

# The Rebbe's Discourses

Summaries of points from the Rebbe's Chassidic Discourses בלי אחריות כלל וכלל

פרשת וירא תשמ"ח ד"ה ויטע אשל

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## REVEALING THE DIVINE

**T**HE SEDRA TELLS US THAT ABRAHAM SET UP AN 'ESHEL' - AN INN - AND THAT HE CALLED on the name of the Divine (the Tetragrammaton), G-d [of the] universe<sup>2</sup>. In a discourse<sup>3</sup> on this verse the Previous Rebbe discusses the connection between the two ideas: the setting up of the inn, and the calling on the name of G-d.

To explain this he cites the explanation by the Sages<sup>4</sup> that it is not that he 'called on the Name of G-d', but that he caused others to call. After a person had eaten in the inn, he or she would thank Abraham warmly. Abraham would say it is not me you should thank, but G-d who spoke and the world came into being. Thus through their inn and their hospitality, Abraham and Sarah caused many people to recognise the Divine.

But there is still a question. Abraham and Sarah were teaching people about the Divine Creator of the universe, who gives existence and life force to every particle of existence. When we look at the account of creation in the Torah, it is the Name Elokim which is used: And Elokim said 'let there be light', and so on. Why then does our Sedra speak of Abraham calling or making others call on the Tetragrammaton? One would imagine that it should say, 'he called on the Name Elokim'.

The answer is that there are different levels of revelation of the Divine: that of the Name Elokim, the creative force; on a higher level, the 'lower' aspect of the

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<sup>1</sup> Maamar Vayita Eshel Vayera 5748 (1987). It was not edited by the Rebbe.

<sup>2</sup> Gen.21:33.

<sup>3</sup> Rabbi Joseph Isaac Schneersohn, *Vayita Eshel*, 5698 (1937).

<sup>4</sup> Sotah 10a.

Tetragrammaton, then the higher aspect of the Tetragrammaton, then further levels beyond even that exalted aspect, reaching upwards to the Divine Essence. In his discussions with the people who came to his inn, Abraham revealed the Divine creative force expressed in the Name Elokim, and also the further level of what is termed the lower aspect of the Tetragrammaton, which is the transcendent aspect of the Divine as it is en clothed and expressed in the immanent aspect: the Tetragrammaton en clothed in Elokim.

This is hinted at in the phrase employed in the Torah when describing how Abraham called on the Name of the Divine: G-d [of the] universe. The Hebrew text does not actually say G-d of the universe; just ‘G-d universe’. This is imparting the idea that the universe is one with G-d. That means it is one, not only with the creative force of Elokim which brings it into existence, but also with the more exalted level of the (lower aspect) of the Tetragrammaton. Thus Abraham taught them to perceive that the universe is suffused with immanent Divine energy and also, taking them to a higher level of consciousness and perception, that the universe is an expression of the transcendent Divine, the Tetragrammaton.

Viewed in this way, one perceives that the universe is, totally, an expression of G-d. One discovers not just the transcendent G-d **of** the universe, but transcendent G-d as expressed by the universe itself.

Hence through their work of hospitality in the inn, Abraham and Sarah were revealing G-d, both immanent and transcendent, Elokim and the Tetragrammaton, and teaching people that the universe and all which is in it, is nothing more than an expression of G-d.

There is a well-known concept that ‘the actions of the Patriarchs are a sign to their descendants’<sup>5</sup>. The Rebbe explains that this means that while for the Patriarchs it was no more than a sign, for their descendants it becomes something more whole and concrete.

In this case, Abraham achieved the communication of the awareness of the Divine at the level of ‘lower aspect’ of the Tetragrammaton. But we his descendants, can go further, and bring about the awareness of the *higher* aspect of the Tetragrammaton, [which is the transcendent aspect of the Divine totally *beyond* being en clothed in the worlds, totally beyond the immanent aspect, Elokim]. The reason we can achieve this is because our service, our Mitzvot, Torah study and prayer, are bringing the Messiah, and the coming of the Messiah will include exalted revelations of the Divine, as Isaiah says (40:5) ‘the glory of G-d will be revealed and all flesh will see it together’.

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<sup>5</sup> See Ramban to Lech Lecha, Gen.12:6.

This revelation will include the higher aspect of the Tetragrammaton, beyond the worlds, and even higher – the realisation that ‘there is nought apart from G-d’ (Deut.4:35)<sup>6</sup>.

These revelations will be beyond limitations, as it says ‘Jerusalem will be without walls’ (Zach.2:8). The Torah too will be without limitations, even beyond ‘broader than the earth and wider than the sea’ (Job 11:9), for all will know the very Essence of the Divine, as it says ‘all will know Me’ (Jer.31:33) – they will know the Essence.

May it be the will of Hashem that by speaking of these topics, we will come to achieve them in actual fact, as it explains in the Previous Rebbe’s discourse<sup>7</sup> that G-d Himself keeps the Laws which He instructs Israel. So too may G-d broaden the Land of Israel, the Land of the seven nations and of the ten nations<sup>8</sup>, and let also let Him broaden the Jewish people and the Torah<sup>9</sup>.

How will the Jewish people be ‘broadened’? Through the concepts of finding and gathering [hitherto unknown] Jews, one by one (Is.27:12), and also of the Revival of the Dead, going back in time through all the generations, as it says ‘wake up and sing, you who dwell in the earth’ (Is.26:19), together with their silver and gold, meaning their love of G-d and their awe, and also their literal wealth. This should all take place in tangible, real terms, immediately.

[Torah teachings are holy – please treat these pages with care](#)

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<sup>6</sup> The discourse explains that there are two levels: ‘there is nought apart from G-d’, which, the Rebbe explains elsewhere, means ‘the radiance’, and an even higher level: ‘there is nought’, which means the Essence. See *Likkutei Sichot* vol. 25, p.202, n.86.

<sup>7</sup> See n.2 above.

<sup>8</sup> The Israelites conquered the seven nations of the Land of Canaan, but there are also a further three nations which will come under Jewish rule in the time of the Messiah. See Rashi to Deut.19:8.

<sup>9</sup> The Torah will be ‘broadened’ by the fact of the Essence of the Divine being revealed in one’s study of Torah.