

Rabbi's Article II

Chosen
 After the Jewish people rebelled against going into the *Promised Land*, Moses prayed for G-d's forgiveness (-Numbers 14:17): "Now, please, let the strength of Ado-nai be increased." Upon this verse, the Zohar states (-Vol 3, 161a), "Rabbi Acha and Rabbi Yossi say: They are meritorious, Israel from the nations of the world, for the Holy One be blessed He Chooses them, and nicknames Himself with them and boasts of them, for the world was not created except because of Israel, who are the existence of the world and the existence of all other peoples." Rabbi Levi Yitzchok Schneerson, the Rebbe's father (-[Link](#)) explains that the Zohar chooses specifically these three merits (*chooses, nickname* and *boasts*) because the Zohar is speaking of the Jewish people as the, "existence of," as the Zohar goes on to explain that Israel is the, "heart of," the world and of the nations of the world. Rabbi Levi Yitzchok explains on mystical terms, that we are speaking of the *Emotion Emanations* (-[Link](#); *Choose* is *Kindness*; *Nickname* (*kinu* - כניו) is the numerical value (86) of the name *Elokim* (אֱלֹהִים), which is the name of *Strictness*; and *Boasts* (אֲתוֹפָאָה) is the *Emotion Emanation of Splendor; Compassion* (תּוֹפָאָה). By doing this, Rabbi Levi Yitzchok is again emphasizing that we are speaking of Israel's being meritorious as the heart of the world, which was created within the *Six Supernal Days*, which are the (*Six Male*) *Emotion Emanations* (-[Link](#)).

Understanding that we are speaking of Israel, not as being meritorious within their own right, which is (-Deuteronomy 14:1), "You are children of the L-rd your G-d," but as outstanding among the world, we can answer some fundamental questions on the verse and the Zohar. On the Zohar, we need to understand the connection of this teaching with the verse that it is taught on, "Now, please, let the strength of Ado-nai be increased." On the verse, being that Moses is praying for G-d to shift from His attribute of *Justice* to His attribute of *Mercy*, then why does Moses use (evoke) the name *Ado-nai*, which is the attribute of *Kingship* (the name *Ado-nai* literally means *Master*) connected with *Justice*, rather than, the name of *Mercy*, which is the *Ineffable Tetragrammaton* (*Havayah*)? And, why is the, "let the strength of Ado-nai be increased," a prerequisite to G-d's forgiving Israel for this specific sin of not wanting to go into the *Promised Land*?

When the spies spoke against entering the *Promised Land*, they said (-Numbers 13:31), "For they are stronger than we (*mimenoo* - ממנו)," our sages comment (-Sotah 35a), "They said this in reference to the most High, as it were, [as if to say that the people are stronger than He (G-d. Reading the word as memeni -from him)]." Now, the spies were not non-believers. Rather, they believed in G-d and in G-d's omnipotence. Hence, what they were meaning was, as the Talmud continues with its explanation, "The Homeowner (G-d) is unable to remove His belongings (the gentile nations who lived there) from there (the *Promised Land*), as it were." Hence, they believe in G-d, and are even referring to G-d as the *Homeowner*, and nevertheless, are saying that G-d cannot remove the gentile nations --who were stronger than Israel-- from the land. How could this dichotomy of faith and heresy make any sense?!

The spies were saying that the place for *miracles* can only be for the Jews in the *desert*, where they were outside the limitations of *nature*, living within the *Clouds of Glory, manna*, etc. however, not within the *Land*, of which the Torah itself dictates (-Leviticus 25:2), "When you come to the land that I am giving you... You will sow your field for six years, and for six years you will prune your vineyard," living within the laws and limitations of *nature*. Hence, within the *Land*, the gentile nations who were, "However, the people who inhabit the land are mighty," and therefore, within this arena of *nature*, "The Homeowner (G-d) is unable to remove His belongings from there, as it were." This is why Moses begins with fixing the name *Ado-nai*, which Rabbi Schneur Zalman of Liadi, the *Alter Rebbe* (-[Link](#)) defines as (Shaar HeYichud VhoEmuna, Chapter 6), "And this Name which brings into existence... the world so that it should be... a completely independent and separate," and nevertheless, "The name *Adnut* (Lordship), for He is the, 'L-rd of the whole earth.'" Hence, by the spies separating the, "L-rd (*Adon*) of the whole earth," from the, "this Name... a completely independent and separate," they fractured the name *Ado-nai*, and Moses was fixing it, so that the Jewish people would be forgiven.

In truth, the spies' misunderstanding of G-d's power within the *Land* stemmed from their misunderstanding of *Israel's* being meritorious within the *Land*, which is why, specifically on this verse of fixing the fracture caused by the misunderstand of the spies of *Ado-nai's* wholeness within the *Land*, the Zohar explains the merit of the *Israel within* the *world* and among the *nations*. Hence:

- 1) *Chooses* (*will*): Our sages (-Shabbat 77b) teach, "All that the Holy One, blessed be He, created in his world, He did not create even one thing in vain." Hence, G-d chooses (wants) all of His creations. Nevertheless, G-d's choice in all of creation is because they are each *not in vain*, meaning that G-d wants the purpose they each serve. However, G-d chooses Israel not for any purpose, but rather, G-d chooses Israel themselves.
- 2) *Nickname*: The Jew is the 'name' for G-d, being that the soul of the Jew is (-Tanya, Chapter 2), "Truly a piece of G-d Above." However, this can be seen by all only when the Jew is in the service of his, "piece of G-d." However, when he is occupied with the, "ways of the *Land*," the Jew is the *nickname* of G-d, in which only a *mayven* (expert) can (-Deuteronomy 28:10), "Then all the peoples of the earth will see that the name of G-d is called upon you," for even in the *Land*, it is truly so. And (even though all humans carry the name of G-d), however, that it be seen openly even while being busy in the *ways of the Land*, is only by Israel.
- 3) *Boasts*: Even though (-Ethics, Chapter 6, Mishna 11), "Everything that G-d created in His world, He did not create but for His glory," nevertheless, it is of no comparison to G-d's glory of Israel, of which G-d said (-Brochos 6a), "I will make you a single entity in the world." A metaphor for this is: The magnificent palace which the king built for his daughter and son-in-law is a great show of glory unto the king. Nevertheless, this glory is pale in comparison of the glory the king has from his daughter and son-in-law themselves! So too, great is G-d's glory because of the world He created for His children, but even greater is His glory of G-d from His children themselves.