



FAITHFUL MARRIAGE

The event of the giving of the Torah is considered a "marriage" between G-d and the Jewish people. What form of loyalty does this relationship require?

TEACHER'S MANUAL



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SHAVUOT

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When Moses ascended Mount Sinai to receive the Torah, the angels asked that the Torah be given to them. (Source 1)

Being that angels cannot relate to the Torah and its physical obligations, what were they demanding? The Rebbe answers that they wished to receive the spiritual dimension of the Torah.

A fascinating tale about Mishnah study in heaven in a spiritual manner. (Source 2)

B. How Do You Get Married?.....9

There are three ways of effecting a legal Jewish marriage: With money, a legally binding document, or cohabitation (Source 3). This action is called kiddushin—sanctification—and following one of these actions, the relationship is exclusive (Source 4). Accordingly, there are two elements to a marriage: A. A sacred and exclusive relationship. B. The three methods of forging a bond between a couple.

C. Marriage with The Creator.....13

Rabbi Akiva taught that King Solomon’s Song of Songs is the holiest of holy writings, because this song is a parable for the relationship between G-d and the Jewish people. (Source 5)

Just as marriage is a bond of exclusivity, so too the marriage between G-d and His people is an exclusive one. How is that expressed? One may not gain pleasure from the world without making a blessing. The world’s bounty is G-d’s, and He permits us to enjoy it with certain conditions. (Source 6)

(Alternatively: In a mortal marriage, one cannot be married to their spouse and another person simultaneously. The same applies in the spiritual sense, a Jew cannot be wed to G-d and also to the material world. One need not abstain from the material, but remember who they are married to, and what their priorities are.)

The second element is also present in our relationship with G-d. There are three ways to “marry” G-d: (a) cohabitation - mitzvot that are done with one’s body, (b) money - mitzvot one does with their property, and (c) a legal document - studying Torah, the most precious of documents.

What’s interesting is that marriage effected by money or a legal document can be done through an agent, however the third method, cohabitation, can obviously only be done

by the husband. This is reflected in the three categories of mitzvot too, mitzvot done with one's belongings can often be fulfilled by an agent, however mitzvot done with the body can only be fulfilled by the person himself.

The takeaway: Although the Torah and mitzvot were given at Sinai thousands of years ago, we must recall the spark and passion today (Source 7). Our passion needs to find expression in both elements: Being G-d's chosen one, to the exclusion of worldly pleasures, and connecting with G-d in all three ways: bodily mitzvot, Torah study, and mitzvot done with our property.

Introduction

The institution of marriage as we know it has its roots in the marriage between G-d and the Jewish people. A man has three ways of betrothing a woman. Likewise, the Jewish people have three ways of becoming G-d's chosen ones, which serve as channels to become sanctified to Him

השיעור לחג השבועות

משיחת יום ג' פ' חוקת, ג' תמוז, ה'תשכ"ג
לקבוצת תלמידים מ"נר ישראל" טורונטו, בחדרו הקדוש
הנחה בלתי מוגה
תורת מנחם כרך ל"ז עמוד 97 ואילך

A. A Heavenly Argument

Background

Shavuot celebrates the giving of the Torah on Mount Sinai. When Moses ascended the mountain to receive the Torah, he spent forty days and forty nights up there. What was he busy with for forty days? The Talmud tells of an extraordinary event that transpired in heaven, where Moses got into an argument with the angels.

>> The Rebbe

Moses and the Angels

Student's
pg. 3

Torah has a form of spiritual expression in Heaven, in addition to its physical manifestation in the material world.

Before the Torah descended into this world it existed in the spiritual realm, and the angels even asked that it be given to them, "bestow Your majesty upon the heavens."

כשם שענייני התורה ישנם בעולם למטה
כפי ששייכים לגוף גשמי, כמו כן ישנם
ענייני התורה כפי שהם למעלה.

כי הנה, קודם שירדה התורה למטה היתה
כבר התורה למעלה, ועד שהמלאכים
ביקשו שהתורה תינתן להם, "תנה הודך
על השמים"¹ (כפי שמובא בגמרא במסכת
שבת²).

Source 1 Talmud, Shabbat 88b

Student's
pg. 3

Rabbi Yehoshua ben Levi said: "When Moses ascended on high, the angels said to G-d: 'Master of the Universe, what is this "son of a woman" doing here?'"

"He has come to receive the Torah," G-d responded.

ואמר רבי יהושע בן לוי:
בשעה שעלה משה למרום
אמרו מלאכי השרת לפני
הקדוש ברוך הוא: רבנו של
עולם, מה לילוד אשה בינינו?
אמר להן: לקבל תורה בא.

Rabbi Yehoshua ben Levi A Talmudic sage, whose life was full of miraculous events. Thanks to his legendary piety, he frequently met with Elijah the Prophet, who taught him the hidden dimension of the Torah. It is said that when he passed away and went to paradise, Elijah came to greet him, saying, "They've made space here for ben Levi."

Student's
pg. 3

They replied: "You have a treasure that has been hidden for 974 generations before the world was created, and you want to give it to a man of flesh and blood? 'What is man that You shall remember him, and who is the son of man that You shall be mindful of?' 'G-d, our Master, how mighty is Your name on all the earth; you should bestow Your majesty upon the heavens!' "

"Answer them, Moses," G-d said.

Student's
pg. 4

"Master of the Universe, I am scared that they will burn me with the breath of their mouths," Moses said.

G-d responded: "Hold on to my Throne of Glory and answer them."

"Master of the Universe," Moses addressed G-d, "What is written in the Torah which You are giving me?" "I am your G-d Who has taken you out of Egypt," G-d answered. Moses turned to the angels, "Did you go down to Egypt? Were you slaves to Pharaoh? Why should you get the Torah?"

"What else does it say?" Moses asked G-d. "You shall not have other gods." "Do you live among other nations who worship idols?" Moses asked the angels.

"What else does it say?" Moses asked G-d. "Remember the Sabbath day and keep it holy." "You don't work," Moses told the angels, "what will you rest from?"

"What else does it say?" "You shall not take G-d's name in vain." - "Do you have business dealings?!"

"What else does it say?" "Honor your father and mother." - "Do you have parents?!"

"Do not murder. Do not commit adultery. Do not steal." - "Can you be jealous? Do you have an evil inclination?"

Hearing this, the angels conceded.

אָמְרוּ לְפָנָיו: חֲמֵדָה גְּנוּזָה שְׁגֻנוּזָה
לְךָ תִשָּׂע מֵאוֹת וְשִׁבְעִים וְאַרְבָּעָה
דוֹרוֹת קוֹדֶם שְׁנִבְרָא הָעוֹלָם,
אֵתָהּ מִבְּקִשׁ לִיתְנֶה לְבָשָׂר וָדָם?
"מָה אֲנוֹשׁ כִּי תִזְכְּרֵנוּ וּבֶן אָדָם
כִּי תִפְקְדֵנוּ? ה' אֲדִינֵנוּ מָה אֲדִיר
שְׁמֶךָ בְּכֹל הָאָרֶץ אֲשֶׁר תְּנָה
הַיּוֹדֵךְ עַל הַשָּׁמַיִם!"

אָמַר לוֹ הַקְּדוֹשׁ בְּרוּךְ הוּא
לְמִשְׁחָה: הַחֲזִיר לָהֶן תִּשְׁוֹבָה.

אָמַר לְפָנָיו: רְבוּנוּ שֶׁל עוֹלָם,
מִתִּירָא אֲנִי שְׁמָא יִשְׂרָפוּנִי
בְּהֶבֶל שְׁבִפְיָהֶם.

אָמַר לוֹ: אַחֲזוּ בְּכֶסֶף כְּבוֹדִי
וַחֲזוּר לָהֶן תִּשְׁוֹבָה...

אָמַר לְפָנָיו: רְבוּנוּ שֶׁל עוֹלָם,
תּוֹרָה שְׂאֵתָה נֹתֵן לִי מָה כְּתִיב
בָּהּ? "אֲנֹכִי ה' אֱלֹהֶיךָ אֲשֶׁר
הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם". אָמַר
לָהֶן: לְמִצְרַיִם יִרְדְּתֶם? לְפָרְעָה
הַשְׁתַּעַבְדְתֶם? תּוֹרָה לָמָּה תִּהְיֶה
לְכֶם?

שׁוּב: מָה כְּתִיב בָּהּ? "לֹא יִהְיֶה
לְךָ אֱלֹהִים אֲחֵרִים". בֵּין עַמִּים
אַתֶּם שְׂרוּיִין, שְׁעוּבְדִין עֲבוֹדַת
גְּלוּלִים?

שׁוּב: מָה כְּתִיב בָּהּ? "זְכוֹר אֵת
יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ" - כְּלוּם
אַתֶּם עוֹשִׂים מְלֶאכֶה, שְׂאֵתֶם
צְרִיכִין שְׁבוֹת?"

שׁוּב: מָה כְּתִיב בָּהּ? "לֹא תִשָּׂא
- מִשְׂא וּמִתֵּן יַשׁ בֵּינֵיכֶם?

שׁוּב: מָה כְּתִיב בָּהּ? "כִּבֵּד אֵת
אָבִיךָ וְאֵת אִמְךָ" - אָב וְאֵם יַשׁ
לְכֶם?

שׁוּב: מָה כְּתִיב בָּהּ? "לֹא תִרְצַח",
"לֹא תִנְאַף", "לֹא תִגְנוֹב". קִנְיָה
יַשׁ בֵּינֵיכֶם? יִצָר הָרַע יַשׁ
בֵּינֵיכֶם?

מִיד הוֹדוּ לוֹ לְהַקְּדוֹשׁ בְּרוּךְ
הוּא...

Student's
pg. 4 The angels became friends with Moses and gave him gifts, as it is stated: "You ascended on high, you took a captive, you took gifts on account of man." (Meaning, the reward was for the fact that the angels called him "man.")

Student's
pg. 5 Even the Angel of Death gave a gift, telling Moses how to stop a plague. Moses later instructed Aaron on how to stop a plague: "He placed the incense and he atoned for the people . . . And he stood between the dead and the living and the plague stopped." If not for the Angel of Death telling him, how would Moses have known the remedy?

מִיָּד כָּל אֶחָד וְאֶחָד נִעְשָׂה
לוֹ אוֹהֵב וּמָסֵר לוֹ דְּבָר,
שְׂנֵאָמַר: "עֲלִיתָ לְמָרוֹם שְׁבִיתָ
שְׂבִי לְקַחְתָּ מִתְּנוּת בְּאָדָם"
— בְּשֵׁכֶר שְׂקָרְאוּךָ "אָדָם",
לְקַחְתָּ מִתְּנוּת.

אִף מִלְאָךְ הַמָּוֶת מָסֵר לוֹ דְּבָר,
שְׂנֵאָמַר: "וַיִּתֵּן אֶת הַקְּטֹרֶת
וַיִּכַּפֵּר עַל הָעָם", וְאוֹמֵר:
"וַיַּעֲמֵד בֵּין הַמֵּתִים וּבֵין
הַחַיִּים וְגו'" — אִם לֹא שְׂאָמַר
לוֹ מִלְאָךְ הַמָּוֶת סִגְלָה זֶה, הַאִם
הִיָּה יוֹדֵעַ?

>> The Rebbe

What Were They Thinking?

Student's
pg. 5 The angels' request seems difficult to understand. The angels were incapable of observing the laws of the Torah which relate to the physical world. For example, the laws of marriage have no application for angels. Why then did they ask that the Torah be given to them?

It must be that the angels asked to be given the Torah in its spiritual manifestation. The spiritual plane of the Torah is something the angels could also study.

ולכאורה אינו מובן: כיון שאצל מלאכים לא שייכים עניני התורה כפי שהם בעולם למטה, כמו הענין של קידושי איש ואשה שאינו שייך כלל אצל מלאכים - אם כן מה הייתה בקשתם שהתורה תינתן להם?

ועל כן צריך לומר, שהמלאכים ביקשו לקבל וללמוד את התורה כפי שהיא ברוחניות³, שכן, עניני התורה ישנם גם ברוחניות, ותורה כזו - כמו שהיא ברוחניות העניינים - יכולים גם המלאכים ללמדה.

What do the souls of the righteous and the angels do in Heaven? They bask in the Divine glory and study Torah. The study of Torah in Paradise is of course on a very deep and refined spiritual level.

3. ראה גם לקו"ש ח"ח ע' 31, ובהנסמן שם.

Optional Section: Mishnah Study in Heaven

The following is an interesting story that the sixth Chabad Rebbe, Rabbi Yosef Yitzchak Schneersohn, related at a Chassidic gathering, as recorded by the Rebbe in his personal notebook.

Source 2 Otzar Reshimot, p. 302

Student's
pg. 6

I will now tell you a story, as I promised you on Simchat Torah night. Don't ask me for more details, because I won't give them.

Rabbi Shmuel Ber of Borisov had a very close relationship with the Rebbe Rashab (the fifth Chabad Rebbe), but he never told the Rebbe the following story, until he was old and felt that his time was coming.

This is the story:

On Simchat Torah night in 1853 Rabbi Shmuel Ber was asleep...

Attached to the house of the Tzemach Tzedek (the third Rebbe) there was a separate wing where the Rebbe Maharash (the fourth Rebbe) lived.

When Rabbi Shmuel Ber awoke from his sleep, he went into a side room in the Tzemach Tzedek's house. Suddenly, the Tzemach Tzedek's door opened and he rushed over to the Rebbe Maharash's house and knocked on the window. The two of them, the Tzemach Tzedek and the Rebbe Maharash, then entered the side room where Rabbi Shmuel Ber was standing. Trembling with awe, Rabbi Shmuel Ber heard the Tzemach Tzedek tell the Rebbe Maharash, "my grandfather, the Alter Rebbe (the first Rebbe), promised to come and teach me a Mishnah in tractate Sukkah as it is studied in the lower realm of Paradise." The two of them then entered the Tzemach Tzedek's room. Rabbi Shmuel Ber pressed his ear to the door and heard the beginning of the discussion, but then fell asleep.

אָספּר לָכֶם מֵעֵשְׂיָהּ, כַּאֲשֶׁר
הִבְטַחְתִּי אוֹר לְשִׁמְחַת תּוֹרָה,
וְלֹא תִשְׁאַלוּ פָּרְטֵי הָעֵבֶדָא, כִּי
לֹא אֲסַפֵּרם.

ר' שמואל בער מבורישוב, היָה
בידידות בְּיוֹתֵר עִם אַדְמו"ר
נִשְׁמָתוֹ עֲדָן [הַרְבֵּי הַרַ"שׁ ב], וְאַף

Rabbi Shmuel Ber of Borisov was one of the great Chabad Chassidim. He was a student of four Rebbes: the Mittlerer Rebbe, the Tzemach Tzedek, the Rebbe Maharash, and the Rebbe Rashab.

עַל פִּי כֵן, עַל דְּבַר זֶה (הָעֵבֶדָא דְלִקְמוֹן)
לֹא סֵפֵר לוֹ מֵעוֹלָם, וְרַק כְּשֶׁהֲרִיגֵשׁ
שְׁקָרְבוֹ יָמָיו, סִפְּרָה לְאַדְמו"ר נִשְׁמָתוֹ
עֲדָן.

וְזֶה דְּבַר הָעֵבֶדָא:

בְּשַׁנַּת תרי"ד בְּלֵיל שִׁמְחַת תּוֹרָה,
נִרְדַּם ר' שמואל בער... וּבְצַד בֵּית
הַצִּמְחָא צִדְקָה הָיָה חֲדָר צִדְדֵי שְׁנַמְשָׁךְ
וּמִסְתַּעֲפָה מִן הַבַּיִת כַּמִּין כְּנֶגֶף, וְשָׁם דָּר
אַדְמו"ר מֵהַר"ש נִשְׁמָתוֹ עֲדָן.

לְאַחַר זְמַן, הִקִּיץ ר' שמואל בער
מִשְׁנָתוֹ, וְהִזְדַּחַל לְחֲדָר הַשְּׁנִי בְּדִירַת
הַצִּמְחָא צִדְקָה, וְהִנֵּה פְתָאוּם נִפְתְּחָה
דְּלַת חֲדָר הַצִּמְחָא צִדְקָה, וְיִרְאֶהוּ
יוֹצֵא בְמַהֲרֵי, וְיֵצֵא וְיִדְפֵק בְּחִלּוֹן
דִּירַת אַדְמו"ר מֵהַר"ש נִשְׁמָתוֹ
עֲדָן, וְיִכְנָסוּ שְׁנֵיהֶם – הַצִּמְחָא צִדְקָה
וְאַדְמו"ר מֵהַר"ש נִשְׁמָתוֹ עֲדָן – אֶל
הַחֲדָר שֶׁשָׁם בִּפְנֵי עֵמֶד ר' שמואל
בער, וְרָעְדָה אֲחֻזָּתוֹ, וְיִשְׁמַע אֶת
הַצִּמְחָא צִדְקָה אוֹמֵר לְאַדְמו"ר מֵהַר"ש
נִשְׁמָתוֹ עֲדָן: זְקֵנִי (אַדְמו"ר הַזְּקֵן)
הִבְטִיחַ לְבוֹא וּלְלַמֵּד מִשְׁנֵה בְּמִסְכַּת
סֻכָּה, כִּפִּי שְׁלוֹמֵיךְ אוֹתָהּ בְּגֵן עֲדָן
הַתַּחְתּוֹן, וְשְׁנֵיהֶם נִכְנָסוּ לְחֲדָר הַצִּמְחָא
צִדְקָה. וְיִגַּשׁ ר' שמואל בער אֶל הַדְּלֵת,
וְיִשְׁמַע דְּבוֹרִים אֲחֻדִים, וְיִרְדַּם.

In the continuation of the address we will study today, the Rebbe analyzes the Torah's laws of marriage and explores their spiritual meaning.

B. How Do You Get Married?

Source 3 Talmud, Kiddushin 2a

Student's
pg. 7

A woman is betrothed with money, a legal document, or cohabitation.

הַאִשָּׁה נִקְנִית בְּכֶסֶף, בְּשֵׁטֶר וּבְבִיאָה.

Rashi

Money: He gives her money or an object worth money and tells her: You are hereby betrothed to me. **Document:** He writes on a paper, even if the paper has no value, You are hereby betrothed to me. **Cohabitation:** They engage in marital relations and he says: Be betrothed to me.

רש"י

בְּכֶסֶף – נוֹתֵן לָהּ כֶּסֶף אוֹ שְׂוֵה כֶּסֶף, וְאוֹמֵר לָהּ: הֲרִי אֶת מְקַדְּשֶׁת לִי. שֵׁטֶר – כּוֹתֵב לָהּ עַל הַגִּזְרִי, אִף עַל פִּי שְׂאִינוֹ שְׂוֵה פְרוּטָה, "הֲרִי אֶת מְקַדְּשֶׁת לִי". בִּיאָה – כָּא עָלֶיהָ וְאָמַר: "הֲתִקְדְּשִׁי לִי בְּבִיאָה זֶה".

>> The Rebbe

A Married Woman is “Consecrated”

Student's
pg. 7

The opening Mishnah of Tractate Kiddushin states: “A woman is betrothed in three ways . . . through money, a legal document, or cohabitation.” On the basic level, this Mishnah is about the relationship between a Jewish man and woman, which is termed “kiddushin,” betrothal - the man betrothes the woman, and the woman becomes betrothed to him.

The literal meaning of the word Kiddushin is “consecrated.” The Talmud explains that this word is used for betrothal because the act of betrothal makes the betrothed forbidden to all other men, like *hekdes*, items that are consecrated for the Temple service and cannot be used by anyone else. This means that in addition to the unique bond created between the man and the woman, there is also an active disassociation with the rest of the world.

בהתחלת מסכת קידושין⁴ שנינו: “האשה נקנית בשלש דרכים... בכסף בשטר ובביאה”... הדברים - שמדובר אודות הקשר והשייכות בין איש ואישה בישראל, שנקרא בשם “קידושין”, שהאיש מקדש את האשה והאשה נעשית מקודשת לו.

ומבואר בגמרא⁵ שהקשר בין איש ואשה נקרא בשם “קידושין” - לפי ש“אסר לה אכולא עלמא כהקדש”, היינו, שנוסף לכך שנעשית שייכות מיוחדת בין האיש והאשה, ניתוסף גם ביחס לכל העולם, ש“אסר לה אכולא עלמא כהקדש”,

5. קידושין ב, ריש ע"ב.

4. קבוצת התלמידים הנ"ל למדו באותו זמן מסכת קידושין (המור"ל).

Student's
pg. 8 This exclusion of all others is a key element of betrothal, to the extent that it gives it its name, kiddushin.

ולא עוד אלא שהיחס השלילי לכל העולם ("אסור לה אכולא עלמא כהקדש") הוא ענין עיקרי, עד כדי כך שעל שם זה נקרא כללות הקשר והשייכות שבין איש לאשה בשם "קידושין".

Source 4 Talmud, Kiddushin 2a

Student's
pg. 8 Why is marriage called kiddushin, "consecration?" Because with this act, the woman becomes forbidden to the rest of the world, like something holy and consecrated.

ומה טעמה של לשון זו של חכמים שקוראים ללקיחת אשה "קדושין"? — משום שאסור אותה בעלה בקדושיה על כל העולם כהקדש, ולכן משתמשים בלשון "קדושי" אשה.

In Talmudic terminology, a married woman is called "consecrated." What does this word mean? The same way holy objects were set aside for use in the Holy Temple and belonged to G-d, and nobody else was allowed to use them, so too a married woman is forbidden for all other people. Just as holy objects are treated with respect and dignity, other men must respect a "consecrated" woman's relationship.

In other words: Marriage binds the fate of the couple together, and at the same time disconnects them from all other people in the world. An inseparable part of marriage is the faithfulness of the couple to each other. We can see for ourselves how actions that express a connection with someone else, question the loyalty of the couple and destroy their relationship.

This is why the act of marriage is called "kiddushin," which denotes the paramount importance of the faithfulness of the couple .

Where does this requirement for exclusivity come from? The Talmud says: "There are three partners in the creation of a person: G-d, their father, and their mother." (Niddah 31a.) Marriage is a holy bond where the couple enter a covenant with each other, and with the third partner, G-d. It is G-d who gives them the incredible power to create new life in this world.

Therefore, this isn't just any agreement, like a business deal between partners, where they decide what the contract will include and what they are ready to compromise on. It's a sacred agreement, a covenant with G-d, and holiness is a central component of this marital agreement, kiddushin.

>> The Rebbe

Three Ways to Marry

Student's
pg. 8

Kiddushin can be effected in three ways: money, a legal document, and cohabitation. The Mishnah and Talmud discuss the legal details of this.

There are basic differences between each of the three forms of kiddushin.

Money: When a man gives a woman money (or an item of monetary value) for the purpose of kiddushin, he isn't giving a part of his own body. The money is completely external to him. However, although external to the person, the item must be something of significance, worth at least a perutah in value - a sum that suffices to buy basic human needs. A lesser sum is too insignificant and doesn't effect kiddushin.

Student's
pg. 9

Document: The document itself need not be worth anything. All that is required is for the man to write on the document "you are mekudeshet to me," and for the woman to willingly accept it.

Cohabitation: This is a deeply personal connection between the man and the woman, and is the key to the goal of marriage, "be fruitful and multiply and fill the earth."

We learned two important details regarding kiddushin:

1. A key element of kiddushin is the fact that the betrothed woman is now forbidden to all other men.
2. There are three ways to effect kiddushin: money, a document, and cohabitation.

וענין זה נעשה בשלש דרכים, בכסף, בשטר ובביאה, כמבואר פרטי הדברים בזה בהמשך דברי המשנה והגמרא.

וכללות החילוק בין שלש הדרכים שעל ידן נקנית האשה לבעלה:

כסף: כאשר האיש נותן לאשה כסף או שוה כסף - הרי אינו נותן חלק מגופו, כי אם דבר חיצוני בלבד, אבל, דבר חיצוני זה צריך להיות בעל חשיבות - "בפרוטה ובשוה פרוטה"⁶, שבזה יכולה לקנות חיי נפשה⁷, מה שאין כן פחות משוה פרוטה שאינו דבר חשוב להיות קשור עם חיות הנפש.

שטר: גם כאשר השטר כשלעצמו אינו שוה פרוטה⁸, מכל מקום, כאשר הבעל כותב על השטר הרי את מקודשת לי, והאשה מקבלת את השטר ברצונה (שהרי קידושין צריכים להיות ברצון האשה⁹), הרי היא מקודשת.

ביאה: היא השייכות הפנימית בין האיש לאשה, ועל ידי זה נעשית תכלית ענין הקידושין - "פרו ורבו ומלאו את הארץ"¹⁰.

9. שם ב, ב. רמב"ם הל' אישות רפ"ד.
10. בראשית א, כה.

6. דעת בי"ה - במשנה שם.
7. ראה תניא פל"ז (מה, סע"ב).
8. קידושין ט, א.

Student's
pg. 9

The concept of kiddushin and the three ways of effecting it also have a spiritual dimension.

ויש לבאר תוכן כללות ענין הקידושין
וחלותם על ידי שלש דרכים הנ"ל -
ברוחניות העינים.

In the next section of the class we will learn about the spiritual dimension of these laws.

C. Marriage With The Creator

Song of Songs is the first of the five megillot, and the first verse attributes it to King Solomon, “Song of Songs of Solomon.” The megillah is comprised of a series of love songs that describe the mutual search of lovers between the vineyards and rolling meadows. The sages explain that this book is a metaphor for the relationship between the Jewish people and G-d. In many communities it is recited on Friday afternoons Shabbat and on the Shabbat during Passover.

Source 5 Mishnah, Yadayim 3:5

Student's
pg. 10

Rabbi Akiva said, “The entire world was worthwhile just for the day Song of Songs was given to the Jewish people, for all the writings are holy, and Song of Songs is the holiest of them all.

אָמַר רַבִּי עֲקִיבָא, אֵין כָּל הָעוֹלָם כְּלוּ
כְּדַאי כִּיּוֹם שֶׁנָּתַן בּוֹ שִׁיר הַשִּׁירִים
לְיִשְׂרָאֵל, שֶׁכָּל הַכְּתוּבִים קֹדֶשׁ, וְשִׁיר
הַשִּׁירִים קֹדֶשׁ קֹדְשִׁים.

The sages were debating which books are considered holy and should be counted as part of the Tanach, the Hebrew bible. Some were of the opinion that Song of Songs, replete with love songs, wasn't a holy book. Rabbi Akiva interrupted and declared that Song of Songs is holier than the rest! Why? Because these songs are metaphors for the relationship between G-d and His people.

>> The Rebbe

Wedding With the Torah

Student's
pg. 10

The sages teach that Song of Songs, which describes a relationship between a man and a woman, is a metaphor for the relationship between G-d and the Jewish people. G-d is the “husband” and the Jewish people are the “wife.”

The Mishnah in tractate Taanit states that “the day of his wedding refers to the day of the giving of the Torah.”

מובא במדרשי חז"ל שכל "שיר השירים" רומז על ענין הקידושין שבין הקב"ה וכנסת ישראל, שהקב"ה הוא הבעל וכנסת ישראל היא אשתו של הקב"ה¹¹.

וכן מובא במשנה במסכת תענית¹²: "ביום חתונתו זה מתן תורה", היינו, שבשעה שהקב"ה נתן את התורה לבני ישראל, אזי היתה ה"חתונה" בין הקב"ה ובני ישראל.

12. כו, ב.

11. ראה גם לק"ש חט"ז ע' 320. חט"ט ע' 213. חל"ד ריש ע' 143.
ועוד.

Student's
pg. 10

The day when G-d gave the Torah to the Jewish people was the day of the “wedding” between them. This was the day when G-d chose the Jewish people, from among all the nations, to have a special relationship with him, as the verse states “you will be a kingdom of priests and a holy nation for me.”

והיינו, שבשעת מתן תורה בחר הקב"ה בבני ישראל - "ובנו בחרת מכל עם ולשון"¹³ - שיהיו קשורים עמו, כמו שכתוב¹⁴ "ואתם תהיו לי ממלכת כהנים וגוי קדוש".

Marriage is Consecration

Student's
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This connection is termed kiddushin - “a holy (kadosh) nation.” Like in the kiddushin between a man and a woman, this event makes us “forbidden to the rest of the world.” This means that we need to look at the entire world as hekdesch, consecrated materials, and as the Talmud states in Berachot, “anyone who benefits from this world without making a blessing, has improperly derived benefit from items consecrated to G-d.”

וענין זה נקרא בשם "קידושין" - כלשון הכתוב "גוי קדוש" - על דרך קידושי איש ואשה ש"אסר לה אכולא עלמא כהקדש", והיינו, שיהודי צריך להסתכל על כל עניני העולם שהם אסורים עליו כהקדש, כפי שמובא בגמרא במסכת ברכות¹⁵ "כל הנהנה מן העולם הזה בלא ברכה כאילו נהנה מקדשי שמים".

Marriage between a man and a woman has an element of consecration, making the woman “consecrated” in relation to the rest of the world and restricting the relationship any other man can have with her. The same is true regarding the spiritual “marriage” between G-d and the Jewish people. The Jewish people became “consecrated” in relation to the rest of the world, and our relationship with worldly matters must follow specific boundaries of appropriateness.

What does this mean?

Source 6 Talmud, Berachot 35a

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Rabbi Yehudah said in the name of Shmuel: One who derives benefit from this world without saying a blessing is like one who enjoys consecrated items, as the verse states: “The earth and all it contains is G-d’s.”

אמר רב יהודה אמר שמואל: כל הנהנה מן העולם הזה בלא ברכה כאילו נהנה מקדשי שמים, שנאמר: "לה' הארץ ומלואה".

The Talmud tells us that the world isn't ownerless. Everything in it belongs to G-d, and He allows us to enjoy it with certain conditions: When its use is for a proper and good purpose, without stealing or violating any other transgressions in the process. Even then, before enjoying it, we say a blessing, by which we are asking G-d for permission to indulge, and acknowledging that the world is His. In this way, enjoying the world's good is done in a holy and dignified way.

Accordingly, when speaking of marriage between G-d and the Jewish people, the first element is consecration. From our perspective the entire world is consecrated, and we can only partake in it in the way the Torah allows us.

The consecration of the marriage of G-d and the Jewish people can be explained alternatively:

In a mortal marriage, one cannot be devoted to two people simultaneously. Likewise, in the spiritual sense, a Jew cannot be wed to G-d and also to the material pleasures of the world. Does this mean we must shun the material world entirely? Of course not. We must live within this world, and at the same time be connected to G-d. But deep down we need to have our priorities straight. Sometimes we must decide what is really important: to be a Jew or a man of the world? To go to synagogue on Yom Kippur and miss out on the trip of a lifetime, or the reverse?

This is what the laws of marriage teach us. When one marries their spouse, they decide to be connected to them exclusively, and the same applies in the spiritual sense. When a Jew decides to be connected with G-d, that takes precedence over everything. It isn't necessarily a daily struggle, but when there is a clash we need to know what to do, and deep down, every Jew chooses G-d.

Story: Choosing G-d

In Antwerp, Belgium, with its bustling diamond district, there's a flourishing jewelry industry. Jews are very successful in those businesses. Eliyahu is a Jew who emigrated to Belgium from Georgia (the country - Ed.) and now owns a jewelry store, on a street with several similar businesses.

Several years ago, he developed a warm relationship with Rabbi Shabtai Slavaticki, the Chabad rabbi in Antwerp. Thanks to their relationship, Eliyahu began observing some mitzvot, like putting on tefillin and keeping kosher. Every so often he'd add another mitzvah.

However, Rabbi Slavaticki had failed to influence him in one area: Shabbat observance. Like most of his peers, Eliyahu kept his store open on Shabbat, arguing that it was the best day for sales. The rabbi countered that these earnings wouldn't bring blessings, but to no avail.

One day, Eliyahu approached the rabbi excitedly. "I've decided to close my store on Shabbat," he announced emotionally. The rabbi was also moved. "Good for you!" he told Eliyahu, kissing him. Several months passed, and Eliyahu kept his resolve.

One Sunday, he called the rabbi. "Rabbi, I need to see you urgently!" he said. "Come," the rabbi invited him. Eliyahu came, distraught. "I need a tikun, a real tikun (an act of rectification for a transgression)!" he said.

"What's going on?" asked the rabbi, treading carefully. Eliyahu began to tell him what had happened the day before, Shabbat. It was the Shabbat before January 1st, a Shabbat the Jewish dealers jokingly referred to as "Shabbat Hagadol," "the Great Shabbat," because that weekend everyone would be buying jewelry for their wives. The profits were astounding.

"I tossed and turned all night," Eliyahu confessed. "I couldn't stop thinking about missing the busiest day of the year. When I got up in the morning, I overcame it and went to synagogue. The entire service I couldn't focus. On my way home, I decided to pass by—just pass by—the street with the stores, peek in, and move on.

"I entered the street. What should I tell you, rabbi? It was a difficult scene to witness. The stores were all full of customers. Only my store was empty, closed.

"Suddenly, a friend from a neighboring store saw me. 'Hey Eli! What's going on, you closed down?' he asked, confused. His words cut me like a knife. 'I don't open on Shabbat,' I answered. He looked at me like I'm crazy. 'I'm serious, it's been several months that the store is closed on Shabbat,' I said.

"He looked me in the eye and said: 'Listen well, Eli. Give G-d all the Shabbats of the year, but He owes you this one. To close your store this week?! I'm surprised at you...' 'Open your eyes, look around you!' he said, gesturing at the crowds mobbing the stores.

"I almost listened. At the last second, I picked up my feet and ran home. I came inside utterly confused. I recited kiddush for my wife and kids, and suddenly felt dizzy. Before my eyes, there floated necklaces, bracelets, rings, and all kinds of jewelry. I thought about my friends who would be laughing all the way to the bank, and my heart was crushed. My feet begged to take me back to the store.

"At that moment, I knew I needed to do something drastic. 'I'm not feeling well, I'm going to rest,' I blurted out. I closeted myself in my room, downed half a bottle of vodka, and soon fell into a deep sleep, waking up only in the evening. To my wife's credit, she didn't bother me with too many questions, realizing that something had obviously happened."

Eliyahu finished his story. “Rabbi, I am really sorry that my Shabbat went past like that, drunk and sleeping. I came to ask for a tikun.”

Eliyahu saw the rabbi was in tears. He too began to cry. “Is it so terrible? There’s no tikun for me?!” he asked in a panic.

Rabbi Slavaticki needed a few moments to regain his composure. “No, my dear Eliyahu, you did not understand. I am not crying over your great sin. On the contrary, I am crying with jealousy. You are a truly righteous man, and where the penitent stands, even the always-righteous cannot stand!”

Eliyahu looked bewildered. “Look,” the rabbi explained. “I am thinking about my Shabbat and comparing it to yours. I got up in the morning, went to the mikvah, went to synagogue and prayed calmly. Nothing bothered me or disturbed my Shabbat rest. I came home, ate the Shabbat meal, and sang songs. A real delight. I gained from Shabbat. On the other hand, what did I give Shabbat, what have I sacrificed for it? I cannot answer that. Your Shabbat however, after all these years of opening your store, you overcame that and closed. Now you stood before all the open stores full of customers and hesitated, yet you withstood the enormous challenge. Do you have any idea what kind of joy your Shabbat caused on high? Now you know why I am jealous...”

Eliyahu was encouraged by the rabbi’s words. In his heart, he knew that from now on he’d never never hesitate to keep Shabbat again. After passing this challenge, he knew nothing would ever break him.

>> The Rebbe

Three Ways to Forge a Union With G-d

Student's
pg. 11

The relationship between G-d and the Jewish people is through the Torah, “on the day of His wedding refers to the day of the giving of the Torah.” Torah is divided into three categories—symbolized by money, a document, and cohabitation—and these are three ways to connect to G-d.

ועל זה אמרו שהשידוך וההתקשרות של בני ישראל עם הקב"ה - שכללותו הוא על ידי התורה, "ביום חתונתו זה מתן תורה" - הוא "בשלוש דרכים, בכסף בשטר ובביאה", שהם שלושת הענינים שבהם מתחלקת התורה עצמה.

Student's We find a similar idea where the sages teach
pg. 11 that "the world stands on three pillars: Torah, divine service, and charitable acts."

Student's This means that the Torah is generally
pg. 12 divided into three categories which are all ultimately part of the same Torah. The Torah can also be divided into three categories symbolized by "money, a document, and cohabitation."

The three categories are: (a) mitzvot performed with the body, (b) mitzvot performed not with the body itself, but with a person's property, into which they have invested much labor, and (c) mitzvot performed with one's personal faculties of intellect and emotion.

Those three correspond to money, a document, and cohabitation:

(a) "Cohabitation" represents the mitzvot performed with the body.

(b) "Money"—which includes anything of monetary value—refers to the mitzvot performed with one's property.

(c) "A document": The use of a document for kiddushin is derived from the word sefer (book), which alludes to study of the Torah (Sefer Torah).

The division is between intellect and action, and within action there are actions done with the body and actions done with property.

ועל דרך מאמר חז"ל¹⁶ "על שלשה דברים העולם עומד על התורה ועל העבודה ועל גמילות חסדים", היינו, שכללות התורה נחלקת לשלושת הענינים, תורה, עבודה וגמילות חסדים, ועל דרך זה ישנה גם החלוקה של כללות התורה לשלושת הענינים של כסף, שטר וביאה.¹⁷

והענין בזה - שכללות המצוות נחלקים לשלושה סוגים: (א) מצוות שהן בגופו של אדם, (ב) רוב המצוות שאינן מצוות שבגופו, אלא הן קשורות עם הענינים שבהם מתעסק ומתייגע בכל ישותו, שכללותם הם נכסיו של אדם, (ג) מצוות הקשורות עם כחות הנפש, שעיקרם הוא כח החכמה, הבנה והשגה.

וזוהי החלוקה של שלושת הענינים, כסף, שטר וביאה:

(א) ביאה - קאי על המצוות שהם בגופו של אדם.

(ב) כסף - כסף לאו דוקא, אלא כולל גם שוה כסף - מתייחס למצוות הקשורות עם נכסיו של אדם.

(ג) שטר - שלמדים¹⁸ מגירושין שבהם נאמר¹⁹ "וכתב לה ספר גו" - רומז על לימוד התורה שנקראת ספר, "ספר התורה הזאת"²⁰.

19. תצא כד, ג.
20. תבוא כח, סא.

16. אבות פ"א מ"ב.
17. ראה גם ת"מ הכ"ו ריש ע' 181. וש"נ.
18. קידושין ה, א. רמב"ם הל' אישות פ"ג ה"כ.
19. שו"ת אבות פ"א מ"ב.

Some Things You Have to do Yourself

Student's
pg. 12

The division between mitzvot performed with the body and mitzvot performed with property parallels a law pertaining to kiddushin. Mitzvot performed with one's property can also be fulfilled through an agent. Mitzvot performed with the body, such as laying tefillin, cannot be fulfilled through an agent - it is a mitzvah that must be done with the person's own body.

Student's
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The same distinction exists with regard to the three manners of kiddushin: Kiddushin by means of money or a document can be done through an agent, but cohabitation can only be done by the man himself, and not through any agent.

ועל פי זה יומתק שכשם שבקיום המצוות יש חילוק בין מצוות שבגופו למצוות שאינם בגופו, שמצוות שאינן בגופו אפשר לקיימן גם על ידי שליח, מה שאין כן מצוות שבגופו צריך לקיימן בעצמו ולא עוזרת שליחות, כמו מצות תפילין, שאי אפשר לצאת ידי חובתו על ידי שליח כיון שזוהי מצוה שבגופו (כמבואר בארוכה בפוסקים²¹) - כן הוא גם בשלש הדרכים, כסף, שטר וביאה שבהן האשה נקנית, שקידושין בכסף ובשטר יכולים להיות גם על ידי שליח²², מה שאין כן קידושי ביאה שאינם יכולים להיות על ידי שליח.

The three methods of kiddushin have an interesting detail. Kiddushin by means of money or a document can be carried out through an agent. But the method of cohabitation can only be done by the man himself, of course.

The same is true regarding the three categories of mitzvot. Mitzvot related to a person's property, such as giving charity, can be performed through an agent, but mitzvot related to the person's body - such as putting on tefillin, observing Shabbat etc., cannot be fulfilled through an agent. You can't pay someone to keep Shabbat for you.

The Perfect Marriage

Student's
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"A woman is betrothed in three ways" means that the initial connection of a Jew to G-d must be with at least one of these three ways, and then "one mitzvah leads to another" and one continually grows until achieving completion in all three ways. Then the relationship will progress beyond the initial stage of kiddushin to the final, complete stage of marriage, nisuin - a perfect union between G-d and the Jewish people.

וזהו תוכן העניין של "האשה נקנית בשלש דרכים כו" - שהתחלת ההתקשרות בין בני ישראל להקב"ה צריכה להיות לכל הפחות על ידי אחד משלושת הענינים הנזכרים לעיל, ו"מצוה גוררת מצוה"²³, שהולך "מחיל אל חיל"²⁴, עד שיבוא לקיום כל שלשת הקוים, שאז יהיה לא רק התחלת הקידושין, "האשה נקנית", ענין האירוסין בלבד, אלא גם שלימות ענין הנישואין והחתונה של האשה זו כנסת ישראל והאיש זה הקב"ה.

21. ראה תוס' רי"ד לקידושין מא, א.

22. קידושין שם. רמב"ם שם ה"ד-יח.

23. אבות פ"ד מ"ב.

There's an old saying that a community needs D people: Daveners, Doers and Donors.

Some people always attend every program and service, that is their way of contributing to the community. Some donate to the synagogue. Some do - they volunteer, help set up, etc, contributing to the community in their way.

Most people are only one "D." A select few are two, but only very rare individuals are all three. They come to pray regularly, volunteer their time to help out and donate to the programming.

Here too, the Rebbe says, our connection with G-d must begin with one of the three, the one you connect with most. If you're an intellectual, study Torah. If you are generous, give charity. If you are more spiritually inclined, put on tefillin, pray, and so on. One mitzvah leads to another, and eventually you'll excel in all three.

Keep the Spark

Every self-respecting marriage counselor has written at least an article or two on "how to keep the spark," how to hold on to the love and passion of the early years of marriage for years to come. This question didn't arise yesterday, and didn't originate with marriage between man and woman. It's already in the Torah, regarding the marriage between the Jewish people and G-d.

The Lesson

Student's
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The lesson we can learn from this:

The Sages teach us that we need to consider the Torah every day like a new gift. In addition to receiving the Torah at Mt. Sinai thousands of years ago, we need to accept the Torah and its mitzvot every day anew, with the same passion and excitement we had the first time.

הלימוד וההוראה מזה:

אמרו חז"ל²⁴ "בכל יום יהיו בעיניך כחדשים", היינו, שאף על פי שכללות הענין של קבלת התורה והמצוות (במעמד הר סיני) היה לפני אלפי שנה, מכל מקום, צריכים בכל יום ויום לקבל מחדש את התורה והמצוות באהבה ובשמחה על דרך שהיה בפעם הראשונה.

ועוד.

²⁴ תהלים פד, ח. וראה ברכות ומ"ק בסופן.

²⁵ ראה ספרי ופרש"י ואתחנן ו, ו. שו"ע אדה"ז א"ה ס"א ס"ב.

Source 7 Deuteronomy 6:6

Student's And these words that I command you today
pg. 14 shall be on your heart.

Rashi

That I command you today: They should not be like an old edict that isn't cherished, but like a new one that everyone excitedly runs to.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֶנְכִי מְצַוֶּה
הַיּוֹם עַל לְבַבְךָ.

רש"י

אֲשֶׁר אֶנְכִי מְצַוֶּה הַיּוֹם. לֹא יִהְיוּ
בְּעֵינֶיךָ כְּדִיוֹטְגָמָא יְשָׁנָה שְׂאִין אָדָם
סוֹפְנָה, אֶלָּא כְּחֻדְשָׁה שֶׁהַכֹּל רָצִין
לְקַרְאָתָהּ. דִּיוֹטְגָמָא – מְצֻוֹת הַמְּלָךְ
הַבָּאָה בְּמַכְתָּב.

Rashi explains that the Torah adds the word “today,” implying that we must keep the passion fresh as if the Torah was given today.

>> The Rebbe

Student's There is a practical directive here for every
pg. 14 single Jew—especially those that spend their entire day engrossed in Torah study, who must have extra passion in their study and observance.

Each and every day we must accept upon ourselves anew the concept of exclusivity, “forbidden to the rest of the world like consecrated items.” Our only relationship with worldly matters should be in the context of Divine service.

We need to focus on continually increasing in our Torah study and mitzvah observance, beginning with one of the three ways: mitzvot performed with the body (cohabitation), mitzvot performed with the intellectual faculties (document), and the largest category, mitzvot performed with our property (money).

ובענין זה יש הוראה לכל אחד ואחד מישראל, ובפרט בחורים שנמצאים באוהלה של תורה, שאצלם צריכה להיות חיות יתירה בלימוד התורה, ולימוד מביא לידי מעשה²⁶, חיות יתירה בקיום המצוות - שבכל יום ויום צריכים מחדש (“כחדשים”) לקבל על עצמם את הענין של “אסר לה אכולי עלמא כהקדש”, היינו, שמלבד ענין הקשור עם אמירת ברכה כו', אין להם שייכות עם עניני העולם; ובמה היא התעסקותם - לילך “מחיל אל חיל” בלימוד התורה וקיום המצוות, החל מאחת משלוש הדרכים:

ובמה היא התעסקותם - לילך “מחיל אל חיל” בלימוד התורה וקיום המצוות, החל מאחת משלוש הדרכים: מצוה שבגופו (ביאה), ענין הקשור עם הבנה והשגה, לימוד התורה (שטר), ועד לרוב המצוות שאינם בגופו (כסף),

26. ראה קידושין מ, ב. וש"נ.

This makes our relationship with G-d into an enduring bond that lasts all year round.

משיחת יום ג' פ' חוקת, ג' תמוז, ה'תשכ"ג לקבוצת תלמידים
מישיבת "נר ישראל" טורונטו, בחדרו הקדוש
הנחה בלתי מוגה
תורת מנחם כרך ל"ז עמוד 97 והלאה

ועל ידי זה נעשה השידוך והקשר שלהם
עם הקב"ה קשר של קיימא על כל השנה
כולה.

The address we studied today was delivered by the Rebbe in his office to a group of students from the Ner Yisrael yeshiva in Toronto who came to meet with the Rebbe.

The Rebbe explained to them that the Torah's demand that we accept the Torah and mitzvot every day anew must express itself on both of the realms mentioned above.

In the realm of holiness: a Torah student needs to be constantly aware that his relationship with the world around him must be holy. As explained earlier, he must have a clear order of priorities. Torah and mitzvot are the important things. A game of football may be enjoyable, but it isn't really important.

In addition, his passion and excitement must express themselves in a connection with G-d through one of the three paths: Mitzvot of the body, Torah study, or mitzvot with his property.