

# AT THE ARTSCROLL SHABBOS TABLE

A PROJECT OF THE  
Mesorah Heritage Foundation

פרשת כי תצא  
"ג אלול תשפ"ה

5785

SEPTEMBER 6, 2025

ISSUE #254

RABBI YEHUDA MUNK  
EDITOR

DESIGN & LAYOUT:  
MRS. AVIVA KOHN

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

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

PARASHAH

## NOT IN THE BOOKS

Rav Yaakov Bender on Chumash 2

לא יבא עמוני ומואבי בקהל ה' גם דור עשירי לא יבא להם בקהל ה' עד עולם.  
על דבר אשר לא קדמו אתכם בלחם ובמים בדרך בצאתכם ממצרים.

*An Ammoni and a Moavi shall not enter the congregation of Hashem,  
even the tenth generation shall not enter the congregation of Hashem, to eternity,  
because of the fact that they did not greet you with bread and water on the  
road when you were leaving Mitzrayim (23:4-5).*

Even though the children of the nations of the world have the option of converting and marrying into Klal Yisrael, the sons of Ammon and Moav are not allowed to do so, *even the tenth generation*.

In the next *pasuk*, the Torah tells us why: *Because they did not greet you with bread and water on the road when you were leaving Mitzrayim.*

They are eternally banned from marrying into our nation, but converts from Mitzrayim, who are also precluded from marrying into the congregation of Hashem, may join starting with the third generation.

Why are the nations of Ammon and Moav penalized so much more severely than Mitzrayim, who oppressed and brutalized us so?

Because Mitzrayim extended hospitality toward us. The children of Yaakov Avinu found respite there from the hunger. Yosef was royalty. They had yeshivos in Goshen.

Then the servitude started, but still, we were guests in their land, and for this, their *schar* remains.

The smallest act lives on and the Ribbono shel Olam pays back.

But there is something here beyond the *schar* as well. Ammon and Moav, children of Lot, had been exposed to the *chessed* of Avraham Avinu, but they did not reciprocate, acting with cruelty and spite.

Cruelty of heart goes from generation to generation, as does kindness.

The *Derashos HaRan* asks why Avraham Avinu

preferred that Yitzchak marry a girl from his family rather than a daughter of Canaan: Were they not all the same idol-worshippers?

*De'os*, says the *Ran*, ideology, is not transmitted from parent to child, but character traits remain in a family.

To be a Yid is to serve with heart. *Rachmana liba ba'ei*, the Merciful One desires the heart. Ammon and Moav, lacking in heart, cannot fully be a part of us, but Mitzrayim, who has shown kindness, can eventually join *Khal Hashem*.

The Torah never explicitly tells us to be good people, but every *din* and halachah is a means of refining our character. One of the three inherent characteristics of a Yid is *gomlei chassadim*, people who instinctively do *chessed*.

R' Moshe Feinstein once said that he was not a bigger *meikil*, more lenient than other *poskim*, in areas of helping *agunos*. Rather, he said, he sees the tears of the women who come before

him and he does not allow himself to forget them, exerting himself over the *sugya* and *poskim* again and again in the hope of granting them some relief from their plight.

*Rachmana*, the Ribbono shel Olam is called, and the Torah meant to imbue us with that compassion.

My brother-in-law R' Chaim Epstein once gave a *shmuess* to *chassanim*, discussing *shalom bayis*. He used the example of a sincere *chassan* who wants to have a happy home, so he reads all the guides on marriage and how to show respect for a wife.

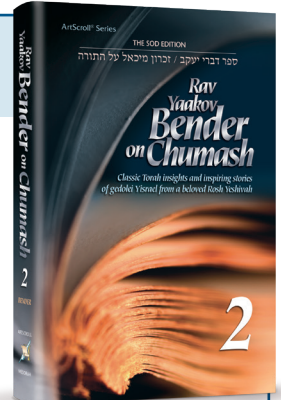
Not long after the *chasunah*, he and his

*continued on page 2*



Rav Moshe Feinstein

BEING  
A GOOD  
PERSON IS  
NOT A LIST  
OF "DOS"  
AND  
"DON'TS"



לְכוּ אֲכֹלוּ מִשְׁמֵנִים וּשְׁתּוּ מִמֵּתִקִּים וְשַׁלְחוּ מִנּוֹת לְאִין גָּבוֹן לֹא בִּי קְדוּשׁ הַיּוֹם לְאִדְגִּינוּ  
וְאַל תַּעֲצִבוּ בִּי חֲדוֹת ה' הִיא מְעֻזָּכֶם —

*Go, eat rich foods and drink sweet beverages, and send portions to those who have nothing prepared. For today is sacred to our L-rd. Do not be sad; the enjoyment of Hashem is your strength (Nechemiah 8:10).*

This verse was spoken on the very first Rosh Hashanah after the Jewish people returned to Yerushalayim following seventy years of exile in Bavel. The people gathered in the plaza before the *Shaar HaMayim*, the Water Gate, and asked Ezra to read to them from the Sefer Torah, and he granted their request. Soon, the Jews began to cry, as they realized they had been neglecting the mitzvos written in the Sefer Torah; they understood how many halachos they had forgotten during *Galus Bavel*. Ezra, Nechemiah, and the Leviim consoled them and told them not to be sad on Rosh Hashanah.

But, we may ask: If the Jews felt overwhelming regret for their sins, which is a good thing, why did Nechemiah and the others tell them *not* to be sad? It was Rosh Hashanah, after all, and they were demonstrating such powerful repentance, to the point of tears.

Because, as Nechemiah continued in our *pasuk*, חֲדוֹת ה' הִיא מְעֻזָּכֶם — *The enjoyment of Hashem is your strength*. Our strength lies in rejoicing with Hashem, in serving Him out of *simchah*.

For this reason, after blowing the shofar, we recite the *pasuk* (*Tehillim* 89:16): אֲשֶׁר־יִדְעִי תְרוּעָה ה' בָּאוֹר פָּנָיִךְ: — *Praiseworthy is the people who know the shofar's cry; Hashem, in the light of Your countenance they walk*. As

mentioned, R' Wolbe notes that this is a *pasuk* of joy; we are thrilled with our good fortune. How fortunate are we to know the secret of the shofar, the way to stir ourselves to repentance when we hear its sound! Furthermore, when we listen to the call of the sho-



Rav Shlomo Wolbe

**NO NEED, BUT IF ROOM, THEN: WE SHOULD TRANSFORM THE MOMENT INTO A SIMCHAS TORAH OF SORTS**

far and repent, we merit walking in the light of Hashem's countenance. As the next *pasuk* in *Tehillim* says: בְּשִׂמְחָה יִגִּילוּ כָּל הַיּוֹם וּבִצְדִקְתְּךָ יִרְוּמוּ — *In Your Name they will rejoice all day long, and through Your righteousness they will be exalted*. Who wouldn't long to rejoice along with Hashem all day?

R' Wolbe states that at the time of the shofar blowing, our Sages chose to recite verses of joy, because there is no greater joy than accepting the yoke of Hashem's Kingship, which is what we do on Rosh Hashanah. We should, in fact, be dancing in the middle of our Mussaf prayers. When we say לְשַׁבַּח לְאִדּוֹן הַכֹּל — *It is our duty to praise the Master of all*, we should stop and transform the moment into a Simchas Torah of sorts. Yet, at the same time, we still feel *eimas haDin*, the awe of judgment — which

is why we don't dance.

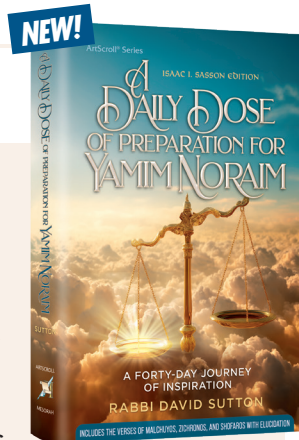
It is fitting for the days of repentance to begin with accepting the yoke of Hashem's Kingship with joy. After this foundational acceptance, we can then move on to repentance for specific sins, which culminates on Yom Kippur.

The concept of accepting Hashem's Kingship in joy can also be found in our evening prayers, when we say, וּמִלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם, מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה — *And His Kingship they accepted upon themselves willingly. Moshe and the Bnei Yisrael raised their voices to You in song with abundant gladness and sang a song to You*.

This took place at the time of Krias Yam Suf. And what verse did Klal Yisrael exclaim in this state of joy, as they willingly accepted Hashem's Kingship upon themselves?

The verse that became the first verse of the *Malchuyos* of Mussaf of Rosh Hashanah: ה' יִמְלֹךְ לְעֹלָם וָעֶד — *Hashem shall reign for all eternity* (*Shemos* 15:18).

The objective isn't to serve Hashem with bitterness or sadness. On the contrary, the aim is to be thrilled to be an *eved Hashem*, a servant of God, one who carries His yoke willingly and gladly. 📖



## NOT IN THE BOOKS continued from page 1

wife are walking and the woman's shoe falls off and tumbles down the stairs. She stands there, with one shoe off and one shoe on, looking helpless while he stares right back, unsure what to do.

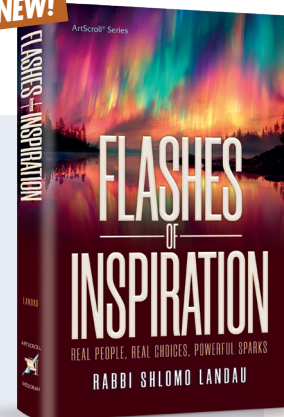
Finally, he shrugs and says, "The

books never discuss this situation."

R' Chaim went on to explain that being a good person is not a list of "dos" and "don'ts," and that a young man with *seichel* understands what to do in that situation as well, even if he was not specifically prepared for it.

That's why we learn Torah, and through doing so, we become more refined, more kind, and more sensitive.

Those whose hearts are blocked by callousness have no connection to Torah, and thus, they will never be a part of us. 📖



It was a sweltering evening in Bnei Brak in 1991. A middle-aged gentleman slowly made his way to Rechov Chazon Ish #5. He found the apartment that he was looking for and gave a gentle knock on the door.

A moment later the door was opened by none other than Harav Aharon Leib Shteinman who immediately recognized the man as one of the local Yidden who frequently came to collect tzedakah to support his family.

As he usually did, Rav Shteinman reached into his pocket, took out a few shekel, and kindly handed it to the Yid wishing him much *hatzlachah*.

The fellow accepted the money with words of thanks on his lips and headed to the next apartment.

A few minutes later, there was a knock on Rav Shteinman's door. Once again, Rav Shteinman opened the door and was surprised to see the same man. With sensitivity he indicated that he had just given him a donation, but this time the man asked if he could come in, as there was something important that he needed to discuss with the Rosh Hayeshivah.

Rav Shteinman warmly welcomed the Yid into his home and the man shared that he was hoping that Rav Shteinman could assist him with getting his son accepted in Yeshivah Ketanah of Ponevezh, where Rav Shteinman served as Rosh Hayeshivah.

As always, Rav Shteinman replied that acceptances were under the jurisdiction of Rav Michel Yehuda Lefkowitz and that it was not his decision. Additionally, the yeshivah was already full to capacity and that the chances of being accepted were slim to none.

Rav Shteinman continued, "I am a bit confused, just two minutes earlier you knocked on my door to collect tzedakah and you didn't mention anything about your son. Was your son's yeshivah a sudden after thought?"

The Yid stammered and replied, "When I first knocked on your door it was to discuss my son's yeshivah future, but before I even had a chance to say anything, you had reached into your pocket and kindly given me tzedakah. So I decided to continue on and collect from your neighbors and then come back on my way down.

When Rav Shteinman heard this his face turned

white. He suddenly realized that when the man had initially knocked at the door it was not to collect tzedakah as usual, but rather to discuss his son.

"Oy vey!" Rav Shteinman moaned, "I automatically identified you as a tzedakah collector when in truth you had come to discuss something of such importance; your son's future. I beg you for *mechilah*. Woe is me for slighting your honor..."

The man immediately responded that he was not at all hurt and that there was absolutely no reason to ask forgiveness.

"Since I often knock at your door to collect tzedakah and you always respond generously, there was absolutely no reason for you to assume differently."

Even so, Rav Shteinman was beside himself and would not accept the explanation.

Rav Shteinman responded, "Listen, I was not careful enough with your honor and therefore it is incumbent on me to figure out a way to make this right.

You should know that I never get involved with acceptances to Ponevezh Yeshivah Ketanah, but this time I am going to make an exception and *im yirtzeh Hashem* do everything I can to ensure that he is accepted."

From that moment on, the son became a real priority in Rav Shteinman's life and Rav Shteinman ensured the *bachur* was accepted into the Yeshivah Ketanah and joined his shiur. He personally followed the boy's progress daily, showing deep care and treating him like a son.

When it was time for Yeshivah Gedolah, Rav Shteinman again got involved, guiding the decision and ensuring his acceptance to Ponevezh — a rare move for him.

The bachur thrived, becoming a star *talmid*, then a respected *marbitz Torah*.

It is truly incredible that this was all a result of a totally unintentional assumption by Rav Shteinman, and his regret that he may have slighted the fellow.

Rav Shteinman's *hanhagah* raises the bar on how we must conduct ourselves when interacting with others. 📖



Rav Aharon Leib Shteinman

|            | SHABBOS SEPTEMBER 6<br>יג אלול | SUNDAY SEPTEMBER 7<br>יד אלול | MONDAY SEPTEMBER 8<br>טו אלול | TUESDAY SEPTEMBER 9<br>טז אלול | WEDNESDAY SEPTEMBER 10<br>יז אלול | THURSDAY SEPTEMBER 11<br>יח אלול | FRIDAY SEPTEMBER 12<br>יט אלול |
|------------|--------------------------------|-------------------------------|-------------------------------|--------------------------------|-----------------------------------|----------------------------------|--------------------------------|
| BAVLI      | Horayos 5                      | Horayos 6                     | Horayos 7                     | Horayos 8                      | Horayos 9                         | Horayos 10                       | Horayos 11                     |
| YERUSHALMI | Shekalim 14                    | Shekalim 15                   | Shekalim 16                   | Shekalim 17                    | Shekalim 18                       | Shekalim 19                      | Shekalim 20                    |
| MISHNAH    | Menachos 1:3-4                 | Menachos 2:1-2                | Menachos 2:3-4                | Menachos 2:5-3:1               | Menachos 3:2-3                    | Menachos 3:4-5                   | Menachos 3:6-7                 |
| KITZUR     | 220:5-221:2                    | 221:3-End                     | Klalim                        | 128:1-4                        | 128:5-11                          | 128:12-End                       | 129:1-7                        |



NEW!

# When They Were Young

## A GADOL IN THE MAKING

### RABBI CHAIM KANIEVSKY

הרב שמריהו יוסף חיים קניבסקי זצ"ל

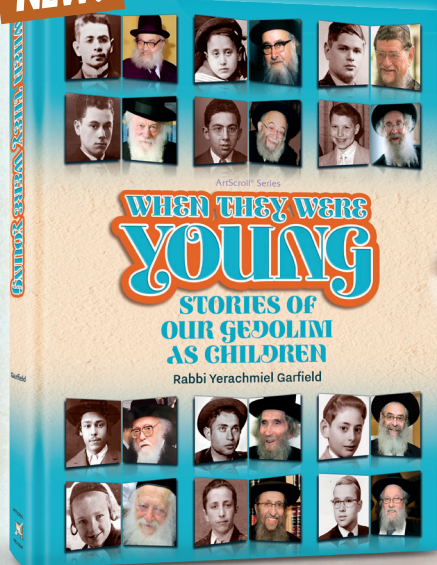
**Position:** *Sar haTorah* (prince of Torah)

**Place:** Bnei Brak

**Publications:** *Derech Emunah, Shoneh Halachos, Orchos Yosher*, and many others

**Birth:** 1928 **Petirah:** 2022

**Known for:** His tremendous *hasmadah*; his knowledge of all areas of Torah



### Rabbi Chaim Kanievsky

Shmaryahu Yosef Chaim Kanievsky was born in Pinsk. He was the son of the Steipler Gaon, R' Yaakov Yisrael Kanievsky, and Rebbetzin Pesha Miriam. His mother was the sister of the Chazon Ish, R' Avraham Yeshayah Karelitz.

When Chaim was six years old, his family moved to Eretz Yisrael. He studied in Yeshiva Tiferes Tzion in Bnei Brak and then in Yeshivas Lomza in Petach Tikvah. He married Bat-sheva Esther, the daughter of R' Yosef Shalom Elyashiv and granddaughter of R' Aryeh Levin. R' Chaim never held a position as a rav or rebbi or rosh yeshivah. He learned on his own or with *chavrusos*, day and night. He would finish the complete Torah (Chumash, Mishnayos, Bavli, Yerushalmi, halachah, and more) every year. This required him to stay focused and learn a specific amount each and every day. R' Chaim became known as the *sar haTorah*, the prince of Torah, as he guided and led Yidden throughout the world until his *petirah* in 2022.

As a young boy, Chaim learned in Yeshivas Tiferes Tzion. Already then, his *middos tovos* and good heart stood out. Not only that, but he also did whatever he could to avoid causing anyone pain or embarrassment. Rabbi Michel Yehudah Lefkowitz, a great Torah leader, was Chaim's rebbi in Tiferes Tzion. Reb Michel Yehudah said that Reb Chaim became a *gadol* because of his good *middos* and his willingness to help others.

One boy in Chaim's class made a lot of trouble. One day, the rebbi decided to punish the troublemaker and really teach him a lesson. He called over Chaim Kanievsky and asked for his help. "You have the best handwriting in the class," said the rebbi. "I want you to take a piece of paper and write 'Bad Boy' on it in clear letters. I am going to put that paper on the troublemaker's head and make him wear it the whole day. Then maybe he will learn how to behave."

Chaim respectfully responded, "I feel bad for the boy. Please forgive me, but I can't do this."

When he came home from school, Chaim asked his father, the Steipler Gaon, "Should I have listened to the rebbi without questioning him, or did I do the right thing?"

"You did the right thing," his father assured him.



WIN A \$36  
ARTSCROLL  
GIFT CARD!

## THE WEEKLY QUESTION

Question for Ki Seitzei:

*At exactly what age can someone turn into a ben sorer u'morer?*

Kids, please ask your parents to email the answer to [shabbosquestion@artscroll.com](mailto: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*.

**Winner for Eikev: YECHIEL WEBER, Brooklyn NY**

Question for Eikev: Which seven foods are the Shivas HaMinim?

Answer for Eikev: Wheat, barley, grapes, figs, pomegranates, olives, and dates.



© ARTSCROLL MESORAH PUBLICATIONS • 1-800-MESORAH • [WWW.MESORAHHERITAGE.ORG](http://WWW.MESORAHHERITAGE.ORG)

To download At the ArtScroll Shabbos Table, visit [www.mesorahheritage.org/shabbosnewsletter](http://www.mesorahheritage.org/shabbosnewsletter)

Monthly and weekly dedication opportunities available. To sponsor, contact [newsletter@artscroll.com](mailto:newsletter@artscroll.com)