

The Weekly *Farbrengens*



MERKAZ ANASH
מרכז אנאש

783 • לחמן ישמעו • חוקת תשפ"ד
EDITOR - RABBI SHIMON HELLINGER

SEEKING PEACE (II)

SPREADING PEACE

Dovid HaMelech says in *Tehillim*, "Seek peace and pursue it." Rebbi 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"ג 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 א,יב, אדר"ג 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 זוין 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, Rebbi Meir's *shuir* 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 Rebbi 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, "Rebbi! Isn't this a disgrace to the Torah?"

Rebbi 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"ג פכ"ח)

Chazal say, "If the *mizbeiach* 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 גב 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 ח"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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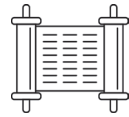
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KVORT REQUIREMENTS

Can I use a pitcher for *netilas yadayim*?

When washing for bread, you must wash from a *keli* (container) just as the *kohanim* sanctified their hands and feet from the *kiyor*.¹ The *keli* used for washing must hold at least a *revi'is* (2.9 fl. oz.) and be complete without any hole or crack through which liquid could leak. Even if the *keli* can still hold a *revi'is* below the crack, it is nevertheless disqualified since the washing water runs over the upper section, which isn't a valid *keli*.

If you use a pitcher for *netilas yadayim* and the spout rises above the rest of the pitcher, you should not pour the water out of the spout, as this higher part cannot hold water, and therefore isn't considered part of the *keli*. Instead, pour from the lowest edge of the pitcher's lip. If the spout is lower, then you must pour from the spout.²

At events, there are often large water containers with faucets at their bottom. The faucet doesn't disqualify its *keli* status since it was designed to hold water with the faucet closed. Therefore, if no *kvort* is available, one may wash by opening and closing the faucet over one's hands for each pour.³

Many *poskim* permit using a disposable cup for washing and consider it a *keli* since it can theoretically be reusable, as long as it isn't cracked or punctured, and it's only thrown out after one use due to its cheap price.⁴ However, others question its *keli* status,⁵ and therefore one should use a more permanent utensil if it is available, or at least intend to keep this specific cup for multiple uses.⁶

If one washed and afterward realized the *keli* he used was invalid, he must wash again with a *bracha*.⁷

1. ראה שו"ע ד' או"ח סי' קנ"ט ס"א.
2. ראה סדר גנט"י סי"ב.
3. ראה שו"ע ד' או"ח סי' קנ"ט ס"י.
4. שו"ת באר משה ח"א סי' מ"ט. קובץ מבית לוי ח"ג עמ' ע'. שו"ת צ"א ח"יב סי' כ"ג.
5. שו"ת אג"מ ח"ג סי' ל"ט.
6. ראה פסקת סי' קנ"ט העל' 7 והנסמן שם.
7. פסקת שם סק"א ועיי"ש שאם זה במחלוקת הפוסקים אז סב"ל.

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Our Heroes



REB SHMUEL MUNKES

Reb Shmuel Munkes, from the town of Kalisk, was one of the great chassidim of the Alter Rebbe. The author of the *Beis Rebbi* writes about him: "He was a great chossid and clever in his fear of Hashem, and was well respected by the Alter Rebbe. His conduct is well known, and superficially it seemed as if he acted foolishly, but even there one could see his exceptional genius."

Reb Shmuel Munkes once suspended himself from the gate leading to the Alter Rebbe's *beis medrash*. When the Chassidim questioned him about his strange perch, he told them, "In front of a shoemaker shop, there hangs a shoe; in front of a tailor's workplace, there hangs a garment; in front of a Rebbe's *shul* there should hang a chossid."

In his *Likutei Sippurim*, Reb Chaim Mordechai Perlov notes that Reb Shmuel was a profound chossid and not a joker, and he explains Reb Shmuel's remark as follows:

The reason why a shoemaker and tailor hang their wares at their shop is because that item contains, and therefore expresses, the qualities of the craftsman. Similarly, a chossid must be such that one can recognize on him that he is the Rebbe's

handiwork. However, there is a difference: the shoe and garment are hung by the artisan, but the chossid is not hung by the Rebbe but by the chossid himself (as Reb Shmuel did). This means that in order for the Rebbe's efforts to have their effect, the chossid must 'suspend himself,' with total dedication to the Rebbe's directives.

(לקו"ם פרלוב ע' שי"א)

The Radatz Chein related:

My father, Reb Peretz Chein, once arrived at the home of Reb Shmuel Munkes, and before going to bed he asked Reb Shmuel what time he would be getting up. Reb Shmuel replied that he would rise at 3 a.m. In the morning, Reb Shmuel prepared a cup of coffee for himself and for his guest, but Reb Peretz found the coffee to be incredibly bitter and undrinkable. He rummaged around and discovered that Reb Shmuel had unknowingly placed snuff tobacco instead of coffee grinds.

My father asked Reb Shmuel, "How did you drink from this bitter 'coffee?'" To which Reb Shmuel replied, "Believe me, already thirteen years that I don't taste anything that I eat."

(חסידים הראשונים ח"א ע' 73)

A Moment with The Rebbe

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



HOW MANY FARBRENGENS DID YOU PARTAKE IN?

In the Rebbe's correspondence, a recurring theme is the potential and power of *chassidische farbrengen*. Repeatedly, the Rebbe urges chassidim to lead, activists to organize, and individuals to participate in a *farbrengen*.

In a letter to Mr. Yehuda Leib Unger of Pittsburg, the Rebbe wrote, "My father-in-law, the Rebbe, once said: A *chassidische farbrengen* warms the head, the heart, even the heels of one's feet. When one comes home after such a *farbrengen*, one brings light and warmth into the home, making the home brighter

and warmer than it was before."

"Bring him to a *farbrengen*," the Rebbe advised a Chossid who was in the process of bringing someone closer to Yiddishkeit, in a 25 Iyar 5711 (1951) letter. "It will influence him on in a general way (*makif*) to become more receptive..."

In a letter to Reb Boruch Nachshon of Chevron, from 11 Shevat 5726 (1966), the Rebbe reprimands him, "How many *farbrengens* did you partake in since you travelled from here?"

(*Hiskashrus* 835)