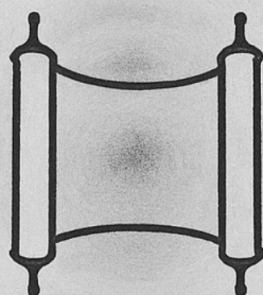


בס"ד

# Alter Rebbe Torah Ohr Chanukah

דְּנִי וְשִׂמְחִי בֵּת-צִיּוֹן כִּי הִנְנִי בָּא



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**Alter Rebbe**  
**Torah Ohr**  
**Parshas Miketz & Chanukah**  
**רְנִי וְשִׂמְחִי בַת־צִיּוֹן כִּי הִנְנִי בָּא**  
**Introduction**

Rabbi Shneur Zalman of Liadi (1745–1812), known as the Alter Rebbe, founder of Chabad Chassidut and author of the Tanya and Torah Or, delivers in this maamar a comprehensive and foundational exposition on the inner meaning of rinnah (song) and simchah (joy), the dynamics of arousal from below and from above, and their deep connection to the themes of Chanukah, exile and redemption. Beginning with the verse “Sing and rejoice, daughter of Zion, for behold I am coming,” the Alter Rebbe unfolds a unified spiritual map that spans avodah of the soul, Torah and mitzvos, angels and Israel, concealment and revelation, and culminates in the unique light of the Chanukah lamp.

**Sing and rejoice, daughter of Zion, for behold, I am coming.**

To understand the matter of “sing and rejoice,” and also what this has to do with the Haftarah of Hanukkah, which begins with “Sing and rejoice,” etc., whereas it should have begun from “I saw, and behold, a golden menorah,” etc., which is at the end of the portion.

The explanation is as it is written, “Serve the Lord with joy, come before Him with song.” And it is stated in the Zohar: joy is in the morning, and song is in the evening. One must understand what is meant by morning and evening, what is joy and what is song.

This will be understood by prefacing that it is known that the service of the angels is song and melody, with hymns and praises, as is known from the concept of the chapter of song, in which all created beings say song.

Likewise, the angels in every world, up to the highest levels, all say hymns and praises with song and melody. The nature of this song is the revelation of the intensity of their longing, that their souls yearn and even expire to cleave to Him, blessed be He, and to be included in the light of the Infinite, blessed be He.

All their days they stand constantly in this longing without interruption, because they have no other love or desire, and they have no other service, unlike Torah and commandments which are a drawing down from above to below. Rather, their service is the longing of their soul from below to above, and this longing is expressed as song and melody.

רְנִי וְשִׂמְחִי בַת־צִיּוֹן כִּי הִנְנִי בָּא. לְהַבִּי עֲנִי רְנִי וְשִׂמְחִי וגם מה עָנִן זֶה לְהַפְסֵרֶת חֲגֻגָּה שְׂמִיחָתִילִין בְּרְנִי וְשִׂמְחִי וגו'. וְהִנֵּה לְהַתְחִיל מִן רְאִיתִי וְהִנֵּה מְנוֹרַת זָהָב וגו' שֶׁבְּסוּף הַפָּרָשָׁה

וְהַעֲנִין הוּא דְכָתִיב עֲבָדוּ אֶת ה' בְּשִׂמְחָה בְּאוֹר לִפְנֵי בְּרִנָּה. וְאֵימָא בְּזֵהָר שְׂמִיחָה בְּצִפְרָא וְרִנָּה בְּרִמְשָׁא וְצִרִיף לְהַבִּין מֵהוּ צִפְרָא וּמֵהוּ רִמְשָׁא מֵהוּ שְׂמִיחָה וּמֵהוּ רִנָּה.

וְיֻכַּן בְּהַקְדָּמָה כִּי מוֹדַעַת זֹאת שֶׁעֲבוֹדַת הַמַּלְאָכִים הִיא רִנָּה וְזִמְרָה בְּשִׁירוֹת וְתַשְׁבְּחוֹת כְּנוֹדָע מֵעַנִּין פֶּרֶק שִׁירָה שֶׁכָּל הַבְּרוּאִים אוֹמְרִים שִׁירָה.

וְכֵן הַמַּלְאָכִים שֶׁכָּכֵל עוֹלָם עַד רוּם הַמַּעְלֹת כָּלָם אוֹמְרִים שִׁירוֹת וְתַשְׁבְּחוֹת בְּרִנָּה וְזִמְרָה. וְעֲנִין רִנָּה זֶה הִיא גְּלוּי עֶצֶם תְּשׁוּקָתָם לְהִיּוֹת נִכְסָפָה וגם כָּלֵתָה נִפְשָׁם לְדַבָּקָה בּוֹ יִתְבָּרַךְ וְלְהַתְפַּלֵּל בְּאוֹר אֵין־סוּף בְּרוּךְ הוּא.

וְתָמִיד כָּל יְמֵיהֶם עוֹמְדִים בְּתַשׁוּקָה זֶה בְּלִי הַפְסָק מִחֲמַת שְׂאִין לָהֶם אֲהָבָה וְתַשׁוּקָה אַחֲרֵת וגם אֵין לָהֶם עֲבוֹדָה אַחֲרֵת כְּמוֹ תוֹרָה וּמִצְוֹת שֶׁהֵן בְּחִינַת הַמִּשְׁכָּה מְלַמְעֵלָה לְמִטָּה רַק עֲבוֹדָתָם הִיא הַתְּשׁוּקָה נִפְשָׁם מְלַמְעֵלָה לְמִטָּה וְתַשׁוּקָה זֶה הִיא בְּרִנָּה וְזִמְרָה כְּנוֹדָע מֵעַנִּין הַנִּגּוֹן.

**Alter Rebbe**  
**Torah Ohr**  
**Parshas Miketz & Chanukah**  
**רבי ושמחי בת-ציון כי הנני בא**

For melody is an expression of the arousal of the heart, for there is a melody of joy and a melody of bitterness, etc. This, however, pertains to external vitality, as is known by way of analogy.

שהנגון הוא ענין התפעלות הלב כי יש נגון של שמחה ויש של מרירות וכולי. והנה זו היא בחי' חיצונית בנודע.

By way of analogy: one who stands inside the king's palace has no need to speak or relate the king's praise; only when he goes outside does he speak and recount the king's praise, to magnify and extol the greatness of the king, and becomes aroused thereby.

על דרך משל מי שהוא עומד בפנים בבית המלך מה לו להגיד ולספר בשבחו רק כשיצא לחוץ ודבר ויספר בשבחו להפליא ולהגדיל גדל עצם שבח המלך כמה הוא גדול ומתפעל וכולי.

This is the meaning of "They will sing of Your righteousness," for song is in the aspect of "Your righteousness," since righteousness refers to the holy kingship.

והוא ענין מה שנאמר וצדקתך ירגנו שיהנה היא בבחינת צדקתך כי צדק היא מלכותא קדישא.

"Scales of righteousness" means that there is an aspect of scales that weigh the drawing down of light that extends to each individual according to his measure.

מאנני צדק פירוש שיש בחינת מאזנים ששוקלים בחינת המשכה שנמשך לכל אחד ואחד לפום. ונעורא דיליה.

It is written, "Righteousness fills Your right," and "Your kingship is kingship over all worlds." There is no comparison between Creator and created being for the created to receive vitality from the Creator, blessed be He, except through the aspect of kingship.

וכתוב צדק מלאה ימינך כי מלכותך מלכות כל עולמים כתוב שאין ערך לבורא עם נברא להיות הנבראים מקבלים חיות מן הבורא ותברך אלא על ידי בחינת מלכות.

For since He is King over them, they live and exist. This is "Your kingship is kingship over all worlds, and Your dominion is in every generation and generation." Worlds refer to space, and generation refers to time.

שלפי שהוא ותברך מלך עליהם הם חיים וקיימים. וזהו מלכותך מלכות כל עולמים וממשלתך בכל דור ודור.

Worlds are the aspect of place, and generation after generation is the aspect of time. Everything is drawn from the aspect of Your kingship, for time and space themselves are created and renewed from nothing into existence.

עולמים הם בחינת מקום ודור דור הוא בחינת זמן הכל נמשך מבחינת מלכותך שהרי הזמן והמקום הם נבראים ומחדשים מאין ליש.

For before the creation of the world there was no aspect of time or space at all, and it was impossible for created beings, which are limited, to exist in the aspect of time and space except through the aspect of His kingship, blessed be He, in which time applies: "He reigned, He reigns, He will reign," etc.

שקדם בריאת העולם לא היה בחינת זמן ומקום כלל ולא היו יכולים להיות נבראים שהם בעלי גבול בבחינת זמן ומקום אלא על ידי בחינת מלכותו. ותברך שבה שיה בחינת זמן מלך מלך ומלך וכולי.



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**רְנִי וְשִׂמְחֵי בַת־צִיּוֹן כִּי הִנְנִי בָּא**

In contrast, in the Infinite Light, blessed be He Himself, as His Name indicates, He has no end, etc. Since vitality is drawn from the aspect of His kingship, blessed be He, which is the aspect of righteousness, therefore “righteousness fills Your right hand.”

“Right” refers to right and kindness, 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 bow to You” [Nehemiah 9:6].

The meaning is that since You give life to them all, therefore the host of heaven bow to You in self-nullification and inclusion. This nullification is toward the Infinite Light, blessed be He, that extends and clothes itself in the aspect of kingship to enliven them.

For it is to Him, and not to His attributes, etc. This is “They shall express the remembrance of Your abundant goodness, and sing of Your righteousness” [Psalms 145:7]. “Your goodness” refers to the flow and vitality that extends from world to world.

As it is written, “Say of the righteous that he is good” [Isaiah 3:10], for “good” is the aspect of the righteous, who connects and bestows from world to world, as it is written, “For all that is in heaven and on earth” [1 Chronicles 29:11].

Its Aramaic translation indicates connection. “Your abundant goodness” refers to the many myriads upon myriads of levels without end, in the aspect of orderly descent from world to world, until the Infinite Light shines in the aspect of His kingship to create and enliven beings without end.

The meaning of “the remembrance of Your abundant goodness” is that only a remembrance and a radiance from that abundant goodness is expressed. Therefore they sing, longing and yearning to be included in the Infinite Light, blessed be He, saying, “Where is the place of His glory.”

However, they have no grasp of the Infinite Light itself except through the aspect of kingship and the aspect of “Your righteousness.” This is “song in the evening.” Evening is the attribute of night, the aspect of His kingship.

מה שאין פן באור אין־סוף ברוך הוא עצמו שכתבמו  
 פן הוא אין לו סוף וכולי. ולפי שהחיות נמשך  
 מבחינת מלכותו יתברך היא בחינת צדק לכן מלאה  
 ימינה.

בחינת ימין וחסד כמאמר מכללל חיים בחסד וכתוב  
 ואתה מחיה את כלם וצבא השמים לה משתחוים

פירוש כי לפי שאתה מחיה את כלם לכן וצבא  
 השמים לה משתחוים בבחינת בטול והתפלות. והנה  
 בחינת בטול זה הוא באור אין־סוף ברוך הוא הנמשך  
 ומתלבש בבחינת מלוכה להחיותם.

כי אליו ולא למדותיו וכולי. וזהו זכר רב טובה יביעו  
 וצדקתה ירננו. פירוש טובה הוא השפעה וחיות  
 שנמשך מעולם ועד עולם

כמו שכתוב אמרו צדיק כי טוב שהטוב הוא בחינת  
 צדיק שהוא המקשר ומשפיע מעולם ועד עולם כמו  
 שכתוב כי כל בשמים ובארץ

ותרגומו דאחיד וכולי. ורב טובה היינו כמה רבוא  
 רבבות מדרגות עד אין קץ שהן בבחינת השתלשלות  
 וירידת המדרגות מעולם ועד עולם

והנה פירוש זכר רב טובה היינו שרק בחינת זכר  
 והארה מבחינת רב טובה יביעו ולכן ירננו  
 שמשתוקקים ונכספים להתפלל באור אין־סוף ברוך  
 הוא.

רק שאין להם השגה באור אין־סוף ברוך הוא עצמו  
 אלא על ידי בחינת מלוכה ובחינת צדקתה. וזהו רננה  
 ברמזא רמזא היא מדת לילה היא בחינת מלכותו  
 יתברך.

**Alter Rebbe**  
**Torah Ohr**  
**Parshas Miketz & Chanukah**

**רְנִי וְשִׁמְחִי בַת־צִיּוֹן כִּי הִנְנִי בָּא**

“Your kingship is kingship over all worlds,” from the term concealment. To this the sages alluded that one must mention the attribute of night during the day, as explained in the Zohar, to include concealment.

Through grasping the darkness and concealment of the Infinite Light, blessed be He, “He made darkness His concealment” [Psalms 18:12], therefore they yearn and long for Him, blessed be He, as it is written, “My soul desired You in the night” [Isaiah 26:9].

The meaning is that one says to the Holy One, blessed be He, “You are my soul,” therefore “I desired You,” because this vitality is concealed in the aspect of night and concealment.

Therefore the longing and yearning yearning increase to desire Him. It is known that love and longing apply only when the soul lacks the thing it desires.

This is the meaning of “Come before Him with song,” from below to above, to depart from the sheath of the body and the garments of the animal soul, to cleave to Him, blessed be He, through song in the aspect of evening.

The attribute of night is an aspect in which the Infinite Light, blessed be He, is concealed and clothed in a mode of concealment and hiding.

This is the meaning of “Blessed be the name of the glory of His kingdom forever and ever,” and “You shall love,” namely that one’s heart should understand how there is a blessing and a drawing down of a radiance from the Infinite Light.

To become the glory of His kingship, and that radiance is forever and ever, downward without end, through which one will come to love Havayah, which is the Infinite Light itself.

He is truly the Infinite Light, to be your God with all your heart and with all your soul, to cleave spirit to spirit.

However, all of this is in the aspect of from below to above, “Come before Him,” and then it is with song. Thus must be the beginning of a person’s service.

מלכותה מלכות כל עולמים מלשון העלם וכולי. ועל זה רמזו בגמרא שצריך להזכיר מידת לילה ביום. דהיינו כמו שמבאר בזהר לאכללא וכולי.

שעל ידי שמשיגים החשך וההעלם של אור אין-סוף ברוך הוא ישת חשך סתרו לכן הם משתוקקים ונכספים אליו יתברך.

כמו שכתוב נפשי איתך בלילה פירוש שאומר להקדוש ברוך הוא הרי נפשי אתה לכן איתך.

מפני שהחיות הזה הוא מסתר בבחינת לילה והעלם ולכן תגדל התשוקה והכסף להיות איתך וכנודע שלא שיה אהבה ותשוקה להתאוות תאוה אלא במי שחסר לנפשו הדבר שמתאוה אליו.

וזהו ענין באו לפניו ברננה ממטה למעלה לצאת מנרמק הגוף ולבושי נפש הבהמית לדבקה בו יתברך על ידי רננה בבחינת רמשא.

ומדת לילה היא בחינה שמסתר ומלוכש בה אור אין-סוף ברוך הוא בבחינת העלם והסתר.

וזהו ענין ברוך שם כבוד מלכותו לעולם ועד ואהבת וגו'. דהיינו שלבבו יבין איה שברוך ונמשך שם הקאה מאור אין-סוף ברוך הוא.

להיות כבוד מלכותו והקאה הדיא היא לעולם ועד למטה עד אין קץ וכולי שעל ידי זה יבוא לאהבה את הני"ה.

הוא אור אין-סוף ברוך הוא ממש להיות אלהיך בכל לבבך ובכל נפשך וגו' לאדבקא רוחא ברוחא.

אך כל זה הוא בבחינת ממטה למעלה באו לפניו שאזי הוא ברננה וכך צריך להיות תחלת עבודת האדם.

**Alter Rebbe**  
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**רְנִי וְשִׂמְחִי בַת־צִיּוֹן כִּי הִנְנִי בָּא**

Like the creation of the world: at first darkness and afterward light. The attribute of day refers to drawing down the Infinite Light from above to below to be clothed in the worlds of Atzilut, Beriah, Yetzirah, and Asiyah.

בְּבְרִיאָתוֹ שֶׁל עוֹלָם בְּרֵאשִׁית חֹשֶׁךְ וְהַדָּר נִהוּרָא.  
 מֵדַת יוֹם הֵינּוּ הַמְשָׁכַת אוֹר אֵין־סוֹף בְּרוּךְ הוּא  
 מְלַמְעָלָה לַמָּטָה לְהַתְלַבֵּשׁ בְּעוֹלָמוֹת אֲצִילוּת בְּרִיאָה  
 יְצִירָה וְעֲשִׂיָּה.

This is the aspect of "Serve the Lord with joy," which is the advantage and superiority of souls over angels. Angels have only song, which is elevation and inclusion from below to above.

בְּחִינַת עֲבָדוֹ אֵת ה' בְּשִׂמְחָה שְׂוָהוּ יִתְרוֹן וּמַעֲלַת  
 הַנְּשָׁמוֹת עַל הַמַּלְאָכִים שֶׁהַמַּלְאָכִים אֵין לָהֶם רַק  
 בְּחִינַת רִנָּה בְּלִבָּד.

Israel, however, have an additional service: drawing down from above to below, from concealment to revelation, for all joy is revelation of inwardness.

מֵה שְׂאִין כֵּן נִשְׁמוֹת יִשְׂרָאֵל יֵשׁ לָהֶם עֲבוּדָה נּוֹסֶפֶת  
 בְּבְחִינַת הַמְשָׁכָה מְלַמְעָלָה לַמָּטָה מִהַעֲלָם אֶל הַגָּלוּי  
 שֶׁכָּל שִׂמְחָה הִיא הַתְגַּלוּת הַפְּנִימִיּוּת.

It is known that this joy comes from drawing down the Infinite Light through Torah and commandments, which were given specifically to Israel, unlike the angels.

וְכוּלֵי כְּנוּדָע שֶׁבְּחִינַת שִׂמְחָה זֶה הִיא מִהַמְשָׁכַת אוֹר  
 אֵין־סוֹף בְּרוּךְ הוּא בְּתוֹרָה וּמִצְוֹת שֶׁנִּתְּנוּ לְיִשְׂרָאֵל  
 דִּוְקָא.

For the angels requested, "Give Your glory to the heavens," and it was not given. As it is written, "And these words which I command you today," "I" meaning who I am.

שֶׁהַמַּלְאָכִים בְּקִשּׁוֹ תוֹרָה תְּנֶה הוֹדָד עַל הַשָּׁמַיִם וְלֹא  
 נָתַן וְכוּלֵי. וְכֵמוֹ שֶׁכָּתוּב וְהִיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר  
 אֶנְכִי מִצְוֶה הַיּוֹם וְגו' אֶנְכִי מִי שְׂאֵנְכִי.

For although from below to above it is written, "Come before Him with song," and elevation is only through righteousness and song in the evening, from above to below the Infinite Light is drawn automatically.

כִּי הֵגַם שִׂמְחָה לַמַּעֲלָה כְּתוּב בָּאוּ לִפְנֵי בְּרִנָּה שְׂאִי  
 אֲפֹשֶׁר לִהְיוֹת בְּחִינַת הַעֲלָה וְהַתְּפִלּוֹת אֲלֵא בְּבְחִינַת  
 צִדְקָתוֹ וּבְחִינַת רִנָּה בְּרִמְשָׁא.

From above to below, however, the Infinite Light, blessed be He, is drawn of itself, also from the aspect of "I who I am," for before Him darkness and light are the same.

אָבֵל מְלַמְעָלָה לַמָּטָה אוֹר אֵין־סוֹף בְּרוּךְ הוּא מֵאֲלוֹ  
 וּמִמִּילָא נִמְשָׁד גַּם מִבְּחִינַת אֶנְכִי מִי שְׂאֵנְכִי כִּי לִפְנֵי  
 יִתְבָּרָךְ פְּתוּשִׁיכָה כְּאוֹרָה.

As it is written, "He lowers Himself to look upon heaven and earth" [Psalms 113:6]. Heaven and earth, spiritual and physical, are all equal before Him, blessed be He, Who equalizes small and great.

וְכֵמוֹ שֶׁכָּתוּב הַמְשַׁפִּילִי לָרְאוֹת בְּשָׁמַיִם וּבָאָרֶץ  
 (תְּהִלִּים קיג:ו). שָׁמַיִם וָאָרֶץ רוּחָנִיּוֹת וְגִשְׁמִיּוֹת הִכָּל  
 שְׁוָה לִפְנֵי יִתְבָּרָךְ הַשְׁוָה וּמַשְׁוֶה קָטָן וְגָדוֹל.

This drawing down is through Torah and commandments, "These words which I command you" [Deuteronomy 6:6]. The 248 commandments are the 248 limbs of the King.

וְהַמְשָׁכָה זֶה הִיא עַל יְדֵי תוֹרָה וּמִצְוֹת הַדְּבָרִים הָאֵלֶּה  
 אֲשֶׁר אֶנְכִי וְגו' (דְּבָרִים ו:ו). רַמ"ח מִצְוֹת הֵם רַמ"ח  
 אֵיבָרִין דְּמִלְכָּא.

This is like the analogy of limbs in which the soul is clothed; by drawing down the limbs, the soul clothed within them is also drawn down.

דְּהֵינּוּ כְּמִשַּׁל הָאֵיבָרִים שֶׁבָּהֶם מְלוּבָּשֶׁת הַנְּשָׁמָה  
 וּבְהַמְשָׁכַת הָאֵיבָרִים נִמְשָׁכַת גַּם הַנְּשָׁמָה הַמְּלוּבָּשֶׁת  
 בָּהֶם.

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In general they are divided into three lines: kindness, the right arm, which is the aspect of charity; and Torah is the middle line.

וְדָרָךְ כָּלֵל נְחֻלָּקִים לְשִׁלְשָׁה קוּיִן חֶסֶד דְּרוּעָא יְמִינָא  
היא בחינת צדקה וכולי. ותורה היא הקו הממצע

It is known that Torah is the aspect of the inner limbs, and the other commandments are the outer limbs.

וכנודע שֶׁהַתּוֹרָה היא בחינת האִיברִים הפְּנִימִיִּים  
וְשָׁאָר הַמִּצְוֹת הֵם הָאִיברִים הַחִיצוֹנִים וְכוּלֵּי

This is “Serve the Lord” [Psalms 100:2], meaning the Infinite Light, blessed be He, whose light is drawn from above to below through Torah and service.

וְזֶהוּ עֲבָדוֹ אֵת ה' (תהלים ק:ב) הוא אור אֵין-סוֹף  
כְּרוּךְ הוא הַנִּמְשָׁךְ אֹרֹךְ מִלְמַעְלָה לְמַטָּה בְּתוֹרָה  
וְעִבּוּדָה וְכוּלֵּי

“With joy” means the joy of a commandment. Our sages said, likewise regarding words of halakhah. This joy is from the revelation of the Infinite Light, blessed be He, upon their soul.

בְּשִׂמְחָה היא שִׂמְחָה שֶׁל מִצְוָה וְאָמְרוּ רַז"ל וְכֵן לְדַבְּרֵי  
הַלְכָּה. וְהַשִּׂמְחָה היא מִבְּחִינַת גְּלוּי אֹרֹךְ אֵין-סוֹף כְּרוּךְ  
הוא מִמַּשׁ עַל נַפְשָׁם וְכוּלֵּי

This comes about because they first “come before Him with song,” as explained above. The verse speaks from above to below: “Serve the Lord with joy.”

וְהִינֵנוּ עַל יְדֵי כִּי בָאוּ לְפָנָיו בְּרִנָּה תְּחִלָּה כִּנ"ל.  
וְהַכְּתוּב מְדַבֵּר מִלְמַעְלָה לְמַטָּה עֲבָדוֹ אֵת ה' בְּשִׂמְחָה

How will one come to this level? “When you come before Him with song.”

וְאִיךָ תָּבוֹאוּ לְמַדְרָגָה זוֹ שֶׁתָּבוֹאוּ לְפָנָיו בְּרִנָּה

Through this one can understand what is written, “Sing and rejoice, daughter of Zion,” for the Congregation of Israel in exile is called the daughter of Zion.

וּבִזְהָ יוֹכֵן מֶה שֶׁכְּתוּב רְנִי וְשִׂמְחִי בַת-צִיּוֹן כִּי כְּנֶסֶת  
יִשְׂרָאֵל בְּגָלוּת נִקְרְאת בַּת-צִיּוֹן

The explanation of the concept of Zion will be understood by prefacing the verse, “The Lord will reign forever; your God, O Zion, from generation to generation; praise the Lord.”

וּבִאֵר עֲנֵנוּ צִיּוֹן יוֹכֵן בְּהִקְדָּמָה לְהַבִּין מֶה שֶׁכְּתוּב יְמִלֵךְ  
ה' לְעוֹלָם אֱלֹהֵינוּ צִיּוֹן לְדוֹר וָדוֹר הִלְלוּ יְה

The explanation is that for “The Lord will reign forever,” meaning the aspect of place, and “from generation to generation,” meaning the aspect of time, this is through the aspect of Zion.

וּבִאֵר הָעֲנֵנוּ כִּי לְהִיּוֹת יְמִלֵךְ ה' לְעוֹלָם בְּחִינַת מְקוֹם  
לְדוֹר וָדוֹר בְּחִינַת זְמַן הִינֵנוּ עַל יְדֵי בְּחִינַת צִיּוֹן

For it is written, “In Our image, according to Our likeness.” These are the 248 commandments, the 248 limbs of the King, meaning the spirituality of the commandments and the spirituality of the Torah as they are above in the Infinite Light.

כִּי הִנֵּה כְּתוּב בְּצַלְמֵנוּ כְּדִמוּתֵנוּ הֵן רַמ"ח פְּקוּדֵי  
רַמ"ח אִיבְרֵין דְּמִלְכָּא וְהִינֵנוּ רוּחָנִיּוֹת הַמִּצְוֹת  
וְרוּחָנִיּוֹת הַתּוֹרָה כְּמוֹ שֶׁהֵן לְמַעְלָה בְּאֹרֹךְ אֵין-סוֹף  
כְּרוּךְ הוא

They are truly “in Our image.” However, the physical commandments, as they are clothed in physical matters, such as woolen fringes and tefillin on parchment, are only the aspect of Zion, from the language of a sign.

שֶׁהֵן הֵן בְּצַלְמֵנוּ מִמַּשׁ. אֲךָ גִּשְׁמִיּוֹת הַמִּצְוֹת כְּמוֹ  
שֶׁנִּתְלַבְּשׁוּ בְּעֵנִינִים גִּשְׁמִיִּים צִיצִית שֶׁל צֶמֶר וְתַפְלִין  
עַל הַקָּלָף הֵם רַק בְּחִינַת צִיּוֹן מִלְשׁוֹן סִימָן

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**רְנִי וְשִׁמְחִי בַת־צִיּוֹן כִּי הִנְנִי בָא**

Like a marked sign, meaning that the physical commandments hint to the spirituality within them, and through them the spiritual Infinite Light is drawn down.

כְּמוֹ צִיּוֹן הַמְצַיֶּנֶת דְּהֵינּוּ שְׁהַמְצוּת הַגִּשְׁמִיּוֹת הֵן רוֹמְזוֹת לְרוּחָנִיּוֹת שֶׁבָּהֶן וְעַל יְדֵיהֶן נִמְשָׁךְ רוּחָנִיּוֹת אוֹר אֵין־סוֹף בְּרוּךְ הוּא.

For example, a tallit and woolen fringes correspond to “He wraps Himself in light as a garment; His clothing is white as snow, and the hair of His head like pure wool.”

כְּמוֹ טָלִית וְצִיצִית שֶׁל צֶמֶר בִּבְחִינַת עֹטָה אוֹר כְּשֶׁלֹמֶה לְבוּשִׁיהָ כְּתִלְגָּא חֹר וְשַׁעַר רִישָׁהּ כְּעֶמֶר זָקָא.

For fringes are the aspect of hairs. In this manner are all the commandments. Likewise, through engagement in Torah in its physical form, clothed in physical matters, the light of the supernal, spiritual Torah is drawn down.

כִּי צִיצִית הֵן בְּחִינַת שְׁעָרוֹת וְכוּלֵי. וְעַל דֶּרֶךְ זֶה כָּל הַמְצוּת וְכֵן הַתּוֹרָה עַל יְדֵי עֶסֶק הַתּוֹרָה בְּגִשְׁמִיּוֹת שֶׁנִּתְלַבְּשָׁה בְּעֶנְיָנִים גִּשְׁמִיִּים.

It draws down the light of the supernal Torah, which speaks of spiritual matters. Thus the physical Torah and commandments are signs and markers for the spiritual.

נִמְשָׁךְ אוֹר תּוֹרָה הַעֲלִיּוֹנָה הַרוּחָנִית הַמְדַּבֵּרַת בְּעֶנְיָנִים רוּחָנִיִּים. וְהֵרִי הַתּוֹרָה וְהַמְצוּת הַגִּשְׁמִיּוֹת הֵן סִימָנִים וְצִיּוֹנִים לְרוּחָנִיּוֹת.

Through them and by means of them, the light of Torah and commandments is drawn from spirituality into physicality, and they are the source for the aspects of place and time.

וּבָהֶן וְעַל יְדֵיהֶן נִמְשָׁךְ אוֹר הַתּוֹרָה וְהַמְצוּת מִרוּחָנִיּוֹת לְגִשְׁמִיּוֹת וְהֵן הֵן בְּחִינַת מְקוֹר לְהִיּוֹת בְּחִינַת מְקוֹם וְזִמָּן.

For this reason the sages instituted blessings over the commandments before each commandment: “Blessed are You,” for “blessed” is from the term grafting a vine.

וְעַל דֶּרֶךְ זֶה תִּקְנּוּ רַז"ל בְּרֻכּוֹת הַמְצוּת לִפְנֵי כָּל מְצוּהָ בְּרוּךְ אַתָּה וְכוּלֵי כִּי בְּרוּךְ מְלִשׁוֹן הַמִּבְרִיךְ הַגָּפֶן.

One bends the head of the vine shoot to the ground, and from there another vine grows. This represents drawing down and blessing from world to world.

שְׁכּוּפָה רֹאשׁ הַזְּמוּרָה לְאַרְץ וּמִשָּׁם צוֹמַח גָּפֶן אַחֵר וְהֵינּוּ בְּחִינַת הַשְׁפָּעָה וְהַבְּרָכָה מֵעוֹלָם וְעַד עוֹלָם.

Therefore it is written regarding Joseph, “And they called before him: Avrech,” for he was a righteous one who connected and drew down from world to world.

לִכֵּן כְּתוּב גַּבִּי יוֹסֵף וַיִּקְרָאוּ לִפְנֵי אֲבִירָה לִפִּי שְׁהֵנָּה צָדִיק הַמְקִשֵּׁר וּמִשְׁפִּיעַ וּמִבְרִיחַ מֵעוֹלָם וְעַד עוֹלָם.

The concept of this blessing is to draw down and bless from world to world, so that there be revelation of the King of the world.

וְעִנְיָן בְּרָכָה זֶה הוּא לְהִיּוֹת הַמְשָׁכָה וְהַבְּרָכָה מֵעוֹלָם וְעַד עוֹלָם כְּדִי לְהִיּוֹת גָּלוּי מֶלֶךְ הָעוֹלָם.

That is, that the world be in the aspect of a king, with the revelation of His kingship visible to the eyes of the entire world, not in concealment.

לְהִיּוֹת בְּחִינַת עוֹלָם בְּבְחִינַת מֶלֶךְ דְּהֵינּוּ שְׂיִהֵא גָלוּי מִלְכוּתוֹ יִתְבָּרַךְ נִרְאָה לְעֵינֵי כָּל הָעוֹלָם שְׁלֵא יֵהֵא הָעוֹלָם בְּבְחִינַת הָעֶלְם וְהַסֵּתֵר.

In order for this revelation to occur, one says “Blessed,” that there be a drawing down of the Name Havayah into the aspect of our God.

וְכִדִּי לְהִיּוֹת גָּלוּי זֶה אוֹמְרִים בְּרוּךְ שְׂיִהֵא בְּרוּךְ וְנִמְשָׁךְ בְּחִינַת הַו"ה בְּבְחִינַת אֱלֹהֵינוּ.

From there sprouts the revelation of kingship, like the grafting of the vine mentioned above.

וּמִשָּׁם יִצְמַח גָּלוּי בְּחִינַת מְלָכוּת כְּמוֹ עִנְיָן הַבְּרָכָה הַגָּפֶן הַזֶּה"ל.



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When there is an arousal from below, the Congregation of Israel is called Zion, a sign for the spiritual light drawn into it.	והנה כשיש אתערותא דלתתא אזי נקראת כנסת ישראל בבחינת ציון וסימן לאור הרוחני הנשפע ונמשך בה.
In exile, however, she is called the daughter of Zion, meaning only a receiver from the aspect of Zion.	אבל בגלות נקראת בת-ציון שהיא רק בחינת מקבל מבחינת ציון.
As is known from the Zohar regarding "When a man sows first, she gives birth to a female," meaning when there is no arousal from below.	וכנודע בזוהר מענין איש מזריע תחלה יולדת נקבה דהיינו כשאין אתערותא דלתתא.
Then she is in the aspect of daughter. In contrast, "And to Zion it will be said, each man was born in her," when the woman sows first, she gives birth to a male.	שאין היא בחינת בת מה שאין כן ולציון יאמר איש ואיש וגו'. אשה מזרעת תחלה יולדת זכר.
This is the aspect of kindness, preceded by song and joy as explained above, meaning "Come before Him with song," song in the evening, from below to above.	בחינת חסדים דהיינו בהקדים בחינת רנה ושמחה כפ"ל להיות באו לפניו ברננה בבחינת רננה ברמזא ממטה למעלה.
For this reason the sages instituted verses of song, to precede the praise of the Omnipresent, so that the heart be aroused.	ועל דרך זה תקנו פסוקי דזמרה להקדים שבחו של מקום כדי שיתפעל הלב.
Likewise, "Who forms light," and the matter of the sanctification of the angels, how "the Ophanim with a great roar," etc.	וכן יוצר אור וענין קדשת המלאכים איך כי וְהַאֲפָנִים בְּרַעַשׁ גָּדוֹל וְכוּלִי.
All of this is in the aspect of from below to above, in the mode of song, to depart from the sheath of the body and the garments of the animal soul, etc.	הכל הוא בבחינת מטה למעלה בבחינת רנה לצאת מנרתק הגוף ולבושי נפש הבהמית וכולי.
Afterwards comes the service of joy, with the revelation of the Infinite Light, blessed be He, truly upon one's soul, in the recitation of Shema, etc.	ואחר כך היא עבודת השמחה בגלוי אור אין-סוף ברוך הוא ממש על נפשו בקריאת שמע וכולי.
But when the aspect of song is not preceded, the revelation of joy does not dwell; rather it is the aspect of female, receiving from arousal from above.	מה שאין כן כשלא תקדם בחינת הרנה אזי לא תשכון גלוי השמחה רק היא בחינת נקבה ומקבלת מאתערותא דלעילא.
For in any case, from arousal from above the Infinite Light descends and is drawn in every commandment that one performs, as it is written, "For My sake, for My sake I will act."	שהרי מכל מקום מאתערותא דלעילא יורד ונמשך אור אין-סוף ברוך הוא בכל מצוה שעשה וכדכתיב למעני למעני אעשה.
However, this is only in an external mode. To come before Him and be included in the aspect of inwardness is only through song.	אלא שאינו אלא בבחינת חיצוניות מה שאין כן באו לפניו להיות נכלל בבחינת פנימיות אינו אלא ברננה.
Therefore the prophet comes to comfort the children of Israel even in the time of exile, when they are called the daughter of Zion and not Zion.	וזהו שבא הנביא לנחם את בני ישראל אפלו בזמן הגלות שנקראים בת-ציון ולא ציון.

**Alter Rebbe**  
**Torah Ohr**  
**Parshas Miketz & Chanukah**

**רני ושמחי בת-ציון כי הנני בא**

Even so, "Sing and rejoice," because "Behold, I am coming."  
 For there is an arousal from above that is utterly beyond where  
 arousal from below can reach.

שארף על פי כן רני ושמחי והינינו מפני כי הנני בא  
 וכולי כי הנה יש אתערותא דלעילא שהיא לעילא  
 לעילא.

This is a place where arousal from below cannot reach at all,  
 namely the aspect of Surrounding All Worlds, from which a  
 revelation of abundance and Infinite Light will be drawn even  
 into the aspect of daughter.

מקום שאין אתערותא דלתתא מגעת שם כלל הוא  
 בחינת סובב כל עלמין ומשם יומשך גלוי שפע ואור  
 אין-סוף ברוך הוא גם בבחינת בת

This will be in the future, as it is said, "Behold, My servant shall  
 prosper... and the spirit of the Lord shall rest upon him... and he  
 shall sense," etc.

וזה יהיה לעתיד לבוא שנאמר הנה ישפיל עבדי ירום  
 ונשא וגבה מאד ונחה עליו רוח ה' וגו' והריחו וגו'

This is "And of Zion it shall be said, each and every man was  
 born in her," meaning that all will be in the aspect of man, even  
 the aspect of daughter.

וזהו ולציון יאמר איש ואיש יולד בה פירוש שיהיה  
 הכל בבחינת איש אפלו בחינת בת

This is because "the Most High will establish her," meaning the  
 foundation will be a very exalted supernal light.

והינינו מפני כי הוא יכוננה עליון שהמכון יהיה אור  
 עליון מאד בעלה

This is "For behold, I am coming and I will dwell in your  
 midst," meaning "I," Myself, as it were, the Infinite Light,  
 blessed be He, truly.

וזהו כי הנני בא ושמחתי בתוכה הנני אני בעצמי  
 כביכול אור אין-סוף ברוך הוא ממש

This is the matter of the Hanukkah lamp, which was instituted to  
 be placed at the entrance of the house on the outside.

וזהו ענין נר חנוכה שתקנו על פתח הבית מבחוץ

This corresponds to "Open for me the gates of righteousness,"  
 meaning the gates of righteousness are the entryway to "They  
 shall sing of Your righteousness."

והוא בענין פתחו לי שערי צדק פירוש שערי צדק  
 הם בבחינת מבוא להיות בבחינת צדקתה ירננו

For this reason verses of song were instituted. However, one who  
 stands outside the entrance, lacking song and arousal of the  
 heart, does not thereby lose the revelation of the Infinite Light  
 upon his soul.

שעל דרך זה תקנו פסוקי דזמרה אף מי שהוא מבחוץ  
 לפתח שאין לו בחינת רננה והתפעלות הלב לא מפני  
 זה יאבד חס ושלום גלוי אור אין-סוף ברוך הוא על  
 נפשו

Therefore they instituted lighting oil and light at the entrance on  
 the outside, so that even from outside the entrance the Infinite  
 Light be drawn in every commandment and in Torah study.

אלא תקנו להדליק אור ושמן על הפתח מבחוץ שגם  
 מבחוץ לפתח יומשך אור אין-סוף ברוך הוא בכל  
 מצוה שעושה ותורה שלומד

Moreover, the enactment was to light at the entrance adjacent to  
 the public domain, outside, meaning in the public domain itself,  
 the place of the kelipot, to transform darkness into light.

ולא עוד אלא שתקנת חכמים היתה להדליק על  
 הפתח הסמוך לרשות הרבים מבחוץ דהיינו ברשות  
 הרבים ממש מקום הקלפות לאתהפקא חשוכא  
 לנהורא וכולי

This is "And many nations shall join themselves to the Lord."

וזהו ונלוו גוים רבים אל ה'

**Alter Rebbe**  
**Torah Ohr**  
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**רְנִי וְשִׂמְחִי בֵּת-צִיּוֹן כִּי הִנְנִי בָּא**

**[NOTE Summary:**

The Alter Rebbe opens by questioning why the Chanukah Haftarah begins with “Sing and rejoice, daughter of Zion,” rather than with the vision of the golden menorah. He explains that this verse encapsulates the inner avodah that precedes and enables divine revelation. Drawing on the verse “Serve the Lord with joy, come before Him with song,” and the Zohar’s teaching that joy corresponds to day and song to night, he defines two fundamental spiritual movements.

Rinnah is the movement from below to above. It is the soul’s yearning, longing, and song, rooted in concealment and distance. This is the avodah of the angels, whose entire service consists of song and praise, expressing their constant desire to cleave to the Infinite Light. Their rinnah emerges specifically from the level of malchus, divine kingship, which is the source of time and space and the interface through which finite beings receive life. Because malchus is associated with concealment, longing is born there. Thus, song belongs to night, to hiddenness, and to ירננו צדקתך, singing from the level of righteousness identified with malchus.

Human avodah must begin in this same way. A person must first “come before Him with song,” breaking free from the enclosure of the body and the garments of the animal soul through yearning and inner arousal. This corresponds to the order of creation itself, first darkness and then light. Only after this ascent can there be true simchah.

Simchah, however, surpasses rinnah. Joy is revelation, a drawing down of divine light from above to below. This capacity distinguishes Jewish souls from angels. Angels can ascend, but they cannot draw down. Israel, through Torah and mitzvos, elicit the revelation of the Infinite Light itself. Torah and mitzvos are described as the limbs of the King. The spiritual Torah and mitzvos exist above as divine “image,” while their physical forms in this world serve as signs and conduits through which the Infinite Light is drawn into time and space. Blessings over mitzvos are instituted precisely to effect this drawing down, transforming concealment into revealed kingship.

This framework explains the concept of Zion. Zion signifies a sign or marker, the interface through which divine light enters the world. When there is arousal from below, the Congregation of Israel is called Zion. In exile, when such arousal is lacking, she is called the daughter of Zion, a receiver rather than an initiator. Nevertheless, the prophet consoles Israel that even in exile they can sing and rejoice, because “behold, I am coming.” There exists a level of arousal from above that transcends all human effort, the level of sovev kol almin, which will be fully revealed in the future redemption.

This ultimate revelation explains the mitzvah of the Chanukah lamp. Ideally, divine service proceeds inwardly, through rinnah and simchah, entering the gates of righteousness. But for one who stands outside, lacking inner arousal, the sages instituted that the light be placed at the entrance, and even in the public domain itself. The Chanukah light reaches outward, illuminating places of concealment and even the domain of darkness, transforming it into light. Thus, Chanukah embodies the promise that divine light will shine not only where

## Alter Rebbe Torah Ohr Parshas Miketz & Chanukah

רְנִי וְשִׂמְחִי בַת־צִיּוֹן כִּי הִנְנִי בָּא

there is preparation from below, but even where there is none, until many nations themselves are drawn to the Divine.

### Practical Takeaway:

The Alter Rebbe teaches that authentic spiritual life requires both inner yearning and revealed joy. One must not wait passively for inspiration, but begin with rinnah, honest longing, struggle, and effort from below. At the same time, one must know that divine light is not limited to personal achievement. Even in states of exile, dryness, or distance, the Infinite Light can and will reach the soul from above. Chanukah reminds a person never to despair of illumination, either within oneself or in the outermost places of the world.

### Chassidic Story:

It is related that once, during the early years of Chabad, a chassid approached the Alter Rebbe in great distress. He complained that during prayer he felt no inner arousal, no rinnah, no burning of the heart. Others around him seemed uplifted, while he felt locked outside the gate. The Alter Rebbe listened carefully and then asked him, "Do you light the Chanukah candles with care?"

The chassid replied that he did, but without much feeling. The Alter Rebbe smiled gently and said, "The light of Chanukah was placed outside the door for people like you. Even when the heart is closed and the soul stands in the street, the light comes to meet you. Do your part faithfully, and the light will do the rest."

Years later, that same chassid testified that this teaching sustained him through many dark periods. He learned that even when he could not sing, the light still shone, slowly warming his soul from the outside in.

### Therapeutic Psychological Integration

There is a pattern many people recognize in themselves. You want to feel inspired, connected, alive. You want joy, meaning, light. But instead, you feel flat, distracted, or emotionally sealed off. You tell yourself, "When I feel inspired, I will engage." And then nothing happens.

The Alter Rebbe quietly reverses this logic.

He explains that there are two very different inner movements: rinnah and simchah. Rinnah is not happiness. It is longing. It is yearning. It is the sound the soul makes when it feels distance. It lives in night, concealment, frustration, and emotional dryness. Simchah is joy, openness, vitality, the sense that something divine is present and flowing through you.

Here is the key psychological insight: joy does not come first. Longing does.

Rinnah is what it feels like when you admit, honestly, "I am not where I want to be." It is the ache of wanting closeness. In modern terms, it is emotional contact. It is allowing yourself to feel the lack rather than numbing it, bypassing it, or pretending you are fine. That ache is not a failure. It is the doorway.



## Alter Rebbe

### Torah Ohr

### Parshas Miketz & Chanukah

רְנִי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי בָּא

Simchah, by contrast, is not something you manufacture. It is what happens when energy flows again. The Alter Rebbe describes it as revelation, when something closed opens, when inner vitality becomes accessible. From a psychological perspective, this is regulation and integration. The nervous system shifts from constriction to openness. Meaning becomes felt, not just understood.

But that shift only happens if the longing is allowed first.

This explains a common spiritual and emotional trap. When someone skips rinnah, skips honest yearning, and jumps straight to performance, ritual, or positivity, they may still function, but everything remains external. They receive life passively rather than inhabiting it. The Alter Rebbe calls this feminine or receptive mode, not as a flaw, but as an incomplete process. Something essential is missing: inner participation.

This is why he places such emphasis on beginning with effort from below. In therapy language, this is bottom up work. You do not start by changing thoughts or forcing joy. You start by contacting experience. You notice what hurts. You notice the distance. You allow the longing to speak. That is rinnah.

Only then does simchah have somewhere to land.

Now comes the deeply compassionate turn. What if you cannot access even that longing. What if you feel emotionally outside, disconnected, numb, standing in the street rather than inside the house of your own inner life.

This is where Chanukah enters the picture.

The Chanukah light is placed outside the door. It does not wait for readiness. It does not demand inner arousal. It shines outward, into the public domain, into places of fragmentation, chaos, and spiritual or emotional clutter. In psychological terms, this is grace. It is co regulation. It is the truth that sometimes healing begins not from inside you, but by something steady and warm meeting you where you are.

Even action without feeling matters. Even showing up mechanically carries light. Even learning, doing, or committing without emotional resonance still draws life inward. Slowly, quietly, the light works its way in.

This reframes self judgment. Feeling uninspired does not mean you are broken. It means you are human. The work is not to force joy, but to respect the order of the soul. Longing first when possible. Light anyway when not.

And perhaps the most radical idea here is this: darkness itself increases desire. When something is hidden, yearning intensifies. From a therapeutic perspective, this means that frustration, lack, and longing are not obstacles to growth. They are part of the design.

### Modern Story

**Alter Rebbe**  
**Torah Ohr**  
**Parshas Miketz & Chanukah**

רְנִי וְשִׂמְחֵי בֵּת-צִיּוֹן כִּי הִנְנִי בָּא

A software engineer in his thirties described his spiritual life as “offline.” He kept mitzvos, learned regularly, and showed up to prayer, but felt nothing. He assumed something was wrong with him. In therapy, he said, “I feel like I am standing outside my own house, watching other people live meaningful lives.”

Instead of pushing him toward inspiration, the work focused on something else: allowing the grief of disconnection to be felt. Naming the longing. Letting the ache exist without trying to fix it. That was his rinnah.

Nothing dramatic happened at first. But months later, he described a subtle shift. He felt moments of warmth while learning. A sense of presence during routine acts. Not fireworks, but life.

He later said, “I thought joy was something I had to reach. I did not realize it comes when you stop running from the fact that you want it.”

That is the quiet wisdom of the Alter Rebbe. Do not demand light from yourself. Begin with honesty. And trust that even when you stand outside, the light knows how to find you. **END NOTE]**