

Discourse 29

*“Se’oo Yedeichem Kodesh, ooBarchu et HaShem -
Uplift your hands to the Holy and bless HaShem”*

Delivered on the 14th of Tammuz, 5717

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

1.

The verse states,⁸²⁶ “Uplift your hands to the Holy, and bless *HaShem*-יהו"ה.” Our Rebbe, whose joyous occasion we are celebrating, discusses the precision of this verse in his discourse by the same title.⁸²⁷ He states that this verse needs to be understood, since as, as known, *HaShem*-יהו"ה, blessed is He, is the source of all blessings, all blessings and revelation comes from the Name *HaShem*-יהו"ה. This is as stated,⁸²⁸ “May *HaShem*-יהו"ה bless you and safeguard you. May *HaShem*-יהו"ה shine His countenance to you and be gracious to you. May *HaShem*-יהו"ה uplift His countenance to you and establish peace for you.” This being so, what is this matter of blessing *HaShem*-יהו"ה, that **we** must bless the Name *HaShem*-יהו"ה?

The continuation in the next verse,⁸²⁹ “May *HaShem*-יהו"ה bless you from Zion, the Maker of heaven and earth,” is also not understood. That is, since the blessing is drawn from

⁸²⁶ Psalms 134:2

⁸²⁷ See the discourse entitled “*Se’u Yedeichem Kodesh*” of Shabbat Parshat Pinchas 5687 (Sefer HaMaamarim 5687 p. 217 and on).

⁸²⁸ Numbers 6:24 and on

⁸²⁹ Psalms 134:3

the Name *HaShem*-יהו"ה, why does the first verse state, “bless *HaShem*-יהו"ה,” indicating that blessing should be drawn to the Name *HaShem*-יהו"ה?

The discourse continues and explains that through the serving *HaShem*-יהו"ה, blessed is He, by “uplifting your hands” to the level of “Holy (*Kodesh*-קדש),” about which it states,⁸³⁰ “Holy-*Kodesh*-קדש” is something unto itself,” we thereby “bless *HaShem*-יהו"ה,” thus drawing additional illumination and revelation into the lower name *HaShem*-יהו"ה, [that is, the Name *HaShem*-יהו"ה as He relates to the chaining down of the worlds] then the upper Name *HaShem*-יהו"ה “will bless you.”

From this it is understood that the upper Name *HaShem*-יהו"ה is (not only higher than the lower name *HaShem*-יהו"ה, but is even) higher than the aspect of “Holy (*Kodesh*-קדש).” That is, even though the aspect of “Holy (*Kodesh*-קדש)” does not refer to the holiness of the chaining down of the worlds (*Hishtalshelut*), but rather, “Holy (*Kodesh*-קדש) is something unto itself,” which transcends the chaining down of the worlds (*Hishtalshelut*), nonetheless, the upper Name *HaShem*-יהו"ה is even higher than the aspect of “Holy (*Kodesh*-קדש).” For, from it, blessing is drawn to those who uplift themselves to the aspect of “Holy (*Kodesh*-קדש) is something unto itself.”

With the above in mind, we can understand the vast difference between the lower Name *HaShem*-יהו"ה and the upper Name *HaShem*-יהו"ה. For, the lower name *HaShem*-יהו"ה receives from the aspect of “Holy” (*Kodesh*-קדש), [which is

⁸³⁰ See Zohar III 94b-95a; Pri Etz Chayim (Shaar Mikra Kodesh), Shaar 20, Ch. 1; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

above it] whereas the upper Name *HaShem*-יהו"ה bestows influence [down] to the aspect of "Holy (*Kodesh*-קדש)." However, since both (the upper Name *HaShem*-יהו"ה and the lower Name *HaShem*-יהו"ה) are called by the same name, with the very same letters, it is understood that, internally (*b'Pnimityut*) they are one and the same matter.

2.

This may be understood based on the verse,⁸³¹ "*HaShem*-יהו"ה is great and exceedingly praised, and His greatness is beyond investigation." Now, there are two explanations of this verse.⁸³² The first is that the statement, "His greatness is beyond investigation," refers to the greatness of the Unlimited One; He who bears the Name *HaShem*-יהו"ה and is beyond it. This is why the first part of the verse states, "*HaShem*-יהו"ה is great and exceedingly praised," since in reference to His Name *HaShem*-יהו"ה, praise is applicable. However, the greatness of His Essential Self, is utterly beyond investigation.

The second explanation is that the word "His greatness" (*LiGedulato*-לגדולתו) also refers to the greatness of the Name *HaShem*-יהו"ה. In other words, the verse first states, "*HaShem*-יהו"ה is great and exceedingly praised," indicating that since there is some kind of comprehension and grasp of His greatness, meaning that there is some element of definition and limitation here, therefore praise is applicable. However, this is only

⁸³¹ Psalms 145:3

⁸³² See Sefer HaMaamarim 5668 p. 171 and on.

externally (*Chitzoniyut*), however, in reality, as it is internally (*b'Pnimiyut*), “His greatness (that is, the greatness of the Name *HaShem*-יהו"ה) is beyond investigation.”

This may be understood based on the previous explanation,⁸³³ that there are three matters in the Name *HaShem*-יהו"ה. The first is that the Name *HaShem*-יהו"ה means “He who brings into being-*Mehaveh*-מהוה,”⁸³⁴ in that all novel existence is brought into being from the Name *HaShem*-יהו"ה. This is as stated,⁸³⁵ “Let them praise the Name *HaShem*-יהו"ה, for He commanded and they were created,” only that actual novel existence was brought about through *HaShem*’s-יהו"ה title God-*Elohi*”*m*-אלהי"ם, which shares the same numerical value as “the natural order-*HaTeva*-הטבע,”⁸³⁶ in that the Name *HaShem*-יהו"ה manifests within His title God-*Elohi*”*m*-אלהי"ם. The second matter is that the Name *HaShem*-יהו"ה means “He was and He is and He will be as one (*Hayah v'Hoveh v'Yihyeh*-הי"ה הי"ה והי"ה),”⁸³⁷ which transcends time and the natural order (*HaTeva*-הטבע). The third matter is the Name *HaShem*-יהו"ה

⁸³³ In the previous discourse of the 12th of Tammuz, Discourse 28, entitled “*Hashem Lee b'Ozrai – HaShem* is among my helpers,” Ch. 12.

⁸³⁴ Pardes Rimonim, Shaar 1 (Shaar Eser v'Lo Teisha), Ch. 9; Zohar III 257b (Ra'aya Mehemna); Moreh Nevuchim, Part 1, Ch. 61; Tanya, Shaar HaYichud v'HaEmunah, Ch. 4.

⁸³⁵ Psalms 148:5

⁸³⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *ibid.*; Pardes Rimonim, Shaar 12 (Shaar HaNetivot), Ch. 2; Reishit Chochmah, Shaar HaAhavah Ch. 6 (section entitled “*v'Hamargeel*”); Shaalot uTeshuvot Chacham Tzvi, Section 18; Tanya, Shaar HaYichud v'HaEmunah, translated as *The Gate of Unity and Faith*, Ch. 6; Likkutei Torah, Re'eh 22b and on.

⁸³⁷ Zohar III 257b (Ra'aya Mehemna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being* (*Shaar HaHavayah*); Pardes Rimonim, Shaar 1 (Shaar Eser v'Lo Teisha) Ch. 9; Tanya, Shaar HaYichud veHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 7 (82a), and elsewhere.

that is utterly beyond commentary and explanation, but is the Name of His Essential Self (*Shem HaEtzem*).⁸³⁸ It was also explained that all three matters are related.

This then, is the meaning of the words, “His greatness is beyond investigation.” That is, the praise of the Name *HaShem*-יהו"ה is solely regarding the externality (*Chitzoniyut*) of the Name *HaShem*-יהו"ה. However, about the inner matter (*Pnimiyyut*) of the Name *HaShem*-יהו"ה, which is the Name of His Essential Self (*Shem HaEtzem*), “His greatness is beyond investigation.”

3.

The explanation of the matter⁸³⁹ is that, as previously explained,⁸⁴⁰ the view of Rabbi Moshe Cordovero in his book *Pardes Rimonim*,⁸⁴¹ is that although the Name *HaShem*-יהו"ה is the name of the Essential Self (*Shem HaEtzem*), it does not refer to the Essential Self of the Emanator, but to the essential self of the *Sefirot* of the world of Emanation (*Atzilut*). His reasoning is that since the matter of a name (*Shem*-שם) – even as it is in man below, and certainly as it is Above – limits and defines the qualities of the one called by it, it therefore is inapplicable for

⁸³⁸ See *Mishneh Torah*, *Hilchot Avodat Kochavim u'Mazalot* 2:7; *Moreh Nevuchim* 1:61 and on; *Ikkarim Maamar* 2, Ch. 28; *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being* (*Shaar HaHavayah*); *Kesef Mishneh* to *Hilchot Avodah Zarah* 5:7; *Pardes Rimonim*, *Shaar* 19, and elsewhere.

⁸³⁹ See *Sefer HaMaamarim* 5668 *ibid.* p. 172 and on.

⁸⁴⁰ In the preceding discourse of the 12th of Tammuz, Discourse 28, entitled “*Hashem Li b'Ozrai* – *HaShem* is among my helpers,” Ch. 12.

⁸⁴¹ *Pardes Rimonim*, *Shaar* 19, Ch. 1.

His Essential Self (*Atzmut*) to have a name, being that His Essential Self is utterly beyond limitation and definition.

However, because of this very reason itself, it is understood that even in regard to the essential self of the world of Emanation (*Atzilut*), meaning the lights (*Orot*) of the world of Emanation (*Atzilut*), the matter of a name (*Shem-מש*) is inapplicable. This is especially so according to his view in *Pardes Rimonim*,⁸⁴² that the lights (*Orot*) of the world of Emanation (*Atzilut*) are simple. That is, he compares them to water that is placed in a glass vessel, in which, although the water itself is simple, it nevertheless takes on the appearance of the color of the glass. Accordingly, the same is true of the matter of lights (*Orot*) and vessels (*Keilim*). That is, in and of themselves, the lights (*Orot*) of the world of Emanation (*Atzilut*) are simple, only that due to the vessels (*Keilim*) of the world of *Emanation* (*Atzilut*) they appear to have description and color. Nonetheless, the lights (*Orot*) themselves are simple.

It thus is understood that in regard to the lights (*Orot*), a name (*Shem-מש*) is entirely inapplicable, since, as stated above, a name (*Shem-מש*) is the matter of limitation and description. Therefore, since the lights (*Orot*) of the world of Emanation (*Atzilut*) are simple, this means that they are free of all description, limitation and parameters. It must therefore be said that the matter of a name (*Shem-מש*) in its entirety, only applies to the vessels (*Keilim*). The book, *Pelach HaRimon*,⁸⁴³ similarly states that the intention of Rabbi Moshe Cordovero in *Pardes Rimonim* was to distance any attribution of the Great

⁸⁴² *Pardes Rimonim*, Shaar 4 (Shaar Atzmut v'Keilim) Ch. 4

⁸⁴³ *Pelach HaRimon*, Shaar 4 (Shaar Atzmut v'Keilim), Ch. 3

Name (*Shem HaGadol*) from the essential self of the world of Emanation (*Atzilut*). In other words, according to him, the matter of the Name (*Shem-שם*) only applies to the lights (*Orot*) of the world of Emanation (*Atzilut*) as they manifest within the vessels (*Keilim*) of the world of Emanation (*Atzilut*).

This is especially so according to the view⁸⁴⁴ that the world of Emanation (*Atzilut*) is the revelation of that which is hidden (*Giluy HaHe'elem*),⁸⁴⁵ by which it therefore is understood that just as a name (*Shem-שם*) is inapplicable above the world of Emanation (*Atzilut*), the same is true of the world of Emanation (*Atzilut*) itself. That is, since the world of Emanation (*Atzilut*) is the revelation of that which is hidden above the world of Emanation (*Atzilut*), therefore in the world of Emanation (*Atzilut*) itself, the matter of a name (*Shem-שם*) is likewise inapplicable. Rather, it only is regarding the vessels (*Keilim*) of the world of Emanation (*Atzilut*), which are **not** the revelation of the hidden (*Giluy HaHe'elem*) of the world of Emanation itself, but are rather the matter of novelty in the world of Emanation (that is *Briyah* of the world of Emanation-*Atzilut*), that this is at all applicable. For, the matter of vessels (*Keilim*) even exists in the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*), and it is specifically because of the vessels (*Keilim*) that the matter of a name (*Shem-שם*) becomes applicable.

This then, explains the view of Pardes Rimmonim. That is, the statement that the Name *HaShem-יהו"ה* is the name of the

⁸⁴⁴ See Avodat HaKodesh, Section 1, Ch. 2.

⁸⁴⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 19 and Ch. 24.

essential self (*Shem HaEtzem*), refers to the essential self of the world of Emanation (*Atzilut*), with the caveat that it only refers to the lights (*Orot*) as they are manifest in the vessels (*Keilim*).

However, in reality, even according to the view of Pardes Rimonim, from the very fact that the Name *HaShem*-יהו"ה is called the Name of the Essential Self (*Shem HaEtzem*), it is understood that the matter of a name (*Shem*-שם) even applies to the essential self of the world of Emanation (*Atzilut*) which transcends the vessels (*Keilim*), and moreover, it even applies higher than the world of Emanation (*Atzilut*). In other words, when we say “the Name of the Essential Self (*Shem HaEtzem*),” there are two matters in this. On the one hand, since it is a name (*Shem*-שם) – which is the matter of description and limitation, as mentioned before – it is understood that it only applies to the vessels (*Keilim*). On the other hand, since it is the Name of the Essential Self (*Shem HaEtzem*-שם העצם) it is understood that even the Essential Self of *HaShem*-יהו"ה **Himself** is called by a name (*Shem*-שם). These two matters are not in contradiction to each other, as will soon be explained.

4.

Now, the explanation is as the verse states,⁸⁴⁶ “I am *HaShem*-יהו"ה, that is My Name.” That is, “*I-Ani*-אני” and “*HaShem*-יהו"ה” are all one. In other words, even though “*I - Ani*-אני” refers to His Essential Self and Being that is not hinted at in any letter, nor any thorn of a letter, nor any hint, whereas the four letters of the Name *HaShem*-יהו"ה indicate restraint

⁸⁴⁶ Isaiah 42:8

(*Tzimtzum*-י), expression (*Hitpashtut*-ה), drawing down (*Hamshachah*-ו), and expression (*Hitpashtut*-ה), which is the matter of the chaining down of the worlds (*Hishtalshehut*) – which also generally includes the matter of the world of Emanation (*Atzilut*), which is the conclusion of the chaining down (*Hishtalshehut*)⁸⁴⁷ – nevertheless, “I-Ani-אני” and “HaShem-ה'” are all one. That is, even the Name *HaShem*-ה', which indicates restraint (*Tzimtzum*-י), expression (*Hitpashtut*-ה), drawing down (*Hamshachah*-ו) and expression (*Hitpashtut*-ה), is all one with He who is indicated by the word “I-Ani-אני.”

The reason is because the world of Emanation (*Atzilut*) is the matter of the revelation of the hidden, meaning the revelation of that which transcends the world of Emanation (*Atzilut*).⁸⁴⁸ The analogy for this is the powers of the soul. That is, from the revealed powers of the soul, we can have knowledge and grasp its concealed powers, and moreover, we can even know of the powers as they are included in the essential self of the soul. In the same way, this may be understood as it is Above, that through the world of Emanation (*Atzilut*) we have knowledge – whether in a way of positive knowledge, or at least in a way of knowledge through negation – of matters that transcend the world of Emanation (*Atzilut*), which are comparable to the hidden powers of the soul, and even higher. For, although this knowledge is not in a way of closeness, nevertheless, at the very least, it is knowledge of

⁸⁴⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 33.

⁸⁴⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 19 and Ch. 24.

relative distance. That is, we can know of the relative distance between the world of Emanation (*Atzilut*) and that which transcends the world of Emanation (*Atzilut*).

This then, explains the meaning of the statement that the world of Emanation (*Atzilut*) is the revelation of the hidden (*Giluy HaHe'elem*). That is, the matter of the world of Emanation (*Atzilut*) is that its lights (*Orot*), which are simple, manifest in its vessels (*Keilim*), and through this, there is a drawing and revelation in the vessels (*Keilim*) – (whether in a way of closeness or, at least, in a way of relative distance) – of the simple light (*Ohr*) that transcends the world of Emanation (*Atzilut*).

This is like the explanation elsewhere⁸⁴⁹ about the matter of the line-*Kav*, in that there are two matters in it. The first is that it brings about inter-inclusion and unity in the *Sefirot*, and the second is that it brings about division. However, the two matters are not in contradiction to each other. For, even though the line-*Kav* brings about the division of the *Sefirot*, nevertheless, it also draws the matter of unity in them. This is because the root of the line-*Kav* is from a higher place which transcends division and is the matter of oneness. Therefore, stemming from its root, it draws the aspect of oneness in the *Sefirot*, and it therefore is the line-*Kav* that inter-cludes and unifies them.

In the same way, we can also understand the matter of the manifestation of the lights (*Orot*) in the vessels (*Keilim*) of the world of Emanation (*Atzilut*). That is, the manifestation

⁸⁴⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 15; Sefer HaMaamarim 5689 p. 14.

(*Hitlabshut*) is so that even in the vessels (*Keilim*) there should be a grasp of the hiddenness that transcends the world of Emanation (*Atzilut*). This is the meaning of the statement in Avodat HaKodesh⁸⁵⁰ regarding the matter of the ten *Sefirot* of the world of Emanation (*Atzilut*), about which it states,⁸⁵¹ “He is them, and they are Him.” That is, even though the word “they” (*Eenun*-אֵינוֹן) is plural, and refers to the *Sefirot*, nevertheless, “He is them, and they are Him,” since they reveal the hiddenness that transcends the world of Emanation (*Atzilut*) and are unified with the matter indicated by the word “I-Ani-אֲנִי,” in that “I-Ani-אֲנִי” and “*HaShem*-יְהוָה” are all one.

With this in mind, we can understand the fact that the Name *HaShem*-יְהוָה is the Name of the Essential Self (*Shem HaEtzem*-שֵׁם הָעֵצֶם) and refers to the essence of the light. For, although every name (*Shem*-שֵׁם) is the matter of description, which specifically applies to the vessels (*Keilim*), nevertheless, through this description we indeed grasp, for we grasp the simple light (*Ohr*) that manifests within the vessels (*Keilim*).

This is like the matter of the Name *HaShem*-יְהוָה as it means, “He who brings into being-*Mehaveh*-מְהַוֶּה.” For, the actualization of novel existence from nothing specifically stems from the light (*Ohr*), as stated in Iggeret HaKodesh.⁸⁵² But, even so, the actualization of novel existence comes about as a result of the vessels (*Keilim*) which cause the restraint (*Tzimtzum*) and concealment of the light (*Ohr*). We thus find that the Name *HaShem*-יְהוָה, as it means “He who brings into

⁸⁵⁰ See Avodat HaKodesh, Section 1, Ch. 2.

⁸⁵¹ Zohar III 70a

⁸⁵² Tanya, Iggeret HaKodesh, Epistle 20

being-*Mehaveh*-מהוה,” is specifically from the perspective of the vessels (*Keilim*). For, without the vessels (*Keilim*), it would be utterly inapplicable for novel creations to be. Even so, it nevertheless is the Name of the Essential Self (*Shem HaEtzem*), in that His Essential Self is called by this name, since the actualization of novel existence from nothing is specifically from the light (*Ohr*), only that the description of the Name *HaShem*-יהו"ה in the light (*Ohr*) is specifically applicable when it manifests in vessels (*Keilim*).

5.

This also explains the statement in Midrash,⁸⁵³ that, “When Moshe wanted the Holy One, blessed is He, to make His Great Name known to him, the Holy One, blessed is He, answered, ‘You wish to know My name? I am called according to My actions. When I judge the creatures, I am called ‘God-*Elohi*’ מ-אלהי”ה.’ When I suspend the sins of mankind, I am called ‘Almighty-*Shadai*’ שדי.’ When I am merciful with My world, I am called ‘*HaShem*-יהו"ה,’ for ‘*HaShem*-יהו"ה’ always refers to the attribute of mercy (*Rachamim*) etc.”

From this, it is understood that the Name *HaShem*-יהו"ה stems solely from the quality of mercy (*Rachamim*), which is the attribute of the *Sefirah* of beauty-*Tiferet*. For, as known,⁸⁵⁴ the *Sefirah* of beauty-*Tiferet* is called the vessel (*Klee*) for the Name *HaShem*-יהו"ה. This then, is the meaning

⁸⁵³ Midrash Shemot Rabba 3:6

⁸⁵⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 5 (*Tiferet*); Torah Ohr, Noach 10b.

of the words, “*HaShem*-יהו"ה always refers to the attribute of mercy (*Rachamim*) etc.” In other words, in regard to His Essential Self, no name is applicable whatsoever, not even the Name *HaShem*-יהו"ה, and when He is called *HaShem*-יהו"ה, it only is regarding His quality of mercy (*Rachamim*).

Now, although it is explained elsewhere⁸⁵⁵ that even in His Essential Self there is a matter of mercy (*Rachamim*), nevertheless, these mercies are not because of the one upon whom the mercies are bestowed, but rather stem from His Essential exaltedness, blessed is He. Higher than this there also is the matter of the simple mercies (*Rachamim*) of His Essential Self.

However, at first glance, this is not a proof that necessitates that we say this. For, it is explained in various books of Kabbalah that in regard to the *Sefirah* of beauty-*Tiferet*, its vessel (*Klee*) is the Name *HaShem*-יהו"ה. In other words, in the *Sefirah* of beauty-*Tiferet*, even its vessel (*Klee*) is the Name *HaShem*-יהו"ה, whereas in all the other *Sefirot*, only the light (*Ohr*) within their vessels is the Name *HaShem*-יהו"ה. In contrast, in the *Sefirah* of beauty-*Tiferet*, even its vessel (*Klee*) is the Name *HaShem*-יהו"ה, and it goes without saying that its light (*Ohr*) is certainly the Name *HaShem*-יהו"ה.

Nevertheless, in truth, from the words of the Midrash it must be said that the Name *HaShem*-יהו"ה is solely from the perspective of the vessel (*Klee*). For clearly, in discussing His Great Name, the Midrash not only discusses the Name *HaShem*-יהו"ה, but also the name God-*Elohi*"ם-אלהי, the name Almighty-*Shaday*"י-שדי, and other names by which He is

⁸⁵⁵ See Sefer HaMaamarim 5654 p. 108 and on.

called. Thus, since it is simply understood that in regard to all the other names, the matter of a name (*Shem*-שם) is solely from the perspective of their vessels (*Keilim*) (given that they are not the Name of the Essential Self – *Shem HaEtzem*), it therefore is understood that in this case, the Name *HaShem*-יהו"ה, which is the Name of the Essential Self (*Shem HaEtzem*), is considered amongst all His other names, and that even in regard to the Name *HaShem*-יהו"ה, the matter of a name (*Shem*-שם) is solely from the perspective of the vessels (*Keilim*), and the reason this name is called the Name of the Essential Self (*Shem HaEtzem*) is because, through the vessel (*Klee*) we can also grasp His Essential Self, which transcends the vessels (*Keilim*), as explained above.

6.

Nevertheless, we still must still understand why the Name *HaShem*-יהו"ה is called the Name of the Essential Self (*Shem HaEtzem*). For, is it not so that the entire matter of the name (*Shem*-שם) is solely due to manifestation within the vessels (*Keilim*)? This being so, why is it called the Name of His Essential Self (*Shem HaEtzem*)?

With respect to what was explained above, that the reason it is called the Name of the Essential Self (*Shem HaEtzem*) is because there is a manifestation of the simple light (*Ohr Pashut*) in the vessel (*Klee*), and therefore within the vessel (*Klee*) there is a revelation of the essential light (*Ohr*) that transcends the world of Emanation (*Atzilut*), this explanation does not seem to be adequate. For, the same is true

of all the other names (*Shemot*-שמות) and *Sefirot*; that within all their vessels (*Keilim*) there is a manifestation of the simple light (*Ohr Pashut*). Moreover, the entire world of Emanation (*Atzilut*) is the matter of revelation of that which is hidden (*Giluy HaHe'elem*), as discussed above. However, even so, they are not called the Name of the Essential Self (*Shem HaEtzem*). For, even though the simple light (*Ohr Pashut*) manifests within them, nevertheless, the light (*Ohr*) is revealed specifically in accordance to the manner of the vessels (*Keilim*). This being so, we must understand the superiority of the Name *HaShem*-יהו"ה, and why specifically it is called the Name of the Essential Self (*Shem HaEtzem*-שם העצם).

This may be understood by first explaining Yitro's statement in the verse,⁸⁵⁶ "Now I know that *HaShem*-יהו"ה is greater than all the gods-*elohim*-אלהים." About this Midrash states,⁸⁵⁷ "Had anyone else said this verse [it would not carry the same weight] as with Yitro, who visited the temples of every idolatrous worship and investigated them, but found nothing in them, after which he came and converted. To one such as him it was befitting to say, 'Now I know that *HaShem*-יהו"ה is greater than all the gods-*elohim*-אלהים.'"

However, this must be understood. For, the words, "Now I know that *HaShem*-יהו"ה is greater than all the gods-*elohim*-אלהים," seem to indicate that they indeed have some element of greatness to them, only that *HaShem*-יהו"ה is greater. Moreover, there are other such verses which seem to indicate

⁸⁵⁶ Exodus 18:11

⁸⁵⁷ Midrash Devarim Rabba 1:5

this, such as,⁸⁵⁸ “For *HaShem*-יהו"ה your God, is the God of the gods (*Elohei HaElohim*-אלהי האלהים),” and,⁸⁵⁹ “For I know that *HaShem*-יהו"ה is greater, – our Lord [is greater] than all the gods-*elohim*-אלהים,” and,⁸⁶⁰ “Give thanks to the God of the gods (*Elohei HaElohim*-אלהי האלהים).” These verses seem to indicate that they indeed have some element of greatness to them. This being so, what does the statement that he “but found nothing in them” mean? Moreover, [if he found nothing in them] why did he make this comparison that *HaShem*-יהו"ה is greater “than all the gods-*elohim*-אלהים”?

The explanation is that there are two meanings of the word “*Elohim*-אלהים.” The first is that “*Elohim*-אלהים” indicates strength and ability, as in the verse,⁸⁶¹ “He took away the mighty (*Eilei*-אילי) of the land.” In other words, even the powers and abilities that were granted to novel created beings from Above, are called by the term “*Elohim*-אלהים-86.” That is, although in reality, whatever powers and abilities are granted to created beings are solely granted from Above, and should it arise in *HaShem*'s-יהו"ה Supernal will to withdraw that power from them, it would be withdrawn from them, nevertheless, since it arose in His Supernal will that the world should be conducted according to the natural order (*HaTeva*-הטבע-86) and in accordance to the power granted to novel created beings (except in special times), therefore these powers are also called by the term “*Elohim*-אלהים.”

⁸⁵⁸ Deuteronomy 10:17

⁸⁵⁹ Psalms 135:5

⁸⁶⁰ Psalms 136:2

⁸⁶¹ Ezekiel 17:13

This is why the Torah also calls judges by the term “*Elohim*-אלהים,”⁸⁶² since they have the power to issue legal rulings according to Torah. Likewise, Moshe was also called by the term “*Elohim*-אלהים,” as it states, “See, I have made you a God-*Elohi*”מ-אלהי over Pharaoh,” in that he was given to the power to smite Pharaoh.⁸⁶³ Higher than this are the constellations and ministering angels (particularly the minister over the whole world – *Saro Shel Olam* שרו של עולם) who are called by the term “*Elohim*-אלהים” since they are granted the power over the bestowal of beneficence. Higher than them are angels who also are called by the term “*Elohim*-אלהים,” in that they are emissaries who bring forth the beneficence. They therefore have the power and ability to bestow beneficence, even though, in reality, this power is merely given to them from Above.

The second meaning of the word “*Elohim*-אלהים” is that it indicates the matter of Godliness, as stated in Shulchan Aruch, Siman 5 regarding the intentions (*Kavanot*) of the names. That is, the name “*Elohi*”מ-אלהי refers to the fact that *HaShem*-יהו"ה, blessed is He, has utter power and might, meaning that His power and ability extends over all the upper and lower beings. This ability is an absolute power and ability, which He possesses in and of Himself. This is why the Holy One, blessed is He, is called, “The God of the gods (*Elohei HaElohim*-האלהים),” because His absolute power and

⁸⁶² Exodus 22:7; Also see Ginat Egoz translated as HaShem Is One, The Gate of His Title (*Shaar HaKinuy*).

⁸⁶³ See Rashi there.

ability is far greater and beyond all comparison relative to the powers in the world, in that their powers are not absolute.

For example, though a judge is called, “*Elohim*-אלהים,” he does not have power in and of himself, but rather, whatever power he has is solely the power of Torah. Nevertheless, through the power of Torah, a judge has the power to compel the litigants to come before him in judgment and, in addition, he has the power to uphold the judgment. He therefore is called by the term “*Elohim*-אלהים.” However, this power is not his own, but is rather the power of Torah.

Similarly, the fact that Moshe was called by the term “*Elohim*-אלהים” was not because of his own power, but was rather the power of the Holy One, blessed is He, who gave him the power to smite Pharaoh and to perform wonders and miracles in the land of Egypt.

Likewise, the fact that the stars and constellations are called by the term “*Elohim*-אלהים” is because they have the power of bestowing influence below, as the verse states,⁸⁶⁴ “With the bounty of the sun’s crops, and with the bounty of the moon’s yield.” However, this is not by virtue of their own power and strength, for they are merely “like an axe in the hand of the One Who chops with it.”⁸⁶⁵ The same is true of the ministering angels, and even the angel who is the minister over

⁸⁶⁴ Deuteronomy 33:14

⁸⁶⁵ Isaiah 10:15; See the discourse entitled “*Mayim Rabim* – Many waters cannot extinguish the love,” of Shabbat Parshat Toldot of this year, 5717, Discourse 6, Ch. 4 (Torat Menachem, Vol. 18 p. 52 and on); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), sections on the influence of the planets and constellations.

the whole world (*Saro Shel Olam*-שרו של עולם),⁸⁶⁶ who is called “the sheath (*Na'al*-נעל) of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*).”⁸⁶⁷ For, the Targum translation of “shoe-*Na'al*-נעל” is “sheath-*Nartek*-נרתק,” as in the verse,⁸⁶⁸ “The man would remove his shoe (*Na'al*-נעל).” In other words, it is in this respect that the ministering angel over the whole world (*Saro Shel Olam*-שרו של עולם) is called the “sheath (*Na'al*-נעל) of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*).” That is, this angel is the sheath (*Nartek*-נרתק) that covers over the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*), and is like the sheath of the sun which covers over and conceals the sun, so that its light can be well received in the world. The same is true of this angel who is “the sheath (*Na'al*-נעל) of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*),” in that he covers over and physicalizes the influence, so that it can come be bestowed in an aspect of the vitality of the world. This being so, it is understood that all the power and influence that this angel bestows to below, is not at all by his own strength and power. Rather, it is the bestowal of Godliness from Above that comes to be physicalized through the medium of the ministering angel over the whole world (*Saro Shel Olam*-שרו של עולם).

The same is so of the angels Michael and Gavriel, who also are called by the term “*Elohim*-אלהים.” This too is not by

⁸⁶⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that *Yod-Hey*-יה"ה is judgment and *Vav-Hey*-יה"ה is mercy, and on.

⁸⁶⁷ See Tikkunei Zohar, Tikkun 21, 61b; Pardes Rimonim, Shaar 16 (Shaar ABY" A) Ch. 4; Rabbi Moshe Zacuto (Ramaz) to Zohar III 180a; Also see the discourse entitled “*Mah Yafu Pa'amayich*” in Likkutei Torah, Shir HaShirim (43b and on); Ohr HaTorah, Shir HaShirim, Vol. 2, p. 578 and on; Vol. 3 p. 573 and on.

⁸⁶⁸ Ruth 4:7

virtue of their own power, but they rather receive from the *Sefirot* of kindness-*Chessed* and judgment-*Gevurah*, respectively. That is, the angel Michael, who is the minister over water,⁸⁶⁹ chains down from the *Sefirah* of kindness-*Chessed*, and the angel Gavriel, who is the minister over fire,⁸⁷⁰ chains down from the *Sefirah* of judgment-*Gevurah*.

This then, is the meaning of the words,⁸⁷¹ “*HaShem-יהו"ה* is greater than all the gods-*elohim-אלהים*.” For, when it comes to all the “gods-*Elohim-אלהים*,” though they possess strength and ability, nevertheless, their strength and ability is not inherent to them, nor is their strength or ability absolute. Rather, *HaShem-יהו"ה* alone, possesses inherent absolute power and ability, in and of Himself.

7.

However, we still must understand why the verse specifies, “Now I know that *HaShem-יהו"ה* is greater than all the gods-*elohim-אלהים*.” For, at first glance, the verse should have said, “Now I know that God-*Elohi"m-אלהים* is greater than all the gods-*elohim-אלהים*,” similar to the verse,⁸⁷² “The God of the gods-*Elohei HaElohim-אלהי האלהים*.” For, since the superiority here is in the matter of strength and power, in that He alone inherently has absolute power, this being so, the verse should have said, “Now I know that God-*Elohi"m-אלהים* is

⁸⁶⁹ Midrash Bamidbar Rabba 12:8; Tanchuma Vayigash 6; Tanya Iggeret HaKodesh, Epistle 12.

⁸⁷⁰ See the citations in the prior note.

⁸⁷¹ Exodus 18:11

⁸⁷² Deuteronomy 10:17; Psalms 136:2

greater than all the gods-*elohim*-אלהים.” Why then does the verse specify, “Now I know that *HaShem*-יהו"ה is greater than all the gods-*elohim*-אלהים?”

This may be understood according to what is stated in the conclusion of the verse, namely, “[Now know that *HaShem*-יהו"ה is greater than all the gods-*elohim*-אלהים,] for the very matter that they [the Egyptians] conspired to do, came upon them.” Our sages, of blessed memory, stated that this means that,⁸⁷³ “In the pot in which they cooked, they themselves were cooked.” However, we must understand this. Why did Yitro become so excited by the fact that what they conspired to do came upon them, to such an extent that he said, “Now I know that *HaShem*-יהו"ה is greater than all the gods-*elohim*-אלהים”? That is, Yitro heard about all the signs and wonders that occurred in the exodus from Egypt, up to and including the splitting of the sea. This being so, why did he specifically become excited by the fact that, “In the pot in which they cooked, they themselves were cooked”?

However, the explanation is that specifically in this, the bond of two opposites is revealed. That is, even though the pot in which they cooked was not nullified and remained in existence, nevertheless, it is in that very same pot that they were cooked. This may be understood based on what was explained before,⁸⁷⁴ that there are three matters in the Name *HaShem*-יהו"ה.

⁸⁷³ Talmud Bavli, Sotah 11a and elsewhere.

⁸⁷⁴ In the preceding discourse of the 12th of Tammuz, Discourse 28, entitled “*Hashem Li b'Ozrai* – *HaShem* is among my helpers,” Ch. 12.

The first is that the Name *HaShem*-יהו"ה means. "He who brings into being-*Mehaveh*-מְהוֹוֶה,"⁸⁷⁵ referring to the Name *HaShem*-יהו"ה as He manifests in His title God-*Elohi*"מ-אלהי as 86, which shares the same numerical value as "the natural order-*HaTeva*-הַטֵּבַע-86." The second meaning of the Name *HaShem*-יהו"ה is that "He is and He was and He will be as one (*Hoveh* ו'Hayah ו'Yihyeh-וְיִהְיֶה וְהָיָה וְהוּא),"⁸⁷⁶ as He transcends the natural order (*HaTeva*-הַטֵּבַע). It is from this aspect that miracles and revelations that transcend the natural order are drawn forth. Higher than this is the Name *HaShem*-יהו"ה which is the Name of His Essential Self (*Shem HaEtzem*),⁸⁷⁷ that both transcends the natural order (*Hateva*-הַטֵּבַע) and even transcends that which transcends the natural order. It is from this aspect that miracles that occur within the natural order itself are drawn. This is like what our sages, of blessed memory, stated,⁸⁷⁸ "Break the barrel but save its wine." That is, the natural order remains in existence, but even so, within the natural order itself, there are miracles that transcend the natural order. An example is the miracle of Purim, in which all ends of the world acknowledged that there was an open

⁸⁷⁵ Zohar III 257b; Pardes Rimonim, Shaar 1, Ch. 9; Shaar HaYichud veHaEmunah, Ch. 4.

⁸⁷⁶ See Zohar III 257b (Ra'aya Mehemna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimonim, Shaar 1 (Shaar Eser v'Lo Teisha) Ch. 9; Tanya, Shaar HaYichud v'HaEmunah, translated as *The Gate of Unity and Faith*, Ch. 7 (82a).

⁸⁷⁷ See Mishneh Torah, Hilchot Avodat Kochavim u'Mazalot 2:7; Moreh Nevuchim 1:61 and on; Ikkarim Maamar 2, Ch. 28; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimonim, Shaar 19, and elsewhere.

⁸⁷⁸ Talmud Bavli, Bava Batra 16a

miracle, but nonetheless, the miracle was garbed in the natural order.

It is specifically in this that there is a bond of two opposites, and this is specifically brought about by the Name *HaShem*-יהו"ה which is the Name of His Essential Self (*Shem HaEtzem*) that transcends two opposites and includes two opposites. Another example is that the space of the holy ark took up no measure,⁸⁷⁹ meaning that there was space and no space as one. This then, is the meaning of the words, "Now I know that *HaShem*-יהו"ה is greater than all the gods-*elohim*-אלהים, for the very matter that they [the Egyptians] conspired to do, came upon them." That is, when Yitro saw that, "In the pot in which they cooked, they themselves were cooked," which is the matter of two opposites bonding, he then proclaimed, "Now I know that *HaShem*-יהו"ה is greater than all the gods-*elohim*-אלהים."

The explanation is that it states in Patach Eliyahu,⁸⁸⁰ "Master of the world, You are the Cause of all causes (*Ilat Hallot*-עלת העלות), and the Affecter of all effects (*Sibat HaSibot*-סבת הסבות)," these being are two distinct matters. "The Cause of all causes (*Ilat Hallot*-עלת העלות)" refers to the matter of the chaining down of the worlds (*Hishtalshelut*), which comes about in a way of order and gradation, and is like cause

⁸⁷⁹ Talmud Bavli, Yoma 21a – That is, when measured against itself, the ark had specific measure, however, when measured against the room it took up no space. For, although the room measured twenty-cubits by twenty-cubits, nevertheless, when measuring the ark against the room, there were ten-cubits from each side of the ark, to the wall on each side of the room. Also see the Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 6.

⁸⁸⁰ Introduction to Tikkunei Zohar 17a

and effect, in that the effect is first included in the cause, and then, when the effect is on its own, it is the power of the cause that manifests in it.

However, the matter of “The Affecter of all effects (*Sibat HaSibot*-סבת הסבות)” indicates that which is not in a way of the order and gradation of the chaining down of the worlds (*Hishtalshelut*). In other words, it indicates something that was not first included in the cause, but rather was drawn by way of affection and Supernal design (*Sibah*-סבה), as in the verse,⁸⁸¹ “For it was a design (*Sibah*-סבה) from *HaShem*-יהו"ה, in order to fulfill His word.” That is, *HaShem*-יהו"ה affected the matter in a way that is not according to the order of the chaining down of the worlds (*Hishtalshelut*), such that it should come out and be fulfilled according to His Supernal will, blessed is He, and even though it is not according to the natural order of things, nevertheless, it manifests in the natural order.

This is like the distinction between wisdom (*Chochmah*-חכמה) and cunning (*Armah*-ערמה). That is, wisdom (*Chochmah*) refers to intellect that is openly revealed in the chaining down of the worlds (*Hishtalshelut*). In contrast, cunning (*Ermah*-ערמה) refers to the matter of a scheme that is brought about through the rearrangement of things (*Seevuv Dvarim*-סיבוב דברים). This is as stated in Midrash⁸⁸² on the verse,⁸⁸³ “Blessed is God Most High who delivered (*Migen*-מגן) your enemies into your hand,” that the word “delivered-*Migen*-מגן” means, “I made many rearrangements (*Mangena* 'ot-מנגנאות) to bring them

⁸⁸¹ Kings I 12:15

⁸⁸² Midrash Bereishit Rabba 43:8

⁸⁸³ Genesis 14:20

into your hand,” which the Matnat Kehunah explains to mean, “schemes and cunning.” In other words, I rearranged matters in such a manner that they should come out in this way, and although it is not according to intellectual order, nevertheless, even a cunning scheme (*Armah*-ערמה) manifests in the intellect.

The explanation of these matters as they are Above, is that wisdom-*Chochmah* is the beginning of the chaining down of the worlds (*Hishtalshelut*), as it states,⁸⁸⁴ “Wisdom (*Chochmah*) is found from nothing (*Ayin*-אין).” The conduct of the natural order (*HaTeva*-הטבע) is thus drawn from wisdom-*Chochmah* and is according to it. However, the matter of cunning (*Armah*-ערמה) refers to drawing from higher source than the chaining down of the worlds (*Hishtalshelut*), but even so, it also manifests in the chaining down of the worlds (*Hishtalshelut*). This refers to the matter of drawing down open miracles that transcend the chaining down of the worlds (*Hishtalshelut*) as they come garbed in the natural order. This matter is drawn forth and stems from the Name of His Essential Self (*Shem HaEtzem*-שם העצם), which transcends opposites and includes opposites. It is in this regard that Yitro (specifically) said, “Now I know that *HaShem*-יהו"ה is greater than all the gods-*elohim*-אלהים.” For, it is in the bond of two opposites that recognition of the greatness of *HaShem*-יהו"ה comes about.

With the above in mind, we can understand why specifically the Name *HaShem*-יהו"ה is called the Name of His Essential Self (*Shem HaEtzem*-שם העצם). For, even though the whole matter of a name (*Shem*-שם) is specifically when there is manifestation in a vessel (*Klee*), as explained above,

⁸⁸⁴ Job 28:12

nevertheless, it is through His manifestation in the vessels (*Keilim*) that there comes to be a recognition of His Essential Self that transcends vessels (*Keilim*).

In other words, all the other names refer to the lights (*Orot*) as they manifest within the vessels (*Keilim*), in which even though the light (*Ohr*) that manifests in them is the simple light (*Ohr Pashut*), nevertheless, it becomes revealed specifically according to the manner of the vessel (*Klee*). However, this is not so of the Name *HaShem*-יהו"ה, in which, through the union of opposites, the essence of the light (*Etzem HaOhr*) is seen – according to the view of Pardes Rimonim – and even beyond this, there even is recognition of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself – in the view of **all** other Kabbalists - which is the **definitive view** of the teachings of Chassidus as well. That is, the Name of the Essential Self (*Shem HaEtzem*) is **itself** the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, literally! (In other words, this also is specifically through manifestation in vessels (*Keilim*), for only then is the matter of a name (*Shem*-שם) applicable, only that through this, the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, is seen, literally!)⁸⁸⁵

⁸⁸⁵ 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 on.

This then, is the meaning of the verse,⁸⁸⁶ “Uplift your hands to the Holy, and bless *HaShem*-יהו”ה.” That is, the statement, “bless *HaShem*-יהו”ה,” refers to the lower name *HaShem*-יהו”ה, as discussed above. That is, this refers to the aspect of lights (*Orot*) that manifest in vessels (*Keilim*), which is the matter of the name *HaShem*-יהו”ה as it means “He who brings into being-*Mehaveh*-מהוה.” It is into the lower name *HaShem*-יהו”ה that we must draw the blessing from the aspect of “Holy” (*Kodesh*-קדש), which is something separate unto itself,”⁸⁸⁷ referring to the light (*Ohr*) that transcends the world of Emanation (*Atzilut*). This light that transcends the world of Emanation (*Atzilut*) is the aspect of the Name *HaShem*-יהו”ה meaning, “He is and He was and He will be as one (*Hoveh v’Hayah* וייהי-יה ויהי”ה והי”ה),” which transcends the natural order (*HaTeva*-הטבע). In other words, we must affect a drawing down from the aspect of “Holy” (*Kodesh*-קדש) into the lower name *HaShem*-יהו”ה, so that there should be a bond between the natural order and He who transcends the natural order. This matter is the ultimate Supernal intent of *HaShem*-יהו”ה, blessed is He, so that even the natural order (*HaTeva*-הטבע) itself comes to sense He who transcends the natural order.

This drawing down is brought about in every single generation by the righteous Tzaddikim and the leaders of the Jewish people. For, they draw down the matter of a “miracle”

⁸⁸⁶ Psalms 134:2

⁸⁸⁷ See Zohar III 94b-95a; Pri Etz Chayim (Shaar Mikra Kodesh), Shaar 20, Ch. 1; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

(*Neis*-נֵס) which is a word that means “to lift up,”⁸⁸⁸ within the natural order (*HaTeva*-הַטֵּבָע) itself. In other words, even as matters of the natural order remain in existence and in full strength, as they were before, nevertheless, they themselves submit to *HaShem*-יהו"ה, blessed is He, according to His Supernal intent.

Now, for this bond to be, the next verse states, “May *HaShem*-יהו"ה bless you,” referring to the upper Name *HaShem*-יהו"ה, which transcends both the natural order and that which transcends the natural order. It is this Name *HaShem*-יהו"ה that is the Name of His Essential Self (*Shem HaEtzem*), and it is because of it that a bond of two opposites is possible – between the natural order and that which transcends the natural order. Thus, in order to affect this drawing down, the verse continues and states, “May *HaShem*-יהו"ה bless you from Zion-צִיּוֹן.” This is because Zion-צִיּוֹן refers to the essential self of the Jewish soul⁸⁸⁹ which is bound up with the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. Thus, it is through serving *HaShem*-יהו"ה, blessed is He, with the essential self of the soul and with the desire of the heart (*Re'uta d'Leeba*), which is the matter of bonding the essential self of the soul to the Essential Self of

⁸⁸⁸ Rashi to Exodus 20:17 – “The word *Nasot*-נָסוֹת indicates exaltedness and greatness, and is similar in meaning to (Isaiah 62:10), ‘Lift up an ensign (*Neis*-נֵס)’; (Isaiah 49:22) ‘I will lift My ensign (*Nisi*-נִסִּי)’; (Isaiah 30:17) ‘as an ensign (*Neis*-נֵס) on a hill’ – and an ensign is called *Neis*-נֵס because it is something raised on high.” Also see Siddur Im Divrei Elokim Chayim 44b and elsewhere.

⁸⁸⁹ See the introduction to Shaar HaEmunah and Shaar HaYichud of the Mittler Rebbe, translated as Essential Faith; Also see Sefer HaMaamarim 5662 p. 367. The term “Zion-צִיּוֹן” is of the same root as “Excellence-*Metzuyan*-מִצְיֹון” and thus refers to the essential self of the Jewish soul which is in a state of perfection. [It is also noteworthy that *Zion*-צִיּוֹן-156 shares the same numerical value as Yosef-יוֹסֵף-156.]

HaShem-יהו"ה, blessed is He, that we thereby affect a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. Through this, a bond is caused between the two opposites, and the miraculous is drawn down into the natural order. The verse therefore concludes with the words, "the Maker of heaven and earth." That is, even in the physical heavens and earth, there is recognition of the true reality of *HaShem*-יהו"ה, blessed is He, who transcends the natural order, and through this we actualize a dwelling place for *HaShem*-יהו"ה, blessed is He, in the lower worlds.