

Discourse 11

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

Delivered on Shabbat Parshat Vayeishev,
Shabbat Chanukah, Shabbat Mevarchim Tevet, 5730
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁸⁶⁸ “Sing and be glad, O’ daughter of Tziyon! For behold, I am coming and I will dwell within you – the word of *HaShem*-יהו"ה.” The Rebbe whose redemption and joyous occasion we are celebrating asks a question on this⁸⁶⁹ [and this is similarly asked in the discourses of our Rebbes, our leaders who succeeded him, in Shaarei Orah⁸⁷⁰ and in Ohr HaTorah⁸⁷¹ etc.] that we must understand the meaning of the two words “sing-*Ranee*-רני” and “be glad-*Simchee*-שמחי.”

We also must understand why the Congregation of Israel is specifically called “the daughter of Tziyon” More generally, we must understand the relation of this matter to the Haftorah of Chanukah. For, at first glance, the Haftorah should

⁸⁶⁸ Zachariah 2:14 – the Haftorah of Shabbat Chanukah

⁸⁶⁹ Torah Ohr, Mikeitz 36a and on, 36d and on; Maamarei Admor HaZaken 5565 Vol. 1 p. 124.

⁸⁷⁰ Shaarei Orah, Shaar HaChanukah, discourse entitled “*Ranee v’Simchee*” Ch. 1 and on.

⁸⁷¹ Ohr HaTorah, Chanukah p. 313b and on

have started with the verse,⁸⁷² “I see and behold – there is a menorah [made] entirely of gold etc.,” in which it discusses the lights of the Holy Temple, which are the source and root for the Chanukah lights. Moreover, the miracle of Chanukah took place in the lights of the Holy Temple. This being so, why does the Haftorah begin from the verse, “Sing and be glad, O’ daughter of Tziyon,” which at first glance, seems to be entirely unrelated to the matter of Chanukah?

2.

About this it is explained that the verse states,⁸⁷³ “Serve *HaShem* יהו"ה with gladness, come before Him with song.” About this it states in *Zohar*,⁸⁷⁴ “‘gladness-*Simchah*-שמחה’ in the morning, and ‘song-*Renanah*-רננה’ in the evening.”

With this in mind, we can ask further about the words “Sing (*Rani*-רני) and be glad (*Simchee*-שמחי).” This is because “gladness-*Simchah*-שמחה” and “song-*Renanah*-רננה” are at different times, “song-*Renanah*-רננה” being in the night and “gladness-*Simchah*-שמחה” being in the day.

Moreover, not only are they at different times, but they are at opposite times (as stated in *Shaarei Orah*).⁸⁷⁵ For, the verse states,⁸⁷⁶ “God called the light ‘day’ etc.,” such that He established the border of “day” as the time when the sun shines,

⁸⁷² Zachariah 4:2

⁸⁷³ Psalms 100:2

⁸⁷⁴ *Zohar* I 229b

⁸⁷⁵ *Shaarei Orah*, *Shaar HaChanukah* ibid. Ch. 8-13.

⁸⁷⁶ Genesis 1:5

and He established the border of “night” etc., meaning that they are opposite times.

From this we can understand about the matter of serving *HaShem*-יהו"ה, in that serving Him with “song-*Renanah*-רננה” relates to night, and serving Him with “gladness-*Simchah*-שמחה” relates to day, these being modes of service that are different and even opposites of each other.

However, this verse states, “Sing (*Ranee*-רני) and be glad (*Simchee*-שמחי), O’ daughter of Tziyon,” including both “song-*Renanah*-רננה” and “gladness-*Simchah*-שמחה” simultaneously. We therefore must understand why it is that specifically in the “daughter of Tziyon” the two matters of “song-*Renanah*-רננה” and “gladness-*Simchah*-שמחה” are connected to each other, such that they come together as one.

3.

The explanation is that the verse states,⁸⁷⁷ “For *HaShem* God-*HaShem Elohi*”מ-אלהי יהו"ה is a sun and a shield.” That is, the revelation of “the sun of *HaShem*-יהו"ה” is during the day, whereas night is a time of darkness, in which all matters are hidden and concealed, similar to a shield which conceals the light of the sun. That is, these matters are present in existence as they are, but are hidden and concealed and not seen to the eye, such that it appears as though they are not in existence.

Now, this is so throughout the entire order of the chaining down of the worlds (*Seder Hishtalshelut*), up to and

⁸⁷⁷ Psalms 84:12; See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4 and on.

including this lowest world, of which there is no lower, in that it is the ultimate hiddenness and concealment. This is especially so during the time of exile, about which the verse states,⁸⁷⁸ “Hide, I shall hide My face,” such that even on good days, like Chanukah and Purim, it is in a way that Godliness does not shine in open revelation.⁸⁷⁹

Now, the reason for the hiddenness and concealment in the world is because of the hiddenness and concealment in man’s service of *HaShem*-יהו"ה, blessed is He. For, even though, in and of itself, the soul “remains faithfulness to Him, even during the sin,”⁸⁸⁰ there nevertheless is no illumination in its 613-תרי"ג powers and in its thought, speech, and action etc., this being the hiddenness and concealment in man’s service of *HaShem*-יהו"ה, blessed is He, which is what causes the hiddenness and concealment in the world.

However, even so, there is the matter of “song-*Renanah*-רננה’ in the night.” In other words, even at night, the matter of which is darkness, hiddenness, and concealment, there is the matter of song. On the contrary, it specifically is because of the hiddenness and concealment, that through contemplating this very matter itself, one will come to have an even greater thirst and yearning (as explained in Tanya,⁸⁸¹ and especially in the Chassidic discourses that came afterwards), this being the matter of “song-*Rinah*-רינה.”

Through this he then comes to the higher level of, “gladness-*Simchah*-שמחה’ in the day.” This is the joy from the

⁸⁷⁸ Deuteronomy 31:18

⁸⁷⁹ Also see Likkutei Torah, Tzav 16a-b

⁸⁸⁰ See Tanya, Likkutei Amarim, Ch. 24.

⁸⁸¹ See Tanya, Likkutei Amarim, Ch. 7 & Ch. 44.

revelation of light that comes after the hiddenness and concealment. For, as explained in Tanya⁸⁸² about the joy of the soul when it departs from the contemptible body - “the serpent’s skin”⁸⁸³ - “there is no joy as great as being released from exile and captivity.

This is analogous to a prince who was taken captive etc., and then went free to the house of his father, the king” (and how much more is this so if the king himself was imprisoned, as the verse states,⁸⁸⁴ “The king imprisoned in the tresses,” as stated in Iggeret HaTeshuvah).⁸⁸⁵

The order is that there first must be song (*Renanah*-רננה) at night, and we thereby come to joy (*Simchah*-שמחה) in the day. This is like how it was at the beginning of creation, in that “at first it was dark and then light followed.”⁸⁸⁶

4.

This is also the meaning of the verse,⁸⁸⁷ “For You are my flame *HaShem*-יהוה and *Hashem*-יהוה illuminates my darkness.” The explanation is that our sages, of blessed memory, stated,⁸⁸⁸ “If you guard My flame,” referring to the

⁸⁸² Tanya, Likkutei Amarim, Ch. 31.

⁸⁸³ Introduction to Tikkunei Zohar, 10b; Tikkun 21, 48b

⁸⁸⁴ Song of Songs 7:6

⁸⁸⁵ Tanya, Iggeret HaTeshuvah, Ch. 7 (96b)

⁸⁸⁶ Talmud Bavli, Shabbat 77b

⁸⁸⁷ Samuel II 22:29; Also see Torah Ohr, Mikeitz 40b and on; Shaarei Orah, Shaar HaChanukah, discourse entitled “*Ki Atah Neiri*” Ch. 1 and on (34b and on); Ohr HaTorah, Chanukah 326b and on; Sefer HaMaamarim 5653 p. 172 and on; Discourse entitled “*Ki Atah Neiri*” of Shabbat Parshat Mikeitz, Zot Chanukah 5747.

⁸⁸⁸ Midrash Devarim Rabbah 4:4

matter of fulfilling Torah and *mitzvot*, [as the verse states],⁸⁸⁹ “A *mitzvah* is a flame and Torah is light,” then “I shall guard your flame,” this being,⁸⁹⁰ “The soul of man is the flame of *HaShem*-יהו"ה.”

Moreover, this is not only is in regard to spiritual matters, but is also drawn down in regard to the physical matters of the world, which stand upon the three pillars of Torah, the Temple service (*Avodah*), and acts of lovingkindness.⁸⁹¹ These are the three columns that include the totality of service of *HaShem*-יהו"ה, blessed is He, in fulfilling Torah and *mitzvot* through the three matters of thought, speech, and action.

However, all the above is in normal times, when “the daily *Tamid* offerings are brought according to their order,” which is a time when there is the normal order in serving *HaShem*-יהו"ה, blessed is He, with “the *mitzvah* is a flame and the Torah is light.”

However, in the time of exile there must be a higher mode of service, since at such time it is necessary to bring about the matter of “*HaShem*-יהו"ה illuminates my darkness.” That is, to illuminate the darkness of the exile, the first Name *HaShem*-יהו"ה [in the verse] is not sufficient, but there also must be the second Name *HaShem*-יהו"ה, this being the revelation of the Name *HaShem*-יהו"ה that transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*).⁸⁹²

⁸⁸⁹ Proverbs 6:23

⁸⁹⁰ Proverbs 20:27

⁸⁹¹ Mishnah Avot 1:2

⁸⁹² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

This is also hinted in that the two Names *HaShem*-יהוה are (not just four letters, but are) eight letters, and this matter is drawn down through repentance (*Teshuvah*), which is in Understanding-*Binah*,⁸⁹³ and is the eighth *Sefirah*.⁸⁹⁴ That is, it is not enough for there be service indicated by the words, “a *mitzvah* is a flame and Torah is light” (*Ner Mitzvah v’Torah Ohr*) but there also must be the matter indicated by [the conclusion of the verse],⁸⁹⁵ “the way of life and the reproof of discipline” (*Derech Chayim v’Tochachat Mussar*).

As explained in Kuntres Etz HaChayim,⁸⁹⁶ this is a higher mode of service than “a *mitzvah* is a flame and Torah is light,” in that, in and of itself, it transcends the three columns, only that it is drawn down and illuminates within them.

5.

The explanation is that the verse states,⁸⁹⁷ “Let not the wise man glorify in his wisdom, and let not the mighty man glorify in his strength, let not the wealthy man glorify in his wealth, but only in this shall he who glorifies glorify – contemplate and know Me.”

⁸⁹³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Also see Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “*Teshuvah*.”

⁸⁹⁴ Also see Torah Ohr, Mikeitz 40b and on; Shaarei Orah, Shaar HaChanukah, discourse entitled “*Ki Atah Neiri*” Ch. 1 and on (34b and on); Ohr HaTorah, Chanukah 326b and on; Sefer HaMaamarim 5653 p. 172 and on; Discourse entitled “*Ki Atah Neiri*” of Shabbat Parshat Mikeitz, Zot Chanukah 5747.

⁸⁹⁵ Proverbs 6:23 *ibid*.

⁸⁹⁶ Kuntres Etz HaChayim, p. 15

⁸⁹⁷ Jeremiah 9:22-23

Now, at first glance, this is not understood,⁸⁹⁸ being that we are speaking about one who truly is wise, which is why even the verse calls him wise (*Chacham*-חכם). In other words, the Torah itself calls him wise (*Chacham*-חכם) and as our sages, of blessed memory, said,⁸⁹⁹ “Who is [truly] called ‘wise’ (*Chacham*-חכם)? One who sees the consequences that will be born.” Similarly, about the mighty man (*Geebor*-גבור), our sages, of blessed memory, stated,⁹⁰⁰ “Who is mighty (*Geebor*-גבור)? One who conquers his inclination.” Similarly, about the wealthy man, our sages, of blessed memory, stated,⁹⁰¹ “Who is wealthy (*Asheer*-עשיר)? He who is happy with his lot.” This being so, why does the verse state, “Let not [the wise etc.,] glorify etc.”

Moreover, considering the explanation in Kabbalah and Chassidus,⁹⁰² the wise man (*Chacham*), the might man (*Geebor*) and the wealthy man (*Asheer*) correspond to the three columns. That is, the wise man (*Chacham*) is the matter of the right column, the mighty man (*Geebor*) is the matter of the left column, and the wealthy man (*Asheer*) is the matter of the central column, which is the aspect of Splendor-*Tiferet*. Thus, this includes the entire chaining down of the worlds (*Seder*

⁸⁹⁸ Also see Maamarei Admor HaZaken 5568 Vol. 1, p. 41; Ohr HaTorah, Na”Ch Vol. 2, p. 878 and on; Sefer HaMaamarim 5634 p. 66; Discourse entitled “*Padah b’Shalom*” of Shabbat Parshat Vayeitzei, 10th of Kislev 5719 (Sefer HaMaamarim 5719, p. 68 and on, translated in The Teachings of The Rebbe 5719, Discourse 9); Also see the second discourse entitled “*Vayedaber Elokim*” of this year (5730); “*HaChodesh*” of Shabbat Parshat Tzav 5743.

⁸⁹⁹ Talmud Bavli, Tamid 32a

⁹⁰⁰ Mishnah Avot 4:1

⁹⁰¹ Mishnah Avot 4:1 *ibid*.

⁹⁰² See the discourse entitled “*Rani v’Simchee*” *ibid*. and Shaarei Orah of the Mittler Rebbe *ibid*. Ch. 15.

Hishtalshelut). This being so, why does it say that they should not glorify in all these matters, “But only in this shall one glorify... contemplate and know Me.”

6.

This may be understood by prefacing with what was explained before⁹⁰³ about the matter of the manifestation of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, in the Holy Temple. That is, it is unlike the opinion of those who said that the revelation in the Holy Temple was but a ray and radiance alone, and that the revelation was not in a way of a receptacle (*Kli*), but that the Holy Temple was only fitting for this. They compared this to [their view about] the matter of prophecy, about which the verse states,⁹⁰⁴ “I am likened-*Adameh*-אדמה by the hand of the prophets.”

Rather, it is like the words of Shlomo [who said],⁹⁰⁵ “Behold, the heavens and the heavens of the heavens cannot contain You, surely this Temple that I have built.” That is, even though “the heavens and the heavens of the heavens,” which refer to the world of Emanation (*Atzilut*) and the worlds of the Unlimited (*Olamot HaEin Sof*) that transcends the world of Emanation (*Atzilut*), “cannot contain You,” nevertheless, in “this House” He is present with the totality of His Essential Self.

⁹⁰³ In the preceding discourses of this year, 5730, the discourse entitled “*Katontee* – I have become small,” Discourse 9, and “*Padah b'Shalom* – He redeemed my soul in peace, Discourse 10 (Sefer HaMaamarim 5730 p. 75 and on; p. 84 and on).

⁹⁰⁴ Hosea 12:11

⁹⁰⁵ Kings I 8:27; Chronicles I 6:18

That is, in the Holy Temple there not only was a radiance, but His Essential Self and Being, blessed is He, and in the way indicated by the word “contain You-*Yechalkelucha*-יכלכלוך,” meaning, in a way of being a “vessel-*Kli*-כלי.”

However, we must understand this better. For, how does it apply for there be the manifestation of the *Shechinah* in the physical Holy Temple? As in the question of Shlomo,⁹⁰⁶ the wisest of all men,⁹⁰⁷ “Would God truly dwell on earth etc.?”

However, the explanation is that the verse states,⁹⁰⁸ “Behold, there is a Place-*Makom*-מקום with Me” about which our sages, of blessed memory, explained,⁹⁰⁹ “My place is secondary to Me.” This matter of the nullification (*Bittul*) of space (*Makom*-מקום) specifically took place in the Holy Temple (and from there it also was drawn into the entire world, through the “narrowing windows”).⁹¹⁰

It is in this regard that in the Holy of Holies “the space of the Ark was not according to measure.”⁹¹¹ For, although the Ark measured 2 ½ cubits in length, 1 ½ cubits in width and 1 ½ cubits in height,⁹¹² nevertheless, the space of the Ark was not according to measure, in that its space itself was in a state of the absence of space.⁹¹³

⁹⁰⁶ Kings I 8:27; Chronicles I 6:18 *ibid*.

⁹⁰⁷ See Kings I 5:11

⁹⁰⁸ Exodus 33:21

⁹⁰⁹ Midrash Shemot Rabba 45:6

⁹¹⁰ Kings I 6:4; Talmud Bavli, Menachot 86b and Rashi there; Also see Midrash Vayikra Rabba 31:7; Tanchuma Tetzaveh 6; Beha'alotcha 2.

⁹¹¹ Talmud Bavli, Yoma 21a

⁹¹² Exodus 25:10

⁹¹³ [Even though the total length and width of the Holy of Holies was 20 cubits, there was a measure of ten cubits between the Ark and the walls. Thus, although the Ark had measure and dimension, it took up no space.]

Now, even though Above in Godliness there also is the matter of nullification (*Bittul*), and as the verse states,⁹¹⁴ “Yours, יהו"ה-*HaShem*, is the greatness (*Gedulah*) and the might (*Gevurah*) and the splendor (*Tiferet*), and the victory (*Netzach*) and the majesty (*Hod*), for all (*Ki Kol*)⁹¹⁵ in the heavens and earth [is Yours],” such that they all are in a way of “Yours,” meaning that they are secondary to and nullified to You, nevertheless, this is unlike the nullification (*Bittul*) of space (“My place is secondary to Me”) that took place in the Holy Temple.

This is because Above in Godliness, the matter of existence is not in its ultimate form, and likewise, the nullification is also not in its ultimate form. It only is below, in the Holy Temple, where the existence of space is in its ultimate form, and thus the nullification is also in its ultimate form.

This is as explained in various places⁹¹⁶ that it specifically is in the physical something, who senses his existence as being intrinsic to him and that he has no cause or origin that precedes him, that this is because his root is in the Essential Self of the Unlimited One, יהו"ה-*HaShem*, blessed is He, whose existence truly is intrinsic to Him, and who has no cause or origin that precedes Him, Heaven forbid to think so, and therefore there also is this sense in the physical something. Because of this, his nullification is also the ultimate

⁹¹⁴ Chronicles I 29:11 *ibid*.

⁹¹⁵ [The numerical value of “for everything-*Ki Kol*-כ"ל-80” is the same as “Foundation-*Yesod*-יסוד-80” to which it refers in the above verse.]

⁹¹⁶ See Biurei HaZohar of the Mittler Rebbe, Beshalach 96b and on; Also see Sefer HaMaamarim 5677 p. 150; 5707 p. 238; Discourse entitled “*Bati LeGani*” 5711 Ch. 4 (Torat Menachem, Sefer HaMaamarim Bati LeGani Vol. 1, p. 10, translated in The Teachings of The Rebbe 5711, Discourse 1), and elsewhere.

nullification (*Bittul b'Tachlit*), meaning the nullification of his existence (*Bittul b'Metziyut*) and through this he becomes a receptacle (*Kli*) for the manifestation of the *Shechinah*.

This is also why Dovid could not build the Holy Temple, because [as the verse states] “you have shed much blood.”⁹¹⁷ Rather, it specifically was Shlomo, [about whom the verse states],⁹¹⁸ “I will bestow peace and tranquility upon Israel in his days,” who was able to build the Holy Temple. This is because peace (*Shalom*-שלום) is the matter of bonding opposites,⁹¹⁹ and through this there can be the bonding of space and the absence of space. Therefore, “the heavens and the heavens of the heavens cannot contain You,” but only “this House,” specifically.

7.

Now, just as in the Holy Temple in this world, there was a superiority in comparison to the upper worlds, it likewise is so that in this world itself there is a superiority to the time of the exile. For, even though “because of our sins we were exiled from our land,”⁹²⁰ and the hiddenness and concealment is to the ultimate degree, such that there is the existence of darkness, nevertheless, it specifically is through this that we come to the revelation of an even higher light.

This was explained before about the matter of “and *HaShem* יהו"ה illuminates my darkness,” that for there to be the

⁹¹⁷ Chronicles I 22:8-10

⁹¹⁸ Chronicles I 22:8-9ibid.

⁹¹⁹ See Likkutei Torah, Bechukotai 48d; Naso 27a; Va'etchanan 8a

⁹²⁰ See the holiday Musaf liturgy.

illumination of the darkness there must be the revelation of the Name *HaShem*-יהו"ה that transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*). However, the complete and perfect revelation of this will take place in the coming future, at which time there will be the true matter of peace.

Nonetheless, even now, there must be preparation for this. For, as known about all revelations from Above, there must be an arousal from below akin to the arousal from Above drawn down through it, and at the very least, there must be preparation to receive the revelations.

There thus must be a similarity and hint of this in one's mode of serving *HaShem*-יהו"ה, blessed is He, [such as when eating on Shabbat, it should be as indicated by the verse,⁹²¹ "A righteous person eats to satisfy his soul," this being refinement (*Birur*) in a way of peace, because of the superiority of Shabbat, which is called "holy-*Kodesh*-קדש"⁹²² (and is higher than the holidays, which only are [called])⁹²³ "a holy convocation-*Mikra Kodesh*-קודש-מקרא"),⁹²⁴ up to the aspect of "holiness-*Kodesh*-קדש is a thing unto itself,"⁹²⁵ this being the *Sefirah* of Wisdom-*Chochmah*].

This refers to the matter of serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*) during the time of exile. This is as in the known explanation of the

⁹²¹ Proverbs 13:25; Also see Torah Ohr, beginning of Chayei Sarah.

⁹²² Exodus 31:14

⁹²³ Exodus 12:16; Leviticus 23:7 and on.

⁹²⁴ See Zohar III 94a; Pri Etz Chayim, Shaar Mikra'ei Kodesh, Ch. 1; Likkutei Torah, Tzav 12a and on; Siddur Im Da"Ch 217a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

⁹²⁵ See the preceding citation.

verse,⁹²⁶ “Now the man Moshe was exceedingly humble, more than any person on the face of the earth,” that this [humility] was primarily in relation to the generation of the “footsteps of Moshiach,” because of the superiority of their self-sacrifice (*Mesirat Nefesh*) during the time of exile.

This is because service of *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*) stems from the essential self of the soul, which is why there are no measures or limitations in it whatsoever (and there thus is automatically no room whatsoever for the opposite etc.) and it is drawn into all the particulars of one's service, which come into the division of the three lines, except that all matters are in a way of inter-inclusion, which is the matter of peace (*Shalom*-שלום).

This is similar to the Holy Temple, in which there was the drawing down of His Essential Self that transcends division, but even so, the Temple service was in a way of division, “The Priests performing their service, the Levites [in their song] on the platform, and the Israelites in their *Maamad* attendance,”⁹²⁷ similar to the three columns upon which the world stands. That is, the drawing down of His Essential Self, which transcends division, was also drawn into the three columns, this being the matter of peace (*Shalom*-שלום).

8.

This then, is also the meaning of [the verse], “Let not the wise man glorify in his wisdom, and let not the mighty man

⁹²⁶ Numbers 12:3

⁹²⁷ Talmud Bavli, Megillah 3a and elsewhere.

glorify in his strength, let not the wealthy man glorify in his wealth. But only in this shall one glorify – contemplate and know Me.”

To explain, the word “glory-*Heelool*-הִילּוּל” is of the same root in the verse,⁹²⁸ “when His flame shone-*b’Heelo*-בהִילּוּ,” which is the matter of revelation (*Gilyu*).⁹²⁹ This is as the Alter Rebbe explained in Likkutei Torah⁹³⁰ about the academy of Hillel (*Beit Hillel*-בֵּית הִלֵּל). [To point out, this is also related to Chanukah, in that the Torah law is according to the academy of Hillel, that we continue to add to the [lights].]⁹³¹

Thus, for there to be the revelation and “glory-*Heelool*-הִילּוּל” during the time of exile, it is not enough for there to be service in the three columns (the wise, the strong, and the wealthy), but there must be [the service of] “contemplate and know Me,” specifying “Me-*Otee*-אוֹתִי,” referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-ה' Himself, blessed is He, this being through serving Him with self-sacrifice (*Mesirat Nefesh*) stemming from the essential self of the soul.

From this there then is also a drawing down into the three columns, in that the revelation of the essential self of the soul through serving Him with self-sacrifice (*Mesirat Nefesh*) is also drawn down to illuminate in the particular powers of the soul. This is so, even though “contemplate and know Me,” which is the matter of [the verse],⁹³² “Know the God of your

⁹²⁸ Job 29:3

⁹²⁹ See Torah Ohr, Vayeishev 30a

⁹³⁰ Likkutei Torah, Shir HaShirim 48c

⁹³¹ Talmud Bavli, Shabbat 21b

⁹³² Chronicles I 28:9; See Tanya, Kuntres Acharon 156b

father,” comes in a way of grasp within the Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at* of the intellectual soul (*Nefesh HaSeechleet*), such that it also has an effect on the animalistic soul (*Nefesh HaBehamit*).

This then, is the meaning of “Let not the wise man glorify in his wisdom etc.,” which refers to glorifying in the matters of wisdom, strength, and wealth, as they are unto themselves. However, through the matter of “contemplate and know Me,” which is the matter of serving Him with self-sacrifice (*Mesirat Nefesh*), the glory is caused in all three columns as well.

9.

This is also the meaning of the verse, “Sing and be glad, O’ daughter of Tziyon.” For, as known,⁹³³ during the time of the Holy Temple the Jewish people are called “Tziyon-צִיּוֹן,” in that they are a “sign-*Tziyun*-צִיּוֹן” indicating the One Above.⁹³⁴ However, during the time of exile, when the hiddenness and concealment is to the ultimate degree, they then are called “the daughter of Tziyon-*Bat Tziyon*-בַּת צִיּוֹן.” Thus, because of the hiddenness and concealment during the time of exile the service of *HaShem*-יְהוָה of the Jewish people must be in a way of self-sacrifice (*Mesirat Nefesh*).

This is also the general matter of Chanukah, in which the *mitzvah* is [to kindle the Menorah] after the setting of the

⁹³³ See Torah Ohr, Mikeitz 37b and on.

⁹³⁴ See Likkutei Torah, Devarim 1b; Shaarei Orah of the Mittler Rebbe *ibid.* Ch. 16.

sun,⁹³⁵ indicating the hiddenness and concealment etc. At the time [of the Chanukah story] the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people was in a way of self-sacrifice (*Mesirat Nefesh*), by which they brought about the victory, in that "You delivered the many into the hands of the few, and the impure into the hands of the pure etc."⁹³⁶ About this the verse states, "Sing and be glad, O' daughter of Tziyon." For, even though singing (*Reenah*-רינה) and gladness (*Simchah*-שמחה) are two distinct and different matters, such that they even are opposites, nevertheless, when the Jewish people are called "the daughter of Tziyon," this being in the time of exile, when their service of *HaShem*-יהו"ה, blessed is He, is out of self-sacrifice (*Mesirat Nefesh*) stemming from the essential self of the soul, then even the [different] modes of service of "sing and be glad" come together at once.

The verse concludes, "I will dwell within you – the word of *HaShem*-יהו"ה." That is, even though in the coming future there will be the fulfillment of the prophecy,⁹³⁷ "Many nations will join themselves to *HaShem*-יהו"ה on that day," and,⁹³⁸ "Nations will walk by your light," nonetheless, the primary aspect will be that "I will dwell within **you**," specifically

⁹³⁵ Talmud Bavli, Shabbat 21b *ibid.*, explained in Ohr HaTorah, Chanukah Vol. 5, p. 940b; See the beginning of the discourse entitled "*Mitzvatah MiShetishka HaChamah*" 5630; 5654; 5678; Discourse by the same title from the year 5738 (Torat Menachem, Sefer HaMaamarim Kislev p. 163 and on); Also see the discourse entitled "*Lehavin HaHefresh Bein Neirot Chanukah L'Neirot Shabbat* etc." 5719 (Sefer HaMaamarim 5719 p. 19 and on, translated in The Teachings of The Rebbe 5719, Discourse 11).

⁹³⁶ See the liturgy of the thanksgiving for the miracles "*Al HaNissim*" that is added to the prayers on Chanukah.

⁹³⁷ Zachariah 2:15

⁹³⁸ Isaiah 60:3

meaning within the Jewish people, because of their self-sacrifice (*Mesirat Nefesh*) during the time of exile.

In addition, just as the manifestation of the *Shechinah* in the Holy Temple was the drawing down of His Essential Self, blessed is He, and in a way that the drawing down also came into the three columns (as discussed in chapter seven), the same is so of serving Him stemming from the essential self of the soul (the matter of self-sacrifice (*Mesirat Nefesh*) and the matter of repentance (*Teshuvah*)), in that it transcends division but is nevertheless drawn down and also comes into service of Him in the three columns.

Through this, we bring the matter of redemption about, as the verse states,⁹³⁹ “He redeemed my soul in peace from battles against me, because the many were with me,” about which our sages, of blessed memory, explained,⁹⁴⁰ “The Holy One, blessed is He, said: Whosoever engages in Torah study, acts of lovingkindness, and prays with the congregation, I ascribe him merit as if he redeemed Me and My children from amongst the nations of the world.”

This is because all three columns are connected to the matter of peace (*Shalom*-שלום), as explained by Rashi. This is to the point that the matter of “He redeemed Me and My children from amongst the nations of the world” will be caused in actuality, with the coming of our righteous Moshiach, speedily and in the most literal sense!

⁹³⁹ Psalms 55:19

⁹⁴⁰ Talmud Bavli, Brachot 8a and Rashi there.