
THE WEISS EDITION

כי תצא

Ki Seitzei



Don't Put Others at Risk

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Light points

FROM THE TEACHINGS OF
THE LUBAVITCHER REBBE ON THE
WEEKLY TORAH PORTION



Lightpoints

לזכרון ולעילוי נשמת

הרה"ח הרה"ת הרה"ג ישעיהו זושא

ב"ר אברהם דוד ע"ה ווילהעלם

נלב"ע ביום ד' שבט התשפ"ב

תנצב"ה



כִּי תִצַּא

Ki Seitzei

כב:ח | 22:8

כִּי תִבְנֶה בַּיִת חָדָשׁ וְעָשִׂיתָ מַעֲקֶה לְגִנָּה וְלֹא
תִּשְׂמִים דָּמִים בְּבֵיתְךָ כִּי יִפֹּל הַנֹּפֵל מִמֶּנּוּ

*When you build a new house, you shall make a
guardrail for your roof, so as not to cause blood in your
house when the faller will fall from it.*

Don't Put Others at Risk

The Torah instructs us that upon building a new home we must erect a *maakeh*, a guardrail around the roof, to prevent others from falling.

In addition to its literal meaning, this command also refers to G-d's blessing and mandate that each Jew “build a new home”—i.e., take initiative to create an environment in which Judaism flourishes. The “homes” built by others do not exempt us from building our own home, i.e., positively influencing those who have been led specifically to *you* by Divine Providence.

The Torah warns us, however, that we must limit and en-

close the “rooftops” of the new homes that we build. The roof represents pride and self-importance, and the requirement to place a guardrail around it means that we must limit and contain our pride. For “the faller will fall from it”—our pride can place those who seek shelter in our “new homes” at risk of spiritual downfall.

This is because “words spoken from the heart enter the heart.”¹ If our efforts to draw others closer to Torah observance are pure and altruistic, we will certainly succeed. But if our words are tainted with the pursuit of self-aggrandizement or other personal agendas, we have no such guarantee. Worse yet, our self-pride—even if it stems from spiritual achievements—can distance from our “homes” those who depend on them for spiritual shelter.

This is the inner meaning of the mitzvah of *maakeh*: by curbing our self-pride, we can succeed at creating environments in which all who seek spiritual shelter will thrive.

—*Likkutei Sichos*, vol. 24, pp. 142–144

1. See R. Moshe ibn Ezra, *Shiras Yisrael*, p. 156. See also Shnei Luchos Habris, Shaar HaOsios, Lamed, quoting Sefer HaYashar by Rabbeinu Tam.

 23:21 | כג:כא

לְנִכְרֵי תִשְׁיָךְ וְלֹא־חֵיךְ לֹא תִשְׁיָךְ

*You may lend at interest to a gentile, but to your brother
you shall not lend at interest.*

Collecting Dues

Charging interest on a loan is fair and reasonable. The borrower knowingly accepts this fee in exchange for the temporary use of the money, thereby compensating the creditor for the “inactivity” of his money while it is on loan. That is why the Torah permits collecting interest from a gentile (though we are repeatedly commanded to lend money to our fellow Jews free of interest). The Rambam writes, however, that not only is it permitted to lend to a non-Jew with interest, it is actually a positive mitzvah to collect interest on loans to an idolater.² Why?

The Baal Shem Tov taught that the money G-d places in a Jew’s possession contains “sparks of holiness” that relate specifically to his soul and therefore depend on him for their elevation. Since money has the natural potential to generate more money when it is loaned, it follows that the permissible interest your money generates is related to your soul just as the principle is. Thus the Torah’s directive to know G-d “in *all* your ways,”³ meaning to utilize every aspect of your life to come closer to G-d, also applies to the potential interest that your money can generate.

Therefore, when lending to an idolater, from whom it is

2. Mishneh Torah, Hil. Malveh v’Loveh 5:1.

3. Mishlei 3:6.

permissible to collect interest, collecting the justly earned interest is actually a mitzvah. For his requirement for a loan indicates that the interest he will owe on it is money whose elevation depends on the lender, who will extract it and reveal its Divine purpose to the best of his ability.⁴

—*Likkutei Sichos*, vol. 12, pp. 118–119

4. Nevertheless, the Torah obligates us to lend money to our fellow Jews free of interest. In this instance, the potential interest is elevated in the opposite fashion—by the lender refraining from collecting it, like other prohibited objects that are elevated through our restraint.

 24:1 | כד:א

כִּי יִקַּח אִישׁ אִשָּׁה

When a man takes a wife.

Holy Matrimony

This verse teaches us the mitzvah of *kiddushin*—that a man must betroth his wife before they begin living together as a married couple. In the words of the Rambam:

Once the Torah was given, the Jews were commanded that when a man desires to marry a woman, he must acquire her as a wife in the presence of witnesses, and only then does she become his wife. This is stated in the verse “When a man takes a wife.”⁵

The effect of the *kiddushin* is twofold: it designates the woman to be married to this man, and simultaneously “prohibits her to the rest of the world.”⁶

The relationship between G-d and the Jewish people, which is often compared to a marriage in the scriptures and teachings of Chazal, likewise contains both aspects of *kiddushin*.⁷ The first aspect of this *kiddushin* is to devotedly strive to cleave to Him; the second is to distance ourselves from anything that could distract us from this relationship—namely, mundane passions and desires. Just as both components of the *kiddushin* between man and woman are interdependent, and one cannot exist without the other, so is it with the *kid-*

5. Mishneh Torah, Hil. Ishus 1:1.

6. See Talmud, Kiddushin 2b.

7. See Kesser Shem Tov, sec. 10.

dushin between G-d and the Jewish people. In order for our love and attachment to G-d to be complete, we must truly separate ourselves from any other lusts or passions. In the words of the Chovos HaLevavos, “It is impossible to implant love of G-d in our hearts while love of this world still resides within us.”⁸

—*Likkutei Sichos*, vol. 19, pp. 217–218

8. Shaar Ahavas Hashem.

 כד:יט | 24:19

כִּי תִקְצֹר קְצִירְךָ בַשָּׂדֶה וְשָׁכַחְתָּ עֵמֶר בַּשָּׂדֶה
 לֹא תָשׁוּב לְקַחְתּוֹ לְגֵר לְיָתוֹם וְלְאַלְמָנָה יְהִיָּה
 לְמַעַן יְבָרְכֶךָ ה' אֱלֹהֶיךָ בְּכָל מַעֲשֶׂה יָדֶיךָ

When you reap your harvest in your field and forget a bundle in the field, you shall not go back to take it; it shall be for the stranger, the orphan, and the widow, so that Hashem, your G-d, will bless you in all that you do.

Being Kind by Accident

The Torah promises that in the merit of fulfilling the mitzvah of *shikchah*, leaving any forgotten sheaves of grain for the poor, “Hashem, your G-d, will bless you in all that you do.” Rashi observes that the Torah promises this great reward for a mitzvah whose fulfillment came about *unintentionally*! “It can hence be said,” Rashi concludes, “that if a *sela* [coin] dropped from one’s hand, and a poor man found it and was sustained by it, then he who lost the coin will be blessed on its account.”

The significance of a mitzvah performed without conscious intent can be understood in light of the Rambam’s ruling regarding the laws of divorce, that when a husband is halachically obligated to divorce his wife, the court may use physical force to prevail upon him to agree to give his wife a *get*, a bill of divorce, even though a *get* is valid only when given willingly.⁹ The Rambam explains that this *get* is still valid because the genuine desire of every Jew is to observe all the mitzvos and

9. Mishneh Torah, Hil. Gerushin 2:20.

to refrain from the prohibitions. Therefore, when he agrees under pressure to do a mitzvah, he is simply acknowledging his true will and desire.

The same is true whenever a person fulfills a mitzvah. Even if he seems to do so out of habit, or for ulterior motives, what truly motivates him is the “sincere desire of every Jew to observe all the mitzvos.”¹⁰ Moreover, this desire to obey G-d’s will is rooted in the essential nature of the soul that transcends even the conscious mind. It can thus influence a person’s actions without his knowledge at all.

As such, when a Jew unknowingly drops a coin, it is possible that his subconscious desire to fulfill the mitzvah of *tzedakah* is what caused him to drop the coin, in the hope that a poor person will ultimately find it. He is therefore credited with this mitzvah, which stemmed from the innermost desire of his soul, even though he is entirely “unaware” of the mitzvah that he fulfilled.

—*Toras Menachem, Sefer Hamaamarim Melukat,*
vol. 1, p. 243

10. Ibid.

לעילוי נשמת

הרה"ח ר' יוסף ב"ר אפרים נחמן ע"ה

מאשקאוויטץ

נלב"ע ביום ט"ו אלול ה'תשמ"א

תנצב"ה

.

נדפס ע"י בני משפחתו

משפחת מאשקאוויטץ, בארט וגאטליב שיחיו

לעילוי נשמת

הרה"ח הרה"ת ר' מאיר ב"ר חיים שניאור זלמן ע"ה מנעוויל

מזקני וישישי חסידי חב"ד מקושר בלב ונפש לרבתינו נשיאנו

ועד לרבינו נשיא דורנו בעל חוש מיוחד לעשיית טובה ליהודי

שמח לשבת בהתועדות אחים גם יחד

נפטר בשם טוב ובשיבה טובה ביום טו"ב אלול ה'תשס"ז

נדפס ע"י חתנו ובתו הרה"ת **שלמה**

וזוגתו מרת **שיינא** ומשפחתם שיחיו

טייכטל

לעילוי נשמת

הרה"ח הרה"ת ר' ישראל מאיר ב"ר אלכסנדר סענדר ע"ה

מוניץ

נלב"ע ביום ד' אלול ה'תשל"ט

תנצב"ה

.

נדפס ע"י בני משפחתו שיחיו

לזכות

החתן ה' יוסף יצחק שלמה שלום

והכלה מרת **שרה** שיחיו **ברשביצקי**

לרגל נישואיהם בשעתו"מ ביום ז' אלול ה'תשפ"ו

יה"ר שיזכו לבנות בית נאמן בישראל על יסודי התורה והמצוה

ולזכות הוריהם

הרה"ת יעקב אברהם מנחם מענדל וזוגתו מרת זעלדא שיחיו **ברשביצקי**

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הנערה **דבורה לאה** תחי' בת הרה"ת **שניאור זלמן**

וזוגתו מרת **חנה** שיחיו **וילהלם**

לרגל הגיעה לגיל שנים עשרה שנה

היא עונת בת מצוה בשעתו"מ

ביום י"ד אלול ה'תשפ"ו

יה"ר שתקבל על עצמה עול מלכות שמים ועול מצוות בלבב שלם,

ותצליח בקיום המצוות מתוך יראת שמים טהורה

לנח"ר הורי' וכל משפחתה שיחיו

לעילוי נשמת

הרה"ת **מנחם** בן ר' **אריה ליב** ע"ה **דבורקין**

נלב"ע ביום י"ג אלול ה'תשפ"א

ולעילוי נשמת

מרת **חיה איידל** בת ר' **אברהם דוד** ע"ה **לייבאוויטש**

נלב"ע ביום ט"ו אלול ה'תשס"א

תנצב"ה



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