

Discourse 4

*“Hallelu et HaShem Kol Goyim... -
Praise HaShem all nations...”*

Delivered Shabbat Chol HaMo'ed Sukkot, 5728³¹⁹

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

1.

The verse states,³²⁰ “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, *Halleluyah!*” Now, we must understand³²¹ the relationship between the reason given, “For His kindness has overwhelmed us,” specifying “*us-Aleinu*-עלינו,” and moreover in a way of “overwhelming *us-Gavar Aleinu*-גבר עלינו,” as a result of which the nations and states will praise *HaShem*-יהו"ה, blessed is He.

2.

Now, to understand this, we must preface with the explanation in the previous discourse,³²² on the verse,³²³ “I am

³¹⁹ This discourse is a continuation of the preceding discourse of this year, 5728, entitled “*HaOseh Sikkato Tachat Hallan* – One who makes his Sukkah beneath a tree,” Discourse 3 (Sefer HaMaamarim 5728 p. 25 and on).

³²⁰ Psalms 117

³²¹ See the discourse entitled “*Hallelu et HaShem*” in Maamarei Admor HaZaken 5569 p. 186, and with the glosses etc. in Ohr HaTorah, Sukkot p. 1,755.

³²² Discourse 3 *ibid.*, Ch. 3 and on.

³²³ Song of Songs 1:5

black but beautiful, O' daughters of Yerushalayim, like the tents of Kedar, like the curtains of Shlomo." About this Midrash states,³²⁴ "The words 'I am black' refer to all the days of the year, and the words, 'I am beautiful' refer to Yom HaKippurim."

This matter (of "I am beautiful" on Yom HaKippurim) is drawn down and revealed on "the day of our festival,"³²⁵ which is the holiday of Sukkot and is the matter of the Sukkah. About this it states,³²⁶ "Spread the *Sukkah* of Your peace-*Shlomecha*-שלומיך over us," referring to the matter of "the curtains of Shlomo-שלמה." This is because the curtains (*Yeriyot*) are the matter of the encompassing lights (*Makif*) and "Shlomo-שלמה" refers to "the King to Whom peace-*Shalom*-שלום belongs."³²⁷

About this it was explained that "I am black" refers to the general descent and chaining down of the soul to below,³²⁸ such that it then is in a state of "blackness" in comparison to its state when it was above in the world of Emanation (*Atzilut*), in the aspect of "she is pure,"³²⁹ at which time the souls are called, "daughters of Yerushalayim-*Bnot Yerushalayim*-בנות ירושלים," being that they are in a state of "complete fear-*Yirah Sheleimah*-

³²⁴ Midrash Shir HaShirim Rabba to Song of Songs 1:5

³²⁵ Psalms 84:4; See Likkutei Torah, Drushim L'Rosh HaShanah 54d; Siddur, Shaar Rosh HaShanah 235b and elsewhere.

³²⁶ In the evening prayers.

³²⁷ See Midrash Shemot Rabba 52:5; Shir HaShirim Rabba 3:11 (1).

³²⁸ See Likkutei Torah, Shir HaShirim, discourse entitled "*Shechorah Ani v'Na'avah*" (6c and on; 7b and on).

³²⁹ See the liturgy of the "*Elo'hai Neshamah*" in the morning blessings.

יראה שלימה³³⁰ which is perfect fear (*Shleimut HaYirah*) of *HaShem*-יהו"ה, blessed is He.³³¹

That is, being that as the soul is above, it is in a state of ultimate nullification to *HaShem*-יהו"ה, and has no relation to [independent] existence altogether, it therefore is in a state of perfect fear (*Shleimut HaYirah*) of *HaShem*-יהו"ה. This is specifically in the world of Emanation (*Atzilut*) which is called “the World of Oneness” (*Olam HaAchdut*),³³² [in that it is] the world of nullification (*Olam HaBittul*), in which it is possible to be in a state of ultimate nullification (*Bittul*) to Him.

In contrast, this is not so of the world of Creation (*Briyah*), in which there already begins to be a sense of self (*Yeshut*). This is as Ramban stated,³³³ “In the Holy language (*LaShon HaKodesh*), the matter of bringing something out of nothing (*Yesh Me' Ayin*) is exclusive to the word ‘created-*Bara*’.” [This is why the angels of the world of Creation (*Briyah*) (and lower) are in a state of [independent] “somethingness” (*Yesh*). Thus, when “the Holy One, blessed is He, stretched out his little finger between them,”³³⁴ meaning that above them there was a revelation of the lowest level of the world of Emanation (*Atzilut*),³³⁵ He thereby “burned them,” in that they were completely nullified of their existence.]

³³⁰ Midrash Bereishit Rabba 56:10; Tosefot entitled “*Har*-הר” to Talmud Bavli, Taanit 16a

³³¹ Likkutei Torah *ibid.* 6c

³³² See *Avodat HaKodesh*, Part 1, Ch. 11; Likkutei HaShas of the Arizal, beginning of Tractate Shabbat.

³³³ Ramban to Genesis 1:1

³³⁴ Talmud Bavli, Sanhedrin 38b

³³⁵ See Likkutei Torah, *Drushim L'Rosh HaShanah* 60b

How much more so is this certainly so of the soul, that though it is brought into being in the world of Creation (*Briyah*), it is not actually the existence of a “something” (*Yesh*) like the world into which it chained down, but actually is literally Godliness, nonetheless, it is Godliness made into the aspect of a “something” (*Yesh*) etc.³³⁶

How much more is this certainly so of the world of Creation (*Briyah*) itself, about which the verse states,³³⁷ “From there they separated,” that it certainly is an aspect of [independent novel] existence and “somethingness” (*Yeshut*).

From this it is understood that when “You created her,” and certainly when “You formed her” and “You blew her into me” in the world of Action (*Asiyah*), up to and including this lowest physical world, this is a descent “from a high peak to a deep pit.”³³⁸

This is why the soul says, “I am black,” in that she is in a state of “blackness” compared to her state before her descent to below, when she was in the world of Emanation (*Atzilut*). However, though “I am black,” nonetheless, “I am beautiful.” This is because through the descent to below the soul ascends even higher than the aspect of “she is pure” before her descent to below.

Now, the matter of “I am beautiful,” brought about through the descent of the soul to below to the state of “I am black,” comes about through toil that also is in an aspect of “blackness,” this being the general matter of the toil in serving

³³⁶ See *Hemshech* 5666 p. 489 and elsewhere.

³³⁷ Genesis 2:10; See Torah Ohr, Megillat Esther 118a and elsewhere.

³³⁸ See Talmud Bavli, Chagigah 5b

HaShem-יהו"ה below, to make "a dwelling place for Him, blessed is He, in the lower worlds."³³⁹ For, since this work is by way of being engaged with matters of this lowest world, of which there is no lower world etc., such that it is full of external husks (*Kelipah*) and the opposite holiness (*Sitra Acher*) etc.,³⁴⁰ therefore this work in a state of "blackness."

More specifically, the toil in serving *HaShem*-יהו"ה, blessed is He, in a state of "blackness," is the matter expressed in the verse,³⁴¹ "[His locks are curled and] black as a raven." To explain,³⁴² the difference between "black hairs" and "white hairs" as they are Above in Godliness, is that the "white hairs" are the Torah laws (*Halachot*) drawn down in the positive *mitzvot*, the matter of which is to elevate physical things and bind them to the light of *HaShem*-יהו"ה, blessed is He, and His holiness.

These are the "hairs" that are drawn from the aspect [expressed in the verse],³⁴³ "The hair of His head was like clean wool," this being the aspect of *HaShem's*-יהו"ה Supernal kindness, called "abundant kindness" (*Rav Chessed*), which is the Kindness-*Chessed* of the Long Patient One-*Arich Anpin*.

In contrast, the "black hairs" are the Torah laws (*Halachot*) that are drawn into the negative prohibitive *mitzvot*, the matter of which is to separate the evil from the good and expel it from the holiness, so that it will not ascend and be

³³⁹ See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

³⁴⁰ Tanya, Likkutei Amarim, Ch. 36

³⁴¹ Song of Songs 5:11

³⁴² See Likkutei Torah, Shir HaShirim 6d

³⁴³ Daniel 7:9

included in the light of *HaShem*-יהו"ה, blessed is He, and His holiness.

About this the verse states, “black as a raven,” which is cruel, in that in these “hairs” there is an aspect of “cruelty.” This is because even something that is forbidden or unfit etc., has a spark of Godly vitality in it, which brings it into being and vitalizes it. However, even so, [by desisting from it] the spark of Godliness within it does not ascend to become included in His light and Holiness, blessed is, but is only expelled out. Thus, this is like a cruelty toward the spark of Godliness within it.

This is especially so considering the inner meaning of the word “forbidden-*Assur*-אסור,” meaning tied up and “bound-*Assur*-אסור” in the hands of the external forces.³⁴⁴ Thus, the great cruelty toward the spark of Godliness is better understood. For since the Torah forbade it, instead of being able to ascend to holiness, it remains tied and bound in the hands of the external forces etc.

Moreover, there also is a matter of cruelty in the fact that our sages made many precautions, safeguards, and enactments, such that there also is a matter of cruelty in permissible matters, such that one must compel himself by force to “sanctify yourself in that which is permissible to you etc.”³⁴⁵ Moreover, even when it comes to the positive *mitzvot* that are rooted in the “white hairs” (as mentioned above), there also is a matter of “black as a raven.”

³⁴⁴ Tanya, Likkutei Amarim, Ch. 7

³⁴⁵ Talmud Bavli, Yevamot 20a; Sifri and Rashi to Deuteronomy 14:21; See Tanya, Likkutei Amarim, Ch. 27; Ch. 30 (39a).

To preface, it states in the above-mentioned Midrash,³⁴⁶ “The words, ‘I am black,’ refer to Chorev³⁴⁷ etc., and ‘I am beautiful’ [also] refer to Chorev, as the verse states,³⁴⁸ ‘All that *HaShem*-יהו"ה has spoken we will do and we will listen” Now, the matter of “we will do and we will listen” includes both the negative prohibitive *mitzvot* as well as the positive action *mitzvot*. Now, since the matter of “I am beautiful” comes about through work that is in a state of “blackness,” it must therefore be said that even the positive action *mitzvot* have the matter of “blackness.”

This may be understood from the *mitzvah* of charity, which includes all the positive *mitzvot* on the right, the line of Kindness-*Chessed*.³⁴⁹ Thus, from this *mitzvah* we can understand the matter as it relates to all the other *mitzvot*. The explanation is that it states about our forefather Avraham, who was the first to initiate the matter of kindness-*Chessed*,³⁵⁰ “[Because he commands his children and his household after him] that they keep the way of *HaShem*-יהו"ה doing charity and justice.”

In other words, the matter of charity (*Tzeddakah*) is accompanied by the matter of justice (*Mishpat*), in that a person judges himself, to see how much he deserves and gives the rest to charity. Now, being that about himself Avraham said,³⁵¹ “I am but dust and ashes,” it is understood that the judgment of

³⁴⁶ Midrash Shir HaShirim Rabba to Song of Songs 1:5

³⁴⁷ Mount Sinai

³⁴⁸ Exodus 24:7

³⁴⁹ See introduction to Tikkunei Zohar 5a; Etz Chayim, Shaar 50 (Shaar Kitzur ABY”A), Ch. 4.

³⁵⁰ Genesis 18:19

³⁵¹ Genesis 18:27

how much he deserves, was as much as dust and ashes deserves etc. As understood, this conduct of judging oneself etc., as it is in the parameters of the world, is a matter of cruelty.

This then, is the matter of “black as a raven,” which refers to serving *HaShem*-יהו"ה, blessed is He, in a state of “blackness,” this being the way of service below in a state of “I am black.” Through this the matter of “I am beautiful” is caused.

3.

The verse continues and states, “Like the tents of Kedar, like the curtains of Shlomo.” The explanation³⁵² is that the “tents of Kedar” refer to Yishmael,³⁵³ who came out of Avraham, as in the teaching,³⁵⁴ “Avraham from whom Yishmael came out.” That is, his root and source is Avraham, [about whom the verse states],³⁵⁵ “Avraham was one.” This is to such an extent that the entire existence and sustainment of Yishmael is from Avraham, as the verse states,³⁵⁶ “Regarding Yishmael, I have heard you etc.” Nevertheless, it is in a way of a “leaving” (*Yetziyah*-יציאה), in that “he went **out** (*Yatza*-יצא) from him.”

The explanation³⁵⁷ is that, as known, matters of holiness are specifically ten in number, such as the ten *Sefirot*. This is

³⁵² Also see Likkutei Torah ibid. 7c and on; 10a and on.

³⁵³ See Sefer HaArachim Chabad there (Vol. 1, p. 659).

³⁵⁴ Midrash Vayikra Rabba 36:5

³⁵⁵ Ezekiel 33:24

³⁵⁶ Genesis 17:20

³⁵⁷ In regard to the coming section see the discourse entitled “*HaOseh Sukkato*” 5635 p. 343 and on); Sefer HaMaamarim 5632 Vol. 2, p. 583 and on.

as stated in Sefer Yetzirah,³⁵⁸ “Ten and not nine, ten and not eleven.” In contrast, matters of the external husks and the side opposite holiness are eleven in number. This is why the chieftains of Esav are eleven in number.³⁵⁹

From this it is understood that all matters of the external husks (*Kelipah*) are eleven in number. Moreover, even matters of holiness that have a connection to refining and repairing of the side opposite holiness are eleven in number. This is the meaning of the eleven ingredients of the incense (*Ketoret*) of the Holy Temple.

This is because the purpose of the incense (*Ketoret*) is to refine and elevate the sparks of holiness that were consumed in the side opposite holiness, so that they too become included in holiness. Thus, since the side opposite holiness is eleven in number, therefore, the spices of the incense (*Ketoret*) are eleven in number.

This is as we learned,³⁶⁰ “There were eleven spices in it etc.” This is to such an extent that “if he omitted any one of the spices [he is] liable for death [at the hand of Heaven].”³⁶¹ In other words, [because of the omission] instead of the incense (*Ketoret*) causing the drawing down of life, as the verse states,³⁶² “The plague stopped,” because the number of spices in the incense (*Ketoret*) is deficient, this causes the opposite of life.

³⁵⁸ Sefer Yetzirah 1:4

³⁵⁹ See Etz Chayim, Shaar 11 (Shaar HaMelachim) Ch. 10; Pri Etz Chayim, Shaar HaKadeishim, Ch. 4; Torah Ohr, Toldot 20b and on; Ohr HaTorah ibid. 152a.

³⁶⁰ Talmud Bavli, Keritot 6a; Talmud Yerushalmi, Yoma 4:5

³⁶¹ Talmud Bavli, Keritot 6a ibid.; Talmud Yerushalmi, Yoma 4:5 ibid.

³⁶² Numbers 17:13

Now, we must understand why in holiness the number is ten, whereas in the side opposite holiness the number is eleven. For, at first glance, how is it appropriate for the sinner to profit? However, the explanation is that our sages, of blessed memory, stated,³⁶³ “‘There is nothing else but Him alone (*Ein Od Milvado*-אין עוד מלבדו)’ – even sorcery!’”

That is, even when it comes to “sorcery-*Keshafim*-כשפים,” which is called thus because “they contradict the Supernal entourage-*Makchishin Pamaliya Shel Ma’alah*-מכחישין פמליא של מעלה,”³⁶⁴ in truth, even they are not separate from “Him alone.” That is, even the very matter that they contradict the Supernal entourage, is to this end, that they should receive strength and vitality from the side of holiness.

[This is as explained in Tanya,³⁶⁵ that “even at the moment that [the offender] strikes or curses him, vested within him is the power of *HaShem*-יהו"ה and the breath of His mouth, which animates and sustains him, as the verse states,³⁶⁶ ‘For *HaShem*-יהו"ה told him ‘Curse!’” etc.”]

However, for there be a drawing down of power and vitality from holiness to the external husks (*Kelipah*), this is not possible through the sparks of holiness found **within** the external husks (*Kelipot*). For, since they are in a state of having “left (*Yatza*-יצא) Him,” meaning that they are in a state of great concealment, such that “the flame of the wicked shall die out,”³⁶⁷ to the point that they are consumed within the external

³⁶³ Talmud Bavli, Chullin 7b

³⁶⁴ Chullin 7b *ibid*.

³⁶⁵ Tanya, Iggeret HaKodesh, Epistle 25 (138b)

³⁶⁶ Samuel II 16:10

³⁶⁷ Proverbs 24:20

husk (*Kelipah*) in a way that,³⁶⁸ “the [kosher] piece itself becomes non-kosher [in its own right],”³⁶⁹ therefore the existence of the external husk (*Kelipah*) must also be in a way of concealment, and it is impossible that through those sparks of holiness in the external husks (*Kelipot*) should have any revealed existence.

However, the explanation³⁷⁰ is that the drawing down of vitality to the external husks is from the aspect of the encompassing light (*Makif*) of the “pure frankincense” (*Levonah Zakhah*-זכה לבונה) (which is the eleventh spice of the incense). It is called “white-*Levonah*-לבונה,” this being the whiteness of the aspect [indicated by the verse],³⁷¹ “The hair of His head was like clean wool,” which is the aspect of His abundant kindness (*Rav Chessed*) (as mentioned before).

In other words, this is kindness-*Chessed* without limitation, which is why it even can enliven the three completely impure husks. It is called, “pure-*Zakhah*-זכה,” in that it is separate from them and is not swallowed by the external husks (*Kelipot*), [except that] vitality is drawn from there to enliven the external husks (*Kelipot*) in an encompassing transcendent way (*Makif*) through the sparks that are consumed by them.

[As known and explained in various places, the drawing down of vitality to the external husks (*Kelipot*) is through the

³⁶⁸ Talmud Bavli, Chullin 108a

³⁶⁹ See Sefer HaMaamarim 5665 p. 104

³⁷⁰ See Torah Ohr and Ohr HaTorah, Toldot ibid.

³⁷¹ Daniel 7:9

intermediary of the shiny husk (*Kelipat Nogah*).³⁷² However, what is meant is not that their vitality is derived directly from the shiny husk (*Kelipat Nogah*) itself, being that the matter of drawing down of vitality is from the aspect of holiness alone, and as explained above, the drawing down of vitality is from the encompassing aspect (*Makif*) of the “pure frankincense-*Levonah Zakhah*-לבונה זכה.”

Rather, for the vitality drawn from the encompassing aspect (*Makif*) of the “pure frankincense-*Levonah Zakhah*-לבונה זכה” to be drawn down and received in the external husks (*Kelipot*) to be their vitality, this is specifically through the intermediary medium of the shiny husk (*Kelipat Nogah*).]

With the above in mind, we can understand what Calev said about the seven nations (which are inclusive of the seventy nations),³⁷³ “They are our bread, for their shade (*Tzeelam*-צלם) has departed from them etc.” That is, since “their shade-*Tzeelam*-צלם” has departed from them, meaning that there was a withdrawal of the encompassing aspect (*Makif*) from them, therefore “they are our bread.”

However, at first glance, this is not understood. For, even when there is the withdrawal of the encompassing aspect (*Makif*) from them, they still can receive vitality from the spark of holiness found within them as an inner manifest light (*Ohr Pnimi*). However, the explanation is that since the inner

³⁷² In regard to this matter, it is recalled that there was mention of what is explained in the glosses to the discourse entitled “*Re’eh Rei’ach Bnee k’Rei’ach HaSadeh*” (See *Ohr HaTorah*, Toldot 152b – a discussion as to whether the matter of the incense (*Ketoret*) affects the refinement of the three completely impure husks or the shiny husk (*Kelipat Nogah*).)

³⁷³ Numbers 14:9

manifest light (*Ohr Pnimi*) within them is in such a great state of concealment, for as mentioned before, it is in a way that “the flame of the wicked shall die out,” to the point that “the [kosher] piece itself becomes non-kosher [in its own right],” they thus are incapable of having any sustainment or vitality through it etc., except solely from the encompassing light (*Ohr Makif*). Thus, when “their shade (*Tzeelam*-צלם) has departed from them,” they thus have no power to do anything at all and are therefore “our bread.”

This then, is the matter of the “tents of Kedar.” This is because a “tent-*Ohel*-אהל” is the matter of the encompassing aspect (*Makif*) and “the tents of Kedar” are the matter of the encompassing light of the “pure frankincense-*Levonah Zakhah*-לבונה זכה,” from which there is a drawing down of vitality to the external husks (*Kelipot*) in an encompassing transcend way (*Makif*).

4.

Now, since the encompassing light (*Makif*) is great in level of elevation, to the extent that there is no comparison to it, in that from it, it is possible for there to be a drawing down of vitality even to the external husks (*Kelipot*), but even then, it remains transcendently removed from them in an encompassing state (*Makif*) (as explained before) it is understood, by way of a priori, how much more greater the elevation of the aspect of the encompassing light (*Makif*) is when it is refined and transformed to holiness.

This then, is the meaning of “I am black but beautiful... like the tents of Kedar, like the curtains of Shlomo.” That is, just as through the descent of the soul “from a high peak to a deep pit,” to this lowly world which is full of external husks (*Kelipot*) etc., in which there is the aspect of “I am black,” through serving *HaShem*-יהו"ה below in the aspect of “blackness,” and this causes the elevation of “I am beautiful,” the same so of the general toil below in this world of transforming it to holiness, that there thereby is caused to be the refinement of the encompassing aspect (*Makif*) of the “pure frankincense-*Levonah Zakhah* זכה-לבונה,” from which vitality is drawn to the external husks (*Kelipot*), this being the aspect of the “tents of Kedar,” so that they are elevated and transformed to holiness.

Through this there is a drawing down of even higher encompassing lights that are called “the curtains of Shlomo-שלמה,” these being the upper encompassing lights (*Makifim*) (called “curtains”) of “the King to Whom peace-*Shalom* שלום belongs.”³⁷⁴ These are even higher than the aspect of the encompassing light (*Makif*) of the “pure frankincense-*Levonah Zakhah* זכה-לבונה,” from which there is a drawing down to “the tents of Kedar.”³⁷⁵

5.

Now, even though the matter of “I am beautiful... like the curtains of Shlomo” refers to the general matter of toiling in

³⁷⁴ See Midrash Shemot Rabba 52:5; Shir HaShirim Rabba 3:11 (1).

³⁷⁵ See Likkutei Torah, Shir HaShirim 7c and on.

serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot* throughout the entire year, as understood from the teaching of the Midrash, "The words, 'I am black,' refer to Chorev³⁷⁶ etc., and the words, 'I am beautiful' [also] refer to Chorev, as the verse states,³⁷⁷ 'All that *HaShem*-יהו"ה has spoken we will do and we will listen.' The words, 'I am black,' refer to the mundane days of the week, and the words, 'I am beautiful,' refer to Shabbat," nevertheless, the matter primarily refers to serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*) on Yom HaKippurim. This is as in the conclusion of the teaching of the Midrash, "The words, 'I am black' refer to all the days of the year, and the words, 'I am beautiful' refer to Yom HaKippurim."

The explanation is that through the repentance (*Teshuvah*) of Yom HaKippurim, willful sins are transformed into merits.³⁷⁸ In other words, there is a transformation from the ultimate "blackness" ("I am black") to the ultimate light ("I am beautiful"). This is why our sages, of blessed memory, stated,³⁷⁹ "In the place where those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*) stand, even the perfectly righteous (*Tzaddikim Gemurim*) cannot stand."

In addition, the service of *HaShem*-יהו"ה, blessed is He, on Yom HaKippurim, [which is called],³⁸⁰ "One [day] in the year-*Achat BaShanah*-אחת בשנה," stems from the aspect called

³⁷⁶ Mount Sinai

³⁷⁷ Exodus 24:7

³⁷⁸ Talmud Bavli, Yoma 86b

³⁷⁹ Talmud Bavli, Brachot 34b; Mishneh Torah, Hilchot Teshuvah 7:4

³⁸⁰ Exodus 30:10; Leviticus 16:34

“One-*Achat*-אחת,” which refers to the singular-*Yechidah* essence of the soul, (as stated in Tosefot³⁸¹ citing Midrash).

This is as explained in the previous discourse,³⁸² that on Yom HaKippurim are three aspects of “One-*Achat*-אחת” - in the World (*Olam*), in the Year (*Shanah*), and in the Soul (*Nefesh*). [It was explained there] that the primary service [of Yom HaKippurim] is with the incense (*Ketoret*), through which there is caused to be the refinement (*Birur*) of the aspect of the encompassing light (*Makif*) of the “pure frankincense-*Levonah Zakhah*-זכה-לבונה,” so that instead of it being drawn to the aspect of “the tents of Kedar,” it returns and is transformed into holiness to be the aspect of “the curtains of Shlomo.”

This is the root of the matter of the Sukkah,³⁸³ being that the Sukkah is also the aspect of the encompassing light (*Makif*), and is the matter of “the curtains of Shlomo-שלמה,” similar to the words,³⁸⁴ “Spread the *Sukkah* of Your peace (*Shlomecha*-שלומך) over us.” That is, it is the drawing down of the uppermost encompassing lights (*Makifim*) through the refinement of the encompassing light (*Makif*) of the “pure frankincense-*Levonah Zakhah*-זכה-לבונה” of Yom HaKippurim.

³⁸¹ Talmud Bavli, Menachot 18a – section entitled “*Ad Achat*.”

³⁸² In the discourse entitled “*HaOseh Sikkato Tachat Hallan* – One who makes his Sukkah beneath a tree,” Discourse 3, Ch. 4 (Sefer HaMaamarim 5728 p. 30).

³⁸³ It is recalled that it was also mentioned that the matter of the Sukkah, which is a temporary dwelling, is the aspect of “the **tents** of Kedar,” similar to what is stated (Samuel II 7:6), “I have moved about in a tent,” in reference to the Tabernacle (*Mishkan*) throughout the forty years that the Jewish people were in the desert until they came to the resting place and heritage during the days of Shlomo.

³⁸⁴ In the evening prayers.

To explain, on this matter there is an added novelty in the discourses of the Rebbe Maharash, over and above the explanation in Likkutei Torah, in the discourse entitled “*Shechorah Ani v’Na’avah*.” This is because in Likkutei Torah it only explains the matter of “I am black but beautiful” in relation to toiling in the negative prohibitive *mitzvot*, [which are] “black as a raven” etc., (as explained before).

However, in relation to the matter of “the curtains of Shlomo” which are the highest encompassing lights (*Makifim*), in Likkutei Torah³⁸⁵ it is explained that they will not come into revelation until the times of Moshiach etc., specifically in the coming future.

In contrast, in the discourses of the Rebbe Maharash³⁸⁶ it is explained that through the repentance (*Teshuvah*) of Yom HaKippurim, – “‘I am beautiful,’ refers to Yom HaKippurim” – there is a drawing down of the aspect of “the curtains of Shlomo” in the encompassing lights (*Makifim*) of the holiday of Sukkot.

It can be said that the explanation is that even though the primary revelation of the aspect of the upper encompassing lights (*Makifim*) will be in the coming future, nevertheless, since all the revelations of the coming future depend on our deeds and service of *HaShem*-יהו"ה, blessed is He, throughout

³⁸⁵ See Likkutei Torah, Shir HaShirim 7c and on.

³⁸⁶ In the discourses entitled “*HaOseh Sukkato*” 5635 (Sefer HaMaamarim 5634 p. 343 and on); Sefer HaMaamarim 5632 Vol. 2, p. 583 and on.

the time of the exile,³⁸⁷ it must be said that this matter is also present in our deeds and service of *HaShem*-יהו"ה, blessed is He, right now. This refers to the matter of the encompassing lights (*Makifim*) of the Sukkah, which are a foretaste of the upper encompassing lights (*Makifim*) that will be revealed in the coming future.

This may be understood based on the explanation in Tanya³⁸⁸ about matters that are of the three completely impure husks (*Shalosh Kelipot HaTmei'ot*). That is, even though they are eternally tied and bound up in the hands of the external forces, and will not ascent from there until their day comes, (until the conclusion of the exile – the end of days) at which time “death will be swallowed up forever,”³⁸⁹ as the verse states,³⁹⁰ “I will remove the spirit of impurity from the earth,” nonetheless, even in our times it is possible for them to be refined through a repentance (*Teshuvah*) that is so great that willful sins are transformed to merits for him. This is repentance (*Teshuvah*) out of great love and yearning with a desirous soul etc., in that one’s soul thirsts for *HaShem*-יהו"ה like a dry and parched land etc., with greater thirst than the souls of the righteous (*Tzaddikim*) etc.

The same is so of serving *HaShem*-יהו"ה, blessed is He, on Yom HaKippurim, as explained in the discourse by the Rebbe Maharash.³⁹¹ That is, the incense (*Ketoret*) of Yom HaKippurim is the refinement brought about through

³⁸⁷ Tanya, Likkutei Amarim, Ch. 37.

³⁸⁸ Tanya, Likkutei Amarim, Ch. 7.

³⁸⁹ See Isaiah 25:8

³⁹⁰ Zachariah 13:2

³⁹¹ Sefer HaMaamarim 5634 p. 346; Sefer HaMaamarim 5632 p. 635 and on.

repentance (*Teshuvah*), this being the aspect of [“the scent of his garments-*Begadav*-בגדיו.”³⁹² Do not just read it as “his garments-*Begadav*-בגדיו” but read it as] “the scent of his traitors-*Bogdav*-בוגדיו.”³⁹³ This is why repentance (*Teshuvah*) is with greater strength,³⁹⁴ being that it specifically comes from the opposite.

[This is the advantage of light that comes out of darkness, which is present in the service of *HaShem*-יהו"ה, blessed is He, of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*) compared to the service of Him of the Righteous (*Tzaddikim*), similar to the explanation about the matter of constant pleasure, that it is not pleasurable.]³⁹⁵ Therefore, through it the refinement of “the tents of Kedar” is caused, through which a drawing down of the highest encompassing lights (*Makifim*) of “the curtains of Shlomo” are caused, similar to the revelations of the coming future.

7.

This then, is also the meaning of the Psalm, “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, *Halleluyah*!” The explanation is that through the service of *HaShem*-יהו"ה of the Jewish people, in affecting the

³⁹² Genesis 27:27

³⁹³ Talmud Bavli, Sanhedrin 37a; Torah Ohr, Toldot ibid.

³⁹⁴ Zohar I 129b

³⁹⁵ See Keter Shem Tov, Section 121; Also see Likkutei Amarim of the Rav, the Maggid of Mezhrich p. 23a; Ohr Torah of the Rav, the Maggid of Mezhrich 27b, and elsewhere.

refinement of this lowest world, of which there is no lower in the matter of the concealment of His light, blessed is He, with a doubled and quadrupled darkness, to the point of the ultimate concealment, hiddenness, and “blackness,” there thereby is caused to be the drawing down of the aspect of “His Kindness-*Chasdo*-חסדו,” this being the upper kindness. This brings the fulfillment of, “Praise *HaShem*-יהו"ה all nations, praise Him all the states,” this being the transformation of the concealment and hiddenness stemming from the nations and states etc.

More specifically, this matter is also present in the service of *HaShem*-יהו"ה, blessed is He, of fulfilling Torah and *mitzvot* throughout the entire year. However, on the holiday of Sukkot it is in a higher way. This is indicated by the words, “For His kindness has **overwhelmed** us,” specifying “overwhelmed-*Gavar*-גבר.”

This is because the holiday of Sukkot comes after Yom HaKippurim, at which time there was the ultimate service in the aspect of “blackness,” in a way of repentance (*Teshuvah*). That is, after preceding with serving Him in repentance (*Teshuvah*) throughout the month of Elul, by making an accounting within one’s soul over all his deeds, speech, and thought throughout the entire year, as well as serving Him with repentance (*Teshuvah*) throughout the ten days of repentance, which is in an even higher way, about which our sages, of blessed memory, said,³⁹⁶ “Whoever does not shed tears during the ten days of repentance, it is a sign that his soul is incomplete.” This is

³⁹⁶ Pri Etz Chayim, Shaar HaShofar, Ch. 5; Derech Chayim of the Mittler Rebbe, 13d; 21a (translated as The Path of Life, Ch. 10)

because there then is a closeness of the Luminary to the spark.³⁹⁷

Then, after all this, we come to the repentance (*Teshuvah*) of Yom HaKippurim, which is even higher than the repentance (*Teshuvah*) of the ten days of repentance, until we reach the ultimate elevation of the service of Yom HaKippurim itself at the time of the Ne'ilah (closing) prayer, at which time all the gates are locked, so that "Israel and the King are alone,"³⁹⁸ and there is the revelation of the aspect of the singular-*Yechidah* essence of the soul through the revelation of the Singular One-*Yachid* of the world. (This is why even the lowest of the low are then awakened etc.,)³⁹⁹ and matter of the "blackness" is then sensed to a greater degree etc.

This is like the explanation⁴⁰⁰ about the matter of specifically reciting Tachanun (confessional) immediately after the Amidah prayer. That is, it is specifically because the awesome nullification (*Bittul*) of the Amidah prayer, when he stands "like a servant before his Master,"⁴⁰¹ that he then senses the matter of "one who makes gestures in the presence of the King is liable of the death penalty."⁴⁰²

He therefore becomes completely nullified of his existence, since he now also senses even the most minor blemishes, that previously he was not capable of sensing, before

³⁹⁷ See Derech Chayim of the Mittler Rebbe 13d; 21b; 24d and on; 91a

³⁹⁸ See Zohar III 32a

³⁹⁹ Shaarei Orah of the Mittler Rebbe, Shaar HaChanukah, discourse entitled "*Ki Eemcha Mekor Chayim*" Ch. 2 (45a) and elsewhere.

⁴⁰⁰ See Sefer HaMaamarim 5659 p. 157

⁴⁰¹ See Talmud Bavli, Shabbat 10a

⁴⁰² See Talmud Bavli, Chagigah 5b

reaching the perfection of service of *HaShem*-יהו"ה in the Amidah prayer.

This is also why [even] when Yom HaKippurim falls out on Shabbat,⁴⁰³ in the Ne'ilah prayer we recite Our father, our King-*Avinu Malkeinu*, and also make mention of matters of forgiveness, pardon and atonement etc. This is specifically because of the great elevation of the Ne'ilah prayer.

Now, since on Yom HaKippurim there is the ultimate service of *HaShem*-יהו"ה of the aspect of "blackness," to transform the state of "I am black" throughout all the days of the year to be "I am beautiful" on Yom HaKippurim, this causes the matter of "His kindness has overwhelmed us," this being the matter of drawing down the upper encompassing lights of "the curtains of Shlomo" through the refinement and transformation of "the tents of Kedar," which are revealed on the holiday of Sukkot.

Now, as explained (in chapter six) that the primary and ultimate revelation of "the curtains of Shlomo" (which are drawn down and revealed on the holiday of Sukkot), will be in the coming future, through our righteous Moshiach, may he come speedily in our times, in the near future and in the most literal sense, and lead us upright to our land!

⁴⁰³ As it did this year (5728).