



Likkutei Sichos

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Bringing Heaven Down To Earth

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1.

QUESTIONS ON RASHI: L-RD OF THE EARTH?

On the verse,¹ “Hashem, L-rd of the heavens, Who took me from my father’s house and from the land of my birth...,” which Avraham said to Eliezer, Rashi quotes the words “Hashem, L-rd of the heavens, Who took me from my father’s house,” and explains:

But Avraham did not say, “and L-rd of the earth,” although earlier, Avraham had said {to Eliezer},² “I will bind you with an oath, etc. {to Hashem, L-rd of the heavens *and L-rd of the earth*}.” Avraham said to Eliezer, “Now He is L-rd of the heavens and L-rd of the earth, because I have made the mention of Him common in the mouths of the commoners, but when He took me from my father’s house, He was L-rd of the heavens but not L-rd of the earth, because people of the world did not recognize Him nor was mention of His name common {with people} on the earth.”

Understood simply, Rashi’s objective is to address the reason for the variance in wording between the two verses. Meaning, **this** verse does not say “L-rd of the earth,” while the earlier verse does say “L-rd of the earth”: “I will bind you with an oath to Hashem, L-rd of the heavens and **L-rd of the earth.**” Rashi resolves this variance by explaining, “Avraham said to Eliezer, “**Now** He is L-rd of the heavens and L-rd of the earth....”

However, on this basis, we must clarify:

- a. The only variance between the two verses is that this verse says only, “L-rd of the heavens,” while “earlier” it says, “L-rd of the heavens *and the earth.*” Accordingly, why does Rashi quote {in the heading of his commentary} the word, “Hashem,” which is also found in the previous verse: “I will bind you with an oath to **Hashem?**”

¹ Bereishis 24:7.

² {Bereishis 24:3.}

- b. Why does Rashi quote {in the heading of his commentary} the rest of the verse — “who took me from my father’s house” — since this clause is clearly unrelated to the question?

[Even though Rashi likely does so in conjunction with what he writes later in his commentary — “but when He took me from my father’s house, He was L-rd of the heavens but not {L-rd of the earth}” — this itself requires clarification, as will be discussed below.]

- c. Why must Rashi specify, “But Avraham did not say, ‘and L-rd of the earth?’” This is obvious! Rashi should have begun with, “While earlier, Avraham said {L-rd of the heavens and L-rd of the earth}....” Rashi’s wording implies that an {independent} argument can be made why this verse **ought to have** included, “L-rd of the earth.” For this reason, Rashi asks (rhetorically), “But Avraham did not say, ‘and L-rd of the earth,’” and this astonishment is **made more acute** by the clause, “while earlier, Avraham had said.”

Perhaps the argument that the phrase, “L-rd of the earth,” ought to have been included in this verse is **solely** based on this phrase appearing earlier, in the verse, “I will bind you with an oath,” and the clause, “But Avraham did not say ‘and L-rd of the earth’” further amplifies this point. We cannot say this, however, because if this were the case — in addition to the earlier question of this {omission of “L-rd of the earth” in our verse} being obvious — Rashi ought to have in any event structured the argument in the **reverse** order: “Earlier,³ Avraham had said, “I will bind you with an oath to Hashem, L-rd of the heavens and L-rd of the earth” [setting up the question], and afterwards point out, “but here Avraham did not say, ‘and L-rd of the earth’”!

- d. Rashi indicates **where** the variance occurs — by citing the phrase “(while earlier Avraham had said) **I will bind you with an oath**”; the actual **variance** (that it says “L-rd of the earth” earlier), however, Rashi only

³ {Bereishis 24:3.}

alludes to with the word “etcetera.” This leads to a two-fold conundrum: Rashi does not quote at all the words, “L-rd of the earth” at all, even though his question centers on those words. And specifically the phrase, “I will bind you with an oath,” Rashi *does* quote, although this phrase is altogether unrelated to Rashi’s question! It is totally superfluous to {even} allude to the earlier verse: If Rashi would have said, “Earlier, Avraham also said ‘and L-rd of the earth,’” we would have known which verse Rashi was referring to, since it part of the same passage, a mere four verses earlier!

2.

A POSSIBLE EXPLANATION IS REJECTED

Seemingly, we would be able to resolve this (at least the last two questions, although imperfectly) by explaining that Rashi is bothered primarily by the word “ואשבִיעךְ — I will bind you (Eliezer) with an oath”: In the verse, Avraham says, “Hashem, L-rd of the heavens... **will send his angel before you, and you shall take a wife for my son from there.**” Since this refers to Hashem’s intervention **below** {in the physical world} — “you shall take a wife for my son from there” — the verse ought to have included “L-rd of the earth.” Conversely, “while earlier Avraham said, **‘I will bind you with an oath’**” refers to Avraham binding Eliezer with an oath (“that you will not take {a wife for my son from among the daughters of the Canaanites...; rather} you shall go to my ... family.” {Eliezer was}) **“his servant, the elder of his house,**” the one who “drew and gave to drink from his master’s teachings to others”; {for Eliezer} it would have been sufficient to bind him by an oath “to Hashem, L-rd of the heavens.” The reality is the exact opposite: Avraham added the expression, “L-rd of the earth,” when he had sworn Eliezer, and omitted it in our verse, where seemingly, it would have been appropriate!

However, this solution is difficult, for [in addition to the fact that this leaves the earlier questions unresolved] if this solution were correct, Rashi ought to have quoted (at the beginning of his remarks, and) primarily the subsequent words and the conclusion of the verse, “He will send his angel before you, and

you shall take a wife for my son from there” (or at least have alluded to it with “etc.”), since the crux of the question hinges on this.

3.

FIVE QUESTIONS ON RASHI

We must also clarify a number of details and nuances in Rashi’s resolution and explanation of the verse:

- a. If Rashi’s point in his comment is — as would seem at first blush — that Avraham meant to emphasize the difference between earlier, “when He took me” to “now... that I have made the mention of Him common” by his change in wording (earlier, “L-rd of the heavens and L-rd of the earth,” and now, “L-rd of the heavens” only), it is unclear why Rashi adds, “**Avraham said to Eliezer**, ‘now...,’” instead of beginning his explanation by saying, “Now He is L-rd of the heavens and L-rd of the earth,” or the like. [This would mirror the wording used in *Sifri* and *Midrash*, where the words “Avraham said to Eliezer” do not appear.]

The addition of the clause, “Avraham said to Eliezer,” indicates that Rashi maintains that Avraham did not only communicate this difference to Eliezer by just using different wording, but did so also by conveying an explicit message (verbally) to Eliezer here.

This is also apparent from the length of Rashi’s phraseology: “**because I have made the mention of Him common** in the mouths of the commoners, but... because people of the world did not recognize **Him** nor was mention of His name common on the earth” (particularly, from Rashi’s use of phraseology suggesting that he {Avraham himself} was speaking about Him): Had Avraham **verbalized** nothing other than the altered wording he used here, omitting “L-rd of the earth,” then Rashi would only have needed to explain this variation {by saying}, “Now He is L-rd of the heavens and L-rd of the earth; but when He took me from my

father's house, He was L-rd of the heavens but not L-rd of the earth.” Rashi's lengthy remarks and style imply that Avraham **said** all of this explicitly. This requires clarification:

(a) Where does the verse allude to Avraham saying anything of the sort to Eliezer?

(b) And specifically {where do we find an allusion to} the details of this conversation?

- b. Rashi continues: “But when He took me from my father's house, He was L-rd of the heavens but not L-rd of the earth.” Why is it relevant that this was the situation when “He took me from my father's house?” It is true that Rashi employs the Torah's wording in this case — “Hashem, L-rd of the heavens, **Who took me from my father's house**” — but Avraham's intent in saying this was significantly different (namely, to enumerate the kindnesses that Hashem bestowed upon him, “Who took me from my father's house and from the land of my birth, and Who spoke about me...,” which is why **He** will surely (“He,” for emphasis)⁴ send His angel, etc.), and this point is irrelevant to the explanation of the variance {between verses}.
- c. In reference to “now,” Rashi says only, “I have made the mention of Him common in the mouths of the *commoners*,” whereas in reference to the period when Hashem was unfamiliar, Rashi adds, “because *people of the world* did not recognize Him (nor was mention of His name common on the earth).” Seemingly, Rashi ought to have mirrored this expression in reference to “now,” i.e., “I have caused people of the world to recognize Him,” or the like.
- d. Rashi uses **a new** expression (in his commentary): “people of the world”; he **deviates** from the term used **right before**: “the commoners”; and he

⁴ {Avraham doesn't say “Hashem” but “He.” Meaning, the same G-d who helped me in the past (when He took me from my fathers house), He will surely help me now as well.}

concludes with yet a third term: “{people} on the earth!”

- e. Rashi says, “I have made the mention of Him common” in conjunction with “the commoners”; “nor was mention of His name common” in conjunction with “{people on} the earth”; and, “{did not} recognize Him” in conjunction with “people of the world.”

4.

WHICH LAND WAS PREFERABLE?

This will all be clarified by prefacing with a general question regarding Rashi’s comment: How is the exposition — “Now He is L-rd of the heavens and L-rd of the earth, because I have made the mention of Him common in the mouths of the commoners, but when He took me from my father’s house, He was L-rd of the heavens but not L-rd of the earth” — germane to the conversation **here** between Avraham and Eliezer regarding a *shidduch* for Yitzchak?

The explanation is as follows: Avraham had bound Eliezer by an oath {saying},⁵ “You will not take a wife for my son from the daughters of the Canaanites, in whose midst I dwell. But you shall go to my land and to my family...,” With this oath, clearly Avraham had rejected the possibility of a Canaanite wife for Yitzchak, even though “**in whose midst I dwell**,” meaning, the Canaanites lived in close proximity to Avraham and were positively influenced by him. Despite this, Avraham expressly desired a wife for Yitzchak from “(my land and) **my** {extended} **family**.” Understood simply, this was because being part of Avraham’s family, they were better, more refined, and possessed similar characteristics to Avraham.⁶

Eliezer challenged this premise: “Perhaps the woman will not wish to go after me... Shall I return your son to the land **from which you left?**”⁷ {The implication of this question:} Since this was the place of Avraham’s origin, a

⁵ {Bereishis 24:3-4.}

⁶ See *Kli Yakar*, ad loc.

⁷ {Bereishis 24:5.}

place where Avraham lived, it would be appropriate to “return your son” there. When Avraham replied,⁸ “Beware, lest you return my son back there,” this must have raised a serious question for Eliezer: {On one hand,} if the place “from which you came” — the land and family of Avraham — was the exclusively qualified place from which to choose a wife for Yitzchak, then why should he not bring Yitzchak there?

On the other hand, if the most significant and important consideration was the place in which Avraham lived **at that time**, and he did not want Yitzchak to depart (to a place no longer under Avraham’s supervision and influence), even to the place of Avraham’s birth (as Avraham’s influence on the people “in their midst” outweighs the advantage of “his land”), then why could Eliezer not choose someone from “the daughters of the Canaanites,” considering that Avraham lived amongst them?

We must therefore say that Avraham said something to Eliezer that resolved this question⁹ — though what was said is not explicitly mentioned in Scripture — and this is Rashi’s point when he comments, “But Avraham did not say, “and L-rd of the earth,”” although earlier Avraham had said, “I will bind you with an oath, etc.”:

- a. This demonstrates that Avraham provided an answer for this question, and therefore,
- b. it is clear that the message, “Now He is L-rd... but when He took me, etc.,” is pertinent to the substance of Eliezer’s mission.

⁸ {*Bereishis* 24:6.}

⁹ {This addresses the question in sec. 3, subsec. a.}

5.

AVRAHAM'S INITIAL LIMITED INFLUENCE

The explanation:

Rashi focuses on the words, “Hashem, L-rd of the heavens, Who took me from my father’s house,” and notes that although Abraham had said, “Hashem created the heavens and the earth,”¹⁰ he “did not say, ‘and L-rd of the earth.’” This proves that the words, “L-rd of the heavens,” were not meant as ordinary praise for Hashem, said just because His name was mentioned ({which would have then been} similar to the usage of the phrase, “the most high L-rd, Who possesses heaven and earth” mentioned earlier¹¹) because if this were so, Avraham should have declared the praise in its entirety, saying also, “L-rd of the earth.”¹²

{Rashi continues} “Above Avraham said, ‘I will bind you with an oath...’”: There, too, when Avraham had said, “L-rd of the heavens and L-rd of the earth,” since this was said in the context of “**I will bind you with an oath**,” when Hashem’s name was mentioned as part of {administering} an oath, it is inappropriate to interrupt {the oath} with ordinary words of praise. (Rashi therefore includes the words, “I will bind you with an oath” {in his quote from the verse} because these are the words that imply that the continuation of the verse [L-rd of the heavens and L-rd of the earth] was not said as ordinary praise.)¹³

Accordingly, we must accept that both expressions, “L-rd of the heavens,” and also the expression, “L-rd of the heavens and L-rd of the earth,” which is mentioned “above,” were relevant to the substance of Avraham’s instructions to Eliezer. With these words, Avraham clarified the above difficulty: Which was it...? {Were the Canaanites superior to Avraham’s relatives or vice versa?} (This is why Rashi must say, “**Avraham said to Eliezer**” — not just as ordinary

¹⁰ {Bereishis 1:1.}

¹¹ Bereishis 14:19.

¹² {This answers the question in sec. 1, subsec. c.}

¹³ {This answers the question in sec. 1, subsec. d.}

commentary and an explanation of the variance, but because it is {an oblique reference to} a concept that Avraham conveyed and explained to Eliezer {which had a bearing on his mission}.¹⁴

Now since Avraham used different words — first he said, “L-rd of the heavens and L-rd of the earth,” whereas now he said only, “L-rd of the heavens” — it is understood that this variance alludes to {and encapsulates} the explanation that Avraham imparted to Eliezer:

“Avraham said to Eliezer, ‘Now He is L-rd of the heavens and L-rd of the earth, because I have made the mention of Him common in the mouths of the commoners.’” This resolves the difficulty of why Avraham did not want Eliezer to take a wife for Yitzchak from among the “daughters of the Canaanites, among whom I dwell.”¹⁵ Although “now,” **here** (in Avraham’s vicinity), Hashem was also “L-rd of the earth” as a result of Avraham publicizing Hashem’s divinity in the world, this still did not edify the local daughters to the point that they would make suitable matches for Yitzchak. Because {Avraham’s influence succeeded only to the extent that} “I have made the mention of Him common **in the mouths** of the commoners”; he only made the mention of Hashem **common** “in the **mouths** of commoners” but did not effect a {fundamental} change in their behavior and actions.

“But when He took me from my father’s house, He was L-rd of the heavens but not L-rd of the earth, because people of the world did not recognize Him, nor was mention of His name common on the earth”: Conversely, bringing Yitzchak to the land of “my father’s home” was also out of the question. After all, Avraham’s influence — “he called there in the name of Hashem, L-rd of the world,”¹⁶ to the extent that Hashem became “L-rd of the earth” (at least insofar as, “I have made the mention of Him common in their mouths”) — only came later. It came about only after “He took me from my father’s house... nor was {His name} familiar on the earth.” Therefore, “my father’s house” was (and remained) a place where Hashem was only “L-rd of the heavens but **not** L-rd of

¹⁴ {See fn. 6.}

¹⁵ {Bereishis 24:3.}

¹⁶ Bereishis 21:33, and Rashi’s commentary there.

the earth”; they did not recognize Hashem, and “nor was mention of His name common **on the earth.**”

6.

GRADUAL FAMILIARIZATION

By Rashi varying his description {of the people he refers to}, **etc.**, as discussed — we see again how every word of Rashi is **precise in the extreme.**

To preface, at least briefly, and in order {of their appearance in Rashi’s commentary}:¹⁷ {On the verse} “Then man began {*huchal*} to call by the name of Hashem,” **Rashi** remarks that “*huchal*” denotes the beginning of the profanation of Hashem’s name by people referring to idols and mortals by **His** name.

{On the verse} “He called there in **the name** of Hashem, **L-rd of the world,**” **Rashi** remarks that **Avraham** achieved that people in his day knew that “you didn’t eat my food, but the food of He Who spoke and **the world** came to be”; people knew that the world belonged to “L-rd of the world.” Based on all the above, we can understand that:

a) From the days of Enosh, Hashem’s **name** was **known** to all. However, people profaned it, which showed that they did not **recognize** Him (Hashem).

b) Prior to Avraham calling in the name of Hashem, people assumed that “you ate **my food,**” and similarly in all other areas {people thought that their material possessions had nothing to do with Hashem}. Thus, it is obvious that Hashem’s name was unfamiliar to people, since everything was presumed to be only either his or that of his counterparts’ {i.e., humans}, etc.

¹⁷ Bereishis 4:26.

c) Accordingly, people recognized Hashem as the “L-rd of the **heavens**,” but {regular} “people of the world” did not **recognize Him** (prior to Avraham publicizing Hashem to the populace — speaking with them) — they assumed that the food they ate was their own — “ate **my food**.” And—

d) since people “on the earth” were not used to conversing about the “heavens,” therefore, people also did not **commonly** mention Hashem’s name (although they did recognize **his Name**, as L-rd of the heavens).¹⁸

e) Avraham familiarized people not only with Hashem’s “name,” but also with Hashem Himself — as “L-rd of the heavens” — at every meal, etc.: (i) he informed them that “you ate **His** food”; and (ii) he had them (**verbally**) **bless Him**.

f) Regarding “the souls they had acquired in Charan,”¹⁹ Rashi says that Avraham **converted** them. Meaning, the converts also **recognized** Him, but “commoners”²⁰ in general were only “familiar {with Hashem} in **the mouths**” — they did not **recognize** Hashem {fully.}²¹

¹⁸ {Based on the above points, the Rebbe is explaining Rashi's nuanced wording, “when He took me from my father’s house, He was L-rd of the heavens but not L-rd of the earth, because people of the world did not recognize Him nor was His name common {with people} on the earth.” The Rebbe asked earlier, why regarding “recognize Him,” Rashi uses the term “people of the world” (in contrast to the other terms Rashi uses here: “commoners” and “(people) on the earth”), and regarding “commonly mention His name” Rashi uses the term “on the earth.” In resolution, the Rebbe explains that when we say that prior to Avraham's dissemination of G-dliness, Hashem was merely the L-rd of the heavens and not the L-rd of the earth. This does not mean that the people on earth did not know G-d at all. Rather, this means that 1) people did not recognize G-d's connection to them, (they merely knew His name as “the L-rd of the heavens”), and 2) consequently, they did not commonly mention G-d, (since they did not see Him as something relevant.) This is the meaning of of Rashi's nuanced words: “the people of the world did not recognize Him,” i.e., they **knew** of G-d, but they did not **recognize** who He was - as the G-d **of the world** (i.e. connected to them (as “people of the world” and their affairs). This was accomplished by Avraham who “called in the name of G-d, L-rd **of the world**,” and Rashi employs this wording (“of the world”) in order to allude to that verse and it's meaning.) “Nor was His name **commonly mentioned on the earth**”: since people merely knew G-d's name as the “L-rd of the heavens,” and what goes on in heaven is not relevant to the **earth**; therefore, His name (was known, but) not **commonly used on the earth**.”

¹⁹ *Bereishis* 12:4, and Rashi ad loc.

²⁰ {In the Hebrew original, “*brios*”; I.e. everyone else, those that didn't convert but partook of Avraham's food.}

²¹ {In the last two points, the Rebbe answers the remaining questions asked at the end of sec. 3, regarding the first part of Rashi's words, “Now He is L-rd of the heavens and L-rd of the earth, because I have made Him common in the mouths of the commoners”:

1) Why does Rashi write, “I made **him** common” and not “made **His name** common” (as he writes later in his commentary.) 2) Why doesn't Rashi write, “I made the commoners **recognize** him,” (as he writes later “the people of the world did not **recognize** him.”) 3) Why does he write, “commoners” and not “people of the world.” 4) Additionally, what is the significance of the nuanced wording, “familiar in the **mouths** of the commoners.”

The explanation on a deeper level:

We might ask: What Avraham achieved “now” was that Hashem also became {recognized as} “L-rd of the earth,” since He was always {recognized as} “L-rd of the heavens.” So why does Rashi repeat himself and elaborate — “Now He is L-rd of the heavens and L-rd of the earth... but when He took me from my father’s house, He was **L-rd of the heavens** but not L-rd of the earth”? — Why not just say succinctly, “Now He is also L-rd of the earth, but when He took me from my father’s home He was not L-rd of the earth”?

The answer:²² When Avraham was outside of the land of Israel, in Charan, his spiritual level was that of *chochmah*,²³ as it is concealed, which is why his name at that time was “Avram אַבְרָם” — *av ram* אַב רַם²⁴ — implying loftiness {romemus} and concealment. For a similar reason, {Avraham was born in Charan, because} Charan²⁵ is numerically equivalent to “*garon*”²⁶ {throat}, since the throat impedes the flow {of intellect} from the brain to {the person’s}

In resolution to question 1, the Rebbe explains that Avraham did not merely make G-d's name commonly used, but he made G-d himself familiar, i.e., people realized that G-d was involved with them, as “the L-rd of the earth.” (In contrast, the name of G-d, as it was known before Avraham's arrival, “the L-rd of the heavens,” was merely a name, but its mention was not accompanied with a recognition of who G-d truly was - that He is intimately engaged with this world). In resolution to questions 2, 3, and 4, the Rebbe explains that Avraham only influenced a certain segment of society to truly recognize and understand G-d. Those people actually converted to Avraham's faith as a result. On the other hand, the **commoners** did not truly **recognize** G-d in the full sense of the word (and therefore did not convert). Instead, Avraham (merely) made the name of G-d common in their **mouths** (by having them bless Hashem after every time they partook from his food).}

²² Regarding the following, see *Torah Or*, p. 11a ff; *Maammarim of the Alter Rebbe* — transcriptions of R. Pinchas, p. 5 ff; *Toras Chaim, parshas Lech Lecha*, pp. 83dff, 90; *Or Hatorah, Bereishis*, vol. 6, p. 1075a ff; *Sefer Ha'erchim Chabad*, vol., 1, entry “Avraham.”

²³ {Lit., “wisdom,” the *sefirah* following *kesser*, the highest of the intellectual faculties. See *Likkutei Sichos*, vol. 1, p. 30 ff. (English ed.) for further discussion of this topic as it relates to Abraham.}

²⁴ {Lit., “lofty father.” *Av* is a reference to *chochmah*, as explained in many places in chassidus}

²⁵ {The numerical equivalent of חָרָן is $8+200+50 = 258$.}

²⁶ {The numerical equivalent of גָּרוֹן is $3+200+6+50 = 259$. The numerical value of the word חָרָן itself is 258, but according to certain *gematria* methods, an additional value of 1, corresponding to the word itself, is added to the sum of the value of all the word's letters. So in this case: 258 (for the numerical value of the letters in the word) + 1 (for the word itself), yielding a total of 259. See *Likkutei Sichos*, vol. 15, p. 67 and sources mentioned there.}

emotions {and therefore the wisdom, or intellect of the brain is, in a sense, concealed}.²⁷

Similarly, the flow that was affected by Avraham's *avodah* — drawing down additional Divine lights into the world of *Atzilus*²⁸ — did not continue into the lower worlds of *Beriah*, *Yetzirah*, and *Asiyah*, nor into this physical world.

Only after Hashem commanded Avraham to “go forth from your land and from your family... to the **land**...” and he arrived in the Land of Israel, did the flow descend from the concealed state of *chochmah* into the emotive attributes, reaching as far as {the lowest attribute} *malchus*,²⁹ which is symbolized by “land.” This also enabled the additional lights, initially drawn by Avraham into *Atzilus*, to be channeled into the worlds of *Beriah*, *Yetzirah*, and *Asiyah*, and this material world.

This also clarifies why only “now He is L-rd of the heavens and L-rd of the earth,” but “when He took me from my father's house, He was L-rd of the heavens but not L-rd of the earth.” Although also “in my father's house” in Charan, Avraham engaged in publicizing G-dliness in the world, but since at that time his spiritual level was “concealed *chochmah*,” it had no influence on the world, to make Hashem “L-rd of the earth.”

This is also why Avraham said “but when He took me from my father's house, He was **L-rd of the heavens** (but not L-rd of the earth).” Because Avraham's *avodah* while still in “my father's house” affected “L-rd of the heavens,” drawing additional Divine light into *Atzilus*. Except that at that time, He was “not L-rd of the earth,” since the light was not {yet} drawn into the world.

²⁷ {The heart is the seat of the emotions.}

²⁸ {*Atzilus* is the highest and most exalted of the four spiritual “worlds,” (*Atzilus*, *Beriah*, *Yetzirah*, and *Asiyah*) which were emanated by Hashem. Each world is composed of ten *sefiros* or Divine attributes, which are manifestations of Divinity.}

²⁹ {Lit., “kingship,” the last level of the *sefiros* of each spiritual world.}

8.

GREATER THAN *ATZILUS* INTO LOWER THAN *ATZILUS*

This will also help us understand why Avraham said, “Now He is **L-rd of the heavens** and L-rd of the earth” — “now” there is also an innovation within the level “L-rd of the heavens” relative to the way it was previously:

Avraham’s accomplishment that Hashem should be {recognized as} “L-rd of the earth” — that the sublime effusions from *Atzilus* should also reach *Beriah*, *Yetzirah*, and *Asiyah* — was achieved by revealing the concealed level of *chochmah* that surpasses *Atzilus*. The additional *light* that Avraham had **initially** drawn into *Atzilus* was proportional to what was originally included in the Divine order of Creation.³⁰ However, once Hashem commanded Avraham (and thereby also enabled him) to “go forth from your land and from your family” and he departed Charan for the Land of Israel, the level of *av ram* was **revealed**, enabled by an effusion to him from a hidden level that was loftier than this. This effusion thereby effected an attachment and connection between the Emanator³¹ and the emanations.³² And through Avraham’s *avodah*, additional *light* was drawn into *Atzilus* to a greater extent than that originally apportioned by the Divine order of Creation.

As a result, also the level of “L-rd of the heavens” that Avraham achieved “**now**” was greater than when “He took me from my father’s house.” In fact, the elevation and growth achieved within “L-rd of the heavens” — the effusion and unification within *Atzilus* — is what then enabled Hashem to be “L-rd of **the earth**,” allowing the concealment of *Atzilus* to also be drawn and revealed in *Beriah*, *Yetzirah*, and *Asiyah*, reaching all the way to this physical world.

³⁰ {In the Hebrew original, “*seder hishtalshelus*.”}

³¹ {In the Hebrew original, “*Ma’atzil*”; i.e., Hashem. In this context, we are particularly referring to the level of G-dliness that emanates from the world of *Atzilus*.}

³² {In the Hebrew original, “*ne’etzalim*”; in this context referring specifically to the emanations within *Atzilus*.}

9.

NOT YET MATAN TORAH

However, Avraham's *avodah* did not bring about a change or an ascent in the **essence** of worldly matters and the people involved with them. Because his *avodah* took place *prior* to the cancellation of the Divine decree that had prevented "the lower ascending to the higher; and the higher, descending to the lower."³³ The cancellation of this decree was to be achieved only later, at *Matan Torah*. [Avraham's *avodah*, upon departing Charan for the Land of Israel, only acted as a primer for connecting the higher and lower realms at *Matan Torah*.] As such, his *avodah* did not result in Hashem becoming "L-rd of the earth" in terms of recognition. Rather, Avraham just "made the mention of Him common in the mouths of the commoners."

-Based on a talk delivered Shabbos *parshas Chayei Sarah*, 5732 (1971)

³³ *Shemos Rabbah*, ch. 12, sec. 3, et. al.