



באתי לגני

- תש"מ -



Basi LeGani 5740

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Simply Chassidus releases one *ma'amar* of the Rebbe each month with English translation and commentary. Each *ma'amar* is divided into three sections, each of which can be learned in approximately one hour. By learning one section per week, usually on Shabbos morning, participants can finish one *ma'amar* per month, with time to review the *ma'amar* on Shabbos Mevarchim.

Simply Chassidus is written by Simcha Kanter and is a project of Congregation Bnei Ruven in Chicago under the direction of Rabbi Boruch Hertz.

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Section One

This *ma'amar* was said by the Rebbe in 5740 (1980) and is based on the tenth chapter of the Frierdiker Rebbe's *ma'amar* Basi L'Gani from 5710 (1950). The Frierdiker Rebbe wrote a four-part *hemshech* (series) of *ma'amarim* based on the *pasuk* "Basi L'Gani", each *ma'amar* consisting of five chapters, for a total of 20 chapters. The Frierdiker Rebbe completed the *hemshech* for publication and instructed that the first part should be distributed on Yud Shvat 5710 (1950) for the *yartzeit* of his grandmother and provided specific days to distribute the following sections. (The second section, which concludes with chapter ten – this year's chapter – was distributed on 13 Shvat, the *yartzeit* of the Frierdiker Rebbe's mother.)

On that Yud Shvat 5710, the Frierdiker Rebbe passed away, and the *hemshech* Basi L'Gani became his last instructions to the next generation.

When the Rebbe accepted the *nesi'us* (leadership) one year later on Yud Shvat 5711, the Rebbe said a *ma'amar* (Basi L'Gani) which explained this *ma'amar* of the Frierdiker Rebbe. This was the first of 38 years in which the Rebbe said a Basi L'Gani *ma'amar*; these *ma'amarim* followed a twenty-year cycle of explaining each of the 20 chapters of the Frierdiker Rebbe's *ma'amar*.

Even though we are no longer able to hear a new *ma'amar* directly from the Rebbe (may we merit to hear one this year!), we continue the twenty-year cycle of learning the *ma'amarim* that correspond to that year's chapter. The following pages contain a translation and explanation of the *ma'amar* from 5740, which corresponds to the tenth chapter (the final chapter of the second *ma'amar*) of the Frierdiker Rebbe's *hemshech*.

As is customary for these *ma'amarim*, the Rebbe first reviews the key points of the Frierdiker Rebbe's *ma'amar* before going into a detailed

explanation of this year's chapter. (Following the Rebbe's summary of the first nine chapters, we have provided a translation of the tenth chapter of the Friediker Rebbe's *ma'amar* to help the reader understand the Rebbe's analysis.)

The *ma'amar* is based on the following *pasuk* from *Shir HaShirim* (5:1) which metaphorically refers to Hashem's relationship with the Jewish people:

<p>"[Hashem says:] I have come to my garden, my sister, [my] bride; I have gathered my myrrh with my spice, I have eaten my sugar cane with my sugar, I have drunk my wine with my milk. Eat, friends; drink and become intoxicated, beloved ones."</p>	<p>בָּאתִי לְגַנִּי אֶחֱתִי כָּלָה אֶרְיִתִּי מוֹרִי עִם־בֶּשְׂמִי אֶכְלֹתִי יַעֲרִי עִם־דְּבָשִׁי שָׁתִיתִי יַיִן עִם־חֶלְבִי אֶכְלוּ רְעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים:</p>
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באתי לגני אחותי כלה, ומביא ע"ז כ"ק מו"ח אדמו"ר בעל ההילולא במאמרו ליום ההסתלקות וההילולא שלו, דאיתא במדרש רבה: לגני לגנוני, למקום שהי' עיקרי [היינו עיקר דירתני] בתחלה, דעיקר שכינה בתחתונים היתה,

This *ma'amar* focuses on the term, *gani* (my garden).

The Midrash interprets the use of the word *gani* (**My** garden) rather than *gan* (**a** garden) to indicate something that is more significant than an ordinary garden. Whereas a regular garden is a public place that anyone can enter, *gani* (**My** garden) implies a more intimate connection between this "garden" and Hashem.

The Midrash explains that the word "גני" (*gani*, my garden) should be interpreted as "גנוני" (*g'nuni*), the Aramaic word for a *chupah*, the canopy which is held over a *chassan* and *kallah* at a wedding.

[For example, the Gemara in Brachos (16a) says “ רבי אמי ורבי אסי ” (Rebbi Ami and Rebbi Asi were fastening a *chupah* for Rebbi Elazar).]

In addition to the fact that Hashem calls it “**My** garden,” the interpretation of *gani* (My garden) as *g’nuni* (My *chupah*) shows us that this *pasuk* is describing a very deep connection between Hashem and His world, similar to how the *chupah* is a special place for the connection between a *chassan* and *kallah* at the time of a wedding.

The Midrash explains that this *pasuk* (“I have come to My garden...”) refers to the time when Hashem came **back** into His “*chupah*”, revealing His presence (again) in the physical world, at the time of the building of the Mishkan. Because His presence was **already** in the physical world when it was first created, this world already had a special intimate connection to Him (meaning, it was **already** His “*chupah*” which He is now coming **back** to). In the words of the Midrash, “*ikar shechina b’tachtonim hai’sa*” (In the beginning of creation, Hashem’s presence was revealed (His main “home” was) in the lowest world).

וע"י ז' הענינים הבלתי רצויים נסתלקה השכינה מלמטה למעלה,
קוב"ה סליק לעילא ולעילא, עד לרקיע השביעי,

The sin of the Tree of Knowledge was the initial sin that resulted in the concealment of Hashem’s presence in the physical world. Additional sins of the following generations made this concealment even more intense, and eventually drove Hashem’s presence through seven stages of concealment. (In the words of the Zohar, “The Holy One, blessed be He, went up higher and higher.”)

ואח"כ עמדו שבעה צדיקים והורידו את השכינה מלמעלה למטה, עד שבא משה שהוא השביעי וכל השביעים תביבין⁴ והורידה למטה בארץ.

When Avraham Avinu (the first of the *tzadikim*) began to serve Hashem, this process was reversed and Hashem's presence started to become revealed again within the physical world. Avraham brought it from the seventh stage to the sixth, and this continued through six *tzadikim* of the next generations until Moshe (the seventh, and "all seventh ones are beloved") came and completely reversed the concealment, revealing Hashem's presence once again in His "*chupah*" (the physical world).

The Frierdiker Rebbe connects this concept to another *pasuk* from Tehillim:

The righteous shall inherit the land וַיִּרְשׁוּ־אֶרֶץ וַיִּשְׁכְּנוּ
and dwell forever in it. לְעַד עֲלֵיהָ:

וזהו צדיקים יירשו ארץ וישכנו לעד עליה, דעבודת הצדיקים היא להשכין ולהמשיך את השכינה מלמעלה למטה, בחי' עד (כמו שהיא בבחי' שוכן עד מרום וקדוש) ישכנו עלי', למטה בארץ, בעוה"ז התחתון שאין תחתון למטה ממנו.

On a deeper level, this *pasuk* can be explained as follows:

The *tzadikim* [which refers to every Jew, because "Your entire nation is *tzadikim*"] inherit "the land" [which refers to Gan Eden] **because** they draw down Hashem's presence – specifically the level of "*ad*" [which refers to the level of *sovev kol almin* which is beyond creation] – in this lowest physical world (through their service of Torah and mitzvos).

[Editor's note: In Likkutei Torah the Alter Rebbe explains that the word "*ad*" (which can mean "forever," "until," or "crown") refers to the level of *sovev kol almin*, a revelation of G-dliness which is not tailored to the limited capacity of the world. Since this level is above time it is represented by "forever" (the first explanation of "*ad*") and our comprehension is only able to reach "until" this level (the second explanation of "*ad*") – but cannot grasp this level itself. Similarly, since

it is higher than our intellect, it can be represented by a "crown" (the third explanation of "ad") which sits on top of the head (intellect).]

והנה התחלת ההמשכה למטה שע"י משה היתה בעת מ"ת כמ"ש וירד
הוי' על הר סיני, אבל בקביעות ובגילוי ה' זה בעשיית המשכן כמ"ש
ועשו לי מקדש ושכנתי בתוכם.

As mentioned above, Moshe Rabbeinu was the *tzadik* who completely reversed the concealment caused by the previous sins and revealed Hashem's presence once again in the physical world.

This process started at the time of the Giving of the Torah, as it says, "and Hashem **descended** on Har Sinai" (implying that His presence came "down" into the physical world). However, since this revelation was "imposed" on the world from above (and the world itself was not transformed in order to be "compatible" with this revelation), the revelation was only temporary. Once the Giving of the Torah was completed, the revelation stopped.

However, Hashem then instructed Moshe to build the Mishkan in order to create a permanent place within creation that would be compatible with the revelation of Hashem's presence. This is the meaning of the *pasuk*, "and make for Me a Mishkan and I will dwell within it."

After explaining that Hashem's presence is revealed in the physical world through the building of the Mishkan, the Friediker Rebbe explains the aspect of serving Hashem which corresponds to the building of the Mishkan:

וממשיך בהמאמר, שהמשכת עיקר שכינה בתחתונים (ושכנתי בתוכם) נעשית ע"י העבודה דאתהפכא חשוכא לנהורא.

The aspect of a Jew's service of Hashem which brings Hashem's presence into the physical world ("and I will dwell within it") is the service of *eshapcha*, the transformation of "darkness into light". This

refers to the transformation of selfish desires ("darkness") into selfless desires for Hashem ("light") and the transformation of ordinary things (which don't have a revealed connection to Hashem, "darkness",) into things that express His unity ("light").

This overall purpose of the Mishkan (transforming darkness into light) is also expressed within the Mishkan's construction:

וזהו מה שהמשכן ה' מעצי שטים, שמהם נעשו הקרשים, כמ"ש⁹ ועשית את הקרשים למשכן עצי שטים עומדים, קרש הוא אותיות שקר והוא השקר דעולם, הבא מהשטות דלעו"ז, אין אדם עובר עבירה אא"כ נכנס בו רוח שטות¹⁰,

Hashem instructed Moshe to make the *krashim* (beams) for the Mishkan out of *shittim* wood, as it says, "you shall make the *krashim* for the Mishkan vertical [beams of] *shittim* wood."

The word "קרש" (*keresh*, beam) has the same letters as the word "שקר" (lie), which represents the "lie of the world". The "lie of the world" refers to the fact that the physical world presents itself as something which exists independently and doesn't depend on Hashem for its existence (which is a complete lie).

This "lie" comes from the *shtus* of *kelipah* (the "irrational force of *kelipah*") which conceals the true nature of Hashem's world. This *shtus* of *kelipah* is also the force which "enables" a Jew to sin, as the Gemara says, "a person can only sin if he is overcome by a "*ruach shtus*" (unholy irrational behavior).

(This behavior is called "irrational" because a Jew who functions "rationally" (according to the nature of his G-dly soul) would never consider turning away from Hashem's path.)

וע"י העבודה דועשית את הקרשים למשכן עצי שטים עומדים, שמהפכים השטות דלעו"ז לשטות דקדושה (עצי שטים), את השקר

דעולם לקרש המשכן (קרשים למשכן), עי"ז נעשה ושכנתי בתוכם, המשכת (עיקר) שכינה בתחתונים.

In order to counteract this, Hashem commands the Jew to "make the *krashim* for the Mishkan vertical [beams of] *shittim* wood."

On a spiritual level, this means that in order to counteract the *ruach shtus* of **unholy** irrational behavior, a Jew needs to use his "capability to be irrational" to behave with *shtus d'kedusha* – **holy** irrational behavior. This is represented by the fact that the Jews took the physical *shittim* wood (which was part of the ordinary physical world which **conceals** Hashem's presence) and used it for the Mishkan (which **reveals** Hashem's presence).

This transforms the (irrational) "lie of the world" (שקר) into a "beam of the Mishkan (קרש)" (an aspect of serving Hashem), causing "and I will dwell within it" – the revelation of Hashem's presence (the revelation of His essence) within the physical world.

ומוסיף בהמאמר דיוק לשון הכתוב ושכנתי בתוכם, בתוכו לא נאמר אלא בתוכם בתוך כל אחד ואחד^ד, דבכאו"א מישראל ע"י העבודה דאתהפכא חשוכא לנהורא, עי"ז שוכן בו עיקר שכינה כמו שהי' בתחלת הבריאה, באתי לגני לגנוני, למקום שהי' עיקרו בתחלה, ונעשה עיקר דירה בתחתונים.

Additionally, the Friediker Rebbe points out (based on an explanation of the Shaloh) that the *pasuk* about the construction of the Mishkan hints to the fact that it also refers to a Jew's "personal Mishkan" which he "constructs" through his own service of Hashem.

Translated literally, the *pasuk* says, "I will dwell within **them**" (rather than "it", which would refer to the Mishkan). This implies that the Mishkan – and therefore the corresponding spiritual service of transforming darkness into light that it represents – enables Hashem's essence to be revealed within each and every **Jew**.

Then, through the efforts of each individual Jew to transform the world into a place where Hashem feels "at home" (when a person is at home, everything is arranged according to his own desires and he can freely "express himself" without any limitations), Hashem's essence will "come back" to be "at home" in the physical world (Hashem's presence will return to His "*chuppah*") like it was initially present when the world was first created.

This concludes the Rebbe's summary of the first nine chapters of the Frierdiker Rebbe's *hemshech*.

Chapter 10 from Basi LeGani 5710

To aid the reader in understanding the Rebbe's analysis, this section provides a translation of the tenth chapter of the Frierdiker Rebbe's *ma'amar*. (Note that the translation is brief and is only minimally explained. All relevant sections will be explained later in the continuation of the Rebbe's *ma'amar*.)

Additionally, as mentioned above, it is important to note that this chapter is the conclusion of the second *ma'amar* in the *hemshech* of Basi L'Gani.

In general, the format of any *ma'amar* is that it begins with a question, then explains the foundational concepts which will enable us to understand that question, and then concludes by answering the question asked at the beginning. In a *hemshech*, multiple *ma'amarim* form a continuous flow of ideas, but each *ma'amar* of the *hemshech* is introduced with a question and concluded by an answer to that question (usually relevant to the *parsha* or time of the year when the *ma'amar* was said). In addition to answering the question of that particular *ma'amar*, the core chapters also continue the flow of ideas from the previous *ma'amar*.

In this *hemshech*, the sixth chapter (the first chapter of the second *ma'amar*) picks up where the fifth chapter (the last chapter of the first *ma'amar*) left off, but is introduced with a question on the following *pasuk*, also from Shir HaShirim (8:13):

You, who sit in the gardens: the **הַיּוֹשֶׁבֶת בְּגַנִּים חֲבֵרִים מִקְּשֵׁיבִים**
 friends listen to your voice; let **לְקוֹלְךָ הַשְּׁמִיעֵנִי:**
 me hear [it].

The Frierdiker Rebbe then brings Rashi's explanation on this *pasuk*, which states that this *pasuk* describes Hashem addressing the Jewish people:

Although you are scattered in *galus*, pasturing in "foreign gardens", you still sit in *shul* and the *bais hamidrash* (house of study). When you do, the "friends" (the angels) come to listen to your voice.

The Frierdiker Rebbe then points out that this explanation is based on a Midrash which states that when Jews go to *shul* and the *bais hamidrash*, saying *shema* and learning Torah, "friends are listening". "I [Hashem] and My troop of angels go there to hear your voice."

In order to understand **why** these angels – and even Hashem Himself – go to listen to the voice of the Jews when they learn Torah while in *galus*, the Frierdiker Rebbe returns to the topic of the transformation of unholy *shtus* into *holy shtus* discussed in the previous *ma'amar*.

The tenth chapter concludes this topic and answers this question.

י וזהו ועשו לי מקדש ושכנתי בתוכם, בתוכו לא נאמר אלא בתוכם בתוך כל אחד ואחד, דבכל או"א כאשר מהפך מחשוכא לנהורא הרי אסתלק יקרא דקוב"ה בכולהו עלמין, שנעשה יתרון האור, דהאור מאיר בגילוי,

And this [that was explained in the previous chapters] is the deeper meaning of the *pasuk*, "Make for Me a Mikdash and I will dwell within **them**", saying "within **them**" rather than "within **it**", referring to the revelation of Hashem's presence within each and every Jew.

When every Jew transforms his "darkness" into "light", this causes the revelation (the "glory of the Holy One, blessed be He") described by the phrase *estalek* [as it is a revelation of G-dliness which is beyond creation] within all the worlds (equally). This is an even greater level of light, and the light shines in a revealed way.

וזהו עצי שטים, שהוא מה שנתברר מהשטות דלעו"ז, וזהו ג"כ שנקראים קרשים, שהוא מה שמתברר משק"ר וקש"ר, ומבירור זה נעשה קרשי המשכן.

This is why the Mishkan was made of *shittim* wood, as the Mishkan [holiness] is what results from the refinement of *shtus* of *kelipah*. This also explains why the beams of *shittim* wood are called *krashim*, as they are the result of the refinement of the *sheker* (lie of) and the *kesher* (connection to) [the force of *kelipah*]. It is this refinement that creates the Mishkan (on a spiritual level).

ובעבודה הוא מה שע"י העסק בתורה וקיום המצות מהפכים ההרגש דעולם (דעם וועלט געפיהל) על הרגש אלקי, והיינו דהרגש העולם הוא למטה מן הדעת כנ"ל, הנה ע"י ההתעסקות בתורה ומצות מהפכים לנהורא, אַז מען זאָל דערהערן דעם נועם עריבות שבקיום המצות ולימוד התורה.

Within an individual's service of Hashem, this refers to his ability to transform his appreciation of worldly things (his focus on enjoying worldly pleasures) into an appreciation of G-dliness through learning Torah and fulfilling mitzvos.

As explained earlier in the *ma'amar*, the "worldly focus" is "lower than logic" (because when a Jew is aware of his soul and purpose in this world, it is irrational to be focused on worldly things). However, through involving himself with Torah and mitzvos, he is able to transform this "darkness" into "light" when he appreciates the pleasant sweetness of fulfilling mitzvos and learning Torah.

וזהו באתי לגני לגנוני, למקום שהי' עיקרו בתחלה, דתחלת הכוונה בבריאת והתהוות העולמות הוא מה שנתאווה הקב"ה להיות לו ית' דירה בתחתונים, ע"י עבודת האדם בבחינת אתכפיא ואתהפכא

This is the meaning of "*Basi L'Gani*" (I have come to My garden), to "the place where My essence was revealed at the beginning of creation":

"At the beginning" refers to the **purpose** for which Hashem created the world (as that purpose was the "beginning" of the process of creation), as the ultimate purpose for creation was that "Hashem desired a

'home' [a place where His essence can be fully expressed] in the lowest world", and he wants this to be accomplished through the efforts of a Jew when he does *eskafia* (resisting his selfish desires) and *eshapcha* (transforming his selfish desires into selfless desires for G-dliness).

The Frierdiker Rebbe then connects this concept to the *pasuk* from the beginning of this second *ma'amar*, "You, who sit in the gardens":

הנה האדם שהוא עושה כן,

When a Jew serves Hashem in this way of transforming *kelipah* into holiness, he causes two types of impact hinted to in the *pasuk* "You, who sit in gardens":

היושבת בגנים, דגנים הם ב' בחי' ג"ע כנ"ל ג"ע התחתון וג"ע העליון^א, כל אחד לפי מדריגת עבודתו הם חברים (דלפעמים נשמה מנשמה נאצלת כו^ב), המקשיבים לקול העוסקים בתורה ומצות,

The first impact is on the souls who "sit in gardens", referring to the upper and lower levels of *gan eden* (the spiritual Garden of Eden where the souls dwell) that souls merit to reach according to the level of service of Hashem that they achieved during their lifetime.

These souls are "friends" (as one soul sometimes 'emanates' from another soul) who come to listen to the voice of those Jews (in the physical world) who are involved in Torah and mitzvos.

וזהו השמיעני, שהם הגורמים עילוי במעלת עליית הנשמות כו^ב,

(א) זהר ח"א עז, ב. צב, א. ח"ב מו, א (ובמקדש מלך שם). ח"ג יג, א. ריג, א. ד"ה היושבת בגנים באוה"ת שה"ש ח"ב עי תשסה-ו. עי תשעט. ועוד.
 (ב) בהתפלה אנא אדון העולמים (מענה לשון עי' 10 [עי' 13]).

And this is the meaning of the conclusion of the *pasuk*, "let me hear": The souls in *gan eden* want to "hear" the Torah and mitzvos performed in this world because it causes them to ascend to an even higher level.

וזהו היושבת בגנים, אמר הקב"ה לכנס"י את הפזורה בגולה ורועה בגנים של אחרים, והוא ע"ד דכתיב¹ כי כארבע רוחות השמים פרשתי אתכם כו', ובכ"ז יושבת בבתי כנסיות ובתי מדרשות לעסוק בתורה, ובפרט קביעות עתים לתורה ברבים, הנה החברים שהם מלאכי השרת שנק' חברים, לפי שאין ביניהם לא קנאה ולא שנאה ולא תחרות מקשיבים לקולך כו'.

The second impact refers to the accomplishment of learning Torah in *galus*, and Hashem says to the Jews, "You are scattered in *galus*, pasturing in 'foreign gardens'", which is similar to the *pasuk*, "I have spread you out like the four corners of the heavens."

Despite the fact that they are in *galus*, the Jews sit in *shul* and *bais hamidrash* to learn Torah – and they even establish fixed times for public Torah study.

When they do this, the "friends" – the angels, who are called "friends" because they don't have any jealousy, hatred, or competition between them – come to listen to their voice.

ועש"ז נקראים ישראל צבאות הוי' וכמ"ש² ויהי בעצם היום הזה יצאו כל צבאות הוי' מארץ מצרים.

This is why the Jews are called *tzivos* (literally, the "legions" of) *Havayah*, like it says, "On that very day, all the legions of Hashem went out of Mitzrayim."

ג) זכרי' ב, י.

ד) בא יב, מא.

[**Editor's note:** While a "legion" can refer to an army, in this context it means "a vast number or variety of people or things".]

הנה צבאות הוי' הכוונה הוא על ישראל, וכמ"ש ויהי בעצם היום הזה הוציא הוי' את בני ישראל מארץ מצרים על צבאותם, דצ"ל מהו זה דישראל נק' צבאות הוי', דשם צבאות לא נזכר בתורה, וכאן קורא את ישראל צבאות הוי'.

The phrase "*tzivos Havayah*" refers to the Jewish people, as it says, "It was on that very day that Hashem took the children of Israel out of the land of Egypt in their legions."

However, we need to understand **why** the Jews are referred to as *tzivos Havayah*.

The name [of Hashem] *Tzva'os* (related to the word *tzivos*) is not mentioned in *chumash* [it is only mentioned in the *nevi'im*, indicating that it is "**lower**" than the other names], but in these *pesukim* [which describe the time when the Jews were leaving *galus Mitzrayim* and there was an extremely **high** revelation of G-dliness] it uses the term *tziva'os* to refer to the Jews as "*tzivos Havayah*." [Why are the Jews referred to with this "lower" name of Hashem and not one of the "higher" names of Hashem?]

וכן ביציאת מצרים מזכיר לצבאותם דוקא, וכמ"ש ויהי בעצם היום הזה הוצאתי את צבאותיכם מארץ מצרים.

Similarly, at the time when the Jews left Mitzrayim the Torah mentions their "legions", as it says, "On this very day I have taken your legions out of the land of Egypt."

אלא דצבא יש בו ג' פי',

We can understand the significance of the word *tzava* (the singular form of *tziva'os*) by analyzing its three meanings:

א' ל' חיל, ב' זמן מוגבל וכמ"ש¹ והלא צבא לאנוש עלי ארץ וגו' והג' מל' צביון וכדרז"ל (ר"ה יא א) ע"פ² ויכולו השמים כו' צבאם לצביונם
נבראו,

The first meaning is "an army".

The second meaning is "a limited time", as it says, "Does a person not have a *tzava* (limited time) on earth?"

The third meaning is "form", as the Gemara interprets the *pasuk*, "And Hashem completed [the creation of the] Heavens... and all their *tzva'am* (varied creations)", as "*tzivionam*" (their varied forms), saying that "the heavens were created in their varied forms."

והפ' דנש"י אם שהם חלוקים במדריגתם, בעלי השגה שהם מארי תורה ומארי רזין וסודות עילאין מארי חוכמתא, וישנם אנשים פשוטים, והם רק מארי עובדין טבין, שמקיימים את התומ"צ בתמימות, גם עוסקים איש איש בעבודתו לפי ערכו בתמכין דאורייתא בגופם ובממונם וכו'

Applied to the Jewish people, it refers to the souls of the Jews of all different levels: some people have deep understanding who are "masters of Torah, masters of secrets and supernal mysteries, masters of wisdom", and some are simple people who are only "masters of good deeds" and fulfill Torah and mitzvos with pure simplicity and support – each one according to this capability – the learning of Torah with their physical effort and wealth.

ז (איוב ז, א (ושם : הלא).

ח (בראשית ב, א.

הנה זהו צביונם שזהו תכלית היופי מה שכלול מריבוי גוונים, דגוון אחד הרי אין בו יופי, ודוקא ריבוי גוונים, הרי ממשיכים גילוי בחי' הוי' ע"י עבודתם,

This "varied forms" of the Jewish people is like the ultimate beauty which is composed of many colors, as a single color doesn't have beauty. Only multiple "colors" can express beauty, which is why the Jews are called *tzivos Havayah*, as they are an "army" of many "colors" that draws down the level of *Havayah* through their service of Hashem.

וצבא שהוא הגבלה ומועד, הוא ע"ד ימים"א יוצרו ולוא אחד כו', דצבא לאנוש עלי ארץ דלכל אדם הרי יש לו זמן קבוע דימים יוצרו,

And regarding the explanation that *tzava* means "a limited time" (or "set time"), this is like the *pasuk*, "[a set amount of] days are "created" [destined to be created], but not one of them has been created yet," and refers to the fact that a person has a "limited time on earth", a set amount of days that were destined for his lifetime.

וכאשר משלים ימיו בעבודת הבירורים באתכפיא ואתהפכא אז הוא בכלל צבאות הוי'.

When he fills his available days with the work of refining the world through *eskafia* and *eshapcha*, then he can be considered part of "*tzivos Havayah*" (the army of *Havayah*).

(ט) **ודוקא ריבוי גוונים, הרי :** בכת"י 830 : "ודוקא ריבוי גוונים הרי יש בו יופי, לכן נקי ישראל צבאות ד' שהם חיל של ריבוי גוונים והרי ממשיכים".

(י) **ודוקא ריבוי גוונים, הרי :** בכת"י 830 : "ודוקא ריבוי גוונים הרי יש בו יופי, לכן נקי ישראל צבאות ד' שהם חיל של ריבוי גוונים והרי ממשיכים".

יא (תהלים קלט, טז.

יוצרו ולוא אחד : ראה לקו"ת ס"פ שלח [נב, א ואילך]. ד"ה טוב לי וד"ה בידך אפקיד (בס' המאמרים – אידיש [ע' 102 ואילך]).

וזהו ויהי בעצם היום הזה יצאו כל צבאות הוי' מארץ מצרים, דצבאות הוי' הם ישראל, שע"י עבודת הבירורים באתכפיא ואתהפכא הנה הם מבררים ומזככים את העולם,

And this is the meaning of the *pasuk*, "On that very day, all *tzivos Havayah* went out of Mitzrayim." *Tzivos Havayah* is the Jewish people, as through their work of refining creation with *eskafia* and *eshapcha*, they refine and purify the world.

דעושים מקשר קרש והיינו דמהקשר דעולם, דמה שהעולם מראה את עצמו למציאות הרי זה שקר, וכידוע דעיקר הוא החיות המחי' אותו,

They transform the *kesher* into a *keresh* (beam of the Mishkan), referring to the *kesher* (connection) of the world, the fact that it presents itself as an independent existence – which is a *sheker* (lie), as its (true) substance is the G-dly life force which keeps it in existence.

הנה כאשר לומדים תורה ומקיימים את המצות נתהפך לקרש, שהוא מעצי שטים עומדים ומחברים אור א"ס כו', ולכן נק' בשם צבאות הוי' שהם מגלים וממשיכים גילוי ה',

When he learns Torah and performs mitzvos [with the physical world], he transforms it into a *keresh* (a beam of the Mishkan) which is made of vertical beams of *shittim* wood that are like pillars which connect the *ohr ein sof* [with this lowest physical world]. This is why the Jews are called *tzivos Havayah*, as they reveal and draw down the revelation of *Havayah*.

וצבא הוא זמן מוגבל, דכל עבודתם אשר בהימים יוצרו שניתן לכל אחד ואחד, יהי' לו אחד שיאיר ויתגלה ע"י עבודתו בחי' ד' אחד.

And (as explained above) *tzava* means "limited time", as all their efforts in the "days which were created" that are given to each person should be focused on (as the *pasuk* continues), "and he should have One [the

revelation of Hashem's unity] in them", that the level of Hashem *echad* (Hashem is one) should shine and be revealed through his efforts.

[The word "ולוא" in this *pasuk* can be interpreted as "לא" (not), as in "not one of the days have been created yet", or as "לו" (to him), as in "there should be the revelation of [Hashem] *echad to him.*"]

We now return to the Rebbe's *ma'amar* as he begins to analyze the tenth chapter of the Frierdiker Rebbe's *ma'amar*.

The Rebbe first establishes the concept that all aspects of the Torah apply at all times, even if the physical aspect of the subject is not currently applicable:

(ב) **והנה** מכיון שהתורה היא נצחית¹², הרי מובן, שענין זה (ועשו לי מקדש ושכנתי בתוכם) הוא נצחי במשך כל הדורות, גם בזמן הגלות, כאשר מפני חטאינו גלינו מארצנו ונתרחקנו מעל אדמתנו, שגם אז ישנם (ברוחניות) כל ההוראות והמצוות (דכתיב בהו וחי בהם¹³) התלויות במשכן ומקדש.

Since the Torah is eternal, this means that the concept of "Make for Me a Mishkan and I will dwell within it" is also eternal and applies in **all** generations. This includes even those generations who live during the time of *galus* who, as it says in the *musaf* prayer for *yom tov*, are in a state of "because of our sins we were exiled from our land and made distant from our land" – making it impossible to perform the mitzvah of building the physical Mishkan.

Even in the time of *galus*, the lessons from and spiritual service of Hashem which corresponds to the mitzvos related to the Mishkan and Bais HaMikdash still apply (as we are commanded to "live by them" [at all times]).

ועד"ז הוא גם בנוגע לכל הפרטים שהיו ביציאת מצרים, וגם לפני"ז בגלות מצרים, שהם הוראות נצחיות בכל דור ודור, עד היום הזה.

Similarly, all the details that happened when the Jews left *Mitzrayim*, and even earlier, during *galus Mitzrayim*, are eternal lessons that apply in every generation – until this very day.

וכמו שידוע¹⁴ בענין וימררו את חייהם בעבודה קשה בחומר ובלבנים גו'¹⁵, שגם עכשיו בגלות האחרון ישנה העבודה בחומר ובלבנים (כמו שהיא ברוחניות), בחומר דא ק"ו ובלבנים דא לבון הלכתא¹⁶,

For example, just like in *galus Mitzrayim* they "made their [the Jews'] lives bitter through hard work, with *chomer* and *leveynim* (clay and bricks)", so too in this final *galus* we have the spiritual equivalent of "*chomer and leveynim*".

The Zohar explains that *chomer* refers to *kal v'chomer* (one of the thirteen principles of interpretation used in analyzing *pesukim*), and *leveynim* refers to *libbun hilchasa* (the clarification of a *halacha*), implying that learning Torah with tremendous effort spiritually corresponds to the back-breaking labor of "clay and bricks".

ועי"ז יזכו אח"כ לגאולה העתידה, בדוגמת הגאולה דיציאת מצרים (לאחרי העבודה קשה בחומר ובלבנים גו'), ובני ישראל יוצאים ביד רמה¹⁷.

Additionally, just like the *geula* from *Mitzrayim* happened after the difficult labor of "clay and bricks", so too we will merit the final *geula* through the spiritual labor of "clay and bricks" during this *galus*, leaving *galus* with "an outstretched hand" (victoriously), just as the Jews did from *Mitzrayim*.

ג) **והנה** גודל העילוי דעסק התורה בזמן הגלות, מבאר בעל ההילולא בסעיף העשירי [העשירי יה' קודש¹⁸] דהמשך המאמרים דיום ההילולא, שסעיף זה הוא הסיום והחותם של מאמר השני

דהמשך, ד"ה היושבת בגנים חברים מקשיבים לקולך השמיעני¹⁹
(ע"פ פרש"י על הפסוק),

This special quality of learning Torah during the time of *galus* is the Frierdiker Rebbe's focus in the tenth chapter of the *hemshech* of *ma'amarim* that he prepared before his passing.

[The Rebbe adds that the "tenth shall be holy", which on a simple level refers to every tenth animal which is counted from a flock when separating *ma'aser baheima* (animal tithe), but is used here to refer to the tenth chapter of the Frierdiker Rebbe's *hemshech*.]

This chapter is the conclusion and "final stamp" of the second *ma'amar* in the *hemshech* entitled "You who sits in gardens, the friends listen to your voice; let me hear [it]".

The Frierdiker Rebbe explains this *pasuk* according to Rashi:

אמר הקב"ה לכנסת ישראל את הפזורה בגולה ורועה בגנים של
אחרים כו' ובכ"ז יושבת בבתי כנסיות ובתי מדרשות לעסוק בתורה,
הנה החברים שהם מלאכי השרת (וגם הקב"ה, כביכול²⁰) מקשיבים
לקולך.

Hashem says to the Jewish People: You are scattered in *galus* and pasturing in 'foreign gardens'... but you nevertheless sit in *shuls* and *batei midrashos* to learn Torah. The "friends", who are the ministering angels (and even Hashem Himself, so to speak), come to listen to your voice.

[Editor's note: From the flow of the Frierdiker Rebbe's *ma'amar*, it appears that "pasturing in the foreign gardens" refers to involvement in the *shtus* of *kelipah* (seeing the world as an "independent entity" which you can benefit from rather than seeing it as a means of serving Hashem). When a person learns Torah – especially in public – this transforms it into *shtus* of *kedusha*.

Since angels – and even Hashem Himself, so to speak – are “unable” to transform darkness into light in this way, they come to “listen” (they “benefit” from) the Jews’ learning, as it achieves the ultimate purpose of creation. **End of editor’s note.**]

The Rebbe continues to explain the Friediker Rebbe’s *ma’amar*:

וממשיך בהמאמר, דעש"ז נקראים ישראל צבאות הוי' כמ"ש²² ויהי בעצם היום הזה יצאו כל צבאות הוי' מארץ מצרים. דשם זה (צבאות הוי') ניתן לישראל ביציאתם ממצרים דוקא²³. ויש לבאר קישור הענינים, כי מה שבזמן יציאת מצרים נקראו ישראל צבאות הוי' הוא מצד הניצוצות (הצבאות) שנתבררו בגלות מצרים (כמשי"ת לקמן²⁴).

The *ma’amar* continues to explain that this (referring to the concept just explained in the *ma’amar*) is why the Jewish People are called *tzivos Havayah*, as it says, “On that very day, all the *tzivos Havayah* went out of Mitzrayim.”

The name “*tzivos Havayah*” was specifically given to the Jews when they left Mitzrayim because of the sparks of G-dliness (which can be referred to as “*tziva’os*” – a “legion of sparks”) which were refined during *galus* Mitzrayim (and this refinement was completed when they left).

This explains the connection between the fact that the Jews are called *tzivos Havayah* to the concept of “You, who sits in gardens”:

וזהו הקשר דענין מה שישראל נקראים צבאות הוי' לענין היושבת בגנים, כי ע"י העבודה דכנס"י בעסק התורה וקיום מצוותי' כשהיא פזורה בגולה ורועה בגנים של אחרים, עי"ז מבררים את הניצוצות שבגלות, בדוגמת וינצלו²⁴ את מצרים.

Through the Jews’ efforts to learn Torah and fulfill its mitzvos while they are scattered in *galus* and pasturing in “foreign gardens”, they refine the sparks of G-dliness that are concealed within *galus*, similar to how the Jews “emptied out Mitzrayim” when they left.

[On a simple level, this refers to the precious possessions that they took from the Egyptians. On a deeper level, they "emptied out" all the sparks of holiness that were trapped within the *kelipah*.]

The Rebbe now begins to analyze the fact that the Jews are called "*tzivos Havayah*" in greater detail, which will be the focus of the remainder of the *ma'amar*.

והנה נוסף למה שישראל נקראים בשם צבאות הוי' נקראים הם גם צבאות²⁵ (כמו שמביא בהמאמר הפסוקים²⁶ ויהי בעצם היום הזה הוציא הוי' את בני ישראל מארץ מצרים על צבאותם, כי בעצם היום הזה הוצאתי את צבאותיכם מארץ מצרים).

In addition to being called "*tzivos Havayah*" (the "legions of *Havayah*"), they are also simply called *tzva'os* ("legions").

[This is seen in the *pesukim* that the Frierdiker Rebbe brought in his *ma'amar*: "It was on that very day that Hashem took the children of Israel out of the land of Egypt in *tzivosam* (their legions)," and "On this very day I have taken *tzivoyseychem* (your legions) out of the land of Egypt."]

וההפרש בין צבאות הוי' לצבאות הוא²⁷, שצבאות הוי' (צבאות בחיריק) הוא לשון סמוך, שהצבאות נטפל להוי', וצבאות (צבאות בשוא) הוא ענין בפני עצמו.

The difference between *tzivos Havayah* and *tzva'os* is that *tzivos* is a "dependent" word (it is the legion **of** *Havayah*), indicating that it is secondary to *Havayah*, while *tzva'os* is an "independent" word that stands on its own.

[The Rebbe will explain the significance of this grammatical difference towards the end of the *ma'amar*.]

The Rebbe continues to explain the significance of the fact that the Jews are referred to as *tziva'os*:

(ד) **והנה** ידוע דמה שישראל נק' אדם הוא על שם אדמה לעליון²⁸. שמזה מובן, דמה שישראל נק' (גם) בשם צבאות שייך זה להשם צבאות, שהוא מז' השמות שאינן נמחקין²⁹.

The term *adam* (a person) is specifically used to refer to a Jewish person, and it is related to the word *adameh* ("I will be compared to"), as in the *pasuk*, "I will be like the Supernal One [Hashem]."

[While on a simple level the *navi* is referring to the wicked King Nebuchadnezzar (who destroyed the First Bais HaMikdash) and meant that **he** [Nebuchadnezzar] compared his own greatness to Hashem, on a deeper level, the connection between the words *adam* and *adameh* hint to the fact that an *adam* can truly be compared, so to speak, to the Supernal One.]

This comparison implies that the fact that the Jews are called *tziva'os* is connected to Hashem's name "*Tziva'os*" (same spelling), one of the seven names of Hashem that we are not permitted to erase (which indicates their holiness).

Main Question of this Ma'amar:

What is the connection between the fact that the Jews are called *tziva'os* and Hashem's name *Tziva'os*?

The Rebbe begins to explain this based on a teaching of the Alter Rebbe:

ויובן זה ע"פ מ"ש כ"ק אדמו"ר הזקן³⁰ ששם צבאות נתגלה ע"י הנביאים, כדאיתא³¹ שמיום שברא הקב"ה את עולמו לא הי' אדם שקראו להקב"ה צבאות עד שבאתה חנה וקראתו צבאות ואמר הקב"ה³² עתיד בן שלך לפתוח בנבואה בשם זה. ועיקר הנבואה בשם זה הי' בנביאים האחרונים שהיו בסוף זמן בית ראשון ובהתחלת הגלות, שרוב נבואתם הי' בשם זה.

The Alter Rebbe explains that the name (of Hashem) *Tziva'os* was revealed by the *nevi'im* (prophets), as it says in the Gemara, "From the day that the Holy One, blessed be He, created the world, there wasn't anyone that called Him *Tziva'os* until Chana came and called Him *Tziva'os*. Hashem said [to her]: Your son will one day begin his prophecy with this name."

Additionally, the main prophecies which contained this name were given by the later *nevi'im* who lived during the end of the period of the First Bais Hamikdash and at the beginning of *galus*, as the **majority** of their prophecies used this name.

והנה הגם שדברי הנביאים, דברי קבלה, הם למטה במדריגה מדברי תורה [ואפילו בנוגע לנבואת משה כתיב^ב ולא קם נביא עוד בישראל כמשה, ועאכו"כ שהם למטה מדברי תורה], אעפ"כ שם צבאות לא נזכר בתורה כ"א בנביאים דוקא, ויש מעלה בדברי נביא על דברי תורה.

Even though the words of the *nevi'im*, which are referred to as "*divrei kabbalah*" (the "received words"), are on a **lower** level of holiness than the words of Torah (meaning *chumash*, the five books of Moshe), the name *Tziva'os* wasn't mentioned in the Torah. This shows that the words of the *nevi'im* have a certain advantage over the words of Torah (even though Torah is, in general, higher).

[Parenthetically, the Rebbe adds that even the prophecy of Moshe is higher than the prophecy of any of the other *nevi'im*, as it says, "And there will never arise another [*navi*] like Moshe." Since the words of Torah (which contain the prophecy of Moshe) are even higher than the prophecy of Moshe, we must certainly say that the words of the other *nevi'im* are on a lower level than the words of Torah.]

The Rebbe brings an example that demonstrates how the words of the *nevi'im* can be, in a certain aspect, higher than the words of Torah:

וכמו שמצינו שהעובר על דברי נביא עונשו קשה יותר מעובר על כו"כ דברי תורה,³⁴ ומזה מובן שכן הוא גם בנוגע להפגם.³⁵

If someone transgresses the words of a *navi*, the punishment is death by the hand of Heaven – which is more severe than the punishment for transgressing many of the Torah's prohibitions. Since punishments are established according to the severity of the "spiritual blemish" that they create, we see that the spiritual blemish caused by transgressing the words of a *navi* is more severe than the blemish caused by transgressing many Torah prohibitions.

ועפ"ז מבאר כ"ק אדמו"ר האמצעי בארוכה,³⁶ זה שהעונש והפגם של העובר על דברי נביא קשה יותר מעובר על (כו"כ מ) דברי תורה שיך לזה ששם צבאות נמשך ע"י הנביאים דוקא.

In fact, the Mittler Rebbe explains at length that these two concepts are connected: that fact that the spiritual blemish and resulting punishment for transgressing the words of a *navi* is more severe than transgressing many of the Torah's prohibitions is related to the fact that the name *Tziva'os* was only revealed by the *nevi'im*.

The Rebbe explains the unique significance of Hashem's name *Tziva'os*:

(ה) **והענין** הוא, הנה פירוש שם צבאות הוא אות הוא בצבא שלו,³⁷ והיינו דצבא הוא ריבוי נבראים, והשם צבאות, אות הוא בצבא שלו, הוא בחי' האלקות כמו שנמשך בנבראים.

The Gemara explains that the name *Tziva'os* is a contraction of two words: *tzava* (legion) and *ois* (sign), meaning that Hashem is "a sign within His legion." In this case, His "legion" refers to the great multitude of His creations, and His "sign" is the G-dly energy that is drawn down into them. Therefore, the name *Tziva'os* refers to G-dliness as it is drawn down into creation.

[**Editor's note:** Hashem Himself, of course, is beyond any "name", as a limited name is not able to capture His true unlimited essence. We use multiple names to refer to Hashem because each name refers to a different way in which He is expressed, as will be explained shortly.]

וכמבואר בתו"א³⁸ בענין שם צבאות, שצבאות הוא לשון חיילות והם גדודי נשמות ומלאכים דבריאה ש(מצד עצמן) אינן אלקות כלל.

As the Alter Rebbe explains in Torah Ohr, the name *Tziva'os* refers to the "armies" and "troops" of souls and angels in the world of *Briyah*, which – on their own – are not G-dliness.

[**Editor's note:** In general, the four worlds of *Atzilus*, *Briyah*, *Yetzirah*, and *Asiyah* are divided into two categories: The world of *Atzilus* remains completely united with Hashem and is still considered part of G-dliness, which is why it is referred to as the "world of unity". The lower three worlds, however, are called "worlds of separation" and are perceived as being creations that are "separate" from Hashem. This is why the Alter Rebbe says that the souls and angels of *Briyah* are "creations" and **not** G-dliness.]

וזהו ההפרש בין שם צבאות לשאר השמות שאינן נמחקין, דכל השמות מורים על אוא"ס כמו שהוא באצילות שהוא עולם האחדות, איהו וחיוהי חד איהו וגרמוהי חד³⁹,

The fact that the name *Tziva'os* refers to the G-dliness which is invested in **creation** makes it unique from all the other six holy names of Hashem. All the other names of Hashem refer to different aspects of the revelation of the *ohr ein sof* in the world of *Atzilus*. As explained above, *Atzilus* is a "world of unity" that doesn't have any perception of independent existence, as "He and His light are one, and His containers are one".

[**Editor's note:** In general, Chassidus uses the analogies of "lights" (*oros*) and "containers" (*keylim*) to communicate the concept that

G-dliness has both an unlimited aspect ("lights") and a limited aspect ("containers" which the lights are expressed through). Therefore, any expression of G-dliness (both within creation and beyond creation) is a combination of these two aspects: the energy that it receives from Hashem in order to give it "life" (*oros*), and the "form" that defines what it is (*keylim*).

Within creation, we are unable to perceive how Hashem is both unlimited **and** limited at the same time, so we don't perceive limited things as expressions of G-dliness. Similarly, since *keylim* are limited, an expression of *oros* through *keylim* is usually perceived as something that is separate from Hashem and part of creation. This is why the lower three worlds are called "worlds of separation", as the perceived reality in these worlds is that the worlds are "separate" from Hashem.

What makes the world of *Atzilus* unique, however, is that it is both a "world" (it has a limited definition, as each one of the *sefiros* are able to be expressed individually without being "overwhelmed" by the infinite revelation of G-dliness) but still retains the property of being "G-dly". This is because the *keylim* in *Atzilus* express how limitation itself is **also** an aspect of G-dliness, which makes the perceived reality in *Atzilus* one of complete unity with Hashem. (For further discussion of this subject, refer to Chapter 20 of Iggeres HaKodesh in Tanya.)

This is why we explained that the other six names of Hashem refer to different aspects of the revelation of the *ohr ein sof* in the world of *Atzilus*, as even the limited "names" (*keylim*) in *Atzilus* are G-dly. **End of Editor's note.]**

The Rebbe now contrasts these other six names of Hashem with the name *Tziva'os*:

משא"כ שם צבאות מורה על אוא"ס כמו שנמשך ומתלבש בבי"ע,
שהם עלמי דפרודא⁴⁰ ובראים נפרדים כמ"ש⁴¹ ומשם יפרד.

The name *Tziva'os*, however, refers to the *ohr ein sof* as it is drawn down and invested into the worlds of *Beyah* (an acronym for the worlds of *Briyah*, *Yetzirah*, and *Asiyah*, pronounced "bee-YAH"). These worlds are "worlds of separation", creations which perceive themselves as "separate" from Hashem.

(This concept is hinted to in the *pasuk*, "And a river flowed out of Eden to water the garden, and **from there** it separated..." This refers to the perception of creation as something which is "separate" from Hashem which happens "from there" – from the G-dliness which is drawn down into the world of *Briyah* – and below.)

This difference between the name *Tziva'os* and the other six names of Hashem explain the deeper reason for a discussion in the Gemara:

שלכן יש מ"ד בגמרא^א (ולא רק קס"ד) שצבאות אינו שם קדוש, שלא נקרא צבאות אלא על שם ישראל. וגם לפי מה דקי"ל^ב דצבאות הוא מהשמות שאינן נמחקין. הנה שם זה קאי על אוא"ס כמו שנמשך ומתלבש בנבראים.

When discussing which names of Hashem are not allowed to be erased, the Gemara mentions the opinion of Rabbi Yosi that the name *Tziva'os* is **not** one of Hashem's holy names, and therefore **is** able to be erased, as it is mainly used to refer to the Jewish people and is only "borrowed" to refer to Hashem. (This is not just a proposed answer in the Gemara which is subsequently refuted – it is Rabbi Yosi's final opinion.)

Furthermore, even though the Gemara concludes that the *halacha* does not follow the opinion of Rabbi Yosi and that the name *Tziva'os* may **not** be erased, it nevertheless refers to the *ohr ein sof* as it is drawn down and invested in creation. This makes it fundamentally different than Hashem's other holy names, as explained above, and explains the deeper reason behind this discussion in the Gemara.

[Later, in Chapter Seven, the Rebbe will provide an additional answer to this question.]

The Rebbe explains the reason, according to Kabbalah, for why the name *Tziva'os* is different from the other names:

ו"ל הבי' ע"פ מה דאיתא בזהר ובתקו"ז ובכתבי האריז"ל⁴⁴ ששם צבאות הוא בנצח והוד⁴⁵, כי נצח והוד הם לבר מגופא, היינו שענינם הוא (לא בשביל האצילות גופא, כי אם) בכדי להמשיך בעולמות בי"ע שלמטה מאצילות, וע"ד הידוע⁴⁶ שנו"ה הן כליות יועצות בכדי להשפיע להבן ולהתלמיד.

In Kabbalah (in the Zohar, the Tikkunei Zohar, and the writings of the AriZal) it explains that the name *Tziva'os* corresponds to the *sefiros* of *netzach* and *hod*. As explained in the introduction to the Tikkunei Zohar, the *sefiros* correspond to different parts of the human body, with *netzach* and *hod* corresponding to the two legs which are "outside [below] the torso".

The significance of being "outside of the torso" is that these *sefiros* are not for *Atzilus* itself, but rather for the purpose of drawing down G-dliness into the worlds of *Beyah* which are below *Atzilus* ("below the torso").

This is similar to the concept explained in other places that *netzach* and *hod* are the two "advising kidneys" which (spiritually) prepare a physical seed to be transmitted to create a child or the "seed" of a concept to be transmitted to a student. In both of these cases, the function of the "advising kidneys" is to prepare something for the "outside" and not for the person himself.

After explaining the spiritual uniqueness of the name *Tziva'os*, the Rebbe applies this to the fact that it was only revealed by the *nevi'im*:

וזהו מה ששם צבאות לא נזכר בתורה כ"א בנביאים דוקא, כי משה רבינו ה' נשמה והנהגה דאצילות, שלכן נקרא משה על שם מן המים

משיתיהו⁴⁷, מים חכ' הוא בחי' אצילות. וכן התורה שניתנה ע"י משה ונקראת על שמו כמ"ש⁴⁸ זכרו תורת משה עבדי היא בחי' אצילות.

Moshe Rabbeinu was a soul from the world of *Atzilus* (and had the "approach" of *Atzilus*). This connection between Moshe and *Atzilus* is seen in the fact that he was named Moshe because "I [Pharaoh's daughter] drew him from the water", as Chassidus explains that water corresponds to the *sefirah* of *chochmah*, which corresponds to the world of *Atzilus*.

So too, the Torah that was given by Moshe and was referred to by Moshe's name, as the *pasuk* says, "Remember the Torah of Moshe, My servant," corresponds to the world of *Atzilus*.

ולכן לא נזכר בתורה שם צבאות, כי שם צבאות מורה (כנ"ל) על אוא"ס כמו שנמשך בנבראים, שלמטה מאצילות.

Therefore, the name *Tziva'os* **isn't mentioned** in *chumash*, as it refers to the *ohr ein sof* as it is drawn down into creation, which is **lower** than *Atzilus*. [In contrast, all the other six names of Hashem **are** mentioned in *chumash*, as they represent the revelation of the *ohr ein sof* in *Atzilus*.]

והוא⁴⁹ ע"ד מ"ש⁵⁰ ביהושע ויאמר לא כי אני שר צבא ה' עתה באתי, ואמרו רז"ל⁵¹ עתה באתי אבל משה רבך לא קיבלו. דבימי משה, פני משה כפני חמה⁵², ה' המשכת בחי' אצילות, וגם הנהגת המלחמות⁵³ לא היתה ע"י שר צבא ה' כ"א כמ"ש⁵⁴ הוי' ילחם לכם.

This is similar to the explanation of the Midrash on the *pasuk*, "I [am not an enemy; rather,] I am a captain [an angel] of the legion of Hashem; I have now come." The Midrash explains that "I have now come" [to you, Yehoshua, and you accepted me], but Moshe your teacher didn't accept me [to help him in battle]. (Moshe rejected the angel and only wanted Hashem Himself to help him.)

In the time of Moshe (whose "face was like the light of the sun", which is a direct revelation of light), there was a revelation of the level of *Atzilus*, and even the wars that were fought in his time weren't through "a general of the legion of Hashem", but rather "Hashem [Himself] will do battle for you."

דזהו מה שביציאת מצרים וקריעת ים סוף היו נסים נגלים יוצאים מדרכי הטבע לגמרי שלא הי' לבוש הטבע כלל, לפי שהמלחמה היתה ע"י שם הוי', בחי' אצילות.

This is also why miracles that were completely beyond the limits of nature (to the extent that the laws of nature were completely suspended) occurred when the Jews left Mitzrayim and during the splitting of the sea. Since these wars happened through the name *Havayah* which corresponds to the world of *Atzilus*, they functioned on a level that was beyond the limits of creation.

משא"כ לאחרי הסתלקות פני משה כפני חמה וההנהגה היתה ע"י פני יהושע כפני לבנה²² הנה אז דוקא בא שר צבא הוי', עתה (דוקא) באתי.

However, when Moshe (whose "face was like the light of the sun") passed away and Yehoshua (whose "face was like the light of the moon", which is only a reflection) took over as leader, Hashem interacted with the world on a level that was lower than *Atzilus*. This is why the *malach* came **now** (when the world was no longer functioning on the level of *Atzilus*) in the time of Yehoshua.

והגם שגם אז (ע"י שהנהגת המלחמה היתה ע"י שר צבא הוי') היו כמה נסים שלמעלה מהטבע, מ"מ כללות המלחמה היתה קצת בלבושי הטבע, ולא כהמלחמה בימי משה שהיתה למעלה מלבושי הטבע לגמרי, הוי' ילחם לכם.

Even though there were also many miracles that were beyond nature in the times of Yehoshua (when the war was directed through a "general of the legion of Hashem"), the **overall** war was fought

somewhat naturally. In contrast, the wars in the time of Moshe were fought in a way that was completely beyond nature, "Hashem will do battle for you."

Now that we understand the difference between the period of Moshe (*Atzilus*) and the beginning of the period of the *nevi'im* (lower than *Atzilus*), we can better understand the significance of the name *Tziva'os* which was specifically revealed through the *nevi'im*:

וזהו ענין שם צבאות שנמשך ע"י הנביאים, אות הוא בצבא שלו, שגם
בנבראים דבי"ע (צבא) יהי' אות הוא ית' ממש בצבא שלו, שגם בבי"ע
יהי' איהו וגרמוהי חד כמו באצילות.

When we say that the name *Tziva'os* refers to how Hashem is a "sign **within** His legion [His many creations]", this means that there is a direct revelation of G-dliness **within** His creation – the worlds of *Beyah* – to the same degree that there is in the world of *Atzilus*. In other words, the revelation of G-dliness within the limitations of *Beyah* is that "Hashem and His *keylim* are one" (it is clear that the limited creation is also an expression of G-dliness) just like the world of *Atzilus*.

וענין זה הוא למעלה מבחי' שר צבא הוי' (שהי' ביהושע), כי שר צבא
הוי' הוא מלאך, משא"כ שם צבאות הוא מז' שמות שאינן נמחקין, כי
גם בבי"ע נעשה איהו וגרמוהי חד.

This level is even higher than the level of "a general of the legion of Hashem" that happened in the time of Yehoshua, as the "general of the legion of Hashem" is only a *malach* (which is a **limited creation**). In contrast, since the name *Tziva'os* is one of the seven holy names of Hashem that can't be erased (which means that it is G-dliness and **not** a creation). This is why only the name *Tziva'os* (and not the revelation of a *malach*) causes a revelation of "Hashem and His *keylim* are one" in the worlds of *Beyah*.

This also gives us a deeper understanding of **why** this name was specifically revealed by the *nevi'im* (and not in the *chumash*):

וזהו מה ששם צבאות נתחדש ע"י הנביאים, כי הנביאים המשיכו שגם בכלים דבי"ע תהי' התלבשות אוא"ס ב"ה בתכלית היחוד, כמו בכלים דאצילות,

The accomplishment of the *nevi'im* is that they draw down G-dliness into the worlds of *Beyah* to the extent that the *ohr ein sof* is completely invested in the *keylim* of *Beyah* in perfect unity – just like the revelation of G-dliness in the *keylim* of *Atzilus*.

ועי"ז נקרא הוא ית' בשם צבאות, כמו שנקרא בהשמות (א-ל, אלקים וכו') שמורים על הכלים דאצילות (לפי שאיהו וגרמוהי חד), כי גם הצבאות (לשון חיילות, גדודי נשמות ומלאכים דבריאה) נעשו חד עמו ית', כמבואר בארוכה בתו"א³⁸.

When this unity is achieved, then Hashem Himself can be called by the name *Tziva'os* to the same extent that He is called by His other names (*Kel*, *Elokim*, etc.). This is because the other names of Hashem represent the investment of the *ohr ein sof* into the *keylim* of *Atzilus* in a way of complete unity (He and His *keylim* are one), so when the *ohr ein sof* is completely united with *tziva'os* (His legions, referring to the troops of *malachim* and souls of *Briyah*), then Hashem Himself can **also** be called by the name *Tziva'os* (as explained at length by the Alter Rebbe in *Torah Ohr*).

The Rebbe points out the significance of this teaching of the Alter Rebbe:

(ז) **והנה** ענין הנ"ל בשם צבאות שאיהו וגרמוהי חד גם בבי"ע, כותב כ"ק אדמו"ר הצ"צ³⁵ שבע"ח לא מצינו זה. שמזה משמע שזהו חידושו

של כ"ק אדמו"ר הזקן, כדמוכח ממה שכ"ק אדמו"ר הצ"צ אינו מציין מקור אחר לזה.

The Tzemach Tzedek writes that the Alter Rebbe's explanation that the name *Tziva'os* represents that "He and His *keylim* are one" even in the worlds of *Beyah* is **not** found in *Eitz Chayim* (from the AriZal, mentioned above).

This implies that it is a *chiddush* (original insight) of the Alter Rebbe (which had not been revealed previously), as the Tzemach Tzedek doesn't provide any other source for this statement.

The Rebbe points out an additional aspect of the Alter Rebbe's *chiddush*:

ומובן גדול החידוש והעילוי דשם צבאות שנעשה ע"י עבודת בני"י כמו שישראל הם במעמד ומצב דזמן הנביאים (לאחרי הזמן דפני משה כפני חמה), ובפרט כמו שישראל הם במעמד ומצב דזמן נביאים האחרונים שהיו בסוף בית ראשון ותחלת זמן הגלות, ועד"ז בהזמן שלאח"ז, שגם בעולמות בי"ע שמצד עצמם הם נבראים נפרדים [דענין איהו וגרמוהי חד הוא באצילות, עולם האחדות] יהי איהו וגרמוהי חד כמו באצילות.

Furthermore, the Alter Rebbe explained that this revelation of "He and His *keylim* are one" (the unity of *Atzilus*, the "world of unity") was drawn down into *Beyah* (the "worlds of separation") **by the Jews** in the state that they were in at the time of the *nevi'im* **after** the passing of Moshe (whose "face was like the sun").

The Jews were even able to accomplish this during the time of the later *nevi'im* who lived at the end of the time of the First Bais Hamikdash and at the beginning of *galus* (when the main prophecies that used the name *Tziva'os* were said), and similarly during the times after this (throughout *galus*) [even though the Jews were on an even lower level].

can now understand the *halacha* regarding the name *Tziva'os* on a deeper level:

וי"ל שזהו הפי' להפס"ד שצבאות הוא שם קודש ובכ"ז נקרא ע"ש צבאות שלו (כבגמרא⁵⁶), ע"ש ישראל⁵⁷, כי זה שצבאות הוא שם קודש, היינו שגם בבי"ע איהו וגרמוהי חד, זה נעשה ע"י העבודה דישראל, כנ"ל.

As explained above, the name *Tziva'os* is considered one of the holy names of Hashem because it represents how "Hashem and His *keylim* are one" even in the worlds of *Beyah*.

At the same time, however, we still say that Hashem is called *Tziva'os* **because** the Jews are called *tziva'os*. (As the Gemara says, the name *Tziva'os* means that "He is a sign within **His** *tzava*" – the Jewish people.)

The reason why *Tziva'os* is one of Hashem's holy names **and** He is called this name **because of** the Jews is because the revelation of "Hashem and His *keylim* are one" in the worlds of *Beyah* (the holy name *Tziva'os*) is accomplished **by** the Jewish people.

In other words, Hashem's *tziva'os* (the Jewish people) enable **Him** to be called *Tziva'os* when they reveal His ultimate unity in the worlds of *Beyah*.

וזה נעשה ע"י המשכת אור ממקום עליון ביותר⁵⁸, שנעלה גם מבחינת התורה (כמו שהיתה בגילוי בזמן משה). שהרי בתורה לא נזכר שם צבאות (היינו שמצד בחינת התורה, הענין דאיהו וגרמוהי חד הוא רק באצילות), ובכדי שיהי' איהו וגרמוהי חד גם בבי"ע צריך להמשיך ממקום עליון יותר.

This revelation of Hashem's unity within the worlds of *Beyah* that was accomplished by the Jewish people during the time of the *nevi'im* (and afterwards) is made possible by an extremely high revelation of G-dliness, a level even higher than the Torah (as it was revealed in the time of Moshe).

We see this from the fact that the name *Tziva'os* wasn't mentioned in the Torah (it **couldn't** be revealed, as that level of revelation only enabled the unity of "Hashem and His *keylim* are one" in the world of *Atzilus*). In order to reveal that "Hashem and His *keylim* are one" in the worlds of *Beyah*, a higher level of G-dliness needed to be drawn down.

(In the following chapters, the Rebbe will explain what this "higher level" is.)

The Rebbe explains **how** the Jews are able to draw down this extremely high level of G-dliness:

(ח) **והנה** המשכה זו היא ע"י עבודת הברורים.

The Jews are able to draw down this extremely high level of G-dliness through the service of *birurim*.

[Editor's note: *Birurim* means "refinement" or "clarification" and refers to how a Jew "refines" the world by using each aspect of creation for its intended purpose.

Everything in creation has an intended purpose for which it was created, and the purpose of this specific creation is a critical part of the overall goal for which the entire world was created – to reveal Hashem's unity within every aspect of the physical world (*dirah b'tachtonim*). The G-dly energy within each creation that causes it to exist is "trapped" (its purpose cannot be expressed) when the creation has not yet been used for its intended purpose.

The task of the Jewish people is to "clarify" what Hashem's intended purpose is for each part of creation that they come into contact with, and successfully use it as part of their service of Hashem. **End of Editor's note.**]

The Rebbe explains this in greater detail through a teaching of the Ba'al Shem Tov:

דהנה ידועה תורת הבעש"ט⁵⁰, שבכל דבר שנמצא ברשותו של ישראל ישנם ניצוצין קדושים השייכים לשרש נשמתו.

The Ba'al Shem Tov taught that all of a person's possessions contain within them G-dly "sparks" which are connected to the source of his own soul.

ובזה מבאר מה שהתורה חסה על ממונם של ישראל⁵⁰ (אף שהוא רק ממונם), כי מכיון שהממון (וכן שארי דברים) הוא של ישראל, זה מורה (שהרי כל הענינים הם בהשגחה פרטית) שניצוצות אלו שייכים לשרש נשמתו, והבירור דניצוצות אלו הוא חלק מעבודתו, וע"י שמבררים את הניצוצות ומזככים ומעלים אותם לשרשם הם מוסיפים עילוי גם בו.

This explains why "The Torah has pity on Jewish money" (even though it's "only money"); since this money (or other property) belongs to a Jewish person, this shows that the G-dly sparks within these items are connected to the source of his soul. (Everything that happens is *hashgocha protis* – a critical detail of Hashem's ultimate plan – which indicates that this object **must** be relevant to **his** soul.)

Therefore, these possessions are a part of the goal that this Jew needs to achieve in his service of Hashem, and when he refines, purifies, and elevates them to their spiritual source (by using them for their intended purpose) it also brings **him** to a higher level (because the spiritual source of these objects is connected to the source of his soul).

דכמו"כ הי' בגלות מצרים, שע"י וינצלו את מצרים שעשאוה כמצולה שאין בה דגים וכמצודה שאין בה דגן⁵¹ שביררו את הניצוצות השייכים לעלמא דאתכסיא (כמצולה שאין בה דגים) והניצוצות השייכים לעלמא דאתגליא (כמצודה שאין בה דגן), עי"ז נעשה עילוי גם בישראל.

Similarly, when the Jews were in *galus Mitzrayim*, by "emptying out Mitzrayim" (when they took the Egyptian's gold, silver, and other possessions), the Midrash says that they made it like a "storehouse without grain" (referring to the sparks from the "revealed world") and a "net without fish" (referring to the sparks in the higher "concealed world").

[In general, "dry land" refers to the revealed world, as grain grows **outside** the ground and it is "revealed" from the source of its creation. The "sea" refers to the higher "concealed world", as fish live **inside** the water and are "concealed" within the source of their creation.]

This elevation of the sparks within these possessions (which were connected to the source of their own souls) also brought **them** to a higher level.

וכמו שמבאר כ"ק אדמו"ר מהר"ש⁵² בארוכה בענין ויהי בשלח פרעה את העם שהי' משלח פארות וענפים ועושה פרי למעלה את העם, שע"י הניצוצות שביררו בגלות מצרים נעשה בהם תוספות וריבוי.

This concept is reflected in a lengthy teaching of the Rebbe Maharash explaining the *pasuk*, "And it was when Pharaoh sent forth the [Jewish] nation...". He interprets the *pasuk* (based on the Alter Rebbe) comparing the "sending" of Pharaoh to the "sending" mentioned in Yechezkel (17:6), "and it sent forth branches", implying that Pharaoh sent with them "large and small tree branches which made fruit to elevate the nation", meaning that the "fruit" (the G-dly sparks) that they refined in *galus Mitzrayim* brought them to an even higher level ("elevated the nation").

דזהו מ"ש (גבי גלות מצרים) וזרעתי לי בארץ⁵³, דענין הזריעה הוא כמרז"ל⁵⁴ כלום אדם זורע כור⁵⁵ אלא כדי להוציא כמה כורין, היינו, דמה שישראל נזרעו בגלות מצרים הוא בשביל ההוספה שנעשה בהם ע"י בירור הניצוצות. כמו שמבאר כ"ק אדמו"ר מהר"ש בארוכה כמה פרטים בענין ההוספה שנעשה ע"י בירור הניצוצות.

This concept of reaching a higher level due to the service of *birurim* is also reflected in the *pasuk*, "And I will sow her [the Jewish people] for Me in the land [of Mitzrayim]".

The purpose of "sowing a seed" is to harvest a much greater amount of produce, as it says in the Gemara, "The only reason someone would sow a *kor* [of seeds] is to produce many *korin* [of produce] as a result!"

On a spiritual level, this means that the Jews were "sown" in *galus* Mitzrayim in order to enable **them** to benefit from the refinement of the sparks that they would accomplish there. (The Rebbe Maharash explains several details regarding the accomplishment of the service of *birurim* in his *ma'amar*.)

The Rebbe now applies this concept to explain the spiritual significance of the difference between *tzivos Havayah* and *tzva'os* (*tzivos* is a "dependent" word [it is the legion **of** *Havayah*], indicating that it is secondary to *Havayah*, while *tzva'os* is an "independent" word that stands on its own), as well as the significance of the order of the *pesukim* that refer to the Jews as *tziva'os* when they were leaving Mitzrayim:

ט) **וזהו** מ"ש ויהי בעצם היום הזה יצאו כל צבאות הוי' מארץ מצרים ולאח"ז כתיב ויהי בעצם היום הזה הוציא הוי' את בני" מארץ מצרים על צבאותם,

First, the *pasuk* (Shemos 12:21) says, "On that very day, all the *tzivos Havayah* went out of Mitzrayim," and a few *pesukim* later it says (Shemos 12:51), "It was on that very day that Hashem took the children of Israel out of the land of Egypt with *tzivosam*."

צבאות הוי' לשון סמוך הם הצבאות שנתבררו בגלות מצרים ונתעלו ליכלל בשם הוי', שלכן נק' צבאות הוי' לפי שהם טפלים וסמוכים

ונכללים בשם הוי' ⁶⁶. ומצד הניצוצות שנתבררו ע"י ישראל, גם ישראל נק' צבאות הוי'.

Tzivos Havayah (where *tzivos* is a dependent word) refers to the "tziva'os" (the sparks) which were refined in *galus* Mitzrayim and were elevated to be included in the name of *Havayah* (in G-dliness). This is why *tzivos* is secondary to ("dependent on") *Havayah*: once the sparks were elevated, these "tziva'os" were now "included in" (completely *botul* to) the name *Havayah*.

And because these sparks were refined **by** the Jewish people, the Jewish people are **also** called *tzivos Havayah* (they also became *botul* to the name *Havayah*).

ויתירה מזו - הוציא הוי' את בני ישראל גו' על צבאותם הוא זה שישראל הם למעלה מבחי' הניצוצות שנתבררו ⁶⁶. דמכיון שישראל הם המבררים את הניצוצות הרי הם למעלה מהם.

Furthermore, the second *pasuk* says that Hashem brought the Jews out of Mitzrayim "*al tzivosam*", which can be interpreted as "**above** their sparks", as the Jews are even **higher** than the sparks that they refined. This is implied because if the Jews have the ability to affect ("control") the sparks, this must mean that they are **superior** to them.

The Rebbe now answers the main question of the *ma'amar*.

What is the connection between the fact that the Jews are called *tziva'os* and Hashem's name *Tziva'os*?

וזהו השייכות דצבאות הוי' ועל צבאותם להשם צבאות, דע"י העבודה דבירור הניצוצות והתכללותם בהוי', צבאות הוי', שע"י עבודה זו נעשים ישראל על צבאותם, למעלה מבחי' הניצוצות,

Through the refinement of the sparks (making them "*tzivos Havayah*"), the Jews reach an even higher level than the sparks themselves (they become "*al tzivosam*").

הנה עי"ז ממשיכים ריבוי אור ממקום עליון ביותר (שלמעלה מבחינת התורה כמו שהיא בגילוי), ואור זה בוקע את כל הפרסאות והמסכים שבין אצילות לבי"ע, עד שגם בבי"ע נעשה איהו וגרמוהי חד כמו באצילות.

This process of refinement draws down an extremely high level of G-dly light (even higher than the Torah as it was revealed by Moshe), and this light "pierces" all the "curtains and coverings" (concealments of G-dliness) that separate *Atzilus* and the worlds of *Beyah* (and cause the worlds of *Beyah* to be perceived as "separate" from Hashem). This reveals the fact that "He and His *keylim* are one" in the worlds of *Beyah* just as it is revealed in *Atzilus*.

Answer:

The connection between *tzivos Havayah*, *al tzivosam*, and the name *Tziva'os* is as follows:

When the Jews elevate the sparks (the "*tziva'os*") to the level of *Havayah*, this brings them to an even higher level (*al tzivosam*) which draws down an extremely high level of G-dliness that causes the revelation of the name *Tziva'os*, the revelation of "He and His *keylim* are one" in the worlds of *Beyah*.

The Rebbe now explains the power of the Jews' ability to refine the world in greater depth:

(י) **וביאור** הענין (השייכות דצבאות הוי' לשם צבאות) בעומק יותר, הנה שם צבאות הוא בנצח והוד. ומבאר כ"ק מו"ח אדמו"ר בהמשך דיום ההילולא⁵², שמדת הנצח נטוע ומושרש בעצם הנפש, ובשביל נצחון המלחמה מתגלה מעצם הנפש.

As explained above, the name *Tziva'os* corresponds to the *sefiros* of *netzach* and *hod*. As the Frierdiker Rebbe explains in the *hemshech* Basi

L'Gani (starting in Chapter 11), the attribute of *netzach* (conquest) is planted and rooted in the essence of a Jew's soul. Therefore, when a Jew actually fights the war (against his animal soul), the essence of his soul is revealed to enable him to win.

ולכן ע"י העבודה דמדת הנצח, נצחון המלחמה (עם נה"ב), נמשך ומתגלה מעצמות אוא"ס, כמבואר בארוכה בהמשך, ובארוכה יותר (עם כמה פרטים נוספים) בדרושי כ"ק אדמו"ר (מהורש"ב) נ"ע⁶⁸, עד לענין צדקת פרזונו בישראל⁶⁹, פרזונו לשון פרזות ע"ד מ"ש⁷⁰ פרזות תשב ירושלים בלי חומה, למעלה ממדוה"ג.

This is why serving Hashem with *netzach* (attempting to be victorious over the animal soul) draws down and reveals the essence of the *ohr ein sof*, as explained at length in the *hemshech*, and at greater length (with additional details) in the *ma'amarim* of the Rebbe Rashab, who relates this to the concept of "the righteous acts of restoring *pirzono* in Israel". The word *pirzono* is related to the term "*prazos*" (unwalled cities), as in the phrase "Jerusalem shall be inhabited like *prazos* (unwalled cities)," which represents the absence of any limitations whatsoever (a revelation of the essence).

Based on this, we can understand why the service of *tzivos Havayah* (the refinement of the sparks) draws down the revelation of the name *Tziva'os*:

ועפ"ז יובן מה שע"י העבודה דצבאות הוי' ממשיכים שם צבאות, דהנה ידועה תורת הרב המגיד⁷¹ (בענין במי נמלך בנשמותיהן של צדיקים⁷²), דישראל גם קודם שנבראו (קודם כל סדר ההשתל' שאודותו נמלך) הי' נחקק צורתם בו ית'. וע"י עבודת בני" נמשך ומתגלה ענין זה.

The Rebbe explains this based on a teaching of the Maggid which explains how Hashem "consulted with the souls of the *tzadikim*" before beginning the process of creation (which includes the entire framework of creation, even the highest G-dly revelations).

When relating the creation of Adam, Hashem says, "Let us make man in our image." The Maggid explains the meaning of "our image" with the following analogy:

This can be compared to a person who has a son. Even if the son left his father long ago, the son's image is still engraved in the father's mind. For a human being, this is only possible for a person who has a son. Someone who never had a son, on the other hand, could never have the image of his son engraved in his mind, as he never saw him and would have no idea what he would look like. However, this is only a human limitation.

Hashem, on the other hand, **was** able to have the image of the Jews "engraved in His mind" – even **before** He created them. This is the meaning of the saying of our sages, "The Jews arose in Hashem's thought," which is possible because, for Hashem, the past and the future are all one.

This is the meaning of the *pasuk*, "Let us make man in our image":

It should be interpreted as, "Let us [now] make man in (according to) "our image" (the image we have of him) [even though he wasn't created yet]."

This "image" of the Jews in Hashem's "thought" (**before** He created even the highest levels of creation) represents how the source of the Jewish soul is united with Hashem's **essence** (which is beyond even the highest level of creation). In this "image", Hashem "sees" the Jews in their ultimate state **after** they have successfully completed the **ultimate purpose** of creation - their task of refining this physical world.

However, in Hashem's "thought", this goal has not been achieved yet, so this connection to Hashem's essence remains concealed within

creation. The souls need to actually come into the world and **use** their potential to complete their mission in order to **reveal** this essential connection.

Therefore, when the Jews actually **are** "victorious" and complete this refinement, they draw down and **reveal** this level of their "image" (the essence of their soul) as it is united with Hashem's ultimate essence.

We now understand that the service of *birurim* draws down a level which is "higher than Torah" **because** it reveals how the essence of the Jewish soul is connected to the essence of Hashem.

This also explains why the service of *birurim* (*tzivos Havayah*) reveals the name *Tziva'os*:

ולכן ע"י העבודה דצבאות הוי', נמשך שם צבאות, כי שם זה הוא (כנ"ל) בנצח והוד, וכמו שמבאר אאמו"ר²³ בארוכה שהאותיות דשם צבאות וסדרן (צ"ב, ב' יודי"ן דאל"ף, ו"ת) מורים על נצח והוד [בפרדס²⁴ ובכ"מ בקבלה איתא דשם צבאות הוא גם ביסוד, אבל מה שנוגע כאן הוא ענין שם צבאות כמו שהוא בנצח והוד],

Therefore, through the service of *tzivos Havayah* (the "conquest" to be victorious in refining the world, *netzach*), the name *Tziva'os* is drawn down into creation, as the name *Tziva'os* represents the *sefiros* of *netzach* and *hod*.

The Rebbe's father, Rabbi Levi Yitzchok Schneerson, explains at length how the letters of the name *Tziva'os* (both the individual letters and their order) represent *netzach* and *hod*. (From the name "צבאות", the *tzaddik* and the *bais* represent *netzach*, and the final letters *vov* and *sof* represent *hod*. The middle *aleph* is split into three parts: a *yud* above, a *yud* below, and a slanted *vov* in the middle. The higher *yud* is part of *netzach*, the lower *yud* is part of *hod*, and the *vov* is shared by both.)

[The Pardes and other Kabbalistic sources mention that the name *Tziva'os* also represents *yesod*, but what is relevant to our topic is how it represents *netzach* and *hod*.]

The Rebbe now ties all these concepts together:

ומכיון שצורתם של ישראל חקוקה בו ית' (כנ"ל), לכן ע"י העבודה דצבאות הוי', העבודה דנצח, נעשה ענין שם צבאות שהוא בנצח (והוד). והיינו שע"י העבודה דנצחון המלחמה, נמשך ומתגלה מעצמות אוא"ס, וע"י המשכה זו נעשה איהו וגרמוהי חד (גם) בבי"ע.

The reason **why** the efforts of the Jews to refine this physical world reveals this ultimate level of unity in *Beyah* is as follows:

- The Jewish soul has a source that is even higher than Torah. This is evident in the fact that Hashem's ultimate "vision" (that is "engraved in His mind", so to speak,) for the entire creation is that the **Jews** will successfully refine the physical world to make it a "home" for Hashem.
- In order to accomplish this, a Jew needs to use his ability of *netzach* (conquest, as a Jew needs to struggle with and "win the war" over his animal soul to refine the world). This work is the service of *tzivos Havayah* (revealing the G-dly purpose for the "sparks" within the physical world)
- When a Jew actually **uses** this ability (*netzach*), it refines the world and therefore "unlocks" (reveals) the **essence** of His soul, which is connected to the essence of the *ohr ein sof*.
- This revelation of the **essence** of the *ohr ein sof* enables the revelation of the name *Tziva'os* (*netzach*), the unity of "He and His *keylim* are one", even in the worlds of *Beyah* (*dirah b'tachtonim*).

The Rebbe concludes:

וזה נותן כח על עבודת הבירורים בזמן הגלות, און מיטנעמען כל הענינים, כלי כסף וכלי זהב ושמלות²⁵, בגאולה העתידה שתהי' ביד רמה (כמו שהיתה הגאולה דיציאת מצרים, כמ"ש²⁶ כימי צאתך מארץ מצרים אראנו נפלאות) שע"י מעשינו ועבודתינו במשך זמן הגלות²⁷ ובפרט בעקבתא דמשיחא יהי' ובני ישראל יוצאים ביד רמה לקבל פני משיח צדקנו, במהרה בימינו ממש.

And this gives strength to the service of *birurim* in the time of *galus*, taking **everything** in the world, represented by the "silver containers, gold containers, and garments" (that the Jews took from the Egyptians when leaving Mitzrayim), into the coming redemption victoriously. (And in a way that was similar to how we left Mitzrayim, as it says, "Like the days when you left Egypt, I [Hashem] will show you wonders.")

Through our actions and our efforts throughout the time of *galus*, and especially on the "heels of Moshiach", the Jews will go out of *galus* victoriously to greet Moshiach *tzidkeinu*, may it happen speedily in our days!

Footnotes from Original Hebrew

(* יצא לאור בשעתו, "עש"ק ט"ו בשבט ה'תש"מ".

(1) שה"ש ה, א.

(2) שהש"ר שם. וש"נ.

(3) ראה זח"ג כ, ב. עה, רע"א.

(4) ויק"ר פכ"ט, יא.

(5) תהלים לז, כט.

(6) יתרו יט, כ.

(7) אף שבערך ביהמ"ק נקרא אוהל (שמואל-ב ז, ו. שהש"ר פ"א טז [ג]), ואדרבא - דוקא מעשה משה נצחיים (סוטה ט, א).

(8) תרומה כה, ת.

(9) שם כו, טו.

(10) סוטה ג, א.

(11) של"ה סט, א. רא, א. שכה, ב. שכו, ב. ובכ"מ.

(12) תניא רפי"ז.

(13) אחרי ית, ה.

(14) תורה אור שמות מט, א ואילך. אוה"ת שמות ע' ח ואילך. ובכ"מ.

(15) שמות א, יד.

(16) זח"ג קנג, א.

(17) בשלח יד, ת.

(18) לשון הכתוב - בחוקתי כז, לב. וראה זח"ב רעא, א.

(19) שה"ש ח, יג.

(20) ראה בתחלת המאמר שם ממד"ר: אמר הקב"ה אני ופמליא שלי כו'.

(21) בא יב, מא.

(22) כמפורש בהמשך רפי"א.

(23) סעיף ט, מתו"א בא ס, ג.

(24) בא שם, לו. ובתו"א שם [ובכ"מ. וראה גם לקמן בפנים ס"ח] שהו"ע בירור הניצוצות שהיו במצרים.

(25) כמובן גם ממה שמבאר בהמאמר (פ"י) ג' הפירושים דצבא (צבא סתם). ובהקיצור שם: נק' ישראל צבאות.

(26) בא שם, נא. יז.

(27) ראה תו"א שם. תו"ח שמות קמא, ב [בהוצאה החדשה - בא ח"א קטו, א].

(28) של"ה כ, ב. שא, ב. ובכ"מ.

- (29) שבועות לה, סע"א (ושם ע"ב שכן הלכה). רמב"ם הל' יסוה"ת פ"ו ה"ב. טושו"ע יו"ד סרע"ו ס"ט. טו"ע אדה"ז חאו"ח ספ"ה ס"ג.
- (30) תו"א ר"פ בא.
- (31) ברכות לא, ב.
- (32) תו"א שם.
- (33) ברכה לד, י. וראה רמב"ם שם פ"ז ה"ו.
- (34) שהעובר על דברי נביא חייב מיתה ביד"ש (רמב"ם שם פ"ט ה"ב), משא"כ בכו"כ מדברי תורה.
- (35) שהרי העונש הוא לפי ערך הפגם (תניא פכ"ד בהגהה).
- (36) תו"ח שם, סע"א ואילך.
- (37) אוה"ת בא ע' שכת. ד"ה בעצם היום גו' פר"ת סעיף ד'. ובחגיגה טז, רע"א: אדון הוא בצבא שלו.
- (38) ר"פ בא (ס, ב).
- (39) תקוני זהר בהקדמה.
- (40) תו"א בראשית ו, ב. ובכ"מ.
- (41) בראשית ב, י.
- (42) שבועות לה, ב.
- (43) שבועות שם. מקומות שבהערה 29.
- (44) זח"ג יא, ב. אד"ז (בזח"ג) רצו, א. תקו"ז תי"ח. ועוד (הובאו בפרדס שער השמות פי"ב ובי"ג למאור"א מע' צבאות). ע"ח שער השמות פ"ג. פ"ו. ועוד.
- (45) כמובא גם בהמשך רפי"א משערי אורה לר"י גיקטליא.
- (46) אגה"ק סט"ו (קכד, ב).
- (47) שמות ב, י.
- (48) מלאכי ג, כב. וראה שבת פט, א.
- (49) ראה אוה"ת וד"ה בעצם היום שבהערה 37.
- (50) יהושע ה, יד.
- (51) ב"ר פצ"ז, ג. תנחומא משפטים יח. זח"ג רפו, ב.
- (52) ב"ב עה, א. ובכ"מ.
- (53) אף שמלחמה (בכלל) שייכת לשם צבאות (שמו"ר פ"ג, ו).
- (54) בשלח יד, יד.
- (55) אוה"ת שם ס"ע שכח.
- (56) חגיגה טז, א. וראה לעיל הערה 37.
- (57) שנקראו (בפרשתנו) צבאות.

- (58) ראה תו"א שם (ס, ג), "שכדי להמשיך בחי' צבאות הוצרך להמשיך מבחי' על הוי' היינו למעלה משם הוי"ו".
- (59) כתר שם טוב ס' ריח. צוואת הריב"ש ס' קט.
- (60) ר"ה כז, א. ושי"ב.
- (61) בא יב, לו. ברכות ט, ב.
- (62) בסה"מ תרכ"ז ד"ה ויהי בשלח פרעה - ביאור על בשלח פרעה שבתו"א.
- (63) הושע ב, כה.
- (64) פסחים פז, ב.
- (65) כ"ה בתו"א (ר"פ בשלח) ובסה"מ תרכ"ז (ס"ע קט). ובפסחים שם: סאה.
- (66) תו"א בא ס, ג.
- (67) פי"א ואילך.
- (68) ד"ה בעצם היום גו' פר"ת [סה"מ פר"ת ע' רמא ואילך]. והביאנו לציון תרע"א [סה"מ אעת"ר ע' קעז ואילך].
- (69) שופטים ה, יא.
- (70) זכרי' ב, ח.
- (71) או"ת ב, סע"ג. וראה שם א, א. לקו"א בתחלתו.
- (72) רות רבה רפ"ב. ב"ר פ"ח, ז.
- (73) לקוטי לוי"צ לזהר אחרי ע' רפד.
- (74) שער השמות פי"ב (קרוב לסופו). וראה גם מאו"א שם ובי"נ למאו"א שם.
- (75) בא יב, לה.
- (76) מיכה ז, טו.
- (77) ראה תניא רפל"ז.

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