

Discourse 20

“L’Ma’an Da’at Kol Amei HaAretz Ki HaShem Hoo

HaElohim, Ein Od -

*So that all the peoples of the earth will know that
HaShem-יהו"ה, He is The God, there is nothing else”*

Delivered on the 12th of Tammuz, 5713

By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴³³ “So that all the peoples of the earth shall know that *HaShem-יהו"ה*, He is The God, there is nothing else.” The simple meaning¹⁴³⁴ of this verse is that it is a continuation of the verses that immediately precede it, which state,¹⁴³⁵ “May *HaShem-יהו"ה* our God, be with us as He was with our forefathers. May He not forsake us or cast us off; may He turn our hearts to Him, to walk in all His ways, to keep His commandments, decrees and statutes that He commanded our forefathers. And may these words of mine, that I pleaded before *HaShem-יהו"ה*, be close to *HaShem-יהו"ה*, our God, day and night, that He may do what is the just due of His servant and the just due of His people Israel, the need of each day on that day.” Regarding this, his honorable holiness,

¹⁴³³ Kings I 8:60

¹⁴³⁴ See Radak and Metzudot David commentary to the verse.

¹⁴³⁵ Kings I 8:57

my father-in-law, the Rebbe, stated,¹⁴³⁶ that this refers to the matter of the merit of our forefathers, about which our sages, of blessed memory, stated,¹⁴³⁷ “The merit of our forefathers is without end.” As the verse continues,¹⁴³⁸ “And may these words of mine that I pleaded before *HaShem*-יהו"ה, be close to *HaShem*-יהו"ה, our God, day and night, so that He may do what is the just due of His servant and the just due of His people Israel, the need of each day on that day,” which Rashi explains to mean, “To avenge their humiliation at the hand of the enemy.” About this, the verse continues and concludes, “So that all the peoples of the earth will know that *HaShem*-יהו"ה, He is The God, there is nothing else.” In other words, through this, all the peoples of the earth, including all the nations of the world, will recognize that *HaShem*-יהו"ה, He is The God, and aside for Him there is nothing.

However, the inner explanation of this verse (“So that all the peoples of the earth shall know that *HaShem*-יהו"ה, He is The God, there is nothing else”) is similar to what is explained about the verse,¹⁴³⁹ “You shall know this day and set it upon your heart, that *HaShem*-יהו"ה, He is The God-*Elohim*-האלהי"ם in the heavens above and on the earth below, there is nothing else.” About this Zohar states,¹⁴⁴⁰ that one of

¹⁴³⁶ See the Sichah of 3 Tammuz 5687 – Sefer HaSichot 5687 p. 169; Also see Sefer HaMaamarim 5685 p. 321 and on.

¹⁴³⁷ Midrash Vayikra Rabba 36:6; Also see the note of the Rebbe to Sefer HaMaamarim 5708 p. 192.

¹⁴³⁸ Kings I 8:59

¹⁴³⁹ Deuteronomy 4:39

¹⁴⁴⁰ Zohar II 25a; Zohar I 12a; See Sefer HaMitzvot of the Tzemach Tzedek, beginning of Mitzvat Achdut HaShem (Derech Mitzvotecha 60a).

the very first commandments that the Jewish people were commanded, is to know that *HaShem*-יהו"ה, blessed is He and His title God-*Elohi*"מ-אלהי"ם, are entirely unified.¹⁴⁴¹ This may likewise be applied to our understanding of this verse, "So that all the peoples of the earth shall know that *HaShem*-יהו"ה, He is The God-*Elohi*"מ-אלהי"ם," that this refers to and includes the knowledge that all matters of the Name *HaShem*-יהו"ה and all matters of His title *Elohi*"מ-אלהי"ם, are one unity.

We therefore must understand.¹⁴⁴² How does this relate to the nations of the world? That is, how is it possible for the nations of the world to come to know that the title God-*Elohi*"מ-אלהי"ם refers to *HaShem*-יהו"ה and that they are entirely one and the same? Moreover, this is especially so of the knowledge that, "there is nothing else," which is even loftier than the matter of, "*HaShem*-יהו"ה, He is The God-*HaElohi*"מ-אלהי"ם." That is, this is something that was affected in the world only after a lengthy period, at the hand of Moshe. This is as stated in Midrash,¹⁴⁴³ "Moshe even placed Him in the space of the world, as it states,¹⁴⁴⁴ 'You shall know this day, and set it upon your heart, that *HaShem*-יהו"ה, He is The God-*Elohim*"מ-אלהי"ם – in the heavens above and on the

¹⁴⁴¹ See the Introduction and Opening Gateway to Imrei Binah of the Mittler Rebbe, translated as *The Gateway to Understanding*; Also see at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*, and *The Gate of His Title (Shaar HaKinuy)*.

¹⁴⁴² See the beginning of the discourse entitled "*L'Ma'an Da'at*" 5669 (*Sefer HaMaamarim* 5669 p. 38 [mentioned in the talks (Sichot) that followed this discourse, Ch. 23 (*Torat Menachem* Vol. 9 p. 55)]); Also see the discourse by the same title 5675 (*Hemshech* 5672 Vol. 2, p. 680); 5690 (*Sefer HaMaamarim Kuntreisim* Vol. 1 82b).

¹⁴⁴³ Midrash Dvarim Rabba 2:28

¹⁴⁴⁴ Deuteronomy 4:39

earth below – there is nothing else.’ What is the meaning of the words ‘*Ein od* – There is nothing else’? Even in the space of the world!”

This being said, how does this verse state, “So that all the peoples of the earth shall know that *HaShem*-יהו"ה, He is The God, there is nothing else.” That is, how is it possible that even the nations of the world will come to know that “*HaShem*-יהו"ה, He is The God-*Elohi*”*m*-האלהי"ם,” and beyond this, that they will even come to know that, “there is nothing else,” which is a far loftier knowledge than the knowledge that “*HaShem*-יהו"ה, He is The God-*Elohi*”*m*-האלהי"ם”? For, even regarding the Jewish people, who are “the faithful, the children of the faithful,”¹⁴⁴⁵ and know with simple faith that “*HaShem*-יהו"ה, He is The God-*Elohi*”*m*-האלהי"ם,” great toil is nevertheless needed for this matter to come to be in a way of **knowledge** (*Yediyah*), (as indicated by the word, “You shall know” in the aforementioned verse). This being so, how is it possible that this knowledge will even be amongst the nations of the world, who have no assistance in this matter, which the Jewish people indeed have.

2.

We should add the inner aspect of why the verse **specifically** states, “*HaShem*-יהו"ה, He is The God-*Elohim*-אלהי"ם – in the heavens above and on the earth below” (based on which, there is the question, “How is it applicable for the

¹⁴⁴⁵ See Talmud Bavli 97a

knowledge of all this will even be known amongst ‘all the peoples of the earth’”?) Namely, the verse indicates that this matter of, “*HaShem*-יהו"ה, He is The God-*Elohim*-אלהי"ם,” exists in both the heavens and the earth, and that this knowledge “that *HaShem*-יהו"ה, He is The God-*Elohim*-אלהי"ם,” must be in both. Beyond this, in each of these two matters – the heavens and the earth – there also are two matters. That is, the verse specifies, “The heavens above.” That is, there are “the heavens-*Shamayim*-שמים,” and there are, “the heavens above-*Shamayim Mima'al*-ממעל שמים.” Similarly, the verse specifies “the earth below.” That is, there is “the earth-*Aretz*-ארץ,” and there is, “the earth below-*Aretz MiTachat*-מתחת ארץ.” Thus, in all four matters; the heavens, the earth, the heavens above and the earth below, “*HaShem*-יהו"ה, He is The God-*Elohim*-אלהי"ם,” as one unity.

The explanation is that in regard to the general worlds, “the heavens-*Shamayim*-שמים” and “the earth-*Aretz*-ארץ” refer to the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.¹⁴⁴⁶ That is, the world of Emanation-*Atzilut* is called “the heavens-*Shamayim*-שמים,” whereas the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* are called “the earth-*Aretz*-ארץ.”

Based on this, we can also understand why the verse specifically states, “in the heavens above-*Shamayim Mima'al*-על השמים ממעל and upon the earth below-*Aretz MiTachat*-על הארץ מתחת.” For, since “the heavens-*Shamayim*-שמים” refers to the

¹⁴⁴⁶ See *Hemshech* 5672 Vol. 1, p. 1,183.

world of Emanation-*Atzilut*, “the heavens above-*Shamayim Mima'al* מִמַּעַל-שָׁמַיִם” refers to the worlds that transcend the world of Emanation-*Atzilut* (that are sometimes called the crown-*Keter* of the world of Emanation-*Atzilut*).¹⁴⁴⁷ Similarly, since “the earth-*Aretz* אֶרֶץ” refers to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, the additional words, “the earth below-*Aretz MiTachath* מִתַּחַת-הָאָרֶץ,” are there to include even the extraneous husks (*Kelipot*) and the opposing side of evil (*Sitra Achara*). That is, even though their state and position at the time of creation was below the world of Action-*Asiyah*,¹⁴⁴⁸ nevertheless, they had some relation to it. This is especially true after the sin (at which point there now is the commandment,¹⁴⁴⁹ “You shall know this day and set it upon your heart, that *HaShem* יהו"ה, He is The God-*Elohim*-ה'אלהים – in the heavens above and on the earth below – there is nothing else”). For, the result of sin is the intermingling of the extraneous husks (*Kelipot*) of the opposing side of evil (*Sitra Achara*) with the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. (It is only about the world of Emanation-*Atzilut* that the verse states,¹⁴⁵⁰ “No evil dwells with You.”) Thus, although the word “below-*MiTachath* מִתַּחַת” refers to the extraneous husks (*Kelipot*) and the opposing side of evil (*Sitra Achara*), they

¹⁴⁴⁷ See *Hemshech* 5672 Vol. 1 *ibid.* p. 963.

¹⁴⁴⁸ See *Taamei HaMitzvot* of the Arizal, Parshat Beshalach, Mitzvat Tchum Shabbat; *Likkutei Torah* of the Arizal, Bereishit (section entitled, “We shall now explain the level of Adam, the first man, prior to his sin”) and elsewhere.

¹⁴⁴⁹ Deuteronomy 4:39

¹⁴⁵⁰ Psalms 5:5; See *Likkutei Torah*, Bamidbar 3a and on; See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 54.

nonetheless are included together with “the earth-*Aretz*-ארץ” (and the verse therefore specifies, “upon the earth below-*Aretz MiTachat*-מתחת “על הארץ”), referring to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

Because of this the verse specifies, “You shall know... that *HaShem*-יהו"ה, He is The God-*HaElohim*-האלהים – in the heavens above and on the earth below.” That is, the verse specifies that in all four matters included in, “the heavens above-*Shamayim Mima'al*-ממעל בשמים and upon the earth below-*Aretz MiTachat*-מתחת “על הארץ,” there is this matter “that *HaShem*-יהו"ה, He is The God-*Elohim*-האלהים,” and that they are all one with *HaShem*-יהו"ה, blessed is He.

3.

Now, the explanation¹⁴⁵¹ is that, as known, there is a difference between the Name *HaShem*-יהו"ה and His title God-*Elohi*”אלהים-*m*.¹⁴⁵² That is, the Name *HaShem*-יהו"ה indicates the limitlessness of *HaShem*-יהו"ה, the Unlimited One, blessed is He, and His limitless ability to bestow influence with utterly no limitations whatsoever. This is conveyed by the Name *HaShem*-יהו"ה itself, which indicates that He is and He was and He will be (*Hoveh v'Hayah v'Yihyeh*-ויהיה ויהיה ויהיה), as

¹⁴⁵¹ See the discourse entitled “*V'Yada'ata*” 5657 (Sefer HaMaamarim 5657 p. 45 and on).

¹⁴⁵² See at great length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*, and *The Gate of His Title (Shaar HaKinuy)*;

one.¹⁴⁵³ That is, He is utterly beyond the limitations of time, from which it is understood that He also is utterly beyond the limitations of space, since time and space are intertwined and measured by each other and the two were created simultaneously, in a single moment.¹⁴⁵⁴

In contrast, His title God-*Elohi*”*m*-אלהי”*m* is a shared term that refers to the attribute of judgment and constraint (*Tzimtzum*),¹⁴⁵⁵ as indicated by the word “*Elohi*”*m*-אלהי”*m*,” which the Torah even uses in reference to human judges.¹⁴⁵⁶ Now, judgment itself is a matter of limitation, in that according to the deed, so is the reward or the opposite thereof (punishment). Therefore, in general, the title “God-*Elohi*”*m*-אלהי”*m*” refers to the matter of judgment, restraint, and limitation.

Now, the general difference between the Name *HaShem*-יהו”ה and His title God-*Elohi*”*m*-אלהי”*m*, as it is in the world of Emanation-*Atzilut* (“the heavens-*Shamayim*”), is the difference between the lights (*Orot*) and vessels (*Keilim*)

¹⁴⁵³ Zohar III 257b (Ra’ayah Mehmna); Ginat Egoz of Rabbi Yosef Gikatilla *ibid.*; Pardes Rimmonim, Shaar 1 (Shaar Eser v’Lo Teisha), Ch. 9; Tanya Shaar HaYichud v’HaEmunah Ch. 7 (82a).

¹⁴⁵⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 & 3 (The Letters of Creation), and particularly “The Gate explaining the true meaning of the name Sphere-*Galgol*”, and what it is.”; Also see Likkutei Torah Zot HaBrachah 98a; Likkutei Sichot Vol. 20 p. 333.

¹⁴⁵⁵ See Midrash Bereishit Rabba 33:3; Talmud Yerushalmi, Brachot 9:5; Zohar III 39b, 65a; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*), and elsewhere.

¹⁴⁵⁶ Exodus 21:6, 22:8, 22:27 and elsewhere; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

of the world of Emanation-*Atzilut*.¹⁴⁵⁷ The explanation is that just as in light (*Ohr*) as it is below we see no division, so also, the light (*Ohr*) as it is above in Godliness,¹⁴⁵⁸ transcends division. This is most certainly so regarding the light as it is unto itself, that it transcends division, compared to how it manifests within vessels (*Keilim*). For, even according to the opinion¹⁴⁵⁹ that, in and of themselves, the lights (of the world of Emanation-*Atzilut*) are not simple, nevertheless, relative to the vessels (*Keilim*), all opinions agree that the lights are simple. The matter of simplicity (*Pshitut*) as it relates to the lights (*Orot*), is that they have no element of division and limitation, of the end of one matter and the beginning of another matter etc. This then, is what is meant when we say that the lights of the world of Emanation-*Atzilut* are lights without limits. Therefore, it is not applicable to divide them, by saying that, “this is the *Sefirah* of wisdom-*Chochmah* and this is the *Sefirah* of understanding-*Binah*.”¹⁴⁶⁰

Now, the cause that brings about limitation and form in the light (*Ohr*), to the extent that one matter is called, “the *Sefirah* of wisdom-*Chochmah*,” and another is called, “the *Sefirah* of understanding-*Binah*,” is the vessel (*Keili*). That is, the matter of the vessels (*Keilim*) of the world of Emanation-

¹⁴⁵⁷ See Torah Ohr, Yitro 69d; Likkutei Torah Balak 73b; Sefer HaMaamarim 5657 *ibid.* p. 46; *Hemshech* 5666 p. 476 and on, and elsewhere.

¹⁴⁵⁸ See *Hemshech* 5666 p. 477 and on.

¹⁴⁵⁹ See Ohr HaTorah, Inyanim p. 282 and on; Notes to the discourse entitled “*Patach Eliyahu*” in Torah Ohr – 5658, p. 62; Sefer HaArachim Chabad, Vol. 4, p. 111 and on.

¹⁴⁶⁰ See Introduction to Tikkunei Zohar 17a – “Whoever divides one of these ten *Sefirot* from the other, it is considered as if He made a division in You.” (*Patach Eliyahu*)

Atzilut, is that they affect limitation, which automatically is the matter of restraint and constriction (*Tzimtzum*) and automatically brings about division in the lights (*Orot*) of the world of Emanation-*Atzilut*.

It is about this that the verse states, “You shall know... that *HaShem*-יהו"ה, He is The God-*Elohim*-אלהי"ם – in the heavens,” meaning that this is so even though the lights (*Orot*) and vessels (*Keilim*) of the world of Emanation-*Atzilut* (that is, the matter of the expression of His Name *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם as they are in “the heavens-*Shamayim*-שמים”) seem to be opposites. For, in regard to the light (*Ohr*), since it has no element of division or limitation, it therefore exists in a manner of spreading out to no end. Moreover, wherever it is spread forth and drawn to, it is the same as it was in its previous place, to the same degree and with no diminishment. However, this is not so regarding the vessels (*Keilim*), the entire matter of which is that they cause limitation, that the light should come so far and no further. Moreover, besides the limitation, there subsequently begins a different matter and form etc. This being the case, the lights (*Orot*) and vessels (*Keilim*) are seemingly two opposite matters that oppose each other from one extreme to the opposite extreme. Nonetheless, one needs to know “that *HaShem*-יהו"ה, He is The God-*Elohi*"m-אלהי"ם – in the heavens.” This is to say that the lights (*HaShem*-יהו"ה) of the world of Emanation-*Atzilut* and the vessels (*Elohi*"m-אלהי"ם) of the world of Emanation-*Atzilut* (the heavens), are entirely one matter.

The explanation is that light (*Ohr*) illuminates and illumination is received from it. Thus, for the light (*Ohr*) of the world of Emanation-*Atzilut* to be in such a manner that illumination can be drawn to a recipient in a way that he could receive it, is only possible through limiting and giving measure to the light according to the capacity of the recipient. This is the matter of a vessel (*Keili*).

This is similar to what we observe in man below. That is, if a great and wise sage bestows his wisdom without taking the capacity of the vessel of his student into consideration, not only will the student not receive anything at all from him, but on the contrary, the sensibilities of the student will become confused and it will even become impossible for him to receive according to his capacity. Therefore, for the student to be capable of receiving the bestowal of wisdom and illumination from the teacher, it must be done by means of a vessel (*Keili*). That is, the teacher accomplishes this by limiting and giving form to the light of his wisdom. He does this by taking the vessel of the recipient into consideration.

What we understand from this, is that for the light (*Ohr*) to come in a manner of light and illumination, meaning, to be drawn forth and absorbed below, it must specifically be by means of a vessel (*Keili*). The same applies to the vessels (*Keilim*) themselves. That is, although at first glance, they seem to be the matter of restraint (*Tzimtzum*) and limitation, nonetheless, the ultimate intent of the restraint and limitation is (not to conceal and prevent light from being drawn below, but on the contrary,) it is specifically to bring about revelation

below. (This is similar to the analogy of a teacher, that when he wishes to reveal his wisdom to a student who has much less capacity than himself, he finds ways and means through which to reveal his wisdom etc.) We thus find, that the matter of restraint (*Tzimtzum*) and limitation is just a medium by which to bring about revelation of light (*Ohr*) and illumination.¹⁴⁶¹

With the above in mind, we now understand the matter of “*HaShem* יהוה-ה, He is The God-*Elohi*”מ-האלהי – in the heavens.” That is, the lights (*Orot*) and vessels (*Keilim*) are one and the same matter, for since the matter of light (*Ohr*) is to bestow and illuminate below, vessels are therefore required. For, without vessels (*Keilim*) no reception of the light (*Ohr*) will take place below, (on the contrary, by itself, the light (*Ohr*) will cause damage, in that it will about a shattering (*Shevirah*) in the recipient). Similarly, regarding the vessels (*Keilim*), whose matter is that they limit the light, the intent of the limitation is specifically to reveal. We thus find that for the vessel to be, meaning, for it to bring about its intent as a vessel, it needs light to be bestowed and revealed through it.¹⁴⁶²

¹⁴⁶¹ See Shaar HaYichud of The Mittler Rebbe, Ch. 12-13.

¹⁴⁶² In further explanation of this matter, the Rebbe added a handwritten note: There are two matters in the light (*Ohr*), by which it is similar to and thus brought close to the vessel (*Keili*). The first, is that its own makeup and quality, in itself, is similar to the vessel. (In other words, when discussing the light (*Ohr*) – it is as if we are saying – that it bears the thought within itself in a manner that is similar to the recipient of the light – meaning, it also bears the limited and constricted thought, since it has similarity to the limited and constricted matter.) The second, is that, in itself, the light (*Ohr*) is deficient, so to speak, in that it cannot fulfill its purpose except by means of the vessel (*Keili*), which brings the light (*Ohr*) to the completion of its purpose. Similarly, these two matters are found in the vessel (*Keili*), by which it is similar to and therefore is brought close to the light (*Ohr*).

This may be understood¹⁴⁶³ through additional explanation, by what we find that although the vessel (*Keili*) limits and restrains the light – as explained in various places at length¹⁴⁶⁴ that the vessel (*Keili*) only reveals the externality of the light, whereas of necessity, the vessel covers over the inner light, (since if not for the concealment of the inner light, the external light and the inner light would be mingled, without any difference between them, the automatic result of which would be that the recipient below would be incapable of receiving the light) – nevertheless, by means of the vessel (*Keili*) and the externality of the light (*Chitzoniyut HaOhr*) that is received through it, they can ultimately receive the inner light too (*Pnimiyyut HaOhr*). Proof of this is as our sages taught,¹⁴⁶⁵ “A person does not grasp the knowledge (meaning the ultimate depth of intent and how it is to be drawn forth in application)¹⁴⁶⁶ of his teacher for up to forty years.”

Now, when stating that “A person **does not** grasp the knowledge of his teacher,” the reason is because the letters and vessels through which the intellect of the great sage is transmitted to the student, only reveal the externality of the

The first, is the quality and makeup of the vessel (*Keili*) itself, by which it is similar to the light (*Ohr*). The second, is that, by itself, the vessel (*Keili*) is deficient, so to speak, and cannot fulfill its purpose except by means of the light (*Ohr*), which completes the purpose of the vessel (*Keili*).

¹⁴⁶³ See Sefer HaMaamarim 5657 *ibid*.

¹⁴⁶⁴ See *Hemshech* 5672 Vol. 2, p. 845 and elsewhere.

¹⁴⁶⁵ Talmud Bavli, Avoda Zara 5b (and Rashi there).

¹⁴⁶⁶ See Shaar HaYichud of the Mittler Rebbe, Ch. 1-3.

matter, which is the externality of the intellect (*Sechel*). Nonetheless, after a lengthy period (“forty years”) when the student ascends to the higher level of¹⁴⁶⁷ “forty is the age of understanding-*Binah*,” he then indeed **does** come to grasp the knowledge and depth of intent of his teacher. That is, he also receives the inner light, and he does so through **the very same vessels and letters** that he heard forty years earlier. (To clarify, when he indeed comes to grasp the knowledge and depth of intent of his teacher, it is not because he now hears it again from his teacher.) This is because in the words of the teacher that he heard forty years earlier, the inner light and illumination of the teachers intellect (*Sechel*) was also transmitted, except that for him it was concealed, and only the external light of the intellect (*Chitzoniyot*) was revealed. This is why he only received the externality of the light and illumination of the intellect (*Sechel*). Nevertheless, since the inner light of the intellect (*Sechel*) was also transmitted and the concealment was not, in fact, a true concealment, therefore, forty years later, the student awakens to the inner light and illumination of his teacher’s intellect (*Sechel*). Moreover, he does so through the very same vessels and letters that he heard from his teacher forty years earlier.

This is also the meaning of what our sages, of blessed memory, said,¹⁴⁶⁸ “A person should always teach his student in a concise manner.” In other words, they did not state that

¹⁴⁶⁷ Mishnah Avot 5:22

¹⁴⁶⁸ Talmud Bavli, Pesachim 3b; See Likkutei Torah Beshalach 1a; Biurei HaZohar of the Mittler Rebbe, Acharei 76d; The Tzemach Tzeddek (Vol. 1 p. 363 and on), and elsewhere.

he should omit anything (since the teacher must instruct and teach **everything** to his student). Rather, they stated that he must teach him in a concise manner, with few letters. However, the teacher must include his **entire** intellect into these few letters. In other words, when the student finds himself in his current state and level, he only is capable of receiving the external light of the intellect (*Chitzoniyut HaSechel*). Because of this, the teacher must teach him in a concise manner. Even so, within the concise teachings, the teacher must contain the totality of his intellect, including the inner intent and depth of the intellect (*Pnimiyyut HaShechel*). Thus, it is only after much toil and effort, over the course of much time, that ultimately the student can reveal the inner intent and depth of the matter contained in the concise teachings that he was initially unable to fathom.

This is likewise the difference between the teachings in the Mishnah and the teachings that followed it, in the Baraitot. As stated in the Talmud,¹⁴⁶⁹ “If there is anyone who can ask

¹⁴⁶⁹ Talmud Bavli, Taanit 21a (and Rashi there); Also see Torah Ohr, Shemot 51c. “Ilfa and Rabbi Yochanan studied Torah together, and they were hard-pressed financially. They said, let us go engage in commerce, and we will fulfill, with regard to ourselves, the verse (Duet. 15:4), “There should be no needy among you.” They went and sat under a dilapidated wall and were eating bread when two ministering angels arrived. Rabbi Yochanan heard one angel say to the other, “Let us knock this wall down upon them and kill them, as they have abandoned eternal life to be engaged in temporal life. The other angel said to him: Let them be, as there is one among them whose time of achievement will come. Rabbi Yochanan heard, but Ilfa did not hear. Rabbi Yochanan said to Ilfa, “Did the Master not hear anything?” Ilfa replied that he did not. Rabbi Yochanan said to himself, from this I can deduce that it is I whose time of achievement stands before me. Rabbi Yochanan said to Ilfa: I will return home and fulfill the verse (Deut. 15:11), “For the poor shall never cease out of the land.” Rabbi Yochanan returned and Ilfa did not return. By the time Ilfa returned, Rabbi Yochanan had been appointed as the

me a question concerning a Baraita teaching of Rabbi Chiyah and Rabbi Oshaya and I do not resolve his problem from a Mishnah etc.,” (meaning, “if I cannot cite a Mishnah that explains the supporting principle of the Baraita”). In other words, even though the Mishnah was stated in shorter form, he was able to prove that the lengthier teachings of the Baraita are included in the language of the Mishnah. For, as the Rambam states,¹⁴⁷⁰ “The language of the Mishnah is in short form, but contains many matters. Though it all was perfectly clear to the sages of the Mishnah because of their sharp intellect, over time it became necessary to explain the words of the Mishnah at greater length, in the teachings of the Baraitot and Toseftot,” commensurate to the capacity of the recipients.

Now, through contemplating (*Hitbonenut*) this, the matter of, “*HaShem*” יהוה-ה, He is The God-*Elohi*” מ-אלהי”ם,” as it relates to lights (*Orot*) and vessels (*Keilim*) is clarified. For,

head of the academy (and his financial situation had improved). Ilfa’s colleagues said to him: If the Master had sat and studied, wouldn’t the Master have been appointed instead? Ilfa went and suspended himself from the mast of a ship and said: If there is anyone who can ask me a question regarding a Baraita of Rabbi Chiyah and Rabbi Oshaya, and I do not resolve his problem from a Mishnah, I will fall from the mast of this ship and be drowned.) A certain old man came and taught a Baraita before him: If a man, (on his deathbed) says (in his will): “Give my sons a *shekel* every week,” but it is a case in which, based on their needs, they are fit for the court to give a *sela* (double the amount), then they are given a *sela*. If, however, he says: “Give them **only** a *shekel*,” then they are given a *shekel* only, and no more. If a person said: If my sons die, others should inherit their portion instead, then whether he said “Give them a *shekel*” or whether he said, “Give them **only** a *shekel*,” the court gives only a *shekel*. Ilfa responded: It is Rabbi Meir, who said: It is a *mitzvah* to fulfill the words of the dead. (See Rashi *ibid.* for further explanation; *Ketubot* 69b in the Mishnah and 70b.)” In other words, the lengthy Baraita can be explained based upon the short principle in the Mishnah.

¹⁴⁷⁰ In the introduction to his commentary on Mishnah.

although initially, the vessels cover over and conceal the inner light and illumination (*Pnimiyut HaOhr*), nonetheless, it is specifically through the vessels and external light that is revealed through them, that the inner light and illumination (*Pnimiyut HaOhr*) is subsequently drawn to the student. (That is, after he first received the external light and illumination by means of the vessels.) What is understood from this, is that the light (*Ohr*) and vessels (*Keilim*) are one unity (“*HaShem-יהו"ה*, He is The God-*Elohi"m*-אלהי"ם”), not only from the perspective of the influencer, but also from the perspective of the recipient.

To further explain, in regard to *HaShem-יהו"ה*, the Influencer, blessed is He, it is entirely inapplicable to say that because of the vessels (*Keilim*), the light and illumination has become constrained and limited for Him. For, as with the analogy of the teacher who bestows influence, when he teaches his student a matter of intellect or a *Halachic* teaching in short form, in his own intellect he certainly still sees the entire length of back-and-forth analysis of the subject and the depth of the various opinions. This being so, from his perspective, the constriction (*Tzimtzum*) is certainly not a true constriction (*Tzimtzum*).¹⁴⁷¹

However, beyond this, since the entire intent of the constriction (*Tzimtzum*) is in order to bestow light and illumination to the recipient, we thus find that the vessel (*Keili*) is entirely one with the light (*Ohr*). Moreover, even

¹⁴⁷¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-13.

from the angle of the recipient, though at first glance it appears to him as if there is a separation between the light (“*HaShem*-יהו"ה”) and the vessel (“*God-Elohi*”*m*-אלהי"ם”), since with the passage of time, through toil and labor he too comes to see and find the inner light and illumination (*Pnimiyyut HaOhr*) in it, the end thus attests to the beginning, that from the very onset there was no true constriction (*Tzimtzum*). Thus, this matter that “*HaShem*-יהו"ה, He is The God-*HaElohi*”*m*-אלהי"ם,” is also true from the perspective of the recipient.

5.

Now, in addition to the explanation of the matter of “*HaShem*-יהו"ה, He is The God-*HaElohi*”*m*-אלהי"ם in the heavens (*Shamayim*)” in regard to the lights and vessels of the world of Emanation-*Atzilut*, there also is the explanation of “*HaShem*-יהו"ה, He is The God-*HaElohi*”*m*-אלהי"ם in the heavens **above** (*BaShamayim MiMa'al*),” which transcends the world of Emanation-*Atzilut*. This refers to the root of the lights and vessels, from where the lights and vessels of the world of Emanation-*Atzilut* come forth.

To explain, at first glance, it is not understood how it is possible for the lights of the world of Emanation-*Atzilut* to exist. This goes without saying in regard to the view that the lights (*Orot*) of the world of Emanation-*Atzilut* are not simple lights, since it then is necessary that there be something that can cause that from the Simple Singularity of *HaShem*-יהו"ה,

blessed is He, there will be a light that is not simple. However, even according to the view that the lights of the world of Emanation-*Atzilut* are simple, nevertheless, as they are in the world of Emanation-*Atzilut* they receive the limitation and form that is imposed on them by the vessels (*Keilim*). However, since all this is totally inapplicable above the world of Emanation-*Atzilut*, how then is it possible that when the light is drawn to the world of Emanation-*Atzilut*, it can take on the limitation and form that is caused by the vessels?

The explanation is¹⁴⁷² that even in the world that precedes the world of Emanation-*Atzilut*, that is, in “the heavens above (*BaShamayim MiMa'al*),” there is a source for the lights (*Orot*), which is called by the Name *HaShem*-יהוה, blessed is He, and a source for the vessels, which is called by His Title God-*Elohi*”מֵאֱלֹהִים.

This can be understood by examining the matter of desire (*Ratzon*) in man below, (which is the example for the *Sefirah* of crown-*Keter*, which generally refers to and includes the worlds that precede and transcend the world of Emanation-*Atzilut*). That is, in the desire (*Ratzon*) there is the inner aspect of the desire (*Pnimiyyut HaRatzon*) and the external aspect of the desire (*Chitzoniyut HaRatzon*). The difference between them, is that in regard to the external aspect of the will and desire (*Chitzoniyut HaRatzon*), it is applicable that the deeds of the recipient can affect changes in it. The reason is because matters that are in the externality of the desire

¹⁴⁷² See Sefer HaArachim *ibid.* p. 198 and on.

(*Chitzoniyyut HaRatzon*) are measured and limited. Therefore, there is room for the recipient to be of consequence in relation to it. (That is, there is room for the recipient to have some say and input.) Therefore, if the recipient changes his deeds, he affects a change in this aspect of the desire.

However, such is not the case in regard to the inner desire (*Pnimiyyut HaRatzon*). For, since it is entirely one with and unified to the Singular Preexistent Intrinsic and Essential Being of *HaShem* יהו"ה Himself, blessed is He, therefore, just as His Essential Being, blessed is He, transcends all measure and limitation, so likewise, from the perspective of His inner will and desire (*Ratzon*),¹⁴⁷³ measure and limitation is entirely inapplicable. This refers to how the light is in its Source, (higher than the world of Emanation-*Atzilut*), in which the matter of measure and limitation is utterly inapplicable, to such an extent that it is even utterly inapplicable for His Essential Being, blessed is He, to **take on** measure and limitation upon Himself, blessed is He. (In other words, this inner light of His inner will and desire is unlike the lights of the world of Emanation-*Atzilut*, which do take on and receive the form of measure and limitation by means of the vessels (*Keilim*).)

¹⁴⁷³ That is, as stated in Pirke d'Rabbi Eliezer Ch. 3, "Before the creation of the world there was Him and His Name alone." It is explained that "His Name-*Shmo*-שמו-346" which is a reference to the Singular Preexistent Intrinsic and Essential Name of *HaShem* יהו"ה Himself, blessed is He, shares the same numerical value as "desire-*Ratzon*-רצון-346," and thus is indicative of the inner aspect of His simple will, blessed is He. (See Pri Etz Chayim, *Shaar Kriyat Shema*, Shaar 8, end of Ch. 28; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17; Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, The Gate of Intrinsic Being (*Shaar HaHavayah*).)

The reason that in its descent to the world of Emanation-*Atzilut*, the light can take on the limitation and measure of the vessels, is because the light comes into the world of Emanation-*Atzilut* by means of a partition (*Parsa*) that separates between the worlds that precede and transcend the world of Emanation-*Atzilut* and the world of Emanation-*Atzilut*, which follows after “the first restraint” (*Tzimtzum HaRishon*) that was in a manner of a complete removal (*Siluk*) of illumination.¹⁴⁷⁴

The explanation is that, as known, when the light is manifest and drawn through a partition (*Parsa*), which is similar to a separating screen (*Masach*) (and is compared to the manifestation of a deep intellect through the medium of analogy), then there is a change in the existence of the light.¹⁴⁷⁵ Thus, since the lights of the world of Emanation-*Atzilut* come forth through a partition (*Parsa*),¹⁴⁷⁶ then even according to the opinion that the lights of the world of Emanation-*Atzilut* are simple, they nevertheless are affected by the partition (*Parsa*) to the point that they can take on the measure and limitation of the vessels (*Keilim*).

However, even so, the drawing forth of the light by way of a partition (*Parsa*), is inadequate, in and of itself, for the light to be capable of receiving the form of measure and limitation of the vessels. For, even after the light is drawn forth by means of a partition (*Parsa*), it still is a light that, in

¹⁴⁷⁴ Likkutei Torah, Hosafot Vayikra 51c and elsewhere.

¹⁴⁷⁵ See Torah Ohr, Vayera 14c and elsewhere.

¹⁴⁷⁶ See *Hemshech* 5672 Vol. 2, p. 963.

and of itself, bears similarity to the Luminary (*Ma'or*). Thus, just as it is utterly inapplicable for any division to be in the Luminary (*Ma'or*), *HaShem*-יהו"ה, blessed is He, and it is utterly inapplicable to discuss any measure or limitation regarding Him, blessed is He, and in all places that He is found He is exactly as He Essentially is, blessed is He, so likewise, it must be this same regarding the light (*Ohr*) that is similar to the Luminary (*Ma'or*), blessed is He.

Therefore, the change affected in the light (*Ohr*) by the partition (*Parsa*), is because there first was a restraint (*Tzimtum*) in a way of withdrawal (*Siluk*), in that *HaShem*-יהו"ה, blessed is He, withdrew His light and illumination, so to speak. This accords with the explanation elsewhere,¹⁴⁷⁷ that through the restraint of the *Tzimtzum*, the limitlessness of the light (which is the inner aspect of the light – *Pnimiyyut HaOhr*) was withdrawn, through which, room was made for the revelation of the externality of the light (*Chitzoniyut HaOhr*). (The example for this is the externality of the desire – *Chitzoniyut HaRatzon* – as mentioned above.) It then became possible for a short line (*Kav*) to be drawn from it, wherein it now is applicable for there to be the divisions of “above” and “below,” that is, measure and limitation.¹⁴⁷⁸ Thus, it is through this first restraint (*Tzimtzum HaRishon*), which is in a manner of complete withdrawal, that it is possible for the partition (*Parsa*) to cover and conceal the light, so that as it is

¹⁴⁷⁷ See *Hemshech* 5672 Vol. 2, p. 938.

¹⁴⁷⁸ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 14-15.

drawn forth and descends to the world of Emanation-*Atzilut* it can truly take on actual form of measure and limitation, that is, the measures and limitations of the vessels of the world of Emanation-*Atzilut*.

It is about this that the verse states, “יהו”ה-*HaShem*, He is The God-*HaElohi*”*m*-אלהים in the heavens above-*BaShamayim MiMa'al*,” (meaning, above the world of Emanation-*Atzilut*). In other words, even though the first restraint (*Tzimtzum HaRishon*) was in a way of withdrawal of the light, unlike all subsequent restraints (*Tzimtzumim*) in the chaining down of the world, which are only additional diminishments of the light, nevertheless, the purpose of the withdrawal (*Siluk*) was specifically to reveal.

This may be understood based on the previous explanation (in chapter three), in the analogy of the teacher and student. That is, if the teacher is a great sage who possesses great wisdom that is entirely beyond the capacity of the student, then for the teacher to draw forth wisdom in a way that the student would be capable of receiving it, there must be a complete withdrawal (*Siluk*) within the teacher. That is, he must completely remove himself from his own perspective, by withdrawing the entire power of his own wisdom. Only once he has done so can he bring out the wisdom in a manner that is commensurate to the capacity of the recipient. In other words, if the recipient was also wise, and the difference between them was merely that the teacher’s wisdom is greater and the student’s wisdom is lesser, it would have been sufficient for the restraint (*Tzimtzum*) to only be in a manner of a lessening

of the light. In such a case, the teacher could restrain only a portion of his own wisdom and leave the remainder (the explanations, analysis, and intellect) which the student indeed is capable of receiving. For, when there is some relationship and relativity between the wisdom of the teacher and the wisdom of the recipient, it only is necessary to **diminish** that part of the intellect which is applicable to the understanding of the teacher, whereas that part of the intellect that the student can relate to remains. However, this is not so if the wisdom the student is capable of receiving and the wisdom the teacher is bestowing, are utterly incomparable to each other. This is to say that the wisdom that is in the capacity of the student to receive, is completely and utterly nullified relative to the wisdom of the teacher and influencer. In this case, it is not applicable for the teacher to diminish the light of his own wisdom, from which there automatically will remain light and illumination of intellect that is appropriate to the student. This is because the light and intellect that is in the capacity of the student to receive is literally like nothing relative to the wisdom of the teacher (that is, as long as the teacher has not withdrawn his own wisdom). Thus, only when the teacher **completely withdraws** the wisdom as it relates to himself, does the wisdom as it relates to the student have any existence.

Even so, the cause for which the first restraint (*Tzimtzum HaRishon*) happened (not in a way of diminishment of light, but) in a way of withdrawal (commensurate to which, the **manner** of the withdrawal also came about) is so that the limited light (as it is before the partition) should have

existence, in and of itself, through which revelation can come to the recipient. This demonstrates that *HaShem*-יהו"ה, He is The God-אלהי"ם even in the heavens above, in the root of the lights and the root of the vessels.

That is, even though, at first glance, it seems more appropriate to explain “the heavens above (*Shamayim MiMa'al*)” in the opposite manner, since the restraint of the *Tzimtzum* was not in a manner of diminishing light, but rather, a complete withdrawal of the light, nevertheless, from the very fact that there is a difference in the first restraint (*Tzimtzum HaRishon*), that it is in a manner of complete withdrawal (*Siluk*) – that in order for light that is commensurate to the capacity of the recipient to come into being, the restraint (*Tzimtzum*) had to be in a manner that differs from all other restraints (*Tzimtzumim*). That is, it had to be in a manner of complete withdrawal (*Siluk*). This proves and demonstrates that “*HaShem*-יהו"ה, He is the God-*Elohi*”מ-אלהי"ם,” not only in “the heavens,” but even in “the heavens above-*Shamayim MiMa'al*.”

6.

The verse then continues that, “*HaShem*-יהו"ה, He is The God-*Elohi*”מ-אלהי"ם” also applies to “the earth below-*Ha'Aretz Mitachat*-הארץ מתחת.” The explanation is that the word, “the earth-*Aretz*-הארץ” refers to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. Thus, the general explanation of, “*HaShem*-יהו"ה, He is The God-

Elohi''m-האלהי''ם as it relates to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, can be understood by the relationship between spirituality (*Ruchaniyut*) and physicality (*Gashmiyut*). The difference between them is that spirituality (*Ruchaniyut*), is not constrained to the limitations of time and space. [Although we find various matters in holiness that are indeed tied to time and space, this is only because of the will of the Creator, *HaShem-יהו''ה*, blessed is He, who “performs wonders”¹⁴⁷⁹ by tying them to time and space. Alternatively, we can say that these above-mentioned matters are not actually bound to time and space, but rather, time and space are the receptacles (*Keilim*) for these particular revelations, as known about the two views¹⁴⁸⁰ regarding the manner in which the Indwelling Presence of *HaShem-יהו''ה* (the *Shechinah*) dwelt in the Tabernacle (*Mishkan*) and the Holy Temple (*Mikdash*).]

However, when it comes to the physical (*Gashmiyut*) this is not so. That is, the entire matter of physicality (*Geshem*) is that it possesses the six directions of three-dimensional space (these being the parameters of space-*Makom-מקום*), and that it is within the parameters of time, that is, past, present and future.

This being so, spirituality (*Ruchaniyut*) and physicality (*Gashmiyut*) are two diametric opposites. For, on the one hand, physicality (*Gashmiyut*) is the most extreme aspect of

¹⁴⁷⁹ See Rama to Orach Chayim 6:1

¹⁴⁸⁰ See Ohr HaTorah, VaYeitzei 178a and on; Likkutei Sichot Vol. 19, p. 141.

measure and limitation, and on the other hand, spirituality (*Ruchaniyut*) entirely transcends measure and limitation. Yet, even so, the verse states, “*HaShem*-יהוה, He is The God-*Elohi*”מ-אלהי upon the earth.” For, the existence of spirituality-*Ruchaniyut* (which is the Name *HaShem*-יהוה) in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, is specifically though the fact that He has a hold on the lower, to the point that He can even bring forth the existence of physicality-*Gashmiyut* (which is the Name *Elohi*”מ-אלהי).

In other words, in order for there to be a drawing down from the world of Emanation-*Atzilut*, so that the novel existence of the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* could be, and that it could be in a manner that the lights of the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* are measured and limited lights, those lights must specifically have some hold on the vessel (*Keili*).

The analogy for this is from fire, as it is here below, that if it were not for the thing that it has a hold on below [as a flame has a hold on the wick], by nature it would be drawn to be consumed in the upper foundational fire.¹⁴⁸¹ From this analogy, we may understand the likeness to how it is Above, as it states,¹⁴⁸² “For, *HaShem*-יהוה, your God, is a consuming fire.” That is, the matter of light (*Ohr*) is that it is in a state of

¹⁴⁸¹ See Tanya Ch. 19 (24b); Likkutei Torah, Acharei 25c and on, and elsewhere; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1).

¹⁴⁸² Deuteronomy 4:24; See Likkutei Torah *ibid*.

adhesion (*Dveikut*) to its source, and by nature, it desires to ascend to its source. The reason it does not withdraw and ascend above to become utterly nullified of its existence in its source, is because the vessels have some hold on it.¹⁴⁸³ That is, since when it comes to the vessels (*Keilim*) their adhesion is not a recognized adhesion (*Dveikut*), they therefore are able to have a hold on the light (*Ohr*), so that it remains below.¹⁴⁸⁴

The inverse is also true, in regard to the existence of the vessels (*Keilim*). That is, in order for them to be sustained in their existence, it is necessary that they have light within them. For, although, as known, the vessels (*Keilim*) have a root source, in and of themselves,¹⁴⁸⁵ nevertheless, the sustainment of their existence due to their own root can only be for a short period of time. However, in order for them to be sustained for a lengthy period of time, this is brought about specifically through the lights that are manifest within them. The analogy for this can be taken from man,¹⁴⁸⁶ that although his body has a root, in and of itself, for which reason even after the soul departs from the body, may the Merciful One save us, the body nevertheless remains sustained in its existence because of the vitality that it has, in and of itself, nevertheless, this is only for a short period of time and no longer. In other words, even the bond between the body and

¹⁴⁸³ See *Hemshech* 5672 Vol. 1, p. 162.

¹⁴⁸⁴ See *Hemshech* 5672 *ibid.* p. 176 and on.

¹⁴⁸⁵ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 30; See *Siddur Im Divrei Elokim Chayim* 165d and on; *Sefer HaMaamarim* 5677 p. 165 and on.

¹⁴⁸⁶ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 30 *ibid.*; See *Sefer HaMaamarim* 5677 *ibid.* p. 165 and on.

the vitality that sustains it, is specifically when there is a soul within it, and it is from the soul that the body is enlivened.

The same likewise applies in relation to the general worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. That is, although the vessels (*Keilim*) have a root vitality and sustainment in and of themselves, nevertheless, the bond between the vessels (*Keilim*) and the root that enlivens and sustains them, is specifically brought about by the lights (*Orot*) that manifest within them.

This then, is the explanation that it is “*HaShem*-יהו"ה, He is The God-*Elohi*”מ-אלהי upon the earth.” For, though at first glance, they are two diametric opposites, one being spiritual (*Ruchaniyut*) and not having measure or limitation in the most ultimate way, whereas the other is physical (*Gashmiyut*), having the ultimate form of measure and limitation, nevertheless, upon contemplation (*Hitbonenut*) we see that they are of one matter. For, the existence of the lights (*Orot*) is because of their hold on the vessels (*Keilim*) and the existence and sustainment of the vessels (*Keilim*) is because of the lights (*Orot*) that manifest in them.

7.

Now, in addition to the above, “*HaShem*-יהו"ה, He is The God-*Elohi*”מ-אלהי even “upon the earth **below-***Ba’Aretz MiTachat*-מתחת.” This refers to the extraneous husks (*Kelipot*) and the opposing side of evil (*Sitra Achara*). The explanation, (in short summary), is that it states in the

Talmud, Tractate Yoma,¹⁴⁸⁷ “Why are they called the Men of the Great Assembly (*Anshei Knesset HaGedolah*)? It is because they returned the Crown of *HaShem*”ה' to its former glory. How so? Moshe came and said,¹⁴⁸⁸ ‘The Great (*HaGadol*הגדל), the Mighty (*HaGibor*הגבור) and the Awesome (*v’Hanora*והנורא) God.’ Yirmiyahu came and said: “Gentiles are carousing in His Sanctuary; where is His awesomeness?” He thus excluded “and the Awesome” (*v’Hanora*והנורא) in his prayer.¹⁴⁸⁹ Daniel came and said: “Gentiles are enslaving His children; where is His might?” He thus excluded “the Mighty” (*HaGibor*הגבור) in his prayer.¹⁴⁹⁰ They (the members of the Great Assembly – *Anshei Knesset HaGedolah*) came and said: “On the contrary, this itself is His might, in that He exercises restraint and patience toward the wicked (in that the Gentiles are carousing in His Sanctuary and He remains silent).”¹⁴⁹¹

Now, the matter of “Gentiles are carousing in His Sanctuary” and standing in opposition to Godliness, is due to the fact that in the title God-*Elohi*”מ-אלהי, there is (not only the aspect that the title God-*Elohi*”מ-אלהי-86 shares the same numerical value as “the natural order-*HaTeva*הטבע-86,¹⁴⁹² which is the aspect of the title God-*Elohi*”מ-אלהי as

¹⁴⁸⁷ Talmud Bavli, Yoma 69b; Also see Yalkut Shimoni Nechemiah, Remez 1,071.

¹⁴⁸⁸ Deuteronomy 10:17

¹⁴⁸⁹ Jeremiah 32:18; See Rashi to Yoma 69b *ibid*.

¹⁴⁹⁰ Daniel 9:4; See Rashi *ibid*.

¹⁴⁹¹ See Yalkut Shimoni *ibid*.; Also see Shaarei Orah (of the Mittler Rebbe), Shaar HaChanukah, discourse entitled “*Ki Imcha*” Ch. 12 (48b).

¹⁴⁹² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His

it manifests within the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, but there also is) a drawing forth and derivation of sustenance to the opposing forces from the permutation of the letters of the title God-*Elohi*"m-אלהי"ם. For, as known,¹⁴⁹³ there are one-hundred and twenty (120-ק"כ) possible permutations of the title God-*Elohi*"m-אלהי"ם and from the forty-eight (48-ח"ם) final permutations, there even is derivation of sustenance to the opposing side,¹⁴⁹⁴ to the point that the existence of, "other gods-*elohim acheirim*-אלהים אחרים," is caused from this, referring to the external husks (*Kelipot*) and the opposing side of evil (*Sitra Achara*).

Now, at first glance, since this is the existence of something that is the opposite of and stands in opposition to Godliness, [which is why they are called, "the other side-*Sitra Achara*," meaning, a different side that is not the side of

Title (*Shaar HaKinuy*); Also see Pardes Rimonim Shaar 12, Ch. 2; Reishit Chochmah, Shaar HaTeshuvah Ch. 6; Shnei Luchot HaBrit 89a, 189a, 308b; Shaalot uTeshuvot Chacham Tzvi, 18; Tanya Shaar HaYichud vHaEmunah Ch. 6.

¹⁴⁹³ See Sefer HaLikkutim of the Arizal, Parshat Bo; Pri Etz Chayim, Shaar Chag HaMatzot Ch. 5; Etz Chayim Shaar 15 (Shaar HaZivuggim) Ch. 6.

¹⁴⁹⁴ As is known from Sefer Yetzirah 4:12, two letters of the *Aleph-Beit* can form two constructs (such as א"ב and ב"א) and three letters form six constructs, and so forth. Thus, five letters can form one-hundred and twenty constructs. It is explained that the title *Elohi*"m-אלהי"ם consists of five letters, but these letters themselves form two words "*Mi*-מי-who," which indicates concealment, and "*Eleh*-אלה-these," which indicates revelation. Thus, the first seventy-two (72-ס"ד) permutations of the name *ELOHI*"M-אלהי"ם, which begin with one of the three letters of "*Eleh*-אלה-these," indicate revelation. In contrast, the final forty-eight permutations, which begin with the letters "*Mi*-מי-who" indicate great concealment. The external husks of evil derive their influence from the final forty-eight (48-ח"ם) permutations of the name *ELOHI*"M-אלהי"ם, which are known as "the land of the children of *Cham*-חם-48." (See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 53; Igrot Kodesh of The Rebbe, Vol. 2, p. 177 and elsewhere.)

holiness,¹⁴⁹⁵ but rather, one that is the opposite of Godliness and stands in opposition to it], one might indeed ask, “where is His Might?” That is, one may indeed err to think that they have some kind of independent existence of their own, which is in automatic contradiction to the Oneness and Unity of *HaShem*-יהו"ה, blessed is He, God forbid to think so. It is about this that the verse states, “*HaShem*-יהו"ה, He is The God-*Elohi*”*m*-אלהי"ם upon the earth **below**.” In other words, even all matters that are brought about through the attribute of *HaShem*’s-יהו"ה might and restraint (that is, His title God-*Elohi*”*m*-אלהי"ם), are one matter and unified with His Name *HaShem*-יהו"ה.

For, the very existence of the external husks (*Kelipot*) and the opposing side of evil (*Sitra Achara*) which stand in opposition to holiness, as in the statement, “Gentiles are carousing in His Sanctuary,” (which is brought about by the fact that they derive sustenance from His title God-*Elohi*”*m*-אלהי"ם), is not truly an independent existence unto itself that is the opposite of the existence of Godliness, and it is not for this that it conceals and covers over Godliness. Rather, the entire purpose of their existence is that through the concealment, there should be a revelation of *HaShem*’s-יהו"ה title God-*Elohi*”*m*-אלהי"ם, which is His attribute of Might (*Gevurah*). They thus stated, “This itself is His Might.” This is to say that in order for there to be a revelation of this aspect, that “He is silent, though gentiles are carousing in His Sanctuary,” which is due to the strength of His attribute of Might (*Gevurah*), that

¹⁴⁹⁵ See Tanya Ch. 6

is, His title God-*Elohi*”*m-אלהי”ם*, (since, from the perspective of His Name *HaShem*-יהו”ה, His conduct should be in the opposite manner), the existence of “gentiles carousing in His Sanctuary,” was necessary. That is, He gives existence even to “that which is displeasing to Him,”¹⁴⁹⁶ which is not a true independent existence at all, but on the contrary, it arises from the negation of His will and is thus the negation of existence. Rather, to think that they have any independent existence at all is entirely delusional.¹⁴⁹⁷ Moreover, the entire intent in all this is to subsequently fulfill the verse,¹⁴⁹⁸ “The glory of *HaShem*-יהו”ה will be revealed,” and His Crown will be returned to its former glory, not only in regard to the aspects of His Might (*HaGibor*-הגבור) and His Awesomeness (*V’HaNora*-והנורא), but also in the aspect of His Greatness (*HaGadol*-הגדול).

8.

Based on all of the above, we must understand the verse,¹⁴⁹⁹ “So that all the peoples of the earth will know that *HaShem*-יהו”ה, He is The God, there is nothing else.” That is, based on what was explained about the fact that “*HaShem*-יהו”ה, He is The God-*Elohi*”*m-אלהי”ם*,” and more particularly, that this is true in all four categories included “in the heavens

¹⁴⁹⁶ Midrash Bereishit Rabba 3:7; 9:2 and elsewhere; Discourse entitled “*LeMa’an Da’at*” 5675 (*Hemshech* 5672 Vol. 2, p. 681); Sefer HaMaamarim 5680 p. 299 and on; Sefer HaSichot Torat Shalom p. 134 and on; Sefer HaMaamarim 5700 p. 55.

¹⁴⁹⁷ See *Hemshech* 5672 *ibid*.

¹⁴⁹⁸ Isaiah 40:5

¹⁴⁹⁹ Kings I 8:60

above and upon the earth below,” how then is it applicable to say about it, “So that all the peoples of the earth will know?” That is, how is applicable that all this should come to be known by all the peoples of the earth? Moreover, we must also understand the conclusion of the verse, “there is nothing else-*Ein Od*-אין עוד.” For, at first glance, after having explained that “*HaShem*-יהו"ה, He is the God-*Elohi*”מ-אלהי”ם,” in all four above-mentioned matters indicated by the words, “the heavens above and upon the earth below,” what is added to this by stating, “there is nothing else *Ein Od*-אין עוד”?

The explanation is that everything we explained before about, “*HaShem*-יהו"ה, He is The God,” explains and clarifies that a relationship exists between the lights (*Orot*) and vessels (*Keilim*), (as reflected in the Name *HaShem*-יהו"ה and His title God-*Elohi*”מ-אלהי”ם). That is, it is the same way in the worlds that transcend the world of Emanation-*Atzilut* (“in the heavens **above**”), in the root of the lights (*Orot*) and the root of the vessels (*Keilim*), in the inner aspect of His will (*Pnimiyyut HaRatzon*) and the external aspect of His will (*Chitzoniyyut HaRatzon*). This is similarly the case in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* (“upon the earth”), in regard to the relationship between spirituality (*Ruchaniyyut*) and physicality (*Gashmiyyut*). Moreover, it even is so in regard to the existence of the extraneous husks (*Kelipot*) and the opposing side of evil (*Sitra Achara*), (“upon the earth **below**”), through which the power of His attribute of might and restraint is revealed, that “This itself is His Might,” as explained before at

length. However, all this is not adequate to truly explain the matter of “*HaShem*-יהו"ה, He is The God-*Elohi*”*m*-אלהי"ם.” For ultimately, this is not a true revelation of the Oneness of *HaShem*-יהו"ה, blessed is He – that it all is entirely one with Him. Moreover, since from one perspective and line of reasoning these two aspects are opposites, in that His Name *HaShem*-יהו"ה indicates the bestowal of influence in a limitless manner, whereas His title God-*Elohi*”*m*-אלהי"ם indicates the ultimate in restraint and limitation, this being so, how is it possible for these two aspects to be bonded as one?

Therefore, the verse adds the words, “there is nothing else.” That is, aside for the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, there is absolutely nothing else. It is through understanding this, that the matter of “*HaShem*-יהו"ה, He is God-*Elohi*”*m*-אלהי"ם,” is also understood, to the point that they are entirely one.

This may be understood by what we observe in man below,¹⁵⁰⁰ that the difference between the two lines of kindness (*Chessed*) and judgment (*Din*) are only in the revealed powers of his soul and there may even be a difference between them in the concealed powers of the soul. However, such is not the case regarding the power of one’s abilities as they are rooted in the essential self of his soul. That is, his ability to bestow influence and his ability to restrain himself from bestowing influence, are not two separate lines or powers in relation to his essential ability.

¹⁵⁰⁰ See Sefer HaMaamarim 5700 p. 27; 5708 p. 99 and on.

That is, if we examine either of these lines alone, such as the ability to bestow influence, as it is unto itself, then the matter of ability is not under discussion, but rather, the root of the influence. The matter of ability (*Yecholet*) entirely transcends the matter of bestowing influence (and is not even the root of the influence itself). That is, in the essential self of the soul, the ability to bestow influence or the ability to limit the influence or not to bestow it at all, is entirely one matter.¹⁵⁰¹ The reason is because the matter of ability (*Yecholet*) is in the essence of the soul itself, and as it is there, it is entirely inapplicable to distinguish between the bestowal of influence or the restraint of influence, between the limitless and the limited, since as they are in the essential self, they are one essential matter, since in the essential self, there is no other existence but for the essential self.

This then, is the meaning of the words “there is nothing else-*Ein Od*-אין עוד.” That is, aside for the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, there is nothing else. Thus, when it comes to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, not only are the two matters indicated by His Name *HaShem*-יהו"ה and His title God-*Elohi*”מ-אלהי intertwined with one another, but beyond that, they are one matter. It is for this reason that even as they are drawn forth in “the heavens above and upon the earth

¹⁵⁰¹ See Sefer HaMaamarim 5679 p. 2, p. 22; Discourse entitled “*HaYom Harat Olam* – Today the world was conceived” of this year 5713 (Discourse 1); Also see Likkutei Sichot, Vol. 7 p. 202.

below,” it is in a manner that “*HaShem*-יהו"ה, He is The God-*Elohi*"מ-אלהי"ם.”

9.

The explanation of this matter as it relates to serving *HaShem*-יהו"ה, blessed is He, is that there are two approaches to serving *HaShem*-יהו"ה, blessed is He. There is serving *HaShem*-יהו"ה according to reason and intellect, and there is serving *HaShem*-יהו"ה not according to reason and intellect.

The difference is that when the service of *HaShem*-יהו"ה, blessed is He, is according to reason and intellect, since he only serves *HaShem*-יהו"ה, blessed is He, in accordance to what his intellect obligates him, his service is therefore limited and restrained (the aspect of His title God-*Elohi*"מ-אלהי"ם). Moreover, even if he advances in his service of *HaShem*-יהו"ה, blessed is He, coming to the ultimate depth of comprehension and understanding, at which point, according to his own comprehension itself, he will conclude that he must serve *HaShem*-יהו"ה, blessed is He, with the desires of the heart (*Re'uta d'Leeba*), that is, not according to reason and intellect, (in that the intellect itself forces him to conclude that it is not possible for him to only follow his intellect, since there is that which transcends intellect, and therefore, he decides to conduct himself accordingly), nevertheless, since he reaches this determination through serving *HaShem*-יהו"ה, blessed is He, according to reason and intellect, then even his service of *HaShem*-יהו"ה, blessed is He, in a manner that transcends

reason and intellect will always be in a way that, at the very least, is related to limitation and restraint. [This is similar to what was explained before (in chapter five) about the Name *HaShem*-יהו"ה and His title God-*Elohi"*m-אלהי"ם. Namely, that there is the matter of actual measure and restraint, and there is the matter of light (*Ohr*) that nevertheless relates to measure and limitation, due to the restrictions of the vessels (*Keilim*) etc.] Thus, when it comes to such a person, it is quite possible for someone who is greater than him in understanding and comprehension, who the verse refers to as,¹⁵⁰² "They are wise to do evil," to come and overturn all of his logical proofs. If this occurs, he will then fall from his level and return to serving *HaShem*-יהו"ה, blessed is He, with measure and limitation, according to the dictates of reason and intellect, to the point that ultimately, he can even fall further, may the Merciful one save us.

However, higher than this, is the service of *HaShem*-יהו"ה, blessed is He, the foundation and root of which is the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship, blessed is He. This ultimately results in serving *HaShem*-יהו"ה with the desires of the heart (*Re'uta d'Leeba*), in a manner that entirely transcends comprehension and understanding. In such a case, it is completely inapplicable that someone could come and overturn his position by posing questions or pointing out contradictions. This is because the contradictions are only due to the limitations of his intellect, but since his service of *HaShem*-יהו"ה, blessed is He, is out of acceptance of the yoke

¹⁵⁰² Jeremiah 4:22

of *HaShem* 's-יהו"ה Kingship, blessed is He, with the desire of his heart (*Re'uta d'Leeba*), with the innermost essence of his soul, it utterly transcends measure and limitation, (which is the aspect indicated by the Name *HaShem*-יהו"ה, blessed is He).

10

Now, the general difference between these two above-mentioned manners of serving *HaShem*-יהו"ה, blessed is He, in actual service of Him, is the difference between the service of clarification and refinement (*Birurim*), and the service of tests (*Nisyonot*). In general,¹⁵⁰³ serving *HaShem*-יהו"ה, blessed is He, through refinement (*Birurim*), is in such a way that a person conducts himself according to Shulchan Aruch (The Code of Jewish Law) in a manner that accords to comprehension and understanding. That is, there is a law for every situation that one may encounter and he needs to know what he should do and what he must not do, to know how to affect the refinement (*Birur*) etc. It automatically follows that, in and of itself, this way of serving *HaShem*-יהו"ה, blessed is He, is in a manner of restraint and limitation.

In contrast, serving *HaShem*-יהו"ה, blessed is He, by overcoming tests (*Nisyonot*) completely transcends this and is the very opposite of reason and intellect. That is, even in a situation in which, according to reason and intellect, there utterly is no possibility for him to withstand the test, he

¹⁵⁰³ Also see Likkutei Sichot Vol. 4, p. 1,322 and on.

nevertheless musters the strength to stand up to it, without even knowing how he will accomplish it. This way of serving *HaShem*-יהו"ה, blessed is He, takes him completely beyond the category of measure and limitation.¹⁵⁰⁴

Now, in regard to the tests (*Nisyonot*) themselves, there are many different levels,¹⁵⁰⁵ as we find in many verses about the matter of tests (as cited in numerous discourses) until the loftiest kind of test (*Nisayon*). This is as stated,¹⁵⁰⁶ “God tested Avraham,” which is the test of a perfectly righteous *Tzaddik*. In other words, this test is not similar to the test indicated by the verse,¹⁵⁰⁷ “So that I can test them, whether they will follow My Torah or not,” which is not the kind of test that applies to a perfectly righteous *Tzaddik* who does not have an evil inclination, since,¹⁵⁰⁸ “he killed it through abstention” (or in an even loftier manner).¹⁵⁰⁹ How much more is this so in reference to our holy forefathers, particularly Avraham, in that this was the tenth test he was given. In other words, this test occurred after he had already attained the utmost perfection, as it states,¹⁵¹⁰ “Walk before

¹⁵⁰⁴ See Sefer HaMaamarim 5680 p. 107 and on; 5689 p. 288 and on; 5700 p. 30; 5708 p. 103.

¹⁵⁰⁵ See Sefer HaMitzvot of the Tzemach Tzedek 186a and on; Sefer HaMaamarim 5680 p. 108 and on; 5700 p. 31.

¹⁵⁰⁶ Genesis 22:1

¹⁵⁰⁷ Exodus 16:4

¹⁵⁰⁸ See Tanya Ch. 1 (and 10)

¹⁵⁰⁹ See Likkutei Sichot Vol. 5, p. 64, note 53. That is, our forefather Avraham transformed the evil inclination itself to good, which is loftier than the destruction of the evil inclination through abstention, indicated by the verse (Psalms 109:22), “My heart is empty within me.” (See Talmud Yerushalmi, Brachot 9:5.)

¹⁵¹⁰ Genesis 17:1 and see Rashi there.

me and be perfect,” which he attained through the covenant of circumcision (*Brit Milah*). At that time, the Holy One, blessed is He, gave him the power to rule over all two-hundred and forty-eight (רמ"ח) limbs of his body. This is why the letter *Hey-ה* was added to his name,¹⁵¹¹ to hint that he was even given dominion over the five organs that are not under the control of man.¹⁵¹² It was only afterwards that the verse states, “God tested Avraham.”

Now, all this may be better understood by prefacing with the question,¹⁵¹³ “Why is the test of the binding (*Akeida*) of Yitzchak attributed to Avraham? That is, at first glance, it should be more appropriate to attribute it to Yitzchak. After all, it was Yitzchak who was bound up in sacrifice upon the altar. Rabbi Menachem Mendel of Horodok, of righteous memory, answered this¹⁵¹⁴ by explaining that the primary test was not the act of binding Yitzchak upon the altar. For, in regard to the level of the service of *HaShem-יהוה*, blessed is He, of our forefathers, who are the Supernal Chariot (*Merkavah*),¹⁵¹⁵ all their limbs and all their matters (including

¹⁵¹¹ That is, the numerical value of Avram-אברם is 243, but he was given the addition of the letter *Hey-ה-5* and his name was changed to Avraham-אברהם equaling 248. The Talmud states (see the next note) that he was then given dominion and rulership over all 248 limbs of his body, including those organs that are not normally in the power of man to control. These are the two eyes, the two ears, and the tip of one’s reproductive organ. Following his circumcision, he was perfect and complete in all of his limbs and organs, and had total control over them.

¹⁵¹² See Rashi to Genesis 17:1 *ibid.*; Also see Talmud Bavli, Nedarim 42b and the commentary of Rabbeinu Nissim there.

¹⁵¹³ See Zohar I 119b; Sefer HaMitzvot of the Tzemach Tzeddek *ibid.* 186b; Sefer HaMaamarim 5780 and 5700 *ibid.*

¹⁵¹⁴ Cited in Sefer HaMitzvot of the Tzemach Tzeddek *ibid.*, and in Sefer HaMaamarim 5780 and 5700 *ibid.*;

¹⁵¹⁵ Midrash Bereishit Rabba 47:6; 42:6

their physical matters) were a Chariot (*Merkavah*) for Godliness.¹⁵¹⁶ Thus, this itself cannot be considered to be a test for them. Rather, the primary aspect of the test was that Avraham did not question the conduct of the Holy One, blessed is He. That is, he could have easily answered,¹⁵¹⁷ “Yesterday You told me,¹⁵¹⁸ ‘Through Yitzchak offspring will be reckoned for you,’ and now You tell me,¹⁵¹⁹ ‘Please take your son, your only one, whom you love – Yitzchak... and bring him up there as an offering etc.’” Nevertheless, Avraham strengthened himself and did not question *HaShem*-יהוה, blessed is He, whatsoever. This is why this test is specifically attributed to Avraham.

To further clarify, there was a period of time in which Avraham’s service of *HaShem*-יהוה, blessed is He, was according to the parameters of reason and intellect. This is as Midrash states,¹⁵²⁰ “This may be compared to a person who saw a palace and said, ‘It cannot be that there is no master of this palace.’” In states elsewhere¹⁵²¹ that at first, he contemplated the sun and moon and the motion of the celestial bodies etc., he then contemplated the foundational elements of fire, water, and air,¹⁵²² until finally, “his two kidneys taught him”¹⁵²³ to recognize the One who spoke and brought the

¹⁵¹⁶ See Tanya, Ch. 39 (53a)

¹⁵¹⁷ See Rashi to Genesis 22:12

¹⁵¹⁸ Genesis 21:12

¹⁵¹⁹ Genesis 22:2

¹⁵²⁰ Midrash Bereishit Rabba 39:1

¹⁵²¹ Midrash Ma’aseh Avraham – Beit HaMidrash Cheder 2; Otzar HaMidrashim (Eizenstein), Vol. 1, p. 7.

¹⁵²² Midrash Bereishit Rabba 38:13

¹⁵²³ Midrash Bereishit Rabba 61:1; 95:3

world into being, blessed is He. In other words, this is service of *HaShem*-יהו"ה, blessed is He, that arises from and accords to reason and intellect. Thus, it was specifically in this that Avraham was primarily tested. Even so, he did not question the conduct of *HaShem*-יהו"ה, blessed is He, nor did the question that this appears to be a change in *HaShem*'s-יהו"ה Supernal will, even arise in his mind. For, according to reason and intellect, there is no possibility of answering how these two matters (that is, "Through Yitzchak offspring will be reckoned for you," and, "Please take your son... Yitzchak... and bring him up there as an offering etc.,") can simultaneously be true.

However, through this test (*Nisayon*), Avraham received the revelation of the singular *Yechidah* essence of the soul. (For, as known, the matter of tests reveals the aspect of the singular *Yechidah* essence of the soul.) Thus, due to the aspect of the singular *Yechidah* essence of the soul, the test was nullified. That is, when a person stands up to the test (*Nisayon*), he subsequently sees that, actually, there was no test in the first place. For,¹⁵²⁴ "The Holy One, blessed is He, told Avraham,¹⁵²⁵ 'I shall not profane My covenant and I shall not alter the utterance of My lips.' When I told you, 'Take your son Yitzchak,' I was not altering the promise that you would have descendants through him. I did not say 'Slaughter him' but 'bring him up.' You have brought him up – now take him down again." Thus, it becomes apparent that even the

¹⁵²⁴ See Rashi to Genesis 22:12; Midrash Bereishit Rabba 56:8

¹⁵²⁵ Psalms 89:35

matter of “Through Yitzchak offspring will be reckoned for you,” remains permanently in place. In other words, after having withstood the test (*Nisayon*) it becomes revealed that, in the first place, the test did not actually exist.

Thus, through this matter that God tested Avraham the first Jew, as it states,¹⁵²⁶ “Avraham was but one,” the pipe was opened for the matter of self-sacrifice (*Mesirat Nefesh*) in the service of *HaShem*-יהו"ה, blessed is He, for all the generations that followed after him.¹⁵²⁷ Moreover, he bequeathed the level of self-sacrifice (*Mesirat Nefesh*) in which one does not even seek self-sacrifice or tests, but rather, simply serves *HaShem*-יהו"ה, blessed is He, in such a manner that should the need for self-sacrifice arise, he also possesses the matter of self-sacrifice (*Mesirat Nefesh*) and is ready to do so.¹⁵²⁸

The same is true of the righteous *Tzaddikim* in each and every generation. They too possess both aforementioned manners in serving *HaShem*-יהו"ה, blessed is He. That is, they have their daily service of *HaShem*-יהו"ה, blessed is He, (as it

¹⁵²⁶ Ezekiel 33:24

¹⁵²⁷ See Sefer HaMaamarim 5678 p. 283; 5681 p. 299; 5688 p. 102; Discourse entitled “*Natata L'Yerei'echa*” of the 12th and 13th of Tammuz 5693 (Sefer HaMaamarim 5693 p. 532), and elsewhere.

¹⁵²⁸ Namely, it is explained that this is the difference and superiority between the self-sacrifice (*Mesirat Nefesh*) of Avraham, and the self-sacrifice of Rabbi Akiva. That is, Rabbi Akiva said (Brachot 61b), “When will I be given the opportunity to fulfill the verse in the *Shema* (Deut. 6:5), ‘With all your soul’?” In contrast, the self-sacrifice (*Mesirat Nefesh*) of Avraham was a byproduct of his service of *HaShem*-יהו"ה, blessed is He, which was to call out and cause others to call out in the Name of *HaShem*-יהו"ה, blessed is He. His service of *HaShem*-יהו"ה, blessed is He, in this, was such that if this would entail self-sacrifice (*Mesirat Nefesh*), then he would be ready and willing to serve *HaShem*-יהו"ה, blessed is He, in this way too. (See the discourse entitled “*Bati LeGani* – I have come to My garden” 5711, translated in The Teachings of The Rebbe 5711, Discourse 1. Also see Sefer HaMaamarim 5698 p. 170; Sefer HaMaamarim 5700 p. 15 and elsewhere.

relates externally) and are involved in matters that relate to reason and intellect. However, in their service of *HaShem*-יהו"ה, blessed is He, they also have service that comes from the matter of tests (*Nisyonot*) and is akin to the test of Avraham, to not question the conduct of the Holy One, blessed is He. This is serving Him in a way that transcends reason and intellect. For, as Midrash states,¹⁵²⁹ "The Holy One, blessed is He, does not test the wicked, but only the righteous, as it says,¹⁵³⁰ 'HaShem-יהו"ה examines the righteous,'" meaning that specifically the righteous *Tzaddik* is tested. That is, *HaShem*-יהו"ה puts him into a test (*Nisayon*) in which according to reason and intellect, he cannot see how he could possibly withstand it, but nonetheless he withstands the test, through which he thereby is caused to have a revelation of the singular *Yechidah* essence of his soul. This occurs in such a manner that not only is he personally affected by it, and not only within his four cubits, but rather, a "pipe" is opened and demonstrative instruction is given to all Jews in the world, beginning with those who follow in his footsteps. This is even true of those that have never studied his Torah, and even those who do not know and have never heard of him. That is, they too are affected to be able to serve *HaShem*-יהו"ה, blessed is He, in matters such as these, and in such a manner that it was previously inconceivable for them according to reason and intellect, and that even now may at times be inconceivable according to reason and intellect.

¹⁵²⁹ Midrash Bereishit Rabba 32:3; 34:2; 55:2

¹⁵³⁰ Psalms 11:5

Now, through serving *HaShem*-יהו"ה, blessed is He, from the aspect of the singular *Yechidah* essence of the soul, the matter of "there is nothing else-*Ein Od*-אין עוד" is revealed. This refers to the aspect of the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, blessed is He, that is, He who even transcends the limitless worlds that precede the world of Emanation-*Atzilut*. This affects that the matter of "*HaShem*-יהו"ה, He is The God-*Elohi*"מ-אלהי"ם" is not just in a manner of the inter-inclusion of two different matters, but rather is in a manner that they all are one, in the most literal sense (as mentioned before in chapter eight), so much so, that all the names become One Name – His Great Name.¹⁵³¹

The explanation is that in regard to serving *HaShem*-יהו"ה, blessed is He, according to reason and intellect, there are various approaches. This is similar to what we find about the academy of Shammai and the academy of Hillel, that although the academy of Shammai generally ruled stringently and the academy of Hillel generally ruled leniently, nevertheless, because they are inter-included, in that each includes something of the other, there also are cases in which the academy of Shammai ruled leniently and the academy of

¹⁵³¹ See *Pirke d'Rabbi Eliezer* Ch. 3; *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*, and his *Shaarei Orah*; *Likkutei Torah*, Shlach 43c; *Ohr HaTorah*, *Shir HaShirim* Vol. 1, p. 264; *Sefer HaMaamarim* 5696 p. 73; *Sefer HaArachim Chabad* Vol. 4, p. 508 and on.

Hillel ruled stringently.¹⁵³² The same applies to the service of *HaShem*-יהו"ה of every Jew, and even more so, to the service of the righteous *Tzaddikim*, the leaders of the generation.

However, when there is the matter of a test (*Nisayon*), the service of *HaShem*-יהו"ה, blessed is He, is on a loftier level, from the aspect of the singularity-*Yechidah* of the soul and the essence of the soul itself, and beyond this, from the Singular Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, aside for Whom, "there is nothing else-*Ain Od* אין עוד." This manner of serving *HaShem*-יהו"ה, blessed is He, is not the matter of the inter-inclusion of separate levels, but is rather in a manner in which there are no different or separate levels whatsoever. It therefore is applicable for there to be the matter of self-sacrifice (*Mesirat Nefesh*) in donning the *Tefillin*, in not missing the appointed time for reciting the *Shema*, or even "in changing the strap of a sandal."¹⁵³³ This applies even if there is no decree that one must convert or face the death penalty, even if it only is in private when he is alone and not in public etc. For, when it comes to the revelation of the singular, essential self of the soul (the *Yechidah*) it is all one – whether it is the most minor

¹⁵³² See Mishnah Eduyot, beginning of Ch. 4 & 5.

¹⁵³³ Talmud Bavli, Sanhedrin 74b – "When Ravin came [from Eretz Yisroel to Babylonia] he told them that Rabbi Yochanan said: Even when it is not a time of persecution [in the face of mortal danger, a person is permitted to transgress a prohibition] in private only. However, [if he was ordered to commit a transgression] in public, even if it is only a minor commandment-*mitzvah*, he must choose death rather than to transgress it. What is a minor commandment-*mitzvah*? Rava bar Yitzchak said: Even to change the strap of a sandal. [That is, if there is a decree that the Jewish people must change their practice and custom and wear sandal straps like the ones worn by the gentiles, a Jew is obligated to give up his life, rather than publicly veer from the custom. See Rashi there.]

of the minor or the most stringent of the stringent – they are equal¹⁵³⁴ in relation to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, aside for whom “there is nothing else.” That is, from this perspective, “*HaShem*-יהו"ה, He is The God-*Elohi*”מ-אלהי” is that they are utterly one and the same.¹⁵³⁵

Thus, through the righteous *Tzaddik*, the leader of the generation, serving *HaShem*-יהו"ה, blessed is He, from the aspect of the singular *Yechidah* essence of his soul, the perspective of which is the utter nullification of all limitations of time and space, [since their service of *HaShem*-יהו"ה, blessed is He, is likewise in this manner - that although they are within time and space and serve Him by fulfilling Torah and *mitzvot* in a manner of,¹⁵³⁶ “Know Him in all your ways,” within time and space, they nevertheless are in a state and standing that transcends the limitations of time and space], this

¹⁵³⁴ See Midrash Tanchuma Eikev 2; Midrash Dvarim Rabba 6:2 and elsewhere; Also see Tzavaat HaRivash translated as The Way of The Baal Shem Tov, 1-2.

¹⁵³⁵ The inclusion and unity of the title God-*Elohi*”מ-אלהי”-86 to the Singular Essential Name of *HaShem*-יהו"ה-26 Himself, blessed is He, is hinted at in the Name of *HaShem*-יהו"ה-26 which has a numerical value of כ”ו-26. This numeral כ”ו-26 possesses, in a concealed manner, the numeral פ”ו-86 which is the numerical value of God-*Elohi*”מ-אלהי”-86. For, when the letters כ”ו-26 are spelled out, כ”ו, we see the כ”ו-26 contains פ”ו-86. This is similarly the case with the expanded name of *HaShem*-יהו"ה which is called the name of *Ma”H*-מ”ה-45 and is spelled as follows: מ”ה ה”א ו”א ה”א. We see that this name of *Ma”H*-מ”ה likewise includes the title God-*Elohi*”מ-אלהי”-86 in it, for when מ”ה-45 is spelled out *Mem-Hey*-מ”ה-86 it equals פ”ו-86, which is the same as the title God-*Elohi*”מ-אלהי”-86. We thus see that the title God-*Elohi*”מ-אלהי”-86 is utterly bound to and dependent upon the Singular Preexistent Intrinsic Name of *HaShem*-יהו"ה Himself, blessed is He. (See at greater length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Volume 1.)

¹⁵³⁶ Proverbs 3:6; See *Mishneh Torah* of the Rambam, *Hilchot De’ot* Ch. 3

is caused to be drawn forth and internalized to even have an effect below, so that it is revealed that “there is nothing else-*Ain Od*-אין עוד,” even within the space of the world and even upon “the earth below.”

12.

This then, is the meaning of the verse,¹⁵³⁷ “So that all the peoples of the earth shall know that *HaShem*-יהו"ה, He is The God, there is nothing else.” That is, the matter of “*HaShem*-יהו"ה, He is The God” (and more particularly, in all four matters conveyed by the words, “the heavens above and upon the earth below”) is not truly applicable to the nations of the world. How much more so is it the case, that the matter of “there is nothing else-*Ain Od*-אין עוד” (which refers to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He) obviously is inapplicable to the nations of the world. Nevertheless, through the service of *HaShem*-יהו"ה, of the righteous *Tzaddikim*, from the singular *Yechidah* essence of their souls, through which the Singular Essential Self of *HaShem*-יהו"ה, blessed is He – “that there is nothing else-*Ain Od*-אין עוד” is revealed, this nullifies all the measure and limitation of all parameters and restraints. It thus causes the shattering of “the people of the earth.” This is the meaning of the words, “So that they shall know-*Da'at*-דעת,” which also means “shattering-*Shvirah*-שבירה,”¹⁵³⁸ as in the

¹⁵³⁷ Kings I 8:60

¹⁵³⁸ See Likkutei Torah, Drushim L'Shmini Atzeret 88c.

verse,¹⁵³⁹ “He thrashed-*Vayoda*-וידע the men of Sukkot.” More particularly, there also is an aspect of “the peoples of the earth” in the spiritual sense, referring to the body and animalistic soul.¹⁵⁴⁰ Now since, in this case, we are referring to the body and soul of the Jewish people, the matter of “shattering” should be in a manner that ultimately, the Godly soul affects that the body and animalistic soul also become Godly.

In addition, there is also an effect upon “the peoples of the earth” in the literal sense, meaning, the nations of the world. That is, the matter of “shattering-*Shevirah*-שבירה” takes place in them in the literal sense. That is, they become nullified to *HaShem*-יהו"ה, blessed is He, in a manner of negation of existence. In other words, the entire matter of the existence of “the peoples of the earth” and their considerations [about Godliness] according to their understanding and reasoning, can only reach the most external level of *HaShem*'s-יהו"ה Supernal desire. However, when the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself is revealed – “there is nothing else-*Ain Od*-אין עוד” – meaning that there is no existence aside for Him, there then is no possibility for them to derive sustenance [as separate entities] whatsoever. This automatically causes the matter of “shattering-*Shevirah*-שבירה” in them, to the point that it is openly recognizable that their existence as independent

¹⁵³⁹ Judges 8:16

¹⁵⁴⁰ See the end of the discourse entitled “*L'Ma'an Da'at*” 5675 (*Hemshech* 5672 Vol. 2, p. 687).

entities [separate and apart from *HaShem*-יהו"ה] is utterly null and void.¹⁵⁴¹

This then, is the meaning of the verse,¹⁵⁴² “So that all the peoples of the earth shall know that *HaShem*-יהו"ה, He is The God, there is nothing else.” That is, through the service of *HaShem*-יהו"ה of the righteous Tzaddikim and leaders of the generation, in overcoming tests (*Nisyonot*), they affect this in each generation, to the point that they even affect this “in the peoples of the earth,” so that they too will see, even with their physical eyes, that “*HaShem*-יהו"ה, He is The God-*Elohi*”*m*-אלהי"ם, there is nothing else!”

¹⁵⁴¹ See the end of the discourse entitled “*L'Ma'an Da'at*” 5669 (Sefer HaMaamarim 5669 p. 47).

¹⁵⁴² Kings I 8:60