TORAH OHR • PARSHAS MIKEITZ • MAAMAR 10

ביאור על הנ"ל

An Explanation of the Above: "Sing and Rejoice, O Daughter of Zion"

Song is the soul's yearning ascent from distance, and joy is G-d's light drawn down through Torah and mitzvos: angels have only song, souls have both, and in the future Malchus, the "daughter of Zion," will have song and joy as one, through a drawing-down from G-d's very Self.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok

LikuteiTorah.com
THE CHASSIDISHE PARSHA
likuteitorah.com/torah-ohr/mikeitz/10/

THE BIG IDEA

Song is the soul's yearning ascent from distance, and joy is G-d's light drawn down through Torah and mitzvos: angels have only song, souls have both, and in the future Malchus, the "daughter of Zion," will have song and joy as one, through a drawing-down from G-d's very Self.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The maamar explains Zechariah's call, "Sing and rejoice, O daughter of Zion." "Sing" is the fiery longing of love born of distance, the Gevuros of Imma; "rejoice" is the revealed kindness of Imma, the drawing-down of G-d's light. Angels have only song: like a courtier who speaks of the king only after leaving his presence, they praise G-d from outside, without losing their own existence. Their source is Malchus, whose descent into the lower worlds is the longing "song in the evening." Souls include every level, so they also have joy, drawing light from above Chochmah through Torah and mitzvos. An ascent from below reaches only Malchus, but a drawing-down from above brings G-d's very Self. Malchus in her place in Atzilus is "Zion," a seal bearing all the lights, the level of a mitzvah's actual performance; descending, above all in exile, she is the "daughter of Zion." The prophet promises that in the future she will have song and joy together, as G-d dwells within, His speech coming from a person's mouth as it did from Moshe's. The Chanukah lamp, lit outside in the public domain, already draws this light from above to the lowest place.

OUTLINE

1 **The verse and its terms** ¶1–2

Zion is the Yesod of Malchus; "Sing" is the upward yearning of the Gevuros of Imma, "rejoice" the revealed kindness of Imma; angels have only song, which never nullifies their vessel.

2 **The angels' song** ¶3–5

Like a courtier who speaks only after leaving the king, angels sing of G-d's greatness from outside; their love is born of distance, since they grasp G-d only as He is vested in Malchus.

3 **Song at night and the joy of souls** ¶6

Malchus in the lower worlds sings the longing of night, and angels share only that; souls, including every level, also draw G-d's light down through Torah and mitzvos, and a drawing-down from above reaches far higher than any ascent.

4 **Zion and the daughter of Zion** ¶7–8

Malchus in Atzilus is Zion, the seal of all the lights, the level of a mitzvah's actual performance; descending into the lower worlds and into exile, she is the daughter of Zion.

5 **Exile, Temple and the prophet's promise** ¶9

In the Temple era the offerings did the refining; the prophet promises song and joy together, since G-d can draw down even without an arousal from below, though now that reaches only the outer dimension.

6 **G-d's indwelling and Mashiach** ¶10–11

In the future G-d will dwell within as speech, as the Shechinah spoke from Moshe's throat and as a Jew speaks G-d's words in the Shema; this comes from G-d's very Self and is revealed through Mashiach.

7 **"Man and man" and the Chanukah lamp** ¶12

Because the Most High Himself establishes Zion, even the receiving "daughter" will have song and joy as one; the Chanukah lamp, lit outside, draws light from above even to the lowest place.

THE MAAMAR IN THE REBBE'S LIGHT

Found by AI reading every place in the Rebbe's works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

This biur reads „רני ושמחי בת ציון" ("Sing and rejoice, O daughter of Zion") through two states of Malchus: "Zion", the „סימן וחותם" (sign and seal) of all the lights above, and the "daughter of Zion" of exile, the level that receives from an arousal from above; it ends with the promise that even she will be raised, „איש ואיש יולד בה" ("man and man was born in her"). On the closing verse the Rebbe speaks twice. In his maamar HaChodesh 5735, following the Tzemach Tzedek, he explains that the future revelation comes from so lofty a place that even what begins from above, „איש מזריע תחלה" ("the man seeds first"), will be born "male" and last; in a sicha on Tazria and Parshas HaChodesh he reads "man and man" as the virtues of above and below in one birth, miracle and nature together. Perhaps (biur b'derech efshar) the reader comes away seeing the biur's end as its answer: the "daughter", who has nothing of her own, is where what comes from above takes hold and endures.

KEY CONCEPTS

Song (rinah) רנה

The yearning ascent of love born of distance, the Gevuros of Imma; it carries the singer out of himself toward G-d, but an ascent from below reaches only Malchus.

Joy (simchah) שמחה

The Chasadim of Imma: the drawing-down of G-d's light from above to below through Torah and mitzvos, which belongs to souls and not to angels.

Zion and daughter of Zion ציון / בת ציון

Malchus in her place in Atzilus, receiving and sealed with all the lights, is "Zion"; Malchus descending into the lower worlds, above all in exile, is the "daughter of Zion."

Song in the evening רננא ברמשא

The song of Malchus, the attribute of night, when she is far from her source and longs to rise; it is also the angels' song, since they come from Malchus.

An arousal from above אתערותא דלעילא

A drawing-down that G-d initiates without a prior arousal from below; now it reaches only the outer dimension, while the inner dimension needs "Come before Him with song." In the future it will come from His very Self and unite song and joy, as the Chanukah lamp draws light even into the public domain.

SECTION 1 • ¶1–2

The verse and its terms

1 ביאור על הנ"ל

An explanation of the above.

> This heading introduces a further explanation of the preceding maamar, which expounded the verse "Sing and rejoice, O daughter of Zion." What follows takes up that verse again, word by word and in greater depth.

2 ביאור ענין רני ושמחי[1,2] בת ציון. הנה ציון לשון זכר ולי [ולשון] נקבה[3] שהוא בחינת דכר ונוקבא

An explanation of the subject of "Sing and rejoice, O daughter of Zion." Now, "Zion" is a masculine term and a feminine term, which is the level of male and female (dechar and nukva),

> The verse is Zechariah's call, "Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst." The Alter Rebbe first notes that the word "Zion" carries both a masculine and a feminine sense, so it stands for a level in which male and female are joined.

דהיינו יסוד דנוק' [דנוקבא][4] (וירושלים הוא מל' שבמל' היא בחי' חותם כו' ובת ציון היינו כשיורדת לבי"ע לברר כו'. ורני היינו שיומשך בחי' גבורות דאימא שהן בחינת רשפי אש[5] והסתלקות מחמת התבוננו' [התבוננות] באי"ס כו'.

that is, the Yesod (foundation) of Nukva (the feminine / Malchus). (And Jerusalem is the Malchus within Malchus; it is the level of a seal, etc. And "daughter of Zion" is when [Malchus] descends into the worlds of Beriah, Yetzirah and Asiyah (Creation, Formation and Action) to refine, etc. And "Sing" means that the level of the Gevuros (restraints) of Imma (Binah) be drawn forth; they are the level of "flashes of fire" and of withdrawal, out of contemplation of the Infinite One (Ein Sof), etc.

> In Kabbalah Yesod is the "masculine" channel of giving and Nukva (Malchus) is the "feminine" recipient; Zion is the Yesod within Malchus, which is why it is both. The parenthesis then defines the verse's words: Jerusalem is the Malchus of Malchus, likened to a seal; "daughter of Zion" is Malchus as she descends into the lower worlds to refine them; and "Sing" is a fiery yearning from Binah ("the Gevuros of Imma") that carries the soul upward and out of itself as it contemplates G-d's infinity.

ושמחי חסדים דאימא שהיא בחי' שמחה וגילוי אם הבנים שמחה[6] כו'. וביאור ענין זה יובן בהקדים לבאר ההפרש שבין מלאכים לנשמות.

And "rejoice" is the Chasadim (kindnesses) of Imma, which is the level of joy and revelation: "the mother of the children is joyful...". The explanation of this matter will be understood by first explaining the difference between angels and souls.

> "Rejoice" is the opposite movement: the Chasadim of Imma (Binah; imma means "mother"), kindness that brings joy and open revelation, as in the verse "the mother of the children is joyful." To explain why both song and joy are needed, the Alter Rebbe first contrasts angels with souls.

הנה המלאכים אין להם רק בחי' רינה ולא שמחה שהרי אין להם עבודת ההמשכה מלמעלה למטה ע"י תומ"צ [תורה ומצות] כו') הוא בחי' גבורות והסתלקות כל בעלי השיר יוצאין בשיר[7,8] כו' יוצאין מן הכלי.[9]

Now, the angels have only the level of song (rinah) and not joy, for they do not have the service of drawing down from above to below through Torah and mitzvos, etc.) [Song] is the level of Gevuros and withdrawal: "all who have song (shir) go out with song..."; they go out of the vessel.

> Angels have only "song," the upward yearning, and not "joy," because they cannot draw G-d's light down into the world through Torah and mitzvos; that is the work of souls in bodies. Song belongs to Gevurah and withdrawal: the Mishnah rules that animals "who have a shir" (a neck-chain) may go out with it on Shabbos, and the Alter Rebbe reads shir as "song": song carries a being out of its vessel, beyond its own limits. In Torah Ohr, Bereshis (7c), he explains the same saying: every ascent from level to level comes through song, a setting aside of one's existing self, as a seed must decompose before it sprouts.

אך המלאכים אין להם בטול כלי שהגוף על עמדו עומד אלא שמתפעל כו'. וזו היא בחי' רנה שהיא בחי' חיצוניות שהרנה הוא ספור שבחו של מקום.

But the angels do not have nullification (bittul) of the vessel, for the body stays standing in its place, except that it is stirred, etc. And this is the level of song, which is the level of the outer dimension (chitzoniyus), for song is the recounting of the praise of the Omnipresent.

> Yet an angel's "going out" is not complete: its "body," its own defined existence, stays where it is, and it is only stirred by feeling. That is why song is an outer dimension: song is telling G-d's praise, which the one who praises does while remaining himself.

SECTION 2 • ¶3–5

The angels' song

3 ועד"מ מי שעומד לפני המלך מה לו להגיד ולספר רק כשיצא לחוץ ידבר[10] כדי להלהיב ולהלהיט כו'

By way of analogy: one who stands before the king, what has he to tell and recount? Only when he goes outside will he speak, in order to kindle and inflame, etc.

> The analogy: a person standing before a king is silent in awe and has nothing to say; only when he leaves the king's presence does he speak of the king's greatness, to stir up enthusiasm. So too the angels' praise is the speech of those who stand "outside."

ויציאתם בשיר ותענוג שמתענגין במה שמרבין לספר בגדולת א"ס ב"ה ויוצאים ממקומם מעולם לעולם ומהיכל להיכל ומתכללין בהיכלות כו' ומרנני' [ומרננים / ומרננין] בניגונים

And their going out is with song and delight, for they delight in recounting at length the greatness of the Infinite One (Ein Sof), blessed be He; and they go out of their place, from world to world and from chamber to chamber, and are absorbed into the chambers (heichalos), etc., and they sing out in melodies.

> The angels' "going out" takes the form of song: they delight in telling of G-d's infinite greatness, and in that delight they rise from world to world and from chamber to chamber, merging into the heavenly "chambers" (heichalos). Their praise is sung in melodies.

כי הניגון הוא ענין התפעלות הלב שהוא רק המשכת קול בלא דבור שהקול הוא שיוצא מן הלב בלבד קודם שמתחלק בדבור הפה

For melody is a matter of the heart's being stirred: it is only a drawing-out of voice without speech, for the voice is what comes out of the heart alone, before it divides into the speech of the mouth.

> A melody is the heart's feeling expressed in sound alone, before it is shaped into words: the voice comes straight from the heart, while speech divides it into articulated words. That is why the angels, whose song is an outpouring of feeling, sing in melodies.

ויש כמה מיני נגון הכל לפי האהבה יש אהבה בתענוגים[11] ויש אהבה במרירות (שמתמרמר על ריחוקו מחמת האהבה הגדולה) ויש אשר נגעה עד הנפש כו' וכיוצא בזה.

And there are several kinds of melody, all according to the love: there is "love with delights," and there is love with bitterness (one is embittered over one's distance, because of the great love), and there is [love] that has reached to the soul, etc., and the like.

> Melodies differ because loves differ: there is love that delights ("love with delights"), love that is bitter, pained by its distance from G-d precisely because it loves so much, and love that reaches to the very soul.

ודרך כלל היא בחי' אהבה שהאהבי [שהאהבה] כוללת כל הבחי' יומם דאזיל עם כולהו יומין[12, 13, 14, 15, 16, 17] עננא דאהרן[18, 19] כו'.

In general, it is the level of love, for love includes all the levels: "yomam" ("by day"), which goes with all the days; "the cloud of Aharon," etc.

> All these melodies are, in general, love, for love contains all the other emotions. Kabbalah calls Chesed (love, kindness) "yomam," "by day," the "day" that goes with all the days, because it extends into all the attributes after it; the Zohar calls the same quality "the cloud of Aharon."

וכמו שלא היה רק ענן א' בזכות אהרן[20] ואעפ"כ [ואף על פי כן] הם ז' ימי סכות ז' מקיפים שמתחלקים חסד שבחסד גבורה שבחסד כו'.

Just as there was only one cloud in the merit of Aharon, and nevertheless they are the seven days of Sukkos, seven encompassing [lights] (makifim), which divide into Chesed (kindness) of Chesed, Gevurah (restraint) of Chesed, etc.

> The Sages teach that the cloud of glory came in Aharon's merit; though it was one cloud, it included seven, corresponding to the seven days of Sukkos and seven encompassing lights (makifim). In the same way the one attribute of love divides into seven, Chesed of Chesed, Gevurah of Chesed and so on.

4 והנה רנה זו היא בחי' גבורות דאימא שהיא האהבה מחמת ריחוק כי לפי הריחוק כך תגדל האהבה וההמשכה ממטה למעלה ביתר שאת להיות נכספה וגם כלתה נפשי[21] לחצרות כו'. ונפשי אויתיך בלילה.[22]

Now, this song is the level of the Gevuros (restraints) of Imma (Binah), which is love because of distance: for according to the distance, so do the love and the drawing from below to above grow, with greater intensity, so that "my soul yearns, indeed it pines, for the courts…", and "with my soul I desire You in the night."

> The "song" of the verse is the Gevuros of Imma: love born of distance, which grows stronger the farther one feels from G-d and rises upward with greater force. The psalmist's "my soul yearns, indeed it pines" and Isaiah's "with my soul I desire You in the night" express that longing.

בלילה דוקא שלא שייך להיות מתאוה אא"כ חסר לנפשו הדבר ההוא שמתאוה אליו והשגת' ריחוק זה הוא מ"ש וצדקתך ירננו[23] וזכר רב טובך יביעו. כי זכר והארה מרב טובך כו'.

"In the night" specifically, for it is not possible to desire unless one's soul lacks the thing one desires. And the grasp of this distance is what is written, "And they shall sing of Your righteousness," and "They shall utter the remembrance of Your abundant goodness": for [it is] a remembrance and an illumination from Your abundant goodness, etc.

> One can only long for what one lacks, so this longing belongs to "night," a time of absence. The awareness of this distance is expressed in the verse about those who "utter the remembrance of Your abundant goodness" and "sing of Your righteousness": they have only a "remembrance," a glimmer, of G-d's goodness, and that lack is what moves them to sing.

5 וכמה צמצומים עד שנמשך בבחי' צדק מלכותא קדישא. ואי לזאת נכספה וגם כלתה נפשם ובטלה לאוא"ס השוכן ומתלבש בבחינת מל' כי אליו ולא למדותיו.

And [there are] many contractions (tzimtzumim) until it is drawn into the level of Tzedek (righteousness), the holy Malchus (sovereignty). Therefore their soul yearns and indeed pines, and is nullified to the Infinite Light (Or Ein Sof) that dwells and is vested in the level of Malchus; for [it is] to Him, and not to His attributes.

> G-d's light reaches Tzedek ("righteousness"), a name for Malchus, only after many contractions, so those who receive it there feel how far they are from its source. Their soul therefore yearns and is nullified toward the Infinite Light hidden within Malchus; they long for G-d Himself, not for His attributes.

רק שאין השגתם באור א"ס אלא במה שנתלבש בבחי' מל' להיות מלך שמו נק' עליהם שזהו חיותם וקיומם כו'.

Only, their grasp of the Infinite Light is only of what is vested in the level of Malchus: that He be King, His Name called upon them, which is their life-force and their existence, etc.

> Yet their grasp of the Infinite Light is limited to what is vested in Malchus, G-d's kingship, which makes Him their King and gives them life and existence. They know Him only as King over them.

SECTION 3 • ¶6

Song at night and the joy of souls

6 ובזה יובן ענין רננא ברמשא מדת לילה[24] שהמל' כשיורדת לבי"ע ובוקעת המסך כו' הנה מחמת ריחוקה כתיב אלקים אל דמי לך[25] אל תחרש ואל תשקוט[26] כו'.

With this we will understand the matter of "song in the evening" (renana be-ramsha), the attribute of night: when Malchus (sovereignty) descends into the worlds of Beriah, Yetzirah and Asiyah (Creation, Formation and Action) and breaks through the screen (masach), etc., then, because of her distance, it is written, "O G-d, do not keep silent; do not hold Your peace, and do not be still…".

> Now the Alter Rebbe explains "song in the evening" (renana be-ramsha), night being the attribute of Malchus. When Malchus descends into the lower worlds and passes through the "screen" (masach) that divides Atzilus from them, she is far from her source, and her cry is the verse "O G-d, do not keep silent," a cry that will not rest.

ואזי היא בבחי' רינה וזמרה. וכמ"ש נתן זמירות בלילה.[27] וזמרה זו היא התשוקה להתכלל למעלה מתרפקת על דודה[28] כו'.

Then she is in the state of song and hymn, as it is written, "Who gives hymns in the night." And this hymn is the longing to be absorbed above, "leaning upon her beloved…".

> In that state Malchus sings, as in the verse "Who gives hymns in the night." Her hymn is the longing to rise and be absorbed above, like the bride in the Song of Songs "leaning upon her beloved."

ולכן עבודת המלאכים[29] ג"כ ברינה שהרי נמשכים מבחי' מל' ומל' דבריאה הוא מקור וחיות המלאכים דבריאה. ומל' דיצירה[30] וכו'.

Therefore the service of the angels is also with song, since they are drawn from the level of Malchus: the Malchus of Beriah is the source and life-force of the angels of Beriah, and the Malchus of Yetzirah, etc.

> The angels' service is also song, because they come from Malchus: the Malchus of each world is the source and life of that world's angels. Since their root is the "night" of Malchus, their service is the longing song of night.

אך המלאכים אין להם אלא בחי' רינה בלבד לפי שאין מקורם אלא בחי' מל' בלבד. משא"כ נש"י [נשמות ישראל] הם כלולים מכל הפרצופים (נעשה אדם בצלמנו)[31] או"א [אבא ואימא] זו"נ [זעיר אנפין ונוקבא].[32]

But the angels have only the level of song alone, because their source is only the level of Malchus alone. This is not so with the souls of Israel: they are comprised of all the configurations ("Let us make man in our image"): Abba and Imma (Chochmah and Binah), Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus).

> Angels have only song because their source is Malchus alone. Souls, by contrast, include all the configurations (partzufim) of Atzilus, as implied by "Let us make man in our image": Abba and Imma (Chochmah and Binah), Z'eir Anpin and Nukva. Where this passage is quoted in Likkutei Torah L'Gimmel Parshiyos, it concludes (as the Kehot note reports) that for the angels the world does occupy some "place," because their root is Malchus alone, the source of space and time.

ולכן יש להם ג"כ בחי' שמחה היא בחי' המשכה מלמעלה למטה בתומ"צ [בתורה ומצות] רמ"ח איברין דמלכא ט"ס [ט' ספירות] דז"א

Therefore they also have the level of joy, which is the level of drawing down from above to below through Torah and mitzvos: "the 248 limbs of the King," the nine Sefiros of Z'eir Anpin.

> Because souls include the higher levels, they also have "joy," the drawing of G-d's light down into the world through Torah and mitzvos. The 248 positive mitzvos are called "the 248 limbs of the King," and they correspond to the nine Sefiros of Z'eir Anpin.

כי טפ"ט [ט' פעמים ט'] הם פ"א וג"פ [וג' פעמים] פ"א שבכל ספי' [ספירה / ספירות] יש ג' כלים פנימי חיצון תיכון הם רמ"ג והי"ח [והי' חסדים] (דאימא) המגדילים הם רמ"ח.

For nine times nine is 81; and three times 81, since in each Sefirah there are three vessels, inner, outer and middle, is 243; and [with] the five Chasadim (of Imma) that bring about growth, they are 248.

> The number is reached this way: each of Z'eir Anpin's nine Sefiros contains all nine, making 81; each has three vessels (inner, outer and middle), making 243; and the five Chasadim that Imma gives Z'eir Anpin for its growth bring the total to 248.

והמשכה זו בז"א אורייתא מחכמה נפקת ושרשה למעלה מן החכמה תר"ך עמודי אור שבכתר היא גלגלתא ומו"ס [ומוחא סתימאה] דא"א.

This drawing-down is in Z'eir Anpin: "the Torah issues from Chochmah (wisdom)," and its root is above Chochmah, the 620 pillars of light in Keser (the Crown), which is the skull (Gulgalta) and the hidden brain (Mocha Stima'ah) of Arich Anpin.

> Torah and mitzvos are drawn into Z'eir Anpin, for "the Torah issues from Chochmah," but their root is higher still, in Keser, the level above intellect. There it is called the "620 pillars of light" (the 613 mitzvos together with the seven rabbinic ones), identified with the "skull" and "hidden brain" of Arich Anpin, the outer configuration of Keser.

וכל האורות נמשכין בז"א כל ארחות[33] הוי"ה כו'. פי' ארחות להיות הוי"ה כו' הם בחי' תרי"ג ארחין מחיוורתי כו'.

And all the lights are drawn into Z'eir Anpin: "All the paths of Havayah…". That is, "paths" for Havayah to be, etc.; these are the level of the 613 paths from the "whiteness," etc.

> All these lights flow into Z'eir Anpin, as the verse "All the paths of Havayah…" says. The "paths" are the 613 paths that issue from the "whiteness," a Kabbalistic image for the colorless light of the highest level; through them the Name Havayah is drawn down.

ונש"י [ונשמות ישראל] הם המקבלים כל האורות הנמשכי' [הנמשכים / הנמשכין] בז"א מלמעלה מעלה מכל הבחי' לפי שהם כלולים מהכל כו' כנ"ל. וזהו עבדו את[34] ה' בשמחה להיות נמשך הוי"ה מלמעלמ"ט [מלמעלה למטה].

And the souls of Israel are the ones who receive all the lights drawn into Z'eir Anpin from the very highest of all the levels, since they are comprised of everything, etc., as explained above. This is [the meaning of] "Serve Havayah with joy": that Havayah be drawn down from above to below.

> The souls of Israel receive all the lights drawn into Z'eir Anpin, even from the very highest levels, because they include every level. This is the meaning of "Serve Havayah with joy": through their service the Name Havayah is drawn down from above to below, and that drawing-down is joy.

אך מ"מ באו לפניו ברננה. שא"א לבא אל המלך דהיינו להתכלל ממטלמ"ע [ממטה למעלה] אלא בבחי' רננה ברמשא[35] מדת לילה.

Yet nevertheless, "Come before Him with song": for it is impossible to come to the King, that is, to be absorbed from below to above, except through the level of song, "song in the evening," the attribute of night.

> Even so, the same verse continues "Come before Him with song": to "come to the King," to rise from below and be absorbed into Him, is possible only through song, the yearning of "night." Joy draws G-d down; song carries the soul up.

וצדקתך ירננו[36] בחי' צדק בלבד (שאין העלאת מ"ן [מיין נוקבין] של התחתונים מגיע רק עד המל')[37]

"And they shall sing of Your righteousness": the level of Tzedek alone (for the raising of mayin nukvin ["feminine waters"] by the lower beings reaches only up to Malchus).

> "They shall sing of Your righteousness" shows that song reaches only Tzedek, Malchus, since the ascent of mayin nukvin ("feminine waters," the arousal that rises from the lower beings) reaches no higher than Malchus.

אבל המשכה מלמעלמ"ט [מלמעלה למטה] (הוא עד"מ שיבא המלך לכאן) הנה מאליו וממילא נמשך אור א"ס שלמעלה מעלה והיו הדברים האלה אשר אנכי[38] מי שאנכי[39] מצוך כו':[40]

But [with] the drawing down from above to below (this is, by way of analogy, as if the king were to come here), then of itself, as a matter of course, the Infinite Light (Or Ein Sof) that is exceedingly high is drawn down: "And these words which I," Who I am, "command you shall be…".

> The drawing-down from above, by contrast, is like the king himself coming to his subjects: the Infinite Light from the very highest comes of itself, beyond anything the ascent could reach. The Alter Rebbe reads this into "these words which I (Anochi) command you": the "I" is G-d's very Self, "Who I am," drawn down through the mitzvos.

SECTION 4 • ¶7–8

Zion and the daughter of Zion

7 ועתה נבא לביאור וטעם הפסוק הנה כשהמל' במקומה[41] באצי' היא נק' ציון. כי ציון מל' סימן וחותם לפי שאז היא מקבלת כל האורות שלמעל' [שלמעלה] ממש הנמשכים בז"א בבחי' יסוד דילה נקודת ציון כו'.

Now we will come to the explanation and reason of the verse. When Malchus (sovereignty) is in her place in the World of Atzilus (Emanation), she is called "Zion" (Tziyon), for "Zion" is from the term tziyun, a sign and a seal, because then she receives all the lights that are truly above, which are drawn into Z'eir Anpin (the emotive attributes), in the level of her Yesod (foundation), the "point of Zion," etc.

> Now the Alter Rebbe returns to the verse itself. When Malchus is in her place in Atzilus she is "Zion," a word that means a marker or seal: there she receives, in her Yesod (the "point of Zion"), all the lights from truly above that are drawn into Z'eir Anpin, and bears their imprint as a seal does.

דהיינו בחי' תומ"צ [תורה ומצות]. כי עיקר בחי' מצוה הוא במל' שהרי על ידה בא לידי גילוי בפו"מ [בפועל ממש] כו' שביאור המצוה איך ומה היא הוא בז"א וקיום המצוה היא במל'.

That is, the level of Torah and mitzvos. For the main aspect of a mitzvah is in Malchus, since through her it comes to be revealed in actual deed, etc.: the explanation of the mitzvah, how and what it is, is in Z'eir Anpin, and the fulfillment of the mitzvah is in Malchus.

> What she receives is Torah and mitzvos. The explanation of a mitzvah, what it is and how it is done, belongs to Z'eir Anpin, while its actual performance belongs to Malchus, the level through which things come into concrete being.

8 וכגון ענין קדש לי כל בכור[42] שהביאור הוא ענין התלבשות חכמה כו'. והקיום בפו"מ [בפועל ממש] הוא ע"י קלף הגשמי והנחה על היד והראש כו'.

For example, the matter of "Sanctify to Me every firstborn": its explanation is a matter of the vesting of Chochmah (wisdom), etc., and its fulfillment in actual deed is through the physical parchment and the placing on the arm and the head, etc.

> An example is "Sanctify to Me every firstborn," the opening of one of the passages written in the tefillin. Its inner meaning concerns the vesting of Chochmah, while its fulfillment in deed is the physical parchment placed on the arm and the head.

ולכן הוא בחי' ציון וחותם שנחקקים בה כל האורות עליונים בחי' חכמה שבקדש לי כל בכור כו' נמשך ע"י הקיום בפו"מ [בפועל ממש].

Therefore this is the level of "Zion" and a seal, in which all the supernal lights are engraved: the level of Chochmah in "Sanctify to Me every firstborn," etc., is drawn down through the fulfillment in actual deed.

> Because the supernal light of Chochmah in that passage comes down through the physical act, Malchus, the level of actual deed, is called "Zion" and "seal." All the higher lights are engraved in her, as an impression is engraved in a seal.

וזהו ענין מצות צריכות כוונה שהמצוה היא הקיום בפו"מ [בפועל ממש] והכוונה הוא בחי' האורות עליונים הנמשכין כו' (וכשמקבלת כל האורות אזי היא בבחי' שמחה)[43]

This is the meaning of "mitzvos require intention": the mitzvah is the fulfillment in actual deed, and the intention is the level of the supernal lights that are drawn down, etc. (And when she receives all the lights, then she is in the state of joy.)

This explains the principle that "mitzvos require intention": the mitzvah itself is the physical act, which belongs to Malchus, and the intention is the higher lights drawn into it. The parenthesis adds that when Malchus receives all these lights, she is in a state of joy. In halachah the question is whether a mitzvah done without intending to fulfill it counts at all; the Gemara (Rosh Hashanah 28a) records the view that someone forced to eat matzah has still fulfilled his obligation. The Alter Rebbe takes the principle onto another plane: the deed is the vessel, and the intention is the light that fills it.

אך כשיורדת לבי"ע (שהוא בבחי' רנה וזמירות בלילה רננא ברמשא כנ"ל) אזי נק' בת ציון שאז היא יורדת ובוקעת המסך להתלבש בע' [בשבעים] שרים כדי להכניעם כענין ומלכותו בכל משלה.[44]

But when she descends into the worlds of Beriah, Yetzirah and Asiyah (which is in the state of song and "hymns in the night," "song in the evening," as explained above), then she is called "daughter of Zion," for then she descends and breaks through the screen (masach) to vest herself in the seventy princes in order to subdue them, as in "and His kingship rules over all."

When Malchus descends into the lower worlds she is called "daughter of Zion," and she is then in the state of "song in the evening." She passes through the screen and vests herself in the "seventy princes," the spiritual powers that in Kabbalistic tradition stand over the seventy nations, in order to subdue them, so that G-d's kingship "rules over all."

והנה עיקר ירידתה הוא בזמן הגלות גלו לאדום שכינה עמהם[45,46] שאז הוא בבחי' דבור הנפרד מהקול.

Now, her main descent is in the time of exile, "they were exiled to Edom; the Shechinah (Divine Presence) is with them," for then it is in the state of speech separated from the voice.

Her chief descent is in exile, as the Sages say that when Israel was exiled to Edom the Shechinah went with them. Then Malchus, G-d's "speech," is cut off from the "voice" (Z'eir Anpin) from which it comes.

SECTION 5 • ¶9

Exile, Temple and the prophet's promise

9 וע"כ [ועל ידי כך] נפשי אויתיך בלילה[47] בגלות ומתרפקת על דודה[48] כו'.

Through this, "with my soul I desire You in the night," in exile, and "leaning upon her beloved…".

In exile Malchus longs from afar, "with my soul I desire You in the night," leaning on her beloved.

אבל בזמן בהמ"ק [בית המקדש] ותרב חכמת שלמה דקיימא סיהרא באשלמותא.[49] לא היתה המלכות יורדת בעצמה לבי"ע לברר כו' רק הבירורין נעשו ע"י ישראל בקרבנות שהיה העשן כו'. והקרבנות היו אשה ריח ניחוח[50] כו' ונעשה יחוד עליון באצילות.

But in the time of the Holy Temple, "and the wisdom of Shlomo increased," when "the moon stood in its fullness," Malchus (sovereignty) did not descend herself into the worlds of Beriah, Yetzirah and Asiyah to refine, etc.; rather, the refinements were done by Israel through the offerings, in which there was the smoke, etc. And the offerings were "a fire-offering, a pleasing fragrance…", and a supernal union was brought about in the World of Atzilus (Emanation).

> But in the time of the Holy Temple, when "Shlomo's wisdom increased," the Zohar says that "the moon stood in its fullness": Malchus, likened to the moon, was complete. Then she did not have to descend herself into the lower worlds to refine them; Israel did the refining through the offerings, whose smoke rose upward, and the offerings, "a fire-offering, a pleasing fragrance," brought about a supernal union in Atzilus.

וממילא היו מוכנעים וכפופים להקדושה כו'. ותמיד היו מיחדים השכינה למעלה כו'. ולכן לא נק' בת ציון אלא בזמן הגלות.

As a matter of course, they [the forces outside holiness] were subdued and subordinate to holiness, etc. And they [Israel] would constantly unite the Shechinah (Divine Presence) above, etc. Therefore she is called "daughter of Zion" only in the time of exile.

> As a result, the forces outside holiness were subdued and subordinate to it without further effort, and Israel continually united the Shechinah with its source above. That is why Malchus is called "daughter of Zion" only in exile.

וע"כ בא הנביא לנחם שאעפ"כ [שאף על פי כן] לע"ל [לעתיד לבוא] תהי' [תהיה] רני ושמחי[51] (ולא עוד אלא שתתעלה בעילוי רב עד שתהיה בבי' הבחינות יחד).[52]

Therefore the prophet came to console: that even so, in the time to come there will be "Sing and rejoice" (and not only that, but she will be raised to a great elevation, until she is in both levels together).

> The prophet therefore consoles: even so, in the time to come there will be both "Sing" and "rejoice." The parenthesis adds that Malchus will be raised so high that she will have both at once, ascent and drawing-down together.

והענין כי הנה יש אתעדל"ע [אתערותא דלעילא] גם בלא אתעדל"ת [אתערותא דלתתא]. למעני למעני אעשה[53] שהרי אתעדל"ת [אתערותא דלתתא] הוא בפסוד"ז [בפסוקי דזמרה] וק"ש [וקריאת שמע] כו' ויש המשכת המצות קודם לכן כמו טלית כו'.

The point is that there is indeed an arousal from above even without an arousal from below: "For My sake, for My sake I will do [it]." For the arousal from below is in Pesukei deZimra and the Shema, etc., and there is the drawing-down of the mitzvos before that, such as the tallis, etc.

> The basis is that G-d can arouse Himself from above without any arousal from below, "for My sake, for My sake I will do it." Even now, the drawing-down of the mitzvos, such as putting on the tallis, comes before the arousal from below in prayer, in Pesukei deZimra (the verses of praise) and the Shema.

רק שההפרש הוא שאינו יורד ונמשך מלמעלה אלא בבחי' חיצוניות. אבל בבחי' פנימיות באו לפניו.[54] לפניו היינו פנימית ברננה דייקא.

Only, the difference is that it descends and is drawn from above only in the outer dimension (chitzoniyus). But in the inner dimension (pnimiyus): "Come before Him"; "before Him" (lefanav) means the inner [dimension]; "with song" specifically.

> But a drawing-down that is not prompted from below reaches only the outer dimension. The inner dimension is reached through "Come before Him (lefanav) with song": lefanav is related to penim, "inner," and it is reached precisely through song.

SECTION 6 • ¶10–11

G-d's indwelling and Mashiach

10 ולע"ל [ולעתיד לבוא] הנני בא ושכנתי בתוכך[55] ממש. והיינו בחי' נאם ה' בחי' דבור כענין שכינה מדברת מתוך גרונו של משה.[56, 57]

And in the time to come, "Behold, I come, and I will dwell in your midst," truly. This is the level of "declares (ne'um) Havayah," the level of speech, as in "the Shechinah (Divine Presence) speaks from within Moshe's throat."

> In the future G-d will "dwell in your midst," truly within. The verse ends "declares (ne'um) Havayah," and ne'um is speech: G-d will speak from within the person, as the Shechinah spoke from Moshe's throat.

וכענין ונתתי מטר ארצכם[58] כו'. ונתתי עשב[59] כו' שאומר כל אדם בק"ש [בקריאת שמע][60] ע"י שבא לבחי' מס"נ [מסירות נפש] באחד ובכל מאדך[61] הרי נעשה ודברי אשר שמתי בפיך[62] כו'.

And as in "I will give the rain of your land…", "I will give grass…," which every person says in the Shema. Through coming to the level of self-sacrifice (mesirus nefesh) at "One" and at "with all your might," there comes about "And My words which I have placed in your mouth…".

> Moshe said in G-d's own first person, "I will give the rain of your land… I will give grass," and every Jew says these same words in the Shema. When a person reaches self-sacrifice at "One" and at "with all your might," the promise "My words which I have placed in your mouth" is fulfilled: G-d's word speaks from his mouth. The Gemara (Berachos 61b) relates that Rabbi Akiva was led out to execution at the time of the Shema. He said he had always longed to fulfill "with all your soul," even if G-d takes one's soul, and he drew out the word "One" until his soul left him with it. The maamar treats this readiness to give oneself up while saying "One" as what makes room for G-d's own word in a person's mouth.

11 וז"נ [ועל זה נאמר] האלקים יענו בקול בקולו ש"מ [של משה][63] כו'. הנני בא[64] מלמעלה למטה מאתעדל"ע [מאתערותא דלעילא] הנני אני בעצמי למעלה מעלה.

Of this it is said, "And G-d answered him with a voice": with the voice of Moshe, etc. "Behold, I come": from above to below, from an arousal from above. "Behold I" (hineni): I Myself, exceedingly high above.

> The Talmud reads "and G-d answered him with a voice" as "with the voice of Moshe": G-d spoke through Moshe's own voice, an example of the Shechinah speaking from within. The Alter Rebbe then parses "Behold, I come": "I come" is a drawing-down from above, unprompted from below, and "Behold I" (hineni) is G-d's very Self, from the very highest.

ישכיל עבדי ירום ונשא וגבה מאד.[65] דהיינו מפנימית עתיק שהיא פנימית א"א כו' שם יהי' [יהיה] מעלת משיח כו'.

"My servant shall prosper; he shall be exalted and lifted up, and be very high." That is, from the inner dimension (pnimiyus) of Atik, which is the inner dimension of Arich Anpin, etc.: there will be the eminence of Mashiach, etc.

> Isaiah's "My servant shall prosper; he shall be exalted, lifted up and very high" is applied to Mashiach. His eminence will come from the inner dimension of Atik, the innermost level of Keser, which is also the inner dimension of Arich Anpin.

SECTION 7 • ¶12

"Man and man" and the Chanukah lamp

12 ועי"ז ולציון יאמר איש ואיש יולד בה[66] איש סתם. אשה מזרעת תחלה[67] יולדת זכר. ואיש המשכה בוי"ו מאיש העליון כו'.

Through this, "And of Zion it shall be said: Man and man was born in her." "Man," unqualified: "If the woman seeds first, she bears a male." And "and man" is a drawing-down through the [letter] vav from the supernal Man, etc.

> The verse "And of Zion it shall be said: man and man was born in her" is read alongside the Talmud's teaching that when the woman "seeds first" the child is male. The first "man" is plain, while the second, "and man," with the letter vav (a line drawn downward), is a drawing-down from the supernal "Man" above.

כי והוא יכוננה עליון דהיינו כי ונחה עליו רוח[68] ה' כו'. והריחו כו'. חוטמא דפרדשקין כו'.

For "and the Most High Himself will establish her"; that is, for "the spirit of Havayah will rest upon him…", "and He will make him smell…", "the nose (chotma) of pardashkin…".

> This is because "the Most High Himself will establish her," which the Alter Rebbe connects to Mashiach, on whom "the spirit of Havayah will rest" and who will be "made to smell," to sense, the fear of G-d. The Aramaic words point to the Zohar's Idra Rabba, which calls the "nose" of Atik the pardashka: through it the breath of life blows to Z'eir Anpin, and from it goes out the spirit that is to rest on King Mashiach, "the spirit of Havayah will rest upon him." So Mashiach's sense of "smell" is drawn from that highest level.

ולפי שהוא יכוננה עליון לפיכך יהי' [יהיה] הכל בחינת איש. איש ואיש יולד כו'. ולכן תהי' [תהיה] רנה ושמחה אפי' [אפילו] בת ציון בחי' שנק' בת.

And since "the Most High Himself will establish her," therefore all will be the level of "man": "Man and man was born…". Therefore there will be song and joy even [in] the "daughter of Zion," the level that is called "daughter."

> Since the Most High Himself establishes her, everything will be at the level of "man," drawn from above. Therefore even the "daughter of Zion," the level called "daughter," will have both song and joy.

איש מזריע תחלה יולדת בת נקבה (שבחינת בת שמקבלת מאתעדל"ע [מאתערותא דלעילא] תתעלה מאד שתקבל מאתעדל"ע [מאתערותא דלעילא] העליונה כי והוא יכוננה עליון כו' כנ"ל.

"If the man seeds first, she bears" a daughter, "a female." (For the level of "daughter," which receives from an arousal from above, will be greatly elevated, so that she will receive from the supernal arousal from above, for "the Most High Himself will establish her," etc., as explained above.

> The Talmud's teaching continues: when the man seeds first, the child is a daughter. "Daughter" is the level that receives from an arousal from above; in the future it will be raised so high that it receives from the highest arousal from above, because "the Most High Himself will establish her."

וע"כ תהי' [תהיה] רני ושמחי ביחד שהן בחי' העלאה והמשכה בבחי' א' שגם בבחי' שמחה היא ההמשכה שמלמעלה תהי' [תהיה] רנה כו').

Therefore there will be "Sing and rejoice" together, which are the levels of ascent and drawing-down, as one level: for even in the level of joy, which is the drawing-down from above, there will be song, etc.)

> Therefore "Sing" and "rejoice" will come together: ascent and drawing-down will be one. Even in joy, the drawing-down from above, there will be song.

וזהו ענין נ"ח שמצותה על פתח הבית מבחוץ[69] ברה"ר [ברשות הרבים]. כי הפתח הוא פתחו לי שערי צדק[70] וצדקתך ירננו[71] ומחוץ לפתח הוא בי"ע[72] והדליקו נרות בחצרות קדשך כו'.

This is the matter of the Chanukah lamp, whose mitzvah is at the entrance of the house, on the outside, in the public domain. For the entrance is "Open for me the gates of righteousness" and "they shall sing of Your righteousness," and outside the entrance is the worlds of Beriah, Yetzirah and Asiyah (Creation, Formation and Action): "and they kindled lights in Your holy courtyards…".

> The same idea explains the Chanukah lamp, which the Sages say is placed at the entrance of the house, on the outside. The doorway is Malchus, "the gates of righteousness" (Tzedek), and outside it are the lower worlds, as in the Chanukah thanksgiving prayer, "they kindled lights in Your holy courtyards."

ואפי' [ואפילו] ברה"ר [ברשות הרבים] כו'. ושם ממשיכין הנ"ח שהוא ענין יחוד אור ושמן ופתילה[73] וגוונין שבאור פנימיים ומקיפים כו' הכל ממשיכים גם למטה מטה והיינו בחי' אתעדל"ע [אתערותא דלעילא] בלבד:

And even in the public domain, etc. And there they draw down the Chanukah lamp, which is the matter of the union of light, oil and wick, and the colors in the light, inner and encompassing, etc.: all of it they draw down even to the very lowest. And this is the level of an arousal from above alone.

The lamp is lit even in the public domain, the lowest place. Its light, oil and wick together, with the inner and encompassing colors of the flame, are all drawn down even to the very lowest, and this is an arousal from above alone, with no prior arousal from below.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

In HaChodesh of Shabbos Parshas HaChodesh 5735 (edited), the Rebbe takes up the dispute of Rabbi Eliezer and Rabbi Yehoshua whether the future redemption will be in Tishrei or in Nissan, which the Tzemach Tzedek ties to whether it comes through teshuvah or not, and asks: the Exodus came from above and was a "female" redemption, one followed by exile; how can the future redemption, which for Rabbi Yehoshua also comes from above, be „גאולה נצחית" (eternal), "male"?

In HaChodesh 5735 the Rebbe asks how the future redemption, which on Rabbi Yehoshua's view comes from above like the Exodus, can be eternal, "male", when „איש מזריע תחילה יולדת נקבה" ("if the man seeds first she bears a female"). Following the Tzemach Tzedek, he answers with this paragraph's verse, and his note cites the passage: the future revelation comes from so lofty a place, „והוא יכוננה עליון" ("the Most High Himself will establish her"), that „גם כשאיש מזריע תחלה יולדת זכר" (even when the man seeds first a male is born), „איש ואיש יולד בה" ("man and man was born in her"). Read so, ¶12's „יהי' הכל בחינת איש" ("all will be the level of 'man'") means that what comes from above will then also last.

The Alter Rebbe: ולפי שהוא יכוננה עליון לפיכך יהי' הכל בחינת איש. איש ואיש יולד כו'

The Rebbe: כי הגילוי דלע"ל הוא ממקום נעלה מאד, שגם כשאיש מזריע תחלה יולדת זכר

Sefer HaMaamarim Melukat, vol. ד, p. קצד-קצה (sec. ג; note 26 on p. קצה) · כ"ה אדר ה'תשל"ה, פ' החודש, ש"פ ויקהל-פקודי

BACKGROUND FROM THE REBBE

In the sicha "Tazria — Parshas HaChodesh", the Rebbe asks what single point is shared by two readings that fall together yet seem opposite: HaChodesh (Nissan, the redemption that comes wholly from above, a miracle) and Tazria („אשה מזרעת תחלה", "if a woman seeds first", which the Alter Rebbe reads as service that begins from below and so endures: nature).

In a sicha on Tazria and Parshas HaChodesh the Rebbe says that the two readings, HaChodesh, a redemption wholly from above (miracle), and Tazria, "if a woman seeds first she bears a male", service that begins below and so lasts (nature), are inwardly one, and that this will be revealed when „איש ואיש יולד בה" ("man and man was born in her") is fulfilled: "the man seeds first", from above, and together with it "she bears a male", the virtue of the arousal from below. His note cites Torah Ohr's second Rani v'simchi "and its biur (at its end)", our paragraph. Perhaps (biur b'derech efshar) this is close to ¶12, which also finds the two together in the doubled word, though

it places them the other way round: plain "man" is „אשה מזרעת תחלה יולדת זכר" ("the woman seeds first, she bears a male"), and "and man" is „המשכה בוי"ו מאיש העליון" (drawn, with the vav, from the supernal Man), while the Rebbe ties "and man was born in her" to "she bears a male", the virtue from below.

The Alter Rebbe: ולציון יאמר איש ואיש יולד בה איש סתם. אשה מזרעת תחלה יולדת זכר. ואיש המשכה בוי"ו מאיש העליון

The Rebbe: עס וועט זיין „איש מזריע תחלה" . . . מלמעלה (נס); און צוזאַמען דערמיט וועט זיין „ואיש יולד בה", „יולדת זכר"

Likkutei Sichos, vol. יז, p. 155-156 (note 62 on p. 155) · from the sicha of Shabbos Tazria 5725 and the maamarim dibbur hamaschil HaChodesh 5731 and 5733

IN ONE'S AVODAH

Serve G-d with joy by doing the mitzvos in actual deed and with their intention, drawing His light down into the world; and come before Him with song, the longing that grows from feeling one's distance. When a person reaches self-sacrifice in the Shema, at "One" and "with all your might," G-d's own words speak from his mouth.

QUESTIONS FOR DISCUSSION

1. Why do angels have only song, while souls have both song and joy?
2. How does love born of distance differ from the joy of drawing G-d's light down, and why can one "come before the King" only through song?
3. Why is Malchus called "Zion" in Atzilus and "daughter of Zion" when she descends, and what does this teach about a mitzvah's act and its intention?
4. What does it mean that in the future song and joy will be "together," and how does the Chanukah lamp, lit outside in the public domain, express this?
5. How can saying the Shema with self-sacrifice make G-d's words speak from a person's mouth?

FOR CHILDREN · AGES 9–13

For the children at the table

Song and joy together

THE BIG IDEA

Song is the soul's longing for G-d when it feels far away, and joy is His light drawn down through Torah and mitzvos; angels have only song, but we can have both, and in the future they will be one.

This maamar explains more deeply the prophet's words, "Sing and rejoice, O daughter of Zion." To "sing" is to long for G-d with a fiery love that comes from feeling far away. To "rejoice" is to bring His light down into the world. The angels have only song: they praise G-d from the outside, as someone who has left the king's room speaks of his greatness. A Jewish soul has every level inside it, so it can also have joy, drawing down G-d's light through Torah and mitzvos. Reaching upward from below goes only so high, but light drawn down from above brings G-d's very Self. That is why the mitzvos must be done in actual deed. In exile the Shechinah, G-d's Presence, goes down with us to the lowest places, far from its home above, and so it is called "daughter of Zion." The prophet promises that in the future we will have song and joy together, and G-d's own words will speak from our mouths, as they did from Moshe's. Even now, when we are ready to give ourselves to G-d completely in the Shema, at "One" and "with all your might," G-d's words speak from our mouth. The Chanukah lamp, lit outside, already brings this light to the lowest place.

THE MASHAL

A courtier who stands before the king does not make speeches about him. Only after he goes out does he speak of how great the king is. The angels are like that courtier: they sing about G-d from outside, out of longing.

QUESTIONS FOR THE SHABBOS TABLE

1. What is the difference between "song" and "joy" in this maamar?
2. How is an angel's song like a courtier who praises the king after leaving the room?
3. How can you say the Shema this week so that G-d's words speak from your mouth?

Explanation © likuteitorah.com, CC BY-NC 4.0: retold for children from our translation and explanation, with AI assistance; not yet reviewed by a human editor.

SOURCES AND REFERENCES

Notes

PARAGRAPH 2

1 **ביאור ענין רני ושמחי**

A transcript of this explanation recorded by the Mitteler Rebbe is printed in Sefer HaMaamarim 5566, vol. 1; it is another record of the same teaching.

KEHOT'S NOTE

הנחת כ"ק אדה"א בסה"מ תקס"ו ח"א.

2 The prophet Zechariah, to the exiles returning to Zion: "Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst, declares Havayah." This explanation sets out to interpret it word by word. (context: Steinsaltz Tanakh)

Zechariah 2:14 זכריה ב':י"ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־ה׳

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

3 **ציון לשון זכר ולי נקבה**

The Tzemach Tzedek quotes this teaching, that "Zion" is both a masculine and a feminine term, in two places in his Or HaTorah on Devarim.

KEHOT'S NOTE

מובא באוה"ת דברים כרך ו ע' ביקפא ועי' ב'רפג.

4 **יסוד דנוק'**

The note sends the reader to Yahel Or's discussion of "The righteous one will flourish like a palm tree" for more on the Yesod of Nukva.

KEHOT'S NOTE

ראה יהל אור ע"פ צדיק כתמר ע' שלה.

5 **רשפי אש**

The bride asks to be set as a seal upon her beloved's heart, for love is strong as death and its flashes are "flashes of fire"; the Alter Rebbe borrows the phrase for the fiery, upward-rushing yearning of the Gevuros of Imma. (context: Steinsaltz Tanakh)

Song of Songs 8:6 שיר השירים ח':ו

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

6 **אם הבנים שמחה**

The psalm praises G-d who settles the barren woman in her home as "a joyful mother of children"; since Imma means "mother," the Alter Rebbe applies it to the joy of the Chasadim of Imma. (context: Steinsaltz Tanakh)

Psalms 113:9 תהילים קי"ג:ט'

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

7 **המלאכים . . כל בעלי השיר יוצאין בשיר**

There the Alter Rebbe explains the same saying: every ascent of souls and angels from one level to a higher one, such as from the lower to the upper Gan Eden, comes through song, which is a nullification of one's existing self.

KEHOT'S NOTE

שבת רפ"ח. ראה לעיל ז, ג. לקמן קיג, ג. וראה סה"ש תש"ג ע' קיא.

8 **כל בעלי השיר יוצאין בשיר**

The Mishnah rules that animals wearing a neck-chain (shir) may go out with it on Shabbos; Chassidus reads shir as "song," so that those who have song "go out" of their limits through song.

Mishnah Shabbat 5:1 משנה שבת ה':א'

בַּמֶּה בְּהֵמָה יוֹצְאָה וּבַמֶּה אֵינָהּ יוֹצְאָה. יוֹצֵא הַגָּמָל בְּאַפְסָר, וְנָאקָה בַחֲטָם, וְלֶבְדְּקִיס בִּפְרֶמְבְּיָא, וְסוּס בְּשֵׁיר, וְכָל בַּעֲלֵי הַשֵּׁיר יוֹצְאִים בַּשֵּׁיר וְנִמְשָׁכִים בַּשֵּׁיר, וּמַזִּין עֲלֵיהֶן וְטוֹבְלִין בְּמְקוֹמָן׃

Wherewith may [a man let] an animal go out? and wherewith may [he] not [let] it go out? The camel [he] may [let] go out with its halter, the she camel with a nose-ring; the Lybian ass with bridle and bit; the horse with its collar; all [animals] that wear a collar may go out therewith, and be led thereby; [in case it, the collar, becomes unclean] it must be rinsed, and dipped in its place [without taking it off.]

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

9 **יוצאין מן הכלי**

There "they go out of the vessel" is explained: the angels go out of their vessels from the intensity of their feeling, which comes from grasping G-d with wondrous delight.

KEHOT'S NOTE

ראה לקמן קיג, ג.

PARAGRAPH 3

10 The sick psalmist says of a false visitor: he speaks empty words at the bedside, gathers wickedness in his heart, and "goes outside and speaks" it to others. The Alter Rebbe borrows only the wording, for the courtier who is silent be-

fore the king and speaks of him after going out. (context: Steinsaltz Tanakh)

Psalms 41:7 תהילים מ"א:ז'

וְאִם־בָּא לִרְאוֹת שָׁוְא יְדַבֵּר לִבּוֹ יִקְבָּץ־אָוֶן לוֹ יֵצֵא לַחוּץ יְדַבֵּר׃

And if one come to see me, he speaketh falsehood; His heart gathereth iniquity to itself; when he goeth abroad, he speaketh of it.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

11 **אהבה בתענוגים**

"How fair and how pleasant you are, love with delights": the lovers' praise of love fulfilled; the phrase names the first kind of love, which sings with delight. (context: Steinsaltz Tanakh)

Song of Songs 7:7 שיר השירים ז':ז'

מַה־יָּפִית וּמַה־נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים׃

How fair and how pleasant art thou, O love, for delights! .

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

12 **יומם דאזיל עם כולהו יומין**

Kehot's note points to Zohar III, 102a for these words.

Zohar III, 102a זח"ג קב, א

KEHOT'S NOTE

ע"ח שכ"ה דרוש ב'. פע"ח שער חה"ס פ"א. שערי מאמרי רשב"י פ' יתרו תרומה ואמור. וראה זח"ג קב, א. קצא, ב.

13 **יומם דאזיל עם כולהו יומין**

Etz Chaim explains that Chesed is called "yomam" because it "goes with all the days," the six days of creation, which are the six attributes of Z'eir Anpin; here it shows that love includes all the emotions.

Sefer Etz Chaim 25:2:14–15 עץ חיים כ"ה:ב':י"ד-ט"ו

ז בענין החסד הנקרא יומם משום דאזיל עם כולהו יומין שהם ו' ימי בראשית הם ו"ק שבבחי' ז"א כנודע. והנה מזה החסד שהיא ראשונה שבו"ק מתפשטות ה' בחיי' חסד ומתלבשין תוך ה' ספירות שתחתיו נמצא שהם ה"ח. אמנם הראשון הוא כולו חסד ממש לכן אינו במספר עמהן כי הד' (נ"א הה') שתחתיו אינם חסד ממש אמנם מתלבשים בתוכם ה' ענפי החסד הראשון ובתוך אלו הבחי' דחסד (הראשון) המתפשט ומתלבש בתוכם מתלבש בהם הבינה דז"א ובתוך הבינה דז"א מתלבשת אמא עלאה כי מוח בינה דז"א מאמא נפקא כנודע. נמצא שכל הארה ...

Sefer Etz Chaim (Public Domain)

14 **יומם דאזיל עם כולהו יומין**

Pri Etz Chaim teaches that on the first day of Sukkos one should have in mind that Chesed enters, called "the day of all the days"; this links the phrase to the seven days of Sukkos in the next sentence.

Pri Etz Chaim, Gate of Sukkot 1:9 פרי עץ חיים, שער חג הסוכות א':ט'

... אח"כ ביום הראשון של סוכות, נכנס בחי' חסד שבחסד, לכן אז אנו עושין י"ט, כי אז נכנס החסד הגדול שבכולן, כי הוא נקרא יומא, כי הוא יומא דאזיל עם כולהו יומין, והרי נשלמו לכנוס בה כל החסדים הפנימים:

Pri Etz Chaim (Public Domain)

15 **יומם דאזיל עם כולהו יומין**

Here Chesed is called "yomam" because it goes with all the days: it spreads into the five Sefiros below it, which can receive the light from above only through it.

Sha'ar Ma'amarei Rashbi, Parashat Yitro 1 שער מאמרי רשב"י, פרשת יתרו א'

... בו מציאות אחד אשר על שמו נקרא יומם ונתבאר בפרשת אמור שהוא משום דאזיל עם כולהו יומין. פירוש כי הוא מתפשט בכל שאר החמשה ספירות אשר למטה ממנו כי הם אינם יכולים לקבל הארה עליונה אם לא באמצעות החסד הזה הנמשך ואזיל בכולהו. ונמצא כי הם שית חסדים שהם שית יריען הנז'. אבל הראשונה מכולן כולה חסד ואינה נכנסת במספר עמהם אבל החמשה ספירות אחרות יש בהם מציאות החסד ואינן חסד גמור אלא שבתוכן מתלבשין חמש יריען דחסד כנז'. וזמ"ש אינון שית יריען אינון חמש לגו. פירוש כי לגו ...

Shaar Maamarei Rashbi (Public Domain)

16 **יומם דאזיל עם כולהו יומין**

Chesed is called "yomam," the day that includes all the days, because it spreads into the five Sefiros below it, which receive light and flow only through it.

Sha'ar Ma'amarei Rashbi, Parashat Terumah 1 שער מאמרי רשב"י, פרשת תרומה א'

בדף קכ"ז ע"א וז"ל ובגין כך את סמך איהו סתים בכל סטרוי בגונא דא את ם סתימא מה בין האי להאי כו' כבר הודעתיך כי כמו שלמטה הם לאה ורחל כן כנגדם למעלה הם בינה ותבונה בינה כנגד לאה ותבונה כנגד רחל והנה אות סי היא בבינה. שהיא יותר סתומה ונעלמת אבל ם סתומא היא בתבונה שאינה כל כך סתומה לפי שהיא יורדת למטה ומתלבשת תוך ז"א כנודע והיא נעשית בבחינת מ"ם סתומה מרובעת דרביעא על בנין. וזו התבונה היא הנקראת אם הבנים:

Shaar Maamarei Rashbi (Public Domain)

17 **יומם דאזיל עם כולהו יומין**

The Zohar reads "By day (yomam) G-d commands His kindness" as Avraham's attribute, a day in which all the days are included, which is why it is called yomam and not yom.

Zohar, Balak 6:122–131 ספר הזהר, בלק ו':קכ"ב-קל"א

but day, that is Abraham (kesed) went before them by day, while the Bride went before them by night, as it is written, "and by night in a pillar of fire to give light to them"-each one at the fitting time. And as for you, Companions, may night and day ever be before you.' They kissed and blessed him as before and went their way.

The Zohar; London, Soncino Press, 1933 (Public Domain)

18 **עננא דאהרן**

Quoting the Zohar on Sukkos, this passage identifies "yomam" with "the cloud of Aharon," as in "By day

(yomam) G-d commands His kindness": one cloud that takes five others with it.

Sha'ar Ma'amarei Rashbi, Parashat Emor, שער מאמרי רשב"י, פרשת אמור

... ענן ה' עליהם יומם וכתיב ובעמוד ענן אתה הולך לפניהי' יומם דא הוא ענגא דאהרן דאקרי יומם דכתיב יומם יצוה ה' חסדו ענגא חד ונטיל עמי' חמש אחרנין ואינון שית וענגא אחרא דכתיב ובעמוד אש לילי' דא נהרא להו לישראי' מנהירו דאינון שית עכ"ל. דבר זה נתבאי בפי' יתרו דס"ח ע"ב ובפי' תרומה בדקל"ט ע"ב. והענין הוא כי אין הבינה עלאה מתלבשת ומתפשטת תוך ז"א אם לא על ידי שתתלבש תחילה בחסד שבה אשר הוא השורש אל כו החסדים ולכן חסד הזה נקרא יומם דכליל כולהו שית יומין כי ...

Shaar Maamarei Rashbi (Public Domain)

19 **ענגא דאהרן**

The Zohar teaches that the clouds of glory came in Aharon's merit and were seven, with Aharon's cloud at their head binding the six others to it; this is the one cloud that is nevertheless seven.

Zohar, Emor 40:252–42:260 ספר הזהר, אמור מ:רנ"ב-מ"ב:ר"ס

20 **ענן א' בזכות אהרן**

The Talmud teaches that three gifts came to Israel through three leaders: the well in Miriam's merit, the pillar of cloud in Aharon's merit, and the manna in Moshe's merit.

Taanit 9a:9 תענית ט' א:ט'

מֵיתִיבִי, רַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה אוֹמֵר: שְׁלֹשָׁה פַּרְנָסִים טוֹבִים עָמְדוּ לְיִשְׂרָאֵל, אֵלּוּ הֵן: מֹשֶׁה וְאַהֲרֹן וּמִרְיָם. וְשָׁלֹשׁ מַתָּנוֹת טוֹבוֹת נִיתְּנוּ עַל יָדָם, וְאֵלּוּ הֵן: בְּאֵר, וְעָנָן, וּמָן. בְּאֵר — בִּזְכוּת מִרְיָם, עָמוּד עָנָן — בִּזְכוּת אַהֲרֹן, מָן — בִּזְכוּת מֹשֶׁה. מֵתָה מִרְיָם — נִסְתַּלֵּק הַבְּאֵר, שֶׁנֶּאֱמַר: "וַתָּמָת שָׁם מִרְיָם", וּכְתִיב בָּתְרֵיהּ: "וְלֹא הָיָה מַיִם לָעֵדָה", וְחָזְרָה בִּזְכוּת שְׁנֵיהֶן.

William Davidson, Vocalized Aramaic (CC-BY-NC)

PARAGRAPH 4

21 **נכספה וגם כלתה נפשי**

The sons of Korach: "My soul yearns, indeed it pines, for the courts of Havayah; my heart and my flesh sing to the living G-d." Cited as the love that grows from distance. (context: Steinsaltz Tanakh)

Psalms 84:3 תהילים פ"ד:ג'

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים פד, ג.

22 **ונפשי אויתיך בלילה**

In Isaiah's song of the future, the prophet says, "With my soul I desire You in the night; with my spirit within me I seek You." The Alter Rebbe stresses "in the night," since one longs only for what is absent. (context: Steinsaltz Tanakh)

Isaiah 26:9 ישעיהו כ"ו:ט'

נַפְשִׁי אִוִּיתִךָ בַּלַּיְלָה אַף־רוּחִי בְקִרְבִּי אֲשַׁחֲרֶךָּ כִּי כַאֲשֶׁר מִשְׁפָּטֶיךָ לָאָרֶץ צֶדֶק לָמְדוּ יֹשְׁבֵי תֵבֵל׃

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy judgments are in the earth, The inhabitants of the world learn righteousness.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

ישעי' כו, ט.

23 **וצדקתך ירננו**

David's praise: those who serve G-d "utter the remembrance of Your abundant goodness and sing of Your righteousness." The Alter Rebbe reads "remembrance" as a mere glimmer of G-d's goodness, and "righteousness" (Tzedek) as Malchus. (context: Steinsaltz Tanakh)

Psalms 145:7 תהילים קמ"ה:ז'

זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ׃

They shall utter the fame of Thy great goodness, And shall sing of Thy righteousness.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים קמה, ז.

PARAGRAPH 6

24 **ובזה יובן ענין רננא ברמשא מדת לילה**

The Tzemach Tzedek quotes this explanation of "song in the evening" in his Or HaTorah on Nach.

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך ב ע' אכה.

25 **אלקים אל דמי לך**

Asaf pleads as enemies plot against Israel: "O G-d, do not keep silent; do not hold Your peace, and do not be still." Here it voices the ceaseless cry of Malchus when she is far from her source. (context: Steinsaltz Tanakh)

Psalms 83:2 תהילים פ"ג:ב'

אֱלֹקִים אַל־דֳּמִי־לָךְ אַל־תֶּחֱרַשׁ וְאַל־תִּשְׁקֹט אֵל׃

O G-d, keep not Thou silence; Hold not Thy peace, and be not still, O G-d.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים פג, ב. באוה"ת נ"ך שם מוסיף: "עיין זח"ב תרומה דק"מ ע"א, ור"פ תצוה קע"ט ב'".

26 **אלקים אל דמי לך אל תחרש ואל תשקוט**

The Zohar describes Tzedek as standing always, calling out and never resting, and cites this verse; Or HaTorah, quoted in Kehot's note, refers to this passage here.

Zohar, Terumah 25:251–26:261 ספר הזהר, תרומה כ"ה:רנ"א-

כ"ו:רס"א

Moreover, when it says "Righteousness calleth to his foot", the question is: Who calleth whom? The answer is that "Righteousness" calls to the resplendent mirror, which is ever bright and refulgent, as it is written: "Keep not thou silence, O G-d; hold not thy peace, and be not still, O G-d" (Psa. LXXXIII, I). Now the Holy One has let His light shine upon us on our way for the sake of my son Eleazar, who called down the supernal light upon us, and it has not waned. Happy is …

The Zohar; London, Soncino Press, 1933 (Public Domain)

27 **נתן זמירות בלילה**

Elihu tells Job that the oppressed cry out but do not ask, "Where is G-d my Maker, who gives zemiros in the night?" Zemiros can mean "songs" or "prunings"; the Alter Rebbe takes "songs" and applies it to the song of Malchus in her descent, the "night." (context: Steinsaltz Tanakh)

Job 35:10 איוב ל"ה:י

וְלֹא־אָמַר אַיֵּה אֱלוֹהַּ עֹשָׂי נֹתֵן זְמִרוֹת בַּלָּיְלָה׃

But none saith: 'Where is G-d my Maker, Who giveth songs in the night;

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

איוב לה, י.

28 **מתרפקת על דודה**

Onlookers ask, "Who is this coming up from the wilderness, leaning upon her beloved?": the bride rising toward her beloved expresses the longing of Malchus to be absorbed above. (context: Steinsaltz Tanakh)

Song of Songs 8:5 שיר השירים ח':ה

מִי זֹאת עֹלָה מִן־הַמִּדְבָּר מִתְרַפֶּקֶת עַל־דּוֹדָהּ תַּחַת הַתַּפּוּחַ עוֹרַרְתִּיךָ שָׁמָּה
חִבְּלַתְךָ אִמֶּךָ שָׁמָּה חִבְּלָה יְלָדַתְךָ׃

Who is this that cometh up from the wilderness, Leaning upon her beloved? Under the apple-tree I awakened thee; There thy mother was in travail with thee; There was she in travail and brought thee forth.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

29 **ולכן עבודת המלאכים**

Or HaTorah quotes this passage on why the angels' service is song.

KEHOT'S NOTE

מובא באוה"ת פ' בראשית כרך ג תקנו, ב. ובלקוי"ת לג"פ לב, א. ומסיים שם שמזה מובן דלגבי המלאכים תופס העולם איזה מקום והיינו לפי ששרש המלאכים הוא מבחי' מלי בלבד אשר משם שרש המקום והזמן. וראה גם בד"ה חייב אדם לברך תרל"ח פרק יא — סה"מ תרל"ח ע' קטו.

30 **דבריאה — ומלי דיצירה**

Where our text breaks off with "and the Malchus of Yetzirah, etc.," the version in Or HaTorah completes it: "… is the source and root of the angels of Yetzirah, etc."

KEHOT'S NOTE

באוה"ת שם ובתרל"ח נוסף "הוא מקור ושורש המלאכים דיצירה כו'". [בתרל"ח — כנ"ל].

31 **נעשה אדם בצלמנו**

At the height of creation G-d says, "Let us make man in our image, in our likeness": the "image" in which man is made includes all the configurations, which is why souls contain every level. (context: Steinsaltz Tanakh)

Genesis 1:26 בראשית א':כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף
הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

32 **מכל — או"א זו"נ**

The version in Or HaTorah lacks the word זו"נ (Z'eir Anpin and Nukva) here.

KEHOT'S NOTE

באוה"ת שם ליתא תי' זו"נ.

33 **כל ארחות ה'**

"All the paths of Havayah are kindness and truth, for those who keep His covenant": the "paths" are read as the 613 paths by which the Name Havayah is drawn into Z'eir Anpin. (context: Steinsaltz Tanakh)

Psalms 25:10 תהילים כ"ה:י

כָּל־אָרְחוֹת ה' חֶסֶד וֶאֱמֶת לְנֹצְרֵי בְרִיתוֹ וְעֵדֹתָיו׃

All the paths of the L-RD are mercy and truth Unto such as keep His covenant and His testimonies.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים כה, י.

34 **עבדו את ה' בשמחה**

"Serve Havayah with joy": in the psalm, a call to come to the Temple; here joy is the drawing-down of Havayah from above to below through the service of souls. (context: Steinsaltz Tanakh)

Psalms 100:2 תהילים ק':ב

עִבְדוּ אֶת־ה' בְּשִׂמְחָה בֹּאוּ לְפָנָיו בִּרְנָנָה׃

Serve the L-RD with gladness; come before His presence with singing.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים ק, ב.

35 **בבחי' רננה ברמשא**

The note points to Or HaTorah on Chayei Sarah for "song in the evening." It also contrasts this passage, where the ascent reaches only the Malchus of Atzilus while the drawing-down comes from G-d's Essence, with Or HaTorah, Maamarei Razal, p. 50, which explains it at a higher level,

as with the teaching that the Shechinah extends to the very highest heights.

KEHOT'S NOTE

ע' באוה"ת פ' חיי שרה כרך א קכד, ב. וראה באוה"ת מארז"ל ע' נ דכאן נתבאר שההעלאה היא מגעת עד מ' דאצילות אבל ההמשכה היא מעצמות, ושם נתבאר בבחי' עליונה יותר והוא ע"ד שנת' דבחי' שכינה שייך עד רום המעלות, ע"ש בארוכה.

36 **וצדקתך ירננו**

"They shall sing of Your righteousness": song reaches only "righteousness," Tzedek, which is Malchus.

Psalms 145:7 תהילים קמ"ה:ז'

זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ׃

They shall utter the fame of Thy great goodness, And shall sing of Thy righteousness.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

37 **(שאין . . המל')**

The parenthesis "for the raising of mayin nukvin by the lower beings reaches only up to Malchus" is missing in this manuscript.

KEHOT'S NOTE

בבוך 633 ליתא.

38 **והיו הדברים האלה אשר אנכי**

"And these words which I command you this day shall be upon your heart": in the plain sense, Moshe speaks; the Alter Rebbe reads "I" (Anochi) as G-d's very Self, drawn down through the mitzvos. (context: Steinsaltz Tanakh)

Deuteronomy 6:6 דברים ו':ו'

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

And these words, which I command thee this day, shall be upon thy heart;

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

39 **אנכי מי שאנכי**

At Torah Ohr 1a the same phrase appears: through the soul's longing, "a spirit brings a spirit," and from this is drawn "these words which I, Who I am, command you." Kehot's note there points to Zohar I 167b and quotes Likkutei Torah (Bamidbar): no one knows and grasps the level of Anochi except Anochi Himself, His essence beyond all grasp.

KEHOT'S NOTE

נסמן לעיל א. א.

40 **(הוא . . לכאן)**

The parenthesis "this is, by way of analogy, as if the king were to come here" is missing in this manuscript.

KEHOT'S NOTE

בבוך 633 ליתא.

PARAGRAPH 7

41 **הנה כשהמל' במקומה . . האורות עליונים**

The note refers to Or HaTorah on Masei for a parallel discussion of Malchus in her place in Atzilus as "Zion," receiving the supernal lights.

KEHOT'S NOTE

ראה אוה"ת פ' מסעי ע' א'תה.

PARAGRAPH 8

42 **קדש לי כל בכור**

G-d tells Moshe, "Sanctify to Me every firstborn": the opening of one of the passages written in the tefillin, given as the example of a mitzvah whose meaning is Chochmah and whose fulfillment is physical. (context: Steinsaltz Tanakh)

Exodus 13:2 שמות י"ג:ב'

קַדֶּשׁ־לִי כָל־בְּכוֹר פֶּטֶר כָּל־רֶחֶם בִּבְנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה לִי הוּא׃

'Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.'

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

שמות יג, ב.

43 **וכשמקבלת . . שמחה**

The parenthesis "and when she receives all the lights, then she is in the state of joy" is missing in this manuscript.

KEHOT'S NOTE

בבוך 633 ליתא.

44 **ומלכותו בכל משלה**

"Havayah has established His throne in heaven, and His kingship rules over all": here Malchus descends even to the powers outside holiness so that G-d's kingship rules over everything. (context: Steinsaltz Tanakh)

Psalms 103:19 תהילים ק"ג:י"ט

ה' בַּשָּׁמַיִם הֵכִין כִּסְאוֹ וּמַלְכוּתוֹ בַכֹּל מָשָׁלָה׃

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים קג, יט.

45 **גלו לאדום שכינה עמהם**

The Talmud teaches that wherever Israel was exiled the Shechinah was with them, in Egypt and in Babylon, and that it will return with them at the redemption.

Megillah 29a:4 מגילה כ"ט א:ד'

תָּנְיָא, רַבִּי שִׁמְעוֹן בֶּן יוֹחַי אוֹמֵר: בּוֹא וּרְאֵה כַּמָּה חֲבִיבִין יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁבְּכָל מָקוֹם שֶׁגָּלוּ — שְׁכִינָה עִמָּהֶן. גָּלוּ לְמִצְרַיִם — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "הֲנִגְלֹה נִגְלֵיתִי לְבֵית אָבִיךָ בִּהְיוֹתָם בְּמִצְרַיִם וְגוֹ'". גָּלוּ לְבָבֶל — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "לְמַעַנְכֶם שִׁלַּחְתִּי בָבֶלָה".

מתרפקת על דודה 48

> **"Leaning upon her beloved": in exile Malchus leans upon and longs for her beloved.**

Song of Songs 8:5 שיר השירים ח׳:ה׳

מִי זֹאת עֹלָה מִן־הַמִּדְבָּר מִתְרַפֶּקֶת עַל־דּוֹדָהּ תַּחַת הַתַּפּוּחַ עוֹרַרְתִּיךָ שָׁמָּה חִבְּלַתְךָ אִמֶּךָ שָׁמָּה חִבְּלָה יְלָדַתְךָ׃

Who is this that cometh up from the wilderness, Leaning upon her beloved? Under the apple-tree I awakened thee; There thy mother was in travail with thee; There was she in travail and brought thee forth.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

ותרב חכמת שלמה דקיימא סיהרא באשלימותא 49

> **"And Shlomo's wisdom exceeded the wisdom of all the people of the east and all the wisdom of Egypt": the Zohar reads it as the time when the moon, Malchus, was full. (context: Steinsaltz Tanakh)**

I Kings 5:10 מלכים א ה׳:י׳

וַתֵּרֶב חָכְמַת שְׁלֹמֹה מֵחָכְמַת כָּל־בְּנֵי־קֶדֶם וּמִכֹּל חָכְמַת מִצְרָיִם׃

And Solomon's wisdom excelled the wisdom of all the children of the east, and all the wisdom of Egypt.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

Zohar I, 150a זח"א קנ, א

KEHOT'S NOTE

מלכים-א ה, י. זח"א קנ, א ועוד.

אשה ריח ניחוח 50

> **"A fire-offering, a pleasing fragrance to G-d": the phrase recurs throughout the laws of the offerings; here it describes how the offerings brought about a union above.**

Leviticus 1:9 ויקרא א׳:ט׳

וְקִרְבּוֹ וּכְרָעָיו יִרְחַץ בַּמָּיִם וְהִקְטִיר הַכֹּהֵן אֶת־הַכֹּל הַמִּזְבֵּחָה עֹלָה אִשֵּׁה רֵיחַ־נִיחוֹחַ לַיהוָה׃

but its inwards and its legs shall he wash with water; and the priest shall make the whole smoke on the altar, for a burnt-offering, an offering made by fire, of a sweet savour unto the L-RD.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

רני ושמחי 51

> **The prophet's call to "sing and rejoice" is read as a consolation: in the future Malchus will have both song and joy.**

Zechariah 2:14 זכריה ב׳:י״ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־יְהוָה׃

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

(ולא עוד . . יחד) 52

> **The parenthesis "and not only that, but she will be raised to a great elevation, until she is in both levels together" is missing in this manuscript.**

KEHOT'S NOTE

בבוך 633 ליתא.

וַאַף כְּשֶׁהֵן עֲתִידִין לִיגָּאֵל — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "וְשָׁב ה' אֱלֹקֶיךָ אֶת שְׁבוּתְךָ". "וְהֵשִׁיב" לֹא נֶאֱמַר, אֶלָּא "וְשָׁב". מְלַמֵּד שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא שָׁב עִמָּהֶן מִבֵּין הַגָּלְיוֹת.

It was taught: R. Shimon b. Yohai said: Come and see how beloved are Israel to G-d—... every place to which they were exiled the Shekhinah (G-d's Divine Presence) went with them. They were exiled to Egypt and the Shekhinah was with them, as it says, "Did I reveal myself to the house of your father when they were in Egypt" (II Samuel 2:27). They were exiled to Babylon, and the Shekhinah was with them, as it says, "For your sake I was sent to Babylon" (Isaiah 43:14). And when ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

KEHOT'S NOTE

ספרי מסעי לה, לד. מגילה כט, א. ראה גם לעיל ה, א. ולקמן נא, א.

גלו לאדום שכינה עמהם 46

> **The Sifrei teaches that wherever Israel was exiled the Shechinah went with them, to Egypt, Babylon, Elam and Edom, and that it returns with them.**

Sifrei Bamidbar 161:5 ספרי במדבר קס״א:ה׳

... גלו למצרים שכינה עמהם, שנאמר (שמואל א ב) הנגלה נגליתי אל בית אביך בהיותם במצרים לבית פרעה; גלו לבבל שכינה עמהם, שנאמר (ישעיה מג) למענכם שולחתי בבלה; גלו לעילם שכינה עמהם, שנאמר (ירמיה מט) ושמתי כסאי בעילם והאבדתי משם מלך ושרים; גלו לאדום שכינה עמהם, שנאמר (ישעיה סג) מי זה בא מאדום חמוץ בגדים מבצרה. וכשהם חוזרים שכינה עמהם, שנאמר (דברים ל) ושב ה' את שבותך ורחמך. והשיב לא נאמר, אלא ושב ה' אלקיך. ואומר (שיר השירים ד) אתי מלבנון כלה אתי מלבנון תבואי תשורי מראש אמנה מראש שניר ...

(Bamidbar 35:34) "in whose midst I dwell": Beloved are Israel, for even when they are tamei the Shechinah reposes among them — (Vayikra 16:16) "who dwells with them in the midst of their uncleanliness," and (Ibid. 15:31) "... when they defile My sanctuary which is in their midst," and (Bamidbar 5:3) "and they shall not make unclean their camps in whose midst I dwell." (Ibid. 35:34) "for I the L-rd dwell in the midst of the children of Israel." R. Nathan says: Beloved are Israel, for wherever they are exiled ...

Wikisource (CC-BY-SA) • Sifrei by Rabbi Shraga Silverstein (CC-BY)

PARAGRAPH 9

נפשי אויתיך בלילה 47

> **"With my soul I desire You in the night": here "night" is the exile, when Malchus longs from afar.**

Isaiah 26:9 ישעיהו כ״ו:ט׳

נַפְשִׁי אִוִּיתִיךָ בַּלַּיְלָה אַף־רוּחִי בְקִרְבִּי אֲשַׁחֲרֶךָּ כִּי כַאֲשֶׁר מִשְׁפָּטֶיךָ לָאָרֶץ צֶדֶק לָמְדוּ יֹשְׁבֵי תֵבֵל׃

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy judgments are in the earth, The inhabitants of the world learn righteousness.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

53 **למעני למעני אעשה**

G-d tells Israel He will redeem them "for My sake, for My sake," so that His Name not be profaned: an arousal from above without an arousal from below. (context: Steinsaltz Tanakh)

Isaiah 48:11 ישעיהו מ"ח:י"א

לְמַעֲנִי לְמַעֲנִי אֶעֱשֶׂה כִּי אֵיךְ יֵחָל וּכְבוֹדִי לְאַחֵר לֹא־אֶתֵּן׃

For Mine own sake, for Mine own sake, will I do it; For how should it be profaned? And My glory will I not give to another.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

54 **באו לפניו**

"Come before Him with song": "before Him" is read as the inner dimension, reached specifically through song.

Psalms 100:2 תהילים ק':ב'

עִבְדוּ אֶת־ה' בְּשִׂמְחָה בֹּאוּ לְפָנָיו בְּרִנָּנָה׃

Serve the L-RD with gladness; come before His presence with singing.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

PARAGRAPH 10

55 **הנני בא ושכנתי בתוכך**

"For behold, I come and I will dwell in your midst, declares Havayah": the second half of the verse, read as G-d dwelling within the person through divine speech (ne'um).

Zechariah 2:14 זכריה ב':י"ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־ה'׃

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

56 **שכינה מדברת מתוך גרונו של משה**

Kehot's note points to Zohar I, 267a for these words.

Zohar I, 267a זח"א רסז, א

Zohar II, 115b זח"ב קטו, ב

Zohar III, 219a זח"ג ריט, א

KEHOT'S NOTE

ראה זח"א רסז, א. זח"ב קטו, ב. זח"ג ריט, א. רלב, א.

57 **שכינה מדברת מתוך גרונו של משה**

Kehot's notes cite this Zohar passage, which tells Moshe that in the Shema "the Name of your Master speaks in your mouth."

Zohar, Mishpatim 10:405–11:414 ספר הזהר, משפטים י':ת"ה-י"א:ת"י"ד

58 **ונתתי מטר ארצכם**

In the second paragraph of the Shema Moshe says, in G-d's first person, "I will give the rain of your land in its season": the Shechinah spoke from his throat. (context: Steinsaltz Tanakh)

Deuteronomy 11:14 דברים י"א:י"ד

וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

דברים י"א, י"ד.

59 **ונתתי עשב**

"I will give grass in your field for your cattle": part of the second paragraph of the Shema, which every Jew recites in G-d's first person.

Deuteronomy 11:15 דברים י"א:ט"ו

וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ׃

And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

60 **שאומר כל אדם בק"ש**

This manuscript's text of the maamar ends at these words, "which every person says in the Shema."

KEHOT'S NOTE

ע"כ בבוך 633.

61 **ובכל מאדך**

"And with all your might": the Shema's call to love G-d beyond all limits, the self-sacrifice that makes room for G-d's word in a person's mouth.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

62 **ודברי אשר שמתי בפיך**

G-d's covenant with those who return to Him: "My spirit that is upon you and My words which I have placed in your mouth shall not depart from your mouth," fulfilled when one says the Shema with self-sacrifice. (context: Steinsaltz Tanakh)

Isaiah 59:21 ישעיהו נ"ט:כ"א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר ה' מֵעַתָּה וְעַד־עוֹלָם׃

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

ישע' נט, כא.

PARAGRAPH 11

63 **האלקים יעננו בקול בקולו ש"מ**

At Sinai, as the shofar grew louder, "Moshe would speak, and G-d would answer him with a voice." (context: Steinsaltz Tanakh)

Exodus 19:19 שמות י"ט:י"ט

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל׃

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

Berakhot 45a:8 ברכות מ"ה א:ח'

אָמַר רַבִּי שִׁמְעוֹן בֶּן פַּזִּי: מִנַּיִן שֶׁאֵין הַמְתַרְגֵּם רַשַּׁאי לְהַגְבִּיהַּ קוֹלוֹ יוֹתֵר מִן הַקּוֹרֵא, שֶׁנֶּאֱמַר: "מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל", שֶׁאֵין תַּלְמוּד לוֹמַר "בְּקוֹל", וּמָה תַּלְמוּד לוֹמַר "בְּקוֹל" — בְּקוֹלוֹ שֶׁל מֹשֶׁה.

R. Simeon b. Pazzi said : Whence is it that the translator is not permitted to raise his voice above that of the reader? As it is said, "Moses spoke, and G-d answered him by a voice" (Exod. xix. 19) — there was no need to say "by a voice" ; what, therefore, does the teaching "by a voice" tell us? By a voice [equal to that] of Moses.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

שמות יט, יט. ברכות מה, א.

64 **הנני בא**

"For behold, I come": the Alter Rebbe reads "I come" as a drawing-down from above and "Behold I" as G-d's very Self.

Zechariah 2:14 זכריה ב':י"ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־ה׳

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

65 **ישכיל עבדי ירום ונשא וגבה מאד**

"Behold, My servant shall prosper; he shall be exalted, lifted up and very high": the servant of G-d, understood as Mashiach (or as Israel); applied here to Mashiach, whose eminence comes from the innermost level. (context: Steinsaltz Tanakh)

Isaiah 52:13 ישעיהו נ"ב:י"ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד׃

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

PARAGRAPH 12

66 **ולציון יאמר איש ואיש יולד בה**

The sons of Korach: "And of Zion it shall be said, man and man was born in her, and the Most High Himself will establish her": in the plain sense, many great men were born in Zion. The Alter Rebbe reads the two words "man and man" as two drawings-down, the second through the vav. (context: Steinsaltz Tanakh)

Psalms 87:5 תהילים פ"ז:ה'

וּלְצִיּוֹן יֵאָמַר אִישׁ וְאִישׁ יְלַד־בָּהּ וְהוּא יְכוֹנְנֶהָ עֶלְיוֹן׃

But of Zion it shall be said: 'This man and that was born in her; And the Most High Himself doth establish her.'

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

67 **אשה מזרעת תחלה**

The Talmud teaches that if the woman seeds first she bears a male, and if the man seeds first she bears a female; here both halves describe arousal from below and from above.

Niddah 31a:23–24 נדה ל"א א:כ"ג-כ"ד

אָמַר רַבִּי יִצְחָק, אָמַר רַבִּי אַמֵּי: אִשָּׁה מַזְרַעַת תְּחִילָּה — יוֹלֶדֶת זָכָר, אִישׁ מַזְרִיעַ תְּחִילָּה — יוֹלֶדֶת נְקֵבָה, שֶׁנֶּאֱמַר: "אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר". תָּנוּ רַבָּנַן: בָּרִאשׁוֹנָה הָיוּ אוֹמְרִים — אִשָּׁה מַזְרַעַת תְּחִילָּה יוֹלֶדֶת זָכָר, אִישׁ מַזְרִיעַ תְּחִילָּה יוֹלֶדֶת נְקֵבָה, וְלֹא פֵּירְשׁוּ חֲכָמִים אֶת הַדָּבָר, עַד שֶׁבָּא רַבִּי צָדוֹק וּפֵירְשׁוֹ: "אֵלֶּה בְּנֵי לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב בְּפַדַּן אָרָם וְאֵת דִּינָה בִתּוֹ" — תְּלָה הַזְּכָרִים בַּנְּקֵבוֹת וּנְקֵבוֹת בַּזְּכָרִים.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

נדה לא, א ושי"נ.

68 **ונחה עליו רוח ה' כו' והריחו**

"And the spirit of Havayah will rest upon him": Isaiah's description of the future king from the stock of Jesse, connected here with Mashiach. (context: Steinsaltz Tanakh)

Isaiah 11:2 ישעיהו י"א:ב'

וְנָחָה עָלָיו רוּחַ ה׳ רוּחַ חָכְמָה וּבִינָה רוּחַ עֵצָה וּגְבוּרָה רוּחַ דַּעַת וְיִרְאַת ה׳

And the spirit of the L-RD shall rest upon him, The spirit of wisdom and understanding, The spirit of counsel and might, The spirit of knowledge and of the fear of the L-RD.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

Isaiah 11:3 ישעיהו י"א:ג'

וַהֲרִיחוֹ בְּיִרְאַת ה׳ וְלֹא־לְמַרְאֵה עֵינָיו יִשְׁפּוֹט וְלֹא־לְמִשְׁמַע אָזְנָיו יוֹכִיחַ׃

And his delight shall be in the fear of the L-RD; And he shall not judge after the sight of his eyes, Neither decide after the hearing of his ears;

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

ישע' יא, ב. ג.

69 **על פתח הבית מבחוץ**

The Sages taught that the mitzvah of the Chanukah lamp is to place it at the entrance of one's house, on the outside.

Shabbat 21b:8–9 שבת כ"א ב:ח'-ט'

תָּנוּ רַבָּנַן: נֵר חֲנוּכָּה מִצְוָה לְהַנִּיחָהּ עַל פֶּתַח בֵּיתוֹ מִבַּחוּץ. אִם הָיָה דָר בַּעֲלִיָּיה — מַנִּיחָהּ בַּחַלּוֹן הַסְּמוּכָה לִרְשׁוּת הָרַבִּים. וּבְשָׁעַת הַסַּכָּנָה — מַנִּיחָהּ עַל שֻׁלְחָנוֹ וְדַיּוֹ. אָמַר רָבָא: צָרִיךְ נֵר אַחֶרֶת לְהִשְׁתַּמֵּשׁ לְאוֹרָהּ. וְאִי אִיכָּא מְדוּרָה — לֹא צָרִיךְ. וְאִי אָדָם חָשׁוּב הוּא — אַף עַל גַּב דְּאִיכָּא מְדוּרָה צָרִיךְ נֵר אַחֶרֶת.

William Davidson, Vocalized Aramaic (CC-BY-NC)

70 **פתחו לי שערי צדק**

The psalmist, saved from death, asks, "Open for me the gates of righteousness," the Temple gates, to give thanks: here the doorway is Tzedek, Malchus, the gateway to the worlds below. (context: Steinsaltz Tanakh)

Psalms 118:19 תהילים קי"ח:י"ט

פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק אָבֹא־בָם אוֹדֶה יָהּ׃

Open to me the gates of righteousness; I will enter into them, I will give thanks unto the L-RD.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים קיח, יט.

71 **וצדקתך ירננו**

"They shall sing of Your righteousness": song reaches Tzedek, the "doorway," Malchus.

Psalms 145:7 תהילים קמ"ה:ז'

זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ׃

They shall utter the fame of Thy great goodness, And shall sing of Thy righteousness.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים קמה, ז.

72 **ומחוץ לפתח הוא בי"ע**

The note refers to Yahel Or, p. 455, for the idea that what lies outside the doorway is the worlds of Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

ראה יהל אור ע' תנה.

73 **שהוא ענין יחוד אור ושמן ופתילה**

Likkutei Torah quotes this "explanation of Sing and rejoice, O daughter of Zion" ("light, oil and wick... all are drawn down even below") to explain how the Chanukah lamp lights up the darkness after sunset.

KEHOT'S NOTE

מובא בלקו"ת שה"ש ז, ג.

LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

The Hebrew text of Torah Ohr: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY-NC 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

"In the Rebbe's light": what the Rebbe says about a paragraph, found by AI in his sichos, letters and maamarim and checked against each source by further AI readers. Short quotes only, with the place of each. No person has reviewed it yet; check the place before relying on a detail. The Rebbe's works are published by Kehot and by Vaad Hanochos B'Lahak.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); Torat Emet 357 (Public Domain); Eighteen Treatises from the Mishna (Public Domain); Sefer Etz Chaim (Public Domain); Pri Etz Chaim (Public Domain); Shaar Maamarei Rashbi (Public Domain); The Zohar; London, Soncino Press, 1933 (Public Domain); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Daf Shevui (CC0); Wikisource (CC-BY-SA); Sifrei by Rabbi Shraga Silverstein (CC-BY); Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain).

This edition as a whole: CC BY-NC 4.0. Shuls, schools and non-profit projects may copy, print and share it freely, and may ask for donations to cover the cost of printing; it may never be sold. Credit Kehot Publication Society and likuteitorah.com. https://creativecommons.org/licenses/by-nc/4.0/

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306–309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From likuteitorah.com/torah-ohr/mikeitz/10/

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok