



LESSONS IN TORAH OR

PRECIOUS TEACHINGS THAT AWAKEN THE HEART
TO DIVINE SERVICE FROM THE HOLY MASTER
❧ **RABBI SHNEUR ZALMAN OF LIADI** ❧
TRANSLATED AND EXPLAINED

תורה אור

פְּרִשְׁת בֵּא

דְּבוּר הַמִּתְחִיל

בְּעֵצֶם הַיּוֹם הַזֶּה

“Bringing Hashem’s Light into our
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ב"ה

Torah Or

תורה אור

פְּרִשֶׁת בא

דבור המתחיל

בְּעֶצֶם הַיּוֹם הַזֶּה¹

דף סא,

“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:

“בְּעֶצֶם הַיּוֹם הַזֶּה יָצְאוּ כָּל צְבָאוֹת ה' מִצֵּרֶם” (פְּרִשֶׁתנו יב, מא):

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

¹ (דבור המתחיל בְּעֶצֶם הַיּוֹם הַזֶּה: תורת חיים דבור המתחיל “בְּעֶצֶם הַיּוֹם” [שְׁמוֹת חֶלֶק א קיב, א]. אור התורה דבור המתחיל “בְּעֶצֶם הַיּוֹם” [שְׁמוֹת כָּרָךְ א עמוד שכוֹט]. - ציון כבוד קדושת אֲדָמוֹר.

נֶאֱמַר בְּשֶׁבֶת בא, ו שָׁבַט תקס"ה, בְּסֵעוּדַת שְׁחִירִית. הַמֶּאֱמָר לְפָנֵינוּ הוּא עַל פִּי הַנִּחַת רַבִּי מֹשֶׁה בֶּן אֲדָמוֹר הַזֶּקֶן שֶׁנִּדְפְּסָה בְּסֵפֶר הַמֶּאֱמָרִים תַּקס"ה חֶלֶק א עמוד רו. נֹסֶח אַחֵר - הַנִּחַת אֲדָמוֹר הָאֲמֻצִּי - נִמְצָא בְּכַתָּב יד 2076 דף עא, ב וְלֹא נִדְפַס לְעַת עַתָּה. מִיּוֹסֵד עַל מֶאֱמָר זֶה - דְּבוּר הַמִּתְחִיל זֶה בְּתוֹרַת חַיִּים הַנִּלְכָּד.

לְכַלְלוֹת הַמֶּאֱמָר רָאָה דְּבוּר הַמִּתְחִיל “בְּעֶצֶם הַיּוֹם” תַּשְׁמ"ג. תַּשְׁמ"ז. דְּבוּר הַמִּתְחִיל “בְּאֵתִי לְגִנִּי” תַּשְׁמ"מ - תוֹרַת מִנְחָם סֵפֶר הַמֶּאֱמָרִים מְלוֹקֵט חֶלֶק ב עמוד שצט).

הנה אמרו רז"ל² על חנה:

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

מיום שברא הקדוש ברוך הוא את עולמו לא היה אדם שקראו להקדוש ברוך הוא "צבאות" עד שבאת חנה כו.³

"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."

דהיינו, שהיא פתחה תחלה לקרות הקדוש ברוך הוא - "הוי"ה צבאות" (שמואל א' א, יא).

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

ואמר הקדוש ברוך הוא⁴: "עתיד בן שלך לפתוח בנבואה בשם זה, כמו שכתוב (שמואל א' טו, א-ב): "ויאמר שמואל: [. .] כה אמר ה' צבאות, פקדתי כו."

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...]"

והנביאים האחרונים נבאו בשם זה, ובפרט חגי, זכריה ומלאכי יתר

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

² (ברכות לא, ב).

³ ("וקראתו צבאות").

⁴ (ראה מדרש שמואל [שוחר טוב] (בובר) פירשה ב, סימן ה: "אמר לה הקדוש ברוך הוא: חנה, מתחלת בריאתו של עולם לא קלסני אדם בפסוק זה אלא את, ח"ך שבגנ עומד ופותח בו, הלא הוא דכתיב: כה אמר ה' צבאות").

מכולן.

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

וקיימא לן (סוף פרק ד' דשבועות⁵)
ד"צבאות" הוא מן השמות שאינן
נמחקין.

It is an established Halacha (see Shavuot 35a) that **"Hashem Tzevaos" is one of Hashem's Seven Holy Names that may not be erased.**

והנה מתחלה יש להקדים - ענין
השמות מהו.

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

גם מעלת שם המיוחד - שם הוי"ה -
על שאר השמות,

Also, we must understand what distinguishes Hashem's Name "ה"ה-Havaya"⁶ over the remaining Names.

ואחר כך יתבאר אם ירצה השם,
ענין שם צבאות.

This will allow us, with Hashem's help, to understand the meaning of the Divine Name "Tzevaos."

הנה ידוע, שמהותו ועצמותו של
האין-סוף ברוך-הוא, הוא פשוט
בתכלית הפשיטות,

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

ולא שייך כלל במהותו ועצמותו ענין
התוארים

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 ושלחן ערוך יורה דעה 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 הויה.

שְׁנֵמָצְאוּ שְׂכִינוֹ לוֹ יִתְבָּרַךְ בַּתּוֹרָה
וּבְדִבְרֵי הַנְּבִיאִים וּבְדִבְרֵי רַ"ל, כְּמוֹ:
חָכֵם, חָסִיד, רַחֲמָן כו' וְכִיוֹצֵא בָהֶן.

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.

כִּי הוּא יִתְבָּרַךְ מְרוֹמָם וְנִשְׁגָּב וּמוֹבָדֵל
מִכָּל גְּדָרִים אֵלּוּ.

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

שֶׁהַחֲכָמָה, שֶׁהִיא הַמַּעֲלָה הָרִאשׁוֹנָה
בִּנְבָרָאִים,⁷

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

הִיא נַחֲשֶׁבֶת כַּעֲשִׂיָּה גִשְׁמִית לַגִּבִּי
מֵהוּתוֹ וְעֲצֻמוֹתוֹ יִתְבָּרַךְ;

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.

וּמִכָּל שֶׁכֵּן בְּחִינַת הַמַּדּוּת, וְכִמְאֹמֶר:
ד' "לֹא מִכָּל אֵלֶּין מַדּוּת אִיהוּ כָּלֵל"⁸
וּכְנוּדָע⁹.

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 תנ"א, שער היחוד והאמונה פרק ח).

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

⁹ ("שכולם אינם בערך כלל לעצמותו ומהותו יתברך. ועוד זאת, שבאמת גם התואר "אין ערוך" אינו מתאים על זה, כי התואר "אין ערוך" שייך כאשר ב' הענינים יש להם איוו שייכות וצד השווה ובכל זה אינם בערך זה לזה, דעל זה מתאים לומר אין ערוך. מה שאין בן עצמותו ומהותו יתברך שהוא מובדל לגמרי מכל ההשפעות וכו', הרי גם התואר אין ערוך 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.

וְאֵף עַל פִּי כֵן, יֵשׁ מְצִיאוֹת עֲנִין
הַתּוֹאֲרִים הֵלְלוּ שֶׁבָּאוּ בְּתַנ"ךְ
וּבְדִבְרֵי חז"ל.

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?

דִּהְיִינוּ עַל דֶּרֶךְ מֵאֲמַר רַז"ל¹⁰:
"בְּמָקוֹם שֶׁאֲתָה מוֹצֵא גְדוּלָתוֹ כִּי שֵׁם
אֲתָה מוֹצֵא עֲנוּתָנוֹ",

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."

שֶׁהוּא יִתְבָּרַךְ מְשַׁפִּיל אֶת עַצְמוֹ
לִהְיוֹת מְתַלַּבֵּשׁ בְּעֶשֶׂר כְּלִים
דְּאֲצִילוֹת,

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

שֶׁהֵן בְּחִינַת חֶסֶד וּגְבוּרָה כּו', וְג'
רַאשׁוֹנוֹת - חֶב"ד,

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

וְאֵז שֶׁיֵּיךְ לְקִרְוָתוֹ בְּתוֹאֲרִים - שֶׁנֶּקְרָא
"חֶכֶם" מִצֵּד הַתְּלַבְּשׁוֹת 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

וּבְמֵאֲמַר אֵלֵיהּ¹¹: "אַנְתָּ חֶכֶם",

As Eliyahu HaNavi said (as quoted in the Zohar): "You are He who is described as 'Wise,'"

¹⁰ (מגילה לא, א. על פי הגירסא בילקוט שמעוני רמז שצד. ועוד. ראה בארוכה הערת כבוד קדושת אדמו"ר בספר המאמרים ה'ש"ת עמוד 40. וראה לעיל טז, א. לא, ד).
¹¹ (תקוני זוהר שם).

פִּירוּשׁ: שְׁמִסְפֵּר בְּעֲנוּתוֹתוֹ, שְׁמִשְׁפִּיל אֶת עֲצָמוֹ לְהִתְלַבֵּשׁ בְּבַחֲיַת כְּלֵי הַחֲכָמָה, עִם הַיּוֹת שֶׁהַחֲכָמָה אֵין עֲרוֹךְ אֵלָיו כָּלֵל כֵּן.¹²

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.

וְכֵן מִשְׁפִּיל אֶת עֲצָמוֹ לְהִתְלַבֵּשׁ בְּבַחֲיַת חֶסֶד וְנִקְרָא אָז "הַגָּדוֹל"¹² אוֹ "חֲסִיד".

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

וְזֶהוּ שֶׁהַגָּדוֹלָה הִיא "עֲנוּתוֹתוֹ", שֶׁעַל יְדֵי עֲנוּה וְהִשְׁפָּלָה שֶׁהִשְׁפִּיל אֶת עֲצָמוֹ לְהִתְלַבֵּשׁ בְּמִדַּת חֶסֶד, אָז דִּיּוּקָא שֶׁיֵּיךְ לִקְרוֹתוֹ "גָּדוֹל".

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."

מֶה שָּׁאֵין כֵּן מְהוּתוֹ וְעֲצָמוֹתוֹ מְרוֹמָם מִגָּדֵר זֶה כֵּן.¹³

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

וְהֵנָּה, "שְׁמוֹתָיו שֶׁל הַקְּדוֹשׁ בְּרוּךְ-הוּא" הֵם הַכְּלִים דְּעֵשֶׂר סְפִירוֹת דְּאַצִּילוֹת¹³, שֶׁמִּתְלַבֵּשׁ בָּהֶן אִין סוֹף בְּרוּךְ-הוּא וּמִתְיַחַד עִמָּהֶן בְּתַכְלִית הַיְחוד (ע"ד)¹⁴ [עַד] דִּ"אִיהוּ

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 (רֹאה תְנִינָא, שֶׁעַר הַיְחוד וְהַאֲמוּנָה פֶּרֶק ד').

¹³ ("אֵךְ מְבוֹאֵר בְּמָקוֹם אַחֵר בְּשֵׁם הַבַּעַל שֶׁ טוֹב נִשְׁמָתוֹ עֵדן, דְּאֵין רוּחָה לוֹמֵר שֶׁהַשְׁמוֹת הֵן הַכְּלִים עֲצָמָן, דְּהָא הַכְּלִים הֵם הַמְדוּת וְהֵשֶׁם קָאִי לְהַבּוֹרָא עֲצָמוֹ, שֶׁהוּא עֲצָמוֹ בְּכִיכּוֹל נִקְרָא "אֵל", וְכַמְאֲמַר "אֵלָיו וְלֹא לְמִדּוּתָיו". אֵלָא מֶה שָּׁאֲמַר שֶׁהַשְׁמוֹת הֵן בְּהַכְּלִים, פִּירוּשׁ: שֶׁהֵם הַחַיּוֹת וְהַהֲאָרָה מְאֹד אֵין סוֹף הַמְלוּבֶשׁ בְּהַכְּלִי וּמַחֲיָה אֶת הַכְּלִי, כִּי הַכְּלִים יֵשׁ בָּהֶן חַיּוֹת מְאֹד אֵין סוֹף מְלַבֵּשׁ הָאוֹר הַמְלוּבֶשׁ בָּהֶם. וְזֶהוּ עֲנִין שֶׁאֵר הַשְׁמוֹת שָׂאֵינן נִמְחָקִין. אֲמַנָּם שֶׁם הוּא הַמְשַׁכֵּת הָאוֹר בְּהַכְּלִי, שֶׁמִּחְבֵּר וּמִמְשִׁיךְ הָאוֹר בְּהַכְּלִי" - לְקוּטִי תוֹרָה בְּהַר מֹג, ב).

¹⁴ (עַל דָּוָה: בְּהַגְהוֹת הָרַב הַחֲסִיד ר' אֲשֶׁר: עַד).

וגרמוהי קד"15. 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 (הוא וכליו אחד. תקוני זהר בהקדמה 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 א-ל, אלקים, אדנ"י refer to the “outer aspect” of the Keilim of Atzilus of Chesed, Gevura, and Malchus.

The Name הוי' 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 הוי' merges the opposite aspects of Infinite Light and finite expression of the Keilim of the other Sefiros.

היינו, שם אל הוא בבחינת כלי
החסד,

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

ושם אלקים - בבחינת כלי הגבורה,

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

ושם אדנ"י - בבחינת מלכות.

and His Name אדנ"י (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 אדנ"י refers to the aspect of Malchus as it remains in Atzilus. However, the Name צבאות refers to Malchus as it descends into the created worlds of Beriah, Yetzirah, and Asiyah, as will be further explained in the maamar.

אמנם שם הוי' הוא הפנימיות של
כל השמות שהם הכלים,

However, the Divine Name הוי' (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 בְּבַחֲיִנַת הָאוֹרוֹת הַמְּתַלְבָּשִׁים
בְּתוֹךְ הַכֵּלִים.

for it (the Name 'הוי' 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.

דְּהֵיִינוּ, בְּבַחֲיִנַת אֵל, שֶׁהוּא הַשֵּׁם
שֶׁבְּכָלִי הַחֶסֶד, הֵנָּה בְּבַחֲיִנַת הָאוֹר
הַנִּמָּשֵׁךְ מֵאֵין־סוֹף בְּרוּךְ־הוּא
לְהַתְּלַבֵּשׁ בּוֹ - הוּא בְּחִינַת שֵׁם
הַיְי"ה.

For example, "א-ל" 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 'הוי'.

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 א-ל. When He does things we can notice but cannot comprehend, such as supernatural miracles, we refer to Him as 'הוי'. (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 בְּבַחֲיִנַת שֵׁם אֱלֹקִים שֶׁבְּכָלִי
הַגְּבוּרָה - מְתַלְבֵּשׁ בְּתוֹכּוֹ שֵׁם הַיְי"ה,
שֶׁהוּא בְּבַחֲיִנַת הָאוֹר מֵאֵין־סוֹף
הַמְּתַלְבֵּשׁ בְּתוֹךְ הַכֵּלִים הַנִּלְ"ל.

Similarly, the Divine Name אֱלֹקִים 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 'הוי', since it 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.

ועל דרך זה בכל ה"שמות שאינן נמחקין" - שהם בבחינת הכלים, ושם הוי"ה הוא בבחינת האורות 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.

ולכך שם הוי"ה מצטרף עם כל השמות¹⁶,

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

כמו שכתוב (בראשית ב, ד): "ביום עשות הוי"ה אלקים ארץ ושמים כו", וכתוב: "הוי"ה צבאות כו",

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

מפני שבחינת שם הוי"ה הוא 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 הוי' and אלקים, 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 הממוצע בין אורות וכלים, ולכך הוא המחבר האורות עם

And so, the Name הוי' is the intermediate level between His

¹⁶ (ראה דבור המתחיל "כי תשא תרל"ח סעיף ה - עמוד סג. דבור המתחיל "בחדש השביעי" תרנ"ד עמוד יב).

הַכֵּלִים.:

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**.

וְהָיָה כְּתִיב (שְׁמוֹת ג', טו): "זֶה שְׁמִי
לְעֹלָם וְזֶה זִכְרִי כו'":

Now, it is written (Shemos 3:15): **“This** (Name 'הוּי' **is ‘שְׁמִי-My Name’ forever, and this is ‘זִכְרִי-how I am to be called’** [throughout all generations].”

וּפִירֵשׁ בְּתַקוּנֵי זֹהַר¹⁷: "שְׁמִי" עִם ו' ה'
- שֵׁס"ה לֹא-תַעֲשֶׂה.

It is explained in the Tikunei Zohar (4b): The numerical value of the word **‘שְׁמִי-My Name’ combined with the Name ו' ה'** (which are also the first two letters of the Name 'הוּי' **equals 365**¹⁸, corresponding to **the number of the prohibitive mitzvos in the Torah;**

"זִכְרִי" עִם ו' ה' - רַמ"ח מִצְוֹת-עֲשֶׂה.

and the numerical value of the word ‘זִכְרִי-how I am to be called’ combined with the last two letters of the Name 'הוּי, which are ו' ה', equals to 248¹⁹, referring to **the number of action-based mitzvos of the Torah.**

וְהֵינּוּ, שְׁכָלְלוֹת הַתּוֹרָה - רַמ"ח
מִצְוֹת-עֲשֶׂה וְשֵׁס"ה לֹא-תַעֲשֶׂה - הֵם

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

¹⁷ (בְּהַקְדָּמָה (ד, ב). וּבְכַמָּה מְקוֹמוֹת).

¹⁸ ש=300, מ=40, י=10, is 350, plus another י=10, ה=5, which is 15, altogether equals 365.

¹⁹ ז=7, כ=20, ר=200, י=10, is 237, plus another ו=6, ה=5, which is 11, altogether equals 248.

מוֹשְׁרָשִׁים בְּשֵׁם הוֹי"ה²⁰, שֶׁהוּא
בְּחִינַת ז' א-דָּאֲצִילוֹת:

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

רמ"ח מִצְוֹת עֲשֵׂה נִמְשָׁכִים מִבְּחִינַת
הַחֲסָדִים שְׁבִן"א, וְשֵׁס"ה לֹא-תַעֲשֶׂה
- מִבְּחִינַת הַגְּבוּרוֹת שְׁבִן"א.

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

וּבָהֶם נִכְלָלִים כָּל פְּרָטֵי הַדִּינִים
דָּאֲסוּר וְהֵיתֵר; כָּשֶׁר וּפָסוּל; חַיִּיב
וְזָכָאי כו'.

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.

שֶׁהֵיתֵר וְהַכָּשֶׁר נִמְשָׁךְ מִבְּחִינַת
הַחֲסָדִים דְּז' א²¹, וְהָעוֹבֵר אֶל-לֹא-תַעֲשֶׂה
מִמְּשִׁיךְ עָלָיו מִבְּחִינַת הַגְּבוּרוֹת
לְהִיּוֹת נֶעֱנֵשׁ כו'.

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

וְאוֹר אֵין-סוֹף בְּרוֹךְ-הוּא, הוּא
מְלוּבָשׁ בְּכֵלִים דְּז' א, עַד ד' אִיהוּ
וְגִרְמוֹהֵי חוֹד" בְּדִלְעִיל.

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

²⁰ (נִתְבָּאָר בְּבִיאָוֹר לְמֵאמָר - תַּקְס"ה עֲמוּד רִי. וְרָאָה לְקוּטֵי תוֹרָה פְּקוּדֵי ג, ב).

²¹ ("וְהָאִסוּר וְהָפָסוּל וְהַחֲיִיב - מִמֵּדַת הַגְּבוּרָה דְּז' א כו'. וּבְזוֹה מִשְׁתַּעֵי כָּל הַתּוֹרָה כּוּלָּהּ שֶׁבִּכְתָּב, לְאָסוּר וְהָאִסוּר וְלְהֵיתֵר הַמוּתָר כו'. וְלִכְךָ הַמִּקְיִים מִצְוֹת עֲשֵׂה מִמְּשִׁיךְ עָלָיו מִמֵּדַת הַחֲסָד דְּז' א" - תַּקְס"ה חֶלֶק א עֲמוּד רז).

Keilim of Atzilus,” as mentioned before.

וְהוּא בְּחִינַת שֵׁם הַיְּהוּ"ה.

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

וּבְזוֹה יוֹכֵן מֵה שֶׁבְּכָל הַתּוֹרָה לֹא נִזְכָּר שֵׁם צְבָאוֹת, רַק שֵׁם הַיְּהוּ"ה לְבִדּוֹ, רַק חָנָה אֶמְרָה "ה' צְבָאוֹת":

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

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 הוּי' 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 הוּי'.

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.

כִּי מֹשֶׁה רַבֵּנוּ עָלְיוֹהֶשְׁלוֹם, שְׂזָכָה שְׁתַּנָּתֵן הַתּוֹרָה עַל יָדוֹ, הֵינּוּ לְפִי שֶׁהַמִּשְׁיָךְ הַתְּלַבְּשׁוֹת אֹר אֵין-סוּף בְּכֵלִים-דִּין"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'eir Anpin of Atzilus, similar to the "function," as it were, of the Name 'הווי', as explained above.

וּמִשָּׁם נִמְשָׁךְ הַתּוֹרָה כִּנ"ל.

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

(וּמִשָּׁם הֵיטָה נְבוֹאָתוֹ. כִּי עֵיקַר נְבוֹאָתוֹ הֵיטָה מַאֲצִילוֹת²², רַק דֶּרֶךְ מַעְבֵּר נִמְשָׁךְ עַל יְדֵי הַבְּרִיאָה²³. כְּמוֹ שֶׁכָּתַב בְּשִׁעַר הַקְדוּשָׁה לְהַרְח"ו, חֵלֶק ג' שִׁעוֹ ו²⁴).

(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 כח, ג. לקוטי שיחות חלק ט עמוד 204 הערה 7).

²³ ("וְכֵן הוּא) בְּלִקוּטֵי תוֹרָה סוֹף הַבִּיאור ד' צִאָנָה וְרִאִינָה": נְבוֹאָתוֹ מַאֲצִילוֹת רַק דֶּרֶךְ מַעְבֵּר נִמְשָׁךְ עַל יְדֵי הַבְּרִיאָה. [וּב] שִׁעַר הַיְחוד וְהַאֲמוּנָה פֶּרֶק ה: הַשְׁגַּת מֹשֶׁה רַבֵּינוּ עָלֵינוּ הַשְּׁלוֹם בְּנְבוֹאָתוֹ לֹא הֵיטָה בְּעוֹלָם הָאֲצִילוֹת אֶלָּא עַל יְדֵי הַתְּלַבְּשׁוֹת בְּעוֹלָם הַבְּרִיאָה". - לקוטי שיחות חלק ו עמוד 252).

²⁴ ("זֶה לְשׁוֹנוֹ: מֹשֶׁה רַבֵּנוּ עָלֵינוּ הַשְּׁלוֹם הָיָה עוֹלָה עַד הָאֲצִילוֹת, וּמִשָּׁם רֹאָה מִמֶּשֶׁ, אֶלָּא הוּא עַל יְדֵי הַתְּלַבְּשׁוֹת בְּבְרִיאָה לְבָדָה, וְגַם זֶה אֵינוֹ אֶלָּא בְּדֶרֶךְ מַעְבֵּר לְבָד, כִּי הָאֲצִילוֹת לְבָדוֹ הוּא נִמְנָע. וְזֶהוּ סוּד "כִּי לֹא יֵרָאֵי הָאֲדָם וְחִי".

- וְהַלְעִיר - לְמַה שֶׁכָּתַב בְּהַלְשׁוֹן "הַתְּלַבְּשׁוֹת" מַעְבֵּר" - מִמֶּה שֶׁכָּתוּב בְּקוֹנְטֵרַס אַחֲרוֹן (לְסִפּוֹר שֶׁל בִּינְיָמִין) דְּבוּר הַמַּתְחִיל "לְהַבִּין מֵה שֶׁכָּתוּב בְּפָרִי עֵץ חַיִּים" (קנח, א): "עַל יְדֵי מַעְבֵּר חֹסֵד דִּיצִירָה וְעִשְׂיָה הַנִּקְרָא גַם כֵּן הַתְּלַבְּשׁוֹת". - 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 Neviim, 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.

אָבֵל לֹא הִמְשִׁיךְ שְׂיִיָּהּ גַם כֵּן
הִתְלַבְּשׁוֹת אֹרֶךְ אֵינֶן-סוּף בְּבִי"ע - עַל
דֶּרֶךְ שֶׁהוּא מְתִיחַד עִם בְּלִים-
דְּאֶצִּילוֹת כִּךָּ יִהְיֶה מְתִיחַד עִם

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

בְּלִים־דְּבִי"ע - זֶה לֹא הִמְשִׁיךְ מֹשֶׁה,
וְלֹא הוֹצִיךְ לָזֶה.

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.)

כִּי הִמְשַׁכְתָּ הַתּוֹרָה הִמְשִׁיךְ מִבְּחִינַת
אֲצִילוּת מִמֶּשֶׁה, וְשָׁם מִתְיַחַד אִינְפִינִיטִי
אֵין־סוֹף עִם הַבְּלִים עַד דְּ"אִיהוּ
וְגִרְמוּהִי חֵד" בְּנ"ל.

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.

מֶה שָׁאִין בֶּן בְּבִי"ע, אֵין הִגִּילוֹי כָּלֵל
בְּהַבְּלִים²⁵ ("וְלֹאֻ אִיהוּ וְגִרְמוּהִי חֵד
בְּהוֹן"²⁶, כְּנֻדָּע).

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.

אֲבָל הַנְּבִיאִים שֶׁאַחֲרָיו הִמְשִׁיכוּ אֶת
אִינְפִינִיטִי בְּרוּךְ־הוּא שִׁיתְּלִבֵּשׁ גַּם
בֶּן בְּבִלִים דְּבִי"ע, מֶה שְׁלֹא הָיָה בֶּן
בִּימֵי מֹשֶׁה רַבֵּנוּ עָלֵינוּ־הַשְּׁלוֹם.

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 (רָאָה אֹר הַתּוֹרָה יִתְרוֹ (שְ�מוֹת כֶּרֶךְ ג) עֲמוּד תִּשְׁמַח, שֶׁצִּירֵךְ עֵינֶיךָ לְמַה שֶּׁכָּתוּב לִקְמוֹן פֶּרֶשֶׁת תִּשְׁא פו, א "שֶׁהִמְלֵאךְ נִקְרָא בְּשֵׁם אֱלֹקִים זֶהוּ מִפְּנֵי גֹדֶל בִּיטּוּלוֹ אֵלָיו יִתְבָּרַךְ וְאִינוֹ תּוֹפֵס מְקוֹם נֶגֶד חַיּוֹת אֱלֻקוֹת הַמְּדַבֵּר בָּהֶם וְאִינֶם רַק מַעֲבֵר שְׁעַל יְדֵיהֶם יוֹמֶשֶׁךְ הַדִּיבּוּר וְהַפְּעוּלָה לְמִטָּה". רָאָה הִמְשִׁיךְ תַּעֲר"ב חֶלֶק ב עֲמוּד תַּקְנָה).

²⁶ (וְאֵין הוּא וְכָלֵיו אַחַד בָּהֶם. תַּקּוּנֵי זֶהר בְּהַקְדָּמָה ג, ב).

happen in the lifetime of Moshe Rabeinu.

וְהֵינּוּ שְׁחֵנָה פְּתָחָה תַּחֲלָה בְּשֵׁם
"צִבְאוֹת", וְאַחֲרֶיהָ נִמְשְׁכוּ כָּל
הַנְּבִיאִים:

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

שְׁעִנֵּן שֵׁם זֶה, הוּא מוֹרָה עַל עֲנִין
הַתְּלַבְּשׁוֹת אוֹר אֵין-סוֹף בְּכָלִים
דְּבִי"ע לְהִיּוֹת מִיִּיחָד עִמָּהֶם גַּם כֵּן,
וְכִמוּ שִׁיתְבָּאֵר אִם יִרְצֶה הַשֵּׁם.

Because the use of the Name "צִבְאוֹת" 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.

וְהוֹצִרְכוּ לָזֶה,

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

כִּי בִימֵי מֹשֶׁה רַבֵּנוּ עָלִי-הַשָּׁלוֹם,
שְׁהִיְתָה נְבוֹאָתוֹ מְאֻצִּילוֹת, עַל כֵּן
הַמְּשִׁיךְ לָהֶם לְמִטָּה הַתּוֹרָה מִשָּׁם,
מִבְּחִינַת אֲצִילוֹת, וְהוּא הָיָה דְּבַר ה'
בְּפִי מֹשֶׁה, וְקִיֵּמוֹ יִשְׂרָאֵל הַתּוֹרָה כִּי;

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).

אֲבָל בִּימֵי הַנְּבִיאִים שְׁאַחֲרָיו, שֶׁלֹּא
הָיוּ יִשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מְקוֹם,
וְהוֹצִרְכוּ הַנְּבִיאִים לְהוֹכִיחָם,

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.

- וְעִנֵּן הַהִפְרָשׁ בֵּין תּוֹכְחָה שְׂאוֹמֵר הַנָּבִיא לְשֹׂאֵר מוֹכִיחַ הוּא:

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

כִּי בַּהֲנָבִיא, הִנֵּה הַתּוֹכְחָה הִיא דְּבַר ה' הַמְתְּלֵבֶשׁ בְּדַבְּרוֹ שֶׁל הַנָּבִיא, וְנִמְצָא הוּא יִתְבָּרֵךְ הוּא הַמוֹכִיחַ -

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.

וְלֹאֵת הוֹכָרַח לִהְיוֹת הַמְשָׁכַת הַתּוֹרָה מֵאַצִּילוּת לְבִי"ע כְּדֵי שִׁיקְיָמוֹ 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.

כִּי בַּהֲיוֹתָהּ בְּאַצִּילוּת כְּבִימֵי מֹשֶׁה, לֹא הָיוּ מְקִיָּימִים אוֹתָהּ יִשְׂרָאֵל שְׂבִימֵי הַנָּבִיאִים אַחֲרֵי דוֹרוֹ 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,

מֵצַד שֶׁנִּשְׁגְּבָה מֵהֶם, וְהִיְתָה הַתּוֹרָה בְּפָנֵי עֲצָמָהּ וְהָאָדָם בְּפָנֵי עֲצָמוֹ;

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.

וּלְכךָ הָיָה צָרִיךְ לִהְיוֹת הַתְּלַבְּשׁוֹת הַתּוֹרָה מֵאַצִּילוּת לְבְּרִיאָה,

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,

וּנְמִשָּׁךְ שֵׁם דְּבַר ה' בְּפִירוּשׁ הַנְּבִיא
לְהַזְהִיר אֶת יִשְׂרָאֵל שִׁיקְיָמוּ הַתּוֹרָה
כּו',

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.

וְהִגִּיעַ לָהֶם עַל יְדֵי זֶה הַתּוֹכְחָה מִדְּבַר
ה' מִמֶּשֶׁת הַמַּתְלַבֵּשׁ בְּכָלֵים דְּבִי"ע,
וּמִשֵּׁם בְּפִי הַנְּבִיא כּו' :

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).

וְהִנֵּה הֵגַם "שְׂאִין נְבִיא רִשְׁאֵי לְחֹדֶשׁ
דְּבַר"27, אֲךָ אֵין זֶה חֲדוּשׁ וְתוֹסֶפֶת עַל
תּוֹרַת מֹשֶׁה רַבֵּנוּ עַל־יִדֵּי הַשְּׁלוֹם.

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 Rabeinu.

רַק הַמִּשְׁכַּת הַתּוֹרָה בְּלִי תוֹסֶפֶת
וְגִרְעוֹן מֵאֲצִילוֹת לְבְרִיָּאָה28.

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 “צְבָאוֹת-multitudes” refers to how Malchus of Atzilus descends into the created worlds of BY”A. There it creates “צְבָאוֹת-multitudes” of

²⁷ (שְׁבַת קד, א וְשֵׁם נִסְמָן. רַמְבַּ"ם הַלְכוֹת יְסוּדֵי הַתּוֹרָה פֶּרֶק ט הַלָּכָה א).

²⁸ (רִאָּה לְקוּטֵי שִׁיחוֹת חֶלֶק כּא עֲמוּד 46 הָעֵרָה 18: "כִּמוֹ שְׁנֶאֱמַר (עֲמוּס ג, ז) גָּלָה סוּדוֹ אֶל עַבְדּוֹ הַנְּבִיאִים". וְרִאָּה תַעֲנִית (ט, א) "מִי אֵיכָא מִיּוֹדֵי דְכְּתִיבִי בְּכְתוּבִי דְלֹא רִמְיָו בְּאוֹרֵייתָא". וּבְרִשׁ"י שֵׁם: שְׁהַחֲוִשׁ הוּא יְסוּד נְבִיאִים וְכְתוּבִים. וְלִהְיֶיר מֵאֲבוֹת (בְּתַחֲלָתָהּ): תּוֹרָה כּו' וּמִסְרָה לְנְבִיאִים כּו'. עַד כֹּאן לְשׁוֹנוֹ, עֵיין שֵׁם).

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 “צְבָאוֹת הַיְיָ-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 “הַשֵּׁם הַגָּדוֹל”-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.

וְהוּא עֲנִין שֵׁם צְבָאוֹת שְׁנוֹכַר
בְּנִבְיָאִים: **This is the meaning of the Name “צְבָאוֹת” that is mentioned by the prophets:**

כִּי צְבָאוֹת הוּא לְשׁוֹן חַיִּילוֹת.³¹ **For the word “צְבָאוֹת” means multitudes of creations.**

וְהֵם גְּדוּדֵי נִשְׁמוֹת וּמַלְאָכִים
דְּבִרְיָאָה, אֲשֶׁר אֵין מִסְפֵּר לְגְדוּדֵיו,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)**

וְהֵם נִבְרָאִים וּמַחֲדָשִׁים מֵאֵין לֵישׁ
מִמֶּשׁ, וְאֵינָן אֱלֹהוֹת כָּלֵל כְּמוֹ אֲצִילוֹת **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 (רָאָה יִלְקוּט שְׁמֵעוֹנִי שְׁמוּאֵל אֶרְמוֹ עַח: "מִיּוֹם שֶׁבָּרָא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת עוֹלָמוֹ, לֹא הָיָה אָדָם שֶׁקָּרָא לְהַקְדוֹשׁ בְּרוּךְ הוּא "צְבָאוֹת" עַד שֶׁבָּאת חֲנָה וְאַמְרָה לְפָנָיו: רַבּוֹנוֹ שֶׁל עוֹלָם, מִכָּל חַיִּילוֹת שֶׁבָּרָאתָ בְּעוֹלָמְךָ קָשָׁה לְפָנֶיךָ שֶׁתֵּתֵן לִי בֵּן אַחֵד?").

³² (אִיּוֹב כה, ג: "הֵישׁ מִסְפֵּר לְגְדוּדֵיו". וְרָאָה חֲגִיגָה יג, ב).

שהוא בחינת אלהות ממש.

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

ואף על פי כן הנביאים המשיכו שיתלבש בהם אור אין־סוף ברוך־הוא בתכלית היחוד כמו שנתלבש בכלים־דאצילות,

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),

עד ד"איהו וגרמוהי חד", עד שיהיה נקרא האור אין־סוף המלובש בהם בשם צבאות, שהוא שם התואר, שהוא עצמו הוא בחינת הצבאות ממש;

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 "הו"ה" 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 "צבאות-multitudes" of creations,

כענין "איהו וגרמוהי חד" שבאצילות, שהוא עצמו "הוא הדעה כו"³³ - כך מתייחד בכלים דבי"ע עד שהוא עצמו הוא הצבאות כו'.

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 (רמב"ם הלכות יסודי התורה פרק ב הלכה י: "הוא היודע והוא הידוע והוא הדעה עצמה הכל אחד").

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

וְלֹא שֶׁהֵם נִפְרָדִים בְּפָנֵי עֲצָמָם רַק
שֶׁבְטִילִים אֵלָיו, אֲלֵא שֶׁמִּתְיַיְחָד עִמָּהוּ
מִמֶּשׁ.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

וּבְמִשְׁלַל יְחִיד וְחִבּוּר הַנִּשְׁמָה עִם
הַגּוּף;

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.

שֶׁהֵגֶם שֶׁהַגּוּף הוּא הַכְּלִי וְהַעֵיָקָר
הִיא הַנִּשְׁמָה, עִם כָּל זֶה מִתְאַחֶדֶת
עִם הַגּוּף;

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 עבאות ש"איהו וגרמוהי חד" גם בבי"ע, כותב כבוד קדושת אדמו"ר ה'צמח צדק [אור התורה בא (שמות כרך א עמוד שכח) ש"ב עץ חיים לא מצינו זה", שמונה משמע שזהו חידושו של כבוד קדושת אדמו"ר ה'קן, בדמוכח ממה שכבוד קדושת אדמו"ר ה'צמח צדק אינו מציין מקור אחר לזה". - דבור המתחיל "באתי לגני" תש"מ סעיף ה - תורת מנחם ספר המאמרים מלוקט חלק ב עמוד תא. ועל דרך זה - בדבור המתחיל "ויהי בעצם" תשמ"ג).

³⁵ This idea is a fundamental principle in Kabbalah 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 Kabbalah 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.

שֶׁנֶקְרָא "אָדָם" - הַנִּשְׁמָה שֶׁבְּגוּף,
וְאֵין לָהּ גּוּף שֶׁם בִּפְנֵי עֲצָמוֹ כו'.

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,

וּבִ"הָדִין קִמְצָא דְלְבוּשִׁיהָ מִיָּנִיהָ
וּבִיָּה" ³⁶.

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 שֶׁקּוֹרִין לְאָדָם שֶׁלָּמַד חֲכָמָה
בְּשֵׁם "חָכָם",

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

הֵנָּה הַחֲכָמָה קֹדֶם שֶׁלָּמְדָהּ - הִיא
מֵהוּת בִּפְנֵי עֲצָמָה זוֹלָת הָאָדָם
שֶׁלָּמְדָהּ, וְהָאָדָם מֵהוּת בִּפְנֵי עֲצָמוֹ.

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.

וּבְשִׁקְנָה הַחֲכָמָה נִקְרָא חָכָם עַל שֵׁם
הַחֲכָמָה, שֶׁהוּא שֵׁם הַתּוֹאֵר;

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

כֵּן עַל דֶּרֶךְ מִשָּׁל לְמַעֲלָה:

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

עַם הַיּוֹת הַכִּלִּים דְּבִי"ע הֵם מֵהוּת
בִּפְנֵי עֲצָמוֹ - בְּחִינַת נִשְׁמוֹת
וּמַלְאָכִים נְבִרָאִים, רַק שְׁבִטִלִים אֵלָיו
יִתְבָּרָה.

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 (בְּאוֹתוֹ חֲגָב (אוֹ חֲלֹזִין אוֹ צֶב) שֶׁלְבוּשׁוֹ הוּא מְמַנּוֹ עֲצָמוֹ. בְּרֵאשִׁית רַבָּה כ"א, ה' עַל פֶּסוּק (דְּנִיָּאל י, ה) "לְבוּשׁ בְּדִים".

אך עם כל זה, על ידי שהמשיכו
הנביאים להיות גלוי אור אין-סוף
ברוך-הוא בהם על דרך יחודו
באצילות,

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,

אז נקרא הוא יתברך "הוי"ה
צבאות", שהוא שם התואר - שהוא
יתברך הוא אחד עם הצבאות הנ"ל
ואינן נפרדים בו.

then Hashem is called "הוי"ה
צבאות-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
"צבאות-multitudes" of souls and
angels, and they are not separate
from Him.

ולכן שם הוי"ה מצטרף לשם
צבאות,

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

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

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

This is because when the Name הוי"ה comes before צבאות, 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.)

כי שם הוי"ה הוא באצילות, והוא
המשכת אור אין-סוף בבליים
באצילות.

Because the Name הוי"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**,

וְאִם בֶּן, כְּדִי שִׁיתַּמְשֵׁךְ אֹר אֵין-סוּף
בְּבִי"ע, הוּא עַל יְדֵי שֵׁם הַיְוִ"ה
בְּתַחֲלָה, וְזֶהוּ הַיְוִ"ה צְבָאוֹת."

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 הַיְוִ"ה, since it needs to first come into Atzilus before it can come into BY" A; this is the idea of the Name "הַיְוִ"ה צְבָאוֹת" - Hashem, who is the Master of the Multitudes,"

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

וְלֵאחֶר שֶׁהַמְּשִׁיכוֹ הַנְּבִיאִים בְּחִינָה
זוֹ, אֵין הוֹכִיחוּ 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 זוֹ שֶׁבְּבִרְיָא נִמְשָׁךְ
הַנְּבִיאָה לְהַנְּבִיא - דְּבַר ה' מִמֶּשׁ 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 דָמִי כָּלָל לְשֹׁאֵר מּוֹכִיחַ כּו' -
שֶׁהִיא תּוֹכַחַת הַנְּבִיא, וְזֹהִי תּוֹכַחַת
הַבּוֹרָא יִתְבָּרַךְ מִמֶּשׁ.

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.

וְהַכֹּחַ לְהַמְשִׁכָּה זוֹ, שִׁיְהִיָּה אֹר אֵין-סוּף
מִתְלַבֵּשׁ בְּבִי"ע עַל דְּרָךְ הַנִּלְ

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

כְּבִאֲצִילוֹת, הַמְּשִׁיכוֹ הַנְּבִיאִים
מִבְּחִינַת הָעִיגוּל וְהַ'סוֹבֵב כָּל עֲלָמִין',

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 "כַּחֲשֹׁכָה כְּאוֹרָה"³⁷ – שְׁוִין,
"הַשְׁוֶה וּמַשְׁוֶה קֹטֵן וְגָדוֹל"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.

שֶׁהוּא יוֹקֵא יָכוֹל לִישְׁפֹּל אֶת עֲצָמוֹ
לְמַטָּה מִטָּה גַם בְּבִי"ע, כִּי קָמִיה
יִתְבָּרַךְ כּוֹלֵם 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 שֶׁכָּתוּב (בְּרָכָה לֵג, כו):
"וּמִתַּחַת זְרוּעוֹת עוֹלָם"³⁹.

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 קלט, יב).

³⁸ (פִּיּוּט לִיָּמִים נוֹרָאִים "וְכָל מְאֻמִּינִים").

³⁹ ("מַעֲנֶה אֱלֹהֵי קֹדֶם, וּמִתַּחַת זְרוּעַת עוֹלָם – שֶׁהוּא לְמַטָּה כְּמוֹ לְמַעְלָה" (לְקוּשֵׁי תוֹרָה בְּהַר יֵח, ד). "עַל דֶּרֶךְ מִשְׁל אֹפֶן בְּתוֹךְ הָאוֹפֶן" (יְחִזְקֵאל א, טז), הֵינֵנו עִיגוּל בְּתוֹךְ עִיגוּל, שֶׁהֵעִיגוּל הַגָּדוֹל שׁוֹמֵבֵחוּץ – כְּמוֹ שֶׁמִּקִּיף לְמַעְלָה בְּגוֹבָה הָעִיגוּל הַפְּנִימִי כִּי הוּא מִקִּיף גַּם בֵּן בְּתַחֲתִיתוֹ לְמַטָּה, וְשֵׁם הוּא נִמּוֹךְ מֵעִיגוּל הַפְּנִימִי וְנִשְׁפֹּל יוֹתֵר מִמֶּנּוּ – כִּי בּוֹ יִתְבָּרַךְ כְּתִיב (שֵׁם מֵא, א) "וּמִתַּחַת – זְרוּעוֹת עוֹלָם").

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.

(ובזה יובן מה שכתוב בַּחֲנָה (שְׁמוּאֵל א' א, י"א): "וַתִּתְפַּלֵּל עַל ה' כו' וַתֹּאמֶר הוֹי" הַצְּבָאוֹת",

(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 הוֹי of Atzilus,” and only after did she say “Hashem, who is the Master of the Multitudes,”

שְׂפָדַי לְהַמְשִׁיךְ בַּחֲנִינֵת "צְבָאוֹת" הוֹצֵרָךְ לְהַמְשִׁיךְ מִבַּחֲנִינֵת "עַל הוֹי" ה', הֵינִי לְמַעְלָה מִשֵּׁם הוֹי" ה' ⁴⁰ 41).

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

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

וַיְהִי שֶׁכָּתוּב "בַּעֲצֵם הַיּוֹם הַזֶּה יֵצְאוּ כָּל צְבָאוֹת וְגו'":

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)

פִּירוּשׁ: "צְבָאוֹת הוֹי" ה' הוּא לְשׁוֹן סְמוּךְ, שֶׁהַצְּבָאוֹת נִטְפֵּל לְשֵׁם הוֹי" ה', אֲבָל אֵינוֹ לְשׁוֹן שֵׁם הַתּוֹאֵר כְּמוֹ

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

⁴⁰ ("וַיְהִי שֶׁכָּתוּב שֶׁהָיָה הַיּוֹם הַזֶּה, שֶׁהוּא הַיּוֹם שֶׁבִּבְי"ע". - הַמְּשָׁךְ "זֹאת הַנוּכַת הַמְּזוּכָה תִּרְ"מ פָּרָק ד).

⁴¹ כְּמִבּוֹאֵר הַפִּירוּשׁ בְּזֶה בְּמָקוֹם אַחֵר - עֵינֵינוּ בְּפִרְשֵׁת מִשְׁפָּטִים עַל פְּסוּק "לֹא תִהְיֶה מִשְׁכָּלָה וְעֵקֶרָה כו'" (לְקַמֵּן עַט, א.ב. אִוֵּר הַתּוֹרָה מִשְׁפָּטִים עַל פְּסוּק זֶה).

"הוֹי" הַצְבָּאוֹת. "Army-צבאות" is secondary to the Name **"הוֹי"**, 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 "Hashem-הוֹי" הַצְבָּאוֹת, who is the Master of the Armies."**

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

**וְהַיִּינוּ, בְּחִינַת הַנְּצוּצִים שֶׁנִּתְבָּרְרוּ
בְּגִלּוֹת דְּמֻצְרִים וְנִתְעַלּוּ לִיכָלֵל בְּשֵׁם
הוֹי"ה - הֵם הַנִּקְרָאִים "צְבָאוֹת
הוֹי"ה."**

For the phrase "the-צבאות הוי" the multitudes belonging to Hashem' mentioned in our verse refers to the 'multitudes-צבאות' 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 "הוֹי"ה, hence, they are referred to as "the-צבאות הוֹי"ה" the multitude of sparks that became included in Elokus of the Name Havaya."

**כִּי רַפ"ח נְצוּצִים נָפְלוּ בְּשִׁבְרֵית-
הַכֵּלִים⁴²,**

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 נִתְבָּרְר בְּגִלּוֹת מְצֻרִים ר"ב

From those 288 sparks, 202 sparks were sifted out of

⁴² (עץ חיים שער יח).

נְעוּצִים⁴³, unholiness and elevated to Elokus through the Exile in Egypt.

וְעַל זֶה נֶאֱמַר (פִּרְשָׁתְנוּ יב, לו):
"וַיִּנְצְלוּ אֶת מִצְרַיִם."
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.

וְזֶהוּ שְׁכָתוּב (שָׁם, לח): "וְגַם עַרְבֵי רַב
עָלָה אִתָּם", **This is also** the meaning of **what is written** (ibid., v. 38): **“and also a mixed ‘רב-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 ‘רב-202’ sparks of holiness were elevated together with the Jewish people.

וּבְכָתִיב (וְאַתְחֲנֹן ג, כו): "רַב לָךְ כֹּי"⁴⁴. **and it is also written** (Devarim 3:26) regarding when Hashem told Moshe that he cannot enter Eretz Yisroel **“‘רב-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, ‘רב-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.

וּפִירוּשׁ וְעֵינֵן שֶׁנִּקְרְאוּ "צִבְאוֹת
הַיְוִ"ה" - בְּחִינַת טָפֶל וְסֻמוֹךְ לְשֵׁם
הַיְוִ"ה - **What is the meaning and idea of calling these sparks “צִבְאוֹת** the multitude belonging to

⁴³ (כַּנְפֵי יוֹנָה חֶלֶק ג סִמֵּן נו. "וּפ"ו נִיצוּצִין נִשְׁאַרוּ לְהַתְבָּרַר בְּשֹׁאֲרֵי גְלִיּוֹת". - תַּקְס"ה. וְרֹאֵה לַעֲוִל וַיֵּשֶׁב כו, ד).

⁴⁴ (מְגִלָּה עֲמוּקוֹת אוֹפֵן נח).

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

הָעֲנִין: כִּי מִסְפֵּר רַפ"ח נְצוּצִים הֵם
מִבְּחִינַת שְׁמוֹת: ע"ב, ס"ג, מ"ה, ב"ן
כ"י.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 הָוְיָ, whose numerical values are 72, 63, 45, and 52.

The difference between these four ways of spelling out Hashem's Name הָוְיָ depends on how we spell the letters 'ה' and 'ו', since 'ה' can be spelled or הָ or הִ or הַ, and 'ו' can be spelled or וָ or וִ or וַ. Therefore, when spelling out each of the four letters of the Name הָוְיָ that are different possibilities based on what type of 'ה' or 'ו' is used, resulting in the four different spellings of הָוְיָ, 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 הָוְיָ, corresponding to the four levels of Tohu, namely Chohma, Bina, Ze'ir 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.

וְכַאֲשֶׁר נִתְבָּרְרוּ מִבִּי"ע לַחֲזוֹר
לְשָׁרָשָׁם, אֲזַי אֵינָם נִקְרָאִים בְּשֵׁמוֹת
אֱלֹהִים כָּלֵל, מִפְּנֵי שֶׁנִּתְבָּלְלוּ בְּמִקּוֹרָם
בְּתִכְלִית הַיְחָוּד, לְכָךְ אֵינָם עוֹלִים
בְּשֵׁם כָּלֵל.

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

⁴⁵ (עץ חיים שם פֶּרֶק ב.).

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

וְהַמֶּשֶׁל בְּזֶה: כְּשֶׁהָאָדָם מְשַׁכִּיל
בְּגִדּוּלַת ה' בְּהִתְבּוֹנְנוּת וְהִשָּׁגָה, אֲזִי
נִרְגָּשֶׁת הַהִשָּׁגָה בְּבַחֲיִנַת יֵשׁ וְדָבָר.

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.

אֲבָל כְּשֶׁנִּתְבַּטַּל בְּמִצִּיאוֹת לְגִמְרִי, אֲזִי
אֵינוֹ מִרְגִּישׁ הַהִשָּׁגָה וְהַבְטוּל בְּבַחֲיִנַת
יֵשׁ וְדָבָר מָה, כִּי אִם הוּא בָטֵל לְגִמְרִי
בְּתַכְלִית הַבְטוּל, בְּלִי הִרְגָּשָׁה כָּלֵל.

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.

כֵּן עַל דֶּרֶךְ מֶשֶׁל, הַנְּצוּצִים דִּתְהוּ
שֶׁנִּפְּלוּ בְּשִׁבְרָה יֵשׁ לָהֶן שְׁמוֹת, שְׁזֶה
מוֹרָה בְּחִינַת יֵשׁ וְדָבָר;

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 דֶּרֶךְ שֶׁנִּקְרָא בְּשֵׁם – שְׁזֶה הַגִּילוי
לְזוּלָתוֹ;

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

כְּמוֹ הָאָדָם, שֶׁבִּפְנֵי עַצְמוֹ אֵינוֹ צָרִיךְ
לְשֵׁם, רַק שֶׁחֲבִירוֹ קוֹרְאוֹ בְּשֵׁם.

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.

וּכְיוֹן שְׁנֵתְבָרְרוּ וְחִזְרוּ לְמִקּוֹרָם
בְּתַכְלִית הַבְּטוּל לְהִתְפַּלֵּל בְּאַלְקוֹת,
אִי אֵין לָהֶם שְׁמוֹת כָּלָל,

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

וְלָכֵן נִקְרְאוּ אֵז "צְבָאוֹת הַיְי"ה" -
שֶׁהֵם טַפְלִים וְסֻמוּכִים וְנִכְלָלִים בְּשֵׁם
הַיְי"ה.

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

וּפִירוּשׁ "הוֹצִיא ה' אֶת בְּנֵי יִשְׂרָאֵל .]
[עַל צְבָאֲתָם" (פָּרָשְׁתְּנוּ יב, נא) -
הֵינּוּ שְׁנֵשְׁמוֹת יִשְׂרָאֵל הֵן לְמַעְלָה
מִבְּחִינַת נִיצוּצֵי הַיְי"ה :

Now we can also explain the meaning of the verse: “Hashem took the Jewish people out of Egypt **עַל צְבָאֲתָם** ‘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 צְבָאוֹת, which is related to the elevation of the Keilim of BY”A and the multitudes of creations connected to them to Elokus. 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 "צבאות הוי'-the army of Hashem (Havaya)." However, the same two words, in the opposite order, refer to Hashem, as the Neviim call Him "הוי' צבאות"-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 “Tzvios 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.

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