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Marriage Before and After Matan Torah [1]

Three days before *matan* Torah (the giving of the Torah), Hashem told the Jewish nation:[2] 'Prepare yourselves for the third day, because in three days, Hashem will descend before the eyes of the entire nation upon the Mount Sinai...' The Jews received exact instructions how they should prepare themselves for *matan* Torah. One of the instructions was to separate from their wives. Married couples had to separate as if they were divorced. After *matan* Torah, Hashem told them[3], "Shuvu lechem l'ohaleichim" - return to your homes - as if they were remarried again.

Let's imagine what occurred: A man we'll call Yaakov, was married to a woman we'll call Leah. Several years before *matan* Torah they were a standard and regular couple; everyone knew them simply as Yaakov and Leah, husband and wife. Three days before *matan* Torah Hashem commanded all couples to separate, so Yaakov and Leah separated. After *matan* Torah, Hashem commanded all couples to return to their homes, so Yaakov and Leah returned to their home and to the marriage that they shared for so many years.

Are Yaakov and Leah the same couple after *matan* Torah as they were before *matan* Torah? Externally, they appear to be the exact same couple as before. Despite the short separation interval, their marriage now seems to be an extension of their previous marriage. However, that is not the case. Now they are an entirely new couple. Before *matan* Torah, they weren't yet Jews[4] so after *matan* Torah they became a brand new couple - a Jewish couple. Their new relationship wasn't merely a continuation of their old marriage; rather it was a brand new beginning.

How did their relationship change when they remained essentially the same people? Which differences occurred from before *matan* Torah to after *matan* Torah? Before *matan* Torah they were a couple without Torah; after *matan* Torah, they were a couple with Torah. A marriage without Torah and a marriage with Torah are two entirely different marriages.

"Shuvu lechem l'ohaleichem, Return to your home" they are told. They will be returning to a new home with Torah. A home without Torah compared to a home with Torah is a greater distance than the distance from heaven to earth! How is a marriage from before *matan* Torah different from a marriage after *matan* Torah? What are the differences between non-Jewish marriages and Jewish marriages?

When a non-Jew wants to marry a woman, he doesn't go under the chuppah and he doesn't say to the bride, "Harei at mikudeshes li k'das moshe v'Yisrael (Behold you are married to me according to the

laws of Moshe and Yisrael).”[\[5\]](#) So how does a non-Jew marry his wife, and how did marriages occur before *matan* Torah? The Rambam[\[6\]](#) tells us: “Before *matan* Torah... if they wanted to marry each other, he would bring her into his house and live with her, and that is how they would become married.” Their marriage was created in a very flimsy and superficial manner. If eventually they discovered they did not “get along” with each other, he simply told her that the “marriage” was over. What began on a superficial level can likewise be terminated easily.

How does a man marry a woman after *matan* Torah? He gives her a ring under the chuppah and he says: “Harei at mikudeshes li k’das Moshe v’Yisrael.” He marries her “according to the laws of Moshe and Yisrael.” The connection between them is a connection of Torah. If, later, he desires to divorce, he cannot simply ask her to leave his house. He must prepare witnesses and a scribe to write a divorce document (*get*) written according to halachah. Only after these halachic conditions are fulfilled can the *get* be given to the woman for the divorce to take effect.

Before *matan* Torah a man married his wife in an instant and, similarly, she was divorced in an instant. After *matan* Torah, a man marries his wife according to the laws of the Torah. The connection between husband and wife is now a perfect and complete connection with the halachic requirements and steps of marriage of *kiddushin*, *chuppah*, *nesuin*. Now, bound by Torah law, it is much more difficult to separate.

A *get* is required to separate them, because the *get* represents the area where there is no more Torah. Their connection to each other came from the Torah, they can only be divided with a *get*, which represents the absence of Torah.

It is written:[\[7\]](#) “Why is the divorce document referred to as a *get*? Because the two letters which spell *get* (*gimel* and *tes*) are never found together in any word in the entire Torah.”

The two letters of *get* (*gimel* and *tes*) which never come together in the entire Torah signifies that the reason for their separation was because there was no Torah in their marriage. A marriage that is built upon the Torah is a marriage where the connection is true and deep, and therefore can endure forever. A marriage which was built without Torah is a weak connection, and therefore doesn’t necessarily endure forever.

Every marriage that ends in a divorce is a sign that there wasn’t Torah in their marriage. Sometimes it is the husband who is lacking Torah, sometimes it is the wife. This explains the divorces that occurred among the great scholars of history. Although the great scholars themselves had Torah, if their wives were lacking Torah, their marriage would be fragile and sometimes dissolved in a divorce.

This should not be confused with or compared to the separation that occurred between Moshe *Rabbeinu* from his wife. Moshe *Rabbeinu*’s separation is based on an entirely different concept. Chazal tell us[\[8\]](#): “There are three things Moshe *Rabbeinu* did on his own and *Hakadosh Baruch Hu* agreed with him that he performed correctly...” One of these three things was his separation from his wife, Tzipora. Unlike other prophets, who only received their prophecy after they sanctified and prepared themselves, Moshe *Rabbeinu* was continuously prepared and ready for prophecy, and therefore he needed to separate from his wife, because he never knew when the next prophecy would come. Chazal[\[9\]](#) tell us that Moshe *Rabbeinu* was human from the waist downward, and a G-dly being from the waist upwards. Moshe *Rabbeinu*, therefore, had to separate from his wife, because he was above the levels of regular human beings.

The Spiritual Connection

There is only one “entity” which can bring two different things together to become one.

It has never happened that two different species of animals have merged together and become like one. Never have two mountains connected and became like one, nor have two stars ever combined. So how is it that two people, so different from each other, can join together and become like one in marriage?

Hakadosh Baruch Hu combines two opposite people in marriage to become one. They are united through the Torah.

"*Histakel b'oraysa u'bara alma.*" *Hakadosh Baruch Hu* looked at the Torah [and through it] created the world. [10] The *Shamayim* (the heaven), the earth, the waters, and all of mankind were all created from the Torah. Two aspects of creation will only unite when we utilize the "utensil" which created them. There, at their source, they can merge together and become one. If we do not utilize the "utensil" which created them in order to unite them, then not only will they be *shnayim* 'two', but they will also be *shonim*, 'different'. They will be two entirely different beings, unable to unite.

Revealing Hashem's Honor in this World

How are two people united by the Torah? The *possuk* says: [11] "Everyone who is called by My Name and whom I have created for My glory, whom I have fashioned, even perfected." The world, with everything within it, was created for *Hakadosh Baruch Hu's* honor to be revealed. A chair, a table, a chandelier, a house, a closet, and a fork all have one purpose: to reveal Hashem's honor in the world. How much more so does a marriage based on Torah reveal Hashem's honor in this world.

The world was created from the four basic elements: [12] fire, air, water, and earth. Everything that exists in creation is derived from these four elements. Males were created from water, and females were created from fire; this explains why they are so different from one another.

It is impossible for fire and water to unite. Either the fire will evaporate the water, or the water will extinguish the fire. Since the husband is water and the wife is fire, they should also be unable to unite. If the husband's role in the marriage is more prominent, then his element of water should extinguish and dissipate the wife's position in the marriage, since she comes from fire. If the wife's element of fire is stronger in the relationship, then her personality should evaporate and dissolve her husband's water element. How then do they join together in peace and harmony in marriage? Following the basic laws of nature, they shouldn't be able to unite and become like one.

There is only one place where fire and water unite in *kedusha*, in holiness, and that is in *shamayim*, in heaven. *Shamayim* has within it the words *aish* (fire) and *mayim* (water) because the heavens were created from the combination of fire and water. As Chazal taught: [13] [14] "*Hakadosh Baruch Hu* mixed fire and water and created from them the heavens."

It appears that the only place where the couple can unite and become like one is in *shamayim*, where the element of fire and water unite. In this world, however, it seems impossible for them to unite.

It seems that only after their death, when they are buried in their graves and their souls ascend to heaven can they exist together without fighting and competing. But how can a husband and wife unite in this world, where fire and water are polar opposites?

A Husband Must Honor His Wife

We will answer this question by raising another question. The Gemara asks: [15] "What is the proper behavior of a husband in his home? He should love his wife as much as he loves himself and he should honor his wife more than he honors himself".

It is understood that the husband must love his wife, but why must he honor her? What is the source and reason for the honor? Generally, when people honor others (from the false viewpoint of this world) they honor their external qualities. They honor their wealth, their appearance, their expensive clothing, etc. To honor someone for their internal qualities is to honor their essence and *neshamah*[\[16\]](#) which is the true form of honor.

We are obligated to honor parents, *rabbanim*, *talmidei chachamim*, and, obviously, we are obligated to honor Hashem, but why must a husband honor his wife?

A husband is not obligated to honor his wife because of her physical body; rather he must honor her because of her *neshamah*. A husband must honor his wife *yoser m'gufo* – more than his own body, because of his wife's holy *neshamah*.

Every person is a mixture of body and soul, *guf* and *neshamah*. Everyone has a *neshamah*, as it is written: *V'yipach b'apov nishmas chayim*,[\[17\]](#) (Hashem blew into his nostrils the *neshamah* of life). Everyone also has a body as it is written: *V'yitzer es ha'adom afar min ha'odamah*[\[18\]](#) (Hashem created man out of earth from the ground). It is his *neshamah* which is called *kovod*, as it is written (in reference to the *neshamah*): "*L'maan yizamercha kovod*",[\[19\]](#) '...my [*kovod*] *neshamah* should praise you.

The honor that the husband must give his wife is for her *neshamah*, for her *pnimiyus* and inner qualities, and not for her external qualities.

Spiritual Clothing for Honor

Nevertheless, there are a few instances where the Torah refers to the externals as a basis for honor. Reb Yochanon would call his clothing *michabdusah* (my honor) because his clean and respectable clothing brought him honor.[\[20\]](#) The four garments of the *Cohen Hedyot* (regular *Cohen*) and the eight garments of the *Cohen Godol* (High Priest) are also referred to in the Torah as:[\[21\]](#) "*I'kovod v'litifores*" 'for honor and glory.'

Do these sources indicate that there are times when we should honor externals as well, and not only the *pnimiyus* (the inner *neshamah* and qualities)? The answer is that even in these instances it is not really the clothing that is being honored, rather it is the *neshamah* and inner qualities that the garments are revealing and representing.

The word *begadim*, usually translated as 'clothing,' can also be translated as rebellious and sinful. The very first garments were created from sin. Adam *Harishon* rebelled against *Hakadosh Baruch Hu* and ate from the *eitz hada'as*[\[22\]](#), the Tree of Knowledge. *Hakadosh Baruch Hu* made *kosnos* or for them, clothing made from animal hides, to cover their bodies. Adam not only rebelled against *Hakadosh Baruch Hu*, he also rebelled against his wife. When Hashem asked him why he ate from the *eitz hada'as*, he replied 'the wife that You gave to me gave me from the tree and I ate'. Chazal tell us that this was being *kofoi tova* (unappreciative).[\[23\]](#) Hashem gave him a wife, and now he is blaming her for his sins. After he sinned, the *Gemara*[\[24\]](#) teaches that he separated from his wife for 130 years. His clothing, therefore, was a representation of sin and rebellion.

But there is another form of clothing which isn't the result of rebellion and sin. There is clothing which, rather than concealing the *neshamah*, openly reveals the greatness of the *neshamah*. When Reb Yochanon called his clothing *michabdusah*, he was referring to this type of clothing. The honor that this clothing generates is the honor of the *neshamah*.

Did Adam and Chava wear clothing before their sin? Do *neshomos* in *Gan Eden* wear clothing? There is a spiritual form of clothing, which is worn in *Gan Eden*. Chazal explain[\[25\]](#) that in Reb Meir's sefer

Torah, *kosnos ohr* was written with an *alef* instead of an *ayin* (denoting clothing of a spiritual light instead of clothing made from animal hides). Before the sin Adam and Chava wore the clothing with an *alef*, a clothing made from a spiritual light. After the sin they wore clothing with an *ayin*, made from animal hides. When the *neshamah* is shining, the clothing are also light and radiant and can be called *michabdusah*, because the honor of the *neshamah* is revealed through the clothing. However, when the light of the *neshamah* is hidden, then the word is written with an *ayin*, alluding clothing which conceals the light of the *neshamah*.

Only the *neshamah* and the *pnimiyus* are worthy of honor and respect. The externals, at best, reveal and help us recognize the spirituality that is within, but they are never the source for honor.

Marriage Based on the Neshamah

Based upon these principles we can understand a simple, yet wonderful, idea.

We've discussed how the husband and wife are opposites from one another; how one is water and the other is fire, and that water and fire cannot unite in this world. Since their bodies were created from the earth of this world, it seems impossible for them to unite. However, the husband and wife also have a *neshamah*, and the *neshamah* comes from *Shamayim* where water and fire can unite.

If the couple views their union from a purely external, physical perspective, that he is water and she is fire, they will never be able to join and *get* along with one another. However, if they live spiritually; if he is living with his *neshamah*, and she is living with her *neshamah*, and he honors her because of her *neshamah* which comes from heaven, then they can live together in peace and harmony.

These concepts reveal the secret of and path to *shalom bayis*. It also reveals how Torah can unite the husband and wife in marriage; because Torah also comes from heaven. As it is written:[\[26\]](#) "*min hashamayim hishmiyacha es kolo l'yasreka*, (From heaven He caused you hear His voice)". When Moshe *Rabbeinu* ascended Har Sinai[\[27\]](#) to receive the Torah, the holy angels pleaded to *Hakadosh Baruch Hu*: "Give your Torah to the heavens," because Torah is from heaven.

When people bring Torah into their marriage they bring honor for the *neshamah* into the marriage as well. Without Torah, their relationship will consist only of their physical bodies - matter from this world - where fire and water can never combine. As it says in the *passuk*[\[28\]](#) "*V'yitzar es ha'odom afer min ha'adomah* - Hashem created man from the earth of the ground." *V'yitzer* (created) is written with two '*yuds*' because man was created with two elements: one creation is good (spiritual) and the other creation is bad (non-spiritual). When the husband is living a material life, and the wife is only involved with the physical, the result of this home will be divorce.

These concepts are alluded to in the *Kaddish*: "*Oseh shalom b'mromov*" Hashem who makes peace in *Shamayim* and enables fire and water to coexist there, *Hu yaaseh shalom aleinu*, He should make peace in This World as well and enable fire and water, husband and wife to live together in peace and harmony.

Now we understand the difference between marriages that took place before *matan Torah* to marriages after *matan Torah*. Before *matan Torah* the marriages were without Torah, without *neshamah*, without an aspect of *Shamayim*. After *matan Torah*, the marriages are with Torah, with *neshamah* and with an aspect of *Shamayim*. Now it is possible for them to live with spirituality in their home, and to unite their two opposing natures in marriage.

Practical Advice

We live in a world of actions. In this world of action, when a husband marries a wife, he is usually

striving to garner physical gains, either her beauty or her wealth. Rarely is the husband seeking spirituality. If we would suggest a *shidduch* (proposed marriage partner) to someone and tell him that she is very holy woman, with a holy *neshamah*, only she is lame, blind, or deaf, he might want to marry her in *Gan Eden*, but not here. In This World of action, he wants a healthy wife.

In This World, when a man marries a woman, what connects them? What unites them? If it is the external body which is creating their connection, then their love is an incomplete love; dependent upon external factors. Therefore, their love will eventually terminate. But when the connection and love is to the *neshamah*, to her inner dimensions and qualities, then their love is called a perfect love which isn't dependent upon any externalities, and the love can endure and connect them forever. (Obviously, we are not excluding the physical dimension, because every *neshamah* needs a body to contain it – but the primary connection should be based upon *pnimiyus*.)

How We Lead our Life

The manner in which a person leads his life is how he will conduct his marriage. When a person leads a spiritual life outside his home, he will live spiritually within his home as well. It never happens that a true, spiritual person outside the home suddenly becomes materialistic and distant from spirituality when he enters his home. Similarly, if a person leads a materialistic life outside his home, it will be impossible for him to suddenly become a spiritual person the moment that he enters into his home.

The way he lives his life outside the home is also how he will connect to his wife within the home. If his mind and actions throughout the day are constantly and solely occupied with materialistic matters, he will be unable to change his skin and suddenly become a different person once he gets back home. As the *possuk*[\[29\]](#) says: “*Hayahapoch kushi oro*, can a black man [simply] change his skin and become white?” He will remain the very same person, and his connection with his spouse will be a physical and external connection, and ultimately unsatisfying.

However, if he lives with spirituality and *pnimiyus* throughout the day, and if he is interested in concepts which are beyond the physical, then he will be able to attach and connect to the spirituality of his wife. If their relationship never transcends beyond the physical and external, he may desire to divorce her if the physical and external gains are insufficient for his desires. As the Gemara writes:[\[30\]](#) “Even if the wife once burnt his food, the husband has permission to divorce her”. If their entire connection is from the *guf* and externalities, then when the externals are not up to his liking, he may opt for divorce.

There is plenty of advice and counsel available to help people enhance their *shalom bayis*. While the advice is often helpful, it is superficial, because it only goes as far as solving the symptoms of the problem, without getting to the root. Sometimes counseling reveals that the marriage is not as bad as they thought it was, and therefore it is not advisable for them to divorce.

Sometimes, the (superficial) advice is: “Permit your spouse to have his/her way, because that will give you peace of mind, and ultimately you will only gain. If you will give in to their requests, they will give in to yours”. Sometimes the (superficial) advice may be to tell the couple that, technically, they really should divorce, but because of their specific circumstances, they should remain married. So they remain in the marriage like two prisoners in jail.

However, there is a solution which can annul the problem at its source. Living spiritually will improve the marriage. A true Jewish home with perfect *shalom bayis* shouldn't begin with finding practical advice to enhance the peace in the home. *Shalom bayis* should begin with the spouse working on himself. When he improves himself and he finds the peace and tranquility within himself, then he will be able to bring these aspects of inner self into the marriage and build a *bayis ne'eman b'Yisrael*.

Finding Pnimity within Ourselves First

A father came to the Steipler Gaon and said that a *shidduch* was proposed to his daughter, and he wants to know whether they should accept it. The Steipler asked: "What did you hear about the boy?" "He learns a lot," the father replied, "and he is calm and doesn't get into arguments with anyone". The Steipler replied: "If he doesn't fight with his *shtender*, that doesn't mean that he will be able to get along with a wife."

For a person to be able to get along with others, he has to find his *pnimity*. Every person must first make *shalom bayis* with himself, and then he can have *shalom bayis* with his wife.

If he yearns for spirituality, and he connects to his *pnimity* which exist beyond his body's limits, and he knows himself deeply, and he has inner spiritual satisfaction in his life, then when this person comes to his home, he will seek a connection with his spouse from this deep place he has found within himself, which will endure forever.

Guf v'guf cannot unite; *neshamah v'neshamah* can build a very deep relationship. Like Iyov's^[31] three close friends who felt Iyov's pain from a distance, and went to visit him, likewise, a *neshamah v'neshamah* relationship is a very close and deep relationship.

All relationships between two people are based either on the external connecting with external, or *pnimity* connecting with *pnimity*. A physical connection is a connection for a short interval and cannot endure. The *pnimity* connection is a strong and firm connection and one is able to build a *bayis ne'eman b'Yisrael* upon its *firm foundation*.

Now we understand the concept that we began with earlier. A home where there is Torah is a home with *shalom bayis* and a deep and true relationship, whereas a home without Torah is a home lacking in true connection.

A Home Based on Emunah

If we want to build a *bayis ne'eman b'Yisrael*, then the house must be *ne'eman*. *Ne'eman* means something that can be relied on. *Chazal* teach^[32] that the word *ne'eman* comes from the same root as *emunah*, belief, because when one believes in something he can rely and build upon it.

Before *matan Torah*, it was impossible to build an everlasting relationship, because *Yisrael* did not yet exist, and therefore, it wasn't a Jewish marriage. However, after *matan Torah*, amongst the Jewish nation, relationships based on *neshamah* with *neshamah*, a connection of *pnimity* with *pnimity*, could finally exist, and an everlasting *bayis ne'eman b'Yisrael* could be created.

If one desires to build a *bayis ne'eman b'Yisrael*, a marriage which will endure forever, he must grow internally and develop within himself spiritual yearnings. He must develop a lifestyle for Torah, for giving, for love, for eternal life and for an inner connection with *Hakadosh Baruch Hu*. The superficial advice which is often available will not help him, because it is the overall goal and direction of his life that requires improvement, not just the small details.

As long as a person hasn't developed his *pnimity*, his focus will be on his *guf* and he will never be able to build a proper Jewish home. However, when a person connects to his *pnimity* he will be able to build a *bayis ne'eman b'Yisrael*. He is not worried about what is happening with his spouse when he is not around, because he will always be certain that the other side is faithful to him with their entire heart. When a person merits living with his *pnimity*, he lives like a Jew who has a *neshamah*. He becomes a person for whom the most important things are Torah, *ruchniyos*, love for every Jew, to every person, and a deep connection with *Hakadosh Baruch Hu*. He becomes a person who cares

about every creation of *Hakadosh Baruch Hu*, and he tries to help them. He becomes a person who desires and yearns for the revelation of Hashem in the world. When this person will find a wife with similar ambitions, they will have *ahava, achva shalom v'reus*^[33](love, brotherhood, peace and friendship).

There are many practical ways that a person can bring spirituality and *pnimiyus* into his life, and his marriage. There are two primary deeds which men^[34] must fulfill daily in order to lead a spiritual life. The first is to learn Torah in depth, every day.

The Torah is everything and all encompassing. *Histakol b'oraysa u'bara almah*, Hashem looked into the Torah and created the world, because the Torah is everything, while the *mitzvos* are individual lights of spirituality. Therefore, Torah is primary for bringing spirituality into one's life.

The second aspect that a person must practice daily to bring spirituality into his life is to designate an hour daily for contemplation. He must set aside a quiet hour every day to ask himself the major questions of life, such as: What is the purpose of the world? Who is he and what is his personal purpose in the world? There are several other ways to live spiritually, and often they will vary from person to person. Everyone should have fixed times for Torah study and daily time for contemplations.

Becoming spiritual may appear difficult and time consuming, but when we consider how much we benefit from living spiritually, we will realize that it is well worth the effort.

People are willing to pay tens of thousands of dollars to solve a *shalom bayis* problem. Wouldn't it be worthwhile to invest in spirituality, and in finding themselves beforehand, and save themselves from all this trouble?

If someone has a serious arm ailment, he is prepared to pay a lot of money to save his arm. If someone needs \$130,000 for a liver transplant, he will find a way to raise the money and pay for the transplant, regardless whether he is rich or poor. When a person considers these matters, he should ask himself, if I am prepared to spend so much money for my *guf*, how much should I invest to save my soul, to save my *neshamah*?

When there is a partnership, they share and divide fifty-fifty. The *guf* and *neshamah* are partners. How much does he invest in the *guf* and how much does he invest for the *neshamah*? Just as he understands that he must invest in the needs of the *guf* he must also invest in the needs of the *neshamah*. When he invests in his *neshamah* and learns to live spiritually, he will have a spiritual home. When he unites with his wife, it will be a connection of *neshamah* with *neshamah*, a spiritual connection, and together they will merit to build a *bayis ne'eman b'Yisrael*.

^[1] This *drasha* was delivered in Congregation Beth Jacob in Atlanta, Georgia

^[2] Shemos 19:21

^[3] Devarim 5:26

[4] according to several opinions, the Jewish nation became 'Jews' at *matan Torah*

[5] Kidushim 5b

[6] Hilchos Ishus 1:1

[7] Sefer Get Mekushar brings this observation from Rav Reuven Almalyah

[8] Shabbos 87a

[9] Devarim Rabbah Zos haBracha 11

[10] Zohar Trumah 161b

[11] Yeshaya 43:7

[12] See the authors sefer Getting to Know Your Soul

[13] Bereishis Rabbah Bereishis 4

[14] [Author's Note: The only other time fire and water united was during the plague of hail in Egypt. Everything that is in *kedushah*, holiness, is also existent in the *kelipah*, in the impure areas. The main source of the unusual mixture of fire and water is truly only in heaven, in the spiritual realms. They have a counterpart in the impure areas as well, and it was revealed in Egypt as *makas barad* (hail) to punish the Egyptians. The rule is that impurities begin in unity (*achdus*) and end in separation (*pirud*), whereas holiness begins in separation (*pirud*) and ends in unity (*achdus*). Therefore, fire and water are together until today in the heaven, in the spiritual realms, but their union in the impurities, during the plague of *barad* was only for a week, and then they separated again. Fire and water's connection in heaven is *atzmi*, a genuine connection, whereas their connection in hail was *shcheni*, a temporary neighborly connection.]

[15] Yevamos 62b

[16] [Editor's Note: The *neshamah*, the divine soul, is located primarily in the brain.]

[17] Bereishis 2:7

[18] Ibid.

[19] Tehillim 30:13

[20] Shabbos 113a

[21] Shemos 28:2

[22] Bereishis 3:12

[23] Avoda Zara 5b

[24] Midrash Rabbah 23:4

[25] Midrash Bereishis Rabbah 20

[26] Devarim 4:36

[27] Shabbos 88b

[28] Brochos 61a

[29] Yermiyahu 13:23

[30] Gitten 90a

[31] Iyov 2:11

[32] Machilta on Shemos 15:1

[33] Rambam Hilchos Brochas 2:11

[34] [Editor's Note: The author gave a parallel drasha to women in the same location which emphasized the unique role of women: "Women must learn those sections of Torah that they have to fulfill. The mitzvah of **in-depth** Torah study is for men only. We see that man's portion of Torah comes from their intellect. Women's share comes from their heart since they are more sensitive to inner dimensions of life. Women need to develop the sensitivity of their heart by setting aside time daily for 'heart time.' They need to create a time where they enter into the stillness of their neshama." The full shiur is available with English translation - *Heart of the Jewish Woman* at www.bilvavi.net [1]

Source: <http://www.bilvavi.net/english/womans-world-008-holiness-marriage>

Links

[1] <http://www.bilvavi.net/english/womens-world-heart-jewish-woman>