



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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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** ¶11
Why does the Haftorah of Chanukah open with "Sing and rejoice," rather than with the vision of the golden menorah?
- 2 The angels' song** ¶12-7
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** ¶18-9
"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.”
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- 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.
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- 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.
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- 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.
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- 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.
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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” (tzadek) צדקתך / צדק

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 וגוי והיה להתחיל מן ראיתי והנה מנורת זהב³ וגוי 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.

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 שירה⁸ 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 כלתה⁹ נפשם לדבקה בו ית' ולהתכלל באור א"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 הניגון¹⁰ 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 ירננו¹¹ שהרנה היא בבחי' צדקתך כי צדק היא מלכותא קדישא^{12,13} (מאזני צדק¹⁴ פ"י 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 ימינך¹⁶ כי מלכותך מלכות כל עולמים¹⁷ כתיב שאין ערך לבורא עם נברא להיות הנבראים מקבלים חיות מן הבורא ית' אלא ע"י בחינת מלוכה שלפי שהוא ית' 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 ודור¹⁹ 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 כלל²⁰ 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 עיי' בחי' מלכותו ית' שבה שיין בחי' זמן מלך מלך ימלך כו' משא"כ באוא"ס [באור אין סוף] ב"ה עצמו שכשמו כן הוא אין לו סוף²¹ 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, it-self, 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 ית' היא בחי' צדק לכך מלאה ימינך²² 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 וכתוב ואתה מחיה את כולם²³ וצבא השמים לך משתחווים פיי כי לפי שאתה מחיה את כולם לך וצבא השמים לך משתחווים 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 בחיי בטול זה הוא באור א"ס ב"ה הנמשך ומתלבש בבחינת מלוכה להחיותם כי אליו ולא למדותיו^{25,26} כו'

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 טובך²⁷ יביעו וצדקתך ירננו פיי 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,

Psalms 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 טוב²⁸ שהטוב הוא בחינת צדיק שהוא המקשר ומשפיע מעולם ועד עולם כמו שכתוב כי כל בשמים ובארץ²⁹ ותרגמו דאחיד כו'

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 פ"י זכר רב טובך³⁰ 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.

שמשותקים 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 • 118-9

Singing in the evening

8 וזהו רננה ברמשא רמשא היא מדת לילה³¹ היא בחינת מלכותו ית' מלכותך מלכות כל עולמים מלשון העולם³² כו' וע"ז רמזו בגמרא שצריך להזכיר מדת לילה ביום³³

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 בזהר לאכללא כו'³⁴ שע"י שמשיגים החשך וההעלם של אא"ס [אור אין סוף] ב"ה ישת חשך סתרו³⁵ לכך הם משתוקקים ונכספים אליו ית' וכמ"ש נפשי איתך בלילה³⁶ פי' שאומר להקב"ה הרי נפשי אתה לכך איתך.

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 איתך 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.

9 וזהו ענין בואו לפניו ברננה ³⁷ ממטה למעלה לצאת מנרתק הגוף ולבושי נפש הבהמית לדבקה בו ית' ע"י רננה בבחינת רמשא ומדת לילה היא בחינה שמוסתר ומלוכש 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 וגוי' 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.

שע"י יבוא לאהבה את הוי"ה הוא אור א"ס ב"ה ממש להיות אלהיך בכל לבבך ובכל נפשך ³⁸ וגוי' 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 בריש' חשוכא והדר נהורא⁴¹

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 בעולמוי [בעולמות] אבי"ע [אצילות בריאה יצירה עשיה] בחינת עבדו את⁴² 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 (pn-imiyus), 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 השמים⁴³ 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 האלה⁴⁴ אשר אנכי מצוך היום וגו' אנכי מי שאנכי⁴⁵ 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 צדקת⁴⁶ ובחי רננה ברמשא אבל מלמעלה למטה אור א"ס ב"ה מאליו וממילא נמשך גם מבחי אנכי מי שאנכי כי לפניו ית' 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.

11 וכמ"ש המשפילי לראות⁴⁸ בשמים ובארץ שמים וארץ רוחניות וגשמיות הכל שוה לפניו ית' 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 אנכי⁵⁰ וגוי רמ"ח מצות הם רמ"ח איברים דמלכא⁵¹ 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 לגי קוין חסד דרועי [דרועא] ימינא⁵² היא בחי' צדקה כו' ותורה היא קו הממוצע (וכנודע שהתורה היא בחינת אברים הפנימיים 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 את⁵⁴ ה' הוא א"ס ב"ה הנמשך אורו מלמעלה למטה בתורה ועבודה כו' בשמחה היא שמחה של מצוה ואמרו רז"ל [רבתינו זכרונם לברכה] וכן לדבר הלכה⁵⁵ 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 תחלה⁵⁶ 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.

SECTION 5 • 112-15

Zion: the mitzvos as signs

12 ובוזה יובן מ"ש רני ושמחי בת ציון⁵⁷ כי כנ"ל [כנסת ישראל] בגלות נק' בת ציון. וביאור ענין ציון יובן בהקד"י [בהקדים] להבין מ"ש ימלוך ה' לעולם אלהיך 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 כדמותנו⁵⁸ הן רמ"ח פקודין רמ"ח אברין דמלכא⁵⁹ 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 המצוינת⁶⁰

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 להרוחניות⁶¹ 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 כשלמה⁶² לבושיה כתלג חיור⁶³ 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.

13 וע”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 והמצוות גשמיות הם סימנים וציונים להרוחניות. ובהן ועל ידן נמשך אור התורה והמצוות 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 [רבתינו זכרונם לברכה] ברכות המצוות לפני כל מצוה ברוך אתה וכו' כי ברוך מלשון המברך הגפן⁶⁵ 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 (hamavrich) 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 ומשפיע⁶⁸ ומבריה 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.”

15 וענין ברכה זו⁷⁰ 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 ית' 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 הברכה 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 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 נקראי [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 בזוהר⁷² מענין איש מזריע תחילה יולדת נקבה דהיינו כשאין אתערותא דלתתא שאזי היא בחינת בת משא”כ ולציון יאמר איש ואיש⁷³ וגוי אשה מזרעת תחלה יולדת זכר⁷⁴ 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 בהקדים⁷⁵ בחינת רינה ושמחה כנ”ל להיות בואו לפניו ברננה⁷⁶ בבחי רינה 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.”

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 מאתערוותא דלעילא שהרי מ"מ מאתערוותא דלעילא יורד ונמשך אוא"ס [אור אין סוף] ב"ה בכל מצוה שעשה וכדכתיב למעני למעני אעשה⁷⁸

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 כו'

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.

19 וזהו ולציון יאמר איש ואיש יולד בה ⁸³ פ' 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 ושכנתי⁸⁴ 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.

SECTION 8 • 120

The Chanukah lamp

20 וזהו ענין נר חנוכה שתקנו על פתח הבית⁸⁵ מבחוץ והוא כענין פתחו לי שערי צדק⁸⁶

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.”

פ"י שערי צדק הם בחי' מבוא להיות בחי' צדקתך ירננו⁸⁷ 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 שעושה [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 אלא⁸⁸ שתקנת חכמים היתה להדליק על הפתח הסמוך לרשות הרביי [הרבים] מבחוץ⁸⁹ דהיינו ברשות הרבים ממש מקום הקליפות לאהפכא חשוכא לנהורא כו' וזהו ונלוו גוים רבים אל⁹⁰ 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 Haftarah: "And many nations shall join themselves to Havayah."

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"י קסד. לד"ה זה ראה ד"ה רני ושמחי תשכ"ז (סה"מ מלוקט ח"ד ע"י 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

רני ושמחי בת ציון כי הנני בא ושמחי בתוכך נאמרה

'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

זכריה 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'

ויאמר אלי מה אתה ראה ואמר ראיתי והנה מנורת זהב כללה וגולה על ראשה ושבעה נרותיה עליה שבעה ושבעה מוצקות לנרות אשר על ראשה:

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 דידוק הנ"ל הוא גם בהפסוקה דשבת פ' בהעלותך, שהתחלת ההפסוקה 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

עבדו את ה' בשמחה באו לפניו ברננה:

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

באתי לגני אחתי כלת אריתי מורי עם-בשמי אכלתי יצרי עם-דבשי שתיתי ייני עם-חלב אכלו רעים שתו ושקרו דודים:

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 להיות הבקר אור כו' בקר דיוסף כמ"ש במ"א ע"ש. ראה באוה"ת בראשית תרפו, א. ספה"מ עזר"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 לדי"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)

תהילים פ"ד:ג' Psalms 84:3

נִכְסְפָה וְגַם כִּלְתָּה נַפְשִׁי לְחִצְרוֹת ה' לְבִי וּבִשְׂרִי יִרְנְנוּ אֶל אֱלֹהֵי:

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' איתתסא.

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" (tzid-kascha) as Malchus, and the singing as the angels' song directed to it. (context: Steinsaltz Tanakh)

תהילים קמ"ה:ז' Psalms 145:7

זָכַר רַב־טוֹבְךָ יַבְיְעוּ וְצִדְקָתְךָ יִרְנְנוּ:

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. בלקרית ואתחנן ח ב. בבאיה"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 ר"ב-ד'

דין איהו גבורה. משפט עמודא דאמצעייתא. 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. ולא משפט ידיעא דאיהו רחמי ולא מכל אליו מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתיהיב 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.

ויקרא י"ט:ל"ו Leviticus 19:36

מֵאֲזֵנֵי צֶדֶק אֲבִנֵי צֶדֶק אִפֹּת צֶדֶק וְהִיוּ צֶדֶק יְהוָה לָכֶם אָנִי ה' אֱלֹהֵיכֶם 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 בבוק 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)

תהילים מ"ח:יא Psalms 48:11

קִשְׁמָה אֱלֹהִים כֹּן תִּהְלֹתָה עַל־קַצְוֵי־אָרֶץ צֶדֶק מְלָאָה יְמִינָךְ:

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

מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודור:

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

(כ. . 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

מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודור:

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

וזוהו 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:יא

כשמה אלקים כן תהלתך עליה צדק מלאה ימינך:

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 מחי 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

אתה-הוא ה' לבדך אתה עשית את-השמים שמי השמים וכל-צבאם הארץ וכל-אשר עליה הימים וכל-אשר בהם ואתה מחיה את-כלם וצבא השמים לה משתחוים:

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

נחמ"י 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

זכר רב-טובך יביעו וצדקתך ירננו:

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. ו. 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)

ישעיהו ג' י"א: Isaiah 3:10

אמרו צדיק כי טוב כי יפרי מעלליהם יאכלו:

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

ישעיה 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 29:11א"ט: דברי הימים א

לך ה' הגדלה והגבורה והתפארת והנצח וההוד כי כל בשמים ובארץ
לך ה' הממלכה והמתנשא לכל לראש:

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, יא.

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 145:7ז'קמ"ה: תהילים

זָכַר רַב־טוֹבְךָ יְיָ יִבְיְעוּ וְצִדְקָתְךָ יִרְנְנוּ:

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 אכה.

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.

פסחים נ"א Pesachim 50a

KEHOT'S NOTE

פסחים נ, א. עי' 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.

ברכות י"א ב' ה' ב' Berachot 11b:5-7

אָלֵא אָמַר רַבָּא: כְּדִי לְהַזְכִּיר מֵדַת יוֹם בְּלֵילָה וּמֵדַת לַיְלָה בַּיּוֹם. בְּשִׁלְמָא מֵדַת לַיְלָה בַּיּוֹם כְּדָאֻמְרִינֵן: "יִצְרָא אֹר וּבִוְרָא חֹשֶׁךְ", אָלֵא מֵדַת יוֹם בְּלֵילָה, הֵיכִי מְשַׁבְּחָתָּ לָהּ? אָמַר אֲבָי: "גּוֹלְלֵל אֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אֹר".

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 createst 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."

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

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, 178אקע, זח"ג

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 18:12י"ח: תהילים

יִשְׁתַּחֲשֶׁה סִתְרוֹ סִבִּיבוֹתָיו סָכְתוֹ חֹשְׁכֵי־מַיִם עָבִי 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

תהילים יח, יב.

36

נפשי אויתך 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)

ישעיהו כ"ו:ט"ז: Isaiah 26:9

נפשי אויתך בלילה אֶרְוִיחִי בְקֶרְבִּי אֲשַׁחֲרֶךָ כִּי כְאֲשֶׁר מִשְׁפָּטֶיךָ לְאֶרֶץ צֶדֶק לְמַדּוֹ יִשְׁבִּי תִבֵּל:

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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תניא, חלק ראשון; ליקוטי אמרים 44:4 Tanya, Likkutei Amarim

והיינו, מה שכתב הוזהר על פסוק: "נפשי אויתך בלילה וגו'" - "דִּירְחִים לְקוֹדֶשׁ-בְּרִיךְ-הוּא רְחִימוֹתָא דְנַפְשָׁא וְרוּחָא קָמָה דְאַתְדַּבְּקוּ אֵילִין בְּגוּפָא וְגוּפָא רְחִים לֹון וְכוּ". וזהו שכתוב: "נפשי אויתך", כלומר, מפני שאתה הי "נפשי" וחי האמתים, לך - "אויתך", פירוש, שאני מתאווה ותאב לך כאדם המתאווה לחיי נפשו, וכשהוא חלש ומעוֹנָה - מתאווה ותאב שתשוב נפשו אליו, וכן כשהוא הולך לישן - מתאווה וחפץ שתשוב נפשו אליו ...

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KEHOT'S NOTE

ישעיי כו, ט. ראה תניא פמ"ד. לקו"ת ואתחנן ה, א. אוה"ת בשלח ע' תי. פ' כי תשא ע' ביד.

PARAGRAPH 9

37

בוא 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 קי"ב:2

עבדו את־ה' בשמחה באו לפניו ברננה:

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.

דברים ו':ה' Deuteronomy 6:5

ואהבת את ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

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

לאדבקה רוחא ברוחא

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

Zohar II, 123b זח"ב כג, כב

KEHOT'S NOTE

ראה זח"ב כג, ב.

40

לאדבקה 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 זוהר, משפטים כ"ב:תקכ"ח-תקכ"ט

41

כבריייתו של עולם ברישי 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"ב

... אָמַר לָקָה. אָמַר לָקָה: מַאי טַעמָא עֵיזִי מַסְגֵּן בְּרִישָׁא וְהָדָר אִימְרִי? אָמַר לָקָה כְּבָרִייתוֹ שֶׁל עוֹלָם, דְּבְרִישָׁא חֲשׁוּכָא וְהָדָר נְהוּרָא. מַאי טַעמָא הָנִי מְכַסִּין וְהָנִי מְגַלִּין? הָנִי דְּמַכְסִּין מִינֵיהּ — מְכַסִּין, וְהָנִי דְּלֹא מַכְסִּין מִינֵיהּ — מְגַלִּין. מַאי טַעמָא גְּמֵלָא זוּטֵר גְּנוּבְתִיָּה? מִשּׁוּם דְּאָכַל כִּסִּי. מַאי טַעמָא תוֹרָא אָרִיכָא גְּנוּבְתִיָּה? מִשּׁוּם דְּדִיר בְּאֵמִי, וּבְעִי לְכַרְכּוּשִׁי בְּקִי.

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 קי"ב:2

עבדו את־ה' בשמחה באו לפניו ברננה:

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

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43

המלאכים בקשו תורה 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':2

ה' אֲדֹנֵינוּ מִה־אֲדִיר שְׁמֶךָ כָּל-הָאָרֶץ אֲשֶׁר תִּנֵּה הוֹדֶךָ עַל-הַשָּׁמַיִם:

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"ב

ואמר רבי יהושע בן לוי: בשעה שעלה משה למרום אמרו מלאכי השרת לפני הקדוש ברוך הוא: רבוננו של עולם, מה לילוד אשה ביינינו? אמר להן: לקבל תורה בא. אמרו לפניו: תמדה גנוזה שגנוזה לך תשע מאות

ושבעים וארבעה דורות קודם שנברא העולם, אתה מבקש ליתנה לבשר ודם? "מה אגוש כי תזכרנו וכן אדם כי תפקדנו?" "ה' אדנינו מה אדיר שמך בכל הארץ אשר תנה הודך על השמים!"

William Davidson, Vocalized Aramaic (CC-BY-NC)
KEHOT'S NOTE

תהלים ח, ב. שבת פה, 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 וי' דברים

והיו הדברים האלה אשר אנכי מצוך היום עליך לזכור:

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' העלה 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 — ביאורו לצי"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 וי' תהלים קל"ט

גם־חֹשֶׁךְ לֹא־יִחְשֶׁיךָ מִמֶּךָ וְלֵיְלָה כִּי־וְאֵיךְ כְּחֹשֶׁךְ כְּאוֹרֶה:

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 וי' תהלים קי"ג

הַמְשַׁפִּילִי לְרֹאוֹת בְּשָׁמַיִם 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 וי' דברים

והיו הדברים האלה אשר אנכי מצוך היום עליך לזכור:

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

ועוד מצווה דא עמודא דאמצעיטא, דאיהו מצווה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהי אש"ר, והכי צדיק מצווה ועושה מתרנייהו, ובגין דא אתמר על תרנייהו אשר קדשנו, אמא קדשנו ואבא צונו, על מאן על שכינתא תתא, דאיהי פטר כל רחם, פתיחו דרחם, דאיהו רמ"ח פקודין, איהי מצות יהו"ה בכל אבר ואבר דמלכא, איהי מצווה, ועוד אשר קדשנו מסטרא דאבא

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ראה תי"ז תי"ל.

52

חסד דרועי 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 וי' א:ט"ז-י"ז תקוני זוהר

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

קדש. מלכות פה. תורה שבע"פ קרינו ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלן 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 בכרך 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 ב'י: תהילים ק'

עבדו אתיה בשמחה באו לפניו ברגנה:

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 ב'י: שבת ל' ב'

"ושבחתני אני את השמחה" — שמחה של מצוה. "ולשמחה מה זה עושה" — זו שמחה שאינה של מצוה. ללמדך שאין שכינה שורה לא מתוך עצבות ולא מתוך עצלות ולא מתוך שחוק ולא מתוך קלות ראש ולא מתוך שיחה ולא מתוך דברים בטלים, אלא מתוך דבר שמחה של מצוה, שנאמר: "ועתה קחו לי מנגן והיה כנגן המנגן ותהי עלי יד ה'". אמר רב יהודה: וכן לדבר הלכה. אמר רבא: וכן להלום טוב.

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

Pesachim 117a:14-15 ט"ז-ט"ו פסחים קי"א:

אמר רב יהודה אמר רב: וכן לדבר הלכה. אמר רב נחמן: וכן להלום טוב. איני?! והאמר רב גידל אמר רב: כל תלמיד חכם היושב לפני רבו ואין שפתותיו נוטפות מר — תפנינה, שנאמר: "שפתותיו שושנים נוטפות מור עובר". אל תקרי "שושנים", אלא "ששונים". אל תקרי "מור עובר", אלא "מר עובר".

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

KEHOT'S NOTE

שבת ל, ב. פסחים קיז, א.

56 כי באו לפניו ברגנה 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 ביאוריהו להצ"צ כרך ב ע' תשעב שבוהר מפרש באופן אחר ומסיים "וכמה פנים לתורה".

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 ב'י: זכריה

רני ושמחי בת ציון כי הנני בא ושמחתי בתוכך נאם 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 ב'י: בראשית א'

יאמר אלקים נעשה אדם בצלמנו כדמותנו וירדו הדגת הים ובעוף השמים ובהמה ובכל הארץ ובכל הרמש הרמש עלי הארץ:

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 פי ראה ע' תשצג. ובפי רצא כרך ה תתנו, ב.

59 רמ"ח פקודין רמ"ח אברין 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 ב'י: תקוני זוהר ע"ד א'

ועוד מצוה דא עמודא דאמצעיתא, דאיהו מצוה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהו אש"ר, והכי צדיק מצוה ועושה מתרניוהו, ובגין דא אתמר על תרניוהו אשר קדשנו, אמא קדשנו ואבא צונו, על מאן על שכינתא תתאה, דאיהו פטר כל רחם, פתיחו דרחם, דאיהו רמ"ח פקודין, איהו מצוה יהו"ה בכל אבר ואבר דמלכא, איהו מצוה, ועוד אשר קדשנו מסטרא דאבא

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 שתייה.

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. וע' ערב. אוה"ת בשלח ע' תעג.

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 קי"ד:ב

עֹטֶה אֹר כְּשֶׁלֶמָה נוֹטֶה שָׁמַיִם כְּרִימָה:

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

הָיָה הַיּוֹת עַד דִּי כְרִסְוֹן רָמִיּוֹ וְעֵתִיק יוֹמִין וְתָב לְבוּשָׁה כְּתִלְגַּח חִיּוֹר וְשָׁעֵר רֹאשָׁה כְּעֵמֶר נֶקֶא כְרִסְיָה שְׂבָכִין דִּי־נֹר גִּלְגְּלוּהִי נוֹר דָּלֵק:

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

ימלוח 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 אֱלֹהֵינוּ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּ־הָ:

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 המברך הגפן

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

KEHOT'S NOTE

כלאים רפ"ו. ראה ד"ה כי תשא תשל"ד "דעינינו 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)

בראשית מ"א:מ"ג: Genesis 41:43

וַיַּרְכֵּב אֹתוֹ בַּמֶּרְכָּבָה הַשְּׁנִיָּה אֲשֶׁר־לוֹ וַיִּקְרָאוּ לִפְנֵי אֲבִרְךָ וַיִּנְתֵּן אֹתוֹ עַל כָּל־אֶרֶץ מִצְרַיִם:

And he made him to ride in the second chariot which he had; and they cried before him: ‘Avrech’; 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 זוהר, מקץ ה'ס"ח-פ"ח

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:1

המברך את הגפן בארץ, אם אין עפר על גבה שלשה טפחים, לא יביא זרע עליה, אפלו הבריקה בדלעת או בסילון. הבריקה בסלע, אף על פי שאין עפר על גבה אלא שלש אצבעות, מתר להביא זרע עליה. הארככה שבגפן, אין מודדו לה אלא מן העקר השני:

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 ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

PARAGRAPH 15

70

וענין ברכה זו

Likkutei Torah cites this passage.

KEHOT'S NOTE

מובא בלקו"ת דברים א, ג.

PARAGRAPH 16

אזי נקי 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 בו"א בבחי' יסוד שלה הנקרא נקודת ציון". ועי' בענין נקודת ציון בלקו"ת תצא לה, כ.

72

וכנודע בזה

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 55 נה"ת

KEHOT'S NOTE

ראה ת"ז תי' נה. זהר חדש פ' יתרו (לו, 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 87:5 ה"ה פ"ו

ולציון יאמר איש ואיש ילד-בה והוא יבוננה עליון:

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 פו, 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:23-24 כ"ג-כ"ד

אמר רבי יצחק, אמר רבי אמי: אשה מזרעת תחילה — יולדת זכר, איש מזרע תחילה — יולדת נקבה, שנאמר: "אשה כי תזריע וילדה זכר".

תנו רבנן: בראשונה היו אומרים — אשה מזרעת תחילה יולדת זכר, איש מזרע תחילה יולדת נקבה, ולא פירשו חכמים את הדבר, עד שבא רבי זדוק ופירשו: "אלה בני לאה אשר ילדה ליעקב בפדן ארם ואת דינה בתו" — תלה הזכרים בנקבות ונקבות בזכרים.

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

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. בכרך 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 100:2 ב'ב' תהילים

עבדו את-ה' בשמחה באו לפניו ברננה:

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

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77

כשיש אתעדל"ת אזי נקי 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 תתנ, 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 48:11 מ"ח:י"א

למעני למעני אעשה כי איך יחל וכבודי לא אחר לא-אתן:

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"י 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

רני ושמחי בת ציון כי הנני בא ושמחתי בתוכך נאם 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)

ישעיהו נ"ב:י"ג Isaiah 52:13

הנה ישכיל עבדי ירום ונשא וגבה מאד:

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

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KEHOT'S NOTE

ישעיה 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)

ישעיהו י"א:ב' Isaiah 11:2

ונחה עליו רוח ה' רוח חכמה ובינה רוח עצה וגבורה רוח דעת ויראת 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

ישעיה 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)

ישעיהו י"א:ג' Isaiah 11:3

והריחו ביראת ה' ולא למראה עיניו ושפוט ולא למשמע אזניו יוכיח:

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)

תהילים פ"ו:ה' Psalms 87:5

ולציון יאמר איש ואיש ילד בה והוא יכוננה עליון:

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.

זכריה ב':י"ד Zechariah 2:14

רני ושמחי בת ציון כי הנני בא ושמחתי בתוכך נאם 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

זכריה 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.

שבת כ"ב א:ב'-ג' Shabbat 22a:2-3

אמר רבה: נר חנוכה מצוה להניחה בטפח הסמוך לפתח. והיכא מנח לקה? רב אחא בריה דרבא אמר: מימין רב שמואל מדפתי אמר: משמאל. והילכתא משמאל, כדי שתהא נר חנוכה משמאל ומזוזה מימין. אמר רב יהודה אמר רב אסי אמר רב: אסור להרצות מעות כנגד נר חנוכה. כי אמריתא קמיה דשמואל, אמר לי: וכי נר קדושה יש בה? מתקיה לה רב יוסף: וכי דם קדושה יש בו? דתניא "ושפך ... וקסה" — במה ששפך יקסה. שלא יקסנו ברגל, ...

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

KEHOT'S NOTE

שבת כב, א. שריע 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)

תהילים קי"ח:ט"ט Psalms 118:19

פִּתְחוּ־לִי שְׁעֵי־צֶדֶק אֲבֹא־בָם אוֹדֶה קָה:

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.

תהילים קמ"ה:ז Psalms 145:7

זָכַר רַב־טוֹבְךָ יִפְיֵעוּ וְצִדְקָתְךָ יִרְנֶנוּ:

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.

שולחן ערוך, אורח חיים 671:5 Shulchan Arukh, Orach Chayim 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)

זכריה ב:ט"ו Zechariah 2:15

וְנָלוּ גוֹיִם רַבִּים אֶל־ה' בַּיּוֹם הַהוּא וְהָיוּ לִי לְעָם וְשָׁכַנְתִּי בְּתוֹכָךְ וַיְדַעַתְּ כִּי־ה' צָבָאוֹת שֶׁלַּחֲנִי אֵלֶיךָ:

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

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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