

had absolutely no impact on His Being whatsoever).⁴¹⁷ Because of this, the Name of Heaven is frequently upon the mouths of all Jews, in a manner that transcends reason and intellect.

This is why Haman decreed his edicts upon all Jews-*Yehudim*-יהודים. That is, he was specifically opposed to this very same matter that transcends intellect and reason, and since this matter is found in all Jews equally, his edicts were therefore decreed upon all Jews equally,⁴¹⁸ “from young to old, children and women.”

Additionally, even the salvation of the Jewish people was through conducting themselves in a manner that transcended reason and intellect (the very opposite of intellect), which is the matter of self-sacrifice (*Mesirat Nefesh*). This is certainly true of Chanukah, when they battled in their war against the Greeks, which was in a manner in which,⁴¹⁹ “You delivered the mighty into the hands of the weak, the many into the hands of the few etc.” This conduct, (of the weak and the few waging war against the mighty and the many,) has no place in the intellect, but is rather a matter of self-sacrifice (*Mesirat Nefesh*).

The same is true of Purim, in that the beginning of the nullification of the decree occurred when Mordechai gathered the school-children, specifically, and learned Torah with them,

⁴¹⁷ See Sefer HaMaamarim 5648 p. 161 and on; Discourse entitled “*Bati LeGani* – I have come to My garden” 5729, Ch. 7 (Torat Menachem, Sefer HaMaamarim Shvat, p. 323-324), and elsewhere.

⁴¹⁸ Esther 3:13

⁴¹⁹ See the Liturgy of the “*Al HaNisim*” recited on Chanukah.

until their voices ascended on High like the sound of goats bleating, and then the Holy One, blessed is He, took the edict that was decreed against them and tore it up.⁴²⁰ (The result was that, subsequently, the decree was nullified below as well.)

In continuation of this, there also was the conduct of the Jewish people below, as souls within bodies (meaning that they themselves were unaware that the decree had been rescinded Above), in a manner that they had self-sacrifice to the point of death, for an entire year. However, it never occurred to them (even in the least among them) to consider doing otherwise, Heaven forbid.⁴²¹ It was specifically through these above-mentioned matters that transcend reason and intellect, that the decree was nullified, in a manner of, “it was overturned to its very opposite-ו'Nahapoch Hoo-ונהפוך הוא.”⁴²²

The general explanation is that Chanukah and Purim are two holidays that were added specifically during the time of exile. For, even at the time of the miracle of Chanukah, which occurred in the period of the second Holy Temple, still and all, at that time, the Jewish people were in a state of exile.⁴²³ How much more is this the case regarding the miracle of Purim, in that even after the miracle,⁴²⁴ “we still were the servants of Achashverosh.” Therefore, since the general service of HaShem-יהו"ה, blessed is He, during exile, is specifically in a

⁴²⁰ Midrash Esther Rabba 9:4

⁴²¹ Torah Ohr, Megilat Esther 97a and elsewhere.

⁴²² Esther 9:1

⁴²³ In that they were under the dominion of foreign powers, first the Greeks and then the Romans.

⁴²⁴ Talmud Bavli, Megilah 14a

manner of self-sacrifice (*Mesirat Nefesh*),⁴²⁵ therefore, the opposition of the opposing side of evil is also specifically in regard to matters that transcend intellect (rather than matters that relate to intellect). Nevertheless, it is specifically the opposition that awakens the inner, hidden powers of the soul, through which the service of *HaShem*-יהו"ה, blessed is He, is carried out with even greater strength and commitment (as mentioned in chapter one).

3.

Based on this, we should explain the statement in Yalkut⁴²⁶ about the verse,⁴²⁷ “The voice is the voice of Yaakov-*HaKol Kol Yaakov*-עקב-קול” (which is the meaning of, “Louder than the sound of the archers-*MiKol Mechatzetzeem*-מקול מחצצים,” as stated in the above-mentioned Zohar, “this refers to the voice of Yaakov”). It states in Yalkut, “Amongst the philosophers of the nations of the world, none arose like Bilaam, the son of Be’or, and like Avnimos HaGardi.⁴²⁸ All the nations of the world gathered to Avnimos HaGardi and asked to him, “Tell us whether or not we can assimilate this nation.” He said to them, “Go and check their Synagogues and Study Halls. If you find children chirping with their voices, then you

⁴²⁵ See Sefer HaMaamarim 5648 p. 186 and on; 5709 p. 118 and on, and elsewhere.

⁴²⁶ Yalkut Shimoni, Toldot, Remez 115

⁴²⁷ Genesis 27:22

⁴²⁸ This likely is a reference to Eudemus of Rhodes, one of Aristotle’s most important pupils.

cannot overcome them, for they were promised this by their father who said, ‘The voice is the voice of Yaakov.’ As long as the voice of Yaakov is heard in the Synagogues and Study Halls, the ‘hands of Esav are not dominant.’”

However, this must be understood. Why did he advise them to go and check the Synagogues? Seemingly, there is no relation between the “chirping voices of the children,” which refers to the Torah study of the school-children, and the Synagogues, which is specifically a place of prayer. Therefore, it seems that if someone wanted to clarify whether the, “children are chirping with their voices,” he should check the schools and centers of Torah education, where the children study Torah, rather than the Synagogues.

Based on what we explained before (in chapter two), the study of Torah by itself is insufficient. That is, even the Greeks allowed for the study of Torah, provided that it was restricted to the limitations of the intellect. In other words, their intention was to overturn the path of the Jewish people, Heaven forbid, by reversing the order of things, that is, by starting with “We will listen-*Nishma* נִשְׁמָע” (meaning to understand and comprehend), and only afterwards to come to, “We will do-*Na’aseh* נַעֲשֶׂה,” in accordance to the degree of one’s understanding.

This is why Avnimos HaGardi said to check the Synagogues and Study Halls. It was to observe whether or not their study of Torah (“in the Study Halls”) was bound to and unified with prayer (“in the Synagogues”). This is to say that just as we pray before the Holy One, blessed is He, and we

specifically pray and plead to Him - in that we recognize that it only is in His hands, blessed is He, to satisfy all our lackings,⁴²⁹ as it states,⁴³⁰ “You shall serve *HaShem*-יהו"ה your God and He shall bless your bread and your water, and I shall remove illness from your midst,” - so is it, that we must be moved in the same manner in regard to our study of Torah.

That is, our Torah study must specifically be because the Torah is the wisdom and will of *HaShem*-יהו"ה, the Holy One, blessed is He. Therefore, it should be no wonder to us if we do not understand a matter of Torah. On the contrary, the wonder is in the very opposite, that is, how is it at all possible to think that a matter of Torah – which is the will and wisdom of *HaShem*-יהו"ה, the Holy One, blessed is He – could possibly be understood by a created being, who is of utterly no comparison to the Creator, *HaShem*-יהו"ה, blessed is He.

On the contrary, the only reason it is at all possible, is because the Holy One, blessed is He, desired that these matters be grasped in all of one's thoughts. The Torah therefore descended from Above in a manner of gradations of levels (as the Alter Rebbe explains in Tanya),⁴³¹ to make it possible for every Jew to be capable of having a grasp in Torah. It automatically follows, that even if a Jew does not yet understand certain matters of Torah, this is not at all wondrous to him, nor does it obstruct him from his studying of Torah, God forbid.

⁴²⁹ Also see Sefer HaMitzvot of the Tzemach Tzedek 115a

⁴³⁰ Exodus 23:25

⁴³¹ Tanya Ch. 4 (8b)

This then, is what Avnimos HaGardi meant in stating that it is specifically when the “voice of Yaakov” is heard in the Synagogues and Study Halls – which are called a small Holy Temple, being that Godliness is revealed in them (for here, we are not referring to the study of Torah alone, but rather, that the study is imbued with the Godliness of Torah, in that it is the will and wisdom of the Holy One, blessed is He) – that specifically then it can be determined that, “the hands of Esav are not dominant,” and that “you (the nations of the world) cannot overcome them.”

4.

An additional point may be added regarding Avnimos HaGardi’s statement to the nations of the world, “You cannot overcome them... as long as the voice of Yaakov is heard in the Synagogues and Study Halls.” (That is, to nullify the dominion of the “hands of Esav,” Torah study alone is insufficient, being that it accords to the limitations of the intellect. Rather, Torah study must specifically be bound and unified to prayer, which is the matter of adhering to the Holy One, blessed is He, in a manner that transcends intellect and reason.) Avnimos HaGardi answered in response to the question of the nations of the world, “How can we assimilate this nation?” The term used here for “assimilate” is “*Lehizdaveg*-להזדווג,” which specifically means through intermarriage-*Zivug*-זיווג and is not a term of war or conquest, and the like. In other words, the necessity of the “voice of Yaakov,” specifically in a manner that transcends

reason and intellect (in the Synagogues and Study Halls), is primarily so that the nations of the world will be incapable of overcoming the Jewish people by way of assimilation through intermarriage, which is much harsher, graver and more serious than physical war.

To further explain, there is a difference between physical decrees and spiritual decrees. In regard to physical decrees, one must fear a decree that comes in a warlike manner. However, such is not the case regarding spiritual decrees, meaning that if they come in a warlike manner, we do not need to be so fearful of them. Rather, in regard to spiritual decrees, the overriding concern (is not when they come in a warlike manner, in which case, it is openly obvious and apparent that the opposing side of evil stands in opposition to battle against Godliness, but on the contrary, the concern) is that the nations of the world desire the assimilation of the Jewish people through intermarriage. In other words, the opposing side of evil presents itself as desiring friendship with the Jew, to bond and unify with him, so much so, that there is room to be concerned that they can possibly overcome him in this way, Heaven forbid.

This is similar to the known explanation of our sages, of blessed memory, who said,⁴³² “Such is the craft of the evil inclination: Today it tells him ‘Do this,’ and tomorrow it tells him ‘Do that,’ until ultimately, it tells him, ‘go and worship idols.’” That is, at first the evil inclination’s effect on a Jew,

⁴³² Talmud Bavli, Shabbat 105b

who is a servant of *HaShem*-יהו"ה, blessed is He, is by way of consensus. In other words, the evil inclination tells him that it too agrees with the good inclination and its occupation in matters of Holiness, and thus tells him, "do this." Now that he sees that the evil inclination is in agreement, he becomes open to the possibility of allowing it to instill ulterior motives into his thoughts, such as the desire for honor, and the like. This illness thus degenerates from level to level, until finally, from the original consensus of the evil inclination to "do this" as it relates to Holiness, it can ultimately come to tell him, "go and worship idols."

The same principle may be applied to what the nations of the world said to Avnimos HaGardi, that "they desire is to assimilate this nation" by way of intermarriage. That is, they wanted to overcome them (not through war, but) specifically through friendship and assimilation.

The remedy that renders them incapable of overcoming the Jewish people through assimilation and intermarriage, is to not conduct ourselves according to the limitations of intellect, but rather to specifically conduct ourselves in a manner that transcends reason and intellect. This is because when a person conducts himself solely according to his intellect, it is quite possible that, at times, he will be incapable of discerning whether a move toward closeness (intermingling and friendship) is the proper decision devoid of any ulterior motives, or whether the underlying intent is that, after all is said and done, the effect will be spiritual destruction, until finally,

the evil inclination tells him, “go and worship idols,” Heaven forbid.

However, if a person conducts himself in a manner that transcends reason and intellect, in that he is moved to self-sacrifice (*Mesirat Nefesh*) [similar to how the Jewish people conducted themselves during the period that preceded the miracle of Chanukah, and how they conducted themselves for an entire year between the time that Haman instituted his decree and the miracle of Purim], then this movement of self-sacrifice (*Mesirat Nefesh*) comes from the singular-*Yechidah* essence of his soul.⁴³³ Moreover, Just as it is not possible for the aspect of the singular-*Yechidah* essence of the soul to be deceived within itself, so too, it is not possible for it to be deceived by what is external to it.

Therefore, we observe in very righteous *Tzaddikim*, such as his honorable holiness, the Rebbe Rashab, whose soul is in Eden, that he instructed the need to employ self-sacrifice (*Mesirat Nefesh*) regarding a certain decree of the kingdom. When they asked him about this and said that according to reason and intellect, this particular decree did not appear to be so bitter and terrible to require self-sacrifice (*Mesirat Nefesh*) and that Shulchan Aruch (the Code of Torah Law) does not require self-sacrifice in such a case, he responded that for him, it is axiomatic and this is what he relies on.⁴³⁴ In other words,

⁴³³ See Likkutei Torah, Teitzei 38c; Sefer HaMaamarim 5648 p. 186 and on; 5709 p. 118 and on, and elsewhere.

⁴³⁴ See Sefer HaSichot 5685 p. 91

it is a matter that transcends intellect, even the intellect of the prince and leader of the generation.

(This is because the intellect was not yet able to grasp exactly what the danger in this matter was.) Rather, for a Jew who acts with self-sacrifice (that is, a *Mesirat Nefesh* Jew), during which time the singular-*Yechidah* essence of his soul (which penetrates his entire body) is revealed - from this perspective, he gave clear instruction on the matter, regardless of whether it was intellectually graspable or not.

We thus find that, to stand up against such matters, in which the nations begin by coming to intermingle with our nation, the matter of self-sacrifice (*Mesirat Nefesh*) which transcends reason and intellect is necessary. More generally, the matter of, “We will do-*Na’aseh*-נעשה,” must precede the matter of, “We will hear-*Nishma*-נשמע,” and we must fulfill *HaShem*’s-ה"ה commandments-*mitzvot* like a servant serving his master. That is, the servant does not fulfill his duty because it accords with his own understanding, but because this is the command of his master.

5.

Now, when the “voice of Yaakov” is present (which Zohar states,⁴³⁵ “‘Louder than the sound of the archers-*MiKol Mechatzetzeem*-מחצצים-מקול’ refers to ‘the Voice of Yaakov-Kol Yaakov-קול יעקב,’”)) in the Synagogues and Study Halls,

⁴³⁵ Zohar I 32a

meaning that the study of Torah is not just in accordance to intellect, but is also bound and unified to that which transcends reason and intellect (as explained in chapter three), then that which is, “Louder than the sound of the archers among the water-drawers,” is also present, as explained in Tanna d’Bei Eliyahu.⁴³⁶ Namely, it states there that, “Louder than the sound of the archers-*Mechatzetzeem*-מֶחָצֵצֵעִים,” refers to those who call the impure impure and the pure pure...in reference to the laws of Shabbat, the laws of the Chagigah offering and the laws of the misuse of consecrated property (*Me’ilot*). The term “water-drawers-*Mashaabim*-מִשְׁאָבִים” is of the same meaning as, “drawing forth-*She’ivah*-שְׂאִיבָה,” meaning that they study and draw forth words of Torah. That is, after studying and understanding, they then draw forth-*Sho’avim*-שׂוֹאֲבִים words of Torah (to quench the thirst) of others.⁴³⁷

The explanation of, “those who call the impure impure and the pure pure,” is that it refers to Torah study as it relates to practical Torah law (*Halachah*). This is indicated by the continuation there in reference to, “the laws of Shabbat, the laws of the Chagigah offering and laws on the misuse of consecrated properties (*Me’ilot*),” thus pointing specifically to Torah laws-*Halachot*.

⁴³⁶ Tanna d’Bei Eliyahu Rabba, Ch. 10

⁴³⁷ See Kli Yakar to Judges 5:11, cited in the discourse entitled “*MiKol Mechatzetzeem*” in Ohr HaTorah Beshalach p. 685.

Now,⁴³⁸ about Torah Law-*Halachah*, Tractate Sanhedrin states⁴³⁹ that the uniquely superior quality of David (unlike all other qualities enumerated about David, which Shaul also said about his son Yehonatan), is that “Torah Law-*Halachah* is according to him in all places,” as the verse states about David,⁴⁴⁰ “יהו"ה-*HaShem* is with him.” In other words, the fact that “Torah Law-*Halachah* is according to him in all places,” is not because of intellect, understanding and comprehension, but because “יהו"ה-*HaShem* is with him.” That is, it is a matter of Heavenly assistance (*Siyata d'Shemaya*) from יהו"ה-*HaShem* Above.

Moreover, even in this itself, he specifically receives assistance from the Name of the Essential Self, יהו"ה-*HaShem*, which utterly transcends His title God-*Elohi*”מ-אלהי”ם, since God-*Elohi*”מ-אלהי”ם is merely His title in relation to the existence and creation of the world.⁴⁴¹

⁴³⁸ See Sefer HaMaamarim 5627 p. 279 and on, p. 290 and on; *Hemshech* 5666 p. 422; Sefer HaMaamarim 5679 p. 452 and on; 5688 p. 132 and on; Torat Menachem, Sefer HaMaamarim Nissan, p. 119 and on.

⁴³⁹ Talmud Bavli, Sanhedrin 93b

⁴⁴⁰ Samuel I 16:18

⁴⁴¹ The term “title-*Kinuy*-כנוי-86” and “the natural order-*HaTeva*-הטבע-86” are equal to the numerical value of *HaShem*’s יהו"ה primary title God-*Elohi*”מ-אלהי”ם-86, which relates to His act of creation and all novel beings therein. To further clarify, the Name of *HaShem*’s יהו"ה Essential Self, blessed is He, is singular preexistent intrinsic and essential, just as He is singular preexistent intrinsic and essential, as it states (Pirke d’Rabbi Eliezer Ch. 3), “Prior to the creation of the world, there was Him and His Name alone.” In contrast, His primary title, God-*Elohi*”מ-אלהי”ם-86, is novel in its existence, and was newly brought forth into being together with the act of creation to which it relates, and it is for this reason that this title is utilized throughout the account of creation (*Ma’aseh Bereishit*) in Genesis. We thus find that the title God-*Elohi*”מ-אלהי”ם is part and parcel of the existence of the worlds, and is thus shared with the creations. It is for this reason that you will find the generic title “*Elo*”מ-אלהי”ם” used as a shared term in many places throughout the Scriptures. We clearly find the term *Elo*”מ-אלהי”ם shared with judges and

Because of this, we find that in the title God-*Elohi*"m-אלהי"ם, and even in the matter of "The Living God-*Elohi*"m *Chayim*-אלהי"ם חיים," which is its loftiest level, it is possible for there to be the matter of⁴⁴² "both these and these are the words of The Living God-*Elu v'Elu Divrei Elohi*"m *Chayim*-אלו ואלו דברי אלהי"ם חיים," specifying the title God-*Elohi*"m-אלהי"ם, and even The Living God-*Elohi*"m *Chayim*-אלהי"ם חיים, which refers to the *Sefirah* of understanding-*Binah*.⁴⁴³

As this relates to Torah study, it refers to study that is solely in a manner of comprehension and understanding. Therefore, from this approach, it is possible that "both these and

magistrates. For example, it states (Ex. 22:27), "You shall not curse a judge-*Elo*"him-אלהי"ם," and similarly (Ps. 82:1), "In the midst of the judges-*Elo*"him-אלהי"ם, He shall judge." There are a great many verses like these, using the term *Elo*"him-אלהי"ם in relation to judges and magistrates, which demonstrates that it is a plural and shared term and relates to His actions, and not to His Essential Self, blessed is He. It is likewise utilized in relation to the angelic beings and the hosts of the heavens. For instance, the verse in Job (38:7), "And all the *Elo*"him-אלהי"ם shouted," is quite clearly referring to the angelic beings and heavenly bodies. Similarly, when our father Yaakov fought with the angel, it states (Gen. 32:31), "For I have seen *Elo*"him-אלהי"ם face to face," clearly referring to an angelic being. In contrast, about *HaShem*-יהו"ה Himself, blessed is He, it states (Isaiah 42:8), "I am *HaShem*-יהו"ה, that is My Name," and similarly (Ex. 15:3), "*HaShem*-יהו"ה is His Name." His name *HaShem*-יהו"ה is not a matter of action. Rather, it is His unique proper name that applies to Him alone and identifies Him as the eternal, intrinsic, preexistent Being, as He is, in and of Himself, independent of a world and totally self-sufficient, blessed is He and blessed is His name. It would therefore be utterly silly to think that nature or the term *Elo*"him-אלהי"ם, which is only His title in His role as the God of nature, preceded *HaShem*-יהו"ה. This is obvious, because for nature to exist it must be preceded by intrinsic Being, since it is limited and has no independent existence of its own. It is therefore clear that the singular name *HaShem*-יהו"ה does not identify any action, but simply identifies the reality of His intrinsic essential and unlimited Being, blessed is He, upon which all other beings are utterly dependent for their very existence. For further elucidation, see 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*).

⁴⁴² Talmud Bavli, Eruvin 13b

⁴⁴³ See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 8.

these are the words of The Living God-*Divrei Elohi*”*m Chayim*-דברי אלהי”ם חיים,” that is, that the Torah law (*Halachah*) is unclear, in that it cannot be stated that the impure is impure and that the pure is pure.

Rather, for Torah law (*Halachah*) to be clarified in a way that, “the impure is impure and the pure is pure,” it must be in a manner that “*HaShem*-יהו”ה is with him,” specifically referring to His Name *HaShem*-יהו”ה, which utterly transcends His title God-*Elohi*”*m*-אלהי”ם. This means that the approach to Torah study must be in a manner of self-sacrifice (*Mesirat Nefesh*), which transcends understanding and comprehension. Through this, one comes to the state that, “the law is according to him,” since he has attained the level of the Ultimate Truth (*Emet L’Amito*) of Torah. (This is similar to the words of our sages, of blessed memory,⁴⁴⁴ “A judge who judges a true judgment to its Ultimate Truth-*Emet L’Amito*.”)⁴⁴⁵

It is about this that the verse states, “Louder than the sound of the archers-*MiKol Mechatzetzeem*-מקול מחצצים.” That is, it is explained that the term “archers-*Mechatzetzeem*-מחצצים” is of the same root as the word, “partition-*Mechitzah*-מחיצה.” This refers to the “partition-*Mechitzah*-מחיצה” between the impure and the pure, meaning, the “partition-*Mechitzah*-מחיצה” that exists between matters of the side of holiness and matters of the opposing side of evil that sense themselves as existing independently.

⁴⁴⁴ Talmud Bavli, Shabbat 10a

⁴⁴⁵ See Sefer HaMaamarim 5627 *ibid.* p. 282, p. 291; *Hemshech* 5666 p. 431.

Furthermore, this is also why, “the laws of Shabbat, the laws of the Chagigah offering and the laws of misuse of consecrated properties (*Me'ilot*) are mentioned here. For, in each of them, there is this matter of “separation-*Mechitzah*,” (that is, “Louder than the sound of the archers-*MiKol Mechatzetzeem*” (מקול מחצצעים)).⁴⁴⁶ In regard to the laws of Shabbat, there is a “partition-*Mechitzah*” between the

⁴⁴⁶ That is, each of these matters are indicative of the separation and difference between *HaShem*'s יהוה's essential Name, and His title God-*Elohi*"m-אלהי"m, which is the difference between the sanctified and Holy (*Kodesh*) and the mundane (*Chol*) as it states (Samuel I 2:2), “There is none Holy-*Kadosh* as *HaShem*-יהוה.” Shabbat is likewise called (Ex. 31:14-15 and elsewhere) “holy-*Kodesh* קודש to *HaShem*-יהוה,” and it is sanctified as it relates to His Name *HaShem*-יהוה, blessed is He. In contrast, the six mundane (*Chol*) days of creation relate to and are brought forth with His title God-*Elohi*"m-אלהי"m, which is part of and relates to the act of creation, as previously discussed. Similarly, regarding sacrificial offerings and consecrated property the Torah expressly states (Ex. 22:19), “Whosoever sacrifices to *Elo*"him-אלהי"m, except to *HaShem*-יהוה alone, shall be obliterated.” In other words, “Let it not enter into your mind that My name is God-*Elo*"him-אלהי"m, for that is a shared term that may also be applied to others in accordance to their actions and does not refer to the essential truth of My Being, as it is. For, if you were to apply this name to Me, you would be including Me within the category of novel creation. It would therefore be as if you were saying that My name is dependent upon My being the God and Creator of nature, which is untrue.” Rather, the name God-אלהי"m-*Elo*"him-86 is only a title-כנוי-*Kinuy*-86, and a title is always secondary to the name that identifies the bearer of that title and is dependent upon Him, for a title by itself is nothing at all. Rather, *HaShem*-יהוה, blessed is He, is not dependent upon the novelty of creation, in any way, shape or form. Instead, His name *HaShem*-יהוה attests to His essential identity as the eternal, intrinsic, limitless Being who preexisted the introduction of the title God-אלהי"m-*Elo*"him, which only relates to novel creation. In other words, in and of Himself, He does not need the name God-אלהי"m-*Elo*"him at all, because He is perfect, in and of Himself, and does not need a world to be the God of. In other words, He is self-sufficient in His name *HaShem*-יהוה and does not need the title God-אלהי"m-*Elo*"him, at all. For further elucidation see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), The Gate of His Title (*Shaar HaKinuy*), and Vol. 2, section on Shabbat and the separation (*Havdalah*) between the Holy (*Kodesh*) and the mundane (*Chol*).

public domain (*Reshut HaRabim*-the domain of the many) and the private domain (*Reshut HaYachid*-the domain of the single).

This is to say that the “public domain” (*Reshut HaRabim*) refers to a place in which there is room “to err and think that there could possibly be two domains and dominions.”⁴⁴⁷ In contrast, the private domain (*Reshut HaYachid*-רשות היחיד) refers to the domain of *HaShem*-יהו"ה, blessed is He,⁴⁴⁸ the Singular One of the world (*Yechido Shel Olam*-יחידו של עולם).⁴⁴⁹

The same applies to the *Chagigah* offering, which is sanctified-*Kodshim*-קדשים, as well as the laws of *Me'ilah*, which deals with laws of the misuse of property that has been consecrated and sanctified to the holy-*Kodshim*-קדשים. These

⁴⁴⁷ See Pirke d'Rabbi Eliezer 12; Rashi to Genesis 2:18; Likkutei HaSha"Sh of the Arizal, Mesechet Shabbat; Ohr HaTorah Bereishit Vol. 3, 620b; *Hemshech "Mayim Rabim"* 5636 Ch. 3.

⁴⁴⁸ In regard to the laws of carrying on Shabbat, there are two primary domains, the private domain-*Reshut HaYachid*, and the public domain-*Reshut HaRabim*. The Arizal explains (and see Tanya Ch. 33) that the public domain-*Reshut HaRabim* indicates the multiplicity of the separate worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* which are brought forth into being with the title God-*Elohi*"m-אלהים, which is a shared term and in the plural form, thus concealing the Singular Intrinsic and Essential Name of *HaShem*-יהוה Himself, blessed is He. There is thus room for error to think that it is a separate domain unto itself, as *HaShem*-יהוה responded to Moshe (Berishit Rabba 8:8), “Write it and let those who wish to err, err.” In contrast, in the world of Emanation-*Atzilut*, the true reality of the Oneness of the Singular Preexistent Intrinsic Being, *HaShem*-יהוה, blessed is He, is openly revealed and it is thus called the private domain-*Reshut HaYachid*. This is further indicated by the fact that the minimum requirements of a private domain-*Reshut HaYachid*, is that has a minimum area of four handbreadths, and is surrounded by walls with a minimum height of ten handbreadths. These correspond to the four letters of the Singular Name *HaShem*-יהוה, blessed is He, which when spelled out as the Name of *Ma"Y-H*-מ"ה-45, (י"ד ה"א ו"א ז"א ה"א) consists of ten letters which are the vitality of the world of Emanation-*Atzilut*. See the Sichah of Motzei Shabbat Parshat Bo, 10 Shvat 5737 toward the end. Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated into English as *HaShem is One*, Vol. 1 and Vol. 2.

⁴⁴⁹ Talmud Yerushalmi, Megilah 1:9; Rashi to Genesis 11:1; Tanya, Ch. 33

matters are brought about through making a separation and partition (*Mechitzah*-מחיצה) between the holy-*Kodesh*-קודש and the mundane-*Chol*-חול, so that that whatever is sanctified and holy-*Kodesh*-קודש will not be used for mundane-*Chol*-חול matters.

To further explain, there could be a condition in which a separating partition (*Mechitzah*-מחיצה) is lacking. That is, it is possible for a person to lack the clear recognition to know and differentiate that one matter is clearly Holy-*Kodesh*-קודש, whereas another matter is clearly mundane-*Chol*-חול.⁴⁵⁰ In other words, his study of Torah is such, that he is not yet at the level to make a clear halachic ruling and say about the impure that it is impure and about the pure that it is pure.

The reason is because his Torah study is only according to the limitations of intellect (albeit holy intellect, but nevertheless, only intellect). Thus, it is possible for him to be in a state in which, “these and these are the words of the Living God-*Divrei Elohi”m Chayim*-דברי אלהי”ם חיים.”

About this the verse states, “Louder than the sound of the archers-*Mechatzetzeem*-מחצצנים among the water-drawers-*Mashabim*-משאבים.” That is, in order for his study of Torah to be absolute clear to him, with no doubt whatsoever as to where the boundaries (*Mechitzot*-מחיצות) are, there must be the matter of, “the water drawers-*Mashabim*-משאבים.” That is, he must draw (*Sho’ev*-שואב) the waters of Torah directly from the

⁴⁵⁰ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), The Gate of His Title (*Shaar HaKinuy*), and Vol. 2, section on Shabbat and the separation (*Havdalah*) between the Holy (*Kodesh*) and the mundane (*Chol*).

wellspring and fountain itself.⁴⁵¹ In other words, his study of Torah must (not be according to intellect alone, but must be) because of the reality that Torah is the will and wisdom of *HaShem*-יהו"ה, the Holy One, blessed is He. Through this, he comes to be directed to the Ultimate Truth (*Emet L'Amito*) of Torah, and to declare, as a matter of Torah Law, that the impure is impure and the pure is pure.

6.

However, we still must understand the connection and relationship between “the voice of the archers-*Mechatzetzeem*-מחצצים” and the “water-drawers-*Mashabim*-משאבים” to the conclusion of the verse, “The righteous deeds for His open cities (*Peerzono*-פרזונו) in Israel” (about which our sages, of blessed memory, expounded, “The Holy One, blessed is He, did an act of charity for Israel when He scattered them (*Pizran*-פזרן) amongst the nations”). That is, this seems to indicate that the aspects of the “the voice of the archers-*Mechatzetzeem*-מחצצים” and the “water-drawers-*Mashabim*-משאבים,” are specifically when the Jewish people are scattered amongst the nations.

Additionally, we must understand why the verse specifies, “The righteous deeds for His open cities (*Peerzono*-פרזונו) in Israel.” For, seemingly, if the purpose of this verse is to teach us that the Holy One, blessed is He, did an act of charity toward Israel by scattering them-*Pizran*-פזרן amongst the

⁴⁵¹ Zohar I 32a *ibid*.

nations, then it should have been written “*Pizrono*-פזרונ” (which is of the root פזר, and means, “scattered-*Pizur*-פיזור”), rather than, “open cities-*Pirzono*-פרזונ.” This demonstrates that the primary meaning of the verse is, “open cities-*Pizrono*-פרזונ in Israel,” and that it only was necessary for there to first be a “scattering-*Pizron*-פיזרן of the Jewish people amongst the nations,” in order to bring this about.

7.

This may be understood by first explaining the teaching of our sages, of blessed memory, in Tractate Brachot,⁴⁵² about the verse,⁴⁵³ “Yours, *HaShem*-יהו"ה is the greatness (*Gedulah*), the might (*Gevurah*), the beauty (*Tiferet*) the victory (*Netzach*) and the majesty (*Hod*) etc.” They stated, “The words ‘Yours, *HaShem*-יהו"ה is the greatness (*Gedulah*)’ refers to the act of creation (*Ma’aseh Bereishit*). The word, ‘the might (*Gevurah*),’ refers to the exodus from Egypt... It was taught in a Baraita in the name of Rabbi Akiva... ‘The beauty’ (*Tiferet*) refers to the giving of the Torah, ‘the victory’ (*Netzach*) refers to Jerusalem, and ‘the majesty’ (*Hod*) refers to the Holy Temple.”

The explanation is that, as known,⁴⁵⁴ this verse enumerates all the particular *Sefirot*. It begins with ‘greatness-*Gedulah*,’ which refers to the *Sefirah* of kindness-*Chessed*, and

⁴⁵² Talmud Bavli, Brachot 58a

⁴⁵³ Chronicles I 29:11

⁴⁵⁴ See Siddur of the Arizal to this verse.

continues through the remaining *Sefirot*, until ‘the majesty-*Hod*,’ all of which are the primary *Sefirot*.⁴⁵⁵ (The continuation then states, “for everything in the heavens and the earth,” which refers to the *Sefirah* of foundation-*Yesod*.⁴⁵⁶ The verse then states, “Yours, *HaShem*-יהו"ה, is the kingdom-*Mamlachah*-ממלכה,” which refers to the *Sefirah* of kingship-*Malchut*.)

Now, our sages, of blessed memory, explained that the words, “Yours, *HaShem*-יהו"ה is the greatness (*Gedulah*-גדולה),” refers to the act of creation (*Ma’aseh Bereishit*). That is, the act of creation (*Ma’aseh Bereishit*) indicates the greatness of *HaShem*-יהו"ה, blessed is He, as it states,⁴⁵⁷ “How great (*Gadlu*-גדלו) are Your works *HaShem*-יהו"ה.”

Now, in addition to the great abundance of creations (whether in the category of the inanimate (*Domem*), which is comprised of a great multiplicity of many creations of different kinds, as well as the many kinds of creatures in the category of the vegetative (*Tzome’ach*) and the animal (*Chay*) and even in the category of the speaking human being (*Medaber*) – for, as our sages, of blessed memory taught,⁴⁵⁸ “The Supreme King, King of kings, the Holy One, blessed is He, stamped all people with the seal of Adam, the first man, but not one of them is

⁴⁵⁵ See Siddur Im Divrei Elokim Chayim, Shaar Lag Ba’Omer 304a; Ohr HaTorah Na”Ch Vol. 2, p. 952.

⁴⁵⁶ The words “even everything-*Ki Kol*-כי כל-80” have the same numerical value as foundation-*Yesod*-יסוד-80, and it is the attribute of foundation-*Yesod* that unites the heavens (the emotive *Sefirot*) with the earth (the *Sefirah* of kingship-*Malchut*). See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 and elsewhere.

⁴⁵⁷ Psalms 92:6

⁴⁵⁸ Talmud Bavli, Sanhedrin 37a

similar to the other,” and,⁴⁵⁹ “all of them differ from each other in their thoughts, and their faces are different from each other in appearance” - about which it states,⁴⁶⁰ “How abundant are Your works *HaShem*-יהו"ה.”

However, there also is the matter of,⁴⁶¹ “How great (*Gadlu*-גדלו) are Your works *HaShem*-יהו"ה,”⁴⁶² which generally refers to the heavenly bodies and hosts, which are great, wondrous and individually sustained in their existence,⁴⁶³ as well as to the abundance of their multitudes, all of which is far beyond any comparison to the hosts of earth.

Our sages, of blessed memory, then continued and explained that “the might-*Gevurah*” refers to the Exodus from Egypt, as it states,⁴⁶⁴ “Israel saw the great hand that *HaShem*-יהו"ה inflicted upon Egypt etc.” In other words, the Exodus from Egypt was brought about through the plagues that the Holy One, blessed is He, wrought upon the Egyptians, the greatest and most wondrous miracles, such as,⁴⁶⁵ “*HaShem*-יהו"ה shall distinguish between the livestock of Israel and the livestock of Egypt, and nothing that belongs to the children of Israel will die.” (This is why the matter of recalling the Exodus

⁴⁵⁹ Talmud Bavli, Sanhedrin 38a; Talmud Yerushalmi, Brachot 9:1

⁴⁶⁰ Psalms 104:24

⁴⁶¹ Psalms 92:6

⁴⁶² See Torah Ohr Va'era 56b

⁴⁶³ Talmud Yerushalmi, Brachot 1:1; See Sefer Halkkarim, Maamar 4 30, and elsewhere; Also see Sefer HaMaamarim 5711 p. 142 and elsewhere.

⁴⁶⁴ Exodus 14:31

⁴⁶⁵ Exodus 9:4; See Rashi to Deuteronomy 28:59

from Egypt is connected to many matters in Torah and *mitzvot*.)⁴⁶⁶

Thus, it is about these two matters that it states, “Yours, *HaShem*-יהו"ה is the greatness (*Gedulah*) and the might (*Gevurah*).” That is, although the act of creation (*Ma'aseh Bereishit*) and the Exodus from Egypt are the greatest and most awesomely wondrous things, nevertheless, they are “**Yours**, *HaShem*-יהו"ה.” They thus are of You and utterly nullified before You. In other words, even the Divine qualities of kindness-*Chessed* and might-*Gevurah* are as nothing before *HaShem*-יהו"ה, blessed is He, because the entire existence of the emotive qualities (*Midot*) is just for the creation and the worlds. This is as stated,⁴⁶⁷ “Remember Your mercies *HaShem*-יהו"ה, and Your kindnesses, for they are of the world.” However, relative to *HaShem*-יהו"ה Himself, blessed is He, they literally are like nothing.

Our sages, of blessed memory, then continued and explained, “The word ‘the beauty-*Tiferet*’ refers to the giving of the Torah.” For, the quality of beauty-*Tiferet* is the inclusion and union of opposites. This applies to the world in general, which includes the two opposites of spiritual and physical, and applies to the creatures individually, each of which include a soul and a body. The bond between these opposites, that is, “the peace of the earthly entourage and the peace of the heavenly

⁴⁶⁶ See the Sicha talk that follows this discourse, Ch. 38 and on (Torat Menachem, Vol. 18, p. 262 and on).

⁴⁶⁷ Psalms 25:6 – The word “*Mei'Olam*-מְעוֹלָם” is generally translated as “eternal,” however, it can also mean “of the world.”

entourage,”⁴⁶⁸ which is the matter of beauty-*Tiferet*, came about when the Torah was given, in that Torah was given, “to create peace in the world.”⁴⁶⁹ Nevertheless, even about this quality, the verse states, it is “Yours, *HaShem*-יהוה,” in that the quality of beauty-*Tiferet* (“the giving of the Torah”) is utterly nullified before You. This is because it states in Midrash about the Torah⁴⁷⁰ that it only is the excess and overflow of the Upper Wisdom of *HaShem*-יהוה, blessed is He, and thus is utterly nullified before Him.

The teaching continues, “‘the victory’ (*Netzach*) refers to Jerusalem and ‘the majesty’ (*Hod*) refers to the Holy Temple.” This refers to the rebuilding of Jerusalem and the Holy Temple in the coming future, which will not be followed by any further destruction, but will be established forever.⁴⁷¹ This is why it is specifically called, “Victory-*Netzach*-נצח.”⁴⁷²

Now, in regard to the order of the *Sefirot*, it is known that victory-*Netzach* and majesty-*Hod* are branches of kindness-*Chessed* and might-*Gevurah*, respectively.⁴⁷³ This being so, we must understand why they stated that “Yours, *HaShem*-יהוה is the greatness (*Gedulah*),” refers to the act of creation (*Ma’aseh Bereishit*), whereas “victory-*Netzach*” refers to Jerusalem and “majesty-*Hod*” refers to the Holy Temple.

⁴⁶⁸ See Talmud Bavli, Sanhedrin 99b

⁴⁶⁹ Mishneh Torah, Hilchot Chanukah, 4:14; Proverbs 3:17

⁴⁷⁰ Midrash Bereishit Rabba 17:5

⁴⁷¹ Zohar I 28a; Zohar III 221a

⁴⁷² The term “Conquest or Victory-*Netzach*-נצח” also means “eternity-*Nitzchiyut*-נצחיות.”

⁴⁷³ See Tikkunei Zohar, Tikkun 22 (68b), and elsewhere.

At first glance, how is it possible that the act of creation is primarily connected to the quality of kindness-*Chessed*, as it states,⁴⁷⁴ “The world is built on kindness-*Chessed*,” and yet, the rebuilding of Jerusalem and the Holy Temple in the coming future, which are the ultimate culmination of creation [when the prophecy,⁴⁷⁵ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken,” will be fulfilled, at which time, the true culmination of creation will come about, in that the whole world will be a dwelling place for *HaShem*-יהו"ה, blessed is He,]⁴⁷⁶ are only associated with victory-*Netzach* and majesty-*Hod*, which are only branches of kindness-*Chessed* and might-*Gevurah*?

8.

This may be understood through the analogy of the quality of victory-*Netzach* as it is in man below. (That is, man-*Adam*-אדם is called by this name because,⁴⁷⁷ “I am likened-*Adameh*-אדמה to the Supernal.”) Now, it only is applicable for the quality of victory-*Netzach* to be aroused if there is opposition. Because he cannot countenance this opposition, he therefore rises against it with full force, in order to be victorious over it.

⁴⁷⁴ Psalms 89:3

⁴⁷⁵ Isaiah 40:5

⁴⁷⁶ See *Hemshech* 5666 p. 353 and elsewhere.

⁴⁷⁷ Isaiah 14:14; See Sefer Asarah Ma'amarot, Maamar “*Em Kol Char*”, Vol. 2, Ch. 33; Shnei Luchot HaBrit 3a, 20b, and elsewhere.

To further clarify, the effect of the quality of victory-*Netzach* is such, that it even is awakened in the circumstance that the pleasure and intellect of the matter has already subsided in him. [That is, it is possible that it began as the result of the pleasure and intellect of the matter, but that over the course of time, or after many proofs that established the truth of it, his intellectual pleasure in it has already subsided.] Moreover, it even is possible that his heartfelt emotions into the matter have subsided. Rather, the quality of victory-*Netzach* is awakened in him solely because he cannot countenance any opposition on this particular matter.

Now, even though there is no longer anything intellectual or emotional about it, and on the contrary, it only is the quality of conquest and victory-*Netzach* as it branches out from kindness-*Chessed*, nonetheless, the very fact that there is opposition to it, awakens the very innermost powers of his soul that utterly transcend intellect, and even transcend the power of pleasure (since, as stated before, he no longer delights in the matter). In other words, the quality of conquest and victory-*Netzach* takes hold of his very essence, and as a result, he acts with much greater force, until he nullifies all concealment and hiddenness.

This is analogous to the waters of a river that flow at their regular pace and then become stopped up. At first, the stoppage impedes the flow of water. However, specifically because of the stoppage of the river, its waters accumulate in much greater abundance, until because of their great strength and pressure, they break through and burst out of the stoppage.

When this happens, the flow of the waters is renewed with much greater vigor and turmoil than how they originally were before the stoppage.

In the soul of man below, this is compared to the fact that opposition awakens the power of conquest and victory-*Netzach* in him, which takes hold of his very essence, the result of which, is that the matter becomes strengthened in him with much greater force and strength, to such an extent that nothing else is relevant to him, and he is willing to expend all of his strength and fortune – both what he himself has amassed, as well as the wealth and treasures that his ancestors amassed as his inheritance, which until now, he had no intention of ever touching. Even so, when it comes to achieving victory, he is willing to expend it all for the war effort, to the point that he will even place his own life and soul into jeopardy.

All this is because the matter of victory-*Netzach* touches the innermost essence of his soul. Therefore, even when the matter seems to be comparatively minor,⁴⁷⁸ that according to

⁴⁷⁸ For example, although it might seem comparatively minor, if a translation of Torah would conflate and substitute the Name *HaShem* יהוה with the generic term “God-*Elohi*” מ-אלהים, it would no longer be the Torah of *HaShem* יהוה. On the contrary, regarding even the equation of the Name *Eheye* יהייה to the Singular Preexistent Essential Name of *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*” אֶהְיֶה אֲשֶׁר אֶהְיֶה-*yeh*.” 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*-הוֹיָה, 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*” אֶהְיֶה-*yeh*? The name *Ehe*” *yeh*” אֶהְיֶה-*yeh* is not indicative of any action whatsoever, but is solely a terminology of “being-*Havayah*”-הוֹיָה.” This name is not derived according to any action. Moreover, the name *HaShem*-הוֹיָה **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 and 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*” אֶהְיֶה-*yeh* is a name that indicates the truth of His intrinsic being, blessed is He. Nevertheless, it does not do so to the same extent as His singular name *HaShem*-הוֹיָה. For the name *HaShem*-הוֹיָה 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*” אֶהְיֶה-*yeh* which is the name *Ye*” *ho*”-יְהוֹ-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*” אֶהְיֶה-*yeh*-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*” *ho*”-יְהוֹ or *Eheye*” *h*”-אֶהְיֶה-*h* with the Singular Preexistent Intrinsic and Essential Name of *HaShem*-הוֹיָה, blessed is He,

reason and intellect it does not seem worthwhile to waste all his strength and wealth over it, nevertheless, he is prepared to give it all up for the sake of victory, since it touches the inner point of his soul and the very essence of his being.

The same matter applies to man's service of *HaShem*-יהו"ה, blessed is He, in these times of "the footsteps of Moshiach."⁴⁷⁹ That is, even though our service of *HaShem*-יהו"ה, blessed is He, is not the result of intellect nor heartfelt feelings, and is certainly not the result of the pleasure of it, but is solely the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship, nevertheless, on the other hand, there is a great superiority in this, which is the quality of conquest and victory-*Netzach*.

That is, the fact that he neither understands, nor has heartfelt feelings or pleasure in it, makes no difference to him. Rather, he serves *HaShem*-יהו"ה blessed is He, solely because this is the will of the Creator, blessed is He. Moreover, this itself is strengthened to an even greater degree, due to the opposition and decrees in the time of exile, through which he is awakened to overcome them with even greater force and vigor,

than how much more so is this certainly the case with the conflation and equation of the novel created generic shared title "God-*Elohi*"מ-אלהים," 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 HaKimuy*).

⁴⁷⁹ See Sefer HaMaamarim 5648 p. 186 and on; 5709 p. 118 and on, and elsewhere.

in a manner that,⁴⁸⁰ “The Victorious One of Israel-*Netzach Yisroel* does not lie and does not relent,” to the point that it becomes impossible for this matter to be affected by any changes whatsoever, since his service of *HaShem*-יהוה, blessed is He, transcends the powers of the soul that undergo change.

This is also the substance of what the Alter Rebbe,⁴⁸¹ whose joyous occasion we are celebrating today, said in the name of the Baal Shem Tov, on the verse,⁴⁸² “Thus to have beheld You in the Sanctuary,” that it is understood to mean, “If only (*Halevai*) I would have beheld You in the Sanctuary,” meaning to say, “If only it was so, that in the Sanctuary (*Kodesh*), when the Holy Temple was still standing, I would have beheld You with the same great yearning, vitality and vigor as the study of Torah and the fulfillment of the commandment-*mitzvot* is during the time of exile, when we are like, “a parched and thirsty land with no water.”⁴⁸³ In other words, it is specifically because he has nothing (that is, he has no Godly sensitivity and feeling, nor any relation to it at all), that he is awakened with much greater yearning and thirst, in a way of⁴⁸⁴ “My soul thirsts for You, my flesh longs for You.”

It is for this reason that specifically in these last generations the matter of self-sacrifice for *HaShem*-יהוה, blessed is He, is more pronounced than it was in previous generations. This is because, in the earlier generations, matters

⁴⁸⁰ Samuel I 15:29

⁴⁸¹ Likkutei Torah, Drushim L’Shmini Atzeret 92b

⁴⁸² Psalms 63:3

⁴⁸³ Psalms 63:2

⁴⁸⁴ Psalms 63:2 *ibid.*

of Godly intellect and Godly sensitivity of the heart, were more revealed. However, since ultimately, they only are the powers of the soul, rather than the essence of the soul, they cover and conceal the essence of the soul.

Such is not the case, however, in these latter generations, in which the revelations of Godly intellect and Godly sensitivity in the heart have become concealed. It therefore is much easier for the essence of the soul to be revealed in a way that has actual, tangible effect in one's thought, speech, and actions, so that one's service of *HaShem*-יהו"ה, blessed is He, is in a way of self-sacrifice (*Mesirat Nefesh*).

We thus can understand how this relates to the way that beneficence is drawn from Above (although with a thousand degrees of separation) which is awakened in response to man's service of *HaShem*-יהו"ה, blessed is He, below. That is, if a person's service of *HaShem*-יהו"ה here below, is connected to his pleasure in it, or to his intellect or the emotions of his heart, the drawing forth of beneficence from *HaShem*-יהו"ה Above, blessed is He, will be in like manner. [This is because all influence and bestowal of beneficence from Above to below, is justly done, measure for measure (*Midah k'Neged Midah*).⁴⁸⁵ That is, the awakening Above is commensurate to the awakening below and the capacity of the vessels of the recipient to receive.] In other words, what is drawn forth is within the

⁴⁸⁵ Talmud Bavli, Sanhedrin 90a; Sotah 8b and on.

parameters of the chaining down of the worlds (*Hishtalshelut*) and is therefore measured and limited.

However, when a person below is moved to make a stand, in a manner of conquest and victory (*Nitzachon*), which transcends the limitations of his chaining down (*Hishtalshelut*), and is moved to the point that for this, he is willing to expend all his powers and matters, up to and including self-sacrifice (*Mesirat Nefesh*), it awakens a movement of conquest and victory (*Nitzachon*) Above. This brings about a drawing forth from He who transcends the chaining down of the worlds (*Hishtalshelut*), blessed is He, in a manner that He expends and gives him His most precious treasures, which until now, were hidden and concealed.

9.

Now, the explanation of the treasury from Above that is drawn forth and revealed through man's service of *HaShem*-יהו"ה, blessed is He, in a way of conquest and victory (*Nitzachon*), is as our sages, of blessed memory, stated,⁴⁸⁶ "The Holy One, blessed is He, has nothing in His treasury other than a treasure of fear of Heaven, as it states,⁴⁸⁷ 'Fear of *HaShem*-יהו"ה is His treasure.'" They similarly stated,⁴⁸⁸ "The Holy One, blessed is He, only has fear of Heaven in His world, as it states,⁴⁸⁹ 'And now, Israel, what does *HaShem*-יהו"ה your God

⁴⁸⁶ Talmud Bavli, Brachot 33b

⁴⁸⁷ Isaiah 33:6

⁴⁸⁸ Talmud Bavli, Shabbat 31b

⁴⁸⁹ Deuteronomy 10:12

ask of you, but only to fear *HaShem*-יהו"ה your God,' and as it states,⁴⁹⁰ 'And unto man He said: Behold (*Hein*-הֵן) the fear of *HaShem*-יהו"ה, that is wisdom,' and in the Greek language *Hein* means one or only."⁴⁹¹ Rashi explains stating, "Fear of *HaShem*-יהו"ה is singular-*Yechidah* in the world."

In more detail, the two above-mentioned verses relating to man's fear of *HaShem*-יהו"ה, blessed is He, ("And now, Israel, what does *HaShem*-יהו"ה your God ask of you, but only to fear *HaShem*-יהו"ה," and, "Behold, the fear of *HaShem*-יהו"ה, that is wisdom,") are the two levels of fear of *HaShem*-יהו"ה, blessed is He, these being the lower fear of *HaShem*-יהו"ה (*Yirah Tata'ah*) and the upper fear of *HaShem*-יהו"ה (*Yirah Ila'ah*).

The verse, "And now, Israel, what does *HaShem*-יהו"ה your God ask of you, but only to fear *HaShem*-יהו"ה," refers to the lower fear of *HaShem*-יהו"ה (*Yirah Tata'ah*),⁴⁹² about which it is applicable to use the term "**but only** to fear *HaShem-Ki Im l'Yirah et HaShem*-יהו"ה את ליראה **אם כי**." That is, in this case, fear "is a minor matter."⁴⁹³

In contrast, the verse that states, "Behold, the fear of *HaShem*-יהו"ה, that is wisdom," refers to the upper fear of *HaShem*-יהו"ה (*Yirah Ila'ah*) which transcends wisdom-*Chochmah*. In other words, it is of the aspect of the Singular-*Yechidah* essence of the soul (as in the specific wording of Rashi, "Fear of *HaShem*-יהו"ה is Singular-*Yechidah*"). That is,

⁴⁹⁰ Job 28:28

⁴⁹¹ In which case, the verse means, "Only the fear of *HaShem*-יהו"ה is wisdom."

⁴⁹² Tanya Ch. 42 (60b)

⁴⁹³ Talmud Bavli, Brachot 33b

it is the aspect of the crown-*Keter*, which even transcends the wisdom-*Chochmah* of the soul.

With this in mind, we must understand why they stated that “The Holy One, blessed is He, has fear of Heaven **alone-Bilvad-בלבד** in His world” At first glance, since this teaching was said (not only about the lower fear of *HaShem*-יהו"ה (*Yirah Tata'ah*), but also) about the upper fear of *HaShem*-יהו"ה (*Yirah Ila'ah*), how then is it applicable to use the term “alone-Bilvad-בלבד” which is similar to the term “But only-Ki Im-כי אם,” which only applies to the lower fear of *HaShem*-יהו"ה (*Yirah Tata'ah*), which is “a minor matter”?

However, the explanation is that this itself hints at the fact that when man below awakens himself, at the very least to “the minor matter” of the lower fear of *HaShem*-יהו"ה (*Yirah Tata'ah*), which is the manner of serving *HaShem*-יהו"ה, blessed is He, with the acceptance of His yoke and with self-sacrifice (*Mesirat Nefesh*), this then awakens that even the upper fear of *HaShem*-יהו"ה (*Yirah Ila'ah*) should be drawn and gifted to him from Above, from the treasury of the fear of Heaven. It is in this regard that we request,⁴⁹⁴ “*HaShem*-יהו"ה shall open His storehouse of goodness for you.”

The above also explains the teaching of our sages that “victory-*Netzach*” refers to Jerusalem. For, in regard to the meaning of the name Jerusalem-*Yerushalayim*-ירושלים, Tosefot states⁴⁹⁵ that it is a composite of two words “fear-*Yirah*-יראה”

⁴⁹⁴ Deuteronomy 28:12

⁴⁹⁵ Talmud Bavli, Taanit 16a (section entitled “*Har*”); Midrash Bereishit Rabba 56:10

and “perfection-*Shalem*-שלם.” In other words, the name Jerusalem-*Yerushalayim*-ירושלים means perfect fear of *HaShem*-יהו"ה, blessed is He,⁴⁹⁶ which is the treasury of fear of Heaven.

Thus, this is the meaning of the teaching that “victory-*Netzach*” refers to Jerusalem-*Yerushalayim*-ירושלים. For, it is through serving *HaShem*-יהו"ה, blessed is He, in a way of conquest and victory (*Nitzachon*), that there is a drawing forth and revelation from the treasury Above, which is the matter of Jerusalem-*Yerushalayim*-ירושלים, meaning, the perfect fear of *HaShem*-יהו"ה, blessed is He.

10.

Additionally, it should be stated that all this also applies to the drawing forth of revelations in Torah. For, although it is said (in wonderment),⁴⁹⁷ “Did the later generations become worthy?” Nevertheless, from generation to generation, there has been a progression and growth of revelations of Torah in general. The same applies to the revelation of the inner teachings of the Torah in these latter generations. [As the Arizal stated, specifically in these latter generations it is permissible – and is a *mitzvah* – to reveal this wisdom, unlike earlier generations, in which the wisdom of the received knowledge of Kabbalah was hidden and concealed, even from most Torah

⁴⁹⁶ See Likkutei Torah, Drushei Rosh HaShanah 60b; Shir HaShirim 6c and elsewhere.

⁴⁹⁷ Talmud Bavli, Yevamot 39b and Rashi there.

scholars,⁴⁹⁸ and was only revealed to singularly special individuals.]⁴⁹⁹

For, although, at first, the inner teachings of Torah were revealed in letters of expression, but in a style that was not yet applicable to be grasped by the natural human intellect, nonetheless, specifically in these latter generations – beginning with the revelation of the teachings of Chabad Chasidut by the hand of the one whose joyous occasion we are now celebrating – there came to be a revelation of the inner teachings of Torah in a manner that a person is capable of understanding (and therefore must understand) even with human intellect and even with the natural intellect. This is to such an extent that the primary service of *HaShem*-יהו"ה, blessed is He, should be such, that even one's body and animalistic soul should be penetrated and imbued (not only with the revealed aspects of Torah, but also) with the inner teachings of Torah.

Now, at first glance, this is not understood. For, if it is the case that there has come to be a much greater appreciation of the level and value of Torah, even in the revealed parts of Torah, and how much more so in the inner teachings of Torah, why then must such a precious treasure be expended?

The explanation is as stated, “victory-*Netzach* refers to Jerusalem-*Yerushalayim*.” This is to say that in order to bring about the rebuilding of Jerusalem-*Yerushalayim*-ירושלים –

⁴⁹⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3, end of the section entitled “The Gate explaining how all of nature-*Teva*-טבע is sustained on the foundation of כ"ו-26.” Also see at greater length in Rabbi Avraham Abulafia's introductions to *Imrei Shefer*, and elsewhere.

⁴⁹⁹ See Tanya, *Iggeret HaKodesh* Epistle 26 (142b)

perfect fear-*Yirah Shalem*-יראה שלם – [even though one begins serving *HaShem*-יהו"ה, blessed is He, with the lower fear (*Yirah Tata'ah*), nonetheless, through doing so, there will be a drawing forth and revelation of the upper fear of *HaShem*-יהו"ה as well, (as explained in chapter nine)] - it is necessary for man below to awaken the matter of conquest and victory (*Nitzachon*) in himself. (For, through this, there is an awakening of the matter of conquest and victory (*Nitzachon*) in the “Supernal Man, Who is upon the throne.”)

In other words, if man below is in a state and standing that he takes nothing at all into consideration, not even intellect of the side of holiness, and not even the soul of the side of holiness – in that self-sacrifice-*Mesirat Nefesh* specifically means the sacrifice of the *Nefesh*-soul, meaning that he is willing to sacrifice not only his body, but even his soul, out of the desire to relate, in some way, to that part of Torah which is the inner aspect of the revealed part of Torah, this has an affect Above, for the treasures of the Supernal King, blessed is He, to be expended, drawn forth and revealed below. That is, this affects a revelation below (not only of the revealed parts of Torah, but even) its inner aspects.

Now, since, in these latter generations, the revelation of the inner aspects of Torah is preparatory to the coming of Moshiach,⁵⁰⁰ nonetheless, although it is only preparatory, the preparation must be akin to and a foretaste of the fulfillment of our hope when Moshiach arrives. It therefore is an obligation

⁵⁰⁰ See Likkutei Sichot, Vol. 15, p. 282 and elsewhere.

and *mitzvah* of our generation, to study and disseminate the inner teachings of Torah in a manner that the study not only takes hold of the intellect of the Godly soul, but that the intellect of the Godly soul must also explain it to the intellect of the natural soul, to the point that it even penetrates the intellect of the animalistic soul. This is a prerequisite to coming to the state and standing of the coming future, at which point the prophecy,⁵⁰¹ “It will happen on that day – the word of *HaShem* of Hosts- *HaShem Tzva*’ot-יהו"ה צבאו – that I will eliminate the names of the idols from the land and they will no longer be mentioned; I will also remove the false prophets and the spirit of impurity will be removed from the land.”

11.

This then, is the meaning of the charity that the Holy One, blessed is He, did for the Jewish people in scattering them amongst the nations. For, since *HaShem*’s-יהו"ה Supernal intention is for the light of the Oneness of *HaShem*-יהו"ה, blessed is He, to reach all places, even the land of Assyria and the land of Egypt (as the verse states,⁵⁰² “those who are lost in the land of Assyria and those who are cast away in the land of Egypt will come, and they will prostrate to *HaShem*-יהו"ה on the mountain in Jerusalem-*Yerushalayim*”), without even a single corner of the earth being left out, the Holy One, blessed is He, therefore scattered the Jewish people amongst the nations. This

⁵⁰¹ Zachariah 13:2

⁵⁰² Isaiah 27:13

is so that they will refine and gather up all the sparks of chaos-*Tohu* that were scattered in all those places.

However, even though, for those sparks of chaos-*Tohu*, this indeed is a matter of charity (*Tzedakah*), nonetheless, it is not sufficient cause for the scattering and expenditure of the souls of the Jewish people, especially if they themselves are not in need of this. Thus, our sages, of blessed memory, explained that the scattering of the Jewish people amongst the nations is a charity (*Tzedakah*) for the Jewish people, as they explained on the verse,⁵⁰³ “The righteous deeds for His open cities (*Peerzono*-פרזונו) in Israel.”

That is, the ultimate Supernal intent of *HaShem*-ה' is the matter of,⁵⁰⁴ “The righteous deeds for **His open cities** (*Peerzono*-פרזונו) in Israel,” wherein the verse specifies “His open cities-*Peerzono*-פרזונו. The meaning of this word is similar to the verse,⁵⁰⁵ “*Yerushalayim* will be settled without walls-*Prazot*-פרזות.” In other words, it no longer will be encompassed by a wall, as it now is, which is an aspect of measure and limitation. Rather, it will specifically be “without walls-*Prazot*-פרזות,” thus transcending measure and limitation.

The same will likewise be true of the Jewish people. They will come to a level that transcends measure and limitation, as indicated by the words, “for His Open cities (*Peerzono*-פרזונו) **in Israel**.” However, in order to come to this, it was specifically necessary for the Jewish people to be

⁵⁰³ Judges 5:11

⁵⁰⁴ Judges 5:11

⁵⁰⁵ Zachariah 2:8

scattered amongst the nations, so that their service of *HaShem*-יהו"ה, blessed is He, would come to be out of a movement that transcends measure and limitation. It is through this that they affect a drawing forth and bestowal of beneficence from the aspect Above that transcends measure and limitation (as explained in chapter eight).

It is about this that the first half of the verse states, “Louder than the sound of the archers-*Mechatzetzeem*-מִחַצְצֵזִים among the water drawers-*Mashabim*-מִשְׁאָבִים.” This refers to serving *HaShem*-יהו"ה, blessed is He, through the study of Torah (“the voice of Yaakov”) in a manner that touches one’s soul. That is, he studies Torah (not because of the intellect within it, but rather) because it is the Torah of *HaShem*-יהו"ה, blessed is He. Because it is “**Your** Torah,” and is the will and wisdom of the Holy One, blessed is He. Only then is it within his capacity to, “say of the impure that it is impure, and that the pure is pure,” and to affix proper boundaries and partitions (*Mechitzot*-מְחִיצוֹת) relating to, “the laws of Shabbat, the laws of the Chagigah offering and the laws of misuse of consecrated properties (*Me’ilah*),” (as explained in chapter five).

For, through this we come to the fulfillment of the prophecy for which we hope, namely, “The righteous deeds for His open cities (*Peerzono*-פְּרִזּוֹנוֹ) in Israel,” in a manner that, “*Yerushalayim* will be settled without walls-*Prazot*-פְּרִזּוֹת.” In other words, all bestowals of beneficence will then be in a manner that transcends measure and limitation, not only in regard to spiritual beneficence, such as revelations in Torah without measure or limitations, but even in regard to the

physical bestowal of beneficence, in fulfillment of the verse,⁵⁰⁶ “*HaShem*-יהו"ה shall open His storehouse of goodness for you.” However, this must be preceded by opening the treasury of fear of Heaven, through which there will be an abundance of goodness in the physical needs, children, health, and abundant sustenance, for all Israel!

⁵⁰⁶ Deuteronomy 28:12