TORAH OHR · PARSHAS LECH LECHA · MAAMAR 5

שרי אשתך לא תקרא שמה שרי כי שרה שמה וגו׳

Sarai your wife: you shall not call her name Sarai

◇

How a new existence comes into being depends on the level: above, at the level of the higher Chochmah (Avraham), birth comes through contraction, the yud; below, at the level of the lower Chochmah (Sarah), it comes through expansion, the hei. That is why Sarah could bear Yitzchak only once her yud became a hei.

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ״ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok

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THE BIG IDEA

How a new existence comes into being depends on the level: above, at the level of the higher Chochmah (Avraham), birth comes through contraction, the yud; below, at the level of the lower Chochmah (Sarah), it comes through expansion, the hei. That is why Sarah could bear Yitzchak only once her yud became a hei.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The Midrash teaches that Sarai could not give birth, but Sarah could. This is puzzling: the yud of Sarai stands for Chochmah, the level of ayin (nothing), which is the source of new existence, while the hei of Sarah stands for Binah, called yesh (something). Why would exchanging the higher letter for the lower one give her the power to bear a child? The Alter Rebbe answers that Avraham and Sarah are the higher and the lower Chochmah. Above, a new existence comes about only through tzimtzum: were the Infinite Light to spread forth as it is, nothing finite could ever arise. Below, the reverse is true: contraction would leave only darkness and concealment, and existence comes about through spreading out and expansion, which the broad letter hei expresses. The three tips of the yud and the shape of the two hei's illustrate this. Avraham too received a hei, but only to become 'the father of a multitude of nations', elevating what lies outside holiness; for Yitzchak, who belongs to holiness, whose nature is self-nullification, he did not need it. Sarah, however, needed the hei for Yitzchak's birth.

OUTLINE

1 **The question: why a hei for Sarah?** ¶1

The name change gave Sarah the power to give birth; yet the yud (Chochmah, 'nothing') is the source of new existence and is higher than the hei (Binah, 'something'). The key: Avraham and Sarah are the higher and the lower Chochmah.

2 **Contraction above, expansion below** ¶2

Above, new existence comes only through tzimtzum; below, at Sarah's level, it comes through expansion. Avraham's hei served his role as father of many nations, not Yitzchak's birth; Sarah needed the hei for Yitzchak.

Yud and hei יו"ד וה"א

In Kabbalah the yud, a single point, stands for Chochmah and for contraction; the hei, which spreads out in width and length, stands for Binah and for expansion.

Ayin and yesh אין ויש

Chochmah is called ayin ('nothing'), the undefined source from which new existence comes; Binah is called yesh ('something'), where things have taken definite shape.

The higher Chochmah and the lower Chochmah חכמה עילאה וחכמה תתאה

Two levels of Chochmah. Avraham corresponds to the higher, rooted in the Chochmah of Atzilus; Sarah to the lower. Each brings new existence into being in the opposite way.

tzimtzum (contraction) צמצום

The self-concealment of the Infinite Light; at the higher level it is the only way a finite, new existence can come about.

Spreading forth and expansion התפשטות והרחבה

At the lower level, where the light is already limited, new existence comes through expansion rather than further contraction, which would leave only darkness.

self-nullification (bittul) ביטול

The nature of the side of holiness; because of it, Yitzchak's birth did not require Avraham's hei of expansion.

SECTION 1 • ¶1

The question: why a hei for Sarah?

1 שרי אשתך[1] לא תקרא שמה שרי[2] כי שרה שמה וגו'. הנה שינוי השם של שרה הוא להיות לה בחי' הולדה

"Sarai your wife: you shall not call her name Sarai, for Sarah is her name," etc. Now, the change of Sarah's name was so that she would have [the capacity of] giving birth,

> The maamar opens with G-d's instruction to Avraham to change his wife's name from Sarai (spelled with a final yud) to Sarah (spelled with a final hei). The Alter Rebbe states the premise: the purpose of this change was to give her the ability to bear a child.

כמארז"ל [כמאמר רבותינו זכרונם לברכה] שרי לא תלד[3,4] כו' וא"כ צ"ל הלא מעלת היו"ד גבוה מן הה' כי יו"ד חכמה ה' בינה.

as our Sages, of blessed memory, said: "Sarai does not give birth," etc. If so, [the question] must be asked: is not the level of the yud higher than the hei? For yud is Chochmah (wisdom) and hei is Binah (understanding).

> The Midrash says that as Sarai she could not give birth, but as Sarah she could. This raises a difficulty: in Kabbalah the letter yud stands for Chochmah and the letter hei for Binah, and Chochmah is the higher faculty. Why would exchanging a higher letter for a lower one bring about the ability to give birth?

ונודע כי עיקר הולדה מבחינת חכמה לפי שחכמה בחי' אין והחכמה מאין[5] כו'. משא"כ בינה נק' יש כו'

And it is known that giving birth comes chiefly from the level of Chochmah, because Chochmah is the level of ayin (nothing), [as it is written,] "and Chochmah comes from ayin," etc.; whereas Binah is called yesh (something), etc.

> The question is sharpened. Chochmah is called ayin, 'nothing', because it is the first flash of insight before anything is defined; bringing something new into being, 'something from nothing', is rooted there. The verse cited plays on one word: in Job, me'ayin asks 'from where' wisdom comes, and here it is read 'from nothing', so that Chochmah comes from ayin. Binah, where the idea is developed and takes on definite shape, is called yesh, 'something', an existence already there.

ואיך נהפוך הוא שלהיות לה כח ההולדה לוקח מאתה כח היו"ד וניתן לה כח הה' במקומו[6] כו'.

So how is it turned around, that for her to have the power of giving birth, the power of the yud is taken from her and the power of the hei is given to her in its place, etc.?

> So the change seems backwards: to give Sarah the power to give birth, the yud, the letter of Chochmah and the source of new existence, was taken away, and the hei of Binah was put in its place.

והענין כי אברהם ושרה הם בחי' ח"ע [חכמה עילאה] וח"ת [וחכמה תתאה] כו' ששרש אברהם הוא בבחי' חכמה דאצי'.

And the explanation is that Avraham and Sarah are the levels of the higher Chochmah and the lower Chochmah, etc., for Avraham's root is in the level of the Chochmah of Atzilus.

> The answer begins. Avraham and Sarah correspond to two levels of Chochmah: Avraham to the higher Chochmah, rooted in the Chochmah of Atzilus, and Sarah to the lower Chochmah. What is true of how birth works at the higher level is not true of the lower one, as the next paragraph explains.

SECTION 2 · ¶2

Contraction above, expansion below

2 והנה למעלה כך הוא המדה[7] עיקר ההולדה להיות מציאות הולדה חדשה הוא ע"י צמצום דוקא[8] כי אם הי' [היה] אא"ס [אור אין סוף] ב"ה מתפשט

Now above, this is the rule: the essence of giving birth, so that a new existence is born, comes specifically through tzimtzum (contraction). For if the Infinite Light (Or Ein Sof), blessed be He, were to spread forth

> Here the answer is given. At the higher level (Avraham's), a genuinely new existence comes about only through tzimtzum, the self-concealment of the Infinite Light. Without such contraction, nothing separate could arise.

כמו שהוא בבחי' א"ס לא הי' [היה] אפשר להיות שום התהוות מציאות כלל אפי' [אפילו] ע"י רבוא רבבות השתלשלות כי כשמו כן הוא אין סוף להתפשטותו וכו'.

as it is, in the level of the Infinite, it would not be possible for any existence at all to come into being, even through myriads upon myriads [of stages] of the chain of descending worlds (hishtalshelus); for as its name is, so it is: there is no end to its spreading forth, etc.

> If the Infinite Light spread forth as it truly is, no finite existence could come into being, however many stages of descent it passed through: 'as its name is, so it is', and its name, Ein Sof, means 'without end'. That is why, at the higher level, the yud, a single contracted point, is the letter of birth.

משא"כ למטה בבחי' שרה כו' הוא להיפך ממש שאם היה האור מתצמצם היה חשך והעלם והסתר גמור ועיקר התהוות המציאות הוא ע"י בחי' התפשטות והרחבה דוקא וכו'

Whereas below, in the level of Sarah, etc., it is the very opposite: if the light were contracted, there would be darkness, concealment and total hiddenness; and existence comes into being chiefly through the level of spreading forth and expansion specifically, etc.

> At the lower level, Sarah's, it is the reverse. There the light is already limited, so further contraction would leave only darkness and concealment; new existence comes about precisely through spreading out and expansion. The hei, a letter with breadth and length, expresses that expansion.

(וכנודע בענין ג' קוצין של[9] היו"ד שהקוץ התחתון מקור וכח הבינה תלוי בקוץ העליון כו').

(As is known concerning the three tips of the yud: the lower tip, the source and power of Binah, depends on the upper tip, etc.)

> The text's own parenthetical support: the yud is drawn with three tips, an upper, a middle and a lower one; the first maamar of this parsha, citing the Pardes, explains that the hei is drawn from the lower tip. The lower tip is the source of Binah, and it depends on the upper tip, which shows that the spreading out associated with Binah draws its power from what is above it.

וכנודע בענין תמונת ב' ההי"ן. ומה שנתוסף לאברהם ה' אברם אינו מוליד[10,11] כו' אברהם הוא בחי' ח"ע [חכמה עילאה] כו'

And as is known concerning the shape of the two hei's. And as for the hei that was added to Avraham — "Avram does not beget," etc. — [although] Avraham is the level of the higher Chochmah, etc.:

> A further support is the shape of the two hei's in the Name Havayah, a letter that spreads out in width and length. In the Kabbalistic reading of the Name, the first hei stands for Binah and the final hei for Malchus. So the same expanding form marks both Binah and the lower level that Sarah represents. The text then raises an objection: Avraham too received a hei, since the Midrash says 'Avram does not beget' but Avraham does; yet Avraham is the higher Chochmah, for whom birth should come through contraction, not expansion.

היינו כמו שמפורש במקרא כי אב המון גוים[12] כו' ע"ד בחי' הנפש אשר עשו בחרן[13] בחי' העלאות מזלעו"ז [מזה לעומת זה] כו'.

That is, [it was] as is stated explicitly in the verse, "for [I have made you] the father of a multitude of nations," etc., in the manner of the level of "the souls they had made in Charan," the level of elevations from the opposing side (zeh le'umas zeh), etc.

> The answer: Avraham's hei was for what the verse states explicitly, that he would be 'the father of a multitude of nations', like 'the souls they had made in Charan', which our tradition understands as the people Avraham and Sarah drew to the service of G-d. That is elevation from the side opposed to holiness, which requires expansion outward.

אבל להולדת יצחק[14] סט' [סטרא] דקדושה לא היה צריך כי אדרבה כל סטרא דקדושה בחי' ביטול ולא התפשטות כו'

But for the birth of Yitzchak, [who is of] the side of holiness, it was not needed; for on the contrary, the whole side of holiness is the level of self-nullification (bittul) and not of spreading forth, etc.

> For the birth of Yitzchak, who belongs wholly to the side of holiness, Avraham did not need the hei, because holiness is by nature self-nullification (bittul), not spreading forth. So at Avraham's level the birth of a holy child still comes through the contraction of the yud.

משא"כ לשרה נתוסף הה' ללידת יצחק כו' (וע' לקמן פ' חיי שרה בד"ה יגלה לן טעמי) :

Whereas to Sarah the hei was added for the birth of Yitzchak, etc. (And see below, in Parshas Chayei Sarah, in the maamar beginning "Yegaleh lan ta'amei.")

> Sarah, however, being the lower Chochmah, did need the hei for Yitzchak's birth, since at her level new existence comes through expansion. The text refers the reader to a maamar in Parshas Chayei Sarah, 'Yegaleh lan ta'amei', for more on this.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

On the night of 13 Nissan 5726, the hundredth yahrzeit of the Tzemach Tzedek, the Rebbe studied the first of the Tzemach Tzedek's glosses printed in Likkutei Torah, on the Talmud's "the World to Come was created with yud, this world with hei"; the gloss refers to this maamar ("see what is written in Torah Ohr Lech Lecha, dibbur hamaschil שרי אשתך") for why Sarah could bear only when „לוקח מאתה כח היו"ד וניתן לה כח הה' במקומו" (the yud was taken from her and the hei given).

Having read the gloss, the Rebbe explains it in his own words. Where the light is abundant, as at its source before all contractions, a creature can receive it only after „צמצום גדול ביותר" (the greatest contraction), until what remains is „אות יו"ד שהיא נקודה בעלמא" (a mere point, a yud); so the World to Come, where souls „ליהנות מזיו השכינה" (enjoy the radiance of the Shechinah), was created with yud. „עוה"ז הוא סוף ההשתלשלות" (This world is the end of the descent): further contraction there would mean darkness, so it needs the hei, which „התפשטות לאורך ורוחב" (spreads out in length and breadth), a light strong enough to subdue darkness and turn it to light. This is ¶2's "above through tzimtzum, below through expansion".

The Alter Rebbe: משא"כ למטה בבחי' שרה כו' הוא להיפך ממש שאם היה האור מתצמצם היה חשך והעלם והסתר גמור

The Rebbe: כדי שהנברא יוכל לקבל ההמשכה והגילוי, צריך להיות צמצום גדול ביותר, עד כדי כך, שמה שנשאר וניתן לאח"ז הוא רק בדוגמת אות יו"ד

Toras Menachem – Hisvaduyos, vol. 46 (תשכ"ו ב), p. 270-272 · שיחת מוצש"ק פ' צו, אור לי"ג ניסן, ה'תשכ"ו (בלתי מוגה)

QUESTIONS FOR DISCUSSION

1. If birth comes chiefly from Chochmah, the level of ayin ('nothing'), why could Sarah bear a child only once the yud of her name became a hei?
2. According to the maamar, why can nothing finite come into being unless the Infinite Light is contracted?
3. Why would contraction at Sarah's level lead to darkness and concealment rather than to birth?
4. What did Avraham's added hei accomplish, and why was it not needed for the birth of Yitzchak?
5. How do the three tips of the yud illustrate that the lower level depends on the higher?

FOR CHILDREN · AGES 9–13

For the children at the table

Why Sarai became Sarah

THE BIG IDEA

Above, new things come into being when G-d's light is held back; below, they come into being when it spreads out, which is why Sarah needed the wide letter hei to have Yitzchak.

G-d told Avraham that his wife Sarai would now be called Sarah, and the Sages teach that this change gave her the power to have a child. But this is puzzling. The letter yud at the end of Sarai stands for Chochmah, wisdom, which is called "nothing" (ayin) and is the source of every new thing. The letter hei of Sarah stands for Binah, understanding, which is called "something" (yesh). How could trading a higher letter for a lower one help her? The Alter Rebbe answers that Avraham and Sarah stand for two levels: a higher wisdom and a lower wisdom. At the higher level, G-d's light has no end, and a new thing can come into being only through tzimtzum, holding the light back. That is the small yud. At the lower level it is the opposite: holding back would leave only darkness, and new things come through spreading out. That is the wide hei. Avraham also received a hei, so that he would be "the father of a multitude of nations." But Sarah needed her hei for the birth of Yitzchak.

QUESTIONS FOR THE SHABBOS TABLE

1. Why is it sometimes holding back, and sometimes spreading out, that lets something new come into being?
2. Look at the letters yud and hei. How does the shape of each one fit what the maamar says about it?
3. When can holding yourself back help something good happen, and when is it better to give freely and generously?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **שרי אשתך**

In this manuscript, a copyist's text of the maamar, the Tzemach Tzedek added in his own handwriting the word 'mugah', marking the text as proofread.

KEHOT'S NOTE

בבוך 1101 הוסיף כ״ק הצ״צ בגוכתי״ק על כת״י מעתיק: מוגה. הנחת מהר״א הלוי בספרו עבודת הלוי פ׳ לך לך טז, ד כותרת ״כי״ק בעת ששמע מאדמו״ר הזקן״. ראה לעיל בציונים מכ״ק אדמו״ר זי״ע.

2 **שרי אשתך לא תקרא שמה שרי**

G-d tells Avraham that his wife is no longer to be called Sarai but Sarah; the verse comes as G-d makes the covenant of circumcision with him. It opens the maamar, whose subject is why the change of one letter, the yud of Sarai to the hei of Sarah, gave her the power to bear Yitzchak.

Genesis 17:15 בראשית י״ז:ט״ו

וַיֹּאמֶר אֱלֹקִים אֶל־אַבְרָהָם שָׂרַי אִשְׁתְּךָ לֹא־תִקְרָא אֶת־שְׁמָהּ שָׂרָי כִּי שָׂרָה שְׁמָהּ׃

And G-d said unto Abraham: 'As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

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KEHOT'S NOTE

בראשית יז, טו.

3 **שרי לא תלד**

That maamar, on 'See that G-d has given you the Shabbos', explains that 'with the yud the World to Come was created': with the yud were formed the souls' delights in the World to Come, and with the hei all the details of the created beings below.

Bereshit Rabbah 44:12 בראשית רבה מ״ד:י״ב

KEHOT'S NOTE

ב״ר מד, יב. תנחומא משפטים יא. ועי׳ בלקו״ת פ׳ בשלח א, ב.

4 **שרי לא תלד**

Avram complains that his star shows he will have no child, and G-d answers: Avram does not beget, but Avraham begets; Sarai does not give birth, but Sarah gives birth. The Alter Rebbe takes this as the premise that the new letter brought the power of birth. (The Kehot note cites it as 44:12; in Sefaria's edition it is 44:10.)

Bereshit Rabbah 44:10 בראשית רבה מ״ד:י׳

ויאמר אברם הן לי לא נתת זרע - אמר רב שמואל בר רב יצחק: המזל דוחקני ואומר לי: אברם אין את מוליד! אמר לו הקדוש ברוך הוא: הן כדבריך! אברם ושרה אין מולידים, אברהם ושרה מולידים!

"Abram said: Behold, to me You have not given offspring, and a member of my household is my heir" (Genesis 15:3). "Abram said: Behold, to me You have not given offspring" - Rav Shmuel bar Rav Yitzḥak said: [Abram said to G-d:] My astrological constellation is pressuring me and saying to me: Abram, you will not beget offspring. The Holy One blessed be He said to him: 'Indeed, it is as you say; Abram will not beget offspring, but Abraham will beget offspring. "Sarai your wife, you shall not call …

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5 **והחכמה מאין**

Job, speaking of how hidden wisdom is, asks: 'And wisdom, where [me'ayin] shall it be found?' Chassidus reads me'ayin as 'from nothing': Chochmah comes from, and is, the level of ayin. The Alter Rebbe uses it to show that Chochmah is the source of new existence.

Job 28:12 איוב כ״ח:י״ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

6 **ואיך נהפוך . . וניתן לה כח ההי במקומו**

There Likkutei Torah cites this very passage: Sarah could give birth only once the power of the yud was taken from her and the power of the hei given in its place, because at her level, Malchus shining into the lower worlds, contraction would bring only darkness and concealment.

KEHOT'S NOTE

בלקו״ת בשלח א, ב מציין לכאן.

PARAGRAPH 2

7 **והנה למעלה כך הוא המדה**

That passage explains that the worlds can receive only through narrow channels ('hairs'), and it quotes this maamar: above, birth comes specifically through tzimtzum, while below, at the level of Sarah, it is the very opposite.

KEHOT'S NOTE

מובא בלקו״ת פ׳ כי תצא לז, ג.

8 **שו״ה ההולדה — הוא ע״י צמצום דוקא**

Likkutei Torah explains there that the yud of Havayah is contraction, so that the Infinite Light can be received (citing this maamar), and adds that this contraction is not total concealment but like the teaching that a person should always teach a student concisely: just as the Written Torah hints briefly at all that the Oral Torah spells out at length.

KEHOT'S NOTE

ראה בלקו״ת בשלח א, א: ״ואין זה הצמצום העלם והסתר גמור, אלא ע״ד לעולם ישנה אדם לתלמידו בדרך קצרה״ ע״ש. וראה באוה״ת בראשית כרך ד תשכג, ב.

will not beget offspring, but Abraham will beget offspring. “Sarai your wife, you shall not call …

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12 **כי אב המון גוים**

G-d tells Avram that his name will now be Avraham, ‘for I have made you the father of a multitude of nations’. The Alter Rebbe reads this as the explicit purpose of Avraham’s added hei.

Genesis 17:5 בראשית י״ז:ה׳

וְלֹא־יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם וְהָיָה שִׁמְךָ אַבְרָהָם כִּי אַב־הֲמוֹן גּוֹיִם נְתַתִּיךָ׃

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee.

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13 **הנפש אשר עשו בחרן**

When Avram left Charan for Canaan he took with him ‘the souls they had made in Charan’, the people he and Sarai had brought close. The Alter Rebbe cites it as an example of elevating what lies outside holiness, the work for which Avraham needed expansion.

Genesis 12:5 בראשית י״ב:ה׳

וַיִּקַּח אַבְרָם אֶת־שָׂרַי אִשְׁתּוֹ וְאֶת־לוֹט בֶּן־אָחִיו וְאֶת־כָּל־רְכוּשָׁם אֲשֶׁר רָכָשׁוּ וְאֶת־הַנֶּפֶשׁ אֲשֶׁר־עָשׂוּ בְחָרָן וַיֵּצְאוּ לָלֶכֶת אַרְצָה כְּנַעַן וַיָּבֹאוּ אַרְצָה כְּנָעַן׃

And Abram took Sarai his wife, and Lot his brother’s son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

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KEHOT’S NOTE

בראשית יב, ה.

14 **להולדת יצחק . . לא הי׳ צריך**

As the note reports, Biurei HaZohar explains that the hei was added to Avraham’s name for the sake of Yitzchak’s birth, which differs from this maamar’s statement that for Yitzchak it was not needed.

KEHOT’S NOTE

ראה ביאורי הזהר לכ״ק אדמו״ר האמצעי יג, ב דשם מבואר שהוספת הה׳ הי׳ בשביל לידת יצחק. באוה״ת בראשית כרך ד תשכד, א: ״ומ״ש אברם אינו מוליד היינו להיות אב המון גוים אבל לא בשביל יצחק זה דחוק, וההכרח שהביא לפרש כן היינו משום דהא באצי׳ הגילוי ע״י יו״ד, נ״ל דיש ליישב ולומר דהא אברם הוצרך להוולד שיומשך הנשמה בעשי׳ ולא די בלידה דאצי׳ אי״כ לצורך הלידה בבי״ע צ״ל ה״ עי״ש. ראה גם בספר הערכים-חב״ד ח״א ערך אברהם בהערה 116-7. ראה בסה״מ תרכ״ז ע׳ ש.

9 **וכנודע בענין ג׳ קוצין של יו״ד**

In the first maamar of this parsha the Alter Rebbe explains, as the Pardes teaches, that the yud has three tips: the hei is drawn from the lower tip, and the upper tip is present within the lower one, so the light of the upper tip shines into Binah.

KEHOT’S NOTE

ראה לעיל יא, ב. ובמ״מ לשם.

10 **אברם אינו מוליד**

The Kehot notes give this Zohar passage, alongside the Midrash, as a source for the saying that Avram does not beget. The Alter Rebbe uses the saying to ask why Avraham needed the added hei.

Bereshit Rabbah 44:12 בראשית רבה מ״ד:י״ב

… ר׳ הונא בר רב יוסף אמר: אף שנוי שם ומעשה טוב. שנוי השם מאברהם, ולא יקרא עוד שמך אברם. מעשה טוב מאנשי נינוה, שנאמר (יונה ג) וירא אלקים את מעשיהם כי שבו וגו׳. ויש אומרים: אף שנוי מקום שנאמר (בראשית יב): ויאמר ה׳ אל אברם לך לך. ר׳ מונא אמר: אף התענית שנאמר (תהלים כ): יענך ה׳ ביום צרה וגו׳. רבא בר מחסיא ורבי חמא בן גוריון בשם רב אמר: יפה תענית לחלום, כאש בנעורת. אמר רבי יוסף: ובו ביום, ואפילו בשבת:

“He took him outside, and said: Look now to the heavens, and count the stars, if you can count them, and He said to him: So will your offspring be” (Genesis 15:5). “He took him outside” – Rabbi Yehoshua of Sikhnin in the name of Rabbi Levi: Did He take him outside the world, that the verse should say: “He took him outside [haḥutza]”? Rather, he showed him the streets of the heavens, just as it says: “While He had not yet made earth and the outer ranges [ḥutzot]” (Proverbs …

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Zohar I, 90b זח״א צ, ב

KEHOT’S NOTE

ב״ר מד, יב. זח״א צ, ב.

11 **אברם אינו מוליד**

G-d answers Avram’s fear that he will have no child: ‘Avram does not beget, Avraham begets’. The Alter Rebbe uses the saying to ask why Avraham, the higher Chochmah, also needed a hei. (The Kehot note cites it as 44:12; in Sefaria’s edition it is 44:10.)

Bereshit Rabbah 44:10 בראשית רבה מ״ד:י׳

ויאמר אברם הן לי לא נתת זרע - אמר רב שמואל בר רב יצחק: המזל דוחקני ואומר לי: אברם אין את מוליד! אמר לו הקדוש ברוך הוא: הן כדבריך! אברם ושרה אין מולידים, אברהם ושרה מולידים!

“Abram said: Behold, to me You have not given offspring, and a member of my household is my heir” (Genesis 15:3). “Abram said: Behold, to me You have not given offspring” – Rav Shmuel bar Rav Yitzḥak said: [Abram said to G-d:] My astrological constellation is pressuring me and saying to me: Abram, you will not beget offspring. The Holy One blessed be He said to him: ‘Indeed, it is as you say; Abram

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THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306–309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok