

Weekly Hashkafa Shiur #200 - The 4 Behaviors Of G-D Throughout History - Part 1

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I'd like first to dedicate this shiur to be a blessing and a merit for the health and success of the families of Regina Bas Yosef Reuven, Yishai ben Yisrael, Binyamin Wolf ben Zvi Hirsh, and Baruch Ben Binyamin Wolf, Shmuel Reuven ben Regina for a *refuah shleyma*, also, Shlomo Leib Ben Feigah, and Akiva ben Tova Esther.

The Four *Hanhagas*

I think that, since we speak so much about *mashiach*, to talk about something related to that is in order. It's very important to explain that topic, certainly in terms of what the Divine agenda is, the Divine plan. What are the *Ribbono shel Olam's* actions, His behavior, based on throughout world history? I think it would be very informative and very instructive to understand what are the principles that guide the behavior He adheres to throughout history and especially within the context of today's time. In many ways, it's a very fascinating topic to understand.

First of all, you should know that there are what's called the "four *hanhagas*—behaviors of G-D." There are four behaviors, four actions that G-D takes throughout history. Knowing them will help us understand the rationale of G-D, what His objectives are and why things occur the way they do, that they're not accidental, not random chance. They have specific functions, purposes, as to why G-D allows them to happen, in fact, causing them to happen. That will round out, bring comprehension about current events and history in general. So, let's take a look at these *hanhagas*, these acts of G-D, and what they're really all about.

Hanhagas Ha'Kiyum

The first *hanhagah* is called the "*hanhagas ha'kiyum*." It encompasses those actions that establish the universe. G-D creates a universe of not only objects, but their behaviors, how they act, how they function. We call that, of course, "science." Science is nothing more than the standardized behavior of the elements or the objects of the universe, how they act, for instance, gravity. Gravity is a property of matter, and people are trying to understand what it is, how it is, the different levels or facets of it within Creation. G-D establishes the *kiyum* of the Creation, the fulfillment of the laws of nature.

I'm amused the way people refer to nature as if it were a person. What does nature say? Excuse me, who's that? I never met this "person" called nature. They assume there's a being—that's what it sounds like—called "nature." Intelligence is attributed to nature, that it is smart; it's this; it's that. Excuse me! There's no such thing as a being, nature. In fact, nobody even knows why anything is, what it is, and so on. In fact, the age-old question that philosophers have to deal with is: why does anything exist at all? What causes being to be? As far as we're concerned, there's no such being; there should be no being at all. What makes being be? Of course, they say, "Well, it's called 'mother nature'," right? It's just astounding how absurd such an explanation is.

But what's interesting about *hanhagas ha'kiyum* is whether or not there's a determining principle of what G-D creates in the universe. That is the question. Is it just chance? For instance, consider the attraction of magnetism. Why does this phenomenon happen. Even if G-D created it, is it just chance or does it have a specific purpose? The answer to that is very profound. The principle of the matter, and that will help us understand, is that everything G-D made is for one purpose, to allow a task for mankind to be accomplished and then to enjoy the fruits of his labor eternally at another time. That's it. That's the whole objective of the Ribbono shel Olam—Master of the Universe. Therefore, what is the basic task? The basic task of man is to recognize that there is a mover and a shaker of Creation called “G-D,” a being that is in charge of everything.

What G-D wants, why He wants that, we don't really know. The Torah calls it *ha'tovah*—*goodness*, because G-D wants to bestow good through pleasure, to bestow infinite pleasure eternally. We don't at all know why He wants to do that. So, He decided to create man who would be the subject of that, a being that is challenged by the task, and he would enjoy the fruits of that task if he accomplishes it. That's the objective and the plan of G-D at its basic level of understanding.

Therefore, it's like anything else; if you have an objective, then you need what's called a “set.” If somebody wants to make a theatrical play, there must be a setting, a background, to enable the play to happen. The setting is based on the entire rationale of the play. Make sense? The playwright can't just decide, “Well, I want this mountain view to be the set” if, meanwhile, the plot, the story doesn't conform to that setting—no. Therefore, what is amazing is that every facet, every detail of science that exists only exists because it is necessary for the “plot,” the agenda of G-D, to occur.

For instance, there are 300,000 species of beetles. It's not that there are 300,000 beetles. There are quadrillion beetles, but they are all one species. Imagine there being 300,000 different *types* of beetles! Do you mean the world couldn't exist if G-D only made 299,999 species? Why so many? We don't know. In fact, we don't even know why there is a beetle altogether. Why have such a creature? The answer is that they are critical for developing the soil in some way. Why do we need the soil developed? Maybe it's because we have to eat. We don't know, but it probably borders on the infinite.

Every scientific concept, every one, without exception, must advance the purpose of Creation which is called the “*tikkun*,”—*rectification*. Every aspect of scientific truth must advance it or G-D would never have made it as part of nature. I use this example as a general description of science. Devoid of purpose, it would never be part of science.

Have you ever walked into a science library and saw how many books there are on science? There's an entire medical library just on medicine and health. Could you imagine how many books were written on scientific topics, how many sciences there are? Every single idea written in every textbook must advance the purpose of Creation, the *tikkun* process.

How in the world can we possibly understand what that means? I've just told you what the fundamental principle is. Therefore, clearly, there are hundreds of quadrillion principles of science. If you look at all the sciences and analyze all their facts and their principles, there's

almost an infinite variety of ideas and principles. How can we possibly understand? We don't. The miracle is that science does have a grasp of so much; that's the miracle.

But the question that we ask is not about what the principles are, but why is this principle in existence. Why does it exist altogether? Keep in mind, it needed G-D to make it. What was in His "mind," so to speak, while He was making it? Is that the way G-D doodles? When you have nothing to do, you doodle on a piece of paper. No, of course that's not the reason. Everything has a cause. That is the wisdom of G-D in nature that we do not understand. We begin to realize how much there is to know.

In fact, what is so funny is that, in 1896, basically around that year, science thought it had everything figured out. This guy Henri Becquerel discovered radioactivity which means there's an atom that's giving off particles. Could you imagine what we've learned since then? Could you imagine what we've learned from then till now, 2026? Staggering, right? They thought that they knew everything and just had some of the details to work out. Meanwhile, ninety-nine percent of science we know now was not understood in 1893. So much for the arrogance and the holiness of mankind!

If that's the "wisdom" of the universe and G-D knows it because he uses it to advance the thinking process, could you imagine what He knows? How's He going to tell us all that? One becomes very humbled when one realizes the ultimate principles of science. Most people never heard of what I'm saying. Science almost looks like it's arbitrary. No, every single thing, every species of beetle must be or the universe doesn't function. That's beetles. Science estimates that there are probably close to one-hundred-million species, individual living life forms. Why do we need them all?

In fact, there's a very interesting story. I just bring it to show you how we derive this. Rav Chaim Vital, the greatest pupil of the Arizal, was one of the greatest kabbalists who ever lived (in the 15th century). As the Ari's student, he approached the Ari about a particular animal. We know that this animal must mirror a certain principle. That's its purpose. Every idea of G-D must be mirrored, or reflected, in some animal or in some being. What is the *hanhagah* of G-D reflected in this particular animal? That's what he asked the Ari. Can you imagine? The Ari is capable of answering such a question. So the Ari told him, and this is what the story is. At first he said, "I cannot tell you."

It's one of the great secrets of the universe, why the particular animal exists, because it reflects a certain *hanhagah* of G-D. "I cannot tell you," the Ari said.

Rav Chaim Vital begged him, "Please, I have to know it," for whatever reason.

He begged the Ari, and the Ari says, "Listen to me. I know that, in heaven, they don't want me to tell you. I know that. Not only that, they told me that, if I tell you this, I will die because it is a secret that G-D does not want to reveal to man." But the rav kept on begging him even though the Ari said that his punishment would be death. The Ari came to Jerusalem—he was originally from Jerusalem but moved to Egypt, then went back to Jerusalem—teach Rav Chaim Vital.

He said, "There's a contradiction. You want me to teach you something, and I'm commanded by G-D not to tell you this, however, I will acquiesce to your request. Whatever happens, happens." What happened? He told him the secret for the reason for the existence of this animal which has something to do with some mysterious attribute of G-D.

It's an incredible story. Nearly a couple of weeks passed and the Ari died on the fifth day of Av. That was it. I don't want to comment as to why Rav Chaim Vital would do this to the Ari. I don't want to really get into that problem but it shows one thing, that Rav Chaim Vital knew that there's a reason that has something to do with the behavior, the facets, the properties of G-D as He reveals himself to us and "I want to know it." Therefore, it's true of every living creature, of every scientific principle. It must advance the *tikkun* process.

Now you understand why it is so improbable for a miracle to happen because a miracle is not part of the necessities of *tikkun*. It's interesting. It's not part of the apparatus. If it were, it would have been created as a daily occurrence and not as a miracle. That's why miracles are difficult to create or to produce because they violate the laws of nature. That's why *kriyas Yam Suf—splitting of the Reed Sea*, for instance, required that G-D make a condition at the beginning of Creation that He's going to perform an incredible miracle, which means the sea will split because, really, it's opposite to the way it naturally flows. It's an anti-gravity phenomenon. What's going to happen to the *tikkun*? G-D made a condition at the beginning and that's what He does. So, G-D knows what will be. G-D makes a condition and could say: *I'm going to allow this miracle to happen, which is not normal, but I'm going to incorporate it as part of the tikkun. That's why if somebody asks me to do it, I can do it.* I'm not saying you can't ask for a miracle. However, there is that understanding of why it's difficult for a miracle to happen. In any case, this is what's called the *hanhagas ha'kiyum*. It's far deeper, more mystical in terms of what most people think it is.

That's the first *hanhagah*, the creation of the appropriate setting in which a person can have, as an agenda, the doing of the Will of G-D, which is what G-D wants.

Hanhagas Ha'Mishpat

If man complies, G-D will reward him, obviously. If he defies G-D, then G-D will punish him. That's called *hanhagas ha'mishpat—action regarding justice*. That is a second act of G-D whereby G-D observes everything that a person does. Everything. He observes every *mitzvah* and every sin that a person does. He will then react according to justice. Justice is some type of compensation. In other words, your acts, even though we don't realize it, has incredible value to G-D. Either it's in line with what G-D wants you to do, in which case you are rewarded, or it's against what G-D wants you to do, in which case you are punished. So, the *hanhagas ha'mishpat* results in everything that happens to a person that either gives him the punishment or gives him the reward.

Like I've said before, the stock market exists to reward or punish people overnight. G-D may not want to take twenty years to punish a guy or make a guy wealthy. He can put in his mind to invest in the stock market, in a certain stock and, quite suddenly, the value goes up. Bingo! G-D has rewarded a person overnight. That's why the stock market exists. Even the stock market has a purpose, obviously, for the reward and punishment of man even though people don't think of it that way.

What is interesting is this; G-D does not reward, but he does punish. What does that mean? It means that He cannot give you the real reward for doing a *mitzvah* for several reasons. First of all, the reward that you receive for doing a *mitzvah* cannot be given now because it would destroy your free will. If you were rewarded each time you did a *mitzvah*, guess what! You'd never sin because it'd be obvious what you'd have to do in all cases. It would compel you by logic; "Don't do the sin; do the *mitzvah*!" but the real reason why is because the reward of doing a *mitzvah* is spiritual. It can only be given to you, really, in a spiritual form. It cannot be given to you in a physical form because the *mitzvah's* reward is purely spiritual. Since it is, how can you enjoy it here? A reward of such a nature really, in many ways, cannot even be given to an angel because the spirituality that you need to enjoy the reward of a *mitzvah* can only be in the Future World. The spirituality of a person, because his *mitzvah* is so great, cannot even be rewarded to angels. It can only be experienced in a special "place" called "*Olam Ha'Ba*" the Future World. There you are!

The next idea pertains to the amount. The amount of reward that you get for doing a *mitzvah* is beyond our imaginations because that's what G-D said. For doing one *mitzvah*, it's worthwhile to be rewarded in the Future World eternally. That's unbelievable! I'm not going to go into why G-D does that.

It's like walking over to a guy and saying to him, "Do me a favor. I'm not feeling too well today. Maybe you want to mail this letter in that post office for me? So, the guy agrees, but tells you that you have to pay him something.

So, you say, "Okay, I'll write you out a check if you mail this letter for me."

"How much will you give me?"

"I'll give you a check for a hundred-million dollars." And the guy looks at you as if you say, "Excuse me! Are you normal, a hundred-million dollars to mail a letter?"

You say, "Yeah, what's the problem?" For G-D, there's no problem because He's got all the money in the world. In fact, all money is His. It's on loan to you temporarily until you pass, until G-D wants to take it away.

Therefore, obviously, with that kind of a value of a *mitzvah*, if a guy comes to this earth, is born, and he only does one *mitzvah*, he's already got eternal life. It's incredible. That's how great a *mitzvah* is. We don't realize.

Imagine if you are walking down the street and you think to yourself, "You know, G-D is so good. He's filled with mercy and compassion and his *hanhagos*, what He does to direct the universe, is so great." That one *machshavah*—*idea, thought* yields an unbelievable reward. We don't realize that, but that's what it is. That's the value of one *mitzvah*. Could you imagine a lifetime of *mitzvahs*? It's incomprehensible, truly.

That's why, like I said, G-D cannot give you a reward here. So, then what does He do? He's not going to *not* do anything for you! After all, you are doing *mitzvahs*. What G-D does is give you opportunities.

It's like you walk over to a salesman. You say, "I like what you're doing so I'm going to reward you. I'm not going to give you money but I will appoint you to be the CEO of the company."

"Oh, wow!" he thinks. "Now I can make more money because I have a greater opportunity." So, like that, we're given a great opportunity to do what?—to do more *mitzvahs* or greater *mitzvahs*. That's what G-D does. He rewards you with opportunities. The reason why G-D gives people money is not as a reward. If you have more money, you could do much greater things with it. Besides charity, you can buy *sforim*—*books*, can learn with the rebbe, whatever. The opportunity is there to enjoy much greater capabilities to do more *mitzvahs*. That's what the reward really consists of. So, we're not talking about reward in the general sense of reward, no. Reward, as it says in "Pirkei Avos," is "*schar mitzvah*"—*reward of a mitzvah*, "*behai alma*"—*in this world*, "*leka*"—*doesn't exist*. It can't, as I pointed out, for several reasons. So, G-D provides opportunities to do greater *mitzvahs* and, thereby, earn much greater reward. It's a very important idea and dispels what many people think, erroneously.

The rule is, if you sinned, you need to undo the sin. Therefore, you need a *kaporah*—*atonement*. G-D generally has several ways that He can do atonement, and this is all part of the *hanhagas ha'mishpat*, the attribute of justice. You must undo that which you did.

The way you undo it is based on the following; when you transgressed, you gained pleasure and a belief that you're a "somebody," because "I did what I wanted to do." So you have to undo that. Suffering is a very interesting antidote. It gives you pain instead of pleasure so that undoes the pleasure that you had sinning. It also takes away the idea that you are a somebody, that can do whatever you want because, if you really could do what you want, you'd remove the pain, but you can't. So obviously, you're a nobody.

Have you ever visited somebody who's—let's say—a billionaire? What do these people think about themselves? They have incredibly conceited opinions of who they are because they're so wealthy. "It's all about my knowledge, my talents, my skills," they think. Baloney! It's nothing of the sort, but that's what they've come to believe. Therefore, pain, suffering is the antidote. It's about undoing the pleasure by experiencing pain and undoing the thought that you're a somebody. This is accomplished by experiencing something that, of course, you don't want, and you try to stop it, but it doesn't work.

Now imagine you visit this billionaire who's just had a heart attack and he's in the ICU, the CCU, the cardiac-care unit. He's attached to all the wires, the tubes, the machines. What do you think he thinks of himself? You might think, "Well, if you're so great, why don't you just get off the bed and walk home?"

"What are you talking about?" he could say. "If I did that, I'd drop dead. I need all these connections, or else I don't exist." Unfortunately, hospitals are a humiliating experience. To whom?—to arrogant people. It destroys their sense of omnipotence. That's part of the concept and purpose of suffering. This is all another example of *hanhagas ha'mishpat*. It's what G-D does to correct, or to reward, by opportunity, the person.

One of the greatest mysteries of all—and we don't really understand it—is why do we have to do anything? If G-D is *ha'tavah*—*goodness*, why doesn't He just give us infinite pleasure? We think, “Why do I have to work for it?” That's one of the great mysteries. We have an answer, however. We don't understand why, even with the answer, but at least it's an answer at some level. Why does He want *mishpat*? Why does He even think about sin or *mitzvah*? Why bother with the whole business? “Just give me *Olam Ha’Ba* now!”

The origin of *hanhagas ha'mishpat*, the attribute of justice, is because He wants us to be challenged. We have to do the good and avoid the bad. Why? We can ask, “If You really want to do something great for me, just give me—I don't care if it's a handout—the goodness, the pleasure. I couldn't care less if I'm unworthy. Why do I have to earn it?”

There are several ideas attached to that but, essentially, G-D can make it so that you couldn't care less if you have it for nothing. The answer is something very strange. We don't really fully understand it. For whatever reason, what does G-D do? I'll tell you this which is a very important idea. Whatever G-D does, He does with a rationale for it. What did G-D do when He gave you a task that challenges you? What did He really do? What does it really accomplish?—having to earn it. When he gave you that task, He gave you free will. It means that: *I'm not going to force you to do it. You'll do it because you want to do it, freely. I'm not going to put the decision in your mind to do it. You will create the decision within yourself to do this.*

True Causation

What does that mean? G-D wants you to be a true cause. That's the key. “If I have free will and I determine to do something or not, what does that mean?” It means that, whatever I did is freely caused by me. But wait a minute! There is no cause in the universe other than G-D, right? How G-D gave me free will I don't know, but I do know that I have free will. What does that do for me? It attributes that which I did to me only and not to G-D. Everything else is G-D. The decision to do the good deed is mine. What does that make me?—a true cause. That's what G-D wants. He wants us to be a true cause of our own deeds whether it be *mitzvahs* or sins. That means that the reward in whatever way we experience it in the Future World is given to me because I am a true cause. What does that make me? It makes me G-D-like because only G-D is a true cause. That's what He wants a human being to be, G-D-like. Therefore, we realize that, somehow, the reward, whatever it is, that I receive for the challenge, for the task, for the *mitzvahs* I did, the reward itself, has incredible magnitude because it was freely done, because I was a true cause. It was given to me as a G-D-like being.

Why is that necessary? “Why can't I just be a receiver? Just give me the handout! I don't mind.” If I receive a check for \$100 million and I didn't do anything to deserve it, I never caused such a receptive action; it was compelled: “Hey, hand it over. I don't care!” Believe me, most people wouldn't care. “Just give me the check!” G-D wants you to receive that check, whatever He's going to give you as a true cause. The reward is only appropriate in the greatest form as a G-D-like being. **Your free will is only in the decision.** It's not being G-D, but it is G-D-like. Whether you actually did the *mitzvah*, He has to allow it. **He's the cause of the *mitzvah* done, but not the cause of the decision that you made.** That's very important

to understand. He allows us to be G-D-like in the mental capacity to decide to do it or not. That's it. That's the reign of free will. **It is not the doing; it's the decision.**

He has to activate the brain, stimulate the neurons and muscles to move my body to do the *mitzvah*. That's all Him, even though we don't realize that. But what is not Him, and we don't know how, is the choice, the decision. I think it's in *parashas—Torah portion "Netzavim,"* where it says, "*Bachartah b'chaim*"—*you will choose life*. That means: *I give you free will to decide to do it or not to do it. That's it. Everything else is Me because the reward that I have in mind for you exists in the Future World for a being that's G-D-like.*

One could say, "I don't mind a handout, but, it's a much greater threat. If it's my free will, what happens if I opt out not to do it? I want to sin." So, then you cause the sin. That's why you have to undo it. If you were compelled to sin, you wouldn't have to be punished. But because you decided to do it of your own free, you were the cause of the sin. Therefore, the atonement requires you to undo the sin through suffering, through some negative experience.

Why does G-D do that? What kind of a reward is it that can only be given to a G-D-like being? Now you understand why angels don't get rewards. They can be so evil. They cannot suffer or experience the reward because they're not G-D-like beings. They don't choose. They, basically, have no free will, so it's not appropriate for them. But why do I need that altogether? I don't mind a handout.

Believe me, nobody's going to refuse a \$100 million check, right? Anyway, that's part of *hanhagas ha'mishpat*. Why is there *mishpat*? That's what I'm addressing. G-D must attend to what you do, either opportunity or suffering. That's the great mystery. Why don't we just get the *hanhagah* of *tov—good*? "You gave me a reward for nothing. Wow! I cannot begin to thank You. That is such an obviously incredible gift that You've given me." That's a mystery that we really cannot fathom. I hope I've explained it in a way that helps you understand.

Hanhagas Ha'Yichud

Then we have the third *hanhagah*, of *yichud*.

What is interesting about this *hanhagah* is that it's a series of acts by G-D. We already know two of them that accomplish something astounding. Since G-D is G-D, He insists that His experiment, His program—whatever you want to call it—must happen. There must be an *Olam Ha'Ba*—Future World. Not only that, as we will see, there's got to be somebody in it that deserves it, as I mentioned, through free will. He insists. He will not take "no" for an answer. But that's incredible. If we have free will, what happens if somebody sins all his life? He doesn't get the Future World because he never caused any *mitzvah* to be done. Somehow G-D has included in those acts the way to get your *Olam Ha'Ba* with being godlike or, in spite of it. Only He knows how He does it, which is incredible. That's called an *hanhagas ha'yichud*. It is the acts that G-D does, *yichud*, above justice. Justice doesn't say that G-D has to guarantee your place in the Future World. That's rehabilitation. Yet G-D says, "*Ani Ha'Shem Elokecha*"—*I am G-d, you're—what?—your healer*. Wow! What is a healer? It doesn't say, "I'm G-D who punishes you." It says, "I am G-D, your healer," which

means that I am interested in your welfare. It's more than justice. G-D could say" *I don't just want to give you the ability to erase your sins. I want to give you the ability to cure yourself, to heal. So: I'm your rofe—physician who's interested in healing you, not killing you.*

How does He do that?—by instituting certain ideas and actions that will **guarantee** that the Creation has a *tikkun*, that the Creation actually has a rectification. That is called *hanhagas ha'yichud*. That's why it's called the *hanhagah—acts ha'yichud—of the One* who is above all concepts. G-D is above justice. He can dispense with the entire judicial plan if He wants. In a certain way, He has. He can dispense with justice. It means that, even though you don't deserve *Olam Ha'Ba*, you get it anyway, but you get it in a way where he guarantees that you will deserve it because of free will, and only G-D knows the real bottom-line as to how He does that.

So, that's *hanhagas ha'yichud*, which, in many ways, is fascinating because it's a "backup system." It's a guarantee that there will be somebody in the Future World. As we will see, Jews are the subject of the backup system. There must be Jews in the Future World. As we will see later as part of the *hanhagah*, all Jews will be in the Future World. That is the merit that they've earned.

What is worthwhile is to understand the history of *hanhagas ha'yichud*. Does it have a history? It does. It's interesting. It changed. The *hanhagas*, the acts of G-D themselves didn't change because He guarantees a backup system that the world must reach its *tikkun*. And that is called, by the way, the *tikkun haklali—general rectification* of the entirety of Creation and the founding of the Future World; that has not changed. But who is guaranteed, that has changed. I'd like to go through some of the ideas of this system.

When G-D created *Adam*, man, He gave him free will to eat or not eat from the tree. He ate from the tree. He sinned. Therefore, he deserved death because he defied G-D. But, wait a minute! If you kill man and his wife, Chava, who was the chief cause of his sinning although *Adam* still shouldn't have eaten because G-D said, "Don't!" the rectification is doomed. We could blame her and ask him, "Why are you listening to your wife?" especially when she knew that what the Satan told her—that she and Adam would be like G-D—was a lie. In any case, both of them were subject to death which did not happen immediately. Adam lived 930 years, a long time; that's with sinning.

But what happened? Adam lost his stature; it was transferred to somebody else. Why?—because of the *hanhagas ha'yichud*, because the program of *tikkun* must go on. It cannot stop because *Adam* failed. We might think, "Well, *Adam* would eventually die and that's the end of the whole program," but the answer is: no. *Hanhagas ha'yichud* says, "No." Adam failed, but the program doesn't end. It will now be transferred to mankind. Who in mankind would inherit it? Everybody was the subject of *hanhagas ha'yichud*. As long as there's one guy that would continue to do G-D's will, then that's all you need. You don't need the whole of mankind. It was transferred. The subjects of the *hanhagas ha'yichud* were no longer *Adam*. He would die and the responsibility would be given over to mankind.

What happened with mankind? Well, they sinned. They sinned terribly, the generation of Noach. Then G-D said that they all have to die. That was the *mabul—Deluge*, flood, but wait

a minute! You can't kill off all mankind. Whatever happened to the attribute of guarantee? So, G-D had to keep somebody alive, or else His acts of *yichud* would disappear. And he did. He kept Noah and his three sons and wives alive. He saved them, Noah's Ark. You're looking at *hanhagas ha'yichud*; that's really what happened. He saved them and they continued the task of *Adam Ha'Rishon*, because they're the only ones around. Everybody else was dead. So, as long as we've got somebody alive to continue the program, that's *hanhagas ha'yichud*.

What happened next? Noah was okay until mankind sinned again, right? Another ten generations and their sins overwhelmed the program. So, G-D said, in essence: *Enough is enough!* Why did He say that? He had given mankind two-thousand years to do the job of *tikkun*, but they refused to do it. Instead, they go build this Tower of Babel to war with G-D. G-D could say: I'm now going to take the features of *hanhagah* away from mankind and give them to this one guy who seems to be promoting the belief in Me. His name is Abraham, Avraham Avinu. *As long as he's alive, I fulfilled My hanhagas ha'yichud, My guarantee, My backup system,*

Mankind and the Nations and *Hanhagas Ha'Yichud*

But, then our question is: if the only one who's accepting your challenge, your program, is Avraham Avinu and his descendants, what happens to the rest of mankind, the guys at the Tower of Babel and so on? So, G-D says: *I swore not to destroy mankind. That's the whole concept of the rainbow, but what I'll do is give them a task. It's minor, but at least it's a task that justifies their existence. What is their task?—to believe in Me and to assist Abraham in doing My will.*

So, their job is now to be subservient to Judaism. That justifies the existence of non-Jews because that's who everybody else was. There were no nations, really. Mankind was united, basically. G-D resolves to create the concept of a “non-Jew.” *I will give them the task of helping Abraham Avinu further the tikkun; therefore, they will exist.*

But G-D knew they weren't going to help further the *tikkun*. They're going to become jealous of Avraham Avinu. He's doing the task. G-D saw that the non-Jews were going to disrupt the task. They'll kill Avraham Avinu. He's only one guy and the rest of the world is comprised of all other people. He won't be able to further the program if he's dead. This is how you begin to see the *hanhagas ha'yichud*. *I have to keep Abraham alive against the deadly objectives of other people because, ultimately, they'll try to destroy him* which is exactly what we call “anti-Semitism.” I'm not going into all the reasons for anti-Semitism here but anti-Semitism has been killing Jews which is exactly what they've been doing for 4,000 years, since Abraham.

Therefore, I'm going to divide these non-Jews into separate nations. They're going to be busy fighting each other because that's what nations do. They'll be busy fighting each other because they want land, want tribute, want money, and so on. While they're busy fighting each other, Abraham, the Jews, will survive. Now you know why there's a concept of “nations.” It's to allow the Jews to exist. Originally, G-D decreed that there's only a Jew and a non-Jew. That's all there was. There were no nations at that time. *I have to split the singular non-Jewish nation into many,* G-D could say. Doing so creates what's called

“culture,” which cultivates animosity, competition. Nations are always warring with each other. They'll let Avraham *Avinu* survive. He'll venture from one nation to the next and that's how he'll survive; that is how Judaism survived. Christianity was killing Jews in Europe, so the Jews ran to the Middle East. Then, when Islam were killing them—and I'll explain that— the Jews ran back to Europe. The Jews were always caught in the middle, and that's how they survived. As a result of the fact that they survived, they did the *tikkun*. How do you split people if they're one? Miraculously, you change their languages because language is culture.

So, G-D confounded language. He made a multiplicity of languages to which the Torah testifies. Now you know why there are many languages. It's In order to segregate nations so Jew could survive. That's why G-D did that, in order to keep the Jews alive to do the *tikkun*.

By the way—I'll just tell you an aside—that's why, as we come near to the End of Time, it's no longer necessary—and the Jews have almost completed the *tikkun*—to keep the nations segregated; there's no point. The Jews have done the *tikkun* so the nations won't kill the Jews. *I don't care if the nations come together as one. So what? It's already done. I want them to be as one.* G-D wants there not to be division of nations, so what does G-D do? He puts in the mind of man to unite. “Voila!” as they say in French—the United Nations comes into being. Now you know why there's a United Nations. It's because the original division of mankind into nations to allow the Jews to survive is no longer relevant. After four-thousand years, the *tikkun* is done. *I can now bring them together.* We know that anytime the UN convenes, they're always fighting each other because that doesn't go away. But the United Nations at least undoes the *Migdal Bavel—Tower of Babel*. Right before the messianic era, the United Nations becomes an expression of unity. G-D undoes the original split of the nations. Isn't that amazing? Now you understand the messianic concept of the United Nations. It's nothing more than an undoing of what took place four-thousand years ago. There's no more language barrier because an interpreter automatically translates with the use of earphones. Each language is represented. Isn't that interesting, how the UN fits into the whole messianic process? As expected, as per basis for segregating the nations, most of the resolutions in the UN are against Jews. I think approximately eighty-percent of all the resolutions of the General Assembly are against Jews which is exactly why G-D split them in the first place, but now that we're right at the cusp of the messianic era, that's no longer necessary. That's why it says in the second chapter of “Tehillim”—Psalms “Why are the nations excited about the Jews and the messiah?” It's because that's what happens when the nations united get together and sit down in one building. “Get the Jews!” That's why you begin to see so much hatred of Jews within that institution.

It's because that's what the nations do. You always see anti-Semitism when there's a unification of nations. Never fails. That's a very important historical lesson about Avraham *Avinu*. Anyway, I'm up to the idea that the world changed as a result of this. Now there are Jews, Judaism, the practice of Judaism, which is the *tikkun* process. There are the nations of the world. They are now called “nations.” Therefore, the world is now divided into nations. The Torah spells out “70” nations. And Judaism. That happened with the advent of Avraham *Avinu*.

I'll end here but will continue next time from Avraham *Avinu*, what happened to him, what happened to the Jewish people, what the origin of Christianity really is, what the origin of

Islam is, and how and why they fit into a grand pattern, just like I just showed you the UN and Abraham and the splitting of the nations, what purpose it all serves in the ultimate process of Redemption.

Thank you.