

Discourse 6

“Torah Tzivah Lanu Moshe - The Torah that Moshe commanded us”

Delivered on the day of Simchat Torah, 5719

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

1.

The verse states,⁴⁶⁰ “The Torah that Moshe commanded us is the inheritance of the congregation of Yaakov.” About this, our sages, of blessed memory, said,⁴⁶¹ “Do not only read it as ‘inheritance-*Morashah*-מורשה,’ but as, ‘betrothed-*Me’orasah*-מאורסה.” That is, the Torah is betrothed to the Jewish people, in that the Torah is called the bride (*Kalah*-כלה), and the Jewish people are called the groom (*Chatan*-חתן).

However, this must be understood.⁴⁶² For, another verse states,⁴⁶³ “O’ maidens of Tziyon, go out and gaze upon King Shlomo, wearing the crown that his mother crowned him with on the day of his wedding, on the day of his rejoicing.” Our sages, of blessed memory, stated⁴⁶⁴ that the words, “on the day of his wedding-*b’Yom Chatunato*-ביום חתונתו” [in the masculine] refer to the giving of the Torah. However, at first glance this seems to contradict the statement above, that the

⁴⁶⁰ Deuteronomy 33:4

⁴⁶¹ Talmud Bavli, Pesachim 49b

⁴⁶² See Likkutei Torah, Zot HaBrachah 93d and on.

⁴⁶³ Song of Songs 3:11

⁴⁶⁴ Talmud Bavli, Taanit 26b

Torah is the bride (*Kalah*-כלה) and the Jewish people are the groom (*Chatan*-חתן).

2.

The explanation⁴⁶⁵ is that in Torah itself there also are the two aspects of the groom (*Chatan*-חתן) and bride (*Kalah*-כלה), these being the Written Torah (*Torah SheB'Khtav*) and the Oral Torah (*Torah SheBa'al Peh*).⁴⁶⁶

To explain, the verse states,⁴⁶⁷ “Day after day utters speech, and night after night declares knowledge.” The aspects of day (*Yom*-יום) and night (*Laylah*-לילה) as they are in Torah, are the Written Torah (*Torah SheB'Khtav*) and the Oral Torah (*Torah SheBa'al Peh*), respectively. This is as stated in Midrash,⁴⁶⁸ that when our teacher Moshe ascended to the heights, when the Holy One, blessed is He, taught him Scriptures, he knew it was day (*Yom*-יום), and when the Holy One, blessed is He, taught him Mishnah, he knew it was night (*Laylah*-לילה).

Thus, in the words, “Day after day utters speech,” referring to the Written Torah (*Torah SheB'Khtav*), called “day” (*Yom*-יום), the verse states, “utters-*Yabiya*-יביע” which is of the root “flowing-*Nevi'ah*-נביעה,” like a spring that flows (*Nove'ah*-נובע) water drop by drop, and does not at all spread

⁴⁶⁵ See the discourse entitled “*BaYom HaShmeenee*” 5636 (Sefer HaMaamarim 5635 Vol. 2 p. 447 and on) Also see *Hemshech* “*Chayav Adam Levarech*” 5638, Ch. 26 and on (Sefer HaMaamarim 5638 p. 155 and on).

⁴⁶⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and Gate Five (*Tiferet*).

⁴⁶⁷ Psalms 19:3

⁴⁶⁸ Midrash Tehillim to Psalms 19:3

out in length and breadth. Rather, it itself is very constricted, only flowing water drop by drop. Nonetheless, the superiority of the spring (*Ma'ayan*-מעין) is that it constantly flows (*Nove'ah*-נובע) from its source and is always connected to its source.⁴⁶⁹

However, this is not so of the river (*Nahar*-נהר) which spreads out from the spring (*Ma'ayan*-מעין) with breadth and abundance until it overflows on all its banks. That is, the river itself does not adhere to its source, and whatever water is in the river is not the source itself, but is merely its subsequent spreading forth.⁴⁷⁰

The same is understood about the Written Torah (*Torah SheB'Khtav*) and the Oral Torah (*Torah SheBa'al Peh*). That is, in the Written Torah (*Torah SheB'Khtav*) everything is included in general and in abbreviated form, whereas its expansion and explanation is specifically in the Oral Torah (*Torah SheBa'al Peh*). This is as stated in Tanya,⁴⁷¹ that from the Written Torah (*Torah SheB'Khtav*) itself, it is not possible to know the details of *HaShem's* יהוה's Supernal will, blessed is He, but the revelation of His Supernal will is specifically in the Oral Torah (*Torah SheBa'al Peh*).

This is why the Oral Torah (*Torah SheBa'al Peh*) is compared to the river (*Nahar*-נהר), in which there is the expansion and spreading forth of the spring (*Ma'ayan*-מעין). Thus, about this the verse continues, “night after night declares knowledge.” This refers to the matter of the explanation and

⁴⁶⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

⁴⁷⁰ See Shaar HaYichud Ch. 1 *ibid*.

⁴⁷¹ Tanya, Iggeret HaKodesh, Epistle 29

understanding [of the Oral Torah], in that each matter is brought into revelation.

Even so, there is a superiority to the Written Torah (*Torah SheB'Khtav*) over and above the Oral Torah (*Torah SheBa'al Peh*), like the superiority of the spring (*Ma'ayan*) over and the river (*Nahar*), in that the spring (*Ma'ayan*) is the source. We find this throughout Torah, that for every matter mentioned in the Oral Torah (*Torah SheBa'al Peh*), the question is asked, "From where [which verse] do we know this?" This is because everything in the Oral Torah (*Torah SheBa'al Peh*) is rooted and has its source in the Written Torah (*Torah SheB'Khtav*), except that the Written Torah (*Torah SheB'Khtav*) states it in short form. Nevertheless, through studying the precision and exactness of the words of the Written Torah (*Torah SheB'Khtav*), we thereby learn the various laws and details of the Oral Torah (*Torah SheBa'al Peh*), like a river (*Nahar*) that receives from the spring (*Ma'ayan*).

It is in this regard that in Torah itself there are the two aspects, the groom (*Chatan*-חתן) and bride (*Kalah*-כלה). That is, the Written Torah (*Torah SheB'Khtav*) and the Oral Torah (*Torah SheBa'al Peh*) are like groom and bride, a husband and wife.

3.

Now, this matter, that the Written Torah (*Torah SheB'Khtav*) and the Oral Torah (*Torah SheBa'al Peh*) are like a groom and bride, a husband and wife, is in general. However,

more specifically, there are two aspects in this; betrothal and marriage.

This may be better understood by prefacing that in the relationship between a husband his wife, that the wife is subservient to her husband. This is also why⁴⁷² women are exempt from all positive time-bound *mitzvot*.⁴⁷³ For, since they are subservient to their husbands, they cannot be obligated to do positive *mitzvot* that are time-bound, being that at those times they could be busy in subservience to their husbands. Therefore, on her behalf, the husband satisfies the obligation of his wife. Even in regard to single women who are not actually in a state of subservience, nevertheless, since they are rooted in the feminine aspect (*Nukvah*), which the aspect of Kingship-*Malchut*, and Kingship-*Malchut* is subservient to her husband *Zeir Anpin*,⁴⁷⁴ therefore, also single women are exempt from positive time-bound *mitzvot*.

Now, the subservience of Kingship-*Malchut* to *Zeir Anpin* is in the root of matters as they are Above in *HaShem*'s-יהו"ה Godliness. However, in the chaining down (*Hishtalshelut*) to below, there indeed is a difference between a married woman and a single woman. That is, the matter of subservience specifically applies to a married woman, rather than single woman.

Even a betrothed woman is not subservient to her groom, in that her groom is not obligated to sustain her.

⁴⁷² See Avudraham, Seder Tefilot shel Chol; Kolbo, Siman 73 citing the author of HaMelamed.

⁴⁷³ Mishnah Kiddushin 1:7; Talmud Bavli, Kiddushin 29a and elsewhere.

⁴⁷⁴ Ta'amei HaMitzvot of Rabbi Chayim Vital, Bereishit, cited in Ohr HaTorah, Bo p. 349.

Therefore, her deeds are not on behalf of the groom, (as explained in Talmud,⁴⁷⁵ that these two matters are inter-dependent). In other words, the matter of betrothal is solely in a transcendent encompassing (*Makif*) manner. For, even though through betrothal, the groom caused her to be forbidden to the entire world and singularly permitted to him, this nevertheless remains in a transcendent encompassing (*Makif*) state. Inner union (*Yichud Pnimi*) only happens specifically upon actual marriage, whereas betrothal remains in a state of encompassing transcendence (*Makif*).

This also is why Jewish custom (and “a Jewish custom is Torah”)⁴⁷⁶ is to betroth a woman by giving her a ring, which is round,⁴⁷⁷ being that betrothal affects a drawing down of the transcendent surrounding aspect (*Makif*).⁴⁷⁸

Now, the explanation of betrothal and marriage, as they are in Torah itself, is as follows: As known, in Torah there are letters (*Otiyot*), crowns (*Tagin*), vowels (*Nekudot*), and cantillations (*Ta’amim*). Now, that which is revealed from the Written Torah (*Torah SheB’Khtav*) in the Oral Torah (*Torah SheBa’al Peh*) is only the letters (*Otiyot*) of the Torah,⁴⁷⁹ in that from an additional letter or from the precision and exactness of a single letter, we learn many laws.

⁴⁷⁵ Talmud Bavli, Ketubot 47b

⁴⁷⁶ See Talmud Yerushalmi Pesachim 4:1; Talmud Bavli, Menachot 20b in Tosefot entitled “*Nifsal*-נפסל,” and elsewhere.

⁴⁷⁷ See Rama to Shulchan Aruch, Even HaEzer 27:1; Also see the Sichah talk of the 10th of Elul, 5711, Ch. 2 (Torat Menachem, Vol. 3, p. 294).

⁴⁷⁸ See Ohr HaTorah, Bereishit (Vol. 3) p. 511a.

⁴⁷⁹ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 & 3 (The Letters of Creation, Parts 1 & 2).

However, the matters of the crowns (*Tagin*) [of the letters] are not openly revealed in the Oral Torah (*Torah SheBa'al Peh*). For, even though “Rabbi Akiva would expound mounds and mounds of Torah laws from each thorn [of the crowns-*Tagin*],”⁴⁸⁰ nevertheless, this is not similar to the matter of the letters (*Otiyot*). For, whatever is openly revealed from the crowns (*Tagin*) [of the letters] is only a tiny revelation.

The same is so regarding the matter of the vowels (*Nekudot*) of the Written Torah (*Torah SheB'Khtav*). All that is openly revealed of them in the Oral Torah (*Torah SheBa'al Peh*) is a tiny revelation.⁴⁸¹ This is especially so of the cantillations (*Ta'amim*) of the Written Torah (*Torah SheB'Khtav*), which were not openly revealed in the Oral Torah (*Torah SheBa'al Peh*).

That is, the revelation of the cantillations (*Ta'amim*-טעמים) will specifically take place in the coming future, as it states⁴⁸² that in the coming future “the hidden reasons (*Ta'amim*-טעמים) of Torah will be revealed,” which also refers to and includes the cantillations (*Ta'amim*-טעמים) of the Written Torah (*Torah SheB'Khtav*).⁴⁸³

This is especially so considering the well-known matter,⁴⁸⁴ that for every word in Torah there are six-hundred thousand explanations on the simple (*Pshat*) level, six-hundred

⁴⁸⁰ Talmud Bavli, Menachot 29b and Rashi there.

⁴⁸¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 4 (The Vowels of Creation).

⁴⁸² See Rashi to Song of Songs 1:2

⁴⁸³ See Shefa Tal of Rabbi Shabtai Sheftel Horowitz (the nephew of Rabbi Yishayah Horowitz, the author of the Shnei Luchot HaBrit – *ShaLa"i*), in his commentary on Iggeret HaTa'amim (The Epistle on the Cantillations).

⁴⁸⁴ Shaar HaGilgulim, Introduction 17

thousand explanations on the hint (*Remez*) level, six-hundred thousand explanations on the homiletical (*Drush*) level, and six-hundred thousand explanations on the mystical (*Sod*) level, all of which are currently concealed. In other words, the primary revelation of the Written Torah (*Torah SheB’Khtav*) within the Oral Torah (*Torah SheBa’al Peh*), will specifically take place in the coming future.

This itself is the primary difference between Torah as it currently is, and Torah as it will be revealed by Moshiach. About this our sages, of blessed memory, stated,⁴⁸⁵ “The Torah that a person studies in this world is vanity compared to the Torah of Moshiach.”⁴⁸⁶

However, the primary difference in this is specifically in the Oral Torah (*Torah SheBa’al Peh*). For, in the Written Torah (*Torah SheB’Khtav*) there is no difference between revelation as it currently is and the revelation of the coming future. Rather, the difference is in the Oral Torah (*Torah SheBa’al Peh*). That is, right now, all that is openly revealed in the Oral Torah (*Torah SheBa’al Peh*) is only a tiny revelation, whereas in the coming future, all matters of the Written Torah (*Torah SheB’Khtav*) will be openly revealed in the Oral Torah (*Torah SheBa’al Peh*).⁴⁸⁷

⁴⁸⁵ Midrash Kohelet Rabba 11:8

⁴⁸⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One and on; Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Volumes 1 through 4.

⁴⁸⁷ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1 (The Foundations); Vol. 2 & 3 (The Letters of Creation, Parts 1 & 2), and Vol. 4 (The Vowels of Creation); Shefa Tal of Rabbi Shabtai Sheftel Horowitz on Iggeret HaTa’amim (The Epistle on the Cantillations).

Even though there will not be another giving of the Torah,⁴⁸⁸ since all matters that will be revealed in the coming future were already given with the giving of the Torah [at mount Sinai], nevertheless, currently this is in a state of concealment, whereas in the coming future they will be openly revealed.

These then, are the two aspects of betrothal and marriage, as they are in Torah. In other words, currently the matter of the Written Torah (*Torah SheB'Khtav*) and the Oral Torah (*Torah SheBa'al Peh*), are like a groom and bride, in that the Written Torah (*Torah SheB'Khtav*) bestows to the Oral Torah (*Torah SheBa'al Peh*) in a state of betrothal. This is because most matters of the Written Torah (*Torah SheB'Khtav*) are still in a state of being transcendent and encompassing (*Makif*), this being the matter of betrothal, as explained above. However, in the coming future there will be the aspect of marriage.⁴⁸⁹

With the above in mind, we can understand our request on Shemini Atzeret, “He makes the rain descend.” This refers to the bestowal of the seminal drop, in which there is an essential drawing down from the groom, which is the Written Torah (*Torah SheB'Khtav*), to the bride, which is the Oral Torah (*Torah SheBa'al Peh*). It is called “rain-*Geshem*-גשם,” because about the coming future it states,⁴⁹⁰ “The light of the moon will be like the light of the sun, and the light of the sun will be seven times as strong, like the light of the seven days.”

⁴⁸⁸ Sefer HaMaamarim 5647 p. 87; 5656 p. 356; *Hemshech* 5666 p. 23, p. 546; *Hemshech* 5672 Vol. 1, p. 366; Sefer HaMaamarim 5678 p. 291; 5685 p. 199; 5709 p. 57, and elsewhere.

⁴⁸⁹ See Midrash Shemot Rabba 15; Likkutei Torah, Shir HaShirim 48a

⁴⁹⁰ Isaiah 30:26

Rashi explains⁴⁹¹ that “seven times as strong, like the light of the seven days” is “seven times seven, which is forty-nine times seven, which is three-hundred and forty-three,” the numerical value of “rain-*Geshem*-גשם-343.”

4.

The explanation⁴⁹² is that every drawing down is in the order of “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע.”⁴⁹³ In other words, the beginning of revelation is in a state of light (*Ohr*-אור), meaning that it does not yet have defined form. This is then made into the aspect of water (*Mayim*-מים), which already has some tangible existence, but in a state of simplicity, until it finally is made into the aspect of a firmament (*Rakiya*-רקיע), in which the waters are frozen.⁴⁹⁴ At this point it has form in all its details. That is, as known, waters are simple having no specific form or color. In contrast, this is not so of the firmament (*Rakiya*-רקיע), where the waters are frozen, in that the waters take on specific and particular form.

⁴⁹¹ Rashi to Isaiah 30:26; Also see Rashi to Judges 5:31; Zachariah 4:3; Talmud Bavli, Pesachim 68a, section entitled “*Yihiyeh*-יהיה.”

⁴⁹² See the discourse entitled “*Ohr Mayim Rakiya*” 5636 (Sefer HaMaamarim 5636 ibid. p. 451 and on); Also see *Hemshech* “*Chayav Adam Levarech*” 5638, Ch. 21 and on (Sefer HaMaamarim 5638 p. 143 and on).

⁴⁹³ See Siddur Im Divrei Elohi”m Chayim, p. 70a-b; Ohr HaTorah, Chanukah 308b and on; Sefer HaArachim ChaBa”D, Vol. 3, section on “*Ohr, Mayim, Rakiya*,” sections 1 & 2.

⁴⁹⁴ Zohar I 77a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 44.

The same is true of Torah, that there are these three levels.⁴⁹⁵ For, “Moshe received the Torah from Sinai and transmitted it etc.”⁴⁹⁶ To explain, as the Torah was given by the Holy One, blessed is He, it was in the state of light (*Ohr*-אור), in which all form is inapplicable. Then, as it was drawn down to Moshe, it was in the aspect of water (*Mayim*-מים). Then, as Moshe transmitted it to his students etc., it then was the Oral Torah (*Torah SheBa'al Peh*), in that it took on complete form. For, the Written Torah (*Torah SheB'Khtav*) does not yet have the matter of form, as explained above, that as matters are in the Written Torah (*Torah SheB'Khtav*), they are general and with the utmost brevity. This is not so the Oral Torah (*Torah SheBa'al Peh*), in which there is form with all its details.

Now, these three levels are present in the drawing down of every matter. For example, in the drawing down of the seminal drop, we also find these three aspects. That is, there is the essence of the seminal drop as it is in the brain, where it still is in a state of spiritual moisture (*Lachluchit*)⁴⁹⁷ with no tangible existence at all, and is the aspect of light (*Ohr*-אור). Then, as it is drawn down by way of the spinal cord and further down, it comes into the aspect of water (*Mayim*-מים). Then, as it is absorbed in the womb of the female (*Nukva*), it takes on the particulars of its form. This is especially so after forty days, at which time praying for the child to be male etc., is a vain

⁴⁹⁵ See Sefer HaArachim ChaBa"D, Vol. 3, section on “*Ohr, Mayim, Rakiya*,” section 9.

⁴⁹⁶ Mishnah Avot 1:1

⁴⁹⁷ I.e., pleasure.

prayer,⁴⁹⁸ since the form as a whole has already been made. This then, is the aspect of the firmament (*Rakiya*-רקיע).

Now, just as this so in physical birth, it likewise is so in spiritual birth, which is the matter of drawing intellect (*Sechel*) down. In this too there are these three aspects. That is, the root of intellect (*Sechel*) is the power to conceptualize (*Ko'ach HaMaskeel*).⁴⁹⁹ However, the power of conceptualization (*Ko'ach HaMaskeel*) itself is not at all revealed. All that is revealed of it, is the sense that novel insight has a source from where it is drawn. However, the power of conceptualization (*Ko'ach HaMaskeel*) itself is concealed, and is not drawn into tangible existence at all. It therefore is the aspect of light (*Ohr*-אור).

Then, when there is a drawing forth of the novel insight of wisdom-*Chochmah* from the power of conceptualization (*Ko'ach HaMaskeel*), this is the aspect of water (*Mayim*-מים). For, in the flash of the insight of wisdom-*Chochmah*, there is not yet the form of reasoning and explanation, since it may be explained in various different ways with various different details.

Moreover, [in the flash of wisdom-*Chochmah*] there certainly are not yet any leanings toward the emotions of kindness-*Chessed* or judgment-*Gevurah*, since this is something that comes about specifically in the Understanding-*Binah*. However, in Wisdom-*Chochmah* there are not yet any leanings to the emotions, meaning, to a final ruling of the law

⁴⁹⁸ Talmud Bavli, Brachot 60a

⁴⁹⁹ See Listen Israel, a translation of Rabbi Hillel Paritcher's commentary to Ch. 1 of Shaar HaYichud of the Mittler Rebbe (The Gate of Unity), Ch. 1, and the notes there.

in practice (*Halachah*). Moreover, even the intellectual insight (*Sechel*) itself has no defined form. Thus, it is the aspect of water (*Mayim*-מים).

Then, when the intellectual insight comes into the grasp and comprehension of Understanding-*Binah*, it takes on form with all the various manners and details of the intellectual insight, to the point that form is also given to the emotions of the insight. This is the aspect of the firmament (*Rakiya*-רקיע).

5.

However, we must better understand this. For, based on our explanation here, the aspect of the firmament (*Rakiya*-רקיע) is below the aspect of water (*Mayim*-מים). However, at first glance, this seems to contradict what we explained above⁵⁰⁰ about the verse,⁵⁰¹ “And **above** the heads of the *Chayot* [angels] there was a firmament (*Rakiya*-רקיע) like the awesome ice (*Kerach*-קרח),” where we explained that the firmament (*Rakiya*-רקיע) is higher than the aspect of water (*Mayim*-מים).

That is, before we explained that the water (*Mayim*-מים) is light (*Ohr*-אור) as it already is in a state of being drawn down, whereas the firmament (*Rakiya*-רקיע) whose waters are frozen, is the essence of the light (*Etzem HaOhr*) before it is drawn down. This is the meaning of its waters being frozen, that it has yet to be drawn down.

⁵⁰⁰ In the preceding discourse of this year, 5719, entitled “*U'She'avtem* – You shall draw water with joy,” Discourse 5, Ch. 3.

⁵⁰¹ Ezekiel 1:22

However, in reality, there is no contradiction here at all. For, relative to the levels below it, it is the aspect of “a firmament (*Rakiya*-רקיע) like the awesome ice (*Kerach*-קרע),” this being the firmament (*Rakiya*-רקיע) that is above the aspect of water (*Mayim*-מים). However, relative to the levels above it, it is the lower aspect of the firmament (*Rakiya*-רקיע), as explained here.

By way of analogy, this may be understood from physical ice. That is, there is ice from water that has frozen, and is therefore below the water, and there is ice that melts into water, and is therefore above the water.

The same is understood about how it is Above in *HaShem*’s יהו"ה Godliness. That is, when we explained here that Understanding-*Binah* of the world of Emanation (*Atzilut*) is the aspect of the firmament (*Rakiya*-רקיע) below the aspect of water (*Mayim*-מים), this specifically is in relation to Wisdom-*Chochmah* and the Crown-*Keter*. For, the Crown-*Keter* and Wisdom-*Chochmah* are the aspects of light (*Ohr*-אור) and water (*Mayim*-מים), whereas Understanding-*Binah* is the aspect of the firmament (*Rakiya*-רקיע) on a lower level. However, in relation to *Zeir Anpin*, Understanding-*Binah* is the aspect of the transcendent encompassing (*Makif*) firmament (*Rakiya*-רקיע).

In the same way, there is also the aspect of the upper firmament (*Rakiya HaElyona*) in relation to the whole world of Emanation (*Atzilut*), this being the aspect of the Crown-*Keter*. (For, though it was explained before that the Crown-*Keter* is the aspect of light (*Ohr*-אור), this refers to the aspect of Wisdom-*Chochmah* of the Crown-*Keter*, which is the aspect of the Hidden Wisdom (*Chochmah Stima'ah*). In the soul, this is like

the power to conceptualize (*Ko'ach HaMaskeel*), which is the aspect of light (*Ohr*-אור) and the beginning of the drawing down. However, [relative to it,] the aspect of the Crown-*Keter* of the Crown-*Keter* is the aspect of the transcendent encompassing (*Makif*) firmament (*Rakiya*-רקיע), and is the aspect of the “air-*Avir*-אוויר,” which is “The light of the *Yod-Ohr Yod*-אור יי.”⁵⁰²

6.

Now, these three aspects; “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע,” are present in all Supernal levels. For example, within the Crown-*Keter* itself, they are the aspects of the Crown of the Crown (*Keter SheB'Keter*), Wisdom of the Crown (*Chochmah SheB'Keter*), and the Understanding of the Crown (*Binah SheB'Keter*). However, all this is in the aspect of the Long Patient One (*Arich Anpin*).

However, this is so even higher, in the aspect of the Ancient One-*Atik*, in which there are the aspects of the “clear light” (*Ohr Tzach*-אור צה), the “brilliant light” (*Ohr Metzuchtzach*-אור מצוחצח), and the “primordial light” (*Ohr Kadmon*-אור קדמון). These are the aspects of “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע,” as they are in the three upper *Sefirot* of the Ancient One-*Atik*. About these three aspects our sages, of blessed memory, said,⁵⁰³ “During the

⁵⁰² Zohar I 16b; Zohar III 245b (Ra'ayah Mehemna), and elsewhere.

⁵⁰³ Talmud Bavli, Avodah Zarah 3b

first three hours of the day, the Holy One, blessed is He, sits and engages in Torah study.”

The same is so even higher, in the light of *HaShem*-יהו"ה, blessed is He, that precedes and transcends the restraint of the *Tzimtzum*. That is, here too there are these three aspects⁵⁰⁴ of “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע.” The aspect of the firmament (*Rakiya*-רקיע) is that it arose in His Supernal desire to bring [the worlds] into novel existence, and therefore, immediately upon the arousal of His desire, they were brought into novel existence. Thus, there is already the form of the aspect of the firmament (*Rakiya*-רקיע) here.

However, the desire for a particular is only applicable specifically when that matter or thing is already present in the world, and it then is applicable for Him to desire it. This being so, it must be said that even before it arose in His Supernal desire, He already made an estimation within Himself in potential. This is as explained in the teachings of the Mittler Rebbe,⁵⁰⁵ that the aspect that transcends the arousal of the desire is called “the estimation in potential” (*Hash'arah b'Ko'ach*-השערה בכח). It is specifically after He already made this estimation, and the matter is already present, that it then is applicable for Him to desire it.

Thus, the aspect of the estimation (*Hash'arah*-השערה) is called “water” (*Mayim*-מים). For, since it is only an estimation,

⁵⁰⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*); Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11.

⁵⁰⁵ *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10 and on.

and does not have form, as it subsequently does when it comes into the category of the arousal of desire, at which time it is immediately brought into novel existence, this is only the aspect of water (*Mayim*-מים). However, there also is the totality of the light of *HaShem*-יהו"ה, blessed is He, as it is revealed even before He made an estimation within Himself, and this is the aspect of light (*Ohr*-אור).

Now, *HaShem*'s-יהו"ה ultimate Supernal intent is that from the aspect of light (*Ohr*-אור), there should be a drawing down into the aspect of water (*Mayim*-מים), and then a drawing down into the aspect of a firmament (*Rakiya*-רקיע). That is, all the most Supernal levels and loftiest matters present in the aspect of light (*Ohr*-אור) in its loftiest state, should all be drawn down until the aspect of the firmament (*Rakiya*-רקיע). This is the inner matter of our supplication, "He makes the rain descend (*Moreed HaGeshem*-מוריד הגשם)." That is, all matters present in the aspect of the light (*Ohr*-אור) should be drawn down and revealed below in the aspect of "rain-*Geshem*,"⁵⁰⁶ which is the aspect of the firmament (*Rakiya*-רקיע).

The same is so of Torah. That is, all matters that are present in Torah as it is in the aspect of light (*Ohr*-אור) – (and as explained before, the matter of Torah as it is in the aspect of light (*Ohr*-אור), is the Torah as it was given from Above) – should all be drawn down into open revelation. This is the matter of the marriage that will take place in the coming future, as explained above. Nevertheless, even now, on Shemini Atzeret, there must be an element of the revelation of the

⁵⁰⁶ Which also means physicality.

coming future, which is the matter of “He makes the rain descend (*Moreed HaGeshem*-מוריד הגשם).”

7.

Now, the drawing down of the aspect of marriage in Torah is brought about by the souls of the Jewish people, as in the teaching,⁵⁰⁷ “Just as the Holy One, blessed is He, gazed into the Torah and created the world, so likewise, a person who is occupied in the study of Torah upholds the world.” In other words, the souls of the Jewish people affect the drawing down into the Torah.

This then, is our toil in serving *HaShem*-יהו"ה, blessed is He, on Shemini Atzeret, to draw down an element of the coming future in a way of inner manifestation (*b'Pnimiyut*) and absorption (*Klitah*),⁵⁰⁸ about which the verse states,⁵⁰⁹ “*HaShem*-יהו"ה alone will be exalted on that day.”⁵¹⁰ Likewise, on Shemini Atzeret we must serve Him as indicated by the verse,⁵¹¹ “They will be Yours alone, strangers not sharing them with You.”

In other words, before Shemini Atzeret is the matter of drawing down the transcendent surrounding lights (*Makifim*),

⁵⁰⁷ Zohar II 161b

⁵⁰⁸ See the discourse entitled “*Lehavin Inyan Simchat Torah* – To understand the matter of Simchat Torah” 5712, translated in The Teachings of The Rebbe, 5712, Discourse 2, regarding the relationship between the term “*Atzeret*-עצרת” and inner absorption (*Klitah*-קליטה) and elsewhere.

⁵⁰⁹ Isaiah 2:11, 2:17

⁵¹⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁵¹¹ Proverbs 5:17; Midrash Shemot Rabba 15:23; Torat Menachem, Sefer HaMaamarim Tishrei p. 82.

which are like the matter of betrothal. However, on Shemini Atzeret is the matter of marriage and absorption in an inner way (*b'Pnimityut*).⁵¹² This is the matter of the inner union (*Yichud Pnimiti*) between the souls of the Jewish people and *HaShem*-יהו"ה, until He gives birth to one who is similar to Himself etc. All this is also drawn down physically (*b'Gashmiyut*-בגשמיות), which is the inner matter of our supplication "He makes the rain descend (*Moreed HaGeshem*-מוריד הגשם)." That is, all the most Supernal and loftiest matters should be drawn down below in open revelation, even in physical matters, in children, health, vitality, and abundant sustenance!

⁵¹² Likkutei Torah, Zot HaBrachah 95a and elsewhere.