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תּוֹרַה אָוֶר

פָּרָשָׁת בָּא

דְּבוּר הַמְּתֻחָל

בְּעֵצֶם הַיּוֹם הַזֶּה

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ב"ה

Torah Or**תורת אור****פרשת בא**

דברור המתחילה

בעצם היום הזה¹

פרק ס,א

“Bringing Hashem’s Light into our World”

In Parshas Bo, the Torah describes how the Jewish People left Egypt. The Alter Rebbe will analyze the name given to the Jewish People at that time and the idea of Hashem’s Names in general, and in the context of our service of Him:

“בְּעַצְם הַיּוֹם הַזֶּה יֵצְאוּ כָּל צְבָאות הָמָרֵן מִצְרָיִם” (פרשת נבואה, מא)

“On that very day (the 15th of Nisan) the Army of Hashem” left the land of Egypt.”
(Shemos 12:41)

¹ דברור המתחילה בעצם היום הזה: תורה חיים דברור המתחילה “בעצם היום” [שמות חלק א קיב, א]. אור התורה דברור המתחילה “בעצם היום” [שמות כרך א עמוד שכ"ט]. – ציון בכבוד קדושת ארמור"ר.

נאמר בשבת בא, ושבת טקס"ה, בסעודה שחרית. המאמר לפניו הוא על פי הנחת רבי משה ב"ן ארמור"ר בזקן שנדרפסה בספר המאמרים טקס"ה חלק א עמוד רו. נוסח אחר – הנחת ארמור"ר האמצעי – נמצא בכתב יד 2076 דף עא, בלא נרפס לעת עתה. מיווסד על מאמר זה – דברור המתחילה זה בתרות חיים הנ"ל.

לכללות המאמר ראה דברור המתחילה “בעצם היום” ג. תשמ"ג. דברור המתחילה “באתי לעני” תש"מ – תורה מנחם ספר המאמרים מלוקט חלק ב עמוד שצט.

הנה אמרו ר' ל² על חנָה:

מִיּוֹם שִׁבְרָא הָקְדוֹשׁ בָּרוּךְ-הָוָא אֶת
עוֹלָמוֹ לֹא הָיָה אָדָם שִׁקְרָאוֹ לְהָקְדוֹשׁ
בָּרוּךְ-הָוָא "צְבָאֹת" עַד שְׁבָאת חָנָה
כֹּי³.

דְּהַיּוֹנוֹ, שְׁהָיָה פְּתַחַת תְּחִלָּה לְקָרוֹת
הָקְדוֹשׁ בָּרוּךְ-הָוָא - "הָיָה הַצְּבָאֹת"
(שמואל א' א, יא).

וְאָמַר הָקְדוֹשׁ בָּרוּךְ-הָוָא:⁴ "עַתִּיד בֶּן
שָׁלֵךְ לְפִתְחֹת בְּנֹבוֹאָה בְּשָׁם זוּ, כְּמוֹ
שְׁכָתוֹב (שמואל א' טו, א'ב): "וַיֹּאמֶר
שָׁמָוֹל: [...] בָּה אָמַר הַצְּבָאֹת,
פְּקָדָתִי כֹּי."

וְהַנְּבִיאִים הַאַחֲרֹנִים נִבְאָו בְּשָׁם זוּ,
וּבְפִרְטָת חָגִי, זָכְרִיהָ וּמֶלֶאֱכִי יוֹתָר

Now, our Sages of blessed memory said (Brachos 31b) about Chana (the mother of the prophet Shmuel):

"From the day that Hashem created the world, there was no human being who identified Him by the Divine Name 'Master of Assemblies,' until Chana came along and called Him that Name."

That is, she was the very first person to refer to Hashem as: "הָיָה הַצְּבָאֹת" - Havaya (Hashem), who is the Master of Tzevaos (Assembled Multitudes). (See Shmuel I, 1:11)

In the Midrash (Shochar Tov, 2:5) it records the response that Hashem told her: "In the future, your son (Shmuel) will also begin his prophecy with this Name, as it is written (Shmuel I, 15:1-2), "Shmuel said...so says Hashem Tzevaos: I have remembered [what Amaleik has done to the Jewish People when they left Egypt. Go and destroy them...]"

In fact, the prophets who lived later than Shmuel also prophesized employing this

² (ברכבות לא, ב).

³ (וַיֹּאמֶת עֲבָאֹת").

⁴ (ראה מרכש שמואל [שוחר טוב] (בוגר) פרישה ב, סימן ה: "אמַר לְהָקְדוֹשׁ בָּרוּךְ-הָוָא: חָנָה,
מִתְחַלֵּת בַּרְיאָתוֹ שֶׁעוֹלָם לֹא קָלְסָנִי אֶרֶם בְּפִסְקָה זוּ אֶלְאָ אֶת, חִינָּה שְׁבָנָה עֹמֶד וּפּוֹתֵחַ בָּו, הָרָא הָוָא
דְּכִימָה: בָּה אָמַר הַצְּבָאֹת").

מכולן.

Name – Tzevaos, especially Chagai, Zcharya and Malachi, (who were the final prophets), who used this Name **more than all the other** prophets.

וכיימא לנו (סוד פרק ד' דשכויות)⁵ ד"עבות" הוא מן השמות שאינן נמקין.

והנה מתחלה יש להקדים – עניין השמות מהו.

גם מעלה שם המוחד – שם הוי"ה על שאר השמות,

ואחר כר יתבאר אם ירצה שם, עניין שם עבאות.

הנה ידוע, שמהותו ועצמותו של האין-סוף ברוריהו, הוא פשוט בתכליות הפשיות,

ולא שייך כלל במוחתו ועצמותו עניין התוארים

It is an established Halacha (see Shavuos 35a) that “Hashem Tzevaos” is one of Hashem’s Seven Holy Names that may not be erased.

Now, to understand the specialty of this particular Name, we first have to understand the concept of Hashem’s Names in general:

Also, we must understand what distinguishes Hashem’s Name “ה-הוי-ה-Havaya”⁶ over the remaining Names.

This will allow us, with Hashem’s help, to understand the meaning of the Divine Name “Tzevaos.”

It is well known that the very Essence and Being of Hashem, who is Infinite, blessed be he, is absolutely plain and undefined.

It is therefore impossible to attribute any type of descriptive Name to Hashem’s Essence and Being,

⁵ לה, א. רמב"ם הלכות יסודי התורה פרק ו הלכה ב. טור ושולחן ערוך יורה דעתה סימן רעו סעיף ט.

⁶ A reference to Hashem’s Four-Letter Name of י-ה-ו-ה which is comprised of the same letters as הוייה.

שנמצאו שביינו לו יתברך בתורה
וברבורי הנביאים וברבורי ר' ל' כמו:
חכם, חסיד, רחמן לו וכיוצא בהן.

even the descriptive titles found in the Torah, the Chumash, and in the words of the Nevi'im and the Rabbis, that they applied to Him, such as 'the Wise One, the Kind One, the Merciful One,' etc.

כי הוא יתברך מרווחם ונשגב ומובדל
מכל גורמים אלו.

This is because, in truth, Hashem is uplifted, exalted, and removed from any type of definition or description.

שהחכמה, שהוא המעלה הראשה
בנביאים,⁷

For even the attribute of **wisdom**, which is the **highest attribute of created beings**,

היא נחשבת בעשיה גשמית לגבי
מהותו ועצמותו יתברר;

is considered insignificant relative to Hashem, as a **physical action** is insignificant relative to the highest levels of wisdom.

Therefore, wisdom cannot be a proper description of Hashem, since even the highest levels of wisdom are completely insignificant to Him.

ומכל שבן בוחינת המדות, ובמאמך:
ד"לאו מכל אליו מדות איהו כל⁸
וכונך.⁹

And certainly, He is not identified by one of the **emotional attributes**. As it says (Tikunei Zohar 17b): "He is not identified in any way by the attributes of the Sefiros of Atzilus," such as Chesed-Kindness of Atzilus or the other attributes, **as is known**.

⁷ (ראה תניא, שער היחוד והאמונה פרק ח).

⁸ (שאינו מכל מדות אלו כלל. על פי תקוני זהר בתקדמה "פתח אליהו" ז, ב).

⁹ ("שפולם אינם בערך כלל לעצמותו ומהותו יתברר. ועוד זאת, שבאמת גם התואר "אין ערוץ" אינו מתאים על זה, כי התואר "אין ערוץ" שמייך כאשר ב' העוניים יש להם איזו ש"יכות וצד דשורה ובכל זה אין בערך זה לו, דעל זה מתאים לומר אין ערוץ. מה שאין כן עצמותו ומהותו יתברר שהוא מובדל לזרמי מכל ההשפות וכו', הרי גם התואר אין ערוץ אינו מתאים על זה. - תשמ"ז).

If Hashem is far removed from the level of Wisdom, even the Wisdom of Chochma of Atzilus, how much more so is He far removed from the lower Sefiros of Atzilus, which are the emotional attributes of Atzilus, as it were. Thus, we cannot define Him by any of His attributes, not even by His Sefiros of Atzilus, which are His Wisdom, His Kindness etc.

וְאַף עַל פִּי כֵּן, יְשֵׁשׁ מִצְאֹות עַנְנָן
הַתּוֹאֲרִים הַלְלוּ שְׁבָאוּ בְּתִנְנָר
וּבְדִבָּרִי חָנוֹל

Yet, nevertheless, we find many descriptive terms for Hashem in the Tana"ch and in the words of our Rabbis, how do we understand this?

דְּהַיָּינוּ עַל דָּרְךָ מְאֹםֶר רַזְ"ל¹⁰:
"בָּמִקְומָשָׁאַתָּה מָוֹצָא גָּדוֹלָתָה כִּי שְׁם
אַתָּה מָוֹצָא עַנְוֹתָתָה",

The explanation is as we find in the words of the Sages (Megilla 31a): “wherever you find reference to the greatness of Hashem, is where you find His humility.”

שַׁהְוָא יַתְבְּרֹךְ מִשְׁפֵּיל אֶת עַצְמָו
לְהַיּוֹת מַתְלִבֵּשׁ בְּעֶשֶׂר כְּלִים
דְּאַצְּלָות,

For Hashem descends and invests Himself in the ten attributes of Atzilus,

שְׁהָן בְּחִינַת חֶסֶד וְגִבּוֹרָה כִּי, וְגַם
רָאשׁוֹנֹות - חֶבֶד,

the attribute of kindness and severity etc. and the three intellectual faculties Chochma Bina Daas (wisdom, understanding and knowledge).

וְאַנוּ שִׁירְקָרְוֹתָו בְּתוֹאֲרִים - שְׁנָקְרָא
חֶכְמָמָ"מֵצֶד הַתְלִבְשׁוֹתָו בְּחֶכְמָה.

It is in this framework that he can be called by these Names e.g., Chochom-wise, as he functions through the wisdom of Atzilus

וּכְמַאֲמָר אֶלְיָהוּ: "אַנְתָּ חֲכִים",¹¹

As Eliyahu HaNavi said (as quoted in the Zohar): “You are He who is described as ‘Wise,’”

¹⁰(מגילה לא, א. עַל פִּי הַגִּירָסָא בְּיַלְקֹוט שְׁמֻעוֹנִי רַמּוֹ שֵׁעָר. וְעוֹד. רָאָה בְּאַרוֹכָה הַעֲרָתָה בְּבּוֹדֶק דְּרוֹשָׁת אַדְמֹוֹר בְּסֶפֶר הַמְּאַמְרִים הַשְׁ"ת עַמְדוֹד 40. וּרָאָה לְעַילְיוֹן, א. לְאַ, ד.).

¹¹(תקוֹנִי זָהָר שְׁסָם).

פִּירּוּשׁ: שָׁמֶסֶר בְּעֻנוֹתָנוֹתּוֹ, שְׁמַשְׁפֵּיל אֶת עַצְמוֹ לְהַתְּלַבֵּשׁ בְּבִחִינָת בְּלִי חַכְמָה, עַם הַיּוֹת שְׁהַחַכְמָה אֵין עַרְוָר אֶלְיוֹ כַּל בְּנֵי לְ.

וּבָن מְשַׁפֵּיל אֶת עַצְמוֹ לְהַתְּלַבֵּשׁ בְּבִחִינָת חֶסֶד וְנִקְרָא אָנוּ "הַגָּדוֹל"¹² או "חַסִּיד".

וְזַהוּ שְׁהַגְּדוֹלָה הִיא "עֻנוֹתָנוֹתּוֹ", שְׁלֵל יְדֵי עֲנֹנוֹה וְהַשְּׁפֵּלָה שְׁהַשְּׁפֵּיל אֶת עַצְמוֹ לְהַתְּלַבֵּשׁ בְּמִדְתָּה חֶסֶד, אָנוּ לְיִקְאָ שִׁיר לְקָרוֹתָו "גָדוֹל".

מַה שָׁאֵין בָּנְיוֹתָו וְעַצְמוֹתָו מַרְוָמִים מַגְדָּר זֶה בְּנֵי לְ.

וְהַנֵּה, "שְׁמוֹתָיו שֶׁל הַקָּדוֹשׁ בָּרוּךְ-הוּא" הַם הַכְּלִים דָעֵשָׂר סְפִירּוֹת דְאַצְלִוּתִים¹³, שְׁמַתְלֵבֵשׁ בָּהֶן אָוֹר אֵין סּוֹף בָּרוּךְ-הָוּא וּמַתְנִיחָד עַמְּהָן בְּתַכְלִית הַיְחֹוד (עַד) [ד]"אֵהוּ]¹⁴ (עַד) [ד]"אֵהוּ].

which describes the Divine humility in that He lowers himself manifesting in the vessel of Chochmoh, though in essence He is infinitely removed from that as mentioned earlier.

Similarly, He lowers himself, manifesting in the attribute of kindness, which then he can be identified as Hagodol-Great or Chossid-Kind.

This is why his greatness as we know it is His “humility,” for only through His humility that He manifests and contains Himself in the attribute of kindness can we then identify him as “Great.”

However, His very being and essence is completely removed from any type of description or name as mentioned earlier.

Now, these (7) Divine Names of the Holy One, blessed be He, are describing the “Keilim-vessels/defined modes of existence/attributes” of the Ten Sefiros of Atzilus, that His

¹² (רָאָה תְּנִינָא, שָׁעַר הַיְחֹוד וְהַאֲמוֹנוֹה פרק ד).

¹³ ("אָךְ מִבָּוֹאָר בָּמְקוֹם אֶחָר בְּשֵׁם הַבָּעֵל שֶׁם טוֹב נִשְׁמְתוֹ עָזָן, דָאַין רֹאֶה לְוֹמֶר שְׁהַשְׁמֹות הָן הַכְּלִים עַצְמָנוֹן, רְחָא הַכְּלִים הַמִּדּוֹת וְהַשְּׁמָם קָאֵי לְהַבָּוֹרָא עַצְמוֹן, שְׁהָוָא עַצְמוֹן כִּי בְּכִבּוֹל נִקְרָא "אֵל", וּכְמַאֲמָר אֵלֵי וְלֹא לְמִדּוֹתָיו." אֶלָּא מִה שָׁאָמֵר שְׁהַשְׁמֹות הָן בְּהַכְּלִים, פִּירּוּשׁ: שְׁהָם הַחִוּוֹת וְהַאֲרָה מְאוֹר אֵין סּוֹף הַמְּלוּבֵשׁ בְּהַכְּלִי מְחַקֵּה אֶת הַכְּלִים, כִּי הַכְּלִים יְשִׁיבָן חִוּוֹת מְאוֹר אֵין סּוֹף מְלַבֵּד קָאָוָר הַמְּלוּבֵשׁ בָּהֶם. וְזַהוּ עֲנֵין שָׁאָר הַשְׁמֹות שָׁאֵין נִמְחָקִין. אַמְּנָם שֶׁ הָנִי הָאָמֵשֶׁת הָאָוָר בְּהַכְּלִי, שְׁמַחְבֵּר וּמִמְשִׁיר הָאָוָר בְּהַכְּלִי" - לְקוֹשֵׁי תּוֹרָה בְּהַרְמָגָן, ב.).

¹⁴ (עַד זָהָר בְּהַגְּדוֹת הַרְבֵּי חַסִּיד ר' אַשְׁר: עַד).

¹⁵ וְגַרְמָהִי חֶדֶד.

Infinite Light becomes invested within and completely united, to the point that “His Light and the Keilim become one thing.”

Even though Hashem Himself is beyond any limitation or definition, He “brings Himself” down to relate to us in ways we can understand (on some level), whether through wisdom, kindness, or punishment (severity). So His attributes, or Sefiros, are not something other than Him, G-d forbid, even though they do not represent His truly Infinite reality. While He is infinitely transcendent, He is also immanently involved in the details of our physical lives.

When we refer to Hashem as “Wise” or “Kind,” we are not referring to the attribute of wisdom or kindness by itself, but rather to Hashem Himself, as He relates to us in a way that reflects wisdom or kindness.

The “Infinite Light” of Hashem refers to the expression of Hashem’s Infinite reality beyond all definition, and the “Keilim” refer to the attributes Hashem uses to relate to us on our level.

The “complete unity” of these two ideas means that it is Hashem Himself, as He is Infinite, who comes down to relate to us in our physical lives through His attributes (Sefiros), and there is no “split” between these two aspects of Hashem, G-d forbid.

The seven Divine Names of Hashem that represent His attributes (Sefiros) thus refer to Hashem Himself, just as He is manifest in the context of those attributes.

To understand the next part of the maamar, we must bring the Mittler Rebbe’s explanation in Toras Chayim on this maamar:

In a person’s expression of his soul powers, for example, the power of wisdom, there are two things: A- the brain, which receives the power of intellect, and B- the light of intellect, the spiritual power of intellect that shines forth from the soul and becomes invested in the brain. When the brain understands ideas, it does so only through the spiritual power of wisdom invested in it from the soul. The brain by itself, without the soul, is just a piece of meat. However, when the soul invests its wisdom in the physical brain, the person can understand things on a physical level rather

¹⁵ (הוּא וְכָלָיו אֶחָד. תָּקוּנִי זָהָר בְּהַקְרָמָה ג, ב).

than on the abstract spiritual level of understanding the soul has in Gan Eden.

Now that the soul's power of intellect is invested in the brain, we can divide it into three categories:

- A- The power of intellect used to understand a specific idea (like having figured out an argument in the Gemara).
- B- The potential power for intellect, that he could figure out something, and is better at figuring out certain concepts than other concepts (before it comes to actually figuring out the Gemara).
- C- The essential capacity for all types of wisdom equally; this power is rooted in the deepest part of the soul and never fully revealed.

The difference between A and B, between potential for figuring things out and the intellect invested in figuring out a specific idea, is like the difference between the “outer aspect” of a vessel or container and its “inner aspect”: The outer aspect of a vessel, like a cup, is meant to hold it so you can pour its contents in the direction you desire. In other words, the “outer aspect” of a container or vessel is its functionality, what it does or is used for. The “inner aspect” of a vessel is the fact that it contains something and can receive those contents.

For example, a cup of wine: Its inner aspect is where it holds the wine, and its outer aspect is how you hold it so you can pour it into your mouth to drink the wine or pour it into someone else's cup.

Similarly, the “outer aspect” of the intellect is how it is actually “held” in your mind and “poured” into a specific idea you are working out. The “inner aspect” of the intellect is how your mind contains the potential power of the intellect that could be “poured” into a specific idea.

But just as the wine in the cup must be poured from the original bottle or keg before it can be limited to a specific cup, the potential intellectual power in your mind must be “poured” into it from a much greater “reservoir” of intellect hidden in the deeper parts of the soul.

From this, we understand that category B, the potential power contained in the “inner aspect” of the vessel, is an intermediary stage that connects from the relatively unlimited reservoir of spiritual power to the limitation of the practical application of that power in the “outer aspect” of the vessel.

Based on this, we can understand the difference between Hashem's Names:

The Names of Hashem of אָ-ל, אלקים, אָדָנִי, אָדָנִי refer to the “outer aspect” of the Keilim of Atzilus of Chesed, Gevura, and Malchus.

The Name הָוֵי refers to two things: It refers to the “inner aspect” of all the Keilim of Atzilus, since it is the intermediary force that binds the Infinite Reservoir of Light and “pours” it into the limitation of the “outer aspect” of the Keilim, which becomes applied in specific actions (of Hashem towards us).

It also refers to the Kli of the Sefira of Tiferes, since in Tiferes the “inner aspect” of the Kli is strongly manifest even in the “outer aspect” of the Kli. This is because Tiferes is about merging the opposite attributes of Kindness and Severity, like how the Name הָוֵי merges the opposite aspects of Infinite Light and finite expression of the Keilim of the other Sefiros.

הַיִּנְ�וָה, שֵׁם אֵל הוּא בְּבִחִינַת בְּלִי הַחֶסֶד,

אָ-ל Meaning, Hashem’s Name refers to Him as He is manifest in the “Kli-vessel/attribute” of Chesed-Kindness,

וְשֵׁם אָלָקִים - בְּבִחִינַת בְּלִי הַגְּבוּרָה,

and His Name אָלָקִים refers to Him as he is manifest in the Kli of Gevura-Severity,

וְשֵׁם אָדָנִי - בְּבִחִינַת מֶלֶכֶת.

and His Name אָדָנִי (Master of the world) refers to Hashem as He is manifest in the Kli of Malchus-Kingship.

The Mittler Rebbe explains in Toras Chayim: The Name אָדָנִי refers to the aspect of Malchus as it remains in Atzilus. However, the Name צְבָאוֹת refers to Malchus as it descends into the created worlds of Beriah, Yetzirah, and Asiyah, as will be further explained in the maamar.

אָמַנְנָם שֵׁם הָוֵי הָוֵא חֲפַנְיִמוֹת שֶׁל
כָּל הַשְׁמוֹת שֶׁהָם הַכְּלִים,

However, the Divine Name הָוֵי (also) refers to the “inner aspect” of the other Names (that refer to Him) as He is manifest through the Keilim-attributes (of the other Sefiros, in addition to how He is manifest in Tiferes),

כִּי הוּא בְּבָחִינַת הַאוֹרֶות הַמִּתְלַבְּשִׁים
בְּתוֹךְ הַכְּלִים.

דְּהַיְנוּ, בְּבָחִינַת אֵל, שֶׁהוּא הַשֵּׁם
שַׁבְּכָלִי הַחֶסֶד, הַנֶּה בְּבָחִינַת הָאָרֶךְ
הַנִּמְשָׁךְ מַאיִינְסָׁסָׁף בָּרוּךְ הוּא
לְהַתְלִבֵּשׁ בָּו - הוּא בְּבָחִינַת שֵׁם
הַוְיִ"הּ.

for it (the Name הַוְיִ"הּ) is the Light that originally becomes invested in the (inner aspect) of the Keilim, that allows for the Light to be expressed in a more specifically defined manner through the outer aspect of the Keilim.

For example, "אָלָ" is the Divine Name that refers to Hashem as He is manifest in the (outer aspect of the) Kli of Chesed-Kindness, yet the Divine Light that is drawn forth from the Infinite Light of Hashem to become invested in it (the inner aspect of the Kli of Chesed) is referred to by the Name of the Name of Hashem, הַוְיִ"הּ.

We explained above the three stages of how power from the soul manifests in the outer and inner aspects of the vessel and as it transcends the vessel entirely. In all three stages, it is the same "person" expressing himself at different levels.

Similarly, Hashem's power is manifest in three stages: in the inner and outer aspects of the Keilim of the Sefiros, and as His Light transcends the category of Sefiros. In all three stages, it is the same Hashem who is expressing Himself. When He expresses Himself by doing kindness to us, we refer to Him as אָלָ. When He does things we can notice but cannot comprehend, such as supernatural miracles, we refer to Him as הַוְיִ"הּ. (This level is like the "inner aspect" of the Sefiros; it is how Hashem relates to us in a way we can see, but not on our level.) When He does things beyond anything we can fathom, we refer to Him as the Infinite One or the One Above.

וְכֵן גַּם בְּבָחִינַת שֵׁם אַלְקִים שַׁבְּכָלִי
הַגְּבוּרָה - מַתְלִבֵּשׁ בְּתוֹכוֹ שֵׁם הַוְיִ"הּ,
שֶׁהוּא בְּבָחִינַת הָאָרֶךְ מַאיִינְסָׁסָׁף
הַמִּתְלִבֵּשׁ בְּתוֹךְ הַכְּלִים חַנְיַ"ל.

Similarly, the Divine Name אַלְקִים which refers to Hashem as He is manifest in the (outer aspect of the) Kli of Gevura-Severity, invested in (the inner aspect of) it is the Name הַוְיִ"הּ, since it is the Light that derives

from the Infinite Light (and serves as an intermediary level) that becomes invested in the (inner aspects of) the Keilim of the Sefiros, as mentioned above.

על דרך זה בכל ה"שמות שאינן נמחקין - שהם בבחינת הכלים, ושם הוי"ה הוא בבחינת הארות המתלבשים בהן.

Similarly, all the other "Divine Names which may not be erased" refer to the (outer aspect of) the Keilim, while the Name הוי' refers to the Light is invested in (the inner aspect of) them.

ולכ"ר שם הוי"ה מctrף עם כל ה"שמות¹⁶,

הוי' can be found joined with all other Divine Names,

במו שכתב (בראשית ב, ד): "בַיּוֹם עַשְׂתָה הָעוֹד אֱלֹקִים אָרֶץ וּשְׁמִים כֶּן", וכותיב: "הָעוֹד צְבָאוֹת כֶּן",

as it is written (Bereishis 2:4) "[and it was] on the day that made the earth and heavens etc." and it is written (in many verses) "הָעוֹד אֱלֹקִים צְבָאוֹת," (showing how the Name הוי' becomes invested in the Name צבאות and in the Name אלקים).

מן פניו שבחינת שם הוי"ה הווא הממשיך את האור אין-סוף להתלבש בשמות "אלקים" ו"צבאות", שהם הכלים כו,

Because it is the Name הוי' that draws down from the Infinite Light of Hashem to become invested into the Names of אלקים and צבאות, which refer to (the outer aspects of) the Keilim of the Sefiros of Gevura and Malchus, as well as into the Keilim of the other Sefiros.

שהוא הממושך בין הארות וכלים, ולכ"ר הווא המחבר הארות עם

And so, the Name is the intermediate level between His

¹⁶ (ראה דבר הפתחיל כי תשא תרל"ח סעיף ה - עמוד סג. דבר הפתחיל "בחדש השבעה" תרנ"ד עמוד יב).

הכליים:

Infinite Light (that completely transcends the Sefiros) **and the** actual “limitation,” as it were, of (the outer aspect of the) **Keilim**. **Therefore, it can bind together the Infinite Light with** (the outer aspect of) the **Keilim**.

וְהַגָּה בְּתִיב (שְׁמוֹת ג, טו): "זֶה שְׁמֵי
לְעָלָם וְזֶה זְכָרֵי כָּנו":

Now, it is written (Shemos 3:15): “This (Name) is (הוּא שְׁמֵי-**My Name**) forever, and this is (זְכָרֵי-**how I am to be called**) throughout all generations].”

וַיַּרְא שְׁמֵי זְכָרֵי הָרָה¹⁷: “שְׁמֵי” עַם יִהְיֶה
- שְׁסִ"ה לֹא-תַעֲשֶׂה.

It is explained in the *Tikunei Zohar* (4b): The numerical value of the word “שְׁמֵי-**My Name**” **combined with** the Name יִהְיֶה (which are also the first two letters of the Name **הוּא**) **equals 365**¹⁸, corresponding to **the number of the prohibitive mitzvos in the Torah**;

זְכָרֵי עַם וְיִהְיֶה - רַמְ"ח מִצּוֹת-עֲשֶׂה.

and the numerical value of the word “זְכָרֵי-**how I am to be called**” **combined with** the last two letters of the Name **הוּא**, which are **ה וְ**, **equals to 248**¹⁹, referring to **the number of action-based mitzvos of the Torah**.

וְהִינֵּן, שְׁבָلָלוֹת הַתּוֹרָה - רַמְ"ח
מִצּוֹת-עֲשֶׂה וְשְׁסִ"ה לֹא-תַעֲשֶׂה - הַם

Thus, the Torah as a whole, the 248 action-based mitzvos and the 365 prohibitive mitzvos are

(בְּהַקְרָבָה (ד, ב). וּבְכַפָּה מִקְומָה.)¹⁷

¹⁸ שׁ=300, מׁ=40, יׁ=10, is 350, plus another יׁ=10, which is 5, which is 15, altogether equals 365.

¹⁹ זׁ=7, כׁ=20, רׁ=200, יׁ=10, is 237, plus another וׁ=6, הׁ=5, which is 11, altogether equals 248.

מושרים בשם הוי"ה²⁰, שהוא בcheinot ז"א-ד'atzilot:

רמ"ח מצות-עשוה נמשכים מבחינת החסדים שבנ"א, ושם"ה לא-תעשה - מבחינת הגבורות שבנ"א.

ובهم נכללים כל פרטי הדרינן דאסור והיתר; בשר ופסול; חיבר זוכאי וכו'.

שהיתר והבשר נמשך מבחינת החסיד-ד"ז²¹ א', והעובר אל-תעשה ממשר עליו מבחינת הגבורות להיות נענש וכו'.

ואור אין-סוף ברוור-הו, הוא מלווה בכלים-ד"ז²¹ א', עד ד'挨ה וגרמויה ח"ד בדעתו.

rooted in the letters of the Name הוי"ה, as they are manifest in Ze'air Anpin (the emotional attributes of Hashem as expressed) in Atzilus:

Specifically, the 248 action-based mitzvos are connected to the attributes of Chesed-Kindness of Ze'air Anpin of Atzilus; and the 365 prohibitive mitzvos are connected to the attributes of Gevura-Severity of Ze'air Anpin of Atzilus.

In this totality is included the particulars of the laws of the Torah, that which is prohibited and that which is permitted, fit for use or unfit, guilty, or meritorious, and so forth.

That which is permitted and fit for use stems from the attributes of Kindness of Ze'air Anpin (of Atzilus); and one who transgresses a prohibitive mitzvah, brings upon himself severity from the attributes of severity of Ze'air Anpin, thereby deserving punishment, etc.

And it is (through the Name הוי"ה that) the Infinite Light of Hashem becomes invested in (the outer aspect of) the Keilim of Ze'air Anpin, until "Hashem's Infinite Light unifies with the

²⁰ נתבאר בביור למאמר - תקס"ה עמוד ר' וראה לקוטי תורה פקדוי ג, ב.

²¹ "ז'איסור והפסול והחיבר - מפעת הגבורה ד"ז א' וכו'. ובזה משלתי כל התורה כולה שבקטב, לאסור האסור ולהתיר המותר וכו'. ולכך הם קיימים מצוות עשה ממשין עליו מפעת החדר ד"ז א' - תקס"ה ח' ל' א עמוד ר'.

Keilim of Atzilus,” as mentioned before.

וזה בcheinת שם הוי"ה.

ובזה יובן מה שבכל התורה לא נזכר שם צבאות, רק שם הוי"ה לבדו, רק חנה אמרה "ה' צבאות":

This is the “function,” as it were, of the Name הוי"ה in the context of uniting the Infinite Light with the Sefiros.

With this we can understand why the Name is not mentioned anywhere in the Chumash, only the Name הוי"ה by itself (or combined with other Names, but not with this), and only Chana was the first one to have called Hashem by the Name “הוי' צבאות.”

To understand the next line:

The way Hashem conducts Himself with people in the world, through reward and punishment, is connected to the “outer aspect of the Keilim,” as explained above. The Name הוי binds the Infinite Light into the Keilim, revealing a much deeper truth about Hashem than that found in the natural order, as when we witness supernatural miracles.

The same is true of the Torah: It brings into the limitations of our world something that is essentially Infinite, something that is truly beyond the natural order. Yet it brings it into the world in a way we can perceive, understand, and grasp, through understanding the Torah and doing the Mitzvos. In that sense, the Torah and Mitzvos accomplish something similar to the “function” of the Name הוי'.

However, to begin the process of bringing down the Torah, Hashem first created the soul of Moshe Rabeinu, whose soul is originally from a level beyond Atzilus and came into Atzilus from there. It is therefore able to serve as the proper conduit to bring down into the Keilim of Atzilus a level that is essentially beyond Atzilus entirely.

כי משה רבינו עליר-השלום, שזכה שתנתן התורה על ידו, הינו לפי שהמשיח התרלבשות אוור אין-סוף, בכלים-דין"א,

This is because Moshe Rabeinu was a soul of Atzilus and higher, and therefore he merited that the Torah be given through him, since he was able to draw down

the Infinite Light of Hashem to become invested in the Keilim of Ze'ir Anpin of Atzilus, similar to the “function,” as it were, of the Name, **הוי', as explained above.**

ומשם נ麝'ה תורה בפ' ל.

And it is from this level (of Ze'ir Anpin of Atzilus) that the Torah was given.

(ומשם היה נבואתו. כי עיקר נבואתו היה מאצלות²², רק דרך מעבר נ麝' על ידי הבריאה²³. כמו שכתב בשער הקדושה להרוח", חלק ג' שער ו').²⁴

(In fact, his main level of prophecy was from Atzilus, even though it had to descend through the level of Beriah to reach us, it did not change the essential “Atzilus” quality of those teachings, it only changed the “format” of those teachings so that we can comprehend them, as explained by Rabbi Chaim Vital (Shaar HaKedusha 3:6.))

To understand the next piece:

A person has ten soul powers, three of intellect and seven of emotion. His intellect and emotion, in their pure state, are completely bound up with the essence of the person and cannot be separated from him at all. Your memories and feelings cannot be taken away by someone else, and they cannot be directly replicated by someone else. They are part of the person himself.

²² (ראה גם לקוטי תורה במדבר ב, ב. שיר השירים כה, ג. לקוטי שיחות חלק ט עמוד 204 הערה .7)

²³ (ז"ה הוא בלקוטי תורה סוף הביאור ד"צאנַה וראינַה: נבואתו מאצלות רק דרך מעבר נ麝' על ידי הבריאה. ובשער היחוד והאמונה פרק ה: השנת משה רבינו עליו השלום נבואתו לא היהת בעולם האצלות אלא על ידי התלבשותו בעולם הבריאה". - לקוטי שיחות חלק ו' (252). ז"ה לשונו: משה רבינו עליו השלום היה עולה עד האצלות, ומשם רואה ממש, אלא הוא על ידי התלבשות בריאה לרוח, גם זה אינו אלא דרך מעבר בלבד, כי האצלות לבדו הוא נמנע. וזה סוד "כי לא יראני האדים ויחי".

- ולכך עיר - למה שכתב בהל'שון "התלבשות" "מעבר" - ממה שכתוב בקונטרס אחרון (לספר של בינונים) דברו המתחיל "להבין מה שכתב בפרי עץ חיים" (קנח, א): "על ידי מעבר חסド דיצירה עשויה תנקרא גם בן התלבשות". - לקוטי שיחות שם).

However, a person also has three “garments” for his intellect and emotion, namely the three modes of expression of thought, speech, and action. These three garments are not fully united with the essence as the intellect and emotions are. They can be manipulated or replicated by other people and are much less “a part of the person himself” than the intellect and emotions.

Yet, the only way we express our intellect and emotions is through these three garments. On the one hand, they are less “us,” but on the other hand, they are all we can express about ourselves.

Similarly, Hashem has Ten Sefiros in Atzilus. These are, as it were, like His intellect and emotions, at least in how He relates to creations. In their pure state, they are absolutely united with Him, having no separate identity whatsoever. However, He expresses His Ten Sefiros to us through His three “garments,” called the Sefiros of Beriah, Yetzirah, and Asiya. Beriah is like the garment of thought, Yetzirah like the garment of speech, and Asiya like the garment of action.

Whatever we perceive of Hashem in His “garments” of BY”A will never reach the same level of Oneness with Him as the Ten Sefiros in Atzilus. However, for anyone living outside of Atzilus, which is everyone except Moshe and the Nevim, we know of Hashem only through the garment of the Sefiros of BY”A and cannot directly access the Torah as it exists in Atzilus. The exception to this was the generation of Moshe, who were elevated to such a level that they could perceive the Torah in its purest state in Atzilus.

However, all generations after that needed the Torah to descend to the level of the Sefiros of BY”A that they could perceive. This process required a Navi with a soul from Atzilus and with the help of power from Hashem beyond Atzilus to take Hashem’s Light in the Torah and bring it to the level of the Sefiros of BY”A, something normally impossible. Only an infinite power from Hashem, who can do all impossible things, can transform the Keilim of BY”A to be like the Keilim of Atzilus and enable them to unite with His Light in the Torah as though they were still in Atzilus. This is the incredible accomplishment of the prophets, as will be explained.

אבל לא המשיך שיחיה גם כן התרבותות או רין-סוף בבי"ע - על דרך שהוא מתייחד עם כלים-דעתאות בך יהיה מתייחד עם

However, he (Moshe) did not draw down Hashem’s Infinite Light to become invested into and fully united with the Keilim of the Sefiros of the lower 3

כְּלִימִידְבִּי"ע - זֶה לֹא הַמְשִׁיךְ מֹשֶׁה,
וְלֹא הַוּצֵר לֹהֶה.

בַּיְמָשְׁבַת הַתּוֹרָה הַמְשִׁיךְ מִבְחִינַת
אַצְּעִילָה מִמֶּשֶׁ, וְשֶׁם מִתְיִיחֵד אָוֶר
אַיִן-סּוֹף עִם הַפְּלִימָ עַד דָּאִיהוּ
וּגְרָמוּהָי חֶדֶן בְּנֵי לְ.

מַה שָׁאַיָן בָּן בְּבִי"ע, אַיִן חַגְּלָיו בָּלְלָ
בְּהַפְּלִימָ²⁵ ("וְלֹא אִיהוּ וּגְרָמוּהָי חֶדֶן
בְּהַוּן"²⁶, בְּנוֹרָע).

אַבְלָה הנְבִיאִים שָׁאַחֲרֵיו הַמְשִׁיכוּ אֵת
אָוֶר אַיִן-סּוֹף בָּרוּךְ הוּא שִׁיטְלָבֶשׂ גַם
בָּן בְּקִילָם דְבִי"ע, מַה שָׁלָא הִיה בָּן
בִּימֵי מֹשֶׁה רַבְנָן עַלְיוֹן הַשָּׁלוֹם.

realms of **Briah**, **Yetzirah** and **Asiya** as he did with the Keilim of the Sefiros of Atzilus, **since there was no need for that**. (Because the souls of the generation of Moshe were able to receive directly from the Torah of Atzilus.)

For Moshe drew down the Torah from the actual realm of Atzilus itself, and in that realm the Infinite Light is united with the Keilim to the extent that “**His Light and His Keilim become One**,” as mentioned above.

However, this is not the case with Keilim of the Sefiros of Beriah, Yetzirah, and Asiya, there, the revelation of the Light in the Keilim is **not at all** the same quality or manner of expression as in Atzilus, **since**, regarding the Keilim of the Sefiros of BY”A “**His Light does not become One with His Keilim**,” as is known.

However, the prophets who lived after him were able to draw down the Infinite Light of Hashem to become fully invested in and united with the Keilim of the Sefiros of BY”A, which was something that didn’t

²⁵ ראה אור התורה יתרו (שמות ברכג ג) עמוד תשmach, שציריך עיון למה שבתווב ל�פן פרשת תשא פו, א “שהמלך נקרא בשם אלקים והוא מפני גודל ביטולו אליו יתברך וAINO תופס מקום נגד חיוות אלקיות המדבר בהם ויאים רק מעבר לעיל ידיהם יומשך הדיבור והפעלה למיטה”. ראה המשך חער”ב חלק ב עמוד תתקנה).

²⁶ (אין הוא וככליו אחד בהם. תקוני זהר בהקדמה ג, ב).

happen in the lifetime of Moshe Rabeinu.

והיינו שחננה פתיחה תחלה בשם צבאות, ואחריה נמשכו כל הנביאים:

שענין שם זה, הוא מורה על עניין התחבשות או ר אין-סוף בכלים דב"ע להיות מיחיד עמיהם גם כן, ובמו שיתברר אם ירצה השם.

והווצרכו לזה,

כפי בימי משה רבנו עליון-השלום, שהיתה נבואהו מציאות, על כן המשיך להם למטה התורה ממשם, מבחינת אצילות, והוא היה דבר ה' בפי משה, וכיימו ישראל התורהכו;

אבל בימי הנביאים שאחריו, שלא היו ישראל עוסין רצונו של מקום, והווצרכו הנביאים להוציאם,

This is the idea that Chana was the first to introduce the Name “צבאות,” and after her all the prophets continued to use this Name:

Because the use of the Name “צבאות” represents how the Infinite Light becomes invested into the Keilim of the Sefiros of BY”A, in such a way that it becomes fully united with them, as will be further explained, with Hashem’s help.

They – the generations after Moshe – needed this (descent of the Torah to the level of BY”A).

Since, in the time of Moshe Rabeinu, who prophecy was from the level of Atzilus itself, he was able to bring down the Torah to them from there, from the level of Atzilus; and Hashem’s words (in Atzilus) came out from the mouth of Moshe (in the physical world); and therefore the Jewish People were able to fulfill the Torah at that level (since Moshe Rabeinu elevated them to the point that they could relate to the Torah of Atzilus).

However, in the times of the prophets who lived after him (Moshe), the Jewish people were not serving Hashem properly, and therefore they needed the

prophets to rebuke them to do Teshuva.

- וְעַנְיָן הַהְפְּרָשׁ בֵּין תְּוֹכַחַת שָׁאוּם
הַנְּבִיא לְשָׁאָר מִזְכִּיחַ הוּא:

בַּיּוֹם הַנְּבִיא, הַנְּהָה הַתְּוֹכַחַת הִיא דָבָר
הַ' הַמְתֻלְּבָשׁ בְּדָבָרוֹ שֶׁל הַנְּבִיא,
וּנְמַצָּא הוּא יִתְבָּרֵךְ הוּא הַמִּזְכִּיחַ -

What is the difference between the rebuke given by a prophet and that given by any other person?

In the case of the prophet, the words of rebuke are actually the Words of Hashem Himself, that come down to be invested in the physical speech of the prophet, so that it is actually Hashem who is saying the rebuke, through the mouth of the prophet.

וְלֹא תָהִרְתָּ הַוְּכָרָה לְהִיוֹת הַמְשֻׁבָּת
הַתּוֹרָה מִאֲצִילוֹת לְבֵית"ע בְּרִי
שִׁיקְיָמוּ יִשְׂרָאֵל הַתּוֹרָה,

Therefore, it was necessary for the Torah to be brought down from Atzilus to BY”A in order for the Jewish people of those generations to be able to fulfill the Torah at their level.

בַּיּוֹם הַיְתָה בָּאֲצִילוֹת בְּבִימֵי מֹשֶׁה,
לֹא הָיוּ מִקְיָимִים אָזֶה יִשְׂרָאֵל
שִׁבְיָמוּ הַנְּבִיאִים אַחֲרֵי דָוּרָה שֶׁל מֹשֶׁה,

Since if the Torah had remained in Atzilus as it was in the times of Moshe, then the Jewish people in the day of the prophets after Moshe’s generation would not have been able to fulfill the Torah,

מִצְרַיִם שְׁנַשְׁגַּבָּה מֵהֶם, וְהִתְהַהֵּה הַתּוֹרָה
בְּפָנֵי עֲצָמָה וְהַאֲדָם בְּפָנֵי עֲצָמָוּ;

since it would be too spiritually lofty for them to comprehend, and the Torah knowledge would have remained separate from having any internal effect on the person.

וְלֹכֶר הִיא צְרִיךְ לְהִיוֹת הַתְּלִבָּשׁוֹת
הַתּוֹרָה מִאֲצִילוֹת לְבָרִיאָה,

Therefore, it was necessary for the Torah to come down from Atzilus and become “invested”

in the level of the Keilim of the Sefiros of Beriah,

וּנְמִשְׁרֵךְ שְׁמָךְ דָּבָר ה' בְּפִירּוֹשׁ הַנְּבִיא
לְהַזְהִיר אֶת יִשְׂרָאֵל שִׁיקְיִמוּ הַתּוֹרָה
כֹּו',

from there, the Words of Hashem – admonishing the Jewish people to fulfill the Torah – came down to the prophet, who said over the Words of Hashem in a level that the people would understand.

וְהַגִּיעַ לָהֶם עַל יָדֵי זוֹ הַתּוֹכָחָה מִדְבָּר
ה' מִמְשֵׁךְ הַמְתַלְבֵשׁ בְּכָלִים דְּבִי"ע,
וּמִשְׁמָךְ בְּפִי הַנְּבִיא כֹּו':

Through this system, the actual Words of admonition from Hashem that were invested in the Keilim of the Sefiros of BY”A were able to come into the mouth of the prophet, and thereby reach them (the Jewish people).

וְהַגִּהֵה הַגָּם "שָׁאֵין נְבִיא רְשָׁאי לְחַדְשֵׁ
דָּבָר"²⁷, אֲךָ אֵין זוֹ הַחֲדוֹשׁ וְתוֹסֶף עַל
תּוֹרַת מֹשֶׁה רְבָנָנוּ עַל יְוָהָשָׁלוּם.

Now, although a prophet may not add anything to the Torah, in this case, however, they are not innovating or adding anything to the words of the Torah given by Moshe Rabbeinu.

רַק הַמְשִׁכָת הַתּוֹרָה בְּלִי תֹּוסֶף
וּגְרַעַן מִאֲצִילוֹת לְבָרִיאָה.²⁸

Rather, they are only bringing down the Torah from the level of Atzilus to the level of Beriah, without adding or subtracting from its content.

To understand the next piece, the Mittler Rebbe explains in *Toras Chayim*: The name “צְבָאֹת”-multitudes” refers to how Malchus of Atzilus descends into the created worlds of BY”A. There it creates “צְבָאֹת”-multitudes” of

²⁷ שבת קד, ואשם נסמן. רמב"ם הלכות יסוד התורה פרק ט הלכה א.

²⁸ ראה לקוינו שיחות חלך כא עמוד 46 הערה 18: "כמו שנאמר (עמוס ג, ז) גָּלָה סְדוּךְ אֶל עַבְדָיו
הַנְּבִיאִים". וראה מעתית (ט, א) "מי איבא מידי דכתיבי בכחוני ולא רמייז באוריינט". וברש"י שם:
שְׁחַחּוֹמֵשׁ הָוּ יְסָדָןְבִּיאִים וְכַתְבִּים. וְלֹהֵעֵר מִאֲבוֹת (בתחלה): תּוֹרָה כֹּו' וּמִסְרָה לְנְבִיאִים כֹּו'. עַד
פָּאָן לְשׁוֹנוֹן, עַזְּין שָׁם).

souls and angels, using the Keilim of the Sefiros of BY”A. (Similar, as it were, to how a person invests himself in creating thoughts, words, and actions.)

The Keilim of the Sefiros of BY”A are by themselves not “Elokus.”²⁹ They are not fully bound up with the Infinite Light of Hashem as to be totally transparent to Hashem to the point that one only ‘sees’ Hashem through them, as it were. This lack of unity between the Keilim of the Sefiros of BY”A and the Infinite Light is caused by the “Parsa-Curtain” that blocks off the Light of Hashem shining in Atzilus from entering BY”A. Because of this, the current state of the Keilim of BY”A is that they themselves are not Elokus directly, they are only a means through which Elokus functions to create souls, angels, and worlds, etc. in BY”A.

Thus, the Keilim of BY”A are themselves also called “צְבָאוֹת”-multitudes” of creations, since they are in the same general category as the multitudes that they create, in the sense that they are not directly Elokus.

However, the prophets had 1- souls of Atzilus and 2- special powers from Hashem that transcended Atzilus. Therefore, they had the power to “bypass” the “Parsa-Curtain” and bring down Hashem’s Infinite Light that shines in Atzilus to be fully revealed in the Keilim of BY”A, referred to as the “צְבָאוֹת”-multitudes” and, by extension, into the multitudes of souls and angels that are bound up with the Keilim of BY”A through their service of Hashem. When that happens, Hashem is then referred to as “הָרַאֲיוֹן הָרַאֲיוֹן”-Hashem, who is the Master of the Multitudes [of creations],” since, at that point, the Keilim of BY”A and the souls and angels connected with them become fully transparent to Hashem on the level of “Elokus,” and it is felt how Hashem Himself, as He is Infinite and Transcendent, is directly expressed in the reality of the Keilim of BY”A and the multitudes of beings that are bound up with him.³⁰

²⁹ The term “Elokus” refers to Hashem’s power and revelation that is not separate from Him at all, such as His Infinite Light and His Ten Sefiros of Atzilus, that are nothing other than His power of revelation and creation etc. Also referred to as Divinity and G-dliness, Elokus is defined by its absolute transparency to Hashem, having no self-identity whatsoever, being nothing other than Hashem’s chosen method of expression. Thus, in Elokus one “feels” Hashem rather than the method of Hashem’s expression.

³⁰ Possibly, we can say this: Imagine having the power to make your soul shine so strongly in your thoughts, speech, and actions that when someone

In other words, the name “הָרָוי”-Hashem, who is the Master of the Multitudes [of creations],” represents the special accomplishment of the prophets, that they transformed the Keilim of BY”A into actual Elokus, and enabled a multitude of souls of the levels of BY”A to directly experience Elokus through Torah and Mitzvos.

In this sense, they didn’t add or take away anything from the Torah given by Moshe from Atzilus; they merely brought it down to the level of BY”A so that souls of people on that level can experience the Elokus of Torah and Mitzvos as they live in the physical world.

וזהו עניין שם צבאות שנזכר בנבאים:

כיצבאות הוא לשון חילוות.³¹

This is the meaning of the Name “צְבָאֹת” that is mentioned by the prophets:

For the word “צְבָאֹת” means multitudes of creations.

והם גודרי נשמות ומלאכים
דבריאה, אשר אין מספר לגדודיהם,³²

This refers to the multitudes of souls and angels that are created by the Keilim of the Sefiros of Beriah, Yetzira, and Asiya, that “there is no limit to His multitudes of creations.” (see Iyov 25:3)

והם נבראים ומוחודשים מאין ליש
מ nephesh, ואין אלהות כלל כמו אצלות

These are beings that are created as new entities from

saw you doing or saying something, they felt the very essence of your soul. That’s what a Rebbe does; his every action is permeated by Yechida, and you feel his depth of soul in everything he says and does. Similarly, the prophets accomplished that in Hashem’s “thought, speech, and action” of the Torah and Mitzvos, as expressed in the Keilim of BY”A. There, we can feel Hashem’s very Essence and Being Himself while involved in the Torah and Mitzvos. (This special ability for a soul on the level of BY”A to directly perceive Elokus is mainly limited to the context of Torah and Mitzvos, when the Jew becomes a “Merkavah-Chariot” for Elokus.)

³¹ (ראה ילקוט שמעוני טモאל א רמו עח: מיום שברא הקדוש ברוך הוא את עולם, לא היה אולם שקרא להقدس ברוך הוא צבאות עד שבאת תהא ואמרה לפניה: רבונו של עולם, מכל חילוות שבראתה בעולם קשה לפניה שתתן לי בן אחר?!).

³² (איוב כה, ג: “הָשׁ מִסְפֵּר לְגֹדוּרִוּ”. וראה חגיגת יג, ב).

שֶׁהוּא בְּחִנַּת אֱלֹהָות מִמְשָׁךְ.

וְאַף עַל פִּי כִּי הַנּוֹבִיאִים הַמִּשְׁכִּיבָּו שִׁתְּלַבֵּשׁ בָּהֶם אָוֶר אַיִלְסּוֹף בְּרוּרָה הוּא בַּתְּכִלִּת הַיחָד כְּמוֹ שֶׁנְתַלְבֵּשׁ בְּכָלִים־דְּאַצְּלָוֹת,

עַד דֶּ"אֵינוֹ וְגַרְמֹנוּהִ חָדָר, עַד שִׁי הִיא נִקְרָא הָאָוֶר אַיִלְסּוֹף הַמְלֻכָּשׁ בָּהֶם בְּשֵׁם צְבָאוֹת, שֶׁהוּא שֵׁם הַתּוֹאָר, שֶׁהוּא עַצְמָוֹ הַוְּא בְּחִנַּת הַצְּבָאוֹת מִמְשָׁךְ;

בְּעִנְיָן "אֵינוֹ וְגַרְמֹנוּהִ חָדָר" שְׁבָאַצְּלָוֹת, שֶׁהוּא עַצְמָוֹ "הַוְּא הַדָּעָה כָּ" 33 - בָּרְךָ מִתְּיַיחַד בְּכָלִים דְּבִי"ע עַד שֶׁהוּא עַצְמָוֹ הַוְּא הַצְּבָאוֹת כָּוּ.

complete non-existence, and are not Elokus at all like the World of Atzilus which is actual Elokus.

Despite this fact that the souls and angels are somewhat separate from Elokus, nonetheless, the prophets were able to bring down Hashem's Infinite Light to become fully invested in and united with them through the Keilim of BY"A, similar to how it becomes invested and united with the Keilim of the Sefiros of Atzilus (which are actual Elokus),

to the extent that "His Light and Keilim become One" even in BY"A, until Hashem's Infinite Light that is invested in them is itself referred to as "הַרְיוֹחַ" - Hashem, who is the Master of the Multitudes [of creations]," as an accurate "title" for Hashem, as it were, since He Himself is literally manifest and experiences in the "צְבָאוֹת" - multitudes" of creations,

similar to how "His Light and His Keilim become One" in the world of Atzilus, so that it is Hashem Himself, as the Rambam writes (Yesodei HaTorah 2:10) "He is the Knower, He is the Subject of Knowledge, and He is the Knowledge itself, it is all One," in the Sefiros of Atzilus; so

³³ (רַמְבָ"ם הַלְּכֹות יִסְׂוִי הַתּוֹרָה פָּרָק בְּהַלְּכָה יְ: "הַוְּא הַיּוֹדֵעַ וְהַוְּא הַיּוֹדֵעַ וְהַוְּא הַדָּעָה עַצְמָה הַכָּל אֶחָד").

too should Hashem's Infinite Light become united with the Keilim of BY"A, so that through this Hashem Himself becomes manifest in the "צָבָאות" "multitudes" of souls and angels;

ולא שהם נפרדים בפני עצם רק
שפטלים אלו, אלא שמתיחר עמם
מןושׁ.³⁴

so that they (the Keilim of BY"A and the souls and angels) do not remain separate entities from Hashem who are merely devoted to Him, rather, that Hashem bestows His Elokus into them so that they can actually unite with Elokus itself.³⁵

ובמשל יחוּד וחוּבָר הנְשָׁמָה עם
הנְּגֻף:

By way of illustration: The way that the soul is bound together with the body and fuses with it as though they become one thing.

שהגם שהנְּגֻף הוא הכלוי והעיקר
היא הנְשָׁמָה, עם כל זה מתחדר
עם הנְּגֻף;

although the body is only the "vessel" for the soul which is the main life and existence of the person, nevertheless, the soul fuses together with the body,

³⁴ ("ענין הנ"ל בשם צבאות ש"איינו ונגרמו כי חד" גם בבי"ע, כותב בבוד קדושת אדרמור' הצעמה ערך [אוור הtoutre] בא (שםות ברכ' א עמוד שכח) ש"בעצם חיים לא מצינו זה", שם מושמע שזו חידושו של בבוד קדושת אדרמור' ר' הוזקן, קרמוץ' ממה שבקבוד קדושת אדרמור' הרachauch ערך איינו מעין מקרו אחר ליה". - דברו הפתוחיל "באתה לגנין" תש"מ סעיף ה - תורת מנחם ספר הפתוחיל מלוקט חלק בעמוד תא. על דרכ' זה - בברבור המתחילה "יזהו בעצם תשם" ג).

³⁵ This idea is a fundamental principle in Kabalah and Chassidus, and it is very different from other branches of Jewish thinking. According to many Jewish scholars, a person may be devoted to Hashem his entire life but never actually "touch" Elokus in a direct experiential encounter, since Elokus is far removed from us. According to Kabalah and Chassidus, however, by definition, every single Jew is able to "touch," as it were (obviously, not physically touch, but to experience) Elokus itself, since Hashem draws close to every Jew who wants to draw close to Him.

שְׁנִקְרָא אֶּתְרָם "הַנֶּשֶׁמֶה שְׁבָגוֹת,
וְאֵין לְהַגּוֹף שְׁם בְּפָנַי עַצְמָוּכָי."

thus, the term “Adom-Man” describes the soul as its invested in the body, so that the body does not have an identity for itself,

ובְּהַדְרִין קָמַצָּא דְּלִבּוֹשִׁיה מִינְיָה
וּבִיהָ³⁶.

thus, the body becomes an extension of the soul itself, like “the snail, whose ‘garment,’ i.e., shell, grows from its own body,” (see Bereishis Rabbah, 21:5).

וּכְמוֹ שְׁקוֹרִין לְאָדָם שֶׁלְמַד חֲכָמָה
בְּשֵׁם “חֲכָם”,

Another example: A person who has studied much wisdom is called “a wise man.”

הַנֶּה הַחֲכָמָה קָוָרָם שְׁלִמְדָה – הִיא
מְהֻוּת בְּפָנַי עַצְמָה זֹוֶת הָאָדָם
שְׁלִמְדָה, וְהָאָדָם מְהֻוּת בְּפָנַי עַצְמָוּ.

Now, before the person learned this wisdom, it existed completely independently of the person who later learned it, and the person existed completely independently of that wisdom.

וּכְשִׁקְנָה הַחֲכָמָה נִקְרָא חֲכָם עַל שֵׁם
הַחֲכָמָה, שֶׁהָוָא שְׁם הַתּוֹאָר;

Still, when the student thoroughly acquires the wisdom, he is now called wise, as a title of the person himself.

כְּה עַל דַּרְךְ מְשֻׁלָּל לְמַעַלָּה:

So too, by way analogy, is the unity Above:

עַם הַיּוֹת הַכְּלִים רְבִי"ע הֵם מְהֻוּת
בְּפָנַי עַצְמָוּ – בְּחִינַת נְשָׁמוֹת
וּמְלָאכִים נְבָרָאִים, רַק שְׁבָטְלִים אֶלְיוּ
יִתְפָּרֶר,

that is, although the Keilim of BY”A and the various souls and angels in those realms are an entity of their own, that is seemingly only devoted to servicing Hashem, but not One with him,

³⁶ (בָּאֹתוֹ חָגֶב (או חָלוֹן או עַב) שְׁלִבּוֹשׁוֹ הוּא מִפְנֵנוֹ עַצְמָוּ. בְּרָאֵשִׁית רַבָּה כָּא, ה עַל פְּסָוק (דָּנִיאֵל), ה “לְבֹשׁ בְּדִים.”)

אך עם כל זה, על ידי שהמשיכו
הנבאים להיות גלוי או ר אין-סוף
ברור-הוא בהם על דרך יהודו
באצלות,

או נקרא הוא יתברך "הו"ה
עבאות", שהוא שם התואר - שהוא
יתברך הוא אחד עם העבאות הנ"ל
ואין נפרדים כי.

ולבן שם הו"ה מצטרף לשם
עבאות,

nevertheless, because the prophets drew down the revelation of Hashem's Infinite Light to become invested into them like how it is invested in and united with the Keilim of Atzilus,

then Hashem is called "הו"ה-עבאות-Hashem, who is the Master of the Multitudes [of creations]," as a title for Hashem, as it were, since at that point, He becomes One with the "הו"ה-עבאות-multitudes" of souls and angels, and they are not separate from Him.

Therefore, the Name **הו"ה** can be combined with the Name **עבאות**, together forming the Name "הו"ה-עבאות-Hashem, who is the Master of the Multitudes."

When the Name **הו"ה** is joined to the Name **עבאות** in this manner, that first is the Name **הו"ה**, followed by the Name **עבאות**, then the word **עבאות** becomes holy as part of Hashem's Names that cannot be erased.

If the word **עבאות** appears by itself, or before the Name **הו"ה**, as in the phrase **עבאות הו"ה**, then the word **עבאות** is not considered "holy" and may be erased.

This is because when the Name **הו"ה** comes before **עבאות**, it "sanctifies" it to attain the same holy status as any of Hashem's Names that may not be erased. (See Rambam, Yesodei HaTorah, 7:3.)

כ"י שם הו"ה הוא באצלות, והוא
המשכת או ר אין-סוף בכלים
דאצלות.

Because the Name **הו"ה** is connected to the level of Atzilus, and is the intermediary level that draws down from the Infinite Light to come into the limitation

of the (outer aspect of the) **Keilim of Atzilus**,

וְאֵם כֵּן, כִּי שִׁיתְמְשָׁר אָוֹר אַיִן-סָוִף
בְּבִי"ע, הָוָא עַל יְדֵי שֵׁם הַנּוֹ"ה
בְּתַחְלָה, וְזֹהוּ "הַנּוֹ"ה צְבָאֹת".

this being the case, then for Hashem's Infinite Light to come down into the Keilim of BY"A it also needs to come through the Name הַנּוֹ"ה, since it needs to first come into Atzilus before it can come into BY"A; this is the idea of the Name "הַנּוֹ"ה צְבָאֹת" Hashem, who is the Master of the Multitudes,"

I.e., first there needs to be the Name הַנּוֹ"ה that brings down Hashem's Infinite Light, followed by the Name צְבָאֹת, since it then brings this Light into the Keilim of BY"A and the multitudes of souls and angels connected to those Keilim.

וּלְאַחֲרֵי שְׁהַמְשִׁיכוּ הַנּוֹבִיאִים בְּחִינָה
זֹ, אַנְיִ הַוּכִיחוּ אֶת יִשְׂרָאֵל בְּשֵׁם זֶה,

After the prophets brought down this revelation of Hashem, then they were able to rebuke the Jewish people using this Name,

כִּי מִבְּחִינָה זֹ שְׁבָבְרִיאָה נִמְשָׁר
הַנּוֹב։אָה לְהַנּוֹבֵיא - דָבָר הַ מִמְשָׁר הוּא
הַמּוֹכִיחַ אֶת יִשְׂרָאֵל

for, the actual Words of Hashem that come into the prophet's mouth – that he says over in admonition of the Jewish people – derive from this level of Hashem's Light as it is invested in the Keilim of Beriah (or Yetzira etc.),

וְלֹא דָמֵי כָּל לְשָׁאָר מַבְּכִיחַ כֵּי
שְׁהִיא תּוֹכַחַת הַנּוֹבָרָא, וְזֹהִי תּוֹכַחַת
הַבּוֹרָא יִתְבְּרֹךְ מִמְשָׁר.

therefore, it is not at all like a regular human being, which would be the rebuke of a created being, rather it is a rebuke from the Creator Himself.

וְהַפְּחַד לְהַמְשָׁכָה זֹ, שִׁיחָה אָוֹר אַיִן-
סָוִף מִתְלַבֵּשׁ בְּבִי"ע עַל דָּרָר חַנְלָל

The power to accomplish this revelation – that the Infinite Light of Hashem should be

בַּבְּאַצְּלִוֹת, הַמְשִׁיכוּ הַנּוֹבִיאִים
מִבְּחִינַת הַעִגּוֹל וְהַסּוּבָב כֹּל עַלְמִין',

expressed in BY”A as it is in Atzilus – the prophets received this ability from the transcendent Light of Hashem known as the “Igul-Circle” of Light that “Sovev Kol Almin-Encompasses all Worlds” equally, that is above and beyond the level of the World of Atzilus,

אֲשֶׁר שֵׁם "כַּחֲשֶׁכָה כְּאוֹרָה" – שָׁוֵין,
הַשּׁוֹהָה וְמִשְׁוֹהָה קָטָן וּגְדוֹלָה³⁷”³⁸

since, on that level, dark and light are equal and the great and small are equal.

I.e., relative to that level, Atzilus and BY”A are in the same category, and therefore Hashem’s Light shining in Atzilus can equally likely shine in BY”A.

שַׁהֲוָא דְּקָא יְכֹלָ לִישְׁפֵל אֶת עַצְמָו
לִמְטָה מְטָה גַם בְּבִ"ע, כִּי קְמִיה
יַתְּבַרֵּכְ בּוֹלָם שְׁוִים,

It is specifically from Him as He is found in that transcendent and encompassing aspect of Elokus, that He can lower Himself, as it were (in terms of revelation), all the way down into BY”A, for, relative to Him as He exists at that level, all are equal,

וּכְמוֹ שְׁבַתּוֹב (בְּרָכָה לג, כז):
וּמִתְחַת זָרוּוֹת עַולָם³⁹.

And as it is written (Devarim 33:27), “under Hashem’s ‘arms’ the world is held in place.” (See Targum Yonasan ben Uziel on this verse.)

³⁷ (תְּהִלִּים קָלֶט, יב).

³⁸ (פִּוּוט לִימִים נֹרִאים "וְכָל מַאֲמִינִים").

³⁹ (מַעֲנָה אֱלֹהִ קָרְם, וּמִתְחַת זָרוּת עַולָם – שַׁהֲוָא לִמְטָה כְּמוֹ לְמַעַלָה) (לְקוּטִי תָּוִהָה בְּהַר יְהִ, ד). “עַל דָּרָךְ מְשָׁלֵל זָרוּעַ וְדָרוֹ הַכְּפֹרֶה, שְׁמַקְפָּת הַדָּבָר מְכַל צָד” (שֶׁם שִׁיר הַשִּׁירִים י, ה, ד). “עַל דָּרָךְ מְשָׁלֵל זָרוּעַ וְדָרוֹ הַכְּפֹרֶה, שְׁדַעַיּוֹל בְּתוֹךְ עִגּוֹל, שְׁדַעַיּוֹל הַגָּדוֹל שְׁמַבְחוֹץ – כְּמוֹ שְׁמַקְפָּת לְמַעַלָה בְּגִוְבָה הַעִגּוֹל הַפְּנִימִי כְּהֵן הַוְאָ מַקְרִיב גַם בְּנִתְחִיתָתוֹ לִמְטָה, וְשֵׁם הַוְאָ נָמֹךְ מַעִגּוֹל הַפְּנִימִי נְנִשְׁפֵל יוֹתֵר מִמְנוֹ – כְּהֵן בָּוּ יְחִיבָר בְּחִיב (שֶׁם מָא, א) וּמִתְחַת – זָרוּוֹת עַולָם” (”).

In other words, Hashem encompasses the entire world with His ‘arms,’ meaning His might, so for Hashem there is no difference between the ‘top of the world’ or the ‘bottom of the world,’ also in the spiritual sense.

וְזֶה יָוָן מִה שְׁבַתּוֹב בְּחִנָּה (שְׁמוֹאֵל א' א, יי'א): "וַתַּתְפִּלְלָה עַל ה' כִּי וַתֹּאמֶר הָיוּ"ה צְבָאוֹת,"

(This also explains what is written regarding the prophetic prayer of **Chanah** (Shmuel I, 1:10-11) that first she prayed “to Hashem as He is above and beyond the Name **הָיוּ** of Atzilus,” and only after did she say “**הָיוּ"ה צְבָאוֹת**,” the Master of the Multitudes,”

שְׁבִדִּי לְהַמְשִׁיר בְּחִנָּת "צְבָאוֹת" הַוּצָרֶךְ לְהַמְשִׁיר מִבְּחִנָּת "עַל הָיוּ"ה", הַיְנֵו לְמַעַלָּה מִשְׁם הָיוּ"ה" ^{41, 40}.

For, in order to draw down the revelation of **הָיוּ"ה** from Atzilus into **צְבָאוֹת** of BY”A, she first needed to draw down from a level that is **עַל הָיוּ"ה**-meaning, above and beyond the Name **הָיוּ"ה**, i.e., from the His Encompassing Light that transcends Atzilus.)

The Alter Rebbe explains the verse quoted at the beginning of the maamar:

וְזֶה שְׁבַתּוֹב "בְּעַצְם הַיּוֹם הָיוּ"ה יֵצָא: בְּלֹא צְבָאוֹת וּגֹ"ו:

This is the meaning of what is written “On that very day (the 15th of Nisan) the entire ‘**צְבָאוֹת**’-Army of Hashem’ left the land of Egypt.” (Shemos 12:41)

פִירוֹשׁ: “צְבָאוֹת הָיוּ"ה” הַוֹא לְשׁוֹן סְמוֹן, שְׁחַצְבָאוֹת נִטְפֵל לְשֵם הָיוּ"ה, אָבֶל אִינוֹ לְשׁוֹן שֵם הַתּוֹאֵר בָּמוֹ

Meaning: Here the word “**צְבָאוֹת**”-Army/multitude of” is before the Name **הָיוּ"ה**, indicating that the word

⁴⁰ (וְזֶה שֵם צְבָאוֹת שָׁמְרָה חִנָּה, שַׁהְוָא הַשֵּם שְׁבָבִי"ע". - הַמְשֻׁךְ "זֹאת חִנּוּכַת הַמִּזְבֵּחַ תְּרִמְמָה פְּרָקָד.)

⁴¹ כְּמַבָּאָר הַפִּירוֹשׁ בָּזֶה בָּמִקּוֹם אַחֲרֵי - עִזִּין בְּפְרִשְׁת מִשְׁפְּטִים עַל פָּסֹוק "לֹא תְהִיא מִשְׁפְּטָה וְעַקְרָה כִּי" (לִקְמָן עַט, אַי. אָוּר הַתּוֹרָה מִשְׁפְּטִים עַל פָּסֹוק זה).

"הָנָנִי" ה צְבָאוֹת."

"**צְבָאוֹת-Army**" is secondary to the Name **הָנָנִי**, i.e., the Army of Hashem, the Jewish Army that belongs to Hashem, but it is not an expression of a descriptive title for Hashem as in the phrase "**הָנָנִי** ה צְבָאוֹת-Hashem, who is the Master of the Armies."

This is also a halachic distinction: in the phrase "צְבָאוֹת הָוֵי"-Army of Hashem,' the word can (technically) be erased, since it is not considered a Name of Hashem. In contrast to "**הָנָנִי** ה צְבָאוֹת-Hashem, who is the Master of the Armies," where the word **צְבָאוֹת** is holy as one of Hashem's Names and may not be erased.

וְהִיְינוּ, בְּחִינַת הַנּוֹצָעִים שְׁנַחֲבָרָו
בְּגָלוֹת דְמָצְרִים וּנְתַעַלוּ לִיְפָלֵל בְּשֵׁם
הָוֵי הָה - הֵם הַנִּקְרָאִים "צְבָאוֹת
הָוֵי".

For the phrase "צְבָאוֹת הָוֵי"-the multitudes belonging to Hashem' mentioned in our verse refers to the **צְבָאוֹת**-multitudes' of sparks of holiness that were sifted out from the exile of Egypt and were subsequently elevated to become included in Elokus as manifest in Atzilus, represented by the Name **הָנָנִי**, hence, they are referred to as "**הָנָנִי** ה"-the multitude of sparks that became included in Elokus of the Name Havaya."

כִּי רְפַח נְצֹעִים נִפְלָו בְּשִׁבְירַת
הַכְּלִים,⁴²

For, because of the "shattering of Keilim of the Sefiros in the world of Tohu," there fell 288 sparks of holiness from the broken pieces of the Keilim of Tohu, as it were.

וּמִזֶּה נִתְפָּרֵר בְּגָלוֹת מִצְרִים ר"ב

From those 288 sparks, 202 sparks were sifted out of

נְצֹעֲצִים⁴³

unholiness and elevated to Elokus

through the Exile in Egypt.

וְעַל־זֶה נִאמֵּר (פְּרָשָׁתָנוּ יְבָ, ל'וֹ):
"וַיַּגְּזַלُ אֹתְךָ מִצְרָיִם".

Regarding this elevation of sparks of Tohu it says in the verse (Shemos 12:36) “and they emptied out Egypt,” i.e., they emptied it out not only of gold and silver, but also of sparks of holiness.

וְזַהוּ שְׁבָחוֹב (שֶׁם, ל'ח): “וְגַם עָרְבָּרְבָּעַלְה אָתָּם,”

This is also the meaning of what is written (ibid., v. 38): “and also a mixed ‘רַבְ-multitude’ of non-Jews joined the Jewish people and went up with them from Egypt,”

Meaning, not only a mixture of non-Jewish people, but also a mixture of ‘רַבְ-202’ sparks of holiness were elevated together with the Jewish people.

ובתייב (וְאַתְּחַנֵּן ג, כו): “רַב לְךָ כֵּי”⁴⁴.

and it is also written (Devarim 3:26) regarding when Hashem told Moshe that he cannot enter Eretz Yisroel “רַב-it is enough’ for you” what you have already accomplished, you cannot enter Eretz Yisrael.

The Sefer Megaleh Amukos (ch. 58) explains this verse: Moshe wanted to enter Eretz Yisroel to complete the elevation of all 288 sparks of holiness, so that the world would be perfected and Moshiach would come. Hashem told Moshe, ‘רַב-202’ sparks are enough for you” to elevate by yourself and through your generation; the remaining 86 sparks need to be elevated through the other generations of Jewish people.

וּפִירּוֹשׁ וְעַנֵּן שְׁנִקְרָאוּ “צְבָאות הַהְוִיָּה” - בְּחִנִּת טְפֵל וְסִמּוֹר לְשֵׁם הַהְוִיָּה -

What is the meaning and idea of calling these sparks “צְבָאות” – the multitude belonging to

⁴³ (בנֶפֶי יוֹנָה חָלַק ג סִימָן נו. “וְפָ"ו נִיצְעַצְנִים נִשְׁאָרוּ לְהִתְבָּרֵר בְּשָׁאָרִי גָּלִוּת”. – תְּקַסְ"ה. וּרְאָה לְעַלְיָה יְשָׁב צ, ד).

⁴⁴ (מִלְתָּה עַמּוֹקָות אָפָּנָנָה).

Havaya,” i.e., a level which is secondary and subordinate to the Name **הָיוּהָ**?

הענין: כי מס' ר'ח נצאים הם מבחינת שמות: ע'ב, ס'ג, מ'ה, ב'ג
כ'ו.⁴⁵

The idea is: The number 288 is the number of the sparks of holiness that are connected to the four possible ways of spelling out Hashem's Name **הָיוּהָ**, whose numerical values are 72, 63, 45, and 52.

The difference between these four ways of spelling out Hashem's Name **הָיוּהָ** depends on how we spell the letters 'ה' and 'ו', since 'ה' can be spelled הָ or הַהָ or הַיָּ or וָ or וַיָּ or וַיְוָ or וַיְוַיָּ. Therefore, when spelling out each of the four letters of the Name **הָיוּהָ** that are different possibilities based on what type of 'ה' or 'ו' is used, resulting in the four different spellings of **הָיוּהָ**, with four different numerical values mentioned in the maamar.

In Eitz Chayim (18:2), Rabbi Chayim Vital explains how the 288 sparks of holiness that fell from Tohu are connected to each of the four possible spellings of **הָיוּהָ**, corresponding to the four levels of Tohu, namely Chohma, Bina, Ze'er Anpin, and Malchus. From each of these four levels, 72 sparks fell, and 72 times 4 equals 288.

The point of our maamar is that all the sparks of Tohu are connected to the idea of “names.” They originally came from one of Hashem's Names and “fell” into unholiness, becoming “their own” names, disconnected from their source. By elevating these sparks of “Hashem's Names” and reconnecting them to their source, they cease to have their own separate identity and “name,” and are “reabsorbed,” as it were, into being part of Hashem's revelation.

וכאשר נתבררו מביא"ע לחזור לשארם, אז איןם נקראים בשם שמות אלו כלל, מפני שנתחכלו במקורות בתוכיות היחוד, לבך איןם עולים בשם כלל.

And when these sparks are elevated from BY”A back to their source in Elokus, then, they have no name of their own at all, for they are completely reunited in their source in Elokus, in

Hashem's Name הַנּוּיָה, i.e., Atzilus, and there, they have no separate name of their own.

וְהַמְשֵׁל בָּזָה: כִּשְׁאָדָם מִשְׁכִּיל
בְּגָדוֹלָת הֵ' בְּהַתְּבוֹנָנוֹת וְהַשְׁגָה, אָזִי
נְרָגַשְׁת הַהַשְׁגָה בְּבִחִינַת יְשׁוּרָבָר.

By way of illustration: When one understands the greatness of Hashem, through meditation and comprehension, then his understanding is felt on its own, i.e., the person feels his own wisdom at play, that he is the one knowledgeable in the understanding of Hashem.

אָבֶל כִּשְׁנַת בְּטַל בְּמַעֲזָיוֹת לְגָמָרִי, אָז
אִינוּ מַרְגִּישׁ הַהַשְׁגָה וְהַבְּטוֹל בְּבִחִינַת
יְשׁוּרָבָר מֵהֵ', כִּי אִם הַוָּא בְּטַל לְגָמָרִי
בְּתַכְלִית הַבְּטוֹל, בְּלִי הַרְגָּשָׁה כָּלָל.

However, when one reaches a deeper level of *bitul* in Davening and experiences Elokus itself, he stops feeling himself and his own understanding, since he is completely absorbed in experiencing Elokus, which is essentially beyond himself.

כְּךָ עַל דַּרְךָ מְשֵׁל, הַנּוּצְזִים דְּתָהָה
שְׁנַפְּלִי בְּשִׁבְירָה יְשׁוּרָבָר, שְׁזָה
מוֹרָה בְּבִחִינַת יְשׁוּרָבָר;

So too, by way of analogy, the sparks of holiness of Tohu that fell after the shattering of the Keilim took on their own “names,” as it were, indicating that they had an identity of their own.

עַל דַּרְךָ שְׁנַקְרָא בְּשָׁם - שְׁזָהוּ הַגִּלְוִי
לְזֹולָתוֹ;

This can be compared to the name of person – its function to give him an identity to be used by other people,

כְּמוֹ הָאָדָם, שְׁבַפְנִי עַצְמוֹ אִינוּ צָרִיךְ
לְשָׁם, רַק שְׁחַבְיוֹ קַוְרָא בְּשָׁם.

for the person, when he is alone by himself does not need a name, he only needs it for other to call him by name.

Similarly, the sparks of Tohu took on an identity once they became separated from their source, since, in their source, there is no need for any name, like a person does not need a name in himself.

ובין שנתררו וחזרו למקורם
בתוכית הבטול להחכלה באלקות,
או אין להם שמות כלל,

Once these sparks were retrieved and elevated, thereby becoming completely included in their source in Eloku, they have no unique names of their own.

- ולכון נקראו או צבאות הו"ה
שהם טפלים וסמכים ונכללים בשם
הו"ה.

They are, therefore, referred to then as צבאות הו"ה—the multitude of sparks belonging to Havaya,” for they lose their own identity, being completely included in the Name הו"ה of Atzilus.

ופירוש הוציא ה' את בני ישראל [...] על צבאותם (פרשתנו יב, נא) [...] הינו שנשומות ישראל הן למעלה מבחינת ניצוץ ה'ל :

Now we can also explain the meaning of the verse: “Hashem took the Jewish people out of Egypt **על צבאות**—above their multitudes [of sparks],” meaning that the Jewish people themselves were on a higher level than that of the sparks of Tohu that they elevated, as explained above.

The Mittler Rebbe explains:

These sparks of Tohu that fell down into the worlds of BY”A became elevated to the level of the Name צבאות, which is related to the elevation of the Keilim of BY”A and the multitudes of creations connected to them to Eloku. However, this is only the level of Malchus that descends into BY”A, into the Keilim of the Sefiros of BY”A, as explained above.

However, the Jewish people themselves were elevated by Moshe Rabeinu to his own level of Atzilus itself. Only the Eirev Rav remained on the level of BY”A, the regular Jewish people actually reached a level similar to Moshe, because of their strong connection to him.

In other words, when the Jewish people left Egypt, they weren't only the "Army of Hashem," they reached the level of prophets of Hashem, who experience Hashem directly and fully, just like in the world of Atzilus.

Summary

- 1- In the Pasuk in Parshas Bo describing the Jewish people as they came out of Mitzrayim, it calls them "הוי צבאות הוי"-the army of Hashem (Havaya)." However, the same two words, in the opposite order, refer to Hashem, as the Nevium call Him "הוי צבאות הוי"-Hashem (Havaya), the Master of armies." What is the significance of calling Hashem "Havaya Tzevaos" and why are the Jewish people referred to by the same words "Tzivos Havaya"?
- 2- The idea of calling Hashem by any name is to bring down His Light to us on a level that we can relate to. This is like the name of a person used by others to refer to him.
- 3- Since "names" represent how we relate to someone, we can analyze our relationship with people in the context of names, and thereby come to understand our relationship with Hashem in terms of His Names. When we relate to someone, it based on two concepts: 1- a definable attribute that we can perceive, and 2- the unknowable soul of the person that is expressed in that attribute. For example, Reuvein is a doctor, and people call him "Doctor Reuvein." The "doctor" aspect of Reuvein is the part that we can perceive in a measurable way, and "Reuvein" is just his name, regardless of what he does. Similarly, lehavdil, Hashem has 10 Sefiros, which are ten attributes that Hashem uses to relate to creation. The Names of Hashem that correspond to the Sefiros are like 10 names of things that Hashem can do, He is "Wise" since He produces wisdom, He is "Kind" since He does acts of kindness etc. (Like the title "Doctor" of Dr. Reuvein.) But the Name of Havaya refers simply to Hashem as He is by Himself, regardless of what He does for us. (Like the name "Reuvein" in Dr. Reuvein.)
- 4- Therefore, the Name Havaya is the Light of Hashem Himself that is found in all the other Names that correspond to the Sefiros, and is what connects these attributes to Hashem so that they should be "Hashem's Wisdom" and "Hashem's Kindness" etc. (Just as the name Reuvein could be applied to any quality or profession he might possess, "Rabbi Reuvein" or "professor Reuvein" or "chef Reuvein.)

- 5- Now, when Hashem gave us the Torah through Moshe, He put Himself into the Torah, like how He put Himself into the Sefiros of Atzilus, that are “His Wisdom” and “His Kindness.”
- 6- The Torah that Moshe gave over was still connected to the level of Atzilus. The Jewish people at that time were able to connect to the Torah at that level.
- 7- However, after Moshe passed away, the Jewish people started descending to lower spiritual levels, until they could not relate directly to the Torah on the level of Atzilus. They needed the Torah, and Hashem’s Essential Light invested in it, to descend to their level. This was the accomplishment of the Neviim. They had the ability to bring down Hashem’s Essential Name of Havaya into the level of Beriah, Yetzira, and Asiya. This is expressed in the name “Havaya Tzevaos”: Tzevaos, “armies” or “multitudes” refers to Hashem’s creative power that is actually invested in creating a multitude of different creations that feel separate from Hashem. The idea of “Havaya Tzevaos” is that, even as we see Hashem’s power in the limitations of creating an actual world, we can also see Hashem Himself, beyond the world entirely.
- 8- This corresponds to the Torah as it descends to Briah, Yetzira, and Asiya. The Torah, on those levels, discusses actual people dealing with physical situations, with a materialistic mindset. But it teaches those people how to connect to the Infinite Truth of Hashem Himself by serving Him within those limitations of their physical life.
- 9- For the Neviim to accomplish this, to bring down Hashem’s Essential Light into the Torah as understood on a physical level as understood by physical people, they needed to reach a level of Hashem that is even deeper than Atzilus. They had to reach to Hashem as He is beyond darkness and light, and physical and spiritual are equal before Him.
- 10- Now we can understand the difference between calling Hashem “Havaya Tzevaos” and calling the Jewish people as they left Mitzrayim “Tzivos Havaya”: When Hashem descends to bring His Essential Light into the level of Beriah, Yetzira, and Asiya, into the Torah as understood on our level, He is called “Havaya” – Hashem Himself, Tzevaos – who descends and puts Himself into the multitudes of creations and allows them to unite with Him by fulfilling His Will and learning His Wisdom. The idea of “Tzivos

Havaya” is the opposite: From the perspective of the Jewish people, Hashem’s army (Tzivos), they yearn to spiritually ascend upward to unite themselves with Him and give over their ego to Him completely, so that they can become just an extension of Hashem as He is Havaya, as He is in His Essence.

- 11- Furthermore, not only are the Jewish people themselves able to ascend to unite with Hashem and become “Tzivos Havaya,” but they are also able to take the sparks of holiness found in the physical world and elevate them to become united with Hashem in a manner of “Tzivos Havaya.”
- 12- When the Jewish people left Mitzrayim, they elevated a tremendous amount of sparks of holiness from the mundane world to become united with Hashem. This is why, in Parshas Bo, in connection with the Jewish people leaving Mitzrayim, they are described as “Tzivos Havaya” for their accomplishment in elevating themselves and the sparks of holiness they rescued from the mundane world, thereby becoming united with Hashem.

Lesson

Our mission throughout Exile is to complete the elevation of the remaining 86 sparks, so that we bring the level of Elokus in Atzilus into the levels of BY”A themselves.

This is possible because in every generation we have prophets and Tzadikim with souls of Atzilus, who enable us to experience the Elokus of Atzilus on our level of BY”A through our Torah and Mitzvos, which we perform based on their guidance.

So, even though the prophets and Tzadikim in every generation do not “add” anything to the Mitzvos of the Torah, without them we would not have a real connection to the Torah in the first place. Without them, we would not be able to feel Elokus, to feel Hashem Himself as a reality in our lives, which is the whole purpose of the Torah and Mitzvos, to bring Elokus into our world.

Therefore, a crucial aspect of our service of Hashem is strengthening our connection to the Tzadikim in our generation, so that we will receive the power to truly experience Elokus and connect to Hashem through our Torah and Mitzvos.

לזכות כל ילדי החסידים שיתנו חסידישע נחת
לכ"ק אדמו"ר ולהוריהם שיחיו
ולזכות יוסף יצחק בן בילא איטה ולאה בת חנה
דבורה ריזל וכל יוצאי חלציהם שיחיו, שיזכו
לلمוד חסידות וליליך בדרכי החסידות, ויפוצו
מעיינות אור החסידות

לעילוי נשמת יידי
הרה"ת ר' חיים שניואר זלמן יהודה
בן יבלחט"א ר' אהרן לייב שיחי
דוקס
לרגל היארציות שלו, חי שבט

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**לזכות חיזוק ההתקשרות לכ"ק אדמו"ר ביום
הגדול והקדוש יי' שבט**

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