

LESSONS IN קונטרס  
החלוצ

A TREATISE ON AHAVAS YISRAEL  
BY THE REBBE RASHAB



In honor of

**Moshe & Hadassah שיחיו**

**Berkowitz**

On the occasion of their Marriage

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## PUBLISHER'S FOREWORD

Singularity is a term receiving much attention in intellectual circles at present. In mathematics, singularity refers to a point at which an object becomes undefined, for example, infinite or not differentiable. Other definitions include a situation of infinite density before quantum fluctuations and a configuration where subsequent behavior cannot be predicted. The subject has intrigued the imagination not only of scientists and mathematicians but of novelists, film producers, and musicians.

In the translation of the following chapter of *Heichaltzu*, when looking for a translation of the term *yachid*, a word used to describe the unique oneness that characterizes G-d's Essence, we could not think of a better term than singularity. Admittedly, it is not entirely appropriate, but no term can be. Indeed, this is the uniqueness of G-d's Essence – that it is not an entity that is knowable, nor can it be described as unknowable in a simple sense. Rather, to use an expression coined by the Rebbe Rashab at a later date, “He is what He is.”

This unique singularity produces two seemingly opposite tendencies in existence: a) multiplicity, that there appears to be an infinite variety of beings, and b) unity, that all these different beings are united in G-d's oneness.

In the chapter to follow, the Rebbe Rashab associates the potential for multiplicity with G-d's name *Elokim* and the thrust towards unity as a function of His name *Havayah*. As he explains, *Havayah* and *Elokim* are not two separate forces, but harmonizing elements of one motif, the revelation of the singularity of G-d's Essence, enabling unity to exist amidst multiplicity.

As mentioned previously, these chapters have to be seen as a continuation of the emphasis on the unity that should exist between Jews on an individual and communal level highlighted in the first seventeen chapters of *Kuntreis Heichaltzu*. The explanations here provide the conceptual framework to support the axiom that diversity need not lead to disunity. Instead, the existence of difference is the basis for a true and complete understanding of unity.

**Sichos In English**

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כ) וְזֶהוּ הַהִפְרָשׁ בֵּין שֵׁם הוֹי' לְשֵׁם אֱלֹקִים, דְּבִאֲמַת הוֹי' וְאֱלֹקִים כּוֹלָא חֵד, דְּשֵׁם אֱלֹקִים הוּא א"ס מִמֶּשׁ כְּמוֹ שֵׁם הוֹי', וּמִמִּילָא אֵין הֵשֵׁם אֱלֹקִים מִסְתִּיר כֻּלָּל עַל שֵׁם הוֹי', עַד שְׁגָם הַנִּבְרָאִים שְׁמַתְהוּיָם ע"י שֵׁם אֱלֹקִים הֵם בִּבְחִי' תְּכֵלִית הָאֲחָדוּת

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In the previous chapters, it was explained that G-d's name *Elokim* is identified with the multiplicity that exists in our world and in the limited realms of spiritual existence above it. In contrast, His name *Havayah* is identified with oneness. Moreover, it was explained that there are also different levels within G-d's name *Havayah* itself. Nevertheless, the uniqueness of G-d's name *Havayah* is that the different levels exist in a state of oneness and unity.

וְזֶהוּ הַהִפְרָשׁ בֵּין שֵׁם הוֹי' לְשֵׁם אֱלֹקִים, This, then, is the difference between the name *Havayah* and the name *Elokim*.

Both are expressions of G-dliness, though in differing ways. *Havayah* endows existence with unity, while *Elokim* enables diversity.

דְּבִאֲמַת הוֹי' וְאֱלֹקִים כּוֹלָא חֵד, In truth, *Havayah* and *Elokim* are entirely one.

וְשֵׁם אֱלֹקִים הוּא אֵין סוּף מִמֶּשׁ כְּמוֹ שֵׁם הוֹי', Like the name *Havayah*, the name *Elokim* expresses G-d's infinity.

וּמִמִּילָא אֵין הֵשֵׁם אֱלֹקִים מִסְתִּיר כֻּלָּל עַל שֵׁם הוֹי', Thus, the name *Elokim* in no way conceals the name *Havayah*.

עַד שְׁגָם הַנִּבְרָאִים שְׁמַתְהוּיָם עַל יְדֵי שֵׁם אֱלֹקִים, Accordingly, even the creations brought into being through the name *Elokim*

הֵם בִּבְחִינַת תְּכֵלִית הָאֲחָדוּת כו'. are characterized by absolute oneness. They are one with G-d and, in an ultimate sense – as can be perceived through meditation – they are one with each other.

The unity that pervades existence despite the existence of multi-faceted diversity is reflected in the particles that lie at the very basis of our existence, atoms. Atoms are made up of many distinct elements. (Science is continually discovering more and more subatomic particles.) Nevertheless, all these elements are united as a single entity.<sup>1</sup>

1. See the Rebbe's *Igros Kodesh*, Vol. 13, Letter no. 4444.

כו'. אלא דשם אלקים מגלה בחי' ההתחלקות שבהם, והיינו להיות נבראים בבחי' ריבוי פרטים מחולקים כו'. דבאמת זהו התגלות בחי' ריבוי הפרטים שבעצמות. דלכאור' אינו מובן מה שבנבראים יש ריבוי עד אין קץ ושיעור, דמאחר שהם בע"ג,

A similar pattern is seen in all existence, for example, the human body, the ecological system within the world, and the harmonious movement of the planets and stars. In all these and other examples, we see diversity coming together and forming a unified whole.

אֲלָא דְשֵׁם אֱלֹקִים מְגַלֶּה בְּחִינַת הַהִתְחַלְקוֹת שֶׁבָּהֶם, However, the name *Elokim* reveals an opposite thrust than the name *Havayah*, leading to the **diversity within** the created beings,

וְהֵינּוּ לְהִיּוֹת נִבְרָאִים בְּבְחִינַת רִבּוּי פְּרָטִים מְחֻלָּקִים כּו'. bringing about a manifold number of **created beings with many separate** and distinctive characteristics.

The fact that these created beings have individual features and characteristics is not a contradiction to G-d's oneness.<sup>2</sup>

דְּבִאֲמַת זֶהוּ הַתְּגִלּוֹת בְּחִינַת רִבּוּי הַפְּרָטִים שֶׁבְּעֶצְמוֹת. In truth, the ultimate source for this multiplicity is not the limitations that have their source in G-d's name *Elokim*, but rather the potential for endless **differentiation and particulars** that exists **within G-d's Essence**. His name *Elokim* is the medium through which this differentiation is actually revealed. However, the potential for this differentiation exists within His Essence.

דְּלְכָאוּרָה אֵינוֹ מוֹכֵן מֵה שֶׁבְּנִבְרָאִים יֵשׁ רִבּוּי עַד אֵין קֵץ וְשִׁיעוֹר, To explain the above statement: **Seemingly, the existence of endless and limitless multiplicity among the created beings defies comprehension.**

דְּמֵאחַר שֶׁהֵם בְּעָלֵי גְבוּל The fact that they are **intrinsically finite**

2. Here, the Rebbe Rashab is not focusing on the fact that there are created beings that feel their own identity; that conception results from the concealment of G-dliness brought about by G-d's name *Elokim*. That is a further point. Here, he is underscoring the very fact that created beings have unique characteristics. These distinguishing factors are given expression through G-d's name *Elokim*. Nevertheless, their existence is not a contradiction to G-d's transcendent oneness.

הרי הי' צ"ל קץ וגבול למציאותם, ואיך הם נמצאים בריבוי התחלקות עד אין קץ ושיעור כלל. אך הענין, דא"ס, מצד השלימות שבו, הרי נושא בעצמו ריבוי עד אין קץ ועד אין שיעור בבחי' א"ס, אך הכל בו בבחי' האחדות בבחי' יחיד ממש,

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**הַרִי הֵיָה צָרִיךְ לִהְיוֹת קֵץ וְגָבֹול לַמַּצִּיאוֹתָם, necessitates that there be an end and a limit to their number.**

When an entity is limited, having a defined form, it can be counted. Accordingly, there can only be a specific number of such entities. That number may indeed be great, but it can be calculated and measured.

**וְאִיךְ הֵם נִמְצָאִים בְּרִבּוּי הַתַּחֲלָקוֹת עַד אֵין קֵץ וְשִׁיעוֹר כָּלֵל. How then can there be an infinite variety of distinct beings with no end or measure at all?<sup>3</sup>**

**אֶךְ הָעֲנִינִן דְּאֵין סוּף In resolution, it can be explained that G-d, in His infinity is absolutely perfect.**

**מִצַּד הַשְּׁלֻמוֹת שֶׁבּוֹ As a result of that perfection,**

**הַרִי נוֹשֵׂא בְּעַצְמוֹ רִבּוּי עַד אֵין קֵץ וְעַד אֵין שִׁיעוֹר בְּבַחֲיִנַת אֵין סוּף. He contains within Himself the potential<sup>4</sup> of creating multiplicity without end or measure in a truly infinite manner. Thus, the multiplicity we find in this world is a reflection of G-d's infinity.<sup>5</sup>**

**אֶךְ הַכֵּל בּוֹ בְּבַחֲיִנַת הָאֲחָדוּת בְּבַחֲיִנַת יְחִיד מַמְשֵׁה However, the potential for all this endless multiplicity exists within Him in unity, in a state of absolute oneness. None of the particular potentials appears as a separate entity.**

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3. See the *maamar* entitled *Mayim Rabim*, 5717 (*Toras Menachem, Sefer HaMaamarim Melukat*, Vol. 1, p. 329), where the Rebbe explains that it appears that the implication is that in our physical world, there is an infinite number of defined entities. This is a conceptual impossibility.

In an addition made at a later date, the Rebbe explains that the intent is that G-d has the potential to create – and, indeed, is actually creating – an infinite number of spiritual worlds that contain defined entities. The possibility for such an infinite creation of limited beings represents the paradox mentioned in the main text. However, in each world, there is a limited amount of created beings.

4. "Potential" is being used to translate the Hebrew term *yecholes*. Generally, in our physical world, a potential is measurable and thus is itself a defined entity. Here, the intent is a potential that is entirely abstract and transcendent in nature, being utterly undefinable and beyond quantification, for the state of being we are describing is entirely above our frame of reference.

5. Were the multiplicity in creation to result solely from the limitation brought about by His name *Elokim*, the fact that it leads to infinite variations would be difficult to comprehend. However, the fact that the potential for this variation lies in the fundamental transcendence of G-d's Essence makes it possible to understand the possibility for such a phenomenon.

דאינו שייך לומר שם פרטים ח"ו והתאחדות הפרטים, כ"א הוא בבחי' יחיד ממש כו'. וזה א"א לומר דבחי' יחיד שבו שולל הריבוי, דמצד השלימות בהכרח לומר שנושא הריבוי ג"כ, והכל בבחי' יחיד ממש (וכמ"ש במ"א<sup>110</sup> דז"ע השלימות דוקא

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דאינו שייך לומר שם פרטים חס ושלום  
 והתאחדות הפרטים For within G-d Himself, it is inappropriate to speak of the existence of any particular entities, qualities, or dimensions, Heaven forbid, even as they are united with each other.

To speak of multiplicity – and even that diverse elements exist in a state of unity – within G-d's Being would be a denial of G-d's fundamental oneness.<sup>6</sup>

כי אם הוא בבחינת יחיד ממש כו'. Instead, He exists as absolute singularity, a state of being that transcends all existence as we know it, transcending all the definitions of being of which we can conceive.

His singularity is all-inclusive, encompassing the potential for all forms of existence that will emanate from His light.

וזה אי אפשר לומר דבחינת יחיד שבו שולל הרבוי It cannot be said that this singularity negates the capacity for multiplicity,

דמצד השלמות בהכרח לומר שנושא הרבוי גם כן for His perfection must also allow for the possibility of multiplicity,

והכל בבחינת יחיד ממש. simultaneously, however, everything exists within Him in absolute singularity.

(ויכמו שכתוב במקום אחר) (As is explained elsewhere, this, specifically, is the concept of perfection, that it entails the coexistence of opposites, rather than a one-dimensional state of being.)

Created existence is, by nature, defined. Every entity exists only in the manner in which it was brought into being and cannot extend beyond that fundamental definition to coexist with something of an opposite tendency.

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6. See the second of Rambam's Thirteen Principles of Faith (Rambam's Commentary to the Mishnah, *Sanhedrin*, introduction to ch. 10.



מה שנושא ההפכים, ולא בבחי' קו א') אמנם אינם בו בבחי' הפכים ח"ו, כ"א שניהם כא' ממש (ודבר זה לא ניתן בהשכל להשיגו איך ומה הוא. ועל כגון זה אמרו אלו ידעתיו הייתי לו כו', רק שהשכל מחייב שענין השלימות בהכרח הוא באופן שנת'),

**אִמָּנָם אֵינָם בּוֹ בְּכַחֲנִית הַפְּכִים חֵס וְשָׁלוֹם** Within Him, however, the seemingly opposite potentials,<sup>4</sup> multiplicity and oneness, **do not exist in a state of opposition, Heaven forbid:**

**כִּי אִם שְׁנֵיהֶם כָּא' מִמָּשׁ** rather, both these seeming opposites exist as one, simultaneously.

**(וְדָבָר זֶה לֹא נִתֵּן בְּהַשְׁכָּל לְהַשִּׁיגוֹ אֵיךְ וּמָה הוּא.** (Mortal intellect cannot understand the nature and the explanation of the co-existence of two apparent opposites.

Elsewhere,<sup>7</sup> the Rebbe Rashab develops this concept further, explaining that in addition to implying the potential for endless expansion, the term *Ein Sof*, the Infinite, implies a total and utter lack of definition, “not being [defined] in terms of limitation, nor in terms of infinity; there is nothing that He is, and there is nothing that He is not, and, consequently, He contains [the potential for] everything.”

We, as created beings, can never fully understand this perfect oneness because it reflects a state of being utterly above the frame of reference in which we exist. However, we can gain some conception of it through *yedias hashelilah*, “negative reasoning,” a deductive process in which we look at our own existence and postulate that the manner in which G-d exists is utterly different.

In another source,<sup>8</sup> the Rebbe Rashab states that G-d's infinite light is “utterly simple, beyond the realm of distinctions. For whatever exists in the realm of distinctions is defined and particular and therefore cannot include everything. [That potential exists only within G-d's] Essence which is absolutely simple, transcending everything, and therefore, possessing the potential for everything to be included in its [absolute] singularity.”

**וְעַל כְּגוֹן זֶה אָמְרוּ אֵלֵינוּ יְדַעְתִּיו הֵיטֵיאוֹ כו' This is a situation in which the saying,<sup>9</sup> “If I understood Him, I would be Him,” applies.**

7. The series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, p. 223 in the new printing.

8. *Sefer HaMaamarim* 5658, p. 51.

9. *Sefer HaIkkarim* 2:30; *Midrash Shmuel* 6:7; *Moreh Nevuchim* 1:58; *Toras Shalom*, *Sefer HaSichos*, p. 199ff., in the later printing, p. 191ff.

וא"כ יש כאן ב' דברים, שנושא הריבוי, וכולם בבחי' האחדות דיחיד ממש. וההתגלות י"ל שהוא ע"י שם הוי' ושם אלקים, דהשם אלקים מגלה את הריבוי, והוא שיהיו ריבוי נבראים עד אין קץ ושיעור כו', ושם הוי' מגלה בחי' האחדות, שכל המדרי' פרטיות הן בנאצלים והן בנבראים מתאחדים ומתכללים בבחי' היחוד דיחיד,

רק שְׁהַשְׁכָּל מְחַיֵּב שְׁעִנִּין Reason, however, dictates that G-d's perfection  
הַשְׁלֵמוֹת בְּהִכָּרַח הוּא must entail the aforementioned paradox.)  
בְּאִפְּן שְׁנִתְּבָאֵר

We understand that He exists as simple transcendent oneness, for if He was a defined, limited entity, He would not be G-d. On the other hand, if His simplicity did not allow for multiplicity, He would be defined as simple transcendence and be circumscribed by that definition, thus, limiting Him.

וְאִם כֵּן יֵשׁ פֶּאֶן ב' דְּבָרִים Accordingly, there are two potentials within G-d's  
Essence.

שְׁנוּשָׂא הָרִבּוּי He possesses the potential for multiplicity,

וְכֻלָּם בְּבְחִינַת הָאֲחָדוּת yet the potential for all these manifold expressions of  
דִּיחִיד בְּמַשׁ. being exists in the state of unity that characterizes  
His absolute singularity.

וְהַתְּגִלּוֹת יֵשׁ לוֹמַר We may say, then, that the revelation of this  
שֶׁהוּא עַל יְדֵי שֵׁם uniquely paradoxical state of being within creation  
הוּא וְשֵׁם אֱלֹקִים, comes about through the function of both G-d's  
name *Havayah* and His name *Elokim*.

דִּהְשֵׁם אֱלֹקִים מְגִלָּה The name *Elokim* reveals multiplicity —  
אֶת הָרִבּוּי

וְהוּא שִׁיחִיו רִבּוּי נְבִרָאִים i.e., that there be a limitless multiplicity of created  
עַד אֵין קֶץ וְשִׁעוֹר כּו'. beings with no end and measure.<sup>1</sup>

וְשֵׁם הוּא מְגִלָּה And the name *Havayah* reveals oneness,  
בְּבְחִינַת הָאֲחָדוּת

שְׁכָל הַמַּדְרָגוֹת פְּרִטּוֹת that all the particular levels of existence,

הֵן בְּנִצָּצִלִּים וְהֵן בְּנִבְרָאִים both the realms that emanated from His light and  
the created beings that were brought into existence,

שהריבוי פרטים הן אחד ממש, והיינו שמגלה בחי' היחוד שבעצמות כו'. ועפ"ז יובן מ"ש<sup>103</sup> שמע ישראל כו' הוי' אחד, דלכאור' הול"ל הוי' יחיד, שמורה על אחדות יותר מאחד כו', כידוע ומבואר במ"א<sup>104</sup> הפרש ביניהם. אך הענין הוא, דבאמת אחד זה

The two terms used by the Rebbe Rashab refer to two levels of existence: one in which G-dly attributes exist, but do not feel separate from Him – they are referred to as emanations – and a second referred to as creations, entities who feel separate and have a sense of self-identity.

**מתאחדים ומתכללים** become unified and included in the oneness of  
**בבחינת היחוד דייחיד** G-d's absolute singularity.

**שהרובי פרטים** All the manifold particulars exist in a state of abso-  
**הן אחד ממש,** lute oneness.

**והינו** Thus, G-d's name *Elokim* reveals His potential to bring  
about multiplicity and

**שמגלה בבחינת היחוד** His name *Havayah* reveals the singularity within  
**שבעצמות כו'.** His Essence, enabling it to permeate all existence.

**ועל פי זה יובן מה שכתוב** Based on the above, it is possible to better under-  
**שמע ישראל כו' הוי' אחד,** stand the meaning of the verse,<sup>10</sup> "Hear, O Israel...,  
*Havayah is echad, 'One'.*"

**דלכאורה הוה לה** It would seem to have been more appropriate to  
**למימר הוי' יחיד** say *Havayah yachid*, using the term that refers to this  
absolute singularity and thus

**שמורה על אחדות** implies a greater degree of unity than the word  
**יותר מאחד כו'** *echad*.

**כידוע ומבאר במקום** The difference between these terms is well known  
**אחר הפרש ביניהם.** and is discussed elsewhere.<sup>11</sup>

*Echad*, "one," could be seen as the first number in a sequence. Thus, it reflects a oneness that leaves room for the conception of other entities. *Yachid* implies singular uniqueness, that there is nothing else similar to the entity described.

10. Devarim 6:4.

11. *Torah Or*, beginning of *Parshas Va'eira* p. 55b, c; *Likkutei Torah*, *Parshas Balak Bamidbar*, p. 70a, b; *Imrei Binah*, *Shaar HaKerias Shema*, ch. 8, p. 20a; and elsewhere.

הוא בחי' יחיד, שעז"נ<sup>11</sup> יש אחד ואין שני ... לו, שאינו אחד המנוי, ולא התאחדות הפרטים כו', כי, להיות שהפרטים הם הריבויי שבעצמות, והשם הוי' הוא התגלות בחי' היחוד שבעצמות, א"כ הוא בבחי' יחיד ממש. אלא שנאמר הוי' אחד, להיות

This is an apt description of G-d, for He alone is True Existence, the only entity Who "is" in an absolute sense. To quote Rav Yosef Albo (*Sefer HaIkarim, Maamar Sheni*, ch. 1.), "His existence must be, i.e., His existence is from Himself and is not the result of any other cause which preceded it." This cannot be said about any other entity that exists, not in this world, and not in any of the spiritual realms.

אך הענין הוא דבאמת אַחַד זֶה הוּא בְּחִיַּת יָחִיד However, in truth, the term *echad*, as used in this context, reflects the state of *yachid*.

שֶׁעַל זֶה נֶאֱמַר יֵשׁ אֶחָד וְאֵין שֵׁנִי ... לוֹ Concerning this, the verse states,<sup>12</sup> "There is a One (אַחַד), and with Him, there is no other."

The Rebbe Rashab is interpreting this verse according to the understanding of the *Midrash*.<sup>13</sup> However, he is expanding that understanding. The *Midrash* could be interpreted as teaching merely that G-d has no partner in creation. The Rebbe Rashab is explaining that the intent is to understand the verse in its most literal sense – there is nothing else but Him.

שְׁאִינוֹ אֶחָד הַמְּנוּי The intent is that when G-d is described as *echad*, "one," the intent is **not** "one" in the sense of a numeric progression,

וְלֹא הִתְאַחְדוּת הַפְּרָטִים כו'. nor does it reflect the unification of diverse particular elements into a whole consisting of many particulars. This cannot be said.

כִּי לְהִיּוֹת שְׁהִפְרָטִים הֵם הָרְבּוּי שֶׁבְּעֲצֻמוֹת Since the particulars result from the potential for multiplicity that exists within G-d's Essence, their individual identities cannot be perceived.

וְהַשֵּׁם הוִי' הוּא הַתְּגִלּוֹת בְּחִיַּת הַיְּחִיד שֶׁבְּעֲצֻמוֹת The name *Havayah* reveals the oneness, the singular uniqueness, within G-d's Essence,

אִם כֵּן הוּא בְּבְחִיַּת יָחִיד מְפָשׁ. As such, the term *echad*, as used here, reflects the singular uniqueness of *yachid*.

12. Koheles 4:8. In a literal context, the verse could be translated otherwise.

13. Devarim Rabbah 2:32; Koheles Rabbah 4:7.

דהיחוד דשם הוי' הוא כאשר נתגלו הפרטי מדרי' בנאצלים ובנבראים, השם דהוי' מייחדם כנ"ל. ולכן נאמר הוי' אחד, דאם הי' נאמר יחיד, לא היינו יודעים שקאי על התגלות הפרטי, כ"א על בחי' העצמות כמו שהוא בעצמותו כו', לזאת נאמר הוי' אחד, דגם לאחר שנתגלו בחי' פרטי הנאצלים והנבראים בריבוי פרטי מדרי', ה"ה

אֵלֶּא שֶׁנֶּאֱמַר הוּא' אֶחָד The verse nevertheless says "*Havayah echad*" —

לְהִיּוֹת דְּהִיּוּחֻד דְּשֵׁם הוּא' precisely because the unity of the name *Havayah*

הוּא כְּאֲשֶׁר נִתְגַּלּוּ is manifest when the particular levels of the "emanated" and "created" beings are revealed, בְּפִרְטֵי מַדְרָגוֹת בְּנִצָּצִים וּבְנִבְרָאִים

הַשֵּׁם דְּהוּא' מִיְחָדָם and then united by the name *Havayah*, as stated above. בְּנִזְכָּר לְעִיל.

In the *Shema*, before saying, *Havayah echad*, "*Havayah* is one," we say *Havayah Elokeinu*, "*Havayah* is our *Elokim*." The sequence indicates that the oneness revealed by G-d's name *Havayah* comes after the multiplicity brought about by His name *Elokim*. Even as these particular elements of existence come into being – not as a potential within G-d's Essence, but as distinctive entities, G-d's name *Havayah* establishes oneness among them.

וְלִכֵּן נֶאֱמַר הוּא' אֶחָד This, then, is why the phrase "*Havayah echad*" is used.

דָּאם הָיָה נֶאֱמַר יָחִיד If the term *yachid* had been used,

לֹא הָיִינוּ יוֹדְעִים שְׁקָאִי it could not have been known that it encompasses the revelation of particular entities. עַל הַתְגַּלוֹת הַפִּרְטִים

כִּי אִם עַל בְּחִינַת הָעֶצְמוֹת Instead, one might think that it is referring to G-d's Essence, as it exists in and of itself. כְּמוֹ שֶׁהוּא בְּעֶצְמוֹתוֹ כו'.

לְזֹאת נֶאֱמַר הוּא' אֶחָד The Torah, therefore, states, "*Havayah echad*," to show

דְּגַם לְאַחַר שֶׁנִּתְגַּלּוּ בְּחִינּוֹת that even after the particular "emanated" and "created" beings<sup>14</sup> have been revealed, פִּרְטֵי הַנִּצָּצִים וְהַנִּבְרָאִים

בְּרִבּוּי פִּרְטֵי מַדְרָגוֹת resulting in a multitude of specific forms of existence,

14. See pages 10 and 11 regarding the use of these two terms.



מתאחדים ומתכללים כולם בהשם דהוי', להיות בבחי' יחיד ממש כו'.  
**קיצור.** א"ס נושא הריבוי והוא בו בבחי' יחיד. שם אלקים מגלה בנבראים הריבוי,  
 שם הוי' — האחדות דיחיד. הוי' אחד אחדות הנבראים בבחי' יחיד.

הרי הם מתאחדים **they are nevertheless all unified and endowed with**  
 ומתפללים כלם **oneness by G-d's name *Havayah*,**  
 בהשם דהוי'

להיות בבחינת **to the extent that they are characterized by **the state****  
 יחיד ממש כו'. **of absolute singularity** referred to as *yachid*.

G-d in His Essence is described as *yachid*, singularly unique. However, a superficial conception of that description would imply that He exists unto Himself, and that all other existence is, as it were, separate from Him. G-d's name *Havayah* resolves that misconception, showing that even after the particular elements of existence were brought into being, they are not separate from Him, nor even unified with Him as significant entities, but rather subsumed in His singularity, to the extent where their existence is not felt at all. All that is felt is Him. The fact that in fact the created beings feel their own identity is a misconception that comes as a result of the influence of G-d's name *Elokim*.

#### קצור. Summary:

אין סוף נושא הרבוי **G-d's infinity contains within itself **the** potential for multiplicity,**

והוא בו בבחינת יחיד. **nevertheless, this potential for multiplicity does not bring about separation because **it exists within** G-d in a state of absolute singularity.**

שם אלקים מגלה **The name *Elokim* reveals the multiplicity within**  
 בנבראים הרבוי **the creations,**

שם הוי' — האחדות דיחיד. **while **the name *Havayah*** is identified with **the one-**  
**ness** that characterizes the singularity referred to as *yachid*.**

הוי' אחד אחדות **The phrase "*Havayah echad*" reflects **the unity** of all**  
 הנבראים בבחינת יחיד. **created beings, how in essence, they are permeated by the singularity of *yachid*.**

(לח) ספר העיקרים מ"ב ספ"ל. מדרש שמואל פ"ו מ"ז. — נתבאר בהנ"ל, במו"נ ח"א פנ"ח, בתורת שלום ספר השיחות ע' קצ"ט ואילך [בהוצאת תש"ו. בהוצאות תשי"ז ושלאח"ז — ע' 191 ואילך].  
(לט) תורה אור ר"פ וארא [נה, א ואילך]. לקר"ת פ' בלק ביאור ע"פ מי מנה בסופו [ע, א]. אמרי בינה שער הק"ש פ"ח. ובכ"מ.

(110) ראה מאמרי אדמו"ר האמצעי קונטרסים ע' תקפד. סה"מ תרנ"ח ע' נא.  
(111) קהלת ד, ח (בדילוג).

## 💡 POINTS TO PONDER 💡

### ♦ E Pluribus Unum

"From many, One!" How can  $2+2=1$ ?

### ♦ All Or Nothing?

Is G-d all encompassing, which implies that all of reality is included within Himself; or is he above and beyond any form of existence? Or can it be both?

### ♦ *What insight can you glean from Heichaltzu chapter 20?*





