

Discourse 4

“Hallelu Et HaShem Kol Goyim - Praise HaShem all nations”

Delivered on the 2nd day of Sukkot, 5726

By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁰⁰ “Praise *HaShem*-יהו"ה all nations, praise Him, all the states! For His kindness has overwhelmed us, and the truth of *HaShem*-יהו"ה is eternal etc.”

Now, we must understand,²⁰¹ the meaning of the reason given that, “For His kindness has overwhelmed us,” is the reason for, “Praise *HaShem*-יהו"ה all nations.” We also must understand the reason for the repetition in stating, “Praise (*Hallelu*-הללו) *HaShem*-יהו"ה all nations (*Goyim*-גוים), praise Him (*Shabchoohoo*-שבחוהו) all the states (*Le'umim*-לאומים),” using two different words for praise, “*Hallelu*-הללו” and “*Shabchoohoo*-שבחוהו,” and two different words for nations, “*Goyim*-גוים” and “*Le'umim*-לאומים.”²⁰² Furthermore, when

²⁰⁰ Psalms 117

²⁰¹ See the beginning of the discourse entitled “*Hallelu et HaShem*” in Maamarei Admor HaZaken 5569 (Kehot 5765), p. 285, and with the glosses in Ohr HaTorah, Sukkot p. 1,755; Beginning of the discourse by the same title of the year 5670 (Sefer HaMaamarim 5670 p. 259); 5731 (Torat Menachem, Sefer HaMaamarim Tishrei p. 186 and on).

²⁰² Also see Yalkut Chadash (Amsterdam 5419), Pirush HaPesukim, Section 541 (4a) – cited in Ohr HaTorah ibid.; Also see Midrash Tehillim and Yalkut Shimoni to Psalms 117:1.

giving the reason (“For-*Ki* כִּי etc.”) the verse is also repetitious, stating, “His kindness has overwhelmed us, and the truth of *HaShem*-יהוה is eternal.”

2.

Now, to understand this²⁰³ we first must explain the matter of the holiday of Sukkot, about which the verse states, “Praise *HaShem*-יהוה all nations etc.” [To preface, there are various explanations²⁰⁴ about the time referred to in this verse. However, since we presently are [celebrating] the holiday of Sukkot, we now will discuss the explanation that this verse refers to the holiday of Sukkot.]²⁰⁵ This is because during the holiday of Sukkot they would offer seventy bulls [in the Holy Temple] corresponding to the seventy nations of the world,²⁰⁶ and because of this, all the nations would (also) praise *HaShem*-יהוה etc.

The explanation is that the holiday of Sukkot is connected to Yom HaKippurim. For, as is known,²⁰⁷ the shade covering (*Schach*) of the Sukkah was made from the cloud of the incense (*Ketoret*) of Yom HaKippurim, ([about which the

²⁰³ Also see the discourse of the day of Simchat Torah of this year [by the same title, Discourse 6] (Sefer HaMaamarim 5726, p. 29).

²⁰⁴ See Midrash Shemot Raabba 18:5; Midrash Tehillim to Psalms 117:1

²⁰⁵ Also see Sefer HaMaamarim 5626 p. 289.

²⁰⁶ Talmud Bavli, Sukkah 55b; Midrash Tanchuma Pinchas 16; Bamidbar Rabba 21:24

²⁰⁷ See Ateret Rosh, Shaar Yom HaKippurim 29a and on, 36a and on; Ohr HaTorah, Sukkot p. 1,722 and on; *Hemshech* “v’*Kachah*” 5637, Ch. 84; Sefer HaMaamarim 5657 p. 162 and on.

verse states],²⁰⁸ “For in a cloud will I appear upon the Ark-cover”).

Now, the holiday of Sukkot is a [time that] the Jewish people are joyous because of the forgiveness, pardon, and atonement of Yom HaKippurim, it being an auspicious time during which²⁰⁹ there is an illumination of the thirteen attributes of mercy, that do not return empty-handed.²¹⁰

[This is after the preparation of serving *HaShem*-יהו"ה, blessed is He, throughout the whole month of Elul, the days of Selichot, Rosh HaShanah, and the ten days of repentance. This matter already begins on Rosh Chodesh Elul,²¹¹ as stated in Likkutei Torah,²¹² that the month of Elul is a time when the thirteen attributes of mercy are revealed.

Simply speaking, [this is because] the first time the thirteen attributes of mercy were said, ([in the verse],²¹³ “*HaShem*-יהו"ה passed before him and proclaimed etc.”), was on the day that Moshe ascended Mount [Sinai],²¹⁴ which was Rosh Chodesh Elul.²¹⁵

However, there certainly is a vast difference between Yom HaKippurim and Elul.²¹⁶ That is, the revelation of the thirteen attributes of mercy primarily culminates on Yom

²⁰⁸ Leviticus 16:2

²⁰⁹ See Siddur Im Da"Ch, Shaar HaElul 225c and on

²¹⁰ Talmud Bavli, Rosh HaShanah 17b

²¹¹ Mishnat Chassidim, Mesechet Elul 1:3; Siddur HaArizal of Rabbi Shabtai of Rashkov, beginning of Seder Kavanot Rosh Chodesh Elul, and elsewhere.

²¹² Likkutei Torah, Re'eh 32a

²¹³ Exodus 34:6

²¹⁴ Exodus 34:4

²¹⁵ Pirkei d'Rabbi Eliezer, Ch. 46, cited in Tur, Orach Chayim 581:1

²¹⁶ See Likkutei Torah *ibid*.

HaKippurim,²¹⁷ whereas the month of Elul and the ten days of repentance is in preparation for the revelation that will be drawn forth on Yom HaKippurim.]

This is because²¹⁸ the thirteen attributes of mercy are His abundant mercies (*Rachamim Rabim*),²¹⁹ meaning that they are without limit and measure. This is why there is a drawing forth of forgiveness for transgression and purification of sin from them.

To further explain, there are emotions (*Midot*) that accord to the intellect. This is as explained in Tanya,²²⁰ that [the *Sefirot* of] Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at* are called the “mothers” and are the source of the emotions (*Midot*), in that the emotions are the children [product] of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*.

They therefore are in accordance to the measures and limitations of the intellect, meaning that the emotions are commensurate to the measure of the contemplation (*Hitbonenut*) etc. The same is so of the aspect of emotions (*Midot*) as they are in Torah, as in [the verse],²²¹ “To distinguish between the impure and the pure etc.,” which specifically is drawn down according to Wisdom-*Chochmah*.

Now, according to the Torah,²²² “There is no suffering without iniquity etc.” From this it is understood that for there

²¹⁷ Also see Ohr HaTorah, Shir HaShirim Vol. 3, p. 827.

²¹⁸ In regard to the coming section - See Maamarei Admor HaZaken ibid. (p. 290 and on); Ohr HaTorah Sukkot ibid. (p. 1,763 and on).

²¹⁹ Also see Sefer HaMaamarim 5678 p. 20.

²²⁰ Tanya, Likkutei Amarim, Ch. 3

²²¹ Leviticus 11:47

²²² Talmud Bavli, Shabbat 55a

to be pardon for iniquity in a way that does not involve suffering, this specifically stems from the aspect of emotions (*Midot*) that transcend reason and intellect, these being the aspect of emotions (*Midot*) of the Crown-*Keter*, which transcends Wisdom-*Chochmah*. This is the matter of the thirteen attributes of mercy, by means of which there is a drawing forth of forgiveness for transgression, so that He “pardons iniquity and overlooks transgression.”²²³

The example for this, as it is in our service of *HaShem*-יהו"ה, blessed is He, is the emotion of love (*Ahavah*) of *HaShem*-יהו"ה. That is, there are two kinds of love (*Ahavah*). There is minor love (*Ahavah Zuta*) and abundant love (*Ahavah Rabbah*).²²⁴

Minor love (*Ahavah Zuta*) is love that comes through intellectual contemplation (*Hitbonenut*) on the greatness of the Creator, through which one's heart is roused with love etc. This is why it is called “worldly love” (*Ahavat Olam*), in that it comes about through contemplating the aspect of His Godliness that relates to the world etc., and [therefore] has measure and limitation etc.

However, there also is abundant love (*Ahavah Rabbah*) which transcends measure and limitation, in that it does not come from intellect and reasoning, but rather comes from the arousal of *HaShem*’s-יהו"ה Supernal abundant love (*Ahavah Rabbah*), as the verse states,²²⁵ “I love you, says *HaShem*-יהו"ה.” This love brings about the matter of [the verse],²²⁶ “I

²²³ Micah 7:18 (in the continuation of the Haftorah of Shabbat Shuvah)

²²⁴ See Sefer HaArachim Chabad, Vol. 1, p. 508 and on; p. 563 and on.

²²⁵ Malachi 1:2

²²⁶ Numbers 14:20; Also see Likkutei Sichot, Vol. 24 p. 570.

have forgiven according to your words,” (not by way of suffering or punishment, Heaven forbid), such that “willful sins become like merits for him.”²²⁷

Now, as known, the thirteen attributes of mercy (drawn forth on Yom HaKippurim) are the aspect of transcendent encompassing lights (*Makifim*). This is why, after the thirteen attributes of mercy are drawn forth on Yom HaKippurim, there is a drawing forth of the aspect of the encompassing lights (*Makifim*) on the holiday of Sukkot.

(That is, on the holiday of Sukkot this still is in a transcendent encompassing (*Makif*) way, and on Shemini Atzeret it then is drawn down in an inner manifest (*b’Pnimityut*) way, this being the matter of Shemini Atzeret, in that the word “Atzeret-עֲצֶרֶת” indicates “absorption”).²²⁸

Now, once there is the drawing forth of the encompassing transcendent lights (*Makifim*) on the holiday of Sukkot, it then is possible to offer the seventy bulls corresponding to the seventy nations of the world, as will soon be explained.

3.

However, we must first preface with an explanation of the matter of offering the seventy bulls corresponding to the seventy nations, specifically on the holiday of Sukkot. This is as stated in Midrash Rabba,²²⁹ that “it is analogous to a king

²²⁷ Talmud Bavli, Yoma 86b

²²⁸ See Pri Etz Chayim, Shaar HaLulav, Ch. 8; Likkutei Torah, Shemini Atzeret 88d, 91a.

²²⁹ Midrash Tanchuma Pinchas 16; Bamidbar Rabba 21:24

who made a seven day feast and invited all the people of his land etc.,” referring to the seventy ministering angels (of the seventy nations of the world), who the King invited to the feast etc.

However, at first glance, this is not aligned with the statement in Zohar²³⁰ about the Supernal guests of the holiday of Sukkot, these being Avraham, Yitzchak, Yaakov, Moshe, Aharon, Yosef, and Dovid, (or according to the order of their birth, Yaakov, Yosef, Moshe etc.).²³¹

The Tzemach Tzedek (this year being the hundredth year from his passing and Hilulah) writes in one of his discourses (which is currently in print),²³² that this was already sensed by the Ramaz on the Torah portion of Emor, who stated as follows, “Contemplate the matter well, for the analogy mentioned here [in the Zohar] is unlike that of our sages, of blessed memory. Because there [in their analogy] those who come to feast throughout the seven days, are the seventy nations, whereas here, they are the seven righteous *Tzaddikim* etc.”

The Tzemach Tzedek concludes that certainly both their words are true. That is, the above-mentioned righteous *Tzaddikim* are invited, these being our forefathers, Moshe, Aharon etc., and those who feast also include the seventy ministering angels. This being so, how do these two matters come together?

²³⁰ Zohar III 130b

²³¹ See Zohar I 261a, Zohar III 301b; Also see Maayanei HaYeshuah (5748) p. 71.

²³² Ohr HaTorah ibid. p. 1,756; Also see Sefer HaMaamarim 5656 p. 276 and on.

The explanation is that, as known, the seventy ministering angels are rooted in the seven primordial kings of the world of Chaos-*Tohu*, who died in the shattering of the vessels (*Shevirat HaKeilim*) and fell to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*). This is as stated,²³³ “These are the kings who reigned... and he reigned... and he died etc.”

It is from them that the seven bad emotions of the shiny husk (Nogah) of the world of Action (*Asiyah*) were brought into being below, which predominantly are evil etc.²³⁴ Now, the good of the side of holiness became swallowed within them etc., about which the verse states,²³⁵ “I will remove what he swallowed from his mouth.” This refers to the removal of all the holy sparks that were swallowed by the external forces, as the verse states,²³⁶ “He devoured wealth, but will vomit it.”

Corresponding to them, there also are the seventy souls of Yaakov on the side of holiness, who are rooted in the seven emotional qualities (*Midot*) of the side of holiness, in that each emotional quality includes ten. Through the souls of the Jewish people, who are included in the seventy souls of Yaakov, there is caused to be the refinement and elevation of the sparks of

²³³ Genesis 36:31 and on; See Etz Chayim, Shaar HaKlallim, Ch. 1; Shaar 8 (Shaar Drushei Nekudot), Ch. 4; Maamarei Admor HaZaken 5568 Vol. 1, p. 1 and on, and elsewhere. [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.]

²³⁴ See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot), Hakdamah L'Drush, and elsewhere; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 53-54].

²³⁵ Jeremiah 51:44

²³⁶ Job 20:15

holiness that fell into the seventy nations of the world and the seventy ministers, who are rooted in the seven primordial kings of the world of Chaos-*Tohu*, as mentioned above.

This then, is also why the time apportioned for the toil of affecting refinements (*Birurim*) by the soul of every Jew, is seventy years, as the verse states,²³⁷ “The days of our years amongst them are seventy years.” This is because all matters present in the soul (*Nefesh*) and the world (*Olam*) are also present within time (*Shanah*).

With the above in mind, we can understand the matter of offering the seventy bulls corresponding to the seventy ministering angels on the holiday of Sukkot. That is, this is to extract the sparks of holiness from them etc. This is why this is done specifically on the holiday of Sukkot, after the sins have already been forgiven on Yom HaKippurim.

This is because the separation [and extraction] of the good that was swallowed by the seventy ministering angels, cannot happen as long as the transgressions of the Jewish people have yet to be atoned for (being that through them, the external forces are caused to derive vitality, causing additional strength to the side opposite holiness, in excess of what was apportioned to them in the order of the chaining down of the worlds (*Hishtalshelut*) according to the dictates of the Measuring Line-*Kav HaMidah* etc.)

This is because they [the Jewish people] still have an admixture of good and evil in them etc. Thus, it only is after their sins have been forgiven on Yom HaKippurim, and they are elevated and ascend Above, without any admixture of evil

²³⁷ Psalms 90:10

whatsoever, that they then are capable of extracting the good in the seventy ministering angels. This is like the teaching of our sages, of blessed memory,²³⁸ “Correct yourself first, and then correct others.”

However, we still must understand the order of offering the seventy bulls on the holiday of Sukkot. That is, on the first day thirteen bulls are offered, on the second day twelve bulls are offered, and so it continues to diminishes each day, until seven bulls are offered on the seventh day.

The explanation is that just as in holiness there are thirteen attributes of mercy that transcend Wisdom-*Chochmah*, these being the encompassing transcendent lights (*Makifim*) (as mentioned in chapter two), so likewise, there are thirteen corresponding attributes on the side opposite holiness, which also are above intellect, these being the encompassing transcendent lights (*Makifim*) of the external husks (*Kelipah*).

This is why on the first day thirteen bulls are offered, to refine the thirteen attributes that transcend the intellect, these being the encompassing transcendent aspects (*Makifim*) of the external husks (*Kelipah*) which are elevated to the thirteen Supernal attributes etc. Then, on the seventh day, seven bulls are offered to refine the seven emotional qualities (*Midot*) of the external husks (*Kelipah*), that are born of the Wisdom-*Chochmah* [of the external husks].

As stated above, all this is specifically after the atonement of Yom HaKippurim, when every single Jew has become desirable and beloved etc.²³⁹ This is why it is in his

²³⁸ Talmud Bavli, Bava Metziya 107b; Rashi to Genesis 4:25

²³⁹ See Tanya, Iggeret HaTeshuvah, Ch. 2 (91b)

power and ability to refine the seventy ministering angels from which the seventy nations of the world are drawn, corresponding to whom we offer the seventy bulls on the holiday of Sukkot, beginning with the thirteen bulls, by which we refine the encompassing transcendent aspects (*Makifim*) of the external husks (*Kelipah*) and culminating with the seven bulls by which we refine the seven emotional qualities (*Midot*) of the external husks (*Kelipah*).

Based on this, we can explain the two matters of the holiday of Sukkot. That is, it is connected to the seventy nations, corresponding to whom we offer the seventy bulls, and it is connected to the holy guests (*Ushpizin*), these being our forefathers, Moshe, Aharon, etc. This is because the matter of the holy guests (*Ushpizin*) is connected to the refinement of the nations of the world.

An example is the first holy guest, our forefather Avraham, who brought many people to convert [to worship the One God]²⁴⁰ and engaged in hospitality and welcoming guests, even Arabs,²⁴¹ and the like. The same is so of all the holy guests (*Ushpizin*), in that they bring about the refinement of the nations of the world, so that they too become included in Godliness etc.

5.

This then, is the meaning of [the Psalm], “Praise *HaShem*-יהו"ה all nations etc.” For, since through offering the seventy bulls, the nations of the world are caused to be refined,

²⁴⁰ Midrash Bereishit Rabba 39:14; Rashi to Genesis 12:5

²⁴¹ Talmud Bavli, Bava Metziya 86b

they therefore praise and laud *HaShem*-יהו"ה, blessed is He. This is because they are caused be refined and ascend, so that instead of being an external husk (*Kelipah*) that stands in opposition to holiness (*Kedushah*), they become like the peel and shell which guards and protects the fruit etc.²⁴²

The Psalm continues and states, "For His kindness has overwhelmed us." That is, the reason the Jewish people are capable of refining the nations of the world (so that they too will praise *HaShem*-יהו"ה) is because "His kindness has overwhelmed us" on Yom HaKippurim, when [the matter of the verse],²⁴³ "I have forgiven according to your word" comes about, at which time they then are able to affect the refinement of the nations of the world (as discussed in chapter four).

Another explanation is that through the refinement of the nations of the world (such that they praise *HaShem*-יהו"ה), this causes a dominance of joy and delight in the souls of the Jewish people. This is analogous to a person who comes out of prison, upon which his joy is very great [and overwhelming].²⁴⁴ Likewise, the refinement of the nations of the world causes great joy for the Jewish people ("His kindness has overwhelmed us") and this joy is drawn forth throughout the entire year.

Then, after the refinement of the nations of the world on the holiday of Sukkot, through the aspect of the encompassing lights (*Makifim*) of the thirteen attributes of mercy of Yom HaKippurim being drawn forth on the holiday of Sukkot, this is caused to be absorbed in an inner manifest (*b'Pnimityut*) way on

²⁴² See Shnei Luchot HaBrit 19b

²⁴³ Numbers 14:20; Also see Likkutei Sichot, Vol. 24 p. 570.

²⁴⁴ See Tanya, Likkutei Amarim, Ch. 31

Shemini Atzeret (as discussed in chapter two). We then bring “one bull, one ram etc.,”²⁴⁵ corresponding to the Jewish people alone. This is like the analogy²⁴⁶ of a king who says to his friend, “Let us now celebrate, [just] you and Me,” as expressed in the verse,²⁴⁷ “They will be yours alone, strangers not sharing them with you.”

²⁴⁵ Numbers 29:36

²⁴⁶ Midrash Tanchuma Pinchas 16; Bamidbar Rabba 21:24

²⁴⁷ Proverbs 5:17; Midrash Shemot Rabba 15:23; See the end of the discourse entitled “*Bayom HaShemini Atzeret*” 5674 (*Hemshech* 5672 Vol. 1, p. 435); See the beginning and end of the aforementioned discourse in Sefer HaMaamarim 5670 p. 35, p. 44; 5704 p. 43, 47; 5709 p. 69; p. 73, 5710 p. 71, p. 82.