ר' חיים שאול דוויך זצ"ל



R' Aryeh Leib Bakst זַצ"ל,

in his קול אַרְיָה, defines

the dedication of a יִשִיבָה

בחור. "It is not defined so

much by the fervor with

which he learns during the

אָבִי הִשְׁבִּיעַנִי לַאמר הָנַה אָנכִי מֵת בְּקַרְבִי אֲשֶׁר כָּרִיתִי לִי בְּאֶרֶץ בְּנַעַן שֶׁמֶּה תִּקְבְּרֵנִי... My father made me take an oath, saying, "Behold, I am about to die; bury me in the grave I bought in the land of Canaan..." (Bereishis 50:5) יַצַקב wanted to be buried in the מָעֶרֵת הַמַּכְפַלָּה, the gravesite he "bought in the land of יַצַקב". בָּנַצַן

bought this gravesite from יַשָּׁי with whom he shared the inheritance of the burial ground. He bought out יעֶש's share so that he would retain exclusive rights to it for always.

Torah Thoughts

The חוֹרָה uses the rather unusual Hebrew word בָּרִיתִי to convey that he had "bought" the gravesite. רַשׁ״י explains that the word בָּרִיתִי brings to mind a בָּרִי, a pile. The implication is that piled up all his money and offered it to יַשָּׁשַ. "Here," he was in effect saying, "take all the money I made outside Canaan. It is yours. All I want is the מָּעֶרַת הַמֶּכְפַּלָה. Sell it to me, and all of this is yours."

During his years with יַצֶּקב , לָבָן showed himself to be quite competent with his business negotiations. When negotiating to buy אַשֶּׁי s share of the מְּעֶרֵת הַמַּרְפָּלָה, we would have expected him to be more conventional. Furthermore, יַצֶּקב was always very careful with his possessions. He even went back for קינים rather than just abandon them unnecessarily. He understood that wealth should not be squandered. What was יֵנֶקֹב thinking when he said, "Here, take everything I own"?

When יַעֶקב returned from פַּדָן אַרָם after an absence of 20 years, the חוֹרָה tells us that "יַעֶקב" feared greatly." What did he fear? The מְּדְרָשׁ explains: יַעֶּקב was afraid עַשָּׁי exceeded him in merit in two אָבֶי had been living in אָרֶץ יִשְׂרָאֵל and honoring his parents all the years יַעֶּקב had been away

מצות understood that he must demonstrate that he was as intensely dedicated to these מצות as was עָשֶׁוּ, if not more so. How could he show that he loved אֶרֶץ יָשֶׂרָאָל intensely and how deeply he cared for his parents?

saw a way to accomplish both of these goals with the purchase of the מְעָרַת הַמַּכְפַּלָה. By telling אֶרֶץ יִשְׂרָאֵל, "Take everything I own in exchange for an extra piece of אֶרֶץ יִשְׂרָאָל. All that is important to me is to be buried next to my revered parents. Compared to this, everything else is meaningless."

True, יַצֶּקב could have tried to drive a better bargain. But he wasn't focused on a transient monetary transaction. This was a priceless opportunity to show his deep inner feeling.

Happy is the person that is able to exchange his material wealth for spiritual eternity!

regular hours in יָשִׁיבָה, which he is obligated to do so, but by what he does with his time during his בין הַזְמַנִים. How does he use his 'free' time? Does he plan exactly what is he going to learn?" This idea applies not only to a יָשִׁיבָה בַּחוּר. We are all defined by the way we

spend our 'free' time!



Yahrtxeits of our אדולי ישראל



R' Arye Leib Bakst was born in Daltish, Lithuania to R' Yaakov Yehoshua הי"ד, the town רב. At the age of 9, he went to learn by R´ Neiman in Lida. After his בר מצוה, he went to ישיבת מיר. He followed ישיבת מיר to Vilna, and heard שעורים from R' Boruch Ber and the Brisker ב. He was part of the miraculous escape of the ישיבת מיר to Shanghai, China. In 1946, he married אסתר, daughter of R' Rogov, רב of Sainy, Lithuania. After the war, they traveled to the US and moved to Detroit as a ישיבה כית יהודה of ראש ישיבה. In 1985, he founded the ישיבה גדולה עטרת מרדכי. He served as a ראש ישיבה for over 50 years and was a beacon of light for the community who cleaved to him and the אהבת התורה that flowed through his veins.

Los Angeles, CA	
הדלקת נרות	4:34 עש"ק
סוף זמן קריאת שמע	8:47 9:27
סוף זמן תפילה	10:16
שקיעה	4:53
מוצש"ק	5:34 6:05

With gratitude to '7, thank you for every little thing that I have, everything comes from you, נחת from the kids. Thanks! Sigal Kelly.



Living with the Torah

יְהוּדָה אַתָּה יוֹדוּךְ אַחֶיךְ ... וּלְבֶן שְׁנַּיִם מַחָלֶב.

Yehuda - you, your brother's shall acknowledge ... and white toothed from milk. (B'reishis 49,8-12)

ר׳ בְּחַיִּי writes that every letter of the אַלֶּף-בַּיה is included in יָהוּדָה blessing, with the exception of the letter τ , to show us that the battles won by דָּוִד royal descendants will not be won with the help of arms (בְּלֵי זַיִּן — arms), but rather with the Name of הקב״ה. And in fact הקב״ה own name includes all the four letters of הקב״ה Name and in addition a τ (fourth letter of the אַלֶּף-בַּית) because he was the fourth son.

The שֵּלְית of his grandfather, the Sigheter Rebbe. He received it as a wedding gift and it held a very special place in his heart. As the Nazis forced his family from their home, the one item he felt he must take along was this treasured שַלִּית Upon arriving in Auschwitz, he was ordered to immediately relinquish all his possessions, including his cherished שַלִּית. He was assigned to sort through the articles of the recent arrivals and was reunited with his שַלִּית But he knew it would be impossible to hide such a bulky item. If he wanted to keep his שַלִּית קְּשָּן, he would have to modify it. He transformed it to a שָּלִית שְּוֹף, which could be worn underneath his prisoner uniform.

The bathhouse guard, a German communist named Fanicks, was given the glorified task of checking to make sure that the inmates did not bring along any extra clothing. Noticing a bulge protruding from R' Tzvi Hirsch's thin frame, Fanicks grabbed him and interrogated him about his suspicious garment. The בַ replied that it was "אַנֶּין גָּאָטס קּלְייֵד בָּאָטס קּלְייֵד Suddenly, the vicious guard's face became suffused with rage. He *invited* R' Tzvi Hirsch to join him in the adjacent room where he planned to show him a thing or two about G-d. Without warning, he began beating the בַ mercilessly for his *criminal behavior*. "I'll teach you once and for all! Your friends and family are being murdered by the thousands, and you are foolish enough to still believe in G-d!? How dare you!" As the lay on the ground, broken in spirit, Fanicks stood over him and warned him that unless the בַ has a valid explanation, he would be killed.

R' Tzvi Hirsch knew this was no idle threat. He recognized that if he did not come up with a valid explanation he would die. He uttered a silent prayer, and then he nervously related the following parable: "A great world leader, suffering from a perilous disease which required surgery, summoned the most prestigious surgeon. The surgeon had to cut deeply into the man's chest in order to perform the operation. After opening the man's chest, the doctor continued to cut until he was able to reach the area needing repair. A shoemaker stood by, watching in horror. He knew that when he formed a shoe he would never pierce through the heart of the leather with a knife. To his eyes, not only was this doctor not healing the man, but he was actually stabbing him in the chest — killing him!

"Now, do you think that the surgeon would stop because some disapproving shoemaker, who knows nothing about medicine, wants him to? Most certainly not!" He looked up toward his enemy. "I am a simple shoemaker who knows nothing about medicine. No, I don't understand why the most compassionate and benevolent Father is allowing harm to befall His children. But one thing I do know. I am a simple-minded man of mere flesh and blood who understands nothing about the ways of the A-mighty!"

A miracle happened. The guard's face softened and he even smiled. He was amused, perhaps even amazed, at the answer the Jew had given. As a reward, not only did he pardon the offender and return to him his contraband מַלִּית, he even invited R' Tzvi Hirsch to come to him for any extra provisions he might need for the duration of the war. But all of that was secondary. More important was, he still possessed his most prized possession — his treasured מַלִּית.

שפר ח''ח הלכות לשון הרע כלל ח' סעיף ג' ברע Moment: 'מפר ח''ח הלכות לשון הרע

Can Chevy tell her parents or brother about what she saw?

*Avi's parents passed away young. The younger children were split up to stay by various family and friends. Avi stayed by his friend, Levi. Avi was a spunky little nine year old, who enjoyed having fun, sometimes without realizing the consequences. Avi noticed that Levi left his shoes all over the place, so he decided, on his own initiative, to hide Levi's shoes. Levi's older sister, Chevy, witnessed Avi's prank. Later that night, Chevy put the shoes back next to Levi's bed.

Answer: It is definitely לשון הרע for Chevy to mention anything to Levi. In regards to telling her parents, it is not ישון הרע if her intent is that her parents need to be aware of Avi's antics. However, if relating the story could lead to Avi being sent away, Chevy must consult a בר before speaking to her



Socus on Middos

Dear Talmid.

ראשׁ יְשִׁיבָה, R' Leib Bakst זְצֵייל, would become visibly upset when he would hear תוֹרָה thoughts which he believed were incorrect.

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 the hands of both of the איני היים איני היים ועובד איני איני היים ועובד איני היים איני היים ועובד איני היים ועד איני היים

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

My הַּלְמִּמִיד , הַּלְמְמִיד , הַּלְמְמִיד , הַּלְמְמִיד , הַּלְמִמִּד , arguing in learning, creates and forges friendship. Can you figure out why? Both people have the same goal – לְמֵעֵן דִי וְתוֹרָהוֹ. The same is true with a הּוֹרָה , for יד and for the love of His הּוֹרָה. The same is true with a הַּוֹרָה , father that is learning with a child. Both the בָּבי and father want to see the child being successful; therefore, the more they learn together, the stronger the bond.

בידידות,

Your רבי



Sage Saying

R' Arye Leib Bakst אָצ״ל, related how when R' Yeruchem Levovitz יצַ״ל was ill and had lost his appetite, the doctor was extremely concerned. R' Yeruchem asked, "If I eat the food, what is the difference?" The doctor explained, "Eating food without appetite does not provide the same nourishment!". R' Bakst continued, "דְּעָר אָעָלבּעֶר אִיז אָמֶת מִיט רוּהְנִיּוֹת; לעָרנִעָן און מִצְּוֹת אָן אַ בּרעָן, קעָן "

— The same is true with spirituality; learning and אַצוֹת without 'fire', one cannot grow.



Kalacha Corner הלכות ראש חדש

- Even though ראש הוֹדָש begins at night, one is not required to add anything to their סְעוּדָה at night in honor of ראש הוֹדָש .
- Those who are stringent with הְצְּיִם are careful to add an extra food item during their עשְרָת ראשׁ חוֹדְשׁ, whether it is a weekday or a שֶׁבֶּת, that indicates that it is a special occasion.

רש"י guestion of the week:

- From which action of יַעְקב אָבִיני do we learn that a person is required to give honor to royalty?
- 2. How does רַשִּׁיי deduce which two of the brothers really wanted to kill אילפף?

Answers

- בשְׁתֵי exerted himself to sit up on his bed, because his son, יוֹסָר, was a ruler.
 ד״ה ויִתְּחָנָּק יִשְׁרָאל (48,2)

נערך על ידי הרב שמואל לניאדו

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