

LESSONS IN קונטרס  
החלוצ

A TREATISE ON AHAVAS YISRAEL  
BY THE REBBE RASHAB

לזכות  
הרוצה בעילום שמו





## PUBLISHER'S FOREWORD

In the previous chapter, the Rebbe Rashab explained that existence is characterized by both diversity and unity. The diversity has its source in G-d's name *Elokim*, while His name *Havayah* brings about transcendent oneness.

In this chapter, he focuses on the dynamics of this oneness, clarifying that it should not be understood in a simplistic manner – that His oneness stands in opposition, as it were, to the diversity that permeates all existence. That is not true, on the contrary, He is the source of all existence, including its diversity. It is the creative energy from His name *Havayah* that brings into being all the manifold types of created beings.

Moreover, the source for that diversity exists within G-d's name *Havayah* itself. That name consists of four letters, and each of those letters represents a different spiritual dynamic. Consequently, existence comes into being in a four-tiered pattern, each of the letters being manifest in a spiritual world – the four worlds of *Atzilus*, *Beriah*, *Yetzirah*, and *Asiyah* – whose spiritual character reflects that of the letter which is its source.

What then is the difference between G-d's names *Havayah* and *Elokim*? Were creation to come into existence directly from G-d's name *Havayah* without the medium of His name *Elokim*, the worlds which would come into existence would be “hidden worlds,” realms of being permeated by His oneness. *Chassidus*<sup>1</sup> describes that type of existence with the analogy of the sea, which is populated by a wide variety of created beings, to the extent that our Sages say,<sup>2</sup> “Whatever exists on the dry land exists in the sea.” Nevertheless, when looking at the sea, all one sees is water; the identity of the individual created beings is not apparent. Similarly, were existence to be brought about by the name *Havayah* alone, the individual nature of the created beings would be suffused and permeated by G-d's light to the extent that their own existence would not be felt; they would be like “fish in the sea.”

By contrast, G-d's name *Elokim* brings into being existence in which the differences between the created beings appear as real. Every created being sees itself with its own identity and thus, feels separate from another being. Continuing the analogy employed previously, G-d's name *Elokim* brings into being existence that resembles

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1. *Torah Or*, p. 62a ff., et al.

2. *Chullin* 127b; *Talmud Yerushalmi*, *Shabbos* 14:1.

the created beings that live on dry land. Each of those beings is a discrete entity, distinct both from its source and from another created being.

It is necessary to understand this chapter, not only as a theoretical discussion in its own right, but as a development of the theme of unity expressed in *Kuntreis Heichaltzu* as a whole. The Rebbe Rashab's goal in authoring this *Kuntreis* was to highlight unity among the Jewish people as a whole and the chassidic community in particular. However, the oneness it emphasizes is not a sheeplike unity where there are no distinctions between individuals, but rather a synergistic oneness that comes about when people with distinct and divergent natures join together in one dynamic whole. As in the unity inspired by G-d's name *Havayah*, difference and oneness can coexist.

Such an approach prepares us for the coming year, as we join together with the prayer, "Bless us our Father, all as one." Our oneness creates a setting for the manifestation of G-d's blessings for a *kesivah vechasimah tovah*, a good and sweet year in both material and spiritual matters, including the ultimate blessing, the coming of *Mashiach*.

### Sichos In English

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יט) **אמנם** עדיין אין זה מובן, דהלא ידוע דמקור כל ההתהוות הוא משם הוי'. ועם היות דההתהוות בפועל הוא ע"י שם אלקים, מ"מ, אמיתית ההתהוות הוא משם הוי' דוקא<sup>105</sup>, דהוי' לה הוא לשון מהווה. ומה שנתהווה ע"י שם אלקים, זהו דוקא

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The previous chapter explained that existence is characterized by both diversity and unity. The diversity has its source in G-d's name *Elokim*, which is the root of the letters of Divine speech that bring about distinction and differentiation within the created beings. By contrast, G-d's name *Havayah* reflects transcendent oneness, a level of existence where distinction or differentiation is not apparent.

**אמנם עדיין אין זה מובן** However, the concept that there is no differentiation in G-d's name *Havayah* has yet to be fully explained.

**דהלא ידוע דמקור כל ההתהוות הוא משם הוי'.** Firstly, it is well known that the ultimate source of all existence is G-d's name *Havayah*.

**ועם היות דההתהוות בפועל הוא על ידי שם אלקים** Although existence is actually brought into being through G-d's name *Elokim*,

**מכל מקום אמיתית ההתהוות הוא משם הוי' דוקא,** nevertheless, specifically G-d's name *Havayah* is the ultimate and true source that brings existence into being.<sup>1</sup>

**דהוי' הוא לשון מהווה.** Indeed, the very name *Havayah*<sup>2</sup> (י-ה-ו-ה) shares the root letters of the word *מהווה*, *mehaveh*, meaning "bring into being."

**ומה שנתהווה על ידי שם אלקים** When it is said that existence is brought into being through G-d's name *Elokim*,

**זהו דוקא מאור הוי' שנתמשך על ידי שם אלקים** the intent is that existence stems from the light of *Havayah* as it is drawn down through G-d's name *Elokim*,

Although G-d's name *Havayah* is the active force bringing existence into being, its energy is channeled through His name *Elokim*. The synergistic interrelation between these two names of G-d comes about

1. See *Sefer HaMaamarim* 5635, Vol. 1, p. 131ff., et al.

2. See *Zohar* III, p. 257b; *Ginas Egoz*, cited by the *Shelah* in his introduction to the section on *Beis Havayah* p. 5a; *Tur, Orach Chayim*, ch. 5; and other sources.

מאור הוי' שנמשך ע"י שם אלקים, דהוי' ואלקים כולא חד כו'.<sup>106</sup> וא"כ לכאור' בהכרח לומר שכל הפרטים שנתהוו, ישנם ג"כ בשם הוי', דאל"כ מאין נתהוו, מאחר דהשם

because “*Havayah and Elokim are One.*”<sup>3</sup> דהוי' ואלקים פלא חד כו'.

Although these are two names of G-d, they are not – Heaven forbid – separate entities, but the source for different attributes within G-d that are both expressions of His infinity and function in absolute harmony.

וְאִם כֵּן This being the case – having established that G-d's name *Havayah* is the ultimate source for existence –

לְכַאוֹרָה בְּהִכָּרַח לִזְמַר it appears necessary to say,

שְׁכָל הַפְּרָטִים שֶׁנִּתְּהוּ that all the individual entities that have come into being

יִשְׁנֻם גַּם כֵּן בְּשֵׁם הוִי', also exist *in potencia* within G-d's name *Havayah*.

דָּאם לֹא כֵן מֵאֵין נִתְּהוּ Were this not the case, from where did they come into being,

מֵאַחַר דֶּהֱשֵׁם הוִי' הוּא since G-d's name *Havayah* is the true source of their existence? מִקּוֹרֵם הָאֲמָתִי כו'.

The fact that we see variation in our world – i.e., there are manifold types of created beings – indicates that there is also some degree of distinction within G-d's name *Havayah*, for it is the source of their existence. It would not be possible for G-d's name *Elokim* to bring about distinction and differentiation within the created beings were there not to exist at least the potential for such distinction within His name *Havayah*.

True, *Chassidus*<sup>4</sup> often cites the analogy given by Rav Moshe Cordevero:<sup>5</sup> When water is poured into colored glasses, it appears to have the color of the glass even though it is itself colorless. Similarly, G-d's light is utterly simple and the distinctions into *Sefiros* with different attributes comes as a result of the *keilim*. Nevertheless, while it is true that the distinction is brought about by the *keilim*, were there not to exist a possibility for distinction within the light itself, the light

3. Zohar II, p. 161a; III, 264a. See *Tanya, Shaar HaYichud VehaEmunah*, chs. 4, 6.

4. *Derech Mitzvosecha*, p. 50a.

5. *Pardes Rimmonim, Shaar 4*, ch. 4.

הוי' הוא מקורם האמיתי כו'. וגם, הלא כתיב<sup>107</sup> יהללו את שם הוי' כי הוא צוה ונבראו, הרי נברא גם משם הוי' עצמו. אלא שזהו בבחי' ונבראו מאליו וממילא<sup>108</sup>, והיינו התהוות בחי' עלמין סתימין דלא אתגליין, שעז"נ ונבראו כו', ומ"ש בראשית

could not be en clothed within the *keilim*.<sup>6</sup>

Following that motif, although the ultimate source for the distinction between the created beings in this world stems from the letters of G-d's speech that derive from His name *Elokim*, were there not to be a source for distinction within His name *Havayah*, it would not be possible for the creative energy from that name to en clothe itself within those letters.

וְגַם הָלֵא כְּתִיב יִהְלְלוּ אֶת שֵׁם הוִי' כִּי הוּא צִוָּה וְנִבְרָאוּ, Moreover, it is written,<sup>7</sup> “Let them praise G-d's name, for He commanded and they were created,” employing the name *Havayah*, indicating that

הָרִי נִבְרָא גַם מִשֵּׁם הוִי' עֲצָמוֹ. creation originates in G-d's name *Havayah* itself. *Venivra'u*, “they were created,” a plural form, reflects plurality within existence. The verse is indicating that the source for that plurality is G-d's name *Havayah*.

וְנִבְרָאוּ מֵאֱלֹהֵי וּמִמִּילָא, However, creation as brought into being by G-d's name *Havayah* differs radically from creation as we know it. G-d's name *Havayah* brings existence into being as a matter of course, as it were. It is as if existence came into being spontaneously, as a natural expression of G-d's creative power.<sup>8</sup>

וְהֵינּוּ הַתְּהוּוֹת בְּחִינַת עֲלָמִין סְתִימִין דְּלֹא אֶתְגַּלִּין Creation of this nature brings into being “hidden worlds that are not revealed,”<sup>9</sup> i.e., lofty spiritual realms that cannot be perceived by man; indeed, they are inherently unknowable, above definition.

שְׁעַל זֶה נֶאֱמַר וְנִבְרָאוּ כו', For this reason, the verb in the above verse employs a passive form, “they were created,” indicating that creation came into being as a matter of course.

6. See the series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, p. 189ff., the *maamarim* entitled *Vayehi Bayom HaShemini*, 5715, and *Venachah Alav*, 5725.

7. *Tehillim* 148:5.

8. See *Torah Or*, p. 96c; *Likkutei Torah*, *Devarim*, p. 20c; et al.; where this concept is explained.

9. *Tikkunei Zohar* 17a.

ברא אלקים, בבחי' התהוות כח הפועל בנפעל ע"י שם אלקים, היינו נבראים דעלמין דאתגליין כו', כידוע ומבואר בכ"מ<sup>108</sup>. והרי בנבראים דעלדאת"כ הרי יש בהם כמה פרטים, בבחי' ריבוי התחלקות נבראים, וכמאמר<sup>109</sup> כל מה שיש ביבשה יש בים כו',

ומה שכתוב בראשית  
ברא אלקים By contrast, the verse **that states**,<sup>10</sup> **"In the beginning Elokim created,"** employs an active form.

בבחינת התהוות כח הפועל  
בנפעל על ידי שם אלקים, This mode of creation is **brought about by G-d's name Elokim**. In this motif, that name serves as **the active force bringing about existence** and its power is evident **in the created beings it brought about,**

הינו נבראים דעלמין  
דאתגליין כו', resulting in the existence of **the created beings of "the revealed worlds,"**

כידוע ומבואר  
בכמה מקומות. as is well known and explained in several sources.<sup>8</sup>

והרי בנבראים  
דעלמא דאתכסא Now, among the creations of the **"hidden worlds"**

הרי יש בהם כמה  
פרטים בבחינת רבוי  
התחלקות נבראים there is **particularization, leading to manifold differentiation among the created beings,**

וכמאמר כל מה שיש  
ביבשה יש בים כו', as reflected by our Sages' saying,<sup>11</sup> **"Whatever exists on the dry land exists in the sea."**

As explained in *Chassidus*,<sup>12</sup> the sea serves as an analogy to the hidden worlds. In the sea, there are a multitude of beings – fish, plants, and the like. Nevertheless, when looking at the sea, all one sees is water; the identity of the individual created beings is not apparent. By contrast, the existence of the created beings that live on dry land is clearly visible.

The comparison goes even further: The entities that live in the sea were created from the sea and those that live on dry land were brought forth from the earth. When one removes an entity from the sea from its source, it cannot survive. By contrast, an entity that lives on dry land cannot exist when returned to its source in the earth.

10. Bereishis 1:1.

11. Chullin 127b; Talmud Yerushalmi, Shabbos 14:1.

12. Torah Or, p. 62a ff., et al.



הרי יש שם ג' כ' ריבוי פרטים, והתהוותם הוא משם הוי' כו'. ובאמת הלא בשם הוי' יש בו ד' אותיות, וידוע אשר הד' אותיות המה מדרי' פרטיות מחולקות זמ"ז. ובד"כ לו' הד' אותיות הוי' כוללים הד' עולמות אבי"ע, יו"ד באצי', ה' בבריאה, ו' ביצי', ה'

Similarly, in the spiritual realms, the individual nature of the beings that exist in the loftier realms of existence described with the analogy of the sea are suffused and permeated by G-d's light to the extent that their own existence is not felt; they are like "fish in the sea."<sup>13</sup>

By contrast, in "the revealed worlds," those described by the analogy of dry land, G-dly light is not felt as powerfully. Consequently, the created beings are conscious of their own identity, like the created beings on dry land whose existence is apparent.

הַרִי יֵשׁ שֵׁם גִּם כֵּן      Thus, there is manifold particularization even in  
רִבּוּי פְּרָטִים      the lofty realms

וְהֵתְהוּתָם הוּא      that are brought into being by G-d's name  
מִשֵּׁם הוּא' כו'.      *Havayah.*

Moreover, the source for this particularization exists in that name itself, for

וּבִאֲמַת הָלֵא בְּשֵׁם הוּא'      in truth, there are four letters in G-d's name  
יֵשׁ בּוֹ ד' אוֹתִיּוֹת,      *Havayah,*

וְיָדוּעַ אֲשֶׁר הֵד' אוֹתִיּוֹת      As is well known, these four letters represent dis-  
הֵמָּה מִדְּרָגוֹת פְּרָטִיּוֹת      tinct levels, one separate from another.  
מְחֻלָּקוֹת זֶה מִזֶּה.

וּבְדֶרֶךְ כָּל הֵד'      In general terms,<sup>14</sup> the four letters of *Havayah*  
אוֹתִיּוֹת הוּא' כּוֹלְלִים      include within themselves the four worlds of *Atzilus*,  
הֵד' עוֹלָמוֹת אֲצִילוֹת      *Beriah*, *Yetzirah* and *Asiyah*:  
בְּרִיָּאָה יִצְרִיָּה עֲשִׂיָּה,

יו"ד בְּאֲצִילוֹת ה'      The *yud* is the source for – and therefore defines the  
בְּבְרִיָּאָה ו' בְּיִצְרִיָּה ה'      spiritual character – of *Atzilus*. The *hei* is the source  
אֲחֵרוֹנָה בְּעֲשִׂיָּה.      for – and therefore defines the spiritual character –  
of *Beriah*. The *vav* is the source for – and therefore

13. This concept is even reflected in *halachah*, Jewish Law. With regard to the laws of ritual immersion, according to one opinion, the fish in the sea are not considered as an intervening substance between a person's body and the water (see *Mikvaos* 6:7).

14. *Etz Chayim, shaar* 3, ch. 1, *et al.*

אחרונה בעשי'. ודרך פרט יש שם הוי' בכל עולם מהד' עולמות אבי"ע, בהע"ס שבעולם ההוא, יו"ד בחכמה, ה' בבינה, ו' בז"א, ה' במל'. והוא סדר הבאת והמשכת

defines the spiritual character – of *Yetzirah*. And the final *hei* is the source for – and therefore defines the spiritual character – of *Asiyah*.<sup>15</sup>

As the Rebbe Rashab proceeds to explain, the four letters of G-d's name *Havayah* represent four phases in the transmission of Divine light and vitality. In a general sense, these four phases are reflected in the four realms of existence mentioned directly beforehand.

וְדֶרֶךְ פֶּרֶט יֵשׁ שֵׁם הוֹי' בְּכָל עוֹלָם מֵהַד' עוֹלָמוֹת אֲצִילוֹת בְּרִיאָה יְצִירָה עֲשִׂיָּה In a more specific sense, G-d's name *Havayah* is present in each of the four Worlds of *Atzilus*, *Beriah*, *Yetzirah* and *Asiyah*.

בְּהֶעָשֶׁר סְפִירוֹת שְׁבַע עוֹלָם הָהוּא, Each of those worlds are comprised of the ten *Sefiros* (Divine emanations):

יו"ד בְּחֻכְמָה ה' בְּבִינָה ו' בְּז"א ה' בְּמַלְכוּת. The *yud* is the source for – and therefore defines the spiritual character – of *Chochmah* ("wisdom"). The *hei* is the source for – and therefore defines the spiritual character – of *Binah* ("understanding").<sup>16</sup> The *Vav* is the source for – and therefore defines the spiritual character – of *Ze'ér Anpin*<sup>17</sup> (the six emotive attributes). And the final *hei* is the source for – and therefore defines the spiritual character – of *Malchus* ("sovereignty").

וְהוּא סֵדֶר הַבָּאָה וְהַמְשַׁכַּת הָאוֹר שְׁנִמְשָׁךְ בְּכָל עוֹלָם וְעוֹלָם עַל יְדֵי ד' אוֹתִיּוֹת אֵלּוּ This four-phased pattern reflects the order of the descent and flow of the spiritual light as it is drawn down into each and every world via these four letters.

15. *Likkutei Torah, Bamidbar*, p. 73b.

16. The Rebbe Rashab does not – nor do his sources – mention *Daas*, knowledge, because that *Sefirah* serves as an active force, enabling the transition between the intellectual and emotive attributes and does not in itself define a state of being.

17. Literally, "the small face." The term "face" is used because these emotive attributes are interrelated and form a harmonious unit. *Ze'ér Anpin* is described as "small," because the expression of these emotive attributes are constricted by the influence of the intellectual attributes that precede them, in contrast to *Arich Anpin*, "the long face," the emotive attributes that transcend *Atzilus* and are not constricted in that manner.

האור שנמשך בכל עולם ועולם ע"י ד' אותיות אלו, שהם צמצום והתפשטות

The four letters of G-d's name *Havayah* represent four stages in the transmission of Divine light and vitality within each world, as it descends through the different rungs of the Spiritual Cosmos:

שָׁהִם צָמְצוּם a) *tzimtzum* ("contraction"), as represented by the letter *yud*,<sup>18</sup>

The manner in which the Divine energy and life-force is manifest in a higher realm is of an entirely different nature than the manner in which it is manifest in a lower realm. Were it to be expressed as it exists in the higher realm, there would be no way that it could be grasped within the lower realm. It would be too lofty and would nullify the existence of the lower realm. Therefore, the first stage in the transition that this light undergoes so that it can be transmitted to the lower realm involves contraction, limiting itself so that it can be received and internalized in that lower realm. This is represented by the letter *yud*, a small letter whose contracted form reflects the initial transmission of Divine energy to a lower realm of existence. The diminutive size of that letter indicates that in this initial state, the Divine life energy is still "hidden," i.e., beyond the ability of the beings of the lower realm to comprehend.

To refer to an analogy frequently used in *Chassidus*:<sup>19</sup> When a teacher seeks to communicate to a student whose understanding is on a much lower level than that of the teacher, the teacher must contract his understanding into one fundamental point. On one hand, this core point represents the fundamental message the teacher wants to communicate. However, it also shares a commonality with what the student can grasp.

וְהִתְפַּשְׁטוּת b) *hispashtus* ("expansion"), as represented by the first letter *hei*,

Although the initial stage of transition to a lower realm is contraction, contraction alone will not bring about a different phase of existence. The Divine light and life energy must express itself within the context of the lower realm. The manner in which it takes form with length, breadth, and width is alluded to by the form of letter *hei*.

18. The concepts explained below are an expansion of the Alter Rebbe's terse statements in *Tanya*, *Iggeres HaTeshuvah*, ch. 4. See also the sources cited below in footnote 21.

19. See the sources cited in footnote 21.

המשכה והתפשטות, כמ"ש במ"א באורך<sup>ל</sup> איך שצ"ל אופן הבאת האור ע"י ד' מדרי'

To refer back to the analogy: Having established the foundation of the idea that he will communicate, the teacher then builds the form and the shape of the message he will communicate, finding the right terms, examples, and expressions of the idea that will be able to be comprehended by the student.

Nevertheless, this expansion of the concept within the teacher's mind is still above what the student can understand. It is what the teacher thinks the student will comprehend, not what the student himself grasps. For that to happen, a further process of transition is necessary as will be explained below.

To return to the parallel in the spiritual realms: The *yud* and *hei* are identified with *Chochmah* and *Binah*, i.e., intellectual faculties. Intellect is abstract and somewhat withdrawn from ordinary experience; it is theoretical not actual. Similarly, the Divine life-force as it exists in these two stages is still somewhat above expression within the lower realm. The transition to that realm is accomplished by

הַמְשַׁכָּה c) *hamshachah* ("drawing down"), as represented by the letter *vav*, a long letter.

The shape of the *vav* indicates how the Divine life force and energy is drawn down to a lower frame of reference. More particularly, the shape of the *vav* begins with the letter *yud*, implying contraction, as above. To refer back to the analogy employed previously, the teacher digests the explanations he thought would be relevant to the student and speaks to the student, communicating them in a short, code-like lesson.<sup>20</sup>

This is the fundamental stage through which the Divine life energy makes the transition to the lower realm, extending itself into that framework of being.

וְהִתְפַּשְּׁטוּת, and a second expression of *hispashtus* ("expansion"), as represented by the second letter *hei*, which is identified with *Malchus*, "sovereignty."

As mentioned above, the length, breadth, and width of the letter *hei* reflect expansion. On this level, the Divine light and life energy becomes expressed within the lower level as it exists within its own context. To speak again in the terms of the analogy, the teacher develops the idea he communicated to the student, explaining it to him at length on his level, according to his faculties, in terms he understands.

20. The classic example of such a process is the teachings of the Mishnah, which contain all the detailed explanation brought out in the Gemora, but in a concise form.

אלו כו'. וז"ע הע"ס, חכ' הוא בחי' צמצום, ובינה הוא בחי' התפשטות כו', כמשי"ת. ובאמצעות ד' אותיות אלו בבחי' צמצום והתפשטות כו', מתהווה כל עולם והנבראים

כמו שכתוב במקום  
אחר בארץ Elsewhere, it is explained at length<sup>21</sup>

איך שצריך להיות אפן  
הבאת האור על ידי  
ד' מדרגות אלו כו'. how the transfer and descent of Divine light from  
one level to another must occur through these four  
stages.

וזהו ענין העשר ספירות, These four stages correspond to the ten *Sefiros*,

חכמה הוא בחינת  
צמצום ובינה הוא  
בחינת התפשטות כו' *Chochmah* representing “contraction,” *Binah* —  
“expansion,” and so on. *Daas*, “knowledge,” is the  
intermediary between intellectual and the emotive  
attributes. There are six emotive attributes and *Mal-*  
*chus*, “sovereignty,”

כמו שיתבאר, This will be discussed further on.<sup>22</sup>

ובאמצעות ד' אותיות  
אלו בבחינת צמצום  
והתפשטות כו' It is by means of these four letters and their func-  
tions of “contraction,” “expansion,” and so on,  
that each world and its creations are created and,  
brought into being (*yesh*) from nonexistence,  
absolute nothingness (*ayin*).

שמשמע זה נקרא שם  
זה הוי' לשון מהוה  
(י-ה-ו-ה) For this reason, this name is called *Havayah*  
(י-ה-ו-ה), which shares the root letters of the word  
מהוה – *mehaveh* (“the One who brings into being”),

שהוא מקור המהוה  
מאין ליש כו'. for it is the source that brings into being exis-  
tence from absolute nothingness.

Thus, not only does G-d's name *Havayah* serve as the source for existence as a whole, in every level of the Spiritual Cosmos, *Seder HaHishtalshelus*, it is the source that brings the created beings of that realm into being.

21. See the *maamar* entitled *U'Beyom Simchas'chem*, 5656 (*Sefer HaMaamarim* 5656, p. 250ff.); also explained in the *maamar* entitled *Vayedaber...Kedoshim*, 5666 (the series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, p. 207ff.), and other sources.

22. Ch. 23ff.



שבעולם ההוא מאין ליש, שמטעם זה נק' שם זה הוי', לשון מהווה, שהוא מקור המהווה מאין ליש כו'. וא"כ הרי יש בשם הוי' ג"כ חלוקי מדרי' פרטים. וא"כ צ"ל מהו ההפרש בין שם הוי' לשם אלקים, דבשם אלקים כתיב לשון רבים, ושם הוי' הוא אחד, מאחר דגם בשם הוי' יש מדרי' חלוקות כו' כנ"ל. אך הענין הוא בכלל,

ואם כן הרי יש בשם הוי' גם כן חלוקי מדרגות פרטים. If so, there exist different specific levels in G-d's name *Havayah* as well and these different levels define the structure of all existence.

ואם כן צריך להבין מהו ההפרש בין שם הוי' לשם אלקים, As such, explanation is necessary to clarify the difference between G-d's name *Havayah* and His name *Elokim*,

דבשם אלקים כתיב לשון רבים which, as explained above, is written in a plural form,

ושם הוי' הוא אחד, while the name *Havayah* is characterized by oneness and therefore, takes a singular form, as in the verse,<sup>23</sup> "*Havayah* is one."

מאחר דגם בשם הוי' יש מדרגות חלוקות כו' כנזכר לעיל. Since there are also different levels within G-d's name *Havayah*, as explained above, why is there a difference between the grammatical forms used for these two names of G-d?

אף הענין הוא בכלל In resolution, the concept can be explained in general terms:

דשם הוי' יש בו פרטי מדרגות Although G-d's name *Havayah* does indeed include several distinct, particular levels,

אלא שכל המדרגות שבו הם בבחינת התאחדות והתכללות כו'. all the levels within it exist in a state of unity and synthesis.

ונתבאר לעיל דזהו אמתית ההתכללות It has been previously explained<sup>24</sup> that this is the epitome of synthesis –

23. Devarim 6:4.

24. Ch. 7.

דשם הוי' יש בו פרטי מדרי', אלא שכל המדרי' שבו הם בבחי' התאחדות והתכללות כו'. ונת"ל דזהו אמיתית ההתכללות, כאשר ריבוי פרטים מתאחדים יחד, והם כדבר אחד ממש כו'. וע"י האחדות דשם הוי', נעשה בחי' האחדות וההתכללות בהנבראים שנמצאו ונתהוו, דעם היותן בבחי' ריבוי ההתחלקות, מ"מ מתאחדים ומתכללים זע"ז כו'.

קיצור. שם הוי' הוא מקור ההתהוות, ובפרט דעלמא דאתכסיא. ובו חילוקי מדריגות. אלא שהם בהתכללות והתאחדות.

כַּאֲשֶׁר רַבּוּי פְּרָטִים  
מִתְאַחֲדִים יַחַד וְהֵם  
כִּדְבָר אֶחָד מִמֶּשׁ כּו'.

that many different particulars become unified  
and forged into a single entity.

וְעַל יְדֵי הָאֲחֻדוּת דְּשֵׁם הוּי' *Havayah*,  
Moreover, it is through the unity of G-d's name

נַעֲשֶׂה בְּחִינַת הָאֲחֻדוּת  
וְהַתְּכַלְלִיּוֹת בְּהִנְבְּרָאִים  
שֶׁנִּמְצְאוּ וְנִתְהַווּ,

that unity and synthesis is achieved in all the created beings that have come into existence.

דְּעַם הֵיּוֹתֵן בְּבְּחִינַת  
רַבּוּי הַתְּחַלְקוֹת

Despite the manifold distinctions among them,

מִכָּל מְקוֹם מִתְאַחֲדִים  
וּמִתְכַּלְלִים זֶה עִם זֶה כּו'.

there is, nevertheless, a unity that pervades them all, and enables each one to join in oneness with the other, as will be explained in the following chapters.

#### קצור. Summary:

שֵׁם הוּי' הוּא מְקוֹר  
הַתְּהִיוּת וּבְפָרֵט  
דְּעֵלְמָא דְּאֵתְכַסְיָא.

G-d's name *Havayah* is the source of all being, especially of the "hidden worlds."<sup>25</sup>

וּבִי חִלּוּקֵי מַדְרִגּוֹת.  
אֲלָא שֶׁהֵם בְּהִתְכַּלְלִיּוֹת  
וְהִתְאַחֲדוּת.

There are different levels in G-d's name *Havayah*, however, they exist in a state of synthesis and unity.

25. I.e., G-d's name *Havayah* is the source of all existence. The "hidden worlds" come into being directly from that name. The "revealed worlds" come into being from G-d's name *Havayah* as its energy is channeled through His name *Elokim*.

לה) ראה זח"ג רנ"ז, ב'. גינת אגוז [ח"א שער ההוי'] הובא ונתבאר בהקדמת של"ה חלק בית הוי' [ה, א]. טור או"ח סי' ה' ועוד.

לו) ע"ח ש"ג פ"א ובכ"מ.

לז) ראה ד"ה וביום שמחתכם רנ"ו [סה"מ תרנ"ו ע' רנ ואילך]. ונתבאר ג"כ בד"ה וידבר גו' קדושים תרס"ו [המשך תרס"ו ע' עדר ואילך] ועוד.

105) ראה גם סה"מ תרל"ה ח"א ע' קלא ואילך. תרנ"ז ע' נא ואילך. תרס"ה ע' קעת. עת"ר ע' קצ ואילך.

106) ראה זהר ח"א יב, סע"א. ח"ב כו, ב. קסא, א. סה"מ תרנ"ז ע' מה ואילך. תרצ"ב ע' רמד ואילך.

107) תהלים קמח, ה.

108) ראה תו"א מגילת אסתר צו, ג. לקו"ת פ' ראה כ, סע"ג. שם כו, ד. שה"ש יד, ג. שם מא, ד. מאמרי אדמו"ר הזקן תקס"ו ח"א ע' שיו ואילך.

109) חולין קכז, א. ירושלמי שבת פי"ד ה"א.

## 💡 POINTS TO PONDER 💡

### ◆ **Storm Surge**

Is there room for individuality while swimming under water?

### ◆ **A Teaching Moment**

What are the four stages in transmission of information from teacher to student?

### ◆ *What insight can you glean from Heichaltzu chapter 19?*





