

Discourse 16

“Tzidkat Peerzono b’Yisroel - The righteous deeds for His open cities in Israel”

Delivered on the Shabbat Parshat Beshalach, 11th of Shevat, 5724
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶⁶⁹ “The righteous deeds for His open cities (*Peerzono*-פרזונו) in Israel,” (before which it states, “Louder than the sound of the archers amongst the water drawers etc.”). About this, his honorable holiness, my father-in-law, the Rebbe, whose Hilulah we are celebrating today,⁶⁷⁰ cites what our sages, of blessed memory, stated,⁶⁷¹ “Rabbi Oshiya (whose name is of the same root as “Salvation-*Yeshuah*-ישועה”),⁶⁷² the essence of which is redemption) said: What is the meaning of the verse,⁶⁷³ ‘The righteous deeds for His open cities (*Peerzono*-פרזונו) in Israel’? The Holy One, blessed is He, did an act of charity (*Tzedakah*-צדקה)⁶⁷⁴ for Israel by scattering them (*Pizran*-פזרן) amongst the nations,” about which Rashi

⁶⁶⁹ Judges 5:11

⁶⁷⁰ In the discourse entitled “*Tzidkat Peerzono*” 5689 (Sefer HaMaamarim, Kuntreisim Vol. 1, 32b and on; 5689 p. 160 and on).

⁶⁷¹ Talmud Bavli, Pesachim 87b

⁶⁷² See Likkutei Levi Yitzchak, Igrot Kodesh, p. 346; Also see Likkutei Sichot, Vol. 18, p. 343 and on.

⁶⁷³ Judges 5:11

⁶⁷⁴ The word for “righteous deeds-*Tzidkat*-צדקת” and the word for “charitable deed-*Tzedakah*-צדקה” are of the same root.

comments,⁶⁷⁵ “So that they cannot be extinguished [all together] as one.”

Now, the essential being of the Jewish people is in studying *HaShem* יהו"ה-ש' Torah and fulfilling His *mitzvot*. This is so much so, that even mundane permissible things that they do are done in a way of [the verse],⁶⁷⁶ “Know Him in all your ways.” Thus, the one whose Hilulah we are celebrating today, explains that the meaning of the words “so that they cannot be extinguished [all together] at one,” (in essence) is referring to Torah and *mitzvot* (this being the essential existence and being of the Jewish people, as explained above).

In other words, because the Jewish people are scattered in many countries etc., even if one country oppresses them, by forbidding them from studying Torah and fulfilling the *mitzvot*, besides the fact that in other countries there indeed are Jewish people who **are** occupied in studying Torah and fulfilling the *mitzvot*, besides this, through them studying Torah and fulfilling the *mitzvot* they also strengthen the resolve (*Ko'ach v'Oz*) of those Jews who dwell under the evil decree - may the Merciful One save us - to be unmoved by all the obstacles and impediments, and to study Torah and fulfill the *mitzvot* with the full force of self-sacrifice (*Mesirat Nefesh*).

Through this, not only is it that the decrees of the nations of the world are incapable of extinguishing the Jewish people, Heaven forbid, but beyond this, they fulfill Torah and *mitzvot* with greater strength than ever, so much so, that it transcends

⁶⁷⁵ Rashi to Talmud Bavli, Pesachim 87b *ibid*.

⁶⁷⁶ Proverbs 3:6; See Mishneh Torah, Hilchot De'ot Ch. 3

all measure and limitation, in a way of, “You shall burst forth-
u’Faratzta וּפָרַצְתָּ.”⁶⁷⁷

This is because they then [fulfill Torah and *mitzvot*] in a way of self-sacrifice (*Mesirat Nefesh*) that transcends the chaining down (*Hishtalshelut*) as it is in man. For, as known, the beginning of the chaining down (*Hishtalshelut*) (in Man) is the power of intellect (*Ko’ach HaSechel*). In contrast, desire (*Ratzon*) transcends the chaining down (*Hishtalshelut*), and self-sacrifice (*Mesirat Nefesh*) stems from the force of the desire (*Tokef HaRatzon*) which transcends the intellect (*Sechel*).

This likewise is the meaning of his words at the conclusion of his discourse,⁶⁷⁸ that through self-sacrifice (*Mesirat Nefesh*) for the Torah, “there is a drawing down of abundant goodness-*Toov* טוֹב for the House of Israel,”⁶⁷⁹ in which the word “goodness-*Toov* טוֹב” is spelled with the *Meloofam* vowel, which [in a way] is loftier than the word “good-*Tov* טוֹב” with the *Cholem* vowel,⁶⁸⁰ in that it is “the [inner] goodness, that is, the choicest of the good,”⁶⁸¹ (and is

⁶⁷⁷ Genesis 28:14

⁶⁷⁸ Sefer HaMaamarim, Kuntreisim Vol. 1 38a; 5678 p. 176.

⁶⁷⁹ See Isaiah 63:7

⁶⁸⁰ The word *Meloofam* מְלוּפָם means “The mouth makes an oo sound.” In contrast the *Cholem* vowel is called *Malefum* מְלֵאפֻם, meaning “a full mouth,” in that the letter *Chet* ח of the *Cholem* is of the first letters that emerge from the throat (אחזה"ע), its letter *Lamed* ל is of the letters of the tongue in the middle (דטלנ"ת), and its *Mem* מ is of the letters of the lips (בומ"פ), at the end. See Sefer HaNikud of Rabbi Yosef Gikatilla, translated as “The Book of Vowels,” section on the *Cholem* vowel.

⁶⁸¹ Shnei Luchot HaBrit, Mesechet Shavuot 190b; Also see Shnei Luchot HaBrit, Va’etchanan 368b (Torah SheB’Khtav); Likkutei Torah, Shir HaShirim 10d; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 131; Sefer HaMaamarim 5696 p. 23; 5703 p. 70.

the root of the good). This aspect transcends the chaining down of the worlds (*Hishtalshelut*), [and in this itself, is the aspect of “abundant goodness-*Rav Toov* רב טוב”].

In other words, since the self-sacrifice (*Mesirat Nefesh*) transcends the chaining down (*Hishtalshelut*) as it is in man, it therefore reaches that which transcends the chaining down of the worlds (*Seder Hishtalshelut*) as it is Above, in *HaShem*’s-יהוה Godliness. Thus, self-sacrifice (*Mesirat Nefesh*) for Torah causes the drawing down of “abundant goodness-*Toov* רב טוב to the House of Israel,” below ten hands-breadths, with openly revealed and clearly apparent goodness, both spiritually and physically.

2.

Now, this also is the meaning of, “The righteous deeds for His open cities (*Peerzono*-פרזונו) in Israel.” For, at first glance, according to the explanation of our sages, of blessed memory, that “He performed a charitable deed (*Tzedakah*-צדקה) toward Israel, in that He scattered them (*Pizran*-פזרן),” the verse should have used the word “His scattering-*Peezrono*-פזרונו,” [rather than His open cities-*Peerzono*-פרזונו].

However, the explanation is that the charitable deed (*Tzedakah*) that the Holy One, blessed is He, did in scattering (*Pizran*-פזרן) them etc., (“His scattering-*Peezrono*-פזרונו”), is the same matter as, “His open cities-*Peerzono*-פרזונו.” This refers to the matter of having self-sacrifice (*Mesirat Nefesh*), which transcends measure and limitation, that through this, there also is caused to be a drawing down from Above of the

aspect of “abundant goodness-*Rav Toov* רב טוב” that transcends measure and limitation. This is similar to the verse,⁶⁸² “Yerushalayim will be settled beyond its walls-*Prazot* פרזות,” which Rashi explains means that it will be “without limit or measure.”

The explanation⁶⁸³ is that, as known, Yerushalayim-ירושלים means “perfect fear-*Yirah Shalem* שלם-יראה,”⁶⁸⁴ meaning, the perfection and wholeness (*Shleimut* שלימות) of fear (*Yirah* יראה) of *HaShem* יהו"ה, blessed is He.⁶⁸⁵ This is the essential point of fear of Heaven, which transcends intellect and is the aspect of the “treasury of fear of Heaven.”⁶⁸⁶ This fear (*Yirah* יראה) stems from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהו"ה Himself, blessed is He, “Who is not hinted in any letter, any thorn or any stroke of a letter.”⁶⁸⁷

To explain, as known,⁶⁸⁸ there are several levels of fear (*Yirah*) of Heaven; there is fear of punishment (*Yirat HaOnesh* יראת העונש), there is fear of sin (*Yirat Cheit* יראת חטא) and there is fear of His exaltedness (*Yirat HaRommemut* יראת הרוממות) etc. There also is fear of God (*Yirat Elohi* יראת אלהים) and fear of *HaShem* (*Yirat HaShem* יראת יהו"ה).

⁶⁸² Zachariah 2:8

⁶⁸³ See the discourse entitled “*Tzidkat Peerzono*” *ibid.*, Ch. 5 and on (Sefer HaMaamarim, Kuntreisim Vol. 1, p. 35a and on; 5689 p. 167 and on).

⁶⁸⁴ Midrash Bereishit Rabba 56:10; Tosefot entitled “*Har*” in Talmud Bavli, Taanit 16a.

⁶⁸⁵ Likkutei Torah, Drushei Rosh HaShanah 60b; Shir HaShirim 6c, and elsewhere.

⁶⁸⁶ Talmud Bavli, Brachot 33b

⁶⁸⁷ Likkutei Torah, Pinchas 80b; See Zohar III 257b

⁶⁸⁸ See the introduction to *Derech Chayim* of the Mittler Rebbe, translated as *The Path of Life*, and 13c and on, and elsewhere.

Now, in fear of *HaShem*-יהו"ה itself, there are several aspects, corresponding to the four letters of the [lower] Name *HaShem*-יהו"ה, all the way up to the aspect of fear (*Yirah*) of *HaShem*-יהו"ה stemming from the aspect of the thorn of the letter *Yod*-י of His Name. This is because all these aspects have some form and measure.

However, the **very essence** of fear of Heaven, is that its essential point is fear of Heaven that transcends intellect, stemming from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, "Who is not hinted in any letter or any thorn or any stroke of a letter."⁶⁸⁹

Now, the very essence of fear of Heaven, is specifically revealed through opposition, as our sages, of blessed memory, stated,⁶⁹⁰ "[The word] 'and the Victory-*v'HaNetzach*-וְהַנְצָח'⁶⁹¹ refers to the building of Yerushalayim-יְרוּשָׁלַיִם." For it is specifically when there are obstacles and impediments against Torah and *mitzvot*, that the force of the desire (*Tokef HaRatzon*) for self-sacrifice (*Mesirat Nefesh*) which transcends intellect is awakened, this being the treasury of fear of Heaven.

This is why the verse states, "The righteous deeds for His open cities-*Peerzono*-פְּרִזּוֹנוֹ in Israel," rather than, "His scattering-*Peezrono*-פְּזִירוֹנוֹ." For, the act of charity that the Holy One, blessed is He, did for the Jewish people by scattering them amongst the nations, is the matter of "His open cities-*Peerzono*-פְּרִזּוֹנוֹ," which transcends measure and limitation, this being the

⁶⁸⁹ See Ginat Egoz, of the Godly Rabbi Yosef Gikatilla, translated under the title "HaShem is One" Volume One.

⁶⁹⁰ Talmud Bavli, Brachot 58a

⁶⁹¹ Chronicles I 29:11

aspect of, “Yerushalayim will be settled **beyond** its walls-*Prazot*-פרזות.”

In other words, it is through the obstacles and impediments etc., of the time of the exile, [at which time there is the matter of “He scattered them amongst the nations” for the purpose of toiling in affecting refinements and clarifications (*Birurim*), because the refinement (*Birur*) of the sparks [of holiness] cannot happen as it did in the time of Shlomo, when the sparks became included automatically, like the flame of a candle in a large torch.⁶⁹²

In contrast, during exile the Jewish people must go to where the sparks of holiness are and refine them in their place.] It specifically is this that causes an arousal and revelation of the aspect of (Yerushalayim-ירושלים, meaning) the treasury of fear of Heaven present in every single Jew because of the essential self of his soul, which transcends measure and limitation.

There thereby is also caused to be a drawing down from Above of the aspect of the treasury of goodness that transcends the chaining down of the worlds (*Hishtalshelut*). This is as the verse states,⁶⁹³ “*HaShem*-יהו"ה shall open His treasury of good for you,” so that there is a drawing down of abundant goodness-*Toov*-טוב for the House of Israel.”

⁶⁹² See Torah Ohr, Bereishit 6a; Likkutei Torah, Bamidbar 4a, and elsewhere.

⁶⁹³ Deuteronomy 28:12

This is as explained in the discourse⁶⁹⁴ based on what we observe with a king of flesh and blood. Namely, that the king has precious treasures that he never uses, even for the greatest need, so much so, that they remain hidden from the eyes of all beholders. However, even so, in a time of war, the king will expend all his treasures for the sake of victory over his enemies and all those who oppose him.

The likeness to this Above, is that the aspect of the Supernal treasury transcends light and revelation. (That is, it is a hidden treasury, meaning that it transcends the aspect of revelation.) The same is so of the soul. The aspect of the treasury of fear of Heaven of the soul is the matter of the essential point of fear of Heaven in the hidden recesses of the heart, stemming from the essential self of the soul, which is higher than the aspect of revelations.

In other words, essential point of fear of Heaven not only transcends the intellect, (which is the beginning of the inner manifest powers of the soul), but even transcends the general matter of the revelations of the soul, even the encompassing lights of the *Chayah* and *Yechidah* levels of the soul.

That is, even the *Yechidah* level of the soul is only the aspect of a name (and revelation), as our sages, of blessed memory, stated,⁶⁹⁵ “They called her [the soul] by five names,

⁶⁹⁴ See the discourse entitled “*Tzidkat Peerzono*” *ibid.*, Ch. 6 and on (Sefer HaMaamarim, Kuntreisim Vol. 1, p. 36b and on; 5689 p. 171 and on).

⁶⁹⁵ See Midrash Bereishit Rabba 14:9; Devarim Rabba 2:37, and elsewhere with various different orderings. However, this is the order as it is in Etz Chayim,

Nefesh, Ru'ach, Neshamah, Chayah, and Yechidah.” That is, even the *Yechidah* level of the soul is only a name (*Shem*-שם) (a revelation) and is not the essential self of the soul.⁶⁹⁶ However, the essential point the fear of Heaven stems from the essential self of the soul.

This then, is why this fear (*Yirah*-יראה) reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. For, as mentioned above (in chapter two), this fear (*Yirah*) stems from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, “Who is not hinted in any letter or in any thorn or any stroke of a letter.”

For, being that this fear stems from the essential self of the soul, which transcends the five names, *Nefesh, Ru'ach, Neshamah, Chayah, and Yechidah*, it therefore reaches higher than the four letters of the [lower] Name *HaShem*-יהו"ה, blessed is He, including even the thorn of the letter *Yod*-י. In other words, it reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Now, this aspect is revealed for the sake of the victory (*Nitzachon*). This refers to serving *HaShem*-יהו"ה, blessed is He, with actual self-sacrifice (*Mesirat Nefesh b'Po'el*), by which we achieve victory in the war. This is the empowerment granted to each and every Jew, as our sages, of blessed memory, stated,⁶⁹⁷ that the Holy One, blessed is He, [Himself] assists

Shaar 42 (Shaar Drushei ABY" A), Ch. 1; Also see the beginning of Shaar HaGilgulim, and elsewhere.

⁶⁹⁶ See Sefer HaMaamarim 5696 p. 56.

⁶⁹⁷ Talmud Bavli, Sukkah 52b; See Tanya, Likkutei Amarim, Ch. 13

him. Through this he can be victorious in the war, in serving *HaShem*-יהו"ה, blessed is He, every day, (except for Shabbat, being that on the contrary, the day of Shabbat is not a time of war).⁶⁹⁸

In other words, the power of self-sacrifice (*Mesirat Nefesh*), which transcends measure and limitation and therefore transcends all calculations etc., is similar to squandering the treasuries. That is, when it comes to the matter of self-sacrifice (*Mesirat Nefesh*), it does not apply to make calculations as to whether to spend the treasuries [or not] etc.

The discourse [continues] and explains that just as in the physical conquest of war, there are experts who are wise in the strategies of war, and there are regular soldiers, who have no knowledge of the wisdom of war strategies, but serve with simple faith and self-sacrifice, and the victory primarily comes through the soldiers, who battle with self-sacrifice, and they are the ones who bring victory, the same is so in a spiritual war, that the ones who are victorious in war are those soldiers that have been touched in their heart with the fear of *HaShem*-יהו"ה, blessed is He,⁶⁹⁹ as he explains there at length.

Now, when he states that victory in the war is specifically brought about by the soldiers, this is not to negate the higher officers, who are occupied in war strategies, Heaven forbid. Rather, even the service of the higher officers must (not stem from intellect, nor even from revelations that transcend intellect, but must also be) with self-sacrifice (*Mesirat Nefesh*),

⁶⁹⁸ See Sefer HaMaamarim 5632 Vol. 1, p. 58; Torat Menachem, Sefer HaMaamarim Av p. 307, and elsewhere.

⁶⁹⁹ See Sefer HaMaamarim 5689 p. 174 and the citations there, note 120.

like the simple soldiers. Through this, their service also stems from the essential self of the soul, which transcends the aspect of revelations, and they too are then included in the category of “those soldiers who have been touched in their heart by the fear of *HaShem*-יהו"ה, blessed is He.”

Now, the reason he specifies, “have been touched in the heart,” is because the aspect of the essential self of the soul, which transcends revelations, is specifically in the heart, rather than the brain. To explain, just as in an earthly kingdom, to be victorious in war, the king squanders his treasures and gives them to the soldiers, the same is so of the Heavenly Kingdom, that to be victorious in the war, they open the Supernal treasures, which transcend the aspect of revelation, and give them to the Jewish people, through which the treasury of the fear of Heaven is revealed in them.

The same is so in the reverse (from below to Above), that through the Jewish people standing steadfastly with self-sacrifice (*Mesirat Nefesh*), they thereby awaken the treasury of fear of Heaven within themselves, and “a spirit awakens a spirit etc.,”⁷⁰⁰ in that they therefore open the Supernal treasury for them, [as the verse states],⁷⁰¹ “*HaShem*-יהו"ה shall open His treasury of good for you.”

This assists them in their service of *HaShem*-יהו"ה, blessed is He, to win the war, until it also is drawn down physically, in that “abundant goodness-*Rav Toov* רב טוב is

⁷⁰⁰ See Zohar II 162b; Also see the Mittler Rebbe's introduction to *Imrei Binah*, translated as *The Gateway to Understanding*, and elsewhere.

⁷⁰¹ Deuteronomy 28:12

drawn down for the House of Israel,” below ten hands-breadths, with openly revealed and clearly apparent goodness.

This may be understood in greater detail by prefacing with the explanation in the discourse given for the day of the Hilulah, “I have come to My garden, My sister, My bride...”⁷⁰²

⁷⁰² This concludes the portion of this discourse that has been located and published. See, however, the next discourse entitled “*Bati LeGani*,” Discourse 17.