

PIRCHE!

7"01

Agudas Yisroel of America

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זר יומי: יבמות ק"י אבות פרק נ"

מצור עשה: 2 מצור לא תעשה: 1

TorahThoughts

ן נְבְּדִּי כָלֵב עֵקֶב הָיְתָה רוּחַ אַחֶרֶת עִּמּוֹ וַיְמֵלֵא אַחֲרָי ... (בַּמִּדְבָּר יד:כד)

But my servant בָּלֵב because a different spirit was with him and he followed after Me wholeheartedly... פָּלֵב and כָּלֵב and בָּלֵב arejected the evil report of the other בָּן יְפַנָּה rejected the evil report of the other בָּן יְפַנָּה y, and were therefore permitted to enter אָרֶץ יִשְׂרָאֵל states, " ... אַרֶץ יִשְׂרָאֵל שׁבַּב הְיִתָּה רוּחַ because a different spirit was with him ..." What was the nature of יְבֹּלֵב s' different spirit"?

רָשִׁייי explains that he had two spirits, one in his mouth and one in his heart. To the other מְרַגְּלִים 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 פָּסוּק relates, ... מָיַבָּהַט כָּלֵב אֶת הָעֶם ... יַיִּאֹמֶר עָלֹה נַעֲלֶה וְיִרַשְׁנוּ אֹתָה ... מְלַה נַעֲלֶה וְיִרַשְׁנוּ אֹתָה ... מוֹ אַמְלֵה לָעב hushed the people ... and said, "We shall surely ascend and conquer it ..." (במדבר יג:ל)

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

R' Shmuel Berenbaum זצייל offers an interesting insight. He

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explains that each and every נְּשְׁמָה is endowed with its own unique נְּיֹחוֹת הַּנְּכֶּשׁ , 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 יְהוֹשֵׁעַ מִּדְבָּר and בְּלֵב . After 40 years in the יְהוֹשֵׁעַ would emerge as the next leader of בְּלֵל יִשְׂרָאֵל who would lead them into אָבְּרָאֵל who would lead them into יְשְׂרָאֵל guide them in battle to conquer the Land and help settle them in. However, when the מְרַגְּלִים returned from their [ill-fated] mission, he was still considered a young lad, "... "נְּמִישׁ מְתּוֹדְ הָאֹהֶל ..." he youth [who] did not depart from within the tent [of שְׁמוֹת לֹג: יֹא) אוֹל יְמִישׁ מְתּוֹדְ הָאֹהֶל was not expected to be the one to take the initiative and attempt to silence the people; it was sufficient that he joined בַּבּר יִב יִר טִּר בּר יִד : - do not rebel against Hashem!" (במדבר יִד : - מַר בַּר יִד : - מַר בַּר יִב יִר : - מַר בַּר יִב יִר יִר : - מַר בַּר יִב יִר : - מַר בַּר יִד : - מַר בַּר יִד : - מַר בַּר יִב יִר : - מַר בַּר יִד : - מַר בַּר יִב יִר : - מַר בַּר יִב יִר : - מַר בַּר יִב יִר : - מַר בַּר יִבְּר בְּר יִבְּר יִבְר יִבְּר יִבְּר

קבֶּב, however, was different. When the מְרְגְּלִים returned from אֶּרֶץ יִשְׂרָאֵל, he already had it within himself to cleverly make it appear as if he were siding with the מְרַגְּלִים, and then, when he had silenced the masses and had the people's attention, to openly contradict the repair sevil report. Had he remained silent, he would have been held accountable for this would have indicated his agreement to the מְרֵגְלִים sopinion.

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

Yahrtzeits & Gedolim



ב' תמוז ב' **תמוז** מייל שמש שמש שמש was born in New York City's Lower באייל שמש שמש אינידל שמש החוז אינידל שמש המידים במאר המידים שמידים, Husyatiner היְטִינִידל שמש האינידים במאר האיבינו יוֹשָר היוֹשָר היי שְׁלמֹה קלוּגר (RJJ), and

מונרות אָלְמָּרְ וְּדְעַת מְּלֵרְהְּ מְּלֶרְהְּ מְּלֶרְהְּ מְּלֶרְהְּ מְּוֹרָהְ וְדַעַת (מֹזֹּרְ, וְדַעַת מְּלָרְהְ מְּוֹרָה וְדַעַת אָנְהְיְהְ מְּוֹרָה וְדַעַת אָנְיִרְהִם תְּוֹרָה וְדַעַת אָנְיִרְהִם וּ אַבִּיל, אָבְיִץ , עָבְּי תּוֹרָה וְדַעֵּל רי שְׁרָאָגִּאָ פּמֵּווֹל מְעָנִדלאָבִיץ , רְבִּי זוֹח 1946, at the behest of his זַצִּייל in RJJ. At Mike Tress יְצַיִּיל request, he became head counselor of Camp Agudah in 1957. In 1967, he served as מְנֵהֵל of Crown Heights Yeshiva. In 1974, he became מְנָהֵל of all divisions of מְנֵהֵל of Queens. For 30 years he was מְּרָא מְּרָא of the Brisker shul in Williamsburg. His unquenchable שְׂהָבֶת יִשְׂרָאֵל and שִׁרְבֵּת יִשְׂרָאַל endeared him to all that he met.

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Gedolim Glimpses 6

To simply portray י יַצְלְב קר י יַצְלְּב הי Goldstein יבי as a אֶמְתֵנֵּךְ s מְחֵנֵּךְ would be an understatement. י י אֲמֶת Kaminetsky יָצְלְב kaminetsky יָצְלְב kaminetsky יָצְלְב kaminetsky יָצְלְב אָב kaminetsky יָצְלְב אָמָה, known for his יַצְלְב as, "A pragmatic יְצְלְבְּל Gifter referred to י יִנְצְלְב הי as, "A master יְמָרְדְּכִי "!ְמְלּב י י יִצְלְב י י as, "A master י יְצְלְב י what was י י יִצְלְב s special secret? He once explained at a יְנִישְׁר workshop, "... every Jewish child is reachable and teachable!" With his יִיִּישְׁלָב warmth, תַּלְמִיִּדִים would imbue all of his תַּלְמִידִים with the message: "I believe in you and I see potential, now!"

לעיינ רי ישראל בן אברהם זייל לעיינ הבי ישעיהו דוב עייה בן יבלחטייא יצחק צבי נייי



A Meaningful Rip



... וְעַשוּ לָהֶם צִיצִת עַל כַּנְפֵי בָגְדֵיהֶם לָדרתַם ... (בַּמִדְבַּר טו :לח) ...that they shall make themselves אַיצָת on the corners of their garments, throughout their generations...

> ∞ ∞

R' Yekusiel Yehuda Halberstam צַצ"ל, the Klausenberger Rebbe, unique among the giants of his day, emerged from the Holocaust the only survivor of his immediate family, having lost his young wife and 11 children, ר"ל. The Rebbe's pure, deep-rooted faith enabled him to overcome his personal losses and be a pillar of strength to his suffering brethren. After the war, the Rebbe remarried, raised a beautiful new family, and among his many astounding accomplishments, revived the חַסִידוּת of Klausenberg until it grew into a thriving, G-d-fearing community, both, in the US and אָרֵץ יִשׂרָאֵל. He founded the international מָפַעל הָשִׁייס program whereby large portions of תַּלְמוּד are studied monthly by scores of students the world over.

As soon as the war ended, the Rebbe made his way to various DP (Displaced Persons) camps, where he infused the people with hope and tried to help them renew their commitment to תוֹרָה and מְצוֹת. In one episode, he was directly responsible for ensuring that a large group of teenage girls, who were in danger of being lost as observant Jews, be brought back into the fold before it was too

The Rebbe worked hard to provide the survivors with religious articles such as סדורים, אַיצִית, הַפִּילִין and חוּמֵשִׁים. In one camp, he would stand for hours each morning supervising as men and boys lined up to don a single pair of תַּבִּילִין.

Once, the Rebbe walked into a camp and announced that he had acquired 4 sets of צִיצִית threads which could be attached to a four-cornered garment, as הַלְכָה requires. He had not expected the scene and excitement that followed. Within minutes the word was out, and over 150 men and boys came forward for a chance to receive the precious ציצית.

The Rebbe realized that the situation could not simply be resolved by giving them out on the usual 'first-come, first-served'

basis. The Rebbe announced that he would draw lots to determine which 4 of the 150 would receive the ציצית.

But before the lots could be drawn, one teenaged boy named Mendel, a Gerrer חסיד, stepped forward.

"Rebbe," he cried, "I should be entitled to receive one of the pairs without a lot being drawn!"

"And why is that?" the Rebbe asked.

"Because מְן הַתּוֹרָה one is required to wear צִיצִית only if one actually wears a four-cornered garment, but one is not guilty of any transgression for not wearing a four-cornered garment at all. [1] And I am [now] the only one here who will be wearing a four-cornered garment!"

With those words, Mendel grabbed hold of the hem of his shirt — possibly the only one that he owned at the time — and ripped it in such a way that the shirt became a four-cornered garment requiring ציצית.

"Rebbe, please, now you have no choice, I must wear my shirt with the ציצית!"

The Rebbe looked kindly at this young survivor, whose suffering had not weakened his love for מָצוֹת. The Rebbe saw the fire of קדשה burning in his eyes and was pained that he could not give him the ציצית.

"Nevertheless," explained the Rebbe gently, but with hot tears streaming from his eyes, "it would not be fair to the others to give you the איצית without a גוֹרָל. If your intentions in what you have just done were purely לשם שמים - as it appears to be - then Heaven will see to it that your lot should be drawn."

The lots were drawn — and Mendel was a winner.

There are no words that can describe the happiness of the winners of the 4 pairs of ציצית on that day in the DP camp.

1. Note, however, the words of the שֵׁלְחָן עָרוּדְ: "It is proper for every man to be careful to wear a טלית קטן all day ... One who is meticulous regarding the מצוה of מצוה will merit to see the אוֹרָח חַיִּים כ״ד:א׳, וי) "שָׁכִּינָה". Such has been the practice of Jewish men and boys throughout the ages.

Adapted from: More Shabbos Stories (with kind permission from ArtScroll)

An **Ahavas Chesed** Moment

קפר אַהַבת חַסְד - חלק ב׳ פרק ז׳

*In his introduction to פרק זי the תפץ תיים explains that this פרק מול differs from the previous פַרָקִים. Whereas prior פַּרָקִים focused on the greatness of the מְצוָה of מָבֶּוֹק discusses the tragic loss of one who blinds himself and purposely misses the opportunity to perform תֶּסֶד. The בָּתְבוֹת סח) compares those who openly avoid חֶסֶד to one who serves עבוֹדָה זָרָם and they are referred to by the תּוֹרָה as a בְּלְיַעֵל, lowlife (lawless person). Imagine חייו being called בָּלָיַעַל by a friend would be very painful; all the more so by the eternal תּוֹרָה.

*This is intended only as a synopsis. Review of the סֶּבֶּר אֲהֲבַת חֶסֶּר is far more extensive and appropriate. The חָפֵץ מִיִּים quotes הַלַּדְּ אֵצֶל בַּעַל הַבַּיִת, וְאוֹמֵר: בַּרְסָנִי! אִם : (תְּמוּרָה טײז) חֲזַייל - מְפַרְנְסוֹ מוּטָב, וְאָם לָאו...מִי שֶׁצְשָׂאוֹ עָשִׁיר לָזֶה, עוֹשֶׂה אוֹתוֹ עָנִי; עָנִי לָזֶה, עוֹשֶׂה אוֹתוֹ עָשִׁיר וכוי when the אָנִי come to the עָשִׁיר and asks for food, if the אָנִי gives...that is special; however, if he does not, then the עָּשִיר and עַשִּׁיר will change rolls.

רש"י Questions אַ week

- 1. How do ציצית remind us of the journey from מָצְרָיִם to the splitting of the ים סוף?
- 2. Can you name three מְצִוֹת which, if transgressed/performed, are considered as important as all the other מְצִוֹת combined?



י(בא: Li - דייה אַנִי הי) צִיצִית.

לס מְצְּׁנְתְּ Brives examples are: serving the מְחַבְּׁלַ שְׁבְּּתְ Being, being the לַחַבְּּלִ שְׁבָּתְ Brives (צְּבִּלְּהָ בָּחִיאִים). ב the אינֶדה (בוּ:38). **The פְתִּיל מְבֵּלֶת) א**ייס ניסָן on נַס סוּף at the שָּׁינֶדה the יייה פְּתָּיל הָ

trom when they were given permission to leave σχιζισ on γιγ until they sang T. The eight strings of the the correspond to the eight days that אָנְצֶיל The eight strings of the correspond to the eight days that strings of the correspond to the eight days that strings of the correspond to the eight days that strings of the correspond to the eight days that strings of the eight strings of the eight

• During בּין המצרים (the 3 weeks from מייז תמוז - טי בָּאַב, one can be lenient and make a מייז תמוז on a new fruit would require a שֶׁהֶחֵיֵנוּ.

one should not buy new clothing or eat new fruit that if he eats the fruit on שָׁבַּת or if it is a seasonal fruit which will not be obtainable after טי בַּאַב.

Reviewed by R' Gedalyahu Eckstein



Focuson Middos

Dear תַּלְמִיד,

R' Yaakov Goldstein זצ"ל was a blend of his two great רַבּיִים, R' Shlomo Heiman צַצִּייל and R' Shraga Feivel Mendlowitz זַצײל. He was a visionary who was able to mold תּלמידים through his warmth and caring. He was also a חַסִיד of the תַּסִיד הַתּוֹרָה, פַּכָל חֲדָרֵי הַתּוֹרָה, רי משה יְחִיאֵל הַלֵּוִי of Epstein צַיִּייל Ozherov and fanned the spark in each תלמיד to have a love for just being a ייד.

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

One תַּלְמִיד from his years in RJJ, reminisced the scene every Friday after R' Goldstein's class ended. "בָּנִי would walk down the stairs surrounded by his whole class. Together they would sing, 'שַׁבַּת, היֵילִיקע שַׁבַּת!' 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 עֵרֶב שַׁבָּת feeling and melody still rings in this תלמיד's ears.

The last תָּקוּפַה of his life, after his stroke, R' Goldstein taught another type of lesson. He was מְקבֶּל יִסוּרִים בְּאַהַבָּה 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 טוֹבָה, such as saying over a דָּבַר תּוֹרָה, singing with him songs about מַשִּׁיחַ / שַׁבַּת / מֻשִּׁיחַ, or even changing his Yarmulka, and then he would show his הַּכַּרַת הטוב, and give his sincere בּרְכוֹת. Goldstein ended conversation by thanking each visitor individually. People would walk from afar just to receive some of his unique brand of תאק.

My תַּלְמֵיד, with his charismatic personality, not only did R' Goldstein instill a רוח חיים into every one of his תַּלְמִידִים, he also gave a דֵרֶדְ הַחַיִּים to every person he met!

יָהִי זָכָרוֹ בָּרוּדְיִ

רבי Your

A letter from a Rebbi, based on interviews

Sage Sayings



the meaning of love תַּלְמִידִים taught his תַּלְמִידִים the meaning of love and respect for תּוֹרָה. Every piece began with the word testing his תּלמידים was shocked when he asked, "וואַס ואַגט רַשִּׁייִיני — What does רַשִּׁיייני say?" and no one replied. Realizing this was R' Goldstein's class, he smiled and said, " די משנה איז הײַלִיק, אײַער רַבַּי אִיז הײַליק, אוּן אַיר זענט אַלע ייייי: הײַלִיקע רַשִּׁיייי — The מִשָּׁנַה is Holy, your בָּי is Holy, and you are all Holy. Now, what does the Holy רשייי sav?" Source: Heard around the שַׁבָּת table

Understanding the Summer

Anyone who would like to have a PDF copy of the 2version of page newsletter emailed to them weekly during the summer months should please email their request 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

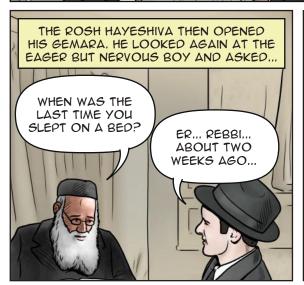
The latest Pirchei Newsletter contest is designed to make your עָרֶב שָׁבַּת fulfilling and memorable. During the weeks leading up to קבלת התורה and beyond, learn at least 45 minutes before מָנְחַה every עֵרֶב שָׁבַּת, in your home, יָשִׁיבָה or local בֵּית מִדְרָשׁ. Learn for an hour or more and get an additional raffle entry. There is no particular למוד to learn — you can even review שָׁנַיִם מִקְרָא וְאֶחֶד תַּרְגוּם. If you arrange for a group to learn [on the phone], and have a שָׁעוּר to learn about קּדּוּשָׁת שַׁבַּת or קּּדִּוּשַׁת, 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 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 מָקָרָאוֹת גָּדוֹלוֹת חוּמַשִּׁים!

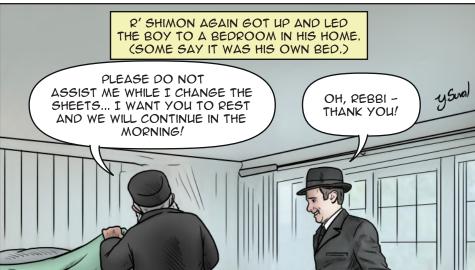
LEARNING FROM OUR LEADERS PIRCHEI AGUDAS YISROEL OF AMERICA

ONE POVERTY-STRICKEN BOCHUR AND HIS PARENTS DECIDED HE SHOULD GO TO LEARN IN THE FAMOUS GRODNO YESHIVA UNDER R' SHIMON SHKOP. AFTER A DIFFICULT TWO-WEEK TREK, HE ARRIVED, EXHAUSTED, AT THE DOOR, R' SHIMON WELCOMED HIM, SAT HIM DOWN, AND BEGAN HIS FARHER (TESTING)...

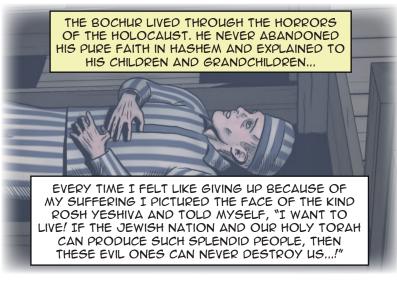












רי שְׁמְעוֹן יְהוּדְה shkop זְצְיִיל, Author of רְי שְׁמְעוֹן יְהוּדְה. אוז הפרב, Poland, to דְּמָק שְׁמוּאֵל הַכּהוּן. Author of רְי שְׁמְעוֹן יְהוּדְה. He studied in Mir and then volozhin, under r' chaim soloveitchik זְצִייל and the netziv אָצִייל. In 1880, He Married leah, a niece of r' leizer gordon זְצִייל צִייל צִייל צייל 1885, where r' shkop SERVED AS ריש מתיבתא AND TAUGHT FOR 18 YEARS. HE SUCCEEDED R' ALTER SHMUELEVICZ צַייל AS ראש ישיבה בא נצייל OF

ט' חשון 1860-1939 ט' חשון