חסידות

From the Chassidic Courts

ZHITOMIR · OHR HAMEIR, CHAYEI SARAH

Redemption waits until Israel finishes perfecting its character

Ohr HaMeir

The redemption of the Shechinah (Divine Presence), likened to a maiden who must be fully adorned before she can return to her Master, depends on Yisrael's complete rectification of their midot (attributes) during the time allotted in exile; only when this inner adornment is finished does the true redemption arrive. AI SUMMARY

It says, "Her brother and her mother said, 'Let the young woman remain with us a while (yamim), ten days [perhaps]; after that she shall go.'" Rashi explained, "'Yamim' means a year, as in 'his redemption shall be for a year (yamim),' for this is the amount of time that is given to a betulah (maiden) to provide for herself with ornaments—twelve months."

The intent is directed at his words, when he said, "Send me to my master," as was mentioned. To this, her brother and mother answered, that it is not possible for you to release her and have her leave except that first it is incumbent upon you to build the full stature of the Shechinah (Divine Presence), to prepare her and sustain her completely from head to heel. This is what is hinted at by "Let the young woman remain with us a while (yamim), ten days [perhaps]"—that is, the Shechinah, who is called "na'arah" (young woman). It is fitting for you that you, together with us, settle her, to prepare her and sustain her with the adornment of her midot (attributes/measures)—this being the "yamim kadmonim" (ancient days) to which Rashi hints with the elegance of his holy language: "'Yamim' means a year, as in 'his redemption shall be for a year (yamim)'"—precisely, for upon the adornment and rectification of the midot (attributes), the redemption depends. For this is what is given to a betulah—that is, Yisrael, who are called "betulat Yisrael" (the maiden of Israel)—a period of twelve months, in the secret of the twelve oxen that stood over them, to provide for herself with her ornaments during the days of exile, until the time of the end comes, at the right hand. And this is the meaning of "Let her remain with us a while, ten days [perhaps]"—after the completion of the rectification of the stature of the Shechinah together with her ornaments, in completeness, the time of the true redemption will come. And this is "after that she shall go," meaning she will return to her Master.

"And he said to them, 'Do not delay me, for Hashem has made my way successful; send me away, that I may go to my master.'" The Maggid Mishneh (the teller of the matter) answered them in response to their words, saying, "I know, indeed I know that it is so. And on the contrary, if you delay me"—this hints at the sign of influence (shefa) called "ot," as is known—"Hashem has certainly made my way successful," to do what is good and upright in His eyes. "And therefore send me away, that I may go to my master."

And now, see the great thing that they hinted at.

Translation: translated by AI (anthropic/claude-sonnet-5)

