

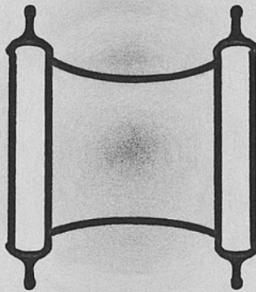
בס"ד

Alter Rebbe

Torah Ohr

Chanukah

רָנוּ וְשָׁמְחֵי בַּתִּצְיָוָן בַּיְהָנָנִי בָּאָ



*Dedicated In Honor of:
Zos Chanukah*

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Alter Rebbe
Torah Ohr
Parshas Miketz & Chanukah
רְנִי וּשְׁמָחִי בַּתִּצְיוֹן כִּי הַנָּנוּ 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 וּשְׁמָחִי בַּתִּצְיוֹן כִּי הַנָּנוּ בָּא. לְהַבִּין עַנְנוּ רְנִי
 וּשְׁמָחִי וְגַם מָה עַנְנוּ זֶה לְהַפְּרִתָּת תְּגִבָּה שְׁמַתְּחִילָן
 בְּרִגִּי וּשְׁמָחִי וְגוֹן. וְהִנֵּה לְהַתְּחִילָן מִן רְאִיתִי וְהַנָּהָ
 אַנוּרָת זָהָב וְגוֹן שְׁבָטוֹף הַפְּרִשָּׁה

וְהַעֲנָנוּ הוּא דְכַתְּבָה עֲבָדוּ אֶת ה' בְּשִׁמְךָ בָּאָו לְפִנֵּי
 בְּרִנְגָּה. וְאִתָּא בְּזַהָר שְׁמָקָה בְּצָפְרָא וְרִנְגָּה בְּרִמְשָׁא.
 וְאַרְקִיךְ לְהַבִּין מָהוּ צָפְרָא וּמָהוּ רִמְשָׁא מָהוּ שְׁמָקָה
 וּמָהוּ רִנְגָּה.

וַיַּבְּנֵו בְּמַקְדִּים כִּי מָזְדָעַת זוֹת שְׁעַבּוּדָת הַמְּלָאכִים
 הִיא רְנִיה וּזְמָרָה בְּשִׁירֹות וְתְשִׁבְחוֹת כְּנוּעַ מְעַנְנוּ
 פָּרָק שִׁירָה שָׁכֵל הַבְּרוֹאִים אָוּמְרִים שִׁירָה

וְכוּ הַמְּלָאכִים שָׁבְכָל עַזְלָם עַד רְוֹם הַמְּעֻלּוֹת כָּלָם
 אָוּמְרִים שִׁירֹות וְתְשִׁבְחוֹת בְּרִגָּה וּזְמָרָה. וְעַנְנוּ רְנִיה
 הִיא גְּלִוי עַצְמָם הַשׁוֹקְתָם לְהִיּוֹת גְּנַסְפָּה וְגַם כְּלַתָּה
 נְפָשָׁם לְדִבְקָה בּוֹ יְתַבְּרָךְ וְלְהַתְּכַלֵּל בָּאָר אַיְזָסּוֹף
 בְּרִזְקָה הוּא.

וְתַمְדִיד כֵּל יְמִינֵיכֶם עַזְמָדִים בְּתַשְׁוֹקָה זֶה בְּלֵי הַפְּסִיק
 מְחֻמָּת שְׁאַלְיָן לְקַם אַהֲבָה וְתַשְׁוֹקָה אַקְרָת וְגַם אַיְזָן
 לְקַם עַזְבּוֹתָה אַחֲרָת כָּמוֹ תֹּרָה וּמְצֹות שְׁהַן בְּחִינָת
 הַמְּשִׁכָּה מְלַעַלָּה לְמַטָּה רָק עַבּוֹדָתָם הִיא
 הַשְׁתוֹקָה נְפָשָׁם מְלַמְּפָה לְמַעַלָּה וְתַשְׁוֹקָה זֶה הִיא
 בְּרִגָּה וּזְמָרָה כְּנוּעַ מְעַנְנוּ הַגְּזִין.

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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.

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.

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.

"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.

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.

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.

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.

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.

שהנגון הוא עבון הטעולות הלב כי יש גנון של שמחה ויש של מרים וכו"ל. והנה זו היא בחרית. חיזוכנית כנורע.

על קך משל מי שהוא עומד בפנים בית המלך מה לו לתגיד ולספר בשכחו רק כישיא לאחיז ידבר ויספר בשכחו להפליא ולהגדיל גול עזם שבחה. המלך פמה הוא גדול ומתקעל וכוכב.

והוא עבון מה שגאמר ואזכתה ברגנו שהרבה היא בבחינת אזכתה כי אדק היא מלכotta קדישא.

מאני אדק פירוש שיש בבחינת מאנים ששזוקלים בבחינת המשה שגמשך לכל אחד ואחד לפום שעורא דיליה.

וכותוב אדק מלאה ימינו כי מלכotta מלכות כל עולם כותוב שאין ערך לבורא עם נברא להיות הנבראים מקבלים חיות מן הבורא יתברך אלא על כדי בבחינת מלכות.

שלפי שהוא יתברך מלך עליהם הם חיים וקיים. וזהו מלכotta מלכות כל עולם וממשתק בכל דור.

עולם הם בבחינת מקום ודור דור הוא בבחינת זמן הכל גמשך מבחינת מלכotta שהרי הזמן והמקום הם נבראים ומתחדשים מאין ליש.

שקיים בראית הארץ לא היה בבחינת זמן ומקום כלל ולא היה יכולם להיות נבראים שהם בעלי גבוי בבחינת זמן ומקום אלא על כדי בבחינת מלכotta. יתברך שבאה שיק בבחינת זמן מלך מלך וכוכב.

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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 כן באור אין-סוף ברורה הוא עצמו שכחמו
כון הוא אין לו סוף וככל. ולפי שהחחות נמושך
מבחינת מלכותו יתברך היא בחינת א Zuk לבן מלאה
.ימינה

בחינת ימינו וחסד כמאמר מכלכל חיים בחסד ובתוב
וamaha מהיה את כלם וצבא הרים לכך משתחים

פירוש כי לפי שאפה מתחה אתה כלם לבן ואזא
הרים לכך משתחים בבחינת בטול והתקללות. והנה
בחינת בטול זה הוא באור אין-סוף ברורה הוא הנמושך
ומחלבש בבחינת מלוכה להתקייהם

כפי אליו ולא למדותיו וככל. וזהו זכר רב טובך יביעו
aczekha ירננו. פירוש טובך הוא השפעה וחיות
שנמושך מעולם ועד עולם

כמו שבחות אמרי צדיק כי טוב שהתוב הוא בבחינת
צדיק שהוא המקשר ומשפיע מעולם ועד עולם כמו
שפתח כ כל בשים וברא

ותרגומו דאחד וככל. רב טובך הינו בפה רב
רבות מרגות עד אין קץ שהן בבחינת השתקלה
וירית המרגות מעולם ועד עולם

והנה פירוש זכר רב טובך כיינו שרך בבחינת זכר
והארה מבחינת רב טובך יביעו ולכון ירננו
שמשתואקים ונכספים להתכלל באור אין-סוף ברורה
הו.

רק שאין להם השגה באור אין-סוף ברורה הוא עצמו
אלא עלי ידי בבחינת מלוכה ובחינת צדקה. וזהו רננה
ברמושך רמושך היא מזת לילה היא בבחינת מלכותו
.יתברך

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“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 מלכיות כל עולם מילשון העלים וכיווי. ועל זה רומו בגמרא שאריך לנצח מזות לילה ביום זהינו כמו שמאיר בזוהר לאכללא וכיווי.

שער ידי שמשיגים החש וטהעלם של אור אין-סוף ברוך הוא ישת השם סתרו לבןם משתוקקים ונכספים אליהם יתברך.

כמו שכתוב נפשי אויתיך בלילה פירוש שאומר מהני שסתמיות זהה הוא מסתיר בבחינת לילה וטהעלם וכן גודל כתשובה וככלש רקיות אויתיך וכונך שילא שיק אקבה ותשובה להתחאות פאות אלא במי שחר לנצח הקבר שמתאות אליהם.

וזה ענן באו לפניו ברגעה ממטה למעלה ליצאת מוגרת הגוף ולבושי נפש הבהמת ללילה בו יתברך על ידי רגנה בבחינת רמשה.

ומדת לילה היא בבחינה שמשתקר ומלווה בה אור אין-סוף ברוך הוא בבחינת העלם והסתיר.

וזה ענן ברוך שם קבוע מלכותו לעולם ועד ואקבת גנו. זהינו שלבבו יבון איך שברוך ונמשך שם האה מאור אין-סוף ברוך הוא.

להיות קבוע מלכותו ואהה ההייא היא לעולם ועד למטה עד אין קץ וכיווי שעל ידי זה יבוא לאקבת את הנו"ה.

הוא אור אין-סוף ברוך הוא מפש להיות אלקיך בכל לubbך ובכל נפשך וגנו לאקבק ארויך ברוחך אה כל זה הוא בבחינת מטה למטה באו לפניו שאז הוא ברגנה וכזה אריך להיות תחולת עבודה הדרם.

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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.

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.

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

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.

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.

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.

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.

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.

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.

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.

כבר אליו של עולם בראשית חשוכא וקדר נהו. מעת יום הינו המשכנת אור אין-סוף ברוך הוא מלעללה למטה בועלמות אצילות בריאה. יצירה ועשרה.

בחינת עבדו את ה' בשמה שזהו יתרון ומעלת הנשות על הפלאנים שהפלאנים אין להם רק בחינת רנה בלבד.

מה שאין בו גננות ישראל יש להם עבודה נספח בבחינת המשה מלעללה למטה מהעלם אל הגלוי. שפל שמה היא התגלות הפנימיות.

וכויל פנו עשבחינה שמה זו היא מהמשכנת אור אין-סוף ברוך הוא בתורה ומצוות שנותנו לישראל. דוקא.

שהפלאנים בקשו תורה תנה הוקע על השמים ולא נתנו כורלי. וכמו שכתוב וחי הקברים קאלה אשר אנכי מצוק היום וגוי אנכי מי שאנכי.

כי גם שמשה מלעללה כתוב בא' לפניו ברנה שאי אפשר להיות בחינת העלה והתפלות אלא בחינת צדקה ובבחינת רנה ברמש.

אבל מלעללה למטה אור אין-סוף ברוך הוא מלאיו ומילא נמשך גם מבחינת אני מי שאנכי כי לפניו. יתברך כתשיכה באורה.

וכמו שכתוב המשפילי לראיון בשמים ובארץ (תהלים קיג:ו). שמים הארץ רוחניות וגשמיות הכל. נשוה לפניו יתברך השוה ומשה קטן וגדול.

והמשכה זו היא על ידי תורה ומצוות קברים קאלה אשר אנכי וגוי (דברים ו:ו). רמ"ח מצותם רמ"ה. איברין דמלכא.

זהינו כמו של האחים שבם מלובשת הנשה ובהמשכת האחים נמשכת גם הנשה המלובשת. בם.

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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.

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

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.

“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.

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.”

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

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.

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.”

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.

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. 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.

וזהך כל נחלקים לשלה קונו חסド דרווא ימינה
 היא בוחינת צדקה וכולי. ותורה היא ה' קדו ה'אמץ

וכנוך שהתורה היא בוחינת האבירים היפות
 ושאר המצוות הם האבירים החיצונים וכולי

וזהו עבדו את ה' (תהלים ק:ב) הוא אור איזסוף
 ברוך הוא הנמשך אורו מלמעלה למטה בתורה
 ועבודה וכולי

בשמחה היא שמחה של מצוה ואמרו ר' ל' וכו' לדברי
 הכלבה. והשמחה היא מבוחנת גליו אור איזסוף ברוך
 הוא מפש על נפשם וכולי

ובינו על ידי כי באו לפניו ברננה תחלה כנ"ל.
 והכתוב מדבר מלמעלה למטה עבדו את ה' בשמחה

ואיך פבואו לארחה זו בשפטבואו לפניו ברננה

ובזה יובן מה שכתב ר' שמחה בת-צ'ון כי בנטה
 ישראל בגולות נקראת בת-צ'ון

ובאר עננו צ'ון יובן בקדים להבין מה שכתב ימלה
 ה' לעולם אליה צ'ון לדור ועדור כללו יה

ובאר עננו כי להיות ימלך ה' לעולם בוחינת מקום
 לדור ועדור בוחינת זמן הינו על ידי בוחינת צ'ון

כי הינה כתוב בצלמנו כקמותנו ה' רמ"ח פקודין
 רמ"ח אבירין דמלכא ונינו רוחניות המצוות
 ורוחניות התורה כמו שהן למעלה באור איזסוף
 ברוך הוא

שהן בצלמנו מפש. אך גשמיות המצוות כמו
 שנתלבשו בעוגנים גשמיים ציצית של צמר ותפלין
 על הקולם הם רק בוחינת צ'ון מלשון ס'מו

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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.

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.”

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.

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.

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.

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.

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.

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.

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.

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.

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.

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

כמו ציון הַמְּאַזְּנִית דַּקְּנִינוּ שְׁמָצֹות הַגְּשָׁמִיות הֵן רָמּוֹת לְרוּחָנִיות שְׁבָקָן וְעַל יְדֵיכֶן גַּמְשָׁךְ רָוּחָנִיות אָוֶר אַיּוֹסֶף בְּרוּךְ הוּא.

כמו טלית וציצית של אמר בבחינת עטה אור בשולחן. לובשיה פתלגא חור ושער רישיה בעפר נקא

כִּי צִיצִית הֵן בְּחִינַת שְׁעָרוֹת וּכְולִי. וְעַל דָּרָה זֶה כֵּל הַמְּאַזְּנִית וְכֵן הַתּוֹרָה עַל יְדֵיכֶן עַסְקַת הַתּוֹרָה בְּגַשְׁמִיות שְׁפָחָלְבָשָׁה בְּעָוֹנִים גַּשְׁמִים

גַּמְשָׁךְ אָוֶר תּוֹרָה קָעַלְיָנָה רָוּחָנִית הַמְּדִבְרָת בְּעָנִים רָוּחָנִים. וְהַרְיִי הַתּוֹרָה וּהַמְּאַזְּנִית הַגְּשָׁמִיות הֵן סִימְנִים וְאַזְּנִים לְרוּחָנִיות

וּבָקָן וְעַל יְדֵיכֶן גַּמְשָׁךְ אָוֶר הַתּוֹרָה וּהַמְּאַזְּנִית מְרוּחָנִיות לְגַשְׁמִיות וּמוֹן הֵן בְּחִינַת מִקּוֹר לְהִיּוֹת בְּחִינַת מִקּוֹם זָמֵן.

וְעַל דָּרָה זֶה מְקַנְנוּ רְנִי בְּרָכוֹת הַמְּאַזְּנִית לְפָנֵי כָּל מַכְנָה בְּרוּךְ אַתָּה וּכְולִי כִּי בְּרוּךְ מַלְשָׁן הַמְּבָרֵךְ הַגָּפָן.

שְׁכֹוףָף רָאשֵׁה הַמְּוֹרָה לְאָרֶץ וּמְשִׁים צָוָמָה גָּפָן אַחֲרֵי וּהַיָּנוּ בְּחִינַת הַשְּׁפָעָה וּהַבְּרָכָה מַעֲוָלָם וְעַד עַולָּם

לְכֹן בְּתוֹב גָּבֵי יוֹסֵף וַיַּקְרָאוּ לְפָנֵיו אָבָרָה לְפִי שְׁבָנָה צָדִיק הַמְּקָשֵׁר וּמְשִׁפְיעַ וּמְבָרֵךְ מַעֲוָלָם וְעַד עַולָּם

וְעַנְנֵן בְּרָכָה זו הַוְאָ לְהִיּוֹת הַמְּשִׁבְבָּשָׁה וּהַבְּרָכָה מַעֲוָלָם וְעַד עַולָּם כְּפִי לְהִיּוֹת גָּלוּי מֶלֶךְ הַעוֹלָם

לְהִיּוֹת בְּחִינַת עַולָּם בְּבְחִינַת מֶלֶךְ דַּקְּנִינוּ שִׁיחָא גָּלוּי מֶלֶכְתָּו יְתִבְרָךְ גָּדוֹלָה לְעַזְוָן כֵּל קָעָולָם שְׁלָא יְהָה כָּעָולָם בְּבְחִינַת הַעַלְמָם וְהַסְּתָרָם

וְכָדִי לְהִיּוֹת גָּלוּי זֶה אָוּמָרִים בְּרוּךְ שִׁיחָא בְּרוּךְ וְגַמְשָׁךְ בְּחִינַת הַגָּוִי הַבְּחִינַת אַלְקִינוּ

וּמְשִׁים יְצָמָה גָּלוּי בְּחִינַת מֶלֶכְתָּו כְּמוֹ עַנְנֵן הַבְּרָכָת הַגָּפָן הַגָּפָן הַגָּפָן

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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.

In exile, however, she is called the daughter of Zion, meaning only a receiver from the aspect of Zion.

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.

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.

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.

For this reason the sages instituted verses of song, to precede the praise of the Omnipresent, so that the heart be aroused.

Likewise, “Who forms light,” and the matter of the sanctification of the angels, how “the Ophanim with a great roar,” etc.

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.

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.

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.

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.”

However, this is only in an external mode. To come before Him and be included in the aspect of inwardness is only through song.

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.

וננה כְּשִׁישׁ אֶתְעָרוֹתָא דְלַתְּפָא אָזִי נְקֻרָת כְּסָתָה
 יִשְׂרָאֵל בְּבִתְּחִנָּת צִיוֹן וְסִיקָּו לְאָזְרָ קְרוּחָנִי הַגְּשָׁפָע
 וְגַמְשָׁד בָּה

אָכְלָ בְּגָלוֹת נְקֻרָת בַּתְּצִיוֹן שְׁהָיָא רָק בִּתְּחִנָּת מְקַבֵּל
 מְבִחִנָּת צִיוֹן

וְכִנּוֹקָע בְּזַקְרָב מְעָנָנוּ אִישׁ מְזִרְעָת תְּחִלָּה יוֹלְדָת נְקֻבָּה
 דְלַתְּפָא כְּשָׁאַיְן אֶתְעָרוֹתָא דְלַתְּפָא

שָׁאַיְן הָיָא בִּתְּחִנָּת בַּתְּמָה שָׁאַיְן כֹּן וְלַצִּיוֹן יָאָמֵר אִישׁ
 וְאִישׁ וְגֹזֶן. אֲשֶׁר מְזִרְעָת תְּחִלָּה יוֹלְדָת זְכָר

בִּתְּחִנָּת תְּסָדִים דְלַתְּפָא בְּהַקְדִּים בִּתְּחִנָּת רָנָה וְשָׁמָמָה
 כְּפָ"ל לְהִיוֹת בָּאוּ לְפָנָיו בְּרָנָה בִּתְּחִנָּת רָנָה בְּרָמָשָׁה
 מְמַטָּה לְמַעַלָּה

וְעַל דָּרָךְ זֶה תְּקָנוּ פְּסָוקִי דְזַמְרָה לְהַקְדִּים שְׁבָחוֹ שֶׁל
 מְקוּם קְדִי שְׁיִחְפּוּל הַלְּבָב

וְכֹן יוֹצֵר אָזְרָ וְעָנָנוּ קְרַשְׁתָּה מְמָלָאכִים אִיךְ כִּי
 וְהַאֲוֹפָגִים בְּרָעָשׂ גָּדוֹל וְכּוֹלִי

הַכָּל הָא בִּתְּחִנָּת מְמַטָּה לְמַעַלָּה בִּתְּחִנָּת רָנָה לְצָאת
 מְגַרְמָקָה הַגּוֹף וְלִבְיוֹשִׁי נְפָשָׁה הַבְּקָמִית וְכּוֹלִי

וְאַחֲרָ כֶּךְ הָיָא עֲבוּדָת הַשְּׁמָמָה בְּגָלוּי אָזְרָ-סּוֹפֶן
 בְּרוּךְ הוּא מְפַשֵּׁעַ עַל נְפָשָׁו בְּקִרְיאָת שְׁמָעַ וְכּוֹלִי

מַה שָׁאַיְן כֹּן כְּשֶׁלָּא מְקָדָם בִּתְּחִנָּת הַרְנָה אָזִי לֹא תְשַׁבֵּן
 גָּלוּי הַשְּׁמָמָה רָק הָיָא בִּתְּחִנָּת נְקֻבָּה וּמְקַבָּלָה
 מְאֶתְעָרוֹתָא דְלַעַיְלָא

שְׁהָרִי מְפַלְּמָקָום מְאֶתְעָרוֹתָא דְלַעַיְלָא יוֹרֵד וְגַמְשָׁד
 אָזְרָ-סּוֹפֶן בְּרוּךְ הוּא בְּכָל מֵאָזָה שְׁעִשָּׂה וְכְדַקְתִּיב
 לְמַעַנִּי לְמַעַנִּי אַעֲשָׂה

אֵלָא שָׁאַיְן אֵלָא בִּתְּחִנָּת חִיצּוֹנִיות מַה שָׁאַיְן כֹּן בָּאוּ
 לְפָנָיו לְהִיוֹת נְכָל בִּתְּחִנָּת פְּנִימִיות אֵינוֹ אֵלָא בְּרָנָה

וְזֹהוּ שָׁבָא הַנְּבִיא לְנַחַם אֶת בְּנֵי יִשְׂרָאֵל אֶפְלוּ בָּזְמָן
 הַגָּלוֹת שְׁגָנְרָאִים בַּתְּצִיוֹן וְלֹא צִיוֹן.

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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.

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.

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.

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.

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

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.

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

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.”

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.

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.

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.

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

שָׁאָף עַל פִּי כֵּן רְנִי וְשָׂמָחִי וְהַנִּינוּ מִפְנִי כִּי הַנְּנִי בָּא
 וְכָוְלִי כִּי הַנְּהִי יֵשׁ אֶתְעָרוֹתָא דְלֹעִילָא שֶׁהִיא לְעִילָא
 לְעִילָא.

מִקּוּם שָׁאַיּוֹן אֶתְעָרוֹתָא דְלֹמְתָא מִגְעָת שֶׁם כָּל הַוָּה
 בְּחִנָּת סּוּבָּב כֵּל עַלְמָיו וּמִשְׁמָן יְמָשָׁךְ גָּלוּי שְׁפָעָן וְאַזְּרָעָה
 אַיְזָסּוֹף בָּרוּךְ הוּא גַּם בְּחִנָּת בָּת

וְזֹה יְהִי לְעַתִּיד לְבָזָא שֶׁנִּאָמָר הַנְּהִי יִשְׁפְּלֵל עַבְדִּי יְרוּם
 וְנוּשָׂא וְגַבָּהּ מַאֲדָן וְנַחַת עַלְיוֹן רִוחַ ה' וְגַוְן וְקִרְחָוּ וְגַוְן

וְזֹהוּ וְלָצִיּוֹן יֹאמֶר אִישׁ וְאִישׁ יוֹלֵד בָּה פִּירּוֹשׁ שִׁיחָה
 הַכָּל בְּחִנָּת אִישׁ אַפְלָוּ בְּחִנָּת בָּת

וְהַנִּינוּ מִפְנִי כִּי הַוָּה יִכְוֹנֵה עַלְיוֹן שְׁהַאֲכֹן יְהִי אָוֹר
 עַלְיוֹן מַאֲדָן נְעַלָּה

וְזֹהוּ כִּי הַנְּנִי בָּא לְשָׁכְנָתִי בְּתוֹךְ הַנְּנִי אָנִי בְּעַצְמִי
 כְּבִינָה אַוְרָא אַיְזָסּוֹף בָּרוּךְ הוּא מִפְשָׁש

וְזֹהוּ עֲגַנּוּ נֶר חֲגַבָּה שְׁתָקָנוּ עַל פִּתְחָה הַבִּיטָּה מִבְחִזְיָה

וְהַוָּה כְּעַגְנָנוּ פִּתְחָה לְיִשְׁעָרִי צְדָקָה פִּירּוֹשׁ שְׁעָרִי צְדָקָה
 הַמְּבָחִנָּת מַבָּזָא לְהִזְמָה בְּחִנָּת צְדָקָתָה יְרָנֵן

שְׁעַל קְרָבָה זֶה תָּקָנוּ פְּסִיקָה זְמָרָה אָה מֵשָׁהוּא מִבְחִזְיָה
 לְפִתְחָה שָׁאַיּוֹן לְזֶה בְּחִנָּת רְגָנָה וְהַחְפָּעוֹלוֹת הַלְּבָב לְאָמַנִּי
 זֶה יְאַבֵּד חַס וְשָׁלוֹם גָּלוּי אַוְרָא אַיְזָסּוֹף בָּרוּךְ הוּא עַל
 נְפָשָׁוּ

אַלְאָ תָקָנוּ לְהַזְלִיק אָוֹר וְשָׁמָן עַל הַפִּתְחָה מִבְחִזְיָה שָׁגַם
 מִבְחִזְיָה לְפִתְחָה יְמָשָׁךְ אַוְרָא אַיְזָסּוֹף בָּרוּךְ הוּא בְּכָל
 מְצָהָה שְׁעוֹשָׁה וְתוֹרָה שְׁלֹמֵד

וְלֹא עַד אֶלְאָ שְׁתָקָנָת חֲכָמִים קִוְתָה לְהַזְלִיק עַל
 הַפִּתְחָה הַפָּטוֹר לְרִשְׁוֹת הַרְבִּים מִבְחִזְיָה דְהַנִּינוּ בְּרִשְׁוֹת
 הַרְבִּים מִפְשָׁש מִקּוּם הַקְּלָפּוֹת לְאֶתְהַפְּכָא חַשּׁוֹכָא
 לְנַהּוֹרָא וְכָוְלִי

וְזֹהוּ וְגַלְוּ גּוֹיִם רַבִּים אֶל ה

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[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 **צְדָקַתְךָ יָרְנָנוּ**, 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

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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.

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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

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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]**