



The Community

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Boruch Hashem

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Rabbi's Article

To Love and to Marry

From the verses (-Deuteronomy 24:1-2), "When a man takes a wife (money) and is intimate with her (consummation)... and she leaves his house (contract)...," our sages extrapolate the three forms of creating a marriage¹: (i) money acquisition, (ii) consummation, and (iii) contract. Our sages then rule that our practice is to only perform a marriage through money or a monetary value (ring). Our sages also learn the performing a marriage through money from the verse concerning a Jewish maid (-Exodus 21:11), "She shall go free (from the domain of her master)... without [payment of] money," that, "There is no money for this master, but there is money for a different master. And who? This is her father." Meaning that when she leaves her father's domain, there is a monetary exchange.

Legally Speaking: The *Rogechover Goan*, Rabbi Yoseph Rosen (-[Link](#)), explores whether the monetary acquisition creates the marriage, or whether the marriage creates the monetary acquisition. In other words, there are two actions taking place, in which one is a *cause* and the other its *effect*²: (i) The woman is acquiring money, and (ii) the man is marrying the woman. And the *Rogechover* brings legal proof and ramifications to both possibilities. The foundation of each possibility lay in from which verse we extrapolate marriage through monetary acquisition. Learning the law from the verse, "When a man takes a wife," which speaks about marriage, in which the man's action of giving the money brings about the marriage. While the verse, "She shall go free... without money," concerning a woman maid being freed from her master, that, "There is no money for this master, but there is money for a different master," than the point here is not in the man giving the money, but of the woman receiving the money. Hence, the monetary acquisition of the money creates the marriage.

Mystically Speaking: The mystical dimension of, "A woman is acquired (becomes betrothed) to her husband," speaks of the unification between G-d (the Husband) and Israel (the woman). And just as in marriage there are two dynamics, in (i) the unification between the husband and the wife, and (ii) the prohibition and separation of the woman from all others, so too, in the celestial marriage there is the unification between Israel and G-d, and there is the distancing oneself from the worldly concepts that interfere with our marriage to G-d, in making ourselves holy. And just as these two dynamics are intertwined in terrestrial marriage, so too, in our celestial marriage, as *Chovot L'vovot* (-[Link](#), opening to the *Gateway of Love*), "It is impossible to establish love of G-d in our hearts if the love of this world is established there." And this is the mystical meaning of purposely performing a marriage through money (Heb. *Kesef* - כסף), for *kesef* mystically refers to love, as the verse states (-Genesis 31:30), "niksof niksafty (ניכסוף ניכספתי) - longed you have longed for," as the Zohar states (-Vol II, 55b), "There is no service as the service of love."

And with this we can appreciate the two above mentioned formats of marriage, the *kesef* acquisition (love for G-d) and the marriage (separation from all worldly desires), in which creates which: (i) That of, "When a man takes a wife," speaks of the logical form of service from *Below to Above*, in which in which Israel (*she*; *Below*) first has to perform the marriage, to separate from worldly pleasures ("Turn away from evil"), and then this creates the *kesef* acquisition of loving G-d ("And do good"). However, (ii) *She shall go free... without money*, speaks of (a maid) a trans-rational absolute self-nullification and obedience, and hence, is a vessel for the *Above to Below*, and therefore, it can, and does, start with *kesef* acquisition, and from there creates the *marriage* of separation from all worldly pleasures and distractions.

Deeper yet: Within the spiritual service of *slave* and *maid*, it is specifically from the verses of the *Jewish maid* that the Torah teaches us the highest level of the marriage. For even the *slave*, who has obedience, nevertheless, the process needs to work orderly, until reaching the last and highest level of transforming one's emotions. However, the highest spiritual service is that of the Jewish maid, in which there is immediate transformation, as her job is to transform raw materials into edible products.

1. In Jewish law there is (i) Betrothal, which carries all the laws of a married woman, minus the consummation. This is where the marital acquisition takes place. And (ii) Marriage, in which there is the man taking her from her father's home, bringing her to his home, and consummation. In the days of old, there was a huge separation of time, often more than a decade, between the two. Today, both on done together on the wedding night.
2. In some writings he discusses them not as *cause and effect*, but as both happening simultaneously as one.

FRIDAY, SEPTEMBER 9, 2022 ★ יג' אלול תשפ"ב
Shabbat Candle Lighting: North Miami: 7:13 PM · Mincha: 7:30 PM

This Week...

SATURDAY, SEPTEMBER 10, 2022 ★ יד' אלול תשפ"ב
[Shoftim](#) (Deuteronomy 16:18-21:9) · HAFTORAH: [Isaiah](#) 51:12-52:12
Shacharit: 9:30 AM · Mincha: 7:15 PM · Shabbat Ends: North Miami: 8:05 PM

WEDNESDAY, SEPTEMBER 14, 2022 ★ יח' אלול תשפ"ב
BIRTHDAY: [Baal Shem-Tov](#), Rabbi Yisroel, founder of Chassidism. (1698-1760)
BIRTHDAY: [Alter Rebbe](#), Rabbi Schneur Zalman of Liadi founder of Chabad. (1745-1812)