

Discourse 16

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

Delivered on the 10th of Shvat, 5729⁹²⁵

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

1.

The verse states,⁹²⁶ “I have come to My garden, My sister, My bride.” In the discourse of the day of his passing, the day of his Hilulah,⁹²⁷ his honorable holiness, my father-in-law, the Rebbe, brings that in Midrash Rabbah it states (on the verse),⁹²⁸ “I have come to My garden-*Gani*-גני,” meaning, “to My wedding canopy-*Genuni*-גנוני” – to the place where I primarily was at first,⁹²⁹ in that the essential root of the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*, was in the lower worlds. However, because of undesirable matters, His Indwelling Presence, the *Shechinah*, was withdrawn from

⁹²⁵ The original discourse was edited by the Rebbe and given out as a pamphlet for the 10th of Shvat 5749. This discourse is primarily founded upon the 19th chapter of the [*“Bati LeGani”*] *Hemshech*, and is being published for the upcoming 10th of Shvat of this year [5749] during which we are learning the above-mentioned chapter for the second cycle.* [* See the “opening words” to the discourse by this title of the year 5728 – Torat Menachem, Sefer HaMaamarim Shvat p. 306, and note 2 in the glosses.]

⁹²⁶ Song of Songs 5:1

⁹²⁷ The discourse entitled “*Bati LeGani*” 5710 (printed in Sefer HaMaamarim 5710 p. 111 and on), which was given out by the author of the discourse for the 10th of Shvat 5710, the day of his passing.

⁹²⁸ [Midrash Shir HaShirim Rabbah to Song of Songs 5:1]

⁹²⁹ [See Midrash Bereishit Rabbah 19:7]

below to above, until the seventh firmament. Afterwards, seven righteous *Tzaddikim* arose and drew down the *Shechinah* from Above to below, until Moshe came, him being the seventh, and “all sevens are beloved,”⁹³⁰ and he drew it down to the earth.

This matter, (the drawing down and descent of the *Shechinah* below to the earth) was primarily brought about⁹³¹ through the Tabernacle (*Mishkan*) made by Moshe, as the verse states,⁹³² “They shall make a Sanctuary for Me and I will dwell within them.” This is the meaning of the verse,⁹³³ “The righteous will inherit the earth and dwell (*v’Yishkenu* וישכנו) upon it forever.” That is, the fact the righteous (and [as the verse states],⁹³⁴ “Your people are all righteous (*Tzaddikim*)”)⁹³⁵ will inherit the earth, which is the Garden of Eden (*Gan Eden*), is because they “cause to dwell” (draw down)⁹³⁶ the aspect of “He who dwells forever-*Shochen Ad* שוכן עד, who is exalted and holy,”⁹³⁷ so that it is revealed below.

⁹³⁰ Midrash Vayikra Rabba 29:11

⁹³¹ As opposed to at the giving of the Torah – see the discourse entitled “*Bati LeGani* – I have come to My garden” 5728 [translated in The Teachings of The Rebbe 5728, Discourse 16], note 5 (Torat Menachem, Sefer HaMaamarim Shvat p. 306).

⁹³² Exodus 25:8

⁹³³ Psalms 37:29

⁹³⁴ Isaiah 60:21

⁹³⁵ Based on what it says in the discourse (also see the above-mentioned discourse entitled “*Bati LeGani*” Ch. 2 – p. 308), that the intention in “righteous-*Tzaddikim*” here is (not only to the seven righteous *Tzaddikim* from Avraham until Moshe, but) also to “Your people are all righteous (*Tzaddikim*),” this sweetens the fact that in the discourse he brings the verse “The righteous (*Tzaddikim*) shall inherit the earth etc.,” after (and in continuation to) stating “it does not say ‘within it-*b’Tocho* בְּתוֹכֹה,’ but states ‘within them-*b’Tocham* בְּתוֹכָם,’ meaning within each and every Jew.”

⁹³⁶ See Matnot Kehunah and Maharzu to Midrash Bamidbar Rabba 13:2, and Maharzu to Bereishit Rabba 19:7

⁹³⁷ This is as cited in the *Hemshech* of the Hilulah. Also see the above-mentioned discourse entitled “*Bati LeGani*” and notes 27-28 there (p. 308).

Now, it can be said that based on what it states in the discourse, that “they will dwell (וַיִּשְׁכְּנוּ-*v’Yishkenu*) upon it forever” refers to the righteous *Tzaddikim* who draw down the aspect of “forever-*Ad-עד*” to be revealed **below**, it must be said that the “earth-*Aretz-אֶרֶץ*” referred to in this verse is the earth in the literal sense, [since the word “upon it-*Alelah-עליה*” refers to the earth here below].

However, about the fact that the discourse states that “the righteous will inherit the earth” refers to the Garden of Eden (*Gan Eden*), what is meant is not the world of disembodied souls, but rather the Garden of Eden (*Gan Eden*) as it is in the physical earth, in which Adam, the first man, was (in his physical body) before the sin, at which time the essential root of the Indwelling Presence of *HaShem-יהו"ה*, the *Shechinah*, was in the lower worlds.

2.

In the discourse he continues that the work by which the drawing down of the essential root of the *Shechinah* to below is brought about (after it was caused to be withdrawn due to the seven undesirable matters) is the toil of self-restraint (*It'kafiya*) and self-transformation (*It'hapcha*). This is as in the teaching, “through the restraint (*Itkafiya*) of the side opposite holiness, the glory of the Holy One, blessed is He, is elevated in all worlds,”⁹³⁸ this being the drawing and revelation of the

⁹³⁸ Tanya, Likkutei Amarim, Ch. 27 (34a); Likkutei Torah, beginning of Pekudei (citing Zohar II 128b; Also see there on p. 67b & 184a); Torah Ohr, Vayakhel 89d; Likkutei Torah, Chukat 65c.

Essential Self of the limitless light of the Unlimited One who transcends relation to worlds, and is present in all worlds equally. [This is why this drawing is called “elevated-*Istalek-אסתלק*,” since it is a revelation of light that is in a state of exaltedness.]⁹³⁹ This is because in the worlds there are a multiplicity of levels to no end.⁹⁴⁰

Now, the fact that in various places it is explained that there are two worlds, as in the verse,⁹⁴¹ “From the world to the world,” these being the concealed world (*Alma d’Itkasiya*) and the revealed world (*Alma d’Itgaliya*),⁹⁴² is [only] in general.⁹⁴³ However, more specifically, they divide into the four worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*).

[It can be said that this is why in the beginning of the discourse, at the beginning of the matter, he brings the teaching of the Midrash,⁹⁴⁴ “He put His right hand forth and created the heavens, and He put His left hand forth and created the earth,” and then explains “the differences between **the four** worlds.”

That is, the worlds are generally divided into two general levels, the upper worlds (“the heavens”) and the lower worlds (“the earth”), similar to the concealed world (*Alma d’Itkasiya*) and the revealed world (*Alma d’Itgaliya*). However, more specifically, they are the four worlds of Emanation,

⁹³⁹ Torah Ohr *ibid*. Also see later in the discourse, Ch. 14.

⁹⁴⁰ Also see Tanya, Ch. 49 (69a).

⁹⁴¹ Psalms 106:48

⁹⁴² Zohar I 158b; Likkutei Torah, Kedoshim 29c (see the citations there); p. 32d, **and elsewhere**.

⁹⁴³ Also see Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith] Ch. 11 (88b), that “they are two **types** of worlds.”

⁹⁴⁴ See Pirkei d’Rabbi Eliezer, Ch. 18; Zohar II 20a; 37a; 85b

Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*)] and even more specifically there are countless worlds to no end.

This then, is the novelty and elevation of this light that “is in all worlds.” That is, even though there is an abundance of multiplicity and division in the worlds - from the beginning of all levels until the end of all levels - nonetheless, [this light] is in all worlds equally, since it transcends relation to worlds. The drawing down of this light that is equally in all worlds is brought about through serving Him with self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

3.

Now, the reason it is through the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*) that this light that transcends relation to worlds is drawn down, is as the discourse explains, that this is because there specifically is “an advantage to light [that comes] out of darkness.”⁹⁴⁵ That is, when darkness is transformed to light, an advantage is caused in the light.

Based on this, we can say that presently the drawing down of the essential root of the *Shechinah* in the lower worlds (after it was withdrawn through the seven undesirable matters, beginning with the sin of the tree of the knowledge of good and evil) brought about through the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*), is higher than the drawing down of the essential root of the *Shechinah* brought about

⁹⁴⁵ Ecclesiastes 2:13; See at length in Sefer HaArachim Chabad, Vol. 2, section on “light-*Ohr*-אור” – “In relation to darkness” Ch. 8 (p. 575).

through the work of Adam, the first man,⁹⁴⁶ in the Garden of Eden (*Gan Eden*) before the sin. For, at that time the work was to affect a drawing down of Godliness from Above. In contrast, presently, the work is to transform the darkness into light, and the drawing down brought about by this is much higher.

This⁹⁴⁷ is why the Tabernacle (*Mishkan*) was made of “acacia wood-*Atzei Sheeteem*-עֲצֵי שִׁטִּים,” in which the word “acacia-*Sheeteem*-שִׁטִּים” is of the same root as “folly-*Shtut*-שְׁטוּת.”⁹⁴⁸ This is because the work of “They shall make a Sanctuary for Me,” is to transform the folly of the side opposite holiness into holy folly (*Shtut d’Kedushah*), thus bringing about that “I will dwell within them,” this being the drawing down of the essential root of the *Shechinah* into the lower worlds, which is higher than how it was before the sin.

The empowerment for this is given to each and every Jew, in that through him battling with the folly (*Shtut*-שְׁטוּת) of the side opposite holiness and transforming it to holy folly (*Shtut d’Kedushah*), there thereby is caused to be the drawing down of the essential root of the *Shechinah* into the lower worlds, up to and including the highest level of the essential root of the *Shechinah*, up to and including drawing down the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

⁹⁴⁶ See Sefer HaMaamarim 5670 p. 215-217, that the fact that at the beginning of the creation the essential root of the *Shechinah* was in the lower worlds – is because the world was created in a way that it **was fitting** that the essential root of the *Shechinah* be drawn down in it. However, the drawing down itself was brought about through the toil of “to work it and to guard it.”

⁹⁴⁷ In regard to the coming section, see the *Hemshech*, Ch. 3 and on.

⁹⁴⁸ See Talmud Bavli, Sanhedrin 106a; Sifri to the beginning of Parshat Balak; Bamidbar Rabba 20:22; Tanchuma Balak 16

It is specifically through this⁹⁴⁹ that the intention in [making] “a dwelling place for Him, blessed is He, in the lower worlds,”⁹⁵⁰ is fulfilled, so that this lowest world, of which there is no lower world⁹⁵¹ is made to be a dwelling place for Him, blessed is He, meaning, for His Essential Self.⁹⁵²

4.

He continues in the discourse⁹⁵³ [and explains] that this is why the Jewish people are called “the Legions of *HaShem-Tzivot HaShem*-צבאות יהו"ה.”⁹⁵⁴ That is, each and every Jew is a soldier in the “Legions of *HaShem-Tzivot HaShem*-צבאות יהו"ה” (in which the word “*Tzava*-צבא” means “army”) who goes out to war to conquer the world and make it a dwelling place for *HaShem*-יהו"ה, blessed is He.

Now, for the Jewish people to be victorious in the war, He granted special powers for this from Above. This is similar to a physical war, that to win the war they squander the

⁹⁴⁹ As opposed to through the drawing down brought about by the work of Adam, the first man, before the sin. There are two matter in this, namely, that presently, after the descent in the world brought about through the sin of the tree of knowledge etc., [the world] is caused to be “lower”; and it is through the transformation of the darkness, specifically, that there is caused to be the **advantage** in the light, up to and including the drawing down of His Essential Self, this being [the matter of] the “dwelling place.”

⁹⁵⁰ See Midrash Tanchuma, Naso 16; Bechukotai 3; Bereishit Rabba end of Ch. 3; Bamidbar Rabba 13:6; Tanya, beginning of Ch. 36.

⁹⁵¹ Tanya *ibid*. See the prior note [22 in the original discourse].

⁹⁵² *Hemshech* 5666 p. 3 and elsewhere; Also see the citations in the discourse entitled “*Bati LeGani*” 5728, note 32 (Torat Menachem, Sefer HaMaamarim Shvat p. 308).

⁹⁵³ In Ch. 10 and on.

⁹⁵⁴ As it states (Exodus 12:41), “It was on that very day that all the legions of *HaShem-Tzivot HaShem*-צבאות יהו"ה left the land of Egypt.”

treasuries.⁹⁵⁵ For, although they usually are hidden and sealed from the eyes of all beholders, (and they certainly are not used, even for a great need) nevertheless, to win the war against the opposition, all the treasuries are expended. The reason is because victory (*Netzach*) is rooted in the essential self of the soul, and there (in the essence of the soul) calculations do not apply.

The same is so Above, that the root of [the quality of] Victory-*Netzach* is in the innerness (*Pnimityut*) of the Crown-*Keter*, in the aspect of “He is not a man.”⁹⁵⁶ Therefore, for the legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות to be victorious in the war, they are granted the aspect of the Supernal treasuries, and in a way of squandering them.

Now, to explain the matter of the Supernal treasury, he prefaces⁹⁵⁷ with the teaching of Tikkunei Zohar that,⁹⁵⁸ “the Unlimited Light (*Ohr Ein Sof*) is high above to no end⁹⁵⁹ and far below⁹⁶⁰ without conclusion.” He explains⁹⁶¹ that these two matters (also) are two levels in the limitless light of the Unlimited One itself. That is, “far below to no conclusion” is

⁹⁵⁵ Also see the citations later in the discourse in notes 70 & 92 (in the original discourse) and elsewhere.

⁹⁵⁶ Samuel I 15:29

⁹⁵⁷ In Ch. 12 there.

⁹⁵⁸ See Tikkunei Zohar, end of Tikkun 57 (also see Tikkun 19 there – 40b); Zohar Chadash, Yitro 34c; Also see Sefer HaArachim Chabad, Vol. 4 (the completion of Vol. 3), section on “*Ohr Ein Sof*” (4) Section 7:106; Section 68; Also see the discourse entitled “*v'Nachah Alav Ru'ach HaShem* etc.,” 5714 (Torat Menachem, Sefer HaMaamarim Nissan p. 171 and on [translated in The Teachings of The Rebbe 5714, Discourse 14]).

⁹⁵⁹ In regard to the precise and repetitious wording “high above-*L'Maalah Ma'alalah*-מעלה מעלה” and “far below-*L'Matah Matah*-מטה מטה” – see the above-mentioned discourse Ch. 7 (p. 176).

⁹⁶⁰ See the preceding note.

⁹⁶¹ In Ch. 16-17

the light that is the aspect of the revelation to His Essential Self, so to speak, from which revelation subsequently comes to the worlds, and “high above to no end” is the essence of the light (*Etzem HaOhr*) that is not within the category of revelation altogether, even in His Essential Self.

The matter of the Supernal treasury is His Essential Self that transcends light and revelation, even [transcending] the essence of the light (*Etzem HaOhr*). For, even though the essence of the light (*Etzem HaOhr*), which is not in the category of revelation even in His Essential Self (as mentioned above) is also called a “treasury,” nonetheless, from the fact that even the “essence of the light” (*Etzem HaOhr*) is called “light” (*Ohr*) (meaning revelation) it is understood that the primary matter of the treasury [the substance of which is that it is hidden and concealed] is His Essential Self, which altogether is not in the category of light (*Ohr*).⁹⁶² This is the treasury that is given to the Legions of *HaShem-Tzivot HaShem*-יהו"ה, and in a way of squandering it in order to win the war.

5.

Now, in chapter nineteen [of the discourse] (which relates to this year),⁹⁶³ he continues [and explains] that since

⁹⁶² In chapter 17 there [it states], “This aspect (the essence of the light-*Etzem HaOhr*) is called a ‘treasury.’” However, in the continuation of the matter there, it states that the “treasury” is the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. Also see the end and conclusion of the *Hemshech*, that “the drawing down of the Supernal treasury, is the revelation of the innerness and Essential Self of the Unlimited One, blessed is He.”

⁹⁶³ 5729 (the year this discourse was said) – the 19th year of studying the *Hemshech*. This year (5749) is the 19th year of the study of the *Hemshech* for the

Victory-*Netzach* is rooted in the essence of the soul, which transcends the revealed powers [and the same is so Above, that the root of Victory-*Netzach* is in the innerness (*Pnimiyut*) of the Crown-*Keter*, as mentioned above], therefore, through the quality of Victory-*Netzach* we can reach the Supernal treasury.

That is, the fact that to be victorious in the war, the Jewish people are given the Supernal treasury (in a way of squandering it) is not just because the root of Victory-*Netzach* is on such a level (the innerness (*Pnimiyut*) of the Crown-*Keter*) in which calculations do not apply [similar to squandering the treasures for the sake of victory in a physical war, in that since in the essence of the soul (the root of victory) there are no calculations, therefore the treasures are squandered for the sake of victory, but even so, the victory and the treasures are two [different] matters]. It rather is that through Victory-*Netzach* we reach the Supernal treasury.

In the discourse he adds stating, “The explanation is that the revelation and drawing down of the Supernal treasury is in the quality of Victory-*Netzach*.” This matter, that in the quality of Victory-*Netzach* there is the revelation and drawing down of the Supernal treasury, is a very great novelty, more than it is that through the quality of Victory-*Netzach* we attain the treasury, because the fact that through Victory-*Netzach* we attain the Supernal treasury, even though the treasury is concealed and hidden, we also find in the matter of repentance (*Teshuvah*).

second time, See the “opening words” to the discourse by this title of the year 5728 (Torat Menachem, Sefer HaMaamarim Shvat p. 306 and the glosses there).

This is as explained in Likkutei Torah⁹⁶⁴ in explanation of the verse,⁹⁶⁵ “In Your behalf, my heart has said, ‘Seek My face (*Panai*-פני).’ Your face (*Panecha*-פניך) *HaShem*-יהו"ה, do I seek.” That is, through repentance (*Teshuvah*) from the depths and innerness of the heart [as in the words], “Seek My face (*Panai*-פני),” we reach the aspect of the Supernal face, “**Your** face *HaShem*-יהו"ה.” For, although the Supernal face transcends revelation, as the verse states,⁹⁶⁶ “My face (*Panai*-פני) shall not be seen,” it nevertheless is in a state of being drawn down from Above to below, but in the aspect of ascent [indicated by], “Your face *HaShem*-יהו"ה, do I seek.”⁹⁶⁷

What is understood from this in regard to our subject, which is the quality of Victory-*Netzach*, is that the fact that through Victory-*Netzach* it is possible to reach the Supernal treasury - “to reach” from below to Above - is not such a novelty. Rather, the primary novelty is that in the quality of Victory-*Netzach* there is the revelation and drawing down of the Supernal treasury, the revelation and drawing down from Above.

Now, we must understand this. For, the matter of the treasury is that it is hidden and concealed, higher than the aspect of revelation. [This is especially so considering what we explained (in chapter four) that the primary matter of the treasury is the Essential Self, which is altogether not in the category of “light” (*Ohr*)]. This being so, how does it apply for

⁹⁶⁴ Likkutei Torah, Drushim L’Shabbat Shuvah 66c-d

⁹⁶⁵ Psalms 27:8

⁹⁶⁶ Exodus 33:23

⁹⁶⁷ Likkutei Torah *ibid.* 68a

there to be His drawing down and revelation in the quality of Victory-*Netzach*?

Now, it is explained in Likkutei Torah there,⁹⁶⁸ that through repentance (*Teshuvah*) we reach the aspect of “Your face (*Panecha*-פניך) *HaShem*-יהו”ה,” (the aspect of the Supernal Innerness (*Panim*-פנים) that transcends [the Name] *HaShem*-יהו”ה) and from there is a drawing down for there to be the revelation of *HaShem*-יהו”ה. [That is, to draw down the Name *HaShem*-יהו”ה anew, after having caused blemish in *HaShem*-יהו”ה, the drawing down must be from the Innerness (*Panim*-פנים) that transcends the Name *HaShem*-יהו”ה.]⁹⁶⁹

He explains there that when the verse states, “My face (*Panai*-פני) shall not be seen,” the innerness (*Panim*-פנים) itself does not come into revelation, but the revelation is drawn from there. Based on this, it seems possible to say about our subject, that when the discourse states, “The revelation and drawing down of the Supernal treasury is in the quality of Victory-*Netzach*,” what is meant is that in the quality of Victory-*Netzach* there is a drawing down of revelation from the Supernal treasury, and this revelation is the empowerment to be victorious in the war.

However, from the language of the discourse that “every precious treasure in the treasuries is given to the soldiers,” this seems to indicate that they are given the treasuries themselves, (as well as all the precious treasures within them) and not just a revelation from the treasuries. The same is understood from the

⁹⁶⁸ Likkutei Torah *ibid.* 68a

⁹⁶⁹ Likkutei Torah, Nitzavim 45d and elsewhere.

statement in the discourse,⁹⁷⁰ that for the sake of victory they squander all the treasures. For, since squandering transcends all measure and limitation, it cannot be said that there is a limitation in the drawing down. It thus must be said that in the quality of *Victory-Netzach* there (even) is a drawing down and revelation of the treasury itself.

6.

Now, at first glance, it seems possible to say that the fact that the Supernal treasury is drawn down and revealed in the quality of *Victory-Netzach*, is similar to what is known⁹⁷¹ about the matter of the arousal from Above that cannot be reached by way of arousal from below, but comes in the form of a gift from Above.

That is, this does not manifest or come to be revealed except after the arousal from below and the arousal from Above that is awakened and drawn down through the arousal from below. For, even though this arousal comes in the form of a gift from Above, there nevertheless must be some receptacle for this, being that “the Holy One, blessed is He, only dwells in a place that is whole.”⁹⁷² Thus, for there to be the revelation of this arousal from Above (which comes in the form of a gift) there first must be the perfection of the deeds of the lower one [this being the arousal from below and the arousal from Above drawn through it].

⁹⁷⁰ Ch. 11

⁹⁷¹ Likkutei Torah Shir HaShirim 24a and on

⁹⁷² See Zohar III 90b

Based on this, it seems possible to say that when the discourse states that the revelation and drawing down of the Supernal treasury is in the quality of Victory-*Netzach*, it is because Victory-*Netzach* is similar to perfection and wholeness (“a place that is whole”) in which there is the drawing down and revelation of the treasury.

However, based on the statement in the discourse, that “through the quality of Victory-*Netzach* it is possible to attain the Supernal treasury, **meaning** that the revelation and drawing down of the Supernal treasury is in the quality of Victory-*Netzach*,” this proves that the fact that the Supernal treasury is drawn down and revealed in the quality of Victory-*Netzach*, (not because Victory-*Netzach* is a place of perfection and wholeness, but) because Victory-*Netzach* reaches the Supernal treasury.⁹⁷³

We therefore must better understand this, since the Supernal treasury transcends the category of “revelation” (*Giluy*) and this being so, how does it apply that through the quality of Victory-*Netzach* we attain the treasury in a way that

⁹⁷³ One should not say that when it states that Victory-*Netzach* reaches the Supernal treasury, this is in a way that there thereby is a drawing down of **revelation** from the Supernal treasury, (similar to the revelation of *HaShem*-יהוה drawn down from the aspect of the “Face-*Panim*” פנים) through repentance (*Teshuvah*) which reaches the aspect of the “Face-*Panim*” (פנים), and that through this it becomes a “perfect and whole place” in which the treasury itself is revealed – since according to this we find that the revelation of the treasury **itself** stems **from Above** and is not because [the quality] of Victory-*Netzach* reaches there. However, from the fact that the discourse states, “**meaning** etc.,” it is saying that the revelation and drawing down of the treasury in the quality of Victory-*Netzach* is the explanation to what was stated before this, that “through the quality of Victory-*Netzach* it is possible to attain the Supernal treasury,” which proves that even the revelation and drawing forth of the treasury itself stems from the fact the Victory-*Netzach* reaches there, [**similar to** the arousal from Above that is drawn forth and aroused through the arousal from below, due to the fact that the arousal from below reaches there.]

the treasury itself comes to be in a state of being drawn down and revealed?

7.

Now, we can explain this with a preface of what the Alter Rebbe states in Torah Ohr, in the discourse entitled “*Patach Eliyahu*.”⁹⁷⁴ Namely, that the restraint of the *Tzimtzum* was only in the light (*Ohr*) but not in the Luminary (*Ma’or*). Additionally, in regard to what is stated in the writings of the Arizal,⁹⁷⁵ that through the *Tzimtzum*, the void and empty space for the worlds to be positioned in, was caused, meaning that it is void and empty of the light, such that no light and revelation remained in it, and for there to be the possibility for the existence of worlds, including even the loftiest worlds, it arose in His will, blessed is He, that the place where the worlds will be positioned will be empty of the light (*Ohr*). However, the Luminary (*Ma’or*) is present everywhere.

In Torah Ohr he adds that in the Luminary (*Ma’or*) no constriction (*Tzimtzum*) applies, Heaven forbid to think so. That is, not only was there no actual constriction (*Tzimtzum*), but beyond this, constriction (*Tzimtzum*) does not apply in Him, and on the contrary, the Luminary (*Ma’or*) is in a state of revelation.

That is, not only is it that the constriction (*Tzimtzum*) did not cause concealment in the Luminary (*Ma’or*) [being that

⁹⁷⁴ [Torah Ohr], Vayera 14b

⁹⁷⁵ Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher) Anaf 2; Also see the beginning of Otzrot Chayim and Mevo She’arim.

the constriction (*Tzimtzum*) was only in the light (*Ohr*) and not in the Luminary (*Ma'or*), as mentioned before], but on the contrary, through the constriction (*Tzimtzum*) the revelation of the Luminary (*Ma'or*) is caused.⁹⁷⁶

He continues [and explains] there that this is why even children know there is a God, [or as in the terminology used elsewhere,⁹⁷⁷ “The Name of Heaven is frequent in the mouths of all”]. This is because the Luminary (*Ma'or*) is revealed below as it is Above, (and on the contrary, His primary revelation is below).⁹⁷⁸

8.

Now, the fact is that the Luminary (*Ma'or*) is openly revealed everywhere [but] in a way that He does not affect the place (and there only is the general knowledge that there is a God) because all actions come about through light (*Ohr*) and revelation.⁹⁷⁹ In contrast, the fact that **the Luminary (*Ma'or*)** is revealed [and that the Luminary (*Ma'or*) being in a state of revelation is not a matter of “revelation” (*Giluy*)]⁹⁸⁰ does not have an effect upon the place. Rather, for this to be in a way of

⁹⁷⁶ See Sefer HaMaamarim 5662 p. 360; 5686 p. 35; 5688 p. 173.

⁹⁷⁷ Sefer HaMaamarim 5660 p. 43; Sefer HaMaamarim, Kuntreisim Vol. 2, p. 296a **and elsewhere**.

⁹⁷⁸ See Sefer HaMaamarim 5662 p. 360; 5686 p. 35; 5688 p. 173.

⁹⁷⁹ This is one of the reasons that the creation was brought about specifically through the light (*Ohr*). (Sefer HaMaamarim 5657 p. 51 and elsewhere.)

⁹⁸⁰ For, the matter of “revelation” (*Giluy*) means that there is some grasp of it. In contrast, the fact that the Luminary (*Ma'or*) is in a state of revelation, is that He is revealed as He is **in His Essential Self**, and therefore, the knowledge that there is a God present, is not in a way of grasp, and it thus automatically follows that it is not a matter of “revelation” (*Giluy*) – see at length in Sefer HaMaamarim 5660, 5686, and Sefer HaMaamarim Kuntreisim *ibid*.

revelation and of having an effect on the place of the world, this comes about through mentioning the Name of Heaven [which comes about because of the Luminary (*Ma'or*) being in a state of revelation] in connection to worldly matters.

This may be connected to the famous story⁹⁸¹ that the Alter Rebbe heard from his teacher, the Rav, the Maggid of Mezhritch, about the great effort the Baal Shem Tov went to [in ensuring] that the Jewish people (men, women, and children) will speak words of praise about *HaShem*-יהו"ה, blessed is He, [such as [getting them to say] "Blessed is *HaShem-Baruch HaShem*," or "Thanks to *HaShem*, blessed is He," and the like] concerning the fact that He bestows health and livelihood upon them, and he would say that the praises of the Jewish people are the livelihood of the Holy One, blessed is He, so to speak, as the verse states,⁹⁸² "You are the Holy One, enthroned upon the praises of Israel."

That is, the praise of "You are the Holy One" (upon which He is "enthroned," so to speak) are the "praises of Israel," in that the Jewish people praise and laud Him, blessed is He, in connection to His bestowing them with children, health, and sustenance in abundance.

The Alter Rebbe explained⁹⁸³ that this is similar to the statement in Midrash on the verse,⁹⁸⁴ "I have likened you, my beloved-*Ra'ayati*-רעייתי," that this means, "My benefactor-*Mefarnesati*-מפרנסתי – in that they are the ones who provide Me with two daily continual offerings."

⁹⁸¹ Sefer HaMaamarim Yiddish p. 138 and on.

⁹⁸² Psalms 22:4

⁹⁸³ Sefer HaMaamarim Yiddish ibid. p. 140

⁹⁸⁴ Song of Songs 1:9; Midrash Shir HaShirim Rabba 1:9:6

Based on the known⁹⁸⁵ explanation in the teaching of our sages, of blessed memory,⁹⁸⁶ “Israel sustain their Father in Heaven,” that just as when it comes to sustenance in the literal sense, in that through it the bond of the soul with the body is caused, the same is so of the sustenance Above, that its matter is for there to be a drawing down and manifestation of the limitless light of the Unlimited One within the *Sefirot*, which are called a “body.” It thus is understood that the fact that the sustenance of “You are the Holy One” is “the praises of Israel,” is that through the praises of the Jewish people a drawing down of the limitless light of the Unlimited One is caused in the *Sefirot*, and through them – in the bestowals that the Holy One, blessed is He, bestows to the Jewish people through the *Sefirot*, especially in those bestowals about which the Jewish people praise Him that He bestows them with those bestowals.

For, as the bestowals are in, and of themselves, (before serving Him through “the praises of Israel”), there [only] is a drawing down through the *Sefirot*, which are of no comparison to the limitless light of the Unlimited One. However, through the Jewish people praising Him, blessed is He, meaning [praising] His Essential Self, [in that their intention when they say “Blessed is *HaShem-Baruch HaShem*” or “Thanks to *HaShem*, blessed is He” is [directed] to His Essential Self, blessed is He], in regard to the fact that He bestows to them. They thereby draw the revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and

⁹⁸⁵ Torah Ohr, Mikeitz 33d; Terumah 80a; Likkutei Torah, Ha’azinu 76b; Also see Likkutei Torah, Shir HaShirim, second discourse entitled “*L’Susati*” (12c) and discourse entitled “*Hinach Yafah*” Ch. 1 (13c and on), and elsewhere.

⁹⁸⁶ Zohar III 7b

Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, within those bestowals.

With the above in mind we can understand the statement in the (above-mentioned) teaching of the Baal Shem Tov, that “the praises of Israel” upon which the Holy One, blessed is He, is enthroned and sustained, these praises are about the fact that He physically bestows to them (“for the [physical] health and livelihood that He, blessed is He, gives him”). This is because for there to be the drawing down of the Essential Self of the limitless light of the Unlimited One in physical matters, there also must be praise of these matters.

9.

This may be understood based on what is known⁹⁸⁷ about the matter of the arousal from Above drawn through arousal from below. That is, even though the arousal from below that awakens the arousal from Above is not because of the greatness of the arousal from below, in and of itself, but solely because thus it arose in His will, blessed is He, nevertheless, the arousal from below must be akin to the arousal from Above that is drawn through it.

This is as in the teaching of the Rav, the Maggid of Mezritch,⁹⁸⁸ on the verse,⁹⁸⁹ “Upon the likeness of the throne there was the likeness like the appearance of a man from above.” (That is, the meaning of “the likeness of the appearance

⁹⁸⁷ *Derech Mitzvot* 123a-b; 159b and on, and elsewhere.

⁹⁸⁸ *Me’ah She’arim* 17b; *Igrot Kodesh* of the Tzemach Tzeddek, p. 21 and on.

⁹⁸⁹ *Ezekiel* 1:26

of a man” is that) according to the quality that man shows below, so likewise he is shown from Above.

Now, it can be said that the root of this matter is the teaching of Zohar,⁹⁹⁰ “Come and see (in that it is possible to see this with the [physical] sense of sight)... If it is in a state of a radiant face below, so is the illumination to it from Above... the joy of man draws down upon him a different Supernal joy etc.”

Beyond this, from the fact that through man’s service [below] the matters above **are brought about**,⁹⁹¹ as in the teaching of the Rav, the Maggid of Mezhritch⁹⁹² on the teaching of our sages, of blessed memory,⁹⁹³ “Know what is above you (*Mimcha*-ממך),” that “everything that is Above is from you (*Mimcha*-ממך),” [nevertheless], the service [from below] must be akin to the matter brought about through it Above.

It can be said that this is similarly so when it comes to the drawing down of the Essential Self of the limitless light of the Unlimited One brought about through service of Him by “the praises of Israel.” That is, even though when it comes to the drawing down itself, it seemingly is inapplicable to say that it is drawn through the service,⁹⁹⁴ nevertheless, in regard to the

⁹⁹⁰ Zohar II 184b

⁹⁹¹ That is, **the bringing about** of matters is from the limitless light of the Unlimited One which transcends form, and it thus follows automatically that the fact that it was previously mentioned that the service [from below] awakens the arousal from Above is solely due to His will, blessed is He – in this aspect it is to an even greater extent, but even so, it must bear a likeness to the matter brought about through it.

⁹⁹² Likkutei Amarim of the Rav, the Maggid of Mezhritch (Kehot edition), Section 198 (50c); Ohr Torah 112b (Kehot 5740 and on – Section 480); HaYom Yom for the 13th of Iyyar.

⁹⁹³ Avot 2:1

⁹⁹⁴ And as mentioned before in chapter five citing Likkutei Torah, Shabbat Shuvah, that the drawing down of the aspect of the Supernal “Face-*Panim*” פנים

place where the drawing down will be, the service of Him (and the praise) must be in those matters that the drawing down will come.

We can add that in the drawing down brought about through the “praises of Israel,” there are two matters. There is the general drawing down, as in the explanation⁹⁹⁵ of “enthroned upon the praises of Israel,” that through the praises of Israel He is drawn down below, [in that “drawing down” is called “sitting” [or being “enthroned”] like a person who sits, thereby lowering his stature] this being the general drawing down and revelation⁹⁹⁶ brought about through (the general matter) of “praise-*Heelool*-הילול,” which is of the same root as in the verse,⁹⁹⁷ “When His flame shone-*b’Heelo*-בהלו.”⁹⁹⁸

which is due to the service [from below] reaching there, is only the revelation of the aspect of the “Face-*Panim*-פנים,” and not the “Face-*Panim*-פנים” itself. Also see later in note 69 [in the original discourse].

⁹⁹⁵ Likkutei Torah, Kedoshim 29c

⁹⁹⁶ Likkutei Torah *ibid.* (at the beginning of the matter) [states] “to draw down the revelation of **His qualities** (*Midot*), **blessed is He**... through praising and lauding Him in those qualities.” This matter, (the drawing down of the revelation of **His qualities** (*Midot*), **blessed is He**), is brought about through praising Him “**in those qualities**.” However, the matter of the “praise” (*Heelool*-הילול) itself is of the root [in the verse] “When His flame shone-*b’Heelo*-בהלו,” (as in the continuation of the matter in Likkutei Torah there), referring to revelation in general.

⁹⁹⁷ Job 29:3

⁹⁹⁸ Likkutei Torah *ibid.* Though Likkutei Torah there seems to indicate that even the drawing down **itself** is drawn through “the praises of Israel” – even though at first glance, it is inapplicable that the service of Him through “the praises of Israel” should reach the level of “You are the Holy One” (as mentioned before in the discourse and in note 65 [in the original discourse]) – it can be said that the matter of “You are the Holy One” in Likkutei Torah there, refers to the limitless light of the Unlimited One as it [already] has some relation to the *Sefirot*.* [This is as also understood from the fact that the praises discussed in Likkutei Torah there, is “calling Him by His titles (*Sheimot*), **blessed is He**,” which relate to particular qualities (*Midot*).**] It is in regard to this drawing down that it is applicable to say that it is brought about through “the praises of Israel,” which is not so in regard to drawing down His Essential Self. [* To further explain based on what is explained in Torah Ohr, Hosafot 103c (cited in Likkutei Torah *ibid.*) that the fact that through the

Then there is the drawing down which is like a manifestation within a particular matter (“the praises of Israel” as they relate to particular matters). This is like the explanation of the Baal Shem Tov on [the words] “enthroned upon the praises of Israel,” that “the praises of Israel” are like the sustenance and livelihood of the Holy One, blessed is He, so to speak, and that it is upon them that He “is enthroned.”

That is, the matter of livelihood and sustenance is like livelihood and sustenance in the literal since, in that through it the bond of soul and body is caused in an inner way (*b’Pnimiyut*), such that the body **is vitalized** by the soul.

10.

Now, based on this, we can also explain the statement in the discourse that the revelation and drawing down of the Supernal treasury is in the quality of Victory-*Netzach*. For, in order that the revelation of the Supernal treasury will be activated in the quality of Victory-*Netzach* of man, so that it will be in his power to be victorious over the opposition, this is through the revelation and drawing down of the treasury into the quality of Victory-*Netzach* (similar to inner manifestation – *Hitlabshut*).

praises there is caused to be a drawing down of the revelation, is because there already is the presence of the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*) – and the ten hidden *Sefirot* are specifically after the arousal of the desire (*Hemshech* 5666 p. 185 and elsewhere.) [^{**} In contrast, this is not so of the “praises of Israel” in the story of the Baal Shem Tov, wherein although the praises are for specific bestowals of particular matters (health, livelihood, and the like) – they are not connected to His titles, but are solely [in the form of] “Blessed is *HaShem-Baruch HaShem*” and the like, in that “**the Luminary** (*Ma’or*) is in a state of revelation.”]

Now, based on the explanation before about the matter of “You are the Holy One, enthroned upon the praises of Israel,” that for the drawing down to be similar to the inner manifestation (“enthroned” as it is of the matter of “sustenance”) in particular matters, this is through the toil which relates to that matter in which there is the drawing down. [This is so even though when it comes to the drawing down itself (the drawing down of His Essential Self), it does not apply to say that it is drawn down through toil that bears a likeness to it.] [Thus, based on this] it can be said that this similarly is so of the matter of drawing down and revealing the Supernal treasury. That is, for the revelation and drawing down to be in the quality of Victory-*Netzach* as it is in man, in a way that the revelation has an effect in it, this is through serving *HaShem*-יהוה, blessed is He, with the quality of Victory-*Netzach*.

It can be said that this is the meaning of [the words of] the discourse, “Through the quality of Victory-*Netzach* it is possible to attain the Supernal treasury, **meaning** that the revelation and drawing down of the Supernal treasury is in the quality of Victory-*Netzach*.” That is, the intention in [the words] “meaning etc.,” is that when we say that Victory-*Netzach* reaches the Supernal treasury, it is not that Victory-*Netzach* reaches the Supernal treasury in a way that it awakens the drawing down and revelation of the treasury [similar to the arousal from below that awakens the arousal from Above]. This is because when it comes to the aspect of the treasury, the arousal from below does not reach there. [Moreover, even when it comes to service of *HaShem*-יהוה, blessed is He, that stems from the essence of the soul, which reaches the innerness

of the Unlimited One, it only is in a way of ascent (*Ha'ala'ah*), whereas the drawing down is only in regard to the drawing down of a revelation **from** the innerness, but not the innerness (*Pnimiyut*) itself.] He therefore explains that when it is said that Victory-*Netzach* reaches the Supernal treasury, it is (not that it awakens the revelation and drawing down itself, but) that the revelation and drawing down will be in the quality of Victory-*Netzach*.

11.

He continues in the discourse [and explains] that the reason for the opening of the treasuries in the time of war is because the primary aspect of war is victory. This may be better understood by what the Mittler Rebbe explains at length⁹⁹⁹ about the greatness and preciousness of the treasuries (but that, even so, the king squanders all the treasuries to win the war). That is, even though sometimes the king wants to show a great minister or a dear friend a precious object and the like, that he has in his possession, he nonetheless will not take them from those treasuries that have remained hidden for hundreds of years. Only on very rare occasions, such as on a day of feasting and joy, such as on his wedding or the wedding of his son, and the like, will he then command that they even take out the precious objects that have remained concealed for a long time, and he will display his great glory and the wealth and honor of his kingdom. However, even then, he does not show all the

⁹⁹⁹ In the discourse entitled “*Tzidkat Peerzono*” in *Torat Chayim*, Beshalach (322a and on [Vol. 1, p. 224b and on in the new edition]).

precious objects in his treasuries, but only a small portion of them (those that are not so hidden). Moreover, even in regard to those vessels, he only displays them to those at his feast (but does not give them to them).

In contrast, for achieving victory in the war, he takes all the precious treasures out (and sells them) to fund the expenditures of the war etc. Moreover, in this there are no limitations, meaning that if his own treasuries are insufficient, he will also take from the treasuries amassed by his fathers and ancestors.

He further explains there, that this fact, that to be victorious in the war he will squander all the treasuries, is not because he wants to expand the borders of his land through the conquest another land, or because he wants to increase his wealth through plunder. [For, in such case he would calculate the amount of treasure worth expending for such an endeavor, but he would not take out all his treasuries and certainly would not squander them.] He rather does this to be victorious over an opposing force that battles against him. This is because the victory in being victorious over an opposing force reaches the very innerness of his soul, as explained there at length.

Now, it can be said that when the discourse states that the reason [the king] opens the treasuries in a time of war is because the primary aspect of war is victory, the intention is that opening of the treasuries in a time of war is not for the sake of conquest, meaning to expand the border of his land by conquering another land, but is rather to achieve victory, being that (victory) is the primary matter of the war.

The same is so in the analogue, that the fact that the Jewish people are given the Supernal treasures (in a way of squandering)¹⁰⁰⁰ to be victorious in the war, is not to conquer the world and make it a dwelling place for Him, blessed is He, by which there will be the fulfillment of His Supernal intent, in that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.” It rather is for the sake of victory, to be victorious over the opposition.

12.

With the above in mind, we can understand what he cites in the discourse, that it states in Midrash Tehillim on the verse,¹⁰⁰¹ “Make the path of life known to me, [the fullness of joy in Your Presence etc.],” that, “The Holy One, blessed is He, responded to Dovid, ‘If it is life that you seek, look to the Torah etc.’” In Midrash Rabbah it states about,¹⁰⁰² “‘the fullness (Sova-שובע) of joy in Your Presence,’ (do not read it as “fullness-Sova-שובע” but rather read it as “seven-Sheva-שבע”)¹⁰⁰³ referring to the seven groups of righteous *Tzaddikim* that are destined to greet the face of the *Shechinah*... Who will inform us which group amongst them is most beloved and delightful (*Ne'imot*-נעימות) etc., those who are destined to stand

¹⁰⁰⁰ In contrast, the giving of the treasures which is not in a way of squandering – is in order to fulfill the Supernal will of making a dwelling place in the lower worlds, as in the later note 84 [in the original discourse].

¹⁰⁰¹ Psalms 16:11

¹⁰⁰² Midrash Vayikra Rabba 30:2; It should be pointed out that this matter* is also stated in Midrash Socher Tov *ibid.*, but in the discourse, it is cited from Midrash Vayikra Rabbah, whereas in Midrash Tehillim (Buber edition) this is in shorter form.

¹⁰⁰³ Midrash Tehillim *ibid.*

to the right of the Holy One, blessed is He. This is the meaning of the verse,¹⁰⁰⁴ ‘The delights (*Ne’imot*-נעימות) that are at Your right for eternity (*Netzach*-נצח).’”

Now, this requires explanation. For, at first glance, the proof of the relationship between “the Eternal Victor of Israel-*Netzach Yisroel*-נצח ישראל” is from the end of the verse, “The delights that are at Your right for eternity-*Netzach*-נצח,” which according to the Midrash refers to the Jewish people. This being so, why does the discourse also bring the explanation of the Midrash to the [first part of the] verse, “Make the path of life known to me, the fullness of joy in Your Presence?”¹⁰⁰⁵

However, based on the above, we can say that the explanation is that the three matters mentioned in the verse, (“Make the path of life known to me,” and “the fullness of joy in Your Presence,” and “the delights that are at Your right for eternity”) are three matters in the service of *HaShem*-יהוה, blessed is He, of the Jewish people, through which the Supernal treasures are revealed.

[The words], “Make the path of life known to me,” refer to the matter of engaging in the study of Torah (“If it is life that you seek, look to the Torah”) in that it is like the giving of the Torah, ([as in the teaching],¹⁰⁰⁶ “Just as there [at Sinai] it was with awe and fear etc., so likewise here [during the study of the Torah] etc.”). For, at the time of the giving of the Torah, [about

¹⁰⁰⁴ Psalms 16:11 *ibid*.

¹⁰⁰⁵ This is especially so considering that in Midrash Vayikra Rabbah there, (in which it explains the matter of “The delights that are at Your right for eternity”) it explains [the words], “Make the path of life known to me” **in a different way**.

¹⁰⁰⁶ Talmud Bavli, Brachot 22a; See Torah Ohr, Yitro 67b; Torat Chayim, Yitro 370b and on [Vol. 2, p. 253b and on in the new edition]; Also see Torah Ohr, Vayetzzei 21b, 22b; Torat Chayim, Vayetzzei 24c and on, and elsewhere.

which the verse states],¹⁰⁰⁷ “‘His wedding day,’ this refers to the giving of the Torah,” the Supernal treasures were revealed, similar to a king of flesh and blood who reveals his treasures on his wedding day.¹⁰⁰⁸

[The words], “The fullness (*Sova*-שׁוּבַע) of joy in Your Presence,” which “refer to the seven (*Sheva*-שֶׁבַע) groups of righteous *Tzaddikim* etc.,” refers to the work of the Jewish people in making the world a dwelling place for Him, blessed is He. This is the meaning of the seven groups of righteous *Tzaddikim*, (in which [the number] seven is specified). For, since all matters of the world are seven in number, therefore, the work of the righteous *Tzaddikim* (and “Your people are all righteous-*Tzaddikim*”) in making the world a dwelling place for Him, blessed is He, is divided into seven, “seven groups of righteous *Tzaddikim*.”¹⁰⁰⁹

It can be said that this also is why in the writings of Tzemach Tzeddek on this verse in Tehillim,¹⁰¹⁰ he brings this teaching of our sages, of blessed memory, (that [the words], “The fullness (*Sova*-שׁוּבַע) of joy in Your Presence,” refer to “the seven (*Sheva*-שֶׁבַע) groups of righteous *Tzaddikim*”) in continuation of the teaching of our sages, of blessed memory,¹⁰¹¹ that [these words] “the fullness (*Sova*-שׁוּבַע) of

¹⁰⁰⁷ Song of Songs 3:11; Talmud Bavli, Taanit 26b (in the Mishnah); Also see Rashi to Song of Songs *ibid*.

¹⁰⁰⁸ See the discourse entitled “*Tzidkat Peerzono*” in *Torat Chayim* *ibid*. (326b [Vol. 1, p. 221b and on in the new edition]).

¹⁰⁰⁹ See Midrash Vayikra Rabba *ibid*., that the faces [of the seven groups] are compared to the sun, the moon etc. – seven matters of the world.

¹⁰¹⁰ Yahel Ohr (of the Tzemach Tzeddek) p. 49

¹⁰¹¹ Talmud Bavli, Arakhin 13b; Midrash Bamidbar Rabba 15:11

joy,” refer to the seven (*Sheva*-שבַּע) strings of the harp used in the Holy Temple.

This is because the intention in the [existence of the world] is for the Jewish people to make a Holy Temple for Him, blessed is He, (as also understood from the *Hemshech* of the Hilulah, in explanation of the verse, “They shall make a Sanctuary for Me”).

The seven strings of the harp of the Holy Temple are the perfection of the seven matters [that include] the whole world.¹⁰¹² This then, is why the matter of the seven groups of righteous *Tzaddikim* comes in continuation to the matter of the seven strings of the harp of the Holy Temple. This is because the work in service of *HaShem*-יהו"ה, blessed is He, of the seven groups of righteous *Tzaddikim*, is to make the world a Sanctuary for Him, blessed is He.

This matter, (that the world is made to be a Sanctuary and dwelling place for Him, blessed is He) is comparable to a war waged to expand the borders of his land, in that for this too the [king] makes use of His treasures,¹⁰¹³ but not in a way of squandering them.

¹⁰¹² To further explain based on what is stated in Likkutei Torah, Tazriya 21d, the seven strings of the harp of the Holy Temple are the seven emotive qualities (*Midot*) called “**the days of the world** (*Yemei Olam*).” In the continuation of the matter there, [it states] that Victory-*Netzach* is related to the eighth string, ([as in the verse (Psalms 12:1)], “For the Victor (*LaMenatze’ach*-לַמְנַצֵּחַ) on the eighth (*Shemeeneet*-שְׁמִינִית)) which transcends “the days of the world.”

¹⁰¹³ Even though the wealth that he takes [from the treasures] to expand the borders of his land is commensurate to the land that he wants to conquer (as explained before in chapter eleven). It can be said that, in the analogue, since “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds” – the matter of His “desire-*Nitaveh*-נִתְאַוָּה” transcending reason and limitation – therefore there is no measure whatsoever as to how much is worthwhile to invest in accomplishing this. However, even so, it is connected to the matter of “calculation,” (such that for

[The words], “the delights that are at Your right for eternity (*Netzach*-נצח),” refer to the matter of the victory (*Nitzachon*-נצחון) of the Jewish people over the opposition. This work in service of *HaShem*-יהו"ה, blessed is He, is the “most beloved and delightful (*Ne'imot*-נעימות)” of all seven forms of service, such that for this all treasures are granted, and in a way of squandering them (higher than calculation).

13.

He continues in the discourse [and explains] that it states in Midrash¹⁰¹⁴ that [the words] “the delights that are at Your right for eternity (*Netzach*-נצח)” refer to the Lulav, which is taken in the right [hand], and that through this the victory (*Nitzachon*-נצחון) is brought into revelation. As it states in Midrash,¹⁰¹⁵ “This is analogous to two litigants who came before a judge, and we do not know who was victorious. However, when one comes out with palm branches (the Lulav and Hadass-myrtle)¹⁰¹⁶ in his hand, we then know that he was

the matter of “the dwelling place in the lower worlds” it is **worthwhile** to expend all the treasures), and it is not in a way of squandering. In contrast, the granting of the treasures for the sake of victory is not connected to “calculation,” but is a matter of squandering. This is further explained in the discourse entitled “*Bati LeGani*” 5728, Ch. 3 (Torat Menachem, Sefer HaMaamarim Shvat p. 309 [translated in The Teachings of The Rebbe 5728, Discourse 16]).

¹⁰¹⁴ Midrash Vayikra Rabba ibid. [30]:3

¹⁰¹⁵ Midrash Vayikra Rabba ibid. [30]:2

¹⁰¹⁶ In Midrash there it states “with their Lulavs and Etrogs.” In regard to why the discourse instead states “Lulav and Hadass,” it can be suggested that this matter is brought in the discourse to explain the matter of “the delights that are at **Your right** [hand] for eternity (*Netzach*-נצח)” (mentioned in Vayikra Rabba there [30]:3), and it therefore states “Lulav and Hadass” and **removes** the language of the Midrash “with their Lulavs and Etrogs,” since the Etrog is [held] in the left [hand]. In regard

victorious. So it is between Israel [and the nations] etc., and we know that Israel are victorious.”

Now, it can be said that the fact [the discourse] brings (the Midrash) of “we do not know who was victorious,” is because since all matters of victory mean victory over an opposition, thus to the greater degree that the opponent opposes with strength, to that degree the victory is greater. The discourse therefore brings [the teaching that] “we do not know etc.” That is, the opposition is so strong, such that there is doubt that he may prevail, Heaven forbid. However, when we are victorious over an opponent who is in his full strength, this is the true and primary matter of victory (*Nitzachon*-נצחון).

With the above in mind, we can also understand the statement at the end and conclusion of the chapter, that the victory is [the matter of] the restraint (*Itkafiya*) of the side opposite holiness, specifically “restraint” (*Itkafiya*), even though at the beginning of the discourse he mentions (several times) both “restraint (*Itkafiya*) and transformation (*It'hapcha*).”¹⁰¹⁷ This is because the matter of “they shall make a Sanctuary for Me” which he discusses at the beginning of the *Hemshech*, is primarily brought about through the work of self-

to why it [only] mentioned “Lulav and Hadass” and left out the Aravah (willow), see later in note 103 [in the original discourse].

¹⁰¹⁷ In Ch. 1. Similarly, at the beginning of Ch. 3 it states, “The restraint (*Itkafiya*) brings to and elevates the aspect of transformation (*It'hapcha*),” [and at the end of the chapter [it states], “Restraint (*Itkafiya*) **primarily** is that which brings to transformation (*It'hapcha*)”]. Also see the beginning of Ch. 3 and Ch. 5 (several times*) and also see the beginning of the discourse entitled “*HaYoshevet BaGanim*” (before ch. 6) in which he only brings the matter of “transformation” (*It'hapcha*). [*And at the end of Ch. 5 [where it states] “through the **restraint** (*Itkafiya*) of the side opposite holiness.” However, the intention there is to the **teaching** “through the restraint (*Itkafiya*) of the side opposite holiness,” to which he explains, “through which he affects **the transformation.**”]

transformation (*It'hapcha*). That is, through a person transforming his animalistic soul into holiness, thereby this also is brought about in the world,¹⁰¹⁸ so that the world is transformed into a Sanctuary and dwelling place for Him, blessed is He.

In contrast, the matter of Victory-*Netzach*, (in which the victory is greater relative to that which stands in opposition with greater strength, as mentioned before), this primarily is in the work of restraining (*Itkafiya*) the side opposite holiness while it still is in its full power and strength.¹⁰¹⁹

This then, is why he also concludes the chapter [stating], “It is to this end that there is the revelation of the Supernal treasury.” That is, the primary revelation of the treasury, and in a way of squandering it, is specifically for the sake of the toil of self-restraint (*Itkafiya*).¹⁰²⁰

Now, this may be connected to the explanation in the discourse,¹⁰²¹ that even though the bestowal of the treasures is specifically through the ministers and officers, nonetheless its inner intention is for the soldiers. This is because the difference between self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*) is as the Rebbe Maharash explained,¹⁰²² that self-transformation (*It'hapcha*) means that he despises evil, and likewise his service of *HaShem*-יהו"ה, blessed is He, is in the

¹⁰¹⁸ See Likkutei Torah Bamidbar 5b

¹⁰¹⁹ See Tanya, Likkutei Amarim, Ch. 27 (34a) cited in Ohr HaTorah in the next note.

¹⁰²⁰ See Ohr HaTorah, Beshalach, discourse entitled “*Tzidkat Peerzono*” Ch. 5 (p. 679); Also see the discourse entitled “*Amar Rabbi Oshiya... Tzidkat Peerzono*” 5629 (Sefer HaMaamarim 5629 p. 58 and on).

¹⁰²¹ In Ch. 19. Also see earlier in Ch. 11.

¹⁰²² Sefer HaMaamarim 5629 *ibid*.

mode of “do good” is as in the verse,¹⁰²³ “[He] desires them greatly,” in that he desires the *mitzvot* with great desire, this being something that only is present in the righteous *Tzaddikim* (“the ministers and officers”).

In contrast, self-restraint (*Itkafiya*) means that even though he does not despise evil, and even when it comes to “do good,” he does not have a great yearning and desire for the *mitzvot*, he nonetheless compels himself to “turn away from evil and do good” in a way of being victorious (*Nitzachon*), which is applicable to each and every Jew (“the soldiers”). This is as stated in Tanya,¹⁰²⁴ that “the subduing of the side opposite holiness while it still is at its strongest and most powerful, is the rank of the intermediates (*Beinonim*),” and “the rank of the intermediate (*Beinoni*) is attainable to every man.”¹⁰²⁵

Now, it can be said that this is also the connection between “The Eternal Victor of Israel-*Netzach Yisroel*- נצח ישראל” and the Lulav and its [associated] species. For, the [various species] of the Lulav indicate the various categories of Jewish people, and even the lowest category within the Jewish people, who are compared to the willow (*Aravah*) which neither has flavor nor scent have the power of victory (*Nitzachon*).

On the contrary, the power of victory (*Nitzachon*) is even greater in the “willow” (*Aravah*). [For, as known,¹⁰²⁶ Victory-*Netzach* and Majesty-*Hod* are the [two] branches of willow (*Aravot*) which have neither flavor nor scent.] It is through the “willows” (*Aravot*) rousing the power of victory (to

¹⁰²³ Psalms 112:1

¹⁰²⁴ Tanya, Likkutei Amarim, Ch. 27 (34a)

¹⁰²⁵ Tanya, Likkutei Amarim, beginning of Ch. 14

¹⁰²⁶ Zohar I 262a; Zohar III 193b and elsewhere.

be victorious over the [evil] inclination when he is in his full strength and power) that they thereby bond with the “myrtle” (Hadassim) and the “palm branch” (Lulav),¹⁰²⁷ and through them, there is a drawing down in them of a likeness¹⁰²⁸ to the matter of self-transformation (*It’hapcha*),¹⁰²⁹ and “we thereby **know** that Israel has prevailed,”¹⁰³⁰ such that the victory (*Nitzachon*) is openly revealed to all eyes.

14.

Now, to explain the greatness of the drawing down (of squandering the treasures) brought about specifically through the toil of self-restraint (*Itkafiya*) in greater detail, this may be understood according to what is explained by the Rebbe (Rashab), whose soul is in Eden,¹⁰³¹ on the teaching, “Through

¹⁰²⁷ See Ohr HaTorah, Beshalach ibid. Ch. 3 (p. 676).

¹⁰²⁸ However, it is only a “likeness,” in that even then, they still have the toil of restraint (*Itkafiya*). To explain from what is stated at the end of Ch. 27 of Tanya, “In the end he will truly be holy and removed from the side opposite evil,” which does not contradict what was stated before this (34a) “perhaps this is what he was created for, and this is the service demanded of him, to constantly restrain the side opposite holiness” – in that the fact that “in the end he will truly be holy and separate” **is not** in regard to all matters.

¹⁰²⁹ For, it is through being bound to the righteous *Tzaddikim* (the Lulav and Hadassim) that there also is a drawing down in them of the revelations, and thereby their service also comes to have a likeness to the matter of self-transformation (*It’hapcha*).

¹⁰³⁰ As opposed to before this. Based on this, we can explain what it states in the discourse, that the “palm branches-*Ba’ayan-ל”אנף*” [mentioned in the Midrash] refer to the Lulav and Hadass (myrtle), and not the Aravah (willow) – since the discourse there states, “Then the victory **is seen**,” and the revelation of the Victory-*Netzach* (of the Aravah) in a way that is seen to the eyes of all, is brought about through the Lulav and Hadassim.

¹⁰³¹ In the discourse entitled “*Re’eh Hachiloti*” 5671 (Sefer HaMaamarim 5671 p. 157 and on).

the restraint (*Itkafiya*) of the side opposite holiness, the glory of the Holy One, blessed is He, is elevated in all worlds.”

That is, the reason that through the restraint (*Itkafiya*) of the side opposite holiness there is a drawing down of such a lofty light as this, which is called “elevated-*Istalek*-אסתלק” being that it is from the encompassing light (*Makif*) “that is removed (*Mesulak*-מסולק) from the inner manifest aspect (*Pnimityut*),”¹⁰³² is specifically because of the advantage of light that comes out of darkness. That is, through refining the darkness, this causes a drawing down of additional light that transcends the light drawn down from the mystery of the root (*Shoresh*), which is measured according to the capacities of the worlds.

He explains there that this is why man receives his vitality from foods [that come from] the inanimate (*Domem*), the vegetative (*Tzome'ach*) and the animal (*Chai*). That is, through causing himself not to be drawn after the physical pleasure in the food, but that his intention [in eating] is instead for the sake of Heaven, in that he [intends to] study Torah and pray to *HaShem*-יהו"ה with the power of the food. [And to affect in himself that his intention in eating is truly for the sake of Heaven, he first must serve *HaShem*-יהו"ה, blessed is He, in prayer, with a contemplation (*Hitbonenut*) that even the animalistic soul understands, such that even his animalistic soul will understand and grasp that rather than [pursuing] the materiality of the world, it should desire Godliness], thereby refining the food and separating the evil from it, thus elevating

¹⁰³² See the language of Sefer HaMaamarim ibid. p. 159

it to good. Through this refinement additional light is drawn to him from the encompassing aspect (*Makif*).

This then, is the meaning of [the teaching], “through the restraint (*Itkafiya*) of the side opposite holiness, the glory of the Holy One, blessed is He, is elevated in all worlds.” This is because the drawing down of the encompassing light (*Makif*) is specifically through refining the darkness.

To further explain, from the fact that he explains there that “the restraint (*Itkafiya*) of the side opposite holiness” refers to the refinement of the darkness, [especially with the example of the refinement of food through eating for the sake of Heaven, which comes after refining the animalistic soul through serving *HaShem*-יהו"ה, blessed is He, in prayer], it is understood that in this discourse¹⁰³³ he also explains that the intention in “the restraint (*Itkafiya*) of the side opposite holiness” is (primarily) self-restraint (*Itkafiya*) that brings to self-transformation (*It'hapcha*).

In the discourse he continues that we must understand this better, because even through serving *HaShem*-יהו"ה, blessed is He, with the Godly soul in and of itself, such as in serving Him in prayer by contemplating (*Hitbonenut*) His Godliness in matters that have no relation to the animalistic soul, and likewise in studying Torah, there is a drawing down of additional light in the Godly soul. This is because every added light, [especially additional light drawn down through prayer and Torah study, which is addition beyond the principal], is

¹⁰³³ As with the beginning of the *Hemshech* of the Hilulah (as mentioned before in note 89 [in the original discourse]), and as opposed to [what is explained] in Torah Ohr, Vayakhel 89c-d.

from the encompassing light (*Makif*). This being so, what advantage is brought about specifically through refining the darkness?

[It can be said that the fact that the discourse brings an example from serving *HaShem*-יהו"ה, blessed is He, in prayer (*Avodah*) and in the study of Torah, rather than by fulfilling the *mitzvot* (*Gemilut Chassadim*), is because when it comes to the *mitzvot*, since their matter¹⁰³⁴ is that they are commandments **to man**, and their intention is to refine the creatures,¹⁰³⁵ it must be said that the refinement of the body and animalistic soul brought about through them is revealed to an extent, (even though he fulfills the *mitzvot* in a manner of the service of the [Godly] soul, in and of itself).¹⁰³⁶

In contrast, when it comes to the Torah study, since the Torah is the **word of HaShem**-יהו"ה, and is the wisdom of the Holy One, blessed is He, only that it descended below and manifested within human intellect, it therefore is possible for a person not to sense the refinement of his physical brain brought about through this. This is why when it comes to the study of Torah¹⁰³⁷ it applies more for one's occupation in it to stem from the soul.]

¹⁰³⁴ See Likkutei Sichot Vol. 9 p. 65 and elsewhere.

¹⁰³⁵ Midrash Bereishit Rabba, beginning of Ch. 44.

¹⁰³⁶ In other words, his intention in fulfilling the *mitzvot* with the limbs of the body is not in order to refine the body, and the body (for him) is only an "intermediary medium" through which **the soul** fulfills the *mitzvot* – see Torat Shalom, p. 127; Discourse entitled "*Bati LeGani*" 5712, Ch. 4 (Sefer HaMaamarim Shvat p. 282 [translated in The Teachings of The Rebbe 5712, Discourse 8]).

¹⁰³⁷ The same is so when it comes to service of *HaShem*-יהו"ה, blessed is He, in prayer, since the contemplation (*Hitbonenut*) is **into Godliness**.

About this he explains that in the encompassing light (*Makif*) there are two levels. For, as known,¹⁰³⁸ in concealment (*He'elem*) [the encompassing light (*Makif*) being the aspect of concealment] there are two aspects. There is concealment that has [actual] existence, such as how fire is in a [hot] coal, in that although it is concealed and hidden in the coal, its existence is fire, and thus water will extinguish the fire in the coal. There then is concealment that has no [actual] existence, such as fire as it is in a flint stone, which can never be extinguished, being that it is not the existence of fire.

The difference between these two aspects is also in the way they are revealed from their concealment. That is, to bring out and reveal the fire from the coal, one blows upon it with a bellows. In contrast, to bring out fire from the flint one specifically strikes it, with much toil.

This then, is the advantage of the encompassing light (*Makif*) drawn down specifically by refining the darkness. This is because the encompassing light (*Makif*) drawn down through the toil of the Godly soul, is encompassing light (*Makif*) that relates to the inner manifest light (*Pnimi*), which in general, is concealment that has [actual] existence. This is why it is drawn down and revealed through the toil of the Godly soul, in and of itself, (in which the toil is not so great, like blowing with a bellows).

In contrast, the encompassing light (*Makif*) drawn down by refining the darkness, which is a very great toil, is the encompassing light (*Makif*) that does not relate to the inner

¹⁰³⁸ See at length in *Hemshech* 5666 p. 80 and on; Sefer HaMaamarim 5700 p. 23, and elsewhere.

manifest light (*Pnimi*) – this being concealment that has no [actual] existence, but is the concealment of the essential self (*He'elem HaAtzmi*).

This then, is the meaning of, “through the restraint (*Itkafiya*) of the side opposite holiness, the glory of the Holy One, blessed is He, is elevated-*Istalek*-אסתלק etc.,” referring to [that which is] essentially concealed (*He'elem HaAtzmi*) and is utterly separate (*Mesulak*-מסולק) from the inner manifest aspect (*Pnimi*yut).

With the above in mind, we can understand the greatness of the drawing down brought about through the restraint (*Itkafiya*) of the side opposite holiness. For, the toil in restraining the side opposite holiness when it still is in its full force and strength, [especially self-restraint (*Itkafiya*) in matters that come through difficult battle],¹⁰³⁹ is even higher than the concealment drawn down through the toil of affecting refinements (*Avodat HaBirurim*) (the “transformation” (*It'hapcha*) mentioned in the above-mentioned discourse).

15.

Now, about the superiority of the toil of self-restraint (*Itkafiya*), since that which is drawn down is through labor and toil,¹⁰⁴⁰ (like bringing fire from a flint by striking it),¹⁰⁴¹ which

¹⁰³⁹ See Tanya, Likkutei Amarim, Ch. 30 (39a)

¹⁰⁴⁰ To explain based on Torah Ohr mentioned in note 106 [in the original discourse] (89c), the drawing down brought about through the restraint (*Itkafiya*), (“the glory of the Holy One, blessed is He, is elevated-*Istalek*-אסתלק”), is the matter of arousal from Above brought about through arousal from below.

¹⁰⁴¹ To explain, this analogy (of bringing forth fire from the flint through striking it) is brought in regard to different levels within the aspect of concealment

is like the drawing down brought about through the toil of affecting refinements (*Avodat HaBirurim*), except that it is higher. However, the primary superiority of restraining the side opposite holiness is that the toil of restraining the side opposite holiness while it still is in its full strength and power, is that it is by way of victory (*Nitzachon*), through which the Supernal treasury is revealed, this being a revelation from Above, [from where] the arousal from below does not reach.

Moreover, this revelation is drawn down in an inner manifest way (*b'Pnimityut*) (which is the superiority of arousal from Above that is drawn down through arousal from below).¹⁰⁴² This is as mentioned before (in chapter ten), that the revelation and drawing down of the treasury is as it manifests in the quality of Victory-*Netzach* in man, except that presently the victory has yet to be revealed (since we still are in the middle of the war) so that what is sensed in man in a revealed way is not the treasury itself, but only its result, that it is in his power to be victorious over the opposition. However, upon the conclusion of the victory, when the victory will be revealed, the treasury itself will then be sensed, with the true and complete redemption by our righteous Moshiach, speedily and in the most literal sense!

(*He'elem*), (and it thus automatically follows, [that there are] also [different] ways of toil).

¹⁰⁴² See Likkutei Torah, Vayikra 2c; Shir HaShirim 24b, and elsewhere.