

AT THE ARTSCROLL SHABBOS TABLE

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פרשת כי תצא
"ג אלול תשפ"א

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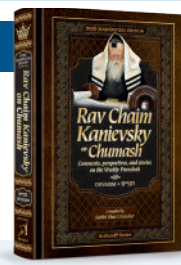
WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

PROPERTY OF SEPARATION

Rav Chaim Kanievsky on Chumash
compiled by Rabbi Shai Graucher



וְכָתַב לָהּ סֵפֶר כְּרִיתוּת.

He wrote her a bill of divorce. (24:1)

The Vilna Gaon says that although a bill of divorce is known in the Torah as *sefer kerisus*, it is commonly known as a גט. He explains that this name is indicative of its property of separation, since the letter *gimmel* and *tes* are never found together in all of the Torah.

In *Taama Dikra*, Rav Chaim Kanievsky asks why it is these two letters that were chosen, and not the letters *gimmel* and *kuf*, *zayin* and *tes*, *zayin* and *tzadi*, or *samech* and *tzadi*, as none of these pairs of letters appear together in the Torah, either. He answers that this is the first pair of letters that cannot be found together in the Torah, and that is why it was chosen.



Rav Chaim Kanievsky

THIS IS THE FIRST PAIR OF LETTERS THAT CANNOT BE FOUND TOGETHER IN THE TORAH.

Rav Chaim's grandson once asked him if perhaps those pairs of letters appear together with one at the end of a word and the other at the beginning of the following word, and that is why they were not chosen.

Rav Chaim thought for a moment and said, "In our *parashah* (below, v. 17), the Torah uses the words *בְּשֵׁפֶט גֵּר*. If their adjacent appearance in separate words was an issue, then *gimmel* and *tes* do not fit the criteria either!"

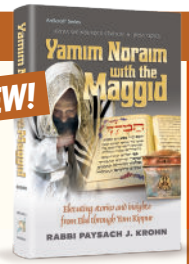
The grandson asked Rav Chaim how long it had taken him to comb the Torah in order to find the instances of two letters that never appear together. Rav Chaim replied that he had simply written those pairs that he did not remember appearing together, humbly adding that he might therefore have been mistaken either by adding a pair that does appear together or by omitting a pair that does not. 📖

INSPIRATION

LAST REQUEST

Yamim Noraim with the Maggid
by Rabbi Paysach Krohn

NEW!



In the summer of 1942, the Nazis were frantically searching for the Bobover Rav, Rav Shlomo Halberstam, in Hungary, but he and his son, Rav Naftoli Tzvi (1930-2005), were able to escape to Neumark, on the border of Galicia. The Rebbe had with him manuscripts of his grandfather's writings, his

IT WILL BE AN OPPORTUNITY FOR US TO SANCTIFY HASHEM'S NAME.



Rav Shlomo Halberstam of Bobov



Rav Naftoli Tzvi Halberstam of Bobov

tefillin written by the famous Reb Moshe of Pshevorsk, and the notebook containing the transcription of seven hundred of his father's essays of *divrei Torah*. Unfortunately, in Neumark as well, the Rav and his son were pursued, this time by the Gestapo. The two were eventually captured and imprisoned, where they were subjected to cruel persecution and torture. They spent *Shabbos* together in captivity, sure that they would be executed the next day. Late that afternoon, the Rav approached young Naftoli. He hugged his teenage son, *continued on page 3*

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Marriage by Rabbi Zelig Pliskin



“The Torah ideal is to speak to others in a manner that makes it a pleasurable experience. Your tone of voice should be calm and pleasant when you speak to anyone. Do not speak in anger or raise your voice” (*Rav Eliyahu Lopian, Lev Eliyahu*, vol. 1, p. 66).

The tone of voice you use to express something will have an effect on the reaction of the listener. There are tones of voice that are enjoyable to listen to, just like beautiful music. And there are tones of voice that remind one of scraping chalk on a blackboard.

Each tone of voice gives off a different energy and conveys a specific message. An angry tone of voice and one that is soft and gentle give very different messages. Everyone sounds totally different in their best tones than when they say things in their worst tones. Your tone of voice reflects your feelings and emotions.

Every change in mood will be reflected in your tone of voice. Even if someone is speaking a language you don't understand, you can often comprehend what is being conveyed by listening to the tone of voice with which the words are spoken.

Frustration, irritation, anger, and disappointment can all be detected in the tone of voice. Some people are more sensitive to this and some less sensitive, but almost everyone will be affected. The same message that would be difficult for the listener to listen to if said in the wrong tone of voice might be acceptable if the

wording and tone of voice reflect compassion and respect.

Learn to apologize without sounding too self-effacing; disagree without sounding as if you are condemning, attacking, or blaming; be reasonable without sounding boring or robot-like.

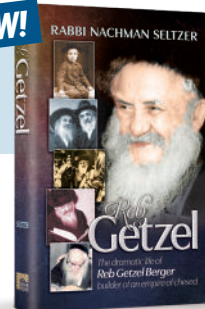
If someone has a business and wants to keep his customers, speaking pleasantly is a necessity. Failure to do so will cause him to lose customers. When customers enjoy the way someone who is running a store or business speaks to them, they are likely to increase the monetary profits of that person. This is even more important in a marriage. With a business, if a customer doesn't like the way you speak to them, you will just lose out financially. In a marriage, however, the loss caused by speaking in ways that cause distress is much worse.

Be aware of the effects of your tone of voice on your spouse. In counseling couples, I frequently point out how their tone of voice keep changing. I have them find a range of tones that their spouse finds comfortable. The listener is always more sensitive and aware of the tone of voice of the speaker than the speaker is. The more aware you are of your own tone of voice and the effect it has on the listener, the easier it will be for you to recognize when there is a change in your tone. 📖

YOUR TONE OF VOICE SHOULD BE CALM AND PLEASANT WHEN YOU SPEAK TO ANYONE.

Newest Releases





In his later years, Reb Getzel Berger, who was renowned for his generosity and philanthropy, made a habit of going in to see the Satmar Rebbe with checkbook in hand. “What number does the Rebbe want me to write out the check for?” he would ask.

During one such visit, Reb Getzel suggested to the Rebbe that he just leave his checkbook with the Rebbe, explaining, “If I leave the checkbook here, the Rebbe can fill out the checks for himself any time he wants.”

To this offer the Rebbe replied, “I’d rather leave the checks with you. You will give more money than I will take....”

• • • • •

In the early 1960s, the assorted Satmar *mosdos* were in a terrible financial state. The heads of the various *mosdos* went in to see the Satmar Rebbe and asked him to please make a special financial request from Reb Getzel, who was visiting America at the time, in addition to the regular donations he gave.

“How much do you want me to ask for?” the Rebbe wanted to know.

“Ask him for three thousand dollars.”

In those days, three thousand dollars went very far, and the principals calculated that this amount would be sufficient to put them back on stable footing.

**“IF I GIVE THE
REBBE FIVE
THOUSAND
DOLLARS,
WILL THAT
BE ENOUGH?”**



Reb Getzel Berger

The Rebbe listened, but replied that he didn’t want to ask Reb Getzel for three thousand dollars. In general, the Rebbe never liked to ask for a specific amount. Instead, he would explain that the situation was dire and allow Reb Getzel to draw his own conclusions.

The financial situation was so desperate that the heads of the institutions were all standing at the back of the room behind Reb Getzel, watching and hoping that the Rebbe would ask for the three thousand dollars they needed. But no, the Rebbe merely told Reb Getzel of the challenges that the Satmar *mosdos* were facing without asking for a particular sum.

Reb Getzel fell into a reverie. It was obvious that he was deliberating over the Rebbe’s words and equally obvious that he was trying to ascertain the largest amount he was capable of donating at that time.

Finally, he spoke.

“If I give the Rebbe five thousand dollars, will that be enough?”

Everyone standing in the back of the room breathed a deep sigh of relief.

Later, after Reb Getzel left, the Rebbe turned to his principals and said, “Now you see why I didn’t ask for a particular amount.” 📖

LAST REQUEST continued from page 1

holding him tight for an extended time. “My precious child,” he began, “I have no idea how long either of us will live, but I want to share with you these important thoughts. You know that the body of man is nothing more than physical matter, as Hashem created Adam from earth. The body can be persecuted and even destroyed. But the other component of man is his *neshamah*, his soul, and that cannot be touched. It is eternal and untouchable even by the beasts who have us in their control.

“I am your father and you are my son. You still have one more *mitzvah*

that you can perform before they separate us, and that is the *mitzvah* of *kibbud av*. I ask you to fulfill that *mitzvah* and listen to what I say. Tomorrow they will take us to be executed. It will be an opportunity for us to be *mekadeish Sheim Shamayim*, to sanctify Hashem’s Name. When the murderers kill us, remember to say the *posuk* of ‘*Ki alecha horagnu kol hayom* – Because for Your sake we are killed all the time...’ (*Tehillim* 44:23).

“I have no doubt that the murderers will do everything to make me suffer as much as possible until the moment that my soul leaves my body. I will cry out to Hashem, ‘*Shema Yisrael.*’ You, too, will cry

out, ‘*Shema Yisrael.*’ My last request of you, my dear child, is please do not cry when they torture me, because your weeping will confound me with turmoil and pain and restrict my *kavanah* of dying *al kiddush Hashem.*”

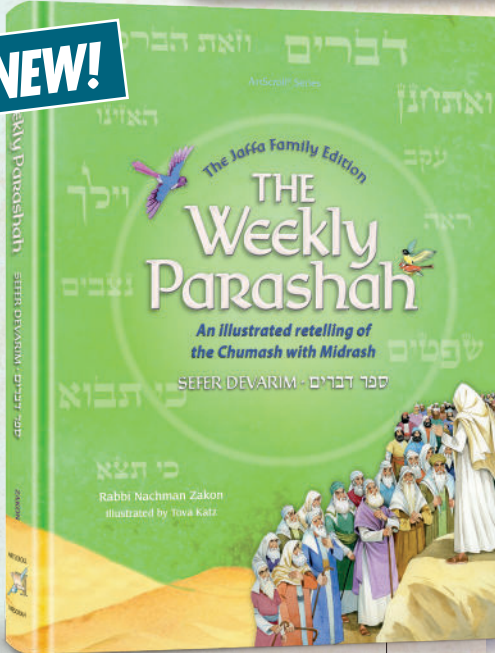
The Bobover Rav wanted to die with a mesiras nefesh that was focused, holy, and untainted as was humanly possible. A malach in the form of a human being.

Miraculously, at the last moment, both he and his son were spared. They survived the war, came to America, and eventually elevated tens of thousands on these shores into the great community Bobov is today. 📖

Parashah for Children

פרשת כי תצא

NEW!



Does a chicken farmer need to send his chicken before taking the eggs?

No! The *mitzvah* is done only with eggs and chicks found in a nest that doesn't belong to anyone.

Getting the Eggs

If you want to take eggs out of a nest and the mother bird is sitting on the eggs, it's a *mitzvah* to send her away before taking the eggs. This is called "*shiluach haken*" (a "*ken*" is a nest).

Reward

The Torah promises long life to one who fulfills the *mitzvah* of *shiluach haken*.

Doing this *mitzvah* awakens Hashem's mercy and can help bring *Mashiach* sooner. Why this *mitzvah*? The Jewish people in exile are like children separated from their mother. When the mother bird cries out over her lost chicks, it's a "reminder" to Hashem to have mercy on us, bring us back to Him, and end the exile. Some say that doing this is a merit to have children.

WIN A \$36 ARTSCROLL GIFT CARD!

THE WEEKLY QUESTION

Question for Parashas Ki Seitzei:

May two children from the same family get married on the same day?

Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.

The winner of the Parashas Eikev question is: GEDALIA FRENKEL, Toms River, NJ

The question was: How long did it take to conquer Eretz Yisroel? The answer is: Seven years.

