

Discourse 6

*“Lehavin Inyan Masheev HaRu’ach -
To understand the matter of
‘He causes the wind to blow’”*

Delivered on the day of Simchat Torah, 5724

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

1.

To understand²⁶⁷ the matter of [reciting],²⁶⁸ “He causes the wind to blow and the rain to fall” which we begin saying [in the Musaf prayer] on Shemini Atzeret, as Mishnah states,²⁶⁹ “When does one [begin] mentioning the might of the rains... from the last festival day of the holiday [of Sukkot].” We also must understand why it is called “the **might** of the rains (*Gevurot Geshamim*-גבורות גשמים),” in that the descent of rains is a bestowal of goodness,²⁷⁰ which is a matter of Kindness-*Chessed*.

²⁶⁷ See the discourse entitled “*Mashiv HaRu’ach uMorid HaGeshem*” 5562 (in Maamarei Admor HaZaken 5562 Vol. 1, p. 32 and on); Also see Maamarei Admor HaEmtza’ee, Devarim Vol. 4 p. 1,428 and on.

²⁶⁸ In the Amidah prayer.

²⁶⁹ Mishnah Taanit 1:1

²⁷⁰ See Talmud Bavli, Taanit 23a

2.

This may be understood by prefacing with the well-known fact²⁷¹ that the world was created with the quality of Judgment-*Din*, but that after He saw that the world could not withstand this, He also included the quality of Compassion-*Rachamim*. Now, at first glance this is not understood, since the source of all existence is the quality of Kindness-*Chessed*. This being so, how could it be that the quality of Judgment-*Din*, which is the quality of Might-*Gevurah* and constriction (*Tzimtzum*) is specifically the source of all life etc.?

However, the explanation is that because of the vast difference between the created and the Creator, in that there utterly is no comparison between them, it thus is necessary that the bestowal of Kindness-*Chessed* from the Creator to the creations must come specifically by way of constriction (*Tzimtzum*) (which is the quality of Judgment-*Din*).

This is analogous to the bestowal from a teacher to his student.²⁷² That is, the student cannot possibly receive the entire bestowal at once, for if this was so he would become utterly confused. Therefore, the teacher must constrict the bestowal and divide it into small and short portions, through which the student will be able to it receive little by little, until he finally receives the full bestowal.

²⁷¹ See Midrash Bereishit Rabba 12:15; Rashi to Genesis 1:1; Beginning of Sefer HaLikkuteim of the Arizal; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith.

²⁷² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-13.

The same is so of the bestowal of the rains, which specifically must descend in many droplets.²⁷³ This is because if the waters in the clouds would descend all at once, they would flood the earth and would not be beneficial in producing growth. It therefore is necessary for the waters in the clouds to come by way of constriction and division into many droplets, and it is specifically then that they quench the thirst of the earth, causing it to produce and sprout.²⁷⁴

This then, is the matter of *Might-Gevurah* within *Kindness-Chessed*.²⁷⁵ That is, relative to the bestower the matter of *Might-Gevurah* is division and constriction, but relative to the recipient it is a matter of *Kindness-Chessed*. This then, is a matter of sweetened Judgments-*Gevurot*.

The analogy for this is [a dish called] *Merkachat*, made by cooking radishes with honey.²⁷⁶ Now, these are two opposites, in that radishes are bitter and honey is sweet. However, through cooking they merge and unite until the radishes become sweetened, and the honey is not overly and disgustingly sweet, but its sweetness is delightful to the heart. All this is because honey itself has Judgments-*Gevurot* [and bitterness] in it, in that its sweetness causes heartburn, and similarly, once the radish is cured it too has sweetness. They therefore can bond by being cooked together. In contrast, since they are total opposites, fire and water never bond.

²⁷³ Also see Likkutei Torah, Drushei Shemini Atzeret 92d.

²⁷⁴ See Isaiah 55:10

²⁷⁵ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22.

²⁷⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22 *ibid*.

Now, in addition to the necessity for the matter of Might-*Gevurah*, since specifically through the constraint and division, bestowal to the recipients is possible, there also is an element of superiority in Might-*Gevurah*, over and above Kindness-*Chessed*. That is, specifically through the Might-*Gevurah* the bestowal will be in greater abundance.²⁷⁷

Proof for this is the statement in Tractate Chullin,²⁷⁸ about checking a perforation in the lung [of a slaughtered animal], that [checking it] “in hot water it is not valid, since it causes [the lung] to contract,” meaning that it causes the membrane to contract, thus closing the perforation. In other words, all matters of heat (the matter of Might-*Gevurah*) cause addition, abundance, and the growth of the thing.

An example is the seminal drop of life, in that the primary cause of the birth is when it is emitted with warmth, since it then is abundant and grows until it takes the form of a fetus etc., as explained elsewhere²⁷⁹ about the verse,²⁸⁰ “I multiplied his seed and gave him Yitzchak.” That is, Yitzchak is the aspect of the powers of Might-*Gevurot* and it therefore is in him that there is the matter of abundance and multiplicity etc.

Moreover, there is a superiority in the matter of Might-*Gevurah* itself, (in addition to the superiority that relates to bestowal, both in regard to the benefit of the recipient, as well as in regard to the abundance of the bestowal itself). This is

²⁷⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22 *ibid*.

²⁷⁸ Talmud Bavli, Chullin 46b

²⁷⁹ See Siddur Im Da”Ch, end of Shaar HaTekiyot; Also see Maamarei Admor HaZaken *ibid*. p. 5.

²⁸⁰ Joshua 24:3

because the root of *Might-Gevurah* is higher than the root of *Kindness-Chessed*.

This is similar to fire and water, in that the nature of fire is specifically to withdraw above,²⁸¹ to its source in the foundational element of fire,²⁸² whereas the nature of water is specifically to descend and be drawn down to below.²⁸³ Thus, since there is greater elevation in the source of something, in comparison to its descent to be drawn below, it is understood that the nature of fire (*Might-Gevurah*) to ascend to its source, is because the root of fire is higher than the root of water (*Kindness-Chessed*), the nature of which is to descend below.²⁸⁴

The same is understood about the superior quality of the powers of *Might-Gevurot*, over and above the powers of *Kindness-Chassadim*, in that they have a constant desire to depart from the vessel that constrains and limits them, and to ascend and become included in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He. From this it is understood that bestowal that stems from *Might-Gevurah* is loftier.

3.

Now, according to the above, we can also understand the difference between the Written Torah (*Torah SheB'Khtav*)

²⁸¹ See Mishneh Torah, Hilchot Yesodei HaTorah 4:2.

²⁸² See Tanya, Likkutei Amarim, Ch. 19.

²⁸³ See Mishneh Torah, Hilchot Yesodei HaTorah 4:2 *ibid*.

²⁸⁴ Also see Likkutei Torah, Shir HaShirim 4d.

and the Oral Torah (*Torah SheBaal Peh*). For, as known,²⁸⁵ the Written Torah (*Torah SheB'Khtav*) is called,²⁸⁶ “the discipline of your father-*Musar Avicha*-מוסר אביך,” whereas the Oral Torah (*Torah SheBaal Peh*) is called,²⁸⁷ “The Torah of your mother-*Torat Eemecha*-תורת אמך.”

This is analogous to the seminal drop of the father, which contains the entire being of the fetus, in its totality, within itself, except that it is in a concealed potential state that has yet to be revealed. It is specifically after spending forty days in the womb of the mother, that through growth, it takes on the form of a fetus, until upon birth, it becomes something unto itself, and is then much more praiseworthy than when was concealed in the seminal drop etc.

This can also be understood through the analogy of a drop of ink in a quill. That is, the letters written with the quill were first included in the quill as a drop of ink, except that they now come forth from concealment into revelation. However, specifically through this revelation, it becomes possible to understand the intellect contained in the combination of letters, which was neither recognizable nor understood from the drop of ink as it was in the quill.

The same is so of the simple voice that emerges from the heart, which in a concealed way, includes all the particular letters revealed through the five sources of speech in the mouth [the throat, palate, tongue, lips and teeth]. Now, to the recipient

²⁸⁵ Tanya, Iggeret HaKodesh, Epistle 29 (151a); Likkutei Torah, Shmini Atzeret 85b and elsewhere. Also see the preceding discourse of the 2nd day of Sukkot of this year, 5724, entitled “*Chassidim v'Anshei Ma'aseh*,” Discourse 4, Ch. 2.

²⁸⁶ Proverbs 1:8

²⁸⁷ Proverbs 1:8 *ibid*.

this revelation is a kindness, even though to the bestower it is a constriction, as explained above about the matter of *Might-Gevurah* within *Kindness-Chessed*.

With the above in mind, we also can understand this as it relates to the Torah. That is, the Written Torah (*Torah SheB'Khtav*) is similar to the analogy of the seminal drop of the father, within which the fetus is included, but only in a potential and concealed state. That is, in the Written Torah (*Torah SheB'Khtav*) it is not at all understood how to actually do the *mitzvot* of Tzitzit and Tefillin etc., except that all the particular *Halachot*-Laws are included in it in potential, concealed in the combinations of letters of the Written Torah (*Torah SheB'Khtav*). [In contrast], the Oral Torah (*Torah SheBaal Peh*) is called, “The Torah of your mother-*Torat Eemecha*- תורת אמך,” in that it gives form to all the particulars of what to do and how to do it etc., similar to the formation of the fetus and its revelation through the mother.

This then, is the superiority of the Oral Torah (*Torah SheBaal Peh*) over and above the Written Torah (*Torah SheB'Khtav*), in that to the recipients it is the primary *Kindness-Chessed*. (This is similar to *Might-Gevurah* within *Kindness-Chessed*, in that specifically through it, the kindness is drawn to the recipients). Moreover, the revelation of how to make the Tzitzit, is the end and conclusion of the [original] desire that transcends *Wisdom-Chochmah*, that was concealed in the letters of the Written Torah (*Torah SheB'Khtav*). This is similar to the fetus being born and coming into the air of the world, to become an independent being unto himself, at which time he is much more praiseworthy than as he was concealed in the

seminal drop, (similar to the superiority of Might-*Gevurah* itself because of its root above).

4.

With the above in mind, we can understand the matter that the world was created with the quality of Judgment-*Din*, in that this stems from the greatness and superiority of the powers of Might-*Gevurot*, over and above the powers of Kindness-*Chessed*, as explained above. This also is the matter of the “might (*Gevurot*) of the rains,” that we begin mentioning on Shemini Atzeret with the recital of “He causes the wind to blow and the rain to fall.”

This is because Shemini Atzeret is a continuation of Rosh HaShanah, [about which it states],²⁸⁸ “This day is the beginning of Your works,” except that on Rosh HaShanah there is only the beginning of the drawing down. This is the meaning of the words, “Today the world was created-*Harat*-הַרַת,” which is of the same the root as the word “pregnancy-*Herayon*-הַרְיָן.”²⁸⁹

In contrast, the matter of Shemini Atzeret is the absorption [of the seminal drop], similar to the completion of the form and being of the fetus, as it is in its wholeness. This is why we then mention “the might (*Gevurot*) of the rains,” and recite, “He causes the wind to blow and the rain to fall.”

²⁸⁸ Musaf liturgy of Rosh HaShanah (Talmud Bavli, Rosh HaShanah 27a)

²⁸⁹ See the Siddur of the Arizal there; Avudraham, Birkhat Zichronot; Also see Maamarei Admor HaZaken Al Parshiyot HaTorah, Vol. 1, p. 53; See the end of the discourse entitled “*Tikoo*” 5655 (Sefer HaMaamarim, Likkut Vol. 2, p. 24 and on); Sefer HaMaamarim 5710, p. 14, and elsewhere.

5.

However, based on our explanation of the great elevation of the powers of *Might-Gevurot* in comparison to the powers of *Kindness-Chessed*, we must understand the matter of His including of the quality of *Compassion-Rachamim* with it. The explanation is that even though, in and of themselves, there is great elevation to the powers of *Might-Gevurot*, nevertheless, after all the many constrictions and divisions stemming from the powers of *Might-Gevurot*, there is a drawing down of complete constriction (*Tzimtzum*) at the base of the world of Action (*Asiyah*), where there is the dominance of the external husks (*Kelipot*) and the destructive powers,²⁹⁰ called, “an evil whip with which to smite.”²⁹¹

This is similar to how it is in the matter of gold (*Might-Gevurah*), that although gold is greatly superior compared to silver (*Kindness-Chessed*), there nevertheless is “the dross of gold,”²⁹² this being the waste product of the gold, which is very evil etc.²⁹³ Because of this, the creation of the world could not be with the quality of Judgment-*Din*, and He therefore joined the quality of *Compassion-Rachamim* to it.

About this our sages, of blessed memory, said²⁹⁴ that in the coming future, they specifically will say to Yitzchak (the

²⁹⁰ See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot), introduction to the Drush; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

²⁹¹ See Zohar I 11b and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54 *ibid*.

²⁹² See Zohar II 224b and elsewhere.

²⁹³ Also see Likkutei Moharan 5 and elsewhere.

²⁹⁴ Talmud Bavli, Shabbat 89b; Also see Torah Ohr, Toldot 17c, Vayeitzei 21c

aspect of *Might-Gevurah*),²⁹⁵ “You are our father.”²⁹⁶ For since about the coming future, the verse states²⁹⁷ “I will remove the spirit of impurity from the land,” meaning that there then will no longer be the matter of dross etc., stemming from the powers of *Might-Gevurot*, the superiority of the powers of *Might-Gevurot* will then be revealed in their perfection and wholeness.

6.

Now, our sages, of blessed memory, stated,²⁹⁸ “The day of the rains, is as great as the day of the ingathering of the exiles.” We therefore must understand the relationship between the ingathering of the exiles and the rains.

The explanation is that the verse states,²⁹⁹ “Sow righteousness for yourselves and you will reap according to kindness.” That is, the sowing is also from the aspect of the *Might-Gevurah* of Kindness-*Chessed*, (just like the rains). For example, when sowing wheat, if all the wheat is sown in a single spot, there will not be growth. It therefore is necessary for the one who sows to scatter the wheat so that they are spread out, thus making room in the earth for each stalk of wheat to stand in and of itself.

This is the general matter of the exile, as our sages, of blessed memory, stated,³⁰⁰ “The Holy One, blessed is He, did a

²⁹⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

²⁹⁶ Isaiah 63:16

²⁹⁷ Zachariah 13:2

²⁹⁸ Talmud Bavli, Taanit 8b

²⁹⁹ Hosea 10:12

³⁰⁰ Talmud Bavli, Pesachim 87b

kindness to the Jewish people, in that He scattered them amongst the nations.” The intention in this is to affect the refinement (*Birur*) of the sparks. In other words, during the time of exile, the intention in serving *HaShem*-יהו"ה, blessed is He, through Torah study and prayer is not for the sake of Torah and prayer themselves, but the prayer is out of the constraint of toiling with mortar and bricks in the travails of oppression etc., during exile. It is then that the prayer thereby causes the refinement of the sparks of the world of *Chaos-Tohu* etc.

This is comparable to sowing wheat, which must first decompose [in the soil], after which it then sprouts into new stalks, (meaning that there not only is an abundance of wheat, but there also is the sprouting of new wheat). The same is so of the sowing of the souls of the Jewish people during exile. The oppression and shortness of breath in the persecution of the exile is compared to the decomposition of the seed. The toil of prayer and Torah study is analogous to the new sprouting that comes after the seed decomposes.

The reaping following the sprouting [and growth] is the matter of the ingathering of the exiles, which is the matter of the elevation of the sparks from all the general service of *HaShem*-יהו"ה, blessed is He, throughout the time of exile. About this the verse states, “you will reap according to kindness-*Lephi Chessed*-לפי חסד.” What Kindness-*Chessed* means [in this verse] is the aspect of Might-*Gevurah* within Kindness-*Chessed*. This is similar to the mouth, which has five sources through which the simple, concealed voice comes forth and is revealed [in speech] (as explained in chapter three)

similar to the breath of the mouth that goes out and is separated from the breath of the chest.

More specifically, as known, the word “mouth-*Peh*-פה” is Kingship-*Malchut*,³⁰¹ whereas [when it is spelled] “mouth-*Pi*-פי” it is Foundation-*Yesod*.³⁰² This is because the matter of the word “mouth-*Pi*-פי” is the drawing down of the letters (*Otiyot*) from the simple voice,³⁰³ whereas the matter of the word “mouth-*Peh*-פה” is after the letters (*Otiyot*) have already been drawn down and come out into the air of the world.³⁰⁴ Thus, since reaping [and harvesting] is the matter of bringing [and returning] something to its root and source,³⁰⁵ the verse therefore states, “you will reap according to kindness-*Lephi Chessed*-לפי חסד,” in that it comes and becomes included in “the mouth of kindness-*Pi Chessed*-פי חסד,” this being the inclusion of the left in the right [*Might-Gevurah* within Kindness-*Chessed*].

7.

We can add that since the blessing was already stated in regard to the “might (*Gevurot*) of the rains,” that this is similar to what the Alter Rebbe writes in *Iggeret HaTeshuvah*³⁰⁶ about the blessing “Pardon us,” that since we are forbidden to recite a blessing the obligation of which is in doubt, for fear that it may

³⁰¹ Introduction to Tikkunei Zohar 17a

³⁰² Maamarei Admor HaEmtza’ee, *Devarim* Vol. 4 p. 1,461 states “as stated in Zohar.” [See Zohar Hashmatot 258b.]

³⁰³ As indicated by the seminal point of the *Yod*-י.

³⁰⁴ As indicated by the expansion of the letter *Hey*-ה.

³⁰⁵ That is, the one who sowed the seed reaps and harvests that which grew.

³⁰⁶ Tanya, *Iggeret HaTeshuvah*, Ch. 11 (100a)

said in vain,³⁰⁷ it thus must be said that there is no doubt in the world, not even a shadow of a doubt [about whether or not He pardons us]. The same is so of the blessing of the rains, that this is clear, without any doubt whatsoever, that there will be a year of the rains descending, and being that “the day of the rains is as great as the day of the ingathering of the exiles,” it also is certain that there will be a year of the ingathering of the exiles, through our righteous Moshiach, in the near future, literally!

³⁰⁷ Talmud Bavli, Brachot 33a