

The Rebbe

שַׁבַּת פְּרֻשֶׁת וְאָרָא, מְבָרְכִים הַחֹדֶשׁ שֶׁבֶט ה'תשל"ה
Shabbat, Parashat Va'era, Blessing the Month of Shevat, 5735.
 וְאָרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב בְּאֵל־שְׁמֵי הוֹי

וְאָרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב בְּאֵל־שְׁמֵי הוֹי
**“And I appeared to Abraham, Isaac, and Jacob as Kel Shakkai, but My name
 YHWH I did not make known to them.”**

א) Rashi explains: "I was not recognized by them in My attribute of truthfulness." The Rebbe Maharash, in his discourse beginning with this verse, raises a question: all the names of the Holy One, blessed be He, are true, so why does it state that specifically the name YHWH represents the attribute of truth? Furthermore, Rashi notes that the name YHWH represents the attribute of truth. However, the name YHWH is the essential name, beyond limitation and measurement, yet it is still described as an "attribute" (midah), a term derived from measurement and limitation.

The discourse clarifies that even the name YHWH is merely a radiance, which is why it is referred to as an attribute. At the conclusion of the discourse, it states that there exists a level beyond the current revelation of YHWH. This implies that the revelation of YHWH in the future will transcend the concept of measure or limitation. This connects with what the Alter Rebbe (**whose yahrzeit is on the 24th of Tevet**) explains: the reason why the forefathers were not granted the revelation of the name YHWH is that the Torah was not yet given to them. The revelation of YHWH comes through the giving of the Torah. Based on this, it can be said that since, in the future, the innermost dimension of the Torah will be revealed—beyond all measurement—so too, the future revelation of the name YHWH will transcend all limitation.

ב) This concept—that God appeared to Abraham as Kel Shakkai—is tied to what the Holy One, blessed be He, said to Abraham (in the context of the commandment of circumcision): "I am Kel Shakkai; walk before Me and be perfect." The revelation that Abraham experienced during the mitzvah of circumcision was undoubtedly an exceptionally elevated revelation. However, this requires clarification (as is analyzed in the discourse): the name Shakkai was also present in the creation of the world. As stated in the Gemara, "What is the meaning of 'I am Kel Shakkai'? It refers to the One who said to His world 'Enough!'—when the firmament stretched and expanded, the Holy One, blessed be He, rebuked it and said, 'Enough!'" What, then, is the innovation in God's statement to Abraham, "I am Kel Shakkai"? Seemingly, one could explain that the creation of the world is characterized by concealment and the hiddenness of the Creator from the created beings. In contrast, when the Holy One, blessed be He, said to Abraham, "I am Kel Shakkai," this name was revealed to him openly. However, from the wording of the verse, "I am Kel Shakkai," it seems that this statement revealed something entirely new—a concept that had not existed in the world until then. This

The Rebbe

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demonstrates that the revelation of the name Shakkai to Abraham was of a much higher order than the earlier statement to the world, "Enough!" (as will be elaborated in Section 3).

Another proof for this: it is stated in the Gemara that Abraham recognized his Creator at the age of three, while the Rambam writes that Abraham recognized his Creator at the age of forty. Additionally, there is a Midrashic teaching that Abraham recognized his Creator at the age of forty-eight. It is explained elsewhere that this is not a disagreement regarding the reality but rather reflects various levels and stages of recognition. Accordingly, if we say that when the Holy One, blessed be He, said to Abraham, "I am Kel Shakkai," He revealed to him only the Divine aspect manifest in creation (the one that declared to the world, "Enough!"), then we must also explain that when God said this to Abraham (when he was ninety-nine years old), despite Abraham having already recognized his Creator many years earlier, it was because previously, Abraham had recognized his Creator through intellectual necessity, reasoning, and contemplation. This is not comparable to the knowledge and recognition that comes through a direct revelation from above. However, from the fact that the Holy One, blessed be He, said to him, "I am Kel Shakkai," in a manner that implied novelty, it is understood that in this statement, God revealed to Abraham something new—something he had not known before.

ג) The concept is explained in the discourses that the name Shakkai has two interpretations:

1. "I said to My world, 'Enough!'"
2. "I am sufficient in My divinity for every creation."

The distinction between these two interpretations lies in the meaning of the word "Dai" (enough) and the context to which it refers:

- According to the first interpretation, the name Shakkai refers to God saying to the world, "Enough!" The word "Dai" addresses the world, implying limitation—that the world should exist with boundaries and not continue expanding infinitely.
- According to the second interpretation, the name Shakkai refers to God's sufficiency in His divinity for every creation. Here, the word "Dai" refers to God, indicating a great abundance—that God is sufficient and provides all that every creation needs. This is similar to the concept of "sufficient for his needs" (Dei

The Rebbe

שַׁבַּת פְּרֻשֶׁת וְאָרָא, מְבָרְכִים הַחֹדֶשׁ שֶׁבֶט ה'תשל"ה
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Machsoro), meaning an immense abundance that fulfills every need, even to the extent of providing a horse to ride and a servant to run before him.

Although "sufficient for his needs" implies a limitation (providing only what is needed), the emphasis is not on the limitation but on the abundance that fulfills all needs. This is the innovation in the revelation of Shakkai to the forefathers, beginning with Abraham, to whom God said, "I am Kel Shakkai." In comparison to the name Shakkai as it was used in creation—referring to God saying to the world, "Enough!"—the name Shakkai revealed to Abraham (and later to Isaac and Jacob) refers to "I am sufficient in My divinity for every creation." This higher aspect of the name Shakkai signifies a divine abundance and sufficiency that transcends the limitations present in creation.

ד) The revelation of Kel Shakkai to the forefathers, referring to "I am sufficient in My divinity for every creation," is nevertheless on a lower level than the revelation of the name Havayah (YHWH). As it is written: "And I appeared to the forefathers as Kel Shakkai, but My name Havayah I did not make known to them." It is explained in the discourses that the revelation of the name Shakkai, in the sense of "I am sufficient in My divinity for every creation," also includes the concept of miracles. Since "sufficient in My divinity for every creation" parallels the idea of fulfilling every need ("sufficient for his needs"), it follows that even when creations (any creation) require a miracle, the divine aspect of the name Shakkai has the capacity to fulfill even that need. However, the miracles drawn from the name Shakkai are miracles clothed within the natural order. Miracles that transcend nature entirely, by contrast, are drawn from the name Havayah.

It is necessary to understand: seemingly, the need for miracles is not only to save creations during times of trouble or similar situations, but also to bring about the revelation of Divinity in the world. Since miracles clothed within nature can be mistaken as natural phenomena, and the primary purpose of revealing Divinity is through miracles that transcend nature, it follows that "sufficient for his needs" (as in the name **Shakkai**) seemingly includes even miracles that are above nature. Nevertheless, the drawing down of miracles that transcend nature can only occur through the revelation of the name **Havayah** (YHWH).

ה) This can be understood by prefacing that the three concepts mentioned earlier—

1. The name Shakkai in the sense of "I said to My world, 'Enough!'"

The Rebbe

שַׁבַּת פְּרֻשֶׁת וְאָרָא, מְבָרְכִים הַחֹדֶשׁ שֶׁבֶט ה'תשל"ה
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2. The name Shakkai in the sense of "I am sufficient in My divinity for every creation,"
3. The name Havayah—(Beyond nature) correspond to:
 - the vessels (keilim),
 - the light that is associated with the vessels, and
 - the light that transcends any connection to vessels.

The idea is as follows: The fact that the world was created with measure and limitation ("I said to My world, 'Enough!'") is because creation occurs through the vessels. The act of creation itself—bringing existence from nothing—is connected to the light [even though creation itself derives from the infinite essence (atzmut), for only it has the power and ability to create something from nothing. Nevertheless, since the light is akin to its source (the luminary), the light also has the capacity for creation]. However, creation as it relates to the light is inherently without limitation. For the creation to exist within measure and limitation, the light must be clothed within the vessels. This is why the name Shakkai, in the sense of "I said to My world, 'Enough!'" corresponds to the vessels, as the concept of limitation in the world derives from the vessels, which restrict the expansion of the light. The concept of the name Shakkai, in the sense of "I am sufficient in My divinity for every creation," relates to the light. The spreading and revelation of Divinity—the concept of the light—is "sufficient" and provides for every creation.

It can be said that the intention of "every creation" refers both to the most elevated creations, where the spreading and revelation of Divinity suffices and fulfills even the needs of the highest creations, and to the lowest creations, including those that possess no apparent virtue and are simply "creatures of the world." The spreading and revelation of Divinity extends even to them. It can also be said that the expression "sufficient in My divinity for every creation" emphasizes that the main focus of this sufficiency is for the lowest creations—those that are merely "creatures of the world." The explanation for this is that sufficiency in His Divinity for even the most elevated creations is not such a significant novelty or elevation, since even the most elevated creations are inherently limited. Therefore, the revelation that is sufficient for these highest creations is itself limited.

The Rebbe

שַׁבַּת פְּרֻשֶׁת וְאָרָא, מְבָרְכִים הַחֹדֶשׁ שֶׁבֶט ה'תשל"ה
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The primary novelty and elevation lie in the fact that His Divinity is sufficient even for the lowest creations. That the Divine light (its spreading and revelation) extends even to the lowest creations, those so low that there is nothing lower than them, demonstrates that this light is infinite and boundless. Because it is infinite, it can extend downward endlessly, reaching even the lowest of the low.

It can be said that this explains what was clarified in the discourse (mentioned above in Section 2) that the revelation of the name Shakkai to Abraham was a new revelation—something that did not previously exist, even in a concealed form. For the creation of the world with measure and limitation occurs through the light being clothed within vessels, which restrict the expansion of the light. However, the concept of "sufficient in My divinity for every creation" (where the spreading of His light is without limitation) occurs through the revelation of the infinite light, which transcends being clothed within the vessels.

i) From the fact that both concepts—"I said to My world, 'Enough!'" and "sufficient in My divinity for every creation"—are associated with the same name (Shakkai), it is understood that they are interconnected. This is because the concept of "sufficient in My divinity for every creation," which occurs through the revelation of the infinite light beyond being clothed in vessels, is not a matter of revealing the light in its essence as it exists in its source, above vessels. Were that to happen, the measure and limitation of the world would be nullified. Rather, although the light becomes clothed within vessels—thereby introducing limitation into its expansion in terms of creation ("I said to My world, 'Enough!'")—nevertheless, in terms of the revelation of Divinity, its expansion remains infinite (as it exists in its essence, beyond the limitation of vessels). This is the meaning of "sufficient in My divinity for every creation." To elaborate: the reason why the revelation of the light that is beyond vessels manifests in a way where the light that becomes clothed (within vessels) is sufficient for every creation is that even the light itself, which is beyond vessels (as expressed in the name Shakkai), is a light that relates to the worlds—"sufficient in My divinity for every creation."

As explained in the discourses, the name Shakkai—in the sense of "sufficient in My divinity for every creation"—is rooted in the origin of the Seder Hishtalshelut (the chain-like progression of creation). Regarding the Sefirot, it corresponds to the external aspect of Keter, which is the source of the emanations. In the context of the Or Ein Sof (Infinite Light) before the Tzimtzum (contraction), it is the light that God "envisioned within Himself" to illuminate in a measured and limited manner. Therefore, even after a radiance emanated from this light, serving as the direct source for bringing the creations

The Rebbe

שַׁבַּת פְּרִשְׁת וְאָרָא, מְבָרְכִים הַחֹדֶשׁ שֶׁבֶט ה'תשל"ה
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into existence (the light that becomes clothed in vessels), the revelation of this light (which is beyond Seder Hishtalshelut but still connected to it) does not negate the radiance clothed within vessels. On the contrary, it illuminates through it and via this radiance, within the creations that were brought into being from it—elevating and enhancing it.

ר) This is the distinction between the name Shakkai and the name Havayah: the name Shakkai relates to the worlds, as explained above, while the name Havayah is beyond any connection to the worlds. As the sages taught: "Before the world was created, He and His name alone existed." This statement, which refers to Havayah, indicates that it existed prior to the creation of the world because it is beyond any connection to the worlds.

Therefore, even after the world was created, when the revelation of the name Havayah illuminates the world, its mode of revelation is not aligned with the nature of the world. Rather, it is the light itself that is revealed. Based on this, we can understand why the miracles drawn from the name Shakkai are clothed in nature, while those drawn from the name Havayah transcend nature (as explained above in Section 4). This is because the light associated with the worlds reveals itself in a manner where its radiance becomes the source for the creation of beings. Consequently, the miracles drawn from Shakkai, in the sense of "sufficient in My divinity for every creation," are clothed in nature. By contrast, the light that is beyond any connection to the worlds (Havayah) reveals itself as the light itself, without intermediaries. Therefore, the miracles drawn from Havayah transcend nature.

Based on this, we can explain why the revelation of Divinity through miracles that transcend nature is beyond the concept of "fulfilling needs" (as mentioned above in Section 4). This is because, regarding the light that relates to the worlds, it is appropriate to say that when the light does not illuminate the world, the world is lacking; and when it does illuminate in a revealed manner, the deficiency is filled. However, the fact that the light beyond any connection to the worlds does not illuminate the world does not constitute a deficiency in the world, since this light is not related to it. [When this light is drawn into the world, it is not a matter of filling a deficiency but rather an abundance (an enrichment).] Since miracles that transcend nature are drawn from the light beyond any connection to the worlds, the revelation of such miracles is not about filling a deficiency but rather about providing abundance and enrichment.

נ) The discourse continues, explaining that based on the above—that the revelation of Kel Shakkai to the forefathers is higher than the Shakkai associated with

The Rebbe

שַׁבַּת פְּרֻשֶׁת וְאָרָא, מְבָרְכִים הַחֹדֶשׁ שֶׁבֶט ה'תשל"ה
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creation (where the name Shakkai in creation refers to “I said to My world, ‘Enough!’”, while the name Shakkai revealed to the forefathers refers to “I am sufficient in My divinity for every creation,” and from this name miracles above nature are drawn, albeit clothed in nature)—we must delve deeper into the precision made at the beginning of the discourse: that specifically the name Havayah represents the attribute of truth. How can it be said that the light beyond the worlds (even if it is only related to the worlds) is not truth, God forbid?

The discourse explains this by first addressing the concept of the **Shechinah’s presence** in the **Beit HaMikdash** (Temple), which was in a physical location. On this matter, there are two views:

1. The opinion of the **Rambam** (and similarly, the views of **Rav Saadia Gaon**, **Radak**, and others, as cited in the discourse): Since the Holy One, blessed be He, is not confined to space, it cannot be said that the Shechinah’s presence resided within the physical space of the Temple itself (in a manner of "clothing"). Rather, the Temple was a location suitable for the revelation of Divinity to Israel, who came there. This is analogous to the act of writing intellect with one’s fingers—the hand serves only as a conduit through which the intellect is expressed (in a passing manner), even though the hand itself does not grasp the intellect.
2. The opinion of the **Ramban** is that the Shechinah’s presence in the Beit HaMikdash was in a manner of "clothing," meaning the revelation of Divinity was present directly in the Temple itself. This is analogous to the intellect residing in the brain, where the intellect is clothed within the brain, and the brain comprehends the intellect.

The conclusion in Chassidic thought aligns with the view of the Ramban. [It should be noted that, in general, the advantage of clothing (hitlabshut) relates to the recipient (the lower entity). However, in terms of the transmission itself, transmission in a passing (ma’avir) manner is superior to transmission through clothing. When the transmission is clothed in the lower entity, it becomes constricted and limited according to the vessel of the lower entity. In contrast, when it is transmitted in a passing manner, it is not as constricted. This is also evident from the aforementioned analogies: the advantage of the intellect being clothed in the brain pertains to the brain, which is able to grasp the intellect. However, regarding the intellect itself, when it becomes clothed in the physical brain, it undergoes constriction and materialization. Conversely, when intellect is

The Rebbe

שַׁבַּת פְּרֻשֶׁת וְאָרָא, מְבָרְכִים הַחֹדֶשׁ שֶׁבֶט ה'תשל"ה
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expressed, for example, through writing using the fingers, the intellect itself is not altered by the fingers. As explained in discourses addressing the concepts of "passing" and "clothing," when the transmission occurs through clothing, it becomes associated with the vessel in which it is clothed. This is not the case when the transmission occurs merely in a passing manner. As explained elsewhere, this distinction is reflected in the difference between Eretz Yisrael (the Land of Israel) and Chutz La'Aretz (outside of Israel). Outside of Israel, the transmission of Divine flow from Malchut of Atzilut (as it is clothed in Malchut of Beriah and Yetzirah) is further clothed in Malchut of Asiyah. Therefore, the flow relates specifically to Malchut of Asiyah. In contrast, in Eretz Yisrael, the flow from Malchut of Atzilut (as it is clothed in Malchut of Beriah and Yetzirah) is transmitted to Malchut of Asiyah only in a passing manner, and thus it relates to Malchut of Yetzirah. However, concerning the Shechinah's presence in the Beit HaMikdash, which was in a manner of clothing, the intention is (only) to highlight the advantage of clothing—that the revelation which illuminated in the Beit HaMikdash (even after being clothed within the physical Temple) was beyond the limitations of physical space. The concept of clothing here indicates that the revelation in the physical Beit HaMikdash was an internalized one. Additionally, the fact that the Shechinah's presence in the Beit HaMikdash was in a manner of clothing also underscores the greatness of the revelation that illuminated there. The fact that the revelation extended (even) to a physical location and in a manner of clothing reflects the intensity and boundlessness of the revelation in the Beit HaMikdash.]

After elaborating extensively on the concept of the Shechinah's presence in the Beit HaMikdash, the discourse continues, explaining that the definition of the attribute of truth (emet) is similar to the idea of perfection and truth free of any "hairs" (limitations)—completely boundless. This is why the name Havayah is specifically referred to as the attribute of absolute truth. The name Shakkai associated with the creation of the world—reflecting "I said to My world, 'Enough!'"—operates within boundaries. Similarly, the name Shakkai revealed to the forefathers, in the sense of "sufficient in My divinity for every creation," also operates within boundaries, as the miracles drawn from this name are clothed within the natural order. Therefore, only the name Havayah is the attribute of absolute truth, as it is boundless. The discourse continues, explaining that all the Divine names are true; however, Havayah is truth in its ultimate form—a truth of complete and infinite authenticity.

ט) The connection between the two perspectives on the Shechinah's presence in the Beit HaMikdash and the explanation that the name Havayah is specifically associated with the attribute of absolute truth can be understood as follows: The

The Rebbe

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fundamental distinction between the two views lies in the concept of clothing (*hitlabshut*). Clothing, in general, is a descent, as it involves the one being clothed becoming constricted and altered according to the nature of the vessel (as explained above in Section 8). Thus, the Rambam's opinion is that the Shechinah's presence in the Beit HaMikdash was in a passing (*ma'avir*) manner, as it is not appropriate to say that Divinity becomes constricted and altered to exist within a physical space. The Ramban (and this is also the conclusion of Chassidic teachings) holds that the Shechinah's presence in the Beit HaMikdash was indeed in a manner of clothing, but this does not represent a descent. On the contrary, the light being drawn and clothed in a physical space demonstrates that the light is truly unlimited (as mentioned earlier in Section 8). It can be suggested that the discourse includes the Rambam's view (and adds that this is also the view of Rav Saadia Gaon, Radak, and others) because, in the clothing that occurred in the Beit HaMikdash, both aspects are present:

1. **Externally**, clothing (even in the Beit HaMikdash) represents a descent and constriction—this aligns with the Rambam's perspective.
2. **Internally**, the clothing in the Beit HaMikdash reflects the revelation of the absolute truth of the infinite, which can also be clothed in a physical space—this aligns with the Ramban's perspective.

Notably, this idea—that clothing represents a revelation of the absolute truth of the infinite—has been specifically elucidated in Chassidic teachings, as the inner dimension of the Torah reveals the inner truth in every matter.

Based on this, it can be suggested that one of the reasons the discourse presents the two perspectives on the Shechinah's presence in the Beit HaMikdash is to hint at a similar concept regarding the clothing of miracles within nature. Here, too, there are two aspects:

1. The external aspect: The root of miracles clothed within nature is the light that relates to the worlds. From this perspective, it is impossible to have a complete change or nullification of nature because this light operates within the framework of natural order.
2. The internal aspect: Through the clothing of miracles within nature, the infinite truth of the Ein Sof (Infinite Light)—which transcends any limitations—is revealed. This demonstrates that the infinite light, which is beyond clothing, rules and governs nature in such a way that even nature itself conforms to His will.

The Rebbe

שַׁבַּת פְּרִשְׁת וְאָרָא, מְבָרְכִים הַחֹדֶשׁ שֶׁבֶט ה'תשל"ה
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However, this concept is revealed specifically through miracles that transcend nature. After witnessing miracles that are entirely beyond nature, it becomes evident that the clothing of miracles within nature does not occur because they lack the power to override nature but rather for a different, deeper reason. To reveal that the dominion of the Ein Sof light over nature extends even to nature itself. Based on this, it can be said that the forefathers' drawing down of the revelation of the name Shakkai—in the sense of "sufficient in My divinity for every creation"—was a completely new revelation that had not existed even in a concealed form (as explained above in Sections 2 and 5). This revelation served as a preparation for the revelation of the name Havayah that occurred at the giving of the Torah. Moreover, this very act of drawing down the revelation of Kel Shakkai by the forefathers was itself a step in drawing down the revelation of Havayah, because at its core, even the miracles clothed within nature derive their source from the Ein Sof light that transcends any connection to the worlds, which is Havayah. However, during the time of the forefathers, the revelation of the name Havayah was clothed within the name Kel Shakkai. At the giving of the Torah, when the revelation of Havayah was drawn openly, it became revealed that this was also the inner dimension of the revelation of Kel Shakkai that the forefathers had drawn down. (This parallels the earlier explanation that after witnessing miracles beyond nature, it becomes evident that the inner dimension of miracles clothed within nature is also derived from this same boundless light.) This is the meaning of the verse: "And I appeared to the forefathers as Kel Shakkai, but My name Havayah I did not make known to them." It signifies that even to the forefathers, the revelation of Havayah was drawn down; however, at that time, it remained concealed—"I did not make Myself known to them"—and was not recognized as My ultimate attribute of truth.

י"ד) On a deeper level, it can be said that this same dynamic applies to the name Shakkai in the context of creation, where it reflects "I said to My world, 'Enough!'" Since the purpose and ultimate goal of the measure and limitation of the world (as expressed by "I said to My world, 'Enough!'") is that through the service of Torah and mitzvot, the infinite light will be drawn into the finite. This includes the revelation of Shakkai, in the sense of "sufficient in My divinity for every creation," and ultimately the boundless light of Havayah. Therefore, the inner intent of "I said to My world, 'Enough!'" is to reveal the infinite within the finite. It can further be explained that this is why all the Divine names are considered true, because the purpose of all the names (including Shakkai, as in "I said to My world, 'Enough!'", and even Kelokim, whose numerical value corresponds to nature) is to reveal the ultimate truth of Havayah. However, the relationship of the name Shakkai in creation to the revelation of Havayah lies in its

The Rebbe

שַׁבַּת פְּרֻשֶׁת וְאָרָא, מְבָרְכִים הַחֹדֶשׁ שֶׁבֶט ה'תשל"ה
Shabbat, Parashat Va'era, Blessing the Month of Shevat, 5735.
 וְאָרָא אֶל אַבְרָהָם אֵל יִצְחָק וְאֵל יַעֲקֹב בְּאֵל־שְׁדֵי וְשָׁמִי הוּיִי

purpose: the statement “I said to My world, ‘Enough!’” is intended to facilitate the eventual revelation of the infinite within the finite. In practice, though, “I said to My world, ‘Enough!’” is an act of limitation and concealment of the infinite. The connection between the name Shakkai, as revealed to the forefathers, and the revelation of Havayah is that the process of revealing the infinite light of Havayah began at that time. However, at that stage, it was still not fully recognized as My ultimate attribute of truth.

א”י) A deeper understanding of the inner dimension of miracles clothed in nature—where the clothing serves to reveal the truth of the infinite (as explained above in Section 9)—is that this will primarily be revealed in the future. At present, the finite nature drawn from the name Shakkai—as expressed in “I said to My world, ‘Enough!’”—and the infinite light drawn from the name Havayah are two opposite aspects. Therefore, it is appropriate to say that the miracles currently clothed in nature still retain the element of finiteness (derived from “I said to My world, ‘Enough!’”) that conceals the infinite nature of Havayah. However, in the future, when the finite will no longer conceal the infinite, it will become openly apparent that the clothing of miracles within nature serves to reveal the truth of the infinite. This is the meaning of “I did not make Myself known to them as My attribute of absolute truth”: The current revelation of the name Havayah is indeed associated with absolute truth, but it is measured—it is “truth” constrained by the concept of measure and limitation. The infinite light of Havayah is presently limited within the context of infinity itself. In the future, however, the revelation of Havayah will transcend all measure. At that time, even within the finite, the infinite will be fully revealed. As it is written, “The glory of Havayah will be revealed, and all flesh will see it together”—even physical flesh will perceive the revelation of the glory of Havayah.

This ultimate revelation will occur with the coming of our righteous Mashiach, may it be very soon.