



PIRCHEI Weekly

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פרשה: שלח הפטרה: וישלח יהושע... מרגלים... (יהושע ב:א-כד)

דף יומי: יבמות ק"י אבות פרק ר'

מצות עשה: 2 מצות לא תעשה: 1



Torah Thoughts



וְעַבְדִּי כָלֵב עָקַב הִתְהַה רֹחַ אַחֲרַת עֲמוֹ וַיִּמְלֵא אַחֲרָי ... (בַּמִּדְבָּר יד: כד)
But my servant כָּלֵב, because a different spirit was with him and he followed after Me wholeheartedly...

וְכָלֵב וְיְהוֹשֻׁעַ בְּן נוּן and מְרַגְלִים rejected the evil report of the other מְרַגְלִים, and were therefore permitted to enter יִשְׂרָאֵל. אֶרֶץ יִשְׂרָאֵל. As our פְּסוּק states, "... עָקַב הִתְהַה רֹחַ ... — because a different spirit was with him ..." What was the nature of כָּלֵב's "different spirit"?

ר' Shmuel Berenbaum explains that he had two spirits, one in his mouth and one in his heart. To the other מְרַגְלִים and the rest of the people, it sounded like he said, "I am with you in your scheme," but in his heart he intended to tell the truth and thereby silence the people as the earlier פְּסוּק relates, ... וַיֹּאמֶר עֲלֵה נַעֲלֵה וְנִרְשָׁנוּ אֹתָהּ ... וַיִּהְיֶה כָּלֵב אֶת הָעָם ... וַיֹּאמֶר עֲלֵה נַעֲלֵה וְנִרְשָׁנוּ אֹתָהּ ... and said, "We shall surely ascend and conquer it ..." (בַּמִּדְבָּר יג: ל)

It is interesting to note that כָּלֵב performed an action whereas יְהוֹשֻׁעַ adopted a more passive role and stood silent. What would have happened if כָּלֵב had not attempted to silence the people? The implication is that he might not have merited to enter יִשְׂרָאֵל. אֶרֶץ יִשְׂרָאֵל. Why was he different from יְהוֹשֻׁעַ, who made no such attempt, yet merited to enter יִשְׂרָאֵל? Furthermore, why does the תּוֹרָה find it necessary to explain why כָּלֵב would not suffer the fate of the others, yet there is no explanation regarding יְהוֹשֻׁעַ?

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explains that each and every נְשִׁמָּה is endowed with its own unique כּוֹחוֹת הַנֶּפֶשׁ, innate natural potential, with which it can fulfill its mission on earth. No two people, even if they go through the same situation, will be rewarded or punished in the same way.

There was a very noticeable difference between the innate כּוֹחוֹת הַנֶּפֶשׁ and יְהוֹשֻׁעַ. כָּלֵב. After 40 years in the מִדְבָּר, יְהוֹשֻׁעַ would emerge as the next leader of יִשְׂרָאֵל who would lead them into אֶרֶץ, guide them in battle to conquer the Land and help settle them in. However, when the מְרַגְלִים returned from their [ill-fated] mission, he was still considered a young lad, "... יָמֵי מִתּוֹךְ הָאֹהֶל ... — the youth [who] did not depart from within the tent [of מִשְׁכָּה]". As such, יְהוֹשֻׁעַ was not expected to be the one to take the initiative and attempt to silence the people; it was sufficient that he joined כָּלֵב in saying, "... טוֹבָה הָאֶרֶץ מְאֹד מְאֹד — the land is very, very good ... אֵל — do not rebel against Hashem!" (בַּמִּדְבָּר יד: טז)

כָּלֵב, however, was different. When the מְרַגְלִים returned from אֶרֶץ יִשְׂרָאֵל, he already had it within himself to cleverly make it appear as if he were siding with the מְרַגְלִים, and then, when he had silenced the masses and had the people's attention, to openly contradict the מְרַגְלִים's evil report. Had he remained silent, he would have been held accountable for this would have indicated his agreement to the מְרַגְלִים's opinion.

Adapted from: *Living the Parashah* (with kind permission from ArtScroll)



Yahrtzeits of our Gedolim

ב' תמוז Goldstein ר' יעקב was born in New York City's Lower East Side to אֶלְעָזָר ר' and שִׁינְדֵל, Husyatiner, חסידיים. He attended רבנינו יעקב יוסף, קלוגר (RJJ), and ר' שְׁלֵמָה תְּלִמְיָדִים of Queens, where he merited to be one of the last תְּלִמְיָדִים of ר' שְׁלֵמָה הֵימָן. In 1946, at the behest of his רבי, ר' שְׁלֵמָה הֵימָן, he began his stellar career in חנוך, starting as a רבי in RJJ. At Mike Tress's request, he became head counselor of Camp Agudah in 1957. In 1967, he served as מְנַחֵל of Crown Heights Yeshiva. In 1974, he became מְנַחֵל of all divisions of אֶרֶץ יִשְׂרָאֵל of Queens. For 30 years he was מְנַחֵל of the Brisker shul in Williamsburg. His unquenchable חַיִּים and אֶהְבֵּת יִשְׂרָאֵל endeared him to all that he met.

Gedolim Glimpses

To simply portray ר' יעקב Goldstein as a מְחַנֵּךְ would be an understatement. ר' יעקב Kaminetsky, known for his אֲמָת and pragmatic חֲכָמָה, described ר' יעקב as, "A חנוך in גָּאוֹן". "A master מְחַנֵּךְ!" What was ר' יעקב's special secret? He once explained at a אָדָּא workshop, "... every Jewish child is reachable and teachable!" With his יְדִישׁעַ warmth, ר' יעקב would imbue all of his תְּלִמְיָדִים with the message: "I believe in you and I see potential, now!"



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לעיני ר' ישראל בן אברהם ז"ל
לעיני ה' ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

Focus on Middos

Dear תלמיד,

R' Yaakov Goldstein זצ"ל was a blend of his two great רבנים, R' Shlomo Heiman זצ"ל and R' Shraga Feivel Mendlowitz זצ"ל. He was a visionary who was able to mold תלמידים through his warmth and caring. He was also a חסיד of the התורה, גאון בכל הדרי התורה through his warmth and caring. He was also a חסיד of the התורה, גאון בכל הדרי התורה through his warmth and caring. He was also a חסיד of the התורה, גאון בכל הדרי התורה through his warmth and caring.

His קשר to his תלמידים was legendary. He once walked from Williamsburg, in Brooklyn, to Manhattan's Lower East Side, on a frigid winter שבת morning, just to say מזל טוב to a מצוה בר boy whom he had taught several years earlier.

One תלמיד from his years in RJJ, reminisced the scene every Friday after R' Goldstein's class ended. "R' would walk down the stairs surrounded by his whole class. Together they would sing, 'שבת, הייליקע שבת!' as they descended the stairs, leaving school. The class went together, in an orderly fashion. The singing would continue to grow louder as other the classes would join in."

Over 50 years later, the ערב שבת feeling and melody still rings in this תלמיד's ears.

The last תקופה of his life, after his stroke, R' Goldstein taught another type of lesson. He was מקבל יסורים באהבה and always tried to be מחזק others. R' Goldstein would tactfully encourage his guests to learn the proper techniques of how to visit a חולה. He would ask for some small טובה, such as saying over a דבר תורה, singing with him songs about אמונה / שבת / משיח, or even changing his Yarmulka, and then he would show his הכרת הטוב, and give his sincere ברכות. R' Goldstein ended every conversation by thanking each visitor individually. People would walk from afar just to receive some of his unique brand of חיוך.

My תלמיד, with his charismatic personality, not only did R' Goldstein instill a רוח חיים into every one of his תלמידים, he also gave a דרך החיים to every person he met!

יהי זכרו ברוך!

בגידודות, Your רבי

A letter from a Rebbi, based on interviews

Sage Sayings

R' Goldstein זצ"ל taught his תלמידים the meaning of love and respect for תורה. Every piece began with the word הייליק, holy. A מנהל testing his תלמידים was shocked when he asked, "וואס זאגט רש"י? — What does רש"י say?" and no one replied. Realizing this was R' Goldstein's class, he smiled and said, "די משנה איז הייליק, אמער רבי איז הייליק, און איר זענט אלע? — The משנה is Holy, your רבי is Holy, and you are all Holy. Now, what does the Holy רש"י say?"

Source: Heard around the שבת table

Understanding the Summer

Anyone who would like to have a PDF copy of the 2-page version of this newsletter emailed to them weekly during the summer months should please email their request to: thepircheinewsletter@gmail.com. Please indicate in the body of the email whether this is only for the summer or if this is for all year.

Have a safe, relaxing summer!

The editors



ערב שבת Learning Contest

The latest Pirchei Newsletter contest is designed to make your ערב שבת fulfilling and memorable. During the weeks leading up to קבלת התורה and beyond, learn at least 45 minutes before מנחה every שבת, in your home, or local מדרש בית. Learn for an hour or more and get an additional raffle entry. There is no particular למוד to learn — you can even review תרגום מקרא ופירוש. If you arrange for a group to learn [on the phone], and have a שיעור to learn about קדושת שבת or הלכות שבת, you will receive an extra raffle entry. The contest is open for all ages up to 12th grade. To join the program, please send your weekly email to: shnayimmikrahcontest@gmail.com by Monday 2:00 pm. Please include your name, grade, ישיבה, city, state, and contact # and your name will be entered into a drawing for a beautiful set of מקראות גדולות חומשים!

