

CHAYUS

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

In Loving Memory of Itta bas Yosef Mordechai ע"ה and Tzvi Daniel ben David ע"ה Ainsworth

Dedicated by David & Eda Schottenstein

Erev Shabbos Parshas Ki Seitzei, 5782 – September 9, 2022

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

כתר שם טוב

PORTIONS OF LIGHT

Adapted from
Keter Shem Tov

Empathy For A Fellow Jew

"When you spread out your hands, I will hide My eyes from you, even if you will pray a lot, I do not hear; your hands are full of blood!" (Yeshayah 1:15).

The main path of divine service requires engaging your mind and your heart, serving G-d through effort in Torah study and effort in prayer. Pursuit of these two areas of divine service naturally includes an effort to refine your character and to engage in worldly affairs in the proper manner. You can do all that, but nevertheless, "Your hands are full of blood!" This is precisely the scenario described by this verse:

"When you spread out your hands." You stretch forth your hand to give a poor man a generous donation, but you lack empathetic feelings for his unfortunate circumstances, your action is akin to bloodshed.

True, you spread out your hands to offer a gen-

erous donation to tzedakah, and such generosity is part of serving G-d with your heart. Nevertheless, "I will hide My eyes from you." G-d says, "I'd rather not see that!" for that is not genuine service of G-d.

True divine service requires empathizing with your fellow Jew.

Therefore, "even if you will pray a lot," toiling in the serving of the mind, this is likewise not considered genuine divine service. For you are unable to empathize with your fellow Jew with truly genuine feelings!

This is the meaning of "your hands are full of blood." Your character, even your positive character traits, are full of blood!

Addendum par. 46

גאולה

GEULAH

Yalkut Moshiach uGeulah al HaTorah

Translated by Yaakov Paley

A Blessing For Prophecy

In the verses of *birchas kohanim* (the priestly blessings) we read, "May G-d shine His countenance upon you!" (*Bamidbar* 6:25). This refers to the light that will illuminate our eyes in the era of redemption. It is the light that was present at the start of creation and that was concealed and stored

for our use in the future era. Our Sages state that with this supernal light, Adam was able to see from one end of the world to the other. It is the light of prophecy, for in the era of redemption, G-d will bestow prophecy upon all.

Ohr HaTorah

Liberating Captive Sparks

“When you go out to war against your enemy...and you see among the captives a beautiful woman and desire her, you may take her for yourself as a wife (לאשה).” (Ki Seitzei 21:10-11)

On a deeper level, this verse can be understood as follows:

When you leave complete unity (*D'veikus*) with G-d you will inevitably find yourself in the physical world—the World of Separation—a place of spiritual “war” and conflict. There, you may encounter beautiful captives, i.e., physical pleasures, which are termed “captives” because all physicality derives from the primordial broken vessels, the holy

sparks captured within the physical world. But rather than “desire” physicality only for its beauty and appeal, you must “take her for yourself as a wife,” by elevating the sparks [through Torah, Mitzvot and purity of thought], thereby taking her for yourself for a אשה, (lit., a wife), transforming the physical into a pleasing fire-offering for G-d (אשה ריה ניחוח).

Par. 174

Stolen Wisdom

When you go forth to war upon your enemies... and you capture a captive (Ki Seitzei 21:10)

Also from one's spiritual enemies one must “capture a captive.” Anything negative in man or in the world can be exploited for the good, if one learns how to derive from it a lesson in the service of the Creator.

Rabbi Israel Baal Shem Tov

Rabbi Zusha of Anipoli said:

I learned seven things from the thief:

1. Whatever he does, he keeps to himself.
2. He is willing to take risks to attain his goal.
3. He does not distinguish between ‘major’ and ‘minor’ things, but takes equally exacting care of each and every detail.
4. He invests great effort in what he does.
5. He is swift.
6. He is always optimistic.
7. If at first he fails, he is back time and again for another try.

The Cry of a Child

You shall not see your brother's ox or sheep going astray and ignore them; rather, you should restore them to your brother... And so you shall do with every lost thing of your brother—you may not remain oblivious (Ki Seitzei 22:1-3)

When Rabbi DovBer of Lubavitch was a young man, he lived in the same house as his father, Rabbi Schneur Zalman. Rabbi DovBer and his family lived in the ground floor apartment, and Rabbi Schneur Zalman lived on the second floor.

One night, while Rabbi DovBer was deeply engrossed in his studies, his youngest child fell out of his cradle. Rabbi DovBer heard nothing. But Rabbi Schneur Zalman, who was also immersed in study in his room on the second floor, heard the infant's cries.

The Rebbe came downstairs, lifted the infant from the floor, soothed his tears, replaced him in the cradle, and rocked him to sleep. Rabbi DovBer remained oblivious throughout it all.

Later, Rabbi Schneur Zalman admonished his son: “No matter how lofty your involvements, you must never fail to hear the cry of a child.”

The Lubavitcher Rebbe told this story to a gathering of community activists in 1962. “To me,” said the Rebbe, “this story characterizes the approach of

Chabad-Lubavitch. With all the emphasis on self-refinement and one's personal service of the Almighty, one must always hear the cry of a child.

"This is most applicable today, when so many Jewish children of all ages, have fallen out of the cra-

dle of their heritage. Their souls cry out to us, and we must have the sensitivity to hear their cries and to respond. We must interrupt our prayers and our studies and do everything in our power to sooth these desperate souls and restore them to their cradle."

לקוטי שיחות

A SICHA

By: ProjectLikkuteiSichos.org

Adapted from the works of the [Lubavitcher Rebbe](#)

The Monetary Exchange of Marriage

The Context: A man can betroth a woman by giving her an item of a certain (minimum) value. Her acceptance of this item confirms the betrothal. This legal mechanism is called "*keseif* (Bethrothal via "silver" or "money")" (see *Kiddushin* 4b).

The Rogatchover (Rabbi Yosef Rosen 1858-1936) presented two ways of understanding the relationship between the acquisition of the item and betrothal.

a) First, the woman acquires the item. Her acquisition brings about the betrothal.

[The Rogatchover finds evidence for this understanding from the following law. The Talmud rules that if a man gives a coin to a woman as an act of betrothal, but then, he immediately retracts it, his retraction is invalid (*Bava Basra* 129b). Rashbam explains that the scenario under discussion is one in which the man wants to change his mind about the intent of the acquisition—instead of being an acquisition to bring about betrothal, he wants the acquisition to be a gift. In that case, he cannot retract, and the betrothal remains in effect.

But why does Rashbam interpret the man's retraction so narrowly and not take it literally—that he wanted to retract the entire transaction, both the giving of the coin and the betrothal? It must be, then, that he **can** retract in such a case. He cannot, however, keep the gift in place but retract the subsequent betrothal. This is because the woman first acquired the item, and that brought about the betrothal. Thus, a man may immediately revoke the acquisition, and the betrothal is nullified automatically. But if he wants the acquisition to take effect, he cannot undo the betrothal because as long as the acquisition is in effect, the betrothal is in effect.]

b) First the woman is betrothed. Her betrothal then brings about her acquisition of the item.

[The Rogatchover finds evidence for this understanding from the following law. If a man throws the item of value near the woman, but not in her immediate proximity (which is the legal way of acquiring an item), she is betrothed (*Gittin* 78a). How can the woman be betrothed without acquiring the item? Clearly, it is the betrothal which brings about her acquisition of the item.]

The Corresponding Derivations: There are two scriptural supports for this legal mechanism of betrothal through *keseif*. It can be said that they both correspond to the Rogatchover's two options.

a) "When a man takes a wife" (*Devarim* 24:1). The Talmud demonstrates that the verb "takes" refers to a monetary transaction. The verse, however, emphasizes the man's action—"when a man takes." This implies that it is the betrothal that comes first and brings about the woman acquiring the item.

b) "She shall go free without charge, without [payment of] money" (*Shemos* 21:11). This verse refers to the emancipation of a female maidservant. But the Talmud deduces from this verse that there are other circumstances where there is a monetary exchange—in the case of a woman moving from one household to another, namely, marriage (*Kiddushin* 3b). The thrust of this verse is clearly the monetary acquisition, and therefore, this verse implies that acquisition is the main element. Thus, the betrothal follows the acquisition.

The Spiritual Dimension: Marriage is a metaphor for the relationship between G-d and the Jewish people. The monetary exchange and the betroth-

al represent two stages in spiritual development. The Hebrew word for money, used by the Talmud to refer to the acquisition itself, is *keseif*, which is etymologically related to “*kosef*”—“longing and desire.” This alludes to the passionate love of G-d. The betrothal itself separates the woman from all other potential partners and links her exclusively to her betrothed. In spiritual terms, this alludes to a Jew separating himself from all other passions and pursuits aside from fulfilling the will of G-d. Being betrothed to G-d means separating ourselves from foreign desires.

The Rogatchover’s analysis reveals two paths to a relationship with G-d.

- a) The betrothal brings about the acquisition. A person first removes himself from all negativity; a passionate relationship with G-d follows.
- b) The acquisition brings about the betrothal. When a person develops a passion for G-d, he naturally comes to reject negativity in his life.

The normative process, that proceeds in a reasoned, orderly way, is the first one—“turn away

from evil” precedes “doing good.” Therefore, the primary derivation used in the Talmud is “when a man takes a wife,” which corresponds to the formulation of betrothal first, acquisition second.

The second formulation is more radical and happens when a person devotes himself to G-d without concern for protocol. When a person is fundamentally devoted to G-d with a devotion that is beyond reason, he can bypass the normative process and begin with love. This is alluded to in the second derivation, “She shall go free without charge, without [payment of] money,” which refers to a maidservant—a position of utter devotion to one’s master.

Because every Jew has all possible permutations of spiritual devotion within themselves, any Jew can choose to follow the second formulation and devote himself to G-d with love. Consequently, any association with negativity will then naturally dissolve.

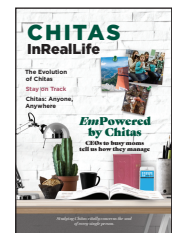
Likkutei Sichos vol. 19 p. 215ff.

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Ki Seitzei, 7th Aliyah
Tehillim*	Chapters 72 – 76
Tanya*	Igeres Hakodesh Chapter 15. עמ' קכא- טו. להבין משל... עד עמ' קכא- הכלולה מהן.
Rambam – Sefer Hamitzvos*	Negative Mitzvah #205, #206, #208 and #207
Rambam – One Chapter*	Sefer Kinyan – Hilchos Mechirah, Chapter 7
Rambam – Three Chapters**	Sefer Hafla'ah – Hilchos Nezirus 6 – 8

*Available in the Chayenu Print & App **Available in the Chayenu App and in Chayenu-3



To view our Chitas In RealLife booklet, visit Chayenu.org/Chitas

לעילוי נשמת
שניאור זלמן בן יוסף משה ע"ה
נפטר כ"ג סיון

A PROJECT OF
חיינו
CHAYENU
DAILY TORAH STUDY. DELIVERED.