

Pursue Peace

וַיִּשְׁלַח מֹשֶׁה לְקָרָא לְדָתָן וּלָאֲבִירָם ... וַיֹּאמְרוּ לֹא נַעֲלֶה (בַּמִּדְבָּר טז: יב).

Moshe sent forth to summon Dasan and Aviram, ... but they said, "We shall not go up!"

הָלֵל אוֹמֵר הוּי מִתְלַמְּדִיו שֶׁל אֶהְרֹן אוֹהֵב שְׁלוֹם וְרוֹדֵף שְׁלוֹם...

Hillel says: *Be among the disciples of Aharon, loving peace and pursuing peace ... (אבות א: יב)*

וְדָתוֹ and אֲבִירִים were among the leaders of קָרַח's terrible rebellion against מֹשֶׁה and אַהֲרֹן. Moreover, it was they who had informed on מֹשֶׁה, פָּרְעֹה, forcing מֹשֶׁה to flee for his life, and it was they who had flouted מֹשֶׁה's word on other occasions. Yet, having failed to sway מֹשֶׁה, קָרַח appealed to them through an emissary in the hope that they might repent before it was too late. From here our חֻקִּים learn that one should always seek to end a dispute, even when he is clearly the one who is being wronged. (רש"י)

R' Moshe Feinstein זצ"ל, born on מ'מנחם אב's birthday and named after him, was universally recognized as the פוסק הדור, the supreme judge in matters of הלכה in his generation. ספר אגרות משה, which contains hundreds of R' Moshe's halachic decisions, was already a classic during his lifetime.

On one occasion, R' Moshe had ruled leniently in a very delicate subject. Many great **תלמידי חכמים** were surprised by the ruling, and some disagreed with it. One of those who disagreed was R' Yoel Teitelbaum **וצ"ל**, the saintly Rebbe of Satmar. It was not the only time that the two disagreed, yet despite their differences, R' Moshe and the Satmar Rebbe held each other in the highest regard. When some distinguished **רבנים** suggested to the Rebbe that they visit R' Moshe and attempt to convince him to retract his ruling, the Rebbe replied that they would not succeed. R' Moshe's greatness in **תורה** was such that it would simply be impossible for them to disprove his opinion. The **רבנים** did visit R' Moshe, and the Rebbe's prediction proved correct.

One particular **רב** publicly expressed his disagreement with

R' Moshe's ruling in a manner which many felt was disrespectful of R' Moshe. The following summer, R' Moshe and this רב spent a few weeks in the same area in New York's Catskill Mountains region. When a committee asked R' Moshe to inspect a new מִקְוֶה to ensure that it met all the halachic requirements, R' Moshe replied, "Yes, I will be happy to inspect it — but only if Rabbi _ comes along to approve it as well."

Many were astounded. While this רב was a respected תלמיד חכם, his תורה knowledge did not compare with that of R' Moshe, and he had shown disrespect toward the great צדיק פוסק. Why should R' Moshe invite him to offer his opinion? We may suggest that this was R' Moshe's way of showing that he bore the man no ill will and he would pursue peace in any way possible.

On another occasion, R' Moshe wrote a **הסכמה** (endorsement) to a **ספר** that contained certain statements of which some people disapproved. One hothead promptly wrote a pamphlet that degraded the **ספר** and its author. The pamphlet also contained some disrespectful comments about R' Moshe for having endorsed the work.

A terrible rumor was then circulated that the pamphlet had the sanction of the Satmar Rebbe. Upon learning of this, the Satmar Rebbe dispatched a distinguished delegation to R' Moshe to assure him that the rumor was patently false.

R' Moshe received the delegation. He said that he had not seen the pamphlet and he would surely not believe the rumors being circulated. One of the Rebbe's emissaries mentioned that he happened to have a copy of the pamphlet with him and asked if R' Moshe would care to see it.

“Please do not show it to me,” R’ Moshe replied. “If I read it, I might become distressed. I do not want Heaven to punish the author for having caused a Jew distress.”

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

An *Ahavas Chesed* Moment

סֵפֶר אֶהְבֵּת חִסָּד - חֶלֶק ב' פֶּרֶק ז'

על דָּבָר asks on the words אֶלֶּנּוּר, (פֶּרֶשׁה לַד) וַיִּקְרָא רִבְהָ *
because of the fact that (דְּבָרִים כג: ה) אֲשֶׁר לֹא קִדְמוּ אֶתְכֶם בֶּלֶחֶם וּבִמְיָם...
 they did not greet you with bread and water...Did כָּלֶל יִשְׂרָאֵל need their
 bread or water? For 40 years they had the כֹּן, the בָּאָר, וְשִׁלּוֹ, and were
 protected by the עֲנִי הַכְּבוֹד עֲמוֹן. עֲנִי הַכְּבוֹד were punished (לֹא נָבֵא...)
 מוֹאָב עֲמוֹן for defying the basic etiquette of offering the travelling nation
 some refreshment. Says the מִדְּרָשׁ, if the עוֹנֵשׁ for an unneeded חֶסֶד was
 so severe, imagine the עוֹנֵשׁ for avoiding a real חֶסֶד opportunity.

*This is intended only as a synopsis. Review of the **ספר אהבת חסד** is far more extensive and appropriate.

In conclusion, the חפץ חיים warns of the severity of avoiding חסד by explaining a difficult מדרש (קהלת רבה פרשת וד: מדרש) which states: refusing to do חסד is being בעיקר חסד, denying the basic principle of Judaism. If ד', the ultimate חסד בעל חסד, wrote the תורה which is based on חסד, then those who avoid חסד are בעיקר חסד.

Questions of the week

1. Why were the laws of **מִתְּנוֹת כְּהֵנָּה** taught immediately after the incident with **קָרַח**?
2. Why was the pledge of **הַקְּבִי"ה** promising the **תְּרוּמָה** and **מִנְעָשׂוֹ** as a portion for the **כֹּהֲנִים** called a **בְּרִית מֶלַח** — *a covenant of salt*?

1. Until **לְכָל דָּבָר** "no one questioned the **לְכָל דָּבָר** and its benefits. After **לְכָל דָּבָר** questioned the issues, **לְכָל דָּבָר** made a formal statement to quell any future claims. See **לְכָל דָּבָר** 18:8).

2. **לְכָל דָּבָר** likened His promise to salt. Just as salt is everlasting, always fresh, and preserves other items, so too, is His promise (**לְכָל דָּבָר** 18:19).

- During **בין המצרים** (the 3 weeks from **ט' באב** - **י"ז תמוז**), one should not make a party, unless it is a **סעודת מצנה**.
- There are those who are of the opinion that even for a **סעודת מצנה** one should not have a live band.
- Some halachic authorities even forbid playing a tape with music at a **סעודת מצנה**.

Reviewed by R' Gedalyahu Eckstein

*Since we only discuss 1-3 חלקות, it is important to consider these חלקות in the context of the bigger picture. Use them as a starting point for further in-depth study.

Focus on Middos

Dear תלמיד,

One the interesting הנהגות that Alter ר' שמחה בונים זצ"ל (affectionately known as the שמחה (לב שמחה) introduced when he became the Gerrer Rebbe was to hand out a fruit (usually an apple or orange) to those that came to him for a ברכה. While the reason behind this הנהגה was never revealed to anybody, it is possible that it was due to his amazing humility. He wanted the beseecher to make a heartfelt ברכה with פנינה. This would create an additional זכות to bring the ישועה, salvation. When the ישועה came about, there would be a logical reason to say that the ישועה was possibly not because of the Rebbe's ברכה.

The לב שמחה was not always successful in hiding the power of his compassionate ברכה, especially when the ישועה was directly because of his apple. Zilberstein relates the following episode.

A young family with six children lived in a tiny 2-bedroom apartment and desperately needed to build an extension. They applied for a permit and the neighbors raised no objection. However the city council adamantly refused to grant planning permission.

The father of these children went to the Gerrer Rebbe and poured out his heart. The Rebbe gave his ברכה and handed the young man his customary apple. The man took the apple home, and gathered his family to celebrate in sharing from the Rebbe's apple. All his young children sat around the table, each with an empty plate, as he carefully cut the fruit into eight even slices.

Just at that moment, the inspector knocked on the door and asked to be taken into the kitchen. He was shocked at the sight. He thought to himself, "Oy! I never realized what poverty this poor family are enduring — they have to share a single apple equally!" He excused himself and left without asking any questions. He immediately returned to his office and granted a permit for the largest extension possible.

My תלמיד, while this is just one of the many stories about the Gerrer Rebbe, the underlying message of his entire life was about his extraordinary humility and compassion for others.

הי זכרו ברוך!
בגידדות, Your רבי

A letter from a Rabbi, based on interviews

Sage Sayings

One prominent and wealthy חסיד asked the Gerrer Rebbe, R' Simcha Bunim Alter זצ"ל, to be granted an exception to the new תקנות. He explained, "ברוך ד' איך האב גענוג געלט צו מאכן א גרויסע חתונה און צו קויפן דער חתן און פֿלע א דירה אין ירושלים! — B"H I can easily afford a magnificent wedding and buy the חתן and פֿלע an apartment in ירושלים!" The רבי smiled and replied, "אויב דו האסט גענוג געלט קענסט דו קויפן א נפער רבי!" — If you have enough money, then you can buy yourself a different rebbe!"

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.

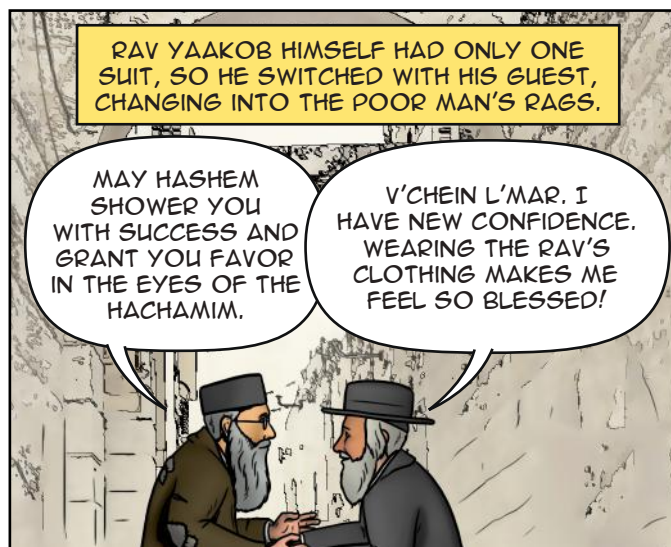
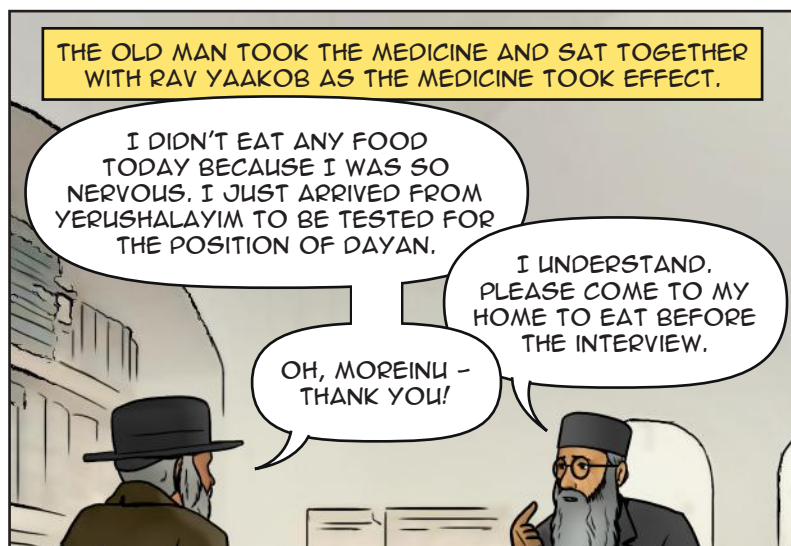
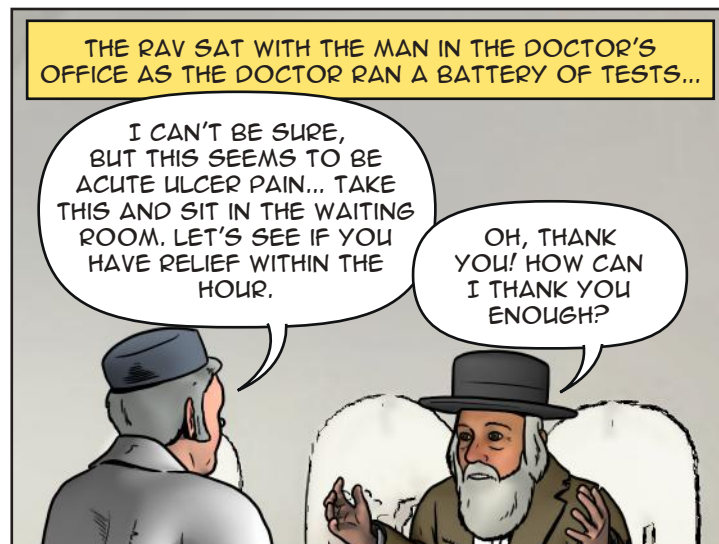
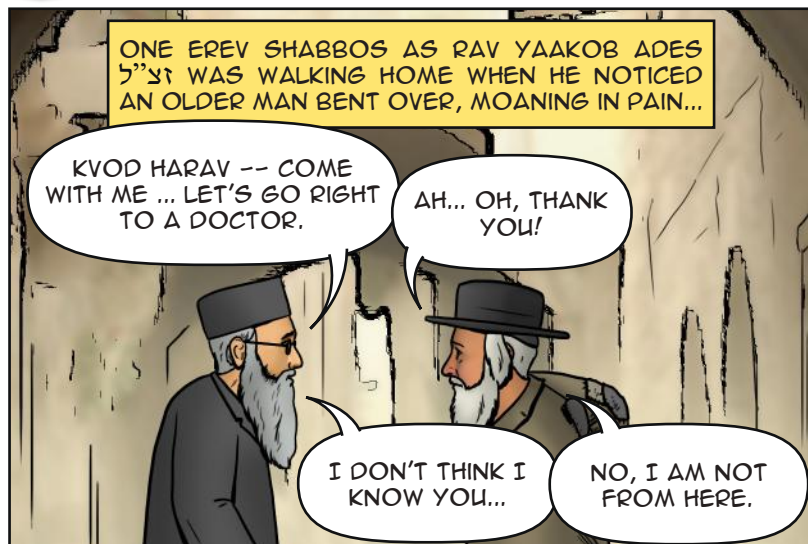
Have a safe, relaxing summer!

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 every שבת מנחה, in your home, or local מדרש בית. Learn for an hour or more and get an additional raffle entry. There is no particular למיד to learn — you can even review וואך תרגום. 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 גדולות חומשים!



ר' יעקב חי ציון עדס זצ"ל, BORN IN ALEPPO, SYRIA, TO אברהם חיים AND ר' צלחה, RECEIVED HIS INITIAL EDUCATION FROM HIS FATHER. HE STUDIED IN מו"ד UNDER ר' יעקב זצ"ל UNDER ר' רפאל שלמה לניאדו זצ"ל AND THEN UNDER ר' יוסף ד"ד. IN 1919, HE MARRIED אסתר, DAUGHTER OF ר' עזרא הררי רפול זצ"ל. IN 1920, HE WAS APPOINTED A FIRST RABBI IN יוסף, WHERE HE SERVED UNTIL IT CLOSED IN 1923. HE THEN SERVED IN יוסף AS A RABBI AND LATER AS ראש ישיבה. MOST OF HIS WRITINGS ON ש"ס WERE WRITTEN WHILE HE TAUGHT IN יוסף. MOST OF THESE MANUSCRIPTS WERE DESTROYED IN 1948 WHEN THE JORDANIANS CAPTURED THE OLD CITY AND BURNED DOWN THE BUILDING OF יוסף (NEAR THE המערבי). HE REMAINED THERE FOR 20 YEARS. IN 1935, HE WAS APPOINTED TO THE SEPHARDIC דין בית דין. HE WAS APPOINTED IN ירושלים IN 1945, AND 10 YEARS LATER WAS ELECTED TO THE הגדול בית דין, FIRST AS דין AND LATER AS אב בית דין TOGETHER WITH ר' יוסף שלום (SEPHARDIC CHIEF RABBI OF ISRAEL) AND ר' אבא-שאול זצ"ל. HIS STUDENTS INCLUDED ר' אבא-שאול זצ"ל. פטירה. WHERE HE SERVED UNTIL HIS פטירה. (SEPHARDIC CHIEF RABBI OF ISRAEL) AND ר' אבא-שאול זצ"ל. פטירה. WHERE HE SERVED UNTIL HIS פטירה.

