

Discourse 16

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

Delivered on Motzei Shabbat Parshat Beshalach,

11th of Shvat, 5728⁹⁶⁷

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

1.

The verse states,⁹⁶⁸ “I have come to My garden, My sister, My bride.” In the discourse of the day of his Hilulah,⁹⁶⁹ the Rebbe whose Hilulah we are celebrating, brings the teaching in Midrash Rabbah (on the verse),⁹⁷⁰ “I have come to

⁹⁶⁷ This discourse was edited by the Rebbe and published as a pamphlet for the 10th of Shvat, 5748. In the introduction there it states, “*Hemshech ‘Bati LeGani’* 5710 is the discourse that was given by his honorable holiness the Rebbe Rayatz, whose soul is in Eden, to be studied on the day of the 10th of Shvat 5710 [a] the day of his passing. It includes twenty chapters, and each year it is the custom of the Rebbe to explain in his [own] discourse entitled “*Bati LeGani*” one chapter of the continuum (*Hemshech*) [b]. The discourse above-mentioned discourse ‘*Bati LeGani*’ 5728 is **primarily** founded upon the eighteenth chapter of the continuum (*Hemshech*), and is being published for the 10th of Shvat of this year, during which the above-mentioned chapter is being studied for the second time.” [a. And its continuation, the discourse entitled “*HaYoshevet BaGanim*,” the discourse for Purim (chapters 11-15), and the conclusion of the discourse (Ch. 16-20) for the 2nd day of Nissan.] [b. Many people have the custom to study a chapter of the twenty chapters in their order (including) year after year. Then, after concluding the first twenty years, (from 5711-5730), they also begin the count of the second twenty years, with those twenty chapters, each year another chapter.]

⁹⁶⁸ Song of Songs 1:5

⁹⁶⁹ In the discourse entitled “*Bati LeGani*” 5710 (printed in Sefer HaMaamarim 5710 p. 111 and on), which was given out by the Rebbe who said the discourse for the 10th of Shvat, 5710, the day of his passing.

⁹⁷⁰ [Midrash Shir HaShirim Rabba to Song of Songs 5:1]

My garden-*Gani*-גני,” meaning, “to My wedding canopy-*Genuni*-גנוני” – to the place where I primarily was at first,⁹⁷¹ in that the essential root of the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*, was in the lower worlds. However, because undesirable matters (beginning with the sin of the tree of the knowledge of good and evil) His Indwelling Presence, the *Shechinah*, was withdrawn from below to above, until the seventh firmament. Afterwards, there arose righteous *Tzaddikim* (beginning with our forefather Avraham, [about whom the verse states],⁹⁷² “Avraham was one”) and they brought His Indwelling Presence, the *Shechinah*, down from Above to below, until our teacher Moshe came, who was the seventh (and “all sevens are beloved”)⁹⁷³ and brought it down to below, to the earth.

This matter, (the descent and drawing down of His Indwelling Presence, the *Shechinah*, below in earth) is brought primarily about through the Tabernacle (*Mishkan*)⁹⁷⁴ that Moshe made, as the verse states,⁹⁷⁵ “They shall make a Sanctuary for Me and I shall dwell within them.”

⁹⁷¹ [See Midrash Bereishit Rabba 19:7]

⁹⁷² Ezekiel 33:24

⁹⁷³ Midrash Vayikra Rabba 29:11; See the discourse entitled “*Bati LeGani* – I have come to My garden,” 5711 Ch. 2 and on (Torat Menachem, Sefer HaMaamarim, *Bati LeGani* Vol. 1, p. 7 and on, [translated in The Teachings of The Rebbe 5711, Discourse 1]).

⁹⁷⁴ Even though at the giving of the Torah it already took place that “*HaShem*-יהוה descended upon Mount Sinai,” nevertheless, the matter of “he brought it down to the earth” was (primarily) in the Tabernacle (*Mishkan*), and after the giving of the Torah – See Sefer HaMaamarim 5644 p. 222.

⁹⁷⁵ Exodus 25:8

This is why⁹⁷⁶ the Tabernacle (*Mishkan*) was made of “acacia-wood-*Sheeteem*-שטיים.” This is because the drawing down of the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikhar Shechinah*, is through the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*), as in the teaching,⁹⁷⁷ “Through the restraint (*Itkafiya*) of the side opposite holiness, the glory of the Holy One, blessed is He, is elevated (*Istalek*) in all worlds.”

[This refers to] the drawing down and revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One who transcends relation to worlds. [This is why this drawing down is called by the word “elevated-*Istalek*-אסתלק,” since it is a revelation of the light in a way of elevated exaltedness (*Romemut*).]⁹⁷⁸ [This is the meaning of] the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikhar Shechinah*.

Now, since this drawing down comes about through the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*), therefore the Tabernacle (*Mishkan*) was made of “acacia-wood-*Sheeteem*-שטיים.” This is because the word, “acacia-wood-*Sheeteem*-שטיים” is of the same root as the word “folly-*Shtut*-שטות,”⁹⁷⁹ meaning the folly (*Shtut*-שטות) of the side opposite holiness, (about which it states,⁹⁸⁰ “A person does not

⁹⁷⁶ In regard to the coming section see the third chapter of the continuum (*Hemshech*) and on.

⁹⁷⁷ See Tanya, Ch. 27 and Likkutei Torah, beginning of Pekudei (citing Zohar II 128b; Also see 67b there, and 184a); Torah Ohr, Vayakhel 89d; Likkutei Torah, Chukat 65c.

⁹⁷⁸ Torah Ohr *ibid*.

⁹⁷⁹ See Sanhedrin 106a; Sifri to the beginning of Balak; Bamidbar Rabba 20:22; Tanchuma Balak 16.

⁹⁸⁰ Sotah 3a; Also see Maamarei Admor HaEmtza'ee, Devarim Vol. 2, p. 645.

transgress except if a spirit of folly (*Shtut*-שטות) enters him”). It is through the toil of the verse,⁹⁸¹ “And you shall make the boards (*Kerashim*-קרשים) for the Tabernacle of acacia-wood (*Sheeteem*-שטים) standing erect,” that we transform the “folly-*Shtut*-שטות” of the side opposite holiness to “holy folly-*Shtut d’Kedushah*-שטות דקדושה” (“acacia-wood (*Sheeteem*-שטים) standing erect”), and thereby bring about that “I shall dwell within them,” [meaning], the drawing down of the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikkar Shechinah*, in the lower worlds.

2.

In the discourse he continues [and explains]⁹⁸² that this is also why one of the services, [and it can be said that the meaning of “one of the services” is that it is the special unique and primary [mode of] service⁹⁸³ in the Holy Temple], is the service of offering sacrifices (*Korbanot*).⁹⁸⁴ This is because the service of sacrificial offerings involves taking an animal (whose vitality is from the shiny husk (*Kelipat Nogah*)),⁹⁸⁵ and sacrificing it to *HaShem*-יהו"ה.

⁹⁸¹ Exodus 26:15

⁹⁸² In chapter two.

⁹⁸³ This is further elucidate by Tosefot entitled “*Ad Achat*” – Menachot 18a

⁹⁸⁴ For, the substance matter of the Holy Temple is – “A House for *HaShem*, prepared for sacrifices to be offered within” (Rambam, beginning of Hilchot Beit HaBechirah). Also see chapter three in the continuum (*Hemshech*): **The primary** service in the Tabernacle (*Mishkan*) and Holy Temple (*Mikdash*)... is the service of offering sacrifices (*Korbanot*).”

⁹⁸⁵ Tanya, beginning of Ch. 7; beginning of Ch. 37 there; and elsewhere.

This is especially so according to the explanation of the Alter Rebbe⁹⁸⁶ on the verse,⁹⁸⁷ “When a man brings an offering of you etc.” That is, when the verse states, “When a man brings an offering of you,” (rather than, “When a man of you brings an offering”) this comes to hint that the offering must be (not only of the animal, in the literal sense, but also) **of you**, from you alone, that is, from the animal in a person’s heart. That is, when he makes the animal within himself (the animalistic soul) into an offering to *HaShem*-יהו"ה, this is the matter of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

It is through transforming the animal, [both the animal in the literal sense, and the animal in his heart] into holiness, that this reaches the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends relation to worlds, (“the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikkar Shechinah*”). This is because “the mystery of the sacrificial offerings reaches to the mystery of the Unlimited One,”⁹⁸⁸ and it is this light that is drawn down below.

This is because about the sacrifices the verse states,⁹⁸⁹ “A pleasing aroma (*Rei'ach Nicho'ach*-ריח נִיחֹחַ),” in which the word “aroma-*Rei'ach*-ריח” refers to the ascent to Above, and the word “pleasing-*Nicho'ach*-נִיחֹחַ” (which is of the same root

⁹⁸⁶ Sefer HaMaamarim, Kuntreisim Vol. 2, p. 450a and on; HaYom Yom for the 12th of Adar Sheini; Also see Likkutei Torah, Vayikra (discourse entitled “*Adam Ki Yakriv*”) 2c; Kuntres Limud HaChassidus, Ch. 12, and elsewhere.

⁹⁸⁷ Leviticus 1:2

⁹⁸⁸ See Zohar II 239a; Zohar III 26b – cited later in the continuum (*Hemshech*) chapter eighteen.

⁹⁸⁹ Leviticus *ibid.* [1]:9 and elsewhere.

as, “descend a level-*Chot Darga*-חזות דרגא-”⁹⁹⁰ refers to the drawing down to below.⁹⁹¹ That is, through the ascent of the “aroma” of the sacrifices until the mystery of the Unlimited One (*Ein Sof*), there thereby is caused to subsequently be a drawing sown from there to below, “I have come to My garden,” [meaning], “to My wedding canopy,” that is, the drawing down of the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikkar Shechinah*, in the lower worlds.

It can be said that the fact the discourse explains the matter of the sacrifices (*Korbanot*) (at length), even though (at first glance) through making the Tabernacle (*Mishkan*) it already is caused that “I shall dwell within them,” - is because the drawing down to below of the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikkar Shechinah*, is primarily through serving [Him] in the Tabernacle (*Mishkan*) **after** its erection.⁹⁹² This is because even though the drawing down that happened when the Tabernacle (*Mishkan*) was erected by Moshe, is very lofty, nonetheless, the drawing down brought about through the service of the sacrifices (by the Jewish people)⁹⁹³ is much loftier.

⁹⁹⁰ As per the language of our sages, of blessed memory – Yevamot 63a; See Sefer HaBahir, Section 46 (109): “[The word] ‘pleasing-*Nicho 'ach*-ניחוח-’ means only descent, as it is written (Leviticus 9:22), ‘He descended-*VaYeired*-וירד-’ which Targum translates as ‘*Nacheit*-נחית-’ etc.” Also see Bachaye to Leviticus 1:9.

⁹⁹¹ Likkutei Torah, Pinchas 76a; Drushim L'Shmini Atzeret 92d and elsewhere.

⁹⁹² This is as is also understood from the fact that the entire matter of making the Holy Temple is that it be “A House [for *HaShem*], **prepared** for sacrifices to be offered within” (Rambam in the preceding note 15 [in the original; beginning of Hilchot Beit HaBechirah].

⁹⁹³ To elucidate, the Tabernacle (*Mishkan*) is called “the work of Moshe” (Sotah 9a; Shemot Rabba 35:3), but to its praise, and on the contrary, the entire Tabernacle (*Mishkan*) was [built] of the gifts of the children of Israel.

It can be said that this is also why at the beginning of the discourse he brings the verse,⁹⁹⁴ “The righteous shall inherit the earth and dwell (וַיִּשְׁכְּנוּ *v’Yishkenu*) upon it forever,” and explains that it is the righteous (*Tzaddikim*) who cause the dwelling (and draw down)⁹⁹⁵ the aspect of “He who dwells forever-*Shochen Ad* עד-שוכן,⁹⁹⁶ who is exalted and holy,”⁹⁹⁷ so that this will be openly revealed below.

Through this he hints that the drawing down of the *Shechinah* to below is not only through the seven righteous *Tzaddikim* from Avraham until Moshe, but even through regular righteous individuals (*Tzaddikim*), which includes every single Jew, [as the verse states],⁹⁹⁸ “Your people are all righteous (*Tzaddikim*). This is because after the drawing down brought about through the seven righteous *Tzaddikim*, especially through Moshe, who drew the *Shechinah* down to the earth, there thereby is the granting of empowerment to each and every Jew to draw it even further down, and it specifically is through doing so, that *HaShem*’s-הו"ה Supernal intent for “a dwelling place for the Holy One, blessed is He, in the lower

⁹⁹⁴ Psalms 37:29

⁹⁹⁵ See Matnat Kehunah and Maharzu to Bamidbar Rabba 13:2; Maharzu to Bereishit Rabba 19:7

⁹⁹⁶ In regard to this matter – See Zohar II beginning of Va’era and Biurei HaZohar there; Likkutei Torah, Pekudei 4d and on; 7b-c; See Biurei HaZohar of the Tzemach Tzedek there (p. 193) that “forever-*Ad* עד-” refers to the aspect of Kingship-*Malchut*, which is the *Shechinah*, (Tanya, Ch. 52 and elsewhere). This, then, is the meaning of “He who dwells forever-*Shochen Ad* עד-שוכן”... that is the essential root of the Indwelling Presence of *HaShem*-הו"ה, the *Ikkar Shechinah*, in the lower worlds. See Maharzu to Bamidbar Rabba *ibid*.

⁹⁹⁷ This is as it is cited in the *Hemshech* of the Hilulah, and is based on the liturgy of the prayers; In Shir HaShirim Rabba here it states, “He who dwells forever and Whose Name is holy” (Isaiah 57:15).

⁹⁹⁸ Isaiah 60:21

worlds,” is fulfilled.⁹⁹⁹ That is, this lowest world, of which there is no lower,¹⁰⁰⁰ is made into a dwelling **for Him**, blessed is He, meaning for His Essential Self.¹⁰⁰¹

About this he continues in the discourse¹⁰⁰² [and explains] that the Jewish people are called “the Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות.”¹⁰⁰³ He explains that the word “Legion-*Tzava*-צבא” is (also) of the same root as “colorful-*Tzivyon*-צביון.”¹⁰⁰⁴ The matter of “colorfulness-*Tzivyon*-צביון” (beauty) as it is in the Jewish people, is that there are different categories within them, masters of Torah etc.,¹⁰⁰⁵ up to and including simple folk, [including those about whom the sages said,¹⁰⁰⁶ “They are filled with *mitzvot* as a pomegranate [is filled with seeds]”]. That is, every single Jew is a soldier in the Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות, (the word “*Tzava*-צבא” means “army”) who goes out to war to conquer the world and make it into a dwelling place for *HaShem*-יהו"ה, blessed is He.

⁹⁹⁹ Midrash Tanchuma, Naso 16; Bechukotai 3; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6; Tanya, Ch. 36.

¹⁰⁰⁰ Tanya *ibid*.

¹⁰⁰¹ Discourse entitled “*Mi Yitencha*” 5565 (Sefer HaMaamarim 5565 Vol. 1 p. 489; and with the glosses in Ohr HaTorah, Shir HaShirim, Vol. 2, p. 679 and on); Ohr HaTorah, Balak p. 997; Sefer HaMaamarim 5662 p. 338; 5678 p. 193; *Hemshech* 5666 p. 3; p. 445; Sefer HaMaamarim 5699 p. 84, and elsewhere.

¹⁰⁰² In chapter ten.

¹⁰⁰³ As it states (Exodus 12:41), “It was on that very day that all the Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות left the land of Egypt.”

¹⁰⁰⁴ As our sages, of blessed memory, expounded (Rosh HaShanah 11a), “All the acts of creation etc., were created in their unique forms-*Tzivyonan*-צביונן, as it states, ‘And the heavens and earth were finished, and all their hosts,’ do not read it as ‘their hosts-*Tzeva*’am-צבאם,’ rather read it, ‘their unique forms-*Tzivyonan*-צביונן.’”

¹⁰⁰⁵ Introduction to Tikkunei Zohar 1b

¹⁰⁰⁶ Eruvin 19a; end of Chagigah

Now, just as a literal war involves self-sacrifice (*Mesirat Nefesh*), so does this war. That is, to battle against the folly of the side opposite holiness, one's service of *HaShem*-יהו"ה, blessed is He, must transcend measure and limitation, this being holy folly (*Shtut d'Kedushah*) which transcends reason and intellect, and in general, is the matter of self-sacrifice (*Mesirat Nefesh*), which transcends intellect.

[Based on what Ramban wrote,¹⁰⁰⁷ this can also be connected to the service of the sacrifices (*Korbanot*) in the literal sense. Namely, that when offering the sacrifice, the one offering it, must contemplate [in himself] that he sinned against his God both in body and soul, and it therefore is fitting for his own blood be spilled and his own body to be burned, but for the benevolence of the Creator, who accepts the exchange etc. - the blood (of the sacrifice) instead of his own blood, the soul [of the sacrifice] instead of his own soul etc., - this being the matter of self-sacrifice (*Mesirat Nefesh*)].

In the discourse he continues¹⁰⁰⁸ [and explains] that just as it is in a physical war, that to be victorious, all the treasures are squandered. For, although they are not ordinarily used (even for a great need), and moreover, they are hidden and concealed from the eyes of all beholders, nonetheless, for victory over the enemy, all the treasures are squandered.¹⁰⁰⁹

¹⁰⁰⁷ [Ramban] to Leviticus 1:9

¹⁰⁰⁸ In chapter eleven.

¹⁰⁰⁹ In explanation of the specific wording "the treasures he amassed and the treasures amassed by his ancestors" (in *Torat Chayim* and *Ohr HaTorah* there) – in the first discourse (of Shabbat day) the Rebbe said: The likeness to this Above [is

That is, not only are the treasures used, but they are squandered, “squandering” meaning in a way that transcends calculation, measure, and limitation. The reason is because the quality of victory (*Netzach*) is rooted in the very essence of the soul, and there (in the essence of the soul) no calculations apply.

The same is so Above, that the root of Victory-*Netzach* is in the innerness (*Pnimiyut*) of the Crown-*Keter*. Thus, for the Legions of *HaShem-Tzivot HaShem* יהו"ה צבאות to be victorious in the war, they are given the upper treasury (that transcends light and revelation) about which the verse states,¹⁰¹⁰ “no eye has seen it,” in a way of squandering it, in order to be victorious in the war and make the world “a dwelling place for Him, blessed is He.”

Now, it can be said that what he explains in the discourse, that the reason for this is because the root of Victory-*Netzach* is in the innerness (*Pnimiyut*) of the Crown-*Keter*, is primarily about the fact that the granting of the treasury is in a way of squandering.

That is, about the fact that the treasury is granted in order to make the world a dwelling place for Him, blessed is He, it can be said that this is because the intention for the dwelling place is in His Essential Self, blessed is He.

that] “his treasures” refers to the light of *HaShem* יהו"ה that surrounds all worlds (*Sovev Kol Almin*) which is in the category of having relation to worlds, “and the treasures of his forefathers” – which transcends the category of having relation to worlds, not even in a way of “surrounding” (*Sovev*) [them]. (Sefer HaArachim Chabad, Vol. 2, section on “*Otzer Elyon*” in the note) [note by the original publisher.]

¹⁰¹⁰ Isaiah 64:3; Brachot 34b; See Sefer HaArachim Chabad Vol. 2, section on “*Otzer Elyon*,” Ch. 1 and end of S”K 1 (p. 400).

This is as in the teaching of the Alter Rebbe¹⁰¹¹ about the precise wording of our sages, of blessed memory,¹⁰¹² “[The Holy One, blessed is He] lusted (*Nit’aveh*-נתאוה etc., for a dwelling place.” The matter of “lusted-*Nit’aveh*-נתאוה” is higher than reason, and therefore, the granting of the empowerment to fulfill this intention is from His Essential Self, blessed is He, this being the treasury that transcends light and revelation. Thus, the reason [given] that the root of Victory-*Netzach* is in the inner aspect (*Pnimiyut*) of the Crown-*Keter*, is (primarily) about the fact that the granting of the treasury is by way of squandering it.

Now, we can add that the granting of the treasury in a way of squandering, [which is given] to the Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות in order to be victorious in the war, is not only from Above (since the root of Victory-*Netzach* is in the inner aspect (*Pnimiyut*) of the Crown-*Keter*), but it also relates to the Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות. For, since their toil too is in a way of squandering, (transcending calculations), this being holy folly (*Shtut d’Kedushah*) that transcends reason and intellect, they therefore are aligned with and are receptacles for the Supernal treasury to be drawn to them in a way of squandering.

¹⁰¹¹ Brought in Ohr HaTorah, Balak p. 997; *Hemshech* 5666 p. 7 and elsewhere.

¹⁰¹² Midrash Tanchuma, Naso 16; Bechukotai 3; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6; Tanya, Ch. 36.

In the discourse he continues in the eighteenth chapter, (which is the chapter that corresponds to this year),¹⁰¹³ that the explanation (of the root of Victory-*Netzach* being in the innerness (*Pnimiyut*) of the Crown-*Keter*), may be understood according to the verse,¹⁰¹⁴ “Moreover, the Eternal One of Israel (*Netzach Yisroel*) does not lie and does not relent, for He is not a man that He should relent.” That is, the fact that “The Eternal One of Israel (*Netzach Yisroel*) does not relent,” is because the root of Victory-*Netzach* is in the aspect of “He is not a man” (which is the innerness (*Pnimiyut*) of the Crown-*Keter*) and in the aspect of “He is not a man,” relenting and remorse does not apply.

The explanation is that this verse, (“Moreover, the Eternal One of Israel... does not relent etc.”), was Shmuel’s response to Shaul’s request that the kingdom be returned to him. That is, after the Holy One, blessed is He, gave the kingship to Dovid (“He has given it to your fellow who is better than you”)¹⁰¹⁵ it does not apply for Him to go back on His word and take the kingship away from Dovid, “for He is not a man that He should relent.”

About this, the Alter Rebbe points out in Torah Ohr¹⁰¹⁶ that from the very fact that He first gave the kingship to Shaul,

¹⁰¹³ 5728 (the year that this discourse was said) – the eighteenth year of the study of the continuum (*Hemshech*). This year (5748) is the eighteenth year of the study of the continuum (*Hemshech*) for the **second** time. See the introduction to the discourse ([in the first note] Sefer HaMaamarim 5728 p. 109).

¹⁰¹⁴ Samuel I 15:29

¹⁰¹⁵ Ibid. [Samuel I 15]:28

¹⁰¹⁶ Torah Ohr, Yitro 73c

and when he sinned, the kingship was taken away from him, this proves that even Above, it applies for there to be a matter of relenting. This is as expressly stated in Scripture,¹⁰¹⁷ “I have reconsidered My having made Shaul king etc.” This being so, why (about the kingship of Dovid) does it state, “He is not a man that He should relent?”

The essential point of the explanation is that the meaning of the verse, “For He is not a man etc.,” is not only that the Holy One, blessed is He, is not like man below, no comparison intended, but rather, and primarily, that He is not even in the category of the form of the Supernal Man (*Adam HaElyon*). This is why about the kingship of Shaul it is written, “I have reconsidered My having made Shaul king etc.,” whereas about the kingship of Dovid it is written, “He is not a man that He should relent.”

This is because the kingship of Shaul was from the aspect of “man” (*Adam-אדם*), which is an aspect in which relenting is applicable. In contrast, the kingship of Dovid is from the aspect of “He is not a man” (*Lo Adam-לא אדם*), which is an aspect in which no relenting or change is applicable, as explained in Torah Ohr.

We can add that when it states, “He is not a man,” in which “man-*Adam-אדם*” is mentioned simply (even though the intention of the verse is that He is not in the category of the form of the Supernal Man (*Adam HaElyon*)), is because the true and primary matter of “man-*Adam-אדם*” is in the Supernal Man (*Adam HaElyon*). That is, the reason that man below is called

¹⁰¹⁷ Samuel I *ibid.* [15]:11

by the name “man-*Adam*-אדם,” (as in,¹⁰¹⁸ “I am **similar** to the Supernal One-*Adameh L'Elyon*-לעליון אדמה”) is because he is similar to the Supernal Man (*Adam HaElyon*) [about whom the verse states],¹⁰¹⁹ “Upon the likeness of the throne there was a likeness like the appearance of man.”

Beyond this, even “the man upon the throne” is only “**like** the appearance of man-*K'Mareh Adam*-כמראה אדם,” (with the prefix letter *Khaf*-כ [only] indicating similarity – *Khaf HaDimyon*), and not “man-*Adam*-אדם” himself. This is because the true and primary matter of “man-*Adam*-אדם” is in the world of Emanation (*Atzilut*). In contrast, “the man upon the throne” is in the world of Creation (*Briyah*) (being that, as known, the Throne of Glory is in the world of Creation-*Briyah*),¹⁰²⁰ and is only “a likeness like the appearance of man.”¹⁰²¹

More specifically, even in the world of Emanation (*Atzilut*) there are these two matters. That is “man-*Adam*-אדם” is *Zeir Anpin* of the world of Emanation (*Atzilut*) and Kingship-*Malchut* of the world of Emanation (*Atzilut*) is “**like** the appearance of man.”¹⁰²² Higher still, even *Zeir Anpin* is only “**like** the appearance of man,” whereas actual “man-*Adam*-אדם” is in the Long Patient One-*Arich*.¹⁰²³

¹⁰¹⁸ Asarah Maamarot (of Rabbi Menachem Azariyah de Fano), Maamar “*Eim Kol Chai*,” Part 2, Section 33 (193b); Shnei Luchot HaBrit 3a; 20b; 301b, and elsewhere; Maamarei Admor HaEmtza’ee, Devarim Vol. 1, p. 122.

¹⁰¹⁹ Ezekiel 1:26

¹⁰²⁰ Etz Chayim, Shaar 46 (Shaar Kiseh HaKavod); Tanya, Ch. 39; Likkutei Torah, Ha’azinu 74d, and elsewhere.

¹⁰²¹ Shaarei Teshuvah of the Mittler Rebbe, Vol. 2, Chinuch Ch. 18 (34a and on); See Sefer HaArachim Chabad, section on Adam HaElyon, Ch. 1 (and in the “*Milu’im*” there).

¹⁰²² Ohr HaTorah, Va’etchanan, end of p. 86.

¹⁰²³ Ohr HaTorah, Noah, Vol. 3 p. 616a; Va’etchanan p. 87; Shir HaShirim Vol. 1, p. 323.

This then, is the meaning of, “For He is not a man that He should relent,” in which “man-*Adam*-אדם” simply refers to the Supernal Man (up to the “man-*Adam*-אדם” of the Long Patient One-*Arich*), whereas “He is not a man-*Lo Adam*-לא אדם” refers to the Ancient One-*Atik*, and in the Ancient One-*Atik*, relenting and remorse do not apply.

5.

Now, the reason that relenting is applicable in man, is as explained in the discourse, that man consists of intellect (*Mochin*) and emotions (*Midot*). He explains that about “man-*Adam*-אדם” consisting of intellect (*Mochin*) and emotions (*Midot*), what is meant is that the emotions (*Midot*) (within him) accord to his intellect (*Sechel*) and the intellect (*Sechel*) (within him) relates to his emotions (*Midot*).

It can be said that the reason the discourse states that man consists of intellect (*Mochin*) and emotions (*Midot*), and that his intellect and emotions relate to each other, is not just to explain why relenting applies in man (as will be explained), but also to explain the great elevation of man. [This is because the fact that man consists of intellect and emotions, and that his intellect and emotions relate to each other, is because of his great elevation, as will be explained] and we thereby will better understand the great elevation of the aspect of “He is not a man-*Lo Adam*-לא אדם,” who transcends the elevation of “man-*Adam*-אדם.”

This may be understood according to what is known,¹⁰²⁴ that man includes all levels. For, in addition to including all the emotional qualities (*Midot*), as Rambam writes,¹⁰²⁵ that animals and trees have only one or two functions, whereas man does many deeds that are different from each other, meaning that in all other creations, each has a specific quality (the eagle is merciful, and the raven is cruel,¹⁰²⁶ and likewise in the angels, Michael is [in the quality of] love (*Ahavah*) and Gavriel is [in the quality of] fear (*Yirah*)), whereas man includes all the emotions (*Midot*).

[This inter-inclusion in man is that he includes all matters on the one level of emotions (*Midot*).] However, in addition, he also includes all levels, from the highest level to the lowest level. This is as stated in Midrash,¹⁰²⁷ that “man is created from the upper and the lower” (both together). Thus, the matter of man is not intellect (*Mochin*) alone and emotions (*Midot*) alone, but the matter of man is intellect (*Mochin*) and emotions (*Midot*).

This is¹⁰²⁸ also why the emotions (*Midot*) of man accord to intellect (*Sechel*) and the intellect (*Sechel*) of man relates to emotions (*Midot*) (even though intellect (*Sechel*) and the emotions (*Midot*) are two different matters that also are opposites). This is because every matter within him, both

¹⁰²⁴ See Sefer HaArachim Chabad, section on “Man-Adam-אדם,” Ch. 1 (p. 127 and on).

¹⁰²⁵ In his introduction to Pirush HaMishnayot, section beginning “*Acharei Khein Ra'ah Lehistapek*,” cited in Likkutei Torah, Emor 37c

¹⁰²⁶ Talmud Yerushalmi, Pea'h 1:1 (3a); Kiddushin 1:7 (17b); Tanchuma Eikev 2; Also see Sifri and Rashi to Deuteronomy (Ha'azinu) 32:11.

¹⁰²⁷ Bereishit Rabba 8:11 and elsewhere

¹⁰²⁸ See what is stated **similar to this** in Likkutei Torah, Emor ibid.; Sefer HaMaamarim 5699 p. 180; 5702 p. 20.

intellect (*Sechel*) as well as emotions (*Midot*), stems from his essential point of perfection, which includes both, and they therefore relate to each other. This is why the discourse states that “man consists of intellect (*Mochin*) and emotions (*Midot*) etc.” For, in this there is the recognition of the great elevation of man (*Adam-אדם*), [that he is] the point of perfection [within] the upper and lower [beings].

6.

Now, in Torah Ohr there,¹⁰²⁹ (in the discourse that explains the matter of “He is not a man that He should relent”), he explains the matter of man consisting of three lines. That is, this matter in man (that he is in the form of three lines) also indicatives his great elevation. For, as explained elsewhere,¹⁰³⁰ the primary difference between the world of Chaos-*Tohu* and the world of Repair-*Tikkun* is that in the world of Chaos-*Tohu*, the *Sefirot* were in the aspect of two lines (right and left), whereas in the world of Repair-*Tikkun* they are in the aspect of three lines (right, left, and center).

Now, the superiority of the world of Repair-*Tikkun* in which there are three lines, is (not just that there is an additional line within it, the middle line, but also) that through the middle line (*Kav HaEmtza'ee*) a bond and inter-inclusion is caused between the right and left lines. The reason that the middle line bonds and unifies the two lines of Kindness-*Chessed* [on the

¹⁰²⁹ 71b and on; Also see 72d

¹⁰³⁰ Torah Ohr, Vayishlach 24d; Torat Chayim, Vayishlach 51c and on, and elsewhere.

right] and Might-*Gevurah* [on the left] is¹⁰³¹ because it is rooted in the limitless light of the Unlimited One, the perfection of all, who includes the perfection of both lines. We thus find that the fact that man is in the form of three lines indicates the perfection of man.¹⁰³²

In regard to the fact that in the discourse he explains that man consists of intellect (*Mochin*) and emotions (*Midot*), and does not explain the matter of the three lines, it can be said that the reason he explains the matter of “man-*Adam*-אדם” here, is (primarily) to explain why in man it applies for there to be relenting and remorse. This is because relenting and remorse is a matter of changing and overturning.

That is, it is not just that sometimes he is in the mode of Kindness-*Chessed*, and sometimes he is in the mode of Might-*Gevurah*, and sometimes he is in the mode of Splendor-*Tiferet*, [and similarly, the first millennium was conducted according to the quality of Kindness-*Chessed*, the second millennium was conducted according to the quality of Might-*Gevurah* etc.].¹⁰³³

Rather, it is that even at the very same time and state, he changes from Kindness-*Chessed* to Judgment-*Din* and from Judgment-*Din* to Kindness-*Chessed*, and moreover, the change is in a way of relenting and regret. That is, it is not just so that from now on, his conduct will be with a different quality (even

¹⁰³¹ See Iggeret HaKodesh, Epistle 12; Likkutei Torah, Tazriya 23c, and elsewhere.

¹⁰³² And on the contrary, since the two columns of Kindness-*Chessed* and Might-*Gevurah* are opposites – the matter of the three columns (the inter-inclusion of Kindness-*Chessed* and Might-*Gevurah*) is a loftier perfection than the fact that man consists of intellect (*Mochin*) and emotions (*Midot*).

¹⁰³³ See Ramban and Bachaye to Genesis 2:3; Torat Chayim, Bereishit 8d, and elsewhere.

though presently he is in the same state and standing), but, **he regrets** of his previous conduct.

This is why the discourse explains that “man-*Adam*-אדם” consists of intellect (*Mochin*) and emotions (*Midot*) and does not explain the matter of the three lines. This is because the reason change is caused in the emotions and in a way of relenting and remorse, is because man consists of intellect (*Mochin*) and emotions (*Midot*), and his emotions (*Midot*) accord to his intellect (*Sechel*).

7.

The explanation is that the verse states,¹⁰³⁴ “According to his intellect will a man (*Ish*-יש) be praised.” Now, as known¹⁰³⁵ when man is called by the word “*Ish*-יש,” this is because of the emotions (*Midot*) within him. [This is the difference between the word “man-*Adam*-אדם” and the word “man-*Ish*-יש.” That is, when he is called “man-*Adam*-אדם” this is because of the intellect (*Sechel*) within him, whereas when he is called “man-*Ish*-יש” this because of the emotions (*Midot*) within him.] Thus, the meaning of, “According to his intellect will a man (*Ish*-יש) be praised,” is that the emotions (*Midot*) in man (“*Ish*-יש”) accord to his intellect (*Sechel*).

In other words,¹⁰³⁶ even his natural emotions (*Midot Tiviyot*), though their essential existence is because of the natural order [and they are unlike the intellectual emotions

¹⁰³⁴ Proverbs 12:8

¹⁰³⁵ Discourse entitled “*Chaviv Adam*” 5700 (Sefer HaMaamarim 5700 p. 97).

¹⁰³⁶ In regard to the coming section, also see *Hemshech Rosh HaShanah* 5703, Ch. 29 and on (Sefer HaMaamarim 5703 p. 77 and on).

(*Midot Sichliyot*) the existence of which is due to the intellect], nonetheless, they are roused by the intellect (*Sechel*).

About this the verse states,¹⁰³⁷ “Let your heart not be faint, do not be afraid etc.” Now, at first glance, to be fearful in war is a natural thing, and this being so, how does it apply for there to be a commandment about this, “do not be afraid?”

The explanation is that since the natural emotions (*Midot Tiviyot*) are awakened by the intellect (*Sechel*), therefore, when a person does put his mind and thought into this, his heart will then not become faint nor will he be fearful at all. This is as stated by Rambam,¹⁰³⁸ “Whosoever starts thinking and ruminating in the midst of battle, such that he frightens himself, violates a negative commandment, as the verse states, ‘Let your heart not be faint, do not be afraid etc.’” That is, even natural fear is awakened and activated when a person thinks and ruminates about it.

The same is so of the Godly soul, that its natural emotions also are awakened through the intellect (*Sechel*). This is the meaning of the verse,¹⁰³⁹ “You shall love *HaShem*-יהו"ה your God.” That is, even though by nature every single Jew loves *HaShem*-יהו"ה, as in the teaching of the Alter Rebbe,¹⁰⁴⁰ that every single Jew has no desire whatsoever, nor is he capable of separating himself from Godliness, Heaven forbid, there nevertheless is a commandment about it.

¹⁰³⁷ Deuteronomy (Shoftim) 20:3

¹⁰³⁸ [Mishneh Torah] Hilchot Melachim, end of Ch. 7; See Likkutei Torah, Va'etchanan 6d; Sefer HaMaamarim 5703 p. 78.

¹⁰³⁹ Deuteronomy 6:5

¹⁰⁴⁰ Also see the *Hemshech*, Ch. 3, and Ch. 4 there; HaYom Yom for the 25th of Tammuz; Igrot Kodesh of the Rebbe Rayatz, Vol. 4, p. 384; Sefer HaMaamarim 5684 p. 215; p. 243 and elsewhere.

This is because his natural love of *HaShem*-יהו"ה is awakened through contemplation (*Hitbonenut*), and thus, the commandment is to contemplate matters that awaken this love. This matter (that the love is awakened through contemplation (*Hitbonenut*)), is not just because of the concealment and hiddenness [brought about] by the animalistic soul, but is also because of the Godly soul [itself]. This is because the emotions (*Midot*) in man, and this certainly so of [the emotions of] his Godly soul, accord to the intellect (*Sechel*).

On the other hand, even after the Godly soul manifests in the body and animalistic soul, contemplation (*Hitbonenut*) etc., necessitates that the natural love of his Godly soul will come be revealed. For, from the very fact that every single Jew is commanded to love *HaShem*-יהו"ה, this necessitates that it depends on his choice. One should therefore not say that the commandment is only in regard to the contemplation (*Hitbonenut*), and as the Alter Rebbe wrote¹⁰⁴¹ that he received from the Baal Shem Tov, that “the *mitzvah* of ‘you shall love’ is to affix one’s mind and knowledge... into matters that awaken the love, and what comes of this is not the primary [element] of the *mitzvah*.” This is because the simple meaning of “you shall love,” is “you shall love *HaShem*-יהו"ה.” This proves that when every Jew contemplates this (and puts his heart and mind into it), he necessarily will ultimately come to love of *HaShem*-יהו"ה.¹⁰⁴²

This then, is the meaning of the statement in the discourse that the emotions (*Midot*) in man can undergo change

¹⁰⁴¹ Brought in *Shnei HaMe'orot*, Vol. 2, beginning of section 2 (30b).

¹⁰⁴² See at length in *Sefer HaMaamarim* 5701 p. 116 and the notes there.

from Kindness-*Chessed* to Judgment-*Din* and from Judgment-*Din* to Kindness-*Chessed*. For, since the emotions (*Midot*) in man accord to the intellect (*Sechel*), therefore, when the intellect (*Sechel*) necessitates an alternate way, change is also caused in the emotions (*Midot*).

8.

To explain this in greater detail, this may be understood according to what the Mittler Rebbe explained in *Torat Chayim*,¹⁰⁴³ that in the emotions (in general) there are three levels [of growth], gestation (*Ibbur*), suckling (*Yenikah*), and intellect (*Mochin*), which is why the emotions (*Midot*) are called “vegetation” (*Tzome’ach*).

[As known about the matter of inanimate (*Domem*), vegetative (*Tzome’ach*), animal (*Chai*), and speaker (*Medaber*) as they are in man; the aspect of the animal (*Chai*) in man is the intellect (*Sechel*), whereas the emotions (*Midot*) are the aspect of the vegetative (*Tzome’ach*) in man.¹⁰⁴⁴ This is because the growth and maturation of the emotions (*Midot*) is in a way of change from level to level, [first] gestation (*Ibbur*), then suckling (*Yenikah*), and then intellect (*Mochin*).

The aspect of gestation (*Ibbur*) is as the emotions (*Midot*) are still hidden within the intellect (*Sechel*), like a fetus in the womb of its mother. The aspect of suckling (*Yenikah*) is as the emotions (*Midot*) are drawn into the heart, at which time they are caused to grow from the brain and intellect (*Mochin*),

¹⁰⁴³ [*Torat Chayim*], Shemot 161b and on [Bo 128d and on in the new edition].

¹⁰⁴⁴ Torah Ohr, Bereishit 4a; *Torat Chayim*, Bereishit 21d and on

and on the contrary, that is their primary time of growth. This is comparable to an infant, in that even after it is born and becomes an existence unto itself, it suckles the milk of its mother by which its limbs and organs are caused to grow (such that that the primary growth and development of the baby is during the time of suckling (*Yenikah*)). The aspect of the intellect (*Mochin*) is when the emotions come to be in a mature state (*Gadlut*), similar to the child after the time of suckling (*Yenikah*)). These emotions also receive from the intellect (*Mochin*), [but they receive] from the aspect of the mature intellect (*Gadlut HaMochin*), as explained in Torat Chayim there.

With the above in mind, we can understand why when the intellect (*Sechel*) necessitates an alternate way, change is caused in the emotions (*Midot*) (as explained before from the discourse of the Hilulah). For, since even after the emotions are drawn into the heart and are caused to be an existence unto themselves, they still receive from the intellect, similar to the baby, in that even after it is born and comes into the air of the world, it still suckles the milk of its mother, [and moreover, even the mature emotions (*Midot d'Gadlut*) receive from the intellect (*Sechel*)], therefore, when change is caused in the intellect (*Sechel*), the emotions (*Midot*) also change.

In the discourse he continues [and explains] that even in the intellect (*Mochin*) the matter of relenting applies. He brings an example from the fact that it first is written,¹⁰⁴⁵ “*HaShem-יהו"ה* saw that the evil of man was great in the earth and all the inclination of the thoughts of his heart were only evil all day long etc.,” and He therefore said,¹⁰⁴⁶ “I will blot out etc.” It later is written,¹⁰⁴⁷ “*HaShem-יהו"ה* said in His heart, I will not continue to curse the ground anymore because of man, for the inclination of the heart of man is evil from his youth and I will not continue to further smite every living being as I had done.”

That is, the very same reason that at first was given to convict, became the reason to acquit. He thus explains that the change in the intellect (*Sechel*) comes about because of the desire (*Ratzon*), and when change is caused in the desire (*Ratzon*), the intellect (*Sechel*) also changes.

Now, the reason (that through the desire (*Ratzon*) change is caused in the intellect (*Sechel*)) is because the intellect (*Sechel*) always relates to the desire (*Ratzon*) (even after it already has been drawn down from the desire (*Ratzon*)). Therefore, when change is caused in the desire (*Ratzon*), the intellect (*Sechel*) also changes. This is similar to what was explained before about the matter of the intellect (*Sechel*) and the emotions (*Midot*).

¹⁰⁴⁵ Genesis 6:5

¹⁰⁴⁶ Genesis 6:7

¹⁰⁴⁷ Genesis (Noach) 8:21

However, this must be better understood. This is because desire (*Ratzon*) and intellect (*Sechel*) are two different matters. That is, the intellect (*Sechel*) is inner (*Pnimi*) [and though it sometimes is explained that the intellect (*Sechel*) is an encompassing aspect (*Makif*), what is meant is that it is not sensed as inwardly as the emotions (*Midot*)],¹⁰⁴⁸ and it affects the brain in a way of inner manifestation (*Hitlabshut*). This is to such an extent that through much occupation in intellectual concepts, change is caused in the brain, in that it comes to have more creases.¹⁰⁴⁹ The same so of the effect of the intellect (*Sechel*) on the emotions (*Midot*) of the heart, that it has an effect on them by manifesting in them.

In contrast, this is not so of the desire (*Ratzon*), which is encompassing (*Makif*) and not in a way of inner manifestation (*Hitlabshut*). The same is so of the effect of the desire (*Ratzon*) on the intellect (*Sechel*), [that the desire (*Ratzon*) causes change in the intellect (*Sechel*). This is why the sages said,¹⁰⁵⁰ “A person should always study from a place [in Torah] that his heart desires.] That is, the desire is not in a way of inner manifestation (*Hitlabshut*), but is in the way of a cause (*Seeba*).

Accordingly, this matter requires explanation. For, at first glance, in regard to the intellect (*Sechel*) and the emotions (*Midot*), since the intellect manifests in the emotions, therefore even after the emotions are drawn from the intellect, they

¹⁰⁴⁸ Sefer HaMaamarim 5671 p. 112

¹⁰⁴⁹ See the discourse entitled “*Seemeinee k’Chotem*” 5690 (Sefer HaMaamarim, Kuntreisim Vol. 1 p. 97a); Discourse entitled “*Al Shloscha Dvarim*” 5704 toward the beginning (Sefer HaMaamarim 5704 p. 243).

¹⁰⁵⁰ Avodah Zarah 19a

depend on the intellect, and when a change comes about in the intellect, the emotions also are caused to undergo change.

In contrast, this is not so of the desire (*Ratzon*) and the intellect (*Sechel*). For, since the desire is only the cause (*Seeba*) for the drawing down and revelation of the intellect, what is the connection between the intellect (after it already has been drawn down) and the desire, such that through a change in the desire a change in the intellect is also caused?

10.

This may be understood by prefacing with the lengthy explanation of the Tzemach Tzeddek in Ohr HaTorah, on the Torah portion of Naso,¹⁰⁵¹ and explained in short in his Sefer HaMitzvot, in Mitzvat Binyan Mikdash,¹⁰⁵² on the verse,¹⁰⁵³ “All that *HaShem*-יהוה desired, He did,” that this must understood. This is because the creations were brought into being from the ten *Sefirot* below the Crown-*Keter*, and more specifically, from the seven emotions (*Midot*). This being so, why does the verse attribute all the deeds to the desire (*Ratzon*), which is the Crown-*Keter*?

Now at first glance, we can add that a person should not say that what was brought into being from the ten *Sefirot* is the particulars of the creations, whereas when the verse states, “All that *HaShem*-יהוה desired, He did,” (specifying “All-*Kol*-כל”), this refers to the general totality of creation. This is because

¹⁰⁵¹ P. 229 and on.

¹⁰⁵² Ch. 1 (Derech Mitzvotcha 85b and on)

¹⁰⁵³ Psalms 135:6

even the general totality of creation is brought into being from Wisdom-*Chochmah*, as explained in various places¹⁰⁵⁴ on the verse,¹⁰⁵⁵ “You made them all with Wisdom-*Chochmah*.” That is, the division in the creations stems from Understanding-*Binah*, whereas the coming into being stemming from Wisdom-*Chochmah* is in general (“You made **them all**-*Kulam*-כֹּלָם with Wisdom-*Chochmah*”). This being so, why does this verse state, “All that *HaShem*-יהו"ה desired, He did,” indicating that the creation is from the desire (*Ratzon*)?

He explains this based on an analogy from man’s deeds.¹⁰⁵⁶ That is, even though each deed comes from a particular power, nevertheless, the fact that the powers are activated to act, is brought about by the desire (*Ratzon*), and without the desire (*Ratzon*) there would be no action.

An example of this is the movement of the hand and foot, that although the movement itself comes from the power of movement in the hand, nevertheless, for the movement **to be**, this comes about specifically from the desire (*Ratzon*) and without the desire, the hand would rest like an inanimate stone, (even though the power to move is within it).

The same is so with the Supernal Man, that the drawing down of bestowal from the ten *Sefirot* to vitalize the worlds is because of the desire (*Ratzon*). This is why all the deeds are attributed to the desire (*Ratzon*), [as the verse states], “All that *HaShem*-יהו"ה desired, He did.” It can be said that the fact that all deeds are attributed to the desire, even though the deeds

¹⁰⁵⁴ Sefer HaMaamarim 5710 p. 15 and on.

¹⁰⁵⁵ Psalms 104:24

¹⁰⁵⁶ See Ohr HaTorah ibid. p. 228; Also see *Hemshech* 5666 p. 277-278; *Hemshech* 5672 Vol. 1, Ch. 51 (p. 91).

themselves are drawn from the ten *Sefirot*, whereas the desire is only so that the *Sefirot* will bestow, is because (as seems to be indicated by Ohr HaTorah there) the fact that the activation of the inner manifest powers is brought about by the desire is because they only are a ray and radiance from the soul, whereas the desire is of the essence of the soul. This is why the deeds are attributed to the desire, even though they are drawn from the inner manifest powers, being that the desire (*Ratzon*) is (like) their essence.

Based on this, we also can understand the connection of the intellect (*Sechel*) with the desire (*Ratzon*) (even after it has been drawn down). This is because the fact that through the desire the drawing down and revelation of the intellect is caused, is because the desire (*Ratzon*) is from the essence of the soul, the essence of all the powers. The same is so of the reasoning that “all the inclination of the thoughts of his heart etc.,” that the change brought about in this reasoning, which at first was the reason to convict, and then (the very same reason itself) became the reason to acquit, is because of the change that took place in the desire (*Ratzon*), so to speak, (as mentioned before in the discourse of the Rebbe whose Hilulah we are celebrating).

11.

Now, about the reason that caused the change in the desire (*Ratzon*), he explains in the discourse that after “*HaShem* יהוה-ה” smelled the pleasing aroma (*Rei’ach Nichoach*-ריח ניחוח) [of Noach’s sacrifice, in that] “the mystery of the

sacrifice ascends to the mystery of the Unlimited One,” there then was a drawing down of a new desire (*Ratzon*).

This matter is as explained by the Rebbe Maharash in *Hemshech* “*Mayim Rabim*,”¹⁰⁵⁷ that scent awakens the essential self of the soul. This is why when a person faints, may the Merciful One protect us, when he is given a potent scent to smell he thereby is roused from his faint. This is because fainting is the withdrawal of the spreading forth of vitality, and through the potent scent, the essential self of his soul is roused and vitality is drawn down anew (from the essential self of the soul).

The same is understood regarding [how it is] Above, in that the matter of “He was saddened in His heart,”¹⁰⁵⁸ (the opposite of, “God saw all that He had made, and behold it was very good”),¹⁰⁵⁹ is a motion of withdrawal (like the matter of fainting) but through the scent of the “pleasing aroma” of the sacrifices, in that “it is pleasing before Me that I spoke and My will was done,”¹⁰⁶⁰ there is a drawing down of new desire (*Ratzon*) from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, who transcends revelation (*Giluy*).

¹⁰⁵⁷ 5636 – Ch. 6 (p. 11).

¹⁰⁵⁸ Genesis 6:6

¹⁰⁵⁹ Genesis 1:31

¹⁰⁶⁰ Rashi to Leviticus 1:9; Sifri (cited in Rashi) to Numbers (Pinchas) 28:8; Also see Rashi to Exodus (Tetzaveh) 29:25

Now, the reason that even in the desire (*Ratzon*) (which transcends intellect (*Sechel*)), the matter of relenting and remorse (change) applies, is because even desire (*Ratzon*) is included in the general form of man, intellect (*Mochin*) and emotions (*Midot*). This is because the desire (*Ratzon*) has emotions (*Midot*) and it has reason (*Ta'am*) called, the hidden reason (*Ta'am Kamus*). Thus, since the intellect (*Sechel*) (which also includes the hidden reason (*Ta'am Kamus*)) can be overturned, [as understood from the reasoning, “all the inclination of the thoughts of his heart were only evil etc.,” which can be understood to lean in two opposite ways, either to convict or to acquit], therefore, when change is caused in the hidden reason (*Ta'am Kamus*), change takes place in the desire (*Ratzon*) (that is, in the emotions (*Midot*) of the desire-*Ratzon*) similar to change in the revealed intellect (*Sechel*), which causes change in the emotions (*Midot*).

However, all the above is about a desire (*Ratzon*) that has a reason. In contrast, in a desire that transcends reason (and does not even have a hidden reason) change does not apply. This is also the meaning of the verse, “Moreover, the Eternal One of Israel (*Netzach Yisroel*)... does not relent, for He is not a man that He should relent.” That is, the root of “the Victor of Israel-*Netzach Yisroel*-נִצָּחַ יִשְׂרָאֵל” is in the desire (*Ratzon*) that transcends reason, and therefore relenting does not apply in it.

Now, to explain the matter (that the root of “the Victory of Israel-*Netzach Yisroel* נִצָּחַ יִשְׂרָאֵל” is in the desire that even transcends the hidden reason (*Taam Kamus*)) in greater detail, we must preface with the explanation in the discourses of the Rebbe Rashab, whose soul is in Eden, in which he explains these two desires (desire that has reason and desire that has no reason), in two ways.

That is, it is sometimes explained¹⁰⁶¹ that the desire that has no reason is higher than the desire that has a reason (as explained in the discourse of the Hilulah). However, sometimes¹⁰⁶² it is explained that the desire that has no reason is the externality (*Chitzoniyut*) of the encompassing light (*Makif*), whereas the desire that has a reason is the innerness (*Pnimiyyut*) of the encompassing light (*Makif*), (the innerness (*Pnimiyyut*) of the desire (*Ratzon*)).

The essential point of the explanation, is that when it sometimes is explained that the desire that **has** a reason transcends the desire that has no reason, the meaning of “reason” here, is that *HaShem*’s יהו"ה inner Supernal intention is sensed in it, namely, that He specifically desires the Jewish people. This is because in the desire that has no reason, all are equal, “and I do not know which of them He desires.”¹⁰⁶³ In contrast, the desire that has a “reason” (*Ta’am*-טעם) is when

¹⁰⁶¹ *Hemshech* 5666 p. 35; *Hemshech* 5672 Vol. 1, Ch. 193 (p. 393)

¹⁰⁶² *Sefer HaMaamarim* 5658 p. 138

¹⁰⁶³ *Talmud Bavli*, *Brachot* 6a

HaShem 's-יהו"ה inner Supernal intention is sensed in it, that He specifically desires the deeds of the righteous (*Tzaddikim*).

14.

This may be understood based on the teaching of the Rav, the Maggid of Mezhritch,¹⁰⁶⁴ on the teaching of our sages, of blessed memory,¹⁰⁶⁵ “What is written in the Tefillin of the Master of the world?¹⁰⁶⁶ [The verse],¹⁰⁶⁷ ‘Who is like Your people Israel one nation on earth etc.’” Now, it states in the writings of the Arizal¹⁰⁶⁸ that the Tefillin are called “brains-*Mochin* מוחין,” and that the meaning of “*Mochin* מוחין” (here) is “pleasure-*Taanug* תענוג.” For, the pleasure of the Jewish people, in that we adhere to *HaShem*-יהו"ה, blessed is He, until “all the peoples of the earth will see that the Name *HaShem*-יהו"ה is proclaimed over you,”¹⁰⁶⁹ is called our Tefillin. The pleasure that He, blessed is He, has from our adhering to Him, in that “Who is like Your people Israel, one nation on earth,” is called His Tefillin.

Now, this pleasure (*Taanug*) (both the pleasure of the Holy One, blessed is He, and the pleasure of the Jewish people)

¹⁰⁶⁴ In his book *Ohr Torah* (Kehot) 98c (Section 393 in the 5740 and later editions).

¹⁰⁶⁵ Brachot 6a

¹⁰⁶⁶ [Here it is written “Master-*Maarei* מארי”] whereas in Brachot *ibid.* it is written as “Master-*Marei* מרי” and this is likewise how it is written in *Ohr HaTorah* *ibid.* However, in various places in Chassidus it is brought as “Master-*Maarei* מארי,” as it is here, and this is likewise the version of the text in Ein Yaakov to Brachot *ibid.*

¹⁰⁶⁷ Chronicles I 17:21; See the citations in the discourse entitled “*Et HaShem He'emarta etc.*,” 5730 (*Torat Menachem*, *Sefer HaMaamarim* Elul p. 257), note 4.

¹⁰⁶⁸ See the citation in the aforementioned discourse, Ch. 4.

¹⁰⁶⁹ Deuteronomy 28:10; In Brachot *ibid.* [it states]: These are the Tefillin of the head.

which comes by our adhering to Him, blessed is He, transcends reason, as also understood from the fact that this pleasure (*Taanug*) is called Tefillin, in that all the *mitzvot* are equated to Tefillin,¹⁰⁷⁰ in that *HaShem's* יהוה's desire (*Ratzon*) in the *mitzvot* is an essential desire (*Ratzon Atzmi*) that transcends reason.

[That is, in addition to the fact that the reasons of the *mitzvot* (as they are to their ultimate truth) are higher than human intellect and understanding, and as stated in Iggeret HaKodesh,¹⁰⁷¹ the reasons of the *mitzvot* were not revealed and transcend intellect and understanding, and even in those places where there was a revelation and explanation of some reason that we seem to understand, it is not the ultimate reason, except that within it, the innerness and concealed aspects of Wisdom-*Chochmah*, that transcend intellect and understanding, is manifest.

Thus the desire (*Ratzon*) in the *mitzvot* is the essential desire (*Ratzon Atzmi*) that transcends reason, transcending even the reason in the inner recesses and concealed aspects of Wisdom-*Chochmah*. This is why in fulfilling the *mitzvot* one must have two intentions (*Kavanot*); the general intention and the particular intention.¹⁰⁷²

That is, from the perspective of the reasons of the *mitzvot* there must be the particular intention relating to that

¹⁰⁷⁰ Kiddushin 35a; See Likkutei Sichot Vol. 6 p. 277 in the note.

¹⁰⁷¹ Epistle 19 (128a); Also see the discourse entitled “*Tanu Rabbanan Mitzvat Ner Chanukah* etc.,” 5738, Ch. 4 (Torat Menachem, Sefer HaMaamarim Kislev p. 165).

¹⁰⁷² Tanya, beginning of Ch. 41 (56b); Shaar HaEmunah, Ch. 13; Ateret Rosh, Drush L’Aseret Yemei Teshuvah 58b and on; *Hemshech* 5666 p. 57.

particular *mitzvah*, whereas from the perspective of the desire (which transcends reason) there must be the general intention, which is to fulfill *HaShem* 's-יהו"ה desire, blessed is He.

This is especially so of the *mitzvah* of Tefillin, in that even after the desire (*Ratzon*) manifests in reason (*Taam*), up to and including a reason that is understood in human intellect, it is recognized [in the *mitzvah* of Tefillin] that its root transcends the reason. This is because the particular intention of the *mitzvah* of Tefillin is to subjugate one's heart and mind to *HaShem*-יהו"ה, blessed is He.¹⁰⁷³ However, this itself demonstrates that the Tefillin transcends the mind and heart, which is why it is able to subjugate the mind and heart.

Now, based on what was mentioned before from the discourse, that even the desire (the externality-*Chitzoniyut* of the desire-*Ratzon*) has a (hidden) reason in it, as well as the emotions (*Midot*) within it, it thus must be said that Tefillin are even higher than the "mind and heart" of the desire (*Ratzon*).

15.

Now, based on the above it is understood that when the Tefillin are called "brains-*Mochin*-מוחין," and "the meaning of '*Mochin*-מוחין' [here] is 'pleasure-*Taanug*,'" what is meant is not that the pleasure (of the Holy One, blessed is He, and the Jewish people), which is called Tefillin, is [a pleasure] that is a composite (*Murkav*) with reason, but rather, that this pleasure is an essential pleasure (*Taanug Atzmi*) which transcends reason

¹⁰⁷³ Shulchan Aruch, Orach Chayim, Hilchot Tefillin 25:5; Shulchan Aruch of the Alter Rebbe there, Section 11; Tanya ibid.

(*Taam*), transcending even the hidden reason (*Taam Kamus*), and the matter of the “brains-*Mochin* מוחין” within it, is that *HaShem*’s יהו"ה Supernal intent is sensed in it, namely, that His pleasure is specifically in the Jewish people.

This may be understood in greater detail based on the explanation in the discourses of the Rebbe Rashab, whose soul is in Eden,¹⁰⁷⁴ that *HaShem*’s יהו"ה desire for the *mitzvot* is an essential desire (*Ratzon Atzmi*) in which change does not apply, and that even though through repentance (*Teshuvah*) the blemishes that one caused in Torah and *mitzvot* come to be repaired, this is not in a way that He relents or changes, Heaven forbid to think so. Rather, through repentance (*Teshuvah*) we reach the essential pleasure (*Taanug Atzmi*) of the innerness (*Pnimitiyut*) and Essential Self of the Unlimited One, *HaShem* יהו"ה, blessed is He, which is His pleasure in the Jewish people, in and of themselves, (in addition to His pleasure stemming from their fulfilling His Torah and *mitzvot*), and when His essential pleasure (*Taanug Atzmi*) is drawn down, His desire (*Ratzon*) is also drawn down.

With the above in mind, we can better understand why the Tefillin are called “brains-*Mochin* מוחין.” For, the fact that “Israel” is “one nation-*Goy Echad* גוי אחד on the earth” (as written in the Tefillin of the Master of the world), in that even when they are on the earth, they adhere and are bound to “*HaShem* is One-*HaShem Echad* יהו"ה אחד,”¹⁰⁷⁵ this is due to the fact that the root of the Jewish people is in the essential pleasure (*Taanug Atzmi*) of the innerness of the Essential Self

¹⁰⁷⁴ *Hemshech* 5672 Vol. 1, Ch. 193 (p. 393 and on)

¹⁰⁷⁵ See *Iggeret HaKodesh*, Epistle 9 (114a)

of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (which is why it does not apply for earthly matters to change this) and by fulfilling the *mitzvah* of Tefillin this is drawn into revelation.

This is also why “a skull that has not donned Tefillin,” which has a unique Halachic category,¹⁰⁷⁶ is specifically when he never has donned Tefillin,¹⁰⁷⁷ and through putting on Tefillin, even once, he comes out of that category. For, through donning Tefillin (even once) the revelation of the essential pleasure (*Taanug Atzmi*) is drawn down in him. It can be said that through this, there also is a drawing down of the desire for Torah and *mitzvot*, similar to the explanation before about the matter of repentance (*Teshuvah*).

16.

This then, is the meaning of the verse, “Moreover, the Eternal One of Israel (*Netzach Yisroel*) does not lie and does not relent, for He is not a man that He should relent.” That is, the root of the Jewish people is in the aspect of “He is not a man-*Lo Adam*-לא אדם,” which even transcends the hidden reason (*Taam Kamus*) and no change applies to it, Heaven forbid to think so. [In addition, there also is the superiority of “man-*Adam*-אדם,” in the matter of the “flavor-*Ta'am*-טעם,” the essential pleasure (*Taanug Atzmi*).]

Now, through man serving *HaShem*-יהו"ה, blessed is He, in a way of Victory-*Netzach*, in that the words “*Netzach*-נצח,

¹⁰⁷⁶ See Rosh HaShanah 17a

¹⁰⁷⁷ Rambam, Hilchot Teshuvah 3:5; Similarly see Rabbeinu Chananel and the Rif to Rosh HaShanah ibid. See Likkutei Sichot Vol. 6 p. 272.

Selah-סלה, and *Va'ed*-ועד indicate [that the matter] has no end,”¹⁰⁷⁸ such that how it should be, and what it should be, stand in full strength, such that even “on the earth” he be bound to “*HaShem* is One-*HaShem Echad*-יהו"ה אחד,” they then give him the treasures of Above, for they too are drawn down from that which transcends the matter of change, “there is no left side in this Ancient One-*Atika*,”¹⁰⁷⁹ and automatically, the drawing down from there is in a way of “*Netzach*-נצח, *Selah*-סלה, and *Va'ed*-ועד” which has no end.

Moreover, this is given in a way of squandering without any calculations. Even though the granting of the treasures is through the ministers and officers of the war, the leaders of the Jewish people in every generation, up to and including the leader of our generation, whose Hilulah we are celebrating, the primary intention in this is for the treasures be drawn down and given to the soldiers, the Legions of *HaShem-Tzivot HaShem*-צבאות יהו"ה, through whom the actual victory will be brought about, so that “the Kingdom will be *HaShem*'s-יהו"ה,”¹⁰⁸⁰ and,¹⁰⁸¹ “*HaShem*-יהו"ה will be King over all the earth; on that day *HaShem*-יהו"ה will be One and His Name One,” with the true and complete redemption, in the near future and in the most literal sense, through our righteous Moshiach!

¹⁰⁷⁸ Eruvin 54a

¹⁰⁷⁹ Zohar III 129a

¹⁰⁸⁰ Obadiah 1:21

¹⁰⁸¹ Zachariah 14:9