

# PARSHAS KI SEITZEI

## CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת כי תצא

ז' אלול תשפ"ג / August 24, 2023



FRIDAY, ח' אלול –  
יארצייט הרבנית מלכה מבעלזא ע"ה

### The Shidduch

When the Shidduch of the Sar Shalom zt"l was suggested to Rebbetzin Malka's father, Harav Hakadosh Reb Yissocher Dov Ramaz zt"l, he couldn't decide between another exceptional shidduch suggestion. So he sent a letter to the holy Rebbe of Lublin zt"l and noted that the second shidduch, Reb Shalom, was an orphan, and he would need to provide for him.

The Rebbe of Lublin replied that he was shown from shamayim (heaven) that Reb Yissocher Dov should proceed with the second shidduch with Reb Shalom.

### The Queen of Torah

Rebbetzin Malka, proved to be a worthy partner and soul mate, and she stood resolute and steadfast at her husband's side, encouraging and supporting him as he proceeded painstakingly along his chosen path. Her great-husband never forgot what she had done for him when he was young and struggling. Indeed it is said about her: "ומלכי צדק מלך שלם" "It is for the merit of Malka (Queen) that Shalom is a King!"

Reb Shalom's remarkable perseverance and ability to spend hour upon hour immersed in the study of Torah is highlighted by another amazing story. Shortly after marrying the saintly Rebbitzin Malka, he embarked on a mission to test his perseverance and endurance. He undertook a seemingly impossible task – to spend 1000 consecutive nights learning Torah.

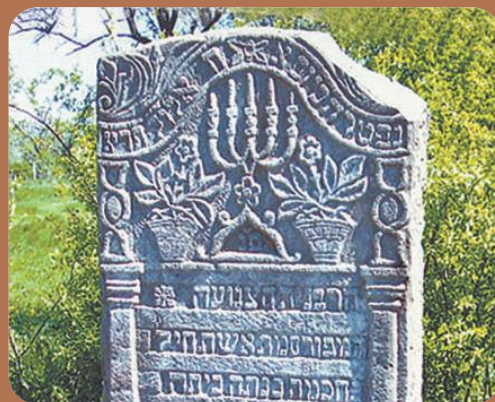
Rebbetzin Malka remained awake and held a candle so the room would stay lit. She would quickly wake him if she noticed her husband, the Sar Shalom drifted off. Indeed, on the thousandth night, despite raging storms outside, Reb Shalom continued to learn, and Eliyahu Hanavi revealed himself and studied with him the wellsprings of Kabbalah.

On that memorable night, Reb Shalom undertook to build the Belz Shul that would incorporate every aspect of holiness precisely as he had learned from Eliyahu, having discussed the halachas of building a shul as a house of tefillah.

Rebbetzin Malka was renowned for her extraordinary compassion for her fellow Jews. To this day, Chassidim tell beautiful tales about her legendary saintliness and noble deeds.

### Lighting Candles in Shul can Heal

A Yid once came to the Sar Shalom zt"l when he



Rebbetzin Malka a"h Kever in Belz

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wasn't home. Rebbetzin Malka asked the Yid if she could perhaps be of help. The Yid replied that he was suffering from terrible foot pain, which made it hard for him to walk. Rebbetzin Malka suggested, "Light a candle in shul each morning, and with Hashem's help, you'll be healed." The Yid complied, and a short time later, his feet healed.

When the Sar Shalom heard about the incident, he asked his Rebbetzin from where she took this idea. She replied, "It says in tehillim נר להגלי דבריך - a lecht - a candle for the feet in a place that you talk (daven)."

### Blessed Food

Rebbetzin Malka used to prepare a huge pot of Kasha for Shabbos, which she served to the chassidim. She was once asked how there was always enough kasha for everyone, even for those Shabbosim when chassidim arrive at the last minute. The Rebbetzin replied, "I put a piece of my heart inside the pot and asked Hashem that I shouldn't be shamed. Also, it says in Mishlei, טוב עין - if there's a good eye, it will be blessed." And Hashem sends his bracha that there shouldn't lack any food for anyone."

### A Simcha in פמליא של מעלה

Rebbetzin Malka a"h was niftar ה' אלול תרי"ח. (Eight days of Elul) When Maran, the Sar Shalom, saw his children crying bitterly, he told them, "If you would only know what a Simcha is now in פמליא של מעלה (heavenly entourage), you wouldn't cry now!"

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### Mourning Her Loss

Half a year after Rebbetzin Malka was niftar, Maran, The Sar Shalom, suddenly groaned and started crying. His acquaintances assumed he was probably crying over the Rebbetzin's death, but they couldn't understand why suddenly now. Maran answered them, "I told the Ribbono Shel Olem, you know that if I could resurrect the dead, I would do it. But what should I do that I can't? But you, Ribbono Shel Olam, can revive Klal Yisroel, so why don't you do it? The Ribbono Shel Olam answered, 'If I would be as happy with Klal Yisroel as you were of your Rebbetzin, I would've long taken them back.'" Concluded the Sar Shalom, "And that's why I'm crying."

### MONTH OF ELUL

#### Shofar Blowing During Elul

משנכנס אלול מרבין בתשובה

We blow Shofar during the month of Elul since משנכנס אלול מרבין בתשובה - when Elul comes, we need to increase in doing teshuvah. As the acronym for Elul is Hashem will fill your heart, and the heart of your descendants (with a desire to do teshuvah.) Therefore we blow the shofar to awaken us to do teshuvah.

#### Teshuvah on All Sins

The word Elul stands for - אהוב למעלה ונחמד למטה -



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### Month of Elul continued

loved above, and nice below.” This implies that we need to do teshuvah on sins בין אדם למקום between man and Hashem and on sins between בין אדם לחברו – man and his friend.

### Saying Tehillim During the Month of Elul

Elul also stands for “וַיֹּאמְרוּ לֵאמֹר אֲשִׁירָה לָהּ” – to sing the praises of Hashem by saying tehillim during the month of Elul.



Learn more about

### The month of Elul

[WORLDFOBELZ.ORG/ELUL](http://WORLDFOBELZ.ORG/ELUL)

### EVERYONE LOVES A GOOD STORY, ESPECIALLY A CHASSIDISHE STORY...

והתעלמת מהם השב תשיבם לאחריך... והשבותו לו (כי תצא כבא-ב)  
*You shall surely return them to your brother. If your brother is not near you... it shall remain with you until your brother inquires about it.*

There was once a “Rabbinical Gathering” where many Hungarian Rabbanim assembled. One of the Rabbanim present was the Mader Rav, Hagoan Reb Mordche Leib Winkler zt”l, from the renowned Gedolei Hador. Before entering the seating area, the Rabbanim removed their hats and hung them outside the room. Following the meeting, everyone took their hat, and the Mader

Rav mistakenly took the Debretziner Rav, Reb Shlomo Tzvi HaKohen Strasser’s zt”l hat and the Debretziner Rav took the Mader Rav’s hat. Though the Debretziner’s hat was new (his community supported him generously), and the Mader Rav’s hat was worn and bent, they both didn’t notice since they were in loftier realms.

When they returned home, the Mader Rav sent the Debretziner a letter saying that since they switched hats, halachically, they were supposed to return it to each other. But, since the Debretziner’s hat fits him, why bother the hassle of traveling to exchange hats. Each should stay with the other’s, and I, the Mader Rav, am moichel (forgive) the Debretziner for having his hat and gifting it to him. The Mader Rav was so detached from worldly material that he didn’t notice that this hat was new versus his old hat, and he thought that if he were satisfied with the Debreciner’s hat, the Debreciner would be satisfied with his hat.

The Debreciner Rav didn’t make an issue out of it and was moichel his hat, though he received an old and worn hat in return. Understandably, his community bought him a new hat right away.

השב תשיבם... (כי תצא כא:ב)  
*You shall surely return them...*

Maran, Rebbe Aharon of Belz zt”l noticed a postage stamp on the floor and that he almost stepped on the postage stamp, which contained loshen kodesh letters. He quickly picked up the postage stamp and joyfully exclaimed that Hashem led him to fulfill the mitzvah of Hashavas Aveida – returning a lost object. Maran called out loudly, “Hashavas Aveida, Hashavas Aveida!” Until someone said the postage stamp belonged to the gabbai, Reb Shulem Foigel z”l.

Reb Shulem had returned home already, and Maran had to wait until the next morning to return the lost postage stamp. Maran was so excited at the opportunity that before he went to sleep that

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**Everyone loves a good story,  
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night, Maran asked to daven Shacharis earlier the next morning so that he be able to perform the mitzvah quickly – that when Reb Shulem arrived, he could return the postage stamp right away.

**(הי תצא כב:ח)**  
*If you build a new house, you shall make a fence for your roof.*

After being away from the town of Belz for ten years during WWI, Maran, Rebbe Yissocher Dov of Belz zt"l finally returned home in the winter of 1925. Hundreds of Chassidim anticipated spending the first Rosh Hashanah that Maran returned to Belz. Reb Nachman Zeifart, a"h, had just completed building a new hotel to accommodate the guests in Belz.

The morning of the first Selichos that year, word spread that Maran was planning a visit to Reb Nachman's hotel. Reb Nachman ran home to prepare for such a worthy guest. Shortly after, Maran, with an entourage of Chassidim, arrived at the hotel.

Maran kissed the mezuzah on the hotel's front door and entered the foyer, with many chassidim squeezing inside. Maran inquired where the quest would sleep, where they would eat, took a tour around the kitchen on the first floor, and went upstairs to the bedrooms. When Maran entered one of the rooms facing the street, he peered out the window and noticed that the porch didn't have a gate yet. Maran tried opening the door leading to the porch. To Maran's satisfaction, the door was locked.

"Where is the key?" Maran asked. "In my pocket," replied Reb Nachman.

"To be more cautious, place a bed alongside the door," advised Maran. And added, "Nachman, as soon as the Yomim Tomiv is over, make sure to finish the fencing!" Maran spent another few minutes at the hotel, wished Reb Nachman and his family a Good Year, and bade farewell.

**גדילים תעשה לך על ארבע כנפות... (כי תצא כב:יב)**  
*You shall make for yourself twisted threads on the four corners of your garment.*

During the times of Maran Rebbe Yissocher Dov of Belz zt"l, a fire broke out, burned many homes in Belz, and damaged the Beis Hamedrash. The fire was caused by a flame from a havdalah candle which ignited the schach (bamboo) from a nearby sukkah.

Everyone thought that Maran would surely be aggravated but was surprised by the story Maran shared:

A child mistakenly stepped on the Rebbe of Lublin zt"l's tzitzis from his tallis, and they became pasul (not worthy of wearing). Everyone thought that the Rebbe of Lublin would be upset at the child, but instead, the Rebbe stroked the child and calmed him down, saying, "I wanted to change the tzitzis for a while since they were old and shabby. But I didn't want to remove them since they were still kosher tzitzis, and now that they are pasul, I'll be able to replace the tzitzis with new ones."

"So too, here," continued Maran. "I wanted to extend the Shul for a while but held back for two reasons. You don't destroy a Beis Medrash before you build a new one. Secondly, since my holy grandfather built it, I didn't want to tamper with it. Now, since the Shul burned, I can extend on the same location and build a bigger Beis Medrash, where there will be a place for everyone."

**לא תשיך לאחיך... (כי תצא כג:כ)**  
*You shall not cause your brother to take interest...*



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**Everyone loves a good story,  
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After WWII, the Pupa Rav, the “Vayechi Yosef,” zt”l lived in Belgium, where he established a Yeshiva. In 1956, a group of Belzer Chassidim and the Pupa Rav traveled for the first time to Eretz Yisrael to visit Maran, Rebbe Aharon of Belz zt”l.

One chassid from the group came to the Pupa Rav and said he was very upset. Whenever he gave his hand to Maran Rebbe Aharon, the rebbe placed a towel around his hand before accepting the chassid’s handshake (as Reb Aharon was customary to do with young children.)

The Pupa Rav asked if any of his business dealings weren’t halachicly appropriate. The Yid tried to remind himself until he remembered that he invested his money in a deal that perhaps contained a transgression of ribis – interest. The Pupa Rav replied, “If so, you should draw back this deal.”

The chassid tracked down the investment and withdrew his contract. Soon after, when the chassid passed Maran again and gave his hand, Maran shook his hand without a towel.

### THIS WEEK’S VORT – פרשת כי תצא

כי תצא למלחמה על איביך (חי תצא כאי):  
*When you will go out to war against your enemies...*

Rashi explains that the Torah refers to war with the Yetzer Hara.

The chassidim of the Ropshitzer Rav zt”l once asked his advice on protecting themselves from the Yetzer Hara, who constantly pursues them without rest. The Ropshitzer Rav answered, “If you won’t run after the Yetzer Hara, then he won’t run

after you either!”

שלה תשלח את האם ואת הבנים תקח לך (תצא כבד):  
*You shall surely send away the mother and the young for yourself.*

The pasuk should have said “ואת הבנים תקח” Why does it also say “לך” – to you? The Medrash explains that the reward for the mitzvah of Shaliach Hakein (sending away a mother bird from its nest) is that someone who doesn’t yet have children will merit having children. This is alluded to in the pasuk לך תקח ואת הבנים תקח לך – you will have children!

נקי יהיה לביתו שנה ושמוח את אשתו (חי תצא כדה):  
*He shall be free for his home for one year, and he shall gladden his wife..*

The end letters of נקי יהיה לביתו שנה is the name of Hashem – הו”ה – and then the pasuk continues ושמוח את אשתו – for in a home where there’s simcha – joy, there, the Shechina reigns.

הקם תקים עמו (תצא כבד):  
*You shall surely stand them up, with him.*

The pasuk has a double expression of הקם תקים – to teach us that when a person helps his friend, he also merits helping himself. הקם – when you will help your friend, עמו תקים – you will lift yourself, together with him.

### פרקי אבות - פרק א'

יהיו עניים בני ביתך ואל תרבה שיחה עם האשה (אבות א:ח):  
*Poor people should always be in your home, and you shouldn't increase conversation with a woman.*

The Torah tells us when giving tzedakah. It should be done with simcha and joy. You should give others their needs just like you would provide

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### פרקי אבות - פרק א' continued

for your wife and children. Because when one provides for his household, he does it graciously – with joy. This is what the Mishna implies ויהיו עניים – give tzedakah to the poor and consider them like your wife and children to whom you provide graciously.

הוי מתלמידיו של אהרן אוהב שלום ורודף שלום (אבות א:ב)  
*You should be like Aharon's talmidim – students, you shall learn from him and go in his ways – you should like peace and pursuit peace.*

Why does the Mishna say מתלמידיו של אהרן – why doesn't it say "למד מאהרן" you shall learn from Aharon? The Tanna wants to teach us that a person shouldn't justify himself by saying, 'I can't forgive that one for shaming me since it's against my nature, and it's hard for me to change. I'll never be able to like that person anyways.' The Tanna says this isn't true. Every Yid has the capability to change his heart from bad to good – to become a new person. That's why the Mishna says הוי מתלמידיו של אהרן – you should become from Aharon's students – because every person has the capability to become anew and rid of his evil nature.

### פרקי אבות - פרק ב'

הוי זהירין ברשות (אבות ב:ג)  
*Be cautious about acquainting with leaders...*

The Mishna says הוי זהירין – one needs to be warned about things that we think are ברשות – "ok" to do. In those instances, the Yetzer Hara mixes in and can persuade a person to do so. Therefore, one has to be warned.

אם למדת תורה הרבה אל תחזיק טובה לעצמך לכך נצרת (אבות ב:ח)

Even if you learned a lot of Torah and know it all, don't boast that you accomplished something great because this is why you were born.

The Mishna says אם למדת תורה הרבה – If you could learn a lot of Torah אל תחזיק טובה לעצמך – don't keep all the good knowledge for yourself. Encourage other Yidden and learn with them. כי לכך נצרת – this is humankind's role – and the reason why he came down to this world, to do chessed to others ברוחניות ובגשמיות – spiritually and materialistically.

### INCREASING TZEDAKAH DURING THE MONTH OF ELUL

Each Jewish month parallels a different shevet (tribe). The month of Elul is Shevat Gad. The name ג"ד stands for גומל דלים – sustaining the poor, to teach us that the month of Elul is destined to give tzedakah and do chessed for the poor.