

The Weekly Farbrengens



למען ישמענו • חג הפסח תשפ"ד • 772
EDITOR - RABBI SHIMON HELLINGER

AVOIDING STRIFE (I)

THE TRAGEDY OF MACHLOIKES

The Torah forbids us to behave like Korach and his group, by causing and continuing *machloikes*, controversy. Indeed, the *Gemara* says that a person who continues a *machloikes* actually transgresses a 'lav', a prohibitive commandment, which some *Rishonim* count as one of the *taryag mitzvos*.

(סנהדרין קי ע"א, ס' חרדים פכ"ד מ"ב)

Only *HaShem's* work on the second day of Creation is not crowned with the phrase, *...ki tov* - "and *HaShem* saw that it was good." Why?

The *Midrash* gives the reason: there was *machloikes* on that day, when the waters that filled the earth were split. Now, if *machloikes* that ultimately was of *benefit* to the world is undeserving of that phrase, how much more so regarding *machloikes* that brings *confusion* to the world.

(בראשית רבה ד, ח)

Chazal warn that a home split by controversy will eventually be destroyed, and a *shul* torn by controversy will eventually be transformed into a place of idolatry. Once, an angry dispute broke out among the *chachomim* in a *shul* in Tveria, and reached such a peak that a *sefer Torah* was accidentally torn. Reb Yosei ben Kisma, who was present at the time, said, "I would be surprised if one day this *shul* doesn't turn into a place of *avoda zara!*"

And indeed, in due course this actually happened.

(מס' דרך ארץ פ"ט, יבמות צו ע"ב, וראה חרדים פ"ז)

Reb Berachia said: So severe is *machloikes*, that although the Heavenly *beis din* punishes only those who are over twenty and a worldly *beis din* holds thirteen-year-olds responsible, during the *machloikes* of Korach even day-old infants were burned and swallowed into the earth.

(במדבר רבה יח, ג)

The Shelah HaKadosh writes that one *machloikes* chases away a hundred possibilities for *parnasa*.

(אג"ק מוהרש"ב ח"א ע' קע)

Reb Simcha Bunem of Pshis'cha, once told his chassidim: Just look at the sheer power of the *tum'a* found within *machloikes!* Korach and his followers claimed that Moshe Rabbeinu, the humblest of all people, was trying to raise himself over others. Such a senseless claim can be caused only by *machloikes*. It can even dim the vision of great men and rob them of their common sense.

supreme value of peace.

(סו"ש תש"ה ע' 19)

Some chassidim once complained to the *gaon*, Reb Avraham of Sochatchov, the *Avnei Nezer*, that the *rov* in their town had ruled too leniently in a certain question of *kashrus*. Unwilling to accept any more of his rulings regarding *kashrus* issues, they asked their Rebbe to send them a different *rov*.

The *tzaddik* replied, "Even according to your claim, this *rov* has at most transgressed an *issur deRabbanan*. However, what you want to do is an *issur deOraysa*, for the Torah explicitly forbids *machloikes*. Furthermore, since *machloikes* causes people to make mistakes, it would cause many to transgress other *issurim*."

(סיפורי חסידים זיון תורה, ע' 557)

THE POWER OF PEACE

Rav Ila'a taught: The world continues to exist in the merit of whoever closes his mouth in the midst of a *machloikes*.

(חולין פ"ט)

Peace is so powerful that regarding those who serve *avoda zara* but live peacefully, *HaShem* says that it is as if He has no control over them. The *Midrash* illustrates this by the following example: Although in the generation of Dovid HaMelech there were many men of stature, many would fall in battle because of their *machloikes*. Yet in the time of Ach'av, when many people were serving *avoda zara*, they succeeded in battle.

(בראשית רבה לח, ו, ויקרא רבה כו, ב)

When Yaakov Avinu was about to take leave of his children for the last time, he said, "*Gather together* and I will tell you what will happen to you at the End of Days." As the *Midrash* points out, he was telling the Children of Israel that the way to prepare themselves for the *Geula* was - by *togetherness*.

(בראשית רבה פ' צ')

CONSIDER

How can *machloikes* be avoided? Isn't it inevitable that disputes will arise between people?

What value is there to avoiding *machloikes*, if one doesn't really feel *Ahavas Yisroel*?

(פרפראות לתורה)

DISPUTING A LEADER

Machloikes is always repulsive, loathsome and forbidden; as the Torah instructs, "You shall not be like Korach." The Me'iri adds that a person who quarrels with someone whom he is obligated to respect is even more despised.

(מאירי סנהדרין קי ע"ב)

In the year 1765, a longstanding *machloikes* was seething in the city of Smargon. It had once boasted a large *yeshiva*, and many of its learned *bochurim* had married into local families and settled near them. Now, every city of course has to have a *rov*, but these young men were such impressive *lomdim* that they were unable to tolerate any newly-appointed *rov* for more than a short time. Hearing of this, the Alter Rebbe stopped over in the town on his way home from Mezritch, and delivered a *maamar*. Its theme: the



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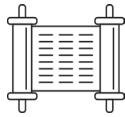
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FOUND CHAMETZ

During Chol Hamoed, I found a bag of pretzels under the seat of my car. What should I do?

Shulchan Aruch rules that if one finds *chametz* in their possession during Chol Hamoed Pesach, he should take it out and burn it. If the *chametz* amounts to a *kezayis*, one recites the *bracha* of *al biur chametz*. Although he already recited this *bracha* before beginning *bedikas chametz*, this only covers the destruction of the *chametz* found during the search and other *chametz* he was aware of at that time, which is the culmination of the same *mitzva*. But once that *mitzva* has been completed, a new *bracha* must be recited on a subsequent destruction of *chametz*.¹

If the *chametz* is found on Shabbos or *yom tov*, some hold that it is *muktza* since it's useless and may not be moved with one's hands. There isn't either an allowance to burn it on *yom tov* since it doesn't have a food preparation purpose (*ochel nefesh*). One must instead cover it securely to hide it from view, taking care not to move the *chametz*, and wait to burn it until after *yom tov*.² Even once Pesach is over, that *chametz* must still be burned without a *bracha*.³

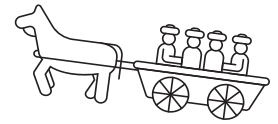
Contemporary *poskim* note that in the present age, when people sell their *chametz* before Pesach, the halacha would be different. Since the *mechiras chametz* includes all of a person's *chametz* wherever it may be, the discovered *chametz* belongs to the *goy* as well (unless it was intentionally excluded from the sale (to eat before Pesach) or it was *ch"v* purchased on Pesach).

Thus, if one finds such *chametz*, he should move it to the area that has been closed off and designated for the sold *chametz*.⁴ Although this *chametz* already belongs to the *goy*, it must still be closed off like all the other sold *chametz* so that no one mistakenly eats from it.⁵ (*Chametz* found outside of one's property should not be lifted on Pesach, as it may constitute an acquisition of the *chametz*.⁶)

During Pesach, it is forbidden to touch any *chametz*, even belonging to a non-Jew, as a decree to safeguard against forgetting the prohibition and mistakenly eating it. Therefore, the *chametz* that one finds should be pushed indirectly, with a stick or broom, into the closed-off area.⁷

1. שו"ע ר' או"ח סי' תמ"ו ס"א.
 2. שם ס"ה. ובמקרה שנתחמץ ביו"ט עצמו ראה שם ב' דיעות ומסקנת אדה"ז בס"ו בחילוק בין יו"ט א' לב' ולמעשה לפי דבריו יורדנו באסלה ביו"ט שני (ולכאורה י"ל שה"ה ביהודי שלא מכר חמצו).
 3. שו"ע ר' או"ח סי' תל"ה ס"ד.
 4. פסקי תשובות תמ"ו, א. מבית לוי ח"ט, תשנ"ו, ע' קנט-קסח.
 5. ראה שו"ע ר' סי' ת"מ ס"ה, וראה קצשו"ע סי' קי"ד ס"ד.
 6. משנה ברורה בביאור הלכה (ריב"ש סי' תמו).
 7. ראה שו"ע ר' סי' תמ"ו ס"ד.

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



REB BEREH VOLF KOZ'VENIKOV

The chossid Reb Dov Zev (Bereh Volf) Koz'venikov was a great chossid and the Rov of Yaketinaslav (his successor was Reb Levik, the Rebbe's father). As a young man he was a chossid of the Tzemach Tzedek and then of the Rebbe Maharash and Rebbe Rashab. He was a great *gaon* in *Nigleh* and *Chassidus* and a great *oved*. He was a very modest and humble person but still became known as an exceptional man. He passed away on ט"ד טבת תרס"ח (1908). When his *kever* was moved twenty five years later, his body was found whole and complete.

Once, during a visit to the Rebbe Maharash, Reb Bereh Volf came to the home of the Rebbe Rashab to *farbreng*. On that occasion the Rebbe Rashab asked him, "What is a chossid?" Reb Bereh Volf answered, "A chossid is someone who is dedicated to seeking the good of his fellow. The *chinuch* and guidance of the older chassidim should be used to imbue the children of the younger chassidim with a feeling of seeking the good of one's fellow with absolute dedication. When doing this one receives the greatest reward.

"I can attest to this," Reb Bereh Volf continued, "I was born and raised in a small village near Dobryanka, in the region of Chernigov. In this village were *lamdanim* and great *chassidim* who understood *Nigleh* and *Chassidus*. Reb Yoel Zalman, one of the great *lomdim* and chassidim, was in charge of my education. He was one of the people who imbued me with the good trait of seeking the good of another. When I became twelve years old, I already had a broad knowledge in learning and I was well

versed in many *ma'amorei Chazal*.

"In that village there were many Jewish families that were ignorant, to the extent of not even knowing the meaning of the *davening*. My heart was filled with sympathy for these people and so I organized a *shiur* to teach them the *siddur*. In the course of the *shiur*, I would include different *agados* from *Gemara* and *Midrash*. This carried on for three years and I kept it up even though it was very hard for me since I had a stutter. As the years carried on, it became much harder for me to speak, especially after I lost my father. I nevertheless continued learning and *farbrenging* with the simple people. When I turned seventeen, I went to Lubavitch to visit the Tzemach Tzedek. In *yechidus*, I told the Rebbe about the *shiur* and complained about my speech impediment. The Rebbe thought for a while and said, 'Carry on with your conduct with the simple people and become a *melamed*.' He went on to bless me with the ability to explain and teach, and with a 'smooth-mouth'.

"When I went out of the Rebbe's room, I could not recognize myself. I started talking like a regular person and I could not understand how. When I came home and publicly taught the three *ma'amorim* that I heard from the Rebbe; everyone was in total shock. I told them, "I am the Rebbe's *golem*. The Maharal made a *golem* out of clay, and the Rebbe made a *golem* out of flesh."

When the Friediker Rebbe told this story, he added, "We, who knew Reb Bereh Volf and remember his mouth that 'emanated pearls', could have some understanding of the reward of a chossid who is dedicated to the good of his fellow."

A Moment with The Rebbe

זכות שניאור זלמן בן חוה לאה וכל משפחתו שיחיו לכל המצטרף בגשמיות ורוחניות



THE REBBE'S BOCHUR

"Some people are already formed, making it difficult for them to change. It may also not be necessary. But the bochurim are unmolded material, so they can grow exponentially; growth with the Rebbe's *kochos*!"

With this statement, at the Acharon Shel Pesach farbrengen 5711, the Rebbe began handing out wine to the assembled

yeshiva bochurim.

"I am also '*dem Rebbin's ah bochur*,'" the Rebbe added, "and on that account, I will also join the *l'chaim*. Surely, no one will have any *tainos* (complaints)."

"And if there are any *tainos*, that's also fine..."
 (Toras Menachem vol 3 p. 46)