



זכרון יחזקאל

# PIRCHEI Weekly



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**כרשת ויחי - הכטרה:** ויקרבו ימי דוד למות (מלכים א ב:א-י"ב) - **חזק חזק ונתחזק!**  
**דף יומי:** יומא כ"ט - מצות עשה: 0 מצות לא תעשה: 0 - ותן טל ומטר לברכה



## Torah Thoughts

**ויראו אחי יוסף כי מת אביהם ויאמרו לו ישטמנו יוסף... שא נא לפשע עבדי אלקי אביך ויבך יוסף בדברים אלו... וינחם אותם וינדבר על לבם**

And Yosef's brothers saw that their father was dead ... "Please forgive the spiteful deed of the servants of your father's G-d." And Yosef wept when they spoke to him ... And he [Yosef] comforted them and spoke to their heart (בראשית נ:טו-כ"א).

After Yosef's death, Yosef's brothers noticed that his attitude towards them changed. While their father was alive, they ate at Yosef's table and felt he was friendly toward them out of respect for his father. Once Yosef was gone, they noticed that Yosef was no longer as friendly towards them. They feared that he might [still] hate them and want to "pay them back" for the sale. They pleaded with Yosef to forgive them for the suffering that they had caused him.

Yosef wept and comforted his brothers. Even when he had revealed his true identity to them (בראשית מ"ה:ה), Yosef said, "... אל תעצבו נאל ... יחר בעיניכם כי מכרתם אתי הנזה כי למחיה שלחני אלקים לפניכם — Do not be distressed and do not reproach yourselves for having sold me here, for it was as a provider that I sent me here ahead of you." Here again, it seems apparent that Yosef was not at all angry with his brothers. He explained that the sale had been part of his plan. He had purposely placed him in a position so that he would be in a position to help his family.

Both of these passages seem to imply Yosef's forgiveness, but there is

an important detail that indicates that Yosef's forgiveness was not considered complete. Yosef tells us that those who were murdered by the Romans, as a result of the sin of Yosef. Why did this happen? Didn't Yosef forgive his brothers for their part in the sale?

Yosef explains that while it seems that Yosef forgave them, he never explicitly said, "I forgive you!" It is only implied by Yosef's statements. The sin lingered because the forgiveness was not clearly stated! This is the reason for the difficult tragedy of the sale that occurred many centuries later.

Feinstein would teach his talmidim, based on this Yosef, that saying "It's okay/It's no problem/Don't worry about it" is not enough; one must say clearly, "I forgive you!"

This Yosef also gives us a new and better understanding of the nightly custom to say explicitly, before going to sleep, "... רבונו של עולם הריני מוחל ... ולא יענש שום אדם בסבתי" - since I am being clear in my confession. It takes great character to say, "I forgive you!" instead of some vague response; but when you do, you completely remove the bad feelings that are created, and the person who sinned against you will receive full atonement for what he did.

Adapted from: Peninim on the Torah (with kind permission from Rabbi Scheinbaum)



## Yahrzeits of Gedolim

י"א טבת  
5707 - 5763  
1947 - 2002

R' Aryeh Leib Bakst was born to R' Yaakov Yehoshua in Daltish, Lithuania. At the age of 9, he went to learn under R' Neiman in Lida. After his father's death, he went to Vilna, hearing from R' Brodsky, R' Bakst followed the path of R' Leibowitz and the Brisker Rebbe. During WWII, he miraculously escaped to Shanghai along with R' Leibowitz. In 1946, he married R' Rogov's daughter, and they immigrated to the USA and moved to Detroit, where R' Bakst served as a rabbi. In 1985, he founded a yeshiva, serving as its head for over 50 years. R' Bakst was a beacon of light for the community; the people cleaved to him and his exuberant personality.

## Gedolim Glimpses

R' Aryeh Leib Bakst, in his definition of "free time", defines the dedication of a person's "free time". "It is not defined so much by the fervor with which he learns during the regular hours in the yeshiva, which he is obligated to do, but by what he does with his time during his 'free' time. How does he use his 'free' time? Does he plan exactly what he is going to learn?" This idea applies not only to a person's "free time". We are all defined by the way we spend our 'free' time!



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לעיני יחזקאל בן לייב ע"ה

לעיני ה' ישעיהו דוב ע"ה בן בלחטי"א יצחק צבי נ"י



## Focus on Middos

**D**ear Talmid,  
The ראש ישיבה R' Aryeh Leib Bakst זצ"ל would become visibly upset when he would hear תורה thoughts that he believed were incorrect.

Once, at a חתונה, R' Bakst was sitting next to the Mirror ראש ישיבה R' Shmuel Berenbaum, זצ"ל. The discussion between the two תלמידי חכמים immediately turned to trying to understand an interesting concept that appears in a few places in מה לי לשקר שייס. Let us believe what we are hearing from this person 'because' this person has no incentive to tell this lie. R' Shmuel offered his explanation with a complex סברה, but R' Bakst would not accept the logic.

The discussion quickly turned into a full-fledged argument. Both raised their voices as they tried to explain their thoughts. It was as if they were in the בית מדרש. Their arguments were loud, and both of the ראשי ישיבות were waving their hands excitedly. At one point in the heated argument, R' Bakst rose from his seat, threatening to walk

away. He returned and begged the ראש ישיבה to explain the logic of his פשוט. R' Berenbaum repeated his thought, but R' Bakst would not budge and exclaimed loudly, "...But what is your logic?" He then turned his chair away to face the other direction. A moment later, R' Bakst turned back and they continued arguing.

The dancing began and it was not long before the two ראשי ישיבות danced together in the center circle. Hand in hand, they danced in order to be משמח the חתן. The obvious admiration they had for each other was clear to the onlookers.

My תלמיד, תלמיד teach us that מלחמתה של תורה, arguing in learning, creates and forges friendship. Can you figure out why? Both people have the same goal — למען די, ותורתו, for ד' and for the love of His תורה. The same is true with a רבי or father who is learning with a child. Both the רבי and father want to see the child being successful; therefore, the more they learn together, the stronger the bond.

בגידיות. Your רבי

## Understanding Davening

אמן... יהא שמה רבא מברך

אמן... May His great Name be blessed ...

The (קייט) מסכת שבת in גמרא tells us — כל העונה אמן יהא שמה רבא מברך בכל כוחו קורעין לו גזר אמן יהא שמה רבא מברך with all of his might will have any evil decree against him nullified. פסיקתא explains, in the name of the פסיקתא, that בכל כוחו means saying the words out loud and clearly. רבינו יונה explains that it is very important to raise one's voice aloud since there are some people who need to hear their voice in order to be able to concentrate properly on the words they are saying. רש"י and most of the other מפרשים explain that the words בכל כוחו mean to concentrate on the meaning of the words.

לעיני משה צבי בן הרי טוביה הלוי זצ"ל

## This Week in History

**11 טבת 5408 / 1647** – This day was established as פורים of Mezhbuzh. The Jews of Międzyrzec (מזיבוז'ה), Poland, were saved from the pogroms led by Chmielnicki ימיש and the Cossacks during the infamous גזרות ת"ח ות"ט (1648-1649). Interestingly, the hero responsible for saving the city was called מרדכי and his wife's name was אסתר.

**14 טבת 5501 / 1741** – This day was established as פורים חבדון, or פורים פורים. On 11 טבת, 5501, the Pasha (Persian or Turkish Governor that ruled over a country or a province) demanded that the Jews in his regime give him 50,000 גרוש to annul his extermination order. The Jews fasted for three days and on the morning of 14 טבת a large sack with 50,000 gold coins was miraculously discovered on a windowsill in the main shul.

**16 טבת 5399 / 1638** – This day was established as פורים Baghdad the 1st. The Turkish leader Sultan Morad IV conquered the city of Baghdad from the Persians for the second time with the help of the Jews. The day was celebrated as a יום תנס (a day of miracles) by the קהלה Baghdad, and the city has a מנהג not to say תתנון on this day.

## Sage Sayings

**R**' Aryeh Leib Bakst זצ"ל related how when R' Yeruchem Levovitz זצ"ל was ill and had lost his appetite, the doctor was extremely concerned. R' Yeruchem asked, "If I eat the food anyway, what is the difference?" The doctor explained, "Eating food without appetite does not provide the same nourishment!" R' Aryeh Leib continued, דער זעלבער איז אמת מיט רוחניות; לערנען און מצות און א ברען, קען מינישט! — The same is true with spirituality; if one is learning and doing מצות without 'fire,' one cannot grow."

Source: Article in Yated



RAV SHLOMO FREIFELD AND HIS YESHIVAH WOULD GO TO A SUMMER CAMP EVERY YEAR...

OY, VAY! RABBI, I LOVE THE SUMMER BUT I DREAD THE FIRST DAYS. THIS PLACE IS SUCH A MESS! I WILL HAVE TO START CLEANING UP IN THE MORNING!

HMM...

THAT NIGHT THE RAV ACTS ON AN IDEA...

...אם לא נכשין...  
 LET'S DO IT NOW.

BACHURIM, THE KITCHEN IS A REAL MESS. THE COOK JUST LEFT FOR THE NIGHT. I'D LIKE TO GIVE HIM A SURPRISE FOR TOMORROW MORNING. ARE YOU INTERESTED IN CLEANING TONIGHT?

SURE, REBBI!...WE'RE READY!

OK... SRULY, YOU GATHER THOSE CRATES AND FOLD THOSE BOXES AND TAKE THEM TO THE CURB. YOSSI, GO FIND A MOP AND WASH THE FLOOR. ELI, CHAIM AND I WILL CLEAN OUT THE STOVE AND SCRUB THE COUNTERS...

TOGETHER THEY SWEEPED, SCOURED AND POLISHED. THEY ALSO SPOKE, JOKED AND LAUGHED TOGETHER WITH THEIR REBBI.

YOSSI, CAN WE MOVE THAT REFRIGERATOR OVER THERE? THAT WAY THE COOK WILL HAVE EASY ACCESS...

WHEN THEY WERE DONE, THEY WERE LEFT WITH A BEAUTIFUL, EVERLASTING MEMORY.

GREAT JOB, TEAM! WE MAY BE A POOR YESHIVAH, BUT THAT DOESN'T MEAN THAT WE CAN'T BE A CLEAN ONE!

RAV SHLOMO'S PRESENCE FILLED THE ROOM, MAKING IT AN ENTIRELY JOYFUL EXPERIENCE FOR THE STUDENTS TO BE THERE.

ר' ש'לום זצ"ל WAS BORN IN 1925 IN EAST NEW YORK, TO R' SHMUEL AND BAILA FREIFELD. HE ATTENDED חיים ברלין OF R' YITZCHOK HUTNER זצ"ל. HE MARRIED CHAYA SARA COHEN IN 1953. HE MOVED TO TORONTO IN 1963 AND HELPED ESTABLISH THE ישיבת ר' חיים ברלין OF TORONTO. IN 1965 R' SHLOMO WAS INVITED TO BE מנהל IN מנהל IN FAR ROCKAWAY AND FOUNDED ישיבה שאר ישוב WITH בחורים 10. IT BECAME A MAGNET FOR YOUNG MEN SEEKING TORAH. HIS FIRST WIFE WAS נפטר IN 1983 AND IN 1984 HE MARRIED REBBETZIN SARA ETEL FREIFELD 'שתח'. HE OVERFLOWED WITH LOVE OF 'ד AND HIS PEOPLE, AND WAS KEY IN ESTABLISHING פנילים IN ארץ ישראל. HE BROUGHT MANY THOUSANDS OF PEOPLE CLOSER TO THEIR JEWISH ROOTS.



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