



TORAH OHR • PARSHAS VAYIGASH • MAAMAR 3

ביאור על הנ"ל

“An explanation of the above”



In the present era the bond between G-d and Israel is a betrothal: only the Torah's outer side is revealed, and Malchus, the “bride,” silently receives through Z'eir Anpin, the “groom.” In the Time to

Come the inner dimension of the Torah will be revealed, the bond will become a full marriage, and the bride will rise to be “the crown of her husband,” giving of her own: “the voice of the bride.”

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

In the present era the bond between G-d and Israel is a betrothal: only the Torah's outer side is revealed, and Malchus, the "bride," silently receives through Z'eir Anpin, the "groom." In the Time to Come the inner dimension of the Torah will be revealed, the bond will become a full marriage, and the bride will rise to be "the crown of her husband," giving of her own: "the voice of the bride."

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 maamar explains further a teaching of the earlier maamar of Parshas Vayigash: in the Time to Come Malchus will rise above Z'eir Anpin. It starts from the wedding blessings. The sixth ends "who gladdens the groom and the bride"; the last, after praying that the voices of groom and bride soon be heard in Yerushalayim, ends "who gladdens the groom with the bride." The first wording refers to the present, the second to the time after the Redeemer comes. Marriage has two stages, betrothal and marriage. Now we are in betrothal: at Sinai only the outer side of the Torah, its laws, was revealed, while its inner delight stayed encompassing, like a ring around the finger. In the future the inner Torah will be revealed and enter within, and that is marriage. Now Malchus receives through Z'eir Anpin, who receives from Imma; then she will be "a woman of valor, the crown of her husband." So now the bride is silent, as at the kiddushin, and the Shemoneh Esreh is whispered; then she will give, and the prayer will be said aloud: "the voice of the bride."

OUTLINE

- 1 The two wedding blessings** ¶1-3
To explain Malchus's future rise above Z'eir Anpin, the maamar asks why "the groom and the bride" becomes "the groom with the bride" in the last wedding blessing, and what "the voice of the bride" means; the first wording refers to the present.
- 2 Betrothal and marriage** ¶4-5
"With the bride" comes after the redemption. The present era is a betrothal: at Sinai only the Torah's outer side was revealed, while its inner delight stayed encompassing, like the kiddushin ring; in the Time to Come the inner Torah will be revealed within, and that is marriage.
- 3 The crown of her husband** ¶6
Now Malchus receives through Z'eir Anpin, who receives from Imma; in the Time to Come Malchus will rise above him as his crown, for "their end is wedged in their beginning."

Hence the righteous will have “Holy” said before them. Now the bride receives and is silent, as at the kiddushin and in the whispered Shemoneh Esreh; in the future G-d will gladden the groom through the bride, who will give, and the prayer will be said aloud.

KEY CONCEPTS

Betrothal (erusin) אירוסין

The first stage of marriage, which binds the couple before they live together. The maamar compares it to the present era, when only the outer side of the Torah is revealed.

Marriage (nisuin) נשואין

The completion of marriage. It stands for the Time to Come, when the inner dimension of the Torah will be revealed and the light will enter within.

Encompassing light (makif) מקיף

Light that affects a person from beyond, without being taken in, pictured by the round ring that encircles the finger. The Torah’s inner delight is now in this state.

The inner dimension of the Torah פנימיות התורה

The supernal delight within the Torah, beyond its laws of forbidden and permitted. It was not revealed at Sinai and will be revealed in the Time to Come.

Malchus and Z’eir Anpin מלכות וז"א

The bride and groom among the Sefiros. Now Malchus receives through Z’eir Anpin, who himself receives from Imma (Binah); in the Time to Come Malchus will rise above him.

A woman of valor, the crown of her husband אשת חיל עטרת בעלה

The verse the maamar uses for the future rise of Malchus above Z’eir Anpin, as a crown rests above the head, because “their end is wedged in their beginning.”

The voice of the bride קול כלה

The future state in which Malchus, silent now, will herself give. It is also the Shemoneh Esreh, now whispered, said aloud.

SECTION 1 • 11-3

The two wedding blessings

1 ביאור¹ על הנ"ל

An explanation of the above.

This short maamar is a further explanation of an idea from the earlier maamar of this parshah, on “And he approached (Vayigash).” That maamar taught that in the Time to Come Malchus will rise above Z’eir Anpin, and the heading tells the reader that what follows clarifies it.

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 יהודה² ובחוצות ירושלים³ כו'. בא"י משמח חתן עם הכלה.⁴

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.”

The idea to be clarified is that Malchus, the last of the Sefiros, which now receives from Z’eir Anpin, will in the Time to Come rise above it. The key is the last of the seven wedding blessings, which prays that joy and the voices of groom and bride soon be heard again in the cities of Yehudah and the streets of Yerushalayim, and closes, “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.”

The sixth wedding blessing ends “who gladdens the groom and the bride,” while the seventh ends “who gladdens the groom with the bride.” The maamar asks why the wording changes from “and” to “with.”

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.

A second question concerns “the voice of the groom and the voice of the bride” in the last blessing: what does the bride’s voice signify? The answer begins here: the earlier wording, “the groom and the bride,” describes the present era.

SECTION 2 • ¶4-5

Betrothal and marriage

4 ומ"ש עם הכלה קאי אלעתיד 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."

The last blessing first prays for the redemption, "Speedily may there be heard," and only then says "with the bride." Its order shows that "with the bride" describes the era after the coming of the Redeemer.

5 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).

To explain why the future calls for "with the bride," the maamar turns to the two stages of Jewish marriage. Erusin (betrothal, also called kiddushin) binds the couple, but they do not yet live together; nisuin (marriage) completes the union.

כי בזה"ז הוא בחינת אירוסין כמ"ש תורה צוה לנו משה מורשה. 6 א"ת מורשה אלא מאורשה. 7

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."

Our present bond with G-d through the Torah is like a betrothal. The Sages read the verse "Moshe commanded us the Torah, an inheritance (morashah)" as though it said me'orasah, "betrothed," teaching that the Torah and Israel are bound as in a betrothal.

5 וכמ"ש ביום חתונתו זה מ"ת 8 בחי' אירוסין כי במ"ת אף שהיה גילוי פב"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.

The Sages read "on the day of his wedding" as the Giving of the Torah; the maamar specifies that Sinai was a betrothal. Though G-d spoke there "face to face," what was revealed was the outer side of the Torah, its laws of what is forbidden and what is 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.

The inner dimension of the Torah, the divine delight within its laws, was not revealed at Sinai; it remained "encompassing," a light that surrounds a person from above without entering within. Betrothal is similar: the bond exists, but it has not yet been drawn inward.

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.

In betrothal only an outer glimmer of the bond is felt, while most of it stays around and above. The maamar's image is the kiddushin ring: being round, it encircles the finger from outside, a fitting picture of an encompassing light.

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).

In the Time to Come the inner dimension of the Torah, its supernal delight, will be revealed. Then the bond between Israel and G-d will become nisuin, a full marriage.

כי בועליך עושיך⁹ האשה נקנית¹⁰ 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.

The prophet calls G-d Israel's bo'el, "husband," a word that refers to marital union, and the laws of marriage open, "a woman is acquired..." listing union among the ways a marriage is made. Marriage, unlike betrothal, comes once the bond has entered within, and so it describes the Time to Come.

SECTION 3 • ¶6

The crown of her husband

6 והנה ידוע דכעת בגלות המלי' 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).

The maamar now states a known principle about the order in which light flows. In exile Malchus receives its light only by way of Z'eir Anpin, and Z'eir Anpin itself receives from Imma, "Mother," the configuration of Binah.

וכמ"ש בעטרה שעטרה לו אמו¹¹ 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 בתחלתן¹² כו'.¹³

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.

The verse "with the crown with which his mother crowned him" pictures Z'eir Anpin, the King, crowned by Imma, and only afterward giving to Malchus. In the Time to Come, "a woman of valor is the crown of her husband": Malchus will be a crown above Z'eir Anpin, because "their end is wedged in their beginning," the last level is rooted in the first.

SECTION 4 • ¶7-8

The voice of the bride

7 וזהו הטעם למשארז"ל עתידים צדיקים¹⁴ שיאמרו לפניהם קדוש. ולכן עתה בזה"ז נאמר משמח חתן וכלה¹⁵ 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).

The Sages' saying that in the future "Holy" will be said before the righteous has the same reason: the lower will rise above the higher. Today the blessing says "the groom and the bride" because the bride, Malchus, receives everything through the groom, Z'eir Anpin.

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.

After the redemption, when Malchus has risen, the blessing says "the groom with the bride": G-d gladdens the groom by means of the bride, since she has become "the crown of her husband." That is why the last blessing joins the prayer for redemption with "the voice of the bride."

כי עתה בגלות נאמר נאלמתי דומיה¹⁶ שהיא בחי' שתיקה וכאלם לא יפתח פיו¹⁷ כו' ולכך החתן הוא אומר הרי את מקודשת לי והכלה שותקת אבל לעתיד כשתתעלה מעלה מעלה אז תהיה ג"כ משפעת ונקי 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."

In exile Malchus is silent, as in "I was mute with silence": she receives and does not give. The wedding shows this, for the groom says "Behold, you are consecrated to me" and the bride says nothing; in the future she too will give, and that giving is "the voice of the bride."

8 וכמו"כ יובן ענין שמו"ע צלותא בחשאי הוא רק בזה"ז שהנוקי 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.

The maamar links the whispered Shemoneh Esreh, the standing prayer, to Nukva, that is, Malchus. Because in the present era she only receives and does not give, the prayer is said in a whisper.

אבל לעתיד כשתתעלה להיות בבחי' משפיע כמו הדכר עצמו אז יהיה שמו"ע בקול רם¹⁸ 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.

In the Time to Come Malchus will rise to give like the male, Z'eir Anpin, and then the Shemoneh Esreh will be said aloud; this too is "the voice of the bride." The closing words, "this is sufficient for the understanding," invite the reader to think the idea through.

QUESTIONS FOR DISCUSSION

1. Why does the sixth wedding blessing end "the groom and the bride," and the last one "the groom with the bride"?
2. In what sense was the Giving of the Torah only a betrothal, though G-d spoke there "face to face"?
3. Why is the kiddushin ring a fitting image of an encompassing light?
4. How does "their end is wedged in their beginning" explain Malchus becoming the crown of Z'eir Anpin?
5. What links the bride's silence at the kiddushin with the whispered Shemoneh Esreh, and what will change in the Time to Come?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1

ביאור

The note records that this maamar is found there as well, under the opening words “Meheirah Yishama” (“Speedily may there be heard”), the words of the wedding blessing that it explains.

KEHOT'S NOTE

נמצא בעבודת הלוי כרך ג בליקוטים פו, א בד"ה מהרה ישמע. הנחת אדה"א בסידור קלח, ב ומתחיל מהרה ישמע. והוא משנת תקס"ו. הגהות לסידור באוה"ת סידור עי רכב ושם בעי רכב מצייין שדי"ה ואכלתם אכול שבלקו"ת פי צו "שא אדמו"ר ז"ל בו בשבת שאמר הדיבור מהרה ישמע". ראה גם ד"ה אשר ברא במאמרי אדה"א דרושי חתונה כרך ב עי תרב מיוסד על הסידור. בכמה מקומות מצייין כ"ק אדמו"ר הצ"צ למאמר זה בשם "די"ה ואכלתם אכול". ראה לקו"ת שה"ש מח, ב.

PARAGRAPH 2

2

KeHOT's note points to Jeremiah 44:21 for these words.

ירמיהו מ"ד:כ"א

הלא את־הקטר אשר קטר־תם בערי יהודה ובחצות ירושלם אתם ואבותיכם מלכיכם ושריכם ועם הארץ אתם וזכר ה' ותעלה עלי־לבו:

"The offering that ye offered in the cities of Judah, and in the streets of Jerusalem, ye and your fathers, your kings and your princes, and the people of the land, did not the L-RD remember them, and came it not into His mind?"

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3

ישמע בערי יהודה ובחצות ירושלים

Yirmeyahu foretells that in the desolate cities of Yehudah and the streets of Yerushalayim there will again be heard "the voice of joy and the voice of gladness, the voice of the groom and the voice of the bride." The last wedding blessing prays for this promise, and the maamar reads its "voice of the bride" as the redemption.

ירמיהו ל"ג:י"א-י"ב

כה אמר ה' עוד ישמע במקום־הזה אשר אתם אמרים חרב הוא מאין אדם ומאין בהמה בערי יהודה ובחצות ירושלם הנשמות מאין אדם ומאין יושב ומאין בהמה: קול ששון וקול שמחה קול חתן וקול כלה קול אמרים הודו את־ה' צבאות כ"טוב ה' כ"יִלְעוֹלֵם חֶסֶדוֹ מְבֹאִים תוֹדֶה בֵּית ה' כ"יִאֲשִׁיב את־שְׁבוֹת־הָאָרֶץ כְּבָרֵאשֶׁנָּה אָמַר ה'

Thus saith the L-RD: Yet again there shall be heard in this place, whereof ye say: It is waste, without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man and without inhabitant and without beast, the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that say: 'Give thanks to the L-RD of hosts, for the L-RD is good, for His mercy endureth for ...

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4

משמח חתן עם הכלה

The Talmud gives the text of the wedding blessings, the last closing "who gladdens the groom with the bride." The maamar explains why it differs from the one before it.

כתובות ח' א:ו' 8a:6 Ketubot

"ברוך אתה ה', אלקינו מלך העולם, אשר ברא ששון ושמחה, חתן וכלה, גילה, רינה, דיצה, חדנה, אהבה ואהבה ושלום ורעות. מהרה ה' אלקינו ישמע בערי יהודה ובחצות ירושלים קול ששון וקול שמחה, קול חתן וקול כלה, קול מצהלות חתנים מחופתם ונערים ממשתה נגינתם, ברוך אתה ה', משמח חתן עם הכלה."

William Davidson, Vocalized Aramaic (CC-BY-NC)

PARAGRAPH 4

5

יש אירוסין ונשואין

The note sends the reader there for an explanation of the difference between betrothal and marriage, the distinction on which this maamar turns.

KEHOT'S NOTE

ראה באוה"ת סידור עי רל ההפרש ביניהם.

6

תורה לנו משה מורשה

"Moshe commanded us the Torah, an inheritance of the congregation of Yaakov." Moshe's blessing calls the Torah Israel's inheritance; the maamar quotes it for the Sages' reading that follows.

דברים ל"ג:ד' 33:4 Deuteronomy

תורה צוה לנו משה מורשה קהלת יעקב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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KEHOT'S NOTE

דברים לג, ד.

7

א"ת מורשה אלא מאורשה

The Talmud reads morashah, "inheritance," as me'orasah, "betrothed," so that the Torah is Israel's betrothed. The maamar uses this to show that our present bond with G-d through the Torah is a betrothal.

ברכות נ"א:ד' 57a:4 Berakhot

הבא על אמו בַּחֲלוּם — יִצְפָּה לְבִינָה, שְׁנֵאמַר: "כִּי אִם לְבִינָה תִּקְרָא".
הבא על נַעֲרָה מְאֻרְסָה — יִצְפָּה לְתוֹרָה, שְׁנֵאמַר: "תוֹרָה צוּה לָנוּ מֹשֶׁה מוֹרְשָׁה קְהֵלֶת יַעֲקֹב", אֵל תִּקְרִי "מוֹרְשָׁה" אֶלָּא "מְאֻרְשָׁה". הַבָּא עַל אֲחוּתוֹ בַּחֲלוּם — יִצְפָּה לְחֻמָּה, שְׁנֵאמַר: "אָמַר לְחֻמָּה אֲחֹתִי אֲתָּה".
הַבָּא עַל אִשְׁתּוֹ אִישׁ בַּחֲלוּם — מוֹכֵט לּוֹ שֶׁהוּא בֶן הָעוֹלָם הַבָּא. וְהִנֵּי מִיִּלִּי דְלָא יָדַע לָהּ לֹא הָרְהַר בָּהּ מְאֻרְשָׁתָא.

Who dreams of having intercourse with his mother may hope for understanding; as it is said, "Yea, thou wilt call understanding 'mother'" (Prov. ii. 3). [Who dreams] of having

intercourse with a betrothed maiden may hope for Torah, as it is said, "Moses commanded us a law [Torah], an inheritance of the congregation of Jacob" (Deut. xxxiii. 4) — read not morashah "an inheritance" but me'orasah "betrothed maiden." Who dreams of having had intercourse with his sister may hope for wisdom ; as it is said, "Say unto wisdom, thou ...

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

Pesachim 49b:10-11א"ב: פסחים מ"ט ב"י

תנא רבי חייא: כל העוסק בתורה לפני עם הארץ, כאילו בועל ארוסתו בפניו, שנאמר: "תורה צוה לנו משה מורשה". אל תקרי: "מורשה", אלא: מאורסה. גדולה שגאון ששונאין עמי הארץ לתלמיד חכם יותר משגאון ששונאין אומות העולם את ישראל, ונשותיהן יותר מהן. תנא שגאון ופירש, יותר מכולן.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

ברכות נו, א. פסחים מט, ב וש"נ. באוה"ת סידור ע' רכג מציינ' ללקויות פי ברכה צד, א.

PARAGRAPH 5

8

ביום חתונתו זה מ"ת

The Sages read "on the day of his wedding" as the day of the Giving of the Torah. The maamar adds that this "wedding" was the stage of betrothal.

Taanit 26b:6-7ז"ו ב"ר: תענית כ"ו

וכן הוא אומר: "צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה לו אמו ביום חתנתו וביום שמחת לבו". "ביום חתנתו" — זה מתן תורה, "וביום שמחת לבו" — זה בננין בית המקדש, שיבנה במהרה בקמינו. גמי בשלשה פרקים בשנה כהנים נושאין את כפיהם כו. תעניות ומעמדות מי איכא מוסף? חסורי מיחסר, והכי קתני: בשלשה פרקים כהנים נושאין את כפיהן כל ימין שמתפללין, ויש מהן ארבעה פעמים ביום — שחרית ...

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KEHOT'S NOTE

תענית כו, ב.

9

כי בועליך עושיך

The prophet comforts Israel that its Maker is its husband. The maamar reads it as the full marriage of the Time to Come, when the bond will be inward.

Isaiah 54:5ה"ד: ישעיהו נ"ד

כי בעליך עשיך ה' צבאות שמו וגאלך קדוש ישראל אלקי כל-הארץ יקרא:

For thy Maker is thy husband, The L-RD of hosts is His name; And the Holy One of Israel is thy Redeemer, The G-d of the whole earth shall He be called.

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KEHOT'S NOTE

ישע"י נד, ה.

10

האשה נקנית

The Mishnah opens the laws of marriage: "A woman is acquired in three ways," one of them by marital union. The maamar cites it beside Yeshayahu's "your Husband" to show that full marriage is a bond that enters within.

Mishnah Kiddushin 1:1א"א: משנה קידושין א'

האשה נקנית בשלש דרכים, וקונה את עצמה בשתי דרכים. נקנית בכסף, בשטר, ובביאה. בכסף, בית שמאי אומרים, בדינר ובששה דינר. ובית הלל אומרים, בפרוטה ובששה פרוטה. וכמה היא פרוטה, אחד משמנה באסר האיטלקי. וקונה את עצמה בגט ובמיתת הפעל. היבמה נקנית בביאה. וקונה את עצמה בחליצה ובמיתת היבם:

A woman is acquired in three ways and acquires herself in two: She is acquired by money, by document, or by intercourse. "By money": Bet Shammai says: a denar or the equivalent of a denar; Bet Hillel says: a perutah or the equivalent of a perutah. And how much is a perutah? An eighth of an Italian issar. And she acquires herself by divorce or by her husband's death. A yevamah is acquired by intercourse. And she acquires herself by halitzah or by the yavam's death.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

PARAGRAPH 6

11

בעטרה שעטרה לו אמו

"Go forth and gaze, daughters of Zion, upon King Shlomo, with the crown with which his mother crowned him on the day of his wedding." The maamar reads the King as Z'eir Anpin, crowned by Imma, his "mother," before he gives to Malchus.

Song of Songs 3:11א"א: שיר השירים ג'

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה-לו אמו ביום חתנתו וביום שמחת לבו:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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KEHOT'S NOTE

שח"ש ג, יא.

12

נעוץ סופן בתחלתן

Sefer Yetzirah says of the ten Sefiros that "their end is wedged in their beginning." The maamar uses it to explain why Malchus, the last, can rise above Z'eir Anpin: its root is in the very first.

Sefer Yetzirah 1:7ז"א: ספר יצירה א'

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלחבת 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 wedged 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 Yetzirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

13 שתהי המלי. . ויא שתתעלה יותר למעלה

That passage refers back to this one.

KEHOT'S NOTE

בלקו"ת במדבר ז, ד מציין לכאן.

PARAGRAPH 7

14 עתידים צדיקים

The Talmud teaches that in the future "Holy" will be said before the righteous as it is said before the Holy One, blessed be He. The maamar explains it by the future rise of the lower level above the higher.

Bava Batra 75b כבא בתרא ע"ה בב

KEHOT'S NOTE

ב"ב עה, ב. נסמן לעיל יח, ב.

15 ולכן עתה בוחזי נאמר משמח חתן וכלה

the passage shares nothing with the note

KEHOT'S NOTE

מכאן עד הסיום נמצא גם באוה"ת ויקרא כרך ד ע' תתקס"ה עם הוספות הצ"צ. ראה ד"ה להבין מה שבברכת שמח תשמח בסי' דרושי חתונה לכ"ק אדמו"ר מהר"ש ע' סט ובהערה 2 שם. ראה לקו"ת צו ט, סע"א. שה"ש מה, ב. סידור קלב, א. קלח, ג. סה"מ תרל"ד ע' כד.

16 נאלמתי דומי

"I was mute with silence." The maamar applies the verse to Malchus in exile, which receives and does not yet give.

Psalms 39:3 תהילים ל"ט:ג

נְאֻלְמָתִי דוּמִיָּה הִחַשְׁתִּי מָטוּב וְכֹאֲבִי נֶעְכָּר:

I was dumb with silence; I held my peace, had no comfort; and my pain was held in check.

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KEHOT'S NOTE

תהלים לט, ג.

17 וכאלם לא יפתח פיו

"Like a mute who does not open his mouth." With "I was mute with silence," the maamar applies it to Malchus in exile, which receives and does not yet give.

Psalms 38:14 תהילים ל"ח:יד

וְאֲנִי כְחֹרֶשׁ לֹא אֶשְׁמָע וְכֹאֲלָם לֹא יִפְתַּח־פִּי:

But I am as a deaf man, I hear not; and I am as a dumb man that openeth not his mouth.

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PARAGRAPH 8

18 אז יהי שמו"ע בקול רם

The note quotes it: one may say there is a hint to this in the Zohar on Parshas Vayigash, which reads "A voice is heard on high (beramah)" (Jeremiah 31:14) as the World to

Come; that is, in the Time to Come prayer will be "on high," in a loud voice.

Jeremiah 31:14 ירמיהו ל"א:יד

וְרִיתִי נִפְשׁ הַכֹּהֲנִים דָּשֶׁן וְעִמִּי אֶת־טוֹבִי יִשְׁבְּעוּ נְאֻם־יְהוָה

And I will satiate the soul of the priests with fatness, And My people shall be satisfied with My goodness, Saith the L-RD.

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KEHOT'S NOTE

"ויש לומר רמז לזה בזה פרשתינו קול ברמה נשמע (ירמ"י לא, יד) מאי ברמה דא הוא עלמא דאתי — היינו דלעתיד לבוא, עלמא דאתי תהי התפלה "ברמה" בקול רם. — לקו"ש חל"ה ע' 197 הערה *40. ראה בלקו"ת שה"ש מח, ב וז"ל: "אבל לעתיד לבא אחר הבירור כשיתגלה מו"ס טוב טעם ודעת אז יהיה להכלה קול גדול ולא יסף שמונה עשרה בקול רם, ויהי המלי' עיקר אחע"ב. . ועיין מ"ש בד"ה ואכלתם אכול ס"פ ויגש". והכוונה לכאן. וראה גי' לקו"ת צו ז, ג. וראה גם דרושי חתונה לאדה"א ח"ב ע' תרלה.



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THE CHASSIDISHE PARSHA

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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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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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