

**Mitteler Rebbe**  
**Torah Chaim**  
**Parshas Va'eira**

**ענין יחוד קוב"ה ושכינתו, פי' שכינה ידוע שהוא כח הפועל בנפעל**

The concept of the unification of the Holy One, blessed be He, and His Shechinah refers to the relationship between the Divine and the created world. The Shechinah is understood as the Divine presence, specifically the force that acts within creation. This is analogous to the life force of the soul as it extends into the physical body. While the body's limbs and organs are physical, the soul's spiritual life force is exceedingly subtle in comparison. Nonetheless, we observe that pain felt in the body, such as a blow to a finger, is experienced by the soul. Clearly, the physical finger itself does not feel pain; rather, the spiritual life force within it does. However, before the life force extends into the finger, it would not be possible for it to feel pain. Only after it is "clothed" within the physical form and united with the physical body can it experience sensations such as pain.

Similarly, we cannot say that the living God, who gives life to creation and brings it into existence from nothingness, is affected, Heaven forbid, by any deficiency or diminishment in creation. On this, it is written, "His Name is exalted"—even in the aspect of His extension, the Divine power that enlivens creation, for there is no comparison whatsoever between Creator and creation. Unlike the relationship between the soul's life force and the body, which does share a degree of correlation (albeit one being more refined and the other more coarse), the Creator and creation exist on entirely incomparable levels. And this should suffice for understanding.

Regarding the Jewish people, described as "His close nation," it is written, "In all their suffering, He suffers" (Isaiah 63:9). This indicates that, on some level, God shares in the suffering of His people. However, this needs to be understood carefully. The relationship between God's attribute of Malchut (Sovereignty)—through which He enlivens and sustains the worlds—and the worlds themselves is not like the relationship between the soul and the body. A human soul, while spiritual, is finite and operates within the limitations of the body it enlivens. In contrast, God's Malchut, though it extends to animate creation, is completely transcendent, as God's essence is infinitely beyond all worlds. This is why it is said that "His Name is exalted above all."

Nevertheless, there is a unique closeness between God and the souls of Israel. The souls of Israel are described as a "part of God above," meaning they are intrinsically connected to God despite being created entities. Their connection to God's essence is far deeper than the connection of creation at large. This is why the verse uses the phrase "In all their suffering, *He* suffers" (with the word "He" written with a vav, indicating a deeper, intimate connection). Yet, this connection does not reflect the absolute truth of

**Mitteler Rebbe**  
**Torah Chaim**  
**Parshas Va'eira**

God's transcendence, for even the souls of Israel, though divine in essence, are still finite creations. God's essence remains utterly exalted even beyond them. However, this shared "suffering" is an act of divine kindness. God, in His infinite compassion, chooses to express this closeness by "suffering" alongside Israel. This is a profound kindness, as it reflects a form of self-limitation on God's part, "leaping over" the infinite distance between Creator and creation to intimately share in their pain.

The purpose of this divine sharing in their suffering is to eliminate accusations against the Jewish people. As it is written, "The Lord loves justice"—He sits in judgment, balancing His attribute of Malchut (Sovereignty), which governs creation with laws and justice. However, when the King shows compassion to His beloved, who is intrinsically connected to Him, He can override the attribute of justice. This is because the beloved is connected to the King's essence, which is higher than His external governance of the "kingdom." In this way, God's compassion for Israel nullifies the strict judgments, as the connection between Israel and God exists on a plane higher than the system of justice and governance. And this should suffice for understanding.

The concept of Kudsha Brich Hu (the Holy One, blessed be He) relates to the idea of holiness, which signifies separateness and transcendence. This separateness can be compared to the soul's life force that transcends the physical body. Even though the soul animates the body, its essence is not entirely "clothed" within the body, and it does not itself experience the physical sensations or pain of the body. This transcendence is analogous to the concept of Sovev Kol Almin (encompassing all worlds), which refers to the aspect of the Divine that transcends and surrounds creation. On the other hand, Memaleh Kol Almin (filling all worlds) refers to the aspect of the Divine that permeates creation, comparable to the way the soul's life force is "clothed" within the body. However, even this analogy is not fully accurate because God's transcendence is absolute, as "His Name is exalted above all."

The distinction between these two levels of Divine interaction with creation—Sovev Kol Almin and Memaleh Kol Almin—helps us understand the reception of the Shechinah's radiance in Gan Eden. The divine soul, which originates from a higher spiritual source, receives this radiance internally, aligning with its own inner essence and the inner aspect of its spiritual source. This radiance, referred to as "ziv" (a ray or emanation), reflects the inner connection between the soul and its source. However, mitzvot (commandments), especially practical mitzvot such as Tzitzit, are far superior to the "ziv" enjoyed in Gan Eden. While the threads of the tzitzit are physical objects, associated with the realm of Kelipat Noga (the realm of neutral energy that can be

**Mitteler Rebbe**  
**Torah Chaim**  
**Parshas Va'eira**

elevated), they serve as garments for the soul when they are fulfilled as mitzvot. Through this fulfillment, the soul becomes clothed in the "Tzitzit of Atzilut," in the supernal realm of Atzilut (Emanation). A mitzvah, being an "organ of the King," connects directly to God's essence, as "King" (Malka) refers to the Holy One, blessed be He, who is utterly separate from all worlds. This explains why the mitzvah of tzitzit is so elevated: it is not merely an act that reflects divine will, but an actual garment and channel for God's essence, higher even than the radiance of the Shechinah in Gan Eden. This is hinted at in the phrase "Who has sanctified us with His commandments," indicating that through mitzvot, God elevates the souls of Israel to the level of holiness—a connection to Sovev Kol Almin, the transcendent Divine essence.

This is why the Sages teach, "One moment of repentance and good deeds in this world surpasses all of the life in the World to Come." The life in the World to Come derives from the radiance (ziv) of Malchut of Atzilut, which is merely an extension of Divine light. However, mitzvot such as tzitzit connect the soul to the inner aspects of Divine wisdom and transcendence, which are infinitely higher. This is why mitzvot, particularly tzitzit, are so significant—they enable the soul to engage with and embody the highest levels of Divine essence. And this should suffice for understanding

**[ NOTE: Summary**

The teachings of the **Mitteler Rebbe** in Torah Chaim reveal the unparalleled greatness of mitzvot and the unique relationship between God and the Jewish people. Through mitzvot, we bridge the infinite gap between Creator and creation, accessing levels of Divine essence far beyond the limited radiance of Gan Eden. Tzitzit, in particular, encapsulates this idea, as it connects the physical and spiritual realms, enabling the soul to embody the infinite light of God. This profound connection underscores the transformative power of mitzvot and their central role in fulfilling the purpose of creation.

**END NOTE]**