

# The Weekly *Farbrengens*



למען ישמעו • בהר-בחוקתי תשע"ח • 461  
EDITOR - RABBI SHIMON HELLINGER

## SEEKING PEACE (II)

### SPREADING PEACE

Dovid HaMelech says in *Tehillim*, "Seek peace and pursue it." Rabbi Shimon ben Elazar said: "If one sits in his place and remains at peace with everyone, he has not *pursued* peace. Rather he should go to great lengths to seek it, even at a distance."

(ויק"ר ט,ט, אדר"נ יב)

*Chazal* instruct us, "Be one of the students of Aharon HaKohen, loving peace and pursuing peace..."

Whenever Aharon heard of two friends who were quarreling, he would approach one of them and tell him, "My son! Do you know what your friend is doing? He is beating his chest in anguish and tearing out his hair and saying, 'How can I look my friend in the face? I am so embarrassed to have sinned against him!'" Hearing this, the listener would of course forgive his friend in his heart.

Aharon would then visit the other man and repeat the process. And when the two met, they would embrace and kiss each other.

So it was that when Aharon passed away, eighty thousand Aharons, born as a result of his peacemaking, took part in his funeral, and **all** of *Bnei Yisroel* mourned Aharon for thirty days.

(אבות אי, אדר"נ יב, כלה רבתי פ"ג)

Reb Refoel of Bershad, a *talmid* of Reb Pinchas of Korets, often busied himself with restoring peace amongst friends and couples. One Tisha BeAv he headed out to a house where a number of people were quarreling.

"Why don't you go *after* Tisha BeAv?" his *talmidim* asked.

Reb Refoel explained, "The Beis HaMikdosh was destroyed because of causeless hatred – so on a day like this, should we postpone an opportunity to restore peace?!"

(סיפורי חסידים זיין מועדים ע' 458)

### EXTENDING ONESELF

*Chazal* say that in order to bring peace between people who are quarreling, one must act humbly.

(כלה רבתי פ"ג)

One Friday night, Rabbi Meir's *shiur* for women ended far later than usual. When one of his listeners finally returned home, she found her husband so irritated that he would not let her in the door until she would go and spit in the speaker's face!

What should she do? Her friends encouraged her to visit Rabbi Meir for advice and they accompanied her. As they approached his home, he sensed the dilemma with *ruach hakodesh*. Acting as if his eye was hurting, he greeted the women, "Can one of you please spit in my eye to heal it?" The woman grasped the opportunity and returned home happily.

After they left, his *talmidim* asked, "Reb! Isn't this a disgrace to the Torah?"

Rabbi Meir replied, "My honor cannot be greater than the honor of *HaShem*, Who allowed His Name to be *erased* – in order to make peace between husband and wife."

(ירושלמי סוטה פ"א ה"ד)

is *Anash* who should take the first step towards befriending them.

(לקט סיפורי התועודיות ע' 616)

### PEACE AT HOME

*Chazal* say that whoever instills peace in his own family is considered to have instilled peace amongst the entire Yiddishe nation, for every person has influence on his home.

(אבות דר"נ פכ"ח)

*Chazal* say, "If the *mizbeich* is to be treated with reverence for its peacemaking between the Yidden and *HaShem*, how much more certainly will an individual who brings peace between husband and wife, or between families or communities, be spared punishment and be granted long years!"

(ספרא קדושים כ, תנחומא יתרו יז)

There once lived two people who every *erev Shabbos* were incited by Satan to quarrel. So what did Reb Meir do? *Chazal* relate that he visited their home three weeks in a row to make sure that all was peaceful. On the third Friday he heard Satan moan: "Oy, this Reb Meir has chased me out of this home!"

(גיטין נב ע"א)

When the Alter Rebbe lived in the town of Mohilev, after discontinuing his planned voyage to *Eretz Yisroel*, he had to sacrifice time from his learning in order to bring peace to a struggling couple.

His *chavrusa* complained: "True, *Chazal* say that bringing peace between husband and wife is so great a *mitzva* that one is rewarded for it in This World and the Next – but don't they conclude that the study of Torah is equal to **all** the great *mitzvos* that they list?"

In reply, the Alter Rebbe pointed out that in that list, the *mishna* places "bringing peace" next to "*talmud Torah*" – in order to teach us that **each** of those two *mitzvos* is equal to all the others.

(שמועות וסיפורים ה"א ע' 124)

**CONSIDER**

Why is peace so different from other types of kindness that one should pursue it?

Why is it necessary to act humbly to bring about peace?

In a letter to Reb Volf Greenglass, the Rebbe encourages him to engage those opposing *chassidim* by showing them friendship. Although both sides were surely to blame, nevertheless it

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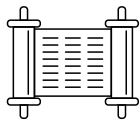


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## KASHERING FOR CHEESECAKE

I would like to use my *fleishig* oven to bake cheesecake for Shavuos. How do I *kasher* the oven?

*Kashering* removes the taste from a utensil in the same way it was absorbed (*kebolo kach polto*). For an oven, the absorbed taste must be burned (*libun*), and within this method there are two categories: *libun gamur* and *libun kal*.

*Kashering* a *treif* oven may require *libun gamur* (to be discussed in another issue), however for the purpose of *kashering* between *milchig* and *fleishig*, *libun kal* or *hagala* is sufficient. The reason is that although traces of flavor may remain after the weaker forms of cleansing, these traces are of a permissible substance (e.g. kosher meat) and are too watered down to combine with the opposite type and create a new prohibited entity of *basar bechalav*.<sup>1</sup>

*Libun kal* entails heating the metal to the point that a piece of straw touching the other side will get burned. This can be accomplished by going over the location with a blow torch. Alternatively, an oven can be heated on its maximum heat and then left on for an hour (after it reached the heat of 550° F).<sup>2</sup> Some suggest that according to the Alter Rebbe the fire should be exposed when *kashering*.<sup>3</sup>

It is debated amongst *poskim* whether a utensil mustn't be used for 24 hours prior to *kashering* it with *libun kal*, and the common practice is to be stringent.<sup>4</sup> Before *kashering*, the oven needs to be completely clean. (Using a blow torch would burn the food residue, but hot air doesn't.)<sup>5</sup> One should pay special attention to the exhaust and corners of the oven which contain bits of food residue, and *poskim* advise to clean these areas with a strong detergent to render any food substance inedible.

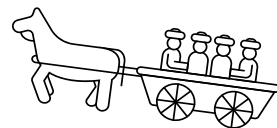
Oven racks and trays may be *kashered* with *libun kal*.<sup>6</sup> However, the prevalent custom is to *kasher* the trays that came in direct contact via *libun gamur* or to replace them.

Though *kashering* between *milchig* and *fleishig* may generally not be done (out of concern that one will make this a regular habit and confuse them), yet it is permitted with *libun* especially for Shavuos (see Way of Life, issue 350).<sup>7</sup>

Ovens with porcelain coatings have a different halachic status, and will be discussed in a future issue.

1. ע"פ דברי אדה"ו סי' תנ"א סי"ג בהגה"ה.  
 2. ובתנור שהשיא שלו בסביבות 375° ישאירו דלוק ככה לשעתיים.  
 3. ראה שוע"ר או"ח סי' תנ"א ס"ח וס"י-יא.  
 4. למרות שלפי משמעות דברי אדה"ו משמע שלא צריכים להחמיר בזה (בסימון תנ"א ותנ"ב אינו כותב שליכון צ"ל באינו בן יומו), וראה סי' תק"ט סי"א ו"ב ובסי' תס"א, מ"מ בפנים השארנו המנהג לכסותו (בשעת ההשתמשות בחלבי) בנייר כסף.  
 5. ע"פ דברי אדה"ו סי' תנ"א סי"ג בהגה"ה.  
 6. ראה שוע"ר או"ח סי' תק"ט סי"א וס"י תצ"ד ס"ו.  
 7. ולענין דלת זכוכית יש להקל בליכון קל בשעת הצורך בצידוף ג' סניפים. אמנם יש מחמירים לכסותו (בשעת ההשתמשות בחלבי) בנייר כסף.

לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה



## R. SHOLOM R. HILLEL'S

The *chossid* R. Sholom HaKohen Huminer of Beshenkovitch was known as R. Sholom Reb Hillel's because he was a devoted *talmid* of the famed *chossid* R. Hillel Paritcher, and would accompany R. Hillel on all of his travels. He owned a store in Beshenkovitch which his wife ran.

(אג"ק הרי"צ ח"ג עמ' ת"ט, רשימות דברים ח"ב עמ' ר"ה)

After once breaking a leg, R. Sholom R. Hillel's was confined to bed with severe pain for a few years. During that entire period he would recite *mishnayot ba'al peh*, *daven* at length, tell stories or sing *niggunim*, all with a special sweetness.

When R. Groinem, the first *mashpia* in *tomchei temimim*, heard about this, he said that he now understood something that had puzzled him. He had heard that R. Hillel Paritcher had promised R. Sholom R. Hillel's to be with him in *gan eden* after R. Sholom had cried about their inevitable separation in the world to come, and R. Groinem wondered what made R. Sholom R. Hillel's so special to merit such a promise.

Now, after hearing how R. Sholom R. Hillel's had been accepting *Hashem's*

judgment with love for quite a few years, he understood.

(שמועות וסיפורים ח"ג עמ' 234)

A villager once witnessed R. Sholom R. Hillel's spending the entire night *davening ma'ariv*, and immediately began *davening shacharis* until *mincha* time. The man was so dumbfounded that he exclaimed: "What's with this Jew!? He davens all night and all day! He must have a blocked head."

Reb Hillel Partitcher said, "The three years that R. Sholom learned Chassidus with me did not arouse him as did the words of that simple villager..."

(סה"ש בלה"ק תש"ב עמ' פ"א)

When the Frierdiker Rebbe visited the United States in 5690 (1930), a Jew named Tzvi Salaf recalled to the Frierdiker Rebbe how when he was a little boy in Russia, he would enjoy going to *shul* for the *shabbos* meal, to hear the heartfelt *davening* of R. Sholom R. Hillel's. The *davening* stayed with him years later in a different country and circumstance.

(זכרון לבני ישראל עמ' קפ"ג)

## A Moment with The Rebbe



### IF YOU ARE TORN WITHIN YOURSELF...

Reb Meir Bastomsky related:

I was fresh in Lubavitch. In 5727 (1967), I traveled to the Rebbe for the first time, and in *yechidus* I brought up the following predicament.

"I really want to grow a beard, but I worry for my father. He has been running away from *Yiddishkeit* his entire life, and he has a weak heart. If he'll see me with a beard --- I fear for his health..."

The Rebbe responded, "According

to the Tzemach Tzedek, a beard is obligatory. Now, if you will be torn within yourself, your father will be torn from you. However, if you are at peace with it, your father will be accepting and peaceful."

Indeed, concludes Reb Meir, the Rebbe's wisdom carried me through. I came wholeheartedly to a decision, and my father was very understanding.

(*Haketzarim*, vol. 1, page 176)