

# The Weekly Farbrengens



**MERKAZ ANASH**  
מרכז אנאש

למען ישמעו • בחוקותי תשפ"ד • 777  
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' פו, 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"ט פרלוב ע' קבח)

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

(תו"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



**Yoseph Shomer**  
Certified Public Accountant

(718) 301-7014 | SHOMERCPA.COM



www.SELLMILESNOW.com  
732-987-7765

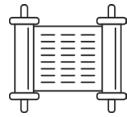
**COTLAR PLLC**  
Certified Public Accountant

audits, reviews, compilations, & GAAP financials  
RabbiCPA.com | (713) 419-0780

**Kvation**  
Kosher Rentals

Find and Book at  
kvation.com

Got a rental? Free for hosts on kvation.com



## CARRYING THE TIKUN HOME

**May I carry my Tikun Leil Shavuot home after I am done using it?**

The Torah prohibits melacha on *yom tov*, yet permits melacha for the sake of food (*ochel nefesh*). On top of that, the principle of *mitoch* ("from the fact") teaches that once a *melacha* is permitted for food purposes, that same *melacha* is also allowed for any other *yom tov* purpose.<sup>1</sup>

Yet, this allowance is subject to several conditions, including: that the *melacha* will be enjoyed on *yom tov*, it is for the sake of *yom tov* or another passing mitzvah, it is a universal need (*shaveh lechol nefesh*), and it is for a *yid*.<sup>2</sup>

Chazal heavily restricted the permitted *melachos* to ensure that one should actually enjoy *yom tov* and not be busy all day with *melacha*. They therefore ruled that any *melacha* that could be done before *yom tov* without compromising the taste or freshness of the food cannot be done on *yom tov*. However, they did not place this restriction on carrying so as not to jeopardize *simchas yom tov*.<sup>3</sup>

Carrying a Tikun Leil Shavuot to *shul* is surely allowed since it will be used on *yom tov*. But what about bringing it home after use?

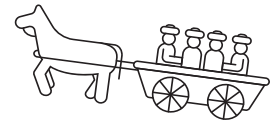
We find that Chazal permitted certain activities on *yom tov* after having finished his *yom tov* needs so that he will agree to begin the activity (*hitiru sofan mishum techilasan* – they permitted the end because of the beginning). For example, they permitted putting out the hide of an animal slaughtered on *yom tov* for people to trample on it (which helps for the tanning) to encourage *shechita* on *yom tov* so that meat is available.<sup>4</sup>

Thus, halacha states that one may bring home a *machzor* or *tallis* after use since if people couldn't bring it home, and there is a risk of it getting lost or damaged in *shul*, they wouldn't bring it to *shul* in the first place. However, if it was already in *shul* for a while before *yom tov*, that allowance isn't applicable.<sup>5</sup> Some say that this allowance is only for mitzva related items, while other add that if he would wholeheartedly bring it to *shul* regardless, he should leave it there.<sup>6</sup>

If one has a safe place to keep it in *shul* or it is a garment or *talis* that can be worn, some say he should do so and not rely on the *heter*. If the garment or *talis* was worn to *shul*, he must wear it home since there is no *hitiru sofan mishum techilasan*, and just as he wore it there he can wear it back.

1. ביצה י"ב ע"א, שו"ע"ר סי' תצ"ה ס"ג.  
 2. ע"פ שו"ע"ר שם ס"ג.  
 3. שו"ע"ר שם ס"ח.  
 4. ביצה י"א ע"ב.  
 5. שו"ע"ר סי' תקי"ח ס"א. וראה משנ"ב שם ס"ק ו.  
 6. שלחן יו"ט פי"ט סכ"ד. וראה פסק"ת סי' תקי"ח אות ט'.

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



## REB ZALMAN DOVID AMLINER

Reb Zalman Dovid Michlin was one of the *ovdim* of Tomchei Temimim in Lubavitch. He was from the city Amlin and first learned in Potchep under Reb Yisroel Note Gnesin before arriving in Lubavitch. His daily *seder* was to learn *Chassidus* for four hours and then begin to *daven*, which usually lasted about five hours. Reb Zalman Dovid knew two-thousand *maamorim* before he began to *daven ba'arichus*. He worked on refining himself and would practice intense *iskafya* so that his desires would not disturb him from serving Hashem. He was a happy person and a smile was always on his face. He passed away at a young age in the year 5681 (1921) while in the resort town of Kislovotzk.

During the long summer days, Reb Zalman Dovid would *daven* longer, and by the time he finished *davening*, *seder nigla* was over. Thus, the *mashgiach* for *nigla*, Reb Yaakov Boruch Karasik, would not see him.

One day Reb Yaakov Boruch met him in the street and gave him a "*sholom aleichem*," asking him in which *yeshiva* he learns. Reb Zalman Dovid explained his schedule. Reb Yakov Boruch reported this to the *menahel* - the Frierdiker Rebbe - who summoned him and asked him, "With

which *maamor* do you *daven*?" Reb Zalman Dovid responded, "With the *maamor* the Rebbe [Rashab] said the last Shabbos." The Frierdiker Rebbe challenged him, "So tell me, what is the *chidush* in the second half of the *maamor* over the first half?" Reb Zalman Dovid explained while the Frierdiker Rebbe listened with an expressionless face, though from then on, no one bothered Reb Zalman Dovid.

(ר' מענדל ע' 140)

During World War I, Reb Zalman Dovid, whose body was already weak from self-affliction, became very ill from the severe hunger. Realizing his end was near, he cried out, "What was the point of all the *sigufim* if as a result I have to return my *neschama* above where there are no physical *mitzvos*! Putting on *tefilin* one more day is worth more than years of self-torment! If I would have known that this would be the result, I would have forgone on all of the *iskafya* just to be able to do practical *mitzvos* for just one more day!"

When Reb Dovid Horodoker heard this lament he commented, "His words are indeed true, but to reach that recognition one must do *avoda* and *iskafya* for many years..."

(ר' מענדל ע' 184)

## A Moment with The Rebbe

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



## NO COMPLAINING

In the Rebbe's interactions, a distinction was always drawn between sharing challenges, and complaining.

One of the early *shluchim* complained to the Rebbe about his hardships and disappointments with his *hafatza* work, and asked that the Rebbe relieve him of his *Shlichus*.

The Rebbe heard him out and then sighed. "Until now there were fourteen

million Yidden who struggle to accept my approach," the Rebbe said, "and now another one has been added..."

The young *shliach* caught himself, and immediately said, "if so, I am recommitting myself to my *Shlichus*!"

The Rebbe accepted his words, but said, "on the condition that there is no complaining!"

(Hiskashrus Issue 851)