

Mitteler Rebbe -Torah Chaim
Parshas Bo
בעצם היום הזה

(א)

English Translation	Hebrew Text
"[And it was] on this very day, all the legions of the Lord went out, etc." The word Tzevaot (צבאות) is vocalized with a chirik under the tzadik and a sheva under the bet, indicating that the word Tzevaot is secondary, nullified, and included within the name of Havayah. That is, it refers to the "legions of Havayah" and is not an independent entity at all.	ויהי[בעצם היום הזה יצאו כל צבאות] ה' וכו', צבאות בחירי"ק תחת הצדי"ק ובשב"א תחת הבי"ת שמורה על [ענין] היות[ו] תיבת צבאות טפל ובטל ונכלל בשם ה[וי'], ר"ל צבאות של ה[וי'] ואינו "ענין ודבר בפ"ע כלל
One might ask, why is it that in the Prophets, the phrase Havayah Tzevaot is sanctified, where Tzevaot appears as an independent name and concept, rather than being subordinate and included within the name Havayah? On the contrary, it is called Havayah Tzevaot! As is known, Tzevaot is one of the seven names that may not be erased (like the names Havayah, Eheyeh, El, Elohim, Adonai, Shaddai, and Tzevaot). Just as it is stated, "And I appeared to [Abraham, Isaac, and Jacob] as El Shaddai," etc.	וי"ל למה בנביאים א' קדש ה[וי'] "צבאות הרי שם צבאות דבר וענין בפ"ע ואינו נכלל וטפל כלל לשם הוי' אדרבה נק' הוי' צבאות, וכידוע דשם צבאות הוא מן הז' שמות שאינן נמחקים" (וכמו שם הוי"ו 6 ואהי"ד ושם' אל אלקים אדני שדי [ו]צבאות וכמו "וארא אל כו' באל שדי כו
And as is known, the name Eheyeh is associated with Keter, the name Havayah with Chokhmah, the name El with Chesed, as it is written, "Chesed El all day," the name Elohim with Gevurah, the name Havayah with Tiferet, as it is written, "The sons of Gad, El Elohim Havayah." And it is known that the name Havayah is combined with each of these names, such as Havayah Adonai, Havayah Elohim, Havayah Tzevaot, and so forth.	וידוע דשם אהי' בכתרי [ו]הוי'" בחכמה"י [ו]שם אל בחסדיי כמ"ש חסד אל כל היוםי', [ו]אלקים [ב]בחי' גבו/13 הוי' ת"ת 14 כמ"ש בני גד אל אלקים הוי'/15 וידוע דשם הוי' בא עם כל אחד מהשמות כמו הוי' אד' 16 הוי' (אלקים"י הוי' צבאות וכה"ג
However, this marks the distinction between the Torah and the Prophets: in the Torah, the name Tzevaot does not appear as an independent name but only as subordinate to Havayah, such as Tzevaot Havayah. Only in the Prophets does	אך הנה זהו ההפרש בין תורה" לנביאים ששם צבאות זה לא נזכר בכל התורה בבחי' שם בפ"ע רק כמו צבאות הוי' טפל להוי' רק בנביאים נז' צבאות בבחי' שם בפ"ע כמו ה' צבאות 18 וכה"ג

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Tzevaot appear as an independent name, as in Hashem Tzevaot and similar phrases.	
To understand this—if Tzevaot is indeed one of the seven names that may not be erased, as mentioned above—why does it not also appear as an independent name in the Torah? First, we must introduce the concept of the root of these seven names. What is the significance of Divine names? It is known from Kabbalistic sources that names are referred to as kelim (vessels) only. There are two levels within these vessels: Pnimityut HaKelim (the inner aspect of the vessels) and Chitzoniyut HaKelim (the external aspect of the vessels). These correspond to two types of names: Shem HaTo'ar (a descriptive name) and Shem HaKinui (an appellative name). The Shem HaTo'ar corresponds to the Pnimityut HaKelim, while the Shem HaKinui corresponds to the Chitzoniyut HaKelim.	ולהבין זה אם שם צבאות הוא מן ה'"שמות שאינן נמחקין סס וכנ"ל, למה לא נז' גם בתו' בשם בפ"ע20. והנה יש להקדים תחלה להבין בשרש ענין ה' שמותים מהו ענין השמות, דהנה ידוע בס' הקבלה שהשמות נק' בשם כלים22 בלבד ויש ב' מדרגות בכלים פנימי' הכלים וחיצוני' הכלים, והיינו ב' מיני שמות שם התואר ושם הכינוי, שם23 התואר בחי' פנימי' הכלי ושם הכינוי23 בחיצוניות הכלים."
There is also a third level of names, referred to as Shem HaEtzem (the essential name), as is well known.	ויש עוד מדרגה הג' בשמות והוא "הנק' שם העצם כידוע
This can be understood by way of analogy from a person: There is a vessel for the light of wisdom, which is called the "intellect of wisdom." If a person is exceedingly wise, he is called a "great sage." The designation of this name, "sage," is called a Shem HaTo'ar (descriptive name).	ויובן זה עד"מ באדם יש כלי לאור" החכמה והוא הנק' מוח החכמה ואם הוא איש חכם מופלג נק' בשם חכם גדול, הרי קריאת שם זה חכם נק' שם התואר."
For the term "sage" does not refer specifically to the wisdom and intellect that exist in his intellectual faculty, which he has already learned and received much knowledge in, nor to his ability to continue learning, but rather, this is called Shem HaKinui (an appellative name). It is an attribution given to him	כי מה שנק' חכם אינו ע"ש החכ" והשכל בפרטות שיש במציאות בכלי מוחו שכבר למד וקבל הרבה חכמה ודעת כו' וילמוד לכל כו', כי זהו נק' שם הכינוי לבד שמכנים לו שם זה דחכם

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based on the accumulation of wisdom that he has received in his intellectual faculty.	מצד הקבלה שקיבל בכלי מוחו הרבה חכמות."
This designation is merely a reflection of his intellectual faculty's function, which, through effort, has acquired wisdom and has the capacity to transmit it to others. This is referred to as Chitzoniyut HaKeli (the external aspect of the vessel), as mentioned above. It does not pertain so much to the essence of his wisdom, and it is also called the "name of an action."	והוא פעולת כלי מוחו לבד שפעל" ביגיעתו שקיבל ולהשפיע לזולתו כו' ונק' חיצוניות הכלי לבד כנ"ל: אין זה שייך לעצם כללים חכמתו כ"כ ונק' ג"כ שם הפעולה כו'."
However, Shem HaTo'ar (the descriptive name) is when one is called a "sage" due to the very essence of his intellectual faculty. That is, while the wisdom he has learned and received has a finite measure and limitation—meaning, even if he becomes wiser in that knowledge—it is still limited to what he has acquired.	אבל שם התואר הוא מה שנק' בשם" חכם ע"ש עצם כלי חכמתו דוקא", כי מה שלמד וקיבל הרבה במוחו יש לו שיעור והפסק כפי ערך שקיבל גם אם [מ]תחכם בזה הרבה" יותר."
Even though the light of wisdom is present in his mind, and it is called "light in a vessel," it is still measured and limited. However, the Shem HaTo'ar is called Pnimiyut HaKeli (the inner aspect of the vessel), as mentioned above. This refers to the fact that his intellectual faculty is inherently a vessel to receive and deepen in any wisdom or understanding.	ואע"פ שיש מציאות אור החכמה" במוחו ממש ונק' אור בכלי אבל הוא מדוד [ב]שיעור והגבלה כו'. אך בחי' שם התואר הוא הנק' פנימי' הכלי כנ"ל."
Even if the actual wisdom itself is not yet in his mind, this is still called Shem HaTo'ar, because it describes the essential quality of his intellect in general, not just as a designation for the specific wisdom he has learned. Rather, his capacity to grasp any wisdom in greater depth than others is due to the expansiveness of his intellectual vessel.	היינו מה שכלי מוחו הוא בחי' כלי" קיבול לקבל ולהעמיק [בכל] חכמה ושכל להשכיל בו בכל פעם שילמוד, אע"פ שאין מציאות החכמה עצמה במוחו עדיין זהו הנק' שם התואר מה שיתואר בעצם הכלי של החכמה בכלל."

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<p>This is called a Koach Hiyuli (a potential and essential faculty), but since this is not inherent wisdom itself, but rather a vessel for receiving all wisdom and light, it is called Shem HaTo'ar, which describes the essential power of wisdom, as mentioned above.</p>	<p>ולא שנק' ע"ש לימוד [ה]חכמה בפרט" בלבד, אלא כל שכל וחכמה ישכיל לעומקו יותר מזולתו מפני שהכלי של המוח שלו רחב ביותר שנק' זה כח "היולי ועצמי".</p>
<p>Rather, since this is not an intrinsic wisdom and intellect but rather a vessel to receive all forms of light and wisdom in general, it is called a <i>descriptive name</i> that characterizes the essential potential of wisdom, as mentioned above.</p>	<p>רק מפני שאין זה חכמה ושכל עצמי" אלא שהוא בחי' כלי לקבל כללות כל אור" וחכמה נק' שם התואר שמתאר "את כח עצם החכמה כנ"ל".</p>
<p>And this is what is called the <i>inner dimension of the vessel</i>, which unites with the essential light—the light and essence of the power of intellect and wisdom, which is called the <i>essential name</i>. For example, one who is referred to as a great wise man is named so because of the actual light of wisdom within him, as in the wisdom of Solomon and similar cases, where wisdom flowed into him from the supernal source of wisdom without any limit or boundary in all forms of wisdom and knowledge. (<i>And this is sufficient for those who understand.</i>) As it is written, "And Hashem gave wisdom to Solomon" (Melachim I 5:9).</p>	<p>וזו הנק' פנימי' הכלי שמתאחד עם" אור העצם שהוא אור [ו]עצם [כח] השכל [והחכמה] שנק' שם העצם, כמו שנק' איש חכם גדול ע"יני אור החכמה בעצם כחכמת שלמה וכה"ג שהי' שופע בו ממקור החכמה העליונה בלי שיעור וגבול כלל בכל חכמה ומדע וד"ל [ו]כמ"ש ו'ה' נתן חכמה "לשלמה".</p>
<p>The Ohr (light) refers to the divine flow from above to below, granting a powerful essence to the faculty of intellect, shining forth with an abundant increase, like an ever-flowing spring, producing deep insights without any limit.</p>	<p>האור שזהו שפע -העליונה מלמעלה" למטה להיות כח רב בעצם כח השכל ש[י]איר בתוס' מרובה כמעין המתגבר [ל]ה[ו]ציא מושכלות עמוקות בלי שיעור כלל".</p>

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<p>The second aspect refers to the intellectual vessel, which has the ability to delve deeply and absorb all wisdom and understanding. This too is called Chacham (wise), as mentioned above, but it is merely a Shem HaTo'ar (descriptive name), describing the essential power and light of intellect—just as a facial appearance reveals one's essence and is called an image or essential form, as previously explained.</p>	<p>והב' בחי' כלי המוח שיכול להעמיק" ולקבל כל חכמה ושכל שנק' גם זה חכם כנ"ל אלא שהוא שם התואר שמתאר לעצם כח ואור השכל כתואר הפנים שמראה על העצם שנק' צלם" וצורה עצמית כנ"ליי"</p>
<p>Therefore, these two aspects unify and become completely one, as it is written, "He gives wisdom to the wise" (Daniel 2:21). At first glance, this is puzzling: if they are already wise, why do they need the gift of wisdom?</p>	<p>וע"כ מתאחדים והיו לאחדים ממש" כמ"ש יהיב חכמתא לחכימין דוקא, ולכאורה אם הם חכימין מה הם צריכים למתנה זו דחכמה</p>
<p>Rather, they are wise in the sense of possessing the vessel of wisdom—this is their Shem HaTo'ar (descriptive name)—which makes them fitting recipients of the divine flow of wisdom in general. This wisdom is not given to those who lack a vessel to receive the essence of wisdom.</p>	<p>אלא חכימין הם בבחי' הכלי' שהוא" שם התואר שלהם ראוי ליתן השפע האור דחכמה בכללות ולא למי שאין להם כלי לקבל עצם החכמה</p>
<p>This refers specifically to the Koach HaChochma HaHeiyulit (the potential faculty of wisdom) in general. In contrast, the wisdom of King Solomon was according to the measure of his vessel's capacity to receive wisdom through effort and specific intellectual applications.</p>	<p>וזה מדבר בכח החכמה ההיולית" בכלל דוקא, משא"כ החכמת שלמה 38 כפי ערך כלי קבלת[ו] [ב]יגיעה" בפרט[ו] שכל[ו]י[ם]</p>
<p>This is merely the external aspect of his intellectual vessel, similar to a person who performs actions with his hands—such actions and craftsmanship do not at all define the essential power of his wisdom but merely its external expression and extension. And this is sufficient explanation (u'dvarim betuchim l'meivin).</p>	<p>זהו חיצוניות כלי חכמתו כמו שהוא" פועל בידיים פעולה ומלאכה שמזה לא יתואר כלל כח העצם של חכמתו רק בחי' התפשטות(ה) לבד וד"ל</p>

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From this, it is understood that the designation of the name Chacham (wise) for both a lesser and a greater sage includes three aspects within it:	ונמצא מובן מזה שקריאת שם חכם"קטן וגדולי ימצא בו ג' 40 אלה."
The first is the power and light of the essence of wisdom, which increases abundantly from the source of wisdom. This is called the Ohr Makif (encompassing light) and is referred to as Shem HaEtzem (the essential name).	בכח ואור עצם חכמתו ברוב תגבורת"השפע הנשפע ממקור החכמה שזהו"נק' אור מקיף הא' הוא נק' שם העצם
The second aspect is the vessels of the essential power of wisdom, which is the Pnimityut HaKeli (inner aspect of the vessel), enabling understanding and deep contemplation in any wisdom, as mentioned earlier regarding "Behold, My servant shall be wise." This applies to both a lesser and a greater sage.	והב' בחי' הכלים של עצם כח החכמה"שהוא פנימיות הכלי בכל חכמה להשכיל ולהעמיק כנ"ל כמו הנה ישכילי כנ"ליי יש חכם קטן וגדול כנ"ליי."
The third aspect refers to wisdom that has already been learned and absorbed in the intellectual faculty and flows outward to others. This is called Chacham in the sense of the expansion of the power of wisdom alone, which is referred to as Shem HaKinui (an appellative name), as mentioned above. And this is sufficient explanation (u'dvarim betuchim l'meivin).	והג' בחכמה שכבר למד וקיבל בכלי"המוח וש[ו]ן לפע לזולתו שנק' חכם ע"ש התפשטות כח חכמתו לבד שנק' שם"הכיניו כנ"ל וד"ל."
(From the fact that we observe that one person's intellectual faculty is suited for the wisdom of medicine alone, while another person's is suited for a different wisdom and not others, this also stems from the nature of the Kli HaTo'ar (descriptive vessel), which unites with the essence.	ומ[נ]ה שאנו רואים שאיש זה [כלי]"מוחו[ן] מסוגל לחכמת רפואה לבד וזה"לחכ' אחרת"י ולא לזולתה וכה"ג
Thus, the essence of his wisdom is suited only for a specific field of wisdom, even though it is called a Koach Hiyuli (potential faculty) capable of comprehending all wisdom, as explained elsewhere. And this is sufficient explanation.)	זהו [ג"כ] מצד בחי' כלי התואר"שמתאחד עם העצם וזהו עצם כח חכמתו אינו מסוגל רק לכח חכמה"זו דוקא"י כו' אע"פ שנק' כח היולי להשכיל בכל חכמה [וכמ"ש במ"א"יוד"ל."

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At any rate, from all of this, it is understood that the designation of Chacham as a Shem HaTo'ar (descriptive name) applies only to the aspect of the vessel that receives wisdom.	והנה עכ"פ מובן מכ"ז שבחי' שם חכם שהוא בחי' שם התואר אינו רק "ע"ש בחי' הכלי לקבל [כל] חכמה
However, with regard to the essence of wisdom itself, which is called Ohr (light), it is not described by a Shem HaTo'ar but rather by a Shem HaEtzem (essential name). Nevertheless, both aspects become completely unified—whether in the Pnimiyut HaKeli (inner vessel), which is the Koach Hiyuli (potential power) to receive all wisdom, or in the Chitzoniyut HaKeli (outer vessel), when one grasps a specific intellectual concept in his mind. And this is sufficient explanation.	אבל מצד גופ[ה] של החכמה שנק' אור אינו במציאות קריאת שם התואר אלא נק' שם העצם [ו]עכ"ז יהי' איך שיהי' נתאחדו יחד בין בבחי' פנימי' הכלי שזהו כח ההיולי לקבל כל חכמה ובין בחיצוני' הכלי כאשר ישכיל שכל "פרטי במוחו וד"ל
Similarly, this can be understood regarding the attributes (Middot), such as the Ohr HaChesed (light of kindness) and Ohr HaGevurah (light of might). In these, there are also two types of names, corresponding to the two types of vessels mentioned above.	וכמו"כ יובן במדות כמו אור החסד ואור הגבורה שיש בזה ג"כ ב' מיני שמות הן ב' מיני כלים הנ"ל
There is the Shem HaTo'ar, which describes the essential power of kindness, referred to as the Pnimiyut HaKeli (inner vessel). And there is the Shem HaKinui, which refers to the expansive actions of kindness that one performs or continues to perform. The same applies to the attribute of Gevurah (might) and judgment, in the opposite manner.	שם התואר שמתאר לעצם כח חסדו שנק' פנימי' הכלי ושם הכינוי ברובי' פעולת [ו]התפשטות החסד רק שעשה ושעושה כו' וכן במדת הגבו' והדין להיפוך.
The Shem HaEtzem (essential name) applies to the essential power of kindness as it exists prior to being expressed within the Pnimiyut HaKeli (inner vessel) or being designated as a Shem HaKinui (appellative name) or Shem HaPe'ulah (name of action), as explained above regarding the light of wisdom. And	ושם העצם הוא ע"ש עצם כח החסד כמו שהוא טרם שיתואר בכלי הפנימיות ויכונה בשם הכינוי או שם הפעולה כנ"ל באור החכמה וד"ל

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this is sufficient explanation (u'dvarim betuchim l'meivin).	
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Now, based on all the above, the analogy can be understood regarding the higher concept—the seven Divine names that may not be erased, such as El, Elohim, etc. These contain two levels: Pnimityut HaKelim (the inner aspect of the vessels) and Chitzoniyyut HaKelim (the outer aspect of the vessels). These correspond to Shem HaTo'ar (a descriptive name), Shem HaKinui (an appellative name), and Shem HaPe'ulah (a name of action).	ומעתה הנה יובן בנמשל [למעלה] מכל"הנ"ל בבחי' ז' שמות שאינן נמחקים כמו אל אלקים כו' שיש בזה ב' מדרגות פנימי' הכלים] וחיצוני' הכלי[ם] שזהו שם התואר ושם" הכינוי ושם הפעולה כו'."
It is known that the ten Sefirot of Atzilut, which were emanated from the Essence of the Maatzil (the Emanator), exist in the form of Orot U'Kelim (lights and vessels). That is, Chochmah (wisdom) corresponds to the brain, Chesed (kindness) corresponds to the right arm, and so forth.	דהנה ידוע בענין ע"ס דאצ"י שנאצלו" מעצמות המאציל הן בבחי' או"כ דהיינו חכמה מוחא חסד כו' דרועא ימינא כו' וכו"ג."
From the perspective of the lights of the ten Sefirot as they are included within the Divine Essence itself, it is said: "It is not that You have known righteousness and justice," meaning that judgment exists within Him but not as a distinct entity at all. As the Sefer Yetzirah states: "Ten Sefirot without substance, without substance, without essence."	ומצד בחי' האורות דע"ס שכלולים" בעצמות ממש אמר לאו דאית לך צדק ומשפט ידיעא דאיהו דין עד ולאן מכא"מ כלל כמ"ש בס"י ע"ס בלי מ"ה". 'בלי מ"ה בלי מהות כו'."
And when it is stated that "He and His life-giving forces are one," this refers to the aspect of Infinity. There is Chochmah (wisdom) and Chesed (kindness) within Infinity, as it is written, "His understanding is beyond count" and "The kindnesses of Hashem never cease."	ומ"ש דאיהו וחיוהי חד הכל בבחי'(" א"ס הרי עכ"פ יש חכמה וחסד בבחי' א"ס כמו ולתבונתו אין מספר" וחסדי". 'ה' כי לא תמנו" כו'."

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However, at this level, it does not exist as a defined, limited light, but only when it is within a vessel. And when it is stated that "He and His organs are also one," this refers to the vessels in the aspect of Pnimityut HaKeli (the inner vessel specifically).	אבל אינו נקי במציאות אור מוגבל רק" בהיותו בכלי דוקא ומ"ש"י דאיהו וגרמוהי ג"כ חד שהן הכלים בבחי' (פנימי' הכלי דוקא).
However, when the lights of the ten Sefirot are enclosed within vessels, which define and give form to the lights, they are then called by names, such as Ohr HaChochmah (the light of wisdom) and Ohr HaChesed (the light of kindness).	אבל מצד התלבשות האורות דע"ס" בכלים המגבילים ומתארים את האורות נק' [ב]שם כמו אור החכמה ואור החסד.
These names correspond to the example given above regarding calling someone a "sage," which is only due to his intellectual vessel's ability to receive wisdom. Similarly, Chesed (kindness) is named based on the vessel that is prepared to perform acts of kindness continuously.	שהן נק' שמות ע"ד הנ"ל במשל" קריאת שם חכם שהוא רק ע"ש כלי חכמ[תו] שיכול לקבל כל חכמה או חסדן ע"ש כלי חסדו שמוכן לעשות חסד תמיד.
This is what is called Pnimityut HaKelim (the inner aspect of the vessels), where the essential light of wisdom resides, and Pnimityut HaKeli, where the essential light of wisdom is present. This is called Shem HaTo'ar, which describes the essence of the light.	שזהו נק' פנימי' הכלים שאור עצם" החכמה שורה בו ופנימי הכלי שאור עצם החכ שורה בו [ו]נק' שם התואר שמתאר לעצם האור.
So it is, in the same manner as mentioned above, regarding the essential light of wisdom that is emanated—when it rests within the vessel of the intellect, it is then called Chakim (wise), and not in the sense of Chakim Velo BeChochmah Yedi'ah (wise, but not with a known wisdom). This is Chochmat Mocha (wisdom of the mind), Orot U'Kelim (lights and vessels), etc.	כך הוא ע"ד הנ"ל באור החכמה" העצמי הנאצל [ששורה] בכלי מוחו אז הוא הנק' חכים ולא בחכי ידיעא כו' [ו]זהו חכ' מוחא או"כ כו'.

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And the same applies to the other Sefirot. For example, the name El represents the vessel for the emanated light of kindness and is thus a Shem HaTo'ar (a descriptive name) that characterizes the essential light of Chesed (kindness). Similarly, the name Elohim serves as the vessel for the light of Gevurah (might). This corresponds to Pnimiyut HaKelim (the inner aspect of the vessels), which unite with the lights.	וכך הוא בשאר הספי' וכמו שם אל" הוא בחי' כלי לאור החסד הנאצל שנק' שם התואר לתאר לאור עצם החסד כו', וכן בשם אלקים שהוא בחי' כלי לאור הגבורה וזהו פנימי' הכלים שמתאחדים עם האורות."
Therefore, it is said, "He and His organs are also one," as mentioned above—that Shem HaTo'ar (the descriptive name) unites with the essential light, just as it is stated, "He grants wisdom to the wise."	וע"כ אמר דאיהו וגרמוהי ג"כ חד כו'") וכנ"ל דשם התואר מתאחד עם האור ('בעצם כמו יהיב חכמתא לחכימין כו'."
The second level within the seven names that may not be erased refers to Chitzoniyut HaKelim (the external aspect of the vessels), similar to Shem HaKinui (an appellative name) and Shem HaPe'ulah (a name of action), as mentioned above.	והמדריגה הב' בז' שמות שאינ' נמחקין הנ"ל הוא בבחי' חיצוניות הכלים וכמו שם הכינוי ושם הפעולה כנ"ל."
The idea is as follows: It is known that the name Elohim or the name Adonai implies rulership and lordship over others, as in the verse, "You are a prince of Elohim among us," or "Master of all the earth."	והענין הוא כידוע בפ"י שם אלקים או" שם אדני שהוא לשון שררה ואדנות שהוא על זולתו דוקא כמו נשיא אלקים "אתה בתוכנו כו' [און] אדון [כל] הארץ."
Similarly, the name El represents the flow of kindness that extends downward from the world of Atzilut to Beriah, and from Beriah to Yetzirah, etc., until it sustains the entire world with kindness, as it is written, "For the kindness of El endures all day." Likewise, the phrase El Rachum VeChanun (G-d, compassionate and gracious) extends downward to express divine compassion and forgiveness for sin in action, as in the verse, "Who is a G-d (El) like You, who pardons iniquity?"	וגם שם אל הוא בבחי' שפע אור חסד" שנמשך למטה מאצי' לבריאה ומבריאה ליצי' כו' עד שזן את [כל] העולם בחסד כו' כמ"ש כי חסד אל כל היום, וכן אל רחום וחנון נמשך עד למטה שהוא אל רחום וחנון למחול ולסלוח חטא ועון בפו"מ [ו]כמו מי אל 'למורך נושא עון כו'."

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<p>Additionally, El also connotes power, as seen in the phrase, "And He took the mighty ones (Eilei) of the land." The name El derives from Elohim, as Elohim represents divine power that brings all worlds into existence. It is specifically associated with Gevurah (might) and Tzimtzum (contraction), because without Tzimtzum, creation ex nihilo would be impossible.</p>	<p>וכן אל [לשון כח] כמו לשון ואת אילי" הארץ לקח והוא שם אל מאלקים דאלקים הוא כח אלקי המהווה את כל העולמות והוא בבחי' כלי הגבורה והוא הצמצום דוקא משום דבלתי הצמצום "א"א שיהי' בריאה מאין ליש</p>
<p>Similarly, the name Adonai signifies mastery and rulership over all, for this is the primary divine flow that sustains creation, as it is written, "Your kingship is a kingship over all worlds."</p>	<p>וכן שם אדני אדון ומושל על כולא" שבזה עיקר שפע האלקי להחיות הנבראים [ו]כמ"ש מלכותך מלכות כל "עולמים כו</p>
<p>It follows that all these names—El, Elohim, Adonai, Shaddai, and Tzevaot—all relate specifically to divine influence and extension downward. This corresponds to Chitzoniyut HaKelim (the external aspect of the vessels), which is referred to as Shem HaPe'ulah (a name of action) and Shem HaKinui (an appellative name), as they describe the divine action.</p>	<p>ונמצא דבכל שמות אלה דאל ואלקים ואד' [וכן] שדי [ו]צבאות הכל הוא בבחי' השפע וההמשכה למטה דוקא וזהו בחי' חיצוני' הכלים שהוא שם הפעולה [והכינוי ע"ש פעולת]</p>
<p>The Shem HaKinui is associated with the particular divine influence being drawn down—whether sustenance, life, healing, and the like. Similarly, there is an appellative name corresponding to the flow of wisdom itself. This is what we refer to in the blessings of the Shemoneh Esrei, such as "You graciously endow knowledge," "Heal us," "Bless us," and so forth—where divine influence is extended to humans in tangible action, as is known. And this is sufficient explanation (u'dvarim betuchim l'mevin).</p>	<p>ושם הכינוי הוא [ע"ש] הדבר שנמשך" ע"ש שפע פרנסה או שפע חיים או רפואה, וכה"ג יש כינוי לשפע החכמה בפ"ע וזהו שמכוני' [בש"ע] בברכות דאתה חונן ורפאינו וברך עלינו כו' שיומשך לאדם למטה בפו"מ כידוע "וד"ל</p>
<p>This is what is referred to as Shemot BeChitzoniyut (external names), similar to a person's given name—such as Reuven—which exists only so that others may call him by that name to address him.</p>	<p>וזהו הנק' שמות בחיצוניות כמו שמו של אדם ראובן שאינו רק כדי שיקרא זולתו אותו בשם זה לפנות אליו ובלא [שם זה אין לו תפיסא בו כלל [כידוע</p>

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Without a name, there would be no way to grasp him at all, as is known.	
It is like a vessel that lacks a handle—only when there is a handle can one grasp it and move it in any desired direction.	ככלי שאין בה בית יד וע"י הבית יד יכולין לתפסה בו לפנותהי לכלל צד "שירצה כו."
However, this applies only to external names, which exist so that others can grasp them. But a Shem HaTo'ar (descriptive name) is for the person himself—it is his unique name that indicates and characterizes his very essence, independent of how others perceive him.	אבל האדם לעצמו אין צריך שם כלל" כידוע. אך זהו בשם החיצוני שהוא בשביל שיותפס בו לזולתו שהוא לחוץ ממנו, אבל שם התואר הוא לעצמו דוקא שהוא שמו המיוחד לו להורות ולתאר לעצם מהות[ו] גם מבלי נצרך "להתפס לגבי זולתו."
This is also what is called Shem HaEtzem (the essential name), which cannot be substituted for another name—it is inherently bound to the entity itself. This is like the names of the 22 Hebrew letters: Aleph, Bet, Gimmel, etc. One cannot call the letter Aleph by any other name except Aleph, nor can Bet be called anything other than Bet, and so on.	והוא ג"כ שם העצם שא"א לקרות לו" שם אחר רק שם זה כמו קריאת שמות דכ"ב אותיות אל"ף בי"ת גימ"ל כידוע שא"א לקרות לתמונת האל"ף כ"א באות[ו] השם אל"ף וכן אות הבי"ת לא "יקרא בשם אחר רק בי"ת וכה"ג"
In truth, there is no rational explanation as to why a particular shape of a letter is called by a specific name. It is simply because these names describe and indicate the essence of the letter as it is. Therefore, it is impossible to call it by any other name.	ובאמת אין טעם כלל בזה למה יקרא" תמונת אות זה כך ואות זה כך אלא רק מפני ששמות הללו מת[ו]ארים ומורים על עצם האות כמו שהוא [ממש] ע"כ "א"א לקרות[ו] בשם אחר כלל כו"
Nevertheless, naming the letters serves a functional purpose, allowing them to be articulated in speech, just as a person is called by his name. This corresponds to Chitzoniyut HaShem (the external aspect of the name), as explained above. And this is sufficient explanation (u'dvarim betuchim l'meivin).	ו[עכ"ז יש תועלת בקריאת שמות [ל]] " אותיות שיוכלו להתפס בקריאה בפה בדבור כמו שקורין לאדם בשמו שזהו "בחי' חיצוני' השם כנ"ל וד"ל"

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And behold, the seven names that may not be erased, as mentioned above—since it is forbidden to erase them, they are in the category of absolute Divinity, inseparable from His true unity, may He be blessed. As it is written: "For He and His life force are one, He and His organs are one" [in them], etc. This applies both to the inner aspect of the vessels and to the external aspect of the vessels, such as the external names of the Name *Elokim* and the Name *Adonai*, which channel all influence downward into Beriah, Yetzirah, and Asiyah (BY"A).

It is necessary to understand this: it is reasonable regarding the aspect of names and vessels of the ten Sefirot of Atzilut, as they exist in Atzilut—since "He and His life force and His organs are one"—they are absolute Divinity itself, and therefore it is forbidden to erase the seven names. But concerning the external aspect of the names and vessels of the ten Sefirot, from which influence extends to BY"A, this is not absolute Divinity itself. So why is the prohibition of erasing the seven names applicable specifically to the external aspect of the name, which is written on parchment with physical ink?

Rather, it must be that even the divine influence that extends from the names and external vessels, which is called absolute Divinity, as it is written: "The works of Elokim, which He has wrought and made"—even though the essence of creation and the essence of the received influence in Beriah is in the category of limitation, nevertheless, the power that creates and forms them is truly from the divine nothingness. Similarly, the divine influence that extends from the Name *Elokim* itself is what comes down. Therefore, even the external aspect of the names is forbidden to erase, as in "One who blasphemes the Name of Hashem," etc., where *nokev* (blasphemes) implies damage and erasure.

This is similar to the letters through which the heavens and earth were created, as in the statement: "Let there be light," etc. Even though these letters extend downward, they themselves are called Creator and not created. As it is written, Bezalel knew how to combine the letters through which the heavens and earth were created (whereas the lights that extend downward in a separate manner from the supernal unity of Atzilut are called the divine creative power within the created being, which are the three worlds of BY"A, as will be explained further).

And behold, in general, the seven names that may not be erased, as mentioned above—even though each one of them has an inner and outer aspect, as stated—nevertheless, the essential, overall inner aspect of each one of them is

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specifically the Name *Havayah*. Even though the Name *Havayah* is included among the seven names, it still has a superior quality above all of them, for the Name *Havayah* is in the category of the essential Name.

This is explained in a general sense, as it is written: "And I appeared to [Avraham, Yitzchak, and Yaakov] as *El Shaddai*, but by My Name *Havayah* I was not known to them"—here, two names, *El* and *Shaddai*, are mentioned as those by which He appeared to them, whereas the Name *Havayah* was not made known to them. (Even though the Name *Havayah* is mentioned regarding them several times, it is in the aspect of Tiferet, etc.).

And we find that with every one of the names—such as *El*, *Elokim*, and *Adonai*—the Name *Havayah* is mentioned alongside it in many places. For example: "*Havayah Adonai*," "*Havayah Elohai*," "*El Havayah*," "*Havayah Tzevaot*," and many similar expressions in scripture. This is because the Name *Havayah* exists in every Sefirah and attribute of Atzilut. For example, in the light of Chesed in Atzilut, whose vessel is the Name *El*, there is also the Name *Havayah* in the aspect of Chesed of Atzilut, which is the inner aspect of this light and Chesed of Atzilut. Therefore, it is automatically the innermost aspect of the inner aspect of the vessel of Chesed, which is the Name *El*, as in: "*Havayah, Havayah, El merciful*," etc. This is the meaning of "Who is like You among the mighty ones, *Havayah*."

Similarly, in the attributes and Sefirah of Gevurah, where the Name *Elokim* is present, the Name *Havayah* is always mentioned together with it—"Havayah Elokim"—since this name is the inner aspect of the lights and vessels of the Name *Elokim*. Likewise, in "*Havayah Tzevaot*" and similar expressions.

And even though the Name *Havayah* in its general sense also exists in lights and vessels independently and is in the attribute and Sefirah of Tiferet—since Tiferet includes both Chesed and Gevurah (*El* and *Elokim*), as it is written: "*El, Elokim, Havayah*," etc.—nevertheless, in truth, every emanated light in Atzilut, in all ten Sefirot, can only come through the four letters *Yud, Hei, Vav, Hei*. The *Yud* represents contraction (*tzimtzum*), the *Hei* represents expansion (*hishtaut*), etc.

Thus, it is called the *Havayah* of the emanated light from the Essence of the Emanator. For example, the light of Chesed, which is emanated, can only be through the letters of *Havayah*, and similarly for all the Sefirot. Therefore, the Name *Havayah* is the inner aspect of every Sefirah, and this is the meaning of the Name *Mah* (*Mem-Heh*), which is

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internal (*Milgav*), since it is the pathway for all of Atzilut—and this is sufficient explanation (*V'dal*).

This is also the simple meaning of "*Shema Yisrael, Havayah Elokeinu, Havayah Echad*," meaning that it extends to become *Elokeinu*—i.e., it manifests within the name and vessel of the Name *Havayah*. *Havayah Echad* means that it comes and extends from the simple unity (*Achdut Peshutah*) to bring about all existence in every detail of the ten Sefirot, and this is the internal Name *Mah* (*Milgav*), as mentioned above—and this is sufficient explanation.

And since the Name *Havayah* includes the entire inner aspect of every name and Sefirah, we therefore say "*Havayah Elokeinu, Havayah Tzevaot*," etc. This is what is called the aspect of *Adam*, which has the numerical value of *Mah* (*Mem-Heh*). This is the inner *Mah*, and the meaning of *Adam* is "*Adameh L'Elyon*"—"I shall resemble the Supernal One"—referring to the Essence of the Emanator, Who is not brought into existence from anything (*Lo Me'Etzem HaMatzil Ihuy*). Therefore, He has the ability to be the inner source of light, generating all lights and vessels of Atzilut, both in particular and in general.

And this is what is meant by "*Mi Kamocha Ba'elim Havayah*—Who is like You among the mighty ones, *Havayah*?"