



VA'ETCHANAN

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KNOW YOUR G-D

Deut. 4:35

You were shown in order to know that God is the only God; there is no other besides Him.

אתה הראת לדעת
כי יהוה הוא האלהים
אין עוד מלבדו

Deut. 4:39

You must know today and consider in your heart that God is the only God in heaven above and on earth below; there is nothing else.

וידעת היום והשבת אל לבבך
כי יהוה הוא האלהים
בשמים ממעל ועל הארץ מתחת
אין עוד



Why the difference?

A **vision** is a single-step experience.
Knowledge is accumulated step by step.

3-STEP PROGRAM

MIDRASH: The three steps matter:

- ✳️ **Yitro:** “Now I know G-d is greater than all gods.” *(Exodus 18:11)*
- 1️⃣ **Naaman:** “There is no G-d anywhere on earth other than Him.” *(Kings II 5:15)*
- 2️⃣ **Rachav:** “Hashem is G-d in the heavens above & on the earth below.” *(Joshua 2:11)*
- 3️⃣ **Moses:** “Hashem is G-d in heavens above,
on earth below; there is nothing else
(even in the empty space).” *(Deut. 4:39)*



Rebbe's question:

Why the three steps: heaven, earth & “empty space”?
What's the difference?

POSSIBLE EXPLANATIONS:

1

PERHAPS: To negate the notion that “G-d left the earth” & is NOT present on earth.

BUT: TANYA understands the verse as negating the existence of ANOTHER god on earth.

2

PERHAPS: Tanya asks: “Would we think there’s another god submerged in waters beneath the earth?!”

Rather, the Mitzvah of Oneness of G-d: There’s no other (independent) existence, because creation is continuous.

EXAMPLE: Throwing a stone; projecting a 3D film.

BUT: Rebbe’s question remains. Same logic should apply to all of existence. Why 3 steps?

3

PERHAPS: In man’s experience, earth is very tangible and real.

BUT: Torah says, “Know this day and consider in your heart” – meaning: logically, not only emotionally, these are 3 conclusions. Why?

LET'S LEARN TANYA



Shaar Hayichud Vehaemunah – Chapter 1:

“Forever, O G-d, Your word **stands firm** in the heavens.” Baal Shem Tov explained: Your word “Let there be heaven” these words and letters **stand firmly** forever in the heaven (to maintain its **existence**) and are forever **enclothed within** the heavens to **give them life**. For if the letters were to depart even for an instant, the heavens would revert to nothingness...

And so it is with all creations, in all the upper and lower worlds, and **even this physical earth and the inanimate**. As the Arizal taught: **even in inanimate** there is a soul — the “Letters of speech” which give it **life and existence**...

Although the word even (stone) is not mentioned in the **Ten Utterances in the Torah**, nevertheless, **life-force** flows to the stone through combinations, reversals and substitutions of letters, transposed in the “231 gates”...

(The chapter explains at great length the Kabbalistic process by which Divine energy descends and is progressively condensed.)

This is the **life-force** of the stone. And of all created things. The letters flow down to each creation to **give it life**. Because individual creatures cannot receive **life-force** directly from the **Ten Utterances in the Torah**. They can receive the **life-force** only when it descends and is progressively diminished... until the **life-force** can be condensed and **enclothed** in a particular creature. Its name in the Holy Tongue is a vessel for the **life-force**... descended from the **Ten Utterances in the Torah**, that have power to create ex nihilo and **give life**.

For “Torah and G-d are one.”

TAKE A CLOSER LOOK:

- 1 Notice the dual message:
 - G-d's word "stands in the heavens and en clothed in the heavens" – why is that two things?
 - "life and existence"; "create and give life" – are these two things?
 - Throughout middle of chapter Tanya repeatedly mentions "life-force", but not "existence or creation".
- 2 "Baal Shem Tov explains" – but isn't this already taught in the Midrash?
- 3 "Even in this physical world". Obviously?!
- 4 Although the word "stone" isn't in the 10 Utterances" – why is that a 'Tanya question?'
- 5 Half a chapter describing Kabbalistic systems of descent through exchanges, reversals, and numerical values?
- 6 "Ten Utterances in the Torah" (3x) – why emphasize Torah?

What's the best example of G-d's creative energy?



- A** GENERIC ELECTRICITY powering the film projector
- B** SPECIFIC LIGHT PATTERNS producing the film's details
- C** Both A & B

TEN UTTERANCES

“ The world was created with ten utterances.
What does this come to teach us? Certainly, it could
have been created with a single utterance. However,
this is in order to make the wicked accountable for
destroying a world that was created with ten utterances,
and to reward the righteous for sustaining a world that
was created with ten utterances.” ”

BOTTOM LINE

The Rebbe's innovative approach results in two differences:

- I. Definition of the world and everything in it is: G-dliness.
- II. G-dly energy isn't generic; rather, there is a specific energy for each and every creation.

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REBBE'S QUESTION REVISITED

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that God is the only God in heaven above and on earth below;
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Why three steps: heaven, earth & “empty space”?

	HEAVEN	EARTH	EMPTY SPACE
IN CREATION:	Spiritual creations	Physical creations	Creations not in 10 Utterances
IN A JEW'S LIFE:	Refresh SOUL in heaven <i>(sleep, awakening, Modeh Ani)</i>	Shine soul's light in BODY <i>(prayer and Torah study)</i>	Shine soul's light in BODILY things <i>(livelihood, everyday life)</i>