

## AVOIDING STRIFE (2)

### Great Disputes

Chazal say that when discussing Torah, two people, even a father and son or a Rebbe 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"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 lesheim Shamayim*, because the *yetzer hara* will try to steer the *machloikes* into negative directions.

(יערות דבש דרוש ה')

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

(של"ה, התועודיות תשמ"ה ח"ג ע' 191)

### 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 midoraissa*.

(ס' חסידים סי' תשנז, שו"ע 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 THIS!

- 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?

# A WAY OF LIFE

Rabbi Chaim Hillel Raskin  
Moreh Hora'ah - Beis Horaa Rechovot

## Wine and Non-Jewish Help

My non-Jewish cleaning lady cleaned out my wine cabinet and moved my open bottle of wine. Do I have to throw out the wine?

- Since the reason for the prohibition of wine handled by non-Jews originated as a concern that they shook it for *avoda zara*, any wine which wasn't used for *avoda zara* does not become prohibited.<sup>1</sup>
- Therefore, cooked wine (*mevushal*) whose quality was compromised does not become prohibited since idolaters didn't use inferior and uncommon wine.<sup>2</sup> Although today cooked wine is common, nonetheless the rabbinic prohibition regarding doubtful idolatry was never applied to it.<sup>3</sup> (Though if actually used for *avoda zara* any item would become prohibited). Some *poskim* require the bottle to clearly state (in a language that the non-Jew understands) that the wine is cooked, but the accepted opinion is that cooked wine was never included in the prohibition regardless.<sup>4</sup>
- What constitutes cooking? When the wine reaches the point that it evaporates and depreciate in quality.<sup>5</sup> Some *poskim* set this at 175 degrees Fahrenheit (*yad soeldes bo*),<sup>6</sup> while others contend that only boiling it depreciates it considerably.<sup>7</sup> In practice, one may be lenient in case of need, especially regarding an unobservant Jew.<sup>8</sup>
- If the bottle was closed and we are certain that the non-Jew didn't open it, it doesn't become forbidden just by moving it.<sup>9</sup> (If the bottle was open but the non-Jew touched the bottle without moving it, the wine doesn't become forbidden.<sup>10</sup>) However, if it isn't sealed, some are stringent since it was seen by the non-Jew.<sup>11</sup> If there is a possibility for the non-Jew to open the bottle,<sup>12</sup> one must put any unsealed non-*mevushal* bottles in a locked cabinet.<sup>13</sup>

1. שו"ת שבט הלוי ח"ג סי' נ"א.

2. לבוש סי' קכ"ג ס"א וס"ג.

9. ראה יו"ד סי' קכ"ה ס"ט. וראה ט"ז ושי"ך שם וראה סי' הכשרות פ"ט הערה צ"ח אשרי הא"ש יו"ד ח"ב פ"ח ס"ט.

2. שו"ע יו"ד סי' קכ"ג ס"ג. ולהעיר מהרא"ש פ"ב ע"ז סי' י"ג שהק' הרי יש גזירה משום בנותיהם וראה סי' בין ישראל לנכרי סימן כ"א הערה א'.

10. ע"פ רמ"א יו"ד סי' קכ"ד סי"ח (וראה שי"ך שם סקמ"א). ובאבני ישפיה ח"ב סי' ס"א העיר שבקל יכול לבוא לשכשוך.

3. שו"ת מנח"י ח"ז סי' ס"א.

11. כמבואר בגליון הקודם – משלה"ק שער האותיות אות ק' קדושת האכילה אות ק"ו.

4. ע"פ דרכ"ת שם סק"ג. (אבל ראה שו"ת קניו תורה ח"ו סי' ס"ה מיקל וכן נהוג)

5. שי"ך יו"ד סי' קכ"ג סק"ז.

12. ראה בית הלל יו"ד סי' קכ"ח ס"א.

6. בשו"ת אג"מ יו"ד ח"ב סי' נ"ב.

13. אולי משום כן הקפיד רבינו להחזיק יינו בחדרו הק'.

7. קובץ תשובות ח"א סי' ע"ה. ובשו"ת מנחת שלמה סי' כ"ה סי' נוטה להחמיר.

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

לע"נ הרה"ח ר' מייכאל יהודה ארי' לייב הכהן ע"ה כהן  
נפטר שביעי של פסח תשל"א  
נדרת ר' דובער כהן ומשפחתו שי'

מזל טוב! לידידנו מעצב ומסדר ומסייע בכל עת מצוא  
הרה"ת מנחם מענדל וזוגתו שי' בראוד על הולדת הבת רחל לאה שתי'  
ה"ר שיגדלוה לתורה לחופה ולמעשים טובים  
מרכז אנ"ש

## OUR HEROES

### Reb Chatche Feigin



Reb Yechezkel (Chatche) Feigin was a top *talmid* in Tomchei Temimim in Lubavitch, and was from the group of *bochurim* sent by the Rebbe Rashab in 5672 (1911) to establish the *yeshiva* Toras Emes in Chevron. He married the daughter of Reb Yehuda Leib Tzeitlin of Zhuravitz, and then served as *mashpia* in various branches of Tomchei Tmimim in Russia. Eventually he became the *menahel* of all branches of Tomchei Tmimim. In 5687 (1927), he became the Friedlike Rebbe's personal secretary and *gabai*. From then on Reb Chatche was always at his side — in Russia, Riga and Poland. He was also in charge of fundraising for *maimad* (support for the Rebbe and his activities). He was killed *al kidush Hashem* on 9-10 Tammuz 5701 (1941) in Riga.



During one *farbrengen*, a *bochur* complained to R. Chatche, "If only you knew what type of issues I have..."

R. Chatche told him, "You're mistaken. You're simply arrogant and want to feel special. You're not so foolish to think that you have outstanding talents, so you imagine that you have unique problems. But your motive is the same: to feel different. You need to come to terms with the fact that you have neither outstanding talents nor outstanding issues – you're just like everyone else..."



R. Chatche's depth was noticeable even in his capacity as secretary. His letters to *anash* regarding *maamad* flowed with *chassidische hergeshim* and Chabad exposition on the nature and value of providing for the Rebbe.

In one letter he elaborates upon the prime importance of supporting the wellbeing of the Rebbe and the *yeshiva bochurim* even over more critical projects to save Yiddishkeit. He quotes the Alter Rebbe's explanation on why the first Beis HaMikdash would have been spared had they learned Torah properly, though they transgressed the worst *aveiros*: as long as the head is healthy, the body can be saved. So too, as long as some Jews serve Hashem and study Torah in its pristine form, *klal Yisroel* can be healed.

For a full biography and a selection of his writings, see: **A Man of Mind and Action – The Life and Writings of Reb Chatche Feigin in Perspectives Digest, Issue 14.**

## A MOMENT WITH THE REBBE

### Selfless Support

Reb Volf Greenglass related:

There was a radical anti-Zionist magazine published in Yerushalayim which also carried some nasty articles about Lubavitch. Sometimes, they even wrote brazenly about the Rebbe himself R"L.

Suddenly, without any prior notice, the publication ceased to appear.

When a member of Yerushalayim *Anash* was in *yechidus*, the Rebbe inquired why the magazine had stopped. The *chossid* explained that they had run into severe debts, resulting in the closure of the publication.

Hearing this, the Rebbe took out money from his drawer, and asked him to deliver it to the periodical. "But make sure," warned the Rebbe, "that they do not know it comes from here."

One of the *chassidim* expressed his surprise to the Rebbe's support of the magazine, seeing as they hindered the work of Lubavitch.

"But they are needed," the Rebbe replied. "They also write some very true and productive things."

(Likutei Sipurei Hisva'aduyos, p. 342)



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