



PIRCHEI Weekly

Agudas Yisroel of America

June 28, 2025 - תמוז, תשפ"ה - Vol: 12 Issue: 36

פרשה: קרח **הפטרה: ויאמר שמואל... לכו ונלכה הגלגל... (שמואל א יא:יד-יב:כב)**

אבות פרק ד' דף יומי: עבודה זרה' מצות עשה: 5 מצות לא תעשה: 4

שבועות לראש השנה: 12

Torah Thoughts

מצוה שפ"ט - שלא יתעסקו הכהנים בעבודת הלוים ולא לויים בעבודת הכהנים
It is a מצוה לויים and כהנים to have changing their roles in the תעשה לא תעשה. A לוי cannot perform the task of a כהן and a כהן must not perform the task of a לוי.

משפטי המצוה

ד' chose לוי שפ"ט to be entirely dedicated to serving ד'. The כהנים and לויים each have their own unique, precious and holy roles within the בית המקדש. If a כהן would have the opportunity to rely on a לוי to complete his work or vice versa, detachment, laziness and forgetfulness would quickly set in and the task would not be performed correctly. When the responsibility for getting the job done rests on one person, the work is completed satisfactorily. Regarding work that is shared by two or more people the גמרא (בבא בתרא כד:) gives a משל of a תרי דבי תרי, a pot of food on the fire belonging to two people, לא תמימא ולא קריא, never gets fully heated or completely cooled down [it just remains warm]. If two or more people share the same responsibility, each person will shift the blame onto the other(s) and the task is almost always incomplete.

מצוה שצ"ה - מעשר ראשון

It is a מצוה עשה to separate one tenth of the gathered grain produce and give it to a לוי.

משפטי המצוה

לוי was chosen to dedicate their lives to serving ד' in the

בית המקדש. In His kindness, He chose for the לויים to receive their wages from the other שבטים in an honorable fashion. The לויים would receive their crop from the field after it was cut, and are not to be involved in toiling the earth or cutting the crop. [This allows the לויים to dedicate more of their valuable time to serve ד' - see מורה נבוכים חלק ג].

The חנוך continues with an interesting thought. In reality, the לויים should only be entitled to receive one twelfth of the grain produced. The twelve tribes each had an equal share in ישראל. ארץ ישראל was worked by other שבטים on their behalf, and they were responsible to give the לויים the gathered grain from לוי's original portion of a twelfth. Why were the לויים entitled to receive one tenth? The מצוה to give the לוי one tenth of the produce, demonstrates a special honor. The לויים are entitled to this form of wages which was also free from any other expenses, because they are the King's [ד'] servants and honoring His servants is honoring the King.

The חנוך explains the משנה (אבות ג:יז) that מעשרות סגן מעשרות סגן is a protection for wealth, as being a powerful ברכה for anyone who supports the 'King's servants' [e.g. בני תורה]. The חנוך promises, - one who sustains ד's servants through his wealth will merit that the blessing of ד' will be seen in everything he possesses!

Some Ideas based on חנוך and פרשת השבוע - קרח



Yahrzeits of our Gedolim

ב' תמוז Goldstein ר' יעקב was born in New York City's Lower East Side to אלקנה and שיינדל, Husyatiner חסידים. He attended קלוגר רבי שלמה קלוגר (RJJ), and רבינו יעקב יוסף, ושיבת ר' שלמה קלוגר (RJJ), and where he merited to be one of the last תלמידים of רבי שרגא פנוול מענדלאב. In 1946, at the behest of his רבי, רבי יעקב 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 מנהל of Crown Heights Yeshiva. In 1974, he became מנהל of all divisions of אור ישראל of Queens. For 30 years he was מנהל of the Brisker shul in Williamsburg. His unquenchable and אהבת ישראל endeared him to all that he met.

לע"נ ה' ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

Gedolim Glimpses

To simply portray ר' יעקב Goldstein as a זצ"ל would be an understatement. ר' יעקב Kaminetsky, known for his אמת and pragmatic חכמה, described ר' יעקב as, "A חנוך in גאון!" ר' יעקב's special secret? He once explained at a חנוך workshop, "... every Jewish child is reachable and teachable!" With his יידישע warmth, ר' יעקב would imbue all of his תלמידים with the message: "I believe in you and I see potential, now!"



לע"נ ר' ישראל בן אברהם ז"ל

אחינו כל בית ישראל, הגתונים בערה ובשכיה, העומדים בין בים ובין ביבשה, המקום ירחם עליהם ויוציאם מערה לרנחה, ומאפלה לאורה, ומשעבוד לגאולה, השתא בעגלא ובזמן קריב, ונאמר אמן:

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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 through his גאון בכל הדרי התורה, and fanned the spark in each תלמיד to have a love for just being a ייד.

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 מן טוב to a מן 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 חזק.

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!

בגידיות, Your רבי

A letter from a Rebbi, based on interviews

Understanding Davening

Anyone who would like to have a PDF copy of the 2-page/4-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 and if you want to receive the 2-page/4-page/both.

Have a safe, relaxing summer!
The editors

ערב שבת Learning Contest

The current Pirchei Newsletter contest is designed to make your ערב שבת fulfilling and memorable. The contest will be continuing in the weeks leading up to קבלת התורה and beyond, learn at least 45 minutes before מנחה every ערב שבת. Learn for an hour or more and get an additional entry into the raffle. There is no particular למוד to learn — you can even review מקרא שנים מקרא. If you arrange for a group to learn on the phone, and have a שיעור to learn about הלכות שבת or קדושת שבת, you will receive an extra entry in the raffle. The contest is open for boys of all ages up to 12th grade. To join this program, please send your weekly fax to (718) 506-9633 or email to: erevshabboslearningprogram@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!

Sage Sayings



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, איבער 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

LEARNING FROM OUR LEADERS

RABBI DOVID BARKIN ZT"l WAS A POPULAR MAGGID SHIUR IN TELSHE YESHIVA. EVERY DAY AFTER THE SHIUR, HE WOULD WALK HOME ACCOMPANIED BY HIS TALMIDIM, WITH WHOM HE WOULD SPEAK IN LEARNING.

RABBOSAI! DID YOU HEAR WHAT MOSHE JUST ASKED? YOU KNOW, THIS TIME IS SO PRECIOUS TO ME... I ALWAYS HEAR SOME CHIDDUSH ON THIS WALK!

REBBI, WE ALSO ENJOY WALKING WITH YOU EVERY DAY!

THANK YOU! THE FEELING IS DEFINITELY MUTUAL.

ONE DAY AFTER THE SHIUR...

RABBOSAI! I ASK YOU MECHILAH IN ADVANCE. IT'S BEEN SO NICE WALKING HOME ACCOMPANIED BY YOU EVERY DAY. BUT AS OF TODAY, WE WILL HAVE TO DISCONTINUE THIS MINHAG.

OY, WHAT'S WRONG?

WHAT HAPPENED?

WHAT COULD BE THE REASON?

AS THE REBBI WALKED TOWARDS HIS ROOM...

REBBI, REBBI... WHY THE CHANGE IN SUCH A BEAUTIFUL MINHAG?

I HAVE MY REASON, BUT THAT'S HOW I UNDERSTAND IT HAS TO BE...

THE TALMID REMEMBERED HOW HIS BELOVED REBBI ENJOYED THE COMPANY OF HIS TALMIDIM ON HIS DAILY WALK HOME ...

BUT REBBI... WE ALL KNOW HOW YOU ENJOY WALKING TOGETHER WITH THE TALMIDIM EVERY DAY! WHAT CHANGED?

MY SON, YOU ARE SO RIGHT... BUT YOU SHOULD KNOW I SPENT A LONG TIME ON THIS DECISION.

THE TALMID CONTINUED TO ASK HIS BELOVED REBBI...

REBBI, PLEASE FORGIVE ME, BUT WE ALL WOULD APPRECIATE IF REBBI WOULD EXPLAIN TO US WHY THERE WAS A CHANGE. WE ARE YOUR TALMIDIM AND WANT TO LEARN FROM OUR REBBI'S ACTIONS.

R' DOVID HEARD THE SINCERE REQUEST FROM HIS TALMID AND EXPLAINED HIS UNUSUAL BUT SELFLESS ACTION.

OK... YOU ARE RIGHT. I REALLY DO ENJOY WHEN YOU ALL WALK ME HOME. HOWEVER, I THOUGHT THAT PERHAPS THE OTHER REBBEIM FEEL SLIGHTED. I NOTICED SOME REBBEIM WALK HOME ALONE. IMAGINE IF OUR WALK MIGHT CAUSE SOMEONE ELSE TO FEEL EVEN THE SMALLEST BIT OF PAIN! I THINK IT IS BEST FOR YOU ALL TO ASK QUESTIONS LATER.

R' DOVID WAS BORN IN CHICAGO, IL, TO R' KALMAN AND GOLDA BARKIN. HIS FATHER WAS A PRESTIGIOUS TALMID OF SLABODKA (HE ALSO LEARNED IN תברון FOR 7 YEARS) AND WAS A LOCAL רב. AT THE AGE OF 11, HE WENT TO LEARN IN TELSHE YESHIVA, CLEVELAND, AND WAS GREATLY INFLUENCED BY A רבי, R' HESHEL BARON. IN ישיבה, HE ROSE QUICKLY AND WAS A תלמיד מבהק of R' MORDECHAI GIFTER AND R' PESACH STEIN. IN 1966 HE WENT TO YESHIVAS PONEVEZH WHERE HE BECAME VERY CLOSE WITH R' SHMUEL ROZOVSKY AND R' SHACH WOULD SEND HIS כתבים TO R' DOVID FOR REVIEW. AFTER THE ישיבה WAS ראש, R' SHACH WROTE A LETTER TO R' DOVID ADVISING HIM TO STAY IN CLEVELAND. HIS שיעורים WERE EXTREMELY POPULAR AND HIS חידושים ON ספר אהבת דוד WERE PRINTED IN פרק א'.

כ"ט כסלו 1945-2006 5705-5767