

**Parshas Ki Teitzei**  
**in a Nutshell**  
*(Deuteronomy 21:10–25:19)*

Seventy-four of the Torah's 613 commandments (mitzvot) are in the Parshah of Ki Teitzei. These include the laws of the beautiful captive, the inheritance rights of the firstborn, the wayward and rebellious son, burial and dignity of the dead, returning a lost object, sending away the mother bird before taking her young, the duty to erect a safety fence around the roof of one's home, and the various forms of kilayim (forbidden plant and animal hybrids).

Also recounted are the judicial procedures and penalties for adultery, for the rape or seduction of an unmarried girl, and for a husband who falsely accuses his wife of infidelity. The following cannot marry a person of Jewish lineage: a mamzer (someone born from an adulterous or incestuous relationship); a male of Moabite or Ammonite descent; a first or second-generation Edomite or Egyptian.

*(continued next column)*

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We have both material and spiritual desires and there is a dynamic tension between them as each seeks to control our consciousness. And when a person is intense about his life, this dynamic tension can be considered as war.  
-- The Rebbe

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Our Parshah also includes laws governing the purity of the military camp; the prohibition against turning in an escaped servant; the duty to pay a worker on time, and to allow anyone working for you—man or animal—to “eat on the job”; the proper treatment of a debtor, and the prohibition against charging interest on a loan; the laws of divorce (from which are also derived many of the laws of marriage); the penalty of thirty-nine lashes for transgression of a Torah prohibition; and the procedures for yibbum (“levirate marriage”) of the wife of a deceased childless brother, or chalitzah (“removing of the shoe”) in the case that the brother-in-law does not wish to marry her.

Ki Teitzei concludes with the obligation to remember “what Amalek did to you on the road, on your way out of Egypt.” ❖

**Join us each weekday morning Mon-Fri as we delve into the mysteries of Chassidic concepts. 5:55 am, followed immediately by Shacharis.**

**Halachic Zmanim**

Shabbos, Sep 10, 2022  
Daylight Savings Time

Earliest Tallis ..... 5:35 AM  
Latest Morning Shema..... 9:40 AM  
Earliest Mincha (Gedola) . 1:26 PM  
Plag Hamincha..... 5:58 PM  
Earliest Evening Shema.... 7:42 PM

**Anshei Lubavitch Congregation**

Rabbi Levi and Leah Neubort

*Adult education:*

Rabbi Avrohom and Rivky Bergstein

*Youth Outreach:*

Rabbi Eli and Ruty Steinhauser

**Shabbos Schedule**

**Erev Shabbos – Sep 9 / Elul 13**

Candle Lighting.....6:58 pm

Mincha ..... 7:00 pm

**Shabbos Day – Sep 10 / Elul 14**

Shacharis ..... 10:00 am\*

Torah Reading ..... 11:00 am

Mincha .....6:55 pm

Rabbi's Drasha ..... 7:15 pm

Shabbos Ends ..... 7:55 pm

*\*Latest morning Shema is now 9:40 AM. Be sure to recite the Shema at or before that time (even if at home).*

**Weekday Schedule (not on a holiday):**

**Minyan**

Shacharis (Mon-Fri) ..... 6:15 am

Shacharis (Sunday) ..... 9:00 am

Mincha (Sun-Thurs) ..... 1:45 pm

Maariv (Sun-Thurs) ..... 9:15 pm

**Bulletin**

*This week's Bulletin is sponsored by The Shul.*

## Chassidic Masters

### Eating on the Job

*Based on the teachings of  
the Lubavitcher Rebbe*

*Courtesy of MeaningfulLife.com*

Three times a day we approach G-d to request our daily needs. "Give dew and rain," we plead; "Bless this year and all the varieties of its produce"; "Grant complete cure and healing to all our ailments." Our prayers for the blessings of material life reach their height during the month of Elul and the High Holidays of Rosh Hashanah and Yom Kippur, during which our material fate for the coming year is decided. "On Rosh Hashanah it is written and on Yom Kippur it is sealed: who shall live and who shall die... who shall enjoy tranquility and who shall suffer affliction, who shall be impoverished and who shall gain wealth..."

The Chassidic masters ask: On what basis do we make these requests for health and prosperity? Are we simply appealing to G-d's benevolence, or do we have a "right" to these things? Many accept as a given the obligations of man towards his Creator; but do these, in turn, obligate the Almighty in any way toward His earthly servants? Specifically, what would halachah (Torah law) dictate regarding the Almighty's duties towards the earthly creatures He created and who labor on His behalf?

(For although G-d invented these laws, He too, by choice, is bound by them. In the words of the Midrash (Shemot Rabbah 30:6): "G-d's way is not like the way of flesh and

blood. The way of flesh and blood is that he instructs others to do, but does not do himself; G-d, however, what He Himself does, that is what He tells Israel to do and observe.")

#### **The Servant, the Employee and the Partner**

To define G-d's legal obligations to us, we first need to define our legal relationship with Him. There are, in fact, three models for this relationship: the servant, the employee, and the partner.

Which of these models our individual life fits into is entirely up to us. The Talmud (Megillah 12b) states: "In the manner in which man measures himself, so is meted out to him." As we have elaborated in an earlier essay, G-d leaves it to us to define our vision of life and our relationship with Him, and then relates to us accordingly. So it is up to us whether to perceive — and thus define — the labor of life via the mentality of the "servant," the attitude of the "employee," or the perspective of the "partner."

Some are apt to see themselves as servants of an autocratic master. I didn't ask to be born — goes this line of thinking — nor was I consulted when the laws of life were formulated. All this was imposed on me. As the Ethics of the Fathers puts it, "Against your will you are born, and against your will you die." My master is all-powerful, so I had best carry out His commands.

Others adopt the less apathetic attitude of the employee. I have a job to do, is their approach, and I'll give it my best effort. And has G-d not promised to reward my toil? True, our sages have established

that "There is no reward for mitzvot in this world"; but certainly the eventual rewards of the World To Come will more than compensate for my present-day labors.

This vision of life — life as a job — is expressed by the talmudic sage Rabbi Tarfon in the closing words of the second chapter of Ethics of the Fathers:

The day is short, the work is much, the workers are lazy, the reward is great and the Master is pressing... It is not incumbent upon you to finish the task, but neither are you free to absolve yourself from it. If you have learned much Torah, you will be greatly rewarded, and your Employer is trustworthy to pay you the reward of your labors. Know, that the reward of the righteous is in the World to Come.

Finally, there are those who experience life as a partnership. They, too, are "servants" in the sense that they acknowledge G-d's absolute mastery over their lives; they, too are "employees" in the sense that He has defined their life's assignment and has promised to reward them for their labor. But they also believe that man has been granted the ability to elevate life into a partnership with G-d. As G-d's partners, they develop themselves and their world in accordance with the Divine will not only because they must, nor merely to "do their job," but as an intensely personal enterprise. Life is their joint venture with G-d — a venture conceived and enabled by Him, but fueled by their own initiative and ambition.

***(Continued next page)***

## **The Initial Verdict**

So what does Torah law legislate in regard to these three models of the G-d-man relationship?

At first glance, it would seem that however we define our relationship with G-d, our life's toil on His behalf does not obligate Him toward us in any way, at least not regarding our material needs and wants.

If we are His servants, G-d already owns the product of our toil. On the other extreme, if we are His partners, we are laboring for ourselves as well as for Him: for the "partner" — to again quote the Ethics — "The reward of a mitzvah is the mitzvah itself." When the perfect world that is the aim of G-d and man's "joint venture" is complete, this will itself yield the ultimate spiritual and material reward for man. "At that time," writes Maimonides in the closing words of his Mishneh Torah, "there will be no hunger or war, no jealousy or rivalry. For the good will be plentiful, and all delicacies available as dust... 'For the world shall be filled with the knowledge of G-d as the waters submerge the sea' (Isaiah 11:9)."

The only one who might seem to have any legal claim is the "employee." Indeed, the Torah commands an employer, "Do not delay the wages of your employee overnight" (Leviticus 19:13). But this law applies only to a day-laborer, not to one who is hired for a longer period or to accomplish a specific task. In such cases, the law is that "wages must be paid only at the conclusion of the employment" (Talmud, Eruvin 22a). So when G-d tells us, "Today is the time to do; tomorrow, to receive reward," this is fully in keeping with the laws He instituted to govern the employer-employee relationship: He owes us our wages only upon the completion of the collective task for which He has "hired" us.

## **Get a Better Lawyer**

This is what a cursory look at the law yields. But a more thorough examination reveals a series of laws that G-d commanded in His Torah which would obligate Him to provide us with our daily needs in all three cases — whether we define our duties toward Him as those of the servant, the employee or the partner.

The servant: "A master is obligated to make his Hebrew servant or Hebrew maid equal to himself in

food, drink, clothing and dwelling. This is derived from the verse 'for it is beneficial for him together with you' (Deuteronomy 15:16.) — i.e., you cannot eat fine bread and feed him coarse bread; drink aged wine and have him drink new wine; sleep on soft fibers and have him sleep on straw... Thus it has been said: one who acquires a Hebrew servant, acquires for himself a master..." (Mishneh Torah, Laws of Servants 1:9; Talmud, Kiddushin 20a.).

The employee: In Deuteronomy 23:24-25 we read: "When you enter your fellow's vineyard (as an employee), you may eat your fill of grapes, at your desire... When you enter the standing crop of your fellow, you may pluck grain with your hands..." These verses are interpreted by our sages to mean: "Workers who are employed in processing produce of the earth that has not yet reached its final desired state... the employer is commanded to allow them to eat from the produce they are working with." This is quite apart from the wages owed to the employee upon completion of the term of his employment. This law applies to work-animals as well, as the Torah (Deuteronomy 25:4) commands, "Do not muzzle an ox while it is threshing." (Rashi on verse; Mishneh Torah, Laws of Hire 12:1.)

The partner: A law dealing with a partnership that parallels our own joint endeavor with the Almighty reads: "If a person gives eggs to a chicken-farmer so that he seat his chickens on them until they hatch and then he raise the chicks, with the understanding that the profit is to be divided between them, he is obligated to also pay him his labor and feeding costs" (Mishneh Torah, Laws of Agents and Partners 8:1; Talmud, Bava Metzia 68b. To have the chicken-farmer hatch the eggs and raise the chicks solely for the promise of profit would be a violation of the prohibition against usury — see Rashi on Talmud, *ibid.*). So when G-d gives us a world to develop and perfect as a "profit-sharing" venture, Torah law mandates that He also provide us with the daily expenses our work entails.

This is the basis for Maimonides' explanation of the material, this-worldly rewards promised by the Torah when the people of Israel fulfill the commandments of the Torah (Mishneh Torah, Laws of Repentance 9:1):

*(Continued next page)*

*Since we know that the reward for the mitzvot is... the life of the World To Come... why does it say throughout the Torah, "If you obey, you will receive such and such; if you do not obey, such and such shall happen to you" — all this, things that are of the present world, such as plenty and hunger, war and peace, sovereignty and subjugation, inhabitation of the land and exile, success and failure, etc.? ... The explanation of this [apparent contradiction] is: G-d gave us this Torah; it is a tree of life, and whoever observes all that is written in it and knows it with a complete knowledge merits thereby the life of the World To come... Yet G-d also promised us in the Torah that if we observe it with joy... He will remove from us all things that may prevent us from fulfilling it, such as illness, war, hunger, etc., and He will bestow upon us all*

*blessings that bolster our hand to observe the Torah such as abundant food, peace, and much gold and silver, so that we need not preoccupy ourselves all our days with our material needs but be free to learn the wisdom and observe the commandments by which we shall merit the life of the World To come...*

So when we approach G-d in prayer — concludes the Rebbe — we can do so with the confidence that no matter what level we have attained in identifying with our life's mission — whether we have achieved the commitment of a partner, or only the responsibility of an employee, or merely the resignation of a servant or beast-of-burden — He will surely heed our requests and bless us with a health, sustenance and tranquility. ❖

### **From Our Sages – Ki Teitzei**

***When you go out to war on your enemies, the L-rd your G-d shall deliver them into your hands (Deuteronomy 21:10)***

*The Hebrew phrase "al oyvecha" (i.e., on your enemies) can also be understood in the literal sense of "on top of your enemies." In every battle, the way to achieve victory is to gain the higher ground. We must never stoop to the level of evil to fight it on its own terms; in the words of our sages, "One who wrestles with a filthy person becomes dirtied as well." Rather, we should rise above it, affirming our belief that there is no true existence other than G-d, and that nothing contrary to His goodness and truth has any real power. When our going to war is in a manner of "on your enemies," we are guaranteed that "G-d shall deliver them into your hands."*

*(The Chassidic Masters)*

***Return them, return them to your brother (Deuteronomy 22:1)***

*Our masters taught: There was a "dealing stone" in Jerusalem. Anyone who lost something would go there, and anyone who found something would go there. This one would stand and announce [his find], and the other would stand up, give identifying signs and take it.*

*(Talmud, Bava Metzia 28b)*

***And you forget a sheaf in the field . . . (Deuteronomy 24:19)***

*Certain opportunities and potentials are so lofty that they cannot be accessed by the conscious self; they can come about only "by mistake." An example of this is the mitzvah of shikchah, which can be fulfilled only by forgetting.*

*(The Chassidic Masters)*

*Thus, if a person drops a sela, and a poor man finds it and is sustained by it, then he [who lost the coin] will be blessed on its account.*

*(Rashi; Sifri) ❖*

## Haftorah for Parshas Ki Teitzei in a nutshell

Isaiah 54:1-10

This week's haftorah is the fifth of a series of seven "Haftarot of Consolation." These seven haftarot commence on the Shabbat following Tisha b'Av and continue until Rosh Hashanah.

Forsaken Jerusalem is likened to a barren woman devoid of children. G-d enjoins her to rejoice, for the time will soon come when the Jewish nation will return and proliferate, repopulating Israel's once desolate cities. The prophet assures the Jewish people that G-d has not forsaken them. Although He has momentarily hid His countenance from them, He will gather them from their exiles with great mercy. The haftorah compares the final Redemption to the pact G-d made with Noah. Just as G-d promised to never bring a flood over the entire earth, so too He will never again be angry at the Jewish people.

*"For the mountains may move and the hills might collapse, but My kindness shall not depart from you, neither shall the covenant of My peace collapse."* ❖

## What Every Marriage Needs

This week's Torah reading speaks about the laws of marriage and divorce. In that context, our Sages said: "If a man and a woman merit, the Divine presence rests between them." Our Sages explain this concept as follows: The Hebrew word for man is spelled איש (ish), and the Hebrew word for woman is spelled אשה (ishah). The letters אש spell the Hebrew word aish meaning "fire," and the letters יה spell out one of G-d's names.

If the couple merit, they combine the energy they each possess to create G-dly fire: constructive energy that can be used to fuse together the different elements of their existence into a comprehensive whole. If, however, their union is devoid of G-dliness (G-d's name is removed), all that is left is fire, unharnessed energy that can wreak havoc and destruction. ❖

שבת שלום גוט שבת!



**Good Shabbos to all!**