

Discourse 6

“Bereishit Bara Elohi”m - In the beginning God created”

Delivered on Shabbat Parshat Bereishit,
Shabbat Mevarchim Marcheshvan, 5725
By the grace of *HaShem*, blessed is He,

1.

The verse states,³⁷⁶ “In the beginning God created the heavens and the earth.” Rashi explains,³⁷⁷ “Rabbi Yitzchak said: The Torah should have started from the verse,³⁷⁸ ‘This month shall be for you [the first of the months] etc.’ Why then, does it start with, ‘In the beginning?’ Because of [what is expressed in] the verse,³⁷⁹ ‘The strength of His deeds He declared to His people, to give them the heritage of nations,’ for should the nations of the world say to Israel, ‘You are robbers etc.,’ they should reply, ‘All the earth belongs to the Holy One, blessed is He... He desired to take it from them and He desired to give it to us.’”

Now, this must be better understood. For, is not the Torah a book of laws and instructions? As known, the name

³⁷⁶ Genesis 1:1

³⁷⁷ Rashi to Genesis 1:1

³⁷⁸ Exodus 12:2

³⁷⁹ Psalms 111:6

“Torah-תורה” is of the root “instruction-*Hora’ah*-הוראה.”³⁸⁰ This being so, what relation is there between [the verse], “The strength of His deeds He declared to His people,” and the matter of Torah being a book of instruction (*Hora’ah*-הוראה)?

What poses more difficulty is that this matter is expressed at the beginning of the Torah. That is, even if for whatever reason, the Torah must include the matter [expressed in the verse], “The strength of His deeds He declared to His people,” why must this be at the beginning of the Torah? At first glance, the Torah should have started with the verse, “This month shall be for you etc.,” for, since the order of Torah is from Above to below, it should have begun with a matter that transcends the conduct of the world, meaning with the aspect of the Upper Knowledge (*Da’at Elyon*) and His Upper Unity (*Yichuda Ila’ah*), this being the matter [indicated by], “This month shall be for you.”

Afterwards, the Torah could also have included a matter relating to the conduct of the world, this being the matter [expressed in the verse], “The strength of His deeds He declared to His people.” This being so, the question remains. Why does it start with [the verse], “In the beginning?”

2.

This may be better understood with an introduction explaining King Dovid’s request,³⁸¹ “Unveil my eyes that I may

³⁸⁰ See Radak to Psalms 19:8; Sefer HaShoroshim of the Radak, section on “*Yoreh*-יורה”; Also see Zohar III 53b.

³⁸¹ Psalms 119:18

perceive wonders from Your Torah.”³⁸² The request here is not that he should understand the simple meaning of the words, according to the revealed aspects of the Torah, in that for this a special request is not required, being that the revealed parts of the Torah were given in a way they come into understanding and comprehension.

This is like a person who expresses a matter of intellect. Now, his intent in this is for his fellow to have a good understanding of what he is saying, for if this was not so, he would not express the intellectual matter altogether. The same is so Above, that when the Holy One, blessed is He, gave the Torah to the Jewish people, it certainly was His intention for the Jewish people to understand the Torah. He therefore gave the Torah in a way that it can come to be understood and comprehended.

Moreover, the primary matter of Torah study is that study should bring to action,³⁸³ meaning, to fulfilling the *mitzvot* in action. In other words, through the study of Torah the *mitzvot* come to be fulfilled. This is because all [the particular] matters pertaining to the *mitzvot* are present in the Torah. This is as stated,³⁸⁴ “This is the Torah of man.” That is, just as in man there are 248-ה רמ”ה limbs and organs, and 365-ה שם” veins and sinews, so likewise in the Torah there are 248-

³⁸² See the discourse entitled “*Lehavin Inyan Eirusin v’Nisu’in b’Torah*” of Shabbat Parshat Bereishit 5636 (printed in Sefer HaMaamarim 5635 Vol. 2 p. 456 and on; See the citations there p. 446); Also see the discourses entitled “*Torah Tzivah* – The Torah that Moshe commanded” and “*Tzor Te’udah* – Fasten this warning and seal the Torah” 5719, translated in The Teachings of The Rebbe 5719, Discourse 6 & Discourse 7 (Sefer HaMaamarim 5719 p. 45 and on; p. 51 and on).

³⁸³ Talmud Bavli, Bava Kamma 17a

³⁸⁴ Numbers 19:14; See Zohar II 117b; Zohar III 29b (Ra’aya Mehemna)

רמ"ה positive *mitzvot* and 365-הש"ש prohibitive *mitzvot*,³⁸⁵ and through the study of the 248-הרמ"ה positive *mitzvot* and the 365-הש"ש prohibitive *mitzvot* we come to fulfill all the *mitzvot* in actual deed.

Thus, since every Jew is required to fulfill the *mitzvot*, [except that some *mitzvot* he must fulfill himself, whereas other *mitzvot* he fulfills by being included within the Jewish people [as a whole] etc.],³⁸⁶ and to fulfill the *mitzvot* one first must learn about them in the Torah. Moreover, studying Torah for its own sake is one of the *mitzvot* of the Torah, and it therefore is imperative for a person be able to understand and grasp the Torah. However, for this, a special request is not required. Rather, all that is required is the matter of toil, as in the teaching of our sages, of blessed memory,³⁸⁷ "I have toiled and I have found etc."

From the above it is understood that King Dovid's request, "Unveil my eyes etc.," does not refer to the revealed part of the Torah, but rather to the inner part (*Pnimityut*) of the Torah. This is why Dovid [continues and] states, "[that I may perceive] wonders (*Nifla'ot*-נפלאות) from Your Torah," specifying "wonders-*Nifla'ot*-נפלאות."

This is especially so considering that the word "wonder-*Pele*-פלא" ("wonders-*Nifla'ot*-נפלאות") indicates transcendence and separateness beyond just a distance in grasp and comprehension.³⁸⁸ This is as the verse states,³⁸⁹ "For this

³⁸⁵ See Zohar I 170b

³⁸⁶ See Tanya, Iggeret HaKodesh, beginning of Epistle 29.

³⁸⁷ Talmud Bavli, Megillah 6b

³⁸⁸ See Sefer HaMaamarim 5679 p. 584; 5692 p. 87

³⁸⁹ Deuteronomy 30:11

commandment that I command you today – it is not wondrous (*Nifleit*-נפלאות) from you and it is not distant,” meaning that not only is it not wondrous (*Nifleit*-נפלאות), but more so, it is not distant. Thus, it is in regard to the wonders (*Nifla'ot*-נפלאות) of the Torah that Dovid had to request, “Unveil my eyes that I may perceive etc.”

The explanation is that, as explained above, in the verse, “This is the Torah of man,” the Torah is compared to man, and man has [both] a body and soul. Moreover, in the soul itself there are various levels, as our sages, of blessed memory, stated,³⁹⁰ “The soul is called by five names, *Nefesh*, *Ru'ach*, *Neshamah*, *Chayah*, and *Yechidah*.”

In the same way, in Torah there is the “body” of the Torah and the “soul” of the Torah. The “body” of the Torah consists of the laws (*Halachot*) of the Torah, about which Mishnah states,³⁹¹ “They themselves are the body (*Gufei*-גופי) of the Torah.” The soul of the Torah consists of the mysteries and secrets of the Torah, and in this itself, there is the aspect of the soul (*Nishmeta*), and the soul of the soul (*Nishmeta L'Nishmeta*),³⁹² these being the secrets (*Razin*) and the secrets of the secrets (*Razin d'Razin*).

That is, the aspect of the soul (*Nishmeta*) [of the Torah] corresponds to the three aspects of the *Nefesh*, *Ru'ach*, and *Neshamah*, whereas the aspect of the soul of the soul (*Nishmeta L'Nishmeta*) [of Torah] corresponds to the aspect of the *Chayah* and also includes the aspect of the *Yechidah*.

³⁹⁰ Midrash Bereishit Rabba 14:9

³⁹¹ Mishnah Chagigah 1:8; Talmud Bavli, Chagigah 10a

³⁹² See Zohar I 79b

Now, just as in man, in addition to his soul and body, he also has garments (*Levushim*), which are only external, so too with Torah, that in addition to the “body” of Torah and the “soul” of Torah, there also are the stories of Torah. That is, although they indicate very lofty matters, such as the story of the seven kings who reigned in the land of Edom,³⁹³ which hints at the seven primordial kings of the world of Chaos-*Tohu*, and the eighth king Hadar,³⁹⁴ who is the aspect of Repair-*Tikkun* etc.,³⁹⁵ and such as the story of the tribute Yaakov sent to Esav,³⁹⁶ this being the matter of the ascent of the feminine waters (*Mayim Nukvin*) to the world of Chaos-*Tohu*, of which Yaakov knew, as explained in Torah Ohr,³⁹⁷ nevertheless, these lofty matters are concealed, and what is revealed appears to only be stories. This is why they are called “garments” (*Levushim*), in that they are comparable to the garments of man, in that though they according to the person’s measurement, they only are external [to him].

Higher than this are the laws (*Halachot*) of the Torah, these being the “body” (*Guf*) of the Torah, until the secrets (*Razin*) of the Torah, which are the soul (*Nishmeta*) of the Torah, until the secrets of the secrets (*Razin d’Razin*) which are the soul of the soul (*Nishmeta d’Nishmeta*) [of the Torah], as mentioned above.

³⁹³ Genesis 36:31 and on

³⁹⁴ Genesis 36:39

³⁹⁵ See Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim) Ch. 1 and on, Ch. 8; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 & 46.

³⁹⁶ Genesis 32:14 and on

³⁹⁷ Torah Ohr 24a and on

It is in this regard that Dovid requested, “Unveil my eyes that I may perceive wonders from Your Torah,” specifying “wonders-*Nifla’ot* נִפְלְאוֹת,” referring to the secrets of the Torah, up to and including the secrets of the secrets (*Razin d’Razin*) of the Torah, for which there must be special request for them to come into grasp and comprehension.

In other words, in regard to the revealed parts of Torah, the “body” (*Guf*) of the Torah, a special request is unnecessary, being that, in and of themselves, the revealed parts of Torah come into grasp and comprehension. In contrast, this is not so of the secrets of the Torah, the soul (*Nishmeta*) of the Torah.

For, since it transcends the “body” of the Torah in elevation that is beyond comparison [just as in man, the soul is elevated from the body in elevation that is beyond comparison, so much so, that the bond of the soul with the body is [only] by the power of He who does wonders],³⁹⁸ therefore, in and of itself, it does not come into comprehension. Therefore, a special request is necessary, “Unveil my eyes that I may perceive etc.”

Now, the meaning of the words, “Unveil my eyes (*Gal Einai* גַּל עֵינַי),” is that even though the secrets of the Torah presently exist, nonetheless, the “unveiling of my eyes,” that I should be able to perceive and see them, is necessary. This is as our sages, of blessed memory, stated in Midrash Rabbah, on the Torah portion of Vayera,³⁹⁹ “All have the presumptive status of being blind until the Holy One, blessed is He, illuminates their eyes.”

³⁹⁸ See Rama to Shulchan Aruch, Orach Chayim 6:1

³⁹⁹ Midrash Bereishit Rabbah 53:14

The proof given for this is from what the verse states about Hagar,⁴⁰⁰ “Then God opened her eyes and she perceived a well of water.” In other words, the well was there before this, except that she did not see it, and through her eyes being opened she saw the well. Now, if it is so, that in regard to the existence of a physical wellspring in this world, it was necessary that “God opened her eyes,” how much more is this so in regard to the secrets of the Torah, that it is necessary that [He] “Unveil my eyes that I may perceive etc.”

3.

With the above in mind, we can understand the general difference between betrothal and marriage, as they are in Torah.⁴⁰¹ For, as known,⁴⁰² the Written Torah (*Torah SheB’Khtav*) is called the groom (*Chatan*-חתן) and the Oral Torah (*Torah SheBaal Peh*) is called the bride (*Kalah*-כלה). The bestowal drawn from the Written Torah (*Torah SheB’Khtav*) to the Oral Torah (*Torah SheBaal Peh*) is like the bestowal from the groom (*Chatan*) to the bride (*Kalah*).

Now, in this, there are two manners, that of betrothal (*Eirusin*) and that of marriage (*Nisu’in*). That is, betrothal is only in a way that she becomes forbidden to the entire world [including the groom] and their union (*Yichud*) has not yet come to pass etc. This being so, [the betrothal] is just an external matter, followed by the marriage, which is an inner drawing and

⁴⁰⁰ Genesis 21:19

⁴⁰¹ Also see Sefer HaMaamarim 5635 *ibid.* p. 447 and on.

⁴⁰² See Likkutei Torah, Zot HaBrachah 94a and on.

bestowal, this being the matter of coupling (*Zivug*) and union (*Yichud*), such that “they become one flesh,”⁴⁰³ through giving birth to someone like himself etc.

Now, there also are two ways of drawing the Written Torah (*Torah SheB’Khtav*) to the Oral Torah (*Torah SheBaal Peh*). There is the external drawing, called “betrothal” (*Eirusin*), and the inner drawing, called “marriage” (*Nisu’in*).

This itself is the general novelty of the coming future, that in that time, there will be the matter of “marriage” (*Nisu’in*), as the verse states,⁴⁰⁴ “It shall be on that day... that you will call [Me] ‘my Husband-*Ishi*-אִשִּׁי’ etc.” This is because what currently is drawn from the Written Torah (*Torah SheB’Khtav*) to the Oral Torah (*Torah SheBaal Peh*) is only external, this only being the matter of the “body” of the Torah.⁴⁰⁵

In contrast, in the coming future there will be the inner drawing forth, this being the matter of the soul (*Nishmeta*), and the soul of the soul (*Nishmeta d’Nishmeta*) of the Torah, the secrets (*Razin*) of the Torah, and even the secrets of the secrets (*Razin d’Razin*), that will be revealed in the coming future.

The explanation⁴⁰⁶ is that the Oral Torah (*Torah SheBaal Peh*) is what reveals the Written Torah (*Torah SheB’Khtav*). That is, all matters in the Oral Torah (*Torah SheBaal Peh*) are included in the Written Torah (*Torah SheB’Khtav*), as in the well-known terminology of the

⁴⁰³ Genesis 2:24

⁴⁰⁴ Hosea 2:18

⁴⁰⁵ See Ohr HaTorah to Tehillim (Yahal Ohr), p. 461.

⁴⁰⁶ Also see Sefer HaMaamarim 5635 *ibid.* p. 447.

Talmud,⁴⁰⁷ “From where are these matters [derived]? From the verse that states...,” except that as they are included in the Written Torah (*Torah SheB’Khtav*) they are concealed, and the Oral Torah (*Torah SheBaal Peh*) reveals them.

This matter is true both in regard to the rulings and laws of the Torah, as they are concealed in the Written Torah (*Torah SheB’Khtav*), and specifically in regard to the Oral Torah (*Torah ShaBaal Peh*) which explains the meanings of the Torah verses and the particulars of the rulings and laws of Torah, by which we know what *HaShem*’s יהו"ה-ה' Supernal will is, in the *mitzvot* of His Torah.⁴⁰⁸

However, all that is drawn forth and revealed in the Oral Torah (*Torah SheBaal Peh*) is just the externality (*Chitzoniyut*) of the Written Torah (*Torah SheB’Khtav*), which generally is only the aspect of its letters (*Otiyot*). For, as known,⁴⁰⁹ in Torah there are the cantillations (*Ta’amim*), the vowels (*Nekudot*), the crowns (*Tagin*) and the letters (*Otiyot*), but all that is revealed in the Oral Torah (*Torah SheBaal Peh*)⁴¹⁰ is the aspect of the letters (*Otiyot*).

Moreover, even that which is revealed of the aspect of the vowels, [about which we find two opinions⁴¹¹ as to whether the vocalization is [more] authoritative, or whether the traditions are [more] authoritative], is but a very small

⁴⁰⁷ Talmud Bavli, Brachot 30b and elsewhere.

⁴⁰⁸ Also see Tanya, Iggeret HaKodesh, end of Epistle 29 (150b and on).

⁴⁰⁹ See Etz Chayim, Shaar 5 (Shaar TANT”A) Ch. 1

⁴¹⁰ See Ohr HaTorah, Va’era p. 2,558; p. 2,575; Sefer HaMaamarim 5633 Vol. 1, p. 157; 5639 Vol. 1 p. 120; 5640 Vol. 1, p. 85.

⁴¹¹ Talmud Bavli, Kiddushin 18b

amount.⁴¹² In other words, the vowels (*Nekudot*) that were revealed, are as they relate to the letters (*Otiyot*),⁴¹³ which is similar to the aspect of the *Nefesh* [level of the soul] (the lowest level of the soul) that relates to the body (*Guf*). However, in general, the matter of the vowels (*Nekudot*) has not been revealed.

This is especially so of the crowns (*Tagin*), which are even higher than the vowels (*Nekudot*). They certainly have not been revealed. Moreover, in regard to what our sages, of blessed memory, said,⁴¹⁴ that Rabbi Akiva would expound mounds and mounds of laws (*Halachot*) from every stroke and thorn [the crowns-*Tagin*], that is exclusively the way of Rabbi Akiva's study [of Torah], but in general, only the aspect of the letters (*Otiyot*) and vowels (*Nekudot*) was revealed. Moreover, even for Rabbi Akiva, only the crowns (*Tagin*) were revealed, but the cantillations (*Taamim*) were not at all revealed.

Thus, it is in this regard that currently, there only is the revelation of the externality (*Chitzoniyut*) of the Written Torah (*Torah SheB'Khtav*), this only being the matter of "betrothal," whereas in the coming future there also will be the revelation of the [cantillations and] reasons (*Taamei*) of the Torah, this being the matter of "marriage" (*Nisu'in*).

⁴¹² See Sefer HaNikud of Rabbi Yosef Gikatilla, translated as The Book of Vowels, and elsewhere.

⁴¹³ There are those who recall that the Rebbe added that "the general matter of the vowels (*Nekudot*) relates to the letters (*Otiyot*)."

⁴¹⁴ Talmud Bavli, Menachot 29b

To explain in greater detail,⁴¹⁵ the drawing down of the Torah comes in various levels. This is similar to the general drawing down of the intellect. That is, the initial drawing is from the power of conceptualization (*Ko'ach HaMaskeel*) which is just a flash [of insight], like a lightning bolt. This then becomes an intellectual point. However, even this insight can be explained and lean in several ways. This then comes into the aspect of Understanding-*Binah*, This being the full grasp of it, with all its details etc.

These three matters are called “light” (*Ohr*-אור), “water” (*Mayim*-מים), and “firmament” (*Rakiya*-רקיע).⁴¹⁶ The “firmament” (*Rakiya*-רקיע) is the matter of waters that have frozen,⁴¹⁷ unlike waters that flow to all sides. The likeness to this in the matter of the intellect, is that full and detailed comprehension, which is the aspect of Understanding-*Binah*, is like a firmament (*Rakiya*-רקיע), whose waters have frozen. In contrast, this is not so of the intellectual point (*Nekudah*), that can have leanings [in various ways] and can be explained in various ways. This is like moving waters that flow to all sides. Moreover, until they are placed in a vessel they have no color or form, and they then take on appearance of the color and form

⁴¹⁵ See the discourse entitled “*v’HaInyan HaHoo*” 5636 (Sefer HaMaamarim 5635 *ibid.* p. 451 and on).

⁴¹⁶ See Sefer HaArachim, Chabad (Vol. 3, p. 401) in the section by this title and the citations there; Also see the discourse entitled “*Torah Tzivah* – The Torah that Moshe commanded us” 5719, translated in The Teachings of The Rebbe, Discourse 6, and on.

⁴¹⁷ Zohar I 77a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 44.

of the vessel. Nonetheless, it still is possible to place them in a different vessel, and they again will change their color and form. The same is so of the intellectual point, that it still is possible to explain it and cause it to lean in various ways etc.

Now, the aspect of the flash [of insight] that flashes [like lightening] is even above the intellectual point, and is comparable to the matter of the light (*Ohr*), which even transcends the water (*Mayim*), in that it has no [tangible] being at all.

In other words, the three matters of “light” (*Ohr*-אור), “water” (*Mayim*-מים), and “firmament” (*Rakiya*-רקיע) indicate the order of the drawing forth. That is, all drawings forth are in this order, that at the beginning it is in a way of light (*Ohr*-אור), and as it is drawn further down it is in a way of water (*Mayim*-מים), until it comes into full form, at which point it is like a firmament (*Rakiya*-רקיע). This is as explained above about the order of the drawing down of the intellect (*Sechel*). That is, first it is in a way of a flash, like light (*Ohr*), then it comes in a way of a point (*Nekudah*), like water (*Mayim*), until it comes into grasp with [all] its particulars, like a firmament (*Rakiya*).

The same is so of the drawing down of the seminal drop of life. That is, as it is included in the brain [of the father] it is in the aspect of light (*Ohr*) and there is no existence of a physical drop at all. It then comes into the aspect of water (*Mayim*), meaning that a physical drop comes into existence, except that as of yet, it has no specific form. This is why for the first forty days [of gestation] prayer may be beneficial to change it from female to male etc.⁴¹⁸ This is like flowing and

⁴¹⁸ See Talmud Bavli, Brachot 60a

moving waters etc. Only after being in the womb of the female forty days (the female being the aspect of Understanding-*Binah*) does it take on particular form [as male or female] from which it cannot deviate etc. This is the aspect of the firmament (*Rakiya*), in which the waters have frozen.

The same is so of every drawing forth, in that it comes in these three levels. In other words, the end of the drawing forth is in a way of detailed form, similar to the aspect of the firmament (*Rakiya*). Before this, it had to come into the aspect of water (*Mayim*), and before this, it had to come into the aspect of light (*Ohr*). About this our sages, of blessed memory, stated,⁴¹⁹ “Every time the word ‘light-*Orah*-אור” is mentioned by Elihu, it only refers to rainfall (meaning, water-*Mayim*).” In other word, the root of the water (*Mayim*) is the aspect of light (*Ohr*).

Now, Above in *HaShem*’s יהו"ה Godliness, these three aspects; “light” (*Ohr*-אור), “water” (*Mayim*-מים), and “firmament” (*Rakiya*-רקיע), are present on all levels. This likewise is so of Torah as it is Above, up to the highest of levels.

About this our sages, of blessed memory, stated,⁴²⁰ “The first three hours [of the day] the Holy One, blessed is He, sits and engages in Torah study.” This is the matter of drawing down the Torah by the Holy One, blessed is He, in and of Himself, which transcends the drawing down brought about through man’s toil by way of arousal from below, about which it states,⁴²¹ “Whosoever reads and studies [Torah], the Holy

⁴¹⁹ Midrash Bereishit Rabba 26:7

⁴²⁰ Talmud Bavli, Avodah Zarah 3b

⁴²¹ Tanna d’Bei Eliyahu Rabba, Ch. 18; Yalkut Shimoni, Eicha, Remez 1,034.

One, blessed is He sits and studies opposite him,” specifying “opposite him.” In other words, man’s toil in engaging in Torah study is the arousal from below, by which there is caused to be the drawing forth that “the Holy One, blessed is He, sits and studies opposite him.”

However, even higher than this is the matter of the Holy One, blessed is He, sitting and engaging in Torah study, in and of Himself. This refers to the matter of the drawing down of Torah, as it is in the aspect of the Ancient One-*Atik*, to which the arousal from below does not reach. Here too the three matters; “light” (*Ohr*-אור), “water” (*Mayim*-מים), and “firmament” (*Rakiya*-רקיע) are present. This is why the sages stated, “The first three hours [of the day] the Holy One, blessed is He, sits and engages in Torah study,” specifying “three hours,” referring to these three aspects; “light” (*Ohr*-אור), “water” (*Mayim*-מים), and “firmament” (*Rakiya*-רקיע).

The same is so of the drawing forth from the Written Torah (*Torah SheB’Khtav*) to the Oral Torah (*Torah ShaBaal Peh*), that there are these three aspects; “light” (*Ohr*-אור), “water” (*Mayim*-מים), and “firmament” (*Rakiya*-רקיע).

The explanation is that the particular laws (*Halachot*) of the Oral Torah (*Torah SheBaal Peh*) are first included in the Written Torah (*Torah SheBKhtav*) and are then drawn forth and revealed in the Oral Torah (*Torah SheBaal Peh*) (as mentioned in chapter three). They are like the matter of flowing waters (*Mayim*) and the matter of the firmament (*Rakiya*) of frozen waters. This is because as the laws (*Halachot*) of Torah were included in the Written Torah (*Torah SheBKhtav*) they did not yet come into detailed and specific form. This is why it is

possible for there to be the differing views of Beit Shammai and Beit Hillel, in which “both these and those are the words of the Living God.”⁴²² This is compared to waters (*Mayim*) that move and flow etc. In contrast, when the Oral Torah (*Torah SheBaal Peh*) is explained in a defined and specific form, this is like the example of the firmament (*Rakiya*), in which the waters have frozen.

However, all the above is in regard to the externality (*Chitzoniyut*) of the Written Torah (*Torah SheB’Khtav*) which comes into revelation in the Oral Torah (*Torah SheBaal Peh*), this only being the aspect of the letters (*Otiyot*) etc. Higher than this is the matter of the revelation of the [cantillations and] reasons (*Taamei*) of the Torah, which have not yet been revealed altogether. This is like the matter of the light (*Ohr*), in which no form at all is applicable. This is the meaning of the matter of the revelation of the [cantillations and] reasons (*Taamei*) of the Torah in the coming future, at which time the matter of “marriage” (*Nisu’in*) will take place.

In other words, the drawing down from the Written Torah (*Torah SheB’Khtav*) to the Oral Torah (*Torah SheBaal Peh*) will not just be from the external aspect (*Chitzoniyut*), but also from the inner aspect (*Pnimiyut*). That is, in that time there will not only be the drawing forth of the aspect of the water (*Mayim*) (as it comes forth and becomes the aspect of the firmament (*Rakiya*)), but also the aspect of the light (*Ohr*).

⁴²² Talmud Bavli, Eruvin 13b

5.

With the above in mind, we can explain another matter about the difference between the matter of betrothal (*Eirusin*) and the matter of marriage (*Nisu'in*), as it is in the drawing forth from the Written Torah (*Torah SheB'Khtav*) to the Oral Torah (*Torah SheBaal Peh*). That is, currently this is in a way of betrothal (*Eirusin*), but in the coming future it will be the way of marriage (*Nisu'in*).

To explain, that which currently is revealed from the Written Torah (*Torah SheBKhtav*) and comes into the Oral Torah (*Torah SheBaal Peh*) with detailed form in the particulars of the Torah laws (*Halachot*), is only the external aspect (*Chitzoniyut*) relative to the revelation itself, as it is in the Written Torah (*Torah SheBKhtav*).

This is because, as explained before, that which is drawn into the Oral Torah (*Torah SheBaal Peh*) is only the aspect of the firmament (*Rakiya*) of “frozen waters,” which comes with specific form etc., and not as it is in the Written Torah (*Torah SheBKhtav*), where it is in the aspect of flowing waters (*Mayim*).

This being so, the drawing forth is solely of the external aspect (*Chitzoniyut*), meaning that the aspect of the waters (*Mayim*) themselves, as they transcend specific form, are not revealed. Only their external aspect (*Chitzoniyut*) [is revealed], as they come into the specific form of the aspect of the firmament (*Rakiya*). Thus, since there only is a drawing forth from the external aspect (*Chitzoniyut*), it therefore is called

“betrothal” (*Eirusin*), this being the matter of the external drawing forth alone.

However, in the coming future there will be a drawing forth from the Written Torah (*Torah SheBKhtav*) into the Oral Torah (*Torah SheBaal Peh*) in a way that even in the Oral Torah (*Torah ShaBaal Peh*) there will be a revelation of the aspect of the waters (*Mayim*) of the Written Torah (*Torah SheBKhtav*). About this the verse states,⁴²³ “The earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters (*Mayim*-מים) cover the ocean floor.” In other words, even in the earth there will be the revelation of the aspect of the waters (*Mayim*-מים).

The explanation is that in Torah Ohr, on the Torah portion of Bereishit,⁴²⁴ it is explained about the matters of the heavens (*Shamayim*-שמים) and earth (*Aretz*-ארץ) as they are in the Torah, that they are the Written Torah (*Torah SheBKhtav*) and the Oral Torah (*Torah SheBaal Peh*). That is, the Oral Torah (*Torah SheBaal Peh*) is the aspect of earth (*Aretz*-ארץ) and the Written Torah (*Torah SheBKhtav*) is the aspect of the heavens (*Shamayim*-שמים). This is why our sages, of blessed memory, stated⁴²⁵ that the word “heavens-*Shamayim*-שמים” means “there is water there-*Sham Mayim*-שם מים.” This is because the Written Torah (*Torah SheBKhtav*) is the aspect of water (*Mayim*-מים), as explained before.

This then, is the novelty that will be in the coming future, that “the earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters (*Mayim*-מים) cover the ocean floor.”

⁴²³ Isaiah 11:9

⁴²⁴ Beginning of Torah Ohr, Bereishit

⁴²⁵ Talmud Bavli, Chagigah 12a

That is, even in the Oral Torah (*Torah SheBaal Peh*), which is the aspect of earth (*Aretz-אֶרֶץ*) there will be the revelation of the aspect of the water (*Mayim-מַיִם*) of the Written Torah (*Torah SheBKhtav*).

In other words, presently there only is a drawing forth in the earth (the Oral Torah) of only the externality (*Chitzoniyut*) of the heavens (the Written Torah). That is, there currently is not a drawing forth of the aspect of the water (*Mayim-מַיִם*) of the Written Torah (*Torah SheBKhtav*) themselves, but only as they come in the form of the aspect of the firmament (*Rakiya*).

However, in the coming future there will be a drawing down and revelation of the aspect of the waters (*Mayim-מַיִם*) of the Written Torah (*Torah SheBKhtav*), this being the inner aspect (*Pnimiyyut*), and it therefore is called “marriage” (*Nisu'in*), this being the matter of the inner drawing forth, as explained before.

6.

Now, based on what is explained in Tanya,⁴²⁶ that all the revelations of the coming future depend on our deeds and service of *HaShem-יהו"ה*, blessed is He, throughout the time of the exile, it is understood that even now, there is a likeness and foretaste of the matter of the “marriage” of the coming future. This is the matter of the Holiday of Shemini Atzeret, on which there is the union (*Yichud*) and drawing down of the seminal

⁴²⁶ Tanya, Likkutei Amarim, Ch. 37

drop etc.,⁴²⁷ which is a foretaste and bears a similarity to the matter of marriage in the coming future. This drawing forth is brought about through the general service of *HaShem*-יהו"ה, blessed is He, throughout the month of Tishrei, which is service that stems from the essential self of the soul.

This is as explained before (in chapter three and on) about the matter of the drawing forth from the Written Torah (*Torah SheBKhtav*) to the Oral Torah (*Torah SheBaal Peh*), that in the coming future this drawing forth will be in a way of "marriage," this being a matter of inner drawing forth (*Hamshacha Pnimit*). This is as explained before (in chapter five), that about this the verse states, "The earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters (*Mayim*-מים) cover the ocean floor," meaning that even in the Oral Torah, called the "earth" (*Aretz*-ארץ), there will be a drawing forth and revelation of the aspect of the waters (*Mayim*-מים) of the Written Torah.

However, for the earth (the Oral Torah) to be firmly founded in a way that it can receive the revelation of the inner aspect (*Pnimitiyut*) of the Written Torah, which is the aspect of the waters (*Mayim*) etc., about this the verse states,⁴²⁸ "You mighty ones (*Eitanim*-איתנים), the foundations of the earth." The word "mighty ones-*Eitanim*-איתנים" shares the same letters as Tana'im-תנאים,⁴²⁹ who are those⁴³⁰ who firmly founded the

⁴²⁷ See Pri Etz Chayim, Shaar HaLulav, Ch. 8; Tanya, Iggeret HaKodesh, Epistle 20 (130b).

⁴²⁸ Micah 6:2; See Torah Ohr, Shemot 49b and on; Ohr HaTorah, Shemot p. 15.

⁴²⁹ Zohar II 110b

⁴³⁰ See Torah Ohr *ibid*.

Oral Torah (*Torah SheBaal Peh*) called “the earth” (*Aretz*-אֶרֶץ), so that it can receive the inner aspect (*Pnimiyyut*) of the Written Torah (*Torah SheBKhtav*) within it.

The explanation is that, as known⁴³¹ the word “mighty-*Eitan*-אֵיתָן” refers to the essential self of the soul. This is because the word “*Eitan*-אֵיתָן” indicates both “antiquity” and “strength,” this being the power and strength of the essential self of the soul. It is from the essential self of the soul that we draw forth the aspect of the soul of Torah, this being the inner aspect (*Pnimiyyut*) of the Torah, so that it is openly revealed in the Oral Torah (*Torah SheBaal Peh*).

The same applies to the Holiday of Shemini Atzeret, the substance of which is the drawing forth of the seminal drop etc., which is a foretaste of the marriage of the coming future. This drawing down is brought about through serving *HaShem*-יְהוָה, blessed is He, with the essential self of the soul, which takes place during the month of Tishrei.

This is why the month of Tishrei is called,⁴³² “The month of Etanim-אֵיתָנִים.” It is named this because all matters in the service of *HaShem*-יְהוָה, blessed is He, during this month, stem from the essential self of the soul, which is the aspect of “might-*Eitan*-אֵיתָן.”

In other words, the service of *HaShem*-יְהוָה on Rosh HaShanah is the matter of accepting His yoke, as it stems from the essential self of the soul (as explained in the previous

⁴³¹ Sefer HaMaamarim 5679 p. 612; 5692 p. 401 and on; Kuntres Limud HaChassidus p. 5 and on (printed in Igrot Kodesh of the Rebbe Rayatz Vol. 3, p. 335).

⁴³² Kings I 8:2

discourses).⁴³³ Likewise, service of Him on Yom HaKippurim is the service of repentance (*Teshuvah*) that stems from the essential self of the soul.

All this is revealed on the holiday of Sukkot, as known⁴³⁴ about the explanation of the verse,⁴³⁵ “Covered (*BaKeseh*-בכסה) for the day of our festival (*Yom Chageinu*-יום חגינו),”⁴³⁶ namely, that the matters that are covered (*BaKeseh*-בכסה) (concealed) are drawn into revelation on “the day of our festival,” referring to the Holiday of Sukkot.

This is also the meaning of the verse,⁴³⁷ “Every native in Israel shall dwell in Sukkot.” The term “native-*Ezrach*-אזרח,” is in the future tense,⁴³⁸ referring to the aspect of the “might-*Eitan*-איתן” that will illuminate in open revelation in the coming future, as known from the teaching of the Alter Rebbe⁴³⁹ on the verse,⁴⁴⁰ “A *maskil* by Eitan the Ezrahite (איתן-האזרחי).” This aspect is drawn into revelation on the holiday of Sukkot, such that it comes in a settled way (*Hityashvut*-התיישבות). This is the meaning of the words, “Every native (*Ezrach*-אזרח) in Israel shall dwell (*Yeshvu*-ישבו) in Sukkot.”

⁴³³ See the discourse entitled “*Zeh HaYom* – This day is the beginning of Your works,” Discourse 1 Ch. 8-9 (Sefer HaMaamarim 5725, p. 11 and on); Discourse entitled “*Shir HaMaalot* – A song of ascent,” Discourse 2, Ch. 7 (Sefer HaMaamarim 5725, p. 21).

⁴³⁴ See Likkutei Torah, Rosh HaShanah 54d; Siddur Im Da”Ch 235b

⁴³⁵ Psalms 81:4

⁴³⁶ Also see Talmud Bavli, Rosh HaShanah 8a and on.

⁴³⁷ Leviticus 23:42

⁴³⁸ The letters “*Eitan*-איתן” are all prefix letters that denote the future tense. The root “*Zerach*-זרח” also means to shine, as in the name Zarach-זרח (Genesis 38:30 and Rashi there).

⁴³⁹ See Kuntres Limud HaChassidus and Igrot Kodesh ibid.

⁴⁴⁰ Psalms 89:1

Now, it is through serving *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, Yom HaKippurim, and Sukkot, which are service of Him stemming from the essential self of the soul, which is the aspect of the "might-*Eitan*-איתן" [of the soul], that there is a drawing forth on Shemini Atzeret in an inner way (*Pnimiyyut*), this being the matter of marriage, as explained before.

7.

Now, after the drawing forth of the inner aspect (*Pnimiyyut*) on Shemini Atzeret and Simchat Torah, there is a drawing forth and revelation⁴⁴¹ even below on the earth (*Aretz*-ארץ), in that there is an illumination and revelation of the inner aspect (*Pnimiyyut*). It is for this reason that after Simchat Torah we read, "In the beginning God created the heavens and the earth," which is the matter [expressed in] the verse,⁴⁴² "The strength of His deeds He declared to His people," meaning that the power of the aspect of the "might-*Eitan*-איתן" of the soul should be drawn down all the way to down to the earth (*Aretz*-ארץ), with the toil of affecting the refinement of the lower [being]. For, it is specifically in this, that there is the revelation of the aspect of the "might-*Eitan*-איתן."

⁴⁴¹ There is a small portion of the discourse missing here.

⁴⁴² Psalms 111:6

Now, it was explained in the previous discourses,⁴⁴³ on the verse,⁴⁴⁴ “When you will go out to war against your enemies,” that in order to bring about the work of refinement (*Avodat HaBirurim*) there must be the granting of empowerment from Above, which is the meaning of [the continuation of the verse], “and *HaShem*-יהוה your God, will deliver him into your hand.” This also is the meaning of what Rashi states in his commentary,⁴⁴⁵ “He desired to give it to us,” this being the granting of empowerment from Above etc.⁴⁴⁶

⁴⁴³ This appears to be referring to the discourses entitled “*Atem Nitzavim*” 5724 (Sefer HaMaamarim 5724 p. 292 and on), in the portion of the discourse that is missing.

⁴⁴⁴ Deuteronomy 21:10

⁴⁴⁵ Rashi to Genesis 1:1 *ibid*.

⁴⁴⁶ The end of the matter and discourse is missing.