

Discourse 14

“Ranee v’Simchee Bat Tziyon - Sing and be glad, O daughter of Tziyon”

Delivered on Shabbat Parshat Mikeitz,
Shabbat Chanukah, 5727
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰⁶⁶ “Sing and be glad, O’ daughter of Tziyon.” In the discourse in Torah Ohr by the same title, the Alter Rebbe (whose joyous day and redemption was celebrated on the 19th of Kislev) asks what the matter of “Sing and be glad-*Ranee v’Simchee*-רנני ושמחי” is,¹⁰⁶⁷ being that at first glance, it seems to be redundant. Moreover, why is the ingather of the souls of the Jewish people (*Knesset Yisroel*) specifically called “daughter-*Bat*-בת?”¹⁰⁶⁸

About this he brings the Midrash that states,¹⁰⁶⁹ “This is like the analogy of a king [who had an only daughter he was very fond of]. He could not stop expressing his love for her until he called her ‘my daughter’ [as the verse states,¹⁰⁷⁰ ‘Listen My daughter and see’] etc., He could not stop expressing his

¹⁰⁶⁶ Zachariah 2:14 – The beginning of the Haftorah of Shabbat Chanukah

¹⁰⁶⁷ Torah Ohr, Mikeitz 36d

¹⁰⁶⁸ Torah Ohr, Mikeitz ibid. 36a

¹⁰⁶⁹ Midrash Shemot Rabba 52:5; Shir HaShirim Rabba 3, cited in Rashi to Song of Songs 3:11; Pesikta d’Rav Kahanah 1:3

¹⁰⁷⁰ Psalms 45:11

love for her until he called her ‘my sister,’ [as the verse states,¹⁰⁷¹ ‘Open for Me, My sister, my beloved etc.,’] He could not stop expressing his love for her until he called her ‘My mother,’ [as the verse states,¹⁰⁷² ‘Pay attention to Me, My people, give ear to Me, My nation-*Le’Umi* לְאֻמִּי,’ [which is of the same root as] ‘My mother-*Le’Eemi* לְאִמִּי.’]”

He concludes¹⁰⁷³ that about the coming future the verse states, “Sing and be glad, O’ daughter (*Bat*-בת) etc.,” in that the aspect indicated by the word “daughter” (*Bat*-בת) will ascend even higher, to the aspect [indicated by the verse],¹⁰⁷⁴ “An accomplished woman is the crown of her husband.” That is, the ultimate endearment, is specifically indicated by the title “daughter” (*Bat*-בת), this being the matter of the “daughter of Tziyon-*Bat Tziyon*-בת צִיּוֹן.”

2.

Now, this can be connected to the verse that states,¹⁰⁷⁵ “He redeemed my soul in peace from battles against me, for the many were with me.” This verse hints at the three modes of [service of *HaShem*-יהו"ה, blessed is He], these being Torah study, the Temple Service (*Avodah*, i.e., prayer), and acts of lovingkindness (*Gemilut Chassadim*). This is as [our sages] expounded in Talmud,¹⁰⁷⁶ “The Holy One, blessed is He, said,

¹⁰⁷¹ Song of Songs 5:2

¹⁰⁷² Isaiah 51:4

¹⁰⁷³ Torah Ohr, Mikeitz ibid. 36d

¹⁰⁷⁴ Proverbs 12:4

¹⁰⁷⁵ Psalms 55:19

¹⁰⁷⁶ Talmud Bavli, Brachot 8a; See Rashba and Chiddushei Aggadot of the Maharsha there, cited in Ohr HaTorah (Yahal Ohr) to Psalms 55:19 p. 204-205.

‘Whosoever engages in [the study of] Torah, acts of lovingkindness, and prays with the congregation, I ascribe to him as if he redeemed Me and My children from amongst the nations of the world.’”

This is because the three modes of Torah study, the Temple Service (*Avodah*, i.e., prayer), and acts of lovingkindness (*Gemilut Chassadim*) are the three matters of, “my mother” (*Eemee*-אמי), “my sister” (*Achoti*-אחותי), and “my daughter” (*Beetee*-בתי).¹⁰⁷⁷ Just as in the three matters of “my mother” (*Eemee*-אמי), “my sister” (*Achoti*-אחותי), and “my daughter” (*Beetee*-בתי), the ultimate level of endearment is indicated by the word “daughter” (*Bat*-בת), the same is so of the three modes; Torah study, the Temple Service (*Avodah*, i.e., prayer), and acts of lovingkindness (*Gemilut Chassadim*), in that the primary matter is acts of lovingkindness (*Gemilut Chassadim*).

To explain, as known, in general the *mitzvot* are called “charity-*Tzedakah*-צדקה.” This is also hinted by the fact that the Jewish people are called “righteous-*Tzaddikim*-צדיקים,” as the verse states,¹⁰⁷⁸ “Your people are all righteous (*Tzaddikim*-צדיקים).” This is because the matter of doing *mitzvot* is present in all Jews, as our sages, of blessed memory, taught,¹⁰⁷⁹ “Even the sinners of Israel are full of *mitzvot* like a pomegranate [is full of seeds].”

¹⁰⁷⁷ Also see the discourse entitled “*Rani v’Simchee* – Sing and be glad” of Shabbat Parshat Beha’alotcha of later this year, 5727, Discourse 32 (Sefer HaMaamarim 5727 p. 255; Torat Menachem, Sefer HaMaamarim Sivan p. 355); Also see the discourse by the same title of Shabbat Parshat Mikeitz, Shabbat Chanukah 5741.

¹⁰⁷⁸ Isaiah 60:21; Mishnah Sanhedrin 10:1

¹⁰⁷⁹ Talmud Bavli, Chagigah 27a

That is, even though giving charity (*Tzedakah*-צדקה) is a single *mitzvah*, besides which there are many other *mitzvot*, nonetheless, the name by which all Jews are called because of fulfilling the *mitzvot*, is specifically “the righteous-*Tzaddikim*-צדיקים,” which is of the same root as “charity-*Tzedakah*-צדקה.”

(This is similar to the fact that the Holy One, blessed is He, is called “Righteous-*Tzaddik*-צדיק,”¹⁰⁸⁰ in that,¹⁰⁸¹ “He loves those who do charitable deeds-*Tzedakot*-צדקות.”) This is because all the *mitzvot* are called “charity-*Tzedakah*-צדקה.”¹⁰⁸²

We thus find that though there are three modes, Torah study being the central column, the Temple Service (prayer) being the left column, and acts of loving-kindness (*Gemilut Chassadim*) being the right column, nonetheless, the primary aspect is the column of acts of lovingkindness (*Gemilut Chassadim*), since it includes the two columns of Torah study and the Temple Service (prayer), in that charity (*Tzedakah*-צדקה) includes all the *mitzvot*.

3.

This may be understood by explaining the superiority of charity (*Tzedakah*). To explain, it states in Talmud,¹⁰⁸³ “They asked Shlomo, the son of Dovid, ‘How far does the power of charity extend?’ He said to them, ‘Go out and see what my

¹⁰⁸⁰ Psalms 11:7; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*), and elsewhere.]

¹⁰⁸¹ Psalms 11:7 *ibid*.

¹⁰⁸² See Likkutei Torah, Masei 91a; Shir HaShirim 16c, and elsewhere.

¹⁰⁸³ Talmud Bavli, Bava Batra 10b

father said in the verse,¹⁰⁸⁴ ‘He distributed widely to the destitute, his righteousness endures forever, his pride will be exalted with glory.’” The explanation is that the superiority of charity (*Tzedakah*) is specifically in the matter of drawing down to below, and to the degree that it is drawn down below, to that degree the charity is greater.

This is also why the power of charity is emphasized in the verse, “He distributed widely to the destitute,” in which the verse specifically uses the word “the destitute-*Evyonim*-אֲבִיּוֹנִים.” For there are several levels of poverty, such as “poor-*Ani*,” “pauper-*Dal*,” etc.¹⁰⁸⁵ However, the lowest level of poverty is “the destitute-*Evyon*,” [who is called this] “because he longs-*Ta’ev* for everything.”¹⁰⁸⁶ That is, being that he has nothing, he therefore longs for everything. (That is, if someone who has something, does not long for it, and this being so, it cannot be said about him that “he longs for everything.”) Therefore, the superiority of charity is primarily in distributing to “the destitute-*Evyonim*,” since through this, the drawing down is to the lowest level below.

This likewise is the meaning of the verse,¹⁰⁸⁷ “He raises the pauper (*Dal*) from the dust, from the trash heaps He lifts the destitute (*Evyon*)” (as we recite in Hallel). That is, about the “pauper-*Dal*” it only states that “He raises him from the dust (*Aphar*),” and not “from the trash heaps (*Ashpot*)” as stated about “the destitute-*Evyon*.” That is, even though the word “dust” (*Aphar*) indicates a

¹⁰⁸⁴ Psalms 112:9

¹⁰⁸⁵ Midrash Vayikra Rabba 34:6

¹⁰⁸⁶ Rashi to Exodus 23:6; Deuteronomy 15:4; 24:14

¹⁰⁸⁷ Psalms 113:7

low level, nonetheless, the word, “trash heaps” (*Ashpot*-אשפות) indicates an even lower level. Thus, this aspect is the primary superiority of charity (*Tzedakah*), in that the drawing down is to “the destitute” (*Evyon*-אביון), who are on the lowest level, in order to “lift the destitute (*Evyon*-אביון) from the trash heaps (*Ashpot*-אשפות).”

Now, as this is in the *Sefirot*, the “pauper-*Dal*-דל” is the aspect of Foundation-*Yesod*. (This is explained in the teachings of Chassidus,¹⁰⁸⁸ on the verse,¹⁰⁸⁹ “The wealthy shall not increase, and the pauper (*Dal*-דל) shall not decrease.”) In contrast, “the destitute-*Evyon*-אביון” is the aspect of Kingship-*Malchut* “who has nothing of her own.”¹⁰⁹⁰ However, *HaShem*’s יהו"ה Supernal intent is for the drawing to be all the way down to the aspect of Kingship-*Malchut*, so that she will ascend to the ultimate elevation.

4.

The explanation is that about the verse, “He distributed widely to the destitute,” *Zohar* states,¹⁰⁹¹ “What is the meaning of the word ‘distributed-*Peezar*-פזר’? It is as the verse states,¹⁰⁹² ‘There is one who scatters (*Mephazer*-מפזר) and gathers more.’” This is as the Tzemach Tzeddek wrote in his

¹⁰⁸⁸ Biurei HaZohar of the Mittler Rebbe, Ki Tisa 54c; Biurei HaZohar of the Tzemach Tzeddek, Vol. 2, Ki Tisa p. 832 and on.

¹⁰⁸⁹ Exodus 30:15

¹⁰⁹⁰ Zohar I 181a; 249b; Zohar II 218b; Etz Chayim, Shaar 6 (Shaar HaAkudim) Ch. 5; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 47.

¹⁰⁹¹ Zohar III 153b

¹⁰⁹² Proverbs 11:24

glosses¹⁰⁹³ to the discourse entitled “*Vayeishev Yaakov*” in Torah Ohr,¹⁰⁹⁴ [in explanation of the Land of Canaan as it is on the side of holiness, that the meaning of the word “Canaan-כנען” is “merchant,” as in the verse,¹⁰⁹⁵ “A merchant (*Canaan*-כנען) with scales of deceit in his hand,” in that it is like a merchant who scatters his money, his gold and silver, removing them from his possession in order to profit and increase his wealth, such that his primary intention is to “scatter and gather more,” and the same is so of the “trade” in the descent of the soul to below, that it is to “scatter and gather more” through affecting the refinement of the lower (as explained before)].¹⁰⁹⁶ Also see what is stated about [the verse], “There is one who scatters and gathers more” in Zohar (mentioned above) explained in the discourse entitled “*Peezar Natan LaEvyonim*.”¹⁰⁹⁷

The explanation is that Zohar there asks the question, “This verse (‘There is one who scatters and gathers more’) should have been written as ‘There is one who scatters and **will** gather more (ו’*Yosef Od*-עוד ויסף)’ (in the future tense, similar to the teaching of our sages, of blessed memory,¹⁰⁹⁸ ‘Take the tithe (*Asser*-עשר), so that you will become wealthy (*Titasher*-

¹⁰⁹³ Ohr HaTorah, Vayeishev 253a

¹⁰⁹⁴ Torah Ohr, beginning of Vayeishev

¹⁰⁹⁵ Hosea 12:8

¹⁰⁹⁶ See the discourse entitled “*Vayeishev Yaakov* – Yaakov settled” of Shabbat Parshat Vayeishev, the 20th of Kislev of this year, 5727, Discourse 13 (Sefer HaMaamarim 5727 p. 104; Torat Menachem, Sefer HaMaamarim Kislev p. 450).

¹⁰⁹⁷ See Maamarei Admor HaZaken, Hanachot HaRav Pinchas Z”L p. 57-58 (and with the glosses of the Tzemach Tzedek in Ohr HaTorah, Bamidbar Vol. 4 p. 1,487 and on; Biurei HaZohar Vol. 1, p. 463 and on; Also see the discourse entitled “*Peezar Natan LaEvyonim* – He distributed widely to the destitute” of the year 5718, translated in The Teachings of The Rebbe 5718, Vol. 1, Discourse 9 (Sefer HaMaamarim 5718 p. 75 and on)).

¹⁰⁹⁸ Talmud Bavli, Shabbat 119a

שׁר' (תתעשר). Why then does the verse state, 'and gathers more' *v'Nosaf Od*-ונוסף עוד)? Rather, it refers to that place in which death dwells, to which he causes additional life to be drawn forth Above... whosoever gives to the destitute awakens the Tree of Life, to add vitality to that Tree of Death etc." That is, through this he refines the aspect of the Tree of the Knowledge of good and evil, thus causing it to be subsumed in the Tree of Life.

This then, is the meaning of the words, "and gathers more-*v'Nosaf Od*-ונוסף עוד," in which the prefix letter *Nun*-נ indicates that it will ascend from its fall etc. [In other words, as stated in Tractate Brachot,¹⁰⁹⁹ "Why is there no [verse that starts with the letter] *Nun*-נ in '*Ashrei*'?"¹¹⁰⁰ Because it alludes to the 'downfall-*Nefilah*-נפילה' of the enemies of Israel, as the verse states,¹¹⁰¹ 'She has fallen-*Naflah*-נפלה and will no longer rise – the virgin of Israel.'" It concludes there stating, "Even so, by Divine Inspiration (*Ruach HaKodesh*) Dovid went and supported them, as the verse states,¹¹⁰² '*HaShem*-יהו"ה supports all the fallen-*Nofleem*-נופלים.'"]

This then, is the meaning of [the verse], "He distributed widely to the destitute." That is, *HaShem*'s-יהו"ה Supernal intent is for the drawing to be all the way down, specifically to the destitute (*Evyonim*-אביונים), in order to "scatter and gather more-*v'Nosaf Od*-ונוסף עוד," (with the prefix letter *Nun*-נ). That is, that there should be an ascent from the fall, so that even the

¹⁰⁹⁹ Talmud Bavli, Brachot 4b

¹¹⁰⁰ Psalms 145

¹¹⁰¹ Amos 5:2

¹¹⁰² Psalms 145:14 [In the very next verse which begins with the letter *Samech*-ס, which follows the letter *Nun*-נ.]

lowest of the low is transformed to holiness, by which additional vitality is caused.

In other words, there will be vitality not only from the Tree of Life, about which the verse states,¹¹⁰³ “He shall eat and live forever,” but there even will be additional vitality through the transformation of the Tree of Death, as in the matter of “willful sins being transformed into merits for him.”¹¹⁰⁴ In other words, even willful sins, which are the opposite of holiness, (the Tree of Death), will be transformed into merits, meaning, holiness, (the Tree of Life).

This is like the verse, “He redeemed my soul in peace... for the many were with me,” in that we cause “the many” (*Rabim*-רבים) to be “with me.”¹¹⁰⁵ This is like the verse,¹¹⁰⁶ “Even his foes will make peace with him,” in which “his foes” refers to the snake (*Nachash*),¹¹⁰⁷ this being the evil inclination (*Yetzer HaRa*),¹¹⁰⁸ as a result of which the matter of sin and death is caused in the world.

However, even so, he “will make peace with him,” in which the word “make peace-*Yashleem*-יְשַׁלֵּם” means “peace-*Shalom*-שְׁלוֹם,” as well as “wholeness and perfection-*Shleimut*-שְׁלִימוּת.” That is, he will be transformed to holiness. This is like the verse,¹¹⁰⁹ “[You shall love *HaShem*-יְהוָה your God] with all your heart (*Bechol Levavecha*-בְּכָל לִבְבְּךָ,” [with the doubled

¹¹⁰³ Genesis 3:22

¹¹⁰⁴ Talmud Bavli, Yoma 86b

¹¹⁰⁵ See Talmud Yerushalmi Sotah 1:8; Midrash Bamidbar Rabba 9:24

¹¹⁰⁶ Proverbs 16:7

¹¹⁰⁷ Talmud Yerushalmi, Terumot 8:3; Midrash Bereishit Rabba 54:1

¹¹⁰⁸ Zohar I 35b

¹¹⁰⁹ Deuteronomy 6:5

letter *Beit*-ב], meaning, “with both your inclinations,”¹¹¹⁰ in that even the evil inclination is transformed to good.

[As stated in Talmud Yerushalmi,¹¹¹¹ this is the superiority of Avraham, about whom the verse states,¹¹¹² “You found his heart faithful before You,” in which “his heart-*Levavo*-לבבו” is spelled specifically with two letters *Beit*-ב. This [faithfulness] is to such an extent that he [the evil inclination] also assists in completing the work required in “making a dwelling place for the Holy One, blessed is He, in the lower worlds.¹¹¹³ This is over and above Dovid, about whom the verse states,¹¹¹⁴ “My heart (*Leebee*-לבי) has died within me” [with one letter *Beit*-ב] in that “he killed him [his evil inclination] through fasting [abstention]”¹¹¹⁵

5.

Now, the toil of “He distributed widely to the destitute,” causes the advantage of the elevation at [the end of the verse], “his righteousness endures forever, his pride will be exalted with glory.” The explanation is that the simple meaning of the word “forever-*La’Ad*-לעֶד” is that it is a matter of eternity, as in the words “forever and for all eternity-*La’ad u’Le’olmei*

¹¹¹⁰ Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a; Sifri and Rashi to Deuteronomy 6:5 *ibid*.

¹¹¹¹ Talmud Yerushalmi, Brachot 9:5

¹¹¹² Nehemiah 9:8

¹¹¹³ See Midrash Tanchuma, Bechukotai 3; Noso 16; Midrash Bereshit Rabbah 3; Bamidbar Rabbah 13:6; Tanya, Ch. 36, and elsewhere.

¹¹¹⁴ Psalms 109:22

¹¹¹⁵ Talmud Yerushalmi, Sotah 5:5 and Korban HaEidah there; Also see Tanya, Likutei Amarim, Ch. 1

Olamim עולמים.”¹¹¹⁶ In addition, it is explained in Likkutei Torah on the Torah portion of Pekudei,¹¹¹⁷ that the word “*Ad-עד*” has three meanings [by which we can also understand this as it relates to the word “*LaAd-לעד*”].

The first meaning is that the word “*Ad-עד*” indicates eternity, as explained above. The second meaning is like the verse,¹¹¹⁸ “Until-*Ad-עד* here you shall go [and no further].” [In this itself, there are two meanings, “up to and including,” and “up to and not including,” as explained elsewhere].¹¹¹⁹ The third meaning is an “ornament-*Edi-עדי*” and jewelry.¹¹²⁰

It explains there that all three meanings are present in the aspect of the Crown-*Keter*. The first meaning, is that the word “*Ad-עד*” means “eternity” (higher than the limitations of time, and thus also higher than the limitations of space, in that time and space are integral to each other).¹¹²¹ This is because the Crown-*Keter* transcends all limitations and thus transcends the entire chaining down of the worlds (*Seder Hishtalshelut*), and is the aspect the Unlimited (*Ein Sof*) which, as its name implies, is high above to no end.

The second meaning is that the word “*Ad-עד*” means “until-*Ad-עד* here you shall go, and no further.” This is because

¹¹¹⁶ See the liturgy of the Grace after Meals (*Birkhat HaMazon*); Also see Talmud Bavli, Brachot 33a and elsewhere.

¹¹¹⁷ Likkutei Torah, Pekudei 4d and on

¹¹¹⁸ Job 38:11

¹¹¹⁹ Biurei HaZohar of the Mittler Rebbe, Va'era 37d and on; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 181 and on; *Hemshech* 5666 p. 17 and on.

¹¹²⁰ See Exodus 33:6

¹¹²¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the true meaning of the sphere-*Galgai* גלגל and what it is; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7; Likkutei Torah, Zot HaBrachah 98a, and elsewhere.

there is no grasp at all of the aspect of the Crown-*Keter*. That is, just as the inner powers of [the soul of] man below are limited, this likewise is so Above (being that “all matters below chained down from them,”¹¹²² meaning from matters as they are Above), in that the ten *Sefirot* are limited and have no grasp of the aspect of the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*).

Even Wisdom-*Chochmah*, which is the beginning of the *Sefirot*, has no grasp in the aspect of the Crown-*Keter*. About this our sages, of blessed memory, stated,¹¹²³ “The fence around wisdom-*Chochmah* is silence.” That is, the fence (*Syag*-סייג) refers to that which surrounds Wisdom-*Chochmah*, this being the aspect of the Crown-*Keter*, which is the aspect of silence and the nullification of self,¹¹²⁴ in that in this, any understanding and comprehension does not apply.

The third meaning of the word “*Ad*-עד” is an “ornament-*Edi*-עדי” and jewelry. This is because the Crown-*Keter* is like an ornament sitting upon the head.

This then, is the meaning of “He distributed widely to the destitute.” That is, through charity (*Tzedakah*-צדקה), which is the matter of drawing all the way down to below, to the aspect of the destitute (*Evyonim*-אביונים), there is caused to be elevation in the aspect of “*Ad*-עד” (“forever-*La’ad*-לעד”), as in all three meanings; eternality, “until here you shall go,” and an “ornament” and jewelry, as they are in the aspect of the Crown-

¹¹²² Tanya, Likkutei Amarim, Ch. 3

¹¹²³ Mishnah Avot 3:13

¹¹²⁴ Likkutei Torah, Balak 69a and elsewhere.

Keter, and not just in the externality (*Chitzoniyut*) of the Crown-*Keter*, but in the innerness (*Pnimiyut*) of the Crown-*Keter*.¹¹²⁵

This is also the meaning of the conclusion of the verse, “his pride will be exalted with glory.” This is as explained in Biurei Zohar on the Torah portion of Bamidbar,¹¹²⁶ that [the word “his pride-*Karno*-קרנו” which is of the same root as the word] “corner-*Keren*-קרן,” is like an [intangible] point that is not at all in the category of a plane. For example, when we say the “southeast corner” [of the altar,] whichever plane it is, relates to one of its walls, either the wall on the south or the wall on the east, but the corner itself has no actual plane or space at all, and is like an imaginary point in thought, though it takes up no physical space at all.¹¹²⁷ Now, as this is in the *Sefirot*, this is the *Sefirah* of Kingship-*Malchut*, that “has nothing of her own.”

This then, is the meaning of “his pride (*Karno*-קרנו) will be exalted with glory.” That is, through drawing down the aspect of Kingship-*Malchut* (“the corner-*Keren*-קרן”), elevation is caused (“will be exalted-*Tarum*-תרום”) in the aspect of the Crown-*Keter*, up to and including the innerness (*Pnimiyut*) of the Crown-*Keter*, which is the matter of “glory-*Kavod*-כבוד.”¹¹²⁸

In this itself, the word is specifically “with glory-*b’Kavod*-בכבוד,” meaning “*Beit*-ב-2 times glory-*Kavod*-כבוד.” This refers to the two (*Beit*-ב) aspects of “glory-*Kavod*-כבוד,”

¹¹²⁵ Also see Ohr HaTorah, Vayigash Vol. 5 p. 985b

¹¹²⁶ Biurei HaZohar of the Mittler Rebbe 144c and on.

¹¹²⁷ Also see Likkutei Biurim of Rabbi Hillel Paritcher to Ch. 1 of Shaar HaYichud (The Gate of Unity), translated as Listen Israel.

¹¹²⁸ See Likkutei Torah, Emor 34d; Naso 29b

these being the created glory (*Kavod Nivra*) and the emanated glory (*Kavod Ne'etzal*).¹¹²⁹

The general explanation is that it specifically is through drawing all the way to below (“He distributed widely to the destitute”) that we come to the ultimate elevation of the Crown-*Keter* (“his righteousness endures forever, his pride will be exalted with glory”).

This is also the general reason for the imperative to “spread the wellsprings [of the teachings of Chassidus] to the outside”¹¹³⁰ (which is the matter of the 19th of Kislev),¹¹³¹ specifying “to the outside” (*Chutzah*-חוצה), meaning, to the lowest levels. Specifically through doing so, we take the precious gem in the crown of the king (as in the well-known analogy of the Alter Rebbe about grinding the precious gem in the crown of the king in order to heal the prince, and as in the well-known incident about which this analogy was said, by which the opposition roused against the Maggid was nullified),¹¹³² this being the matter of the innerness (*Pnimityut*) of the Crown-*Keter*.

6.

This then, is also the meaning of [the verse], “Sing and be glad, O’ daughter of Tziyon.” For, the words “Sing and be

¹¹²⁹ Likkutei Torah, Shir HaShirim 47b

¹¹³⁰ See the famous letter of the Baal Shem Tov, printed at the beginning Keter Shem Tov, as well as at the beginning of The Way of The Baal Shem Tov (a translation of Tzavaat HaRivash).

¹¹³¹ See Sefer HaSichot, Torat Shalom p. 112 and on.

¹¹³² See “*HaTamim*” Vol. 2, p. 49 [72a]; Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 326 and on, and elsewhere.

glad (*Ranee* v' *Simchee*-רני ושמחה)" are as stated in Zohar,¹¹³³ "Joy (*Simchah*-שמחה) is in the morning and song (*Ranena*-רננה) is at night," these being the two columns of the right and the left. The "daughter-*Bat*-בת (of Tziyon)"¹¹³⁴ refers to Kingship-*Malchut* which is in the middle column and ascends to the Crown-*Keter*,¹¹³⁵ up to and including the innerness (*Pnimityut*) of the Crown-*Keter*.¹¹³⁶ Because of this, there is caused to be greater endearment of the aspect indicated by "daughter" (*Bat*-בת), over and above the aspects indicated by "my sister" (*Achoti*-אחותי) and "my mother" (*Eemee*-אמי), so that in the coming future, she will ascend to be the aspect of,¹¹³⁷ "An accomplished woman is the crown of her husband," and beyond this, as the verse states,¹¹³⁸ "The female shall encompass the male." In other words, she not only will be the aspect of a crown, in that although it surrounds the head, it nonetheless is in proximity to the head, this being the aspect of the close encompassing light (*Makif HaKarov*), but rather, she "shall encompass (*Tesovev*-תסובב) the male," indicating a state of distance, this being the matter of the distant encompassing light (*Makif HaRachok*).¹¹³⁹

¹¹³³ Zohar I 229b

¹¹³⁴ "Tziyon-צִיּוֹן-156" shares the same numerical value as "Yosef-יוֹסֵף-156" who refers to the aspect of Foundation-*Yesod*. See Ohr HaTorah, Yahal Ohr to Psalms 87:2 (p. 308); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36, and elsewhere.

¹¹³⁵ Likkutei Torah, Masei 96b

¹¹³⁶ Torat Chayim, Noach 65b

¹¹³⁷ Proverbs 12:4

¹¹³⁸ Jeremiah 31:21

¹¹³⁹ See Shaar HaEmunah of the Mittler Rebbe (Ner Mitzvah v'Torah Ohr), Ch. 33 (57b); Ch. 35 (60a).

The same is so of the three modes, Torah study, Temple Service (*Avodah*, i.e., prayer), and acts of loving-kindness (*Gemilut Chassadim*) (corresponding to the three matters of “my mother” (*Eemee*-אמי), “my sister” (*Achoti*-אחותי), and “my daughter” (*Beetee*-בתי)), in that the primary elevation is specifically through acts of lovingkindness (*Gemilut Chassadim*), this being the matter of drawing all the way down to below to the aspect of Kingship-*Malchut*. That is, specifically through this we reach the aspect of the Crown-*Keter*. This is as explained before on [the verse] “He distributed widely to the destitute, his righteousness endures forever, his pride will be exalted with glory.”

7.

Now, we should add to the explanation of the superiority of charity (*Tzedakah*-צדקה), by which the ascent of Kingship-*Malchut* is caused. To explain, even though the ascent of Kingship-*Malchut* will take place in the coming future, nevertheless, this specifically is brought about and actualized through our deeds and toil in serving *HaShem*-יהו"ה, blessed is He, right now.¹¹⁴⁰

However, in this itself, there is a special superiority to the *mitzvah* of charity (*Tzedakah*) in that it is one of the *mitzvot* that “man enjoys its fruits in this world, and the principal remains for him in the coming world.”¹¹⁴¹ This is as stated by

¹¹⁴⁰ Also see Tanya, Likkutei Amarim, Ch. 37.

¹¹⁴¹ Mishnah Pe'ah 1:1

Rambam,¹¹⁴² “When a person engages in the *mitzvot* that relate to mankind benefiting one from the other (all of which are included in acts of lovingkindness (*Gemilut Chassadim*)), it then is considered as charity (*Tzedakah*) for him for the coming world, since he fulfilled the *mitzvot* (the commands of the Holy One, blessed is He. Additionally, by conducting himself positively with mankind he derives benefit in this world. This is because these *mitzvot* have a double measure of goodness to them, in that they are, “good for Heaven and good for the creatures.”¹¹⁴³

Now, since the *mitzvah* of charity (*Tzedakah*) both produces fruit in this world, and the principal remains for the coming world, it therefore makes sense that through it, Kingship-*Malchut* ascends right now, even though the primary ascent will take place in the coming future.

It can be said that the same is so of the revelation of the teachings of Chassidus on the 19th of Kislev. This is as the Alter Rebbe stated,¹¹⁴⁴ that his redemption was on the third day of the week, about which the Torah states “it was good” twice, the repetition of “it was good” being because “it is good for Heaven and good for the creatures.” Therefore, even though the revelation of the innerness (*Pnimiyut*) of Torah will take place in the coming future, nonetheless, even now, the teachings of Chassidus reveal the innerness (*Pnimiyut*) of Torah.¹¹⁴⁵

¹¹⁴² Rambam, Pirush HaMishnayot to Pe’ah 1:1 *ibid*.

¹¹⁴³ Talmud Bavli, Kiddushin 39b and on and Rashi there.

¹¹⁴⁴ Igrot Kodesh of the Alter Rebbe p. 232 (copied in HaYom Yom of the 19th of Kislev).

¹¹⁴⁵ There is a small portion of the discourse missing here.

Now, all the above can be connected to the days of Chanukah. For, in them too, there is emphasis of the drawing all the way down below, and that specifically through this we come to the ultimate elevation. This is because the general matter of the lights of Chanukah is to illuminate the darkness. This is why “the time for kindling them is after sunset, until the foot-traffic ceases from the marketplace. And exactly when is this? When the foot-traffic of the people of Tarmod ceases,”¹¹⁴⁶ in which the name Tarmod-תרמוד shares the same letters as “rebellious-*Moredet*-מורדת.”¹¹⁴⁷ In this itself, the “foot-traffic (*Ragla*-רגל) of the people of Tarmod,” indicates the lowest level. Nevertheless, through the lights of Chanukah we cause “the cessation of the foot-traffic of the people of Tarmod,” meaning that even the lowest level is transformed to holiness.¹¹⁴⁸

The explanation is that even though the Chanukah lights were established by our sages on account of the lights in the Holy Temple, meaning that their root and source is the matter of the lights in the Holy Temple, (similar to “there is nothing that is not alluded to in the Torah”),¹¹⁴⁹ nevertheless, in comparison to the lights of the Holy Temple, they have an additional element of superiority to them. (This is like the

¹¹⁴⁶ Talmud Bavli, Shabbat 21b

¹¹⁴⁷ Emek HaMelech, Shaar Kiryat Arba, Ch. 111 (108a); Kehillat Yaakov, section on “Tarmod-תרמוד.”

¹¹⁴⁸ See Ohr HaTorah, Chanukah Vol. 5 p. 941b and on; Sefer HaMaamarim 5630 p. 47, and elsewhere.

¹¹⁴⁹ See Talmud Bavli, Taanit 9a; Zohar III 221a

teaching of our sages, of blessed memory,¹¹⁵⁰ “The words of the scribes are more beloved to Me than the wine of the [Written] Torah itself.”)

That is, the lights of the Holy Temple only illuminate when the Holy Temple is standing, whereas the lights (*Neirot*) of Chanukah also illuminate during exile. That is, they have the **additional** power of illuminating in the darkness of the exile, drawn from the verse,¹¹⁵¹ “**And HaShem-VaHaShem**-יהוה-יה” will illuminate my darkness,” *HaShem*-יהוה-יה with the [prefix letter] *Vav*-ו.¹¹⁵²

This is also why the lights in the Holy Temple are seven in number, whereas the lights of Chanukah are eight in number. This is similar to the difference between the harp of the Holy Temple, which had seven strings, and the harp of the days of Moshiach, which will have eight strings.¹¹⁵³ This is as Rashba explains in his responsa¹¹⁵⁴ about the greatness of the number eight, in that it indicates the aspect that transcends the chaining down of the worlds (*Seder Hishtalshelut*). This itself also includes the number ten, being that Understanding-*Binah* (which is the eighth *Sefirah*),¹¹⁵⁵ includes the “three heads” within it.¹¹⁵⁶

¹¹⁵⁰ See Talmud Bavli, Avodah Zarah 35a; Talmud Yerushalmi Avodah Zarah 2:7, and elsewhere.

¹¹⁵¹ Samuel II 22:29

¹¹⁵² See Torah Ohr, Mikeitz 34a; 41a, and elsewhere. [That is, it refers to the Upper Name *HaShem*-יהוה-יה that utterly transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*).]

¹¹⁵³ Talmud Bavli, Arakhin 13b

¹¹⁵⁴ Teshuvot HaRashba (Rabbi Shlomo Ibn Aderet), 1:9

¹¹⁵⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

¹¹⁵⁶ See Etz Chayim, Shaar 46 (Shaar Kiseh HaKavod) Ch. 1

The same is so in the service of *HaShem*-יהו"ה, blessed is He, of each and every Jew, that specifically through his toil in drawing below, which is the matter of giving charity (*Tzedakah*), that the ultimate elevation is caused, beginning with his personal redemption, and thereby also the redemption in general, so that "he has redeemed Me and My children from amongst the nations of the world," with the coming of our righteous Moshiach, at which time the prophecy,¹¹⁵⁷ "Awake and shout for joy, you who dwell in the earth," will be fulfilled!

¹¹⁵⁷ Isaiah 26:19