

The Weekly Farbrengens



למען ישמעו • אמור תשע"ח • 460
EDITOR - RABBI SHIMON HELLINGER

SEEKING PEACE (I)

THE IMPEDIMENTS TO PEACE

The Alter Rebbe explains that the cause of *machloikes* is the narrowmindedness of being unable to tolerate another's perspective; *achdus* comes from broadmindedness, the ability to accommodate two approaches to an issue.

Elsewhere, the Alter Rebbe writes that *machloikes* comes about because of a negative spirit that enters one's heart, causing him not to trust his friend, despite that person's friendship.

(מאמרי אדה"ז ענינים ע' פ, מאמרי אדה"ז הקצרים ע' תכט)

Another cause of *machloikes*: Instead of focusing on quarreling with himself in order to overcome his *yetzer hara*, a person diverts that energy to quarreling with others.

(אמרות טהורות ע' פ"א)

The Friediker Rebbe related:

After the *mussaf* on *Shabbos*, *Parshas No'ach*, תרנ"ט (1898), we began the *Kiddush* at my home at about twelve, hoping to have enough time to later attend the *seuda* of my father, the Rebbe Rashab. Suddenly, at one-thirty, he walked in and said that he had come to join us.

One of those present was the chossid, Reb Leib Velizher. True, he was an earnest *yerei-Shamayim* and did not act according to personal agendas, but he dealt harshly with others, especially with simple people.

Now, at that time his hometown, Velizh, was torn by a bitter *machloikes*, in which Reb Leib was a major player. Thus it was at this *Kiddush* that my father delivered the *maamar* known as *Heichaltzu*. Its theme is the destructive *kelipa* of Midyan which creates strife, inciting one Yid to quarrel with another. This *kelipa* is nourished by *yeshus*, the bloated sense of self-importance whereby one Yid cannot tolerate another's existence, even though that other person has done nothing wrong.

(סה"ש תש"ה ע' 18, סה"מ תרנ"ט ע' ס)

PEACE, EVEN AT A PRICE

A *shtetl* called Pahar was broiling in a *machloikes*, and one of those involved was a chossid of the Rebbe Maharash called Reb Volf Levitin.

When he visited Lubavitch and the Rebbe asked him why he took part in it, Reb Volf replied by quoting from *Tehillim*, "With one who is crooked, act deviously."

The Rebbe told him, "You may be right, but in the meantime you are becoming devious..."

(לקו"ס פרלוב ע' קמח)

cause me pleasure should endeavor to smooth away all friction and radiate *ahavas Yisroel*."

(ת"מ תשמ"ז ח"ב ע' 494)

In a letter to one of the *mosdos*, the Rebbe laid down the approach to take in the event of a dispute:

"I am not pleased with disputes of any kind. But while standards of *chinuch* of course cannot be compromised, monetary issues do not warrant *machloikes* – especially since such disputes often arouse the desire of each party to triumph at all costs."

(אג"ז ח"ו ע' רז)

THE WAY TO PEACE

We sometimes think that momentarily fighting out an issue will settle it and bring peace. *Chazal* warn against this by assuring us that no good or peace will ever be gained by quarreling.

(שמות רבה ל, יז)

The *gaon*, Reb Chaim Rapaport, the *rov* of the city of Lvov, was a great adversary of the Baal Shem Tov. Once, when he was learning alone in the *beis midrash*, a man walked in, and when Reb Chaim asked who he was, he replied, "I am mere dust and ashes (*afar va'eifer*)."

The guest then asked, "And who are you?"

Reb Chaim responded, "I, too, am mere dust and ashes."

"If so," said the unnamed guest, "why should there be *machloikes* between us...?"

Reb Chaim then understood that this man was the Baal Shem Tov. From that day on he became attached to him, and later fulfilled many significant missions on his behalf.

(רשימות דברים ח"ג ע' רעח)

CONSIDER

Why is strife a result of the *yeshus* if people are actually quarreling over something significant?

Why is *bittul* the only path to peace? Why will arguing it out never bring positive results?

After delivering a fiery *sicha* concerning a certain recent wrongdoing, the Rebbe warned those present that they should not cause further *machloikes* by pointing fingers at those who had been at fault.

"The existent *machloikes* is bad enough and one should not fan its flames... On the contrary: every effort must be made to extinguish it. Whoever pours fuel on the fire, and claims that it is water, is only fooling himself.

"Anyone who heightens the *machloikes* is waging war against me! Conversely, one who wishes to

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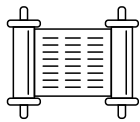


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“HOICHEH KEDUSHA”

I see the practice in some shuls that the *chazzan* starts with the first three *brachos* of *chazaras hashatz* and *kedusha*, and then everyone *davens* silently. Is this something to be done?

Although a *chazzan* recites *shmoneh esrei* aloud for the congregation, he must first recite it silently to rehearse, which was particularly relevant when they didn't have *siddurim* (but also relevant today).¹ On a deeper level, the silent *shmoneh esrei* and the repetition each have effects in heaven and build upon one another.² Yet at times, the *chazzan* may recite his private *shmoneh esrei* as *chazaras hashatz*.³

As a rule, *shmoneh esrei* should be recited softly so that one can hear himself but others cannot, resembling the *tefila* of Chana where her lips moved but her voice was not heard. Davening out loud demonstrates a lack of *emuna* (that Hashem cannot hear him otherwise) and also disturbs the concentration of those around him. According to Kabbala, reciting *shmoneh esrei* out loud can allow the *kelipos* to have a holding.⁴ In cases of need, however, it doesn't display a lack of *emuna*, and the *kelipos* don't either have a holding due to the importance of benefitting the congregation.⁵

Thus, if the tenth man is about to begin *shmoneh esrei* and won't be able to respond to the repetition, he may recite his *shmoneh esrei* out loud (in place of the *chazzan*), including *kedusha* and *birchas kohanim*, thus fulfilling the obligation of *chazaras hashatz* for the *minyan* (and he recites *Elokai netzor* and *oseh shalom* quietly at the end).⁶ (Some *poskim* recommend reciting the silent *shmoneh esrei* out loud whenever there is concern that there won't be nine listening and responding.⁷)

If the end time for *davening* is approaching, the *chazzan* may recite the first three *brachos* out loud (including *kedusha*), after which everyone begins their silent *shmoneh esrei*. (If even more pressed for time, the congregants may begin the *shmoneh esrei* word for word together with the *chazzan*, who continues silently after *hakeil hakadosh*. It is preferable, however, that there is one person who isn't davening who can answer *amen*).⁸ Many also have the custom to do so when behind the *minyan* so that they can recite *kedusha*.⁹

However, given the great spiritual import of reciting and responding to the full *chazaras hashatz*, the custom of Chabad *chassidim* is to recite a full *chazaras hashatz* after a silent *shmoneh esrei*, and not to do a shortened version (“*hoicheh kedusha*”) except in situations of great need. An individual *davening* in the presence of a *minyan* should not recite such a *kedusha*.¹⁰

7. קצוה"ש הע' למעשה עמ' ס"ב (ועיי"ש שגם זה נק' דוחק). שו"ת השלוחים סי' ח'.

8. שויע"ר סי' קכ"ד ס"ג. קצוה"ש סי' כ"ו ס"ז.

9. קצוה"ש סי' כ"ב ס"ז. ראה שויע"ר סי' ס"ט ס"א.

10. ראה כף החיים סי' קכ"ד סק"ח וסק"י. ראה הלשון באג"ק (ח"י עמ' רצו) "ועוד יותר ממנהגי בית הרב, שמעולם לא נשמע ע"ד אמירת ברכו זו", דהיינו גם אם זו הדרך היחידה להשלים זאת, ובדרכי חיים ושולחן סי' קכ"א: "וכן קדושת וברכו של יחיד האומר בתפילתו כשמתפלל ביחידות, ויש שם עשרה שכבר התפללו, הגיד רבינו בשם אחד קדוש מדבר, שקדושות וברכו כאלה אינם פורחים לעילא".

1. מג"א או"ח סי' קכ"ד סק"ג.

2. ראש השנה לד' ע"ב. בא"ח שנה א תרומה אות ב, כה"ח סי' קכ"ד ס"ק ב, וראה ד"ה פדה בשלום תשמ"ח.

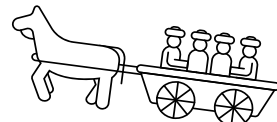
3. ראה שויע"ר סי' ס"ט ס"ח.

4. שויע"ר סי' ק"א ס"ב-ג. כף החיים סי' ק"א סק"ז. (ואם מכזיב יותר בקול רם מותר בינו לבין עצמו).

5. מג"א סי' קכ"ד סק"ג. כף החיים שם.

6. ראה שויע"ר סי' קכ"ד ס"ג וסי' נ"ה ס"ז. פסק"ת סי' קכ"ד אות ג'. ולציין שבהליכות שלמה תפילה פ"ט ס"ב ובהערה שם דאם העשירי אומר שמו"ע

מילה במילה עם הש"ץ לא גרע משומע כעונה.



R. MICHEL OPOTZKER

R. Yechiel Michel Opatzker was a great *chossid* of the Alter Rebbe, and one of his first. He had a tremendously deep mind and was a very great *masmid*. He was a great *gaon* with thorough knowledge of *talmud bavli* and *yerushalmi*, the *poskim* and their sources in the Rambam and Rashba, and *sifrei kabbala*. R. Michel was known to be a great *ba'al madreiga* who had *ruach hakodesh* and *gilui Eliyahu*. He was the mentor of the famous *chossid* and *mashpia* - the Rashbatz.

(רשימות חוברת קכ"ב, ספה"ש בלה"ק עמ' פ"ב, לקוטי סיפורים עמ' נ', התמים ח"א עמ' 78)

When R. Michel was young, he had read many books on Jewish philosophy. Years later, he complained to the Alter Rebbe that ideas from these books would occasionally enter his mind, and they disturbed him. The Alter Rebbe advised him that he should wear socks at night, as this causes forgetfulness and it would help him forget those books.

Upon relating the story, R. Groinem would add that R. Michel was certain that he wouldn't forget those things he didn't want to forget.

(לקוטי סיפורים עמ' מ"ט)

The Alter Rebbe once said, "I give praise and thanks to Hashem for each individual who conducts himself in the ways of *chassidus chabad*; and for my *chossid* R. Michel I give particular thanks. R. Michel emulates the heavenly worlds in this world." The Alter Rebbe then blessed R. Michel with a long and pleasant life, in good health.

And the Tzemach Tzedek said, "Malachim dance around R. Michel, and there is always one standing ready to fulfil a *shlichus* of his."

(ספה"ש הש"ת עמ' צ"ג)

R. Michel once said to his student, the Rashbatz:

"Listen Shmuel Betzalel! You're too young to understand, and surely too young to pity yourself and your great mistake in thinking that we - the elders - are true *chassidim*. We saw true *chassidim*, and we know the bitter truth: we are total nothings, dry pieces of wood. Those *chassidim* of old, they had true feeling."

(לקוטי דיבורים בלה"ק עמ' 684)

A Moment with The Rebbe



MAKE IT AN OPPORTUNITY

The renowned educator of the Reshet Chabad schools, Reb Alexander Ben-Nun, was suffering from a severe sore throat, for which he could find no immediate medical solution. In his frustration, he penned a letter to the Rebbe, in which he bemoaned how his hoarse voice had ruined his classes. "Why did Hashem do this?" he lamented.

The Rebbe's answer surprised him. "Perhaps, this is a pointed finger from Above, reminding you of a much

overlooked principle of education.

"Every teacher's purpose is to bring his student to a point of independence. And the objective is to reach this end as soon as possible.

"The solution to your situation is therefore simple: give the children an opportunity to *daven* with enthusiasm on their own, and direct them to talk *Yiddishkeit* ideas themselves, under your guidance and supervision."

(Igros Kodesh, vol. 18, page 189)

