

The Weekly Farbrengens

MERKAZ ANASH
מרכז אנאש
773 • לחמן ישמענו • אחרי-חות תשפ"ד
EDITOR - RABBI SHIMON HELLINGER

AVOIDING STRIFE (II)

GREAT DISPUTES

Chazal say that when discussing Torah, two people, even a father and son or a Rebbi and his *talmid*, can appear to be fierce enemies, yet in the end, they reconcile out of their love for each other and harbor no hard feelings. This can be seen from Beis Hillel and Beis Shammai who, despite their Torah disagreements, freely arranged *shidduchim* with each other and lived peacefully together.

(קידושין ל ע"ב, יבמות יד ע"ב)

During the time of the controversy between the Alter Rebbe and the *tzaddik*, Reb Boruch of Mezhibuzh, one of the Alter Rebbe's chassidim wanted to step in and prove his Rebbe's righteousness. The Alter Rebbe did not allow him to get involved.

Some time later, the Alter Rebbe reminded him about this and said, "If you think this was a simple *machloikes*, you are mistaken. This was a continuation of the *machloikes* between Shaul HaMelech and Dovid HaMelech."

(שמועות וסיפורים ח"א ע' 44)

'HOLY' WARS

Although the chassidim of Vilna suffered during the time of the great *machloikes*, they constantly tried to bring about peace and did not respond to their tormentors. At one of the meetings of the chassidim, in the year תקנ"ו (1796), some of the learned young *talmidei chachomim* among them decided that at this point they must begin to fight back. The chossid Reb Meir Refoels, who for many years had worked on keeping the peace, argued against this. Reb Moshe Meizels sided with the younger group and, deeply pained by all their past suffering, used strong words against his opponent.

Hearing about this, the Alter Rebbe immediately dispatched a messenger to tell the younger group that although in principle they were right, they must nevertheless act with *middos tovos* and *ahavas Yisroel* – for this was what would ultimately cause the Name of *HaShem* to be glorified. Later that year, the Alter Rebbe also wrote a letter to Reb Moshe Meizels,

asking him to publicly ask forgiveness from Reb Meir Refoels, "For Chazal teach that no peace will come from quarreling, and most *tzores* result from *machloikes* that is thought to be *leshem Shamayim*. (May *HaShem* protect us from it!)"

(אג"ק אדה"ז ע' פ, שם ע' תלה [מליקוט י"ד כסלו תשל"ט ע' 150], ספרי דברים רפ"ו)

The *gaon*, Reb Yonasan Eybeschutz, once said: The *yetzer hara* will bring about *machloikes* by convincing a person to be zealous for the sake of *HaShem*. One must therefore carefully weigh one's own actions, even in a *machloikes leshem Shamayim*, because the *yetzer hara* will try to steer the *machloikes* into negative directions.

(יערות דבש דרושה)

the opposite of *ahavas Yisroel* it is obvious that it is coming from *kelipa*.

(של"ה, התועודיות תשמ"ה ח"ג ע' 1911)

AT ALL COSTS

Reb Yehudah Hachassid writes that one should not quarrel over serving as *chazan*, even if the community will instead send someone who is unworthy. Those who are in charge will be held accountable.

The Alter Rebbe *paskens* that one should not quarrel over performing a *mitzvah*. As we find about the *lechem hapanim*, that the refined *kohanim* would step aside to avoid quarreling with the aggressive ones who grabbed the bread, even though it was a *mitzvah midoraisa*.

(ס' חסידים סי' תשנז, שוע"ר סי' נג סכ"ט)

One young chossid would daven before the *amud* in a shul where the *minhag* was to wear a *talis* for Mincha and Maariv. Knowing that the *minhag Chabad* is to not wear a *talis* then, he was unsure of what to do, and presented his question to the Rebbe.

The Rebbe replied that despite the vital importance of our *minhag*, he should certainly avoid *machloikes*, and if they are insistent on their *minhag*, he should comply with them.

(אג"ק חט"ז ע' יב, צז)

A talented *chazan* arrived in the town of Kemfna and the townsmen wanted to appoint him as their *baal tefilah*. Knowing this man to be lax in the observance of *mitzvos*, the local Rov did not agree to give him this holy position. The townsmen did not relent and they insisted that this man be appointed.

Foreseeing the imminent *machloikes*, the Rov sent the question before Reb Yosef 'Hatzadik', the son-in-law of the Noda BiYehuda and the Rov in Posen, asking what he should do. Reb Yosef's answer was quick in coming:

"It is better to erect a 'tzeilem in the heichal' and avoid *machloikes* amongst Yidden! State your opinion pleasantly, and if they don't listen do not fight them."

(מופת הדור ע' צ)

CONSIDER

Why is it laudable to yield to the other side for the sake of peace? Shouldn't one stand strong in his values?

How does one know when to yield and when to stand firm?

How can a person tell whether in fact his intentions are purely *leshem Shamayim*?

The Shelah HaKadosh advises that one should judge this according to the way he feels towards the other person in all other areas. Only if he loves him entirely, can the *machloikes* truly be described as being *leshem Shamayim*.

The Rebbe explains: The heart of *kedusha* is unity. Therefore, a true *machloikes leshem Shamayim* will lead to full harmony. By contrast, the core of *kelipa* is strife. Hence, even if the *yetzer hara* dresses himself up in a *zaidene zupetze*, a pious-looking silken *kapote*, and convinces a person that his current *machloikes* is being conducted *leshem Shamayim*, if it is causing



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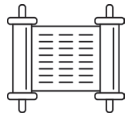
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POULTRY KASHRUS ISSUES

What issues should one consider regarding the kashrus of poultry?

Among the *treifos* in fowl is the tearing of the *tzomes hagidim* – sixteen tendons that connect the upper and lower part of a chicken’s leg. If any of these *gidim* are torn, they invalidate the chicken as a *treifah*. According to the Rama, whenever we see an issue with the *gidim*, we consider the chicken a *treifa* out of doubt since we aren’t knowledgeable enough to decipher the precise issue.¹

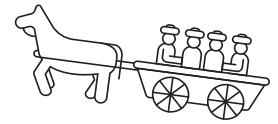
In years bygone, even quality *hashgachos* would not specifically check the *gidim* since it was a rare problem for which we need not be concerned. However, it was recently discovered that this concern is more prevalent due to the conditions in which chickens are held. Particularly when the chicken’s growth is accelerated artificially, the chicken has difficulty carrying its body weight, and this can at times cause the *gidim* to tear. Contemporary *poskim* have determined that this concern entered the threshold of *miut hamatzul* (a common minority), and therefore, many reliable *hashgachos* make sure to examine the intactness of the *tzomes hagidim*.²

While some just glance at the legs and feel them as they pass on the line, others cut open and inspect each one. For the location of the slit, some prefer the bottom part of the leg, which is later thrown out and doesn’t damage the drumstick, is easier to inspect, and doesn’t present an issue with salting. If the lower part looks healthy, they assume that it is healthy higher up as well. Others argue that it’s necessary to cut and check the upper part itself, since that is the area that halacha is concerned about, and two of the *gidim* don’t even extend all the way down. When cutting the upper part, extra care is needed to salt the area of the incision.

Chickens used for poultry nowadays mostly get shots against various diseases. Though this can extend the chicken’s lifespan, it can cause serious halachic issues. If the needle pierces a hole in various inner organs, it can render the chicken a *treifa* with even a small hole.³ A shot in the leg can cause the *gidim* to detach. It is therefore imperative to purchase poultry from a reliable *hashgacha* which is aware of and addresses these issues.

1. ראה שו"ע יו"ד סי' נ"ו ח"ס-ט"ט.
2. ראה מה שדן בזה המנח"י ח"ח סי' 3. ראה שו"ע יו"ד סי' ל"ג סי"ג סי"ז וסי"ח, סי' ה"א סי' ה"א סי' א.
3. ראה בשבט הלוי ח"ד סי' פ"א שבהרבה

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



REB ELCHONON SHAGALOV

Reb Yitzchok Elchonon *Halevi* Shagalov was born in the year 5658 (1898) to Reb Yehuda Leib Shagalov. He learned in Lubavitch for a full eight years. He married Maryasha, the daughter of Reb Bentzion Garelik from Zhlobin, and together they settled in Homil. At first he collected money for both Tomchei Tmimim in Homil and *maamod* (support for the Rebbe and his activities). Then the Frierdiker Rebbe instructed him to become a *shochet* and *mohel*. He was arrested on the 4th of Tishrei 5698 (1937) and was later shot in prison on the 25th of Teves 5698 (1937), HY"D.

A young man once entered the *shul* in Homil and murmured, "I want to make a *bris*. Where is Reb Elchonon?" His wife Maryasha took down his address, and later when Reb Elchonon came home she told him what had happened. "It could be a trap", she cautioned. "Maybe it's one of the NKVD." Reb Elchonon replied, "This could be a genuine *bris*. As long as I live I will put my life in danger to place the stamp of Avraham Avinu on Jewish children, as this will serve them as a constant reminder of their Jewish identity." Reb Elchonon left the house and only returned home the following morning. "I was taken to the NKVD

headquarters. They wanted to know who runs the underground *yeshivos*, who is still observing *Yiddishkeit* in Homil, and so forth. They tried to trap me with different sorts of questions—they tortured me, broke bottles over my head, jammed my fingers into the wall...but *baruch Hashem* I kept a clear head and denied it all, and they couldn't prove that I was involved in anything illegal."

(*A Life of Sacrifice*, p. 57)

Maryasha once sent her daughter Shula to a certain address with a mission to bring her father home. Shula knocked on the door and a *chossid* invited her inside. He bolted the door securely and began moving a large table standing in middle of the room. The man bent down and removed three planks of wood from the floor where the table had stood. Shula could hardly believe the scene that met her eyes; there, under the floor, sat her father Reb Elchonon with a candle, teaching Torah to six children. The space where they sat was so small that it was impossible to rise from a sitting position without banging their heads against the wooden planks of the floor!

(*A Life of Sacrifice*, p. 65)

A Moment with The Rebbe

לזכות שניאור זלמן בן חוה לאה וכל משפחתו שיחיו לכל המצטרך בגשמיות ורוחניות



KEEP YESHIVA DONORS AWAY FROM THE RUCHNIYUS

"Anyone who has the opportunity to become active in spreading Torah should know that he has received an instruction from the Rebbe, and the Rebbe is accompanying him in his work.

"Therefore, it is a holy obligation, and a holy *zechus*, for everyone to become active in spreading Torah!"

After this fiery *sicha* at the Acharon Shel Pesach 5711 *farbrengen*, the Rebbe began handing out wine to all Torah teachers present. Some also received personal *brachos*.

A few *balebatim*, supporters of the *yeshiva*,

also asked for wine. But the Rebbe declined, saying, "I don't want to mix the *gashmiyus* with the *ruchniyus*, because if the *yeshiva* supporters get involved in the *ruchniyus*, the *gashmiyus* will lack..."

Later, the Rebbe gave the *yeshiva* supporters wine, separately, with these words: "A *chossid* should be like a goat, who gives milk and relies on her owner for her food. Likewise, a *chossid* should do his duty, and the Rebbe will care for his needs."

(*Toras Menachem*, Vol 3 p. 44)