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

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 mitzvos; 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 mitzvos, "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 mitzvos. 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 mitzvos; in the future the "daughter" will be a crown.

THE MAAMAR IN THE REBBE'S LIGHT

Found by AI reading every place in the Rebbe's works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

This biur sets the "sister", the master of Torah who refines, as „כשר לפני המלך" (a minister before the King), and the "daughter", the mitzvos and what is refined, as His servant, and promises „ולע"ל יתעלה בחי' בת" (that the daughter will rise). In his maamar Rani v'simchi of Shabbos Behaalos'cha 5727 the Rebbe cites this paragraph for "daughter" as the keeping of the mitzvos, and explains why her service is the highest: the deed of a mitzvah draws from G-d's very Essence, and her bittul is the truest, because „עשה הקב"ה אותם לעבדים" (G-d Himself made Israel His servants). In two Reshimos he gives the pair its sense: through Torah Israel are G-d's „אחים ורעים" ("brothers and friends"), grasping His Chochmah and Binah, while the mitzvos are „כעבד לפני המלך" ("like a servant before the king"); and one

who sets aside the study he delights in for a mitzvah done as a servant, with no reason, shows that he learned as he should. The paragraph's own "as is known", why the refined will surpass the refiner, the Alter Rebbe explains in a maamar of Shabbos Behar 5562: what is refined comes „מעצמות שם ס"ג" (from the essence of the Name Sag), and a mitzvah done with a physical thing returns it to that root. Perhaps (biur b'derech efshar), read with these, the servant is not only the lower rank but the one through whom the highest is reached.

KEY CONCEPTS

The refined and the refiner המתברר / 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 mitzvos, 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 mitzvos); 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 • ¶1–2

The refined, the refiner and the Chanukah lamp

1 קצת ביאור על זה[1]

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 Mitteler 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 זהר] פקודא לאפרשא בין דכיא כו' (שהוא בחי' תורה להבדיל בין הטמא לטהור[2] כו') ודברי אשר שמתי בפיך.[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.

(עיין פע"ח [פרי עץ חיים] שער חנוכה פ"ד וכן בשער השבת בתחלת פ"ד) ג' יחודים[6] הוי' אהיה. הוי' אלקים. הוי' אדנ'. 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 Mitteler 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' אדנ') 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 סופן[9] 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 רישיה[10] (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.

EXPLAINED ELSEWHERE • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person

EXPLAINED BY THE ALTER REBBE AND THE TZEMACH TZEDEK

„כי יהיה גדול כח המתברר שהוא משם ס"ג כנודע כי נעוץ סופן כו'" ("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]"): why should what is refined rise above the one who refines it, and what does "as is known" refer to?

The Alter Rebbe explains the same teaching in a maamar of Shabbos Behar 5562: the sparks now being refined fell from the vessels of Tohu, which come „מעצמות שם ס"ג" (from the very essence of the Name Sag), the essence of Adam Kadmon, while the Name Mah that refines them is only a radiance shining from its "forehead"; so „המתברר עתיד להיות גבוה מהמברר" (what is refined will in the end stand higher than what refines it), „עטרת בעלה" ("her husband's crown"). Why the Creator made it so he explains from „שנעוץ תחלתן בסופן וסופן בתחלתן" ("their beginning is embedded in their end and their end in their beginning"): at the source, „שרש התהוות הכלי קודם במדרגה להאורות" (the root of the vessel comes before the root of the light). He applies it there to the mitzvos done with physical things: „הרי אותו האתרוג בא לשרשו" (an esrog taken for a mitzvah returns to its root), as it was in the Name Sag before the breaking (a gloss printed within the text, its author not named, adds that it then stands above the one who refines it). Perhaps (biur b'derech efshar) this is why ¶2 ties the daughter, the mitzvos, to what is refined and promises that she will rise.

the Alter Rebbe: Maamarei Admur HaZaken 5562 vol. 1, dibbur hamaschil Daber el bnei Yisrael… v'shavsah ha'aretz (Shabbos Parshas Behar), vol. א, p. קצ (the maamar opens on p. קפה) · the Alter Rebbe: Maamarei Admur HaZaken 5562 vol. 1, the same maamar, vol. א, p. קצא · the Tzemach Tzedek: Derech Mitzvosecha, p. קעא, א (p. 341 by this edition's pagination)

EXPLAINED BY THE ALTER REBBE

"The third unification… „בחי' המצות הוא כשבאים כל האורות בבחי' חותם" (the level of the mitzvos, is when all the lights come in the manner of a seal)… „ומלכות מקבלת בבחי' חותם" (and Malchus receives in the manner of a seal)": why are the mitzvos, and Malchus, called a seal?

The biur on the second "Sing and rejoice" (Torah Ohr 38a; on this site Mikeitz 10 ¶7-8) explains the seal: Malchus in her place in Atzilus is called Zion, „סימן וחותם" ("a sign and a seal"), because she receives all the lights drawn into Z'eir Anpin; „שביאור המצוה איך ומה היא הוא בז"א" (the meaning of a mitzvah, what it is and how it is done, belongs to Z'eir Anpin), and its actual fulfilment to Malchus. So with tefillin, the Chochmah of „קדש לי כל בכור" ("Sanctify to Me every firstborn") is drawn down through the physical parchment, „ציון וחותם שנחקקים בה כל האורות עליונים" ("Zion and seal, in which all the supernal lights are engraved"). Perhaps (biur b'derech efshar) this is the third unification here: through the mitzvos all the lights come down into the deed, as an image into a seal.

the Alter Rebbe: Torah Ohr, Mikeitz, the biur on the second Rani v'simchi ("ביאור על הני"ל"; on this site Mikeitz 10 ¶7-8), p. 38a

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

In the maamar Rani v'simchi of Shabbos Behaalos'cha 5727, which the Rebbe edited, he asks why the haftarah of Behaalos'cha, read just after Shavuos (the day of "the crown with which his mother crowned him", the level of "my mother"), also opens with „בת ציון" ("daughter of Zion"); to answer he sets out from Torah Ohr the Midrash's three names, my daughter, my sister, my mother, as keeping the mitzvos, Torah study and self-sacrifice (מס"נ), and notes that the first of these is stated outright in our paragraph.

In his maamar Rani v'simchi of Shabbos Behaalos'cha 5727 the Rebbe builds on this paragraph: his note 11 says that "daughter" as the keeping of the mitzvos is stated outright here (Torah Ohr 36d, end). He explains that what the daughter's service draws down comes from G-d's very Essence, and that in it the doer's own worth is not felt at all, only the King's command. Her bittul (הביטול דבתי) is truer even than that of "my mother", „הקדמת נעשה לנשמע" (the "we will do" said before "we will hear"): a yoke a person takes on himself still carries his self, while Israel keep the mitzvos because „במתן תורה עשה הקב"ה אותם לעבדים" (G-d Himself made them His servants), „עבדי הם" ("they are My servants"). Perhaps (biur b'derech efshar) this is the depth of ¶2's „בת בחי' מצות כעבד לפני המלך" ("the daughter is the level of mitzvos, like a servant before the king").

The Alter Rebbe: משא"כ בת בחי' מצות כעבד לפני המלך

The Rebbe: כי העול דישראל לקיים את המצוות שניתנו במתן תורה הוא מפני שבמתן תורה עשה הקב"ה אותם לעבדים, אמיתית הביטול

Sefer HaMaamarim Melukat, vol. ד, p. רפג-רפו (note 11 on p. רפג; secs. ה-ג on pp. רפד-רפו; the quote on p. רפו) · ש"פ בהעלותך, היתשכ"ז

BACKGROUND FROM THE REBBE

In Rani v'simchi of the first Shabbos of Chanukah 5743 (an unedited transcript), asking why Israel is called here by the feminine „בת ציון" ("daughter of Zion"), the Rebbe sets out the Midrash's daughter, sister and mother as three kinds of service that each draw down their own kind of love, and then asks how "daughter", which seems „הדרגא הכי תחתונה" (the lowest), is shown by another Midrash to be the most beloved of all.

The Rebbe identifies "daughter", the one who only receives, with „העבודה במעשה המצוות" (the actual deed of the mitzvos) in this lowest world, "sister" with Torah study and "mother" with prayer and self-sacrifice. Yet the daughter has an advantage over both: „שלימות הרצון הוא שיבוא דוקא במעשה" (the supernal will is complete only in deed), and „כל הגבוה יותר יורד למטה ביותר" ("whatever is higher comes down lower"), so the highest will shows itself in the lowest act, and therefore in the Time to Come „יהי׳ מעשה גדול" ("deed will be great"). Perhaps (biur b'derech efshar) this is one way to read ¶2's reason for the daughter's rise, „נעוץ סופן כו׳ וסוף מעשה כו׳" ("their end is embedded in their beginning… last in deed").

The Alter Rebbe: ולע״ל יתעלה בחי׳ בת כי יהיה גדול כח המתברר שהוא משם ס״ג

The Rebbe: שיש מעלה בבחי׳ בתי, מצות שבעשי׳, שלמעלה מבחי׳ אחותי, לימוד התורה, וגם למע׳ מבחי׳ אמי, עבודת המס״נ

Sefer HaMaamarim 5743 (unedited, old edition), p. נט-ס (notes 9-10 on p. ס) · מבה״ח טבת, שבת ראשונה דחנוכה, ש״פ וישב היתשמ״ג

BACKGROUND FROM THE REBBE

In Reshimah 24, notes on the saying "a person should not take leave of his fellow except „מתוך דבר הלכה שמתוך כך זוכרהו" (with a word of halachah, for through it he remembers him)", which he reads as parting from G-d ("your Friend and your father's Friend") when the service of Tishrei ends and "Yaakov went on his way", the Rebbe explains why the bond is kept through Torah, and through halachah in particular.

The Rebbe writes that through Torah Israel are called G-d's „אחים ורעים" ("brothers and friends") (the main maamar's words, Mikeitz 7 ¶23): „דכמו שז״א מקבל מוחין מאו״א כך העוסק בתורה משיג בחי׳ חו״ב ית׳" (as Z'eir Anpin receives its mochin from Abba and Imma, so one who studies Torah grasps G-d's own Chochmah and Binah), above all in the details of halachah. Beside this he sets our paragraph's own words, „בחי׳ בת, מצות הוא כעבד לפני המלך" ("mitzvos are like a servant before the king, the level of 'daughter'"), citing Torah Ohr Mikeitz, Rani v'simchi. Perhaps (biur b'derech efshar) that is why ¶2 calls the master of Torah "my sister" and „כשר לפני המלך" ("a minister before the king"): he grasps the King's mind, while the one who keeps the mitzvos does His will as a servant.

The Alter Rebbe: והוא ענין כשר לפני המלך. משא״כ בת בחי׳ מצות כעבד לפני המלך

The Rebbe: ע״י תורה נק׳ אחים ורעים . . . מצות הוא כעבד לפני המלך, בחי׳ בת (תו״א מקץ רני ושמחי)

Reshimos (second edition), booklet 24, vol. טו-מה, p. 194

BACKGROUND FROM THE REBBE

In a note in Reshimah 15 on the Gemara "one interrupts Torah study to carry out the dead and to bring in a bride" (Megillah 29a), the Rebbe explains that because Torah study is a matter of the intellect a person can take pride in it, so it must be done „בבטול והנחת עצמותו" (with bittul), and he reads "מבטלין ת״ת" in that sense too; he then asks what shows that a person's learning is truly for its own sake.

The sign, the Rebbe writes, is the plain law itself. One who delights in what he understands in Torah, and „גם קורין לו ע״ז חכם ורבי" (is even called wise and rabbi for it), yet interrupts it for a mitzvah that others cannot do, a deed done as a servant who accepts the yoke, „אמרתי ונעשה רצוני" ("I said and My will was done"), with no reason, shows that his study was as it should be: „וכידוע, קיום המצות עבד המלך, למוד תורה כשר לפני המלך" ("as is known, Torah study is like a minister before the king, the keeping of the mitzvos a servant of the king"). He leaves the place blank; in the Alter

> Rebbe's works the pairing is this paragraph's alone, and the editors fill the blank with Torah Ohr 36d. So ¶2's two names become a test of one's learning: the minister understands and delights in the King's wisdom; the servant does His will for no reason but the command.
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> The Alter Rebbe: והוא ענין כשר לפני המלך. משא"כ בת בחי' מצות כעבד לפני המלך
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> The Rebbe: וכידוע למוד תורה כשר לפני המלך, קיום המצות עבד המלך ( ), ה"ז סימן שלמודו כדבעי
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> Reshimos (second edition), booklet 15, vol. טו-מה, p. 7 (the note runs pp. 5-7)

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 ע' קל. מאמרי אדה"א בראשית ע' 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.

Leviticus 11:47 ויקרא י"א:מ"ז

לְהַבְדִּיל בֵּין הַטָּמֵא וּבֵין הַטָּהֹר וּבֵין הַחַיָּה הַנֶּאֱכֶלֶת וּבֵין הַחַיָּה אֲשֶׁר לֹא תֵאָכֵל׃

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.

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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)

Isaiah 59:21 ישעיהו נ"ט:כ"א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר ה' מֵעַתָּה וְעַד־עוֹלָם׃

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.

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4 **מצות כעבד לפני המלך**

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

KEHOT'S NOTE

ע' באוה"ת פ' ראה ע' תרסב. וראה לקו"ת צו טז, ב שכ' 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 mitzvos.

Berakhot 34b:28 ברכות ל"ד ב:כ"ח

וְשׁוּב מַעֲשֶׂה בְּרַבִּי חֲנִינָא בֶּן דּוֹסָא שֶׁהָלַךְ לִלְמוֹד תּוֹרָה אֵצֶל רַבִּי יוֹחָנָן בֶּן זַכַּאי, וְחָלָה בְּנוֹ שֶׁל רַבִּי יוֹחָנָן בֶּן זַכַּאי. אָמַר לוֹ: חֲנִינָא בְּנִי, בַּקֵּשׁ עָלָיו רַחֲמִים וְיִחְיֶה. הִנִּיחַ רֹאשׁוֹ בֵּין בִּרְכָּיו וּבִקֵּשׁ עָלָיו רַחֲמִים, וְחָיָה. אָמַר רַבִּי יוֹחָנָן בֶּן זַכַּאי: אִלְמָלֵי הֵטִיחַ בֶּן זַכַּאי אֶת רֹאשׁוֹ בֵּין בִּרְכָּיו כָּל הַיּוֹם כּוּלּוֹ — לֹא הָיוּ מַשְׁגִּיחִים עָלָיו. אָמְרָה לוֹ אִשְׁתּוֹ: וְכִי חֲנִינָא גָּדוֹל מִמְּךָ? אָמַר לָהּ: לָאו, אֶלָּא הוּא דּוֹמֶה כְּעֶבֶד לִפְנֵי הַמֶּלֶךְ, וַאֲנִי דּוֹמֶה כְּשַׂר לִפְנֵי הַמֶּלֶךְ.

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:ג

מהחברים היא נצח, שהוא ענף החכמה, סוד שמן משחת קודש, ולכן היה הנס בשמן, וע"י 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 אהי"ה, וג' יחודים אלו, ג' נר. (עיקר כוונת נר חנוכה הוא, להוריד הארה למטה באלו הימים, כאלו היה הזווג עם בעלה פב"פ, שוה לו עד הכתר ברמ"ח אברים, הרי רמ"ח וב' דרועין, ג' 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

"דפי' אהי' אנא זמין לאתגלאה מן ההעלם העצמות דאוא"ס שמאיר בפנימית הכתר" — מאמרי אדה"א בראשית ע' 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)

Micah 7:20 מיכה ז׳:כ׳

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי 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.

Sefer Yetzirah 1:7 ספר יצירה א׳:ז׳

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר׃

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."

Zohar, Terumah 54:575–585 ספר הזהר, תרומה נ״ד:תקע״ה-תקפ״ה

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THE CHASSIDISHE PARSHA

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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 the Rebbe's father, Reb Levi Yitzchok