

Discourse 7

*“Tzor Te’udah Chatom Torah b’Limudai -
Fasten this warning and seal the Torah into [the
hearts of] My students”*

Delivered on Shabbat Bereishit,
Shabbat Mevarchim Marcheshvan, 5719⁵¹³
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵¹⁴ “Fasten this warning and seal the Torah into [the hearts of] My students.” Rashi explains,⁵¹⁵ “The words, ‘*Tzor Te’udah*-צור תעודה’ is of the same root as [in the verse],⁵¹⁶ ‘To bear witness against you this day-*Ha’eedoti Bachem Hayom*-העדותי בכם היום,’ which is a term of ‘warning-*Hatra’ah*-התראה.’ The verse therefore reads, ‘Fasten this warning and seal the Torah into [the hearts] of My students.’ The words, ‘into the hearts of My students-*Leemoodai*-למודי,’ means ‘Your students who fear Heaven and are called,⁵¹⁷ ‘students of *HaShem-Leemoodei HaShem*-ה"ייה-למודי.’ Now, if you say that the matter of fastening does not apply to Torah

⁵¹³ This discourse is a direct continuation of the discourse that preceded it, Discourse 6 entitled “*Torah Tzivah*.”

⁵¹⁴ Isaiah 8:16 – “צור תעודה חתום תורה בל'מוד”

⁵¹⁵ Rashi to Isaiah 8:16; Also see Ohr HaTorah, Na"Ch Vol. 1 to Isaiah there (p. 178 and on); *Hemshech "Chayav Adam Levarach"* 5638, Ch. 39 (Sefer HaMaamarim 5638 p. 203).

516 Deuteronomy 30:19

⁵¹⁷ Isaiah 54:13

study, [know that] it indeed applies, as the verse states,⁵¹⁸ ‘Tie them upon your heart always.’”

Now, we must better understand this,⁵¹⁹ For, what does it mean that the Torah requires a seal (*Chotem*-חותם)? Moreover, what does it mean that the seal of Torah is fear of Heaven? For, the true matter of the fear of Heaven is the acceptance of the yoke of Heaven stemming from an inner bond, and the awakening of yearning, which primarily takes place in the emotions (*Midot*) of the heart. In contrast, Torah is primarily a matter of grasp and understanding in the mind and brain (*Mochin*).

For example, in the study of the Oral Torah (*Torah SheBa'al Peh*), in which the particulars of *HaShem*'s יהו"ה Supernal will are revealed, [which is] specifically so [of the Oral Torah] (as explained in Tanya),⁵²⁰ its study must specifically be with toil and deep analysis (*Iyun*), in a manner that everything is clearly grasped and understood. However, as explained in various places, the mind (*Mochin*) and emotions (*Midot*) are not only different from each other, but beyond this, they are opposites of each other. This being so, how can it be said that the seal (*Chotem*-חותם) of Torah is fear of Heaven?

2.

Now, to understand this, we must begin with what was explained before.⁵²¹ That is, in Torah itself there is the aspect

⁵¹⁸ Proverbs 6:21

⁵¹⁹ See the discourse entitled “*Tzor Te'udah*” 5693

⁵²⁰ Tanya, Iggeret HaKodesh, Epistle 29

⁵²¹ In the preceding discourse, Discourse 6 entitled “*Torah Tzivah*.”

of the groom (*Chatan*-חתן) and the aspect of the bride (*Kalah*-כלה). These are the Written Torah (*Torah SheB'Khtav*) and the Oral Torah (*Torah SheBa'al Peh*), respectively, in that the Oral Torah (*Torah SheBa'al Peh*) receives from the Written Torah (*Torah SheB'Khtav*).

It was explained that the drawing down in Torah is like all drawings down, the order of which is “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע.”⁵²² *HaShem*’s-יהו"ה ultimate Supernal intent is for there be a drawing down from the aspect of the light (*Ohr*-אור) to the aspect of the water (*Mayim*-מים), and finally to the aspect of the firmament (*Rakiya*-רקיע). In other words, all the lofty and Supernal matters present in the aspect of light (*Ohr*-אור) should be drawn down into open revelation. This is the matter of the marriage that will take place in the coming future, which currently is in a state of concealment, like betrothal. However, in the coming future this will be openly revealed.

However, we must better understand this. For, about the superiority of the coming future, the verse states,⁵²³ “The earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters cover the ocean floor.” However, if *HaShem*’s-יהו"ה ultimate Supernal intent is the drawing down of the aspect of the firmament (*Rakiya*-רקיע), why then does the verse state, “as the waters (*Mayim*-מים) covers the ocean floor”? This seems to indicate that the drawing down is in the aspect of water (*Mayim*-מים) rather than the aspect of the firmament (*Rakiya*-רקיע).

⁵²² 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.

⁵²³ Isaiah 11:9

The explanation is as previously explained about the aspects of “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע,” as they are on all levels of the chaining down of the worlds (*Seder Hishtalshelut*). That is, all drawings down are by way of the three aspects; “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע.”

An example is the bestowal of the seminal drop, which begins in the brain of the father and is the aspect of spiritual moisture (*Lachluchit*),⁵²⁴ which is the aspect of light (*Ohr*-אור). Then, as it is in the spinal cord and further down, it is the aspect of water (*Mayim*-מים). Then, when it finally is absorbed in the womb of the female (*Nukva*), particularly after the first forty days of gestation, it is the aspect of the firmament (*Rakiya*-רקיע).

The same is so of spiritual birth, which is the matter of drawing intellect down. That is, in this too there are these three aspects. In other words, as the intellect is in the power to conceptualize (*Ko'ach HaMaskeel*), it is the aspect of light (*Ohr*-אור). Then, the novel flash of wisdom-*Chochmah*, which does not yet have specific form, is the aspect of water (*Mayim*-מים). Then, the grasp and comprehension of the Understanding-*Binah*, is the aspect of the firmament (*Rakiya*-רקיע).

Now, just as this is below, so it is Above, in all the particular levels in the chaining down of the worlds (*Seder Hishtalshelut*). That is, they all have these three aspects. Even

⁵²⁴ i.e., pleasure.

the world of Emanation (*Atzilut*) has these three aspects; “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע.”

That is, the aspect of the firmament (*Rakiya*-רקיע) as it is in the world of Emanation (*Atzilut*) is as in the verse,⁵²⁵ “And above the heads of the *Chayot* [angels] there was a firmament (*Rakiya*-רקיע) like the awesome ice (*Kerach*-קרח).” That is, the *Chayot* angels are in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). Thus, “the heads of the *Chayot* [angels]” refers to the heads and beginnings of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). Therefore, when the verse states, “And above the heads of the *Chayot* [angels] there was a firmament (*Rakiya*-רקיע) like the awesome ice (*Kerach*-קרח),” this refers to the firmament (*Rakiya*-רקיע) of the world of Emanation (*Atzilut*), which transcends and encompasses (*Makif*) over the heads of the *Chayot* angels.

However, the highness of this aspect of firmament (*Rakiya*-רקיע) is only relative to the heads of the *Chayot* angels, which specifically are in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). However, in the world of Emanation (*Atzilut*) itself, this is its lowest aspect. For, the matter of the firmament (*Rakiya*-רקיע) means that the drawing down has already taken form. Therefore, this generally refers to the aspect of Understanding-*Binah* of the world of Emanation (*Atzilut*). In contrast, the Crown-*Keter* (called the Concealed Wisdom-*Chochmah Stima'ah*), and Wisdom-*Chochmah* [of the world of Emanation-*Atzilut*] are the aspects of light (*Ohr*-אור) and water (*Mayim*-מים), respectively.

⁵²⁵ Ezekiel 1:22

However, even in the aspect of the Long Patient One-*Arich Anpin* there also are these three aspects. That is, there is the Crown-*Keter* of the Crown-*Keter*, the Wisdom-*Chochmah* of the Crown-*Keter*, and the Understanding-*Binah* of the Crown-*Keter*. These are the aspects of “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע,” [as they are in the Long Patient One-*Arich Anpin*].

The aspect of the Ancient One-*Atik* likewise has these three aspects, these being the three upper *Sefirot* of the Ancient One. About this our sages, of blessed memory, said,⁵²⁶ “During the first three hours of the day, the Holy One, blessed is He, sits and engages in Torah study.” For, when our sages, of blessed memory, stated,⁵²⁷ “Whosoever reads and studies Torah, the Holy One, blessed is He, reads and studies opposite him,” they were referring to a drawing down from Above that is elicited through studying Torah below. Thus, this drawing down is from the aspect of the Long Patient One-*Arich*.

However, the teaching, “During the first three hours of the day, the Holy One, blessed is He, sits and engages in Torah study,” refers to a drawing down from Above that comes in and of itself, and transcends arousal from below. Thus, this refers to the drawing down of the aspect of the Ancient One-*Atik*. However, even in the aspect of the Ancient One-*Atik*, there also are the three aspects; “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע.” That is, the three upper *Sefirot* of the Ancient One-*Atik* are the aspects of “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע.”

⁵²⁶ Talmud Bavli, Avodah Zarah 3b

⁵²⁷ Tanna d’Vei Eliyahu Rabba, Ch. 18; Yalkut Shimoni Eichla, Remez 1,034

This is likewise so of the three aspects of the “clear light” (*Ohr Tzach*-אור צה), the “brilliant light” (*Ohr Metzuchtzach*-אור מצוחצח), and the “primordial light” (*Ohr Kadmon*-אור קדמון). They too are the aspects of “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע.” In other words, even though generally all three are in the category of light (*Ohr*-אור), nevertheless, more particularly, within this itself, there are these three lights (*Orot*-אורות), which are the aspects of “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע.”

To explain, although in earlier discourses⁵²⁸ this was only advanced as a possible explanation, however, in the discourse⁵²⁹ of the Rebbe Rashab, whose soul is in Eden, it is explicitly explained in this way.⁵³⁰

⁵²⁸ See the discourse entitled “*v’HaInyan... Ohr, Mayim, Rakiya*” 5636 (Sefer HaMaamarim 5635 Vol. 2 p. 456)

⁵²⁹ See the discourse entitled “*BaYom HaShmini Shilach*” 5678 (Sefer HaMaamarim 5678 p. 43).

⁵³⁰ The following is a note from the Rebbe to another discourse entitled “*Lecha Dodi*” 5714, translated in The Teachings of The Rebbe, 5714, Discourse 23, Ch. 2: “In this vein, there is a well-known story that in one of the discourses that his honorable holiness, the Rebbe Rashab, whose soul is in Eden, recited privately (in *Yechidut*) to his son, his honorable holiness, my father-in-law the Rebbe, he stated a matter (giving an analogy from the power of depiction (*Ko’ach HaTziyur*) that the soul possesses) as a possibility. Subsequently, his honorable holiness, my father-in-law the Rebbe was visiting his father-in-law the Rav and Chassid, Rabbi Avraham Schneerson in Kishinev (Chişinău), and was asked to repeat the words of the Living God (Chassidus), saying “Open the faucet, and it will start pouring.” He repeated the aforementioned discourse, including the aforementioned matter, and stated it simply, as a matter of fact. Upon his return to Lubavitch, he recounted the entire incident to his father. His father, his honorable holiness the Rebbe Rashab, whose soul is in Eden, asked him, “From where do you get this? I only stated it as a possibility?” To this he responded: “That which for you is only a possibility, for me becomes something that is certain!”] (In other words, though in the earlier discourses the matter was explained in the form of “water-*Mayim*-מים,” nevertheless, as matters are drawn down further, they become more concrete, like a “firmament-*Rakiya*-רקיע.”)

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 aspects.⁵³¹ That is, the aspect of the firmament (*Rakiya*-רקיע) is that which He estimated within Himself in potential etc., as well as the arousal of the Supernal desire [to bring novel existence in to being], in that immediately upon the arousal of His Supernal desire, they were immediately brought into novel being.⁵³²

This is because the desire (*Ratzon*) for a particular matter is only applicable once there first is the general presence of that matter. Thus, this refers to the general matter of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, which is in the category of revelation (*Gilyu*) and is the aspect of water (*Mayim*-מים). The aspect of the light (*Ohr*-אור), is the aspect of the essence of the light of *HaShem*-יהו"ה, blessed is He, as it is before it comes into revelation (*Gilyu*).⁵³³

⁵³¹ 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.

⁵³² See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10 and on. Also see the preceding Discourse 6 entitled "*Torah Tzivah*."

⁵³³ Note: This is as written in the discourse entitled "*Bayom HaShemini Shilach*" 5678 (*Sefer HaMaamarim* 5678 p. 43 and on), that even "the essence of the light of *HaShem*-יהו"ה, blessed is He, that transcends the aspect of revelation (*Gilyu*)" is included in these three categories of "light-*Ohr*-אור," "water-*Mayim*-מים," and "firmament-*Rakiya*-רקיע." In regard to what was explained in the preceding discourse (entitled "*Torah Tzivah*" [Discourse 6] Ch. 6), that the arousal of the Supernal desire (*Ratzon*) is the aspect of the firmament (*Rakiya*-רקיע), and that the estimation within Himself in potential, is the aspect of water (*Mayim*-מים), and that the general light of *HaShem*-יהו"ה, blessed is He, that is in the category of revelation (*Gilyu*), is the aspect of light (*Ohr*-אור), (whereas, the essence of the light of *HaShem*-יהו"ה, blessed is He, that transcends the aspect of revelation (*Gilyu*) is not included in these three aspects of "light-*Ohr*-אור," "water-*Mayim*-מים," and "firmament-*Rakiya*-רקיע,") – this is as written in various discourses of his honorable holiness, the

Now,⁵³⁴ in Mikdash Melech⁵³⁵ it is explained that the aspect of the firmament (*Rakiya*-רקיע) refers to the matter of the arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*), and that the aspects of light (*Ohr*-אור) and water (*Mayim*-מים) are the aspects of the drawing down of the masculine waters (*Hamshachat Mayim Dechurin*). However, according to the explanation in Etz Chayim,⁵³⁶ all three aspects of “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע” are present in both the drawing down of the masculine waters (*Hamshachat Mayim Dechurin*), as well as in the arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*).

The explanation is that the aspects of “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע” as they are in the drawing down of the masculine waters (*Hamshachat Mayim Dechurin*), is that they are present on all levels, as already explained at length. The matter of the presence of “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע” as they are in the arousal of the feminine waters

Rebbe Maharash, (such as the discourse entitled “*V'Halnyan... Ohr Mayim Rakiya*” 5636 (Sefer HaMaamarim 5635 Vol. 2, p. 456); *Hemshech* “*Chayav Adam Levarach*” 5638, Ch. 22). However, there is no contradiction in this. For, the aspects of “light-*Ohr*-אור,” “water-*Mayim*-מים,” and “firmament-*Rakiya*-רקיע,” all are present in the chaining down of the worlds itself (*Seder Hishtalshelut*), or are combined with that which transcends the chaining down of the worlds. That is, this is similar to the fact that the *Sefirah* of Crown-*Keter* is sometimes counted amongst the *Sefirot*, and sometimes is not counted.

⁵³⁴ See the discourse entitled “*Bayom HaShmini Shilach*” 5678 *ibid.* (Sefer HaMaamarim 5678 p. 42 and on).

⁵³⁵ Mikdash Melech to Zohar I 32b

⁵³⁶ Etz Chayim, Shaar 39 (Shaar Ma”N uMa”D), Drush 6

(*Ha'ala'at Mayim Nukvin*), may be understood by how they are in man's service of *HaShem*-יהו"ה, blessed is He.⁵³⁷

To explain, in man's service of *HaShem*-יהו"ה the matter of the firmament (*Rakiya*-רקיע) is the existence of the recipient, by which there is receptacle to receive the light (*Ohr*-אור). The aspects of the light (*Ohr*-אור) and water (*Mayim*-מים) as they are in man's service of *HaShem*-יהו"ה, is that they both refer to the inner point of the heart which transcends reason and intellect. In this, both aspects of light (*Ohr*-אור) and water (*Mayim*-מים) are equal, in that both transcend reason and intellect. In other words, even though the light (*Ohr*-אור) and the water (*Mayim*-מים) themselves differ from each other, nonetheless, they both are equal, in that both are still in a state of simplicity.

This is how they differ from the aspect of the firmament (*Rakiya*-רקיע). For, the matter of the firmament (*Rakiya*-רקיע) is that "its waters have become frozen,"⁵³⁸ in that it already has defined form. In contrast, both aspects of light (*Ohr*-אור) and water (*Mayim*-מים) transcend defined form. This is why they sometimes are called by one name, as our sages, of blessed memory, stated,⁵³⁹ "Every time the word 'light-*Orah*-אורה' is mentioned by Elihu, it only refers to rainfall." Another verse similarly states,⁵⁴⁰ "[Even when it is clear, He troubles thick clouds to form]; He spreads out his rain clouds-*Anan Oro*-ענן אורו." This matter, that they both are called by one name, is

⁵³⁷ See Sefer HaArachim ChaBa"D, Vol. 3, section on "*Ohr, Mayim, Rakiya*," section 10 (p. 447 and on).

⁵³⁸ Zohar I 77a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 44.

⁵³⁹ Midrash Bereishit Rabba 26:7

⁵⁴⁰ Job 37:11; See Rashi there.

because generally they are one matter, in that both are in a state of simplicity.

This also is as is explained in Pardes Rimonim,⁵⁴¹ that in and of themselves the lights (*Orot*-אורות) are simple, and form is given to the lights specifically by means of the vessels (*Keilim*). He explains with the analogy of water (*Mayim*-מים) placed in a vessel, that the water (*Mayim*-מים) itself is simple, and only appears to take on color [and form] according to the form of the vessel.

That is, like the light (*Ohr*-אור), the water (*Mayim*-מים) itself is simple, except that the light (*Ohr*-אור) has no tangible existence whatsoever, and it therefore is inapplicable for it to have any form at all. In contrast, the matter of water (*Mayim*-מים) refers to how matters already are in a state of being drawn down, and already have the appearance of form, except that the form only stems from the vessel. For, it is possible for the water (*Mayim*-מים) to be placed in a different vessel etc.

The same is understood as it relates to serving *HaShem*-יהו"ה, blessed is He. That is, the aspects of light (*Ohr*-אור) and water (*Mayim*-מים) refer to service of *HaShem*-יהו"ה, blessed is He, that transcends reason and understanding, only that they nevertheless differ from each other. That is, the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, indicated by the aspect of water (*Mayim*-מים), is in a way that, at the very least, relates to reason and intellect. In contrast, the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, indicated by the aspect of light (*Ohr*-אור), is in a way that has no relation to reason and intellect.

⁵⁴¹ Pardes Rimonim, Shaar Atzmut v'Keilim, Ch. 4.

This is similar to the difference between the transcendent encompassing (*Makif*) aspect of the soul called *Chayah*, and the transcendent encompassing (*Makif*) aspect of the soul called singular-*Yechidah*. Although both are transcendent and encompassing (*Makif*), there nevertheless is a difference between them. That is, at the very least, the close encompassing aspect (*Makif HaKarov*) has some relation to the inner manifest (*Pnimi*) powers of the soul, whereas the distant encompassing aspect (*Makif HaRachok*) utterly transcends the inner manifest (*Pnimi*) aspects of the soul.

The same is understood in man's service of *HaShem*-יהו"ה, blessed is He. That is, nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, indicated by the firmament (*Rakiya*-רקיע), is the nullification of the ego and "somethingness" (*Yeshut*) of the recipient. Nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, indicated by the water (*Mayim*-מים), is nullification (*Bittul*) to Him that transcends reason and intellect, but nonetheless, at the very least, has some relation to reason and intellect. Nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, indicated by the light (*Ohr*-אור), is the transcendent encompassing (*Makif*) aspect of the singular-*Yechidah* aspect of the soul.

Now, through toil in serving *HaShem*-יהו"ה, blessed is He, in the three aspects of "Light-*Ohr*-אור," "Water-*Mayim*-מים," and "Firmament-*Rakiya*-רקיע" as they are in the arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*), there thereby is caused to be a drawing down from Above to below in the aspects of "Light-*Ohr*-אור," "Water-*Mayim*-מים," and "Firmament-*Rakiya*-רקיע" as they are in the drawing down of the masculine waters (*Hamshachat Mayim Dechurin*).

Now, based upon the general principle⁵⁴² that whatever is higher descends further down, it is understood that through our toil in serving *HaShem*-יהו"ה, blessed is He, in the aspect of the firmament (*Rakiya*-רקיע), we affect a drawing down of a much loftier aspect, which even transcends the aspect of the light (*Ohr*-אור). In other words, the aspect of the light (*Ohr*-אור) already relates to the aspect of water (*Mayim*-מים). However, through our toil with the aspect of the firmament (*Rakiya*-רקיע), we bring about a drawing down of that which even transcends the aspect of the light (*Ohr*-אור), and even transcends the aspect of the light (*Ohr*-אור) as it is on the loftiest level.

To elucidate, it was explained before that the aspects of “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע” are present on all levels, including the loftiest of levels. That is, they even are present in the aspect of the light (*Ohr*-אור) as it is in the world of Emanation (*Atzilut*), and even in the aspects of the Long Patient One-*Arich*, and the Ancient One-*Atik*, and even as they are in the light (*Ohr*-אור) of *HaShem*-יהו"ה, blessed is He, that precedes and transcends the restraint of the *Tzimtzum*.

As explained before, the aspect of the light (*Ohr*-אור) as it is in the light of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*, is the essence of the light (*Etzem HaOhr*-עצם האור), which utterly transcends revelation (*Giluy*). Nevertheless, even after all the lofty elevations, they still are all only the aspect of light (*Ohr*-אור).

⁵⁴² See the citations in Sefer HaMaftachot (Kehot 5741) l'Sifrei Admor HaZaken, section on “Kol HaGavo'ah”; Also see Siddur Im Divrei Elokim Chayim 71d, 303c; Shaarei Orah of the Mittler Rebbe 58a and on, 65a and on, and elsewhere.

In contrast, through our service of *HaShem*-יהו"ה, blessed is He, in the aspect of the firmament (*Rakiya*-רקיע), we draw down the aspect of the light (*Ohr*-אור) as it is included in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who utterly transcends the aspect of light (*Ohr*-אור). This aspect of the firmament (*Rakiya*-רקיע) transcends and surrounds (*Makif*) all aspects of "Light-*Ohr*-אור," "Water-*Mayim*-מים," and "Firmament-*Rakiya*-רקיע."

The drawing down of this aspect specifically comes about through the nullification of the existence (*Bittul b'Metziyut*) of the recipient to *HaShem*-יהו"ה, blessed is He. This is the aspect of the firmament (*Rakiya*-רקיע) of the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*), through which there is a drawing down of the loftiest aspect of the firmament (*Rakiya*-רקיע), which is the matter of the light of *HaShem*-יהו"ה, blessed is He, as it is included in His Essential Self, blessed is He.

5.

Now, about the coming future it states,⁵⁴³ "The earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters cover the ocean floor." However, at first glance, it seems that *HaShem*'s-יהו"ה ultimate Supernal intent is for there to be a drawing down all the way to the aspect of the firmament (*Rakiya*-רקיע).⁵⁴⁴

⁵⁴³ Isaiah 11:9

⁵⁴⁴ See the question as it is further elucidated in Ch. 2 of this discourse.

The explanation is that in the coming future, the lower beings will be refined. Therefore, currently, while the lower beings are not fully refined, for them to be capable of receiving, the drawing down must be until the aspect of the firmament (*Rakiya*-רקיע). However, because of the refinement of the lower beings in the coming future, the bestowal will only have to descend and materialize in the aspect of water (*Mayim*-מים).

6.

This then, is the matter of betrothal and marriage as it is in Torah.⁵⁴⁵ That is, presently there only is the aspect of betrothal, whereas in the coming future there will be the aspect of marriage.⁵⁴⁶ This is as explained before about the matter of letters (*Otiyot*), crowns (*Tagin*), vowel points (*Nekudot*), and cantillations (*Ta'amim*).

That is, currently what is revealed of these aspects in the Oral Torah (*Torah SheBa'al Peh*) is only the aspect of the letters (*Otiyot*). In contrast, regarding the crowns (*Tagin*) and vowel points (*Nekudot*), all that is openly revealed currently is a tiny revelation. This is especially so regarding the aspect of cantillations (*Ta'amim*), which is currently concealed, and is thus similar to the matter of betrothal. However, in the coming future there will be an open revelation of all Torah matters, which will be drawn down in an inner way, similar to the matter of marriage.

⁵⁴⁵ See the discourse entitled "*U'Lehavin Inyan Eirusin v'Neesu'in BaTorah*" 5636; Sefer HaMaamarim 5635 Vol. 2, p. 456 and on); *Hemshech* "*Chayav Adam Levarech*" 5638, Ch. 24 and on (Sefer HaMaamarim 5638 p. 149 and on).

⁵⁴⁶ See Midrash Shemot Rabba, Ch. 15; Likkutei Torah, Shir HaShirim 48a

To further explain, the reason for the difference between the Oral Torah (*Torah SheBa'al Peh*) as it currently is, and as the Oral Torah will be in the coming future, is because in reality, there also is this difference in the Written Torah (*Torah SheB'Khtav*). That is, right now the Written Torah (*Torah SheB'Khtav*) is in the aspect of a “jug-Kad-כד,”⁵⁴⁷ as the verse states,⁵⁴⁸ “She descended to the spring and filled her jug-Kadah-כדה.” That is, the whole spring (*Ma'ayan-מעין*) has not been revealed, but just one “jug-Kad-כד.”

This is like the teaching,⁵⁴⁹ “The excess of the upper Wisdom-*Chochmah* is Torah.” This is the matter of betrothal. However, in the coming future the totality of Torah will be revealed in an inner manifest way (*Pnimiyut*), this being the matter of marriage. This is why currently the primary revelation is of the revealed parts of Torah, whereas in the coming future the inner teachings of the Torah (*Pnimiyut HaTorah*) will be revealed.⁵⁵⁰

About this the verse states,⁵⁵¹ “Unveil my eyes that I may perceive wonders from Your Torah.” That is, one must say that this verse refers to the inner teachings of Torah (*Pnimiyut HaTorah*). For, if we say that it refers to the revealed parts of Torah, it is not understood why it is called “wonders-

⁵⁴⁷ The numerical value of “jug-Kad-כד” is 24, corresponding to the twenty-four books of Torah, Prophets (*Nevi'im*) and scriptures (*Ketuvim*). See the citations in the next note.

⁵⁴⁸ Genesis 24:16; Introduction to Tikkunei Zohar (14a); Tikkun 21 (46b); See Sefer HaMaamarim 5638 *ibid*.

⁵⁴⁹ Midrash Bereishit Rabba 17:5; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25; Sefer HaMitzvot of the Tzemach Tzedek 40b and on, and elsewhere.

⁵⁵⁰ Likkutei Torah, Tzav 17a-b and elsewhere.

⁵⁵¹ Psalms 119:18

Nifla'ot-נפלאות,” and it also is not understood why it says, “Unveil my eyes-*Gal Einai*-גל עיני.” For, the revealed parts of Torah have already been given, and one must simply toil in Torah study to ascend higher and higher in his grasp of it. This being so, what is the meaning of the request, “Unveil my eyes-*Gal Einai*-גל עיני,” indicating that something novel should be given.

However, the explanation is that this verse refers to the inner teachings of Torah (*Pnimiyyut HaTorah*), called “wonders-*Nifla'ot*-נפלאות.” The word “wonders-*Nifla'ot*-נפלאות,” indicates that it is wondrous and completely beyond. This refers to the inner teachings of Torah (*Pnimiyyut HaTorah*), which will be revealed in the coming future.

That is, currently there only is the revelation of the revealed parts of Torah, whereas the inner teachings of Torah (*Pnimiyyut HaTorah*) are concealed, which is the aspect of betrothal. However, in the coming future the inner teachings of Torah (*Pnimiyyut HaTorah*) will also be revealed. This refers to the secrets (*Razin*) of Torah,⁵⁵² and the secrets of the secrets (*Razin d'Razin*),⁵⁵³ which were revealed in the teachings of Kabbalah, and were brought out with even greater depth and breadth in the teachings of Chassidus. That is, they are akin to

⁵⁵² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) through Gate Ten (*Keter*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity.

⁵⁵³ See 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); Vol. 4 (The Vowels of Creation); Also see Shefa Tal of Rabbi Shabtai Sheftel Horowitz (the nephew of Rabbi Yishayah Horowitz, the author of the *Shnei Luchot HaBrit – ShaLa”H*), in his commentary on Iggeret HaTa’amim (The Epistle on the Cantillations).

the revelations of the coming future, which is the aspect of marriage.

In other words, just as in the coming future the inner teachings of Torah (*Pnimiyut HaTorah*) will be openly revealed, meaning that even the loftiest aspects of Torah (as explained before about the aspects of “Light-*Ohr*,” “Water-*Mayim*,” and “Firmament-*Rakiya*”) will be drawn down into open revelation, there also is something akin to this right now, in the revelations of Kabbalah and Chassidus.

7.

Now, since the revealed parts of Torah are only the aspect of betrothal, and there is yet to be the matter of inner absorption in them, they therefore need protection. This is like the matter of intellectual comprehension, which requires protection for a person not to err [from truth] and veer to a crooked path, and just as this so of intellect, it likewise is so of Torah. For, since it was given into human intellect and comprehension, and one does not sense the inner aspects present in it, in that they remain concealed in a state of encompassing transcendence (*Makif*), which is the state of betrothal, therefore it is necessary to protect these matters.

This is the meaning of the verse,⁵⁵⁴ “I am a wall (*Chomah*-חומה),” referring to Torah.⁵⁵⁵ That is, Torah requires a wall (*Chomah*-חומה).⁵⁵⁶ This is like the physical purpose of a

⁵⁵⁴ Song of Songs 8:10

⁵⁵⁵ Talmud Bavli, Pesachim 87a

⁵⁵⁶ See the discourse entitled “*Bereishit Bara*” 5678 (Sefer HaMaamarim 5678 p. 47 and on); Also see the discourse entitled “*Tzor Te'udah*” 5693.

wall, which is to protect against enemies entering the city. Moreover, the purpose of a wall is also to protect against internal matters going out. The same is so of the revealed parts of Torah. Since in the revealed parts of Torah there may be a lack of sensitivity to the inner aspects (*Pnimiyut*) of Torah, it therefore is necessary to guard them (as explained in Kuntras Etz HaChayim),⁵⁵⁷ so that the external forces will not enter etc.,⁵⁵⁸ and derive vitality.

This then, is the meaning of the words,⁵⁵⁹ “Seal the Torah-*Chatom Torah*-חֹתֹם תּוֹרָה,” in which the word “seal-*Chatom*-חֹתֹם,” shares the same letters as “wall-*Chomat*-חֹמַת,” indicating that Torah requires a [protective] wall-*Chomah*-חֹמָה (as explained above). The verse then continues and explains the wall required for Torah, stating, “My students-*Leemoodai*-לְמוּדֵי,” which Rashi explains means, “Your students who fear Heaven [called,⁵⁶⁰ ‘students of *HaShem-Leemoodei HaShem*-יְהוָה לְמוּדֵי יְהוָה’]” In other words, fear of Heaven is what protects the Torah.

This is why a wall-*Chomah*-חֹמָה is specifically built of stones (*Avanim*-אֲבָנִים). For, “stones-*Avanim*-אֲבָנִים” refers to the letters (*Otiyot*).⁵⁶¹ Thus, this refers to guarding and protecting the letters (*Otiyot*) of Torah.⁵⁶² In other words, even in the Oral

⁵⁵⁷ See Kuntres Etz HaChayim, Ch. 11 and on, and Ch. 21.

⁵⁵⁸ There is a small portion of the discourse missing at this juncture.

⁵⁵⁹ Isaiah 8:16

⁵⁶⁰ Isaiah 54:13

⁵⁶¹ Sefer Yetzirah 4:12 (or 4:16 in some editions).

⁵⁶² For example, although it may seem to be a minor matter, if a translation of Torah (which by definition is an Oral Torah that explains the Written Torah) would conflate the Name *HaShem*-יְהוָה and substitute it the generic term “God-*Elohi*”-מֵאלֹהִים, it no longer would be the Torah of *HaShem*-יְהוָה. On the contrary, even in regard to equating the Name *Eheye*-אֶהְיֶה to the Singular Preexistent Essential

Name *HaShem*-יהוה, blessed is He, the wondrous Rishon, Rabbi Yosef Gikatilla, states as follows in *Ginat Egoz*, translated as *HaShem Is One*, “Now, after all these explanations, I must make you aware that I have seen a number of commentators, who shall remain nameless, who misunderstood and took the words of our sages out of context, thus blundering dreadfully in this matter. They were not discerning in their understanding and apparently thought there is no difference between Preexistent Being and novel being. These commentators should have feared to “approach the darkness” (Ex. 20:17) and pronounce such verdicts on how these verses and matters are to be understood. About the question of our teacher Moshe, peace be upon him (Ex. 3:13), “They will tell me ‘What is His name?’” they explained that the Holy One, blessed is He, responded to Moshe as follows: “Perhaps it will arise in your mind that I have a fixed name. This is not the case. Rather, all my names are derived according to my actions.” This is how they interpreted the words, “I will be that I will be-*Ehe”yeh Asher Ehe”yeh* אהייה אשר אהייה-יה.” Their words are extremely problematic and unacceptable, to say the least, for they lump together and equate His Singular Preexistent Name together with all His other novel titles. They therefore thought that all His names, including *HaShem*-יהוה, are novel and are only derived according to His actions, thus making no distinction or separation between the holy and the mundane. If their words were justified, why then did *HaShem* answer Moshe with the name *Ehe”yeh* אהייה-יה? The name *Ehe”yeh* אהייה-יה is not indicative of any action whatsoever, but is solely a terminology of “being-*Havayah*” הוייה-יה.” This name is not derived according to any action. Moreover, the name *HaShem*-יהוה **certainly** is not indicative of any action whatsoever, but solely indicates His Preexistent Intrinsic Being. If so, how can these commentators resolve the fact that these two names do not indicate action at all, but only “Being?” What actions could they possibly ascribe to these names? Yet, in their minds, they equate and place the Singular Preexistent Intrinsic Essential name of the Holy One, blessed is He, in the same category as tangible action. I find no room in my mind to judge these commentators favorably and exonerate them. Even if I were to judge them favorably, I would not be able to extract them from their destruction, for at the very least, their words destroy the very foundations of faith and the truth of His Singularity. Yet, these commentators, “Put the man and the snake in the same basket,” (Ketubot 77a; This is a Talmudic expression, used to describe a destructive conjoining of two things) since their intention was to destroy. Even if their intention was not to destroy, they nevertheless trampled the truth due to their abject ignorance and abhorrent impudence. Therefore, “One must distance oneself from even an innocuous bull a distance of fifty cubits... because the Satan dances between his horns.” (Brachot 33a. In other words, even a bull that is generally passive, is dangerous and should be avoided. The same principle applies here.) It is beyond me to understand how these commentators, who have no eyes with which to see, deign to dispute and distort the Divine intention and the words of the Living God, and dare to turn the holy into the mundane. It is certain that their path is not properly instructed or disciplined. Let us therefore return to the discussion at hand and continue to explain these matters properly. Know that the name *Ehe”yeh* אהייה-יה is a name that indicates the truth of His intrinsic being, blessed is He. Nevertheless, it does not do so to the same extent

Torah (*Torah SheBa'al Peh*) one must be precise in examining its letters (*Otiyot*). Precise examination of the letters (*Otiyot*) does not stem from grasp and comprehension, since in the actual concept itself, the precision of the letters (*Otiyot*) is not relevant, as we observe that various Tana'im or Rishonim present the same logical argument, but each in his own words and style. This shows us that from the standpoint of the concept of the matter, the precision of the letters (*Otiyot*) is not so relevant. Rather, precision in preserving the letters (*Otiyot*) specifically stems from fear of Heaven and accepting the yoke (*Kabbalat Ol*). This is the matter of a wall (*Chomah*-חומה), which is made of many stones (*Avanim*-אבנים).

Now, the matter of fear of Heaven as it is in Torah itself, is the matter of studying the inner teachings of Torah (*Pnimiyyut HaTorah*). This is also why Rashi explained the words, “*Tzor Te'udah*-צור תעודה” to mean ‘bind My warning-*Keshor*

as His singular name *HaShem*-יהו"ה. For the name *HaShem*-יהו"ה indicates His Preexistent Intrinsic Singular Being as He is, one and alone, and it is not shared with any other being whatsoever. Rather, it is unique and exclusive to His Singular Preexistent Intrinsic Being alone. In contrast, the name *Ehe'yeh*-אהי"ה which is the name *Ye'ho*-יהו"י-21, indicates both the truth of His Being, as well as the existence of all non-intrinsic novel beings that are brought forth into existence from the true reality of His Being. Therefore, the name *Ehe'yeh*-אהי"ה-21 is not exclusive to Him, blessed is He, as it indicates both His being, as well as the being of all other beings. Therefore, these two names are not equal.” Now, if this is the case with the error of conflating the name *Yeh'o*-יהו"ו or *Eheye'h*-אהי"ה with the Singular Preexistent Intrinsic and Essential Name *HaShem*-יהו"ה, blessed is He, then how much more so is this certainly the case with the conflation and equation of the novel created generic shared title “God-*Elohi'm*-אלהי"ם,” with the Name of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה, blessed is He. Rather, the truth of the matter is as expressly stated (Ex. 15:3), “*HaShem*-יהו"ה is His Name,” and similarly (Isaiah 42:8), “I am *HaShem*-יהו"ה, that is My Name.” For further elucidation, see at great length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*). Also see the discourse entitled “*Amar Rabbi Oshiyah*” of the year 5714, translated in The Teachings of The Rebbe, 5714, Discourse 6.

Hatra 'ati-הַתְּרֵאֲתִי.” קשור התראתי.” The word, “My warning-*Hatra 'ati*-הַתְּרֵאֲתִי” refers to Torah,⁵⁶³ and one must bind (*Likshor*-לִקְשׁוֹר) the aspect of the revealed parts of Torah to the inner teachings of Torah (*Pnimiyyut HaTorah*). Through doing so, the second meaning of the word “*Tzor*-צֹר,” comes about, in that it indicates the “strength-*Tokef*-תּוֹקֵף” of Torah,⁵⁶⁴ in a way that the strength (*Tokef*-תּוֹקֵף) of Torah illuminates all of one’s matters and his portion of the world at large, in that he makes the entire world the dwelling place of the Holy One, blessed is He, in the lower worlds.⁵⁶⁵

⁵⁶³ See Metzudat Tziyon to Isaiah 54:13 *ibid*.

⁵⁶⁴ See the discourse entitled “*Bereishit Bara*” 5678 (Sefer HaMaamarim 5678 p. 47 and on); Also see the discourse entitled “*Tzor Te'udah*” 5693.

⁵⁶⁵ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.