



SEEKING PEACE

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 Frieddiker 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' ט)

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"ס פרלוב ע' קמח)

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 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"ו 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' רעה)

CONSIDER THIS!

- 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?

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Havdalah on Tea

May one who doesn't have wine or grape juice at hand, make *havdalah* on tea or coffee?

- The *Shulchan Aruch*¹ *paskens* that although it is always best to make *havdalah* on wine, it is permissible to make it on '*chamar medina*' (lit. the drink of the country). Much has been written in halachic literature² to identify the exact definition of '*chamar medina*'.
- Some say³ that for a beverage to be considered '*chamar medina*', wine must be unavailable most of the year. Accordingly, in our times when wine could always be found in the stores, we couldn't consider tea or coffee as '*chamar medina*'.
- Another opinion defines '*chamar medina*' as beverages that substitute for wine at a formal dinner, even in places where wine is available. A clearer definition given by *poskim*⁴ is: Beverages which are drunk for the pleasure of drinking, not to quench thirst. This includes alcoholic beverages, tea and coffee, in contrast to soda and fruit juices that are a substitute for water.
- While the Alter Rebbe⁵ seems to accept the first opinion as the *halacha*, he nevertheless writes⁶ that the custom is to follow the second, more lenient, opinion.
- Some⁷ hold that even according to the lenient opinion, other beverages can only be considered '*chamar medina*' when grapes do not grow in that vicinity. Accordingly one couldn't consider tea or coffee as '*chamar medina*' in New York or Eretz Yisrael. Others dispute⁸ this condition.
- The accepted practice⁹ is to be lenient and make *havdalah* on tea or coffee in extreme cases when one does not possess wine or grape juice, and they are not available through purchase or through borrowing from a neighbor. However, when wine or grape juice is available one should definitely be particular to make *havdala* on wine or grape juice.

1. סי' רצו ס"ב ובשוע"ר שם ס"ח.
 2. הרבה קולמוסים נשתברו בענין זה. ראה המצויין בספרי המלקטים כפסקי תשובות סי' ערב, שש"כ וכיו"ב.
 3. דעת היש חולקים בשוע"ר סי' ערב ס"י.
 4. שו"ת אגרות משה כמצויין בספרים שבהערה 2.
 5. סי' רצו ס"י.
 6. שם בס"י ערב.
 7. קצוה"ש סי' צו בבה"ש ס"ק ח.
 8. ראה במילואים לספר 'קיצור הלכות משו"ע אדה"י' (הל' שבת) עמ' סג-סט. וראה ראייתו במלקטים שיש מחמירים.

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

מוזל טוב! מוזל טוב!

ברכותינו נתנו לידידנו הנעלה,
 ראש וראשון לכל דבר שבקדושה
 הרה"ת ר' שמואל וזוגתו שי' פבזר
 בהולדת בתם מושקא שתחי'

יה"ר שיגדלוה לתורה לחופה ולמעש"ט מתוך הרחבה ונחת

מרכז אנ"ש

The Megaleh Amukos

Reb Nasan Nata Shapira is known by the name of his *sefer*, the "Megaleh Amukos." He was a great *tzaddik* and *mekubal*, known for his extreme purity and holiness. On his *matzeivah* is written that it is said about him that he would encounter Eliyahu Hanavi face to face. He was a *rosh yeshiva* in Cracow and thousands of people came to learn from him and be blessed by him and many miracle stories are attributed to him. Besides for the "Megaleh Amukos," he wrote another 15 *seforim* on Gemara and Poskim. He passed away on the 13th of Av in the year ש"ג (1633).

The Chasam Sofer had a custom to frequently learn from the *sefer* "Megaleh Amukos." Once, an important guest came to visit, and when he saw the Chasam Sofer learning the *sefer*, he expressed his appreciation for the *sefer*.

"Let me tell you a story," said the Chasam Sofer. "The Russian czar would often stroll in the royal gardens of Petersburg, and according to the law, no visitors were allowed in the gardens during this time. Once, a simple *melamed* from a small town came to visit the garden, ignorant of the above mentioned regulation. As he was walking, he met up with none other than the czar himself! The czar sternly inquired, "Who are you and what do you do?" The Yid, not knowing to whom he was speaking to, said his name, origin and source of income and then asked, "And what is your occupation, sir?"

"I," proclaimed the czar, "Why, I am the czar who rules over the entire Russian empire!" The *melamed* shrugged his shoulders, "Alright, this too is a good way of making a living..."

"So too," the Chasam Sofer concluded, "Who are we to give an opinion about this holy *sefer*?"

When Reb Mordechai Margolis, the *rosh yeshiva* of Cracow, passed away, there were various possible candidates for the position. The obvious option was the Megaleh Amukos, but since he was only thirty two years old there were some community members who were hesitant to elect him. The factor that contributed greatly to his eventual election was an episode that transpired on Yom Kippur night. At the close of the *davening*, the gabbai announced that the community is honoring Reb Nasan Nata with "Adon Olam," The *tzaddik* himself immediately rejoined, "There is also a need for the "Adon Olam" (referring to the Master of the world) to be honored by the community..." This sharp comment hit its mark and on Motzoei Yom Kippur, the Megaleh Amukos was appointed as the *rosh yeshiva*.

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

A MOMENT WITH THE REBBE

"A Tzanzer Einikel!"

Reb Chessed Halbershtam relates:

"A week before *Pesach* of 5730, while I was a bochur in 770, the Rebbetzin met me at her mother's home, and asked if I would come over to help with the *Pesach* cleaning. I happily agreed, and for the next week, I spent most of my days cleaning and scrubbing the Rebbetzin's home.

On the night before the night of *bedikas chometz*, at nine thirty, the Rebbetzin said that I have worked hard enough, and I could call it a day. Just then, the Rebbe walked in. The Rebbetzin turned to him and said, "This *boychik* has saved the day. He has done all the work!"

The Rebbe replied, "A *tzanzer einikel*, *un ruft im a boychik?! (He is a grandson of the Tzanzer Rov, and you call him a boychik?!). The Rebbe continued, "Rabbi Halbershtam!"*

Although the Rebbe had said it in jest, the Rebbetzin took it in earnest. Since then, she would always call me 'Rabbi Halbershtam.'



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