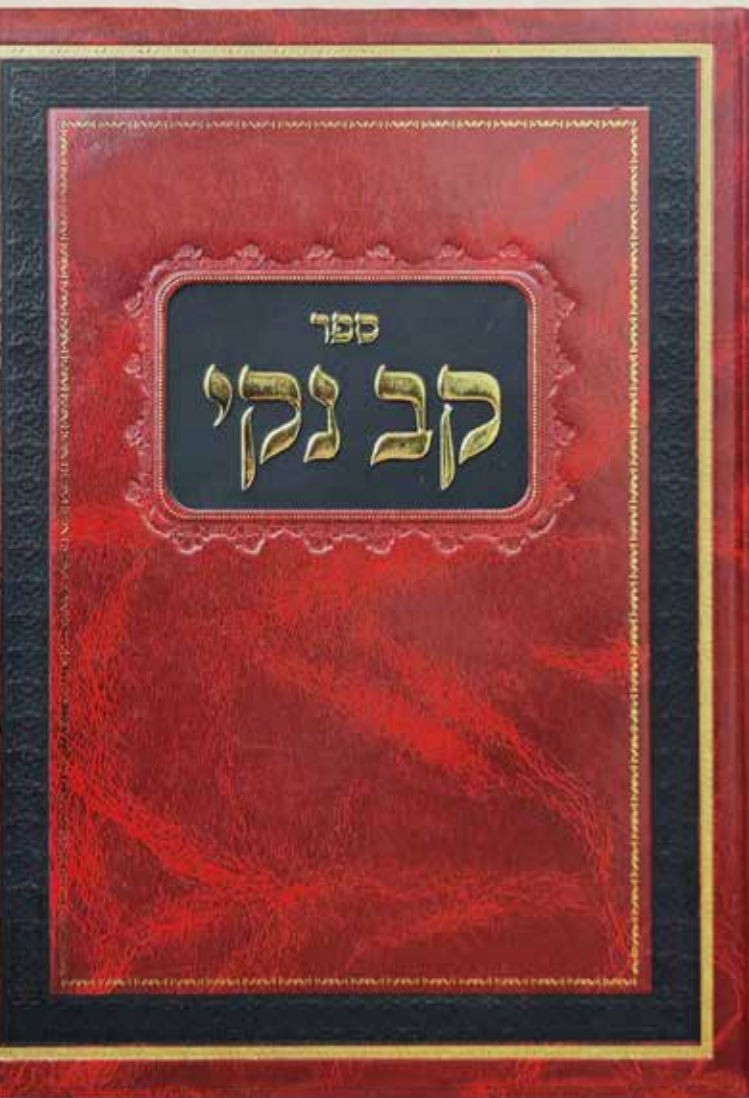


Timely Titles

לעילוי נשמת התמים החסיד
ר' ברוך מרדכי בן ר' זלמן ע"ה
ליפשיץ
"מאטל דער שוחט פון מאסקווע"
יארצייט ד' אדר שני, ה'תשע"ד
תנ"צ'ב'ה'

נדפס ע"י משפחתו שיחיו



KAV NOKI



18 Adar is the *yahrtzeit* of the Rebbe's great-grandfather, Reb Avrohom Dovid Lavut. A brilliant Torah scholar and a natural leader, Reb Avrohom served as rav in the city of Nikolayev and made use of his position to better the material and spiritual welfare of his community. He also authored several highly acclaimed *halacha sefarim*, including a classic rabbinic guide to divorce procedure; Kav Noki.

Marriage and Divorce

are essential rituals in Jewish life, both entailing highly sensitive procedures. Likened to ‘mountains dangling by a strand,’ their laws are intricate and complex with potentially life-altering consequences. Even one minor mistake can spell disaster, since the continuity of the Jewish people is hinged on the adherence to these *halachos*. For this reason, the procedures of *gittin* and *kiddushin* require a great level of expertise to administer. In fact, the Gemara asserts: “Anyone who does not know the nature of bills of divorce and betrothals should have no dealings in them.”¹

The *get* process is particularly delicate, as it requires utmost precision in every detail. *Halachah* is most insistent on the correct writing of the text of the *get*, especially the authenticity of the names and their correct spelling. Since a *get* is effectively separating two souls that have united through *kiddushin*, every nuance is significant. If there is even one slight error, the souls may remain inexplicably bound despite the efforts to sever them. All this considered, the task of officiating a *get* may justly seem daunting. Even an expert rav will be hesitant, as there is so much at stake. Fortunately, this unease has been addressed by Reb Avrohom Dovid Lavut, who simplified the process with his *sefer* for rabbonim that serves as an aid and companion to the divorce procedure, *Kav Noki*.



Kav Noki is composed of two parts: 1) a handbook for the *get* procedure, 2) a handbook and directory of names. The first section is structured as commentary to an existing work titled “*Seder HaGet*” by Reb Michel Yuzpesh of Krakow (with additions from Reb Avrohom Dovid in the original work, and additional sections). The second section outlines the rules that determine correct spellings, and enumerates all possible names and their variants, while providing necessary background and commentary (based on an existing work titled “*Sefer Shemos*” of Reb Simcha Hakohen, with the additions of the *Shach*, and additions from Reb Avrohom Dovid). Both sections are prefaced by the author’s introductory remarks. In later editions supplementary material was included: A biographical sketch of the author penned by the Rebbe appears right after the foreword, as well as revisions and indexes which were appended to the end of the *sefer*.

➔ **Roshei Perakim Mi'Toldos HaMechaber:** This short biographical sketch written by the Rebbe provides a glimpse into the lifetime and legacy of the illustrious author, Reb Avrohom Dovid Lavut. A Chossid of the Tzemach Tzedek and later the Rebbe Maharash, Reb Avrohom excelled in his Talmudic scholarship and was renowned for his piety and good-heartedness. For 40 years he served faithfully as rav in Nikolayev, playing a significant role in the social, economic, and spiritual development of the community. In his unique capacity as a trusted liaison for the community and its local government authorities, he was able to accomplish a great deal to improve the lot of communities in the Jewish settlements. He left an impressive legacy along with many important literary contributions, in addition to Kav Noki, such as Siddur Torah Or with the Shaar HaKollel, Nesiv HaChaim, and Beis Aharon V'Hosafos.

➔ **Haskamos:** Letters of approbation from rabbonim and great Torah scholars of the time testify to the monumental value of this work. Notable figures include: Rav Yosef Tumarkin (*av beis din* of Kremenchug), Rav Baruch Sholom Schneerson (son of the Tzemach Tzedek), Rav Dov Berush Meisels (*av beis din* of Warsaw), Rav Yosef Shaul Nathanson (*Av Beis Din* of Lemberg) and others.

➔ **He'ara L'Mesader Gittin:** In this preface, the author underscores the gravity of the *get* process, cautioning of potential dangers that can arise. Distressed about the liberal approach taken by some rabbonim, he sharply admonishes their irresponsible conduct and expresses his concern that *gittin* only be administered by those who are worthy and G-d fearing. To illustrate this, he promotes the commendable custom that officiating rabbonim fast on the day a *get* is given.

➔ **Pesicha L'Seder Ha'Get:** An introduction to the *get* procedure and a basic primer to the essential *halachos*. This is followed by a key to the abbreviations used throughout the first part of the *sefer*.

➔ **Seder HaGet:** Here, the author presents the central text of the *sefer haget*—a step-by-step guide for the rav presiding over the *get*. It methodically enumerates every step of the procedure and leads the rav through the entire process, reminding him what he must first arrange and ascertain, and provides a detailed script with clear prompts for each party. In the body



THE HASKAMA OF REB BARUCH SHOLOM SCHNEERSON, ELDEST SON OF THE TZEMACH TZEDEK.

of the main text, Reb Avrohom inserted parentheses containing pertinent additions and notes where other *acharonim* differ from the Mechaber, and in the copious footnotes beneath his commentary, titled “Kav Noki,” he expounds on the rationales of the *halachos*. He took the liberty to reorder the sections of *sefer haget* from its original format, in order to present it in a way that is easier for the reader to follow. The sections were split up according to the various methods of transferring the *get*:

- **Rishon V'Sheni-L'yad Ha'Isha-U'Lyad Ha'Shliach:** The procedure of delivering the *get* to the hand of the woman and to the hand of the agent; steps 1-97 enumerate the order up to the writing of the *get*, followed by an explanation of the *get*, Steps 98-155 describe how the *get* should be written, and steps 155 onwards, the signing of the *get* and

delivery to the woman's hand.²

- **Shlishi V'Shishi–Min Shliach Rishon U'Min Shliach Sheni–Lyad Ha'Isha:** The procedure of delivering a *get* from the first and second agents to the hand of the woman; 52 steps.
- **Revi'i–M'Shliach Rishon L'Sheni–B'fanav V'Shelo B'fanav, Chamishi–M'Shliach Sheni L'Shlishi:** The procedures of the *get* being transferred from one agent to a second, whether in his presence or by proxy, and from a second agent to a third agent; 50 steps.
- **Seder Shliach L'Kabbalah:** The procedure of appointing an agent to accept the *get* on behalf of the woman; 22 steps.
- **Shmini–Kisvu U'Tnu:** The procedure of the husband instructing the scribe to write and deliver the *get*; 42 steps.
- **Teshi'i–L'Shchiv Mera D'Takif Lei Alma:** The procedure of a *get* from one who is deathly ill; 235 steps.

👉 **Pesicha L'Seder Shemos:** This introduces the second part of Kav Noki, which addresses the subject of how names of men, women, cities, rivers and lakes are spelled. In this section, the author delineates the guidelines and lays out the specifications of how to determine the correct spellings. An especially tricky

subject, the author tackles complex issues and clarifies the rules of whether or not similar sounding letters are interchangeable, whether a diminutive is part of the name, the legitimacy of nicknames, the proper placement of vowels and the implications of different pronunciations, accents and languages. Altogether he distills this into 39 rules.

👉 **Sh'mos Anashim, Nashim, Ayaros u'Neharos:** Here, the author provides an exhaustive list of all conceivable names in their correct spelling. Primarily collected from the works of different *rishonim* with some additions, these names are presented in alphabetical order, and divided into categories of male, female, cities and rivers. Similar to the previous section, the “Kav Noki” commentary below elucidates and provides context, often investigating the etymology of particular names.

👉 **Hashlamos Hasedarim:** Here the author includes supplementary material and emendations as part of a revised edition of the original work. The first edition included 5 pages of corrections and supplementary material, which was then expanded into “Hashlamos Hasedarim” in the next edition.

👉 **Maftichos L'Maarachos Get V'Geirushin:** Included as an appendix are indexes of subjects discussed here as they are brought in the *S'dei Chemed* (by Rabbi Chaim Chizkiyah Medini).

BACKGROUND

As Nikolayev was a port city, many Jews came to seek employment in the shipping industry. Unfortunately, because this line of business required being away from home for extended periods of time, it was a tragically common occurrence for Jews to abandon their families and in some cases, even to forsake their faith. Many heartbroken women wrote to the local rav, Reb Avrohom Lavut, pleading with him to find their errant husbands and extract a *get* from them. Backed by local government officials, Reb Avrohom was able to have the husbands release their chained wives. It was these experiences that provided the impetus for Reb Avrohom to compose the Kav Noki.

When Kav Noki was first released it was exceptionally well received by leading rabbonim of the time. This was due

in part to the immense scholarship it contains but more so because of the impact it had through streamlining the *get* process. This is particularly evident from the letters of approbation for the *sefer*, where rabbonim of great caliber extol its virtues, pronouncing it the ideal solution to the previously complicated state of affairs. As Reb Baruch Sholom Schneerson (the eldest son of the Tzemach Tzedek, who was also the Rebbe's great-great-grandfather) wrote, “In my opinion he [Reb Avrohom] has satisfied a great and urgent need.”

As a result, the *sefer* was remarkably popular and several printings were made over subsequent years. However, that was still not enough to ensure that all copies would not be sold out. Thus, a number of years later, the Frierdiker Rebbe requested that Kehos urgently reprint the *sefer* since it was

no longer available.

To get this project underway, the Rebbe reached out to the author's descendants, the Lavut brothers of Montreal, Canada.³ In a letter to Reb Menachem Zev Greenglass, a Chossid who lived in Montreal, the Rebbe wrote: "In my opinion we should try to obtain official permission from the Lavut brothers to grant the printing rights of Kav Noki to the [Friediker] Rebbe. As far as I'm aware, there is really no need for their authorization, since more than 50 years have passed since its original publication. However, in order to prevent false rumors from circulating and to ensure that no other entities publish it, it would be ideal for us to possess deeds that certify our printing rights. Attached is the certificate of authorization that was given to us by the heirs of the Beis Rebbe;⁴ they should follow this template."

For whatever reason it seems that events were delayed. In another letter to Rabbi Greenglass the Rebbe expressed his frustration that the project was stalled.

Shortly afterward was Yud Shevat, the *histalkus* of the Friediker Rebbe. This galvanized the operations and the Rebbe resolved to republish Kav Noki during the year of *aveilus*. Six months later Rabbi Greenglass received a letter from Rabbi Hodakov informing him that the *sefer* was about to be sent to print. He instructed Rabbi Greenglass to request relevant biographical information about the author from the Lavut brothers and to relay it as soon as possible.

As the year of *aveilus* came to a close, the *sefer* was finally complete. The original manuscript was formally republished by Kehos, along with selected additions including a biographical sketch of the author written by the Rebbe. This biographical sketch was formulated based on testimonies of Rebbetzin Chana, the Rebbe's mother, as well as information provided to the Rebbe by the Lavut brothers of Montreal. On the inside flap of the *sefer*, there is a line of acknowledgement from Kehos management to the author's heirs for granting Kehos

A WORD ON THE TITLE

Kav Noki, literally 'a refined measure,' is a Talmudic expression used to denote something of high quality although small in quantity. A slim but significant volume, 'Kav Noki' is certainly a fitting title for this *sefer*. In his introduction the author also points out further symbolism—the numerical value of Kav Noki (262) is equal to his name, Avrohom Dovid. Furthermore, the book's original cover page is dated "Kav Noki L'Sifri Zeh," which is the numerical equivalent of the year 5624*.⁵



THE FIRST PRINT OF KAV NOKI IN 5628* GIFTED BY THE AUTHOR WITH A HANDWRITTEN MESSAGE.

authorization and printing rights, allowing them to reprint this *sefer*. In the publisher's foreword which was written by the Rebbe, it states the date of publication to be Daled Shevat, and that the *sefer* will appear exactly one year from the Friediker Rebbe's *yahrtzeit*, on Yud Shevat 5711*.

Since then, the *sefer* has been reprinted several times in this iteration. Currently, a new expanded edition of Kav Noki is being worked on by Rabbi Sholom Ber Shuchat and will be published by Kehos in the near future. The new edition includes references to all the sources quoted in Kav Noki, and comparison to the original sources. **T**

1. Kiddushin 6a.
2. This section (*Rishon V'Sheni*) was translated into English, and published by Reb Dovber Takch, a Chabad Rov who lived in Tel Aviv, in the last volume of his 12-volume work "*Kuntres Ha'sheimos Ha'chodosh*."
3. They were descendants of Reb Avrohom Dovid Lavut from his second marriage, whereas the Rebbe was a descendant from his first wife.
4. See Derher Cheshvan 5783 - "Timely Titles - Beis Rebbe".
5. Ultimately the *sefer* was only published in 5628.

A LEAF FROM THE BOOK

SH'MOS NASHIM (FEMALE NAMES)

NAMES BEGINNING WITH THE LETTER ALEF

שמות אות ת' אנשים

קב נקי

עכ"ל תולה דור - וסגה בלחמם בסדרי ניטון ממואר שפירוס לסיפור שאין שום חשש שמי שהם ציבור א' השורה על פתח עין נעיל בלג י"ט ופילו אם כחב מהחשבה כשר רק שגל"ד ישה כחב חרמו"ר דיוק הלשון חאלג באלף אחר הס"ו דבסאלות שאחיה מקודש קמך לר"ך לבחוב חלף אחר הלוות שלפיה לטורחא פתח ע"י בע"צ שמות חלשים אוח ו"ו ס"ק א' ופטרט ב"ד עסם סקודש טלו נחנאל ובפ"כ נקדח טחאג גרפס ז"ך לבחוב חלף אחר הס"ו ע"י טלו יעשו לקרות

שמות אות א' נשים

קב נקי

כלל לעיקר השם הפילו אם ידוע עסם העריסה ה"י בעיקר השם לבד מ"ו אם חל"כ קרין אוחה קח בעיקר השם וק"ח בשם חמר י"ט לבחוב עטיסה וכוונתו א"ו תולה עיקר השם וחל"כ שם היטיי ואם הכוב קרין אוחה בשם זה והאשעות בשם חמר י"ט לחלק ג"כ לשם ב' השמות חוש דומין זה לשם כלל י"ט לבחוב עטיסה וכוונתו תולה חוש השם שקרין הכוב הפילו אם שם שקרין השעשע הוא לשיח שקרין השם וגם ידוע שטוח שם העריסה חלל אם שם שקרין הכוב הוא דומה קח לעיקר השם ואין ידוע האין ה' שם העריסה י"ט לבחוב אוחה שם לבד שקרין הכוב וכל זה כשלא נשתנה שמה מתחת מו"ל חלל אם נשתנה מתחת המו"ל נחבא"כ לעיל סימן י"ט. וגם כל זה בשלישה רבילה לחתום כלל חלל אם רבילה לחתום שמות ואגרות חל" מן השמות י"ט לבחוב אוחה השם לבד הפילו אם ידוע עסם חמר הוא שם העריסה וכלל העולם קרין אוחה כן והוא שם שד"ך לשיח יולא מעיקר השם ואין השמות דומין זה לזה כלל עכ"ל ובבאורו החריך בעשם סדריים וע"י כ"ש שמות נשים אוח ב' בשם חלל שהחריך בה. (ז) איגלא בבאורו של מהרמ"ו יחלה איגלא קוד חאלף בעל"י והעולל בחריק ח"ל אזי מטרב כמה שיש עסקרלו כן וקרין חאלף בחריק ב"י. (ח) אלמא (עין ש"ט ס"ט סימן ק"ט ס"ט י"ד) ס"ג שאלח ס"ק י"ט נט שטעו סימן ק"ט ס"ט י"ד וע"ן לקחן כלל ל"ט. (י) אונגין ע"י דבורה (י) ארל ס"ו

Ora: MaharamTMRi explains that this name is the Sephardic equivalent of the Ashkenazic name Golda. Golda is the German word for 'gold' while Ora [oro] is the Spanish word for 'gold'.

Eigila: MaharamTMRi explains the proper pronunciation with the correct vowels and testifies that he is familiar with several women who have this name.