



TORAH OHR • PARSHAS BO • MAAMAR 1

בעצם היום הזה יצאו כל צבאות ה' מארץ מצרים

“On this very day all the
hosts of Havayah went out”



Tzevaos, the Name the prophets used, means that the Infinite Light became one with the created souls and angels of the lower worlds as fully as with the vessels of Atzilus, so that G-d is called by the name of His hosts. “The hosts of Havayah” who left Egypt are the reverse: sparks of holiness raised up and absorbed into the Name Havayah.

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

Dedicated in honor of the Rebbe’s father, Reb Levi Yitzchok



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THE BIG IDEA

Tzevaos, the Name the prophets used, means that the Infinite Light became one with the created souls and angels of the lower worlds as fully as with the vessels of Atzilus, so that G-d is called by the name of His hosts. “The hosts of Havayah” who left Egypt are the reverse: sparks of holiness raised up and absorbed into the Name Havayah.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

Chanah was the first to call G-d “Havayah Tzevaos,” and the later prophets used the Name often, yet it never appears in the Torah of Moshe. To explain why, the maamar first asks what a divine Name is. G-d’s essence is beyond every description; He is called “wise” or “great” only because He humbles Himself into the vessels of the Sefiros of Atzilus. The Names are these vessels, and Havayah is the light within them all, which is why it combines with every other Name. The Torah, rooted in Havayah, came through Moshe from Atzilus, and he had no need to bring the Infinite Light into the lower worlds. When later generations stopped keeping the Torah, the prophets drew it into Beriah, so that their rebuke was G-d’s own word. They united the Infinite Light with the souls and angels of Beriah as in Atzilus, drawing the power from the light that encompasses all worlds; hence “Havayah Tzevaos.” Finally, “the hosts of Havayah” who left Egypt are the 202 sparks refined there, which have no names once they are absorbed in Havayah, while the souls of Israel stand above them.

OUTLINE

- Chanah’s Name and G-d beyond description** ¶1–3
Tzevaos, first said by Chanah, is a holy Name. G-d’s essence is beyond all descriptions; He is called “wise” or “great” only by humbling Himself into the vessels of Atzilus.
- The Names as vessels, Havayah as the light** ¶4–6
Each holy Name is a vessel of a Sefirah of Atzilus, and Havayah is the light within them all, which is why it combines with every Name. The whole Torah is rooted in Havayah, the level of Z’eir Anpin of Atzilus.
- Moshe’s Torah and the prophets’ rebuke** ¶7–10
Moshe drew the Torah from Atzilus and did not need to unite the Infinite Light with the lower worlds. When later generations strayed, the prophets drew the Torah into Beriah, so that their rebuke was the word of G-d.

4 Havayah Tzevaos

¶11

The prophets made the Infinite Light one with the souls and angels of Beriah as in Atzilus, so that G-d is called by the descriptive name “Havayah Tzevaos”; they drew the power for this from the light that encompasses all worlds.

5 The hosts of Havayah who left Egypt

¶12-15

“The hosts of Havayah” are the 202 sparks refined in Egypt, which lose their names once absorbed in Havayah; the souls of Israel stand above them.

KEY CONCEPTS

The Name Tzevaos שם צבאות

“Hosts”: a Name of G-d that may not be erased, first used by Chanah and then by the prophets. It signifies the Infinite Light united with the created hosts, the souls and angels of Beriah, as it is united with the vessels of Atzilus.

The Name Havayah שם הוי"ה

The four-letter Name, “the Unique Name.” The other holy Names are vessels, and Havayah is the light within them all; it joins the light to the vessels and so combines with every Name.

His greatness is His humility במקום שאתה מוצא גדולתו

שם אתה מוצא ענותנותו

Every description of G-d, even “great,” exists only because He lowers Himself into the vessels of Atzilus; His essence is beyond them all.

He and His organs are one איהו וגרמוהי חד

A phrase from the Tikkunei Zohar: in Atzilus the vessels are wholly one with the Infinite Light. The prophets brought this kind of union into Beriah, Yetzirah and Asiyah.

Descriptive name שם התואר

A name taken from a quality one has made one’s own, as a person who learns wisdom is called “wise.” “Havayah Tzevaos” is such a name: G-d is one with the hosts and is called by them.

The light that encompasses all worlds (sovev kol almin) סובב כל עולמין

The light before which darkness and light are equal; it alone can descend to the lowest worlds, and from it the prophets drew the power to unite the Infinite Light with Beriah, Yetzirah and Asiyah.

The sparks ניצוצות

Sparks of holiness that fell in the shattering of the vessels: 288 in all, of which 202 were refined in Egypt. Once refined they have no names and are absorbed in the Name Havayah, as “the hosts of Havayah.”

SECTION 1 • 11-3

Chanah's Name and G-d beyond description

1 בעצם היום הזה^{1,2} יצאו כל צבאות ה' מארץ מצרים. הנה ארז"ל על חנה מיום שברא הקב"ה את עולמו³ לא היה אדם שקראו להקב"ה צבאות עד שבאת חנה כו'.

“On this very day all the hosts of Havayah went out of the land of Egypt.” Now, our Sages, of blessed memory, said of Chanah: “From the day the Holy One, blessed be He, created His world, there was no person who called the Holy One, blessed be He, ‘Tzevaos’ until Chanah came,” etc.

The maamar opens with the verse about the Exodus, “all the hosts of Havayah went out of the land of Egypt,” and returns to it at the end to explain who these hosts are. The word for hosts, tzevaos, is also a Name of G-d, and the Talmud records that Chanah, the mother of the prophet Shmuel, was the first person since creation to call G-d by it.

דהיינו שהיא פתחה תחלה לקרות הקב"ה הוי"ה צבאות ואמר הקב"ה⁴ עתיד בן שלך לפתוח בנבואה בשם זה

That is, she was the first to begin calling the Holy One, blessed be He, “Havayah Tzevaos.” And the Holy One, blessed be He, said, “Your son is destined to open in prophecy with this Name.”

Chanah used the full Name “Havayah Tzevaos” in her prayer for a son; Havayah is the four-letter Name of G-d, which is not pronounced as it is written. The Midrash adds that G-d promised her that her son would one day open his prophecy with this same Name.

כמ"ש ויאמר שמואל כה אמר⁵ ה' צבאות פקדתי⁶ כו'. והנביאים האחרונים נבאו בשם זה ובפרט חגי זכרי ומלאכי יותר מכולן.

As it is written, “And Shmuel said, ‘Thus says Havayah Tzevaos: I have remembered,’” etc. And the later prophets prophesied with this Name, and in particular Chaggai, Zechariah and Malachi, more than all of them.

The promise was fulfilled when Shmuel began his message to King Shaul with “Thus says Havayah Tzevaos.” From then on the Name is common in the books of the prophets, above all in Chaggai, Zechariah and Malachi, the last of them.

וקיי"ל (ספ"ד דשבועות)⁷ דצבאות הוא מן השמות שאינן נמחקין. והנה מתחלה יש להקדים ענין השמות מהו.

And we hold as law (at the end of the fourth chapter of Shevuos) that Tzevaos is one of the Names that may not be erased. Now, we must first preface [an explanation of] the concept of the Names: what it is.

The Talmud counts Tzevaos among the Names of G-d that may not be erased, unlike descriptive praises such as "the Great" or "the Mighty," which may be. Before explaining this Name, the Alter Rebbe first explains what a divine Name is in general.

גם מעלת שם המיוחד שם הוי"ה על שאר השמות ואח"כ ית' אי"ה ענין שם צבאות.⁸

[We must] also [preface] the superiority of the Unique Name, the Name Havayah, over the other Names. And afterward the concept of the Name Tzevaos will be explained, G-d willing.

The maamar will also explain why Havayah, known as "the Unique Name," is superior to all the other Names. Only after these two introductions will it come to the Name Tzevaos itself.

הנה ידוע שמהותו ועצמותו של הא"ס ב"ה הוא פשוט בתכלית הפשיטות ולא שייך כלל במהו"ע ענין התוארים שנמצאו שכינו לו ית' בתורה ובדברי הנביאים ובדברי רז"ל כמו חכם חסיד רחמן כו' וכיוצא בהן.

Now, it is known that the essence and being of the Infinite One (Ein Sof), blessed be He, is simple in the utmost simplicity, and the concept of descriptions does not apply at all to His essence and being: [the descriptions] that we find were applied to Him, may He be blessed, as epithets in the Torah, in the words of the prophets and in the words of our Sages, of blessed memory, such as "wise," "kind" (chasid), "merciful," etc., and the like.

The starting point is that G-d's own essence is utterly simple, without parts or qualities. So none of the descriptions found in Scripture and in the words of the Sages, such as "wise," "kind" or "merciful," can apply to His essence as it is.

כי הוא ית' מרומם ונשגב ומובדל מכל גדרים אלו שהחכמה שהיא המעלה הראשונה בנבראים היא נחשבת כעשיה גשמי לגבי מהותו ועצמותו ית'.⁹

For He, may He be blessed, is exalted, lofty and set apart from all these definitions, so that Chochmah (wisdom), which is the first rank among created beings, is considered like physical action in relation to His essence and being, may He be blessed.

Chochmah, wisdom, is the highest level within creation, yet compared with G-d's essence even wisdom is as low as coarse physical action. G-d is not merely very wise; He is beyond the whole category of wisdom.

2 ומכ"ש בחי' המדות וכמאמר דלאו מכל אלין מדות איהו כלל^{11, 10} וכנודע. ואעפ"כ יש מציאות ענין התוארים הללו שבאו בתנ"ך ובדחז"ל.

And all the more so the level of the emotive attributes (middos), as it is said, "He is not of any of these attributes at all," as is known. And even so, there is a reality to the concept of these descriptions that appear in Tanach and in the words of our Sages, of blessed memory.

If even wisdom is far below G-d, the emotive attributes, such as kindness and severity, are lower still; Eliyahu's prayer in the Tikkunei Zohar says that He is "not of any of these attributes at all." Even so, the Alter Rebbe insists that the descriptions of G-d in Scripture and the Sages are not empty words but refer to something real.

דהיינו ע"ד מארז"ל במקום שאתה מוצא גדולתו¹² כו' שם אתה מוצא ענותנותו שהוא ית' משפיל א"ע להיות מתלבש בעשר כלים דאצילות שהן בחי' חו"ג כו'.

That is, in the manner of what our Sages, of blessed memory, said: "Wherever you find His greatness," etc., "there you find His humility." [This means] that He, may He be blessed, lowers Himself to be clothed in the ten vessels of the World of Atzilus (Emanation), which are the levels of Chesed (kindness) and Gevurah (restraint), etc.

The Sages taught that wherever G-d's greatness appears, His humility appears with it. The Alter Rebbe reads this as the key to all the descriptions: G-d "humbles" Himself to be clothed in the ten vessels of Atzilus, such as Chesed and Gevurah, and only through them can He be described.

3 וג"ר חב"ד ואז שי"ך לקרותו בתוארים שנק' חכם מצד התלבושותו בחכמה וכמאמר אליהו¹³ אנת חכים¹⁴ פ"י שמספר בענותנותו שמשפיל א"ע להתלבש בבחי' כלי החכמה עם היות שהחכמה אין ערוך אליו כלל כנ"ל.

And the first three [Sefiros], Chochmah (wisdom), Binah (understanding) and Daas (knowledge). Then it becomes fitting to call Him by descriptions, so that He is called "wise" by virtue of His being clothed in Chochmah, as in the saying of Eliyahu, "You are wise." This means that he tells of His humility: that He lowers Himself to be clothed in the level of the vessel of Chochmah, even though Chochmah bears no comparison to Him at all, as said above.

The list of vessels continues with the first three Sefiros, the intellectual ones: Chochmah, Binah and Daas. G-d can be called "wise" only because He clothes Himself in the vessel of Chochmah, and Eliyahu's words "You are wise" are read as praise of His humility, since Chochmah bears no comparison to Him.

וכן משפיל א"ע להתלבש בבחי' חסד ונקי' אז הגדול או חסיד וזהו שהגדולה היא ענותנותו

And likewise He lowers Himself to be clothed in the level of Chesed (kindness), and He is then called "the Great" or "kind" (chasid). And this is [what it means] that the greatness is His humility.

The same holds for kindness: G-d is called "great" or "kind" because He clothes Himself in Chesed, which Kabbalah also calls Gedulah, "greatness." This is the sense in which His greatness is His humility.

שע"י ענוה והשפלה שהשפיל א"ע להתלבש במדת חסד אז דייקא שייך לקרותו גדול משא"כ מהו"ע מרומם מגדר זה כנ"ל.

For through the humility and lowering by which He lowered Himself to be clothed in the attribute of Chesed, precisely then is it fitting to call Him "great"; whereas His essence and being is exalted above this definition, as said above.

The greatness people praise is itself a lowering: only because G-d lowered Himself into the attribute of Chesed can He be called "great." His essence remains above even this description.

SECTION 2 • 14-6

The Names as vessels, Havayah as the light

4 והנה שמותיו של הקב"ה הם הכלים¹⁵ דע"ס דאצי' שמתלבש בהן אוא"ס ב"ה ומתייחד עמהן בתכלית היחוד ע"ד דאיהו וגרמוהי¹⁶ חד¹⁷ היינו שם אל הוא בבחי' כלי החסד.

Now, the Names of the Holy One, blessed be He, are the vessels of the Ten Sefiros of Atzilus (Emanation), in which the Infinite Light (Or Ein Sof), blessed be He, is clothed and with which it is united in the utmost unity, in the manner of "He and His organs are one." That is, the Name Kel is in the level of the vessel of Chesed (kindness).

Here a divine Name is defined: the Names are the vessels of the Ten Sefiros of Atzilus, in which the Infinite Light is clothed and with which it is wholly one. "He and His organs are one" is a phrase from the Tikkunei Zohar meaning that in Atzilus even the vessels, the "organs," are one with G-d. Thus the Name Kel belongs to the vessel of Chesed.

ושם אלקים בבחי' כלי הגבורה ושם אדנ"י בבחי' מל'. אמנם שם הוי"ה הוא הפנימי' של כל השמות שהם הכלים.

And the Name Elokim is in the level of the vessel of Gevurah (restraint), and the Name Ado-nai in the level of Malchus (sovereignty). But the Name Havayah is the inner dimension (pnimiyus) of all the Names, which are the vessels.

Each of the other Names likewise belongs to a vessel: Elokim to Gevurah and Ado-nai to Malchus. Havayah is different: it is not one more vessel but the inner dimension within all of them.

כי הוא בבחי' האורות המתלבשים בתוך הכלים דהיינו בבחי' אל שהוא השם שבכלי חסד. הנה בבחי' האור הנמשך מא"ס ב"ה להתלבש בו הוא בחי' שם הוי"ה.

For it is in the level of the lights that are clothed within the vessels. That is, in the level of Kel, which is the Name in the vessel of Chesed: the level of the light that is drawn from the Infinite One (Ein Sof), blessed be He, to be clothed in it is the level of the Name Havayah.

Havayah is the light that fills the vessels. Within the vessel of Chesed, which bears the Name Kel, the light drawn from the Infinite One to fill it is what the Name Havayah means.

5 וכן גם בבחי' שם אלקים שבכלי הגבורה מתלבש בתוכו שם הוי"ה שהוא בבחי' האור מא"ס המתלבש בתוך הכלים הנ"ל.

And so too in the level of the Name Elokim, which is in the vessel of Gevurah (restraint): the Name Havayah is clothed within it, which is in the level of the light from the Infinite One (Ein Sof) that is clothed within the vessels mentioned above.

The same holds for the Name Elokim, which belongs to the vessel of Gevurah: Havayah is clothed inside it as the light from the Infinite One. Havayah is present even within the Names associated with judgment.

ועד"ז בכל השמות שאינן נמחקין שהם בבחי' הכלים. ושם הוי"ה הוא בבחי' האורות המתלבשים בהן.

And in this manner with all the Names that may not be erased, which are in the level of the vessels; and the Name Havayah is in the level of the lights that are clothed in them.

All the Names that may not be erased are vessels, and Havayah is the light within each of them. This is the general rule behind the examples of Kel and Elokim.

ולכך שם הוי"ה מצטרף עם כל השמות¹⁸ כמ"ש ביום עשות¹⁹ הוי"ה אלקים ארץ ושמים כו' וכתוב הוי"ה צבאות כו'

This is why the Name Havayah combines with all the Names, as it is written, "On the day that Havayah Elokim made earth and heavens," etc., and it is written, "Havayah Tzevaos," etc.

This is why Scripture so often pairs Havayah with another Name, as in "Havayah Elokim" in the account of creation and in "Havayah Tzevaos." The pairing shows the light, Havayah, within its vessel, the other Name.

מפני שבחיי שם הוי"ה הוא הממשיך את האור א"ס להתלבש בשמות אלקים וצבאות שהם הכלים כו' שהוא הממוצע בין אורות וכלים ולכך הוא המחבר האורות עם הכלים:

[This is] because the level of the Name Havayah is what draws down the Infinite Light (Or Ein Sof) to be clothed in the Names Elokim and Tzevaos, which are the vessels, etc.; for it is the intermediary between lights and vessels, and therefore it is what joins the lights with the vessels.

Havayah draws the Infinite Light into the vessels called Elokim and Tzevaos. It stands between light and vessel, and so it is what joins the two.

6 והנה כתיב זה שמי לעלם²⁰ וזה זכרי²¹ כו'. ופיי בת"ז²² שמי עם²³ י"ה שס"ה ל"ת. זכרי עם ו"ה רמ"ח מ"ע.

Now, it is written, "This is My Name forever, and this is My remembrance," etc. And it is explained in the Tikkunei Zohar: "My Name" (shmi) with yud-heh [is] the 365 prohibitions; "My remembrance" (zichri) with vav-heh [is] the 248 positive commandments.

In Exodus G-d calls Havayah both "My Name" and "My remembrance," and the Tikkunei Zohar finds the 613 commandments in these words. Shmi (שמי, "My Name," 350) plus yud-heh (15) makes 365, the number of prohibitions, and zichri (זכרי, "My remembrance," 237) plus vav-heh (11) makes 248, the number of positive commandments.

והיינו שכללות התורה רמ"ח מ"ע ושס"ה ל"ת הם מושרשים בשם הוי"ה שהוא בחי ז"א דאצי.

That is, the Torah as a whole, the 248 positive commandments and the 365 prohibitions, is rooted in the Name Havayah, which is the level of Z'eir Anpin (the emotive attributes) of the World of Atzilus (Emanation).

Yud-heh and vav-heh together spell Havayah, so the whole Torah, all 613 commandments, is rooted in this Name. In Atzilus, the Name Havayah is the level of Z'eir Anpin, the configuration of the six emotive attributes.

רמ"ח מ"ע נמשכים מבחי החסדים שבז"א ושס"ה ל"ת מבחי הגבורות שבז"א ובהם נכללים כל פרטי הדינים דאוי"ה כשר ופסול חייב וזכאי כו'.

The 248 positive commandments are drawn from the level of the chasadim (kindnesses) in Z'eir Anpin, and the 365 prohibitions from the level of the gevuros (severities) in Z'eir Anpin. And in them are included all the details of the laws of forbidden and permitted, valid and invalid, guilty and innocent, etc.

The positive commandments flow from the kindnesses (chasadim) within Z'eir Anpin and the prohibitions from its severities (gevuros). Every ruling of halachah, permitted and forbidden, valid and invalid, guilty and innocent, is included in them.

שההיתר והכשר נמשך מבחי' החסד דז"א והעובר אל"ת ממשיך עליו מבחינת הגבורות להיות נענש כו'

For what is permitted and valid is drawn from the level of the Chesed (kindness) of Z'eir Anpin, while one who transgresses a prohibition draws upon himself from the level of the gevuros, to be punished, etc.

What is permitted and valid comes from Chesed, the side that allows and gives. One who transgresses a prohibition draws severity upon himself, and this brings punishment.

ואור א"ס ב"ה הוא מלובש בכלים דז"א עד דאיהו וגרמוהי חד כדלעיל וזהו בחי' שם הוי"ה.

And the Infinite Light (Or Ein Sof), blessed be He, is clothed in the vessels of Z'eir Anpin, until "He and His organs are one," as above; and this is the level of the Name Havayah.

In the vessels of Z'eir Anpin the Infinite Light is wholly one with them: "He and His organs are one." This union of the light with the vessels of Atzilus is what the Name Havayah means.

SECTION 3 • 17-10

Moshe's Torah and the prophets' rebuke

7 ובוזה יובן מה שבכל התורה לא נזכר שם צבאות רק שם הוי"ה לבדו רק חנה אמרה ה' צבאות.

With this we will understand why in the whole Torah the Name Tzevaos is not mentioned, only the Name Havayah alone, and only Chanah said "Havayah Tzevaos."

This explains a striking fact: the Five Books of Moses never use the Name Tzevaos, only Havayah, and the Name first appears with Chanah.

כי מרע"ה שזכה שתנתן התורה על ידו היינו לפי שהמשיך התלבשות אור א"ס בכלים דז"א.

For Moshe our teacher, peace be upon him, who merited that the Torah be given through him: this was because he drew down the clothing of the Infinite Light (Or Ein Sof) in the vessels of Z'eir Anpin (the emotive attributes).

Moshe merited that the Torah was given through him because he drew the Infinite Light into the vessels of Z'eir Anpin, the level of the Name Havayah. The Torah, which the previous paragraph showed is rooted in Havayah, came from there.

ומשם נמשך התורה כנ"ל (ומשם היתה נבואתו כי עיקר נבואתו היתה מאצי"י²⁴ רק דרך מעבר נמשך²⁵ על ידי הבריאה²⁶ כמ"ש בשער הקדושה להרח"ו ח"ג שער ו') אבל לא המשיך שיהיה ג"כ התלבשות אור א"ס בבי"ע

And from there the Torah is drawn, as said above. (And from there was his prophecy, for his prophecy was essentially from the World of Atzilus (Emanation), only that it was drawn by way of passage through the World of Beriah (Creation), as written in Sha'ar HaKedushah of Rabbi Chaim Vital, part 3, gate 6.) But he did not draw down that there should also be a clothing of the Infinite Light in the Worlds of Beriah, Yetzirah (Formation) and Asiyah (Action).

Moshe's prophecy also came from Atzilus and only passed through Beriah on its way, as Rabbi Chaim Vital writes in his Sha'arei Kedushah (part 3, gate 6). But Moshe did not bring the Infinite Light to be clothed in the lower worlds of Beriah, Yetzirah and Asiyah.

ע"ד שהוא מתייחד עם כלים דאצילות כך יהי' מתייחד עם כלים דבי"ע זה לא המשיך משה ולא הוצרך לזה כי המשכת התורה המשיך מבחי' אצילות ממש.

In the manner that He is united with the vessels of Atzilus, so would He be united with the vessels of Beriah, Yetzirah and Asiyah: this Moshe did not draw down, and he did not need to, for the drawing down of the Torah he drew from the level of Atzilus itself.

Moshe did not make G-d one with the vessels of the lower worlds as He is with the vessels of Atzilus. He had no need to, since he drew the Torah directly from Atzilus.

ושם מתייחד אור א"ס עם הכלים עד דאיהו וגרמוהי חד כנ"ל. משא"כ בבי"ע אין הגילוי כלל בהכלים²⁷ (ולאו איהו וגרמוהי חד בהון²⁸ כנודע)

And there the Infinite Light is united with the vessels, until "He and His organs are one," as said above. This is not so in Beriah, Yetzirah and Asiyah: the revelation is not in the vessels at all (and it is not [so that] "He and His organs are one" in them, as is known).

In Atzilus the Infinite Light is one with the vessels, but in Beriah, Yetzirah and Asiyah it is not revealed in the vessels at all. There it cannot be said that "He and His organs are one."

אבל הנביאים שאחריו המשיכו את אור א"ס ב"ה שיתלבש ג"כ בכלים דבי"ע מה שלא היה כן בימי מרע"ה.

But the prophets after him drew down the Infinite Light, blessed be He, so that it would be clothed also in the vessels of Beriah, Yetzirah and Asiyah, which was not so in the days of Moshe our teacher, peace be upon him.

The prophets after Moshe did something new: they drew the Infinite Light down to be clothed in the vessels of the lower worlds too. This had not been done in Moshe's time.

והיינו שחנה פתחה תחלה בשם צבאות ואחריה נמשכו כל הנביאים שענין שם זה הוא מורה על ענין התלבשות אור א"ס בכלים דבי"ע להיות מתייחד עמהם ג"כ וכמשי"ת אי"ה.

And this is [why] Chanah was the first to open with the Name Tzevaos, and after her all the prophets followed; for this Name indicates the clothing of the Infinite Light in the vessels of Beriah, Yetzirah and Asiyah, to be united with them as well, as will be explained, G-d willing.

Chanah opened this path and the prophets followed her, which is why the Name Tzevaos belongs to them. The Name signifies the Infinite Light clothed in the vessels of the lower worlds and united with them, as the maamar will explain.

8 והוצרכו לזה כי בימי מרע"ה שהיתה נבואתו מאצילות ע"כ המשיך להם למטה התורה משם מבחי אצילות

And they needed this because in the days of Moshe our teacher, peace be upon him, whose prophecy was from the World of Atzilus (Emanation), he therefore drew the Torah down to them below from there, from the level of Atzilus.

The prophets needed this new drawing down because of a change in the people. In Moshe's time his prophecy came from Atzilus, and he brought the Torah down to the people from there.

והוא היה דבר ה' בפי משה וקיימו ישראל התורה כו'. אבל בימי הנביאים שאחריו שלא היו ישראל עושין רש"מ והוצרכו הנביאים להוכיחם.

And it was the word of G-d in the mouth of Moshe, and Israel kept the Torah, etc. But in the days of the prophets after him, when Israel were not doing the will of the Omnipresent, the prophets needed to rebuke them.

In Moshe's day the Torah was "the word of G-d in the mouth of Moshe," and the people kept it. In the days of the later prophets the people were not doing G-d's will, so the prophets had to rebuke them.

9 וענין ההפרש בין תוכחה שאומר הנביא לשאר מוכיח הוא כי בהנביא הנה התוכחה היא דבר ה' המתלבש בדבורו של הנביא ונמצא הוא ית' הוא המוכיח.

And the difference between the rebuke that a prophet speaks and [that of] any other rebuker is this: with the prophet, the rebuke is the word of G-d clothed in the prophet's speech, so it turns out that He, may He be blessed, is the one who rebukes.

A prophet's rebuke is not like anyone else's. When a prophet rebukes, it is the word of G-d clothed in his speech, so G-d Himself is the one rebuking.

ולזאת הוכרח להיות המשכת התורה מאצילות לבי"ע כדי שיקיימו ישראל התורה כי בהיותה באצילות כבימי משה לא היו מקיימים אותה ישראל שבימי הנביאים אחר דורו של משה מצד שנשגבה מהם והית' התורה בפ"ע והאדם בפ"ע.

For this reason the Torah had to be drawn down from the World of Atzilus (Emanation) to the Worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), so that Israel would keep the Torah. For while it was in Atzilus, as in the days of Moshe, Israel in the days of the prophets, after Moshe's generation, would not keep it, because it was too lofty for them, and the Torah was a thing by itself and the person a thing by himself.

For the people to keep the Torah, it had to be drawn down from Atzilus into the lower worlds. As long as it remained in Atzilus, as in Moshe's day, it was too lofty for the generations after him: the Torah stood apart and the person stood apart, with nothing to join them.

10 ולכך היה צ"ל התלבשות התורה מאצ"ל לבריאה ונמשך שם דבר ה' בפי הנביא להזהיר את ישראל שיקיימו התורה כו'. והגיע להם עי"ז התוכחה מדבר ה' ממש המתלבש בכלים דבי"ע ומשם בפי הנביא כו'.

This is why there had to be a clothing of the Torah from the World of Atzilus (Emanation) into the World of Beriah (Creation), and there the word of G-d was drawn into the mouth of the prophet, to warn Israel to keep the Torah, etc. And through this the rebuke reached them from the very word of G-d, clothed in the vessels of Beriah, Yetzirah (Formation) and Asiyah (Action), and from there in the mouth of the prophet, etc.

So the Torah was clothed from Atzilus into Beriah, and there the word of G-d entered the prophet's mouth, to warn the people to keep the Torah. The rebuke they heard was G-d's own word, clothed first in the vessels of the lower worlds and then in the prophet's speech.

SECTION 4 • 111

Havayah Tzevaos

11 והנה הגם שאין נביא רשאי לחדש דבר.²⁹ אך אין זה חדוש ותוספת על תורת מרע"ה.

Now, although a prophet is not permitted to introduce anything new, still, this is not an innovation or an addition to the Torah of Moshe our teacher, peace be upon him.

An objection: the Talmud teaches that a prophet may not introduce anything new into the Torah. The answer is that the prophets added nothing to the Torah of Moshe.

רק המשכת התורה בלי תוס' וגרעון מאצילות לבריאה.³⁰ וזהו ענין שם צבאות שנז' בנביאים כי צבאות הוא לשון חיילות.

It is only the drawing down of the Torah, without addition or subtraction, from the World of Atzilus (Emanation) to the World of Beriah (Creation). And this is the meaning of the Name Tzevaos that is mentioned in the Prophets: for “Tzevaos” is a term for armies.

The prophets only drew the same Torah, without addition or subtraction, down from Atzilus into Beriah. This is what the Name Tzevaos, used by the prophets, refers to, since tzevaos means “hosts” or “armies.”

והם גדודי נשמות ומלאכים דבריאה אשר אין מספר לגדודיו³¹ והם נבראים ומחודשים מאין ליש ממש.

And these are the troops of souls and angels of Beriah, of which “there is no number to His troops”; and they are created and brought into being from nothing into an actual something.

The “hosts” are the countless troops of souls and angels of the World of Beriah, in words that echo Job’s “Is there any number to His troops?” Unlike Atzilus, these are created beings, brought into existence from nothing.

ואינן אלהות כלל כמו אצילות שהוא בחי' אלהות ממש ואעפ”כ הנביאים המשיכו שיתלבש בהם אור א”ס ב”ה בתכלית היחוד

And they are not G-dliness at all, unlike Atzilus, which is the level of G-dliness itself. And even so, the prophets drew down that the Infinite Light (Or Ein Sof), blessed be He, should be clothed in them in the utmost unity,

The souls and angels of Beriah are not G-dliness, as Atzilus is. Yet the prophets drew the Infinite Light down to be clothed in them in complete unity.

כמו שנתלבש בכלים דאצי' עד דאיהו וגרמוהי חד עד שיהיה נק' האור א”ס המלוכש בהם בשם צב(אות) שהוא שם התואר שהוא עצמו הוא בחי' הצבאות ממש כענין איהו וגרמוהי חד שבאצי' שהוא עצמו הוא הדעה³² כו'.

Just as it is clothed in the vessels of Atzilus, until “He and His organs are one,” to the point that the Infinite Light clothed in them would be called by the name Tzevaos (which is a descriptive name: that He Himself is truly the level of the hosts, like the concept of “He and His organs are one” in Atzilus, where He Himself is the knowledge, etc.

The unity in Beriah was to be like that of Atzilus, where “He and His organs are one,” and so the Infinite Light within the hosts is called Tzevaos. Tzevaos is a descriptive name, meaning that G-d Himself is the hosts, just as in Atzilus He does not merely have knowledge but is Himself the knowledge. In the printed Hebrew a parenthesis opens in the middle of the word Tzevaos ((אות) and closes only after the verse “And beneath are the arms of the world” in 11.14; the translation opens it right after the word.

כך מתייחד בכלי דבי"ע³³ עד שהוא עצמו הוא הצבאות כו'. ולא שהם נפרדים בפ"ע רק שבטלים אליו אלא שמתייחד עמהן ממש.

So He is united with the vessels of Beriah, Yetzirah (Formation) and Asiyah (Action), until He Himself is the hosts, etc. And [it is] not that they are separate on their own and only nullified to Him; rather, He is truly united with them.

In the same way G-d unites with the vessels of Beriah, Yetzirah and Asiyah until He Himself is "the hosts." They are not separate beings that are merely nullified before Him; He is truly one with them.

וכמשל יחוד וחבור הנשמה עם הגוף שהגם שהגוף הוא הכלי והעיקר היא הנשמה עכ"ז מתאחדת עם הגוף שנק' אדם הנשמה שבגוף ואין להגוף שם בפ"ע כו' וכהדין קמצא דלבושי מיניה וביה.³⁴

And it is like the analogy of the union and joining of the soul with the body: although the body is the vessel and the main thing is the soul, nevertheless it becomes one with the body, so that the soul in the body is called "a person," and the body has no name of its own, etc.; and "like this locust (kamtza), whose garment is of itself and in itself."

The soul and body show what this means. The soul is the main thing and the body only its vessel, yet they are so united that the soul in the body is called "a person" and the body has no name of its own, like the Midrash's image of a creature "whose garment is of itself and in itself."

וכמו שקורין לאדם שלמד חכמה בשם חכם הנה החכמה קודם שלמדה היא מהות בפ"ע זולת האדם שלמדה והאדם מהות בפ"ע.

And just as a person who has learned wisdom is called by the name "wise": before he learned it, the wisdom is an entity on its own, apart from the person who learned it, and the person is an entity on his own.

A second analogy is a person who learns wisdom. Before he learns it, the wisdom and the person are two separate things.

וכשקנה החכמה נק' חכם ע"ש החכמה שהוא שם התואר. כך עד"מ למעלה עם היות הכלים דבי"ע הם מהות בפ"ע בחי נשמות ומלאכים נבראים רק שבטלים אליו ית'.

And when he has acquired the wisdom he is called "wise" after the wisdom, which is a descriptive name. So too, by way of analogy, above: although the vessels of Beriah, Yetzirah and Asiyah are an entity on their own, the level of created souls and angels, which are only nullified to Him, may He be blessed,

Once he acquires the wisdom he is called "wise," a descriptive name taken from the wisdom. So too the vessels of the lower worlds are in themselves separate, created souls and angels, which are only nullified before G-d.

אך עכ"ז ע"י שהמשיכו הנביאים להיות גלוי אוא"ס ב"ה בהם ע"ד יחודו באצ"י אז נקי הוא ית' הוי"ה צבאות שהוא שם התואר שהוא ית' הוא אחד עם הצבאות הנ"ל ואינן נפרדים כו'.

Yet nevertheless, because the prophets drew down a revelation of the Infinite Light, blessed be He, in them, in the manner of His union in Atzilus, He, may He be blessed, is then called "Havayah Tzevaos," which is a descriptive name: that He, may He be blessed, is one with the hosts mentioned above, and they are not separate, etc.

Once the prophets drew the revelation of the Infinite Light into these vessels as in Atzilus, G-d is called "Havayah Tzevaos," a descriptive name. It means that He is one with the hosts, and they are not separate from Him.

ולכן שם הוי"ה מצטרף לשם צבאות כי שם הוי"ה הוא באצ"י והוא המשכת אוא"ס בכל"י דאצ"י ואם כן כדי שיתמשך אור א"ס בבי"ע הוא על ידי שם הוי"ה בתחלה וזהו הוי"ה צבאות.

And this is why the Name Havayah combines with the Name Tzevaos: for the Name Havayah is in Atzilus, and it is the drawing of the Infinite Light into the vessels of Atzilus. If so, for the Infinite Light to be drawn into Beriah, Yetzirah and Asiyah, it is through the Name Havayah first; and this is "Havayah Tzevaos."

Havayah is joined to Tzevaos because Havayah is the light within the vessels of Atzilus. To bring the Infinite Light into the lower worlds it must first pass through Havayah, and so the Name is "Havayah Tzevaos."

ולאחר שהמשיכו הנביאים בחי' זו אזי הוכיחו את ישראל בשם זה כי מבחי' זו שבכריאה נמשך הנבואה להנביא דבר ה' ממש הוא המוכיח את ישראל ולא דמי כלל לשאר מוכיח כו' שהיא תוכחת הנברא וזוהי תוכחת הבורא ית' ממש.

And after the prophets drew down this level, they then rebuked Israel with this Name. For from this level, which is in Beriah, prophecy is drawn to the prophet; the very word of G-d is what rebukes Israel, and it is not at all like any other rebuker, etc., which is the rebuke of a created being, whereas this is the rebuke of the Creator Himself, may He be blessed.

With this Name the prophets rebuked Israel. Prophecy came to them from this level in Beriah, so their rebuke was the Creator's own, unlike the rebuke of any other person, which is the rebuke of a created being.

והכח להמשכה זו שיהיה אור א"ס מתלבש בבי"ע ע"ד הנ"ל כבאצי המשיכו הנביאים מבחי העיגול והסוכ"ע אשר שם כחשכה כאורה³⁵ שוין השוה ומשוה קטן וגדול שהוא דוקא יכול לישפל א"ע למטה מטה גם בבי"ע

And the power for this drawing down, that the Infinite Light be clothed in Beriah, Yetzirah and Asiyah in the manner described above, as in Atzilus, the prophets drew from the level of the circle (igul) and of the light that encompasses all worlds (sovev kol almin), where “as the darkness, so the light”: they are equal; “He who is equal and makes equal small and great.” For it is precisely this that can lower itself lower and lower, even into Beriah, Yetzirah and Asiyah,

The power to clothe the Infinite Light in the lower worlds as in Atzilus came from the “circle,” the light that encompasses all worlds (sovev kol almin). Before that light darkness and light are alike, as the Psalmist says, and it is “equal and makes equal small and great,” in the words of the High Holiday prayers; so it alone can descend to the lowest levels.

כי קמ"י ית' כולם שוים וכמ"ש ומתחת זרועי עולם) (ובזה יובן מ"ש בחנה ותתפלל על ה' כו'

For before Him, may He be blessed, all are equal, as it is written, “And beneath are the arms of the world.”) (And with this we will understand what is written of Chanah, “And she prayed upon (al) Havayah,” etc.,

Before G-d all levels are equal, as the verse says, “And beneath are the arms of the world”: His highest power reaches the very bottom. Here the long parenthesis closes, and a second one begins, about Chanah's prayer.

ותאמר הוי"ה צבאות^{36,37} שכדי להמשיך בחי צבאות³⁸ הוצרך להמשיך מבחי על הוי"ה היינו למעלה משם הוי"ה כמבואר הפי בזה במ"א. ע' בפ' משפטים ע"פ לא תהי' משכלה ועקרה^{39,40} כו':⁴¹

“And she said, Havayah Tzevaos.” For in order to draw down the level of Tzevaos, it was necessary to draw from the level of “upon (al) Havayah,” that is, above the Name Havayah, as the explanation of this is given elsewhere. See in Parshas Mishpatim, on [the verse] “There shall be none who miscarries or is barren,” etc.)

Chanah, who first said “Havayah Tzevaos,” “prayed upon (al) Havayah”: to bring down the level of Tzevaos she had to draw from above the Name Havayah. For the explanation the reader is sent to the maamar in Torah Ohr, Parshas Mishpatim, on the verse “There shall be none who miscarries or is barren.”

SECTION 5 • 112-15

The hosts of Havayah who left Egypt

12 וז"ש בעצם היום הזה יצאו כל צבאות⁴² וגו'. פ"י צבאות הוי"ה הוא לשון סמוך שהצבאות נטפל לשם הוי"ה אבל אינו לשון שם התואר כמו הוי"ה צבאות.

And this is [the meaning of] what is written, "On this very day all the hosts went out," etc. The explanation: "the hosts of Havayah" (tzivos Havayah) is a construct form, in which the hosts are subordinate to the Name Havayah; but it is not the language of a descriptive name, as is "Havayah Tzevaos."

The maamar returns to its opening verse. "The hosts of Havayah" (tzivos Havayah) is a construct form, "hosts belonging to Havayah," in which the hosts are secondary to the Name; it is not a descriptive name like "Havayah Tzevaos," in which G-d Himself is called by the hosts.

והיינו בחי' הנצוצים שנתבררו בגלות דמצרים ונתעלו ליכלל בשם הוי"ה הם הנק' צבאות הוי"ה כי רפ"ח נצוצים נפלו בשבה"כ ומזה נתברר בגלות מצרים ר"ב נצוצים וע"ז נאמר וינצלו את מצרים.⁴³

That is, the level of the sparks that were refined in the exile of Egypt and rose to be included in the Name Havayah: they are what is called "the hosts of Havayah." For 288 sparks fell in the shattering of the vessels, and of these, 202 sparks were refined in the exile of Egypt; and of this it is said, "And they emptied out Egypt."

These hosts are the sparks of holiness refined during the exile in Egypt and raised up into the Name Havayah. Of the 288 sparks that fell in the shattering of the vessels, the primordial breaking described in Kabbalah, 202 were refined in Egypt, and the verse "they emptied out Egypt" alludes to this.

13 וז"ש וגם ערב רב עלה אתם.⁴⁴ וכתב רב לך⁴⁵ כו'. ופ"י וענין שנק' צבאות הוי"ה בחי' טפל וסמוך לשם הוי"ה. הענין כי מספר רפ"ח נצוצים הם מבחי' שמות ע"ב ס"ג מ"ה ב"ן כו'.

And this is [the meaning of] what is written, "And also a mixed multitude (erev rav) went up with them"; and it is written, "Enough for you (rav lach)," etc. And the explanation and meaning of their being called "the hosts of Havayah," the level of what is subordinate and joined to the Name Havayah: the matter is that the number of 288 sparks is from the level of the Names 72 (Av), 63 (Sag), 45 (Mah) and 52 (Ban), etc.

The verse "And also a mixed multitude (erev rav) went up with them" alludes to these sparks, since rav (רב) has the numerical value 202; the text adds G-d's words to Moshe, "Enough for you (rav lach)." To explain why the sparks are called the hosts "of" Havayah, the Alter Rebbe notes that the 288 sparks come from the Names 72, 63, 45 and 52, the four ways of spelling out the letters of Havayah.

14 וכאשר נתבררו מבי"ע לחזור לשרשם אז אינם נקראים בשמות אלו כלל מפני שנתכללו במקורם בתכלית היחוד לכך אינם עולים בשם כלל. והמשל בזה כשהאדם משכיל בגדולת ה' בהתבוננות והשגה אזי נרגשת ההשגה בבחי' יש ודבר.

And when they have been refined out of the Worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action) to return to their root, they are then not called by these names at all, because they have been included in their source in the utmost unity; therefore they do not bear a name at all. The analogy for this: when a person grasps the greatness of G-d through contemplation and comprehension, the comprehension is felt as a something (yesh), an entity.

When the sparks are refined out of the lower worlds and return to their root, they lose these names, because they are absorbed in their source in perfect unity. The analogy is a person contemplating G-d's greatness: as long as he understands it, he feels his understanding as something real, an entity of its own.

אבל כשנתבטל במציאות לגמרי אז אינו מרגיש ההשגה והבטול בבחי' יש ודבר מה כ"א הוא בטל לגמרי בתכלית הבטול בלי הרגשה כלל.

But when he has become entirely nullified in [his] existence, he then does not feel the comprehension and the self-nullification (bittul) as a something, some entity; rather, he is entirely nullified, in the utmost self-nullification, without any feeling at all.

When a person is wholly nullified, he no longer feels his understanding, or even his self-nullification, as anything at all. He is simply nullified, without being aware of it.

כך עד"מ הנצוצים דתהו שנפלו בשבירה יש להן שמות שזה מורה בחי' יש ודבר עד שנק' בשם שזהו הגילוי לזולתו כמו האדם שבפ"ע א"צ לשם רק שחבירו קוראו בשם.

So too, by way of analogy, the sparks of Tohu (Chaos) that fell in the shattering have names, which indicates the level of a something and an entity, to the point that they are called by a name; for this is the revelation to another, as a person by himself does not need a name, only his fellow calls him by name.

The sparks of Tohu, the world whose vessels shattered, have names because they are separate entities. A name is for others: a person alone needs no name, and it exists only so that others can call him.

15 וכיון שנתבררו וחזרו למקורם בתכלית הבטול להתכלל באלקות אזי אין להם שמות כלל. ולכן נק' אז צבאות הוי"ה שהם טפלים וסמוכים ונכללים בשם הוי"ה

And once they have been refined and have returned to their source in the utmost self-nullification (bittul), to be included in G-dliness, they then have no names at all. And therefore they are then called "the hosts of Havayah," for they are subordinate to, joined to, and included in the Name Havayah.

Once the sparks return to their source in complete self-nullification, they have no names at all. This is why they are called "the hosts of Havayah": they are secondary to the Name Havayah, joined to it and absorbed in it, with no identity of their own.

ופי' הוציא ה' את בני ישראל על צבאתם⁴⁶ היינו שנש"י הן למעלה מבחי' ניצוצין הנ"ל:

And the meaning of "G-d brought out the children of Israel upon (al) their hosts" is that the souls of Israel are above the level of the sparks mentioned above.

The verse "G-d brought out the children of Israel al tzivosam," usually read "by their hosts," is read here as "above their hosts." The souls of Israel are higher than the sparks: the sparks are the hosts, and Israel stand above them.

IN ONE'S AVODAH

The maamar's own analogy describes two stages in contemplating G-d's greatness. At first a person feels his understanding as something real, an entity of his own; when he is wholly nullified he no longer feels his understanding, or even his self-nullification, just as the refined sparks have no name of their own.

QUESTIONS FOR DISCUSSION

1. If G-d's essence is beyond every description, how can He be called "wise" or "kind," and how does "where you find His greatness, there you find His humility" answer this?
2. What is the difference between the Name Havayah and the other Names that may not be erased, and why does Havayah combine with all of them?
3. Why did Moshe have no need to unite the Infinite Light with the lower worlds, while the prophets after him did?
4. How do the analogies of the soul in the body and of the person who becomes "wise" explain the descriptive name "Havayah Tzevaos"?
5. What separates "Havayah Tzevaos" from "tzivos Havayah," and where do the souls of Israel stand in relation to the sparks?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 בעצם היום הזה

Another transcript (hanachah) of this maamar, written down by Rabbi Moshe, the Alter Rebbe's son, is printed there, so the two versions can be compared.

KEHOT'S NOTE

הנחת הר"מ בן אדה"ז בסה"מ תקס"ה ע' ר.ו. ראה לעיל בציונים והערות לכ"ק אדמו"ר זי"ע. ד"ה זה נזכר לקמן ע, ד: "בפ"י שם צבאות שהוא יחוד אוא"ס בבי"ע כמו באצ"י". לקו"ת האזינו עז, ד. סה"מ תרכ"ז (הוצאה חדשה) ע' קלה. רכט. תרל"ב ח"ב ע' תכג. לכללות מאמר זה ראה ד"ה בעצם היום הזה תשמ"ג. תשמ"ז.

2 בעצם היום הזה

The verse that ends the account of the 430 years in Egypt: "on this very day all the hosts of Havayah went out of the land of Egypt." The maamar opens with it and returns to it in paragraph 12, where "the hosts of Havayah" are the sparks of holiness refined in the Egyptian exile.

שמות י"ב:מ"א Exodus 12:41

וַיְהִי מִקֵּץ שְׁלֹשִׁים שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה וַיְהִי בְעֶצֶם הַיּוֹם הַזֶּה יֵצְאוּ כָּל־צְבָאוֹת ה' מֵאֶרֶץ מִצְרַיִם:

And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the host of the L-RD went out from the land of Egypt.

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KEHOT'S NOTE

שמות יב, מא.

3 מיום שברא הקב"ה את עולמו

Rabbi Elazar's comment on Chanah's words "And she vowed a vow and said, Havayah Tzevaos": from the day G-d created His world no one called Him Tzevaos until Chanah came. The maamar takes it as its starting point.

Berachot 31b:6 ל"א ב:ר

"ותדר נדר ותאמר ה' צבאות", אמר רבי אלעזר: מיום שברא הקדוש ברוך הוא את עולמו, לא היה אדם שקראו להקדוש ברוך הוא "צבאות", עד שבאתה חנה וקראתו "צבאות".

"And she vowed a vow and said, O L-rd of hosts" (ibid. v. 11) — R. Eleazar said : From the day that the Holy One, blessed be He, created His universe, there was nobody who called Him "[L-rd of] hosts" until Hannah came and gave Him that designation.

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KEHOT'S NOTE

ברכות לא, ב.

4 ואמר הקב"ה

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה מדרש שמואל פ"ב.

5 ויאמר שמואל כה אמר ה' צבאות

Shmuel's words to King Shaul before the war against Amalek: "Thus says Havayah Tzevaos: I have remembered what Amalek did to Israel." It fulfills the promise that Chanah's son would open with her Name.

שמואל א ט"ו:ב' I Samuel 15:2

KEHOT'S NOTE

שמואל-א טו, ב.

6 The Midrash on Chanah's prayer: G-d told her that since creation no one had praised Him with this verse but her, and that her son would stand and open with it, as in "Thus says Havayah Tzevaos: I have remembered." The Kehot note refers here for G-d's promise.

Midrash Shmuel 2:5:ה' מד

ה' צבאות (שמואל א' י"א). ר' יהושע דסיכנין בשם ר' לוי אמר לה הקב"ה חנה מתחלת בריאתו של עולם לא קלסני אדם בפסוק זה אלא את, חייך שבנך עומד ופותח בו, הדא הוא דכתיב כה אמר ה' צבאות פקדתי את אשר עשה (לך) עמלק לישראל (שמואל א' ט"ו ב'). אמר רבי יהושע בן לוי אמר לה הקב"ה חנה את רבית בחיילותי, ואני ארבה בחיילותיך, [דכתיב] כל אלה בנים להימן חוזה המלך בדברי האלקים להרים קרן ויתן האלקים להימן בנים ארבעה עשר ובנות שלש (דה"א כ"ה ה').

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7 ספ"ד דשבועות

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

לה, א.

8 ענין שם צבאות

The note points there for a lengthy explanation of the Name Tzevaos.

KEHOT'S NOTE

ראה ד"ה באתי לגני תש"מ בארוכה. ד"ה ויהי בעצם היום הזה תשמ"ז.

9 A baraisa lists the Names that may not be erased, among them Tzevaos, while descriptions such as "the Great" and "the Mighty" may be erased. The Alter Rebbe cites it to show that Tzevaos is a true Name of G-d.

Shevuot 35a:27 כ"ז:א שבועות ל"ה

למימרא דחנן ורחום שמות ניהו? ורמינהי: יש שמות שנמחקין, ויש שמות שאין נמחקין - אלו הן שמות שאין נמחקין: כגון "אל", "אלקדך", "אלקים", "אלקיכם", "אֱהִיָּה אֲשֶׁר אֶהְיֶה", "אֱלֹהִים דִּלְתָּ" ו"יְיָ" ו"ש" ו"י", "צבאות" - הרי אלו אין נמחקין.

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PARAGRAPH 2

10 דלאו מכל אלין מדות איהו כלל

It explains that even the description “beyond comparison” does not suit G-d’s essence.

Tikkunei Zohar, Patach Eliyahu - 17b:4-6 ר"ב:ד' - תקוני זוהר

דין איהו גבורה. משפט עמודא דאמצעיטא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא. אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיעא דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתיהיב רשו לגלאה לשום בר נש עד כען.

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KEHOT'S NOTE

ת"ז בהקדמה (פתח אליהו). בד"ה בעצם היום הזה תשמ"ז מבאר שגם התואר אין ערוך אינו מתאים לזה, כי התואר אין ערוך שייך כאשר בי הענינים יש להם איזה שייכות וצד השווה ובכ"ז אינם בערך זליי, משא"כ עצמותו ומהותו ית' שהוא מובדל מכל ההשפעות הרי גם התואר אין ערוך אינו מתאים ע"ז.

11 דלאו מכל אלין מדות איהו כלל

Eliyahu's prayer at the opening of the Tikkunei Zohar (Patach Eliyahu) shows how G-d conducts the world through the Sefiros, then says that He has no known righteousness or justice and is “not of any of these attributes at all.” The Alter Rebbe uses it to show that the attributes do not describe His essence.

Tikkunei Zohar 17b:5-7 ר"ב:ה' - תקוני זוהר

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיעא דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתיהיב רשו לגלאה לשום בר נש עד כען. קום רבי שמעון פתח ואמר לך יי הגדולה והגבורה וכו'

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12 במקום שאתה מוצא גדולתו

Rabbi Yochanan teaches that wherever you find G-d's might (in the Talmud's wording), you find His humility, and shows it in the Torah, the Prophets and the Writings. The maamar reads the humility as G-d lowering Himself into the vessels of Atzilus.

Megillah 31a:12-13 י"ב:י"ג - מגילה

אמר רבי יוחנן: כל מקום שאתה מוצא גבורתו של הקדוש ברוך הוא, אתה מוצא ענוותנותו. דבר זה כתוב בתורה, ושנוי בגמרא, ומשולש בכתובים. כתוב בתורה: “כי ה' אלקיכם הוא אלקי האלקים ואדוני האדונים”, וכתוב בתורה: “עושה משפט יתום ואלמנה”. שנוי בגמרא: “כה אמר רם ונשא שוכן עד וקדוש וגו'”, וכתוב בתורה: “וְיָאֵת דָּבָר וּשְׁפַל רוּחַ”, משולש בכתובים, דכתיב: “סולו לרוכב בערבות בקה שמו”, וכתוב בתורה: “אבי יתומים” ...

Yochanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the

Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, “For the L-rd your G-d, He is the G-d of gods and L-rd of lords,” and it says immediately afterwards, “He executes justice for the orphan and widow” (Deuteronomy 10:17). It is repeated in the Prophets: “For thus said He who ...

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KEHOT'S NOTE

מגילה לא, א. ראה בהנסמן לעיל טז, א.

PARAGRAPH 3

13 וכמאמר אליהו

KeHOT's marei makom for these words (its note is below).

KEHOT'S NOTE

ת"ז בהקדמה.

14 אנת חכים

Eliyahu's prayer says, “You are wise, but not with a known wisdom.” The Alter Rebbe reads “You are wise” as praise of G-d's humility in clothing Himself in the vessel of Chochmah.

Tikkunei Zohar 17b:3-4 ר"ב:ג' - תקוני זוהר

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיטא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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PARAGRAPH 4

15 שמותיו של הקב"ה הם הכלים

Referring to this maamar, Likkutei Torah adds a teaching in the name of the Baal Shem Tov: the Names are not the vessels themselves, since the vessels are the attributes while a Name refers to the Creator Himself; they are the life-force and light from the Infinite Light that is in each vessel and gives it life.

KEHOT'S NOTE

ראה בלקו"ת פ' בהר מג, ב בשם הבעש"ט דאין ר"ל שהשמות הן הכלים עצמן רק שהם החיות וההארה מאור א"ס המלוכב בהכלי ומחי את הכלי ע"ש. ראה גם שם בהוספות נא, ג. וראה גם ד"ה וארא תרמ"ט ע' ערה.

16 ע"ד דאיהו וגרמוהי

A variant reading: Rabbi Asher's gloss has עד (“until”) in place of ע"ד (“in the manner of”), so the Infinite Light is united with the vessels “until ‘He and His organs are one.”

KEHOT'S NOTE

בהגהת הרה"ח ר' אשר: עד.

17 דאיהו וגרמוהי חד

The introduction to the Tikkunei Zohar says that the King is within the ten Sefiros of Atzilus, “He and His organs are

בראשית ב, ד.

one in them, He and His life are one in them,” and that this is not so in the ten Sefiros of Beriah. The maamar uses the phrase for the complete union of the Infinite Light with the vessels of Atzilus.

תקוני זוהר ג' ב:ט'-י"ט:9-3b Tikkunei Zohar

דַּעֲשֵׁר סְפִירוֹת דְּאֲצִילוֹת מְלֻכָּא בְּהוֹן, אִיהוּ וְגִרְמִיָּה חַד בְּהוֹן, אִיהוּ וְחֵיָּי חַד בְּהוֹן, מֶה דְּלֹא הָכִי בְּעֵשֶׂר סְפִירוֹת דְּבְרִיָּאָה, דְּלֹא אִינוּ וְחֵיָּהוֹן חַד, לֹא אִינוּ וְגִרְמִיָּהוֹן חַד. וְעַלְתָּ עַל כָּלָא הוּא נְהִיר (נִיָּא נְחִית) בְּעֵשֶׂר סְפִירוֹת דְּאֲצִילוֹת, וּבְעֵשֶׂר סְפִירוֹת דְּבְרִיָּאָה, וְנְהִיר בְּעֵשֶׂר כְּתוֹת דְּמְלָכִיא, וּבְעֵשֶׂר גִּלְגָּלִי דְּרַקִּיעָא, וְלֹא אֲשַׁמְנִי כָּכָל אֲתָר.

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 5

18

מצטרף עם כל השמות

It cites a teaching, recorded by one of the listeners, that the Name Kel also combines with all the Names because it is the level of “what arose in His will” and includes both judgment and mercy, and asks how this fits this maamar, where Havayah is the light and the other Names the vessels.

KEHOT'S NOTE

אף ששם א-ל מצטרף עם כל השמות, ראה בד"ה בחדש השביעי תרנ"ד ע' יב וז"ל: ראיתי בכתבי א' מהשומעים שכי בשם כ"ק אאמור"ר צוקלה"ה נ"ע דשם אל מצטרף עם כל השמות מפני שהוא בחי' מה שעלה ברצונו כי כנ"ל וכולל מדה"ד ומדה"ר וכמ"ש אכן אתה אל מסתתר כו', ולכאורה צ"ע דהלא בתו"א פ' בא ד"ה בעצם היום הזה מבואר ההפך בין ש' הוי' לשאר שמות דש' הוי' הוא בחי' האור ושאר שמות בבחי' כלים ולכן ש' הוי' מצטרף עם כל השמות כו' יעו"ש. אך י"ל הכוונה דיש הפרש בענין הצירוף דשם אל שמצטרף עם כל השמות היינו שהוא לפי אופן השי' שמצטרף עמו, ע"ש בארוכה. בד"ה כי תשא תרל"ח סעי' ה' (ע' סג): "כמ"כ יובן למעלה ענין השמות שהם מחברים האורות עם הכלי וזהו בבחי' ע"ס, והגם שבת"א פ' בא נתי' דשאר השמות מלבד שם הוי' הם בכלים דע"ס, אך מבואר במ"א בשם הבעש"ט נ"ע דאין ר"ל שהשמות הם הכלים עצמן דהא הכלים הם המדות והשם קאי על הבורא עצמו שהוא עצמו כביכול נקי אל, אלא מ"ש שהשמות הם בכלים פ"י שהם בחי' החיות וההארה מאו"ס המלוכש בהכלי ומח"י את הכלי, כי הכלים יש להם חיות מאו"ס לבד האור המלוכש בהם, וז"ע שאר השמות שאינם נמחקים. אמנם שם הוי' הוא המשכת האור בהכלי שמחבר וממשיך האור בהכלי וזהו בע"ס". ומה שכתב מבואר במ"א כנראה הכוונה לקו"ת בהר מג, ב המובא לעיל בהערה ד"ה שמותיו.

19

ביום עשות ה' אלקים

The verse that opens the second account of creation, where the Torah first pairs the Name Havayah with Elokim. The Alter Rebbe cites it as an example of Havayah combining with another Name.

בראשית ב:ד' Genesis 2:4

אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בְּיוֹם עֲשׂוֹת ה' אֱלֹקִים אֶרֶץ וְשָׁמַיִם:

These are the generations of the heaven and of the earth when they were created, in the day that the L-RD G-d made earth and heaven.

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KEHOT'S NOTE

PARAGRAPH 6

20

זה שמי לעלם

G-d tells Moshe His Name: “This is My Name forever, and this is My remembrance from generation to generation.” The Tikkunei Zohar finds the 613 commandments in it, as explained here.

שמות ג':ט"ו Exodus 3:15

וַיֹּאמֶר עוֹד אֱלֹקִים אֶל־מֹשֶׁה כֹּה־תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל הִי אֱלֹקִי אֲבֹתֵיכֶם אֱלֹקִי אֲבֹרָהֶם אֱלֹקִי יִצְחָק וְאֱלֹקִי יַעֲקֹב שְׁלַחְנִי אֲלֵיכֶם זֶה־שְּׁמִי לְעֹלָם וְזֶה זְכָרִי לְדֹר דֹּר:

And G-d said moreover unto Moses: “Thus shalt thou say unto the children of Israel: The L-RD, the G-d of your fathers, the G-d of Abraham, the G-d of Isaac, and the G-d of Jacob, hath sent me unto you; this is My name for ever, and this is My memorial unto all generations.

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KEHOT'S NOTE

שמות ג, טו.

21

The same reading elsewhere in the Tikkunei Zohar: “My Name” with yud-heh is the 365 prohibitions and “My remembrance” with vav-heh the 248 positive commandments, to show that the Torah was created with G-d’s Name.

תקוני זוהר ס"ד א:ב'2:64a Tikkunei Zohar

דְּהָא קוּדְשָׁא בְּרִיךְ הוּא חַד אִיהוּ, וְאִיהוּ לֹא הָוָה מְלִיל בְּאֵלִיו קָלִיו וְדְבוּרִין דְּאֵנְכִי, אֱלֹא לֶאֱחָזָא דְּשִׁמְיָה וְיִקְרִיָּה הָוָה בְּאִוְרִיָּתָא, וּבְגִין דָּא קוּדְשָׁא בְּרִיךְ הוּא מְלִיל מִינָה (נִיָּא בְּדִינָא), בְּגִין דִּי־תוֹצִיעוֹן פֶּל אוֹמִין דְּעֻלְמָא מֵאֵלִיו דְּמִשְׁתַּדְּלִין בָּהּ, וּבְגִין דָּא אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְמִשָּׁה (שְׁמוֹת ג טו) זֶה שְּׁמִי לְעֹלָם וְזֶה זְכָרִי לְדֹר דֹּר, שְּׁמִי עִם יִיָּה שֶׁסָּ"ה פְּקוּדִין דְּלֹא תַעֲשֶׂה, זְכָרִי עִם וִיָּה רַמ"ח פְּקוּדִין דְּעֲשֶׂה, לֶאֱחָזָא דְּאִוְרִיָּתָא בְּשִׁמָּא דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַבְרִיָּאָת, ...

Tikkunei Zohar - Vocalized (Public Domain)

22

ופי' בת"ז

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

בהקדמה ה, א. ובעוד מקומות.

23

שמי עם י"ה שס"ה ל"ת. זכרי עם ו"ה רמ"ח מ"ע

In the introduction to the Tikkunei Zohar: “My Name” with yud-heh is 365, and “My remembrance” with vav-heh is 248. It explains why the 365 prohibitions, which are awe, come before the 248 positive commandments, which are love.

תקוני זוהר ה' א:ד'4:5a Tikkunei Zohar

... דְּאִינוּן דְּחִילוֹ, לְרַמ"ח פְּקוּדִין דְּאִינוּן רַחֲמִינוּ, הִדָּא הוּא דְּכִתִּיב (שְׁמוֹת ג טו) זֶה שְּׁמִי לְעֹלָם וְכוּ', שְּׁמִי עִם יִיָּה שֶׁסָּ"ה, זְכָרִי עִם וִיָּה רַמ"ח.

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 7

24 עיקר נבואתו היתה מאצי

Likkutei Torah, Bamidbar, says that Atzilus itself being clothed even in Asiyah can be pictured from Moshe's prophecy, in which the higher Atzilus itself shone while he was clothed in a physical body.

KEHOT'S NOTE

ראה גם לקו"ת במדבר ב, ב. שה"ש כח, ג. לקו"ש ח"ט ע' 204 הערה 7.

25 רק דרך מעבר נמשך ע"י הבריה

According to the note, the end of the explanation of "Tzaves Aharon" says the same, that Moshe's prophecy passed through Beriah.

KEHOT'S NOTE

וכ"ה בלקו"ת סוף הביאור דצוא"ר. וראה שער היחוד והאמונה פ"ה: "השגת משרע"ה בנבואתו לא היתה בעולם האצי אלא ע"י התלבשותו בעולם הבריה. לקו"ת הש"ס להאריז"ל ברכות (ה, א): משה רבינו נבואתו היתה מהיכל ק"ק דבריהא אשר שם הוא סוד כח"ב דבריהא (לקו"ש ח"ו ע' 252). ומתוך שם כ"ק אדמו"ר ז"ע שבקו"א לתניא ד"ה להבין מ"ש בפע"ח (קנח, א) "ע"י מעבר חסד דיצירה ועשי הנק' ג"כ התלבשות". וכ"ה בשע"ק להרח"ו ח"ג ש"ו. וראה גם בלקו"ש ח"ט ע' 204 הערה 7. לקו"ת במדבר ב, ב.

26 עיקר נבואתו היתה מאצי רק דרך מעבר נמשך על ידי הבריה

Rabbi Chaim Vital describes the levels of prophecy: Moshe rose to Atzilus and saw from there, but only through a clothing in Beriah alone, and that only by way of passage, while the other prophets saw through full clothing in the lights of Beriah. The text cites it for the source of Moshe's prophecy.

שערי קדושה, חלק ג ו' Sha'arei Kedusha, Part 3

27 משא"כ בבי"ע אין הגילוי כלל בהכרים

It remarks that this line, that in Beriah, Yetzirah and Asiyah there is no revelation in the vessels, needs examination in light of what Torah Ohr says later, on page 86a.

KEHOT'S NOTE

ראה אוה"ת פ' יתרו ע' תשמח שצ"ע למ"ש לקמן פו, א. ראה המשך תעריב ח"ב ע' תתקנח.

28 ולא היה וגרמוהי חד בהון

The Tikkunei Zohar contrasts the ten Sefiros of Atzilus, where "He and His organs are one in them," with the ten Sefiros of Beriah, where "they and their organs are not one." This is the "as is known" of the text's parenthesis.

Tikkunei Zohar 3b:9-10 ג' ב:ט"ו

דעשר ספירות דאצילות מלקא בהון, איהו וגרמיה חד בהון, איהו וחייו חד בהון, מה דלאו הכי בעשר ספירות דבריהא, דלאו אינון וחייהון חד, לאו אינון וגרמיהון חד. ועלת על כלל הוא נהיר (נ"א נחית) בעשר ספירות דאצילות, ובעשר ספירות דבריהא, ונהיר בעשר כחות דמלקא, ובעשר גלגלי דרמיעא, ולא אשתני בכל אחר.

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 11

29 שאין נביא רשאי לחדש דבר

From the words "These are the commandments" the Talmud derives that from then on a prophet may not introduce anything new. The Alter Rebbe raises it as an objection to the prophets' new drawing down and answers that nothing was added to the Torah itself.

Shabbat 104a:2 א"ב: שבת ק"ד

ותיסבירא?! והכתיב: "אלה המצוות" — שאין הנביא רשאי לחדש דבר מעתה! אלא מהי הוא, מידע לא הוה ידעין הי באמצע תיבה הי בסוף תיבה, ואתו צופים תקנינהו. ואכתי "אלה המצוות" — שאין הנביא רשאי לחדש דבר מעתה! אלא, שכתוב וחזרו ונסדום.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

שבת קד, א.

30 רק המשכת התורה בלי תוס' וגרעון מאצילות לבריה

It supports the point that the prophets add nothing to the Torah.

עמוס ג' 7: Amos 3

כי לא יעשה אדני הי דבר כי אם-גלה סודו אל-עבדיו הנביאים:

For the L-rd GOD will do nothing, But He revealeth His counsel unto His servants the prophets.

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KEHOT'S NOTE

ראה לקו"ש חכ"א ע' 46 הערה 18: "כמש"נ (עמוס ג, ז) גלה סודו אל עבדיו הנביאים". וראה תענית (ט, א) "מי איכא מידי דכתיבי בכתובי דלא רמידי באורייתא". וברש"י שם: שהחומש הוא יסוד נביאים וכתובים. ולהעיר מאבות (בתחלתה): תורה כ"י ומסרה לנביאים כ"י, עכ"ל ע"ש.

31 מספר לגודויו

Bildad says of G-d, "Is there any number to His troops?" The maamar's words echo it to describe the countless hosts of souls and angels of Beriah.

איוב כ"ה:3 Job 25

הנש מספר לגודויו ועלמי לא יקום אורהו:

Is there any number of His armies? And upon whom doth not His light arise?

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32 שהוא עצמו הוא הדעה

The Rambam teaches that G-d does not know with a knowledge outside Himself, as we do: He is Himself the knower, the known and the knowledge, all one. The maamar takes this as the model of the union of Atzilus, where G-d is Himself the attribute.

משנה תורה, Foundations of the Torah 2:10

הלכות יסודי התורה ב"י

... שאלמלי הנה הי בחיים ויודע בדעה חוץ ממנו היו שם אלהות הרבה הוא וחייו ודעתו, ואין הדבר כן אלא אחד מכל צד ומכל פנה ובכל דרך יחוד. נמצאת אתה אומר הוא היודע והוא הידוע והוא הדעה עצמה הכל אחד. ודבר זה אין כח בפה לאמרו ולא באון לשמעו ולא בלב האדם

להפירו על כריו. ולפיכך אומר חי פרעה וחי נפשך ואין אומר חי ה' אלא חי ה'. שאין הבורא וחייו שנים כמו חיי הגופים החיים או כחיי המלאכים. לפיכך ...

The Holy One, blessed is He! recognizes His Own Truth and knows it as it really is; and He does not know with an intelligence which is apart from Himself, as we know, for, we and our intelligence are not one, but the Creator, may He be blessed! and His Intelligence and His Life are One from every lateral, angle and manner of Unity. Since but for this, He would live a life and understand with an intelligence apart from Himself, then there would be many gods, He, His life ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

33

כך מתייחד בכלי דב"ע

It cites the Or HaTorah on Bo that this idea is not found in Etz Chaim, which implies that it is the Alter Rebbe's own new teaching, since the Tzemach Tzedek gives no other source for it.

KEHOT'S NOTE

בד"ה באתי לגני תשמ"מ סעי' מציינ מאוה"ת בא ע' שכתב שבע"ה לא מצינו זה, שמוזה משמע שזהו חידושו של כ"ק אדמו"ר הזקן, כדמוכח ממה שכתב אדמו"ר הצ"צ אינו מציין מקור אחר לזה. וכ"כ בד"ה יהי בעצם היום הזה תשמ"ג.

34

וכהדין קמצא דלבושי מני ובי

The Rabbis compare Adam to the angel Gavriel, "clothed in linen" (Daniel 10:5), "like this locust whose garment is of itself and in itself." The maamar uses the image for a garment that is one with its wearer, like the body with the soul.

Bereshit Rabbah 21:5 ה"א: כ"א

... שמע ישראל ה' אלקינו ה' אחד. רבנן אמרי: כגבריאלי, שנאמר (דניאל י'): והנה איש אחד לבוש הבדים, כהדין קמצא, דלבושיה מיניה וביה. ריש לקיש אמר: כינוה. מה זה בורח משליחותו של מקום, שנאמר (יונה ב'): ויקם יונה לברוח תרשישה מלפני ה', אף זה בורח מלקיים צווי המקום. מה זה לא לן בכבודו, אף זה לא לן כבודו עמו. רבי ברכיה בשם רבי חנינא אמר: כאליהו. מה זה לא טעם טעם מות, אף זה לא היה ראוי לטעום טעם מות. היא דעתיה דרבי ברכיה בשם רבי חנין דאמר: כל זמן שהיה ...

Rabbi Papus expounded: "Behold, the man has become as one of us" - like one of the ministering angels. Rabbi Akiva said to him: Enough, Papus. He said to him: How then do you explain: "Behold, the man has become as one of us"? He said to him: That the Holy One blessed be He gave him two paths, the path of life and the path of death, and he selected for himself another path. is interpreted as "from him." He chose "one" path, by himself. Rabbi Yehuda bar Simon ...

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KEHOT'S NOTE

ב"ר כא, ה.

35

כחשכה כאורה

The Psalmist says that before G-d "darkness is as light." Here it describes the light that encompasses all worlds, for which high and low are the same.

Psalms 139:12 ט"ז: תהילים קל"ט

גם־חֹשֶׁךְ לֹא־יִחְשֶׁךְ מִמֶּךָ וְלַיְלָה כִּיּוֹם יֵאִיר כְּחֹשֶׁךְ כְּאוֹרָה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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36

ותתפלל על ה' . . הוי"ה צבאות

Chanah, childless and "bitter of soul, prayed upon (al) G-d and wept." The maamar reads "al" as "above": she drew from above the Name Havayah.

I Samuel 1:10 א'י: שמואל א

וְהָיָא מֵרַת נֶפֶשׁ וְתַתְּפַלל עָלָיו וְכָכָה תִּכְבֶּה:

and she was in bitterness of soul—and prayed unto the L-RD, and wept sore.

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KEHOT'S NOTE

שמואל א א, י. יא.

37

ותאמר הוי"ה צבאות

Chanah's vow: "And she said, Havayah Tzevaos, if You will indeed look upon the affliction of Your maidservant..." According to the Talmud, this was the first time anyone called G-d Tzevaos.

I Samuel 1:11 א'י: שמואל א

וְתוֹדַר נָדָר וְתֹאמַר ה' צְבָאוֹת אֱסִירָאָה תִּרְאָה בְּעֵינֵי אִמָּתְךָ וְזָכַרְתִּי וְלֹא־תִשְׁכַּח אֶת־אִמָּתְךָ וְנִתְּמָה לְאִמָּתְךָ זָרַע אֲנָשִׁים וְנִתְּמִיו לְה' קְלִימִי תִּיּוּ וּמִזְרָה לֹא־יִעָלֶה עַל־רֹאשׁוֹ:

And she vowed a vow, and said: 'O L-RD of hosts, if Thou wilt indeed look on the affliction of Thy handmaid, and remember me, and not forget Thy handmaid, but wilt give unto Thy handmaid a man-child, then I will give him unto the L-RD all the days of his life, and there shall no razor come upon his head.'

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38

להמשיך בחי צבאות

The parallel passage there adds: "And this is the Name Tzevaos that Chanah said, which is the Name in Beriah, Yetzirah and Asiyah."

KEHOT'S NOTE

בהמשך זאת חנוכת המזבח תר"מ סעי' ד נוסף: וזה שם צבאות שא' חנה שהוא השם שבב"ע, ע"ש.

39

ע"פ לא תהי משכלה ועקרה

The maamar "There shall be none who miscarries or is barren" explains "And Chanah prayed upon Havayah." Havayah means bringing everything into being in all the worlds, but in relation to G-d Himself this Name does not apply; Chanah bound herself "upon," far above, the Name Havayah, to be nullified in His unity with self-sacrifice.

KEHOT'S NOTE

לקמן עט, ב. ובאור"ת פ' משפטים ע"פ זה.

40

לא תהי' משכלה ועקרה

The promise in Parshas Mishpatim that none in the land will miscarry or be barren. The Torah Ohr maamar on this verse explains Chanah's prayer "upon Havayah," and the text refers the reader there.

Exodus 23:26 כ"ג:כ"ו

לֹא תִהְיֶה מִשְׁכָּלָה וְעִקְרָה בְּאַרְצְךָ אֶת־מִסְפַּר יְמֶיךָ אֲמַלֵּא:

None shall miscarry, nor be barren, in thy land; the number of thy days I will fulfil.

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41

ומתחת זרועות עולם

From Moshe's final blessing: "and beneath are the arms of the world." It shows that the highest power, the light that encompasses all worlds, reaches even the lowest levels.

Deuteronomy 33:27 כ"ז:כ"ג

מִעֲנֵה אֱלֹהִי קָדָם וּמִתַּחַת זְרֻעֹת עוֹלָם וַיִּגְרֶשׁ מִפְּנֵיךָ אוֹיֵב וַיֹּאמֶר הֵשֶׁמֶד:

The eternal G-d is a dwelling-place, And underneath are the everlasting arms; And He thrust out the enemy from before thee, And said: 'Destroy.'

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KEHOT'S NOTE

דברים לג, כז.

PARAGRAPH 12

42

בעצם היום הזה יצאו כל צבאות

The maamar's opening verse, "on this very day all the hosts of Havayah went out of the land of Egypt." Here it is explained as referring to the sparks refined in the Egyptian exile.

Exodus 12:41 כ"א:מ"ב

וַיְהִי מִקֵּץ שְׁלֹשִׁים שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה וַיְהִי בְּעֶצֶם הַיּוֹם הַזֶּה יֵצְאוּ כָל־צִבְאוֹת ה' מֵאֶרֶץ מִצְרַיִם:

And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the host of the L-RD went out from the land of Egypt.

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43

וינצלו את מצרים

G-d gave the people favor in the eyes of the Egyptians, who granted what they asked, "and they emptied out Egypt." The maamar reads it as the refining of the 202 sparks that were in Egypt.

Exodus 12:36 כ"ו:ל"ב

וְה' נָתַן אֶת־חַן הָעַם בְּעֵינֵי מִצְרַיִם וַיִּשְׁאַלּוּם וַיִּנְצְלוּ אֶת־מִצְרַיִם:

And the L-RD gave the people favour in the sight of the Egyptians, so that they let them have what they asked. And they despoiled the Egyptians.

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KEHOT'S NOTE

שמות יב, לו.

PARAGRAPH 13

44

וגם ערב רב עלה אתם

"And also a mixed multitude went up with them," as Israel left Egypt. The maamar links the word rav, numerically 202, to the 202 sparks refined in Egypt.

Exodus 12:38 כ"ח:ל"ב

וְגַם־עֶרֶב רַב עָלָה אִתָּם וְצֹאן וּבָקָר מְקַנָּה כְּבֹד מְאֹד:

And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

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KEHOT'S NOTE

שמות יב, לח.

45

רב לך

G-d's answer to Moshe's plea to enter the land: "Enough for you (rav lach); speak to Me no more of this matter." The maamar cites it beside "erev rav" for the same word rav.

Deuteronomy 3:26 כ"ו:ג'

וַיַּעֲנֶכָּה ה' בִּי לְמַעַנְכֶם וְלֹא שָׁמַע אֵלַי וַיֹּאמֶר ה' אֵלַי רַב־לְךָ אֶל־תּוֹסֶף דִּבֹּר אֵלַי עוֹד בְּדִבְרֵי הָזֶה:

But the L-RD was wroth with me for your sakes, and hear-kened not unto me; and the L-RD said unto me: 'Let it suffice thee; speak no more unto Me of this matter.'

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PARAGRAPH 15

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הוציא ה' את בני ישראל על צבאתם

The last verse of the chapter: "On this very day G-d brought the children of Israel out of the land of Egypt by their hosts." The maamar reads "al tzivosam" as "above their hosts," the souls of Israel being above the sparks.

Exodus 12:51 כ"א:נ"ב

וַיְהִי בְּעֶצֶם הַיּוֹם הַזֶּה הוֹצִיא ה' אֶת־בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם עַל־צִבְאוֹתָם:

And it came to pass the selfsame day that the L-RD did bring the children of Israel out of the land of Egypt by their hosts.

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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok