חסידות

From the Chassidic Courts

APTA · OHEV YISRAEL, LECH LECHA

Why Avraham's small victory proved God rules the world

Ohev Yisrael

Avraham Avinu's victory over Kedarla'omer—whose very name hints at his denial of Hashem and belief that the world is eternal and unsupervised—served to publicize Hashem's kingship over the world, demonstrating through a small band's triumph over mighty warriors that there is One who creates, oversees, and rules all. This is alluded to in "Eimek Shaveh," an acronym for "shehu amar vehayah ha'olam" (He spoke and the world came into being), marking the place where all gathered to acknowledge Hashem as King. AI SUMMARY

"And the king of Sodom went out to meet him, etc., to the Valley of Shaveh, etc." Behold, it is known from the Ari z"l, based on the verse "Hashem reigns, He has donned grandeur (ge'ut)" — meaning that when it arose in His simple will to emanate and create the worlds, in order to have for Himself the title of kingship (for there is no king without a people), then, as it were, He clothed Himself in a garment of ge'ut (grandeur), numbering four hundred and ten holy threads, as explained above nearby, see there.

Now it is stated: ten measures of ga'avah (haughtiness/pride) descended to the world — nine were taken by Eilam, etc. And behold, Kedarla'omer was the king of Eilam, and he became haughty in his pride and said that the world is inherently eternal (kadmon), and he said in his heart, "There is no God, there is no judgment and no Judge," like the words of all the other apikorsim (heretics).

Therefore his name was Kedarla'omer — that is, kadur l'omer, meaning that he made himself a kadur (sphere/ball) in place of the omer, which is a tenth of an eifah, which corresponds to the holy kingship of the King Who is Himself the Holy One, blessed be He, numbering forty-five (mem-heh). And he made himself a kadur, meaning that he denied, as it were, the King of the world, and said that the world is eternal (kadmon). The Targum Yonatan ben Uziel also expounded the two words kadur l'omer in this manner, but according to his own approach.

And this was the war of Avraham Avinu (our Patriarch Avraham) against him — in order to publicize His Godliness, may His Name be blessed, and to make known and reveal that He is King over all the earth, and that He emanated them, created them, formed them, and made them, and there is none besides Him. Now when Avraham Avinu struck Kedarla'omer and the kings who were with him — who were great and mighty warriors, while he himself had but a small number of men — and nevertheless he defeated them, then it became known and revealed to all that there is One who supervises, rules, and reigns over the entire world, and guides them according to His will.

Therefore it is written, "And the king of Sodom went out to meet him," after his return, etc., "to the Valley of Shaveh." Shaveh is an acronym: "He said, and the world came into being (shehu amar vehayah ha'olam)" — meaning that they all gathered together as one and acknowledged that there is One who supervises and rules in the world, who said and

created the world, and He is King over the entire world. And this is "the Valley of the King" (Eimek HaMelech). Understand this well.

Translation: translated by AI (anthropic/claude-sonnet-5)

