

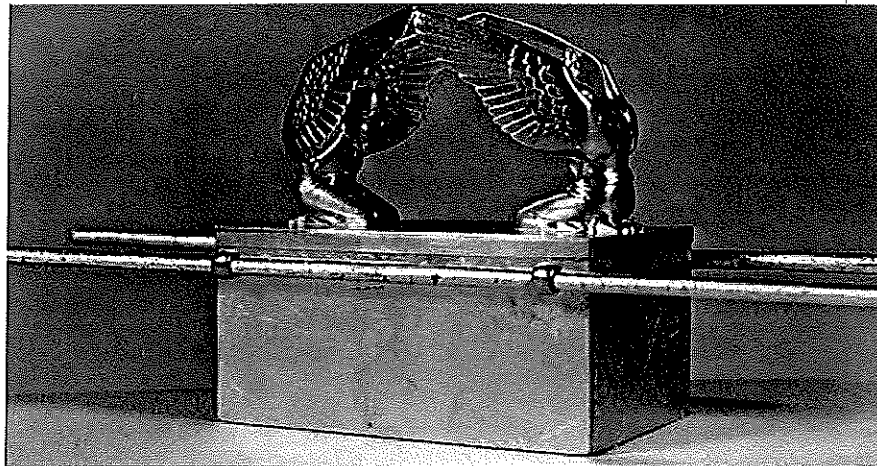
דרישה
DRISHA

Love, Longing, and Liberty: Reflections on *Shir HaShirim*

The Annual Rapoport Family Memorial Lecture

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Dr. Erin Leib Smokler (erinleib@gmail.com)



DRISHA INSTITUTE FOR JEWISH EDUCATION
37 West 65th Street, 5th Floor • New York, NY 10023
212.595.0307 • www.Drisha.org



1. *Machzor Vitry*

One recites the scroll of the Song of Songs on the Sabbath when that occurs during the intervening days [i.e. *chol ha-moed*] of the Festival. (Gloss 1: But if no Sabbath occurs at this time, one recites on the 7th days of Passover.) (Gloss 2: Therefore we recite the Song of Songs on Passover because it refers to the redemption from Egypt; as it says, “[I have likened you...] to a mare in Pharaoh’s chariots” [Song of Songs 1:9], etc. And the entire work refers to the four exiles, if one understands [rightly].”

2. שיר השירים פרק א

ט לססתי ברכבי פרעה דמיתוך רעיתי: י נאווי לקניך בתרים צנארך בקרויזים: יא תורי זרב נעשה ילך עם נקדות הקסף:

2. Song of Songs 1: 9-11

(9) I have likened you, my darling,
To a mare in Pharaoh’s chariots:
(10) Your cheeks are comely with plaited wreaths,
Your neck with strings of jewels.
(11) We will add wreaths of gold
To your spangles of silver.

3. רש"י על שיר השירים א: ט

לססתי ברכבי פרעה דמיתוך רעיתי. למ"ד זו כמו למ"ד (שם י) לקול תתו המון מים וכמו למ"ד לריח שמניך לקבוצת סוסים הרבה שאספתי מחנותי לצאת לקראתך ברכבי פרעה להושיעך כמו שנאמר (זבוק ג) דרכת בים סוסך סוסים הרבה שם דמיתוך רעיתי שתקתיך מצעקתך שנ' (שמות יד) ואתם תחרישון זאת ראיתי בספרי אגדה, דבר אחר דמיתוך רעיתי שם הראיתי לכל שרעיתי את:

3. Rashi on Song of Songs 1:9

This “I ammed” is like the “I ammed” of (Jer. 10:13): “At the sound of (לקול) His giving a multitude of waters,” and like (above verse 3): “At the fragrance of (לריח) your oils.” At the gathering of many steeds, for I gathered my camps to go forth toward you in the chariots of Pharaoh to save you, as it is said (Hab. 3:15): “You trampled in the sea with your steeds,” many steeds. There I silenced you, my beloved. I silenced you from your cry, as it is written (Exod. 14:14): “and you shall be silent.” I saw this in Aggadic works (Song Rabbah). Another explanation: There I demonstrated to all that you are my beloved.

4. רש"י על שיר השירים א:יא

תורי זרב נעשה לך. נמלכנו אני ובית דיני לפני בא פרעה שאשיאנו ואחזק את לבו לרדוף אחרך עם כל שבה גנזי אוצרותיו כדי שנעשה לך תורי קשוטי הזהב:
עם נקדות הכסף. שהיה בידך כבר שהוצאת ממצרים שגדולה היתה ביזת הים מביזת מצרים:
נקדות. כלי כסף מנוקדים ומצויירים בחברבורות וגוונים:

4. Rashi on Song of Songs 1:11

We will make you rows of gold: I and My tribunal decided before the arrival of Pharaoh that I should entice him and strengthen his heart to pursue you with all the best of his hidden treasures, so that we should make rows of golden ornaments for you.
with studs of silver: that were already in your possession, that you took out of Egypt, for the plunder at the sea was greater than the plunder in Egypt.
studs: silver objects studded and decorated with stripes and hues.

8. שמות כה: כ-כב

כ וְהָיוּ הַכְּרֻבִים פְּרָשֵׁי קַנְפֵימָם לְמַעַל הַכֹּהֵן וּפְנֵיהֶם עַל־הַכַּפֹּת וּפְנֵיהֶם אִישׁ אֶל־אָחִיו אַל־הַכַּפֹּת וְהָיוּ פְּנֵי הַכְּרֻבִים: כִּי וְנִתְּנָה אֶת־הַכַּפֹּת עַל־הָאָרֶץ מִלְּמַעַל וְאֶל־הָאָרֶץ מִתּוֹן אֶת־הַקַּעֲוֹת אֲשֶׁר אַתָּן אֵלַי: כִּב וְנִוְעַדְתִּי לָךְ שֵׁם וְדַבַּרְתִּי אִתָּךְ מֵעַל הַכַּפֹּת מִבֵּין שְׁנֵי הַכְּרֻבִים אֲשֶׁר עַל־הָאָרֶץ הַקַּעֲוֹת אֶת כָּל־אֲשֶׁר אֶצְוֶה אוֹתָךְ אֶל־בְּנֵי יִשְׂרָאֵל:

8. Exodus 25:20-22

(20) The cherubs shall have their wings spread out above, shielding the cover with their wings. They shall confront each other, the faces of the cherubim being turned toward the cover.

(21) And you shall place the ark cover on the ark from above, and into the ark you shall place the testimony, which I will give you.

(22) There I will make myself known to you, and I will speak to you—from above the cover, from between the two cherubs that are on top of the Ark of the Pact—all that I will command you concerning the Israelite people.

9. רש"י על שמות כה: כ

פרשי כנפים: שלא תעשה כנפיהם שוכבים, אלא פרושים וגבוהים למעלה אצל ראשיהם, שיהא עשרה טפחים בחלל בין הכנפים לכפרת, כדאיחא בסוכה (דף ה ב):

9. Rashi on Exodus 25:20

"Their wings spread": [This means] that you shall not make their wings lying down [resting next to their bodies], but spread high alongside their heads, so that there should be ten handbreadths in the space between the wings and the ark cover, as is stated in Succah (5b).

10. בבא בתרא יד:

ור"מ, שברי לוחות דמונחין בארון מנ"ל? נפקא ליה מדרב הונא דאמר רב הונא, מאי דכתיב: (שמואל ב' ו') אשר נקרא שם שם ה' צבאות יושב הכרובים עליו? מלמד שלוחות ושברי לוחות מונחים בארון.

10. BT Bava Batra 14b

And whence does R. Meir learn that the fragments of the [first] tables were deposited in the ark? — From the same source as R. Huna, who said: What is the meaning of the verse, 'Which is called by the Name, even the name of the Lord of Hosts that sitteth upon the Cherubim'? [The repetition of the word 'name'] teaches that the tables and the fragments of the tables were deposited in the ark.

11. בראשית ג:כד

וַיִּגְרֶשׂ אֶת־הָאָדָם וַיִּשְׁכַּן מִקְדָּם לְגֹרְעֵן אֶת־הַכְּרֻבִים וְאֵת הַטֶּהֱתָרְבַּת לְשָׁמֵר אֶת־דֶּרֶךְ עֵץ הַחַיִּים:

11. Genesis 3:24

And He drove the man out, and He stationed from the east of the Garden of Eden the cherubim and the blade of the revolving sword, to guard the way to the Tree of Life.

12. Pachad Yitzchak, Pesach, note 7a

During the time of the pairings of the *megillot* to the times of the year, *Shir HaShirim* was attached to Pesach. And this is related to that which we've already spoken about, that the day that *Shir HaShirim* was given was the same day that the *keruvim* were initiated into their place in the inner sanctum. The established and standing relationship between the Exodus from Egypt and the initiation of the *keruvim* is explained to us by the Ramban (Nachmanides, 1194-1270) in his introduction to the book of Shmot.

The Ramban writes that the book of Shmot is also known as the book of redemption, *sefer ha'geulah*. But if so, what is the place of [all the writing about] the *mishkan* (Tabernacle) in this book? It must be that until the Israelites returned to the level of their ancestors regarding *hashra'at ha'shechina*, the dwelling of the divine presence, they were not yet considered redeemed. Only in that moment when the *mishkan*—about which God said, “and I will dwell among you”—only when it was complete did the Israelites arrive at redemption. So the construction of the *mishkan* is part of the book of redemption... This is the rule regarding all the generations to come that no one is worthy of the title ‘redeemed’ until he or she has made a space for the dwelling of the *shechina*. This space is called the Temple and this time is the moment that the *keruvim* were brought into the inner sanctum, for this signaled the completion of the initiation of the Temple. Only when the *keruvim* stand in the holy of holies—only then—can the people be called redeemed.

13. *Ibid.*, note 7b

והלא גאולת מצרים איננה רק גאולת הכלל. הלא יש דין מפורש ומפורט "כאילו הוא יצא ממצרים" המחייב את כל יחיד ויחיד ליצור לו גאולה משלו. ואין יצירת גאולה זו שלימה בנפשו של יחיד מישראל עד שהוא בונה בו את בית מקדשו. בלבבי משכן אבנה וגומר....

Behold there is an explicit and clear law that [every person must see himself or herself] “as if he or she left Egypt.” This obligates every single individual to create a redemption of his/her own, and no redemption is complete in the soul of the individual Jew until he or she builds there her own *Beit Mikdash* (Temple). [As the famous *piyyut* (poem) states,] “In my heart I will build a *mishkan* (sanctuary).”

14. שמות כה:ה

ועשו לי מקדש ושכנתי בתוכם:

14. Exodus 25:8

And they shall make Me a sanctuary and I will dwell among them.