

לע"נ חב' ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י, לע"נ חב' מתת' ע"ה בן יבלחטי"א משולם זישא הלוי נ"י
לע"נ לאה בילא בת אלכסנדר משה ז"ל, לע"נ אסתר בת יהושע ע"ה, לע"נ ר' דוד שמעלקא בן אברהם אביגדור ז"ל, לע"נ שפרה בת ר' מרדכי ז"ל
לע"נ ר' אברהם אליעזר בן ר' נתן בנימין ז"ל, לע"נ ליבא ע"ה בת ר' דוד זאב הי"ד, לע"נ ר' שמואל מנחם משה בן ר' יצחק הכהן ז"ל, לע"נ שטרנה בת ר' מאיר ליבער ז"ל
זכות לשידוך בקרוב לר' מנחם צבי בן איטקה שליט"א ור' אברהם בן זיסל בתי שליט"א



Weekly

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

אבות פרק ג' דף יומי: שבת ק"ו מצות עשה: 2 מצות לא תעשה: 1

מברכים ר"ח תמוז (מולד יום ראשון: חלקים 14 + 00:26) Sunday

Please do not read this publication during קדיש or קריאת התורה, קדיש

ר"ח תמוז: יום שני ומחרתו ביום שלישי

28 Sivan, 5780 — June 20, 2020 Vol: 21 Issue: 35

ר' ישראל זאב גוסטמאן נצ"ל



Torah Thoughts

Adapted from: [Rabbi Frand on The Parashah](#)
(with kind permission from ArtScroll)

... הארץ אשר עברנו בה לתור אתה ארץ אכלת יושביה הוא ... (במדבר יג:לב)

... the land we crossed to scout it out is a land that devours its inhabitants ...

בנענים arranged for several funerals to die just as the מרגלים passed through the land. In this way, the Jewish people would have to spend the next 40 years in the desert. But what was really wrong with what the מרגלים did? They reported the facts as they saw them. After all, wherever they went, they saw large funerals.

The Steipler Gaon explains: The מרגלים saw what they wanted to see. They looked at ארץ ישראל with a jaundiced eye, and saw the worst. According to the בטורים, בעל הטורים, the מרגלים subconsciously feared they would lose their leadership status. If they had been more positive in their outlook, they would have understood that their interpretation of events was wrong. Logically, if death was always rampant in נענען, people would not attend funerals in large numbers. If people were really dying in droves, only immediate family and closest friends would attend.

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The גמרא relates (גיטין מה.) the story of R' Ilish who was arrested and thrown into prison. While he was in his cell, a bird chirped something to him. It seemed to R' Ilish that the bird said to him, "Ilish, escape! Ilish, escape!"

However, R' Ilish thought that perhaps he had imagined the whole episode. He turned to his cellmate and asked, "Did you hear what the bird said?"

R' Ilish's cellmate responded, "The bird said, 'Ilish, escape! Ilish, escape!'"

Finally, convinced of the authenticity of the message, R' Ilish made his escape from prison.

R' Akiva Eiger, in the גליון הש"ס, wonders, why did R' Ilish need confirmation from his cellmate? Were the bird's words unclear?

R' Chaim Shmulevitz explains that since that was what R' Ilish wanted to hear, he could not trust himself. R' Ilish needed the confirmation of an objective person.

Subconsciously, the מרגלים came to ארץ ישראל seeking to criticize the Land because they feared they would lose their leadership status in ארץ ישראל. Therefore, the מרגלים saw in large funerals a sign that the land devours its inhabitants when, in fact, it proved just the opposite.

A person hears what he wants to hear and sees what he wants to see.

Gustman ר' ישראל זאב

Shkop ר' שמעון נצ"ל related that רבי, once stressed during שיעור the value of davening with tears... אבינו זאב Our Father, the merciful Father... give us to understand and have אהבת דavening facing the ארון הקדש, and no one could see his face. As a בחור, ר' ישראל, once hid behind the ארון and witnessed tears streaming down his רבי's face during this תפילה. It was a sight he would never forget. He too would cry on concentrating on אבינו זאב הרחמן!

New York City Only

8:11 עש"ק	הדלקת נרות
8:35 9:11	סוף זמן קריאת שמע
10:02 10:26	סוף זמן תפלה
8:30	שקיעה
9:31 9:43	מוצש"ק

Yahrzets of our
גדולי ישראל

כ"ח סיון
5668 - 5751
1908 - 1991



was born in Sakolka, Russia, to אברהם צבי and Ita. A תלמיד of R' Shim'on Shkop נצ"ל in Grodno, he served on the Grodzensky ר' חיים עזר of בית דין at age 21. In 1931, he married שרה בת ר' מאיר Bassin, and then served as ראש ישיבה of Ramailles. When the Nazis stormed the ישיבה, they beat him until he collapsed. Miraculously, he lived, but had to flee for his life. He immigrated to the US after WWII. In 1950, he opened his ישיבה in New York. In 1961, he moved along with his ישיבה to אב בית דין for the רשות, join the התורה and serve as ראש ישיבה in Ponevezh and Mir. He desired only to sit and learn קנטרסי שיעורים. R' Gustman authored תורת ה'



Special Summer Notice

לע"נ ר' משה צבי בן הר' טוביה הלוי נצ"ל

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

This week's issue and learning program are dedicated:

לע"נ ר' יעקב בן ר' אלעזר ז"ל (נפטר ב' תמוז ה' תשע"א)
ולע"נ מרת פראדיל חיילא בת שמואל ז"ל (נפטרה ב' תמוז ה' תשנ"א)

This week's issue and learning program are dedicated:

לרפואה שלמה לר' יוסף בן איטא חיה שליט"א ולע"נ הבחור הנחמד ישעיהו דוב ע"ה בן יבלחטי"א ר' יצחק צבי שליט"א (נפטר כ"ז תמוז ה' תשס"ט)

לרפוא"ש ר' יוסף בן איטא חיה, ור' אלטר חיים בן יהודית, ור' ברוך מרדכי בן טעסיל, ור' אברהם בן רחל, ור' מתתיהו חיים בן עטיל ולרפוא"ש לאה בת שרה ריבא, ורחל בת חיה ביילא, ושרה לאה בת אסנה רחל, וצפורה מלכה בת אסתר ליבא בתוך שאר חולי ישראל

PAR NEWS

Every תינוקות של בית חינוך, especially those of our children (תינוקות של בית חינוך), is powerful. The חפץ חיים writes that davening for others is a מצוה דאורייתא. Even if you cannot assist your friend with money, you can assist him with your תפלות. In this time of עקבתא דמשיחא, please try to say extra תהלים for אהינו. In the זכות of our collective תפלות, may we be זוכה to the שלמה בקרוב!



Living with the Torah

The True Sustainers

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

תורה אחת יהיה לכם ... (במדבר טו:כט)

There shall be a single teaching for them ...

One תורה — for everyone. One הלכה — for everyone. The תורה is immutable and timeless. It is an absolute truth, and its laws apply equally to all Jews. Additionally, we may say that the תורה is emphasizing its indispensability to all. In other words, regardless of who one is, where he comes from, his station in life or his illustrious pedigree — the תורה is the source of life from which we are nourished. Without תורה, we cannot exist.

Horav Moshe Mordechai Schlessinger relates the following story to emphasize this point.

∞ ∞ ∞ ∞ ∞

One of the great תורה leaders of Hungarian Jewry, Horav Hillel Mi'Kulmayh זצ"ל, studied in the great ישיבה of Pressburg as a young man. During those days, it was common for the תלמידי ישיבה students to eat what was referred to as teg, "days." They would receive their daily meal at the home of one of the members of the community, often in a different house each day of the week. R' Hillel was assigned to the home of a certain Jew who was known to be a stickler for punctuality. He insisted on eating his meals at specific times every day. R' Hillel, accordingly, made every effort to adhere to his kind benefactor's schedule. On one occasion, regrettably, he was late.

It happened that R' Hillel had become so engrossed in his תורה study that he did not notice that he was late for dinner. When he finally became aware of the lateness of the hour, he decided that he would skip dinner that day. Life was different in "those days" — it did not necessarily revolve around food. However, he then realized that his בעל הבית would be concerned about him. He decided that it would be best if he went over to his host and apologized for his tardiness in the hope that the בעל הבית would understand.

He was mistaken. Punctuality was more than an issue with this individual — it was a character trait. He viewed someone who was not punctual as being character deficient. When R' Hillel arrived at his host's home, he was met by his stern-faced בעל הבית who lashed into him for his negligent behavior and character deficiency in not showing up for his meal on time. During the entire tirade, R' Hillel remained silent, accepting the rebuke with humility and dignity.

When the man finished speaking, R' Hillel looked up and said to his host, "All that you said is true. There is no question that I should have been on time and it was a serious infraction on my part to have neglected your daily schedule. This is true only according to the premise that you are supporting me. However, that is where you are grossly in error. I am not eating by you; rather, you are eating by me!"

The בעל הבית immediately understood the penetrating meaning of R' Hillel's response to his tirade. He stretched out his arms to embrace R' Hillel and kissed him. After begging R' Hillel for his forgiveness, he invited him into the house and personally served him a delicious meal.

There is a compelling lesson to be derived from this story. We look around us and see many people that are involved in various secular pursuits: working, building, creating. These people seem to be the builders, developers and sustainers of the world. We can also see another group: people, engrossed in תורה, in what seems an interesting pastime, but surely not as consequential as the first group of "builders."

We can derive from the above that not everything is as it seems to be at first glance. Without the study of תורה, the world would be on a collision course of self-destruction. Everybody is dependent on תורה study — either by virtue of his own תורה study or by virtue of his connection and support of those who do study תורה.

Indeed, those individuals who study תורה are the true sustainers of the world.

Learning Contest 5780

The latest Pirchei Newsletter contest is designed to make your שבת fulfilling and memorable. During the weeks leading up to תולדות התורה and beyond, learn at least 45 minutes before מנחה every שבת, in your home, or בקרית מדרש. Learn for an hour or more and get an additional raffle entry. There is no particular למידה to learn — you can even review תרגומים. If you arrange for a group to learn on the phone, and have a שיעור to learn about הלכות שבת or הלכות גדולות ודולות חומשים, you will receive an extra raffle entry. The contest is open for all ages up to 12th grade. To join the program, send a weekly email to thepircheinewsletter@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 חומשים.



Focus on Middos

בס"ד

A letter from a Rebbi — based on interviews

Dear Talmid,

R' Yisrael Zev Gustman זצ"ל became a בן דין in the בית דין of R' Chaim Ozer Grodzensky זצ"ל when he was only 21 years old — an unusual honor in the city of Vilna which was filled with many older גדולי ישראלי. He survived the horrors of the Holocaust [he was beaten and left for dead and also tragically lost his young child מאיר] by hiding, together with his wife and daughter, in a pit for 1½ years. He kept busy. He had a גמרא, which he learned a few dozen times!

After the war, R' Yisrael Zev moved to the USA and then to ארץ ישראל. When he was ready to open a ישיבה, he went to discuss his various options with the Tchebiner רב. The רב instructed him, "The גאולה neighborhood does not need another ישיבה; but רחביה does. Go build a ישיבה there, and bring תורה to the neighborhood." The cost of purchasing a building in the רחביה neighborhood was almost four times the cost of a building in the גאולה area.

R' Yisroel Zev went to the מנהל המערכה and davened aloud, "רבונו של עולם, we know that the רמב"ם writes, 'אמר ד', says, at the beginning of his פירוש, because whatever he writes, it is all from You. The words of the גדולי הדור are really Your words. I have a dilemma: I can buy a building for the ישיבה for \$40,000, or one in רחביה, where it is \$150,000; but, רבונו של עולם, the Tchebiner רב told me to purchase the one in רחביה, so that means that You say so as well, correct?"

The ראש ישיבה waited a moment before continuing. "All right, שתוקה כהודעה, Your silence means ... You agree! So, I suppose that means that You, אייבערשטער, will help me find the means to purchase it." With that, the ראש ישיבה walked away, a picture of contentment ... and within days, he had the money he needed for the building.

My תלמיד, it is said that R' Yisroel Zev Gustman זצ"ל had reviewed all of ש"ס three times by the tender age of 18. However, his תולדות תורה will always be remembered only together with his amazing תפלה!

יהי זכרו ברוך!

בנידידות

Your רבי



Sage Sayings

Source: Heard by the שבת table

Before WWII, R' Chaim Ozer זצ"ל took R' Gustman זצ"ל for a walk in the forest and showed him which plants were edible. R' Gustman was able to survive in the forest during WWII by using this knowledge of plants. Years later, R' Gustman insisted on personally watering the bushes outside the ישיבה building. He would explain, "הפירות הטובים אפילו צו קוסטן" — One must show gratitude even to bushes — זני האבן מיר — געראטטעוועטן!



*Halacha Corner: הלכות תחנון

- Preferably, one must be seated for תחנון; however, if the only open seat is situated in front of someone who is davening עשרה or other similar reasons, one may stand.
- Some learn from (מלחמת העי) ויפל על פניו לפני ארון ד' that leaning on the arm is only performed in the presence of a תורה ספר.

*Since we only discuss a few הלכות, it is important to consider these הלכות in the context of the bigger picture. Use them as a starting point for further in-depth study.

Questions of the week:

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

תשובות

1. The eight strings of the tzitzit correspond to the eight days that Yitzhak waited from when they were placed on him until he was 13 years old.
2. Three examples are: serving the poor, being merciful, and fulfilling the mitzvah of tzedakah.

