

# AT THE ARTSCROLL SHABBOS TABLE

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

פרשת כי תצא  
י"ד אלול תשפ"ב

5782

SEPTEMBER 10, 2022

ISSUE #107

RABBI YITZCHOK  
HISIGER, EDITOR

DESIGN & LAYOUT:  
MRS. AVIVA KOHN

PARASHAH

## HOW TO TREAT ANOTHER PERSON

Rav Shach on Chumash

from Rav Elazar Menachem Man Shach, written by Rav Asher Bergman

לא יבא עמוני ומואבי בקהל ה'... על דבר אשר לא קדמו אתכם בלחם ובמים...

*An Ammonite or Moabite shall not enter the congregation of Hashem...*

*because of the fact that they did not greet you with bread and water (23:4-5).*

The *Ramban* explains that the Torah instructs us to distance these two nations, descendants of brothers, for Avraham had done kindness with them when he saved their ancestors from the sword and from prison (see *Bereishis* 14:16). Furthermore, it was in Avraham's merit that they were saved from the fate of Sedom (see *ibid.* 19:29). Accordingly, they were obligated to repay *Klal Yisrael* with kindness instead of the malevolence they exhibited. One of them (the Moabites) hired Bilam to curse them, and the other (the Ammonites) did not greet them with bread and water when they came nearby. The *Ramban* concludes that the sin of Ammon was greater than the sin of Moav, and thus they are mentioned first in the verse.



Rav Elazar Menachem Man Shach

The implications are astounding. According to the *Ramban*, Moav did greet *Klal Yisrael* with bread and water, but they hired Bilam to curse them and bring about their utter destruction. If their plan would not have been thwarted by Hashem, they would have succeeded in their nefarious plot (see *Berachos* 7a). On the other hand, *Klal Yisrael* did not really need Ammon's bread and water, because the *monn* fell each day and wells provided them with water. Yet Ammon's sin is considered worse! We can deduce from this that the greatest form of ingrati-

tude is not paying attention to another being.

Once, Rav Elazar Menachem Man Shach had to travel to Yerushalayim for a meeting of the board of Chinuch Atzma'i. He would generally travel with Rabbi Shraga Grossbard, Director of Chinuch Atzma'i, but the latter was

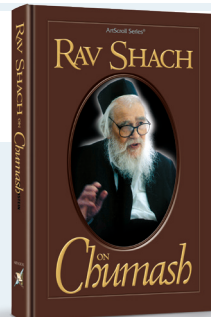
## THE GREATEST FORM OF INGRATITUDE IS NOT PAYING ATTENTION TO ANOTHER BEING.

abroad at the time. Someone who knew Rav Shach sent a message that he had to be in Yerushalayim in any case, and that he would be happy to take the *rosh yeshivah*, but Rav Shach firmly

refused his offer.

The *rosh yeshivah* was asked to explain the reason for his refusal. "After all," they told him, "you will save so much time! If you don't take the ride, you will have to take a bus to Tel Aviv, another bus to Yerushalayim, and then a local bus in Yerushalayim."

"Don't you understand?" he asked. "If I travel with that man, I am indebted to him. As a result, I will have to carry on a conversation with him and express interest in all his affairs. I will be wasting time for the entire length of the trip, time that could otherwise be used to study Torah. If I travel by bus, however, I can learn Torah on the way to Tel Aviv, learn on the way to Yerushalayim, and learn in Yerushalayim." 📖



ARTSCROLL ARTS  
MESORAH  
FOUNDATION  
PUBLISHED

## DON'T OPEN THE CAN OF WORMS

*The Power of Chinuch 2*  
by Rabbi Meyer Yedid

A common mistake some people make when delivering rebuke is that once they decide to address a behavioral issue with their child, they open up a can of worms and allow them all to wiggle out. "It's not just this once," they say. "I saw you do this last week, and three weeks ago, and two months ago. In fact, you have been doing this for years. I kept quiet until now, but you should know that this is something you always do."

As if that's not enough, they start to pile on other transgressions. "Not only did you get up late today, last week, and three weeks ago, but yesterday, when you didn't come home on time, you didn't bother to call me so I wouldn't worry about you. And why did you leave the expensive camera out last time you used it, so that the little children could destroy it? And why didn't you vacuum the carpet on the steps two weeks ago, and five weeks ago?"

**REBUKE  
IS LIKE  
SURGERY.**

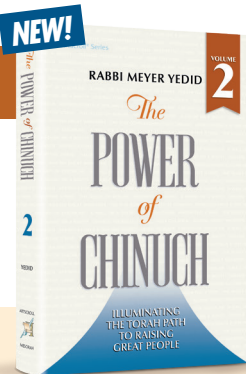
Rebuke is like surgery. When someone goes in for an appendectomy, no surgeon will say, "Hey, once we have him under anesthesia, we might as well perform sinus surgery."

Each surgery that a person needs has to be handled on its own.

If you decide to rebuke your child for getting up late today, stick to today. Don't bring up the past, because that's just another way of saying, "You never get up on time." Furthermore, it's another way of expressing that you don't believe that the child is capable of doing better, because if you have been tracking his infractions for the last three years, you obviously feel that this is so integral to who he is that he won't be able to repair it.

Piling on non-related issues is just as bad, if not worse. When you tell a child that he has five issues to work on rather than sticking to the one you decided to address, you are basically telling him that you expect failure from him, because it would be right in line with all his other failures.

And a child whose parents don't believe in him cannot grow. 📧



## NOT FOR ALL THE MONEY IN THE WORLD

*My Parents and Me* by Rabbi Shimon Finkelman

The phone rang in the home of Shlomo Simcha Sufrin, a popular singer who lives in Toronto. "Shlomo Simcha," the caller said, "my name is Chezky Stein\* and I'm a *chassan*. I'm getting married on *Lag Ba'Omer* and I would like to hire you to sing at my wedding." Shlomo Simcha wrote down the date, location and time of the wedding.

The next day, Shlomo Simcha received a phone call from an old customer. "This is Daniel Miller.\* You sang at the weddings of our other sons and now our youngest son is getting married on *Lag Ba'Omer*."



Shlomo Simcha Sufrin

Mr. Miller was a very wealthy man, and Shlomo Simcha knew that he would pay him a lot more money than Chezky Stein had agreed to pay. But that made no difference. "I'm really sorry, Mr. Miller, but I can't sing at your son's wedding. I already agreed to sing at someone else's wedding on that same night."

Mr. Miller was quiet for a few moments. "I'll tell you what," he finally said, "tell the other fellow that I'll give him \$3,000 if he'll allow you to sing at my son's wedding."

Shlomo Simcha called the *chassan*. "I'm sorry," Chezky said, "but I don't agree to this deal. I still want you to sing at my wedding."

But Mr. Miller was not ready to give up. When Shlomo Simcha told him what Chezky had said, Mr. Miller replied, "Tell him that I'll give him \$5,000."

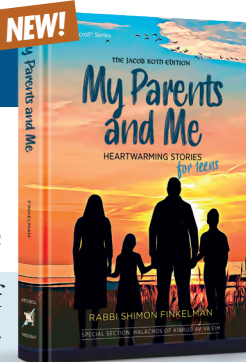
Chezky still would not agree to release Shlomo Simcha from their agreement. When Mr. Miller heard this, he said, "Tell him that I'll give him \$10,000."

Chezky did not agree. This time Mr. Miller said, "Look, you sang at the weddings of all my other sons and it added so much to the wedding. We want the same for this son. Tell that fellow that he should name his price."

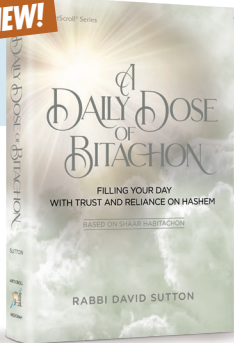
When Shlomo Simcha told this to Chezky, he was amazed at his reply. "There is no amount of money that would cause me to release you from our agreement. I want you to sing at my wedding."

"If you don't mind my asking," said Shlomo Simcha, "why is it so important to you that I should sing at your wedding? Wouldn't it make more sense to take all this money he's offering you and hire another singer for your wedding?"

This was Chezky's answer: "My father *continued on page 3*



NEW!



To develop and strengthen our *bitachon*, we need to override our “*Olam Hazei*” viewpoint, which sees only what is in front of our eyes and feels only what our immediate impulses stir up. I’d like to share a practical, skill-based approach to this goal that mental health therapists use widely to help clients break out of anxious or depressed thinking.

I recently attended a course given by Rabbi Zev Brown, Ph.D., who discussed a psychological approach called CBT (Cognitive Behavioral Therapy). The cognitive aspect relates to our thoughts, the behavior is our actions, and there is an emotional component as well.

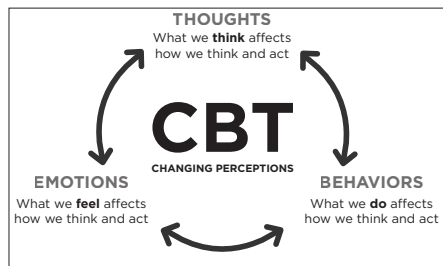
The basis of CBT is that all three elements influence each other. Therefore, we can initiate a change in any or all these areas by starting with one. In other words: How you think affects how you feel and act; how you act affects what you think and how you feel; and how you feel affects how you think and act. Each one impacts the other, as illustrated in the model above.

Rabbi Dr. Brown began his lecture with cognition/thought, and gave a precise *mashal* to explain how changing the thought can

change a person’s physical reaction:

Imagine someone is walking down the street when a person walks over to him and knocks him down, completely unprovoked.

The victim would probably jump up and start screaming at the attacker. “What are you doing? What’s wrong with you?” Any normal person would explode.



Then Dr. Brown asked, “Is that a guaranteed immediate reaction? Is that reaction an innate *middah*? If a person throws someone to the ground, must the victim automatically be upset? Does being thrown on the ground cause him to be upset?”

He answers with a second scenario: Somebody inherits \$30 million. He decides that he’s going to knock somebody down, and if the person he knocks down hugs him instead of berating him, he will give that person \$1 million.

Now imagine that someone hears

about this plan and tells his friend about it. If his friend gets knocked down, he will surely jump up, give the man a hug and a kiss and collect \$1 million.

Let us now readdress the question: What reaction does being thrown to the ground evoke? Does it evoke hugs and kisses or does it cause a tirade? The answer is that the attack itself evokes neither reaction. It is the thought of the person being pushed that decides how he reacts and how he processes the experience.

Rav Shlomo Wolbe says that the *Rambam* places the topic of *middos* in *Hilchos Dei’os*, “*The Laws of Mindsets*,” because our actions are all rooted in our mindset. The *Chovos HaLevavos* imparts this understanding to us as a foundation of *bitachon*. We can have confidence in our ability to master this skill, because thousands of people are doing so right now, in our own times, to break out of their psychological issues. We can use the same skills for the far greater and everlasting achievement of attaching ourselves to Hashem and enjoying the *menuchas hanefesh* that brings. 📖

NOT FOR ALL THE MONEY IN THE WORLD

continued from page 2

took ill many years ago and is disabled. All these years, my mother raised us, took care of my father, and also earned money to support the family.

“When I got engaged and we started to plan the wedding, my mother commented, ‘It would so nice if Shlomo Simcha could sing at your wedding.’ That’s

why I hired you. I hired you because that is what my mother wanted. By having you sing at my wedding, I’m expressing my *hakaras hatov* for all that my mother did for all of us all these years. And that’s why no amount of money can make me change my mind.”

Shlomo Simcha was touched by this young man’s words. What a beautiful way to show appreciation to a very special mother. 📖

THIS WEEK’S DAF YOMI SCHEDULE:

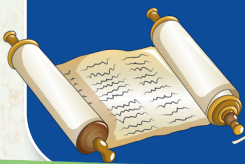
SEPTEMBER / אלול

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
10 י"ד	11 טו	12 טז	13 יז	14 יח	15 יט	16 כ
Kesubos 66	Kesubos 67	Kesubos 68	Kesubos 69	Kesubos 70	Kesubos 71	Kesubos 72

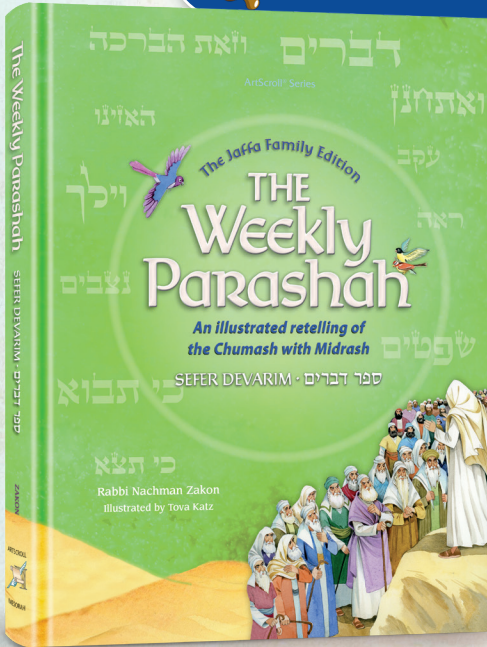
THIS WEEK’S MISHNAH YOMI SCHEDULE:

SEPTEMBER / אלול

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
10 י"ד	11 טו	12 טז	13 יז	14 יח	15 יט	16 כ
Maaser Sheni 4:3-4	Maaser Sheni 4:5-6	Maaser Sheni 4:7-8	Maaser Sheni 4:9-10	Maaser Sheni 4:11-12	Maaser Sheni 5:1-2	Maaser Sheni 5:3-4



# Parashah for Children



## פרשת כי תצא

### Don't Ignore It!



ou're in a big hurry and very excited. Why? Maybe you're on your way to a big game, or you're meeting an old camp friend for pizza. You're rushing to get there, and you're walking quickly.

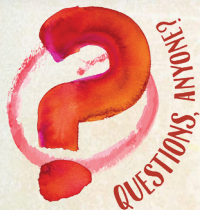
On the way, you see some books that must have dropped out of someone's school bag.

You think to yourself, "I don't have time to stop and pick up the books and do the mitzvah of hashavas aveidah."

So you walk right past the books as if you didn't see them.

The Torah is way ahead of you! The Torah teaches that it's wrong to ignore a lost object. When we see it, we must pick it up. It's a sin to ignore it and keep walking.

There are times, though, when a person who sees a lost object does not have to do the mitzvah of hashavas aveidah. For example, if a Kohen sees a wallet in a cemetery, he doesn't have to pick it up, because a Kohen is not allowed to go into a cemetery.



What is the name of one of the best-known chapters in the Gemara?

Eilu Metzios. It's very well-known because it is usually the first perek (chapter) of Gemara that a boy learns. Eilu Metzios discusses the laws of hashavas aveidah.

WIN A \$36 ARTSCROLL GIFT CARD!

## THE WEEKLY QUESTION

Question for Parashas Ki Seitzei:

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

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*.

**The winner of the Parashas Eikev question is: LEIB KASS, Lakewood, NJ**

The question was: Why did Moshe Rabbeinu throw dust into the stream?  
The answer is: He told the Jews to drink the water. Those who had bowed down to the idol when there were no witnesses died after drinking the water.



© ARTSCROLL MESORAH PUBLICATIONS • 1-800-MESORAH • WWW.ARTSCROLL.COM

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

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