KALLAH COURSE
SOURCE MATERIAL

חשור תשע"ח
TRUE TO OURSELVES

Author’s note: For the purpose of this article the words ‘speaker’, ‘shliach’ or ‘shlucha’ should be taken to define all Lubavitchers who in the course of their daily life find themselves involved in hafotza especially discussing delicate matters pertaining to taharas ha’mishpacha and intimacy.
There are sisters, teire sisters, with regret I bring up an epidemic in our Lubavitch world that is very painful to behold. Some of our hardworking, well-prepared (and certainly well-meaning) Lubavitch speakers are laboring under the misconception that to reach our not-yet-frum brothers and sisters we have to address them in their “language,” that we have to use words that we would never use if we were speaking in front of the Rebbe, our ancestors or even our family members. In other words we have to speak in a way that can be described, at best, as explicit and at worst as vulgar.

Being a Baalas Teshuva of over 20 years, I decided to investigate this matter and have discussed it with tens of Lubavitchers - Rabbonim, educators, and people of standing and influence. Here are my findings:

When the Rebbe would address Chasidim it was customary for him to use the words “Gein in vasser” i.e. immerse in water instead of using the word Mikvah. (Rabbonim and members of the Mazkirus assumed it was for the sake of Tznius.) It was also the custom of Chasidim and pious Jews in general to talk in the same manner.

Of course, you will say: “But we are involved in hafotza. We are talking to the non-affiliated and must take certain liberties.” But note, for example, how the Torah, a book for all mankind, goes out of its way to be euphemistic. In Parshas Noah (7:2) the animals are described as ‘behemma lo tehora’ instead of ‘tmea.’ In Parshas Bereishis the Torah describes Adam as ‘yada es Chava’ and not any other term. And we, being people of the book who represent the Holy Torah, must strive to do the same when speaking about private matters, namely, to speak with euphemisms and allusions. “The only people permitted to speak without euphemism, who are entitled to use overt language, are doctors and then only in their professional setting, when wearing their white coats,” insists a veteran educator of over 40 years.

But you will say, what about Halacha? Our Code of Jewish Law is totally specific, even graphic. A highly respected Lubavitcher possek maintains that unless the issues discussed pertain to all the women, e.g. ‘sheva nekiim’, ‘bedika’ etc. they should not be answered or discussed in a public forum: certainly not in a mixed audience but not even among women. He suggests that a speaker should start the lecture with an introduction of the rules of Tznius - modesty - and explain that all questions are valid and welcome but not all will be answered in public.

The Rebbe, in following with the Rambam’s opinion, stressed that our language is called ‘l’shorn kodesh’ because it has no unclean words. Note how delicately our ‘l’shorn kodesh’ describes a ladies’ room as ‘beis hakiseh’ - the house of the seat. Note how the word ‘erva’ is euphemistic and not-descriptive.

In Medrash Rabah, 24 re: Vayikra 1’shorn kodesh tihyu’ ‘Vehaya machanecha kodesh’ - and your encampment should be holy- in Devarim 23:15, the commentaries
expound ‘Veloh yirch ervas davar’- and you will not see any ‘ervas thing.’ Reb Shmuel bar Nachman says ‘davar’ - is ‘dibur’ - speech - i.e. ‘ervas dibur’ = ‘zeh nivul peh’= foul language. Since the word ‘davar’ is redundant, its purpose is to teach us to be careful with our speech.

“A public speaker is obligated to look for sources of guidance,” continues that same possek, “from the Shulchan Aruch, from Rabbis, mashpiios, and teachers. One should not be guided by the notion of ‘what I think the people want to hear,’ and since the boundaries are so fine one cannot totally trust one’s own common sense but must continually check it with a reliable authority.”

“To have a satisfied wife” is one of the husband’s primary obligations together with food, shelter and clothing and is included in the Kesuba. Note the language which the Halacha uses to inform us that a woman should not demand marital relations from her husband in an overt direct manner. It says that she not demand it verbally ‘...tovaas bepeh.’ Firstly the delicacy of not demanding ‘it’ is emphasized and then the ‘it’ subject that she is not to be ‘tovaas’ is neither defined nor described but left vague.

In the not so distant past even the secular world had some basic moral standards for speech. Let us review some of the history of permissible language in the mass media. It was less than 40 years ago that the use of the word “pregnant” was not permitted; instead, “confinement” or “in the family way” were acceptable. A married couple on screen retired to their bedroom with two twin beds, and the couple was always fully dressed. But today all these standards have fallen by the wayside, discarded for the more shocking, overt, immoral, violent images and unfortunately, ‘Vas kristallach Yindleacht.’ The world’s culture affects the Jewish culture. We seem to be following the trend instead of bucking it.

I find that what has taken me years to discard and refine is now being served up to me on fine china by the best Lubavitch ‘speech chefs’ and all in the name of reaching the audience. Pirkei Avos’s ‘Umekarvan laTorah’ was the Rebbe’s dictum to us as to how to approach our audience (Igros Kodesh 19, Page 195, par 9, i.e. raising our audience closer to the Torah and not lowering the Torah closer to our audience.)

Are we supposed to talk differently to a Park Avenue audience than we would to our mothers or teachers? Is being a wholesome, innocent product of Bais Rivka not something to be extremely proud of? Is blushing and discomfort at explicit language not a mark of honor instead of shame? Is being shocked by tabloid lingo not a sign of moral health rather than a symptom of prudery? We are not only what we eat, we also are what we speak, and we must never forget that we are the Rebbe’s kinder.

We represent only ourselves, and by extension the Rebbe and Lubavitch, and even for the purpose of establishing credibility, we must never, ever stoop to represent our audience.

An evil man once sent his detested rival a package of Shalach Manos with the picture of a pig. The receiver responded by sending back a package with his own picture and the following note: “You sent me a picture of your face and I send you a picture of mine.” Our acts and our words reflect who we are and those we represent, not those to whom we speak, though we may pretend or wish it were otherwise. The words we choose reflect on our families, our communities, our religion, and ourselves. Even in insulting someone, the manner of doing it represents the doer.

Note how sensitivity is lauded in these two Gemora examples.

(1) Gemora in Shabbos... Page 33a
“Everyone knows why a bride enters the ‘chupa’ to become married, but if anyone perverts his speech and actually expresses this, then even if the heavenly court has sealed a favorable decree of seventy years for him, it will be reversed...” The very fact that we know something is taking place (everyone knows it) does not necessarily allow us to discuss it.

(2) Gemora in Pesachim, page 3
Three Kohanim received a share of Lechem Hapanim - the showbread. One described his share as being the size of a bean, one as the size of an olive and the last one described it as being the size of the tail of an insect. This was a warning signal and consequently his background was checked; he was found to be of flawed character and dismissed from the Bais Hamikdosh. His ‘Nivul Peh’ literally translated, his foul mouth, the unwholesome way in which he expressed himself, was a sign that there was something flawed in his character and he was no longer permitted to serve in G-d’s House.

But why am I quoting all these sources? Could it be that our speakers are ignorant of them? Perhaps, but it is highly unlikely. Perchance they feel that the task of kiruv is so important that it requires measures that are beyond the pale.

In Igros Kodesh... The Rebbe quotes the Friediker Rebbe as addressing this issue. In replying to the contention
that for the sake of ‘kiruv,’ one can use any means because it is like a fire, anything is justified in trying to douse it, the Previous Rebbe replies: “But still one should not pour kerosene on the fire.” Obviously, certain means do not justify the ends no matter how noble because ultimately these means do not accomplish the end.

Our Rabbis caution that sometimes one should avoid a topic or refuse to answer a question because of what it might give rise to. In Gemora Tamid (p.32), Alexander the Great asks the Chachomim: “What was created first? Light or darkness?” They refuse to answer him for fear it would lead to questions they were not prepared to discuss with him, namely what existed before the world was created and what will be after it ends.

Pirkei Avos cautions us similarly: ‘Chachomin Hizaharu Bedivreichen’ - Teachers beware the words you use lest your students get the wrong message. We have to be proud of the fact that there are certain areas of life that we will discuss only privately. In response to an overt question we can reply, “Judaism deals with every human aspect but some questions are like precious gems to be handled delicately and personally.”

A very successful shilucha who reluctantly uses some explicit language recalled that the first time she used a certain three-letter word in public she was sick to her stomach. Today, many years later, she admitted that it is not difficult at all. Need one say more? The process of desensitization is an insidious one creeping upon us ever so stealthily. After a lengthy discussion, she conceded that maybe the time has come for us to re-evaluate the influence that the outside world has had on our public discourse in view of the avalanche of smut that is accosting us on a daily basis. “Maybe I should give greater scrutiny to my manner of speaking,” she concluded.

A seasoned Crown Heights Lubavitcher activist who is proud when her guests address her as Mrs. Chabad told me of an incident in 1973 when she sent a flyer in to the Rebbe’s office for approval. Her committee had been trying to emulate the Montreal “Brides & Grooms” program with little success and in an effort to attract a younger crowd they chose the title “Love & ....” It was sent back by the Rebbe’s office and marked as unacceptable.

We all hold our noses when we enter a room with an unpleasant odor, but after the first few minutes we get used to it and don’t even notice the stench anymore. We have to be so careful not to get accustomed to vulgarity and then justify it by calling it kosher.

Should we therefore avoid contact with the outside world? Should we reconsider going out on shlichus or public speaking? God forbid! Would I be here today, in a position of writing this article were it not for some wonderful shiluchas in Brazil who appealed to me twenty years ago and brought me home? No! It is just a red flag to ensure that the things that made us sick yesterday should continue to make us sick tomorrow and the words that we choked on last month should be just as hard for us to utter next year.

There is such a natural tendency to rationalize or succumb. “They won’t understand”... “They’ll misunderstand”... “I’ll sound prudish, evasive”... “Should I mince words?” “How do I respond if they ask a direct question?” “Let’s hear how you would answer that one,” etc. The problems are endless and the pitfalls innumerable. We really should not rely solely on our own independent sense of judgement. Because none of us is immune to the influences of the world at large, we cannot count on ourselves to make the Torah-right decisions about the choice of words we make. We must consult with our Rabbinim, mashpiios and teachers at every turn.

Several weeks ago a popular magazine featured an article titled “New Age Jews,” describing the antics of a certain Rabbi in his indiscriminate pursuit of ‘reaching more people,’ but in the midst of all the disturbing information one of our own did us proud. Rabbi Zalman Shmotkin, spokesman for the Chabad Lubavitch movement, so impressed the secular journalist that he took time to notice and describe his ‘eideleheit.’

And I quote: “Shmotkin said: “I don’t think writing these racy... these books...” He raised his eyebrows in italics but could not get himself to say the (three letter) word... He took off his glasses and rubbed his face. “I don’t think that is the way to bring people to the Torah,” he said.

And the Jewish Press in an article that harshly condemned that same renegade Rabbi featured in the “New Age Jews” went so far as to avoid even mentioning the title of his sensational book and just described it as a “best selling book on intimacy.”

Should we not at least aspire to the same level of sensitivity as this ‘eidele’ IP journalist? Is the expression ‘gein in vasser’ instead of ‘Mikvah’ to remain the exclusive domain of the Rebbe-Chasid relationship, or Chasid-Chasid relationship? Or is it to be emulated and ‘sold’ to our audiences and our ‘mekuravim.’

It is interesting to note that in that same article in the
Confusion, chaos and relative morality they can get out there from their own peers, and described in much more exciting, graphic and juicy language.

By speaking like them we are telling our audience that we wish we were more like them. Our audience will then view us the way we view ourselves - as inferior! Let us not be like the spies in their encounter with the giants, Parshas Shlach (Bamidbar 13:3) 'kechagovim haiynu b'eineinu'- we were as grasshoppers in our own eyes - We felt small in our own eyes and therefore we appeared small to them. We cannot and should not want to copy or compete with them.

What we have to offer is infinitely superior and far more appealing and we have to trust that they will appreciate the difference. They will be touched by our innocence, they will respond to our determined elusiveness and modest language, and we will be doing the kind of 'Kiddush Hashem' that we, Lubavitcher women, know how to do best - being out there but being true to ourselves, our Rebbe and our heritage.

Postscript:

I am pleased to report that this article had a positive effect even before it went to press. Rishe Deitsch told me that as she was editing this current Newsletter, she was also working on her annual comedy skit to raise money for tuition for Special Ed children. "I must say that reading your article made me revise my skit and eliminate a few humorous lines," she confessed. That is the purpose of this article. It is my hope and prayer that we will all speak and write with heightened awareness in the future.
"ויאמר" 264: "אתה העולה על מעשיי בחזרה ובישי לרצוא אשתך.

וה reflux 265: "זה עניינא צבירה להמסיעך עמעי אבתך, ולحضارך אתיך אל רצון שטועור).

במה אנהבה.

ראית כמא ענייניVerb יברוס הוא, כמות דביר אנהבה הוא: "ועש המעטמך ובשר מברשו" - כימי החרות על שם אתי, ולא נמא הפרד בנייה בבל.

 Suzanne "יואל התכלת אשחת: "לאות יוקא אשה". ואת היא שאני נמא במקהלה.

וזאת היא תפארת ההבית... אח"ל "לאות יוקא אשה" - זו שלמות של הכל. "לואית".

ולא לאנהבה.

כל זה היא זבר אנהבה, כמי שכתבה: "ירבעת בנתו עליה או גראを作る, על 267: כמיправлен את אתי ואת אתי ואת אתי ואת אתי ואת אתי ואת אתי ואת אתי. וכל זה להמשיכ אתיה באנהבה והאך כי להבחר עהמיה.

268 שירדה מימי Everett את אשחת ומשמחתה ומכינה וממסד בהדריך המשמשים את תלול, כמי ששתסי את התאות אפיל. (בוקדוהא ובסטורת דמווניה כמי וכ,وذיה כי נבר בנשמה ועיינה, ואת יאנוב זה לזל וחיי בניーム פמקוים. כמי ממי שתשתי את ואתה נבנתה עליה או עלית עמה כל ובייה פקוחת ומגורו חילות סובלושית.

והמצה חים, על שאותיה לא תחתיכ כל אם מהתאנה; והמצה לא תחתיכ כי אם משכו חלב, ומותו חלח דמותו של האבריס, ולים פי רג טובות ותריה המימוות, והמצה של הגירה וור חזר וור הפשפה אשר מאה נברת יдол. כל, כי פיקית כי הפיקות היא*Math מחמק הזב מיתודים המוחレン אいずれ, זו היית שגיות ואתיה בהגדה המון.

ב〆ה חותר סבל ומדגמה מתהרות ווד וידיה, זו היית שגיות ואתיה בהגדה המון.

ות güçש ומשתובות אתיה, ויולו כי כמי הופרה התורה שטיידא.
ヂブリス וס骛שיבס אוח הולב

262 מתחשבת אשワイン שיוואת בודיס וNguוἙκαστάων אוח הולב, כיו שטיית

ל שיא מנסכנת מתחשבת זוכי תורמיהו, ניוו סיוואת אוח אימור ביף, כיו

אוז תחקיש מתחسبة האוח, והנה השכלונה שרויה ביניהם, וולוד בום הפלי

ה güzel התחרות שערייר.

263 אורב רוחת שיאת אום נהמה, ופליפפת שא לishlist התחלת לביבי

שMuiיסיס אוח קלאב, ומייסיסות שרויה ומאמזויות אוח, כיו שתקיקו שיעת בידריך,

וזיון התובה. תאמר שיא דירים קטעים מונוסיס והאת בمدير חשק ואוחבת

ורוזו. קטעים מונוסיס והאת ליראת שימו וסיוואת ענייה, ומספר עמה בדריך

_nhמיסיסות ענייה, והן поля מצה בים גוֹנָם ובשדים. ראויב, יציא ודית

וראות והראה/cpuב שצטאת שنفذת עלייה בים שמלת בין שמיים ש였다 בצוה המדבר.

ושלאלה שימנים טורנונים לעברה במה גוהנה - אפורת למיג: מיוט החרות בריינ אל

רהנ shriח על המים, וכל זו השישה לשכר עניינה והסיוואת והושר מעשיה.

258 צחישיג, ידיעת, 42, ח', עלמא יב'

259 סשת

260 ידיעת, ה мнיר, 8, מבאר מספיא יראלי, עמך פיה

261 תחתון, 9, מתיקטיקו ביד'

262 אורת ידיעת, 8, מובאר מספיא יהודית סחנה

263 סשת, ידיעת, ח', מווא בם שס.
This, too, is our Sages’ comment\textsuperscript{23} on the verse, “Sanctify yourselves, and you shall be holy”\textsuperscript{24}—

“Man sanctifies himself [only] a little (‘i.e.,’ comments the Rebbe, ‘in quantity’) below (‘i.e.,’ comments the Rebbe, ‘in quality’), and he becomes sanctified in great measure from Above....”
CHAPTER 5
THE OBLIGATION OF UNITY IN SOUL AND BODY

Through mitzvas onah the couple becomes one in soul and body. This elevated and complete state will yield an elevated and ideal child.¹ In the words of the Zohar:

When man and wife join, they become one body, and we find that they are one soul and one body, and they are called ‘one person.’ Then the Holy One, Blessed is He, resides in the place where there is unity and places a holy soul [the child] in that one [person].²

The Ramban states that the parents’ love for each other influences the child:

He should draw her heart near with words of persuasion, favor, desire, and love... and through the strong love that will arise between them at the time of their joining for the sake of Heaven, a strong, smart, fine child will come forth from them.³

Similarly, the Ya’avetz writes: “According to their love for each other at the time of their marital relations—so will be the intelligence of the child or his foolishness.”⁴

When the couple’s true love for each other is expressed physically, it brings about perfection of the child. In the words of the Sefer Chassidim: “When there is much desire, the children will be tzaddikim (righteous).”

Clearly, proper fulfillment of mitzvas onah requires unity of the soul.⁶ Unity of the body, though, also completes the home, as it says, and he shall cleave to his wife and they will become one flesh.⁷

¹ See chapter 2.
² VaYikra 81b
³ Iggeres HaKodesh chapter 6.
⁴ Siddur Beis Yaakov Hanhogas Lail Shabbos, chapter 6, page 159.
⁵ Chapter 362
⁶ See chapter 4.
⁷ Bereishis 2:24
only because of the mitzvah as if mitzvas onah were a chok. Instead, he should act according to the good and normal aspects of his nature which desire and seek proper fulfillment of mitzvas onah.

Indeed, man should relate in the same fashion to all mishpatim. He must innately and naturally desire to perform them, as it is written, To act justly (mishpat) is joy for the righteous.

Peru u’revu (the obligation to procreate), is included among the mishpatim. It is the only mitzvah that was commanded to man at the time of his creation, and the ambition to fulfill it was placed in his normal nature at that time. Thus, the desire to engage in marital relations is proper and normal. In the words of Shlomo HaMelech: Hashem made man upright.

Marital holiness and the responsibility to have good children is contingent on “the [couple’s] mutual desire and joy.” Thus, the couple must plan ahead and prepare themselves so that they do not dislodge the central support of married life (which also determines the future of their children) due to tiredness or lack of desire, G-d forbid.

Husband and wife should ideally arrange their lives so that they set aside ‘quality time,’ when their physical and emotional abilities are at full intensity, for mitzvas onah, as befits all the mitzvos of Hashem. The Ben Ish Chai writes:

Because although a man must [intend to] fulfill the will of his

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24 A chok is a mitzvah which does not appeal to our sense of reason, and must be fulfilled without our understanding.
25 Mishpatim are the mitzvos that comprise Jewish civil law, including mitzvas onah.
26 Mishlei 21:15
27 See Shemonah Perakim L’haRambam, Chapter 6.
28 Bereishis 1:28. The ramification of peru u’revu is the obligation to fulfill mitzvas onah (see Rambam, Hilchos Ishus 15:1).
29 Koheles 7:29
30 Rambam, De’os 5:4

The Obligation To Plan for Mitzvas Onah
Creator (fulfill mitzvas onah), he must have in [its fulfillment] appetite and desire with all his heart.\textsuperscript{31}

Ideally, man and woman will focus their intellectual, emotional, and physical energies at the time of mitzvas onah and approach one another in an aroused state of joy and love. But if they have not developed and aroused their feelings for each other, their fulfillment of mitzvas onah and peru u’revu is flawed and blemished.

The bases of mitzvas onah are joy and love. From them develop thoughts of fear of heaven and positive ambitions, which are advantageous to the child. In the words of the Ramban:

Their thoughts should fuse together as one, and they should both be united in the mitzvah, and the shechinah will reside between them, and they will conceive a son according to the pure thoughts that they had.\textsuperscript{32}

\begin{itemize}
\item \textsuperscript{31} Torah Lishmah, Orach Chaim 72
\item \textsuperscript{32} Iggeres HaKodesh L’haRamban 5
\end{itemize}
The continuation of the opening talk of the Rebbe Rayatz at the third anniversary celebration of the Central Yeshivos Tomchei Temimim-Lubavitch of America and Canada, on 7 Adar, 5703 (1943):

The Torah embraces a man’s life from the very first moment at which his birth is made possible until beyond his life in this world, including the reverent obligations of children towards the bodies and souls of their parents and the obligation of departed parents to intercede on behalf of their surviving children and families.

To revert to the very first moment at which birth is ultimately made possible: Taharas hamishpachah requires the scrupulous observance of the laws and times of family purity, including immersion in a valid mikveh. Those who have unfortunately been misled by the scoffers and atheists who are spiritual murderers, desecrate this commandment by substituting baths and showers. This is one of the greatest life-threatening dangers to Jewish family life and to the health of Jewish children.

Here is not the place nor is this the time to explain the full scope of this question. Nevertheless, since not only from a religious point of view but also from a scientific point of view it is a question of life, I cannot and dare not leave it in silence. Regretfully I shall have to make do with a few words, but those few words spring from the depths of my heart.

Jewish women! Protect your lives against danger; be vigilant against bringing unsound children into the world; observe all the Torah’s laws concerning purity and the mikveh. You will then be assured of health, long life, and fine and healthy children.

A Jew’s conduct throughout his life in this world, as well as his conduct relating (as mentioned above) to the time that follows his life in this world, includes a whole range of customs, all of which are Torah. For example: The informal prayers1 that women are accustomed to whisper before and after candle-lighting, in which they request that G-d light up their home with domestic harmony and with children radiating reasons for joyful satisfaction; the unsophisticated requests that women customarily make before and after they fulfill the mitzvah of challah by separating part of their dough,2 when they ask that their family be blessed with an ample livelihood so that they will be able to support Torah scholars and contribute generously to charitable causes; the home-spun prayers that women customarily utter before and after immersion in a mikveh, when they ask to be blessed with fine and healthy children who will grow up to be pious and upstanding men and women. All of these customs are Torah.

G-d has granted us, His Chosen People, two priceless gifts — G-dliness and strength. It is written, “G-d gives strength to His people;” G-d blesses His people with G-dliness.”

G-dliness and strength are Jewry’s two main characteristics. It was these characteristics that enabled our forefathers and our parents to bear this bitter exile and to observe the Torah and its mitzvos with self-sacrifice — and with these same two inherent characteristics we, in this final era of exile, must observe the Torah and the active requirements of its mitzvos with the utmost self-sacrifice.

With unbending decisiveness, Jewish men and women must save their children from the treifah Talmud Torah schools, from the missionary emissaries, from the treifah yeshivos, and register them only in kosher Talmud Torah schools and yeshivos.
סנהלת 271. לוגס צדו יקס, שהותה האשה גוזיה ממקשת בבודה.

הזהור: היאodia חודה.

(2) קדושה והשה השואחת יוחד

"קדושה ותויה" - כשבא 273. א Tattoים בודיק ניוו, האשה מתה, הקדושה של יוחד.

שלושה יוח: של האשה השואחת יוחד.

271 סנהלת. פיקוד, פיט, פיסיק ב'.

272 והזה, פורש קדושה. דף פ', עמוד ב.

273. mücadeה והזה השואחת יוחד.
הלכות ביכר אב אוס והלכות עניין - ה' בניה

shedut, מחכים אתך, כי מי שיארח קלים מצאות חבד ואוס כראוי וראית
האמר ב--, ויהר דעה, סמין ר', מסייעים אוס ולהקדיש בקודהש של
מועלים כ above, פעוט, אורה חיים, סימן ר'; וברמה להקדיש בקודהש עילה
(= svenska) כabove, פעוט, אורה חיים, סימן ר'; וברמה בקודהש עילה
כבוד אב אוס (אוס, אוס, ירה דעה, סימן ר').

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(8) הידור בקודהש - חוסכת עלי

אם מתחננים שיגיעו ידיו בקודהש ובמהיבת קדושת בכותה Leben שמים,
אלא כ_above, פעוט, הקדוש ברוך, הוא,_Of, הקדוש ברוך, הוא, أبيים ישמעו וחיי,โยת בהולדת
ושמע קדושה, כי כדי זה יוצ ליבים רבים ויפשו ותקומו. ויכר ה' את הנושאים כו.

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(493) קדושה וקינון, פרק י"ו, פזק ח',
(494) עם תבנית
(495) קדושה וקינון, פרק י"ו, פזק ח',
(496) בגז, ד' ל', אתרי א".

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(4) לקוטב אמרים

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(493) קדושה וקינון, פרק י"ו, פזק ח',
(494) עם תבנית
(495) קדושה וקינון, פרק י"ו, פזק ח',
(496) בגז, ד' ל', אתרי א".

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(4) לקוטב אמרים

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(493) קדושה וקינון, פרק י"ו, פזק ח',
(494) עם תבנית
(495) קדושה וקינון, פרק י"ו, פזק ח',
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(4) לקוטב אמרים

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(493) קדושה וקינון, פרק י"ו, פזק ח',
(494) עם תבנית
(495) קדושה וקינון, פרק י"ו, פזק ח',
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(4) לקוטב אמרים

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(493) קדושה וקינון, פרק י"ו, פזק ח',
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(495) קדושה וקינון, פרק י"ו, פזק ח',
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(493) קדושה וקינון, פרק י"ו, פזק ח',
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(493) קדושה וקינון, פרק י"ו, פזק ח',
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(495) קדושה וקינון, פרק י"ו, פזק ח',
(496) בגז, ד' ל', אתרי א".

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(4) לקוטב אמרים

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(493) קדושה וקינון, פרק י"ו, פזק ח',
(494) עם תבנית
(495) קדושה וקינון, פרק י"ו, פזק ח',
(496) בגז, ד' ל', אתרי א".
ובך לפני כל הoration עון על כל האדם ייעם בברך עליון.

הסדיים (бро מקס), ענפת בדريسנה לרבנות מורי הדוראה בו תלשון:

"ויהי אשר יחלו עשו האור זאר בר ידיע כלל מאור.ribbon יָשָׁר
לחכמים בשעת השקמה כ', וורכשו שיש עתים, ואינן באים.
ולדרש אלכדנס כי ראה להם כבשוה lavoro בעינה אלוהים.

מאלי התסה את הraham על הגורמים על הדרישה ברבים.photos כי מנ
譬פר☕ על פה, בוש לא יבושו כי אני יבוש בלומ בודught.
אתدعو פרושי תחיה חחק האלכדנס והחרון:

"יקניב ירומ בשורות כל בקולה על איווה דר יושב על כל
פרט ופרט מריגה אל', והמעטילם אדם את מעברוא הוריד
ולכל בלאר סופי המכהה הרוח. חלשת הדרים על
מותכוןレス שמיים, כי זה לכל גורל חולה ואת פגס את המש
ורכז אתרכיו התוחוד בעôte מהשוית ידיו שלחר'. והיו
אמר כל אראים כיiero והם ואר ברך, והגר בלומ הבמיד
בגיון זה, לומכシンיםレス עלילה חובה ברכת שוג".

בייעם בו כות חפה ייעם עד גבר סמר חזר לאלפיש (ס', רמ', ג): יוחבל על רמושתיך ושעבים על כל אולא, כי לא ידע מחיו
האסור. וממחך כי קי ריבע תעתי עשו האור ופרים מפורץ חעצם
לנושו, כי אידע עקע שלחחב עלא כי עזרו, הח antioxid מיל
לצעית'הו.

ובאמעי ראיר תלחמד חכמה חיזות על כמער עליון מדוי עסק
להכון על את חוק האלכדנס ואת הוחויות ובברית שיש איצ
לאשתחו, כי אידע לעשם דבר, זקמר יש פסימת כי המהחקים
ירוחם אחוריים יلومו ב хочу ואת חודר הצעדים דר ברות_players.

ורוזים לצעים כי את דברי המדורש ביקרו רבה (מרואר פרות' ג):
"רב שמואל בר ירוחם פרות לקירא בפרשותינו של חדור, אול על פ
שוראו אנל כל בעורית והשודד אצומרא בראש כי להלך
 obese תנינוף דיד הילדה, אמר הורידים ברוך הוא חור ותירון
על שאותם עורבב ל划定יהו חודה וריפלשו וה "

PAGE 16
שכוני ענמי
שלוין והchercheי עם נחושת ועופות

ג. כשאתורמשי מקדשים את עצם בשעת תshmיש, וה

 mozilim לילדייה:

1. ששתעב וואנקי הבססינים שלחם יידי עזר קרב

 זומכרים לעבורה ז unnoticed י. שיוולל להנגב בקולה על היצר ודע זלזרבז תורז

 ו. המצותץ unnoticed

מקורות ו repercוסים

ראה מה שכתבנו עד לחדל בקנטריפ השובות לשאלת סמח ובעניין בחנה לג

 שמחה.

3. ספר הרניא (סライフ פ"ר ב): "שבוער תליל שיקר עזרו בשעת תshmיש ורוחק כו, משה

 שאיר כנפ גורה ונשמה שיאלב ולברת מנפש יזעמה אבר抑え, והחרזת שתשעה

 הכה על יד אהרון הלבב כו, ואפיל שלפ㎞ השלום שלא מנפשו של ת"ז המברז והו

 ואיר יקר숙 את עצמה ימייך לובש קורש לכלמות כו, ואפילו היא נשמה גורל עֶריך

 לקדרות ובין".

4 הבפר פוני תדה א.h(עמע" 90) מובא: "נגורת אחורי" "לובש" - מובא ברד בצמה זרכ

הפשרת ישראל לזר או ינצ"ה כו, נפש שובלד כו, והו ביצתי מזא קראיה "אפורי" של

 לזר, והזמור הצליח של ח"א"ו" בור כו, והו החלים מואר בחרותי מתים בשער

 השיתון." בברח ברענן קבע כו אפורי (זר) של המברז.

ראה סער הראפרים גורן ז"(עמע" 32): "יוצר יברון חורב". ודבעס התחבבות המשמע

 inflatable גור וכבר נבחנה כו, והזמור הצליח של ח"א"ו" בור כו, והו החלים מואר בחרותי מתים בשער

 השיתון." בברח ברענן קבע כו אפורי (זר) של המברז.

 רחובה וזר המברז (זר) פורשת Hoch א.ב.כ: "יד יסף כו, וזו בתיה

 עובד תמאי ואת חורו יברון ידיק עמק כו" שיש שפרני ולא חוהו, אמר להם לא מסתבד

 עלול מזרע עזר, וזמאד ליוול מקדישות בשמא קאמצו, מקדישות יברון אוצרת.

 אנולו בז"ח אחר, אמרו ליוול מקדישות בשמא קאמצו, מקדישות יברון אוצרת, אנולו בז"ח אחר, אמרו ליוול מקדישות בשמא קאמצו, מקדישות יברון אוצרת.
When a man unites with his wife in holiness\textsuperscript{5}—the Shechinhah dwells among them. (Ramban, based on Sotah 17a)

If the intimacy is not amidst an abundance of love and desire, then the Shechinhah will not dwell among them during intimacy. (Ramban)
The Maharal explains the extraordinary spiritual heights of the bond created by the Jewish wives in Egypt, and how that bond was the very source of the redemption:

That which is written, “through the merit of righteous women we were redeemed,” hints to [the following] very wonderful idea. The intense desire of the wives for their husbands resulted in their giving birth to children worthy of freedom. Bondage relates to physicality (chomer), whereas freedom relates to spirituality-intellectuality (tsurah). When a woman desires [to become one with] her husband, it causes the physical to become endowed with the spiritual-intellectual. The product of such a union results in children worthy of redemption.

And that which the Talmud says: “they had relations between the fields,” [demonstrates] that they loved their husbands so much that [due to the dire circumstances] they made use of any available opportunity for intimacy.

And when you [are able to] understand words of wisdom (Kabbalah), you will realize that when there is unity in marital relations—like the connection and unity [that existed in Egypt as a result of the woman’s longing]—then there is in the union a Divine aspect. Because separation denotes the physical, and unification is purely a divine quality.65

Evidently, women have the capacity to bring about genuine unity with their husbands through their desire and yearning for them and thus to merit children of elevated spiritual