



TORAH OHR • PARSHAS MIKEITZ • MAAMAR 8

קצת ביאור על זה

A Brief Explanation of This



The “daughter” is what is refined, and the “sister,” the master of Torah, is the one who refines. The Chanukah lamp hints at three unifications, reached through self-sacrifice in the Shema, Torah and mitzvos; in the Time to Come the refined “daughter” will be raised to be “a crown on his head.”

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

Dedicated in honor of the Rebbe’s father, Reb Levi Yitzchok



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THE BIG IDEA

The “daughter” is what is refined, and the “sister,” the master of Torah, is the one who refines. The Chanukah lamp hints at three unifications, reached through self-sacrifice in the Shema, Torah and mitzvot; in the Time to Come the refined “daughter” will be raised to be “a crown on his head.”

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

This short piece explains the “daughter” and “sister” of the maamar before it. The “daughter” is what is refined, the level of mitzvot, “like a servant before the king”; the “sister,” the master of Torah, refines, separating impure from pure, “like a minister before the king.” The Chanukah lamp hints at this: three unifications of Havayah, with Ehe-yeh, Elokim and Ado-nai, together equal ner, “lamp,” and come through self-sacrifice in the Shema, through Torah and through the mitzvot. In the Time to Come the “daughter” will be raised, for the power of what is refined, from the Name Sag, is greater: she will be “a crown on his head.”

OUTLINE

1 The refined, the refiner and the Chanukah lamp

¶1-2

The “daughter” is refined and the “sister” refines, as servant and minister before the king. Three unifications of Havayah, equal to ner, come through the Shema, Torah and mitzvot; in the future the “daughter” will be a crown.

KEY CONCEPTS

The refined and the refiner המתרברר / המברר

The “daughter” is what is refined; the “sister,” the master of Torah, does the refining, separating the impure from the pure with G-d’s words placed in his mouth.

Minister and servant before the king כשר לפני המלך / כעבד לפני המלך

Torah, which refines, is like a minister before the king; the mitzvot, the level of the “daughter,” are like a servant before the king.

Three unifications ג' יחודים

Havayah with Ehe-yeh (Abba and Imma, through self-sacrifice in the Shema), with Elokim (Z’eir Anpin and Nukva, through Torah) and with Ado-nai (through the mitzvot); together they equal ner, “lamp.”

In the manner of a seal בבחי' חותם

The way Malchus receives the “Torah of truth” of Z’eir Anpin, with all the lights coming to it as a seal; this is “You will give truth to Yaakov.”

SECTION 1 • 11-2

The refined, the refiner and the Chanukah lamp

1 קצת ביאור על זה¹

A brief explanation of this

This heading opens a short explanation added to the preceding maamar, “Sing and rejoice, O daughter of Zion,” which read the Midrash’s three names for the Jewish people, “daughter,” “sister” and “mother,” as three ranks of divine service. Here the Alter Rebbe gives the Kabbalistic background, chiefly of the “daughter” and the “sister.” Kehot notes another transcript of this explanation in Sefer HaMaamarim 5565 (p. 130) and in the Mittlerer Rebbe’s Maamarei Admur HaEmtzaei, Bereshis (p. 353).

2 הנה בת הוא בחי המתברר. ואחותי שהוא בחי מארי תורה הוא המברר. וכמ”ש בת”ז [בתיקוני זוהר] פקודא לאפרשא בין דכיא כו’ (שהוא בחי תורה להבדיל בין הטמא לטהור² כו’) ודברי אשר שמתו בפ”ך.³

Now, “daughter” is the level of what is refined, and “my sister,” which is the level of the masters of Torah, is the one who refines. As it is written in the Tikkunei Zohar, “The commandment to distinguish between the pure,” etc. (which is the level of Torah, “to separate between the impure and the pure,” etc.), and “My words which I have placed in your mouth.”

The “daughter” is what is refined, the one being sorted and purified; the “sister,” the master of Torah (one whose life is Torah study), is the one who refines. So the Tikkunei Zohar (a classic Kabbalistic work in the style of the Zohar) calls Torah the commandment to separate the pure from the impure, and Isaiah speaks of G-d’s words placed in the mouth of Israel: the words of Torah a person speaks are G-d’s own, and they sort good from evil.

והוא ענין כשר לפני המלך. משא”כ בת בחי מצות כעבד לפני המלך.^{4,5} והכל נרמז בנר חנוכה.

And this is the matter of “like a minister before the king”; whereas “daughter” is the level of mitzvos, “like a servant before the king.” And all of this is alluded to in the Chanukah lamp.

In the Talmud (Berachos 34b) Rabban Yochanan ben Zakkai calls himself “like a minister before the king” and Rabbi Chanina ben Dosa “like a servant before the king”; here the master of Torah, who refines, is the minister, and the “daughter,” whose service is the mitzvos, is the servant, and all of this is hinted in the Chanukah lamp. In Likkutei Torah, Tzav, the Alter Rebbe explains that when the King is revealed, the minister, who serves with joy, rejoices all the more, while the servant, who serves with awe, is seized by greater awe.

(עיי'ן פע"ח [פרי עץ חיים] שער חנוכה פ"ד וכן בשער השבת בתחלת פ"ד) ג' יחודים⁶ הוי' אהיה. הוי' אלקים. הוי' אדני. גימ' [גימטריא] נר.

(See Pri Etz Chaim, Sha'ar Chanukah, chapter 4, and likewise in Sha'ar HaShabbos at the beginning of chapter 4.) Three unifications: Havayah and Ehe-yeh; Havayah and Elokim; Havayah and Ado-nai: [together] the numerical value of ner (lamp).

Pri Etz Chaim, Rabbi Chaim Vital's record of the Arizal's teachings on the mitzvos and the festivals, speaks of three unifications of the Name Havayah: with Ehe-yeh, with Elokim and with Ado-nai. Their numbers add up to ner, "lamp": Havayah (26) with Ehe-yeh (21) is 47, with Elokim (86) is 112, and with Ado-nai (65) is 91, and $47 + 112 + 91 = 250$, the value of נר (nun 50, reish 200).

יחוד הוי' אהיה שהוא יחוד או"א [אבא ואימא] הוא ע"י מס"נ [מסירות נפש] בק"ש [בקריאת שמע] הארת הכתר.⁷

The unification of Havayah and Ehe-yeh, which is the unification of Abba and Imma, comes through self-sacrifice in the reading of the Shema, the illumination of Keser.

The first, Havayah with Ehe-yeh, unites Abba and Imma, Chochmah and Binah, and it comes through self-sacrifice in the Shema, which draws the light of Keser, the level above intellect. The Mittlerer Rebbe's version of this teaching (cited by Kehot) reads Ehe-yeh, "I will be," as "I am ready to be revealed": the hidden essence of the Infinite Light that shines within the inner dimension of Keser. The Gemara (Berachos 61b) tells that Rabbi Akiva, taken out to be killed at the time of the Shema, accepted the yoke of Heaven. He said he had always longed to fulfill "with all your soul," even when He takes your soul, and his soul left him as he drew out the word "One." So one who reads the Shema resolves at "One" to give up his soul for G-d, a readiness that does not come from reasoning but from beyond intellect, which is why it reaches Keser.

ויחוד זו"נ [זעיר אנפין ונוקבא] (היינו יחוד הוי"ה אלקים) הוא ע"י התורה ויחוד הג' (הוי' אדני) בחי' המצות הוא כשבאים כל האורות בבחי' חותם. והוא ענין תתן אמת ליעקב.⁸ כי תורת אמת הוא בז"א ומלכות מקבלת בבחי' חותם.

And the unification of Z'eir Anpin and Nukva (that is, the unification of Havayah and Elokim) comes through the Torah; and the third unification (Havayah and Ado-nai), the level of the mitzvos, is when all the lights come in the manner of a seal. And this is the matter of "You will give truth to Yaakov," for the Torah of truth is in Z'eir Anpin, and Malchus receives in the manner of a seal.

The second, Havayah with Elokim, unites Z'eir Anpin and Nukva (Malchus) and comes through Torah study. The third, Havayah with Ado-nai, comes through the mitzvos, when all the lights come down like the impression of a seal: this is "You will give truth to Yaakov," for the "Torah of truth" is in Z'eir Anpin, and Malchus receives it as wax receives the imprint of a seal.

ולע"ל [ולעתיד לבוא] יתעלה בחי' בת כי יהיה גדול כח המתברר שהוא משם ס"ג [שם ס"ג] כנודע כי נעוץ סופן⁹ כו' וסוף מעשה כו'

And in the Time to Come the level of “daughter” will be raised, for the power of what is refined, which is from the Name Sag, will be greater, as is known, for “their end is embedded [in their beginning],” etc., and “last in deed,” etc.

In the Time to Come the “daughter,” what is refined, will be raised above the one who refines, because its root is higher: the Name Sag (Havayah spelled out to the value 63, associated with Binah), from which, in the Kabbalah, came the vessels that shattered and whose sparks are now being refined. As Sefer Yetzirah says, “their end is embedded in their beginning,” and as the Shabbos hymn Lecha Dodi says, what is “last in deed” was “first in thought.”

ויהי [ויהיה] בבחי' תגא על רישיה¹⁰ (כמ"ש ברע"מ [ברעיא מהימנא] פ' תרומה ד' קנ"ח א' ושאר דוכתי):

And it will be in the manner of “a crown on his head” (as stated in the Ra'aya Mehemna, Parshas Terumah, page 158a, and in other places).

Then the receiving level will be “a crown on his head.” In the Ra'aya Mehemna (the “Faithful Shepherd,” a part of the Zohar on the mitzvos), Zohar II, 158a, “a woman of valor is her husband’s crown”: in this world the Shechinah is a vessel beneath, serving her Husband, but in the World to Come she is not a vessel or a servant to Him but a crown upon His head.

QUESTIONS FOR DISCUSSION

1. How does the master of Torah refine, and which level is like a minister before the king and which like a servant?
2. How do the three unifications hinted in the Chanukah lamp match self-sacrifice in the Shema, Torah and mitzvos?
3. Why will the “daughter,” what is refined, be raised in the Time to Come?

FOR CHILDREN • AGES 9-13

For the children at the table

The daughter, the sister and the Chanukah lamp

THE BIG IDEA

The Chanukah lamp hints that the Shema, Torah and mitzvos join G-d's holy Names together, and in the Time to Come the “daughter,” the level of the mitzvos, will be raised up like a crown.

This short piece explains two words from the maamar before it. The “sister” is one who learns Torah and so does the refining: “to separate between the impure and the pure.” The “daughter” is what has been refined, the level of the mitzvos. All this is hinted in the Chanukah lamp. Three pairs of G-d's holy Names are joined together, and their letters, counted as numbers, add up to ner, the Hebrew word for “lamp.” These three joinings come through giving our whole will to G-d in the Shema, through learning Torah, and through doing mitzvos. In the Time to Come the “daughter” will be raised up to be like “a crown on his head,” for what has been refined has greater power.

THE MASHAL

Before a king stand ministers and servants. The one who learns Torah and separates the pure from the impure is like a minister before the king. The one who does the mitzvos is like a servant before the king.

QUESTIONS FOR THE SHABBOS TABLE

1. What is the difference between the “sister,” who does the refining, and the “daughter,” who is refined?
2. What can the Chanukah lamp teach us about the Shema, Torah and mitzvos?
3. This week, how can you add a little to each of the three: your Shema, your Torah learning and one mitzvah?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 קצת ביאור על זה

Another transcript of this explanation appears there.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ה עי קל. מאמרי אדה"א בראשית עי שנג.

PARAGRAPH 2

2 להבדיל בין הטמא לטהור

The Torah closes the laws of permitted and forbidden animals: their purpose is to distinguish between the impure and the pure, and between what may be eaten and what may not. The maamar cites the words for Torah itself as the power that separates the pure from the impure.

ויקרא י"א:מ"ז:Leviticus 11:47

להבדיל בין הטמא ובין הטהור ובין החיה הנאכלת ובין החיה אשר לא תאכל:

to make a difference between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

3 ודברי אשר שמתי בפיך

G-d, through Isaiah, makes a covenant with those of Yaakov who return to Him: His spirit upon them and "My words which I have placed in your mouth" will never leave their mouths or their descendants' mouths. The maamar cites it for the master of Torah, whose words of Torah are G-d's own and do the refining. (context: Steinsaltz Tanakh)

ישעיהו נ"ט:כ"א:Isaiah 59:21

ואני זאת בריתי אותם אמר ה' רוחי אשר עליך ודברי אשר שמתי בפיך לא ימושו מפיהך ומפי זרעך ומפי זרע זרעך אמר ה' מעתה ועד עולם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

4 מצות כעבד לפני המלך

Kehot points there on the mitzvot as "a servant before the king."

KEHOT'S NOTE

עי באוה"ת פ' ראה עי תרסב. וראה לקו"ת צו טז, ב שכי בהתגלות המלך אזי בחי' שר שעבודתו בשמחה. . ובחי' עבד שעבודתו ביראה, ע"ש.

5 כשר לפני המלך. . כעבד לפני המלך

When Rabbi Chanina ben Dosa's prayer healed Rabban Yochanan ben Zakkai's son, Rabban Yochanan's wife asked whether Chanina was greater than he. He answered that Chanina is "like a servant before the king," who may

enter at any time, while he is "like a minister before the king." Here the minister is the master of Torah and the servant is one whose service is the mitzvot.

ברכות ל"ד ב:כ"ח:Berakhot 34b:28

ושוב מעשה ברבי חנינא בן דוסא שהלך ללמוד תורה אצל רבי יוחנן בן זכאי, וחלה בנו של רבי יוחנן בן זכאי. אמר לו: חנינא בני, בקש עלי רחמים ויחיה. הניח ראשו בין ברך וברך עלי רחמים, ויחיה. אמר רבי יוחנן בן זכאי: אלמלי הטיח בן זכאי את ראשו בין ברך וברך כל היום כולו — לא היו משגיחים עליו. אמרה לו אשתו: וכי חנינא גדול ממך? אמר לה: לא, אלא הוא דומה כעבד לפני המלך, ואני דומה כשר לפני המלך.

It also happened with R. Hannina b. Dosa that he went to Torah with Rabban Johanan b. Zakkai. The son of Rabban Johanan b. Zakkai fell ill, and he said to him, "Hannina, my son! Pray on his behalf that he may live" R. Hannina laid his head between his knees, and prayed on his behalf, and he recovered. Rabban Johanan b. Zakkai said, "Were Ben Zakkai to press his head between his knees all the day long, no notice would be taken of him." His wife said to ...

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

6 ג' יחודים הוי' אהיה. הוי' אלקים. הוי' אדני. גימ' נר

The chapter on Chanukah that the text itself cites ("Sha'ar Chanukah, chapter 4"): the three unifications of Havayah with Ehe-yeh, Elokim and Ado-nai together equal ner, "lamp," and the Chanukah lamp draws their light to Malchus.

Pri Etz Chaim, Gate of The New Month, Chanukah, and Purim 4:3:פרי עץ חיים, שער ר"ח חנוכה ופורים ד':4:3

מהחברים היא נצח, שהוא ענף החכמה, סוד שמן משחת קודש, ולכן היה הנס בשמן, ועיי' כהן. ודע, כי יש בה ג' יחודים, א' נגד נה"י, כי עד שם מגיע קומתה לבד, ובזה היחוד הוא הוי"ה אדני. ולפעמים הוא נגד החזה, ואז הוא הוי"ה אלקים. ולפעמים הוא שוה עד הכתר שלו, ואז הוא הוי"ה אהיה, וג' יחודים אלו, גי' נר. (עיקר כוונת נר חנוכה הוא, להוריד הארה למטה באלו הימים, כאלו היה הזווג עם בעלה פכ"פ, שוה לו עד הכתר ברמ"ח אברים, הרי רמ"ח ובי' דרועין, גי' נר. ושם הויה בזווג ...

Pri Etz Chaim (Public Domain)

7 יחוד הוי' אהי' . . הארת הכתר

The Mitteler Rebbe explains Ehe-yeh as "I am ready to be revealed" from the hidden essence of the Infinite Light that shines in the inner dimension of Keser.

KEHOT'S NOTE

"דפ"י אהי' אנה זמין לאתגלואה מן ההעלם העצמות דאור"ס שמאיר בפנימית הכתר" — מאמרי אדה"א בראשית עי שנג.

8

תתן אמת ליעקב

The prophet, closing his book, says to G-d: “You will give truth to Yaakov, kindness to Avraham,” as You swore to our fathers; truth here is G-d’s faithfulness to His promise. The maamar reads “truth” as the “Torah of truth” of Z’eir Anpin, given to Malchus like the impression of a seal. (context: Steinsaltz Tanakh)

מִיכָה ז':כ"ו Micah 7:20

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתָּינוּ מִיָּמֵי קֶדֶם:

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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9

נעוץ סופן

Of the ten Sefiros: “their end is embedded in their beginning, and their beginning in their end.” The maamar cites it for the “daughter,” the last and lowest level, whose root is the highest.

סֵפֶר יֵצִירָה א':ז Sefer Yetzirah 1:7

עֶשֶׂר סְפִירוֹת בְּלִי מָה נְעוּץ סוֹפֵן בְּתַחֲלָתָן וְתַחֲלָתָן בְּסוֹפֵן כְּשֶׁלֶהֶבֶת קְשׁוּרָה בְּגַחֲלַת שְׁאֲדוֹן יְחִיד וְאֵין לוֹ שְׁנֵי וּלְפָנַי אֶחָד מָה אַתָּה סוֹפֵר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

10

תגא על רישיה

The text’s own citation of the Ra’aya Mehemna in Terumah: “a woman of valor is her husband’s crown” (Proverbs 12:4); in this world the Shechinah is a vessel beneath, but in the World to Come she is a crown upon His head. The maamar applies it to the future rise of the “daughter.”

סֵפֶר הַזֹּהַר, תְּרוּמָה נ"ד:תקע"ה-תקפ"ה Zohar, Terumah 54:575-585



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THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok