TORAH OHR · PARSHAS MIKEITZ · MAAMAR 9

רני ושמחי בת ציון כי הנני בא

“Sing and rejoice, O daughter of Zion, for behold, I come”

Divine service has two movements: singing, the soul’s longing ascent, born of G-d’s concealment, which must come first; and joy, the Infinite Light drawn down through Torah and mitzvos. The Chanukah lamp, lit outside the door, shows that this light reaches even one who stands outside, and the prophet promises that G-d Himself will come even to the “daughter of Zion” in exile.

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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

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THE BIG IDEA

Divine service has two movements: singing, the soul's longing ascent, born of G-d's concealment, which must come first; and joy, the Infinite Light drawn down through Torah and mitzvos. The Chanukah lamp, lit outside the door, shows that this light reaches even one who stands outside, and the prophet promises that G-d Himself will come even to the "daughter of Zion" in exile.

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 asks why the Haftorah of Chanukah opens with "Sing and rejoice, O daughter of Zion." It answers from "Serve Havayah with joy; come before Him with singing" and the Zohar's "joy in the morning, singing in the evening." Singing is the service of the angels: a longing to be absorbed in the Infinite Light, voiced in song and directed to Malchus, G-d's kingship, the only channel through which life reaches creatures bound by time and space. Because G-d is hidden in Malchus, the "evening," the longing grows. The soul shares this ascent, which must come first; but it also has joy, the light drawn down through Torah and mitzvos, which angels lack. The physical mitzvos are "Zion," signs that point to their spiritual reality and draw it down, and the blessing said before each mitzvah draws the flow from world to world. When Israel first arouses itself, it is "Zion"; in exile it is only "daughter of Zion," a recipient. Yet the prophet promises a light from beyond all worlds. The Chanukah lamp, lit outside toward the public domain, carries the Infinite Light to those outside and turns darkness into light.

OUTLINE

1 **The question** ¶1

Why does the Haftorah of Chanukah open with "Sing and rejoice," rather than with the vision of the golden menorah?

2 **The angels' song** ¶2–7

The angels' singing is the outward voice of their longing for G-d; it is directed to Malchus, "Your righteousness," the kingship through which all creatures in time and space receive life. Only a trace of His "abundant goodness" reaches them, and the Infinite Light they grasp only through that kingship.

3 **Singing in the evening** ¶8–9

"Evening" is Malchus, where G-d is hidden; the concealment itself awakens the longing, and the soul's ascent out of the body is "come before Him with singing."

4 **Joy in the morning** ¶10–11

After the ascent comes joy: the Infinite Light drawn down through Torah and mitzvos, a service souls have and angels do not, reached only by first coming "with singing."

5 **Zion: the mitzvos as signs** ¶12–15

The physical mitzvos are "Zion," signs that point to and draw down their spiritual reality, the source of space and time; the blessing over a mitzvah draws Havayah into Elokim so that G-d's kingship is revealed.

6 **Zion and the daughter of Zion** ¶16–17

With an arousal from below Israel is "Zion"; without it, in exile, only "daughter of Zion," a recipient whose light stays outer. The morning prayers follow the same order.

7 **The prophet's comfort** ¶18–19

An arousal from above, from the light that encompasses all worlds, will reach even the "daughter"; in the Time to Come G-d Himself will dwell in her.

8 **The Chanukah lamp** ¶20

The lamp at the outer side of the door brings the Infinite Light to one who stands outside, and even into the public domain, turning darkness into light.

THE REBBE'S MAAMARIM ON THIS MAAMAR

AI summaries of the Rebbe's maamarim built on this one, each read beside ours from the corrected scan; not yet reviewed by a person. What each adds is also shown under its paragraph.

ספר המאמרים תשל"ז • ש"פ וישב, שבת חנוכה, ה'תשל"ז • 5737 • ד"ה רני ושמחי בת ציון P. 110

The Rebbe opens from the Alter Rebbe's question: why does the Haftorah of Shabbos Chanukah begin with "Sing and rejoice, O daughter of Zion" rather than with the menorah verse at its end? The question implies that the opening verses also belong to Chanukah. He then explains the names. Israel is called "Zion," a sign, when it stands as a marker of what is above it. It is called "daughter of Zion" when it is only a recipient. Likewise in the sefiros, Malchus in Atzilus is "Zion," and Malchus as it descends to create Beriah, Yetzirah and Asiyah is "daughter of Zion." The verse tells the "daughter" to sing and rejoice even then, because "behold, I come": an arousal from above that comes on its own, without an arousal from below. To explain this he brings the Midrash of the king who called his daughter "my daughter," then "my sister," then "my mother," and the Zohar's teaching that there is a "daughter" higher than all three. "My daughter" is the mitzvos, "my sister" is Torah, and "my mother" is prayer. All three are also found within Torah itself: learning that leads to action, learning as such, and learning lishmah, which draws the Giver of the Torah into it. Above these are pnimiyus haTorah and Torah as it is in the Essence, pnimiyus Atik.

This highest level, pnimiyus Atik, is drawn down specifically into physical things: the deed of the mitzvos, and even plain Scripture or a settled halachah. That is why the Torah was not given to the angels. So the low "daughter," who has no arousal from below, is exactly where the supreme

"daughter" is revealed, and therefore she sings and rejoices. This also answers why the Haftorah goes on to "many nations shall join themselves to Havayah." In Shlomo's time only the outer dimension of Atik was revealed, and the nations stayed nations. The future revelation of pnimiyus Atik will change them in their very being. Yet "I will dwell in your midst" remains Israel's alone. At Chanukah too Israel was only "daughter of Zion," and the light came from above. So too in the darkness of exile, "singing in the evening," which brings the end of exile.

The lesson: Even in the darkness of exile, when a Jew feels like a mere "daughter" with no arousal of his own, he should sing and rejoice. G-d's very Essence is drawn into simple mitzvos and plain Torah study, and this singing in the night brings the end of exile.

ספר המאמרים תשמ"ב • ש"פ מקץ, שבת חנוכה, אדר"ח טבת ה'תשמ"ב • 5742 • ד"ה רני ושמחי בת ציון
P. 85

The Rebbe opens with the Alter Rebbe's question in Torah Ohr: why does the Chanukah haftorah begin with "Sing and rejoice, O daughter of Zion" and not with "I have seen, and behold, a menorah of gold," where the link to Chanukah is plain? He adds two further questions. What do the two words "sing" and "rejoice" mean, given the Zohar's "joy in the morning, singing in the evening," and how does this relate to Chanukah? And why are the Jewish people called here specifically "daughter of Zion," when Scripture also calls them "my sister" and "mother"?

His answer is that the soul is called "daughter" (before its descent the souls are "daughters of Jerusalem"). The soul falls from a lofty roof into a deep pit. This is so especially in exile, and above all in the period before Mashiach (ikvesa dimeshicha). By then even the glow that lingered from Temple times is gone, the light that "remained over in the days of Rebbi," when there were still Tannaim and Amoraim. That is the lowest point of the descent, so Israel is called "daughter of Zion" specifically. Yet this very descent, the "singing in the evening" of exile, which is called night, brings about the future ascent, as light excels over darkness. It leads to "for behold, I come and will dwell in your midst." That is why the haftorah then goes on to the golden menorah, which is "all of it" one whole entity, the inner dimension of Atik (pnimiyus Atik) that will be revealed only in the future. Since all future revelations depend on our service now, the Rebbe explains the lighting through Likkutei Torah, Behaaloscha (5562). The seven lamps are seven kinds of Jews, and Aharon kindles them with a chesed above the chain of worlds ("rav chesed"), which unites the higher and lower unity. The kindling is with oil, which comes only from crushing the olive: through the crushing of exile one comes to pnimiyus Atik. The Chanukah lights burn "until the feet of the Tarmodai are gone," bringing the nations to both subjugation and transformation, while Israel's distinction remains.

The lesson: The descent of the final exile brings the revelation of pnimiyus Atik. The Rebbe prays that study of these matters and spreading the wellsprings will bring the revelation soon.

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.

The Rebbe's teachings gather around this maamar's question: how can the prophet tell the "בת ציון" ("daughter of Zion"), Israel in exile with no arousal of her own, to sing and rejoice? He gives three reasons why the name belongs to exile: "הביטול דבת מתגלה בעיקר בהעבודה שבזמן הגלות" (the daughter's bittul shows above all there) (his edited Rani v'simchi of Shabbos Behaalosecha 5727); "Zion" is Israel whose Torah and mitzvos are whole, so exile is a lack (Chanukah 5730); "Zion" needs the Temple's offerings too (Shabbos Chanukah 5745). In the 5727 maamar the plain deed of a mitzvah, out of all proportion to what it draws, is like an arousal from above that comes of itself, from G-d's Essence, which "הנני בא" ("Behold, I come") brings "בתוכך, בפנימיות" ("in your midst", inwardly); in the two Chanukah maamarim of 5730 singing and joy, which the Zohar divides between evening and morning, come "בבת אחת" (at once) in exile, through self-sacrifice and exile's undoing of every order. A letter of 21 Elul 5709 keeps the maamar's limit: an arousal from above with no hold below belongs to the Time to Come. Perhaps (biur b'derech efshar) the thread is that the "daughter's" lowliness is where the highest light settles. Shorter notes open the word baruch (Shalom Rav 5738, Nasata Liyreiecha 5736), and a farbrengen of Shabbos Chanukah 5741 answers the opening question: "שבת חנוכה דארף זיין שמחה" (the day must be joyful).

KEY CONCEPTS

Singing (rinah, renanah) רנה / רננה

The voice of longing: the ascent from below to above, born of G-d's concealment. It is the whole service of the angels, and the first stage of a person's service.

Joy (simchah) שמחה

The revealing of the innermost: the Infinite Light drawn down from above to below through Torah and mitzvos, a service given to souls and not to angels.

Evening and morning (ramsha, tzafra) רמשא / צפרא

The Zohar's pairing: evening, the attribute of night, is Malchus, where G-d is hidden; morning, the attribute of day, is the light drawn down from above.

"Your righteousness" (tzedek) צדק / צדקתך

Malchus, G-d's kingship, the only channel through which creatures in time and space receive life, and the level through which the angels grasp Him.

Zion (tziyun) ציון

A sign or marker: the physical mitzvos and Torah, which point to their spiritual reality and draw it down; also Israel when it takes the initiative.

Daughter of Zion בת ציון

Israel in exile, without an arousal from below: only a recipient, so the light the mitzvos draw to her from above stays outer. Yet a light from beyond all worlds will reach even her, and in the Time to Come she too will be "man."

Arousal from below and from above אתערותא דלתתא / אתערותא דלעילא

Human initiative, which draws the light inward, and divine initiative, which gives even without it; the highest arousal from above, from sovev kol almin, reaches even the "daughter."

SECTION 1 · ¶1

The question

1 רני ושמחי[1,2] בת ציון כי הנני בא. להבין ענין רני ושמחי וגם מה ענין זה להפטורת חנוכה שמתחילין ברני ושמחי וגו' והיה להתחיל מן ראיתי והנה מנורת זהב[3] וגו' שבסוף הפרשה.[4]

"Sing and rejoice, O daughter of Zion, for behold, I come." [We need] to understand the meaning of "Sing and rejoice." And also, what does this have to do with the Haftorah of Chanukah, which begins with "Sing and rejoice," etc.? It should have begun from "I have seen, and behold, a menorah of gold," etc., which is at the end of the passage.

The maamar opens with the first words of the Haftorah read on Shabbos Chanukah, from the prophet Zechariah. It asks two questions: what "Sing and rejoice" means, and why the Haftorah begins here rather than with the vision of the golden menorah later in the same passage, which would seem to suit Chanukah better.

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

THE REBBE EXPLAINS

At the farbrengen of Shabbos Mikeitz, Shabbos Chanukah 5741 (an unedited transcript), the Rebbe takes up the question whether the days of Chanukah are days of joy or only of praise and thanks, and says that Shabbos Chanukah at least calls for added joy, since its Haftorah, read with a blessing before and after, is „רני ושמחי" ("Sing and rejoice").

The Rebbe brings this paragraph's question, "the Alter Rebbe's question in Torah Ohr": „מה ענין זה להפטורת חנוכה שמתחילין ברני ושמחי" (what has "Sing and rejoice" to do with Chanukah), when the link is plain only in the golden menorah (מנורת זהב)? Torah Ohr answers it at length „ע"פ סוד, דרוש און רזי תורה" (by way of sod, derush and the Torah's secrets), he says, but the answer also comes down to the plain level: the Haftorah of Shabbos Chanukah begins with "Sing and rejoice" „ווייל שבת חנוכה דארף זיין שמחה" (because Shabbos Chanukah must be a day of joy). He even takes the question as at least a hint for the view that Chanukah is a time of joy: otherwise the Haftorah would have begun with the menorah, or with Yehoshua the High Priest.

The Alter Rebbe: וגם מה ענין זה להפטורת חנוכה שמתחילין ברני ושמחי וגו'

The Rebbe: עס קומט אבער אויך אראפ אין נגלה, אז מ'זאגט אין דער הפטורה פון שבת חנוכה (ובהתחלתה) "רני ושמחי" - ווייל שבת חנוכה דארף זיין שמחה

Sichos Kodesh 5741, vol. א, p. 637-638 (the sicha begins p. 636) · שבת חנוכה התשמ"א, מבה"ח טבת, ש"פ מקץ (הנחת התי בלתי מוגה)

FROM THE REBBE'S MAAMAR ד"ה רני ושמחי בת ציון, **5737**

From the Alter Rebbe's question the Rebbe infers that the opening verses of the Haftorah must themselves belong to Chanukah. He then applies "daughter of Zion" to the historical Chanukah: Israel then had no arousal from below, yet a light from beyond it came. He reads the Alter Rebbe's "singing in the evening" as song in the night of exile and in the footsteps of Moshiach.

The Alter Rebbe: והיה להתחיל מן ראיתי והנה מנורת זהב וגו'

The Rebbe: שישראל היו אז בבחינת בת ציון בלבד

FROM THE REBBE'S MAAMAR ד"ה רני ושמחי בת ציון, **5742**

The Alter Rebbe raises this question, but his answer runs through the Chanukah lamp at the outer doorway (¶20) and never explains the menorah verse itself. The Rebbe answers it directly. The Rebbe links the opening verse's descent in exile and promise "כי הנני בא ושכנתי בתוכך" to the ensuing menorah vision. The menorah is "all of it" one complete entity, all the lamps facing the menorah, which is pnimiyus Atik. Until Mashiach all revelations come only from the outer dimension of Atik.

The Alter Rebbe: והיה להתחיל מן ראיתי והנה מנורת זהב וגו' שבסוף הפרשה

The Rebbe: שממשיך אח"כ ראיתי והנה מנורת זהב כולה וגו'

SECTION 2 • ¶2–7

The angels' song

2 והענין הוא דכתיב עבדו את ה' בשמחה באו לפניו ברננה.[5] ואיתא בזהר שמחה בצפרא ורננה ברמשא.[6] וצריך להבין מהו צפרא ומהו רמשא מהו שמחה ומהו רננה.[7]

The explanation is as follows. It is written, "Serve Havayah with joy; come before Him with singing (renanah)." And it is stated in the Zohar: "Joy in the morning (tzafra), and singing in the evening (ramsha)." We need to understand what "morning" is and what "evening" is, what "joy" is and what "singing" is.

The answer begins with a verse from Psalms that pairs "joy" with "singing," and a saying of the Zohar that assigns joy to the morning and singing to the evening. In the Zohar, Rabbi Yosi applies the verse to prayer: its joy and singing match the two daily prayers and the two daily offerings: joy the lamb of the morning, singing the lamb at dusk. The maamar sets out four terms to be explained: morning, evening, joy and singing.

ויובן בהקדים כי מודעת זאת שעבודת המלאכים היא רנה וזמרה בשירות ותשבחות כנודע מענין פרק שירה[8] שכל הברואים אומרים שירה.

This will be understood by first stating what is well known: that the service of the angels is singing and melody (rinah ve-zimrah), with songs and praises, as is known from the matter of Perek Shirah, that all created beings say song.

Before answering, the maamar lays a foundation: the angels serve G-d by singing His praises. Perek Shirah, "the Chapter of Song," is an early teaching that places verses of song and praise in the mouth of the heavens, the earth, the plants and every living thing.

3 וכן המלאכים שבכל עולם עד רום המעלות כולם אומרים שירות ותשבחות ברנה וזמרה. וענין רנה זו היא גילוי עוצם תשוקתם

And so too the angels in every world, up to the very highest levels, all say songs and praises with singing and melody. And the meaning of this singing is the revelation of the intensity of their longing,

> All the angels, in every world, sing. The maamar defines their singing as the outward revealing of an intense longing.

להיות נכספה וגם כלתה[9] נפשם לדבקה בו יתי ולהתכלל באור אי"ס ב"ה ותמיד כל ימיהם עומדים בתשוקה זו בלי הפסק מחמת שאין להם אהבה ותשוקה אחרת

so that their soul "yearns, and even pines," to cleave to Him, may He be blessed, and to be absorbed into the Infinite Light (Or Ein Sof), blessed be He. And always, all their days, they stand in this longing without pause, because they have no other love and longing.

> The Psalmist's words "yearns, and even pines" describe that longing: to cleave to G-d and be absorbed into the Infinite Light, G-d's light as it is, beyond all limits. The longing never stops, because it is the angels' only love.

וגם אין להם עבודה אחרת כמו תומ"צ [תורה ומצות] שהם בחינת המשכה מלמעלה למטה רק עבודתם היא השתוקקות נפשם ממטה למעלה

And they also have no other service, such as Torah and mitzvos, which are the aspect of drawing down from above to below; rather, their service is the longing of their soul from below to above.

> Unlike the souls of Israel, the angels have no other service: no Torah and mitzvos, which draw G-dliness down from above to below. Their service runs only from below to above.

ותשוקה זו היא ברנה וזמרה כנודע מענין הניגון[10] שהוא ענין התפעלות הלב (כי יש ניגון של שמחה ויש של מרירות כו')

And this longing is with singing and melody, as is known from the matter of melody (niggun), which is a matter of the stirring of the heart (for there is a melody of joy and there is [one] of bitterness, etc.).

> This longing finds its voice in song, because melody is the expression of a stirred heart. The aside adds that a melody can carry joy or bitterness, whatever the heart feels.

והנה זו היא בחי' חיצוניות כנודע ע"ד משל מי שהוא עומד בפנים בבית המלך מה לו להגיד ולספר בשבחו רק כשיצא לחוץ ידבר ויספר בשבחו להפליא ולהגדיל גודל עוצם שבח המלך כמה הוא גדול ומתפעל כו'

Now this is the aspect of the outer dimension (chitzoniyus), as is known by way of an analogy: one who stands inside, in the king's house, what need has he to tell and recount his praise? Only when he goes outside will he speak and recount his praise, to extol and magnify the great intensity of the king's praise, how great he is; and he is stirred, etc.

> Such song belongs to the outer dimension (chitzoniyus), not to the innermost core, and the analogy shows why. A person inside the king's palace, in his presence, has no need to describe the king's greatness; only someone who has gone outside recounts and magnifies his praise and is moved by it.

והוא ענין מ"ש וצדקתך ירננו[11] שהרנה היא בבחי' צדקתך כי צדק היא מלכותא קדישא[12,13] (מאזני צדק[14] פי' שיש בחינת מאזנים ששוקלים בחינת עומ"ש [עול מלכות שמים] שנמשך לכל חד וחד לפום שיעורא דיליה)[15]

And this is the meaning of what is written, "and they shall sing of Your righteousness": the singing is in the aspect of "Your righteousness," for tzedek (righteousness) is the holy Malchus (sovereignty). ("Scales of righteousness" means that there is an aspect of scales which weigh the aspect of the yoke of the kingship of Heaven, which is drawn to each and every one according to his own measure.)

> Psalm 145 says "they shall sing of Your righteousness": the angels' song is directed to G-d's "righteousness" (tzedek), which Tikkunei Zohar identifies with Malchus, G-d's kingship. The aside reads "scales of righteousness" as a picture of Malchus, which weighs out to each one his own measure of the yoke of Heaven's kingship.

וכתיב צדק מלאה ימינך[16] כי מלכותך מלכות כל עולמים[17] כתיב שאין ערך לבורא עם נברא להיות הנבראים מקבלים חיות מן הבורא יתי אלא ע"י בחינת מלוכה שלפי שהוא יתי מלך עליהם הם חיים וקיימים.[18]

And it is written, "Your right hand is full of righteousness"; for it is written, "Your kingship is the kingship of all worlds." For the Creator bears no relation to a created being, such that created beings could receive life-force from the Creator, may He be blessed, except through the aspect of kingship: because He, may He be blessed, is King over them, they live and exist.

> A second verse, "Your right hand is full of righteousness," prepares the next step. The Creator is infinitely beyond any creature, so creatures can receive life from Him only through His kingship: because He is their King, they live and exist.

4 וזהו מלכותך מלכות כל עולמים וממשלתך בכל דור ודור[19] עולמים הם בחינת מקום ודור דור הוא בחי' זמן הכל נמשך מבחי' מלכותך שהרי הזמן והמקום הם נבראים ומחודשים מאין ליש.

And this is [the meaning of] "Your kingship is the kingship of all worlds, and Your dominion is in every generation and generation": "worlds" are the aspect of space, and "generation [and] generation" is the aspect of time; all is drawn from the aspect of "Your kingship." For time and space are created and brought into being anew, from nothing into something.

> The verse "Your kingship is the kingship of all worlds, and Your dominion is in every generation" is read as covering space ("worlds") and time ("generations"). Both flow from G-d's kingship, because space and time are themselves created, brought into being from nothing.

שקודם בריאת העולם לא היה בחי' זמן ומקום כלל[20] ולא היו יכולים להיות נבראים שהם בעלי גבול בבחי' זמן ומקום

For before the creation of the world there was no aspect of time and space at all; and there could not have been created beings, which are bounded within time and space,

> Before creation there was no time or space at all. Creatures, which by nature exist within the limits of time and space, could not have come to be on their own terms.

אלא ע"י בחי' מלכותו יתי' שבה שייך בחי' זמן מלך מלך ימלוך כו' משא"כ באוא"ס [באור אין סוף] ב"ה עצמו שכשמו כן הוא אין לו סוף[21] כו'.

except through the aspect of His kingship, may He be blessed, to which the aspect of time pertains: "reigns, reigned, will reign," etc. This is not so with the Infinite Light (Or Ein Sof), blessed be He, itself, for as His name is, so is He: He has no end (sof), etc.

> Creation is possible only through G-d's kingship, to which time belongs, as in the prayer-book words "G-d reigns, G-d reigned, G-d will reign." The Infinite Light itself has no limit at all: as its name Ein Sof ("without end") says, it has no end.

5 ולפי שהחיות נמשך מבחי' מלכותו יתי' היא בחי' צדק לכך מלאה ימינך[22] בחי' ימין וחסד

And because the life-force is drawn from the aspect of His kingship, may He be blessed, which is the aspect of tzedek (righteousness), therefore "Your right hand is full": the aspect of the right and of Chesed (kindness),

> Since life flows from Malchus, which is "righteousness," the verse says that this righteousness fills G-d's "right hand." The right stands for Chesed, kindness: the life given through kingship is an act of kindness.

כמאמר מכלכל חיים בחסד וכתיב ואתה מחיה את כולם[23] וצבא השמים לך משתחוים פי' כי לפי שאתה מחיה את כולם לכך וצבא השמים לך משתחוים בבחי' בטול והתכללות.[24]

as it is said, "He sustains the living with kindness"; and it is written, "And You give life to them all, and the host of heaven bows down to You." This means: because You give life to them all, therefore "the host of heaven bows down to You," in the aspect of self-nullification (bittul) and absorption.

> Two texts support this: "He sustains the living with kindness," from the daily Amidah, and Nechemiah's "You give life to them all, and the host of heaven bows down to You." Because G-d gives them life, the heavenly hosts bow before Him, setting themselves aside and becoming absorbed in Him.

6 והנה בחי' בטול זה הוא באור א"ס ב"ה הנמשך ומתלבש בבחינת מלוכה להחיותם כי אליו ולא למדותיו[25, 26] כוי

Now this self-nullification is to the Infinite Light, blessed be He, which is drawn down and vested in the aspect of kingship to give them life; for [it is] "to Him, and not to His attributes," etc.

> The heavenly hosts' self-nullification is directed to the Infinite Light itself, as it is clothed in kingship to give them life, not to the kingship as such. The principle "to Him, and not to His attributes," which Pardes Rimonim cites from the Sifrei, teaches that one turns to G-d Himself, not to the attributes through which He acts.

וזהו זכר רב טובך[27] יביעו וצדקתך ירננו פי' טובך הוא השפעה וחיות שנמשך מעולם ועד עולם

And this is [the meaning of] "They shall pour forth the remembrance of Your abundant goodness, and they shall sing of Your righteousness." "Your goodness" is the flow and life-force that is drawn from world to world,

> Psalm 145:7 is now read closely. "Your goodness" is the divine flow and life-force that passes from one world down to the next.

כמ"ש אמרו צדיק כי טוב[28] שהטוב הוא בחינת צדיק שהוא המקשר ומשפיע מעולם ועד עולם כמו שכתוב כי כל בשמים ובארץ[29] ותרגומו דאחיד כוי

as it is written, "Say of the righteous one that he is good": the "good" is the aspect of the righteous one (tzaddik), who is the one that connects and bestows from world to world, as it is written, "For all that is in heaven and on earth," and its Targum [renders it] "that holds fast," etc.

> Isaiah's "say of the righteous one that [it is] good" plainly promises the righteous good; the maamar reads it as "the righteous one is good," linking "good" with the tzaddik, who connects one world to the next and passes the flow along. The verse "all that is in heaven and on earth," which the Targum renders with the words "that holds fast," is brought for this connecting role. In Kabbalah, "all" (kol) names the sefirah of Yesod, the tzaddik. The Targum's "that holds fast in heaven and on earth" shows it grasping both at once, binding the upper world to the lower.

ורב טובך היינו כמה רבוא רבבות מדרגות עד אין קץ שהן בבחינת השתלשלות וירידת המדרגות מעולם ועד עולם עד שיאיר אור א"ס ב"ה בבחינת מלכותו להוות ולהחיות נבראים עד אין קץ.

And "Your abundant goodness" means many myriads of myriads of levels, without end, which are in the manner of the chain of descending worlds (hishtalshelus) and the descent of the levels from world to world, until the Infinite Light, blessed be He, shines in the aspect of His kingship, to bring into being and give life to created beings without end.

> "Your abundant goodness" refers to the countless levels through which the light descends, world after world. At the end of that descent, the Infinite Light shines through G-d's kingship to create and sustain creatures without end.

7 והנה פי' זכר רב טובך[30] היינו שרק בחי' זכר והארה מבחינת רב טובך יביעו ולכך ירננו

Now the meaning of "the remembrance of Your abundant goodness" is that they "pour forth" only the aspect of a "remembrance" and a glimmer from the aspect of "Your abundant goodness"; and therefore "they shall sing,"

> "Remembrance" (zecher) means a mere trace: the angels receive only a glimmer of G-d's abundant goodness. That is why they "sing," longing for what they do not fully have.

שמשתוקקים ונכספים להתכלל באור א"ס ב"ה שאומרים איה מקום כבודו כו' רק שאין להם השגה באור א"ס ב"ה עצמו אלא ע"י בחינת מלוכה ובחינת צדקתך.

for they long and yearn to be absorbed into the Infinite Light, blessed be He, as they say, "Where is the place of His glory?" etc. Only, they have no grasp of the Infinite Light, blessed be He, itself, except through the aspect of kingship and the aspect of "Your righteousness."

> The angels long to be absorbed into the Infinite Light, and ask, in the words of the Kedushah, "Where is the place of His glory?" They cannot grasp the Infinite Light itself; they reach it only through kingship, "Your righteousness."

SECTION 3 • ¶8–9

Singing in the evening

8 וזהו רננה ברמשא רמשא היא מדת לילה[31] היא בחינת מלכותו יתי׳ מלכותך מלכות כל עולמים מלשון העלם[32] כו׳ וע״ז רמזו בגמרא שצריך להזכיר מדת לילה ביום[33]

And this is [the meaning of] "singing in the evening." "Evening" is the attribute of night, which is the aspect of His kingship, may He be blessed: "Your kingship is the kingship of all worlds (olamim)," from the term for concealment (helem), etc. And to this the Gemara alluded [in saying] that one must mention the attribute of night in the day,

> Now the Zohar's "singing in the evening" is explained. Evening, the attribute of night, is Malchus, G-d's kingship, because olam, "world," is related to helem, "concealment"; the Talmud reads the same letters as "to hide." The Gemara's rule that one must mention the attribute of night in the day hints at this. In Berachos 11b Rava gives this rule to explain why the morning blessing praises G-d as "Who forms light and creates darkness": the blessing of the day also mentions the night. The maamar sees in it an allusion to Malchus, the "night" of concealment, which is to be invoked within the day as well.

דהיינו כמו שמבואר בזוהר לאכללא כו׳[34] שע״י שמשיגים החשך וההעלם של אא״ס [אור אין סוף] ב״ה ישת חשך סתרו[35] לכך הם משתוקקים ונכספים אליו יתי׳ וכמ״ש נפשי אויתיך בלילה[36] פי׳ שאומר להקב״ה הרי נפשי אתה לכך אויתיך.

that is, as is explained in the Zohar, "to include," etc.: because they perceive the darkness and concealment of the Infinite Light, blessed be He, "He made darkness His hiding place," therefore they long and yearn for Him, may He be blessed. And as it is written, "My soul, I desire You in the night": meaning that he says to the Holy One, blessed be He, "Behold, You are my soul; therefore I desire You."

> The Zohar speaks of "including" night within day. Because the angels perceive that G-d is hidden, "He made darkness His hiding place," they long for Him all the more. Isaiah's "my soul, I desire You in the night," plainly "with all my soul I long for You," is read as saying to G-d, "You are my soul, and therefore I desire You."

מפני שהחיות הזה הוא מוסתר בבחינת לילה והעלם ולכך תגדל התשוקה והכוסף להיות אויתיך וכנודע שלא שייך אהבה ותשוקה להתאות תאוה אלא במי שחסר לנפשו הדבר שמתאוה אליו.

Because this life-force is hidden in the aspect of night and concealment, therefore the longing and yearning grow great, to be [in the state of] "I desire You." As is known, love and longing, "to crave a craving," apply only to one whose soul lacks the thing he craves.

> Because the life-force is hidden, as in the night, the longing grows. One longs only for what one lacks; there is no craving for what one already has.

EXPLAINED ELSEWHERE · AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person

EXPLAINED BY THE TZEMACH TZEDEK

„כמו שמבואר בזוהר לאכללא כו׳" ("As is explained in the Zohar, 'to include,' etc."): the Zohar's words are cut off, and the reader is not told what is included in what, or how the Gemara's rule (mention the attribute of night in the day) hints at it.

The Gemara's rule (Berachos 11b) is that the blessing of the day mentions the night, and that of the night the day. The Tzemach Tzedek, on the page the Kehot note points to here, reads it as „לאכללא שמאלא בימינא" ("including the left in the right"): day is rooted in Chesed and light, night in Gevurah and contraction, the source of darkness; mentioning day at night draws light into the darkness, and mentioning night in the day is "the inclusion of the darkness in the light itself". Elsewhere he brings the Zohar's own words on Moshe's prayer, which names Ado-nai before Havayah: „סדורא הכא מתתא לעילא ולאכללא מדת לילה ביום ומדת יום בלילה ולזווג כולא כחדא" ("the order here is from below upward, to include the attribute of night in the day and of day in the night, and to join all as one"). Perhaps (biur b'derech efshar) this is the "to include" meant here: the night of Malchus, with its concealment, is taken into the day, and the ascent begins from it.

the Tzemach Tzedek: Or HaTorah, Vayikra, vol. ב, p. תרפו · the Tzemach Tzedek: Biurei HaZohar, vol. ב, p. תתרכח

9 וזהו ענין בואו לפניו ברננה[37] ממטה למעלה לצאת מנרתק הגוף ולבושי נפש הבהמית לדבקה בו יתי׳ ע״י רננה בבחינת רמשא ומדת לילה היא בחינה שמוסתר ומלובש בה אור א״ס ב״ה בבחינת העלם והסתר.

And this is the meaning of "Come before Him with singing": from below to above, to go out of the sheath of the body and the garments of the animal soul, to cleave to Him, may He be blessed, through singing in the aspect of "evening" and the attribute of night, which is a level in which the Infinite Light, blessed be He, is hidden and vested, in the manner of concealment and hiddenness.

"Come before Him with singing" is the ascent from below to above: the soul's effort to leave the confines of the body and the garments of the animal soul and to cleave to G-d. This singing belongs to "evening," the attribute of night, the level at which the Infinite Light is hidden and clothed. Later in Torah Ohr (Megillas Esther) the Alter Rebbe refers back to this maamar and applies it to Esther, who "came in the evening and returned in the morning": the ascent belongs to the night, the drawing down to the day.

SECTION 4 • ¶10–11

Joy in the morning

10 וזהו ענין בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] ואהבת וגו' דהיינו שלבבו יבין איך שברוך ונמשך שם הארה מאור א"ס ב"ה להיות כבוד מלכותו והארה ההיא היא לעולם ועד למטה עד אין קץ כו'

And this is the meaning of "Blessed be the name of the glory of His kingship forever and ever," "And you shall love," etc.: that is, that his heart should understand how "blessed," that is, drawn down, is the "name," a glimmer of the Infinite Light (Or Ein Sof), blessed be He, to become "the glory of His kingship"; and that glimmer is "forever and ever," downward without end, etc.,

> In the Shema, "Blessed be the name of the glory of His kingship forever and ever" is followed by "And you shall love." The maamar reads it word by word: "blessed" means drawn down; the "name" is a mere glimmer of the Infinite Light; it becomes "the glory of His kingship"; and "forever and ever" means that it extends downward without end.

שעי"ז יבוא לאהבה את הוי"ה הוא אור א"ס ב"ה ממש להיות אלקיך בכל לבבך ובכל נפשך[38] וגו' לאדבקא רוחא ברוחא.[39,40]

so that through this he will come to love Havayah, which is the very Infinite Light, blessed be He, that [He] be "your G-d," "with all your heart and with all your soul," etc., "to cleave spirit to spirit."

> Understanding this brings a person to love Havayah, the Infinite Light itself, "with all your heart and with all your soul." The Zohar describes such love as cleaving "spirit to spirit."

אך כל זה הוא בבחינת ממטה למעלה בואו לפניו שאזי הוא ברננה וכך צריך להיות תחילת עבודת האדם כברייתו של עולם ברישׁ חשוכא והדר נהורא[41]

But all this is in the mode of from below to above, "Come before Him," which then is "with singing." And so must the beginning of a person's service be, like the creation of the world: "first darkness, and then light."

> This love is still an ascent from below to above, "come before Him," and so it is "singing." A person's service must begin this way, just as the Talmud describes creation: first darkness, then light.

מדת יום היינו המשכת אור א"ס ב"ה מלמעלה למטה להתלבש בעולמו' אבי"ע [בעולמות אצילות בריאה יצירה עשיה] בחינת עבדו את[42] ה' בשמחה שזהו יתרון ומעלת הנשמות על המלאכים שהמלאכים אין להם רק בחינת רנה בלבד שהיא בחי' העלאה והתכללות ממטה למעלה

The attribute of day, that is, the drawing down of the Infinite Light, blessed be He, from above to below, to be vested in the worlds of Atzilus, Beriah, Yetzirah and Asiyah, is the aspect of "Serve Havayah with joy." And this is the advantage and superiority of the souls over the angels: the angels have only the aspect of singing alone, which is the aspect of ascent and absorption from below to above,

> "Day" is the opposite movement: the Infinite Light drawn down from above into all four worlds, Atzilus, Beriah, Yetzirah and Asiyah, which is "Serve Havayah with joy." Here the souls surpass the angels, whose service is only singing, an ascent from below to above.

משא"כ נשמת ישראל יש להם עבודה נוספת בבחי' המשכה מלמעלה למטה מההעלם אל הגילוי שכל שמחה היא התגלות הפנימיות וכו'

whereas the souls of Israel have an additional service, in the mode of drawing down from above to below, from concealment to revelation; for all joy is the revealing of the inner dimension (pnimiyus), etc.,

> The souls of Israel have a further service: to draw G-dliness down and to bring what is hidden into the open. Joy is defined as the revealing of what is innermost.

כנודע שבחי' שמחה זו היא מהמשכת אור א"ס ב"ה בתומ"צ [בתורה ומצות] (שנתנו לישראל דוקא משא"כ המלאכים בקשו תורה תנה הודך על השמים[43] ולא ניתן כו').

as is known that this joy comes from the drawing down of the Infinite Light, blessed be He, in Torah and mitzvos (which were given specifically to Israel; whereas the angels asked for the Torah, "Set Your majesty upon the heavens," and it was not given [to them], etc.).

> This joy comes from the Infinite Light drawn down through Torah and mitzvos, which were given to Israel and not to the angels. The Talmud tells that the angels asked that the Torah stay in heaven, quoting "Set Your majesty upon the heavens," but it was not given to them.

וכמ"ש והיו הדברים האלה[44] אשר אנכי מצוך היום וגו' אנכי מי שאנכי[45] כו'

And as it is written, "And these words which I (Anochi) command you this day," etc.: "I, Who I am," etc.

> "These words which I (Anochi) command you" is read as saying that the commandments come from "I, Who I am," G-d's very self. The first maamar of Torah Ohr (Bereshis) reads the verse the same way: through "these words" G-d's own G-dliness is revealed and the Torah comes into being.

כי הגם שממטה למעלה כתיב בואו לפניו ברננה שא"א להיות בחי' העלאה והתכללות כ"א בבחי' צדקתך[46] ובחי' רננה ברמשא אבל מלמעלה למטה אור א"ס ב"ה מאליו וממילא נמשך גם מבחי' אנכי מי שאנכי כי לפניו יתי' כחשיכה כאורה.[47]

For although, from below to above, it is written, "Come before Him with singing," since there cannot be ascent and absorption except in the aspect of "Your righteousness" and the aspect of "singing in the evening," nevertheless, from above to below, the Infinite Light, blessed be He, is drawn down of itself and as a matter of course, even from the aspect of "I, Who I am"; for before Him, may He be blessed, "the darkness is as the light."

In the ascent from below to above, the soul can rise only through Malchus, "Your righteousness," the "singing in the evening." From above to below, however, the Infinite Light flows down of its own accord, even from G-d's very self; before Him "the darkness is as the light," so concealment does not hold Him back.

EXPLAINED ELSEWHERE • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person

EXPLAINED BY THE TZEMACH TZEDEK

„שכל שמחה היא התגלות הפנימיות וכו' כנודע" ("For all joy is the revealing of the inner dimension, as is known"): no source is given for why joy reveals what is inmost.

The Tzemach Tzedek, in the same words („כי כל שמחה הוא התגלות הפנימיות", "for all joy is the revealing of the inner dimension"), gives an image for it: a man who has finished a splendid building walks about in it and rejoices more than the building itself would warrant, because „שהתענוג מכל אשר עשה גרם להיות גילוי מפנימיות הנפש" (his delight in what he has made brings his inmost pleasure into the open); he says it in explaining G-d's delight in His finished work on the first Shabbos. Perhaps (biur b'derech efshar) this is the sense here: joy is the inner self coming out, and so the joy of Torah and mitzvos is the inner Infinite Light revealed.

the Tzemach Tzedek: Biurei HaZohar, vol. א, p. יד

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

FROM THE REBBE'S MAAMAR ד"ה רני ושמחי בת ציון, **5737**

The Alter Rebbe mentions in passing that the angels asked for the Torah and did not receive it. The Rebbe explains the claim: the angels do learn Torah above, but not Torah as it is rooted in pnimiyus Atik, which can be drawn only below, in physicality. He adds, citing Hemshech 5672, that this essence is drawn not only through pnimiyus haTorah but even through learning Scripture or a settled halachah.

The Alter Rebbe: המלאכים בקשו תורה תנה הודך על השמים ולא ניתן כו'

The Rebbe: מ"מ אי"ז בחינת התורה המושרשת בבחינת פנימיות עתיק

11 וכמ"ש המשפילי לראות[48] בשמים ובארץ שמים וארץ רוחניות וגשמיות הכל שוה לפניו יתי השוה ומשוה קטן וגדול.[49]

As it is written, "Who lowers [Himself] to look upon heaven and earth": heaven and earth, spirituality and physicality, are all equal before Him, may He be blessed, "Who is equal and makes equal small and great."

> The psalm describes G-d as looking down on heaven and earth alike: for Him, the spiritual and the physical are equal. The phrase "Who is equal and makes equal small and great" comes from the High Holiday hymn Ha'ochez Beyad.

והמשכה זו היא ע"י תומ"צ [תורה ומצות] הדברים האלה אשר אנכי[50] וגו' רמ"ח מצות הם רמ"ח איברין דמלכא[51] דהיינו כמשל האיברים שבהם מלובשת הנשמה ובהמשכת האברים נמשכת גם הנשמה המלובשת בהם.

And this drawing down is through Torah and mitzvos: "these words which I (Anochi)," etc. The 248 mitzvos are "the 248 limbs of the King"; that is, as in the analogy of the limbs in which the soul is vested: with the drawing of the limbs, the soul vested in them is drawn as well.

> This downward flow comes through Torah and mitzvos. The 248 positive commandments are called "the 248 limbs of the King": just as the soul goes wherever the limbs it fills are moved, G-d's light comes along with the mitzvos.

ודרך כלל נחלקים לג' קוין חסד דרוע' [דרועא] ימינא[52] היא בחי' צדקה כו' ותורה היא קו הממוצע (וכנודע שהתורה היא בחינת אברים הפנימיי' ושאר מצות הם אברי' [אברים] החיצונים כו').[53]

In general, they are divided into three lines: "Chesed (kindness) is the right arm," which is the aspect of charity (tzedakah), etc.; and Torah is the middle line. (As is known, the Torah is the aspect of the inner limbs, while the other mitzvos are the outer limbs, etc.)

> The mitzvos fall into three lines: on the right, the line of Chesed, kindness, to which charity belongs; and Torah, the middle line. The aside compares Torah to the inner organs and the other mitzvos to the outer limbs.

וזהו עבדו את[54] ה' הוא א"ס ב"ה הנמשך אורו מלמעלה למטה בתורה ועבודה כו' בשמחה היא שמחה של מצוה ואמרו רז"ל [רבותינו זכרונם לברכה] וכן לדבר הלכה[55] והשמחה היא מבחי' גילוי אוא"ס [אור אין סוף] ב"ה ממש על נפשם כו'.

And this is [the meaning of] "Serve Havayah": the Infinite One (Ein Sof), blessed be He, whose light is drawn from above to below in Torah and [divine] service, etc. "With joy": this is the joy of a mitzvah, and our Sages, of blessed memory, said, "and likewise for a matter of halachah"; and the joy comes from the revelation of the very Infinite Light, blessed be He, upon their soul, etc.

> "Serve Havayah" refers to the Infinite One, whose light is drawn down through Torah and divine service; "with joy" is the joy of a mitzvah, which the Sages extend to the study of halachah. This joy is the Infinite Light itself revealed to the soul. In Shabbos 30b the Sages teach that the Divine Presence rests on a person not amid sadness or idleness but only amid the joy of a mitzvah, and Rav Yehudah adds, "and likewise for a matter of halachah." This is why the maamar can identify such joy with the revelation of G-d's light upon the soul.

והיינו ע"י כי באו לפניו ברננה תחלה[56] כנ"ל והכתוב מדבר מלמעלה למטה עבדו את ה' בשמחה והיאך תבואו למדרגה זו כשתבאו לפניו ברננה:

And this comes about through first "coming before Him with singing," as [explained] above. The verse speaks from above to below, "Serve Havayah with joy"; and how will you come to this level? When you "come before Him with singing."

> This joy comes only after first "coming before Him with singing." The verse is read as speaking from above: its first half commands joy, and its second half tells how to reach it, through singing.

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE ALTER REBBE AND THE REBBE**
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> The three lines (ג' קוין): the maamar names the right line (Chesed, charity) and the middle line (Torah) and stops with "etc."; the left line is not named.
>
> In a parallel passage of Likkutei Torah (Pekudei), in the same terms, the Alter Rebbe names the left line too: through charity and kindness the light is drawn into Chesed, „דרועא ימינא" ("the right arm"); through keeping the mitzvos of judgments, and through a person's conquering his inclination, into Gevurah, „דרועא שמאלא" ("the left arm"); and Torah study is drawn into the inner limbs. In a maamar on this verse (Shabbos Chanukah 5727) the Rebbe counts the three lines another way, from the Sages' "whoever engages in Torah and kindness and prays with the congregation": „וגמ"ח קו הימין, קו השמאל (תפלה) עבודה, תורה שהיא קו האמצעי" (Torah the middle line, prayer the left, kindness the right), the right being the main one, since all the mitzvos are called tzedakah.
>
> the Alter Rebbe: Likkutei Torah, Pekudei, dibbur hamaschil Eileh Pekudei (site: Likkutei Torah Pekudei 1 ¶11), p. ג, ג (Kehot notes 3:43–3:45) · the Rebbe: Sefer HaMaamarim 5727 (bilti mugah, new edition), p. קכא–קכ
>
> **EXPLAINED BY THE ALTER REBBE**

„וכנודע שהתורה היא בחינת אברים הפנימיי' ושאר מצות הם אברי' החיצונים" ("As is known, the Torah is the aspect of the inner limbs, and the other mitzvos the outer limbs"): "as is known" with no place given.

The Alter Rebbe explains this at length in Likkutei Torah, Pekudei: the inner organs of the body hold its life more inwardly than the outer limbs, and so Torah study, which comes from G-d's wisdom and makes His "face" shine, is drawn into the "inner limbs", while the deeds of the mitzvos, such as kindness, "Chesed the right arm", are drawn into the outer limbs. That is why „תלמוד תורה כנגד כולם" ("the study of Torah equals them all").

the Alter Rebbe: Likkutei Torah, Pekudei, dibbur hamaschil Eileh Pekudei (site: Likkutei Torah Pekudei 1 ¶13), p. ג, ג (Kehot notes 3:46–3:49)

SECTION 5 • ¶12–15

Zion: the mitzvos as signs

12 ובזה יובן מ"ש רני ושמחי בת ציון[57] כי כנ"י [כנסת ישראל] בגלות נק' בת ציון. וביאור ענין ציון יובן בהקדי' [בהקדים] להבין מ"ש ימלוך ה' לעולם אלקיך ציון לדור ודור הללו יה.

With this, what is written, "Sing and rejoice, O daughter of Zion," will be understood, for the Congregation of Israel in exile is called "daughter of Zion." And the explanation of the matter of "Zion" will be understood by first understanding what is written, "Havayah shall reign forever (le'olam), your G-d, O Zion, from generation to generation; Halleluyah."

The maamar returns to its opening verse. In exile the Congregation of Israel, the Jewish people as a whole, is called "daughter of Zion," and to explain "Zion" it turns to a verse in Psalms that links G-d's reign with Zion.

וביאור הענין כי להיות ימלוך ה' לעולם בחינת מקום לדור ודור בחינת זמן היינו ע"י בחינת ציון.

The explanation of the matter is that [for there to be] "Havayah shall reign le'olam," the aspect of space, [and] "from generation to generation," the aspect of time, is through the aspect of Zion.

In "Havayah shall reign le'olam," the word olam also means "world," and so stands for space; "from generation to generation" stands for time. G-d's reign over both comes about through "Zion."

כי הנה כתיב בצלמנו כדמותנו[58] הן רמ"ח פקודין רמ"ח אברין דמלכא[59] והיינו רוחניות המצות ורוחניות התורה כמו שהן למעלה באור א"ס ב"ה שהן הן בצלמנו ממש.

For it is written, "In our image, after our likeness": these are "the 248 commandments, the 248 limbs of the King." That is, the spirituality of the mitzvos and the spirituality of the Torah as they are above, in the Infinite Light, blessed be He, which are truly "in our image."

"In our image, after our likeness" is read with the Tikkunei Zohar's teaching that the 248 commandments are "the 248 limbs of the King." Their spiritual reality, as it exists above in the Infinite Light, is truly the divine "image."

אך גשמיות המצות כמו שנתלבשו בענינים גשמיים ציצית של צמר ותפלין על הקלף הם רק בחינת ציון מלשון סימן כמו ציון המצוינת[60]

But the physicality of the mitzvos, as they have been vested in physical matters, tzitzis of wool and tefillin on parchment, are only the aspect of "Zion," in the sense of a sign (tziyun), as in "Zion, the distinguished (ha-metzuyenes)."

> The physical mitzvos, such as woolen tzitzis and tefillin written on parchment, are only "Zion," because a tziyun in Hebrew is a sign or marker. The phrase "Zion, the distinguished" (ha-metzuyenes), from the Hoshanos prayers, plays on the same root.

דהיינו שהמצות הגשמיות הם רומזים להרוחניות[61] שבהם ועל ידם נמשך רוחניות אור א"ס ב"ה

That is, the physical mitzvos allude to the spirituality within them, and through them the spirituality of the Infinite Light, blessed be He, is drawn down,

> A sign points to something beyond itself: the physical mitzvos point to their spiritual reality, and through them that spiritual light is drawn down.

כמו טלית וציצית של צמר בבחינת עטה אור כשלמה[62] לבושיה כתלג חיור[63] ושער רישיה כעמר נקא כי ציצית הן בחינת שערות כו'.[64]

like a tallis and tzitzis of wool, in the aspect of "He wraps [Himself in] light as a garment," "His raiment like white snow, and the hair of His head like clean wool"; for tzitzis are the aspect of hairs, etc.

> The tallis and its woolen tzitzis recall verses that describe G-d as wrapped in light like a garment, with raiment white as snow and hair like clean wool. Tzitzis correspond to "hairs": physical threads that point to a spiritual reality.

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE ALTER REBBE AND THE REBBE RASHAB**
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> „כי ציצית הן בחינת שערות כו'" ("For tzitzis are the aspect of hairs, etc."): why tzitzis are "hairs" is not explained.
>
> In Likkutei Torah, Korach, the Alter Rebbe explains that tzitzis is the word Yechezkel uses for a lock of hair, „ויקחני בציצית ראשי" ("he took me by a lock (tzitzis) of my head"). Hairs are not the person's essence, yet just so they can carry a light from beyond the ordered chain of cause and effect, which could not come down through it directly; the Rebbe Rashab restates it in Hemshech 5666. Perhaps (biur b'derech efshar) this is the sense here: the woolen threads, like „ושער רישיה כעמר נקא" ("the hair of His head like clean wool"), are a sign that carries a light greater than itself.
>
> the Alter Rebbe: Likkutei Torah, Korach, dibbur hamaschil Vayikach Korach (site: Likkutei Torah Korach 1 ¶14), p. נג, א · the Rebbe Rashab: Hemshech 5666 (new edition), p. שעו

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

In the maamar Rani v'simchi of Shabbos Behaalosecha 5727, which the Rebbe later edited, after explaining that the bittul of „בתי" ("my daughter"), the keeping of the mitzvos, rests on G-d's own choice of Israel as His servants at Sinai, the Rebbe ties this to the Alter Rebbe's statement in this maamar that "daughter of Zion" is Israel in exile.

Our paragraph says that „כי כנ"י בגלות נק' בת ציון" (in exile the Congregation of Israel is called "daughter of Zion"), and ¶16 explains the name: she is only a receiver (מקבל) from "Zion". The Rebbe gives a reason why the name belongs to exile in particular: „הביטול דבת מתגלה בעיקר בהעבודה שבזמן הגלות" (the bittul of the "daughter" is revealed above all in the service of exile). Its concealments, above all in the generation before Moshiach (דרא דעקבתא דמשיחא), are greater than a limited person can overcome even by a yoke he takes on himself; Israel overcomes them because their acceptance of the yoke comes from G-d, who chose them as His servants, and for G-dliness there are no limits.

The Alter Rebbe: כי כנ"י בגלות נק' בת ציון

The Rebbe: ויש לקשר זה עם המובא לעיל (בתחלת המאמר) מתו"א דבת ציון קאי על כנס"י בזמן הגלות, כי הביטול דבת מתגלה בעיקר בהעבודה שבזמן הגלות

Sefer HaMaamarim Melukat, vol. ד, p. רפו (the maamar begins p. רפג; new edition, Adar-Sivan p. שנה ff.) · ש"פ בהעלותך, ט' סיון התשכ"ז (edited by the Rebbe; first printed in Kuntres 15 Sivan 5750)

THE REBBE EXPLAINS

In the maamar Rani v'simchi of Shabbos Mikeitz, Shabbos Chanukah 5745 (an unedited transcript), which opens from the two questions the Rebbeim's derushim raise on this verse, the double "sing and rejoice" and "why 'daughter of Zion' and not 'Zion'", the Rebbe explains why exile is the time of the name "daughter of Zion".

Our paragraph says that „כי כנ"י בגלות נק' בת ציון" (in exile the Congregation of Israel is called "daughter of Zion"), and ¶16 that she is then only a receiver from "Zion". The Rebbe gives the reason from the Sages' remark that Israel is called "Zion" in one verse alone, „ואשים דברי בפיך ובצל ידי כסיתיך לנטוע שמים וליסוד ארץ ולאמר לציון עמי אתה" ("I have put My words in your mouth, and covered you in the shadow of My hand, to plant the heavens and found the earth, and to say to Zion, You are My people"), which he reads, much as the Yerushalmi does, as Torah, the mitzvos and the service of the offerings: through all three, kept in full, Israel is called "Zion". Since the offerings belong to the Temple, the name fits only then; „בזמן הגלות נק' בשם בת ציון בלבד, שהם בבחי' בת ומקבל ולמטה מבחי' ציון" (in exile Israel is "daughter of Zion" alone, a receiver below "Zion"). (The Alter Rebbe's biur, Mikeitz 10 ¶9, also ties the name to the Temple's offerings, by another route.)

The Alter Rebbe: כי כנ"י בגלות נק' בת ציון

The Rebbe: ומובן דענין זה הוא דוקא בזמן הבית, כי דוקא אז אפ"ל ענין עבודת הקרבנות. משא"כ בזמן הגלות נק' בשם בת ציון בלבד

Sefer HaMaamarim 5745 (bilti mugah, old edition), p. סו-סה (the maamar begins p. סד) · מבה"ח טבת, שבת חנוכה, ש"פ מקץ (הנחת הת' בלתי מוגה) התשמ"ה

THE REBBE EXPLAINS

In the continuation of his Chanukah maamar of 5730, said on the night before Tuesday of Mikeitz, the fifth light of Chanukah (an unedited transcript), the Rebbe recalls the two questions on this verse, why Israel is called "daughter of Zion" here and why "sing and rejoice" come with no break between them, and answers the first from „דרושי רבותינו" ("the derushim of our Rebbeim, starting with the Alter Rebbe").

Our paragraph says that in exile the Congregation of Israel is called "daughter of Zion", and explains "Zion" „מלשון סימן" (as a sign): the Torah and the mitzvos in their physical form point to their spiritual source. The Rebbe sets out this teaching of "the derushim of our Rebbeim, starting with the Alter Rebbe": Israel is "Zion", a sign of G-dliness, when their Torah study and keeping of the mitzvos, "to plant the heavens and found the earth", are whole. Then he gives the reason for the name in exile: „מפני חטאינו גלינו מארצנו" ("because of our sins we were exiled"), and „חטא מלשון חסרון" (chet means a lack), a lack in that very service, and so „במקום להקרא בשם ציון, נקראים ישראל בשם בת ציון" (instead of "Zion" Israel is called "daughter of Zion").

The Alter Rebbe: כי כנ"י בגלות נק' בת ציון

The Rebbe: כאשר מפני חטאינו גלינו מארצנו, חטא מלשון חסרון, היינו, שחסר בעבודה דלנטוע שמים וליסוד ארץ, הנה במקום להקרא בשם ציון, נקראים ישראל בשם בת ציון

Sefer HaMaamarim 5730 (bilti mugah, new edition), p. קב-קא (the quote is on p. קב) · נר ה' דחנוכה, אור ליום ג' פ' מקץ (הנחה בלתי מוגה) היתש"ל

BACKGROUND FROM THE REBBE

In an edited sicha of the night of Simchas Torah 5722, on why Simchas Torah is celebrated by dancing with the Torah closed in its mantle, the Rebbe explains the verses said before the hakafos: the essential "seeing" of G-dliness, „אתה הראת" ("You have been shown"), must come down into "to know", into understanding and even into physicality, and the last of them, „כי מציון תצא תורה" ("for from Zion shall go forth Torah"), says how.

Our paragraph calls the physical mitzvos, „ציצית של צמר ותפלין על הקלף" (tzitzis of wool and tefillin on parchment), only "Zion", „מלשון סימן" (from tziyun, a sign) that points to the spiritual within them. The Rebbe, citing this passage in his note (with the biur, Mikeitz 10 ¶7), reads "for from Zion shall go forth Torah" in the same light: through Torah, physicality itself becomes a "Zion", a sign. A sign has no existence of its own: „איר מציאות איז וואָס זי איז אַ סימן צו אלקות" (the whole existence of physicality is to point to G-dliness), since in it one comes to sense that „אין עוד מלבדו" ("there is none besides Him").

The Alter Rebbe: הם רק בחינת ציון מלשון סימן כמו ציון המצוינת

The Rebbe: אַז די גשמיות ווערט אַ „ציון" — סימן, גשמיות איז קיין מציאות ניט פאַר זיך, איר מציאות איז וואָס זי איז אַ „סימן" צו אלקות

Likkutei Sichos, vol. ד, p. 1171 (the sicha begins p. 1165) · משיחת ליל שמח"ת תשכ"ב

13 ועי"ד זה כל המצות וכן התורה ע"י עסק התורה בגשמיות שנתלבשה בענינים גשמיים נמשך אור תורה העליונה הרוחנית שמדברת בענינים רוחניים.

And so too all the mitzvos, and likewise the Torah: through engaging in the Torah in its physical form, as it has been vested in physical matters, the light of the supernal, spiritual Torah, which speaks of spiritual matters, is drawn down.

The same holds for every mitzvah and for Torah study. The Torah as we learn it deals with physical matters, yet studying it draws down the light of the supernal Torah, which speaks of spiritual realities.

והרי התורה והמצות גשמיות הם סימנים וציונים להרוחניות. ובהן ועל ידן נמשך אור התורה והמצות מרוחניות לגשמיות והן הן בחי' מקור להיות בחי' מקום וזמן.

Thus the physical Torah and mitzvos are signs and markers (tziyunim) of the spiritual. In them and through them the light of the Torah and mitzvos is drawn from spirituality into physicality; and they themselves are the aspect of the source for the existence of the aspect of space and time.

> So the physical Torah and mitzvos are "signs" (tziyunim) of the spiritual. Through them the light passes from spiritual to physical, and they are the source of space and time themselves; that is why G-d's reign over space and time comes "through Zion."

14 וע"ד זה תקנו רז"ל [רבותינו זכרונם לברכה] ברכות המצות לפני כל מצוה ברוך אתה וכו' כי ברוך מלשון המבריך הגפן[65] שכופף ראש הזמורה לארץ ומשם צומח גפן אחר והיינו בחי' השפעה והברכה מעולם ועד עולם

Along these lines our Sages, of blessed memory, instituted the blessings over the mitzvos, before every mitzvah, "Blessed are You," etc. For baruch (blessed) is from the term "one who layers (ha-mavrich) the vine": he bends the head of the shoot into the ground, and from there another vine grows. And this is the aspect of bestowal and blessing (berachah) from world to world.

> The blessing said before each mitzvah, "Blessed are You," uses the word baruch, which the maamar connects with the Mishnah's term for layering a vine: bending a shoot into the earth so that a new vine grows from it. A blessing thus means drawing a flow down from one world into the next.

לכן כתיב גבי יוסף ויקראו לפניו אברך[66, 67] לפי שהיה צדיק המקשר ומשפיע[68] ומבריח מעולם ועד עולם.[69]

Therefore it is written regarding Yosef, "And they called out before him, Avrech," because he was a tzaddik who connects and bestows, and spans (mavriach) from world to world.

> So when Yosef was made ruler, they called out before him "Avrech," which plainly is a call to bow the knee; the maamar hears in it mavrich, the layering of a vine, the root of baruch. Yosef was a tzaddik who connects the worlds and passes the flow between them; the text adds mavriach, "spans," the word used of the Mishkan's middle bar that ran "from end to end."

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **A QUESTION THE REBBE RAISES**
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> In the maamar Shalom Rav l'ohavei Sorasecha of Motzaei Shabbos Vayeishev 5738, said in his room and later edited, which opens from the Rebbe Rayatz's maamar of that dibbur hamaschil (5704), the Rebbe explains the Sages' „על שלא ברכו בתורה תחלה" ("the land was lost because they did not bless in the Torah first") as drawing the Infinite Light into the Torah, and stops on the word berachah.

Our paragraph derives baruch from „המבריך הגפן" ("one who layers (ha-mavrich) the vine"): „שכופף ראש הזמורה לארץ ומשם צומח גפן אחר" (the shoot is bent into the ground and another vine grows from it). In a note the Rebbe records that this is the derivation "in Torah Ohr Mikeitz 37c and elsewhere", while Likkutei Torah (Re'eh) and the Alter Rebbe's maamarim of 5567 „ברכו מלשון המשכת בריכה" (derive it from bereichah, a pool from which water is drawn). In the body he adds why the image of sowing and planting, the layered vine included, belongs here especially: Torah and its mitzvos are themselves a sowing in the earth.

The Alter Rebbe: כי ברוך מלשון המבריך הגפן שכופף ראש הזמורה לארץ ומשם צומח גפן אחר

The Rebbe: כ״ה בתו״א מקץ לז, ג. ובכ״מ. ובלקו״ת וסה״מ תקס״ז שם: ברכו מלשון המשכת בריכה

Sefer HaMaamarim Melukat (new edition), vol. ב (שבט-כסלו), p. קנג (new edition, Kislev-Shevat; old edition vol. ב p. ר) · מוצאי ש״פ וישב, מבה״ח טבת — בחדרו — ה'תשל״ח (edited; printed in Kuntres 19 Kislev 5748)

BACKGROUND FROM THE REBBE

In an edited sicha for Rosh Hashanah and 6 Tishrei, adapted from his talk of 6 Tishrei 5730, on why the Sages learned "many great laws" of prayer from Chana's prayer in particular, the Rebbe sets the definition of a blessing against that of a prayer.

Our paragraph derives baruch from the layering of a vine: the shoot is bent into the ground and from there another vine grows. Citing this passage for „מבריך" ("mavrich"), the Rebbe draws out what a blessing as such a drawing is: „דעם ענין הברכה פון מקור (מבריך) ממשיך" (it brings a thing down from its source), where it already is; „ברכה טוט ניט אויף קיין נייע זאַך" (it does not make anything new). That, he says, is why Yaakov could not bless Menashe to be greater than Efrayim, since that was not in the source; a prayer, by contrast, asks „יהי רצון" ("may it be Your will"), that a new will come to be.

The Alter Rebbe: כי ברוך מלשון המבריך הגפן שכופף ראש הזמורה לארץ ומשם צומח גפן אחר

The Rebbe: ברכה טוט ניט אויף קיין נייע זאַך — עס איז בלויז ממשיך („מבריך") דעם ענין הברכה פון מקור

Likkutei Sichos, vol. כט, p. 184 (the sicha begins p. 182) · משיחת ו' תשרי תש״ל (printed under the heading ו' תשרי - ר״ה)

BACKGROUND FROM THE REBBE

In the maamar Nasata Liyreiecha of 12 Tammuz 5736 (said over three farbrengens, and edited), which opens from the Rebbe Rayatz's maamar of that dibbur hamaschil, the Rebbe explains the "lot" (גורל, goral) as a service above reason and even above will, and turns to „המצוות שאינן תלויין ברצונו של האדם" (the mitzvos that do not depend on a person's will).

Our paragraph explains the blessings the Sages instituted „לפני כל מצוה" ("before every mitzvah") as a drawing down, from baruch, "layering". The Rebbe notes that the blessing over a mitzvah is said only over positive commandments, and gives the reason from this very meaning: „ברכה ענינה המשכה וגילוי" (a blessing is a drawing in revelation). In a positive commandment the supernal will is drawn openly; in a negative one it is drawn too, but of itself, not by way of a blessing, as Torah Ohr explains of the tefillin of the head, over which „ומנהג ספרד שלא לברך" (the Sefardic custom says no separate blessing).

The Alter Rebbe: וע״ד זה תקנו רז״ל ברכות המצות לפני כל מצוה ברוך אתה וכו'

The Rebbe: דבמ״ע ההמשכה היא בגילוי משא״כ במל״ת, שלכן ברכת המצוות היא רק על מ״ע, כי ברכה ענינה המשכה וגילוי

Sefer HaMaamarim Melukat, vol. א, p. קצז · ש״פ חוקת-בלק, י״ב תמוז ה'תשל״ו, continued at the farbrengens of 13 and 15 Tammuz (edited)

15 וענין ברכה זו[70] הוא להיות המשכה והברכה מעולם ועד עולם כדי להיות גילוי מלך העולם להיות בחינת עולם בבחינת מלך

The point of this blessing is that there be a drawing down and blessing from world to world, so that there be a revelation of "King of the world (olam)," that the aspect of "world" be in the aspect of "King,"

> The purpose of the blessing is to draw the flow from world to world until G-d is revealed as "King of the world," as the blessing's words say. The "world" is to become a place where His kingship is felt.

דהיינו שיהא גילוי מלכותו יתי נראה לעין כל העולם שלא יהא העולם בבחינת העלם והסתר על בחינת מלוכה.

that is, that the revelation of His kingship, may He be blessed, be visible to the eye of the whole world, so that the world not be in a state of concealment and hiding over the aspect of kingship.

> The aim is that G-d's kingship be visible to the whole world, so that the world no longer hides it.

וכדי להיות גילוי זה אומרים ברוך שיהא ברוך ונמשך בחינת הוי"ה בבחינת אלקינו ומשם יצמח גילוי בחינת מלוכה כמו ענין הברכת הגפן הנ"ל.

And in order for this revelation to come about, we say "Blessed," so that the aspect of Havayah be "blessed," that is, drawn down, into the aspect of "our G-d" (Elokeinu); and from there the revelation of the aspect of kingship will grow, like the matter of layering the vine, mentioned above.

> In "Blessed are You, Havayah, our G-d," "blessed" means drawing Havayah, the Name that stands for G-d beyond the world, down into Elokeinu, "our G-d," the Name of G-d concealed within nature. From there His kingship grows into revelation, like the new vine that grows from the layered shoot.

SECTION 6 • ¶16–17

Zion and the daughter of Zion

16 והנה כשיש אתערותא דלתתא אזי נקי כנסת ישראל בבחי' ציון וסימן לאור הרוחני הנשפע ונמשך בה.[71]

Now when there is an arousal from below, the Congregation of Israel is called by the aspect of "Zion" and a sign of the spiritual light that flows and is drawn into her.

> When the people take the initiative, an "arousal from below," the Congregation of Israel is itself "Zion": a marker of the spiritual light that flows into it. The Tzemach Tzedek's Or HaTorah, quoted in the Kehot note, adds that Israel then receives all the lights from above in her own Yesod, called "the point of Zion."

אבל בגלות נקרא' [נקראת] בת ציון שהיא רק בחינת מקבל מבחי' ציון

But in exile she is called "daughter of Zion," for she is only in the aspect of a recipient from the aspect of Zion.

> In exile, without that initiative, Israel is only "daughter of Zion," one who receives from Zion.

וכנודע בזוהר[72] מענין איש מזריע תחילה יולדת נקבה דהיינו כשאין אתערותא דלתתא שאזי היא בחינת בת משא"כ ולציון יאמר איש ואיש[73] וגו' אשה מזרעת תחלה יולדת זכר[74] בחי' חסדים

As is known from the Zohar, regarding [the teaching] "if the man gives seed first, she bears a female": that is, when there is no arousal from below, then she is in the aspect of "daughter." This is not so [with] "And of Zion it shall be said, 'Man and man,'" etc.: "if the woman gives seed first, she bears a male," the aspect of chassadim (kindnesses),

> The maamar cites a teaching, known from the Zohar, about conception: when the man gives seed first, a daughter is born, and this is the state with no arousal from below. But of Zion it is said, "man and man was born in her": when the woman gives seed first, a male is born, which the text links with chassadim, kindnesses.

דהיינו בהקדים[75] בחינת רינה ושמחה כנ"ל להיות בואו לפניו ברננה[76] בבחי' רננה ברמשא ממטה למעלה.[77]

that is, by first having the aspect of singing and joy, as [explained] above, so as to be [in the state of] "Come before Him with singing," in the aspect of "singing in the evening," from below to above.

> Israel's initiative means first offering the singing and joy described above: "come before Him with singing," the ascent from below to above, the "singing in the evening."

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR** ד"ה רני ושמחי בת ציון, **5737**
>
> The Alter Rebbe defines Zion and daughter of Zion only as two states of the Congregation of Israel: with an arousal from below, and in exile without one. The Rebbe adds a parallel in the sefiros. Malchus as it is in Atzilus, a sign of the G-dliness above it, is "Zion"; Malchus as it descends to bring the lower worlds into being is "daughter of Zion."
>
> The Alter Rebbe: אבל בגלות נקרא' בת ציון שהיא רק בחינת מקבל מבחי' ציון
>
> The Rebbe: ובת ציון קאי על ספירת המלכות כשיורדת בבי"ע
>
> **FROM THE REBBE'S MAAMAR** ד"ה רני ושמחי בת ציון, **5742**
>
> For the Alter Rebbe, "daughter of Zion" means Israel in exile as a mere recipient, lacking an arousal from below. The Rebbe asks why this name rather than "my sister" or "mother." He grounds the name in the soul being a "daughter." He also sharpens "exile" into stages: the early

> exile still held a glow from the Temple period ("it remained over in the days of Rebbi"), whereas ikvesa dimeshicha is the lowest point of the descent. So the name "daughter of Zion" belongs to the final generations especially.
>
> The Alter Rebbe: אבל בגלות נקרא בת ציון שהיא רק בחינת מקבל מבחי' ציון
>
> The Rebbe: משא"כ בזמן עקבתא דמשיחא הנה אז הוא תכלית הירידה

17 וע"ד זה תקנו פסוקי דזמרה להקדים שבחו של מקום כדי שיתפעל הלב. וכן יוצר אור וענין קדושת המלאכים

Along these lines [the Sages] instituted Pesukei deZimrah (the Verses of Song), to set forth the praise of the Omnipresent first, so that the heart be stirred. And so too [the blessing] Yotzer Or, and the matter of the angels' Kedushah:

> The same order shapes the morning prayers. Pesukei deZimrah, the psalms of praise, come first in order to stir the heart, and then comes the blessing Yotzer Or, which describes how the angels sanctify G-d.

איך כי והאופנים ברעש גדול כו' הכל הוא בבחי' ממטה למעלה בבחינת רינה לצאת מנרתק הגוף ולבושי נפש הבהמית כו'

how "the Ofanim, with a great noise," etc.: all of it is in the mode of from below to above, in the aspect of singing, to go out of the sheath of the body and the garments of the animal soul, etc.

> The Yotzer Or blessing describes the Ofanim, a class of angels, rising "with a great noise." All of this is ascent from below to above: singing that lifts the soul out of the body and the garments of the animal soul.

ואח"כ היא עבודת השמחה בגילוי אוא"ס [אור אין סוף] ב"ה ממש על נפשו בק"ש [בקריאת שמע] וכו'

And afterward comes the service of joy, in the revelation of the very Infinite Light (Or Ein Sof), blessed be He, upon his soul, in the reading of the Shema, etc.

> Only afterward comes the service of joy, the revelation of the Infinite Light to the soul in the Shema.

משא"כ כשלא תוקדם בחי' הרינה אזי לא תשכון גלוי השמחה רק היא בחינת נקבה ומקבל מאתערותא דלעילא שהרי מ"מ מאתערותא דלעילא יורד ונמשך אוא"ס [אור אין סוף] ב"ה בכל מצוה שעשה וכדכתיב למעני למעני אעשה[78]

But when the aspect of singing does not come first, then the revelation of joy will not dwell [there]; rather, it is only in the aspect of a female and a recipient from an arousal from above. For in any case, from an arousal from above, the Infinite Light, blessed be He, descends and is drawn into every mitzvah that one has done, as it is written, "For My sake, for My sake, I will do [it]."

> When the singing has not come first, joy cannot settle in the soul; the person remains a mere recipient, a "female," of what comes from above. Even so, the Infinite Light still descends into every mitzvah he has done, through G-d's own initiative, an arousal from above, as Isaiah says, "For My sake, for My sake, I will do it."

אלא שאינו כ"א בבחי' חיצוניות משא"כ בואו לפניו להיות נכלל בבחי' פנימיות אינו אלא ברננה.

Except that it is only in the aspect of the outer dimension (chitzoniyus); whereas "Come before Him," to be absorbed into the aspect of the inner dimension (pnimiyus), is only "with singing."

> But light that comes this way stays outer; to be absorbed into the inner dimension one must "come before Him with singing."

SECTION 7 • ¶18–19

The prophet's comfort

18 וזהו שבא הנביא לנחם את בני ישראל אפי' [אפילו] בזמן הגלות שנק' בת ציון ולא ציון שאעפ"כ [שאף על פי כן] רני ושמחי והיינו מפני כי הנני בא[79] כוי

And this is why the prophet came to comfort the children of Israel even in the time of exile, when they are called "daughter of Zion" and not "Zion": that nevertheless, "Sing and rejoice." And this is because "for behold, I come," etc.

> Now the prophet's words are explained. Even in exile, when Israel is only "daughter of Zion," the prophet tells them to sing and rejoice, because "behold, I come."

כי הנה יש אתערותא דלעילא שהיא לעילא לעילא מקום שאין אתערותא דלתתא מגעת שם כלל הוא בחי' סובב כל עלמין ומשם יומשך גילוי שפע ואוא"ס [ואור אין סוף] ב"ה גם בבחינת בת

For behold, there is an arousal from above that is exceedingly high (le'eila le'eila), a place that an arousal from below does not reach at all: this is the aspect of the light that encompasses all worlds (sovev kol almin). And from there a revelation of the flow and of the Infinite Light, blessed be He, will be drawn down even into the aspect of "daughter."

> There is an arousal from above so high that no human initiative reaches it: the light that encompasses all worlds (sovev kol almin), too great to enter them. From there light will flow even to the "daughter," the recipient who has not first aroused herself.

וזה יהיה לעתיד לבא שנא' [שנאמר] הנה ישכיל עבדי[80] ירום ונשא וגבה מאד ונחה עליו רוח[81] ה' וגו' והריחו[82] וגו'.

And this will be in the Time to Come, as it is said, "Behold, My servant shall prosper; he shall be exalted and lifted up and be very high"; "and the spirit of Havayah shall rest upon him," etc.; "and he shall sense (ve-haricho)," etc.

> This will happen in the Time to Come, as Isaiah's prophecies say of the servant who will be raised very high and of the spirit of Havayah that will rest upon him.

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
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> **EXPLAINED BY THE ALTER REBBE AND THE REBBE**
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> The verses „הנה ישכיל עבדי ירום ונשא וגבה מאד" ("Behold, My servant shall prosper; he shall be exalted, lifted up and very high"), „ונחה עליו רוח ה'" ("and the spirit of Havayah shall rest upon him"), „והריחו" ("and he shall sense") are quoted without explaining how they show the arousal from above of the Time to Come.
>
> The Alter Rebbe explains these verses in the biur that follows (Mikeitz 10): "My servant shall be exalted… very high" is the inner dimension of Atik (פנימית עתיק), the level of Moshiach, and "he shall sense" belongs to the Zohar's "nose". The Rebbe, in his maamar on this verse (5745), reads "Behold, My servant shall prosper" of Moshiach, who per the Midrash will be „למעלה מגי האבות ואפילו אדם הראשון" (higher than the Patriarchs and even Adam), because, as the Arizal's writings explain, he will be at the level of yechidah. On "he shall sense", a maamar of Acharon shel Pesach 5711, following the Rebbe Rashab, explains the Sages' „דמורח ודאין" ("he smells and judges"): smell is the one pleasure of the soul and not the body, and so it reaches the soul's essence. Perhaps (biur b'derech efshar) that is why these verses show an arousal from above that encompasses all worlds.
>
> the Alter Rebbe: Torah Ohr, Mikeitz, the biur "ביאור על הנ"ל" (site: Mikeitz 10 ¶11-12), p. לח (Kehot notes 38:18-20) · the Rebbe: Sefer HaMaamarim 5745 (bilti mugah, old edition), p. סח · the Rebbe: Sefer HaMaamarim 5711-5712 (bilti mugah, new edition), p. נח-נז

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

In the maamar of Shabbos Behaalosecha 5727, which the Rebbe later edited, he asks why the Haftorah of Behaalosecha, read just after the Giving of the Torah, the day of „העטרה שעטרה לו אמו" ("the crown with which his mother crowned him"), also opens with „רני ושמחי בת ציון" ("Sing and rejoice, O daughter of Zion"), and to answer it explains why the level of "my daughter" stands above "my sister" and "my mother".

The Alter Rebbe speaks of an arousal from above „שהיא לעילא לעילא מקום שאין אתערותא דלתתא מגעת שם כלל" ("exceedingly high, a place that an arousal from below does not reach at all"), from which light will reach even the "daughter". In his note the Rebbe quotes these very words. Like the Mitteler Rebbe before him, who ties this arousal from above to the plain deed of the mitzvos (Shaarei Orah, Shaar HaChanukah ch. 20), he finds something like that level in that deed, "my daughter", and he gives the reason by setting it against Torah study and self-sacrifice. Torah study and self-sacrifice are spiritual, so they bear some relation to what they draw: „אתערותא דלעילא שמתעוררת ונמשכת ע"י אתערותא דלתתא" (an arousal from above that answers an arousal from below), reaching only as high as the arousal from below reaches. „עשיית המצוה היא עשי' גשמית שאינה בערך כלל כמו אתעדל"ע שמצד עצמה, ולכן ההמשכה היא מעצמות אוא"ס" (A physical deed bears no relation at all) to what it draws, so the light it brings is (like an arousal from above that comes of itself, and is drawn from G-d's very Essence).

The Alter Rebbe: יש אתערותא דלעילא שהיא לעילא לעילא מקום שאין אתערותא דלתתא מגעת שם כלל

The Rebbe: וההמשכה שע"י מעשה המצוות, שעשיית המצוה היא עשי' גשמית שאינה בערך כלל, היא כמו אתעדל"ע שמצד עצמה, ולכן ההמשכה היא מעצמות אוא"ס

Sefer HaMaamarim Melukat, vol. ד, p. רפד (the maamar begins p. רפג; new edition, Adar-Sivan p. שנו) · ט' שי"פ בהעלותך סיון ה'תשכ"ז (edited by the Rebbe; first printed in Kuntres 15 Sivan 5750)

THE REBBE EXPLAINS

In a letter of 21 Elul 5709, before a Rosh Hashanah whose first day fell on Shabbos, the Rebbe recalls Likkutei Torah's explanation of why the shofar is not needed on Shabbos, that what it does is then done from above, and adds that what comes through an arousal from below lasts, what comes from above is incomparably higher (בעילוי שלא לפי ערך), and on Rosh Hashanah that falls on Shabbos „היתרונות דשני האופנים גם יחד ישנם" (both advantages are present).

The Alter Rebbe sets the arousal from above that „שאין אתערותא דלתתא מגעת שם כלל" ("no arousal from below reaches at all") in the Time to Come. In a letter before a Rosh Hashanah that fell on Shabbos, the Rebbe draws the consequence: because this maamar (with Likkutei Torah, Shir HaShirim, and Shaarei Orah) speaks of the Time to Come, „אין צריך האתדל"ע שום קישור באתדל"ת" (the arousal from above there needs no link at all to an arousal from below). Before then „נזקקו לאחיזה עכ"פ באתדל"ת" (it needs at least some hold in one); so even the not blowing of the shofar on that Shabbos is itself done at the Torah's command, by keeping the Sages' decree, though only in a negative way.

The Alter Rebbe: וזה יהיה לעתיד לבא שנא' הנה ישכיל עבדי ירום ונשא וגבה מאד

The Rebbe: ששם ובד"ה רני ושמחי בתו"א וש"א מדבר בלע"ל, ולכן אין צריך האתדל"ע שום קישור באתדל"ת

Igros Kodesh, vol. ג, p. קפג · ב"ה אלול, כ"א אלול תשי"ט (אגרת תקכג; also printed in Likkutei Sichos 9 pp. 365-366, dated there כ"ו אלול תשי"ט)

A QUESTION THE REBBE RAISES

In the maamar Rani v'simchi of Shabbos Vayeishev, Shabbos Chanukah 5730 (an unedited transcript), which opens from the Alter Rebbe's questions on the verse and his Zohar, "joy in the morning, singing in the evening" (our ¶1-2), the Rebbe adds a question of his own about the words "sing and rejoice".

Following the Zohar (¶2), singing belongs to the night and joy to the day. The Rebbe asks: these are different times, and even „הפכיים זמ"ז" (opposite ones), as Shaarei Orah says, and so different and opposite ways of service; why then does the verse join them, "sing and rejoice", at once, and for the "daughter of Zion" in particular? He answers with this paragraph's "daughter of Zion", Israel in exile: then „שאז עבודתם היא מתוך מס"נ מצד עצם הנפש" (their service comes from self-sacrifice, from the very essence of the soul), which is above all division, and so „גם העבודות החלוקות דרני ושמחי באים בבת אחת" (even the divided services of singing and joy come together).

The Alter Rebbe: וזהו שבא הנביא לנחם את בני ישראל אפי' בזמן הגלות שנק' בת ציון ולא ציון שאעפ"כ רני ושמחי

The Rebbe: שאז עבודתם היא מתוך מס"נ מצד עצם הנפש, אזי גם העבודות החלוקות דרני ושמחי באים בבת אחת

Sefer HaMaamarim 5730 (bilti mugah, new edition), p. צד, ש"פ וישב · ק-צט, שבת חנוכה, מבה"ח טבת, ה'תש"ל (הנחה בלתי מוגה)

A QUESTION THE REBBE RAISES

Two days later, on the night of the fifth light of Chanukah 5730, the Rebbe said a continuation of the same maamar (an unedited transcript), recalling the question about "sing and rejoice" and taking it further.

Here the question is sharper: the Zohar divides singing and joy by time, and the verse „עבדו את ה' בשמחה באו לפניו ברננה" ("Serve Havayah with joy, come before Him with singing") divides them by place too, joy anywhere, singing "before Him". So why "sing and rejoice" with no break between them? His answer here is another: while the Temple stood, when Israel was called "Zion", everything had its order; exile is a confusion of all orders (בלבול הסדרים), and so the service that repairs it has no divisions of time and place either, and „נעשה רני ושמחי במקום אחד ובזמן אחד, ואפילו בבת אחת" (singing and joy come in one place and one time, even at once).

The Alter Rebbe: וזהו שבא הנביא לנחם את בני ישראל אפי' בזמן הגלות שנק' בת ציון ולא ציון שאעפ"כ רני ושמחי

The Rebbe: אלא נעשה רני ושמחי במקום אחד ובזמן אחד, ואפילו בבת אחת

Sefer HaMaamarim 5730 (bilti mugah, new edition), p. קג-קא, אור ליום ג' פ' מקץ · נר ה' דחנוכה, ה'תש"ל (הנחה בלתי מוגה)

FROM THE REBBE'S MAAMAR ד"ה רני ושמחי בת ציון, 5737

The Alter Rebbe calls the arousal from above that reaches even the "daughter" sovev kol almin. He does not say why it settles specifically on the lowest state. The Rebbe names it pnimiyus Atik, and through the Midrash (my daughter, my sister, my mother) and the Zohar's "daughter" above all three, he shows that this level is drawn specifically into physicality and deed. So the "daughter" who lacks an arousal from below is both the lowest and the highest level.

The Alter Rebbe: יש אתערותא דלעילא שהיא לעילא לעילא מקום שאין אתערותא דלתתא מגעת שם כלל

The Rebbe: וזהו"ע בחינת פנימיות עתיק שנמשך דוקא בגשמיות ומעשה המצוות

FROM THE REBBE'S MAAMAR ד"ה רני ושמחי בת ציון, 5742

The Alter Rebbe comforts the "daughter" with a light of sovev kol almin that comes in the future from a level no arousal from below reaches, even without the preliminary singing. The Rebbe connects "הרננה ברמשא" with "הירידה בגלות הנקי לילה." He makes that descent the very means of the future ascent. He stresses that "all the revelations of the Time to Come depend on our deeds and service now in exile," and that this revelation too is drawn down through present service.

The Alter Rebbe: שהיא לעילא לעילא מקום שאין אתערותא דלתתא מגעת שם כלל

The Rebbe: וע"י ירידה זו באים להעלי' דלע"ל, כיתרון האור מן החושך

19 וזהו ולציון יאמר איש ואיש יולד בה[83] פי׳ שיהא הכל בבחי׳ איש אפי׳ [אפילו] בחי׳ בת

And this is [the meaning of] "And of Zion it shall be said, 'Man and man was born in her'": meaning that all will be in the aspect of "man," even the aspect of "daughter."

> "And of Zion it shall be said, man and man was born in her" is read as a promise that everything will be at the level of "man," the giver, even the "daughter."

והיינו מפני כי הוא יכוננה עליון שהמכון יהיה אור עליון מאד נעלה. וזהו כי הנני בא ושכנתי[84] בתוכך. הנני אני בעצמי כביכול אוא"ס [אור אין סוף] ב"ה ממש.

And this is because "He shall establish her, the Most High (elyon)": that the establishing (machon) will be a supernal (elyon) light, very exalted. And this is [the meaning of] "For behold, I come, and I will dwell in your midst": "Behold, I," I Myself, as it were, the very Infinite Light, blessed be He.

> This is because "the Most High shall establish her": her foundation will be a supernal, very exalted light. "Behold, I come and I will dwell in your midst" means G-d Himself, as it were, the very Infinite Light.

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

THE REBBE EXPLAINS

In the same edited maamar of Shabbos Behaalosecha 5727, after showing that the deed of the mitzvos draws from the very Essence, the Rebbe reads the end of the verse, „כי הנני בא ושכנתי בתוכך" ("for behold, I come, and I will dwell in your midst"), in that light.

The Alter Rebbe reads "Behold, I" as „אני בעצמי כביכול אוא"ס ב"ה ממש" ("I Myself, as it were, the very Infinite Light.") The Rebbe divides the words. "Hineni", "here I am", means „מוכן מעצמי שלא ע"י אתעדל"ת" ("ready of Myself, without an arousal from below") (from Shaarei Orah); "ba", "I come", is the Alter Rebbe's "I Myself" (his note: "the wording of Torah Ohr there"). He adds that "and I will dwell in your midst" means inwardly: because in the plain mitzvah the person feels his bittul, he becomes a vessel (נעשה כלי), and what "I Myself" brings dwells within him.

The Alter Rebbe: וזהו כי הנני בא ושכנתי בתוכך. הנני אני בעצמי כביכול אוא"ס ב"ה ממש

The Rebbe: וזהו כי הנני בא ושכנתי בתוכך, שההמשכה דהנני בא, אני בעצמי כביכול, היא בתוכך, בפנימיות

Sefer HaMaamarim Melukat, vol. ד, p. רפה (new edition, Adar-Sivan p. שנז-שנו) · ט׳ סיון ה׳תשכ״ז, ש״פ בהעלותך (edited by the Rebbe)

THE REBBE EXPLAINS

In a section for Parshas Tazria in Likkutei Sichos vol. 1, adapted (its source line says) from his maamar HaChodesh hazeh lachem of 5717, on the Sages' teaching on "a woman who conceives and bears a male", the Rebbe says that the rule "if the man gives seed first she bears a female" holds only now, and brings Torah Ohr on „ולציון יאמר איש ואיש יולד בה" ("And of Zion it shall be said, man and man was born in her") for the Time to Come.

The Alter Rebbe reads the verse as saying that „שיהא הכל בבחי׳ איש אפי׳ בחי׳ בת" (in the future all will be "man", even the "daughter"). The Rebbe explains what the doubled "man and man" holds, building on Likkutei Torah (Tazria), which reads the man's and the woman's beginning as an arousal from above and from below: when the man begins, an arousal from above, the light is higher, beyond the worlds, but it has no hold in the person and does not last, a "female"; when the woman begins, an arousal from below, the person is a vessel and the light enters inwardly and

lasts, a "male", but it is only a light within the measure of creation. In the future "man and man" will be born: both virtues together, „אור שלמעלה מערך העולמות און בפנימיות" (the light beyond the worlds, and inwardly).

The Alter Rebbe: וזהו ולציון יאמר איש ואיש יולד בה פי' שיהא הכל בבחי' איש אפי' בחי' בת

The Rebbe: לעתיד, אָבער, וועט זיין איש ואיש יולד בה — עס וועלן זיין ביידע מעלות: אור שלמעלה מערך העולמות און בפנימיות

Likkutei Sichos, vol. א, p. 231–233 (the sicha begins p. 231; the quote is on p. 233) · פרשת תזריע; the section's source line: "(ממאמר ד"ה החודש הזה לכם, תשי"ז)", i.e. from his maamar of Shabbos Tazria, Parshas HaChodesh 5717

SECTION 8 · ¶20

The Chanukah lamp

20 וזהו ענין נר חנוכה שתקנו על פתח הבית[85] מבחוץ והוא כענין פתחו לי שערי צדק[86]

And this is the meaning of the Chanukah lamp, which [the Sages] instituted at the entrance of the house, outside. It is like the matter of "Open for me the gates of righteousness,"

The Chanukah lamp is placed at the entrance of the house, on the outside. The maamar links this to the verse "Open for me the gates of righteousness."

פי' שערי צדק הם בחי' מבוא להיות בחי' צדקתך ירננו[87] שע"ד זה תקנו פסוקי דזמרה

meaning: "the gates of righteousness" are the aspect of an entryway to the aspect of "and they shall sing of Your righteousness," in keeping with which [the Sages] instituted Pesukei deZimrah.

"The gates of righteousness" are the entryway to "and they shall sing of Your righteousness," the singing directed to Malchus, which opens the way in. Pesukei deZimrah was instituted for this purpose.

אך מי שהוא מבחוץ לפתח שאין לו בחי' רננה והתפעלות הלב לא מפני זה יאבד ח"ו [חס ושלום] גלוי אוא"ס [אור אין סוף] ב"ה על נפשו

But one who is outside the entrance, who does not have the aspect of singing and the stirring of the heart, will not, G-d forbid, lose the revelation of the Infinite Light, blessed be He, upon his soul because of this.

But a person who stands outside the gate, without that singing and stirring of the heart, does not, G-d forbid, lose the revelation of the Infinite Light.

אלא תקנו להדליק אור ושמן על הפתח מבחוץ שגם מבחוץ לפתח יומשך אוא"ס [אור אין סוף] ב"ה בכל מצוה שעוש' [שעושה] ותורה שלומד.

Rather, [the Sages] instituted the lighting of light and oil at the entrance, outside, so that even outside the entrance the Infinite Light, blessed be He, will be drawn down into every mitzvah that one does and [all] Torah that one learns.

> That is why the Sages placed the light and oil at the entrance, outside: even outside the gate, the Infinite Light is drawn into every mitzvah one does and all the Torah one learns.

ולא עוד אלא[88] שתקנת חכמים היתה להדליק על הפתח הסמוך לרשות הרבי' [הרבים] מבחוץ[89] דהיינו ברשות הרבים ממש מקום הקליפות לאהפכא חשוכא לנהורא כו' וזהו ונלוו גוים רבים אל[90] ה':

And not only that, but the Sages' ordinance was to light at the entrance nearest the public domain, outside, that is, in the very public domain, the place of the kelipos (the husks), to turn darkness into light, etc. And this is [the meaning of] "And many nations shall join themselves to Havayah."

> Moreover, the lamp is placed by the door nearest the public domain, the place of the kelipos, the forces that conceal holiness, so as to turn darkness itself into light. This is the meaning of the next verse in the Haftorah: "And many nations shall join themselves to Havayah."

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

FROM THE REBBE'S MAAMAR ד"ה רני ושמחי בת ציון, **5737**

The Alter Rebbe ties "many nations shall join" to lighting in the public domain, turning darkness into light. The Rebbe asks why the verse speaks of the nations at all in describing the future wonder. He answers by contrast with Shlomo's time: the nations then came and learned, yet remained nations, because only the outer dimension of Atik was revealed. The future revelation of its inner dimension will change them in their essence. He adds that "I will dwell in your midst" is still higher, for Israel and the King alone.

The Alter Rebbe: וזהו ונלוו גוים רבים אל ה'

The Rebbe: יתהפכו העמים בעצם מציאותם

FROM THE REBBE'S MAAMAR ד"ה רני ושמחי בת ציון, **5742**

The Alter Rebbe ends with the lamp placed in the public domain, the place of the kelipos, turning darkness into light, so that "many nations shall join themselves to Havayah." The Rebbe develops this through the law that the lights burn "until the feet of the Tarmodai are gone" (tarmod read as the letters of moredes, rebellion). He gives "gone" (kilayon) two senses: removal from the world, which is iskafya (subjugation), and the soul's yearning (klos hanefesh), which is is'hapcha (transformation). He adds that even then Israel's incomparable distinction will remain evident ("we are distinguished, I and Your people").

The Alter Rebbe: ברשות הרבים ממש מקום הקליפות לאהפכא חשוכא לנהורא כו'

The Rebbe: העברה מן העולם (אתכפיא), וכליון מלשון כלות הנפש

IN ONE'S AVODAH

A person's service must begin with "singing": understanding how G-d's light is hidden and clothed in His kingship over the world until the heart longs for Him and is stirred, as in Pesukei deZimrah before the Shema. Only then does the joy of Torah and mitzvos, the revealed light, settle within him. Yet one who stands "outside" and feels no such stirring should not despair: the Chanukah lamp teaches that the Infinite Light still reaches every mitzvah he does and all the Torah he learns, even in the public domain.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that the angels' song is "outer," like the praise of one who stands outside the king's palace?
2. How can G-d's concealment, the "evening," be the very thing that awakens the longing for Him?
3. What do souls have that angels lack, and why must singing still come before joy?
4. In what sense are physical tzitzis and tefillin a "Zion," a sign, and how do they become the source of space and time?
5. What does the Chanukah lamp, lit outside toward the public domain, teach a person who feels no stirring of the heart?

FOR CHILDREN · AGES 9–13

For the children at the table

Singing and rejoicing

THE BIG IDEA

Serving G-d starts with "singing," a heart that longs for Him, and then comes "joy," the light we bring down through Torah and mitzvos; and like the Chanukah lamp, that light reaches even someone standing outside.

The Haftorah of Shabbos Chanukah begins, "Sing and rejoice, O daughter of Zion." Why both singing and joy? The maamar explains the verse "Serve G-d with joy; come before Him with singing." Singing is what the angels do: they long to come close to G-d and sing of His greatness. Because G-d is hidden in the world, like the darkness of evening, the longing grows stronger. A Jewish soul also sings, and this must come first, as we say the songs of Pesukei deZimrah before the Shema. But a soul has something the angels lack: joy, the light of G-d that it draws down through Torah and mitzvos. The mitzvos we do with things we can touch, like tzitzis and tefillin, are called "Zion": signs that point to their spiritual side above and draw its light down into the world. In exile, the Jewish people are called "daughter of Zion," one who mostly receives. Still, the prophet promises that G-d Himself will come. The Chanukah lamp, lit by the outside of the door, shows that G-d's light reaches even one who feels "outside" and turns darkness into light.

THE MASHAL

Someone who stands inside the king's house has no need to tell about the king's greatness. Only when he goes outside does he start to describe and praise how great the king is, and his heart is stirred. The angels' song is like that praise from outside.

QUESTIONS FOR THE SHABBOS TABLE

1. Why must "singing," longing for G-d, come before the "joy" of the mitzvos?
2. Why is the Chanukah lamp placed by the outside of the door, and what does that teach?
3. When you do not feel inspired this week, which mitzvah can you still do, knowing that G-d's light reaches you?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **רני ושמחי**

The note sends the reader to the Rebbe's source notes and the list of maamarim printed earlier in the Kehot edition.

KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. נאמרה בשנת תקס"ו. ראה רשימת המאמרים שם. הנחת ר' משה בן אדה"ז יודפס בסה"מ תקס"ו בהוצאה חדשה. ד"ה זה נזכר בסה"מ תרכ"ז (הוצאת תש"ס) ע' קסד. לד"ה זה ראה ד"ה רני ושמחי תשכ"ז (סה"מ מלוקט ח"ד ע' רפג).

2 **רני ושמחי**

The prophet Zechariah, speaking in G-d's name to the people of Zion: sing and rejoice, "for behold, I come, and I will dwell in your midst." It is the opening verse of the Chanukah Haftorah, and the whole maamar explains it. (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.

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KEHOT'S NOTE

זכרי' ב, יד.

3 **ראיתי והנה מנורת זהב**

The angel asks Zechariah, "What do you see?" and he answers, "I have seen, and behold, a menorah all of gold," with a bowl on top and seven lamps. It comes later in the same Haftorah; the maamar asks why the Haftorah does not begin with it, since it seems closest to Chanukah. (context: Steinsaltz Tanakh)

Zechariah 4:2 זכריה ד:ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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4 **והיה צריך להתחיל מן ראיתי והנה מנורת זהב**

This maamar points out that the same question applies to the Haftorah of Shabbos Parshas Behaalosecha, which also begins with "Sing and rejoice, O daughter of Zion."

KEHOT'S NOTE

בד"ה מנורת זהב תשכ"ז הנ"ל מדייק שצ"ל דדיוק הנ"ל הוא גם בההפטורה דשבת פ' בהעלותך, שהתחלת ההפטורה היא רני ושמחי בת ציון. ע"ש.

PARAGRAPH 2

5 **עבדו את ה' בשמחה . . ברננה**

"Serve Havayah with joy; come before Him with singing." The psalmist calls on all the earth to serve G-d gladly and come before Him, to His Temple, with song. The maamar reads the two halves as two services that move in opposite directions: joy, drawn down from above, and singing, the ascent from below. (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.

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KEHOT'S NOTE

תהלים ק, ב.

6 **ואיתא בזהר שמחה בצפרא ורננה ברמשא**

The Zohar's saying, as the Kehot note locates it: joy belongs to the morning and singing to the evening. The maamar sets out to explain what each of these four terms means.

Zohar I, 229b זח"א רכט, ב

Song of Songs 5:1 שיר השירים ה:א'

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דְּבָשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דּוֹדִים׃

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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KEHOT'S NOTE

זח"א רכט, ב. וע' באוה"ת פ' ראה ע' תשנט "וענין שמחה בצפרא י"ל זהו מ"ש במ"ת ויהי ביום השלישי בהיות הבקר אור כו' בקר דיוסף כמ"ש במ"א" ע"ש. ראה באוה"ת בראשית תרפו, א. ספה"מ עזרי"ת ע' מג. סט. בלקו"ת ראה כו, א. תבא מב, ג. שה"ש ה, א מציין לכאן.

7 **מהו צפרא מהו רמשא מהו שמחה ומהו רננה**

In this transcript the four terms of the question come in reverse order: singing, joy, evening, morning.

KEHOT'S NOTE

בהנחת ר' משה בן אדה"ז בסה"מ תקס"ו ח"א: רננה . . שמחה . . רמשא . . צפרא.

8 **פרק שירה**

This explanatory edition notes that Perek Shirah is a baraisa of verses of song and praise to G-d placed in the mouth of all the host of heaven and earth, the plants and every living thing.

KEHOT'S NOTE

בחסידות מבוארת לד"ה זה מציין שזה ברייתא של פסוקי שירה ותהלה להקב"ה ששומה בפי כל צבא השמים והארץ והצמחים וכל אשר בו רוח חיים, נדפס באוצר מדרשים, ובכמה סידורים ובסידור ר' יעקב עמדין ועוד.

PARAGRAPH 3

9 **נכספה וגם כלתה**

"My soul yearns, and even pines, for the courts of Havayah; my heart and my flesh sing (yeranenu) to the living G-d." The psalmist longs for the Temple courtyards, and in the same breath his longing becomes song, just as the maamar joins the angels' longing to their singing. (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.

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10 **כנודע מענין הניגון**

The note sends the reader to these passages for the idea, "known" here, that melody is the expression of the heart's stirring.

KEHOT'S NOTE

ראה אוה"ת וישב ע' תתקצ, א. וזאת הברכה ע' אתתסא.

11 **וצדקתך ירננו**

In Psalm 145 (Ashrei) David says that those who praise G-d pour forth the memory of His great goodness and sing joyfully of His righteousness, His kindness to them and to the world. The maamar reads "Your righteousness" (tzidkascha) as Malchus, and the singing as the angels' song directed to it. (context: Steinsaltz Tanakh)

Psalms 145:7 תהילים קמ"ה:ז'

זֶכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ׃

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

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KEHOT'S NOTE

תהלים קמה, ז. לקמן ק, ד. בלקו"ת ואתחנן ח ב. בביאוה"ז להצ"צ ע' לב. בסה"מ תרכ"ט ע' קלו — מציין לכאן.

12 **צדק היא מלכותא קדישא**

Rabbi Moshe's transcript adds "as the saying of Eliyahu," naming the source as Patach Eliyahu in the introduction to Tikkunei Zohar (17b).

KEHOT'S NOTE

ראה ת"ז בהקדמה יז, ב. בהנחת ר' משה בן אדה"ז מציין: כמאמר אליהו [ת"ז בהקדמה פתח אליהו יז, ב].

13 **צדק היא מלכותא קדישא**

In Patach Eliyahu, the introduction to Tikkunei Zohar, Eliyahu says, "Tzedek is the holy Malchus," and mentions "scales of righteousness" right after. The maamar uses it to identify "Your righteousness" with Malchus.

Tikkunei Zohar 17b:4–6 תקוני הזהר י"ז ב:ד'-ו'

דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא. אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע' דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען.

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14 **מאזני צדק**

G-d commands Israel to keep honest scales and weights, literally "scales of tzedek." In the plain sense tzedek here is honesty in trade; the aside reads "scales of tzedek" as Malchus, which weighs out to each one his own measure.

Leviticus 19:36 ויקרא י"ט:ל"ו

מֹאזְנֵי צֶדֶק אַבְנֵי־צֶדֶק אֵיפַת צֶדֶק וְהִין צֶדֶק יִהְיֶה לָכֶם אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם׃

Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the L-RD your G-d, who brought you out of the land of Egypt.

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KEHOT'S NOTE

ויקרא יט, לו.

15 **(מאזני . . דיליה)**

The note records that this parenthetical explanation of "scales of righteousness" is also found in manuscript 1824.

KEHOT'S NOTE

המוסגר נמצא גם בכוך 1824.

16 **צדק מלאה ימינך**

A psalm of the sons of Korach praising G-d as the protector of Jerusalem: as His Name is, so His praise reaches the ends of the earth, and "Your right hand is full of righteousness." Plainly the right hand is His power and just rule; the maamar will read tzedek, Malchus, as filling the right side, Chesed. (context: Steinsaltz Tanakh)

Psalms 48:11 תהילים מ"ח:י"א

כִּשְׁמְךָ אֱלֹקִים כֵּן תְּהִלָּתְךָ עַל־קַצְוֵי־אֶרֶץ צֶדֶק מָלְאָה יְמִינֶךָ׃

As is Thy name, O G-d, So is Thy praise unto the ends of the earth; Thy right hand is full of righteousness.

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KEHOT'S NOTE

תהלים מח, יא. בהמשך מי יתנך תרמ"ב ע' רצא מציין לכאן, ע"ש.

17 **כי מלכותך מלכות כל עולמים**

David, in Psalm 145: "Your kingship is the kingship of all worlds, and Your dominion is in every generation," G-d's

rule is eternal. The maamar takes it to mean that every world receives its life through G-d's kingship.

Psalms 145:13 תהילים קמ״ה:י״ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, יג.

18 **(כי . . מרירות כו')**

The note records that the parenthetical remark on melodies of joy and of bitterness is found in manuscript 1824 as well.

KEHOT'S NOTE

המוסגר נמצא גם בכוך 1824.

PARAGRAPH 4

19 **מלכותך מלכות כל עולמים וממשלתך בכל דור ודור**

David praises G-d's kingship as eternal and His rule as lasting through every generation. The maamar reads olamim, "worlds," as space and dor, "generation," as time: both come from G-d's kingship.

Psalms 145:13 תהילים קמ״ה:י״ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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20 **שקודם בריאת העולם לא היה בחי' זמן ומקום כלל**

The note points to a teaching recorded there in the name of the Maggid of Mezritch, on this statement that before creation there was no time or space at all.

KEHOT'S NOTE

ראה סידור עה א בשם הרב המגיד. דרך מצותיך נז, א ואילך. ספר החקירה קיב, ב בענין שעור זמן.

21 **וזהו מלכותך . . שכשמו כן הוא אין לו סוף**

According to the note, this later maamar quotes the passage from "Your kingship is the kingship of all worlds" to "He has no end."

KEHOT'S NOTE

מובא בד״ה חייב אדם לברך תרל״ח פרק יא. ובד״ה מי יתנך תרמ״ב פרק ה.

PARAGRAPH 5

22 **מלאה ימינך**

"Your right hand is full of righteousness." The maamar now reads it: righteousness, Malchus, fills the right hand, the side of kindness.

Psalms 48:11 תהילים מ״ח:י״א

כְּשִׁמְךָ אֱלֹקִים כֵּן תְּהִלָּתְךָ עַל־קַצְוֵי־אֶרֶץ צֶדֶק מָלְאָה יְמִינֶךָ:

As is Thy name, O G-d, So is Thy praise unto the ends of the earth; Thy right hand is full of righteousness.

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23 **ואתה מחיי את כולם**

In the public prayer of Nechemiah's time the Levites declare that G-d alone made the heavens, the earth and the seas: "You give life to them all, and the host of heaven bows down to You." The maamar reads the second clause as the result of the first: the hosts bow because He gives them life. (context: Steinsaltz Tanakh)

Nehemiah 9:6 נחמיה ט׳:ו׳

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמי' ט, ו.

24 **בבחי' בטול והתכללות**

The note records that these words are absent in manuscript 1824.

KEHOT'S NOTE

בכוך 1824 ליתא.

PARAGRAPH 6

25 **אליו ולא למדותיו**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

פרדס שער לב רפ״ב בשם הספרי.

26 **אליו ולא למדותיו**

Pardes Rimonim quotes the Sifrei: one calls "to Him, and not to His attributes." The maamar uses it to say that the angels' self-nullification is to the Infinite Light itself, which is clothed in kingship.

Pardes Rimmonim 32:2 פרדס רמונים ל״ב:ב׳

27 **זכר רב טובך**

David, in Psalm 145: those who praise G-d "pour forth" the memory of His abundant goodness and sing of His righteousness. The maamar explains "Your goodness" as the flow of life that passes from world to world.

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.

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KEHOT'S NOTE

תהלים קמה, ז. ראה דרך מצותיך ד״ה ואולם ס״ג.

28 **אמרו צדיק כי טוב**

Isaiah: "Say of the righteous one that [it is] good," for he will eat the fruit of his deeds; plainly, it will go well with him. The maamar reads it as "the righteous one is good": the "good" is the tzaddik himself, who connects and passes the flow from world to world. (context: Steinsaltz Tanakh)

Isaiah 3:10 ישעיהו ג׳:י׳

אִמְרוּ צַדִּיק כִּי־טוֹב כִּי־פְרִי מַעַלְלֵיהֶם יֹאכֵלוּ׃

Say ye of the righteous, that it shall be well with him; For they shall eat the fruit of their doings.

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KEHOT'S NOTE

ישעי׳ ג, י׳.

29 **כי כל בשמים ובארץ**

David's blessing before the whole assembly: "Yours, Havayah, is the greatness … for all that is in heaven and on earth [is Yours]." The maamar cites the Targum's rendering of "all" as "that holds fast," the link that joins heaven and earth.

I Chronicles 29:11 דברי הימים א כ״ט:י״א

לְךָ ה׳ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה׳ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה״א כט, י״א.

PARAGRAPH 7

30 **זכר רב טובך**

David, in Psalm 145: "They shall pour forth the remembrance of Your abundant goodness." The maamar reads zecher, "remembrance," as a mere trace of the goodness: this is all the angels receive, so they long and sing.

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.

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PARAGRAPH 8

31 **רמשא היא מדת לילה**

According to the note, a passage from here is quoted there.

KEHOT'S NOTE

קטע מכאן מובא באוה״ת נ״ך כרך ב ע׳ א׳כה.

32 **מלכותך מלכות כל עולמים מלשון העלם**

The Talmud notes that in "This is My Name le'olam" the word is written so that it can be read le'alem, "to conceal." The Kehot note gives it for the link between olam and concealment.

Pesachim 50a פסחים נ׳ א

KEHOT'S NOTE

פסחים נ, א. ע׳ מזה בלקו״ת בד״ה תקעו בחודש שופר (הראשון) פ״א.

33 **רמזו בגמרא שצריך להזכיר מדת לילה ביום**

The Talmud's rule that the attribute of night must be mentioned in the day, and the attribute of day at night. The maamar sees in it a hint to the Zohar's pairing of evening and morning.

Berakhot 11b:5–7 ברכות י״א ב:ה׳-ז׳

אֶלָּא אָמַר רָבָא: כְּדֵי לְהַזְכִּיר מִדַּת יוֹם בַּלַּיְלָה וּמִדַּת לַיְלָה בַּיּוֹם. בְּשֶׁלָּמָא מִדַּת לַיְלָה בַּיּוֹם כִּדְאָמְרִינַן: "יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ", אֶלָּא מִדַּת יוֹם בַּלַּיְלָה, הֵיכִי מַשְׁכַּחַתְּ לַהּ? אָמַר אַבָּיֵי: "גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר".

Raba answered : The purpose is to mention the characteristic of day at night and the characteristic of night in the day. It is quite right [about mentioning] the characteristic of night in the day, since we say "Who formest light and greatest darkness" ; but where is [the mention of] the characteristic of day at night? Abbai answered : [We say] "Thou rollest away the light from before the darkness, and the darkness from before the lights."

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KEHOT'S NOTE

ברכות יא, ב. וראה אוה״ת ויקרא כרך ב ע׳ תרפו. וראה גם בלקו״ת פ׳ במדבר ח, א.

34 **שמבואר בזהר לאכללא כו׳**

The Zohar's phrase "to include," to which the Kehot note points, here the inclusion of night within day. The maamar links it to the longing that comes from perceiving G-d's concealment.

Zohar III, 178a זח״ג קעח, א

KEHOT'S NOTE

ראה זח״ג קעח, א ובכ״מ.

35 **ישת חשך סתרו**

David's song of deliverance pictures G-d coming down veiled in dark rain clouds: "He made darkness His hiding place." The maamar applies it to the concealment of the Infinite Light, which stirs the longing for Him. (context: Steinsaltz Tanakh)

Psalms 18:12 תהילים י״ח:י״ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים׃

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, י״ב.

36 **נפשי אויתיך בלילה**

In the song of Yehudah for the day of redemption, the prophet says, "With my soul I have desired You in the night; with my spirit within me I seek You at dawn": he longs for G-d even at night. The maamar reads nafshi as said to G-d, "[You are] my soul, [therefore] I desire You," and the night as concealment, which makes the longing grow. (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.

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Tanya, Likkutei Amarim 44:4 תניא, חלק ראשון; ליקוטי אמרים מ"ד:ד'

וְהַיְינוּ, מַה שֶּׁכָּתַב הַזֹּהַר עַל פָּסוּק: "נַפְשִׁי אִוִּיתִיךָ בַּלַּיְלָה וְגוֹ'" – "דְּיַרְחִים לְקוּדְשָׁא־בְּרִיךְ־הוּא רְחִימוּתָא דְנַפְשָׁא וְרוּחָא כְּמָה דְּאִתְדַּבְּקוּ אִילֵּין בְּגוּפָא וְגוּפָא רָחִים לוֹן וְכוּ'". וְזֶהוּ שֶׁכָּתוּב: "נַפְשִׁי אִוִּיתִיךָ", כְּלוֹמַר, מִפְּנֵי שֶׁאַתָּה ה' "נַפְשִׁי" וְחַיֵּי הָאֲמִתִּים, לְכָךְ – "אִוִּיתִיךָ", פֵּירוּשׁ, שֶׁאֲנִי מִתְאַוֶּה וְתָאֵב לְךָ כְּאָדָם הַמִּתְאַוֶּה לְחַיֵּי נַפְשׁוֹ, וּכְשֶׁהוּא חַלָּשׁ וּמְעוּנֶּה – מִתְאַוֶּה וְתָאֵב שֶׁתָּשׁוּב נַפְשׁוֹ אֵלָיו, וְכֵן כְּשֶׁהוּא הוֹלֵךְ לִישֹׁן – מִתְאַוֶּה וְחָפֵץ שֶׁתָּשׁוּב נַפְשׁוֹ אֵלָיו ...

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KEHOT'S NOTE

ישע' כו, ט. ראה תניא פמ"ד. לקו"ת ואתחנן ח, א. אוה"ת בשלח ע' תי. פ' כי תשא ע' ב'יד.

PARAGRAPH 9

37 **בואו לפניו ברננה**

"Come before Him with singing." The maamar reads it as the ascent of the soul from below to above, out of the body's confines.

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.

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PARAGRAPH 10

38 **בכל לבבך ובכל נפשך**

Moshe to Israel, in the Shema: "You shall love Havayah your G-d with all your heart and with all your soul." The maamar explains how contemplating "Blessed be the name ..." leads to this love.

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.

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39 **לאדבקא רוחא ברוחא**

Kehot's note points to Zohar II, 123b for these words.

Zohar II, 123b זח"ב קכג, ב

KEHOT'S NOTE

ראה זח"ב קכג, ב.

40 **לאדבקא רוחא ברוחא**

The Zohar's phrase, given by the Kehot note: love as the cleaving of "spirit to spirit." The maamar uses it for the love that comes from this contemplation.

Zohar, Mishpatim 22:528–536 ספר הזהר, משפטים כ"ב:תקכ"ח-תקל"ו

41 **כברייתו של עולם בריש' חשוכא והדר נהורא**

The Talmud explains why goats walk ahead of sheep: "like the creation of the world, first darkness and then light." The maamar applies it to the order of divine service: singing, the service of the night, comes first.

Shabbat 77b:8 שבת ע"ז ב:ח'

... אָמַר לֵיקָה. אֲמַר לֵיקָה: מַאי טַעְמָא עִיזֵּי מְסַגְּנָן בְּרֵישָׁא וַהֲדַר אִימְּרֵי? אֲמַר לֵיקָה כְּבְרֵיָיתוֹ שֶׁל עוֹלָם, דִּבְרֵישָׁא חֲשׁוֹכָא וַהֲדַר נְהוֹרָא. מַאי טַעְמָא הָנֵי מְכַסְּיָין וְהָנֵי מְגַלְּיָין? הָנֵי דְּמִכַּסְּנַן מִינַּיְיהוּ — מְכַסְּיָין, וְהָנֵי דְּלָא מִכַּסְּנַן מִינַּיְיהוּ — מְגַלְּיָין. מַאי טַעְמָא גַּמְלָא זוֹטַר גְּנוּבְתֵּיהּ? מִשּׁוּם דְּאָכֵל כִּיסֵּי. מַאי טַעְמָא תּוֹרָא אֲרִיכָא גְּנוּבְתֵּיהּ? מִשּׁוּם דְּדָיֵיר בְּאַגְמֵי, וּבָעֵי לְכַרְכּוֹשֵׁי בָּקֵי.

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

42 **עבדו את ה' בשמחה**

"Serve Havayah with joy." The maamar reads it as the drawing down of the Infinite Light from above to below, the service of "day."

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.

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43 **המלאכים בקשו תורה תנה הודך על השמים**

David marvels: "Havayah our Master, how mighty is Your Name in all the earth, Who has set Your majesty upon the heavens." In the Talmud the angels quote it to ask that the Torah, G-d's majesty, stay in heaven. (context: Steinsaltz Tanakh)

Psalms 8:2 תהילים ח':ב'

ה' אֲדֹנֵינוּ מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ אֲשֶׁר תְּנָה הוֹדְךָ עַל־הַשָּׁמָיִם׃

O L-RD, our L-rd, How glorious is Thy name in all the earth! Whose majesty is rehearsed above the heavens.

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Shabbat 88b:7 שבת פ"ח ב:ז'

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: בְּשָׁעָה שֶׁעָלָה מֹשֶׁה לַמָּרוֹם אָמְרוּ מַלְאֲכֵי הַשָּׁרֵת לְפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, מַה לִּילוּד אִשָּׁה בֵּינֵינוּ? אָמַר לָהֶן: לְקַבֵּל תּוֹרָה בָּא. אָמְרוּ לְפָנָיו: חֶמְדָּה גְנוּזָה שֶׁגְּנוּזָה לְךָ תִּשַּׁע מֵאוֹת

וְשִׁבְעִים וְאַרְבָּעָה דּוֹרוֹת קוֹדֶם שֶׁנִּבְרָא הָעוֹלָם, אַתָּה מְבַקֵּשׁ לִיתְּנָהּ לְבָשָׂר וָדָם? "מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ וּבֶן אָדָם כִּי תִפְקְדֶנּוּ"? "ה' אֲדֹנֵינוּ מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ אֲשֶׁר תְּנָה הוֹדְךָ עַל הַשָּׁמָיִם"!

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KEHOT'S NOTE

תהלים ח, ב. שבת פח, ב.

44 **והיו הדברים האלה**

Moshe goes on: "these words which I command you this day shall be upon your heart." In the plain sense the "I" is Moshe, who is speaking; the maamar reads Anochi as G-d's very self, "I, Who I am," the source from which the commandments are drawn down. (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;

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KEHOT'S NOTE

דברים ו, ו.

45 **אנכי מי שאנכי**

The first maamar of Torah Ohr reads the verse the same way: "these words which I, Who I am, command you," and explains that through them G-d's own G-dliness is revealed and the Torah comes into being.

KEHOT'S NOTE

נסמן לעיל א, א.

46 **כי הגם שממטה למעלה כתיב בואו לפניו ברננה שא"א להיות בחי' העלאה והתכללות כ"א בבחי' צדקתך**

The note adds a point explained there at length: even so, all reward and punishment, good or its opposite, are drawn from very far above.

KEHOT'S NOTE

ומ"מ כל השכר והעונש והטוב או ההפך נמשך מלמעלה מעלה — ביאוה"ז לצ"צ ע' לב בארוכה.

47 **כחשיכה כאורה**

David tells G-d that no darkness can hide him from Him: "darkness is not dark for You … the darkness is as the light." The maamar uses it to say that concealment does not limit the light drawn down from above. (context: Steinsaltz Tanakh)

Psalms 139:12 תהילים קל״ט:י״ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָהּ׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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PARAGRAPH 11

48 **המשפילי לראות**

In the Hallel psalm G-d is enthroned on high, yet lowers Himself to look upon heaven and earth: from His height, heaven is no loftier than earth. The maamar draws exactly this: spiritual and physical are equal before Him. (context: Steinsaltz Tanakh)

Psalms 113:6 תהילים קי״ג:ו׳

הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ׃

That looketh down low Upon heaven and upon the earth?

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KEHOT'S NOTE

תהלים קיג, ו.

49 **השוה ומשוה קטן וגדול**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

פיוט האוחז ביד — לימים נוראים.

50 **הדברים האלה אשר אנכי**

"These words which I command you." The maamar cites it again to show that the drawing down from G-d's very self comes through Torah and mitzvos.

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;

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51 **רמ"ח מצות הם רמ"ח איברין דמלכא**

Tikkunei Zohar, as the Kehot note locates it, calls the 248 commandments "the 248 limbs of the King." The maamar uses the image to explain how G-d's light comes with the mitzvos.

Tikkunei Zohar, Tikkun 30 · 74a:8 תקו״ז תיקון ל׳

וְעוֹד מְצוּוָה דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצוּוָה מְסַטְרָא דְּאַבָּא דְּאִיהוּ רא"ש, וּמְסַטְרָא דְּאִימָּא דְּאִיהִי אֶשֶׁ"ר, וְהָכִי צַדִּיק מְצוּוָה וְעוֹשֶׂה מַתְרַוְיֵיהוּ, וּבְגִין דָּא אִתְּמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֶּטֶר כָּל רֶחֶם, פְּתִיחוּ דְּרַחֲמִין, דְּאִיהוּ רַמַּ"ח פְּקוּדִין, אִיהִי מִצְוֹת יהוי"ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מְסַטְרָא דְּאַבָּא

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ראה ת״ז תי׳ ל.

52 **חסד דרוע' ימינא**

In Patach Eliyahu, the introduction to Tikkunei Zohar: "Chesed is the right arm, Gevurah the left arm, Tiferes the body." The maamar uses this division to sort the mitzvos into three lines.

Tikkunei Zohar 17a:16–17 תקוני הזהר י״ז א:ט״ז-י״ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית

PARAGRAPH 12

57 **רני ושמחי בת ציון**

"Sing and rejoice, O daughter of Zion." The maamar now begins to explain why Israel in exile is called "daughter of Zion."

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.

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58 **בצלמנו כדמותנו**

G-d says, "Let us make man in our image, after our likeness." The maamar reads "our image" as the spiritual reality of the 248 commandments, "the 248 limbs of the King."

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.'

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KEHOT'S NOTE

בראשית א, כו. קטע מכאן מובא בלקו״ת במדבר ו, ב. באוה״ת פ׳ ראה ע׳ תשצג. ובפ׳ ויצא כרך ה תתנו, ב.

59 **רמ״ח פקודין רמ״ח אבריו דמלכא**

The teaching, located by the Kehot note in Tikkunei Zohar, that the 248 commandments are "the 248 limbs of the King." Here it explains what "our image" refers to.

Tikkunei Zohar 74a:8 תקוני הזהר ע״ד א׳:ח׳

וְעוֹד מְצִוְוה דָא עַמּוּדָא דְאֶמְצָעִיתָא, דְאִיהוּ מְצוְוה מִסְטָרָא דְאַבָּא דְאִיהוּ רא״ש, וּמִסְטָרָא דְאִימָּא דְאִיהִי אֵשׁ"ר, וְהָכִי צַדִּיק מְצוְוה וְעוֹשֶׂה מִתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְאִיהִי פֶּטֶר כָּל רֶחֶם, פְּתִיחוּ דְרֶחֶם, דְאִיהוּ רְמ"ח פִּקּוּדִין, אִיהִי מְצִוָּה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְאַבָּא

Tikkunei Zohar - Vocalized (Public Domain)

60 **ציון המצוינת**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

סדר הושענות ביום ב׳ אבן שתיה.

61 **הם רומזים להרוחניות**

The note points there for the same idea, that the physical mitzvos allude to their spiritual reality.

KEHOT'S NOTE

ראה גם סה״מ תקס״ד ע׳ צב. ועי׳ ערב. אוה״ת בשלח ע׳ תעג.

קדש. מלכות פה. תורה שבע״פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי׳ אלקינו.

Constantinople, 1740 (CC-BY-NC)

53 **(כנודע . . החיצונים כו׳)**

The note records that this parenthetical remark is also found in manuscript 1824.

KEHOT'S NOTE

המוסגר נמצא גם בכוך 1824.

54 **עבדו את ה׳ בשמחה**

"Serve Havayah with joy; come before Him with singing." The maamar reads the first half as the goal and the second as the way to reach it.

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.

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55 **וכן לדבר הלכה**

The Talmud teaches that the Divine Presence rests only amid the joy of a mitzvah, "and likewise for a matter of halachah." The maamar identifies this joy with the revelation of the Infinite Light.

Shabbat 30b:5 שבת ל׳ ב׳:ה׳

"וְשִׂמְחָתִי אֲנִי אֶת הַשִּׂמְחָה" — שִׂמְחָה שֶׁל מִצְוָה. "וּלְשִׂמְחָה מַה זֹּה עוֹשֶׂה" — זוֹ שִׂמְחָה שֶׁאֵינָהּ שֶׁל מִצְוָה. לְלַמֶּדְךָ שֶׁאֵין שְׁכִינָה שׁוֹרָה לֹא מִתּוֹךְ עַצְבוּת וְלֹא מִתּוֹךְ עַצְלוּת וְלֹא מִתּוֹךְ שְׂחוֹק וְלֹא מִתּוֹךְ קַלּוּת רֹאשׁ וְלֹא מִתּוֹךְ שִׂיחָה וְלֹא מִתּוֹךְ דְּבָרִים בְּטֵלִים, אֶלָּא מִתּוֹךְ דָּבָר שִׂמְחָה שֶׁל מִצְוָה, שֶׁנֶּאֱמַר: "וְעַתָּה קְחוּ לִי מְנַגֵּן וְהָיָה כְּנַגֵּן הַמְנַגֵּן וַתְּהִי עָלָיו יַד ה׳". אָמַר רַב יְהוּדָה: וְכֵן לִדְבַר הֲלָכָה. אָמַר רָבָא: וְכֵן לַחֲלוֹם טוֹב.

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

Pesachim 117a:14–15 פסחים קי״ז א׳:י״ד-ט״ו

אָמַר רַב יְהוּדָה אָמַר רַב: וְכֵן לִדְבַר הֲלָכָה. אָמַר רַב נַחְמָן: וְכֵן לַחֲלוֹם טוֹב. איני?! וְהָאָמַר רַב גִּידֵּל אָמַר רַב: כָּל תַּלְמִיד חָכָם הַיּוֹשֵׁב לִפְנֵי רַבּוֹ וְאֵין שִׂפְתוֹתָיו נוֹטְפוֹת מֹר — תְּפָיֶינָה, שֶׁנֶּאֱמַר: "שִׂפְתוֹתָיו שׁוֹשַׁנִּים נוֹטְפוֹת מוֹר עוֹבֵר". אַל תִּקְרֵי "שׁוֹשַׁנִּים", אֶלָּא "שֵׁשׁוֹנִים". אַל תִּקְרֵי "מוֹר עוֹבֵר", אֶלָּא "מַר עוֹבֵר".

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KEHOT'S NOTE

שבת ל, ב. פסחים קיז, א.

56 **כי באו לפניו ברננה תחלה**

The Tzemach Tzedek notes there that the Zohar explains this verse in another way, and concludes, "and there are many facets to the Torah."

KEHOT'S NOTE

ראה ביאוה״ז להצ״צ כרך ב ע׳ תשעב שבזהר מפרש באופן אחר ומסיים "וכמה פנים לתורה".

62 **עוטה אור כשלמה**

The psalmist praises G-d as "wrapping [Himself in] light as a garment" as He spreads out the heavens. The maamar compares it to the tallis.

Psalms 104:2 תהילים ק״ד:ב׳

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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KEHOT'S NOTE

תהלים קד, ב.

63 **לבושיה כתלג חיור**

In Daniel's vision the Ancient of Days has "raiment white as snow, and the hair of His head like clean wool." The maamar compares the woolen tzitzis to these "hairs."

Daniel 7:9 דניאל ז׳:ט׳

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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KEHOT'S NOTE

דניאל ז, ט.

64 **ימלוך ה׳ לעולם**

The psalmist ends Psalm 146: "Havayah shall reign forever (le'olam), your G-d, O Zion, for all generations; Halleluyah." Plainly le'olam means "forever"; the maamar also hears olam, "world," so the verse speaks of space ("world") and time ("generations"), both ruled through Zion.

Psalms 146:10 תהילים קמ״ו:י׳

יִמְלֹךְ ה׳ לְעוֹלָם אֱלֹקַיִךְ צִיּוֹן לְדֹר וָדֹר הַלְלוּ־יָהּ׃

The L-RD will reign for ever, Thy G-d, O Zion, unto all generations. Hallelujah.

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KEHOT'S NOTE

תהלים קמו, י׳.

PARAGRAPH 14

65 **כי ברוך מלשון המבריך הגפן**

The note quotes it: the meaning of berachah is a drawing down from a place above it.

KEHOT'S NOTE

כלאים רפ״ז. ראה ד״ה כי תשא תשל״ד "דענינו ברכה והמשכה ממקום שלמעלה ממנו" — (מהנחה בלתי מוגה).

66 **ויקראו לפניו אברך**

Pharaoh set Yosef over Egypt and had him ride in his second chariot, and they called out before him "Avrech": in the plain sense a call to bow the knee (Rashi also brings "father [in wisdom], tender [in years]"). The maamar hears in it mavrich, "one who layers [the vine]," and reads it as a title of one who connects and bestows from world to world. (context: Steinsaltz Tanakh)

Genesis 41:43 בראשית מ״א:מ״ג

וַיַּרְכֵּב אֹתוֹ בְּמִרְכֶּבֶת הַמִּשְׁנֶה אֲשֶׁר־לוֹ וַיִּקְרְאוּ לְפָנָיו אַבְרֵךְ וְנָתוֹן אֹתוֹ עַל כָּל־אֶרֶץ מִצְרָיִם׃

And he made him to ride in the second chariot which he had; and they cried before him: 'Abrech'; and he set him over all the land of Egypt.

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KEHOT'S NOTE

בראשית מא, מג.

67 **אברך**

Or HaTorah, cited in the Kehot note, links this reading of "Avrech" to this passage of the Zohar.

Zohar, Miketz 5:68–80 ספר הזהר, מקץ ה׳:ס״ח-פ׳

For this is the way of the Almighty, to provide the cure before inflicting the wound. Thus here He first prepared great substance and then brought Israel into exile. Observe that it was in virtue of being a righteous man that Joseph became the cause of Israel acquiring riches of silver and gold (Ps. 105, 37). All this came to Israel by the hand of the righteous, and all was for the purpose of making them worthy of the world to come. R. Simeon then took for his text the …

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

68 **אברך . . המקשר ומשפיע**

According to the note, Or HaTorah connects this reading of "Avrech," the one who connects and bestows, with the Zohar (1:196b).

KEHOT'S NOTE

ראה אוה״ת פ׳ שלח ע׳ תפא שמקשר זה לזח״א קצו, ב.

69 The Mishnah discusses "one who layers the vine" into the ground. The maamar takes the term as the root meaning of baruch: drawing a shoot down so that new growth comes from it.

Mishnah Kilayim 7:1 משנה כלאים ז׳:א׳

הַמַּבְרִיךְ אֶת הַגֶּפֶן בָּאָרֶץ, אִם אֵין עָפָר עַל גַּבָּהּ שְׁלֹשָׁה טְפָחִים, לֹא יָבִיא זֶרַע עָלֶיהָ, אֲפִלּוּ הִבְרִיכָהּ בְּדַלַּעַת אוֹ בְסִילוֹן. הִבְרִיכָהּ בְּסֶלַע, אַף עַל פִּי שֶׁאֵין עָפָר עַל גַּבָּהּ אֶלָּא שְׁלֹשׁ אֶצְבָּעוֹת, מֻתָּר לְהָבִיא זֶרַע עָלֶיהָ. הָאַרְכֻּבָּה שֶׁגַּגָּהּ, אֵין מוֹדְדִין לָהּ אֶלָּא מִן הָעֵקֶר הַשֵּׁנִי׃

If one has bent a vine into the ground [and then brought it back up elsewhere], then if there is not soil over it to the height of three handbreadths, he may not sow seed above it, even if he bent [and conducted it underground] through a gourd or through a pipe. If he bent it [and conducted] it through rocky soil, then even if there is not soil over it only to the height of three fingerbreadths, it is permitted to sow seed above it. As for a knee-like …

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PARAGRAPH 15

70 וענין ברכה זו

Likkutei Torah cites this passage.

KEHOT'S NOTE

מובא בלקו"ת דברים א, ג.

PARAGRAPH 16

71 אזי נק' כנסת ישראל בבחי' ציון וסימן לאור הרוחני הנשפע ונמשך בה

The note quotes Or HaTorah: then the Congregation of Israel receives all the lights from truly above, drawn into Z'eir Anpin, in the aspect of her Yesod, which is called "the point of Zion."

KEHOT'S NOTE

באוה"ת פ' ראה ע' תשצג "והיינו שאז כנס"י מקבלת כל האורות שלמעלה ממש הנמשכים בז"א בבחי' יסוד שלה הנקרא נקודת ציון". וע"י בענין נקודת ציון בלקו"ת תצא לה, כ.

72 וכנודע בזהר

One of the places in the Zohar literature that the Kehot note gives for this teaching, together with Zohar Chadash on Yisro (37a).

Tikkunei Zohar, Tikkun 55תקו"ז תיקון נה

KEHOT'S NOTE

ראה ת"ז ת' נה. זהר חדש פ' יתרו (לז, א). ראה לקו"ת תזריע ד"ה שוש תשיש, ועוד.

73 ולציון יאמר איש ואיש

A psalm of the sons of Korach in praise of Zion: "And of Zion it shall be said, 'This man and that man were born in her,' and He, the Most High, shall establish her": Zion is the birthplace of many great men. The maamar reads ish, "man," as the male, giving level, in contrast to "daughter," the one who only receives. (context: Steinsaltz Tanakh)

Psalms 87:5תהילים פ"ז:ה'

וּלְצִיּוֹן יֵאָמַר אִישׁ וְאִישׁ יֻלַּד־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.'

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KEHOT'S NOTE

תהלים פז, ה.

74 אשה מזרעת תחלה יולדת זכר

The Talmud: "If the woman gives seed first, she bears a male; if the man gives seed first, she bears a female." The maamar applies it to Israel and G-d: when Israel takes the initiative, the arousal from below, the result is the "male," chassadim; without it Israel is a "daughter," a recipient.

Niddah 31a:23–24נדה ל"א א:כ"ג-כ"ד

אָמַר רַבִּי יִצְחָק, אָמַר רַבִּי אַמִּי: אִשָּׁה מַזְרַעַת תְּחִילָּה — יוֹלֶדֶת זָכָר, אִישׁ מַזְרִיעַ תְּחִילָּה — יוֹלֶדֶת נְקֵבָה, שֶׁנֶּאֱמַר: "אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר".

תָּנוּ רַבָּנַן: בָּרְאשׁוֹנָה 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 אֲרָם וְאֶת דִּינָה בִתּוֹ" — תָּלָה הַזְּכָרִים בַּנְּקֵבוֹת וּנְקֵבוֹת בַּזְּכָרִים.

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75 שו"ה זכר — דהיינו בהקדים

In manuscript 1824 this passage reads differently: "that is, by first having the aspect of singing, to go out of the sheath of the body and the garments of the animal soul, etc.," and then continues "and afterward."

KEHOT'S NOTE

עד תיבת ואח"כ. בכוך 1824 בשינוי: דהיינו בהקדים בחי' רינה לצאת מנרתק הגוף ולבושי הנפש הבהמית כו': ואח"כ.

76 בואו לפניו ברננה

"Come before Him with singing." The maamar identifies Israel's initiative with this singing.

Psalms 100:2תהילים ק':ב'

עִבְדוּ אֶת־ה' בְּשִׂמְחָה בֹּאוּ לְפָנָיו בִּרְנָנָה׃

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

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77 כשיש אתעדל"ת אזי נק' כנסת ישראל בבחי' ציון

Likkutei Torah distinguishes an arousal from below that comes through a person's own toil, which can last, from one that comes only from an arousal from above, which passes when the light from above withdraws.

KEHOT'S NOTE

ראה לקו"ת ויקרא ב, ג. וראה באוה"ת בראשית כרך ז תתתנ, א וריש ע"ב מה שהקשה לכאן.

PARAGRAPH 17

78 למעני למעני אעשה

G-d tells Israel in exile, through Isaiah, that He will redeem them "for My sake, for My sake," so that His Name not be profaned, and not because they have earned it. The maamar uses it for the light that G-d draws down on His own initiative, even without an arousal from below. (context: Steinsaltz Tanakh)

Isaiah 48:11ישעיהו 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.

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KEHOT'S NOTE

ישע' מח, יא.

PARAGRAPH 18

79 **כי הנני בא**

Zechariah, in G-d's name, to the people of Zion: "for behold, I come, and I will dwell in your midst." The maamar reads it as the promise of a light that comes from above even in exile.

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.

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80 **הנה ישכיל עבדי**

G-d speaks through Isaiah of "My servant," understood as the Messiah or as Israel as a whole: he will succeed (yaskil, also "gain understanding") and be raised very high. Brought as a prophecy of the Time to Come. (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.

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KEHOT'S NOTE

ישע' נב, יג.

81 **ונחה עליו רוח ה׳**

Isaiah's prophecy of the king who will come from the stem of Yishai, the Messiah: "the spirit of Havayah shall rest upon him," a spirit of wisdom and understanding, counsel and might, knowledge and fear of G-d. Brought, with the next verse, as a prophecy of the Time to Come. (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.

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KEHOT'S NOTE

ישע' יא, ב.

82 **והריחו**

"And he shall be imbued (vaharicho) with the fear of Havayah." The word is related to rei'ach, scent, and the Talmud (Sanhedrin 93b) reads it that the Messiah will judge by "sensing" the truth. The maamar cites it by its first word. (context: Steinsaltz Tanakh)

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;

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PARAGRAPH 19

83 **ולציון יאמר איש ואיש יולד בה**

A psalm of the sons of Korach: "And of Zion it shall be said, 'This man and that man were born in her,' and He, the Most High, shall establish her"; plainly, Zion is praised as the birthplace of many great men. The maamar reads "man" as the giving level, which even the "daughter" will reach, and hears in yechonenehah, "shall establish her," the machon, the foundation, that will be a supernal light. (context: Steinsaltz Tanakh)

Psalms 87:5 תהילים פ״ז:ה׳

וּלְצִיּוֹן יֵאָמַר אִישׁ וְאִישׁ יָלַד־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.'

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84 **כי הנני בא ושכנתי**

Zechariah, in G-d's name, to the people of Zion: "For behold, I come, and I will dwell in your midst." The maamar reads hineni, "behold, I," as G-d's very self, the Infinite Light itself.

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.

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KEHOT'S NOTE

זכרי' ב, יד.

PARAGRAPH 20

85 **נר חנוכה שתקנו על פתח הבית**

The Talmud's discussion of where the Chanukah lamp, set at the entrance of the house, is placed; here it rules that it goes in the handbreadth nearest the doorway. The maamar reads the lamp's place outside as a teaching about those who stand outside.

Shabbat 22a:2–3 שבת כ״ב א:ב׳-ג׳

אָמַר רַבָּה: נֵר חֲנוּכָּה מִצְוָה לְהַנִּיחָהּ בְּטֶפַח הַסָּמוּךְ לַפֶּתַח. וְהֵיכָא מַנַּח לֵיהּ? רַב אַחָא בְּרֵיהּ דְּרָבָא אָמַר: מִימִין רַב שְׁמוּאֵל מִדְּפִתְּיָי אָמַר: מִשְּׂמֹאל. וְהֵילְכְתָא מִשְּׂמֹאל, כְּדֵי שֶׁתְּהֵא נֵר חֲנוּכָּה מִשְּׂמֹאל וּמְזוּזָה מִימִין. אָמַר רַב יְהוּדָה אָמַר רַב אַסִי אָמַר רַב: אָסוּר לְהַרְצוֹת מָעוֹת כְּנֶגֶד נֵר חֲנוּכָּה. כִּי אֲמָרִיתַהּ קַמֵּיהּ דִּשְׁמוּאֵל, אָמַר לִי: וְכִי נֵר קְדוּשָּׁה יֵשׁ בָּהּ? מַתְקִיף לַהּ רַב יוֹסֵף: וְכִי דָּם קְדוּשָּׁה יֵשׁ בּוֹ? דְּתַנְיָא "וְשָׁפַךְ" ... וְכָסָה" — בְּמֶה שֶׁשָּׁפַךְ יְכַסֶּה. שֶׁלֹּא יְכַסֶּנּוּ בָּרֶגֶל, ...

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KEHOT'S NOTE

שבת כב, א. שו״ע או״ח סי׳ תרעא.

86 **פתחו לי שערי צדק**

The psalmist, saved from death, asks that the Temple gates be opened so he may go in and thank G-d: "Open for me the gates of righteousness." The maamar reads the "gates

of tzedek" as the entryway of singing through Malchus, "Your righteousness." (context: Steinsaltz Tanakh)

Psalms 118:19 תהילים קי״ח:י״ט

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

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

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KEHOT'S NOTE

תהלים קיח, יט.

87 **צדקתך ירננו**

"And they shall sing of Your righteousness." The maamar recalls its earlier reading: the singing through Malchus, for which Pesukei deZimrah was instituted.

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.

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88 **שו״ה הפתח — ברשות הרבים . . אל ה׳**

According to the note, the closing passage, from the door by the public domain to "And many nations shall join themselves to Havayah," is quoted there.

KEHOT'S NOTE

מובא באוה״ת נ״ך כרך ב ע׳ תתקו.

89 **על הפתח הסמוך לרשות הרבי׳ מבחוץ**

The Shulchan Aruch's laws of where the Chanukah lamp is placed, given in the Kehot note. The maamar dwells on its being set by the entrance nearest the public domain.

Shulchan Arukh, Orach Chayim 671:5 שולחן ערוך, אורח חיים תערי״א:ה׳

נר חנוכה מניחו על פתח הסמוך לר״ה מבחוץ אם הבית פתוח לר״ה מניחו על פתחו ואם יש חצר לפני הבית מניחו על פתח החצר ואם היה דר בעליה שאין לו פתח פתוח לר״ה מניחו בחלון הסמוך לר״ה ובשעת הסכנה שאינו רשאי לקיים המצוה מניחו על שלחנו ודיו וצריך נר אחר להשתמש לאורו ואם יש מדורה אין צריך נר אחר ואם הוא אדם חשוב שאין דרכו להשתמש לאור המדורה צריך נר אחר׃

One should place the Hanukkah light at the entrance which adjoins the public domain, on the outside. If the house opens to the public domain, he should place it at its entrance. If there is a courtyard in front of the house, he should place it at the entrance of the courtyard. If he lives in the upper floor, having no entrance leading to the public domain, he should place it at a window that adjoins the public domain. In a time of danger, when one is not allowed to …

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90 **ונלוו גוים רבים אל ה׳**

The verse after the Haftorah's opening verse: "And many nations shall join themselves to Havayah on that day, and they shall be My people, and I will dwell in your midst."

The maamar connects it with the lamp that turns the darkness of the public domain into light. (context: Steinsaltz Tanakh)

Zechariah 2:15 זכריה ב׳:ט״ו

וְנִלְוּוּ גוֹיִם רַבִּים אֶל־ה׳ בַּיּוֹם הַהוּא וְהָיוּ לִי לְעָם וְשָׁכַנְתִּי בְתוֹכֵךְ וְיָדַעַתְּ כִּי־ה׳ צְבָאוֹת שְׁלָחַנִי אֵלָיִךְ׃

And many nations shall join themselves to the L-RD in that day, and shall be My people, and I will dwell in the midst of thee'; and thou shalt know that the L-RD of hosts hath sent me unto thee.

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THE CHASSIDISHE PARSHA

About this edition

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

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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/

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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