

שבוע של יבנה



25 Sivan 5785

#005

שלה

Start: 21:26

End: 23:00

yavnehboys.com/news



Mazal Tov, Avi Abeles (Y12), on completion of a second Daf Yomi Masechta, Shavuos, with Mercaz Daf Yomi (MDY)



This week in Leil Shishi we had an exciting session on “Navigating the Workplace” as a Jew. We learnt about our rights and responsibilities while doing business and some important ethical halochas.



Mr Jason Selig has kindly offered to donate **£500** to Bet Binyamin (Yavneh Boys' Charity) for **every** student who signs up to learn Daf Yomi with MDY for atleast 30 days. To sign up please email “**JOIN**” to c.cohen@kdhigh.co.uk.

Favourites?



Rabbi Wulwick - Rabbi in YB

No student likes it when their teacher ‘favours’ certain students.

But what connection has that got with this week's sedra??

Before the meraglim (spies) went to Eretz Yisroel, Moshe singled out his student, Yehoshua, and he prayed for him that he shouldn't fall to the bad actions of the spies. We also know that Moshe changed Yehoshua's name from Hoshe'a to Yehoshua, because Yehoshua was so humble. Praying for him, giving him a special name? That certainly sounds like favourites, no?!

Explains Rav Schwab; these two points are actually the answer itself. Moshe knew the strengths and weaknesses of all his students. Yehoshua was a student who learnt and exemplified the character trait of humility. Moshe imagined the spies saying bad things about Eretz Yisroel, and because of Yehoshua's humility, Yehoshua would think to himself, “who am I to speak up against these prominent leaders? I'll just remain quiet” Therefore Moshe davened for him, and changed his name, to ensure that he wouldn't remain humble in such a situation and he would stand up for what was right. So Moshe, his teacher, was pinpointing Yehoshua's exact requirements, and certainly not choosing any favourites.

Says the Imrei Emes, we learn from here that being humble is a great thing but when it comes to standing up for what's right, that is not the time to be shy and remain quiet. We must stand up for what we know is right. But when do we know when the right time to speak up and when is it best to stay quiet and humble? The answer is found here as well, it requires tefilah and Hashem's help.

Trusting the Promise

Avi Abeles - Year 12

In the 1930s, a student once asked the Chofetz Chaim whether to move to Eretz Yisrael. The student feared unrest: “What if the British or Arabs force me out?” The Chofetz Chaim replied, “The Torah commands ‘Veyashavtem bah’—you shall dwell in the Land. It doesn’t say you’ll succeed, only that you must try.”

In Parshas Shelach, the meraglim are sent to scout the Land. They return with a terrifying report: giants, fortified cities, and a powerful enemy. The nation panics, crying, “We cannot conquer the Land!” In response, Hashem punishes them with forty years of wandering in the desert.

At first glance, the spies’ report seems honest. They described the reality. So what was their sin?

The Ramban explains their failure was not in the report itself but in the conclusion they drew. Hashem had already promised the Land. Their mission was to observe and prepare, not to question whether it could be done. The Netziv adds that they confused analysis with hesitation. They were sent to strategize, but they let fear distort their purpose.

Yehoshua and Kalev saw the same giants, the same walls—but they focused on the promise. “The Land is very, very good,” they insisted (Bamidbar 14:7). Their perspective came from faith.

This parsha teaches us that success in avodas Hashem often comes down to mindset. Fear and doubt can paralyse us even when the goal is within reach. The Torah doesn’t demand guarantees—only effort and trust. The same facts that discouraged the ten spies inspired Yehoshua and Kalev. The difference wasn’t what they saw—it was what they believed.

This Week in Jewish History

23rd Sivan (474 BCE)

Esther and
Mordecai's Decree
for Freedom



On the 23rd of Sivan, Queen Esther and Mordecai issued a royal decree allowing the Jewish people throughout the Persian Empire to stand firm and protect themselves against planned attacks. Although an earlier order had put the Jewish people in danger, this new law granted permission to safeguard communities with the king's support. This moment, central to the Purim story, reminds us of the Jewish people's deep resilience – facing threats not with vengeance, but with unity, courage, and moral strength. It's a lasting symbol of how leadership, faith, and standing together can turn fear into hope.