

Discourse 14

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

Delivered on the eve of Shabbat Parshat Beshalach,
11th of Shvat, following Kabbalat Shabbat, 5721
By the grace of *HaShem*, blessed is He,

1.

The⁶⁶⁹ verse states,⁶⁷⁰ “I have come to My garden, My sister, My bride.” About this Midrash states,⁶⁷¹ “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 sin they caused the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) to withdraw from below to above, until [it was withdrawn to] the seventh firmament (*Rakiya*).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 – who is the seventh [generation from Avraham] and all sevens are

⁶⁶⁹ This discourse is primarily founded upon the 11th chapter of the discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim 5710, p. 131 and on).

⁶⁷⁰ Song of Songs 5:1

⁶⁷¹ Midrash Shir HaShirim Rabbah to Song of Songs 5:1

beloved⁶⁷² – came and drew the *Shechinah* down to earth. This is the meaning of “I have come to My Garden-*LeGani*-לגני,” meaning, “to My wedding canopy-*LeGenuni*-לגנוני.”

However, because of the sin of the golden calf, they again caused the withdrawal of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*. It is in regard to this that they were given the commandment,⁶⁷³ “And they shall make a Sanctuary for Me, and I shall dwell within them (*B'Tocham*-בתוכם),” meaning, within each and every Jew.⁶⁷⁴ In other words, we must affect the manifestation of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, within each and every Jew. This causes the drawing down in the literal Tabernacle (*Mishkan*), as well as in the world at large.

Now, the matter of the drawing down that took place in the Tabernacle (*Mishkan*) is the transformation of the lies (*Sheker*-שקר) and folly (*Shtut*-שטות) of the side opposite holiness to the bond (*Kesher*-קשר) and beams (*Kerashim*-קרשים) of the Tabernacle (*Mishkan*). This likewise is the general matter of the sacrificial offerings (*Korbanot*-קרבנות) that took place in the Holy Temple. That is, they offered physical

⁶⁷² Midrash Vayikra Rabba 29:11

⁶⁷³ Exodus 25:8; See Rashi to Exodus 31:18, 33:11; Midrash Tanchumah, Terumah 8.

⁶⁷⁴ 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 and further elucidation there).

animals, through which the bringing close (*Kiruv*-קירוב) of the powers and talents [of the animalistic soul] etc., was caused.⁶⁷⁵

This was also brought about through the toil in serving *HaShem*-יהו"ה, blessed is He, done by every Jew, in that through bringing their animalistic soul close [to holiness] they transform the folly (*Shtut*-שטות) of the side opposite of holiness into holy folly (*Shtut d'Kedushah*-שטות דקדושה). They thereby also bring about the offering of physical animals in the Holy Temple in the most literal sense (which also includes all worldly matters).

In other words, through the toil of each and every Jew in serving *HaShem*-יהו"ה, blessed is He, we also affect the world at large, making it into a dwelling place for the Holy One, blessed is He and thereby actualizing *HaShem*'s-יהו"ה Supernal intent, in that "the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds."⁶⁷⁶

Now, to actualize the above-mentioned service, one must enter (and be a part of) the army of *HaShem-Tzivot HaShem*-יהו"ה צבאות. As explained in the discourse, the word "*Tzava*-צבא" has three meanings. The first is that the term "*Tzava*-צבא" indicates an "allotted time," as the verse states,⁶⁷⁷ "Behold, man has an allotted time-*Tzava*-צבא upon the earth." The second is that "*Tzava*-צבא" means "colorful-*Tzivyon*-צביין" indicating beauty and desirability, which is the matter of inter-inclusion (*Hitkallelut*). The third is that "*Tzava*-צבא" means an "army-*Chail*-חיל."

⁶⁷⁵ See Sefer HaBahir, Section 46 (109); Rikanti to Genesis 4:3, Exodus 29:18; Shnei Luchot HaBrit 211b; Rabbeinu Bachaye to Leviticus 1:9

⁶⁷⁶ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

⁶⁷⁷ Job 7:1

Through these three matters we fulfill *HaShem's* יהו"ה Supernal intent in bringing about "a dwelling place for Himself in the lower worlds," as explained at length in the preceding chapters [of the discourse].⁶⁷⁸ After having explained the first two meanings of the word "*Tzava*-צבא" in the tenth chapter [of the discourse],⁶⁷⁹ in the eleventh chapter [of the discourse]⁶⁸⁰ he begins explaining the primary matter in the word "*Tzava*-צבא," meaning an "army-*Chail*-חיל," which in serving *HaShem*-יהו"ה, blessed is He, is the primary matter.

For, the meaning of the word "*Tzava*-צבא" as an "allotted time" is only a precondition to serving *HaShem*-יהו"ה, blessed is He, but is not the actual service itself. In other words, the service of fulfilling *HaShem's* יהו"ה Torah and *mitzvot* must be done within time, space, and the natural order of the world. The stories from our Rebbes and leaders about this are well known.⁶⁸¹

Likewise, the meaning of the word "*Tzava*-צבא" as "colorful-*Tzivyon*-צביון" and inter-inclusion (*Hitkallelut*) is also not the actual service itself, but is just preparatory to serving *HaShem*-יהו"ה, blessed is He. That is, the preparation is to include oneself with all Jewish people. This is why before

⁶⁷⁸ In regard to all that was stated up until now, see at length in the preceding discourses from the years 5711-5720, translated in The Teachings of The Rebbe 5711-5720.

⁶⁷⁹ Sefer HaMaamarim 5710 p. 125

⁶⁸⁰ Sefer HaMaamarim 5710 p. 131

⁶⁸¹ See Likkutei Diburim Vol. 4, p. 752b and on; Likkutei Sichot, Vol. 5 p. 80.

prayer one must accept upon himself the *mitzvah*⁶⁸² of “love your fellow as yourself.”⁶⁸³

This is foundational and preparatory to all of Torah,⁶⁸⁴ and as explained in the discourse, there are different levels in souls of the Jewish people. There are those who grasp and are called “masters of Torah,” or “masters of the secrets” etc., and there are those who are simple Jews etc., and in preparation to serving *HaShem*-יהו"ה, blessed is He, there must be the matter of inter-inclusion (*Hitkallelut*) with all Jewish people.

However, the service itself must be done by accepting the yoke of *HaShem*'s-יהו"ה Kingship, as indicated by the word “*Tzava*-צבא” meaning an “army-*Chail*-חיל.” It is regarding this that in the eleventh chapter he explains the primary matter in the service of *HaShem*-יהו"ה of the Jewish people, who are called “the legions of *HaShem*-*Tzivot HaShem*-יהו"ה,” in that the word “*Tzava*-צבא” means an “army-*Chail*-חיל.”

2.

He begins by explaining that the term “*Tzava*-צבא” in the Jewish people, (namely, the fact that the Jewish people are called the “legions of *HaShem*-*Tzivot HaShem*-יהו"ה”),⁶⁸⁵ is related to the name “*HaShem Tzva'ot*-צבאות-יהו"ה,” which is one of the holy names counted amongst the seven names that

⁶⁸² Pri Etz Chayim, Shaar Olam HaAsiyah, Ch. 1; Siddur HaArizal (at the commencement of the morning prayers); Magen Avraham, Orach Chayim 60:46; Siddur of the Alter Rebbe, before the “*Mah Tovu*”; Also see Likkutei Sichot, Vol. 25, p. 374.

⁶⁸³ Leviticus 19:18

⁶⁸⁴ Torat Kohanim and Rashi to Leviticus 19:18; Talmud Bavli, Shabbat 31a.

⁶⁸⁵ Exodus 12:41

are not to be erased.⁶⁸⁶ For, as known, all powers of the souls of the Jewish people are drawn from matters as they are Above in *HaShem*'s יהו"ה Godliness, as in the words [of Tanya], "they chained down from them."⁶⁸⁷ This certainly is so of the most primary matter of the Jewish people, as the word "צבא-*Tzava*" means "army-*Chail*-חיל."

This certainly is related and bound to the matter of "צבא-*Tzava*" above in *HaShem*'s יהו"ה Godliness, and more so, as it is in the Essential Self of the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, which is the matter of His title "*HaShem Tzva'ot*-יהו"ה צבאות".⁶⁸⁸

Now, he explains in the discourse that "this name was only revealed by the [later] prophets,⁶⁸⁹ since in the Torah itself the name *HaShem Tzva'ot*-יהו"ה צבאות is never mentioned, and only 'The Legions of *Hashem-Tzivot HaShem*-יהו"ה צבאות',⁶⁹⁰ are mentioned, referring to the Jewish people." In other words, even though the matter of "The Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות" is related to the name "*HaShem* of Legions-*HaShem Tzva'ot*-יהו"ה צבאות" which was revealed by the prophets, nevertheless, what is meant is not that prior to its revelation, the Jewish people were not "The Legions of *Hashem-Tzivot HaShem*-יהו"ה צבאות." For, clearly, it certainly

⁶⁸⁶ Talmud Bavli, Shevuot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

⁶⁸⁷ Tanya, Likkutei Amarim, Ch. 3

⁶⁸⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Hosts (*Shaar HaTzva'ot*).

⁶⁸⁹ See Talmud Bavli, Brachot 31b; Ginat Egoz (*HaShem Is One*), Vol. 1, The Gate of the Hosts (*Shaar HaTzva'ot*) *ibid.*; Torah Ohr, Bo 60a and on.

⁶⁹⁰ Exodus 12:41 *ibid.*

is so that even in Moshe's days the Jewish people were called "The Legions of *Hashem-Tzivot HaShem*-יהו"ה-צבאות."

[This was especially so when the Torah was given, at which time the world returned to its state at the beginning of creation, when it was created in a state of wholeness and perfection.⁶⁹¹ This certainly was a much loftier level and state than the level of the world after the sin of the golden calf (and in the times of the [later] prophets), at which time the toil was to the rectify of the sin.]

Rather, at that time [in the days of Moshe] there only was the matter of "The Legions of *HaShem-Tzivot HaShem*-יהו"ה-צבאות," meaning that the name "*HaShem Tzva'ot*-צבאות-יהו"ה" was not a name unto itself, but was utterly secondary and nullified to the Name *HaShem*-יהו"ה.⁶⁹² Afterwards, (in the days of the [later] prophets), the name "*HaShem Tzva'ot*-יהו"ה-צבאות" was made into a name unto itself, as one of the seven names that are not to be erased, (as will be explained later (in chapter seven), about the difference between these two ways).

3.

The discourse continues and explains that the general matter of the seven names [that are not to be erased] accords to the statement in Midrash Rabbah,⁶⁹³ "The Holy One, blessed is

⁶⁹¹ Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and Yefe To'ar there); Also see Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, Sections 1-4.

⁶⁹² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Hosts (*Shaar HaTzva'ot*); Torah Ohr, Bo 60c.

⁶⁹³ Midrash Shemot Rabba 3:6; Also see HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

He, said to Moshe: You wish to know My Name? [In My relationship to My world] I am called according to My deeds... and when I wage war on the wicked, I am called ‘*HaShem* of Legions-*HaShem Tzva’ot* צבאות-יהו"ה.”

Now, there are two opposites in the words “I am called according to My deeds (*Left Ma’asai Ani Nikra*- לפי מעשי אני נקרא).” For, by stating, “according to My deeds (*Left Ma’asai*- לפי מעשי),” it is understood that this does not refer to His Essential Self, but is rather something that undergoes change according to the deed. In general, this refers to the fact that the various names relate to the *Sefirot*, (as cited from the statement in Shaarei Orah,⁶⁹⁴ that the name *HaShem Tzva’ot* צבאות-יהו"ה corresponds to the *Sefirah* of Victory-*Netzach* and the name *Elohi”m Tzva’ot* צבאות-אלהי”ם corresponds to the *Sefirah* of Majesty-*Hod*).

On the other hand, by stating “I am called (*Ani Nikra*- אני נקרא)” it is understood that He who is called by this name, whether by the name “*Tzva’ot* צבאות” or by another name, is the very same One is also called by the other names, (and only the actions have changed). In other words, this is the meaning of “I-*Ani*-אני am called (referring to the One indicated by the word “I-*Ani*-אני”).”

This accords to the Baal Shem Tov’s explanation⁶⁹⁵ of the seven names. That is, he explains that what is meant is not

⁶⁹⁴ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light (Neirot), Gates 3 & 4 (*Netzach & Hod*).

⁶⁹⁵ Cited in Likkutei Torah, Behar 43b; Hosafot to Vayikra 51c; Ohr HaTorah, Shemot p. 106 and on; Yitro p. 849 and on; See Sefer HaMitzvot of the Tzemach Tzedek 115b; Also see the letter of the Rebbe Rayatz (Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 144 and on; Sefer HaMaamarim 5709 p. 100, cited in HaYom Yom 11th of Tishrei).

the *Sefirot* themselves, but the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that manifests within the *Sefirot*. Proof of this is that about the verse,⁶⁹⁶ “[For which is a great nation that has a God Who is close to it,] as is *HaShem*-יהו"ה our God, whenever we call **to Him**,” our sages, of blessed memory, stated,⁶⁹⁷ “To Him and not to His attributes.”

Thus, when we pray and make mention of the seven names in our prayers, it cannot be said that we are referring to the *Sefirot*, since that is not “**to Him**-אליו.” This is because even though “He and His life force and organs are one,”⁶⁹⁸ nevertheless, they only are *Sefirot*, and this would not be referring “to Him-אליו.” This proves that our intention in these names is to the light (*Ohr*) of *HaShem*-יהו"ה within the *Sefirot*, meaning, the vitality that enlivens the vessels (*Keilim*) of the *Sefirot*.

To explain, as known,⁶⁹⁹ in the vessels (*Keilim*) themselves, there [also] is vitality that is separate and apart from the light (*Ohr*) that manifests within them. As known,⁷⁰⁰ proof of this is from the teaching,⁷⁰¹ “If You would withdraw from them, all the names would remain like a body [without a soul] etc.” In other words, even when the light (*Ohr*) withdraws from them, they would remain. This is because the vessels (*Keilim*) have vitality that is independent of the light (*Ohr*).

⁶⁹⁶ Deuteronomy 4:7

⁶⁹⁷ Sifri, cited in Pardes Rimonim, Shaar 32 (Shaar HaKavanah) Ch. 2

⁶⁹⁸ Introduction to Tikkunei Zohar 3b

⁶⁹⁹ Siddur Im Divrei Elohi”m Chayim, discourse entitled “*Lehavin HaMaamar Kad Ant Tistalek*” 164b and on.

⁷⁰⁰ See the preceding note; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30

⁷⁰¹ Introduction to Tikkunei Zohar, 17b.

This then, is the matter of the seven names, in that the intention in them is to the light (*Ohr*) that enlivens the *Sefirot*. That is, not to the lights (*Orot*) that manifest within the vessels (*Keilim*), but the vitality of the vessels (*Keilim*) themselves.

4.

Now, about the matter of the names, our sages, of blessed memory, stated,⁷⁰² “I am not called as I am written. I am written with [the letters] *Yod-י Hey-ה* (*HaShem-יהו"ה*), but pronounced with [the letters] *Aleph-א Dalet-ד* (*Adon"ay-אדני*).” We therefore must understand why *HaShem-יהו"ה* is not read as He is written, and why He specifically is written *HaShem-יהו"ה*, but pronounced “my Lord-*Adona"י-אדני*.”

Now, the Rav, the Maggid of Mezhritch, explains⁷⁰³ that the Name *HaShem-יהו"ה* is His Explicit Name (*Shem HaMeforash*),⁷⁰⁴ and even higher, it is the Name of His Essential Self (*Shem HaEtzem*),⁷⁰⁵ in that it transcends all beings (*Havayot-הויות*), since He brings all novel beings into existence.

“Calling-*Kriyah-קריאה*,” refers to the matter of the revealing and publicizing. It therefore is not possible to call Him by His Name *HaShem-יהו"ה*, since it is not possible for that which transcends all novel existence to be openly revealed in

⁷⁰² Talmud Bavli, Pesachim 50a

⁷⁰³ Likkutei Amarim, Section 260; Ohr Torah, Section 365 (p. 395 in the 5766 edition)

⁷⁰⁴ Talmud Bavli, Sotah 38a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

⁷⁰⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Kessef Mishneh to Hilchot Avodah Zarah 2:7; Also see the citations in Likkutei Sichot, Vol. 15, p. 234.

the worlds. Rather, all that is revealed in the worlds is His title “my Lord-*Adona*” *אדני-י*,” which is His aspect of Kingship-*Malchut*, in that “there is no King without a nation,”⁷⁰⁶ and there is no Lord-*Adon*-*אדון* without servants. Thus, it is from this aspect that the worlds were brought into being, with servants.

This then, is what is meant that the name that is called (*Nikra*-*נקרא*), meaning that which is subject to revelation, is the name “my Lord-*Adona*” *אדני-י*,” referring to the general matter of the light (*Ohr*) that relates to worlds. This itself includes all seven names that are not to be erased, such as the name *E*”*ל-ל* in Kindness-*Chessed*, the name God-*Elohi*”*מ-ם* in Might-*Gevurah* etc., the name *HaShem* of Legions-*Tzva*”*ת-ט* in Victory-*Netzach* and the name God of Legions-*Elohi*”*מ* *Tzva*”*ם* in Majesty-*Hod*.⁷⁰⁷

This likewise is the meaning of what the Rav, the Maggid of Mezhritch, explained⁷⁰⁸ about the teaching of our sages, of blessed memory,⁷⁰⁹ “One who makes his name great (*Nageid Shmah*-*נגיד שמה*) causes his name to be lost (*Avad Shmeih*-*אבד שמה*).” That is, the word “*Nageid*-*נגיד*” is a term that means to draw down,⁷¹⁰ and refers to the matter of drawing down and revealing the name “my Lord-*Adona*” *אדני-י*.” He explains that this comes about by “losing His Name (*Avad*

⁷⁰⁶ Rabbeinu Bachaye to Genesis 38:30; Sefer HaChayim, Ge’ulah, Ch. 2; Emek HaMelech, Shaar Shaashuei HaMelech, Ch. 1; Also see Pirkei d’Rabbi Eliezer, Ch. 3.

⁷⁰⁷ See at length in Shaarei Orah translated as Gates of Light, Gate One (*Malchut*) and on.

⁷⁰⁸ Likkutei Amarim, Section 202; Ohr Torah, Section 390 (p. 415 in the 5766 edition).

⁷⁰⁹ Mishnah Avot 1:13

⁷¹⁰ See Daniel 7:10 – “A river of fire streamed forth-*Nageid*-*נגיד* and came out from before Him.”

Shmeih-שמה (אבד),” referring to concealing the Name *HaShem*-יהוה, blessed is He, because it is specifically then that the revelation of the name “my Lord-*Adona*”-אדוני-י-י is possible.

It can also be said that the reason for this specific wording “**losing** His Name (*Avad Shmeih*-שמה אבד),” is that for it to be possible to draw down the general light of *HaShem*-יהוה, blessed is He, that relates to worlds, this being His title “my Lord-*Adona*”-אדוני-י-י,” there first must be the first restraint of *Tzimtzum* in a way of withdrawal (*Siluk*),⁷¹¹ indicated by the word “lost-*Avad*-אבד,” indicating the complete withdrawal of *HaShem*’s-יהוה light, blessed is He.

The teaching of the Maggid of Mezhritch continues⁷¹² and explains that with the divestment of the physical and an overpowering of the power of spirituality – like the high priest (*Kohen Gadol*) on Yom HaKippurim, which is the “Shabbat of all Shabbats (*Shabbat Shabbaton*-שבת שבתון),”⁷¹³ in that the sanctity of Shabbat influences all the six mundane days of creation, whereas the sanctity of Yom HaKippurim is even loftier than this, in that there is no eating or drinking, (and moreover, the verse states about the high priest (*Kohen Gadol*),⁷¹⁴ “To set him apart, to sanctify him as holy of holies”) – it then is possible to attain a grasp etc., that transcends the worlds. He therefore would mention the Explicit Name (*Shem HaMeforash*) which is the Name of His Essential Self (*Shem*

⁷¹¹ See Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher), Anaf 2; Anaf 4; Also see the beginning of Otzrot Chayim and Mevo She’arim; Likkutei Torah, Hosafot to Vayikra 51b and on, and elsewhere.

⁷¹² Likkutei Amarim, Section 202; Ohr Torah, Section 390 (p. 415 in the 5766 edition).

⁷¹³ Leviticus 16:31; Leviticus 23:32

⁷¹⁴ See Chronicles I 23:13

HaEtzem), blessed is He. (That is, he then would call (*Koreh-*קורא) the Name *HaShem*-יהו"ה as it is written.)⁷¹⁵

However, we still must better understand exactly what the elevation was that there then was a dominance of the power of spirituality (as in the words of the Maggid), through which it became possible for the Name *HaShem*-יהו"ה to be revealed as written. That is, the spiritual is also novel in its existence, whereas the Name *HaShem*-יהו"ה, blessed is He, utterly transcends all novel existence,⁷¹⁶ as explained before.

Rather, the explanation is that the primary elevation was that there was a union of two opposites. This is because [on the one hand] the soul of the high priest (*Kohen Gadol*) was manifest within a body, and beyond that, for him to serve in the capacity [of the high priest, he had to have a “home, which refers to his wife.”⁷¹⁷ [On the other hand,] even so, when fulfilling this service in actuality, he was in a state of being “set apart, and sanctified as holy of holies.”⁷¹⁸

The same also applies to the matter of time, because the day of Yom HaKippurim is one of the three-hundred and sixty-five days of the year, but even so, there is no eating or drinking on it. The same is so of space, that in the Holy of Holies there was both the matter of space and the absence of space as one.⁷¹⁹ That is, in all of these matters there was a bond and union of

⁷¹⁵ See Mishnah Yoma 35b, and elsewhere.

⁷¹⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*.

⁷¹⁷ Mishnah Yoma 1:1

⁷¹⁸ See Chronicles I 23:13

⁷¹⁹ See Talmud Bavli, Yoma 21a; Also see the Opening Gateway (*Petach HaSha'ar*) to Imrei Binah of the Mittler Rebbe, translated as *The Gateway to Understanding*, Ch. 6.

two opposites, specifically stemming from He who bears all opposites and is capable of the impossible, this being the aspect of the Name *HaShem*-יהו"ה, blessed is He, which is the Name of His Essential Self (*Shem HaEtzem*).⁷²⁰

5.

This likewise is the substance of the Alter Rebbe's teaching about the matter of the names,⁷²¹ that [directing our intention "to Him-*Eilav*-אֵלָיו"] means to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who bears all opposites and is capable of the impossible.

He mentions that Pardes Rimonim⁷²² explained that ["to Him-*Eilav*-אֵלָיו"] refers to the lights (*Orot*) that manifest in the vessels (*Keilim*), whereas the Baal Shem Tov explained⁷²³ that ["to Him-*Eilav*-אֵלָיו"] refers to the vitality of the vessels (*Keilim*) themselves, (as explained in chapter three). However, the Alter Rebbe concluded that ["to Him-*Eilav*-אֵלָיו"] refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and that

⁷²⁰ See Shaalot u'Teshuvot HaRashba, Vol. 1, Section 418, cited in Sefer HaChakirah of the Tzemach Tzeddek 34b; Sefer HaMaamarim 5678 p. 420 and elsewhere; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁷²¹ See the letter of the Rebbe Rayatz (Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 144 and on; Sefer HaMaamarim 5709 p. 100, cited in HaYom Yom 11th of Tishrei).

⁷²² Pardes Rimonim, Shaar 4 (Shaar Atzmut v'Keilim) Ch. 1 and on; Shaar 32 (Shaar HaKavanah), Ch. 2.

⁷²³ Cited in Likkutei Torah, Behar 43b; Hosafot to Vayikra 51c; Ohr HaTorah, Shemot p. 106 and on; Yitro p. 849 and on; See Sefer HaMitzvot of the Tzemach Tzeddek 115b.

this is the true matter of praying “to Him and not to His attributes.”

That is, it refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who bears all opposites and is capable of the impossible, and this is the meaning of the statement,⁷²⁴ “The Name of Heaven is frequent upon the mouths of all.”⁷²⁵

It is this matter that was renewed in the teachings of Chabad Chassidus. In other words, the explanation of Pardes Rimoni includes the general matter [as explained from the perspective of] Kabbalah, that the names are the lights (*Orot*). The general teachings of Chassidus renewed that it refers to the vitality of the vessels (*Keilim*) themselves, which is loftier than the lights (*Orot*). For, as known, the aspect of “Him-*Eehoo*-איהו-22” in “His organs,” is loftier than the aspect of “Him-*Eehoo*-איהו” in “His life force,”⁷²⁶ in accordance to the principle that “whatever is higher descends further down.”⁷²⁷

However, in the teachings of Chabad Chassidus, the Alter Rebbe renewed that [“to Him-*Eilav*-אלי”] refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who bears all opposites and is capable of the impossible,⁷²⁸ and that

⁷²⁴ See Torah Ohr, Vayera 14b; Sefer HaMaamarim 5689 p. 23 and on.

⁷²⁵ In other words, this refers to the simple faith that it is to the Essential Self of *HaShem*-יהו"ה, blessed is He, to Whom we direct all of our prayers, and that it is He who heals the sick, and He who blesses the years etc.

⁷²⁶ See *Hemshech “Mayim Rabim”* 5636, Ch. 32.

⁷²⁷ See Shaarei Orah of the Mittler Rebbe 58a and on, 65a and on, and elsewhere.

⁷²⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Also see Shnei Luchot HaBrit, Beit HaShem, 3c-4c.

it is He who brings about the bond between the aspect indicated by “Him-*Eehoo*-יהו-” and the aspect indicated by “His organs.”

Thus, the meaning of the teaching “I am called according to My deeds,” is that although all the names are in the *Sefirot*,⁷²⁹ nonetheless, our prayers themselves are to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He,⁷³⁰ which is the true meaning of “to Him-*Eilav*-אלי-.”

(This is like the statement,⁷³¹ “I pray according to the knowledge of a small child.”) For, it is from *HaShem*-יהו"ה Himself, blessed is He, that all bestowals are drawn down, to heal the sick and bless the years etc., only that for the drawing to reach all the way down, this is through [the medium] of the lights (*Orot*) and vessels (*Keilim*) of the *Sefirot*, which is the meaning of “according to My deeds (*Lefi Ma'asai*-לפי מעשי-).” Nonetheless, even in this itself, the “I-*Ani*-אני,” is present, referring to the simple Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Now, just as this is so of all His titles, it likewise is so of His title “*HaShem* of Legions-*Tzva'ot*-צבאות-יהו"ה.” It too refers to the simple Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. This then, is the meaning of the continuation of the

⁷²⁹ See at length in Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and on.

⁷³⁰ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁷³¹ Of Rabbi Shimshon of Chinon – See Shaalot u'Teshuvot HaRivash (Rabbi Yitzchak ben Sheshet (c. 1350 - c. 1400), Siman 157 (cited in Derech Mitzvotecha, Shoresht Mitzvat HaTefilah, Ch. 8).

teaching, “When I wage war upon the wicked, I am called ‘*HaShem* of Legions-*Tzva’ot* צבאות יהו"ה [or *Elohi”m* of Legions-צבאות אלהי"ם]. That is, He Himself wages war against the wicked, only that it is drawing down through the *Sefirot* of Victory-*Netzach* and Majesty-*Hod*.⁷³²

6.

Now, to explain the relation between the quality of Victory-*Netzach* and the matter of battle, he continues the discourse by prefacing with an explanation of the matter of Victory-*Netzach*, which specifically relates to a mature adult. (In contrast, a child is not affected by all matters to such an extent. That is, he will stand strongly against some things, but will not stand so strongly against other things that are of lesser significance to him. Specifically an adult cares that all matters should be according to his will.)

Moreover, the greater the person, the greater will be the quality of Victory-*Netzach* in him. An example is a king, about whom the verse states,⁷³³ “From his shoulders and up he was higher than any of the people.” In other words,⁷³⁴ even though the shoulder indicates the aspect of the hindside (*Achorayim*) and externality (*Chitzoniyyut*), in that it is lower than the head, nevertheless, even the shoulders of the king are higher than the head of all the people. Thus, in all matters, victory (*Nitzachon*)

⁷³² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light (Neirot), Gates 3 & 4 (*Netzach & Hod*)

⁷³³ Samuel I 9:2

⁷³⁴ Ohr HaTorah, Vayera Vol. 4, p. 764b; Shir HaShirim Vol. 2, p. 414-415

specifically applies to the king. Moreover, the victory (*Nitzachon*) is with strength and totality.

This may be understood by the lengthy explanation of his honorable holiness, the Mittler Rebbe,⁷³⁵ (and also explained in shorter form in the discourse), that there are two matters in war. The first is [that he goes to war] “to take spoils and seize plunder,”⁷³⁶ and the second is that he [goes to war] specifically to exact victory in a way that is desirable to him.

The difference between [these two modes of war] is that in a war of taking spoils and seizing plunder, the war is conducted according to reason and intellect, meaning, with measure and limitation. For, he makes an assessment in himself of the degree to which he can take spoils and seize plunder, and he will invest himself in the war to that degree.

Being that this accords to the measures of intellect, a war such as this can also be delegated to a lesser minister. However, (as will be explained) a war of victory transcends measure and is therefore carried out specifically by the king himself, being that [the will] to be victorious (*Nitzachon*) is [specifically] his.

To further explain, when the war stems from the will to be victorious (*Nitzachon*), the king will squander his treasuries, as well as the treasuries of his forebears, all of which contain the royal treasure,⁷³⁷ and dear and precious treasures.⁷³⁸ This is why they always are sealed and hidden, in that treasures are sealed and hidden. Only on special occasions, such as on the

⁷³⁵ Torat Chayim, Beshalach 322b and on (p. 222b and on in the new edition).

⁷³⁶ Isaiah 10:6; Ezekiel 38:12

⁷³⁷ Ecclesiastes 2:8

⁷³⁸ Proverbs 24:4

wedding of his only son, does the king reveal his treasures to all, and even then, he only reveals them, but he does not spend or squander them.

However, this is not so in regard to being victorious in the war, that his victory should be as he wills it, especially if the opposition is rebellious against him. In such a case the king will squander all his treasures in order to be victorious (*Nitzachon*) without making any calculations. The reason is because victory (*Netzach*) is rooted in the very essence of the soul.⁷³⁹

Moreover, for this same reason, not only will the king squander his treasures, but he even will endanger his own life and enter into the throes of battle. This stems from the root of the quality of Victory-*Netzach* rooted in the very essence of the soul, which even is higher than the revealed vitality of the soul. Thus, for the sake of victory rooted in the essence of his soul he will even endanger his revealed life.

From this example we likewise can understand this as it relates to the name “*HaShem* of Legions-*HaShem Tzva’ot*” יהו"ה צבאות, which is the *Sefirah* of Victory-*Netzach*. That is, this name is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהו"ה Himself, blessed is He, (as explained above in the analogy of [the quality of] Victory-*Netzach* rooted in the essential self of the soul.) Therefore, [because of this quality] there is a revelation from Above, and beyond that, to be victorious in the war against the

⁷³⁹ See at length in the discourse entitled “*Amar Rabbi Oshiyah, Tzidkat Pirzono*” 5689 (Sefer HaMaamarim 5689 p. 167 and on).

side opposite holiness all the most Supernal treasures are squandered.

7.

The explanation is that it is written in the book of Yehoshua,⁷⁴⁰ “He [the angel] said, ‘No, for I am the commander of *HaShem*’s Legion (*Sar Tzva HaShem*-יהו"ה); now I have come.” About this, our sages, of blessed memory stated,⁷⁴¹ “I came to Moshe your master, but he prayed etc.”⁷⁴² That is, Moshe did not accept the accompaniment of the angel, which is why the name “*HaShem* of Legions-*HaShem Tzva'ot*-יהו"ה צבאות” is not mentioned in Torah itself.

The commander of *HaShem*’s Legion (*Sar Tzva HaShem*-יהו"ה) only came in the days of Yehoshua, after which the name “*HaShem* of Legions-*HaShem Tzva'ot*-יהו"ה צבאות” was revealed to the prophets [who followed him], this being a lower aspect. This is because the ultimate level of attainment in serving *HaShem*-יהו"ה, blessed is He, is to come to the aspect of “the Legions of *HaShem-Tzivot HaShem*-צבאות יהו"ה,” being that the term “Legions-*Tzva'ot*-צבאות” is not an independent matter unto itself, but is entirely secondary and nullified to the Name *HaShem*-יהו"ה.⁷⁴³ This aspect [the

⁷⁴⁰ Joshua 5:14

⁷⁴¹ Midrash Bereishit Rabba 97:3; Also see Shemot Rabba 32:3

⁷⁴² That is, he prayed that *HaShem*-יהו"ה Himself, accompany them, and not an angel, and was granted his request. However, the angel not having fulfilled the mission it was tasked with was not able to return and ascend above and thus returned in the days of Yehoshua. See Midrash Rabba ibid.

⁷⁴³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Hosts (*Shaar HaTzva'ot*).

Legions of *HaShem*] was also mentioned in the Torah in Moshe's days.

Nevertheless, the beginning of serving *HaShem*-יהו"ה, blessed is He, is the aspect of "*HaShem* of Legions-*HaShem Tzva'ot*-צבאות יהו"ה," and only afterwards, through the intermediate aspect of "He is a sign-*Ot*-אות amongst His legion-*Tzava*-צבא"⁷⁴⁴ do we then reach the aspect of "the Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות."

As these three levels are elucidated by the Rebbe, the Tzemach Tzedek,⁷⁴⁵ the explanation is as follows: The name "*HaShem* of Legions-*HaShem Tzva'ot*-ת צבאו"ה יהו"ה" refers to when *HaShem*-יהו"ה, blessed is He, wages war upon the wicked. In other words, the aspect of the side opposite holiness, which stands in opposition to holiness, is present, only that "the Holy One, blessed is He, helps him, and he thus overcomes it."⁷⁴⁶

In general, this refers to the aspect of His Godliness as it is drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) through the veil (*Parsa*) that conceals His Godliness, except that even so, there is a drawing down of light (*Ohr*) from the aspect of "*HaShem* of Legions-*HaShem Tzva'ot*-צבאות יהו"ה" to be victorious over the side opposite holiness.

⁷⁴⁴ See Talmud Bavli, Chagigah 16a (Ein Yaakov) and Chiddushei Aggadot of the Maharsha there; Ginat Egoz (*HaShem* Is One), Vol. 1, The Gate of Hosts (*Shaar HaTzva'ot*) *ibid.*; Likkutei Torah, Ha'azinu 74d; Torat Chaim, Bo 140b (114d in the new edition); Ohr HaTorah, Bo p. 329; Sefer HaMaamarim 5680 p. 247 and on; Discourse entitled "*Bati LeGani*" 5740, Ch. 5 (Torat Menachem, Shvat p. 399 and on).

⁷⁴⁵ Ohr HaTorah, Bo *ibid.* p. 327 and on.

⁷⁴⁶ See Talmud Bavli, Sukkah 52b

This then, is the difference between “the Legions of *HaShem-Tzivot HaShem* יהו"ה-צבאות” and “*HaShem* of Legions-*HaShem Tzva'ot* יהו"ה צבאות” That is, in regard to “the Legions of *HaShem-Tzivot HaShem* יהו"ה-צבאות,” the Legions-*Tzivot* צבאות are nullified to *HaShem* יהו"ה, blessed is He, being that the primary aspect is the Name *HaShem* יהו"ה.

This refers to the aspect of the world of Emanation (*Atzilut*), since as known, the world of Emanation (*Atzilut*) is [entirely the world of] *HaShem*'s יהו"ה Godliness. In contrast, the aspect of “*HaShem* of Legions-*HaShem Tzva'ot* יהו"ה צבאות” refers to how the light (*Ohr*) is drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

This explains why the beginning of serving *HaShem* יהו"ה, blessed is He, is in the aspect of “*HaShem* of Legions-*HaShem Tzva'ot* יהו"ה צבאות.” Through this we subsequently come to the aspect of “He is a sign-*Ot* אות amongst His legion-*Tzava* צבא,” which is the matter of drawing down the world of Emanation (*Atzilut*) into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This is so until we also arrive at the aspect of “the Legions of *HaShem-Tzivot HaShem* יהו"ה-צבאות,” as it was in the days of Moshe, referring to the matter of the revelation of the world of Emanation (*Atzilut*) [itself].

We can add and state that the difference between these two matters; “*HaShem* of Legions-*HaShem Tzva'ot* יהו"ה צבאות” and “the Legions of *HaShem-Tzivot HaShem* צבאות יהו"ה,” is like the difference between the two ways of going to

war [mentioned above], whether the war is “to take spoils and seize plunder,”⁷⁴⁷ or whether it is to exact victory.

In other words, when it comes to the aspect of “*HaShem* of Legions-*HaShem Tzva*’ot-יהו"ה צבאות,” in which there still is the presence of the side opposite holiness, and we are not vanquishing it, but only refining the holy sparks present in the side opposite holiness, this is the matter of taking spoils and seizing plunder.

However, *HaShem*’s-יהו"ה ultimate Supernal intent in our serving Him is for us to be completely victorious over [the side opposite holiness], meaning the complete nullification of the existence of the side opposite holiness, indicated by “the Legions of *HaShem-Tzivot HaShem*”-יהו"ה צבאות,” meaning that except for *HaShem*’s-יהו"ה Godliness, there is no existence whatsoever.

The explanation of this matter as it relates to our service of *HaShem*-יהו"ה, blessed is He, is as explained by his honorable holiness, the Rebbe Maharash.⁷⁴⁸ He explains that as these two matters are in our service of *HaShem*-יהו"ה, blessed is He, they are the two toils, these being the toil of self-restraint (*Itkafiya*) and the toil of self-transformation (*It’hapcha*).

That is, in the toil of self-restraint (*Itkafiya*) there still is the existence of the side opposite of holiness. One has not vanquished it, but through serving *HaShem*-יהו"ה, blessed is He, he brings about its refinement (*Birurim*). In general, this matter is the toil of intermediates (*Beinonim*), who are called, “those

⁷⁴⁷ Isaiah 10:6; Ezekiel 38:12

⁷⁴⁸ At the end of the discourse entitled “*Tzidkat Pirzono*” 5629 (Sefer HaMaamarim 5629 (5752 edition) p. 67 and on).

who are serving God (*Oved Elohi* "עובד אלהים-m"),⁷⁴⁹ in the present tense, meaning that he still is in the midst of the toil⁷⁵⁰ being that he has not conquered his, animalistic soul etc., only that because he conducts himself as he should, in that all his physical matters are done for the sake of Heaven,⁷⁵¹ he thereby affects refinements (*Birurim*), which is the matter of taking spoils and seizing plunder.

In contrast, in the toil of self-transformation (*It'hapcha*) he transforms the evil into good. That is, the very existence of any evil [in him] becomes completely nullified, this being the primary matter of victory (*Nitzachon*). This is like the toil of the righteous (*Tzaddikim*) in their service of *HaShem*-יהו"ה, blessed is He. That is, a righteous *Tzaddik* is called by the title "the servant of *HaShem*-*Eved HaShem*-יהו"ה-עבד," meaning that he already is a servant and has already successfully completed the toil of battling etc.,⁷⁵² since [for him] the side opposite of holiness has already been a completely nullified of existence.

It is in this way that Moshe was superior to Yehoshua. For, "the face of Yehoshua was like the face of the moon,"⁷⁵³ in which there are changes. In contrast, "the face of Moshe was like the face of the sun,"⁷⁵⁴ in which there are no changes. This is because he did not at all need to battle. This is why in the days of Moshe there was the matter of "the Legions of *HaShem*-

⁷⁴⁹ Malachi 3:18

⁷⁵⁰ Tanya, Likkutei Amarim, Ch. 15

⁷⁵¹ See Mishnah Avot 2:12

⁷⁵² Tanya, Likkutei Amarim, Ch. 15 *ibid*.

⁷⁵³ Talmud Bavli, Bava Batra 75a

⁷⁵⁴ Talmud Bavli, Bava Batra 75a *ibid*.

Tzivot HaShem יהו"ה צבאות," rather than "*HaShem* of Legions-*HaShem Tzva'ot* יהו"ה צבאות."

This then, explains why in beginning of serving *HaShem* יהו"ה, blessed is He, one's toil is in a way of self-restraint (*Itkafiya*), as in the teaching,⁷⁵⁵ "Whosoever wishes to eat bread must do so by the blade of the sword." For, through this he affects refinements (*Birurim*) etc. However, *HaShem's* יהו"ה ultimate Supernal intent in the toil is for it to be in a way of self-transformation (*It'hapcha*), which is the primary matter of victory (*Nitzachon*).

8.

Now, since all matters are drawn down through the Torah, therefore, these two matters are also present in Torah. This is the difference between the revealed aspects of Torah, and the inner aspects (*Pnimiyut*) of Torah. In general, this likewise is the difference between Torah study and prayer (*Tefillah*). That is, prayer (*Tefillah*) is the toil of serving *HaShem* יהו"ה, blessed is He, by way of battle. In contrast, Torah is by way of peace, as the verse states,⁷⁵⁶ "He redeemed my soul in peace," referring to Torah, by which complete redemption from the side opposite holiness is caused.⁷⁵⁷

Nonetheless, in Torah itself there likewise is this difference between the revealed aspects of Torah and the inner

⁷⁵⁵ Zohar III 188b (Yenuka)

⁷⁵⁶ Psalms 55:19

⁷⁵⁷ See the discourse entitled "*Padah b'Shalom*" of the Mittler Rebbe, Ch. 11 (Shaarei Teshuvah, Vol. 1, p. 56a); Sefer HaMaamarim 5659 p. 163; 5704 p. 108.

aspects (*Pnimiyut*) of Torah.⁷⁵⁸ That is, in the revealed parts of Torah there are questions and disputes etc. In contrast, in the inner aspects (*Pnimiyut*) of Torah “there are no questions and no disputes there” (as stated in Raaya Mehemna).⁷⁵⁹

This is the true matter of redemption in peace, which refers to the inner aspects (*Pnimiyut*) of Torah. However, this will be revealed to its ultimate truth in the coming redemption, at which time, the prophecy,⁷⁶⁰ “I will remove the spirit of impurity from the land,” will be fulfilled. That is, there no longer will be any existence of the side opposite holiness, which is the matter of the victory (*Nitzachon*).

In other words, currently there is still the matter of affecting refinements (*Birurim*), in that we affect refinements every single day etc., until all that remains are “some small jars.”⁷⁶¹ Nonetheless, it is not yet the fulfillment of *HaShem*’s-יהו"ה ultimate Supernal intent, blessed is He. Rather, the novelty that will come about with the coming redemption will be the matter of victory (*Nitzachon*), in that the existence of the side opposite holiness will be utterly nullified.

This likewise is the substance of the teachings of the inner aspect (*Pnimiyut*) of Torah that King Moshiach will reveal.⁷⁶² This is because, as explained above, the matter of victory (*Nitzachon*) relates to the inner aspect (*Pnimiyut*) of the

⁷⁵⁸ See *Hemshech* 5666 p. 306-307; *Hemshech* 5672 Vol. 2, Ch. 377; *Sefer HaMaamarim* 5679 p. 137; Discourse entitled “*Padah b’Shalom*” of the 10th of Kislev 5741, Ch. 3-4 (Torat Menachem, *Sefer HaMaamarim* Kislev, p. 46 and on), and elsewhere.

⁷⁵⁹ Zohar III 124b, cited and explained in Tanya, Iggeret HaKodesh, Epistle 26

⁷⁶⁰ Zachariah 13:2

⁷⁶¹ See Rashi to Genesis 32:25

⁷⁶² Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

Torah. However, since all the revelations of the coming future depend on our deeds and toil right now,⁷⁶³ therefore through the teachings of the inner aspects (*Pnimiyyut*) of the Torah, the beginning of this revelation is present even now.⁷⁶⁴

As known,⁷⁶⁵ the fear of *HaShem*-יהו"ה of the Baal Shem Tov was a foretaste of the upper fear (*Yirah Ila'ah*) of *HaShem*-יהו"ה that will be in the coming future. Similarly, the “spreading of the wellsprings” revealed by the Alter Rebbe, were a foretaste of the Torah that Moshiach will teach. Therefore, even now, there also must be the toil of being victorious (*Nitzachon*), even though right now, since the matter of victory will only take place in the coming redemption, our primary toil is the toil of affecting refinements (*Birurim*). Nonetheless, being that the revelations of the coming future depend on our deeds and toil in serving *HaShem*-יהו"ה right now, therefore, in the generations of the “footsteps of Moshiach” the matter of victory (*Nitzachon*) is also necessary.

To further explain, our sages, of blessed memory, stated,⁷⁶⁶ “The duration of the world is six-thousand years; two-thousand years of chaos-*Tohu*, two-thousand years of Torah, and two-thousand years of the days of Moshiach.” Thus, in the two-thousand years of the days of Moshiach, especially in the sixth millennium, and especially at the very end of the time of the “footsteps of Moshiach,” [in the time that] “the [upper] legs

⁷⁶³ Tanya, Likkutei Amarim, Ch. 37

⁷⁶⁴ See the discourse entitled “*v'Hamaskeeleem Yazheeroo* – And the wise shall be radiant” of last year, 5720, Ch. 5, translated in The Teachings of The Rebbe, 5720, Discourse 16 (Sefer HaMaamarim 5720, p. 139 and on).

⁷⁶⁵ Torat Chayim, Beshalach 329b (227a in the new edition).

⁷⁶⁶ Talmud Bavli, Sanhedrin 97a; Avodah Zarah 9a

descend [and dwell] within the [lower] legs,”⁷⁶⁷ it is necessary for there not only to be the matter of refinements (*Birurim*), but there also must be the matter of victory (*Nitzachon*) in the war, brought about through spreading of wellsprings (*Hafatzat HaMa’ayanot*) of the inner teachings of the Torah (*Pnimiyyut HaTorah*).

9.

The explanation is that our sages, of blessed memory, stated,⁷⁶⁸ “Whoever who goes to war [waged by the royal] house of Dovid, writes a bill of divorce to his wife.” His honorable holiness, the Rebbe Rashab, explains this in his well-known Sichah talk,⁷⁶⁹ that to be victorious over those who battle in opposition to the house of Dovid, which is the matter of “a war [waged by the royal] house of Dovid,” a person must write a bill of divorce to his wife, as will be explained.

Now, we first must explain the precise wording of “a war [waged by the royal] house of Dovid” according to the distinction between the names, “Dovid-דוד” and “The Son of

⁷⁶⁷ See Zohar II (Pekudei) 258a and Mikdash Melech there – That is, “the upper legs” refers to the aspects of Victory-*Netzach* and Majesty-*Hod* of the world of Emanation (*Atzilut*), [within which are the names *HaShem Tzva’ot*-יהו"ה צבאות and *Elohi”m Tzva’ot*-אלהים צבאות], within “the lower legs” refers to the aspects of Victory-*Netzach* and Majesty-*Hod* of the world of Creation (*Briyah*), and below, which will occur upon the completion of the refinements (*Birurim*) as explained in Zohar there.

⁷⁶⁸ Talmud Bavli, Shabbat 56a; Ketuvot 9b

⁷⁶⁹ Sichah talk of Simchat Torah 5661 (printed in Sefer HaSichot 5702 p. 141 and on).

Dovid-Ben Dovid-בן דוד,” as explained by his honorable holiness, the Rebbe Rashab, whose soul is in Eden.⁷⁷⁰

That is, sometimes Moshiach is called by the name “Dovid-דוד,” as in the verse,⁷⁷¹ “My servant Dovid will be king over them forever.” However, at other times, Moshiach is called by the name “The Son of Dovid-Ben Dovid-בן דוד.” The explanation is that before becoming revealed in his full strength, he is called “The Son of Dovid-Ben Dovid-בן דוד,” whereas afterwards he is called “Dovid-דוד.”

With the above in mind, we can also understand the precise wording, “a war [waged by the royal] house of Dovid” (*Milchemet Beit Dovid-מלחמת בית דוד*). For, the matter of war against Dovid himself is entirely inapplicable. Rather only war against “the house of Dovid” (*Beit Dovid-בית דוד*) is applicable. In other words, before Moshiach is revealed in his full strength, war against this is applicable.

Now, the matter of this war (*Milchamah-מלחמה*) may be understood from the teaching of our sages, of blessed memory,⁷⁷² “If you see generation after generation reviling [Godliness, then expect the footsteps of Moshiach, as the verse states,⁷⁷³ “For Your enemies revile *HaShem*-יהו"ה; they revile the footsteps of Your anointed one].”

In the above-mentioned Sichah talk, he explains that “generation after generation,” indicates two generations (*Dorot-דורות*) and also means that two “lines” (*Shurot-שורות*) [are crossed]. That is, there are those in the category of “Your

⁷⁷⁰ Igrot Kodesh of the Rebbe Rashab, Vol. 1, p. 312

⁷⁷¹ See Ezekiel 37:24-25

⁷⁷² Pesikta Rabbati 15:15; Midrash Shir HaShirim Rabba 2:13

⁷⁷³ Psalms 89:52

enemies revile *HaShem*-יהו"ה," meaning that they oppose Torah and *mitzvot* in general, including opposition to the coming of Moshiach.

There then are those who "revile the footsteps of Your anointed one," meaning that although they are not in the category of, "Your enemies revile *HaShem*-יהו"ה," in that they study Torah and fulfill the *mitzvot*, nevertheless, their entire involvement in studying Torah and fulfillment of *mitzvot* is with coldness, and [as known] the line separating between coldness and apostasy is a very thin line.⁷⁷⁴ These type of people bring coldness into all matters of Torah and *mitzvot*, especially into the faith of Moshiach's coming.

Now, to be victorious in this battle, a bill of divorce must be given to all coarse worldly matters that one adheres to, as well as to all physical matters that one adheres to. In other words, even matters that are permissible according to Torah – as understood from the words of our sages, of blessed memory, "[he] writes a bill of divorce to his wife," specifying "his wife" meaning that she was married to him according to Torah and the law of Moshe and Israel – nevertheless, when it comes to a war [waged by the royal] house of Dovid, one must rid himself of all calculations and let go of all he has.

This is as explained before (in chapter six), that the victory (*Nitzachon*) in the war comes about specifically through the squandering the treasuries. Therefore, as long as he does not squander his treasuries, and calculates that according to Torah, such and such is permissible, and does not want to let go

⁷⁷⁴ See the Sichah talk of Simchat Torah 5661 (printed in Sefer HaSichot 5702) *ibid.* p. 144, copied in HaYom Yom 16th of Shvat.

of it, or alternately, he calculates that such and such is not of primary importance and he therefore does not need to battle with it, then even if these calculations accord to intellect, and even if that they accord to holy intellect, nevertheless, this is not *HaShem's* יהו"ה ultimate Supernal intent, and to be victorious in the war and thereby reveal the aspect of Dovid through this, it is not possible.

Rather, to reveal the aspect of Dovid, meaning, that from the aspect of the “house of Dovid-*Beit Dovid*-בית דוד” the aspect of Dovid-דוד himself should come to be revealed, this specifically comes about through battle in a way of victory (*Nitzachon*). That is, even the most minor matter becomes extremely significant to him.

This is explained before (in chapter six) about the difference between a child and an adult, that with a child, about some things he will stand strongly against, but about other things, that are of lesser significance [to him], he will not stand so strongly against.

In contrast, with an adult, who has the true matter of victory (*Nitzachon*), even in regard to the most minor matters of opposition, he will stand up with full strength against it and will squander everything he has, including his most precious treasures. Even on the most minor matter he will risk his own life to be victorious and nullify the opposition

This then, is the general matter of serving *HaShem*-יהו"ה, blessed is He, with a bill of divorce. That is, one must let go of everything he has and should not even take his own existence into consideration whatsoever, but instead should

completely invest himself in the war [waged by the royal] house of Dovid.

By doing so, he also affects a drawing down of this from Above. That is, [Above] they squander and expend all the Supernal treasures for those who go out to battle in the war [waged by the royal] house of Dovid. In other words, through his own toil in serving *HaShem*-יהו"ה in this way, in that he goes to fight in the war [waged by the royal] house of Dovid, he thereby brings about that "one who comes to purify himself is granted assistance from Above."⁷⁷⁵

That is, "whoever sanctifies himself a little below, they sanctify him greatly from Above."⁷⁷⁶ This assistance granted from Above is the revelation of the treasury of the Holy One, blessed is He, this being "is the treasure of fear of Heaven, [as it states,⁷⁷⁷ 'Fear of *HaShem*-יהו"ה, that is His treasure]."

In the fear of Heaven, there is no difference whether it is the most severe matter or the most minor manner, including those matters included in the teaching,⁷⁷⁸ "Sanctify yourself [even] in that which is permissible to you." For, since he has fear of Heaven, and he knows that this matter does not accord to *HaShem* 's-יהו"ה Supernal will, it therefore is all equal to him.

Now, in addition to squandering of the Supernal treasures, which is the matter of revealing the treasury of fear of Heaven, there also is the matter [mentioned before], that the King even squanders His own life, so to speak. This refers to

⁷⁷⁵ Talmud Bavli, Shabbat 104a

⁷⁷⁶ Talmud Bavli, Yoma 39a

⁷⁷⁷ Talmud Bavli, Brachot 33b; Shabbat 31b

⁷⁷⁸ Talmud Bavli, Yevamot 20a

the matter indicated by the teaching,⁷⁷⁹ “They were exiled to Edom, and the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) accompanied them.” In other words, [so to speak] the King endangers His own life etc.

All this is specifically for the sake of victory in the war. In other words, this is not for the sake of refining (*Birurim*) the “small jars,” but is for the sake of being victorious in the war, since it is specifically for this purpose that all the royal treasuries are revealed etc.

This likewise is the matter of the verse,⁷⁸⁰ “The righteous deeds for His open-cities (*Pirzono*-פרזונו) in Israel,” about which our sages, of blessed memory, expounded,⁷⁸¹ “The righteous deed of His scattering (*Pizrono*-פזרונו,” (meaning “scattering-*Pizur*-פיזור”). In other words, the beginning of one’s toil in serving *HaShem*-יהו"ה, blessed is He, is in a way of being “scattered” (*Pirzono*-פרזונו).

This is as our sages, of blessed memory, stated,⁷⁸² “The Holy One, blessed is He, did an act of charity by scattering (*Pizran*-פיזרן) the Jewish people amongst the nations.” For, as explained elsewhere,⁷⁸³ through this scattering of the Jewish people amongst the nations converts are added the Jewish people, which is the matter of refining (*Birur*) the sparks.

However, *HaShem*’s-יהו"ה ultimate Supernal intent is for there be the matter of “open-cities (*Pirzono*-פרזונו),” as

⁷⁷⁹ Talmud Bavli, Megillah 29a (Ein Yaakov) and elsewhere.

⁷⁸⁰ Judges 5:11

⁷⁸¹ Talmud Bavli, Pesachim 87b

⁷⁸² Talmud Bavli, Pesachim 87b *ibid*.

⁷⁸³ See Torah Ohr, Bereishit 6a; Lech Lecha 11b; Hosafot 117b and on; Ohr HaTorah, Lech Lecha 86a and on; Biurei HaZohar of the Tzemach Tzedek Vol. 2, p. 726, p. 730.

indicated by the verse,⁷⁸⁴ “Yerushalayim will be settled beyond its walls,” meaning that there will be no need for walls at all, since there will be no adversary at all. As this currently is in our service of *HaShem*-יהו"ה, blessed is He, it refers to the toil of self-transformation (*It'hapchah*).

10.

The chapter of the discourse concludes, “This then, is why the Jewish people are called ‘The Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות,’ since they are the men of the valor (*Chayil*-חיל) who fulfill the will of the Ever Present One, blessed is He, to stand up against the adversary, and the Supernal treasury is opened for them so that they will be victorious in the war against the opposition.”

In other words, the conclusion of the chapter speaks about the opening of the Supernal treasury, as it is connected to the discussion in the beginning of the chapter, which explains why the Jewish people are called “The Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות,” that is, the matter of the word “*Tzava*-צבא” as it means “army-*Chail*-חיל.”

That is, this is the primary aspect in serving *HaShem*-יהו"ה, blessed is He. For, as explained before, the word “*Tzava*-צבא” as it means an “appointed time” and as it means “colorful-*Tzivyon*-צביון,” which is the matter of inter-inclusion (*Hitkallelut*), are only preparatory to the service of *HaShem*-יהו"ה, blessed is He. However, the primary service of *HaShem*-יהו"ה is the aspect indicated by the word “*Tzava*-צבא” as it

⁷⁸⁴ Zachariah 2:8

means “army-*Chail*-חַיִל,” which is the matter of accepting the yoke of *HaShem*’s-יהו"ה Kingship and the matter of victory (*Nitzachon*).

The same is so when it comes to drawing down from Above. That is, through toiling in the aspect of “*Tzava*-צָבָא” as it means “army-*Chail*-חַיִל,” about which it states, “Whoever who goes to war [waged by the royal] house of Dovid writes a bill of divorce to his wife,” in that he lets go of his entire existence to be victorious in the war, then, as in the teaching of our sages, of blessed memory,⁷⁸⁵ “Know what is Above you,” [which is explained to mean]⁷⁸⁶ “Know that what is Above is from you,” in that they are dependent on man’s toil in serving *HaShem*-יהו"ה, blessed is He.

Thus, through a person’s own toil and conduct in this manner, this affects that this likewise is so Above, in *HaShem*’s-יהו"ה Godliness, that they open the Supernal treasures, this being the matter of the greatest and loftiest revelations of the inner aspects of the Torah (*Pnimitut HaTorah*) that will be revealed in the coming future. This is as stated,⁷⁸⁷ “Let Him kiss me with the kisses of His mouth,” which Rashi explains refers to the hidden reasons of the Torah that will be revealed in the coming future.

Now, just as in the service of *HaShem*-יהו"ה, blessed is He, although the primary toil is in the matter of “*Tzava*-צָבָא” as it means “army-*Chail*-חַיִל,” nonetheless, the precondition for

⁷⁸⁵ Mishnah Avot 2:1

⁷⁸⁶ *Tzavaat HaRivash*, translated as *The Way of The Baal Shem Tov*, Section 142; *Likkutei Amarim*, Section 198; *Ohr Torah*, Section 480 (p. 482 in the 5766 edition); Also see *Sefer HaSichot* 5704 p. 23, and elsewhere.

⁷⁸⁷ Song of Songs 1:2 and Rashi there.

this is that there also must be the matter of “*Tzava*-צבא” as it means “an appointed time,” as explained before, that Torah and *mitzvot* must specifically be fulfilled in time and space.

The same is so of the revelation of the coming future, which is the loftiest of revelations, that *HaShem* יהו"ה's ultimate Supernal intent is for this revelation to also be in time and space, all the way down, so that even the physical body will have a sense of *HaShem* יהו"ה's Godliness, as the verse states,⁷⁸⁸ “The glory of *HaShem* יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem* יהו"ה has spoken.”

⁷⁸⁸ Isaiah 40:5; Also see the discourse entitled “*Bati LeGani* – I have come to My garden” 5717, Ch. 6, translated in The Teachings of The Rebbe, 5717, Vol. 1, Discourse 12, (Sefer HaMaamarim 5717 p. 116 and on).