

Zera Shimshon

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Published Mantua 1778*

Chapter LVII: Kinnot (Lamentations)

Essay 5: The consequences of spiritual impurity caused by baseless hatred.

יומא פֶּרֶק ה' (דף נ"ז) אָמַר לִיה הֵהוּא מִנְאָ[ה] לְרַבִּי חֲנִינְיָא: הַשְׁתָּא בְּרִיא טְמֵאִין אַתּוּן, דְּכַתִּיב: טְמֵאֲתָה בְּשׂוּלְיָהּ וְאִין הַשְׁכִּינָה שׁוֹרְהָ בִּינִיכְם, אָמַר לִיה: תָּא חֲזִי מַה פְּתִיב הַשְׁכֵּן אַתְּם בְּתוֹךְ טְמֵאֲתָם, אֶפִּילוּ בְּזִמְן שְׂאָנוּ טְמֵאִים, שְׁכִינָה שׁוֹרְהָ בִּינִינוּ. צָרִיךְ עֵיוֹן בְּמֵאֵי פְּלִיגִי, וּמַהוּ הַלְשׁוֹן שֶׁל שׂוּלְיָהּ דְּכַתִּיב טְמֵאֲתָה בְּשׂוּלְיָהּ.

Chapter 5 of tractate Yoma (page 56b–57a) reads, “A certain idolatrous Jew said to Rabbi Chanina, ‘Now certainly you are impure,¹ as it is written about the Jewish people: “Her impurity was in her skirts (שׂוּלְיָהּ) (*shuleha*)” (Lam. 1:9), and the Divine Presence does not rest among them.’ [Rabbi Chanina] said to him, ‘Come and see what is written about the Jewish people: “That dwells with them in the midst of their impurity” (Lev. 16:16). Even when we are impure, the Divine Presence rests among us.’ ” This requires investigation: about what do they disagree? What is the language of “her skirts,” as it is written, “her impurity was in her skirts?”

וְנִקְדִּים מַה שְׁכָתוּב בְּזוֹהַר וְחֲכָמֵי הָאָמֶת שֶׁעֶקֶר טַעַם הַגְּלוּיּוֹת שֶׁל יִשְׂרָאֵל לֹא הָיוּ אֶלָּא כְּדֵי לְבַרֵּר הַנִּצְּוֹצוֹת וְהָאוֹרוֹת שֶׁנִּפְּלוּ בְּתוֹךְ הַקְּלִיפָּה. וְגַם חֲזו"ל אָמְרוּ כְּלוּם אָדָם זוֹרַע קֶאֱלָא לְהוֹצִיא מִמֶּנָּה כֶּמָּה סְאִים, וְכַתִּיב וּנְרַעְתִּיהָ לִי בְּאַרְצִי, שְׁלֹא גָלוּ יִשְׂרָאֵל אֶלָּא כְּדֵי שְׂיִתְּנִסְפוּ עֲלֵיהֶם גֵּרִים.

We will advance what is written in the Zohar (I:244a) and by the wise men of truth that the principal reason for the exiles of Israel is only in order to remove the sparks and the lights that fell within the *klipta* (husk of impurity). Also, the rabbis of blessed memory said in Pesachim (87b): No man sows a *seah* of seed except with the intent to bring forth from it a number of *seahs*,² and it's written, “I will sow her in the land” (Hosea 2:25), that Israel was exiled only in order that converts would join them.³

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¹ *Tuma* (טְמֵאָה) refers to ritual impurity.

² A *seah* is a unit of dry measure equal to the volume of 144 medium-sized eggs.

³ The same section of Pesachim 87b was referenced in the first essay of Kinnot.

וגלות האחרון הכביר שהגאולה לא תבוא עד דמטו רגליו ברגליו, כדתנו בעקבות משיחא חוצפא יסגא, עקבות ממש, לפי שהיו תר מעולות כבד עלו בגלויות הראשונות, ובגלות האחרון יש להוציא אותן הניצוצות שנקלו למטה למטה תוך מצולות הקליפה והם קשים לבררם.

The last great exile is such that the redemption won't come until “the footsteps are approaching” (Zohar II:258a) as it is taught in a Mishnah, “On the heels of the Messiah, impudence will increase”;⁴ literally “on the heels of,” for the more superior already ascended with the initial exiles, and with the final exile the sparks that fell downward into the depths of the *kli* must be removed, and they are difficult to pick out.

ועוד אמרו בפירוש קמא דיומא דורות הראשונים שנתגלה עונם נתגלה קצם, דורות האחרונים שלא נתגלה עונם לא נתגלה קצם. ופירשו המפרשים שעונם הנה בשביל שנאת חנם, והנה קשה להם לשוב ממנו לפי שהמוכחים לא היו יכולים להוכיחם ממה שאינם רואים בגלוי. ובפירוש ו' דסנהדרין סבירא ליה לר' נתניה שבצעון הנסתרות, ושאל אינם ערבים זה לזה, דכתיב הנסתר לך אלהינו, ובפירוש ט' דמזיעא אמרנו לא-תבא אל-ביתו לעבט עבטו לביתו של לנה אי אתה נכנס אבל אתה נכנס לביתו של ערב, נמצא שגדול עונש הערב מהלנה.

It also says in the first chapter of Yoma (page 9b), “Both Rabbi Yochanan and Rabbi Elazar said: [Regarding] the former, [the people in the First Temple era,] whose sin was exposed [i.e., they didn't try to disguise their conduct], the end of their [punishment] was exposed [as Jeremiah informed them that they would return to their land in seventy years]. [Regarding] the latter, [the people in the Second Temple era,] whose sin was not exposed [i.e., they tried to disguise their conduct], the end of their [punishment] was not exposed.” The commentators explained that their punishment was because of baseless hatred of a fellow Jew, and it was hard for them to repent from this, because those who would ordinarily admonish them for sins weren't able to admonish them for something they didn't openly see, as one can see only actions but not the feelings and motivation behind such actions.⁵ In the sixth chapter of Sanhedrin, “He holds as Rabbi Nechemia that with regard to [the punishment for] the concealed sins, Israel is not responsible for each other, as it is written, ‘Concealed acts belong to the L-rd, our G-d’ (Deut. 29:28).”⁶ This contrasts with open sins and other open behavior. For example, in the ninth chapter of Bava Metzia (115a), it says regarding the verse, “ ‘When you lend your neighbor any manner of loan, you shall not go into his house to take his collateral’ (Deut. 24:10). You may not enter the house of a borrower, but you may enter the house of a guarantor to take collateral from him.” It's found that the punishment of the guarantor is greater than that of the borrower!

⁴ Mishnah Sotah 9:15 (Sotah 49b).

⁵ Lev. 19:17 commands us not to hate our fellow Jew, and also commands us to admonish him for improper behavior (if we believe that he will listen to us and correct his behavior). “You shall not hate your brother in your heart; you shall surely rebuke your fellow, and not bear sin because of him.”

⁶ This is either a paraphrase or based on an unknown version. Our Vilna edition of Sanhedrin 43b reads: “Rabbi Nechemia said to him: And does [G-d] ever punish [the nation as a whole] for concealed [sins committed by individuals]? But isn't it already stated: ‘[Concealed acts belong to the L-rd] our G-d ...forever,’ [indicating that the Jewish people will never be collectively held responsible for the concealed sins of individuals]?”

וכן בעבירות שפגלו פשעו הקנים אינם מוכיחים, הקולר תלוי בצואר הקנים, ושאר הצבור אין נדונים אלא כמו שוגגים ואנוסים. וכל הקרון של מדת הדין והמקטרגים היא מתוקה נגד המוכיחים שלא מיחו, כדאמרנו בפרק ה' דשבת על זקנים שלא מיחו בשורים. ועוד ומקדשי תחלו, אל תיקרי ממקדשי, אלא ממקודשי ועיי"ש.

As well, with regard to public offenses for which the elders did not admonish the sinners, “the chain hangs from the neck” of the elders, and the remainder of the community is judged only as though they were involuntary sinners and as people who were compelled. All the anger of the attribute of strict justice and the prosecuting forces were stretched out against the admonishers who did not admonish, as it is written in the fifth chapter of Shabbat (55a), “with the Elders because they did not admonish the sinful conduct of the princes.” Also, as it is brought in the Zohar regarding the words, “ ‘Begin here at my sanctuary’ (Ezek. 9:6), don’t read it as ‘at my sanctuary (ממקדשי) (*mi’mikdashi*),’ but rather as ‘at my sanctified (ממקודשי) (*mi’mekudashai*),’ ” i.e., the Jewish people.⁷

אבל העבירות שבסתר הם קשים ביותר לפי שמדת הדין מתוקה חס ושלום נגד כל הצבור ולא נגד הקנים, שהרי אינם יכולים להוכיח מה שאינם רואים. וכתוב חלק לבם עתה יאשמו, מפני שישראל נקראים נפש אחת בלשון יחיד שכלם צריכים להיות כמו גוף אחד ונפש אחת. והאומות נקראו נפשות שחלוקים הם, והם רשות הרבים לטומאה, וכשיש שונאת חנם גם ישראל הם חלוקים זה מזה והם נפרדים, ויש בהם אחיזה לקליפות שהן נקראות רשות הרבים.

But the concealed offenses are treated more harshly, because the attribute of strict justice is stretched out, G-d forbid, against the entire community and not against the elders, because they were not able to admonish that which they could not see. It is written, “Their heart is divided; now they shall bear their guilt” (Hosea 10:2), i.e., both “their heart” (לבם) (*libam*) and the adjective “divided” (חלק) (*chalak*) are singular, because Israel is called one soul in singular language, as they all need to be like one body and one soul. But the nations are referred to as divided souls (as they lack unity, by worshipping different gods),⁸ and they are in

⁷ Zohar I:68a; Zohar III:82a.

⁸ Chemdat Yamim, of uncertain authorship, published by Israel Yaakov Algazi in Izmir, Turkey (c. 1731). The sefer discusses Jewish customs and laws, particularly related to holidays, and is based on Kabbalah, especially that of the Arizal. Rabbi Yaakov Emden condemned the book as being Sabbatean, and most Ashkenazi rabbis distanced themselves from it, though some Chassidim have adopted some of its customs and have studied the book. Sephardic rabbis have used the book extensively. Chapter 2 (“The holiness of the days preceding Sukkot”), section 18 (“The commandments of faith in the unification of G-d, and the degree of unity of Israel”) reads in full:

A principle of the Torah and the commandments is to believe in the unity of the Holy One, Blessed be He. The Rambam, of blessed memory, writes that the first commandment is to believe that there is a G-d and that He is One, as it is said, “The L-rd our G-d, the L-rd is One” [Deut. 6:4]. We established the faith, and [the rabbis] of blessed memory said [in Midrash Tehillim 17], “Habakkuk came and set up the entire Torah on one commandment, as it says, ‘The righteous man is rewarded with life for his fidelity’ [Habakkuk 2:4].” We established faith in the unity of the Holy One, Blessed be He.

Similar to this is the unity found in Israel as [the rabbis] of blessed memory said [in Lev. Rabbah 4:6]: “It is said [regarding] Esau ‘souls’ (נפשות) (*nefashot*) [Gen. 36:6] [i.e., in the plural form], but it is said regarding Jacob ‘seventy soul[s]’ (נפש) (*nefesh*) [Ex. 1:5] [i.e., in the singular form]—one [unified soul].” Because [the descendants of] Esau worship many gods, they are divided souls, but Israel, who worship one G-d, they are all one soul, and regarding this it is said, “Have we not all one father? Did not one G-d create

the “domain of the many” with regard to impurity. The term *reshut ha’rabim* (רשות הרבים) typically refers to the “public domain” in which Jews are not allowed to carry objects on the Sabbath. However, in Kabbalistic terms, the “domain of the many” was the state of the original vessels made by G-d in the world of *Tohu* (chaos), which existed separately and which did not share the light they were receiving from G-d. This light built up until the vessels shattered, resulting in the World of the *Klipot* (husks/shells/evil spiritual forces). The term “domain of the many” is also used in Kabbalah to refer to the diverse aspirations and thoughts in man. Thus, the root of all evil is separateness. **When Israel has baseless hatred, then they are also divided apart one from another, and separated, and among them is found *achiza ha’klipot* (the lifeline of the husks of impurity), [the *klipot* being] called the “domain of the many,”** that is, the *klipot* derive from the shattered vessels that had existed in the “domain of the many”. *Achiza* means “a grip” or “a hold.” As a plant’s root provides it with a grip or hold onto the ground, and the plant is nourished through the root, *achiza ha’klipot* is the root system of the husks of impurity, which seek out the *chisaron* (deficiency) within the *kedusha* (holiness), thus providing the *klipot* with power and energy. While unity among Jews brings forth holiness, divisiveness among Jews creates deficiencies within that holiness, which provides power and energy for evil forces.

ובנה נבא למאמר הנ"ל, שהמין הנה יודע שבגלות הזה יש להם לישראל לברר הניצוץ[צו]ת שהם למטה למטה במצולות הקליפות, והנה רואה שיש שנאת חנם ביניהם שהוא הסימן שאחז בהם הטומאה והפירוד.

With this, we come to the saying above, that the idolatrous Jew knew that in this exile, Israel had to remove the sparks that are down in the depths of the *klipot*, and he saw that there was baseless hatred among them, which was the sign that impurity and separation seized hold of them.

ומשום הכי אמר לו השתא בריא טמאין אתון, פלומר באתם בגלות כדי ללקט הניצוצות שהם בשולים של הקליפה. ולא די שלא תקנתם אלא אדרבא קלקלתם ונאבדתם בתוד הטומאה. ואין לכם עוד תקנה, לפי שאין מי שיכיה אתכם ואתם נפרדים זה מזה כמו הקליפות, דכתיב טמאתה בשוליה, שהכנסת ישראל קבלה הטומאה פשהלכה ללקט הניצוצות שהם בשולים. דבשלמא בגליות הראשונים לא נטמאו ולקטו, אבל בפאן הלכו ללקט ונאבדו הם שקבלו הטומאה בשוליה של הקליפה, לא זכרה אחריתה. לא זכרו ישראל שהאחרונים הם יותר קשים מהראשונים ולא שמרו עצמם פראוי ונפלו ונאבדו.

That is why [the idolatrous Jew] said to [Rabbi Chanina], “Now you are certainly impure” (Yoma 57a), as if to say, “You arrived at this exile in order to gather the sparks that are at the bottom (שולים) (*shulayim*)⁹ of the *klipa*. It’s not enough that you didn’t set things

us? Why do we break faith with one another . . . ?” (Malachi 2:10). From the physical side, every man of Israel is obligated to love his brother, because of the [biological] father called “one,” who is our father, Abraham, peace be upon him, about whom it is said, “Abraham was but one man” [Ezek. 33:25]. From the spiritual side, “One G-d created us”; if so, “Why do we break faith with one another?” Because it is fitting and required for unity to be found within Israel.

⁹ The word שול (*shul*) is something that hangs on; an attachment. Thus, it can mean *skirts*, in the case of Lam. 1:9, and it can be the *bottom* of a vessel, as here.

right, but to the contrary you ruined things and you are lost in the impurity. You have no further corrective measure, because there is no one to admonish you and you are divided from each other like the *klipot*, as it is written, ‘Her impurity was in her skirts’ (Lam. 1:9), i.e., that the Assembly of Israel¹⁰ received the impurity when it went to gather the sparks that are in the bottom. It’s all right that in the exiles of the early generations they didn’t become impure and attempt to gather the sparks, but here they went to gather and they were lost, those that received the impurity in the skirts of the *klipa*, ‘She gave no thought to her future!’ (Lam. 1:9). Israel didn’t remember that the final [sparks] that fell all the way to the bottom of the *klipot* are harder to retrieve than the initial [sparks], which hadn’t fallen all the way to the bottom of the *klipot*, and didn’t guard themselves as appropriate against the evil to which they would be exposed, and they fell victim to that evil, becoming very impure, and were lost.”

ואין נתרד פלאים כי אין מנחם לה, שאי אפשר שיבא שום מוכיח להוכיחם ולהחזירם בתשובה שהרי העון הוא בסתר, ואם כן נדאי טמאים אתם ואין לכם תקנה.

Therefore, “She has sunk appallingly” because “there is none to comfort her” (Lam. 1:9), for it is impossible that any admonisher will come to admonish them and to return them in repentance, for the sin was done in secret, and if so then “certainly you are impure” and there is no corrective action available.

והשיב לו ר' חנינא תא חזי מה פתיב בהו השכן אתם בתוך טמאתם, אפילו בזמן שאנו טמאים, שכינה שורה בינינו. וקשה דמה תירוצ הוא זה והא פתיב נמי טמאתה בשוליה, וכבר עשה מעשה שהחריב הבית ונתרחק ממנו. ועוד דמאן לימא לן דקרא דהשכן אתם בתוך וכו' מיירי בטומאת שנאת חנם, דילמא מיירי בעבירות שבגלוי שעקר העונש הוא על הזקנים ולא על הצפור, ואם גם זה אינו הואיל שראינו שחרב הבית ראשון על עבירות שבגלוי ולא היו מוכיחים זה את זה, מעתה אי אפשר עוד לומר שהפסוק של השכן אתם וכו' יהיה בא ללמדנו דרש זה שאף על פי שהם טמאים שכינה ביניהם, דאי הכי קשיין קראי אהדדי.

Rabbi Chanina answered [the idolatrous Jew], “Come and see what is written about the Jewish people: ‘That dwells with them in the midst of their impurity’ (Lev. 16:16). Even when we are impure, the Divine Presence rests among us.” It’s difficult to understand what kind of excuse this is, and it’s also written, “Her impurity was in her skirts” (Lam. 1:9), and [G-d] had already committed an act of destroying the Temple and distancing Himself from it. So how could Rabbi Chanina say that the Divine Presence rests among us? Furthermore, who says to us that the Scripture saying, “That dwells with them in the midst of their [impurity]” applies where [the idolatrous Jew] was speaking about the impurity of baseless hatred? Perhaps in quoting this Scripture, [Rabbi Chanina] was instead speaking about the overt transgressions, for which the principal punishment falls upon the elders and not upon the

¹⁰ The term Assembly of Israel (כנסת ישראל) (*Knesset Yisrael*) could have different meanings. It could simply refer to the Jewish people; or it could refer to the Great Assembly (כנסת הגדולה) (*Knesset ha-Gedola*), the wise men who led Israel from the end of the Biblical prophets through the Mishnaic period; or in Kabbalistic terms, it could refer to the sefira of Malchut.

community. But this interpretation wouldn't suffice, for we saw that even the destruction of the First Temple was for overt transgressions where they did not admonish each other. So regardless of whether we're talking about overt transgressions, or talking about baseless hatred that is concealed within one's thoughts, it's no longer possible to say that the verse, "that dwells with them" comes to teach us this explanation that even though they are impure, the Divine Presence is among them. For if this were so, the verses of "that dwells with them in the midst of their impurity" and "her impurity was in her skirts" would be contradictory.

וְיֵשׁ לֵאמֹר שֶׁכְּוֹנֵנֶת ר' חַנִּינָא הֵימֶה כִּד לְפִי שֶׁהַפְּסוּק הֵזָה מִתְחִיל וְכִפָּר עַל־הַקֹּדֶשׁ מִטְּמֵאֵת בְּגוּי יִשְׂרָאֵל וְכוּ', שֶׁהַקְּפִידָה הַתּוֹרָה לְשִׁיחֵי וְנִקְרָבִים הַקְּרִבּוֹת בְּקִדּוּשָׁה וּבִטְהָרָה. וּבִשְׂבִיל זֶה נִתְקַנּוּ שְׁעִירֵי רְאֵשֵׁי חֲדָשִׁים וְרִגְלִים לְכַפֵּר עַל כָּל הָעֲלָם טוֹמְאָה, וְאֶפִּילוֹ הֵכִי מְצִינּוּ שְׂצוּנָה אוֹתָנּוּ לְהַקְרִיב הַקְּרִבּוֹת שֶׁקְּבוּעַ לָהֶם זְמַן אֶפִּילוֹ בְּטוֹמְאָה, כִּדְאֲשַׁכְּחֵן בְּפֶסֶח וְתַמִּיד דְּכַתִּיב בְּהוּ בְּמוֹעֵדוֹ אֶפִּילוֹ בְּטוֹמְאָה, וְהֵכִי קִיַּמָּא לָן שֶׁהַטוֹמְאָה דְּחוּיָהּ הִיא בְּצַבּוּר, אִם כֵּן עַל כְּרַחֲמֵי צָרִיד לֵאמֹר דְּסִיפִיה דְּקָרָא דְּהַשְׁכֵּן אִתָּם וְכוּ' בָּא לֵאמֹר שְׂאֵם יֵהִיוּ כָּל הַצַּבּוּר טְמֵאִים אִין מְשַׁגְּיחִין בְּטוֹמְאָה, לְפִי שֶׁהוּא שׁוֹכֵן אִתָּם אֶפִּילוֹ שְׂהֵם טְמֵאִים.

It can be said that Rabbi Chanina's intent was because of the fact that this verse Lev. 16:16 begins, "And he shall make atonement for the holy place, because of the impurities of the children of Israel," that the Torah requires that sacrifices should be brought in holiness and purity. Because of this, the sacrifices of goats for the new moons and festivals were established to atone for every hidden sin in which a person unwittingly violated the sanctity of the Temple or its sacrificial foods.¹¹ Thus, we find that even He commanded us to bring the sacrifices for which a time was fixed, even if we were in impurity, as we find with regard to the Passover offering and the daily burnt offering, as it is written "regarding them, 'in its appointed time' (Num. 9:2), . . . even on the Sabbath, in its appointed time and even in impurity. . . We accept that the impurity is overridden in cases involving the public." (Pesachim 77a). If so, then you necessarily must say that the verse's conclusion of "that dwells with them" comes to say that if the entire community is impure, that no attention is paid to the impurity, since He dwells with them even though they are impure.

וְהַטַּעַם הוּא מִפְּנֵי שֶׁכָּל עַקְר הַטוֹמְאָה בָּאָה מִחֲמַת הַמְּזִיקִים הַשּׁוֹלְטִים שָׁם בְּאוֹתוֹ דְּבָר. וְכִשְׁמִתְגַּלָּה אוֹר הָעֲלִיוֹן נִדְחִים כָּל הַמְּזִיקִים כְּנוֹדַע, וְעַל זֶה נִפְסְקָה הַהֲלָכָה טוֹמְאָה דְּחוּיָהּ הִיא בְּצַבּוּר, וְדוֹקָא דְּחוּיָהּ וְכִמוֹ שֶׁהָאֲרַכְנוּ בְּזָה לְעִיל בְּפִרְשֵׁת חֲקַת וְעִי"ש. וְאִין הֵכִי נְמִי שֶׁכְּשֶׁהַכֹּהֲנִים טְמֵאִים מִקְרִיבִים בְּטוֹמְאָה, לֹא הָיוּ מִטְּמֵאִים הַקְּרִבּוֹן, מִפְּנֵי שֶׁאֵז הָיָה מִתְגַּלָּה אוֹר גְּדוֹל וְדוּחָה הַקְּלִיפּוֹת וְחָס וְשְׁלוֹם לֹא הָיָה, נִעְשָׂה הַקֹּדֶשׁ חוֹל וְכוּ' וְעִי"ש. וְאוֹר הֵזָה אֵינּוּ מִתְגַּלָּה אֶלָּא כְּשֵׁי אֶפְשָׁר בְּלֵאוֹ הֵכִי דְּהִינּוּ בְּזְמַן הָרְאוּי דוֹקָא, וּמַעֲתָה כֵּן יִהְיֶה לְעִתִּיד, שֶׁכְּשִׁיבָא זְמַן הַגְּאוּלָּה אֶף עַל פִּי שְׂאֵנּוּ טְמֵאִים יִתְגַּלָּה נוֹעַם הָעֲלִיוֹן וְיִדְחָה כָּל הַמְּזִיקִים וְיִגְאָלְנוּ וְיִשִּׁיב לְבָנוּ לְעַבּוּדָתוֹ.

The intent is that most of the impurity comes as a result of the damaging forces that rule there in the same manner. When the supernal light is revealed, all the damaging forces are banished, as is known, and therefore the halacha rules that impurity is overridden in

¹¹ Shevuot 2a: "For [cases in] which [one] did not have awareness, neither at the beginning nor at the end, [the] goats [brought as sin-offerings for the additional offerings] of the Festivals and [the] goats [brought as sin-offerings for the additional offerings] of [the] New Moons atone."

cases involving the public. It's exactly banished, as we have expounded upon above in Essay 2 of parshat Chukat, and see there. Yes, it is indeed so that when impure priests bring sacrifices in impurity, they don't render the sacrifice impure, because now a great light would be revealed and banish the *klipot*, and if G-d forbid that weren't the case, what is holy would become profane, and see there for more. This light is revealed only when it is impossible otherwise, that is, at the exact proper time, and from henceforth it will be, when the time of the redemption will arrive, even though we will be impure, the supernal sweetness (*noam elyon*) will be revealed and will banish all the damaging forces, and will redeem us and return our heart to His service.

ופירוש הפסוק הוא פד טמאתה בשוליה שהוא השנאת הנם כנ"ל. לא זכרה אחריתה שלא נתגלה קצם בשביל עון זה, ובכל יום ברכתו מרובה מתבירו. וזהו ותרד פלאים, בשביל שאין מנחם לה שאין מי שיכול להוכיחם כנ"ל. ולפיכך אי אפשר להגלות להתקצר, ולכן ראה ה' את-עניי פי הגדיל אויב, אף על פי שפשיבא זמן הגאולה יגאלנו ויהיה שוכן איתנו, מפל מקום בין פד ובין פד אנתנו בצרה גדולה לפי שהאויב מתגבר ומתחזק, ואפשר נמי שלאפוקי סברת המין אמר הפתוב חלק לבם עתה יאשמו, פלומר עתה דוקא יאשמו ולא בסוף פשיבא זמן הגאולה במהרה בימינו אמן. ועיין עוד מזה לעיל סוף פרשת ויגש.

The interpretation of the verse is thus: “Her impurity is in her skirts,” this is baseless hatred, as explained above. “She gave no thought to her future,” is that the end of the punishment for this sin was not revealed,¹² and every day is more blessed—a euphemism actually meaning the opposite, “more cursed”—than the previous one¹³. That is the meaning of “she has sunk appallingly,” because “there is no one to comfort her,” as there is no one who is able to admonish them, as explained above. Therefore, it is impossible for the end of the punishment to be revealed or to be cut short. Therefore, “See, O L-rd, my affliction; how the enemy jeers!” (Lam. 1:9). Despite the fact that when the time for the redemption arrives, we will be redeemed and [the Divine Presence] will dwell among us, in any case, we are currently in great distress because the enemy gathers force and grows stronger. It's also possible that in order to exclude the view of the idolatrous Jew, Scripture says, “Their heart is divided; now they shall bear their guilt” (Hosea 10:2), as if to say, exactly now they shall bear their guilt, and not at the end of the punishment when the time of the redemption will arrive, speedily and in our days, amen! See more of that above at the end of parashat Vayigash, in Essay 11.

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¹² As explained earlier in this essay, based upon Yoma 9b.

¹³ Sotah 49a: “[The Mishnah states that] Rabban Shimon ben Gamliel says in the name of Rabbi Yehoshua: ‘From the day that the Temple was destroyed, there is no [day that does not include some form of curse].’ Rava says: ‘Each and every day is more cursed than the previous one, as it is stated [in the chapter detailing the curses in the book of Deuteronomy]: “In the morning you will say, would that it were evening, and in the evening you will say, would that it were morning” (Deut. 28:67).’”