

Discourse 10

“*Bati LeGani - I have come to My garden*”

Delivered on the 10th of Shevat, 5720⁵⁹⁸

By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵⁹⁹ “I have come to My garden, My sister, My bride.” About this Midrash states,⁶⁰⁰ “The word, ‘to My garden-*LeGani*-לגני’ means ‘to My wedding canopy-*LeGenuni*-לגנוני,’ meaning, to the place where I essentially was at first. For, at first, the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) was in this lowest of worlds.” Only that because of the sin of the tree of the knowledge of good and evil and the sins that followed it, the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) withdrew from the earth to the first firmament (*Rakiya*), and higher still, until the seventh firmament (*Rakiya*).

Then, our forefathers and the righteous-*Tzaddikim*, came and drew the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) down from Above to below, until Moshe came –

⁵⁹⁸ This discourse is primarily based upon the tenth chapter of the discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim 5710 p. 124 and on).

⁵⁹⁹ Song of Songs 5:1

⁶⁰⁰ Midrash Shir HaShirim Rabbah to Song of Songs 5:1

who is the seventh [generation from Avraham], and all sevens are beloved⁶⁰¹ – and drew the *Shechinah* down to earth.

This is the meaning of [the teaching],⁶⁰² “By restraining (*Itkafia*) the side opposite holiness (*Sitra Achara*), the glory of the Holy One, blessed is He, is elevated (*Istalek*) in all worlds.” That is, through the righteous-*Tzaddikim*, whose toil in serving *HaShem*-יהו"ה, blessed is He, is in restraining (*Itkafiya*) [the side opposite holiness], and [beyond even this,] with such a restraint (*Itkafiya*) that it leads to transformation (*It'hapcha*), the glory of the Holy One, blessed is He, is thereby elevated in all worlds. That is, they bring about a drawing down of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, as He equally is present in all worlds.

It therefore is called “the glory (*Yikra*-יקרא)” (of the Holy One, blessed is He), indicating the “value-*Yoker*-וִיכָר” of this light (*Ohr*). That is, this is not a particular light (*Ohr Prati*) that is bound to the particulars of the world, because of which there are particulars in the worlds, including the world of Emanation (*Atzilut*) and even the Worlds of endlessness (*Olamot HaEin Sof*).

Rather, this light (drawn down by the toil of restraining (*Itkafiya*) and transforming (*It'hapcha*) the side opposite holiness), is much higher than all the worlds and is drawn down equally in all of them. About this it states, “The glory (of the Holy One, blessed is He), is elevated (*Istalek*) in all worlds.”

⁶⁰¹ Midrash Vayikra Rabba 29:11

⁶⁰² Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei cite Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

This is because this lofty revelation is called, “elevated-*Istalek*-אסתלק,” as explained elsewhere at length.⁶⁰³

Now, this is brought about through the toil of the righteous-*Tzaddikim*, and “Your people are all righteous (*Tzaddikim*).”⁶⁰⁴ For, they are the ones who bring about the matter of “I have come to My garden-*LeGani*-לגני,” meaning “to My wedding canopy-*LeGenuni*-לגנוני.” That is, they bring about that *HaShem*-יהו"ה returns to the place where His essential dwelling was originally.

The matter of a place of dwelling is that when the person [who dwells in it] is in it, not only are his revealed and concealed powers in the dwelling, but he himself is in it.⁶⁰⁵ This then, is what is means that through “the restraint (*Itkafiya*) of the side opposite holiness, the glory of the Holy One, blessed is He, is elevated (*Istalek*) in all worlds.”

That is, there is a drawing down of the surrounding transcendent light (*Ohr HaSovev*) of *HaShem*-יהו"ה, blessed is He, which is in all worlds equally. Moreover, there even is a drawing down of the true matter of His surrounding and transcendent aspect (*Sovev*), meaning the actual Essential Self and Being of the Singular Preexistent One, *HaShem*-יהו"ה Himself, blessed is He, (the One who dwells in the dwelling place). All this is explained at length in the earlier chapters⁶⁰⁶

⁶⁰³ See the note of the Rebbe to Sefer HaMaamarim 5710 p. 112; Also see at length in the preceding discourse of this year, 5720, entitled “*Bereishit Bara* – In the beginning God created,” Discourse 4.

⁶⁰⁴ Isaiah 60:21

⁶⁰⁵ See Maamarei Admor HaZaken 5565 Vol. 1 p. 489 and with the glosses in *Ohr HaTorah*, *Shir HaShirim* Vol. 2, p. 679 and on; *Hemshech* 5666 p. 3 (translated as *Revealing The Infinite*, Discourse 1).

⁶⁰⁶ *Hemshech* “*Bati LeGani*” 5710 Ch. 1-9 (Sefer HaMaamarim 5710 p. 111 and on); Also see the discourses entitled “*Bati LeGani* – I have come to My garden”

of the discourse of he whose joyous occasion we are celebrating.

2.

The discourse then continues in the tenth chapter,⁶⁰⁷ – [and as the verse states,⁶⁰⁸ “The tenth shall be holy to *HaShem*-יהו”ה,” and as Talmud states,⁶⁰⁹ “[Even if it was not properly tithed], it nevertheless shall be holy.” How much more so when we increase in our service of *HaShem*-יהו”ה, blessed is He] – saying as follows: This is the meaning of the verse,⁶¹⁰ “And they shall make a Sanctuary for Me, and I shall dwell within them (*B’Tocham*-בתוכם).”

The verse does not state “within it-*B’Tocho*-בתוכו,” but, “within them-*B’Tocham*-בתוכם,” meaning, within each and every Jew.⁶¹¹ That is, when every Jew transforms his darkness into light, “the glory of the Holy One, blessed is He, is elevated in all worlds etc.”

from the years 5711 through 5719, translated in The Teachings of The Rebbe 5711-5719.

⁶⁰⁷ Sefer HaMaamarim 5710 p. 124

⁶⁰⁸ Leviticus 27:32; See Talmud Bavli, Bechorot 58b; Zohar II 271a; Rabbeinu Bachaye to the beginning of the Torah portion of Terumah.

⁶⁰⁹ Talmud Bavli, Bechorot 58b *ibid*.

⁶¹⁰ Exodus 25:8

⁶¹¹ This is stated in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b, and elsewhere. See however, Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v’Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah’s citation there).

He then continues and explains that this is the meaning of “‘I have come to My garden-*LeGani*-לגני’ meaning ‘to My wedding canopy-*LeGenuni*-לגנוני,’ that is, to the place where I essentially was at first.” For, *HaShem*’s-יהו"ה ultimate Supernal intent in the creation and novel existence of the worlds, is that the Holy One, blessed is He, desired (*Nit’aveh*-נתאוה) a dwelling place for Himself in the lower worlds.⁶¹²

Now, about the use of the word “desired (*Nit’aveh*-נתאוה)” [which literally means “lusted”], the explanation is well known. Namely, that this is the loftiest matter in *HaShem*’s-יהו"ה Supernal intent, blessed is He, of creating and bringing the novel existence of worlds into being.

It even is higher than the intention of, “He desired to reveal the perfection of His powers and deeds,”⁶¹³ and is even higher than creation as it stems from “the nature of the Good is to bestow goodness.”⁶¹⁴ This is because these two reasons [for the creation] (“It is the nature of the Good to bestow goodness” and “He desired to reveal the perfection of His powers and deeds”) are explanations to a question.

In contrast, that “He lusted-*Nit’aveh*-נתאוה,” stems from a place in which questions are utterly inapplicable. This is like the well-known saying of the Alter Rebbe: “On a lust (*Ta’avah*-תאוה) there is no question.” In other words, the fact

⁶¹² See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

⁶¹³ Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher) Ch. 1; Shaar HaHakdamot, Hakdama 3.

⁶¹⁴ See Etz Chayim, the beginning of Shaar HaKlallim; Emek HaMelech, Shaar 1 (Shaar Sha’ashu’ey HaMelech) Ch. 1.

that the “the Holy One, blessed is He, lusted (*Nit’aveh*-נתאוה),” stems from His Essential Self, blessed is He.

Therefore, about the matter of a dwelling place, the word, “He lusted-*Nit’aveh*-נתאוה” was used (to indicate that this stems from *HaShem*’s-יהו”ה Essential Self, blessed is He). This is because the dwelling place is for His Essential Self, blessed is He (as explained before in chapter one).

The inner substance of this chapter [of the discourse] may be better understood according to the teaching of the Baal Shem Tov,⁶¹⁵ that because of the great humility of a person, he becomes distant from serving *HaShem*-יהו”ה, blessed is He. That is, because of his sense of lowliness, he does not believe that a human being, through his prayers and study of Torah, can bring about a bestowal of influence to all worlds, so that even the angels derive their sustenance from his Torah study and prayer. For, if he would believe this, there is no limit to how much he would serve *HaShem*-יהו”ה, blessed is He, with joy and fear, and with an abundance of all (*Rov Kol*-רוב כל) etc.

One must also set his heart to that which is written,⁶¹⁶ “Even if you lie amongst the cooking pots (*Shefatayim*-שפתים)”⁶¹⁷ - meaning that the Holy One, blessed is He, watches and listens to the “lips-*Sfat*-שפת” of man, and kisses them when a person speaks words of Torah and prayer etc.

This being so, who will not be gripped with shaking and trembling, in that the Great and Awesome King watches and listens to the lips (*Sefatayim*-שפתים) of man etc. It therefore is

⁶¹⁵ Keter Shem Tov, Section 145

⁶¹⁶ Psalms 68:14

⁶¹⁷ Also see Samuel I 10:22

necessary that man pay heed and say etc., [in the realization] that all his movements, engagements, and speech make an impression Above etc.

In contrast, if a person thinks, “What am I that I should [serve in] the hidden interior, or that I should repair what is Above and below etc.?” As a result of this, he follows his capricious heart etc., and is similar to what our sages, of blessed memory, said,⁶¹⁸ “The humility of Rabbi Zechariah ben Avkolas destroyed our Temple etc.” (This concludes the teaching of the Baal Shem Tov.)

Now, from the conclusion of this teaching of the Baal Shem Tov, that improper humility is similar to the humility of Rabbi Zechariah ben Avkolas, which caused the destruction of the Holy Temple, it is understood that when a person’s conduct is as it should be (which is the opposite of improper humility), this brings about the opposite of destruction. In other words, through this he builds the Holy Temple.⁶¹⁹

This then, is the meaning of what he states in the discourse at the beginning of the chapter: “This is the meaning

⁶¹⁸ Talmud Bavli, Gittin 56a; Eichah Rabba 4:3 – [Upon the conclusion of the story of Kamtza and Bar Kamtza, Bar Kamtza went to the Roman emperor and said to him: The Jews have rebelled against you. The emperor said to him: Who says this is the case? Bar Kamtza said to him: Send them an offering and see whether they will sacrifice it. The emperor went and sent with him a choice three-year old calf. While Bar Kamtza was coming to the Temple mount, he made a blemish on the calf’s upper lip... The sages thought to offer the sacrifice to maintain peace with the government. Rabbi Zechariah ben Avkolas said to them: Then people will say that blemished animals may be sacrificed upon the altar. The sages thought to kill him so that he would not go and speak against them. Rabbi Zechariah ben Avkolas said to them: People will say that one who makes a blemish on a sacrificial offering is to be killed. [As a result, they did nothing, and Bar Kamtza’s slander was accepted by the authorities, and subsequently, the war between the Roman’s and the Jews began.]

⁶¹⁹ Also see the Sichah talk of Shabbat Parshat Beshalach of this year 5720, Ch. 3 and on (Torat Menachem, Vol. 27 p. 356 and on).

of the verse,⁶²⁰ ‘And they shall make a Sanctuary for Me, and I shall dwell within them (*B’Tocham*-בתוכם).’ The verse does not state ‘within it-*B’Tocho*-בתוכו,’ but states, ‘within them-*B’Tocham*-בתוכם,’ meaning, within each and every Jew.”⁶²¹

There also is another matter in this, which is that even though at the beginning of the teaching of the Baal Shem Tov it is explained that man’s service of *HaShem*-יהו"ה, blessed is He, in Torah study and prayer, brings about a drawing down of influence in all worlds, including to the angels, nevertheless, in the continuation of his words, he explains that the Great and Awesome King watches and listens to the lips of one who speaks words of Torah or prayer, (specifying “The Great and Awesome King”).

It is self-understood that the Baal Shem Tov’s intention here was to refer to the Essential Self of the King *HaShem*-יהו"ה, blessed is He, as He is, in and of Himself, (That is, as He transcends being a King over a nation, but rather) refers to His essential exaltedness [as He is, in and of Himself].⁶²²

This is why Kingship-*Malchut* is rooted in the Essential Self and Being of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and is

⁶²⁰ Exodus 25:8

⁶²¹ This is stated in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b, and elsewhere. See however, Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “v’*Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah’s citation there).

⁶²² See the discourse entitled “*Vayedaber Elohi”m et Kol HaDevarim HaEileh*” 5674 (*Hemshech* 5672 Vol. 1 p. 471); Sefer HaMaamarim 5703 p. 22 and on, and elsewhere.

higher than the root of the nine *Sefirot* of *Zeir Anpin*. In other words, through man's toil in serving *HaShem*-יהו"ה, blessed is He, he brings about a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This likewise is the meaning of what he continues to state that, "If he would believe this, there is no limit to how much he would serve *HaShem*-יהו"ה, blessed is He, with joy etc., with an **abundance of all**-*Rov Kol* רוב כל." This is as known about the explanation of the verse,⁶²³ "You served *HaShem*-יהו"ה your God, with joy and goodness of heart, out of an abundance of all (*Rov Kol* רוב כל)."

That is, it is similar to what our sages, of blessed memory, said,⁶²⁴ "One hour of repentance and good deeds in this world is more precious than **all** (*Kol* כל) the life of the coming world." In other words, the life of the coming world (*Chayei Olam HaBa*) is the aspect of "all-*Kol* כל,"⁶²⁵ in that it includes all the most Supernal pleasures etc.

(This is also understood from what was explained earlier in the continuation of the discourse,⁶²⁶ in explanation of the verse,⁶²⁷ "For all (*Ki Kol* כי כל) that is in the heavens and earth [is Yours]." Therefore, repentance (*Teshuvah*) and good deeds in this world are even more precious than an "abundance

⁶²³ Deuteronomy 28:47

⁶²⁴ Mishnah Avot 4:17

⁶²⁵ See at length in the preceding discourse of this year, 5720, entitled "*V'Eileh Shemot* – And these are the names of the Children of Israel," Discourse 8, Ch. 6 and on.

⁶²⁶ That is, in the discourse entitled "*Bati LeGani*" 5710, Ch. 7 (Sefer HaMaamarim 5710 p. 121).

⁶²⁷ Chronicles I 29:11

of all-Rov Kol כל-” (that is, more than all the life of the coming world). This is because through our service of *HaShem*-יהו"ה, blessed is He, in this world, we bring about a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is likewise the meaning of what it states in the discourse in the continuation of the chapter, that “*HaShem*’s-יהו"ה ultimate Supernal intent in the creation and novel existence of the worlds, is that the Holy One, blessed is He, desired (*Nit’aveh*-בתאוה) a dwelling place for Himself in the lower worlds.” That is, this refers to the matter of drawing down the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Due to this, there is caused to be service of *HaShem*-יהו"ה, blessed is He, in actuality, with the “acacia wood-*Atzei Shittim*-עצי שטים,” meaning that one becomes refined from the “folly-*Shtut*-שטות” of the side opposite of holiness, and comes to be like “standing acacia wood-*Atzei Shitim Omdeem*-עצי עומדים”⁶²⁸ similar to “pillars-*Amudim*-עמודים” that connect the floor to the ceiling.

This refers to the bond brought about between the world and *HaShem*’s-יהו"ה Godliness,⁶²⁹ until the world becomes a dwelling place for the Holy One, blessed is He, in the lowest world, meaning a dwelling place for His Essential Self and Being, blessed is He.

⁶²⁸ Exodus 26:15

⁶²⁹ See the preceding chapter of the discourse entitled “*Bati LeGani*” 5710, Ch. 9, which is explained at length in the discourse entitled “*Bati LeGani*” 5719, translated in The Teachings of The Rebbe, 5719, Discourse 13.

The discourse continues in the above-mentioned chapter (after concluding to explain the matter of “I have come to My garden”), with the explanation of the verse,⁶³⁰ “You who dwell in the gardens, [friends listen to your voice; Let me hear your voice].” Now, there are three explanations of this verse⁶³¹ (and as known,⁶³² all the various explanations in Torah are connected and complete each other.)

The first explanation is that “gardens (*Ganim*-גנים)” [in the plural] refers to the two aspects of the Garden of Eden (*Gan Eden*), these being the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*).⁶³³ (More specifically, the two above-mentioned aspects of the Garden of Eden (*Gan Eden*) include many different levels within them.)⁶³⁴

“You who dwell in the gardens” thus refers to the souls in the Garden of Eden (*Gan Eden*), each one according to the level of his service of *HaShem*-יהו"ה, blessed is He, (up to and including even the highest level of the Garden of Eden – *Gan Eden*).

They are called “friends,” which is (parenthetically) explained in the discourse, that sometimes one soul is emanated

⁶³⁰ Song of Songs 8:13

⁶³¹ The discourse only mentions two of the explanations, and not the third explanation. See the Sichah talk of Shabbat Parshat Beshalach, 15th of Shevat, Ch. 8 (Torat Menachem, Vol. 27, p. 359, where the third explanation is elucidated, and it is explained that the reason it is not mentioned is because it refers to the labor in service of *HaShem*, blessed is He, during the time when the Holy Temple is standing.

⁶³² See Likkutei Sichot Vol. 3, p. 782, p. 896, and elsewhere.

⁶³³ Zohar II 46a, and Mikdash Melech there.

⁶³⁴ See Torah Ohr, Tetzaveh 81c, and elsewhere.

from another soul etc. It can be said that the specific word “Emanated-*Ne’etzelet*-נאצלת” is used, thus hinting to the highest level of the Garden of Eden (*Gan Eden*). This refers to the matter of the Eden-עדן that is within the Garden-*Gan*-גן,⁶³⁵ meaning, the aspect of the world of Emanation (*Atzilut*), which transcends the world of Creation (*Briyah*).

This then, is the meaning of “friends listen to your voice.” That is, the souls in the Garden of Eden (*Gan Eden*), who are called “friends,” listen to the voice of the Torah study and prayer of souls who are manifest within bodies below. This then, is the meaning of the conclusion of the verse, “Let me hear [your voice].” That is, this is said (to souls that are manifest in bodies, that through their Torah study and prayers) they bring about an ascent and elevation of the souls (in the Garden of Eden – *Gan Eden*).

The second explanation is that “You who dwell in the gardens” (does not refer to this lofty matter, as the souls are in the Garden of Eden (*Gan Eden*), and does not refer to souls as they are in the loftiest of levels, of a soul being emanated from a soul, which is the aspect of the world of Emanation (*Atzilut*), but rather refers to far below). That is, it refers to the assembly of the souls of the Jewish people as they are scattered in exile, and pasture in foreign gardens.⁶³⁶

That is, the souls below are found in the gardens of others, (meaning, in matters of the side opposite holiness), in a way of “dwelling” there, so to speak. However even so, they

⁶³⁵ See Talmud Bavli, Brachot 34b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*), Nine (*Chochmah*), and Ten (*Keter*); Torah Ohr, Mishpatim 75d.

⁶³⁶ See Rashi to Song of Songs 8:13

withstand the test and sit in the synagogues and study halls, to engage in the study of Torah. Thus, the “friends,” refers to the ministering angels – who are called “friends” being that there is no jealousy, hatred, nor competition amongst them⁶³⁷ – “listen to your voice etc.”

In other words, even though the souls below are found in the foreign gardens of others, so that, in and of themselves, they are in a state that cannot be called “friends” – and therefore the word “friends” is explained to refer to the ministering angels – nonetheless, “friends listen to your voice.” That is, the ministering angels listen to the voice of the service of *HaShem*-יהו"ה, blessed is He, rendered by souls within bodies, even when they are on a level that they are scattered in the “gardens of others.”

Now, we must explain the continuation of the discourse. For, this matter, that through the service of *HaShem*-יהו"ה, blessed is He, of those who are below, there is caused to be an elevation of the souls that dwell in the Garden of Eden (*Gan Eden*), and even elevation in the loftiest levels of the Garden of Eden (*Gan Eden*), and similarly, there also is caused to be an elevation of the angels in every world, this is brought about by the additional Godly light drawn down to them.

From this it is understood that here we are not discussing the level of “the glory of the Holy One, blessed is He, is elevated in all worlds.” For, that is the surrounding transcendent light (*Ohr HaSovev*) of *HaShem*-יהו"ה, blessed is He, which illuminates in all worlds equally. Rather, what we are discussing here is *HaShem*'s-יהו"ה light that fills all worlds

⁶³⁷ Midrash Shir HaShirim Rabba to Song of Songs 8:13

(*Memaleh Kol Almin*) and comes in a way of inner manifestation, with a chaining down of levels (*Hishtalshelut*), each level and world according to its matter. That is, in the upper Garden of Eden (*Gan Eden HaElyon*) it is in one way, and in the angels of the world of Action (*Asiyah*) it is in another way.

This then, is the explanation of the continuation of the discourse.⁶³⁸ That is, he first explains that it is through the toil of those below that “the glory of the Holy One, blessed is He, is elevated in all worlds,” meaning that there is a drawing down of *HaShem*’s-יהו"ה surrounding transcendent light (*Ohr HaSovev*), up to and including the true matter of His transcendence, meaning, the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself.

He then adds that this toil itself also affects another matter, namely, the drawing down of His Godliness, such that there also is a drawing down of His light that fills the worlds (*Ohr HaMemaleh*) in all worlds, each world according to its matter, and likewise, to the souls and angels in each world according to their matter.

This may be understood according to the teaching of the Rav, the Maggid of Mezhritch,⁶³⁹ about the teaching of our sages, of blessed memory, on the Torah portion of this week.⁶⁴⁰

⁶³⁸ See the above-mentioned Sichah talk of Shabbat Parshat Beshalach, Ch. 9 and on (Torat Menachem, Vol. 27, p. 360 and on).

⁶³⁹ See Likkutei Amarim 53b and on; Ohr Torah, Section 402 (p. 424 in the 5766 edition).

⁶⁴⁰ See Mechilta and Midrash Lekach Tov to Exodus 15:3 (Beshalach), and Rashi to Exodus 20:2.

That is, “At the sea He appeared to them as a lad, and at the giving of the Torah He appeared to them as an elder.” However, at first glance, this teaching is not understood. For, does the verse not state,⁶⁴¹ “You did not see any likeness,” [and how much more so, it is not applicable for there to be any changes in Him, such that at times He is like a lad and at times he is like an elder].

However, this may be explained based on the analogy of a father who loves his child, and out of his great love for him, the image of his child is engraved in his mind, as though he is standing before him. When his child is still small, the image engraved in the mind of the father is the form of the child as he still is young, and when he is older, the image engraved in his mind is as he is older.

This is as known, that “the Jewish people arose in *HaShem*’s-יהו"ה Supernal thought.” That is, they are always engraved in *HaShem*’s-יהו"ה Supernal thought, just as a child is always engraved in his father thoughts. Now, when the deeds of the child are fitting and good in his father’s eyes, that is how he is engraved in his father’s thoughts.

However, if he is the opposite of good, Heaven forbid, the engraving is likewise so. About this the verse states,⁶⁴² “When the Lord-*Adona*”י-יג will have washed away the filth of the daughters of Tziyon.” That is, it is as though *HaShem*-יהו"ה, blessed is He, cleanses Himself⁶⁴³ of the filth of the

⁶⁴¹ Deuteronomy 4:15

⁶⁴² Isaiah 4:4

⁶⁴³ The Rebbe said these words with a voice choked with tears.

daughters of Tziyon, being that this was engraved in His thought, so to speak.

Now, as known,⁶⁴⁴ when the Jewish people left Egypt, they were like a newborn that had just come out of its mother's womb. [For as known,⁶⁴⁵ exile is compared to the time of gestation and redemption is compared to birth.] When they came to the sea, they were like a young child who has been weaned from his mother, and they already had some level of speech, but in an incomplete way. This is the secret of why they were incapable of reciting the song at the sea by themselves, but instead, repeated whatever Moshe said etc.⁶⁴⁶ In other words, they still were incapable of speaking in a complete way, but could only speak like a small lad.

This then, is the meaning of "at the sea He appeared to them as a lad." In other words, at that time, this is how the Jewish people were depicted in the engraving of their form in *HaShem* יהו"ה's Supernal thought, like a lad or a young man. When they then came to Marah, they were sweetened there.

This is the meaning of "They were bitter (*Marim*-מרים)," meaning that the Jewish people were still "bitter" (*Marim*-מרים), and "became sweetened there."⁶⁴⁷ Then, when they came to Mount Sinai, and gained grasp of *HaShem* יהו"ה's Supernal Wisdom, they ascended to the level of "an elder who has

⁶⁴⁴ Mechilta Exodus 14:30 (Beshalach)

⁶⁴⁵ Ezekiel Ch. 16; Also see Torah Ohr, Va'era; Maamarei Admor HaEmtza'ee, Kuntreisim p. 223 and on, and elsewhere.

⁶⁴⁶ See Mishnah Sotah 27b; Talmud Bavli, Sotah 30b; Yalkut Shimoni, Chukat, Remez 764.

⁶⁴⁷ For further explanation, see the Sichah talk of Shabbat Parshat Beshalach ibid. Ch. 11 (Torat Menachem Vol. 27 p. 361).

acquired wisdom,”⁶⁴⁸ and it is in this regard that at Sinai “He appeared to them as an elder.” That is, their form was engraved in *HaShem*’s-יהו"ה Supernal thought as an elder, similar to the child whose image is engraved in his father thoughts according to his greatness and perfection. (This concludes the teaching of the Rav, the Maggid of Mezhritch.)

From this it is understood that according to the changes in the conduct below, from the lowest level in which it is necessary for *HaShem*-יהו"ה, blessed is He, to “wash away the filth of the daughters of Tziyon,” to the highest level as they are (not just as a lad or young man, but as) an elder, there also is caused to be a drawing down from Above to below in like manner. In other words, the drawing down is either from the aspect in which He appears as an elder, or from the aspect in which He appears as a young man, and even a drawing down of an aspect in which He must cleanse Himself, so to speak.

However, about this matter, the Rav, the Maggid of Mezhritch, is specific in adding language indicating that the matter “penetrates and ascends all the way to high Above.”⁶⁴⁹ That is, the changes to the manner of conduct below are “engraved in *HaShem*’s-יהו"ה Supernal thought,” meaning that they are specifically in a way of being engraved.

Now, in the matter of engraving, as known, it is in a way that the form of something external to the thing, is engraved in the thing itself, meaning, in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה

⁶⁴⁸ Talmud Bavli, Kiddushin 32b; For the explanation of all the stages of maturation, see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 33-35 and the notes and commentary there.

⁶⁴⁹ See Rashi to Yoma 10a – passage entitled “*Ma’anikim*.”

Himself, blessed is He, in Whom all the above-mentioned changes are engraved, so to speak, so that He appears either as a young man or as an elder etc.

Based on this, we can understand what is explained in the discourse, namely, that through the service of *HaShem*-יהו"ה, blessed is He, of those below, two matters are brought about. The first is that "the glory of the Holy One, blessed is He, is elevated in all worlds." This refers to the drawing down of the light (*Ohr*) of *HaShem*-יהו"ה that is in all worlds equally, to the point that there is made to be a dwelling place for the Holy One, blessed is He, in the lower worlds, meaning, a dwelling place for His Essential Self. This is because of the engraving in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

The second matter is that the drawing down of the light (*Ohr*) is in a way of chaining down (*Hishtalshelut*), which is the aspect of *HaShem*'s-יהו"ה light that fills all worlds (*Memaleh Kol Almin*), to souls and angels, and even to the souls of the Jewish people as they are scattered and grazing in the gardens of others.

This is because, in the Essential Self of *HaShem*-יהו"ה, blessed is He, there is an engraving of all the particular changes in the conduct of those below. It is for this reason that the drawing down can descend below, even to such a level in which "the filth of the daughters of Tziyon" is applicable, meaning the matter of the side opposite of holiness, Heaven forbid, so that even there, there literally is a sense of the engraving of

HaShem's יהו"ה Essence, blessed is He,⁶⁵⁰ (which is the meaning of, "let me hear").

4.

The discourse continues and states: It is in this regard that the Jewish people are called "The Legions of *HaShem-Tzivot HaShem* יהו"ה-ה," as it states,⁶⁵¹ "It was on that very day that all the Legions of *HaShem-Tzivot HaShem* יהו"ה-ה left the land of Egypt." In other words, the name "The Legions of *HaShem-Tzivot HaShem* יהו"ה-ה" refers to the Jewish people, as the verse states,⁶⁵² "It happened on that very day that *HaShem* יהו"ה took the children of Israel out of the land of Egypt, in their Legions-*Tzivotam* צבאותם."

Now, we must explain why he does not suffice with the proof from the verse,⁶⁵³ "It was on that very day that all the Legions of *HaShem-Tzivot HaShem* יהו"ה-ה left the land of Egypt." This is because in Mechilta, it is explained that the words "all the Legions of *HaShem-Tzivot HaShem* יהו"ה-ה" refer to the ministering angels. Similarly, in the Hosha'anah prayer we recite, "As You delivered a nation and its God... as You delivered the many legions (*Tzva'ot* צבאות) [of Israel], and with them the angelic legions (*Tzva'ot* צבאות)."

In other words, the angelic legions of ministering angels also went out of Egypt in the redemption. He therefore brings

⁶⁵⁰ See the above-mentioned Sichah talk of Shabbat Parshat Beshalach, Ch. 9 and on (Torat Menachem, Vol. 27, p. 360 and on).

⁶⁵¹ Exodus 12:41

⁶⁵² Exodus 12:51

⁶⁵³ Exodus 12:41

additional proof from the verse,⁶⁵⁴ “*HaShem*-יהו"ה took the children of Israel out of the land of Egypt, in their Legions-*Tzivotam*-צבאותם,” in which the Jewish people are called “the Legions of *HaShem*-*Tzivot HaShem*-יהו"ה צבאות.”⁶⁵⁵

The discourse then continues and states that we must understand why the Jewish people are called “The Legions of *HaShem*-*Tzivot HaShem*-יהו"ה צבאות.” For, the name [*HaShem* of legions], *HaShem Tzva'ot*-יהו"ה צבאות is not mentioned in Torah itself, but [in this Torah verse] the Jewish people are called “The Legions of *HaShem*-*Tzivot HaShem*-יהו"ה צבאות.”

To further explain, exile is the matter of the concealment of *HaShem*'s-יהו"ה Godliness. From this it is understood that redemption (what redemption depends on) comes about through the revelation of *HaShem*'s-יהו"ה Godliness. Now, based on this, the Jewish people must be called by a name that is appropriate to the light (*Ohr*) drawn down through His Name that was revealed in that time, referring to the revelation of the Name *HaShem*-יהו"ה. This is as the verse states,⁶⁵⁶ “I appeared to Avraham, Yitzchak, and Yaakov as *E'l Shadday*-א"ל שדי, but with My Name *HaShem*-יהו"ה I did not make Myself known through them.”⁶⁵⁷

Nevertheless, not only were the Jewish people not called by the name that was revealed to our forefathers, but beyond this, they were specifically called “the Legions of *HaShem*-

⁶⁵⁴ Exodus 12:51

⁶⁵⁵ See the above-mentioned Sichah talk of Shabbat Parshat Beshalach, Ch. 9 and on (Torat Menachem, Vol. 27, p. 360 and on).

⁶⁵⁶ Exodus 6:3

⁶⁵⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Name (*Shaar HaShem*).

Tzivot HaShem – יהו"ה צבאות corresponding to His name “*HaShem* of Legions-*HaShem Tzva 'ot*” יהו"ה צבאו”ת.”

Now, even though this name is one of the seven holy names that is not to be erased,⁶⁵⁸ it was not present in the days of our forefathers, and certainly not in the days of Moshe. It likewise was not present during the exile in Egypt, and certainly not at the time of the redemption, which was a much higher state than during exile. Even so, it specifically was during the redemption that the Jewish people were called after the title “*HaShem* of legions-*Tzva 'ot*” יהו"ה צבאו”ת.”

In greater depth, this question may be understood based on what his honorable holiness, the Alter Rebbe, explains in the discourse entitled “*B'Etzem HaYom HaZeh Yatzoo Kol Tzivot HaShem* etc.”,⁶⁵⁹ based on the teaching of our sages, of blessed memory,⁶⁶⁰ “From the day that the Holy One, blessed is He, created His world, there was no one who called the Holy One, blessed is He, ‘*HaShem* of Legions-*HaShem Tzva 'ot*” יהו"ה צבאו”ת until Chanah came etc.”

He explains that the names by which the Holy One, blessed is He, is called, are the vessels (*Keilim*) of the ten *Sefirot* of the world of Emanation (*Atzilut*),⁶⁶¹ and that the limitless light of the Unlimited One, *HaShem* יהו"ה, blessed is He, is

⁶⁵⁸ Talmud Bavli, Shevu'ot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

⁶⁵⁹ Torah Ohr, Bo 60a and on.

⁶⁶⁰ Talmud Bavli, Brachot 31b - The holy name “*HaShem* Master of Legions-*HaShem Tzva 'ot*” יהו"ה צבאו”ת is first mentioned in Samuel I 1:11 in the prayer of Chanah, the mother of the Prophet Shmuel.

⁶⁶¹ The ten primary names (corresponding to the ten *Sefirot*) and all the families of titles that correspond to each of them, are explained at length in Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light.

manifest within them and unified with them in an ultimate state of unity, as in the teaching,⁶⁶² “He and His organs are one.”

The explanation is that the general matter of a “name-*Shem*-שם” as it is Above, such as the seven names that are not to be erased, is similar to the matter of a “name” below, in that it merely is a glimmer of radiance. The same is so Above in *HaShem*’s-יהו”ה Godliness, that the lights (*Orot*) that are revealed and drawn down from Above are called “names-*Shemot*-שמות.” However, for the lights (*Orot*) to be in a way of light and revelation (*Giluy*), this happens specifically when measure and limitation is imposed on them.

In other words, it is impossible to know and receive the light until there is some description, measure, and limitation, which is called the vessel (*Kli*) for the light (*Ohr*), through which it is possible to receive the light (*Ohr*). This then, is the matter of the seven names which are not to be erased. That is, they are the lights (*Orot*) as they come into vessels (*Keilim*), in that each light (*Ohr*) has an appropriate vessel (*Kli*) for it.

Now, in regard to the seven names which are not to be erased, there is the manner in which they are in the world of Emanation (*Atzilut*), in which “He and His life force are one, and He and His organs are one.”⁶⁶³ That is, they are not recognizable as having any existence, in and of themselves, but are subsumed and unified with *HaShem*-יהו”ה, blessed is He,⁶⁶⁴ for this is the state of the world of Emanation (*Atzilut*), which is

⁶⁶² Introduction to Tikkunei Zohar, 3b

⁶⁶³ Introduction to Tikkunei Zohar, 3b *ibid*.

⁶⁶⁴ See at length in Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light.

called the World of Unity (*Olam HaAchdut*),⁶⁶⁵ meaning that it is entirely *HaShem*'s-יהו"ה Godliness.

Therefore, not only are the lights (*Orot*) unified with the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as in the teaching "He and His life force are one," but He also is unified with the vessels (*Keilim*),⁶⁶⁶ as in the teaching, "He and His organs are one."

Now, this was the state and standing during the days of Moshe. For, as known, even as he was below, Moshe was a soul of the world of Emanation (*Atzilut*) and his matter was to receive the Torah of the world of Emanation (*Atzilut*) and give it (as it is) to the generation of knowledge (*Dor De'ah*), which was the generation of Moshe.⁶⁶⁷

That is, they too were on Moshe's level, and this is why they are called "the generation of Moshe," in which the word "generation-*Dor*-דור" means "a row-*Shurah*-שורה [of surrounding troops]."⁶⁶⁸ That is, they were in the same "row-*Shurah*-שורה," meaning, the same state and standing as Moshe,⁶⁶⁹ meaning that they were in the state of serving *HaShem*-יהו"ה, blessed is He, in the way of the world of Emanation (*Atzilut*), in which "He and His life force are one, and He and His organs are one." However, the name "*HaShem*

⁶⁶⁵ See Likkutei HaShas of the Arizal, beginning of Mesechet Shabbat, and elsewhere.

⁶⁶⁶ Tanya, Iggeret HaKodesh, Epistle 20

⁶⁶⁷ See Midrash Vayikra Rabba 9:1; Bamidbar Rabba 19:3

⁶⁶⁸ See Rashi to Isaiah 29:3; Mishnah Kelim 16:3; Likkutei Torah, Masei 95b; Ohr HaTorah (Yahal Ohr) to Psalms p. 549 and on, and elsewhere.

⁶⁶⁹ See Etz Chayim, Shaar HaKlallim, Ch. 11; Shaar HaPesukim of the Arizal, Shemot.

of Legions-*Tzva* 'ot-ת"צבאו" was not mentioned at that time, for in comparison to the other names, of what consideration is it?⁶⁷⁰

The may be understood as explained there, that the word "*Tzva* 'ot-ת"צבאו" means "legions of troops." This refers to the souls and angels of the world of Creation (*Briyah*), about which it states,⁶⁷¹ "There is no number to His troops." Similarly, in explanation of the name "*Tzva* 'ot-ת"צבאו" it states in Talmud,⁶⁷² "He is a sign-*Ot*-אות in His legion-*Tzava*-צבא."

In other words, even though this name [*HaShem* of Legions-ת"צבאו" יהו"ה] is the matter of drawing down *HaShem*'s-יהו"ה Godliness, such that it is one of the unerasable names of the Holy One, blessed is He, nevertheless, this is in a way that in the abundance of legions "He is a sign-*Ot*-אות in His legion-*Tzava*-צבא," meaning that even in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) there should be a drawing down and manifestation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in an ultimate union, just as He is drawn down to manifest within the vessels (*Keilim*) of the world of Emanation (*Atzilut*).

Now, since in the days of Moshe, the Jewish people were in a state that for them there was no existence of the "legion-*Tzava*-צבא" at all, since there was a revelation of the power of the Actor in the acted upon (*Ko'ach HaPoel BaNifal*) as it utterly is one with Him, it therefore was not applicable for there to be a revelation of "*HaShem* of Legions-*HaShem*

⁶⁷⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One, The Gate of Hosts (Shaar HaTzva 'ot)*, and the preceding gates.

⁶⁷¹ Talmud Bavli, Chagigah 13b

⁶⁷² Talmud Bavli, Chagigah 16a (Ein Yaakov edition)

Tzva'ot-יהו"ה צבאו"ת" at that time. For, "of what use is the flame of candle in broad daylight?"⁶⁷³

However, this was not so of the generations that followed. For, after "the face of the sun" (which is the face of Moshe) was withdrawn, there then was "the face of the moon" (which is the face of Yehoshua).⁶⁷⁴ This was then drawn down even lower, with the transmission to the Elders, and from the Elders to the Prophets,⁶⁷⁵ at which time prophecy began amongst the Jewish people in a way that was unlike Moshe's prophecy, whose prophecy was unique. For,⁶⁷⁶ "there is no prophet like Moshe." Thus, it was specifically then that the service of *HaShem*-יהו"ה, blessed is He, stemmed from how it is in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), in which "He and His life force are not one, and He and His organs are not one."⁶⁷⁷

This is why the prophets ("Chanah came etc.") needed to actualize the matter of "Legions-*Tzva'ot*-צבאו"ת" that "He is a sign-*Ot*-אות in His legion-*Tzava*-צבא," so that even in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), it should be that "He and His organs are one," similar to how it is in the world of Emanation (*Atzilut*).

With the above in mind, we can understand the strength of the question in the discourse. That is, since from the perspective of Moshe and his generation, which was the generation of knowledge (*Dor De'ah*), the matter of a "Legion-

⁶⁷³ See Talmud Bavli, Chullin 60b

⁶⁷⁴ See Talmud Bavli, Bava Batra 75a; Sifri and Rashi to Numbers 27:20

⁶⁷⁵ Mishnah Avot 1:1

⁶⁷⁶ See Mishneh Torah, Hilchot Yesodei HaTorah 7:6 and elsewhere.

⁶⁷⁷ Introduction to Tikkunei Zohar 3b

Tzava-צבא” was inapplicable, why then were the Jewish people called “The Legions of *HaShem-Tzivot HaShem*-יהו”ה-”?”

This may be understood with an additional explanation based on what his honorable holiness, the Mittler Rebbe, explained at length in a discourse of the same title.⁶⁷⁸ He explained that the difference between the name “*HaShem Tzva*’ot-יהו”ה צבאו”ת-” and the other names, is like the difference between a verb (a term of action-*Shem HaPe’ulah*-שם הפעולה) a title (*Shem HaKinuy*-שם הכנוי), an adjective (a term of description-*Shem HaTo’ar*-שם התואר), and a noun or proper name (*Shem HaEtzem*-שם העצם).

To summarize by way of analogy, a noun (*Shem HaEtzem*-שם העצם) may be understood in relation to a wise man, in that he is wise in his essential self. That is, wisdom is essential to his soul always, without measure or limit. The adjective [“wise”] (*Shem HaTo’ar*-שם התואר) is that the spiritual vessels (*Keilim*) of his being (which must receive revelations from the essential power of wisdom) are very broad, and because of this, he is called by the adjective “wise-*Chacham*-חכם,” in that he is capable of receiving wisdom-*Chochmah* to no end.

With the above in mind, we can understand the verse,⁶⁷⁹ “He gives wisdom to the wise.” For, at first glance, since they [already] are wise, what is the meaning of [the first part of the verse], “He gives wisdom”? However, the explanation is that the word “the wise-*Chakeemeen*-חכימין” here is an adjective

⁶⁷⁸ Torat Chaim, Bo 137a and on (p. 112a and on in the new edition), discourse entitled “*VaYehi B’Etzem HaYom HaZeh*.”

⁶⁷⁹ Daniel 2:21

(*Shem HaTo'ar*-שם התואר) for those whose intellect is capable of receiving very great and deep wisdom, and it is to such people that “He gives wisdom,” meaning that the essential power of wisdom-*Chochmah* is drawn to them, and they become essentially bonded with the essence of the wisdom-*Chochmah*, from which abundant bestowal is drawn without measure or limitation.

In addition to this, there also is the title [“wise”] (*Shem HaKinuy*-שם הכנוי) or the verb [“wise”] (*Shem HaPe'ulah*-שם הפעולה), referring to the actual effect of wisdom-*Chochmah*, meaning that the wisdom-*Chochmah* comes into actual revelation (*Giluy*), to the point that it even can come out of himself, which is the matter of revealing [the wisdom] to another. However, the actual revelation (*Giluy*) [of the wisdom] to the point that it is revealed to another, is measured and limited.

From this, the great comparative distance between the verb [“wise”] (*Shem HaPe'ulah*-שם הפעולה), (even as it is in the person himself, in that it can then come down to another), the adjective [“wise”] (*Shem HaTo'ar*-שם התואר) and the noun [“wise”] (*Shem HaEtzem*-שם העצם) (which become unified and essentially bonded to each other, as explained above about the verse, “He gives wisdom to the wise”) is understood. Namely, this is the difference between limitation (*Gvul*) and limitlessness (*Bli Gvul*). For, the matter of “He gives wisdom to the wise” (which are the matter of a noun (*Shem HaEtzem*) and an adjective (*Shem HaTo'ar*) is in a limitlessness way (*Bli Gvul*). In contrast, the verb (*Shem HaPe'ulah*) (which is the actual revelation to the point of being drawn to another) is with

measure and limitation. Thus, the difference between them is a difference that is beyond all comparison.

Based on the above, he explains the difference between the seven names which are not to be erased, and the Name *HaShem*-יהו"ה, which is His Proper Name-*Shem HaEtzem*-שם העצם. The Name *HaShem*-יהו"ה is the inner aspect (*Pnimiyut*) of all the names, (which is why it joins with all the other names, such as *E"l*-ל"ל, *Elohi"m*-אלהי"ם, and even the name *Tzva'ot*-צבאות. This is because the [Proper Name *HaShem*-יהו"ה] is the aspect of the light (*Ohr*), whereas the other names are the aspect of the vessels (*Keilim*).

However, in this itself, all the names are the inner aspects of the vessels (*Pnimiyut HaKeilim*) that are unified with the light (*Ohr*), similar to an adjective (*Shem HaTo'ar*-שם התואר) as it is unified to a noun (*Shem HaEtzem*). In contrast, the term Legions-*Tzva'ot*-צבאות is the aspect of the externality of the vessels (*Keilim*) and is similar to a verb (*Shem HaPe'ulah*-שם הפעולה), which is drawn forth with measure and limitation, until it is drawn to another. This is the matter of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

It is in this matter that the prophets have their effect in calling out with the name "*HaShem* of Legions-*HaShem Tzva'ot*-יהו"ה צבאות," so that even there, there should be a drawing down that "He and His Life force and He and His organs are one." This was not so in the days of Moshe and his generation, when the Jewish people were in such a state, that they had no relation to the measure and limitation of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*),

which are the aspects of “another,” and are not in a state of oneness.

Now, based in the comparative distance between the name *Tzva'ot* צבאות and the other names, we may better understand the question in the discourse. Namely, what is the meaning of the matter that the Jewish people were called “The Legions of *HaShem-Tzivot HaShem* יהוה” at that time?

5.

About this he answers and explains in the discourse that the name “Legions of *HaShem-Tzivot HaShem* יהוה” is of the root “*Tzava* צבא,” which has three meanings. The first is that it means “army-*Chayil* חיל,” (as he explains in the continuing chapters that follow). The second is that it means a “limited allotted time,” as in the verse,⁶⁸⁰ “Behold, man has an allotted time-*Tzava* צבא upon the earth etc.” The third is that it means “colorfulness-*Tzivyon* צביון” and beauty.

He continues and explains the meaning of the word “*Tzava* צבא” as it relates to “colorfulness-*Tzivyon* צביון” and beauty, as it is in the souls of the Jewish people. Namely, just as the ultimate beauty is when something includes many colors in it, in that a single color is not beautiful, but it rather is specifically when there are many colors [that there is beauty]. (However, this is specifically when each color does not stand on its own, but is included with all the other colors.) The same is so of the Jewish people, who are divided into their various levels.

⁶⁸⁰ Job 7:1

That is, there are those, such as the masters of Torah, the masters of the Supernal secrets and mysteries, and the masters of wisdom etc., who have grasp. There also are simple people, who are masters of good deeds only and fulfill Torah and *mitzvot* simply. This then, is the “colorfulness-*Tzivyon*-צביון” [of the Jewish people] which is the ultimate beauty, in that many colors are included in them.

Now, it should be added that beauty is not just [in the Jewish people] generally, but also applies to each and every Jew in and of himself. In other words, the matter of beauty, brought about through the inter-inclusion of all colors together, is drawn down and has an effect on each Jew in particular, as he is, in and of himself.

From this, we can also understand this as it is in the analogue, that through the inter-inclusion of all kinds of Jews together, the ultimate beauty is made, even in each type as it is, in and of itself, though it may be in his particular form of serving *HaShem*-יהוה, blessed is He, whether in masters of the secrets of the Torah, or even in those who fulfill Torah and *mitzvot* simply, and are masters of good deeds.

The discourse continues and explains the meaning of “*Tzava*-צבא” as it means “an allotted time,” similar to the verse,⁶⁸¹ “Though they will be fashioned in many days, to Him they are one etc.” That is, the verse,⁶⁸² “Behold, man has an allotted time-*Tzava*-צבא upon the earth etc.,” means that each person has an apportioned time in which he “will be fashioned

⁶⁸¹ Psalms 139:16; See Likkutei Torah, Shlach 52a-b; Discourse entitled “*b’Yadcha Afkeed*” in Sefer HaMaamarim Yiddish p. 82, p. 102.

⁶⁸² Job 7:1

in many days.” However, when he concludes the days of toil in affecting refinements (*Birurim*) through self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*), he then becomes included in the “the Legions of *HaShem-Tzivot HaShem*-יהוה צבאות.”

Now, we must better understand the meaning of the words, “they will be fashioned in many days,” which indicates that there specifically must be manifestation in the days. (This refers to the garments of Torah and *mitzvot* that a person learns and does every day.)⁶⁸³ That is, the refinement (*Birur*) of the world is brought about through Torah and *mitzvot*, and this being so, why must it specifically “come in days,”⁶⁸⁴ to the point that “if one day is lacking, then one garment is lacking.”⁶⁸⁵ For, this is the matter of “they will be fashioned in many days,” specifically through which we can reach the aspect of “and not One-*v'Lo Echad*-ולא אחד” (as will soon be explained).⁶⁸⁶

The Tzemach Tzedek explains⁶⁸⁷ that because Torah and *mitzvot* are fulfilled by the soul as it manifests in the body, it therefore applies for there to be an intermingling with matters that on account of them, there must be a cleansing and refining of the garments etc. This is like the explanation⁶⁸⁸ about why our sages, of blessed memory, stated “good deeds.” That is,

⁶⁸³ See Torah Ohr, Mishpatim 79b

⁶⁸⁴ Utilizing the language of Genesis 24:1

⁶⁸⁵ See Zohar I 224a, 129a; Torah Ohr *ibid.*; Discourse entitled “*v'Avraham Zaken*” 5738 Ch. 1 (Torat Menachem, Sefer HaMaamarim Tishrei p. 307).

⁶⁸⁶ That is, the aspect of “His is One but not in enumeration” which transcends the chaining down of the worlds. (Introduction to Tikkunei Zohar 17a).

⁶⁸⁷ See Ohr HaTorah, Yahal Ohr to Psalms 139:16, p. 527 and on; Also see Ohr HaTorah Bamidbar (Shavuot) p. 91; Balak p. 948; Pinchas p. 1,599; Discourse entitled “*v'Avraham Zaken*” 5738 *ibid.*

⁶⁸⁸ See Likkutei Torah, Matot 82a; Shmini Atzeret 85a; Shir HaShirim 17c

“deed-*Ma’aseh*-מעשה” alone is not enough, but the deeds must be “good deeds-*Ma’aseem Tovim*-מעשים טובים.”

Now, the deeds of man are cleansed through serving *HaShem*-יהו"ה, blessed is He, in prayer. For, as known, the ascent of all matters of Torah and *mitzvot*, (as well as all the drawings down affected by them), is through the service of prayer (*Tefillah*). This is because prayer is “a ladder set earthward and its head reaches the heavens.”⁶⁸⁹ Serving *HaShem*-יהו"ה in prayer, is the service of the day, including both day and night, in that the prayers were established corresponding to the daily *Tamid* offerings,⁶⁹⁰ which is the matter of the morning *Tamid* offering and the afternoon *Tamid* offering.⁶⁹¹

This is explained in Likkutei Torah,⁶⁹² on the verse,⁶⁹³ “You shall know this day and set it upon your heart that *HaShem*-יהו"ה, He is the God-*Elohi*”m-אלהי”m.” (“Set it upon your heart” refers to the service of prayer, as our sages, of blessed memory, said,⁶⁹⁴ “What service of Him is done with the heart? You must say this is prayer-*Tefillah*.” However, this is prefaced by the matter of “You shall know this day-*v’Yada’ata HaYom*-וידעת היום.”)

Now, the explanation of “You shall know **this day**-*v’Yada’ata HaYom*-וידעת היום” is that just as day and night

⁶⁸⁹ Genesis 28:12; See Zohar I 266b, and elsewhere.

⁶⁹⁰ Talmud Bavli, Brachot 26b

⁶⁹¹ Numbers 28:3 and on.

⁶⁹² Deuteronomy 7:4; Also see the discourse entitled “*v’Yada’ata HaYom*” of the second day of Shavuot 5723.

⁶⁹³ Deuteronomy 4:39

⁶⁹⁴ Talmud Bavli, Taanit 2a

come together as one, as the verse states,⁶⁹⁵ “And there was evening and there was morning – one day (*Yom Echad*-יום אחד),” this likewise is so of “set it upon your heart.” That is, just as this is so within time, it likewise so in the soul, that both “hearts,” these being the good inclination and the evil inclination (which are the matter of day and night as they are in the soul), should be together as one, so that even the evil inclination returns to serving *HaShem*-יהו"ה, blessed is He. This is as stated,⁶⁹⁶ “You shall love *HaShem*-יהו"ה your God, with all your heart (*Bechol Levavecha*-בכל לבבך),” meaning,⁶⁹⁷ “With both your inclinations.” Through doing so, we bring about the matter of “*HaShem* is One-*HaShem Echad*-אהד יהו"ה,” (that is, “*HaShem*-יהו"ה, He is the God-*Elohi*”*m*-אלהי"ם”).

This is the matter of toil in prayer (*Tefillah*) in general, which is toil that must take place each and every day (“they will be fashioned in many days”), which washes and cleanses the garments of Torah and *mitzvot*. Through doing so, one affects that “He is not one-*Lo Echad*-לא אהד” in them, meaning that he affects a drawing down from the aspect of “not-*Lo*-לא” with the letter *Aleph*-א (which is how it is written in the verse), referring to how *HaShem*-יהו"ה, blessed is He, transcends the chaining down of the worlds (*Hishtalshelut*), so that He is drawn down into the “One-*Echad*-אהד,” through the word “to Him-*Lo*-לו [they are one]” with the letter *Vav*-ו-6 (which is how the verse is read), referring to the six Supernal emotions (*Midot*).

⁶⁹⁵ Genesis 1:5

⁶⁹⁶ Deuteronomy 6:5

⁶⁹⁷ Sifri and Rashi to Deuteronomy 6:5; Talmud Bali, Brachot 54a

This is the inner explanation of why there specifically must be the matter of “days-*Yamim*-ימים.” For, as the Tzemach Tzedek explained,⁶⁹⁸ the root of the physical days are the Supernal days, these being the Supernal emotions (*Midot*), being that through them there is a drawing down until the *Sefirah* of Kingship-*Malchut*, in serving *HaShem*-יהו"ה, blessed is He, with Torah and *mitzvot*.

6.

The discourse continues and explains that through the toil of affecting refinements (*Birurim*), in that we refine and clarify the world, we thereby turn “treason-*Kesher*-קשר” into the “boards-*Keresh*-קרש” [of the Tabernacle (*Mishkan*)]. In other words, the “treason-*Kesher*-קשר” of the world is that it appears to exist independently, which is “false-*Sheker*-שקר” etc.

However, by learning Torah and fulfilling the *mitzvot*, it is transformed into a “board-*Keresh*-קרש” (the board-*Keresh*-קרש for the Tabernacle (*Mishkan*), about which the verse states,⁶⁹⁹ “And they shall make a Sanctuary for Me, and I shall dwell within them”). These boards are made of “standing acacia wood-*Atzei Sheeteem Omdeem*-עצי שטים עומדים,” which bond the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, [to the world] etc., (as explained at length in the previous chapters [of the discourse]).⁷⁰⁰

⁶⁹⁸ Ohr HaTorah, Yahal Ohr to Psalms 139:16 ibid.

⁶⁹⁹ Exodus 25:8

⁷⁰⁰ See Ch. 6 and on (Sefer HaMaamarim 5710 p. 119 and on).

Now, because the existence of the world must be affected so it will not be in a way of “falsehood-*Sheker*-שקר,” but instead will be in a way of a “board-*Keresh*-קרש” (brought about through the “bond-*Kesher*-קשר,” thus binding the “falseness-*Sheker*-שקר” of the world to *HaShem*’s-יהו"ה True Existence Above), it is understood that existence itself must undergo change.

This may be better understood according to what his honorable holiness, the Rebbe Maharash explained (in the discourses said on the Shabbat following the birth and circumcision (*Brit*) of the one whose joyous occasion we are celebrating),⁷⁰¹ in elucidation of the teaching of our sages, of blessed memory,⁷⁰² “Why does the world [continue to] exist? Because of [the recitation of] ‘Let His Great Name be blessed’ [recited after] the study of Aggadah.”

Now, we must understand this question, “Why does the world [continue to] exist?” For, is it not so that “by the word of *HaShem*-יהו"ה the heavens were made,”⁷⁰³ in that⁷⁰⁴ “In His goodness He renews the act of creation every day, constantly”? This being so, there seems to be utterly no room to ask what the world exists on.

He therefore explains this⁷⁰⁵ based on what our sages, of blessed memory, said before this, “From the day that the Holy Temple was destroyed, every day is more accursed than

⁷⁰¹ That is, the Previous Rebbe, Rabbi Yosef Yitzchak Schneerson, the grandson of the Rebbe Maharash. Shabbat Parshat Matot-Masei 5640 – *Hemshech* “*Matzah Zu*” 5640 Ch. 59 and on (Sefer HaMaamarim 5640 Vol. 1 p. 248 and on).

⁷⁰² Talmud Bavli, Sotah 49a

⁷⁰³ Psalms 33:6

⁷⁰⁴ See the blessings of the morning *Shema* recital.

⁷⁰⁵ *Hemshech* “*Matzah Zu*” 5640 Ch. 61

the day before.” About this the Talmud continues and asks, “Why does the world [continue to] exist?” In other words, though it is true that “in His goodness He renews the act of creation every day, constantly,” nevertheless, since “every day is more accursed than the day before,” this being so, “why does the world [continue to] exist?” That is, on what basis is there the power to withstand this?

About this they answered, “Because of [the recitation of] ‘Let His Great Name be blessed’ [recited after] the study of Aggadah.” “His Great Name (*Shmei Rabba*-רְבֵּא-שְׁמֵיהּ)” [in Aramaic] refers to “His Great Name (*Shmo HaGadol*-שְׁמוֹ הַגָּדוֹל)” which transcends the seven names that are not to be erased. This is specifically drawn down through the Aggadah of Torah, which are the secrets and inner aspects (*Pnimitut*) of Torah,⁷⁰⁶ as explained at length in the discourse there.

He then adds another point, that the matter of “every day is more accursed than the day before,” refers to the state of the world’s existence. However, we must change the state of its existence through “[the recitation of] ‘Let His Great Name be blessed’ [recited after] the study of Aggadah.”

About this, he begins to explain⁷⁰⁷ the matter of “the light (*Ohr*-אֹר) of Torah enlivens him,”⁷⁰⁸ and, “the dew (*Tal*-טַל) of Torah enlivens him.”⁷⁰⁹ The meaning of “enlivens him” refers even to the body and this world, since one lives on the surface of the earth.

⁷⁰⁶ See Tanya, Iggeret HaKodesh, Ch. 23.

⁷⁰⁷ *Hemshech* “*Matzah Zu*” 5640 Ch. 60

⁷⁰⁸ Talmud Bavli, Ketubot 111b

⁷⁰⁹ Yalkut Shimoni to Isaiah 26:19

This is the matter of the verse,⁷¹⁰ “Torah is light,” meaning that its light must be drawn all the way down. This is as we observe, that the luminous face of a person who is a master of Torah is incomparable different [than others]. This is as stated by Rambam,⁷¹¹ that from the way a person walks and behaves, we can recognize his inner qualities. This is because the illumination of the light of his Torah study and service of *HaShem*-יהו"ה, blessed is He, illuminates all the way down to the body of a person. In other words, the toil should be in a way in which its effects are recognizable, along with the change brought about in the world.

This likewise is the meaning of what he continues to explain in the discourse, that the affect is upon the “falseness-*Sheker*-שקר” of the world’s existence itself. That is, [the objective] is to change the world’s existence and affect a “bond-*Kesher*-קשר” with the True Existence of *HaShem*-יהו"ה Above in it, until it becomes the “board-*Keresh*-קרש” in which “I shall dwell within them,” is actualized.

7.

He continues the discourse, stating that because of this, the Jewish people are called “the Legions of *HaShem-Tzivot* *HaShem*-יהו"ה צבאות.” For, it is they who reveal and draw down the revelation of *HaShem*-יהו"ה, blessed is He. The meaning of “*Tzava*-צבא,” as a limited allotment of time, is that their entire endeavor during “the days in which they are fashioned” which

⁷¹⁰ Proverbs 6:23

⁷¹¹ Mishneh Torah, Hilchot De’ot 5:1

is given to every person, should be in a way that they are “One is his-*Lo Echad*-לו אחד,” meaning that through ones toil in serving *HaShem*-יהו"ה, blessed is He, there should be an illumination and revelation of the aspect of “*HaShem* is One-*HaShem Echad*-יהו"ה אחד.”

However, it must be clarified that the word “*Tzava*-צבא” specifically means a limited allotment of time. For, time can also be in an unlimited way.⁷¹² This refers to the matter of “running” (*Ratzo*) and “returning” (*Shov*), which, at its root, is the matter of “coming and not coming” (*Mati v'Lo Mati*).⁷¹³ He is therefore specific in the discourse, stating that “*Tzava*-צבא” means a limited allotment of time. For, the bond and relationship between “*Tava*-צבא” and time, specifically stems from the **limitation** in the matter of time.

This is as he (previously) brought proof from the verse,⁷¹⁴ “Behold, man has an allotted time-*Tzava*-צבא upon the earth,” which specifically refers to a limited allotment of time. It is to this end that he explains in the discourse, that during this limited allotment of time, in “the days that he is fashioned” given to every person, we must affect there to be “One is his-*Lo Echad*-לו אחד,” meaning that there should be an illumination and revelation of the matter of “*HaShem* is One-*HaShem Echad*-יהו"ה אחד.”

⁷¹² See Sefer HaMitzvot of the Tzemach Tzeddek 57b and on; Also see the discourse entitled “*Baruch SheAsah Nissim*” 5664 (Sefer HaMaamarim 5664 p. 135); See the discourse entitled “*Bati LeGani*” 5722 (Torat Menachem, Sefer HaMaamarim “*Bati LeGani*” Vol. 2 p. 427 and on).

⁷¹³ See Sefer HaMitzvot of the Tzemach Tzeddek *ibid.* 59a.

⁷¹⁴ Job 7:1

This may be better understood based on what his honorable holiness, the Rebbe Rashab, whose soul is in Eden, explained in the discourse entitled “*LeMa’an Da’at Kol Amei HaAretz* [So that all the peoples of the earth shall know]”⁷¹⁵ [in which he explains that even the peoples of the earth will undergo a “breaking-*Shevirah*-שבירה” (in that “knowledge-*Da’at*-דעת” also means “breaking-*Shevirah*-שבירה”),⁷¹⁶ brought about through the toil of the Jewish people in the matter of “*HaShem*-יהוה, He is the God,” (which is the continuation of the [above] verse)].⁷¹⁷

There he explains the words,⁷¹⁸ “There is none comparable to You, *HaShem*-יהוה our God, in this world.” That is, the matter of “there is none comparable to You” is specifically recognizable in this world (rather than the upper worlds). To explain this, he brings the teaching of the Rambam,⁷¹⁹ that it is an error [to think] that the existence of beings who have measure (that is, physical beings) is intrinsic to them, even if they are beyond count.

This is because it is not possible for a limited “something” to come from another limited “something” to no end (in a limitless way). Rather, it must be said that their beginning is from nothing. In other words, the way that the tangible [limited] “something” is brought into being is in a way that is beyond all relativity. However, from the existence of the

⁷¹⁵ Of the year 5680 (Sefer HaMaamarim 5680, p. 50 and on).

⁷¹⁶ See Sefer HaMaamarim 5680, p. 54 – As in the verse (Judges 8:16), “He punished-*VaYoda*-וידע the people of Sukkot with them.”

⁷¹⁷ Kings I 8:60

⁷¹⁸ Of the Shabbat morning liturgy, “*HaKol Yoducha*.”

⁷¹⁹ Moreh Nevuchim, Introduction to Part 2 (Introductions 2-3)

light (*Ohr*) alone, we would not know that there is no relativity, but would think that it is in a way of relativity, since the light (*Ohr*) has some measure of comparison to its Luminary (*Ma'or*).

He adds yet another matter, that once we know that the existence of creatures in this world that have measure, are brought into existence in a way that is beyond all relativity, it therefore is also necessary to state that even the light (*Ohr*) is brought in a way that is beyond all relativity. For, if we were to say that the light (*Ohr*) has some aspect of relativity, how can there be existence in a way that is beyond all relativity?

This being so, from the very existence of the tangible [limited] “something” (*Yesh*), in a way that is beyond all relativity, we also come to know that the light too is [brought forth] in a way that is beyond all relativity. In other words, in all His matters, He is beyond all comparison and relativity, blessed is He.

Therefore, the true title that can be said about the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, is the title “Creator-*Bor'eh*-בורא.”⁷²⁰ This is because the word “Luminary-*Ma'or*-מאור” would already be a description [of Him], whereas the word “Creator-*Bor'eh*-בורא” does not [at all] describe His Essential Self. It rather only indicates the existence of the tangible “something” (*Yesh*), which has measure and limitation, and must necessarily be brought into being [by the Essential

⁷²⁰ Sefer HaMaamarim 5668 p. 189 and on; *Hemshech* 5672 Vol. 1 p. 135; Vol. 2 p. 1,144 and on.

Self of the Intrinsic Being, *HaShem*-יהו"ה, blessed is He] in a way that is beyond all comparison and relativity.

We thus find that not only is it that the matter of "there is none who compares to You" is specifically sensed only in this world, but beyond that, it is this world that brings about the recognition and knowledge that "there is none who compares to You," as well as in the worlds above.

This then, is the explanation of the statement in the discourse, that the matter of "Not One in them-*Lo Echad BaHem* להם אחד" (which refers to the drawing down of the aspect of "*HaShem* is One-*HaShem Echad* אחד יהו"ה") is specifically brought about in the limited time of the "days in which one is fashioned." (In other words, the matter of time, as it is in the aspects of "running" (*Ratzo*) and "returning" (*Shov*) are not adequate, nor even higher, in the aspects of "coming and not coming" (*Mati v'Lo Mati*).) For the matter of "Not One-*Lo Echad* להם אחד"⁷²¹ refers to the aspect of "*One-Echad* אחד" as it is in the aspect of the Singular One-*Yachid* יחיד, meaning, "There is One, who has no second,"⁷²² and even refers to the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

For this reason, there must be the matter of limitation. For, it is specifically the [existence of] limitation that brings out the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. (This is as explained before, that it only is possible to call Him the

⁷²¹ That is, the aspect of "His is One but not in enumeration" which transcends the chaining down of the worlds. (Introduction to Tikkunei Zohar 17a).

⁷²² See Ecclesiastes 4:8; Sefer HaMaamarim 5632 Vol. 1 p. 283.

“Creator-*Bor’eh* בורא” due to the novel existence of the tangible limited “something.”)

Through this, the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, is brought about, even in all worlds in between, (meaning, even to the angels, and even to the souls as they are in the state and standing in which they “sit in the gardens,” and are called “friends,” being that sometimes a soul is emanated from [another] soul, as explained before in chapter three.)

8.

Now, all this is brought about by the toil of the Jewish people, who are called “the Legions of *HaShem-Tzivot* *HaShem*-יהו"ה צבאות.” In other words, this is brought about through serving *HaShem*-יהו"ה, blessed is He, in the way indicated by the word “*Tzava*-צבא,” according to all three meanings.

The first is that it means an “army-*Tzava*-צבא” (as explained in the continuing discourses that followed).⁷²³ The second is that it means “colorful-*Tzivyon*-צביון” (meaning that it is the ultimate beauty and is the matter of inter-inclusion, both within oneself, as well as all the Jewish people together, and with the love of one’s fellow Jew (*Ahavat Yisroel*), which is the receptacle for “You shall love *HaShem*-יהו"ה your God,”⁷²⁴ to

⁷²³ Sefer HaMaamarim 5710 p. 125 and on

⁷²⁴ Sefer HaSichot, 5700 p. 3 and elsewhere

the point that it is an essential love of essence to essence). The third is that it means “a limited allotment of time-*Tzava*-צבא.”

Through these three matters, we bring about the matter of “the Legions of *HaShem-Tzivot HaShem*-יהו"ה-צבאות,” even in the aspect of the “Legions-*Tzva* 'ot-צבאות” as they are, in and of themselves. This refers to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which are not in a state in which “He and His life force and He and His organs are one.”

This is to such an extent that it is even within one's power to have an effect on the world in the most literal sense, even in the land of Egypt, which is the “nakedness of the earth.” Even in the lowest of all exiles, it is in the power of a Jew to have an effect that they are secondary and nullified to the Name *HaShem*-יהו"ה.

It is for this reason that they are not [merely] called “Legions-*Tzva* 'ot-צבאות” but instead are called “the Legions of *HaShem-Tzivot HaShem*-יהו"ה-צבאות,” in that they are secondary and nullified to the Name *HaShem*-יהו"ה,⁷²⁵ which is the innermost of all seven unerasable names.⁷²⁶ Through this, the entire world is brought to be on the level of the world of Emanation (*Atzilut*).

This is *HaShem* 's-יהו"ה ultimate Supernal intent in the service of Him, blessed is He, and is the most ultimate state of elevation. About this the verse states, “You who dwell in the gardens, friends (referring to the ministering angels) listen to

⁷²⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Hosts (*Shaar HaTzva* 'ot).

⁷²⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

your voice; let Me hear [your voice],” which refers to the Jewish people fulfilling Torah and *mitzvot*.

This is because through serving *HaShem*-יהו"ה, blessed is He, by fulfilling His Torah and *mitzvot* in “the days that you were fashioned,” using them to bring about the revelation of “Not One in them-*Lo Echad BaHem* להם אחד,” meaning, the revelation of “There is One, who has no second,”⁷²⁷ and bringing about the matter of “the Legions of *HaShem-Tzivot* *HaShem*-יהו"ה צבאות” wherever they can actualize it, this is the level of the world of Emanation (*Atzilut*) as it is openly revealed.

Through this we actualize and bring about the matter of,⁷²⁸ “I have come to My garden,” meaning,⁷²⁹ “to My wedding canopy-*LeGenuni* לגנוני,’ meaning, to the place where My wedding canopy was at first, which is even higher than the world of Emanation (*Atzilut*). This is the matter of a dwelling place for the Holy One, blessed is He, meaning, a dwelling place for the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, which is brought about by the essential self of the soul, which bonds to *HaShem*’s-יהו"ה Essential Self above.

This is specifically actualized in this lowest world, so that it becomes a Tabernacle (*Mishkan*-dwelling) for *HaShem*-יהו"ה, blessed is He, as stated,⁷³⁰ “I shall dwell within them

⁷²⁷ See Ecclesiastes 4:8; Sefer HaMaamarim 5632 Vol. 1 p. 283.

⁷²⁸ Song of Songs 5:1

⁷²⁹ Midrash Shir HaShirim Rabbah to Song of Songs 5:1

⁷³⁰ Exodus 25:8

(*B'Tocham*-בתוכם),” meaning, within each and every Jew,⁷³¹ as will openly be revealed with the coming of our righteous Moshiach, speedily in our days, in the most literal sense.

⁷³¹ This is stated in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b, and elsewhere. See however, Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v'Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah’s citation there).