

Discourse 9

*“Atah Echad... -
You are one...”*

Delivered on Shabbat Parshat Teitzei,
9th of Kislev, 5729⁵²¹
By the grace of *HaShem*, blessed is He,

1.

It states,⁵²² “You are one (*Echad*-אחד) and Your Name is one (*Echad*-אחד) and who is like Your people Israel,⁵²³ one (*Echad*-אחד) nation in the earth.” In his discourse by this title of the 9th of Kislev,⁵²⁴ his honorable holiness, my father-in-law, the Rebbe, points out that the word “one-*Echad*-אחד” is also the number one in numeration, [such as [in the verse],⁵²⁵ “It was evening, and it was morning, one (*Echad*-אחד) day,” which is then followed by⁵²⁶ “day two,” and “day three” etc.]

However, since He, blessed is He, is singular and unique, such that there is none that compares to Him, and the same is so the Jewish people, in that they are one singular and unique nation, in that there is none like them, it should have

⁵²¹ The original discourse was edited by the Rebbe and published as a pamphlet for the 9th-10th of Kislev 5750.

⁵²² In the liturgy of the Minchah Amidah prayer of Shabbat; See Shaar HaKollel 29:5

⁵²³ See the discourse entitled “*Atah Echad*” 5742, note 2 (Torat Menachem, Sefer HaMaamarim Kislev p. 53).

⁵²⁴ 5702 – printed in Sefer HaMaamarim 5702 p. 71 and on.

⁵²⁵ Genesis 1:5

⁵²⁶ Genesis 1:8 and on

instead said “You are singular-*Yachid*-יחיד and Your Name is singular-*Yachid*-יחיד, and who is like Your people Israel, a singular-*Yachid*-יחיד nation.”

The discourse continues that the fact that the Jewish people are a singular nation is like the example of a father and mother who only have one son, in that the son is called an only and singular son (“*Ben Yachid*-בן יחיד”). The love that parents have for their son when they only have a single son is a much greater love than the love parents have for their children when they have more children. Likewise, the love of an only son for his parents is much greater than when there are more than one child.

The same is so of the Jewish people, that since the Jewish people are the only and singular son (“*Ben Yachid*-בן יחיד”) of the Singular One of the world, therefore, the love of the Holy One, blessed is He, for the Jewish people, and likewise, the love of the Jewish people for the Holy One, blessed is He, is a much greater love. He concludes there stating that based on this, we must understand why it states, “Who is like Your people Israel, one nation (*Goy Echad*-גוי אחד),” rather than, “a singular nation (*Goy Yachid*-גוי יחיד).”

Now, we must understand this. For, [in any event] what (the discourse) points out that it should have said “a singular nation (*Goy Yachid*-גוי יחיד)” is obviously understood. The same is so of the analogy of the single son, that the fact that he is called an only and singular son (“*Ben Yachid*-בן יחיד”) is because he only is one son (“*Ben Echad*-בן אחד”). [However], the discourse seems to be indicating that the fact that it should have said “a singular nation (*Goy Yachid*-גוי יחיד)” is because

the love for the only son, and likewise, the love of the only son for his parents, is a much greater love.

2.

Now, it can be said that the explanation of this is based on the explanation in various places⁵²⁷ on the verse,⁵²⁸ “Listen Israel... *HaShem* is One-*HaShem Echad*-יהו"ה אחד.” That is, the reason it states “*HaShem* is One-*HaShem Echad*-יהו"ה אחד” as opposed to “*HaShem* is Singular-*HaShem Yachid*-יהו"ה יחיד” is because the difference between “singular-*Yachid*-יהו"ה יחיד” and “one-*Echad*-אחד” is that “one-*Echad*-אחד” indicates a unity of particulars.⁵²⁹ [For example, “one-thousand” is a general whole that includes a thousand particulars, and similarly, “one man” [is a general whole who] includes 248 limbs and 365 veins and sinews.]

[In contrast], “singular-*Yachid*-יהו"ה יחיד” indicates that which transcends the particulars [such as the “singular-*Yechidah*-יהו"ה יחידה” level of the soul, which is not composed of particular powers]. It therefore states, “*HaShem* is One-*HaShem Echad*-יהו"ה אחד” rather than “*HaShem* is Singular-*HaShem Yachid*-יהו"ה יחיד” in order to teach that even after the

⁵²⁷ About all this, see Torah Ohr Va’era 55b and on; Likkutei Torah, Tzariya 23c; Balak 70a; Imrei Binah, Shaar HaKeriyat Shema, Ch. 8; Sefer HaMitzvot of the Tzemach Tzedek, Shoresch Mitzvat haTefilah, Ch. 18 (124a-b); Sefer HaMaamarim 5654 p. 56, and elsewhere.

⁵²⁸ Deuteronomy 6:4

⁵²⁹ See Sefer HaMaamarim 5654 *ibid.* that this matter [indicated by] “one-*Echad*-אחד” (the unity of particulars) and the “one-*Echad*-אחד” that is the number one in enumeration (*Echad HaMany*), (as mentioned before in Ch. 1) are related to each other.

world was created (in which there are many particulars) it still is unified with Him, blessed is He.

This is as hinted in the three letters of the word “one-*Echad*-אחד.”⁵³⁰ That is, the letter *Chet*-ח-8 indicates the seven firmaments and the earth [up and down], and the letter *Dalet*-ד-4 indicates the four directions of the world [east, west, south, and north, all of] which are nullified to and unified to the *Aleph*-א-1, the Master of the world-*Alupho Shel Olam*-אלופו של עולם.⁵³¹

Now, about that which is pointed out in the discourse, that it states “You are one (*Echad*-אחד) and Your Name is one (*Echad*-אחד)” (and not “You are singular (*Yachid*-יחיד) and Your Name is singular (*Yachid*-יחיד)”) the explanation that can be said according to the explanation in various places,⁵³² is that when it states “*HaShem* is One-*HaShem Echad*-אחד יהוה” this is in reference to the light that relates to the worlds.

However, about the limitless light of the Unlimited One which transcends relation to worlds, it does not apply to call it “one-*Echad*-אחד,” but only “singular-*Yachid*-יחיד,” because relative to this light there is no existence [of the world],⁵³³ and there only is Him alone.

⁵³⁰ See *Sefer Mitzvot Katan* cited in *Beit Yosef* to *Orach Chayim* end of *Siman* 61 (section beginning “*Katav b’Sefer Mitzvot Katan*”); *Shulchan Aruch* (and *Shulchan Aruch* of the *Alter Rebbe*), *Orach Chayim* 61:6; *Likkutei Torah*, *Tazriya* *ibid.*; *Sefer HaMitzvot* of the *Tzemach Tzedek* *ibid.*

⁵³¹ As it states in *Likkutei Torah* *ibid.* In *Sefer HaMitzvot* *ibid.*, it states that the *Aleph*-א-1 indicates “**The Singular One** of the world-*Yechido Shel Olam*-יחידו של עולם.”

⁵³² *Torah Ohr* and *Sefer HaMitzvot* (and similarly, in *Imrei Binah*) in the preceding note [6 in the original discourse] and elsewhere.

⁵³³ Also see *Hemshech* 5666 p. 432, that the fact that the world is an [actual] existence (and not an illusion of the eyes) is only relative to the radiance that relates to the worlds, whereas relative to the Essential Self of the Singular Preexistent

Now, since this prayer is in the Minchah service of Shabbat, and in addition to the fact that on Shabbat in general there is the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends relation to worlds, within Shabbat itself, the primary revelation of this is at [the time] of Minchah, [the time of] “the desire of all desires” (*Ra’ava d’Ra’avin*).⁵³⁴

This is as known about the three meals of Shabbat, that the fact that about the third meal it is written,⁵³⁵ “Today you will not [find it in the field],” this is because it then is the time of the drawing forth of the essential pleasure (*Taanug Atzmi*) which is not felt (and transcends eating and drinking). In general, this refers to the essence of the light (*Etzem HaOhr*) which is not in the category of worlds, (not even in a way of encompassing and transcending the worlds (*Sovev*)).⁵³⁶

3.

Now, the same is so of the Jewish people, in that they too have a likeness to these two matters. That is, from the root of their souls, as they are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, there is no room for any other existence other than “Israel and the King alone.”⁵³⁷

Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, “there is no existence [to the world] altogether.”

⁵³⁴ Zohar II 88b

⁵³⁵ Exodus 16:25; See Talmud Bavli, Shabbat 117b; Shulchan Aruch of the Alter Rebbe, Orach Chayim, Hilchot Shabbat 274:1

⁵³⁶ See *Hemshech* 5666 *ibid.* p. 545

⁵³⁷ See Zohar III 32b

It can be said that on this level it also does not apply to say that the Jewish people preceded the world.⁵³⁸ However, once their souls descended below in order to refine and purify the world,⁵³⁹ relative to this level the Jewish people indeed have an existence in the world, except that the Jewish people are higher than the world and the creation of the world is for the sake of the Jewish people.⁵⁴⁰

Based on this we can explain that the reason the Jewish people are called “one nation-Goy *Echad* גוי אחד” (rather than “a singular nation-Goy *Yachid* גוי יחיד”) is because of their descent to below, as in the [continuation of the words], “one nation **in the earth**.” For, since the descent of the soul to below is for the purpose of refining the world, beginning with the class of speakers (*Medaber*) in the world,⁵⁴¹ then relative to this level, the Jewish people (as they are in the earth) where there is the existence of the nations of the world, [such that through the Jewish people affecting the refinement of the nations, they [themselves] are [also] caused to be elevated], it therefore states “one nation-Goy *Echad* גוי אחד,” as the number one in enumeration, such that the nations of the world also are counted,⁵⁴² [being that it is specifically through them that this elevation is caused in the Jewish people].

⁵³⁸ Similarly see the discourse entitled “*v’Ishah Achat* etc.” 5746 Ch. 7 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 267).

⁵³⁹ See Tanya, Ch. 37 (48b)

⁵⁴⁰ See Rashi to Genesis 1:1

⁵⁴¹ See Mishneh Torah, Hilchot Melachim 8:10; See at length in Likkutei Sichot Vol. 21 p. 132 and on.

⁵⁴² This can be further elucidated by the fact that the Jewish people are called (Jeremiah 2:3) “The first of His crop,” to which Metzudat Dovid comments, “The choicest of all the nations.”

It only is that the Jewish people are “one nation-*Goy Echad*-גוי אחד,” in that they do not become mingled with the other nations, [similar to “one day-*Yom Echad*-יום אחד,” in that the first day of the six days of creation is counted together with the other days, and is the number one in enumeration, but nevertheless is higher than them].

Therefore, to negate this explanation, the discourse brings the analogy of an only son. This is because the matter of an only son (“*Ben Yachid*-בן יחיד”) is (not just that he actually is only one son, but) also (and primarily) that his love for his father and his father’s love for him is a unique love, (which is unlike the love of a father and son when there are more than one son).

The same is so of the fact that the Jewish people are the only son (*Ben Yachid*-בן יחיד) of the Singular One of the world (*Yechido Shel Olam*-יחידו של עולם). That is, the love of the Holy One, blessed is He, for the Jewish people, and the love of the Jewish people for the Holy One, blessed is He, is a unique love of which there is no likeness in all the nations.

Now, since it is so that even in the earth, the love of the Holy One, blessed is He, for the Jewish people, and the love of the Jewish people for the Holy One, blessed is He, is a special and unique love, it seems inapplicable to count them together with the other nations, and it therefore should have said, “a singular nation-*Goy Yachid*-גוי יחיד.”

4.

This may be understood in even greater depth with a preface explaining the fact that the love of parents towards their children when they have more than one son is not as great a love as their love for an only son, and likewise, that the love of an only son for his parents is greater than the love of children toward their parents when there are more than one son. For, at first glance,⁵⁴³ even in the love parents have for their children, it does not apply to say that because they have many children, their love is diminished, “in that there is no [such] limit in man’s innards.”⁵⁴⁴

How much more is this so of the love of a son toward his parents. For, since each child (even when he has siblings) senses himself as being singular, therefore, the fact that he also has siblings who love his parents, is (seemingly) not a cause by which there thereby would be a diminishment of his own love (being that he senses himself as being **singular**).

The explanation of this can be said based on what is known,⁵⁴⁵ that all matters below have a root Above. Based on this, it can be said that the root of the love of parents for their children is the love of the Holy One, blessed is He, for the Jewish people, in that children of the Holy One, blessed is He, and the root of the love of a child for his parents is the love of the Jewish people for our Father in Heaven.

⁵⁴³ About all this, see the discourse entitled “*Atah Echad*” 5702 (Sefer HaMaamarim *ibid.* p. 71).

⁵⁴⁴ As in the language of his honorable holiness, my father-in-law the Rebbe, in the above-mentioned discourse.

⁵⁴⁵ See at length in Sefer HaMaamarim 5629 p. 144 and on, and elsewhere.

Now, since the Jewish people are the only son (*Ben Yachid*-בן יחיד) of the Singular One of the world (*Yechido Shel Olam*-יחידו של עולם), therefore, the essential love of a father and son below (the love of the father for his son and the love of the son for his father) drawn from the essential love of the Holy One, blessed is He, and the Jewish people (the love of the Holy One, blessed is He, for the Jewish people, and the love of the Jewish people for the Holy One, blessed is He) is primarily in the singular and only son (*Ben Yachid*-בן יחיד).

(It is for this reason that the general essential love of the parents for their son and the love of the son for his parents is greater in the Jewish people than in the nations of the world, since the root of this love is the love of the Holy One, blessed is He, **for the Jewish people** and the love of the Jewish people **for the Holy One, blessed is He**).

Based on this, we can add in explanation of the relationship between the analogy of the only son (*Ben Yachid*-בן יחיד) and the precise wording, in that it should have said “a singular nation-*Goy Yachid*-גוי יחיד.” For, the fact that the Jewish people are the only son of the Holy One, blessed is He, (is unlike [the matter of] an only son below, such that even when a person only has one son, it nevertheless is possible that he will have other sons, but it rather) is inapplicable, as it were, that He, blessed is He, will have more sons.

This is because the fact that the Jewish people are children of the Holy One, blessed is He, is because they are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, (similar to a son below who is rooted in the essential self of his

father) and there [in His Essence] it does not apply for there to be any other existence, [but only] “Israel and the King alone,” (as mentioned in chapter three).

Thus, since it is so that even as they are in the earth below, the love of the Holy One, blessed is He, for the Jewish people is like the love of a father for an only son, and the love of the Jewish people for the Holy One, blessed is He, is like the love of an only son for his father, by which it is recognized in them in a revealed way,⁵⁴⁶ that even as they are below in the earth they are bound to their root in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, in which there is no room for any other existence (not even the existence of angels and the like, and there certainly is no room for the existence of the nations of the world), it therefore is seemingly inapplicable to count them together with the nations of the world and to say about them that they are “one nation-*Goy Echad*-גוי אחד” (one in enumeration) and it thus should have said “a singular nation-*Goy Yachid*-גוי יחיד.”

5.

Now, the discourse explains the reason that in all three matters (“You,” “Your Name,” and “Your people Israel”) it states “One-*Echad*-אחד” rather than “Singular-*Yachid*-יחיד,” by prefacing with the difference between a “light” (*Ohr*-אור) and a

⁵⁴⁶ For, this love of the Holy One, blessed is He, for the Jewish people is recognizable in the matter of reward and punishment, as explained in the discourse, and how much more so is it so that the love of the Jewish people for the Holy One, blessed is He, comes to be revealed in the matter of self-sacrifice (*Mesirat Nefesh*).

“name” (*Shem*-שם), each of which has an element of superiority [over the other].⁵⁴⁷ The superiority of light (*Ohr*) is in the matter of revelation, in that light (*Ohr*) reveals its Luminary (*Ma’or*). That is, a name (*Shem*) does not reveal the one called by the name. For example, in regard to the name of a person, the fact that we know his name [does not mean that] we know his essential being, since there are many people called by that [same] name, even though they are not comparable to each other, neither in their intellects nor in their emotional characteristics. In contrast, through the light (*Ohr*), we know the Luminary (*Ma’or*).

The superior quality of a name (*Shem*) is that it draws out the essence. That is, when one calls a person by his name, he turns to the one who called him with the totality of his essential self. Beyond this, even when a person faints, by calling him by his name he is roused from his faint. This is because by calling his name we draw forth his essential vitality that transcends the spreading forth and expression of the vitality. This then, is the superior quality of a name (*Shem*) compared to light (*Ohr*), in that the light (*Ohr*) does not draw forth the essence, meaning the Luminary (*Ma’or*), whereas the Name (*Shem*) draws forth the Essential Self (*Etzem*).

Now, it can be suggested that in regard to the statement in the discourse, that “the light (*Ohr*) does not draw the essence forth, meaning the Luminary (*Ma’or*)” what is meant is that in the essence (*Etzem*) from which the light (*Ohr*) is drawn, there are two matters. There is the Luminary (*Ma’or*) and there is the

⁵⁴⁷ Regarding the coming section also see Sefer HaMaamarim 5668 p. 82 and on.

actual Essence (*Etzem*) that transcends the Luminary (*Ma'or*).⁵⁴⁸

The fact that it is called a Luminary (*Ma'or*-מאור) is because it illuminates (*Me'ir*-מאיר), meaning that light (*Ohr*-אור) is drawn from it. However, the actual Essential Self (*Etzem*) is separately transcendent from the matter of light (*Ohr*) (even from that which is a Luminary (*Ma'or*) from which the light (*Ohr*) is drawn).

It can be said that the difference between the root of the light (*Ohr*) and the root of the Name (*Shem*) is that the root of the light (*Ohr*) is in the Luminary (*Ma'or*) whereas the root of the Name (*Shem*) is in the Essential Self (*Etzem*). This is why light (*Ohr*) is revelation (*Gilyu*) whereas the Name (*Shem*) is concealment (*He'elem*). For, the matter of the Luminary (*Ma'or*-מאור) is that it illuminates (*Me'ir*-מאיר) (meaning that it spreads forth and is revealed). In contrast, the Essential Self (*Etzem*) (the root of the Name (*Shem*)) is separately transcendent from the matter of the light (*Ohr*) (the spreading forth and revelation).

With this in mind, we can explain the statement in the discourse that “the light (*Ohr*) does not draw the essence forth, meaning the Luminary (*Ma'or*).” That is, the intention in adding the words, “meaning the Luminary (*Ma'or*),” is that the essence that relates to the light (*Ohr*) is not the actual Essential

⁵⁴⁸ It is stated in various places (*Hemshech* 5666, end of p. 463 and on; *Sefer HaMaamarim* 5705 p. 186 and on, and elsewhere) that **the Essential Self (*Atzmut*)** is not a Luminary (*Ma'or*). However, from the words of the Alter Rebbe in *Shaar HaYichud VeHaEmunah* (translated as *The Gate of Unity and Faith*) Ch. 10, it seems to indicate that even in the sun there are these two matters. See at length in *Likkutei Biurim* to *Tanya* (by Rabbi Yehoshua Korf) p. 362.

Self (*Etzem*), but is only the Luminary (*Ma'or*), and that even so, the light (*Ohr*) does not even draw this matter forth. He then states that the Name (*Shem*) draws the Essence (*Etzem*) forth, stating “Essence-*Etzem*-עצם” simply. That is, the Essence (*Etzem*) that relates to the Name (*Shem*) is the actual Essential Self that is separately transcendent from the matter of revelation (*Giluy*) and even so, the Name (*Shem*-שם) draws forth the Essential Self.

6.

He continues in the discourse [and explains] that this is the meaning of the statement of our sages, of blessed memory,⁵⁴⁹ that the Holy One, blessed is He, went a distance of five-hundred years to acquire a name for Himself. This is because the root of the Name (*Shem*) is higher than the root of the light (*Ohr*) (as mentioned before) except that it is concealed.

However, the matter of “acquiring a name for Himself” is that the Name (*HaShem*-השם) should be revealed,⁵⁵⁰ just like the light (*Ohr*), so that there then are both elements of superiority. That is, there is the drawing forth of the Essential Self (*Etzem*) – this being the superiority of the Name (*Shem*), and [moreover] this drawing forth should be in revelation – this being the superiority of the light (*Ohr*).

With the above in mind, he explains the words, “You are one (*Echad*-אחד) and Your Name is one (*Echad*-אחד).” This

⁵⁴⁹ Midrash Kohelet Rabba 7:1 (2)

⁵⁵⁰ This is the meaning of “**to acquire** a name for Himself.” For, the matter of acquisition is the drawing forth from concealment into revelation. (Sefer HaMaamarim 5668 p. 84).

is because “singular-*Yachid*-יחיד” and “one-*Echad*-אחד” are revelation (*Giluy*) and concealment (*He’elem*). This is because from the perspective of the revelation (*Giluy*) of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, there is no room for the worlds, (“singular-*Yachid*-יחיד”). In contrast, the fact that there are worlds (the word “world-*Olam*-עולם” being from the root “concealment-*He’elem*-העלם”),⁵⁵¹ except that they are unified (“One-*Echad*-אחד”) comes about through the restraint and concealment (*He’elem*) of the *Tzimtzum*.

This is why there is a superiority to “One-*Echad*-אחד” over “Singular-*Yachid*-יחיד,” similar to the superiority of the Name (*Shem*) (concealment-*He’elem*) relative to the light (*Ohr*) (revelation-*Giluy*). This is brought about through “Israel, one nation (*Goy Echad*-גוי אחד) in the earth,” in that through their service of *HaShem*-יהו"ה, blessed is He, in fulfilling Torah and *mitzvot*, there is a drawing forth of the *Aleph*-א, which indicates “You-*Atah*-אתה,”⁵⁵² meaning the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, in the *Chet*-ח-8 and in the *Dalet*-ד-4, these being the seven firmaments and the earth, and the four directions of the world.

Now, it can be said that the fact that in order to explain the superiority of “One-*Echad*-אחד” in comparison to “Singular-*Yachid*-יחיד” he prefaces (in the discourse) with the matter of the light (*Ohr*) and the Name (*Shem*) and that the primary superiority of the Name (*Shem*) is when it also has the

⁵⁵¹ Likkutei Torah, Shlach 37d; Maamarei Admor HaEmtz’ae, Devarim Vol. 1 p. 303; Vol. 3, p. 1,059; Also see Likkutei Sichot Vol. 34 p. 112, note 63.

⁵⁵² As it states in the discourse by this title of the year 5702 *ibid*.

superior quality of the light (*Ohr*), is to hint that the same is so of the matter of “One-*Echad*-אחד” and “Singular-*Yachid*-יחיד.”

That is, although the advantage of “One-*Echad*-אחד” over and above “Singular-*Yachid*-יחיד” is also regarding the matter of “One-*Echad*-אחד” as it is unto itself, nevertheless, the primary superiority in this is when it also has the matter of “Singular-*Yachid*-יחיד” in it.

That is, in the matter of “One-*Echad*-אחד” (as it is unto itself) even in that the worlds are nullified and unified,⁵⁵³ it does not have the superior quality of revelation (*Giluy*). For, the reason that the nullification (*Bittul*) of “One-*Echad*-אחד” is not a total nullification (*Bittul b’Tachlit*) like the nullification (*Bittul*) of “Singular-*Yachid*-יחיד,” (in that in the nullification of “One-*Echad*-אחד” the worlds appear to have existence, and their nullification is like something [superimposed] in addition to their existence) is because there is no illumination in them of the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

However, the primary superiority is that even in the worlds that were brought into being through the restraint of the *Tzimtzum*, there is an illumination in them of the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed

⁵⁵³ To explain, the matter of the revelation and drawing forth to below is in [the matter] of the Name (*Shem*) to a greater degree than in the light (*Ohr*), (Sefer HaMaamarim 5702 p. 76). It can be said that the same is so in regard to the advantage of “One-*Echad*-אחד” relative to “Singular-*Yachid*-יחיד,” that the nullification (*Bittul*) is also drawn into the **worlds**. Based on this, in the relationship between “One-*Echad*-אחד” and the Name (*Shem*) there are two matters: The first is that the fact that in the level of “One-*Echad*-אחד” there is the existence of the worlds is due to the **concealment** (*He’elem*) of the Name (*Shem*) (as mentioned before in the discourse). [The second] is that the nullification is drawn into the worlds – this being due to the **revelation** (*Giluy*) of the Name (*Shem*) that also is drawn down to below.

is He, who transcends the *Tzimtzum*, and the revelation is not in a way that they are nullified of their existence, but rather, even as they are in their existence, they are totally nullified (*Bittul b'Tachlit*),⁵⁵⁴ similar to the nullification (*Bittul*) of “Singular-*Yachid*-יחיד.”

7.

Now, so that in the Name (*Shem*) there also will be the superior quality of the light (*Ohr*) [and similarly, the union between “One-*Echad*-אחד” and “Singular-*Yachid*-יחיד”] this is through the drawing forth of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who even transcends the Name (*Shem*-שם).

This is because, in and of itself, the Name (*Shem*) is a concealment and it is not possible for it to be revealed, and the fact that it is drawn into revelation is through the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, being drawn into it. This is as explained by his honorable holiness, my father-in-law, the Rebbe, [in the discourse of the 19th of Kislev⁵⁵⁵ which comes in continuation of the discourse entitled “*Atah Echad*” of the 9th of

⁵⁵⁴ See *Hemshech* 5672 Vol. 2, Ch. 392, that relative to the limitless light of the Unlimited One, the *Tzimtzum* does not cause concealment, and it illuminates in an openly revealed way even after the *Tzimtzum*, and from the perspective of this revelation, the worlds that were brought forth through the restraint of the *Tzimtzum* are in the ultimate state of nullification (*Bittul b'Tachlit*), “and it is not as though they were not brought forth into being, but only that even as they are brought forth into being etc., they are totally nullified (*Bittul b'Tachlit*).” See there at length.

⁵⁵⁵ Sefer HaMaamarim 5702 p. 76.

Kislev], that the reason that the Jewish people are called “those who sanctify Your Name” is because they draw the sanctity of His Essential Self, blessed is He, into the Name (*Shem*), this being the drawing forth of “You are holy” into “Your Name is holy.”

With the above in mind, we can explain the conclusion of the “You are one” prayer, that “they sanctify Your Name.” That is, the relationship between the conclusion of the prayer and its beginning is in two matters. Namely, the fact that “Israel is one nation-*Goy Echad*-גוי אחד” that draws forth that it should be that “You are one-*Atah Echad*-אתה אחד” and “Your Name is one-*Sheemcha Echad*-שמך אחד” (in a way that in “One-*Echad*-אחד” there also is the revelation of “Singular-*Yachid*-יחיד,” as explained in chapter six) is through the drawing forth of the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself – “they sanctify Your Name.”

Additionally, through “Israel is one nation” which draws forth “You are one” and “Your Name is one,” there thereby is caused to be the matter of “they sanctify Your Name” in actuality, this being the drawing forth of “You are holy” into “Your Name is holy.” This is as explained in the discourse entitled “*Atah Echad*” of the Rebbe whose Hilulah we are celebrating,⁵⁵⁶ that the matter of [the words], “and through their

⁵⁵⁶ Printed in a pamphlet unto itself (Kehot 5725, [and subsequently in Maamarei Admor HaEmtza’ee, Kuntreisim p. 3 and on]) – which appears to be the discourse “*Atah Echad*” that he said on the last Shabbat that he was in imprisonment, (Shabbat Parshat Vayeitzei, 9th of Kislev 5587) before the Mincha prayer – see the notes at the beginning of the discourse entitled “*Atah Echad*” 5742 (Torat Menachem, Sefer HaMaamarim Kislev p. 53).

rest they sanctify Your Name” which is at the conclusion of the “You are one” prayer, is higher than all the matters that precede it.

8.

In the discourse (of the 10th of Kislev) he continues [and explains] that the fact that the Jewish people are called “those who sanctify Your Name” also relates to the fact that the Jewish people have self-sacrifice for the sanctification of the Name *HaShem*-יהו"ה. The same is likewise stated in the above-mentioned discourse of the Rebbe whose Hilulah we are celebrating, that the matter of “they sanctify Your Name” is the matter of self-sacrifice (*Mesirat Nefesh*) for the sanctification of the Name *HaShem*-יהו"ה.

It can be said that the relationship between the two explanations of “they will sanctify Your Name,” this being the self-sacrifice for the sanctification of the Name *HaShem*-יהו"ה and the drawing forth of “You are holy” into “Your Name is holy,” is that in order to reach and draw from the aspect of “You are holy” (which transcends the parameters of concealment and revelation) there must be the ultimate self-nullification (*Bittul b'Tachlit*) - and self-sacrifice (*Mesirat Nefesh*) is the ultimate self-nullification.⁵⁵⁷

It can be said that this also is why the matter of self-sacrifice (*Mesirat Nefesh*) is also called “the sanctification of

⁵⁵⁷ Based on this, the continuation of the discourse is made sweeter (Sefer HaMaamarim 5702 p. 77) regarding the superiority of the self-sacrifice (*Mesirat Nefesh*) of our forefather Avraham over the self-sacrifice (*Mesirat Nefesh*) of Rabbi Akiva.

the Name – *Kiddush HaShem*.” For, through self-sacrifice (*Mesirat Nefesh*) we draw forth the sanctity of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, in the Name *HaShem*-יהו"ה.

Now, based on what is known,⁵⁵⁸ that man's service of *HaShem*-יהו"ה, blessed is He, through which the drawing forth is brought about, must be akin to the drawing forth, it can be said that the two matters in the drawing forth of “they sanctify Your Name” – this being the drawing forth from “You are holy” into “Your Name is holy,” through which there also is caused to be the matter of revelation (*Giluy*) in the matter of the Name (*Shem*) – have a likeness that is present in serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*).

That is, the drawing forth of His Essential Self is through the self-nullification (*Bittul*) of self-sacrifice (*Mesirat Nefesh*) (as mentioned before) and there thereby is caused to be the matter of revelation (*Giluy*) within the Name (*Shem*) (that is, concealment – *He'elem*) through the self-sacrifice (*Mesirat Nefesh*) - the *Yechidah* [of the soul] (which is concealment that transcends revelation) that is brought into revelation.

According to the explanation in Tanya,⁵⁵⁹ that the fulfillment of Torah and *mitzvot* depends on a person always recalling the matter of sacrificing his soul for *HaShem*-יהו"ה, it can be said that through recalling the matter of self-sacrifice (*Mesirat Nefesh*), the revelation of the singular-*Yechidah* [level

⁵⁵⁸ See at length in the discourse entitled “*Bati LeGani* – I have come to My garden” of this year (5729) [Discourse 16], Ch. 9 (Sefer HaMaamarim 5729 p. 110 and on).

⁵⁵⁹ Tanya, end of Ch. 25

of the soul] is (also) in the particular levels within man, [in that through recalling the matter of self-sacrifice (*Mesirat Nefesh*) increase and addition is caused in the fulfillment of Torah and *mitzvot*].

Through this, the revelation brought about in the Name is not only a general revelation, but is also on the particular levels, beginning with the four levels in the prayer “You are one” as explained at length in the above-mentioned discourse of the Rebbe whose Hilulah we are celebrating, but even to the point that there also is the revelation below in this physical world “and all that You have actualized will know that You have actualized it,”⁵⁶⁰ and in this world itself – in the lowest level within it, [such that] “all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken,”⁵⁶¹ so that even the flesh (and not just the eyes of flesh, but even the flesh itself)⁵⁶² will see that its entire existence is the word of *HaShem*-יהו"ה that brings it into being from nothing to something at every moment.

This is similarly so of the Jewish people (through whom this revelation is brought about) that even within the particular levels of the soul there will be a drawing forth of the revelation of the essence of the soul, up to the revelation of the essential self of the soul as it is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, “Israel and the King alone.”

⁵⁶⁰ See the liturgy of the Amidah prayer of Rosh HaShanah

⁵⁶¹ Isaiah 40:5

⁵⁶² See *Torat Chayim*, Tetzaveh 482a and on [Vol. 2, p. 329a and on in the new edition]; *Shaar HaEmunah*, Ch. 25.