

Discourse 6

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

Delivered on the day of Simchat Torah, 5726

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

1.

The verse states,²⁶⁶ “Praise *HaShem*-יהו"ה all nations, extol Him, all the states! For His kindness has overwhelmed us, and the truth of *HaShem*-יהו"ה is eternal etc.”

Now, we must understand the relationship between “His kindness has overwhelmed **us** (עלינו-*Aleinu*)” and “Praise *HaShem*-יהו"ה all the **nations** (*Goyim*-גוים).”²⁶⁷ [This must be understood] both according to the explanation that [the words], “For His kindness has overwhelmed us,” gives the reason, that **because of this** all nations shall praise and extol *HaShem*-יהו"ה, as well as the opposite explanation, that through “Praise *HaShem*-יהו"ה all the nations” there thereby will be that “His kindness has overwhelmed us.”²⁶⁸

²⁶⁶ Psalms 117

²⁶⁷ See 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; See the beginning of the discourse by the above-mentioned title of the year 5670 (Sefer HaMaamarim 5670 p. 259); 5731 (Torat Menachem, Sefer HaMaamarim Tishrei p. 186 and on).

²⁶⁸ See Maamarei Admor HaZaken ibid. p. 246; Ohr HaTorah ibid. p. 1,767.

2.

The essential point of the explanation²⁶⁹ is that the matter of [the Psalm], “Praise *HaShem*-יהו"ה all nations,” is on the holiday of Sukkot, at which time we offer seventy bulls corresponding to the seventy nations,²⁷⁰ and that because of this all nations and states praise and extol *HaShem*-יהו"ה, blessed is He.

The reason is because “His kindness has overwhelmed us” on the days that preceded the holiday of Sukkot, meaning, on Yom HaKippurim. For, on this day, the Holy One, blessed is He, desires the Jewish people and says,²⁷¹ “I have forgiven according to your word.” It is specifically after this that the Jewish people can then engage in refining the nations and states through offering the seventy bulls corresponding to the seventy nations, such that they praise and extol *HaShem*-יהו"ה, blessed is He.

Now, there is another explanation from a different perspective, that after all nations praise *HaShem*-יהו"ה because of the seventy bulls offered on the holiday of Sukkot, **through this** there thereby is caused to be the matter of “His kindness has overwhelmed us” on Shemini Atzeret (and Simchat Torah),

²⁶⁹ With respect to the coming section, see Maamarei Admor HaZaken ibid. p. 238 and on; Ohr HaTorah ibid. p. 1,755 and on; Also see the discourse entitled “*Hallelu et HaShem* – Praise *HaShem* all nations” of the 2nd day of Sukkot [of this year, 5726, Discourse 4] (Sefer HaMaamarim 5726, p. 22 and on).

²⁷⁰ Talmud Bavli, Sukkah 55b; Midrash Tanchuma Pinchas 16; Bamidbar Rabba 21:24

²⁷¹ Numbers 14:20; Midrash Tanchuma, Pekudei 11; Rashi to Exodus 33:11, Deuteronomy 9:18; Also see Likkutei Sichot, Vol. 24 p. 570, note 10.

this being the dominance of kindness-*Chessed* specifically toward the Jewish people.

This is why on Shemini Atzeret they then offer “one bull, one ram,”²⁷² corresponding to the singular nation,²⁷³ in a way that “Israel and the King are alone.”²⁷⁴ This matter is subsequently also drawn forth in the world at large, and it is about this that the verse states, “the truth of *HaShem*-יהו"ה is eternal (*LeOlam*-לעולם),” [in which the word “eternal-*LeOlam*-לעולם” also means “to the world-*LeOlam*-לעולם”], in that the entire world becomes imbued with “the truth of *HaShem*-יהו"ה,” that “there is nothing besides Him.”²⁷⁵

3.

The explanation is that throughout the seven days of the holiday of Sukkot the refinement of the seventy nations is caused through offering the seventy bulls. This is because the general matter of a sacrificial offering (*Korban*) is that the fat and blood are offered upon the altar. The likeness to this in our service of *HaShem*-יהו"ה, blessed is He,²⁷⁶ is that fat is the matter of pleasure (*Taanug*) and blood is the matter of vitality (*Chayut*). The offering is the matter of removing the pleasure and vitality in man and elevating them to holiness, as in the

²⁷² Numbers 29:36

²⁷³ Talmud Bavli, Sukkah 55b *ibid*.

²⁷⁴ See Zohar I 208b, cited and explained at the beginning and end of the discourse entitled “*BaYom HaShemini Atzeret*” in Ohr HaTorah, Shemini Atzeret Vol. 5, p. 2,149, p. 2,153; 5687 (Sefer HaMaamarim 5687 p. 36, p. 51).

²⁷⁵ Deuteronomy 4:35

²⁷⁶ See Sefer HaMaamarim 5630 p. 351; 5664 p. 169; 5697 p. 209 and on, and elsewhere.

verse,²⁷⁷ “All the fat is for *HaShem*-יהו"ה.” This is the matter of offering upon the altar to bring about a “satisfying aroma to *HaShem*-יהו"ה.”²⁷⁸

Now, since the primary and general totality of the world begins with the class of the speaking being (*Medaber*), we thus find that through offering the seventy bulls, which correspond to the seventy nations, the world at large is refined and is made into “a dwelling place for the Holy One, blessed is He.”²⁷⁹

However, for the Jewish people to be able to refine the seventy nations and the world at large, they themselves must be refined to the utmost extent. This is why offering of the seventy bulls on the holiday of Sukkot follows after having served *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*) on Yom HaKippurim, (which itself follows the service of the ten days of repentance in general, and before this, service of Him throughout the month of Elul), at which time the matter of “I have forgiven according to your word,” is actualized.

The Jewish people are then in a state of purity and cleanliness from all dross and waste, and it specifically is then that they have the ability to refine the seventy nations and the world at large, elevating them to the ultimate state of elevation.

This is also why the order in offering the seventy bulls is that thirteen bulls are offered on the first day. This is because the number thirteen indicates the thirteen attributes of mercy that “do not return empty-handed.”²⁸⁰ This is because they are the aspect of abundant kindness (*Rav Chessed*) which is

²⁷⁷ Leviticus 3:16

²⁷⁸ Leviticus 1:9

²⁷⁹ See Tanya, Likkutei Amarim, Ch. 36

²⁸⁰ Talmud Bavli, Rosh HaShanah 17b

Kindness-*Chessed* that transcends measure and limitation, meaning that the drawing down from Above is not commensurate to man's service of *HaShem*-יהו"ה, blessed is He.

The explanation is that *HaShem*'s-יהו"ה ultimate intention is that one's service of Him, should not only be in a way of "with all your heart and with all your soul," but also "with all your more (*Bechol Me'odecha*-בכל מאדך)." ²⁸¹ The matter of "with all your more-*Me'od*-בכל מאדך" is that it is in a way that transcends measure and limitation. ²⁸²

This is also why after serving *HaShem*-יהו"ה, blessed is He, in a way that the arousal from below affects an arousal from Above, "as waters reflect a face back to the face etc.," ²⁸³ we then affect a drawing down from Above that is not commensurate to man's service of *HaShem*-יהו"ה, blessed is He, and transcends measure and limitation.

This is the matter of the thirteen attributes of mercy, which transcends measure and limitation. This is why empowerment is drawn from them for the matter of repentance (*Teshuvah*). This is as the verse states, ²⁸⁴ "*HaShem*-יהו"ה passed before him and proclaimed, '*HaShem*-יהו"ה, *HaShem*-יהו"ה,'" the first [mention of *HaShem*-יהו"ה being] before one sinned, and second being after he sinned. ²⁸⁵

Thay is, without taking all the matters that took place throughout the entire the year into consideration, he returns in repentance (*Teshuvah*) and it is atoned for him. This is as our

²⁸¹ Deuteronomy 6:5

²⁸² See Torah Ohr, Mikeitz 39c; Likkutei Torah, Shlach 42c and elsewhere.

²⁸³ Proverbs 27:19; Also see Tanya, beginning of Ch. 46

²⁸⁴ Exodus 34:6

²⁸⁵ Talmud Bavli, Rosh HaShanah 17b

sages, of blessed memory, stated,²⁸⁶ “They asked Torah, ‘For the soul that sins, [by what shall it be atoned for?] etc.’” It was only the Holy One, blessed is He, who responded, “Let him repent and he will be atoned for.” In other words, the matter of repentance (*Teshuvah*) is from the Holy One, blessed is He, who transcends the Torah, which is the aspect of Wisdom-*Chochmah* of the side of holiness (*Kedushah*).

This is to such an extent that through repentance, one becomes beloved and desirable, as if he never sinned,²⁸⁷ and beyond this, his willful sins become like merits for him.²⁸⁸ This is why our sages, of blessed memory, stated,²⁸⁹ “In the place where those who return in repentance (*Baalei Teshuvah*) stand, even the perfectly righteous (*Tzaddikim Gemurim*) cannot stand.” Thus, after this, the refinement of the world is possible through offering the seventy bulls on the holiday of Sukkot, beginning with the first day, on which thirteen bulls are offered etc.

This then, explains [the verse], “Praise *HaShem*-יהו"ה all nations, extol Him, all the states! For His kindness has overwhelmed us.” That is, because “His kindness has overwhelmed us,” this being the revelation of the abundant kindness (*Rav Chesed*-רב חסד) of the thirteen attributes of mercy which transcend measure and limitation, by which the Jewish people became purified on Yom HaKippurim, it then comes to be in the power of the Jewish people to affect the refinement of the seventy nations.

²⁸⁶ Talmud Yerushalmi, Makot 2:6; Yalkut Shimoni, Tehillim, Remez 702

²⁸⁷ Mishneh Torah, Hilchot Teshuvah 7:4

²⁸⁸ Talmud Bavli, Yoma 86b

²⁸⁹ Talmud Bavli, Brachot 34b; Mishneh Torah, Hilchot Teshuvah 7:4 *ibid*.

That is, they then are able of refining the sparks of holiness within them. For, since “everything that exists, only exists from the true reality of *HaShem*’s-יהו"ה existence,”²⁹⁰ it is understood that they have a spark of holiness [within them] etc. Thus, when we refine the sparks of holiness found in the seventy nations, we thus affect that the sparks that become refined in the seventy nations, are caused to have the matter of “Praise *HaShem*-יהו"ה all nations, extol Him all the states!”

More specifically, there are two ways of refinement, this being the difference between “all the nations” (*Goyim*-גוים) about whom it states “praise (*Hallelu*-הללו) *HaShem*-יהו"ה all the nations,” and “all the states” (*Le'umim*-לאומים) about whom it states, “extol Him (*Shabchoohoo*-שבחוהו).”

The explanation is that there is refinement in which the good is separated from the evil and ascends above, whereas the utter evil that cannot be refined expires and is destroyed. About this the verse states,²⁹¹ “Had not *HaShem*-יהו"ה been with us, when man (*Adam*-אדם) rose up against us,” referring to “the incorrigible man” (*Adam Bliya'al*-בליעל-אדם) who reigns over the man (*Adam*-אדם) of the side of holiness (*Kedushah*).²⁹² This is as stated,²⁹³ “There is a time when one man (*Adam*-אדם) rules over another man (*Adam*-אדם) to do him evil.” In other words, the intention in this is to separate the good from him completely, so that nothing remains in him except for the evil portion, and he thereby is automatically destroyed etc.

²⁹⁰ Mishneh Torah, Hilchot Yesodei HaTorah 1:1

²⁹¹ Psalms 124:2

²⁹² See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part One, Gate One.

²⁹³ Ecclesiastes 8:9

However, there is also a refinement in a way that the evil also ascends, except that it does not ascent to be the aspect of the innerness (*Pnimityut*) of holiness. Rather, it only remains as the aspect of the externality (*Chitzoniyut*) and back-side (*Achorayim*) of holiness. This is like the verse,²⁹⁴ “Foreigners will stand and tend your flocks,” in that they are secondary to the Jewish people.

It is corresponding to these two above-mentioned ways of refinement that the verse states the two matters, “Praise (*Hallelu*-הללו) *HaShem*-יהו"ה all nations, extol (*Shabchoohoo*-שבחוהו) Him all the states!” In the words, “Praise (*Hallelu*-הללו) *HaShem*-יהו"ה all nations,” the word “Praise-*Hallelu*-הללו” is of the root used in the verse,²⁹⁵ “When his flame would shine-*b'Heelo*-בהלו,”²⁹⁶ this being a matter of light and revelation. [This also is so in regard to the matter of “Praise-*Hallel*-הלל” in its simple sense, that it is specifically said in regard to an openly revealed miracle.]²⁹⁷ This indicated the refinement and ascent of the good alone.

However, when the verse states “extol Him (*Shabchoohoo*-שבחוהו) all the states,” it refers to the aspect of evil that is refined and becomes the externality (*Chitzoniyut*) and back-side (*Achorayim*-אחוריים) [of the side of holiness]. About this, the word that is used is “extol Him-*Shabchoohoo*-שבחוהו,” similar to the verse,²⁹⁸ “[A fool vents all his anger] but

²⁹⁴ Isaiah 61:5

²⁹⁵ Job 29:3

²⁹⁶ See Torah Ohr, Vayeishev 30a; Mikeitz 36a and elsewhere.

²⁹⁷ See Midrash Talpiyot, Ot Hey-ה, Anaf Hallel HaGadol; Ohr HaTorah, Tehillim (Yahal Ohr), p. 154 and on.

²⁹⁸ Proverbs 29:11

a wise man comes afterwards (*b' Achor*-באחור) and mitigates it (*Yeshabchenah*-ישבהנה),”²⁹⁹ referring to external repair alone.

4.

Now, in addition there is another explanation from an opposite perspective. Namely, that after “all nations praise *HaShem*-יהו"ה, all states extol Him,” this being the matter of refining and elevating the sparks of holiness in the world by offering the seventy bulls on the holiday of Sukkot, it thereby is caused that “His kindness has overwhelmed us” on Shemini Atzeret and Simchat Torah.

This refers to the dominance of *HaShem*'s-יהו"ה Supernal joy and delight, in the great light and bestowal drawn down specifically to the Jewish people. This is the matter of “His kindness as overwhelmed us,” in that the verse specifies “*us-Aleinu*-עלינו.”

This may be understood by prefacing with the general matter of the joy of a *mitzvah* (*Simchah Shel Mitzvah*). This is as our sages, of blessed memory, stated,³⁰⁰ “The Indwelling Presence of the Holy One, blessed is He, (the *Shechinah*) only rests on the joy of a *mitzvah* (*Simchah Shel Mitzvah*) and so too regarding a matter of Torah law (*Halachah*) etc.” This is as stated by Rambam,³⁰¹ “The happiness with which a person

²⁹⁹ See Rashi to Proverbs 29:11 that the term “*Yeshabchenah*-ישבהנה” here is similar to the verse (Psalms 65:8) “Who calms (*Mashbi'ach*-משביח) the roar of the seas,” and (Psalms 89:10), “When its waves rise, You calm them (*Teshabcheim*-תשבחם).”

³⁰⁰ Talmud Bavli, Shabbat 30b; Tanya, Likkutei Amarim, Ch. 31

³⁰¹ Mishneh Torah, Hilchot Lulav 8:15

should rejoice upon fulfilling a *mitzvah*... is a great service etc., as the verse states,³⁰² ‘Because you... served *HaShem*-יהו"ה your God with joy and good heartedness.’” How much more does this apply to the *mitzvah* of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, which transcends all Torah and *mitzvot*, and is why it can repair a lacking and blemish in Torah and *mitzvot*.

In other words, even though the *mitzvah* of repenting and returning (*Teshuvah*) itself is specifically known through Torah (like all matters that come through Torah, as in the teaching of our sages, of blessed memory,³⁰³ “He looked into the Torah and created the world”), nonetheless, our sages, of blessed memory, stated,³⁰⁴ “They asked Torah, ‘For the soul that sins, by what shall it be atoned? And it responded, ‘Let him bring a sacrificial offering etc.,’” and it only is when “they asked the Holy One, blessed is He,” who is higher than the Torah, that He said, “Let him repent and he will be atoned for,” (as mentioned in chapter three).

This is also the meaning of the statement of our sages, of blessed memory,³⁰⁵ “He dug a tunnel under the Throne of Glory in order to receive him in repentance.” In other words, this is something that does not apply to the Supernal court of law etc., but only to the Holy One, blessed is He, Himself, in that it only is He who says, “Let him repent and he will be atoned for.” This being so, it must said that the matter of repentance and return (*Teshuvah*) mentioned in the Torah, is in

³⁰² Deuteronomy 28:47

³⁰³ Zohar II 161a and on

³⁰⁴ Talmud Yerushalmi, Makot 2:6; Yalkut Shimoni, Tehillim, Remez 702

³⁰⁵ See Talmud Bavli, Sanhedrin 103a; Talmud Yerushlami, Sanhedrin 10:2

a way that the Torah itself tells us that there is another path that transcends the Torah.³⁰⁶

What is understood from this is the great joy there must be in serving *HaShem*-יהוה, blessed is He, with repentance and return (*Teshuvah*) in general, especially with repentance out of love (*Teshuvah MeAhavah*), which transcends repentance out of fear (*Teshuvah MeYirah*), being that through this “willful sins become like merits for him.”³⁰⁷

This is understood a priori, from the joy that one must have in fulfilling [any] *mitzvah*, this being “a very great service,” and thus how much more is this so of the *mitzvah* of repentance (*Teshuvah*) which is equal to all the *mitzvot*³⁰⁸ and transcends all the *mitzvot*, which is why it can repair all blemishes etc. Therefore, there certainly must be very great joy in this, beyond any comparison to fulfilling all the other *mitzvot*.

With the above in mind, we can understand the joy of the holiday of Sukkot, which is called “the time of our rejoicing” (*Zman Simchateinu*). That is, in addition to the joy there is on all the holidays, all of which are called “appointed times for rejoicing” (*Mo’adim L’Simchah*),³⁰⁹ nevertheless, the holiday of Pesach is called “the time of our freedom” (*Zman Cheiruteinu*), and the holiday of Shavuot is called “the time of the giving of our Torah” (*Zman Matan Torateinu*), whereas the

³⁰⁶ Also see *Hemshech* 5672 Vol. 3, p. 1,252, p. 1,408.

³⁰⁷ Talmud Bavli, Yoma 86b

³⁰⁸ Baal HaTurim to Deuteronomy 30:10; See Tanna d’Bei Eliyahu Zuta, Ch. 22 (old version).

³⁰⁹ See the liturgy of the prayers and Kiddush of the holidays.

holiday of Sukkot is specifically called “the time of our rejoicing” (*Zman Simchateinu*).

The reason is because the holiday of Sukkot comes after the complete repentance of Yom HaKippurim, which is in a manner that willful sins become like merits for him, and there then is also caused to be a refinement of the sparks of holiness in the world at large, this being the matter of [the verse], “Praise *HaShem*-יהו"ה all nations, extol Him, all the states.” It is due to this that the joy is much greater.³¹⁰

This is analogous to a prince who was imprisoned etc., and went free to the house of his father, the king,³¹¹ the joy is far greater compared to the joy of the prince before he left the house of his father, the king.

However, the joy of the holiday of Sukkot is such that after one day passes and then another [day passes], the joy comes to be settled (*Hityashvut*) etc. This is like what we find in the seven days of feasting and rejoicing with a groom and bride, that to be able to recite the seven blessings (*Sheva Brachot*), “He who brings joy [to the groom and bride] etc.,” there specifically must be a new face present [at the gathering],³¹² because otherwise, the joy comes in a way that is settled.

In contrast, the joy of Shemini Atzeret and Simchat Torah is joy that is utterly novel, about which the verse states, “For His kindness has **overwhelmed** us,” this being the matter

³¹⁰ Also see Likkutei Torah, Shemini Atzeret 84a, and elsewhere.

³¹¹ Tanya, Likkutei Amarim, Ch. 31 (40a and on)

³¹² Talmud Bavli, Ketubot 7b and on

of the dominance of the joy and pleasure of the overpowering light and great bestowal specifically to the Jewish people.

5.

The superiority of Shemini Atzeret and Simchat Torah, about which the verse states, “For His kindness has overwhelmed us,” may be understood from the general difference between the seven days of Sukkot and the day of Shemini Atzeret. That is, during the seven days of Sukkot, we offer the seventy bulls corresponding to the seventy nations. In contrast, on Shemini Atzeret, we offer “one bull, one ram,”³¹³ corresponding to the singular nation.

As Midrash states it,³¹⁴ “This is analogous to a king who made a feast for seven days and invited all the people of the land to the seven-day feast. After the conclusion of the seven-day feast, he said to his beloved friend, ‘We already have fulfilled our obligation to all the people of the land. Now let us celebrate just me and you etc.’”

In other words, after the service rendered by the Jewish people in bringing about the refinement of the world through offering the seventy bulls, the Jewish people then return and unite with the Holy One, blessed is He, in a way that “Israel and the King are alone.” This is why they offer only one bull, corresponding to the singular nation, meaning, as the Jewish people transcend the world and are unified with the Holy One, blessed is He.

³¹³ Numbers 29:36

³¹⁴ Midrash Tanchuma Pinchas 16; Bamidbar Rabba 21:24

Now, even on Shemini Atzeret, when it is a state of “Israel and the King are alone,” nevertheless an effect is caused in the world, in that “the eternal truth of *HaShem* יהו"ה is drawn to the world.” This may be understood from the analogy of the king who only invited his beloved friend to a feast.

Now, this certainly also affects all the people of the land. However, the effect is that they recognize that there is no other existence whatsoever other than the king and his beloved friend, “[just] me and you.” That is, on Shemini Atzeret there also is a refinement of the world, but in a loftier way, in that the world is nullified of its existence, so that the world leaves its existence and its entire existence is the existence of the Holy One, blessed is He, the Torah, and its *mitzvot*. This is the meaning of, “the eternal truth of *HaShem* יהו"ה to the world (*Le'Olam* לעולם).”

The explanation is that the refinement of the world that takes place on the holiday of Sukkot is such that the world exists but is refined, thus becoming secondary to the holiness and nullified to it. This is like the analogy of the king who made a feast for all the people of the land, such that all the people of the land exist, except that they join to feast together with the king. Thus, since “in the light of the King’s countenance is life,”³¹⁵ therefore also are called “living,” and therefore they too praise and extol *HaShem* יהו"ה, (“Praise *HaShem* יהו"ה all the nations, extol Him all the states”). However, they still remain in their own state of being.

That is, it goes without saying that in regard to the refinement indicated by the words, “extol Him (*Shabchoohoo-*

³¹⁵ Proverbs 16:15

(שבהוהו) all the states,” referring to the elevation of the evil, that is not elevated to become the innerness (*Pnimityut*) of holiness, but only the externality (*Chitzoniyut*) and backside (*Achorayim*) of holiness, like the verse,³¹⁶ “Foreigners will stand and tend your flocks,” in that they are secondary to the Jewish people, (as mentioned in chapter three).

However, even in regard to the refinement indicated by the words, “Praise (*Hallelu*-הללו) *HaShem*-יהו"ה all the nations,” referring to the refinement of the good alone, which indeed ascends to the innerness (*Pnimityut*) of holiness, (as explained there), nonetheless, this too is such that the world remains in its state of being.

In contrast, on Shemini Atzeret (and Simchat Torah) a refinement is caused in the world such that it is recognizable that there is no existence whatsoever except for the King and His beloved friend. This is because the world becomes completely nullified of its own existence, and its entire existence is solely the existence of the Holy One, blessed is He, and Torah and *mitzvot*.

From this, empowerment is drawn forth for the toil of refining the world, not only in a way that “all your deeds should be for the sake of Heaven,”³¹⁷ but in way of “know Him in all your ways.”³¹⁸ In other words, not only is the **intention** of the deeds **for the sake** of Heaven, but the things themselves remain mundane, but it is beyond this, that the conduct in worldly matters, including all ten matters that the Rambam

³¹⁶ Isaiah 61:5

³¹⁷ Proverbs 3:6

³¹⁸ Mishnah Avot 2:12

enumerates³¹⁹ by which a wise person is recognized and stands apart from the rest of the people, are in a way that **through those matters themselves**, the matter of “know Him,” is brought about, [referring to] the knowledge of *HaShem*-יהו"ה, as the verse states,³²⁰ “Know the God of your father.” In other words, worldly matters themselves become **holiness**.³²¹

Through this we come to the perfection in the refinement of the world as it will be in the coming future. There already was a foretaste of this at the time of the giving of the Torah, as the verse states,³²² “You have been shown to know that *HaShem*-יהו"ה, He is the God, there is nothing besides Him,” [specifying], “You have been **shown**-*Hareita*-הראת,” meaning with literal sight.

This is as written,³²³ “The entire people saw the thunder,” meaning,³²⁴ “They saw that which [usually is only] heard.” Our sages, of blessed memory, explained,³²⁵ “They looked to the east and heard the speech issuing forth, saying, ‘I am [*HaShem*-יהו"ה, your God],’ etc.,” and so too when they turned to all four directions etc.³²⁶

The same will be so of the existence of the world in the coming future, in that we will see the Godly power of the Actor within the acted upon.³²⁷ This is as our sages, of blessed

³¹⁹ Mishneh Torah, Hilchot De'ot 5:1

³²⁰ Chronicles I 28:9

³²¹ See Likkutei Sichot, Vol. 25 p. 135

³²² Deuteronomy 4:35

³²³ Exodus 20:15

³²⁴ Rashi to Exodus 20:15

³²⁵ See Tanya, Likkutei Amarim, Ch. 36 (46a); Also see Tikkunei Zohar, Tikkun 22 (64b)

³²⁶ See Tikkunei Zohar *ibid.*; Midrash Shemot Rabba 5:9.

³²⁷ See Torat Chayim, Teztaveh 482a and on, and elsewhere.

memory, taught,³²⁸ “In this world, if a person goes to pick figs on Shabbat, the fig tree says nothing. But in the future, if a person goes to pick figs on Shabbat, the fig tree will cry out, ‘Today is Shabbat!’” Similarly, our sages, of blessed memory, stated,³²⁹ “The stones of one’s house and the beams of his house will testify about him, as the verse states,³³⁰ ‘For a stone will cry out from the wall, and a sliver will answer from the beams.’” In other words, the existence of the world will be such that it will be recognized in it that there is no other existence besides *HaShem*’s-יהו"ה Godliness, this being “the eternal truth of *HaShem*-יהו"ה to the world (*LeOlam*-לעולם).”

6.

Based on this, we can explain the teaching of the Zohar³³¹ in elucidation of the analogy to the seven days of Sukkot. It states as follows, “This is analogous to a king who invited guests, and all the members of the court labored on their behalf. Afterwards, the king said [to the members of his court], ‘Until now, I and you have been busy with the guests, and every day you offered offerings on behalf of all the nations. From this point on, and I you will rejoice for one day. About this the verse states,³³² ‘The eighth day shall be restricted (*Atzeret*) to you.’” That is, in the Zohar, all the people of the kingdom who the king

³²⁸ Midrash Tehillim, Ch. 73

³²⁹ Talmud Bavli, Taanit 11a

³³⁰ Habakkuk 2:11

³³¹ Zohar III 104b

³³² Numbers 29:35

invited for seven days of feasting are called “guests” (*Ushpizin*).

However, at first glance, this is not understood. For, we also find in the Zohar³³³ that on the seven days of Sukkot there are the seven Supernal guests (*Ushpizin*) who are the forefathers of the world, Avraham, Yitzchak, Yaakov etc. This being so, it seems to contradict the teaching of the Zohar that the “guests” (*Ushpizin*) are all the peoples of the land.

However, the explanation is that the general matter of why the forefathers of the world are called “guests” (*Ushpizin*) is connected to their deeds in affecting the refinement of the nations of the world, “all the peoples of the land.” This is as we find about the first guest, Avraham, [about whom the verse states],³³⁴ “Avraham was one,” and it also states about him,³³⁵ “He called there in the Name *HaShem*-יהו"ה, the eternal God of the world,” and “do not just read this as ‘he called-*Vikra*-ויקרא,’ but read it as, ‘he caused others to call-*Vayakree*-ויקריא.” This teaches that our forefather Avraham caused the Name of the Holy One, blessed is He, to be called by the mouth of all passersby etc., such that he caused them to thank and praise “He who spoke and the world was.”³³⁶ This likewise is the meaning of what Dovid, (the seventh guest), said, “Praise *HaShem*-יהו"ה all the nations, extol Him all the states.”

It thus is in this regard that they are called “guests” (*Ushpizin*), like a guest who only comes periodically. This is

³³³ Zohar III 103b and on

³³⁴ Ezekiel 33:24

³³⁵ Genesis 21:33

³³⁶ Talmud Bavli, Sotah 10a

because the general matter of the refinements (*Birurim*) becoming elevated into Godliness only happens periodically.

In contrast, the matter of Shemini Atzeret is connected to the Jewish people as they are unto themselves, meaning, not as “guests” (*Ushpizin*) and names after their effect of refining the world, but rather, as “the members of the court [of the king]” on a permanent basis. This is why they offer “one bull, one ram,”³³⁷ corresponding to the one singular nation. This is the meaning of [the words in the verse], “For His kindness has overwhelmed us,” specifying “us-*Aleinu*-עלינו.” Nonetheless, from this too there is a drawing forth into the world, this being “the eternal truth of *HaShem* to the world-*Emet HaShem LeOlam* יהוה לעולם-אמת.”

7.

This then, is the general explanation of the matter of Shemini Atzeret and Simchat Torah. They are in the month of Tishrei-תשרי, which shares the same letters as “the beginning-*Reishit*-רשית.”³³⁸ For, as known,³³⁹ all the holidays of the month of Tishrei are general holidays whose matters include and are drawn to the entire year. This begins with Rosh HaShanah, from which there is a drawing to the entire year of the matter of accepting the yoke [of *HaShem*’s-יהוה Kingship]. Likewise, on Yom HaKippurim there is a drawing to the entire year of the

³³⁷ Numbers 29:36

³³⁸ Baal HaTurim to Deuteronomy 11:12

³³⁹ Maamarei Admor HaZaken 5569 and Ohr HaTorah Sukkot ibid.; Also see Maamarei Admor HaZaken 5566 p. 379; Ohr HaTorah, Zot HaBrachah p. 1,866; Sefer HaMaamarim 5702 p. 49.

matter of repentance (*Teshuvah*), as well as the matter of the giving of the Torah with the second Tablets (*Luchot*).³⁴⁰ This is similarly so on the holiday of Sukkot, Shemini Atzeret and Simchat Torah, “the time of our joy” (*Zman Simchateinu*), that from them there is a drawing forth of the joy of a *mitzvah* (*Simchah Shel Mitzvah*) to the entire year. This is especially so of Simchat Torah, as in the custom of the Jewish people on Simchat Torah, that the manner of joy is greatly overpowering and is the aspect of “His kindness has overwhelmed us,” specifying “us-*Aleinu*-עלינו.”

This matter comes about after having already affected the refinement of the world through the offering of the seventy bulls, thus bringing about [the verse], “Praise *HaShem*-יהוה all the nations, extol Him all the states.” This is brought about by “His kindness has overwhelmed us,” referring to the revelation of the thirteen attributes of mercy on Yom HaKippurim, at which time we then are able to affect the refinement of the world, beginning with offering the thirteen bulls on the first day of Sukkot, until offering the seven bulls on the seventh day of Sukkot. This causes the matter of [the verse], “His kindness has overwhelmed us,” on Shemini Atzeret, at which time we offer “one bull, one ram.”

[We should add that even the matter of the “one bull, one ram,” of Shemini Atzeret, comes from Yom HaKippurim, at which time we [also] offer “one bull, one ram.”] This corresponds to the singular nation, “Israel and the King alone.” In other words, through this there is a drawing forth and

³⁴⁰ See Ohr HaTorah, Tisa p. 2,057.

revelation of [the verse],³⁴¹ “He will choose our heritage for us, [the pride of Yaakov that He loves always],” which we recite on Rosh HaShanah before the sounding of the Shofar.³⁴²

[This is in addition to the revelation of the holiday of Sukkot, which comes about through “the Jewish people emerging [from before the Holy One, blessed is He] with their palm branches (*Lulavim*) and their citrons (*Etrogim*) in their hands, [by which] we know that they emerged victoriously.”]³⁴³

Moreover, this is in a way of “the expansiveness of *Ya”H-נ”ח*.” This is brought about through the joy of Simchat Torah in a way that breaks all boundaries.³⁴⁴ Furthermore, this includes all the drawings forth of the joy of a *mitzvah* and the joy of Torah throughout the entire year.

This brings to success in the study of Torah and the fulfillment of the *mitzvot*, through which we merit the fulfillment of promise of the Holy One, blessed is He,³⁴⁵ “If you will follow My decrees ([meaning],³⁴⁶ “if you will toil in Torah study”) and observe My commandments... then I will provide your rains in their time etc.,” including all the blessings stated in that Torah portion, up to and including, “I will lead you upright,”³⁴⁷ with the true and complete redemption through our righteous Moshiach, speedily and in the most literal sense!

³⁴¹ Psalms 47:5

³⁴² See the discourse entitled “*Yivchar Lanu et Nachalateinu* – He will choose our heritage for us,” of the 2nd day of Rosh HaShanah 5723, translated in The Teachings of the Rebbe 5723, Discourse 1.

³⁴³ Midrash Vayikra Rabba 30:2

³⁴⁴ See Sefer HaMaamarim 5657 p. 223 and on.

³⁴⁵ Leviticus 26:3-4

³⁴⁶ Torat Kohanim and Rashi to Leviticus 26:3 *ibid*.

³⁴⁷ Leviticus 26:13