

CHAYUS

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

In Loving Memory of *Itta bas Yosef Mordechai* ע"ה And *Tzvi Daniel ben* ע"ה *David Ainsworth* ט"ו
Dedicated by David & Eda Schottenstein

Erev Shabbos Ki Seitzei, 5781 – August 20, 2021

ערב שבת פרשת כי תצא, י"ב אלול, ה'תשפ"א

כתר שם טוב

PORTIONS OF LIGHT

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Fluctuations in Divine Marriage

The relationship between G-d and the Jewish people is often depicted as a marriage, whereby G-d is our Husband and we are His wife. Our Sages list the three methods for a man to take a woman as his wife: With *keseif*, an exchange of money [or an item of value such as a ring]; with *shtar*, a written deed (marriage contract); and with *bi'ah*, marital relations.

In the marriage between G-d and the Jewish people, all three are present: *Keseif*, money, is related to *kosef*, longing or yearning. *Keseif* symbolizes *chessed*, kindness. In the initial days of our attraction to Divine service, G-d in His great kindness assists us by providing us with inspiration so that we long, yearn, and are passionate about studying Torah, praying, and serving Him.

Then the wonder departs and our inspiration

fizzles. We no longer experience a yearning for Divine service. Nevertheless, we are bound to Him through the power of the *shtar*, the written contract. We apply ourselves to the written words of Torah and prayer even if the appropriate feelings elude us, because the mere words of our contract with G-d have a power of their own.

Eventually, through our persistent efforts, we return to a state in which we derive great pleasure from our relationship with G-d, when we enter the Torah and prayers with reawakened minds. This entry into the significance of the words we study and recite is considered *bi'ah* (literally, entry), restored marital relations with G-d.

Focus: When your inspiration fizzles, persist. It will rebound far stronger.

שער הבטחון

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It's Your Mission

A person **who finds that his character traits** are suited for a certain work, **and that he also desires** the work **by nature**, and that his body is suited for it, and that he is able to tolerate the exertion required for it, **should pursue it and make it his means of obtaining his livelihood. He should tolerate both its pleasant aspects and its difficult aspects. He shouldn't become sick with it, if at times it doesn't sufficiently provide for his sustenance. Rather, he should rely on G-d that He will provide him with sufficient livelihood for his entire life.**

Commentary: Upon recognizing that he is both suited for a certain occupation and drawn towards it, he should conclude that this is the means that G-d has provided him for the pursuit of his livelihood.

Every individual must serve G-d according to his nature and qualities. Someone who can polish gems and nevertheless occupies himself with baking bread, despite the necessity of bread, is sinning.

Spiritually, we must also consider this in our Divine service, a person might be performing important tasks, but if it is not his mission, it is considered an “inappropriate act” for him (*Hayom Yom* 25 Nissan).

A person who believes in Divine Providence knows that all of man’s steps are established by

G-d, and that a particular person arrives at a designated place because he has something to accomplish there.

And for hundreds of years, or perhaps even from the beginning of the creation of the world, the object is waiting for that person and that moment so it can be elevated. Furthermore, that person might have waited all that time for that moment when he will accomplish this task designated for him (*Hayom Yom* 3 Elul).

Bottom line: Someone who can polish gems and nevertheless occupies himself with baking bread, despite the necessity of bread, is sinning.

לקוטי שיחות

A SICHA

By: ProjectLikkuteiSichos.org

Adapted from the works of the **Lubavitcher Rebbe**

On Freedom and Fences

The Verse:

“If you build a new house, you shall make a guardrail for your roof, so that you will not place blood in your house if a fallen one falls from it.” (*Devarim* 22:8)

The Question:

The *mitzvah* to build a guardrail around a roof applies to any house that a person owns, even if he doesn’t build it himself. (*Sifrei, ad loc*) Why, then, does the Torah specify, “If you **build a new house**”?

The Inner Torah’s Explanation:

There is no satisfactory resolution of this problem in the revealed Torah. It is only fully understood according to the Torah’s deeper, mystical teachings. The rational realm of Torah’s occasional reliance on its mystical counterpart is a reminder that even the comprehensible, accessible parts of Torah are, in reality, Divine wisdom.

A “new home” alludes to the beginning of married life. The purpose of life — to create a home for G-d in this world — begins in earnest when a person marries and assumes responsibilities that require his engagement in the real world. The home is “new” because this work of fusing the material with the spiritual is a novelty — what was previously mundane is now infused with Divine meaning.

Engaging with this material world, however, inevitably causes spiritual setbacks. A person becomes “a fallen one.” To protect himself from the danger inherent in life in the real world, a person must “make a guardrail”; he must put up fences and guardrails for himself, practical and psychological, to ensure he does not lose his spiritual identity in the material world.

Based on Likkutei Sichos vol. 19, p. 208

Redemption In Exile

People insist that there is no need to fixate on the imminent onset of the final redemption, and to demand, “Moshiach now!” They claim that they will focus on the redemption only when it arrives. This approach fails to recognize that the exile and the redemption are not divorced from each other. The redemption and all it will bring is entirely dependent on our divine service during the era

preceding its arrival. We are expected to perform our divine service during exile while actively focusing on the ultimate goal and purpose of this service, namely, that it is a direct preparation for the final redemption. This is best achieved by verbally expressing our longing for the redemption, and by actively demanding it from G-d.

The Rebbe

ילקוט לוי יצחק על התורה

FROM THE REBBE'S FATHER

Rabbi Levi Yitzchak Schneerson זצ"ל

By Rabbis Dovid Dubov & Yaakov K. Chaiton

In honor of Yaakov Ben Zina & Leah Bas Shlima

The Kabbalah of Marital Harmony

כִּי יִקַּח אִישׁ אִשָּׁה ... וְהָיָה אִם לֹא תִמְצָא חֵן בְּעֵינָיו ... וְכָתַב לָהּ סֵפֶר פְּרִיטָת וְנָתַן בְּיָדָהּ וְשָׁלְחָהּ מִבֵּיתוֹ.

When a man takes a wife ... and it happens that she does not find favor in his eyes ... and he writes for her a bill of divorce and places it into her hand, and sends her away from his house. (Devarim, 24:1)

A woman is acquired by, [i.e., becomes betrothed to a man to be his wife] in **three ways**,¹ and she acquires herself, [i.e., asserts her independence from the marriage,] in **two ways**.² (Mishna, Kiddushin, 1:1)

The Talmud (Kiddushin 3a) asks: Why does the Mishna first state the **number** of ways in which a marriage and divorce can take place and not suffice with enumerating what they are? The number count seems redundant!

The Talmud's answer is that emphasizing that there are (only) 3 ways to consecrate a marriage and 2 ways to dissolve it, is to exclude other approaches I may have thought possible.

Driving Question:

Why indeed **are there** 3 paths to marriage and 2 ways to its dissolution?³

Chasidus explains⁴ that our world, known as the world of “Tikkun” was/is preceded by another realm of existence, known as the world of “Tohu”. In Tohu (which literally means chaos) the energy was too raw and intense, and thus not sustainable. The various Sefiros (channels of G-dly energy) didn't coexist in harmony. Ultimately it “shattered” and in our world we “pick up the pieces” and rectify it (the meaning of the word Tikkun).

Tohu is characterized by the number two. Two symbolizes that there are polar opposite forces, each independent of the other. Separation and division is the hallmark of Tohu. Things are one way or another. No inter-inclusion. Tikkun, on the other hand, is symbolized by the number three. The third element brings harmony and inter-inclusion between the other two.

Rabbi Levi Yitzchok, referencing this teaching, now explains why when it comes to marriage there are 3 possible ways to establish it, whereas when it comes to the dissolution of marriage, there are 2 ways.

Marriage is Tikkun, it's ‘constructing’ a new entity, which is also dependent on inter-inclusion of opposites and thus symbolized by the number 3.

1. The Mishna continues, enumerating the three possible ways through which she is betrothed: money, a contract or marital relations.

2. The Mishna continues: And a woman asserts her independence through (either) a bill of divorce or the death of the husband.

3. The Talmud's resolution only addresses why the mention of the numbers is important. From the Talmud we learn that the number is significant, but not what it inherently means. This is where R' Levi Yitzchok's explanation, according to the esoteric dimension of Torah, goes deeper.

4. See Torah Ohr, Parshas Vayishlach 24d.

In a relationship between husband and wife there can't only exist Chesed or Gevurah; it is unsustainable and unhealthy for either side. This is the deeper meaning of what the Mishnah is teaching: For a marriage to exist, there needs to be the presence of three attributes. Namely—Chesed, Gevurah, and Tiferes.

Tiferes means beauty. Beauty comes from a variety of colors. Thus, the Sefirah of Tiferes synthesizes the opposites of Chesed & Gevurah bringing inter-inclusion.

5. This recently published volume (available at Kehot.com) is a comprehensive analysis and unpacking of all the letters from R' Levi Yitzchok to his son, the Rebbe, around the time of his (the latter's) wedding.

6. This letter was penned by R' Levi Yitzchok to his son, the (future) Lubavitcher Rebbe, in the days preceding his (the latter's) wedding, which he unfortunately could not attend in person.

It is dated: 6 Kislev, 5689, Dnepropetrovsk. The wedding was on Kislev 14. In the letter R' Levi Yitzchok explains, according to Kabbalah, many aspects of the forthcoming wedding. In this segment, he focuses on the fact that the wedding was scheduled for a Tuesday, the 3rd day of the week. Thus, in his unique approach of viewing every detail of life and worldly phenomena through the lens of Kabbalah, this day of the week is, Kabbalistically, aligned with the overall theme of marriage, and the number 3, as explained above.

In the Rebbe's own journal where he recorded a summary of the letters he received from his father, he captioned the theme of this letter as follows: "התונהג מעלת יום הג', כסף שטר וביאה, י"ד. כסלו".

On the flip side: If a marriage only has the two extremes, it is unsustainable and can end with separation. Tohu ended up broken. This is why the dissolution of marriage is in 2 ways, just as Tohu is symbolized by 2 poles.

Harmony and coexistence is the ultimate blessing in marriage and life in general, characterized by the number 3.

Likkutei Levi Yitzchok, Igros Kodesh, pp. 203, 315 (Yalkut Levi Yitzchok Al HaTorah - Michtvei HaChasuna⁵ 121-122)

In the words of R' Levi Yitzchok:⁶

בני אהובי חביבי ידידי יקירי ומחמדי מנחם מענדל שי"ח,

קבל את ברכתי מעומק לבי נפשי פנימה ליום חתונתך למזל טוב אשר תהי' בעזרת השם יתברך ביום השלישי (שמעלתו גדל מאד כי רומז על מדת התפארת, קו האמצעי, שעולה עד פנימיות אין סוף. וכל הדברים היותר גדולים היו ביום השלישי, העקדה "ביום השלישי וישא אברהם את עינו... מתן תורה ויהי ביום השלישי בהית הבקר" ומתן תורה הוא "ביום חתונתו כו"... לעתיד לבא "ביום השלישי יקימנו ונחיל לפינו" ועוד בכמה דברים ודו"ק)... והיינו כי יום השלישי שנאמר בו פעמים "כי טוב" הוא כולל גם ה' ימים הראשונים, כמו שיעקב כולל אברהם ויצחק, והיינו השלש דרכים שהאשה נקנית בהן כסף שטר וביאה הרומזים על חסד גבורה תפארת...

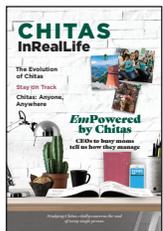
(ובעוד אגרת משנת תר"צ, נדפס בקלוסי לוי יצחק - אגרות קודש ע' שטו)

והיינו הג' קוין דעולם התקון, ש"החוט המשולש לא במהרה ינתק", היסוד תהו שי"ח רק בבחינת שני קוין פרוי שניתק במהרה...

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

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