

Discourse 9

*“Mizmor L'Todah Haree'oo LaHaShem Kol HaAretz
A Psalm of thanksgiving, call out to HaShem, all the
earth”*

Delivered at the conclusion of Shabbat Parshat VaYeishev,
20th of Kislev, 5717
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶⁰⁷ “A psalm of thanksgiving (*Todah*-תודה), call out to *HaShem*-יהו"ה, all the earth.” Targum explains, “A praise regarding the sacrificial thanksgiving offering (*Korban Todah*),” and Rashi similarly explains, “A psalm of thanksgiving, to recite over the sacrificial thanksgiving offering (*Korban Todah*).” That is, this refers to the children of Israel who bring the sacrificial thanksgiving offering (*Korban Todah*). However, Midrash⁶⁰⁸ seems to imply that this thanksgiving praise includes Israel and all the nations. Moreover, the Yalkut adds,⁶⁰⁹ “When will this be? In the coming future, as the verse states,⁶¹⁰ ‘For then I will transform the nations to a pure language, so that they all will proclaim the Name *HaShem*-יהו"ה.’”

⁶⁰⁷ Psalms 100:1

⁶⁰⁸ Midrash Dvarim Rabba 7:7; Midrash Tehillim to Psalms 100:1; Yalkut Shimoni, Remez 854; Also see Ohr HaTorah (Yahal Ohr) to Psalms 100:1 (p. 368).

⁶⁰⁹ Yalkut Shimoni, Remez 790 (to Psalms 66:1)

⁶¹⁰ Zephaniah 3:9; Also see Rashi to Deuteronomy 6:4

We therefore must understand⁶¹¹ the relationship between the sacrificial thanksgiving offering (*Korban Todah*), (which relates to the matter of miracles) and the time of the coming future, specifically. Moreover, we must understand the superiority of the sacrificial thanksgiving offering (*Korban Todah*), about which our sages, of blessed memory, stated,⁶¹² “In the coming future, all the sacrificial offerings will be nullified, except for the sacrificial thanksgiving offering (*Korban Todah*), which will not be nullified.”

To clarify, their statement that all sacrificial offerings will be nullified in the coming future only applies to sacrificial offerings of individuals, whereas even in the coming future, communal sacrifices will still be offered. In fact, the opposite is true. In the coming future there will be an even greater perfection of the sacrificial offerings, as we recite,⁶¹³ “There we will offer to You our obligatory sacrifices, the daily burnt offerings according to their order, and the *Musaf* offerings according to their laws... we shall offer to You with love in accordance to the command of Your will.” In other words, it is specifically in the third Holy Temple that the offering of the sacrifices will be “in accordance to the command of Your will,” which was not so before. This goes without saying during a time of exile, in which the Holy Temple is not standing, at

⁶¹¹ See the discourse entitled “*Mizmor LeTodah*” 5658 (Sefer HaMaamarim 5658 p. 39 and on); Also see the discourse by the same title in Maamarei Admor HaZaken al Maamarei Rabboteinu Zichronam L’Bracha, p. 357; Siddur Im Divrei Elokim Chayim, 44b and on; Pirush HaMilot, Ch. 138 and on; Ohr HaTorah, Na”Ch, Vol. 2 p. 976 and on; Ohr HaTorah (Yahal Ohr) to Psalms ibid. (p. 369 and on).

⁶¹² Midrash Vayikra Rabba 9:7; Midrash Tehillim and Yalkut Shimoni ibid. (Remez 854).

⁶¹³ In the *Musaf* liturgy.

which time no sacrificial offerings at all are brought, at least not in the literal sense.

However, even during the time of the second Holy Temple, and even during the time of the first Holy Temple, the sacrificial offerings were not “in accordance with the command of Your will,” that is, they were not in a state of ultimate perfection. The reason is explained in the teachings of Chassidus,⁶¹⁴ that it is specifically in the coming future that both the person who offers the sacrifice and the animal being offered, will be in an ultimate state of perfection.

To further explain, the offering of sacrifices depends and begins with the state of the one offering the sacrifice, as written,⁶¹⁵ “When a man amongst you brings an offering to *HaShem*-יהוה.” However, after the sin of the tree of the knowledge of good and evil, man no longer is in a state of wholeness and perfection, as stated in Midrash,⁶¹⁶ that the statement that the world was created in a state of wholeness and perfection, refers to before the sin, whereas after the sin of the tree of the knowledge of good and evil, the world is no longer in a state of perfection. This is to such an extent that even in the days of King Solomon, “when the moon was in a state of perfection,”⁶¹⁷ and there was a Holy Temple about which it states,⁶¹⁸ “Behold, the heavens and the heavens of the heavens cannot contain You, and yet this house will,” meaning that

⁶¹⁴ Torah Ohr, Vayechi 46d and on; Torat Chayim, Vayechi 95a and on; Ohr HaTorah, Vayechi (Vol. 6), p. 1,128b and on; *Hemshech* “v’Kachah” 5637 Ch. 17 and on (Sefer HaMaamarim 5637 Vol. 2 p. 420 and on).

⁶¹⁵ Leviticus 1:2

⁶¹⁶ Midrash Bereishit Rabba 14:7

⁶¹⁷ See Zohar I 150a, 225b; Midrash Shemot Rabba 15:26, and elsewhere.

⁶¹⁸ Kings I 8:27; See *Hemshech* 5666 p. 535

specifically the Holy Temple (“this house”) was the dwelling place of *HaShem*-יהו"ה, blessed is He, even so, there was not the same state of perfection as there was before the sin. Proof of this is what our sages, of blessed memory said,⁶¹⁹ that with the sin of the golden calf their contamination returned, and it is only once Moshiach comes that the prophecy,⁶²⁰ “I will remove the spirit of impurity from the land,” will be fulfilled. About this the verse states,⁶²¹ “These are the progeny (*Toldot*-תולדות) of Peretz,” wherein the word “progeny-*Toldot*-תולדות” is spelled in its complete form,⁶²² indicating that it is specifically when Moshiach comes (at which point the third Holy Temple will be built) that the world will return to its perfect state, as it was before the sin. Only then will man be in a state of ultimate perfection.

From this it is understood that the offering of the sacrifices in a manner of ultimate perfection, “in accordance with the command of Your will” can only be when both the person offering the sacrifice and the animal being sacrificed are in a state of utmost perfection, which will specifically occur in the third Holy Temple. Now, since even in the coming future there will be sacrificial offerings (*Korbanot*), and on the contrary, specifically then the matter of sacrificial offerings will reach utmost perfection, we therefore must say that when the

⁶¹⁹ Talmud Bavli, Shabbat 146a; Zohar I 52b, Zohar II 193b

⁶²⁰ Zachariah 13:2

⁶²¹ Ruth 4:18

⁶²² Midrash Bereishit Rabba 12:6 – “Throughout Torah, the term ‘progeny-*Toldot*-תולדות’ is spelled missing a *Vav*-ו, except for two places” (which are Genesis 2:4 [in regards to the initial state of creation], and Ruth 4:18 [regarding the progeny of Peretz, referring to Moshiach], where it is spelled in its complete form ‘*Toldot*-תולדות’).

sages said that in the coming future the sacrifices will be nullified, they were only referring to the sacrificial offerings of individuals.⁶²³

Now, about sacrificial offerings (*Korbanot*) offered by individuals, there are burnt offerings (*Korban Olah*), sin offerings (*Korban Chatat*), and guilt offerings (*Korban Asham*), all of which are of the highest order of holiness (*Kodshei Kodoshim*). In contrast, the sacrifice of the thanksgiving offering (*Korban Todah*) is of a lesser order of sanctity (*Kodoshim Kalim*).⁶²⁴ We therefore must understand why all sacrifices offered by individuals will be nullified, except for the thanksgiving offering (*Korban Todah*).

We also must understand what our sages, of blessed memory, stated,⁶²⁵ “In the coming future, all the books of the Prophets (*Nevi'im*) and Scriptures (*Ketuvim*) will be nullified, however the Torah laws (*Halachot*) will not be nullified.” Now, this matter is related to the verse,⁶²⁶ “A psalm of thanksgiving, call out to *HaShem*-יהו"ה, all the earth,” as stated in the writings of the holy Arizal⁶²⁷ (cited in Megaleh Amukot⁶²⁸) that the words, “call out to *HaShem* all the earth-*Haree'oo LaHaShem Kol HaAretz*-כל הארץ-יהו"ה” form the acronym “Torah law-*Halachah*-הלכה.” From this it is understood that the matter of Torah laws (*Halachah*) and the

⁶²³ And not the communal offerings, as previously stated.

⁶²⁴ See Mishnah Zevachim 5:1-8, (and the *Korbanot* section of the morning liturgy).

⁶²⁵ See Talmud Yerushalmi Megillah 1:5; Also see Ohr HaTorah (Yahal Ohr) *ibid.* (p. 369).

⁶²⁶ Psalms 100:1

⁶²⁷ Shaar HaPesukim to Psalms 100:1

⁶²⁸ Megaleh Amukot, VaEtchanan, Ophan 239

matter of the thanksgiving offering (*Korban Todah*), are related. This is why though all sacrificial offerings of individuals and all books of the Prophets (*Nevi'im*) and Scriptures (*Ketuvim*) will be nullified, the thanksgiving offering (*Korban Todah*) and Torah laws (*Halachot*) will not be nullified. This relationship is emphasized in this “Psalm of thanksgiving (*Mizmor LeTodah*-לתודה-מזמור),” in that immediately following the word “thanksgiving-*Todah*-תודה,” the matter of Torah law-*Halachah*-הלכה is hinted with the acronym, “call out to *HaShem* all the earth-*Haree'oo LaHaShem Kol HaAretz*-הריעו ליהו"ה כל הארץ.”

2.

Now, this may be better understood through the general matter of the thanksgiving offering (*Korban Todah*). Simply explained, the substance of this offering is that when something that has no “place” in the natural order happens for a person – meaning that according to the natural order of measure and limitation, it is intellectually impossible for it to happen, and is a miracle that transcends the natural order – then even though he has no intellectual understanding of it, he nonetheless acknowledges (*Modeh*-מודה) that it happened and therefore brings a thanksgiving offering (*Todah*-תודה). That is, he acknowledges and submits (*Modeh*-מודה) that it transcends grasp and understanding.

This is likewise so of the general totality of creation, as well as the general totality of man’s service of *HaShem*-יהו"ה, blessed is He. That is, there is a manner of serving *HaShem*-

יהו"ה, blessed is He, in a way of understanding and comprehension, and there is a manner of serving Him in a way of acknowledgement and submission (*Hoda'ah*-הודאה). The explanation is that both the general matter of understanding and comprehension, as well as the matter of acknowledgement and submission (*Hoda'ah*-הודאה) as they are below in man, are like all other matters, in that first they exist above in *HaShem*'s-יהו"ה Godliness, and from there they are drawn and chained down to lower man (*Adam*-אדם), about whom it states,⁶²⁹ "I am likened (*Adameh*-אדמה) to the Supernal One."

In other words, since there is the matter of knowledge-*Da'at* above in *HaShem*'s-יהו"ה Godliness, as it states,⁶³⁰ "*HaShem*-יהו"ה is a God of knowledges (*De'ot*-דעות, from the root "knowledge-*Da'at*-דעת), therefore, in man below, there also is the matter of understanding and comprehension. However, about *HaShem*'s-יהו"ה knowledge (*Da'at*-דעת) the verse states, "knowledges-*De'ot*-דעות," in the plural, meaning "two knowledges" (as explained in Tikkunei Zohar).⁶³¹ That is, there is His lower knowledge (*Da'at Tachton*) and His upper knowledge (*Da'at Elyon*),⁶³² and because of His upper knowledge (*Da'at Elyon*), the matter of acknowledgement and submission (*Hoda'ah*) is drawn down below.

The explanation is that the very term "lower knowledge (*Da'at Tachton*)," indicates that it is a knowledge that is also

⁶²⁹ See Isaiah 14:14; Also see Sefer Asarah Ma'amarot, Maamar Em Kol Chai, Section 2, Ch. 33; Shnei Luchot HaBrit 3a, 20b, and elsewhere.

⁶³⁰ Samuel I 2:3

⁶³¹ See Tikkunei HaZohar, beginning of Tikkun 69

⁶³² See the (first) discourse entitled "*Katonti*" 5678 (Sefer HaMaamarim 5678, p. 86 and on).

applicable in the lower worlds. In contrast, the term “upper knowledge (*Da’at Elyon*)” indicates that it is higher than the lower knowledge (*Da’at Tachton*), and therefore does not apply in the lower worlds. Now, as this matter is in the general totality of creation (meaning, in the general totality of the chaining down of the worlds (*Seder Hishtalshelut*) until this world in particular), and as it relates to serving *HaShem*-יהו"ה, blessed is He, there is a self-evident axiom from the perspective of the upper knowledge (*Da’at Elyon*), and there is a self-evident axiom from the perspective of the lower knowledge (*Da’at Tachton*).

Now, as known,⁶³³ from the perspective of the upper knowledge (*Da’at Elyon*), novel existence is brought about in a way of “nothing” from “something” (*Ayin m’Yesh*). In other words, the existence of *HaShem*-יהו"ה, blessed is He, (who actualizes novel creation and everything therein) is the True Something (*Yesh HaAmeetee*), whereas the totality of novel creation, including this physical world and all creatures within it, are as nothing relative to their Source, *HaShem*-יהו"ה, blessed is He, who brings them into being and vitalizes them, so much so, that in relation to Him, they literally are called “nothing-*Ayin*-אין.”

However, there also is the lower knowledge (*Da’at Tachton*). Here, the self-evident axiom is from the perspective of the lower beings. That is, since they are aware their own existence, but have no grasp of the One who brings them into existence, vitalizing and conducting them, therefore, from their perspective, they come into being in a way of “something” from

⁶³³ See Likkutei Torah, Shir HaShirim 47b and elsewhere.

“nothing.” [For, if they would grasp and sense (not only intellectually, but also sensually) the power that brings them into being and vitalizes them, their sense of existing would be utterly nullified. This is why the way the worlds are brought into being is through exalted rulership, meaning that the One who brings novel existence into being by His gracious hand⁶³⁴ is hidden from them]. Therefore, from their perspective, their existence is brought forth “something” from “nothing” (*Yesh m’Ayin*). That is, from the perspective of created beings, *HaShem*’s יהוה existence is not within the parameters of their existence.

On a deeper level, when a person contemplates the existence of the tangible something (*Yesh*), he thereby understands that his existence is from nothing (*Ayin*), meaning from absolute nothingness. In other words, it cannot be said that existence is brought about by a tangible “something” (*Yesh*) (that is, “something from something – *Yesh m’Yesh*). For, the very existence of a tangible “something” (*Yesh*) is necessarily limited. Thus, because it is limited, it is unfitting to say that one thing can bring about the existence of its opposite.⁶³⁵ To rephrase this in common language,⁶³⁶ even after the chaining down (*Hishtalshelut*) of all spiritual worlds and levels, physicality cannot come out of spirituality.

⁶³⁴ See Micah 7:2; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that *HaShem* יהוה, blessed is He, is the place-*Makom* מקום of all beings; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10.

⁶³⁵ For example, a non-existent being cannot bring itself or anything else into existence.

⁶³⁶ See *Tanya*, Ch. 48

This itself is the difference between Creation-*Briyah*-בריאה (that is, the creation of something from nothing – *Yesh m'Ayin*),⁶³⁷ and cause and effect (*Ilah v'Alul*). That is, in the matter of cause and effect (*Ilah v'Alul*), even though it is possible that through the chaining down of levels there can be a very vast separation of comparison between the first cause and the final effect, nevertheless, since the final effect is included in its cause, and that cause is likewise included in its cause, until the very first cause, therefore there is some comparison between the final effect and the first cause. In other words, all that is added is the many levels that chain down one from the other. Nonetheless, all the levels have some measure of comparison to each other.

This likewise is so of the totality of the chaining down of the worlds (*Hishtalshelut*), in that one world chains down from the world above it, in a way of cause and effect (*Ilah v'Alul*). Therefore, even though there is a vast distance of comparison between the lowest worlds and the highest worlds, there nevertheless is some relationship and comparison between them. Therefore, this cannot be called, “something from nothing” (*Yesh m'Ayin*). For, since the lowest world is called “something” (*Yesh*), it would necessarily have to be said that its highest cause (which has some comparison and relation to the tangible “something” (*Yesh*) which chained down from it), is also a quality of existence that has some relationship to the tangible “something” (*Yesh*). This being so, it would be called “something from something” (*Yesh m'Yesh*), rather than “something from nothing” (*Yesh m'Ayin*).

⁶³⁷ See Ramban to the beginning of his commentary on Genesis.

The same is likewise so of the general matter of chaining down (*Hishtalshelut*) as it is in the powers of person's soul, such as the chaining down of the letters of speech (*Dibur*) from the letters of thought (*Machshavah*). For, although the letters of thought (*Machshavah*) are to oneself, whereas the letters of speech (*Dibur*) are for another, meaning that they are distant in comparison to each other, nevertheless, the letters of speech (*Dibur*) are included hidden in the letters of thought (*Machshavah*), and from there they come from concealment into revelation, not in a way of "something from nothing" (*Yesh m'Ayin*). The same so of a person in relation to himself, that the chaining down of his soul powers is in a way of cause and effect (*Ilah v'Alul*), such as the emotions (*Midot*), which chain down from the intellect (*Sechel*). Similarly, as the emotions are, in and of themselves, and as the intellect is, in and of itself, they all are in a way of cause and effect (*Ila v'Alul*).⁶³⁸

However, generally, the creation of the worlds is from the word of *HaShem*-יהו"ה, blessed is He. That is, novel existence, which is called, "something" (*Yesh*) is brought into being by the word of *HaShem*-יהו"ה, blessed is He, which is the power that brings it into being and vitalizes it,⁶³⁹ and from the perspective of the lower knowledge (*Da'at Tachton*) it is in a way called "something from nothing" (*Yesh m'Ayin*). In other words, the tangible "something" (*Yesh*) is not brought into

⁶³⁸ That is, one thought leads to another thought and one emotion leads to another emotion.

⁶³⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*; Also see Tanya, *Shaar HaYichud v'HaEmunah*, translated as *The Gate of Unity*.

being in a way of cause and effect (*Ilah v'Alul*), but is rather brought into being from nothing.

Now, based on what was explained above about the verse,⁶⁴⁰ “*HaShem*-יהו"ה is a God of knowledges (*De'ot*-דעות),” it is understood that these two knowledges (*De'ot*-דעות) refer to *HaShem*-יהו"ה God⁶⁴¹ It must therefore be said that not only is the upper knowledge (*Da'at Elyon*) true, but the lower knowledge (*Da'at Tachton*) is also true. In other words, it cannot be said that the world and all therein is an illusory and false existence, being that the Torah of *HaShem*-יהו"ה, blessed is He, specifically states,⁶⁴² “In the beginning God created the heavens and the earth.” Moreover, the Torah and its commandments were given to be fulfilled specifically in this world. This is clear and absolute proof that the world indeed exists and is therefore called “something” (*Yesh*).

However, simultaneously, there also is the upper knowledge (*Da'at Elyon*), (as stated, “*HaShem*-יהו"ה is a God of knowledges-*De'ot*-דעות” meaning, “two knowledges”). This is to say that the totality of novel existence is literally like nothing and is utterly inconsequential relative to the power of He who brings it into being and enlivens it from Something to nothing (*Ayin m'Yesh*).

Now, seemingly, this is not understood. For, how can these two knowledges – the upper knowledge (*Da'at Elyon*), and the lower knowledge (*Da'at Tachton*) – both be simultaneously true? However, the explanation is that because

⁶⁴⁰ Samuel I 2:3

⁶⁴¹ See Psalms 118:27

⁶⁴² Genesis 1:1; Also see *Hemshech “Mayim Rabim”* 5636 Ch. 158 and elsewhere.

of *HaShem*'s-יהו"ה Supernal perfection, blessed is He, who necessarily is capable of the impossible,⁶⁴³ two opposites can exist simultaneously in the same thing. In other words, for *HaShem*-יהו"ה, blessed is He, it is possible for both the lower knowledge (*Da'at Tachton*) and the upper knowledge (*Da'at Elyon*) to be true simultaneously.

Nevertheless, in the understanding and comprehension of lower man, whose self-evident axiom is from the perspective of the lower knowledge (*Da'at Tachton*), (being that he is aware his own existence, but has no sense or grasp of *HaShem*-יהו"ה, the Being who brings him into existence and vitalizes him, as demonstrated by the fact that he does not even have a grasp and understanding of the essential self of his own soul), it is not understood how the matter of the upper knowledge (*Da'at Elyon*) could apply in him.

However, the explanation is that the relationship between man and the upper knowledge (*Da'at Elyon*), is one of acknowledgement and submission (*Hoda'ah*). That is, even though he does not grasp it, he nevertheless acknowledges that this is how it is. This is like the statement in Talmud,⁶⁴⁴ “The sages submit to Rabbi Meir.” In other words, even though according to their own grasp and comprehension, the matter should be as they say, they nevertheless submit to Rabbi Meir, that in truth it is as he says. That is, this is submission (*Hoda'ah*) that does not accord to comprehension and understanding etc.

⁶⁴³ Sha'alot u'Teshuvot HaRashba, Vol. 1, Section 418; Sefer HaChakirah of the Tzemach Tzedek 34b and on; Sefer HaMaamarim 5678 p. 420; Also see the previous discourse of this year, 5717, “*Mayim Rabim* – Many waters cannot extinguish the love,” Discourse 6, Ch. 9.

⁶⁴⁴ Talmud Bavli, Bava Kamma 29a and elsewhere.

The same is so of service of *HaShem*-יהו"ה, blessed is He, that stems from acknowledgement and submission (*Hoda'ah*). That is, even though a person is aware of his own existence and observes that the world exist, and moreover, within this world he studies Torah and fulfills the *mitzvot* with created things that are in it, nevertheless, at the very same time, he acknowledges and submits (*Hoda'ah*) to the opposite, that in reality the entire world is literally nothing (*Ayin*), and is brought into being from the True Something (*Yesh HaAmeete*), *HaShem*-יהו"ה, blessed is He, which is reality from the perspective of the upper knowledge (*Da'at Elyon*).

3.

Now, as these two knowledges – the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*) – are in the matter of the Name *HaShem*-יהו"ה and His titles, they are the distinction between His Name *HaShem*-יהו"ה, blessed is He, and His title God-*Elohi''m*-אלהי"ם, which is a shared term.⁶⁴⁵

To explain, the title God-*Elohi''m*-אלהי"ם-86 has the same numerical value as “the natural order-*HaTeva*-הטבע-86.”⁶⁴⁶ Moreover, the title “*Elohi''m*-אלהי"ם” also means

⁶⁴⁵ 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 HaKimuy*).

⁶⁴⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *ibid.*; *Pardes Rimmonim*, *Shaar 12* (*Shaar HaNetivot*), Ch. 2; *Reishit Chochmah*, *Shaar HaAhavah* Ch. 6 (section entitled “*v'Hamargeel*”); *Shaalot uTeshuvot Chacham Tzvi*, Section 18; *Tanya*, *Shaar HaYichud v'HaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 6; *Likkutei Torah*, *Re'eh* 22b and on.

“mighty.”⁶⁴⁷ Therefore the word “*Elohi*”מ-אלהי is a shared term that also applies to the creatures. For example, the verse states,⁶⁴⁸ “He took away the mighty-*Eilei*אלי of the land,” in which this term is used to mean the “strong” and “mighty.” We also find that a judge is called by the title “*Elohi*”מ-אלהי,” such as in the verse,⁶⁴⁹ “To the judges-*Elohi*”מ-אלהי both their claims shall come.” Similarly, the angels are also called by the title “*Elohi*”מ-אלהי.”⁶⁵⁰ This is also why the word “*Elohi*”מ-אלהי is in the plural form.⁶⁵¹ All this is because the title God-*Elohi*”מ-אלהי refers to the aspect of *HaShem*’s-יהי Godliness that manifests below in the creatures. That is, it is the matter of the lower knowledge (*Da’at Tachton*) which also exists in *HaShem*’s-יהי Godliness, as He manifests in a hidden way within the world etc..

In contrast, the Name *HaShem* יהי transcends the world. For, the Name *HaShem* יהי indicates that “He was and He is and He will be as one” (הייה והיה ויהיה כאחד),⁶⁵² the

⁶⁴⁷ *HaShem*’s-יהי title God-*Elohi*”מ-אלהי is of the same root as the word “mighty-*Aleem*אלי,” as in the Talmudic dictum (Gittin 60b), “Whoever is mightier prevails-*Kol d’Alim Gvar*גבר דאלים,” or like the Talmudic statement (Kiddushin 59a), “A valley of strongmen-*B’Aga D’Aleemay*באגא דאלימי.” Similarly, this terminology is found in Psalms (58:2), which states, “Is it so that (you) mighty-ones (*Ailem*אלים) speak righteousness?” See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*); Also see Shulchan Aruch, Orach Chayim, end of section 5.

⁶⁴⁸ Ezekiel 17:13

⁶⁴⁹ Exodus 22:8

⁶⁵⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 *ibid.*; Tanya, Iggeret HaTeshuvah, Ch. 4 (94a).

⁶⁵¹ See Rashi to Genesis 20:13, 35:7; Ginat Egoz, translated as *HaShem is One* *ibid.*; Likkutei Sichot, Vol. 15, p. 233.

⁶⁵² Zohar III 257b (Ra’aya Mehemna); Ginat Egoz translated as *HaShem is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimmonim, Shaar 1 (Shaar Eser v’Lo Teisha), Ch. 9; Tanya Shaar HaYichud v’HaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (82a).

opposite of how novel created beings exist. Thus, the matter of the upper knowledge (*Da'at Elyon*) is from the perspective of the Name *HaShem*-יהו"ה, blessed is He, in that creation is "nothing" from "Something" (*Ayin m'Yesh*). About this the verse states,⁶⁵³ "Know this day and set it upon your heart that *HaShem*-יהו"ה, He is the God-*Elohi*"מ-אלהים," similar to the matter that "*HaShem*-יהו"ה is a God of knowledges (*De'ot*-דעות)," both of which are true. Therefore, a person must study *HaShem*'s-יהו"ה Torah and fulfill the *mitzvot* as he is in the lower existence, but he must know that, in reality, this existence is literally as nothing, and its entire existence is nothing but the word of *HaShem*-יהו"ה, blessed is He, who brings it into novel existence and vitalizes and sustains it.

With the above in mind, we can understand the statement in Midrash⁶⁵⁴ about the verse,⁶⁵⁵ "On the seventh day, God completed His work which He had done," (after concluding the creation in six days). They stated, "This is analogous to a king who made a ring, but the signet was lacking. So likewise, the world is like a ring, but the world lacked the signet. When Shabbat came, the signet came." To clarify, the intention of Midrash here is to answer why the verse states, "On the seventh day God completed His work," which seems to infer that the work was completed on the seventh day (meaning that on the seventh day there also was a matter of work-*Melachah*-מלאכה). For, elsewhere the Torah states,⁶⁵⁶ "It is a sign forever

⁶⁵³ Deuteronomy 4:39; See Tanya, Shaar HaYichud v'HaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and on.

⁶⁵⁴ See Midrash Bereishit Rabba 10:9

⁶⁵⁵ Genesis 2:2

⁶⁵⁶ Exodus 31:17

that in six days *HaShem*-יהו"ה made heaven and earth, and on the seventh day He rested and was refreshed." It is to answer this that they stated, "The world is compared to a ring, and Shabbat is the signet."

Now, at first glance, this answer is not understood, because the signet is also part and parcel of creation, as understood by the fact that they said, "the world was lacking the signet." In other words, without the signet, there still was a lacking in creation. This being so, how could the signet have been made on Shabbat?

This may be understood through explaining the analogy that "the world is compared to a ring." That is, just as a ring encompasses the finger, so likewise, the light of *HaShem*'s-יהו"ה Godliness that brings the world into being and sustains it (is not in an inner way, meaning that the creatures of the world receive the light in an inner way, in their grasp and comprehension, but is rather) in an encompassing transcendent manner (*Makif*). The reason it does not come in an inner way, is because light that comes in an inner way (*Ohr Pnimee*) must be appropriate to the vessel (*Klee*), in that the vessel (*Klee*) must receive and contain it. Thus, if the world and its creatures would receive the word of *HaShem*-יהו"ה, blessed is He, which brings them into being and enlivens them, in an inner way, they could not exist as they do now (as "something-*Yesh*") with a sense of separate independent existence. Thus, for there to be a world according to how it arose in *HaShem*'s-יהו"ה will, blessed is He, that there should be the existence of "something" (*Yesh*) etc., this is brought about specifically through the fact that "it is compared to a ring," in that the light of *HaShem*'s-

יהו"ה Godliness is in a state of encompassing transcendence (*Makif*), and in a state of elevated and exalted rulership.

Nevertheless, the ultimate Supernal intent of *HaShem*-יהו"ה, blessed is He, in the creation of the world, is in order to affect within the “something” (*Yesh*) the matter of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This is to say that the “something” (*Yesh*) should know and sense that he is “nothing” (*Ayin*). Thus, as long as the world is in a state of the existence of “something” (*Yesh*) it still is lacking the signet, since the ultimate Supernal intent is still missing from it.

It is this matter that was brought about on the day of Shabbat, which is compared to a signet (*Chotem*-חותם). For, our sages, of blessed memory, stated,⁶⁵⁷ “The signet of the Holy One, blessed is He, is Truth (*Emet*-אמת),” which refers to the matter of the revelation of the Name *HaShem*-יהו"ה, blessed is He. In the words of the Rambam,⁶⁵⁸ “This is the meaning of the words of the Prophet,⁶⁵⁹ ‘But *HaShem* God is True-*HaShem Elohi*”’ *m Emet*-אמת-אלהי”ם,’ that is, He alone is true, and there is no other that possesses truth that compares to His Truth etc.” This refers to the true reality of the matter, that He is the True Something (*Yesh HaAmeete*), and that it is solely from the Truth of His Being that all other beings exist.⁶⁶⁰

This then, is the meaning of the continuation, “When Shabbat came, the signet came.” That is, on Shabbat there is a

⁶⁵⁷ Talmud Yerushalmi Sanhedrin 1:1; Midrash Bereishit Rabba 1:10, and elsewhere.

⁶⁵⁸ Mishneh Torah, Hilchot Yesodei HaTorah 1:1-4

⁶⁵⁹ Jeremiah 10:10

⁶⁶⁰ See Mishneh Torah, Hilchot Yesodei HaTorah 1:1 *ibid.*; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

drawing forth and revelation of the Name *HaShem*-יהו"ה in the world,⁶⁶¹ which is the matter expressed in the verse,⁶⁶² “The truth of *HaShem*-יהו"ה is to the world.” That is, even within the creation, the existence of which is drawn from *HaShem*’s-יהו"ה title God-*Elohi*”מ-אלהי”ם – as written,⁶⁶³ “In the beginning God-*Elohi*”מ-אלהי”ם created” – there will be a drawing down and revelation of the Name *HaShem*-יהו"ה, blessed is He, who transcends creation.

Moreover, the verse that comes immediately after the account of creation says the Name *HaShem*-יהו"ה (not only in connection to the day of Shabbat itself, but) in connection to the whole of creation.⁶⁶⁴ This is as stated,⁶⁶⁵ “These are the generations of the heavens and the earth when they were created; on the day that *HaShem* God-*HaShem Elohi*”מ-יהו"ה made earth and heaven.” This is because it is the day of Shabbat that brings about the signet of creation, so that even within the novel existence of “something” (*Yesh*) there is a drawing forth of the matter of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, through the revelation of His Name *HaShem*-יהו"ה, which transcends creation and is the matter of the upper knowledge (*Da'at Elyon*).

⁶⁶¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being* (*Shaar HaHavayah*) *ibid*.

⁶⁶² Psalms 117:2 – The verse reads, “וְאֵמֶת יְהוָה לְעוֹלָם-*Emet HaShem l'Olam*”עולם-*Olam*,” in which the word “*Olam*-עולם” is normally translated as “eternal” (or literally, “for the duration of the world”), but also means “to within the world,” as it is being explained here.

⁶⁶³ Genesis 1:1

⁶⁶⁴ See Ginat Egoz of Rabbi Yosef Gikatilla *ibid.*, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being* (*Shaar HaHavayah*).

⁶⁶⁵ Genesis 2:4

This then, is also the entire matter of miracles which transcend the natural order. This is because the conduct of the natural order is drawn from *HaShem's* יהו"ה title God-*Elohi*"מ-אלהי"ם-86, which has the same numerical value as the natural order-*HaTevah* הטבע-86. That is, it is from His title God-*Elohi*"מ-אלהי"ם that the natural order is conducted in a way of permanence and consistency,⁶⁶⁶ according to the natural laws which were established⁶⁶⁷ "In the beginning (when) God-*Elohi*"מ-אלהי"ם created the heavens and the earth," in a way of measure and limitation. However, higher than this is the matter of the miraculous (*Neis*). The word "*Neis*-נס," means to "uplift," in reference to the matter of uplifting the natural order.⁶⁶⁸

Now, this is brought about through us elevating the entire matter of *HaShem's* יהו"ה title God-*Elohi*"מ-אלהי"ם, as it states,⁶⁶⁹ "I will uplift You, my God-*Elo*"הי"ם, the King." In other words, *HaShem's* יהו"ה title God-*Elohi*"מ-אלהי"ם is uplifted until it becomes included in His Name *HaShem*-

⁶⁶⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Title (*Shaar HaKinuy*).

⁶⁶⁷ Genesis 1:1

⁶⁶⁸ See the previous discourse of this year, 5717, the second discourse entitled "*Katonti*," of Shabbat Parshat Veyeishev, the 20th of Kislev, Discourse 8, Ch. 3.

⁶⁶⁹ Psalms 145:1; Also see Torah Ohr, Mikeitz 40c

יהו"ה.⁶⁷⁰ This is the meaning of the verse,⁶⁷¹ “יהו"ה-*HaShem*, He is the God-*Elohi*”m-אלהי”ם.”

Now, when the miraculous happens, a person’s service of *HaShem*-יהו"ה, blessed is He, comes to be in a manner of acknowledgement and submission (*Hoda’ah*-הודאה). In the matter of the sacrificial offerings (*Korbanot*), this is the substance of the thanksgiving offering (*Korban Todah*-קרבן תודה), as it states,⁶⁷² “If he shall offer it as a thanksgiving offering (*Korban Todah*-תודה-קרבן),” (meaning,⁶⁷³ “For a matter that one must acknowledge, submit and be thankful (*Dvar Hoda’ah*-דבר הודאה) that a miracle happened for him”). In other

⁶⁷⁰ The dependence of the title God-*Elohi*”m-אלהי”ם-86 on the Singular Essential Name of *HaShem*-יהו"ה-26 Himself, blessed is He, is hinted at in the Name *HaShem*-יהו"ה-26 itself, which has the numerical value of כ”ו-26. In a concealed manner, this numeral כ”ו-26 also bears the numeral כ”ו-86 which is the numerical value of God-*Elohi*”m-אלהי”ם-86. For, when the letters כ”ו-26 are spelled out according to their names *Chaf Vav*-כ”ו, we see that כ”ו-26 bears כ”ו-86. This is similarly the case with the expanded name *HaShem*-יהו"ה, when the letters of His name are spelled out, which is called His name of *Ma”H*-מ”ה-45, and is spelled out as follows: י”ד-45 ה”א ו”א ה”א. We see that this name of *Ma”H*-מ”ה likewise bears the title God-*Elohi*”m-אלהי”ם-86 in a hidden way, for when the names of the letters מ”ה-45 are spelled out *Mem-Hey*-מ”ה-86 they equal כ”ו-86, which is the same as the title God-*Elohi*”m-אלהי”ם-86. We thus see that the title God-*Elohi*”m-אלהי”ם-86 is utterly bound to and dependent on the Singular Preexistent Intrinsic Name of *HaShem*-יהו"ה-26 Himself, blessed is He. However, the reverse is not true. In other words, כ”ו-26 bears כ”ו-86 when spelled out (כ”ו ו”ו) but כ”ו-86 does not bear כ”ו-26 when spelled out (כ”ו ו”ו). That is, when Torah says, “יהו"ה-*HaShem*, He is the God-אלהי”ם, it does not mean that they are equal, because God-*Elohi*”m-אלהי”ם-86, is merely His title-*Kinuy*-כנוי-86 as the Creator of the world, but *HaShem*-יהו"ה is the bearer of that title. This is why the Torah always says, “יהו"ה-*HaShem*, He is the God-*Elo*”him-אלהי”ם-86,” and it never says it the other way around, “God-*Elo*”him-אלהי”ם-86 is *HaShem*-יהו"ה.” 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*); Also see *Shaar HaYichud v’HaEmunah* translated as The Gate of Unity and Faith.

⁶⁷¹ Deuteronomy 4:35, 4:39; Kings I 18:39

⁶⁷² Leviticus 7:12

⁶⁷³ See Rashi to Leviticus 7:12 *ibid*.

words, (this is not a matter of understanding and comprehension, but rather) is acknowledgement and submission to *HaShem*-יהו"ה, blessed is He, who transcends understanding and comprehension, this being the matter of *HaShem*'s-יהו"ה upper knowledge (*Da'at Elyon*), blessed is He.

5.

With the above in mind, we can understand the teaching of our sages, of blessed memory,⁶⁷⁴ “In the coming future, all the sacrificial offerings will be nullified, except for the sacrificial thanksgiving offering (*Korban Todah*), which will not be nullified.” In other words, from all the sacrificial offerings made by individuals, the only remaining one will be the sacrificial thanksgiving offering (*Korban Todah*). For, in the coming future, the world will be in a state of revealed wholeness and the Name *HaShem*-יהו"ה will be revealed (as explained before about the verse,⁶⁷⁵ “On the day that *HaShem* God-*HaShem Elohi*’m-אלהי"ם made earth and heaven”), and there will be a revelation of *HaShem*'s-יהו"ה ultimate Supernal intent for the world to be a dwelling place for *HaShem*-יהו"ה, blessed is He.⁶⁷⁶ To clarify, the matter of a dwelling place, is that *HaShem*-יהו"ה, blessed is He, will be in

⁶⁷⁴ Midrash Vayikra Rabba 9:7; Midrash Tehillim and Yalkut Shimoni *ibid.* (Remez 854).

⁶⁷⁵ Genesis 2:4

⁶⁷⁶ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

it with the totality of His Essence and Being, rather than in a way of concealment and hiddenness.⁶⁷⁷

Therefore, in the coming future all sacrificial offerings of individuals will be nullified. This is because all such offerings are to atone for sin, such as the sin offering (*Chatat*) and the guilt offering (*Asham*). Moreover, even the burnt offering (*Olah*) atones for the thoughts of one's heart,⁶⁷⁸ and for abstaining from fulfilling a positive commandment (*Aseh*) that he could have done.⁶⁷⁹ However, since it states about the coming future,⁶⁸⁰ "I will remove the spirit of impurity from the land," all such sacrifices will be nullified.

However, even in the coming future the sacrificial thanksgiving offering (*Korban Todah*) will not be nullified. On the contrary, its primary aspect will specifically take place in the coming future. For, it states about the coming future,⁶⁸¹ "The glory of *HaShem*-יהו"ה will be revealed," and,⁶⁸² "Your Teacher will no longer be hidden behind His garment." In other words, all concealments and hiddenness will be nullified, and everything will be openly revealed. Nonetheless, not all matters will be drawn forth into the understanding and comprehension of the novel created beings. Rather, even then, there still will be matters that will remain in the aspect of the upper knowledge (*Da'at Elyon*) which transcends understanding and

⁶⁷⁷ See Maamarei Admor HaZaken 5565 Vol. 1 p. 489 (and with additional notes in Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on); Ohr HaTorah, Balak p. 997; *Hemshech* 5666 p. 3, and elsewhere.

⁶⁷⁸ Midrash Vayikra Rabba 7:3; Zohar III 254b (Ra'aya Mehemna)

⁶⁷⁹ Talmud Bavli, Yoma 36a

⁶⁸⁰ Zachariah 13:2

⁶⁸¹ Isaiah 40:5

⁶⁸² Isaiah 30:20; Also see Tanya *ibid*.

comprehension, and comes specifically by way of acknowledgement and submission (*Hoda'ah*-הודאה).

More particularly, in the coming future, the matter of the upper knowledge (*Da'at Elyon*) as it **currently** is, will indeed be drawn down in a way of understanding and comprehension.⁶⁸³ In other words, it will then come to be in the aspect of the lower knowledge (*Da'at Tachton*). For, in the coming future, mankind and the world will be in a state of perfection and wholeness (as discussed in chapter one) and there then will be an understanding and comprehension of loftier levels and worlds, which currently cannot come into understanding and comprehension.

To explain, as known, before the sin of the tree of the knowledge of good and evil, the worlds were on a much loftier state of being, compared to how they currently are. (The particular levels of this are explained in the writings of the Arizal)⁶⁸⁴ Therefore, currently we are incapable of receiving the understanding and comprehension of the angels. The same applies to the general worlds, one world above the other world, “One being loftier than the lofty.”⁶⁸⁵ Nevertheless, in the coming future, there will be a drawing forth and revelation of even the loftiest matters in a way of grasp and comprehension.

Nonetheless, even then, there still will be levels of knowledges (*De'ot*), in that the upper knowledge (*Da'at Elyon*) will be even higher, and therefore relative to it, our service of *HaShem*-יהו"ה, blessed is He, will be in a way of

⁶⁸³ Also see Likkutei Torah, Va'etchanan 7b and on.

⁶⁸⁴ Shaar Maamarei Rashbi to Zohar III 83a

⁶⁸⁵ See Ecclesiastes 5:7

acknowledgement and submission (*Hoda'ah*-הודאה). Therefore, the thanksgiving offering (*Korban Todah*-קרבן תודה) will not be nullified.

6.

This is also why the words, “call out to *HaShem* all the earth-*Haree'oo LaHaShem Kol HaAretz*” הריעו ליהו"ה כל הארץ form the acronym “Torah law-*Halachah*” הלכה. For, about the general matter of Torah law (*Halachah*), Talmud states,⁶⁸⁶ “A Heavenly Voice (*Bat Kol*) emerged and said, ‘These and those are the words of the Living God.’” Even so, Torah law-*Halachah* accords to the Academy of Hillel.” The Talmud then asks, “Being that both these and those are the words of the Living God, why did the Academy of Hillel merit that Torah law-*Halachah* is established according to them?” The Talmud answers, “Because they were patient and forbearing, and would expound both their own statements and the statements of the Academy of Shammai. Moreover, they gave precedence to the words of the Academy of Shammai [and quoted them] before their own.”

Talmud Sanhedrin⁶⁸⁷ states that the words about David,⁶⁸⁸ “*HaShem*-יהו"ה was with him,” mean, “Torah law-*Halachah* is according to him in every place.” The explanation is that the final ruling as to what the Torah law-*Halachah* is, comes from the Name *HaShem*-יהו"ה, which transcends the

⁶⁸⁶ Talmud Bavli, Eruvin 13b

⁶⁸⁷ Talmud Bavli, Sanhedrin 93b

⁶⁸⁸ Samuel I 16:18

natural order (*HaTeva*-הטבע), the chaining down of the worlds (*Hishtalshelut*) and comprehension and understanding. Thus, it is from Him that the final ruling is drawn down when there are two views, both of which are, “the words of the Living God.”

This is so, even though “both these and those are the words of the Living God,” specifying *HaShem*’s-יהו"ה title “The Living God-*Elohi*”*m Chayim*-חיים אלהי"ם,” which transcends His title “God-*Elohi*”*m*-אלהי"ם” as it is by itself. (This why He is not just called “God-*Elohi*”*m*-אלהי"ם” here, but is specifically called, “The Living God-*Elohi*”*m Chayim*-חיים אלהי"ם”).⁶⁸⁹ For, as known,⁶⁹⁰ *HaShem*’s-יהו"ה title God-*Elohi*”*m*-אלהי"ם” refers to the *Sefirah* of understanding-*Binah*, whereas His title “The Living God-*Elohi*”*m Chayim*-חיים אלהי"ם” refers to the *Sefirah* of understanding-*Binah*, as the aspect of wisdom-*Chochmah*, which is called “Life-*Chayim*-חיים,” is drawn into it, as written,⁶⁹¹ “Wisdom-*Chochmah* enlivens.”

However, because of the general *Sefirah* of understanding-*Binah*, various intellectual positions and thought processes are possible. For example, within human intellect below, there can be various positions and thought processes leaning to the right [leniency] and various positions and thought processes leaning to the left [strictness]. About this, our sages, of blessed memory, said,⁶⁹² “The words of Torah were not given in a way that the matter was predefined, but rather, in everything that the Holy One, blessed is He, told Moshe, He

⁶⁸⁹ See the discourse entitled “*Amar Rabbi Oshiya* – Rabbi Oshiya said,” 5714, translated in The Teachings of The Rebbe – 5714, Discourse 6, Ch. 3 and on.

⁶⁹⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 8

⁶⁹¹ Ecclesiastes 7:12

⁶⁹² See Midrash Tehillim 12; Talmud Yerushalmi, Sanhedrin 4:2

gave him forty-nine explanations that render something as pure, and forty-nine explanations that render it as impure.” This is why there can be intellectual positions and thought processes leaning to one side or the other side, and “both these and those are the words of the Living God-*Elohi*” *m Chayim* חיים-אלהים.”

However, if “*HaShem*-יהו” is with him,”⁶⁹³ specifically meaning the Name *HaShem*-יהו, which even transcends His title “the Living God-*Elohi*” *m Chayim* חיים-אלהים,” about whom it states,⁶⁹⁴ “But *HaShem* God is True-*HaShem Elohi*” *m Emet* אמת-אלהים,” and,⁶⁹⁵ “The truth of *HaShem*-יהו” is eternal,” then the Torah law (*Halachah*) is ruled specifically according to him.

Although it is true that from the perspective of “these and those are the words of the Living God-*Elohi*” *m Chayim* חיים-אלהים,” both views are true, nevertheless, within truth (*Emet* אמת) itself, there are levels, such as “the lip of truth (*Sfat Emet* אמת-שפת),”⁶⁹⁶ “truth-*Emet* אמת-,” and “the ultimate truth-*Emet L’Ameeto* אמת לאמיתו.”⁶⁹⁷

This is similar to what we find in the prayer service between the recital of *Shema* and the *Amidah* prayer. The word “truth-*Emet* אמת-” is said four times before saying the words “You have always been the help of our fathers-*Ezrat Avoteinu* עזרת אבותינו אתה,” and is said four times after saying the words “You have always been the help of our fathers-*Ezrat Avoteinu*”

⁶⁹³ Samuel I 16:18; Talmud Bavli, Sanhedrin 93b

⁶⁹⁴ Jeremiah 10:10

⁶⁹⁵ Psalms 117:2

⁶⁹⁶ Proverbs 12:19; Also see Tanya, Ch. 13; Likkutei Torah, Behar 40a.

⁶⁹⁷ See Talmud Bavli, Shabbat 10a; Ohr HaTorah ibid. p. 894 and on; Sefer HaMaamarim ibid. p. 307.

עזרת אבותינו אתה.” These are levels of truth-*Emet*, one higher than the other.

We therefore may also understand this as it relates to the words of Torah. That is, there is the matter of “*HaShem* is True-*Emet HaShem*” יהוה-אמת, this being the Ultimate Truth (*Emet l’Ameeto* לאמיתו) which utterly transcends the level of truth from which “the Torah was given with forty-nine angles explaining that something is pure, and forty-nine angles explaining the opposite etc.” It is from this highest aspect of truth that the final ruling on Torah law-*Halachah* is drawn.

This then, is what our sages, of blessed memory, meant when they said,⁶⁹⁸ “Why did the Academy of Hillel merit that Torah law-*Halachah* is established according to them? Because they were patient and forbearing etc.” In other words, it is not because they had superior understanding and comprehension, for in actuality, in the matter of understanding and comprehension, the opposite was true. That is, the Academy of Shammai had sharper intellects.⁶⁹⁹ Rather, it was because “they were patient and forbearing etc.,” which is a matter that transcends understanding and comprehension, as understood from the fact that, “They gave precedence to the words of the Academy of Shammai [and quoted them] before their own.” In other words, even though according to the intellect of the Academy of Hillel, the matter was understood and settled, nevertheless, being that “they were patient and forbearing,” they “gave precedence to the words of the Academy of

⁶⁹⁸ Talmud Bavli, Eruvin 13b

⁶⁹⁹ See Tosefot entitled “Here-*Kan*” כאן in Talmud Bavli, Eruvin 6b, (based on Yevamot 14a).

Shammai [and quoted them] before their own,” even though, according to their own intellect, the matter was already settled in a different manner.

In other words, the quality of being “patient and forbearing,” which is that of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is the receptacle for the level that transcends understanding and comprehension, and is therefore loftier than the level in which there are forty-nine opinions leaning to one side and forty-nine opinions leaning to the other side. For, this aspect is the essence of wisdom-*Chochmah*, and it is specifically from there that the final ruling on Torah law-*Halachah* is drawn. This is like the verse,⁷⁰⁰ “I abide in exaltedness and holiness,” and continues, “but I am with the despondent and lowly of spirit.”

With the above in mind, we can understand the bond and relationship between the matter of acknowledgement and submission-*Hoda'ah*-הודאה (“A psalm of thanksgiving-*Todah*-תודה,”) and the matter of Torah law-*Halachah*-הלכה, (the continuation of the verse, “call out to *HaShem* all the earth-*Haree'oo LaHaShem Kol HaAretz*-הריעו ליהו"ה כל הארץ” which forms the acronym “Torah law-*Halachah*-הלכה”). That is, for Torah law (*Halachah*-הלכה) to be according to a person, it is not enough for him to have understand and comprehension, even understanding and comprehension that stems from the Living God-*Elohi'm Chayim*-אלהי"ם חיים. Rather, there necessarily must also be the matter of submission (*Hoda'ah*-הודאה) which transcends understanding and comprehension, and is the matter of “patience and forbearing.” It is through this that “*HaShem*-

⁷⁰⁰ Isaiah 57:15; See Ohr HaTorah ibid.; Sefer HaMaamarim ibid. p. 307.

יהו"ה is with him,"⁷⁰¹ meaning, specifically the Name *HaShem*-יהו"ה, which transcends His title "the Living God-*Elohi*" *m Chayim*-אלהים חיים," so that the Torah law-*Halachah*-הלכה is according to him.

Likewise, for this reason the Torah laws (*Halachot*) will not be nullified in the coming future. For, in the coming future the Name *HaShem*-יהו"ה will be revealed, as it states,⁷⁰² "The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken!" Moreover, this will be in a way that,⁷⁰³ "Your Teacher will no longer be hidden behind His garment." Thus, in that time there will be the true matter of Torah law (*Halachah*).

7.

With the above in mind, we can also understand the verse, "call out to *HaShem* all the earth-*Haree'oo LaHaShem Kol HaAretz*-הריעו ליהו"ה כל הארץ" which forms the acronym Torah law-*Halachah*-הלכה.

To further clarify, in general, the matter of determining a final ruling in Torah law (*Halachah*) only applies to matters in which there is doubt, in that they can be understood one way or the other way. This refers to the matter of forty-nine ways explaining something as being pure and forty-nine ways explaining it as being impure. That is, in matters that are

⁷⁰¹ Samuel I 16:18; Talmud Bavli, Sanhedrin 93b

⁷⁰² Isaiah 40:5

⁷⁰³ Isaiah 30:20

completely holy, differences of opinion are entirely inapplicable, being that they are completely holy.

The same is true of the opposite extreme. That is, in matters of the three completely impure husks of evil (*Shalosh Kelipot HaTmei'ot*), it also is completely inapplicable for there to be differences of opinion leaning one way or the other way, being that they are completely the opposite of holiness. This is as our sages,⁷⁰⁴ of blessed memory, expounded on the verse,⁷⁰⁵ “To distinguish between the impure (*Tamei*) and the pure (*Tahor*),” that “it cannot be that this was stated in regard to distinguishing between [a non-kosher animal, such as] a donkey and [a kosher animal such as] a cow etc., but was rather stated in regard to distinguishing between a case in which the trachea of a [kosher] animal was only slaughtered halfway through, as opposed to one in which the trachea was slaughtered mostly through.”

In other words, there also are matters that stem from the shining husk (*Kelipat Nogah*), in which there is an admixture of good and evil. It is specifically in matters such as this, that a conclusive ruling of Torah law (*Halachah*) is necessary, as to which is predominant, the good in them or the evil in them, this being the difference between the forty-nine angles that would render something as being pure (*Tahor*) and the forty-nine angles that would render it as being impure (*Tamei*).

In general, this is the difference between the conduct of the Academy of Shammai and the conduct of the Academy of Hillel, in that the rulings of the former were more stringent,

⁷⁰⁴ See Rashi to Leviticus 11:47 citing Sifra, Shemini 12:7

⁷⁰⁵ Leviticus 11:47

whereas the rulings of the latter were more lenient. As the Alter Rebbe explained,⁷⁰⁶ the name Shammai-שנאי is of the same root as in the verse,⁷⁰⁷ “whoever appraises-*Sham*-שם his ways,” meaning that he contemplates and considers how to act in the most appropriate manner, and therefore is very precise and exacting, stemming from the quality of might (*Gevurah*) and judgment (*Din*). They therefore leaned toward stringency. In contrast, the name Hillel-הלל is of the same root as in the verse,⁷⁰⁸ “When His light would shine-*b’Hillo*-בהלור upon my head,” which is the matter of revealing the light and revelation of the Name *HaShem*-יהוה, blessed is He, the result of which, is a conduct of mercies (*Rachamim*) and kindnesses (*Chassadim*), so much so, that the Academy of Hillel rule that,⁷⁰⁹ “One should say of the bride that she fair and attractive, even if she is lame or blind etc.”

Thus, because of this, there are forty-nine angles leaning to one side and forty-nine angles leaning to the other side, and “both these and those are the words of the Living God-*Elohi”m Chayim*-אלהי”ם חיים.” For, since there is an intermingling of good and evil here, it is possible to rule to one side or to the other side. Nevertheless, as discussed above, since “*HaShem*-יהוה is with him,”⁷¹⁰ Torah law (*Halachah*) is according to the Academy of Hillel.

Now, it is through rendering a final ruling (*Psak*) in Torah law (*Halachah*) that the matter of, “call out to *HaShem*

⁷⁰⁶ Likkutei Torah, Shir HaShirim 48c

⁷⁰⁷ See Mo’ed Katan 5a; Sotah 5b

⁷⁰⁸ Job 29:3

⁷⁰⁹ Talmud Bavli, Ketuvot 16b-17a; Derech Eretz Rabba, Ch. 6

⁷¹⁰ Samuel I 16:18; Talmud Bavli, Sanhedrin 93b

all the earth-*Haree'oo LaHaShem Kol HaAretz*- כל הריעו ליהו"ה כל הארץ," which is an acronym for "Torah law-*Halachah*-הלכה, comes about. The explanation is that the word "call out-*Haree'oo*-הריעו," has two meanings. The first meaning is, "calling out in song" (*Shirah u'Teruah*-שירה ותרועה) and the second meaning of "*Haree'oo*-הריעו" is "breaking" and "brokenness."⁷¹¹

In other words, in order to affect that permissible matters have the aspect of "call out (*Haree'oo*-הריעו) to *HaShem*-יהו"ה" in a way of calling out in song, this is brought about through the aspect of "*Haree'oo*-הריעו" meaning "brokenness." This refers to breaking the ego and sense of self-existence in the world, so that the world is felt as being nothing and utterly nullified to the True Something (*Yesh HaAmeete*). This is brought about specifically through the Name *HaShem*-יהו"ה, (as the verse states, "call out (*Haree'oo* to ***HaShem***-יהו"ה). For, the matter that Torah law (*Halachah*) is according to a person (the result of which is a ruling on a matter within which good and evil are mixed), is due to the fact that "*HaShem*-יהו"ה is with him," which is brought about through sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, in that "they are patient and forbearing."

It is through this that they draw the aspect of essential wisdom-*Chochmah* itself, that transcends the aspect of wisdom-*Chochmah* that is drawn into understanding-*Binah*, which is from the aspect of the Living God-*Elohi'm Chayim*-אלהים חיים. Through this, he affects the nullification and brokenness of the

⁷¹¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), section entitled "The Order of the *Shofarot*."

world (“*Haree’oo*-הריעו” meaning “brokenness”), so that thereby they “call out (*Haree’oo*-הריעו) to *HaShem*-יהו” meaning “calling out in song.”

Moreover, this affects both the Jewish people and all the nations of the world, as indicated in Midrash,⁷¹² and as stated in Yalkut,⁷¹³ “When will this be? In the coming future, as the verse states,⁷¹⁴ ‘For then I will transform the nations to a pure language, so that they all will proclaim the Name *HaShem*-יהו.”

8.

This then, is the meaning of the verse,⁷¹⁵ “A psalm of thanksgiving, call out to *HaShem*-יהו, all the earth.” To further explain, in the writings of the Arizal⁷¹⁶ it states that this Psalm, “A psalm of thanksgiving (*Mizmor L’Todah*-מזמור לתודה),” refers to the union (*Yichud*) of the father-*Abba* (*Chochmah*) and mother-*Imma* (*Binah*).⁷¹⁷ The explanation is that such a person’s intention is not to the external union of the father-*Abba* and mother-*Imma*, being that their external union is a constant for the purpose of sustaining the natural order of the worlds as they are, which is the general mode of conduct stemming from *HaShem*’s-יהו title God-*Elohi”m*-אלהי”ם.

⁷¹² Midrash Dvarim Rabba 7:7; Midrash Tehillim to Psalms 100:1; Yalkut Shimoni, Remez 854; Also see Ohr HaTorah (Yahal Ohr) to Psalms 100:1 (p. 368).

⁷¹³ Yalkut Shimoni, Remez 790 (to Psalms 66:1)

⁷¹⁴ Zephaniah 3:9; Also see Rashi to Deuteronomy 6:4

⁷¹⁵ Psalms 100:1

⁷¹⁶ See Siddur of the Arizal to this Psalm

⁷¹⁷ The father-*Abba* refers to the stature of wisdom-*Chochmah* of the world of Emanation-*Atzilut*, and mother-*Imma* refers to the stature of understanding-*Binah* of the world of Emanation-*Atzilut*.

Rather, his intention is to the inner union (*Yichud*) of the father-*Abba* and mother-*Imma*, which is the matter of a novel drawing forth that transcends grasp. That is, it is the revelation of the aspect of the upper knowledge (*Da'at Elyon*) of *HaShem*-יהו"ה, blessed is He, which transcends grasp and therefore comes through submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He.

In other words, the union of the father-*Abba* and mother-*Imma* (wisdom-*Chochmah* and understanding-*Binah*), is the matter of uniting the two knowledges (*De'ot*) – the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*). This is because understanding-*Binah* is the aspect of the lower knowledge (*Da'at Tachton*) and wisdom-*Chochmah* is the aspect of the upper knowledge (*Da'at Elyon*).

This also is the general matter of miracles (*Nissim*).⁷¹⁸ For, according to its simple meaning, the Psalm of Thanksgiving (*Mizmor l'Todah*) refers to the children of Israel who bring a sacrificial thanksgiving offering (*Korban Todah*) for a miracle that was done for them. This is as our sages, of blessed memory, stated,⁷¹⁹ “Four must offer thanks,” wherein it specifies four, corresponding to the four letters of the Name *HaShem*-יהו"ה, blessed is He, from whom the general matter of miracles that transcend the natural order (*HaTeva*-הטבע) come.

This is also why this “Psalm of Thanksgiving (*Mizmor L'Todah*)” is the 100th Psalm, corresponding to the 100

⁷¹⁸ See Ohr HaTorah Vayishlach (Vol. 5), p. 874b; Sefer HaMaamarim 5678 p. 91.

⁷¹⁹ Talmud Bavli, Brachot 54b – “Four must offer thanks. Seafarers, those who walk in the desert, one who was ill and recovered, and one who was incarcerated in prison and went out.”

blessings that a Jew must recite on a daily basis,⁷²⁰ which is the matter of “The Supernal place of the Concealed of the most Concealed.”⁷²¹ Thus, this matter (of the “Psalm of Thanksgiving” which the Jewish people recite in connection to miracles that were done for them) is a preparation for the matter of “call out to *HaShem*-יהו"ה, all the earth,” which refers not only to the Jewish people, but also to all the nations of the world, until this will reach its ultimate completion in the coming future, at which time,⁷²² “I will then transform the nations to a pure language, so that they all will proclaim the Name *HaShem*-יהו"ה.”

All this is particularly pronounced when a miracle is done for the general soul of the spiritual leader of the generation. For, since “the body follows the head,”⁷²³ all the people of the generation can also say the blessing, “Blessed are You, *HaShem*-יהו"ה our God, King of the world, that You have performed a miracle for me in this place.”⁷²⁴ The same applies to our times, just as in those days, that there should be a drawing of open revelation of the miraculous (*Neis*) and elevation, until the prophecy,⁷²⁵ “*HaShem*-יהו"ה will be an eternal light for you,” will be fulfilled.

⁷²⁰ Megaleh Amukot, VaEtchanan, Ophan 239; See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1.

⁷²¹ Zohar I 123a

⁷²² Zephaniah 3:9; Also see Rashi to Deuteronomy 6:4

⁷²³ Talmud Bavli, Eruvin 41a

⁷²⁴ Mishnah Brachot 9:1

⁷²⁵ Isaiah 60:19