



TORAH OHR • PARSHAS VAYIGASH • MAAMAR 3

ביאור על הנ"ל

“An explanation of the above”



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 CHASSIDISHE PARSHA

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1 ביאור על הנ"ל

An explanation of the above.

2 ולתוספת ביאור במש"ל ע"פ ויגש כו'. בענין שלעתיד יהיה עליית המלכות למעלה מז"א כו'. יובן ממ"ש בברכה אחרונה דנשואין מהרה ה' אלהינו ישמע בערי יהודה ובחוצות ירושלים כו'. בא"י משמח חתן עם הכלה.

As a further explanation of what was said above on "And he approached (Vayigash)," etc., regarding [the teaching] that in the Time to Come there will be an ascent of Malchus (sovereignty) above Z'eir Anpin (the emotive attributes), etc.: this will be understood from what is said in the last of the marriage blessings, "Speedily, G-d our G-d, may there be heard in the cities of Yehudah and in the streets of Yerushalayim," etc., "Blessed are You, G-d, who gladdens the groom with the bride."

3 וצ"ל הטעם לשינוי לשון הברכות. שמתחלה אמר משמח חתן וכלה ואח"כ אמר עם הכלה. וגם צריך

Now, we need to understand the reason for the change in the wording of the blessings: first it says, "who gladdens the groom and the bride," and afterward it says, "with the bride."

להבין ענין קול חתן וקול כלה. והענין הוא מ"ש משמח חתן וכלה קאי אזמן הזה.

We also need to understand the meaning of "the voice of the groom and the voice of the bride." The explanation is that what is said, "who gladdens the groom and the bride," refers to the present time.

4 ומ"ש עם הכלה קאי אלעתידי דהיינו אחר שכבר אמר מהרה ישמע דהיינו בביאת הגואל אז אח"כ אומר עם הכלה.

And what is said, "with the bride," refers to the Time to Come; that is, after it has already said, "Speedily may there be heard," which means at the coming of the Redeemer, then afterward it says, "with the bride."

ולהבין הטעם מפני מה אמר על לעתיד דוקא עם הכלה. הענין כי יש אירוסין ונשואין.

To understand the reason why, of the Time to Come, it says specifically "with the bride": the explanation is that there is betrothal (erusin) and there is marriage (nisuin).

כי בזה"ז הוא בחינת אירוסין כמ"ש תורה צוה לנו משה מורשה. א"ת מורשה אלא מאורשה.

For in the present time it is the level of betrothal, as it is written, "Moshe commanded us the Torah, an inheritance (morashah)"; do not read morashah but me'orasah, "betrothed."

5 וכמ"ש ביום חתונתו זה מ"ת בחי' אירוסין כי במ"ת אף שהיה גילוי פכ"פ היינו רק בבחי' חיצוני' בלבד באיסור והיתר

And as it is said, "On the day of his wedding": this is the Giving of the Torah," [which is] the level of betrothal. For at the Giving of the Torah, although there was a revelation face to face, it was only in the level of the outer dimension (chitzoniyus) alone, in [matters of] the forbidden and the permitted.

אבל פנימית התורה שהוא בחי' ענג האלהי שבתורה לא נתגלה אז עדיין ונשאר בבחי' מקיף מלמעלה וה"ז דומה לבחי' אירוסין שגם שם אינו נמשך עדיין בבחינת פנימית

But the inner dimension (pnimiyus) of the Torah, which is the level of the divine delight within the Torah, was not yet revealed then, and it remained as an encompassing [light] (makif) from above. And this resembles the level of betrothal, for there, too, [the light] is not yet drawn in inwardly.

רק הארה חיצוני' וכל עיקר האור בבחינת מקיף כמו טבעת קדושין שהוא עגול ומקיף ע"ג היד

Only an outer illumination [is drawn in], while the main body of the light is encompassing (makif), like the kiddushin ring, which is round and encircling, [worn] upon the hand.

אבל לעתיד שיהיה בחי' גילוי פנימי' התורה שהוא ענג העליון שבתורה אז יהיה בבחי' נשואין

But in the Time to Come, when there will be the revelation of the inner dimension of the Torah, which is the supernal delight within the Torah, then it will be the level of marriage (nisuin).

כי בועליך עושיך האשה נקנית כו' כי ענין נשואין הוא ג"כ אחרי שכבר בא האור בבחי' פנימית:

For "your Maker is your Husband"; "a woman is acquired," etc. For marriage, too, comes after the light has already entered inwardly.

6 והנה ידוע דכעת בגלות המל' מקבלת האור ע"י ז"א שהוא מקבל בעצמו מאימא.

Now, it is known that at present, in exile, Malchus (sovereignty) receives the light through Z'eir Anpin (the emotive attributes), who himself receives from Imma (Binah).

וכמ"ש בעטרה שעטרה לו אמו והוא משפיע אח"כ למלי אבל לעתיד נאמר א"ח עט"ב שתהיה המלי עט"ב ז"א שתתעלה יותר למעלה הימנו כי נעוץ סופן בתחלתן כו'.

As it is written, "with the crown with which his mother crowned him," and afterward he bestows upon Malchus. But of the Time to Come it is said, "A woman of valor is the crown of her husband": Malchus will be "the crown of her husband," Z'eir Anpin, in that she will rise even higher, above him; for "their end is wedged in their beginning," etc.

7 וזהו הטעם למשארז"ל עתידים צדיקים שיאמרו לפניהם קדוש. ולכן עתה בזה"ז נאמר משמח חתן וכלה שהכלה היא המלי מקבלת האור ע"י החתן ז"א.

And this is the reason for what our Sages, of blessed memory, said: "The righteous are destined to have 'Holy' said before them." Therefore now, in the present time, it is said, "who gladdens the groom and the bride," for the bride, who is Malchus (sovereignty), receives the light through the groom, Z'eir Anpin (the emotive attributes).

ולעתיד אחרי שכבר תתעלה אז נאמר משמח חתן עם הכלה שעל ידי הכלה הוא משמח את החתן מפני שא"ח היא עט"ב כנ"ל וז"ש מהרה ישמע כו' קול כלה כו'.

And in the Time to Come, after she has already risen, it is said, "who gladdens the groom with the bride": that through the bride He gladdens the groom, because "a woman of valor is the crown of her husband," as mentioned above. And this is what is said, "Speedily may there be heard," etc., "the voice of the bride," etc.

כי עתה בגלות נאמר נאלמתי דומיה שהיא בחי שתיקה וכאלם לא יפתח פיו כו' ולכך החתן הוא אומר הרי את מקודשת לי והכלה שותקת אבל לעתיד כשתתעלה מעלה מעלה אז תהיה ג"כ משפעת ונק' קול כלה.

For now, in exile, it is said, "I was mute with silence," which is the level of silence, and "like a mute who does not open his mouth," etc. Therefore it is the groom who says, "Behold, you are consecrated to me," and the bride is silent. But in the Time to Come, when she rises higher and higher, she too will then bestow, and [this] is called "the voice of the bride."

8 וכמו"כ יובן ענין שמו"ע צלותא בחשאי הוא רק בזה"ז שהנוק' היא בחי מקבל ולא משפיע.

In the same way one will understand the matter of the Shemoneh Esreh [being] "a prayer in a whisper": this is only in the present time, for Nukva (the feminine / Malchus) is at the level of a recipient and not a bestower.

אבל לעתיד כשתתעלה להיות בבחי' משפיע כמו הדכר עצמו אז יהיה שמו"ע בקול רם ויהיה קול כלה וד"ל:

But in the Time to Come, when she rises to be at the level of a bestower like the male (dechar) himself, then the Shemoneh Esreh will be [said] in a loud voice, and there will be "the voice of the bride." And this is sufficient for the understanding.



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THE CHASSIDISHE PARSHA

About this edition

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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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