם,
שְׁלָבָה הַוָּא מִקּוֹר הַמְּדוֹת וּמַשְׁקָנָם.

מַה שָׁאַזְןָ כֵּן גָּלוּי בְּבָחִינָה תְּוִיה לְכָדוֹ נִקְרָא בְּכָל
נִפְשָׁכָם, שַׁהְוָא בְּבָחִינָה הַתְּקַשְׁרוֹת כָּל הַגְּפַשׁ חֲכָמָה
בִּינָה וְדַעַת בְּחֲכָמָה בִּינָה וְדַעַת, וּמַחְשָׁבָה דָבָר כֹּי.

וְכָמָה שְׁכַתּוֹב וְאֲשִׁים דָבְרִי בְּפִיקָה, וְדָבְרִי אֲשֶׁר שְׁמַתִּי
בְּפִיקָה (ישועה נ"ט:כ"א).

וְכָעֵנָנוּ שְׁכִינָה מִדְבָּרָת מִתּוֹךְ גַּרְוָנוּ שֶׁל מֹשֶׁה

וְאַנְיִי הַמְּשִׁנָּה הַמְּדִבָּרָת בְּפִיקָה כֹּי

וְעַלְיִידִי זֶה וְדִבְרָתָ בָּם כֹּי

Alter Rebbe
Torah Ohr
Parshas Va'eira

וַיֹּאמֶר אֱלֹהִים אֱלֹהִים מֵשֶׁה וַיֹּאמֶר אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים כֵּן

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.

Alter Rebbe
Torah Ohr
Parshas Va'eira
וַיֹּאמֶר אֱלֹהִים אֱלֹהִים מֵשֶׁה וַיֹּאמֶר אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים כֵּן

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.

Alter Rebbe
Torah Ohr
Parshas Va'eira
וַיֹּאמֶר אֱלֹהִים אֱלֹהִים מֵשֶׁה וַיֹּאמֶר אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים כֵּן

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,

Alter Rebbe

Torah Ohr

Parshas Va'eira

וינדר אלקים אל משה ויאמר אליו אני ה' וארא אל אברהם כו

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**