

Temach Tzedek Ohr HaTorah

Chanukah חנוכה תד"ר להבין ענין חנוכה Chelek ה

To understand the concept of Chanukah: the days of Chanukah are eight, etc., and [the Sages] established them for [the recitation of] Hallel and gratitude, etc. We need to understand why the Sages instituted the observance of Chanukah through candles and Hallel rather than through feasting and joy, as is done on [other] festivals.

Now, we also find on Chanukah a parallel to the holiday of Sukkot, in that Hallel is completed on all eight days, just as it is on Sukkot. Furthermore, we find that the Sages likened Chanukah to Sukkot, as it is stated in *Shabbat* 21b: "Beit Shammai says [to light] in a descending order [of eight to one], corresponding to the bulls of the holiday [of Sukkot]."

To understand all this, it is written: "One who comes to purify is assisted." At first glance, it should have said "to be purified," as "to purify" seems to imply purifying others. To understand this, we must first preface with what is known—that He, blessed be He, encompasses all worlds (*sovev kol almin*) and fills all worlds (*memale kol almin*). The concept of *sovev kol almin* is what is stated: "I, the Lord, have not changed," for in His essence, may He be blessed, there is no change due to the act of Creation, as it is written: "You are He before the world was created," etc.

Even though from Him emanated the aspect of world, year, and soul (*olam, shanah, nefesh*): *Olam* refers to the infinite nature of the Divine Light—extending infinitely above and infinitely below, encompassing the multitude of levels of the worlds; *Shanah* refers to the concept of time; and *Nefesh* refers to the multitude of perceptions [of the Divine].

In elevation after elevation, meaning the ascents of the worlds, all this does not create any change, Heaven forbid, in His essence, because He, blessed be He, is *sovev kol almin* (encompassing all worlds) in a manner of transcendence and not in a manner of immanence, like the soul's integration within the body. For while the body is nullified relative to the soul, nevertheless, the soul is affected by the events of the body. However, He, blessed be He, is *sovev kol almin*.

This is [the meaning of] "Shema Yisrael, the Lord is our God, the Lord is One"—the seven heavens and the four directions, etc., are nullified within the aspect of "One," the Chief (*Aluf*) of the world. This refers to the aspect of *sovev kol almin*. This is because of

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"Blessed be the Name of His glorious kingdom, etc.," for what is drawn from the aspect of His kingship to bring the worlds into being is merely a name and a mere radiance, etc., but it does not touch His essence. This is analogous to a person's name, which exists only for others and does not affect his essence.

Through this contemplation, the verse "And you shall love the Lord your God" follows, as this generates the revelation of this aspect of *sovev kol almin*—how "I, the Lord, have not changed"—with all your heart. This means both the right chamber of the heart, which is filled with vitality and joy, and the left chamber of the heart, which is filled with blood and produces bitterness. Both aspects, joy and bitterness, should be directed exclusively toward God and not toward worldly matters.

Similarly, this applies to all emotions, as the ultimate purpose of the soul's descent into the body is to refine and rectify the physicality of the body. This is also the meaning of the teaching that a person must recite one hundred blessings every day, as it is said, "What does the Lord your God ask of you?"—to draw down the aspect of one hundred, which corresponds to *sovev kol almin*, into the aspect of "what" (*mah*), which corresponds to *memale kol almin* (filling all worlds).

This is the meaning of "Blessed are You, Lord"—to draw down from the level of supreme wisdom (*chochmah ila'ah*) and *sovev kol almin* into the aspect of "our God," which corresponds to *mah*, meaning into the aspect of His kingship, blessed be He, which becomes clothed within all the worlds to sustain them.

This is the intent of "for the sake of the unification of the Holy One, blessed be He, and His Shechinah"—to reveal this unification of the Holy One, blessed be He, in the aspect of *sovev kol almin* ("I, the Lord, have not changed") within the aspect of His kingship, known as the Shechinah, which dwells within all the worlds, as it is said, "And I will dwell among them." This refers to the aspect of *memale kol almin*.

It must be explained, for we see that the emotions (*middot*) are not completely refined through the Shema declaration of *Echad* (Oneness) and *Ve'ahavta* (Love the Lord your God), nor even through the blessings. Immediately afterward, they revert to their previous state. One cannot say that this makes the blessings futile, Heaven forbid.

The explanation is that in this era, the Jewish people (Knesset Yisrael) are called "barren," as it is written, "Sing, O barren one who has not given birth." Even though there is a revelation of divinity in every blessing and recital of the Shema, it does not "take root" to bring about offspring. This is analogous to a barren woman who, even if there is a union and the seminal drop is drawn forth, it does not implant to result in offspring.

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The reason for this is due to the material nature of the animal soul (*nefesh habehamit*), which conceals and obscures the divine soul. However, in the future, it is written, "Zion has labored and also given birth to her children," meaning there will be birth and offspring. These refer to the emotions of love and awe (*ahavah* and *yirah*). Love is called a "son," as it is written, "He remembered His lovingkindness," and awe is called a "daughter," as it is written, "The fear of the Lord is pure."

This is the meaning of the verse "So that all the peoples of the earth may know"—"know" here signifies breaking, as it is written, "He broke down the people of Sukkot." In the future, the material nature of the animal soul, drawn from the *kelipah* of *nogah*, which is referred to as "the peoples of the earth," will be broken. This will occur through the revelation that "the Lord is God," for the concealment and obscuring nature of *Elohim* in the worlds derives from the 120 permutations of the name *Elohim* that conceal the name *Havayah*. As it is written, "For the Lord God is a sun and shield," but in the future, the name *Havayah*—representing *sovev kol almin*—will be revealed within the name *Elohim*, representing *memale kol almin*, and *Havayah* and *Elohim* will become entirely one.

Now, a reflection of this future state exists in Shemini Atzeret, during which there is a drawing of divine energy to Knesset Yisrael for the entire year, in a manner of absorption and not barrenness. This is achieved through the seven days of Sukkot, which precede it as the "time of our rejoicing," and through them, the divine revelation of Shemini Atzeret is drawn forth.

It must also be understood why joy is a central aspect of all the festivals. After all, joy is necessary throughout the entire year, as it is written, "Because you did not serve the Lord your God with joy and gladness of heart, from an abundance of everything." Additionally, it must be explained why Sukkot is specifically called "the time of our rejoicing," implying two distinct kinds of joy.

The explanation is that throughout the year, the primary focus is on service (*avodah*), and joy accompanies that service.

The joy is concealed within the service, but on the festivals, the primary focus is the joy itself. As it is written, "You shall surely send away the mother, and the children you may take for yourself." This refers to the supernal *Binah*, which is the source of joy, as in "the mother of children is joyful." This joy comes from contemplation and comprehension of the Infinite Light (*Ein Sof*), blessed be He. In this realm, it is said, "The hidden things belong to the Lord our God," referring to the unification of *Abba* and *Ima* (*Chochmah* and *Binah*), which is called the concealed world (*alma d'itkasya*), where the Infinite Light is revealed, as is known—the revelation of *Atik* (the inner aspect of *Keter*) within *Binah*.

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However, it is impossible to attain such a level and degree of joy, and therefore, it is called "the hidden things," referring to the concealed world. This is the meaning of "You shall surely send away the mother, and the children you may take for yourself." That is, "the revealed things belong to us," referring to *Vav* and *Heh*—*Ze'ir Anpin* and *Malchut*—through Torah and mitzvot (commandments). The joy derived from Torah and mitzvot is the accessible joy.

This joy comes from internalizing the idea that "Better is one hour of repentance and good deeds in this world than all the life of the World to Come." Although it is said, "It is preferable to be judged and enter the World to Come," and even though the World to Come has many levels—such as the lower Garden of Eden and the higher Garden of Eden—nevertheless, "Better is one hour [in this world]" than all these levels. This is the joy concealed within the service (as it is written, "Because you did not serve the Lord your God with joy and gladness of heart, from the abundance of everything," meaning that the joy should come from the mitzvot being greater than all of the abundance of the World to Come).

However, the primary focus is the service itself. On the festivals, the main mitzvah is joy due to the comprehension of divinity. This is why they are called "festivals for joy," as they are times of elevation for the souls of Israel, enabling them to attain the level of joy from the supernal *Binah*. This is the meaning of "Through the river they will pass on foot," indicating that during the three pilgrimage festivals, it is a time for the ascent of the souls of Israel, enabling them to reach the level of the "river" of *Binah*, the concealed world (*alma d'itkasya*).

Now we need to understand the concept of "our joy" (*simchatenu*) on Sukkot. It is written, "Israel will rejoice in their Maker," and it is also written, "The Lord will rejoice in His works." To explain this, "The Lord will rejoice in His works" refers to the future, when God will rejoice in His works—that is, from the performance of mitzvot and the refinement of the 288 sparks (*nitzotzot*) that were scattered during the six millennia of creation.

As it is written, "Today to do them, and tomorrow to receive their reward." The meaning of "today to do them" is to rectify, as it says, "which God created to do," meaning to rectify. This refers to the refinement and rectification of all the concealments and contractions that result from the name *Elokim* and the elevation of the 288 sparks that fell during the breaking of the vessels (*shevirat hakelim*). This is "today to do them," as the primary period for refinement and rectification is during the six millennia of creation. "Tomorrow to receive their reward" refers to the future, when, after the completion of all refinements, "the Lord will rejoice in His works," as it is written, "God has made laughter for me."

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The primary concealment and hiding of the Divine light in the worlds of Beriyah, Yetzirah, and Asiyah (BY"A) is through the 120 permutations of the name *Elokim*. As it is written, "For the Lord God is a sun and shield," where the name *Elokim* conceals the name *Havayah*, which corresponds to *sovev kol almin*. However, when all the contractions are refined and rectified and the name *Havayah* is revealed within the name *Elokim*, this will bring about "laughter," referring to the future, as it is written, "All who hear will laugh with me," using a future tense. In the future, there will be a revelation of joy from above downward (*milma'la lemata*), and the essence of this joy will be the revelation of that which was previously hidden.

This can be understood with the analogy of a king: At the time of his joy, everything about him is revealed for all to see, which was not the case during other times when these things were hidden from view. Similarly, "the Lord will rejoice in His works" means that in the future, new souls will be revealed—souls that have not existed during the six millennia of creation. Although Adam's soul included all souls, it only encompassed those souls connected to the refinement and rectification of the Tree of Knowledge (*Etz HaDa'at*), etc.

However, in the future, it is written, "Behold, My servant will prosper; he will be exalted, lifted up, and very high," referring to the final letters of the name *Elokim*. See the *Zohar* in Parshat Emor (101a-b) and Parshat Acharei (63) and its accompanying commentary regarding "the depths of the sea," and in folio 62b for further explanation.

All of this applies when the name *Havayah* resides in a state of concealment and hiding within the name *Elokim*—that is, when the light is concealed and hidden within the vessel. The light corresponds to the name *Havayah*, while the vessels that conceal and cover the light correspond to the name *Elokim*. This is the meaning of "For the Lord God is a sun and shield," as explained in *Tanya* chapter 4, Part 2:

Due to the abundance of concealment, there is a flow of sustenance (*yenikah*) to the external forces (*chitzonim*), which comes from the final permutations of the name *Elokim*. However, when the name *Havayah* resides and is revealed in a manner of revelation through the inner light (*or pnimi*) and the surrounding light (*or makif*) that polishes the vessels, as mentioned earlier, then the name *Elokim* becomes nullified and included within the name *Havayah*. This is well-known from the concept of integrating (*shiluv*) the name *Elokim* within the name *Havayah*.

Through this, the flow of sustenance to the external forces from the 48 final permutations of the name *Elokim* ceases. This is the meaning of "Give thanks to the God of gods, for His kindness is everlasting"—by revealing the name *Havayah* within the name *Elokim*, the concealment associated with the name *Elokim* is entirely

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removed. In this sense, the name *Havayah* is called "the God of gods," as it rules over the name *Elokim*.

From this, it follows, "So that all the peoples of the earth may know that the Lord is God," for the "peoples of the earth," whose vitality derives from the *kelipah* of *nogah* and draws its sustenance from the name *Elokim* (as mentioned above), will experience a breaking of the screens that obstruct divine revelation. This happens when an additional illumination polishes the vessels, allowing the truth that "the Lord is God" to be revealed.

As explained in the commentary on the *Idra* in *Kol Berama* (p. 11b and 12b) and in *Sefer HaMa'amarim* (sections 9 and 163), drawn from *Etz Chaim*: Through a flow from *Keter*, the external forces are subdued. *Ein Sof* (the Infinite Light) is the source of compassion and exists beyond the initial emanation of the 120 permutations of *Elokim*. Therefore, from it, the subduing of the external forces (*achfiya*) is drawn, as discussed there.

This means that through this intense revelation, the concealment of the permutations of *Elokim* is nullified. This also corresponds to "Give thanks to the Lord of lords," for the ministering angels derive their vitality from the final permutations of the name *Elokim*. However, when the name *Havayah* illuminates within the name *Elokim* with great revelation, referred to as "the God of gods," then the name *Elokim* itself operates in a way that even the angels become nullified to the attribute of His kingship, blessed be He. This is referred to as "the Lord of lords."

This concept connects to the seventy bulls offered on Sukkot, which correspond to the ministering angels. See also what is explained elsewhere on the verse, "Praise the Lord, all nations... for His kindness has overwhelmed us."

The concept of the unification of the Holy One, blessed be He (*Kudsha Brich Hu*), and His *Shechinah* relates to the divine unification at various levels. At the lower levels, in the world of *Atzilut*, this unification corresponds to the union of *Ze'ir Anpin* (Z"A) and *Malchut*. Here, *Malchut* serves as the source for the worlds of *Beriyah*, *Yetzirah*, and *Asiyah* (BY"A) and is called *Shechinah* because it descends and clothes itself within the Holy of Holies of *Beriyah*. On the other hand, *Ze'ir Anpin* is called "holy" and "separate." This is elaborated on in the discourse beginning with *Tze'ena U're'ena*.

Similarly, at a higher level, the unification of *Abba* and *Ima* (*Chochmah* and *Binah*) corresponds to *Abba* being referred to as *Kudsha Brich Hu* relative to *Ima*, which is called *Shechinah*. This is known as the concept of the "supernal *Shechinah*." The same pattern continues at even higher levels, as known from the concept of the unification

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during the recital of the *Shema*: *Abba* and *Ima* receive from *Arich Anpin*, *Arich Anpin* receives from *Atik Yomin*, and *Atik Yomin* receives from the Infinite Light (*Ein Sof*).

Ultimately, the *kav* (line of divine light) that extends from the Infinite Light originates in the aspect of *Malchut* of the Infinite Light, which is referred to as *Shechinah*, while the Infinite Light itself is called *Kudsha Brich Hu*. This parallels the idea that just as *Malchut* of *Atzilut* becomes the *Atik* for the world of *Beriyah* and is therefore called *Shechinah*—because its radiance extends to dwell within *Beriyah*—similarly, the *kav* functions as the *Atik* for Adam Kadmon (*AK*), referred to as "Man of *Beriyah*."

As explained in *Etz Chaim*, Section 3, Chapter 5, this is why the aspect of *Shechinah* is referred to as the radiance that extends to dwell within BY"A, encompassing the various levels of Adam in *Beriyah* (*AK*), Adam in *Yetzirah* (*Akudim*), Adam in *Asiyah* (*Atzilut*), and the Infinite Light itself, which transcends the *kav* and encompasses all the worlds equally. This is referred to as *Kudsha Brich Hu*. See the additional commentary on the verse, *Yavi'u Levush Malchut* ("They shall bring the royal garments").

Similarly, we find in several places the distinction between the terms "present" (*nochach*) and "hidden" (*nistar*). It is known that "present," such as the term "You," indicates a level of revelation, akin to the aspect of *memale kol almin* (immanent divine light), while "hidden," such as the term "He," refers to the concealed level, corresponding to *sovev kol almin* (transcendent divine light).

In the *Idra Zuta* (296), it is explained that this is why *Chochmah* of *Atzilut* is referred to as "You," as in the verse, "For You are our Father." This is because *Chochmah* is the beginning of revelation. Conversely, *Atik*—a level associated with concealment rather than revelation—is referred to as "He." Nevertheless, we find that even *Binah* of *Atzilut*, which is lower than *Chochmah*, is referred to as "He," as explained in several places in the *Zohar*, *Etz Chaim* (Gate 34), and *Pardes*.

Moreover, *Chesed* is referred to as "You," as in the verse, "You are a priest forever." See *Zohar*, Parshat Balak (193b). However, the explanation is that relative to the union of *Ze'ir Anpin* and *Malchut* (*Zivug Zun*)...

Binah is called the "world of concealment" (*alma d'itkasya*), and therefore, *Binah* is referred to as "He" (*Hu*). However, at a higher level, even *Chochmah*, which is above *Binah*, is referred to as "You" (*Ata*), while *Atik*, representing the level of concealment, is called "He," as it is written, "And *Chochmah* is found from nothingness" (*mei'ayin*).

The *Etz Chaim* (Gate of the Rectification of the Nukvah, Chapter 2) states:
"The reason that *Binah* is called 'He' is not because of its concealment—for *Abba* (*Chochmah*) is concealed from it, yet it is called 'You,' and even *Arich Anpin* is called

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'He'—but because *Binah* is always within *Keter*. *Ima* (*Binah*) acts as the *Keter* for *Ze'ir Anpin*, and *Arich Anpin* is the *Keter* for *Abba* and *Ima*. End quote."

The explanation of this is as follows: As mentioned, in terms of its inherent quality and status, the attribute of *Abba* is more concealed than *Ima*, and therefore, it would seem more appropriate to call *Abba* "He." Nevertheless, *Binah* is specifically called "He," while *Chochmah* is called "You." The reason is that *Binah* always functions as the *Keter* for *Ze'ir Anpin*, and *Keter* represents the level of encompassing and surrounding (*sovev u'makif*), as implied by the term "encircling Benjamin" (*katru et Binyamin*). Therefore, *Binah* is referred to as "He," as "He" pertains to that which is transcendent and encompassing.

Thus, because *Binah* serves as the *Keter* for *Ze'ir Anpin*, it is called "He." In contrast, *Chochmah*, even though it is more concealed, is above the level of being a *Keter* for *Ze'ir Anpin*, and thus it is not referred to as "He." See also the explanation in *Be'er Sheva* regarding the phrase "And the world will be blessed—He." Specifically, *Keter* is called "He," while that which is even more concealed, like a surrounding of the surrounding, cannot be called "He." Regarding levels above *Atzilut*, *Chochmah* is not referred to as "He" but as "You," since relative to levels above *Ze'ir Anpin* and *Nukvah* (*Zon*), *Chochmah* is considered a revelation.

From all this, the concept of *Kudsha Brich Hu* and *Shechinah* can also be understood. Relative to the world of *Beriah*, *Malchut* of *Atzilut* is referred to as *Shechinah*, as it dwells and is clothed in the Holy of Holies of *Beriah*. On the other hand, *Ze'ir Anpin* of *Atzilut* is referred to as *Kudsha Brich Hu*—holy and separate—and does not clothe itself in *Beriah*.

Similarly, in the broader context of *Atzilut*, *Malchut* of Adam Kadmon (*AK*), which becomes the *Atik* for *Atzilut*, is also referred to as *Shechinah*. This is clear from what is stated in the *Zohar* (beginning of Parashat Yitro, 67b) regarding "the mystery of the sacred name," where it discusses "a king above, who is the mystery of the Holy of Holies." See also the commentary of the *Ramaz* on this.

In a similar manner, at even higher levels, the *Kav* (line of divine light) is referred to as *Shechinah*, as mentioned above.

This is the meaning of the verse, "*And Israel will rejoice in You, sanctifiers of Your Name.*" In the writings of the early Kabbalists, it is explained that the word "His Name" (*Shmo*) has the same numerical value (gematria) as "Ratzon" (Will). In the teachings of the Arizal, it is taught that "His Name" refers to *Malchut*. Both interpretations are true: the aspect of *Malchut* of the Infinite Light (*Ein Sof*) is called "His Name," and from there,

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the initial arousal of divine will (*ratzon*) is drawn. This corresponds to the teaching that *Malchut* of the Infinite Light becomes the *Keter* (crown) of *Atzilut*. The Infinite, blessed be He, is called "the Master of Will," from whom *Keter* (the will) emanates, similar to the idea of "the Master of the Name."

(In the same way, *Ze'ir Anpin* of *Atzilut* is referred to as *Malchut*; its name has the same numerical value as "Will" and becomes the *Keter* of *Beriah*. *Ze'ir Anpin* is then called "Master of Will," where "Master" refers to the influence (*hashpa'ah*) toward the aspect of "Will," as explained in the discourse *Ki Avraham Lo Yadanu*, regarding the idea that *Ze'ir Anpin* is called the "Master of Prayer." Similarly, *Malchut* of *Atzilut* is referred to simply as "Name," while *Malchut* of the Infinite Light is called "His Great Name," as discussed elsewhere.)

Israel draws the Infinite Light and the flow of divine energy such that the essence of the Infinite, blessed be He, referred to as *Kudsha Brich Hu*, is directed toward the aspect of "His Name," which is called *Shechinah*. This is known in the context of the phrase "*they make a mark*" (*Reshimu*), meaning they draw forth the will (*ratzon*) for Him, blessed be He. This drawing forth happens through the process of *ba'al haratzon* (master of will), as explained in the discourse *Al Ken Yomru HaMoshlim—Bo'u Cheshbon* regarding the verse "*You will build and establish the city of Sihon.*"

This also explains the concept of the mitzvah of engaging in Torah study *lishmah* (for its own sake). Through Torah study, a person draws forth supernal lights to be clothed within vessels. For example, the tractate *Zera'im* (Seeds) corresponds to the vessel of *Chesed* within *Malchut*. By engaging in the study of *Zera'im*, one draws an additional measure of the Infinite Light (*Ein Sof*) to clothe itself within the vessel of *Chesed* in *Malchut*.

(As discussed in the explanation of the Zohar's teaching in *Parshat Vayishlach* regarding the verse "*For the ways of the Lord are upright...*" and in the discourse *Shishim Heima Malchut*, this drawing forth is referred to as the unification of *Kudsha Brich Hu* and *Shechinah*.)

See there regarding the concept of *Kol Dodi* ("The voice of my beloved")—how it leaps—and regarding "*I will mention My name,*" since speech in Torah is referred to as "*And My words that I have placed in your mouth,*" etc. See there. Also, refer to the Zohar on *Parashat Ekev* (271a) regarding "*I will mention My name*" and the commentary of the *Ramaz* there. See also the Zohar on *Parashat Vayakhel* (202a) regarding "*And it will be written in the Book of Remembrance,*" etc., and as the Sages said in *Pirkei Avot*, Chapter 3, Mishnah 2, that this refers to those who engage in Torah.

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This is the meaning of *"Israel sanctifies Your Name,"* as they draw from the level of *Ata Kadosh* (You are holy) to the level of *Shimcha Kadosh* (Your name is holy), as explained in the discourse *Osri LaGefen*. See there for further explanation. This also relates to the verse, *"The Lord is close to all who call upon Him, to all who call upon Him in truth,"* and the Sages interpret *"truth"* as referring to Torah. Therefore, *"They will rejoice in You"*—since they are the ones who draw down [divine energy] throughout the year, they merit this connection.

From this, the concept of *"One who comes to purify is assisted"* can be understood. The drawing down of divine lights into vessels occurs through the vessels themselves, which facilitate this drawing down. This corresponds to the mitzvot, which are the 248 "limbs" of the King. Just as a physical limb serves as the vessel that enables the flow of light, for example, the eye facilitates the revelation of the power of sight from the essence of the soul, which becomes manifest through the eye as the vessel, so too the vessels themselves assist and cause the drawing down of light.

This is the meaning of *"Be my helper,"* referring to the revelation of the Infinite Light, blessed be He, through "helpers"—the vessels themselves, which assist in this process. However, mitzvot require intention to draw down divine light, such as the intention associated with *Zera'im* (Seeds), which corresponds to *Chesed*. Through this, the Infinite Light is drawn, as mentioned above. However, this requires Torah study *lishmah* (for its own sake). See the explanation of *"The Jews accepted"* regarding the concept of vessels, where two reasons are given for why the vessels specifically cause the drawing down of light. This is related to the concept of *"They preceded 'We will do' to 'We will hear.'"* See there at length, as it clarifies further why the vessels themselves assist in drawing down light.

Now, based on the earlier explanation regarding *"Sanctifiers of Your Name"*—where "Your Name" has the same numerical value as *Ratzon* (Will)—we can understand that *"Sanctifiers of Your Name"* means to draw from the essence of the Infinite, blessed be He, through the initial arousal of divine will (*ba'al haratzon*) to bring it into the level of *Ratzon*. This is akin to *"doing His will,"* etc.

Similarly, the concept of *"preceding 'We will do' to 'We will hear'"* can be understood. *"All that the Lord has spoken, we will do"* signifies complete nullification to the Master of Will Himself, who is above the level of *Ratzon*. *"We will hear"* signifies nullification to His Will. As explained in the discourse *Tze'ena U're'ena*, this is why *"We will do"* was placed before *"We will hear,"* to enable this unification of *Kudsha Brich Hu* and *Shechinah* from the source of all levels. This draws down the essence of the Infinite, blessed be He, through the elevation of *Mayin Nukvin* (feminine waters) represented by *"We will do,"*

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and the revelation and drawing down from His Name, which is the supernal will (*Ratzon Elyon*), into the worlds is achieved through *"We will hear."*

This is the meaning of *"Those who fulfill His word, to listen to the voice of His word,"* and this explanation suffices for now.