

Hashem Loves Unity

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Sometimes it's not easy being human! That doesn't mean that it's bad, it's just not easy. Part and parcel of the human experience is an inherent inability to fully appreciate the Oneness, Yichud, of G-d. Until the end of days, we will be unable to completely unify the seemingly distinct realities of *Ku'dsha B'rich-Hu* and the *Sh'china* – colloquially understood as the way Hashem truly is and the way He is manifest in our constricted realm of time and space. In less lofty terminology, what this means is that throughout the course of one's day, week, year and life, he will encounter myriad experiences that will appear separate and distinct one from the other, some seeming to result in good and others the exact opposite, and this perception is capable of wreaking havoc on

one's intellectual, emotional and spiritual sense of balance. In fact, it is the source of all internal suffering, despite the particulars of the challenge one encounters. Simply put, we suffer or feel pain because we're unaware that Hashem is interacting with us through every one of our experiences, and Hashem is exclusively kind.

The weekday is a concept of *p'ulos mishtanos*, discrete actions. We are busy going about our lives doing a multitude of activities; ie building, baking, writing, erasing, sowing and harvesting – performing the 39 *m'lachos*, labor, in order for us to thrive in this physical world. During the week, our ability to perceive Hashem is subject to opacity. The weekday environment itself obscures the *yichud*, oneness, of Hashem and reality seems disjointed, lacking continuum and a constant source of good.

The Rebbe teaches us that Hashem has given us the antidote to rise above the turbidity – Shabbos. Shabbos restores the sense of *achdus ha'pashut*, Hashem's simple unity, to our minds, hearts and souls. By refraining from all the various types of work on Shabbos, we demonstrate that the many come from the One. Whereas we were previously engaged in lots of different actions, it's now Shabbos and there is no place for them. Shabbos demonstrates that there is no plurality, only Hashem, Who worked for six days and rested on the seventh. We are in sync with the highest level of reality – Hashem.

Our weekday is also elevated, as we learn not to be deceived by the paradoxes and diversities of life, but to find, through *emuna*, the oneness and wonderfulness of Hashem underlying it all. Hashem loves unity, as He Himself is One and all things come from Him. Realizing this despite our environment is very beloved to Hashem, for it is then that we have truly found Him.

(Based on Likutei Moharan, Tinyana 2)