

# The Weekly Farbrengens



למען ישמענו • בהר-בחוקותי תש"פ • 566  
EDITOR - RABBI SHIMON HELLINGER

## SEEKING PEACE (II)

### SPREADING PEACE

Dovid HaMelech says in *Tehillim*, "Seek peace and pursue it." Rabbi 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"נ 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 איב, אדר"נ 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 HaMikdash 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, Rabbi Meir's *shiur* 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 Rabbi 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)

### 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

is *Anash* who should take the first step towards befriending them.

(לקט סיפורי התועודות 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"נ 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!"

(גיתין 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)

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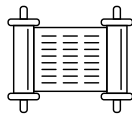
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**GOOD NEWS.**



## HAGOMEL AFTER COVID-19

### Should I recite *hagomel* after recovering and when should I say it?

Four categories of people must thank Hashem with the *bracha* of *hagomel*: (1) One who traveled across the sea (2) or the desert, (3) was released from prison, (4) or recovered from illness.<sup>1</sup>

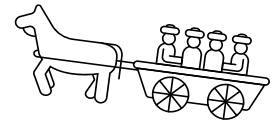
What about other dangers? *Poskim* dispute whether these examples exclude others, and the Alter Rebbe rules that any type of danger is included<sup>2</sup>—provided that he was actually in danger (in a car accident), not just close to danger (a near accident).<sup>3</sup> The Rebbe writes that plane travel are included in sea travels which require *Hagomel* even if not especially dangerous, but apparently limited this later this to international flights.<sup>4</sup> Some women recite *hagomel* after childbirth, but it appears not to be the common Chabad custom.<sup>5</sup>

While some hold that anyone who recovers from being bedridden says *hagomel*, others limit the *bracha* to one who was sick enough to warrant *chilul Shabbos* (*safek pikuach nefesh*). The custom is to recite *hagomel* after being completely bedridden for three days even when not life endangering.<sup>6</sup> The *bracha* is only recited once one has completely recovered and is back to their normal strength (but they need not wait for long-term lingering loss of smell to return).<sup>7</sup>

*Hagomel* is to be recited in front of ten men (קהל עם), including himself, preferably two of whom should be *talmidei chachamim* (מושב דקים), i.e. knowledgeable in halacha,<sup>8</sup> and the custom is to say it at *krias hatorah*.<sup>9</sup> One must say it loud enough for ten people to hear.<sup>10</sup> If said without a *minyan*, it is questionable if he is *yotzei*, and he should therefore say it again in front of ten people without Hashem's name.<sup>11</sup>

Initially, it should be said within three calendrical days of the complete salvation,<sup>12</sup> yet one may still say it later since the obligation to thank Hashem for the salvation is lifelong.<sup>13</sup> If it will take more than three days until one is at a *sefer Torah*—e.g. the recovery happened on Monday afternoon—it is better to say it within three days in front of ten people without a *sefer Torah*.<sup>14</sup> If one doesn't have access to a *minyan*, he should wait until he has a *minyan*.<sup>15</sup>

Since *Hagomel* is in place of a *korban toda*, some advise getting an *aliya* which is like offering a *korban*, yet it does not push aside other *chiyuvim*.<sup>16</sup> Similarly, even when not reciting it by the Torah, it should be said during the daytime when a *korban* may be offered.<sup>17</sup> The Alter Rebbe recommends reading the *pesukim* that discuss the *korban toda*, however the Rebbe points out that this isn't commonly done.<sup>18</sup> Separately, the Rebbe recommends that one who needs to give thanks should give *tzedaka* for communal needs.<sup>19</sup>



## REBBETZIN SHAINA

Rebbetzin Shaina, the wife of the Mittler Rebbe, was born to a poor *melamed*, a chossid of the Alter Rebbe. Her father told the Alter Rebbe of his poverty and inability to find proper *shidduchim* for his daughters. The Alter Rebbe assured him that he would make a *shidduch* with one of his children, after which the chossid would have no problem finding appropriate spouses for the rest of his children.

Shaina to transfer this *zechus*.

The Tzemach Tzedek chose the younger of the two ladies, Rivkah, to be the wife of his son, later known as the Rebbetzin Rivkah. In lieu of the older daughter who relinquished her first-born *zechus* and marriage priority, the Tzemach Tzedek made sure that she marry a worthy *chossan* as well.

On the day of the *chassuna*, the Tzemach Tzedek instructed his son, the Rebbe Maharash to receive a *bracha* from Rebbetzin Shaina. The *chossan* found his grandmother in the kitchen, busily preparing for the festive *seuda*. The Rebbetzin answered offhandedly that the day was long and she would *bentch* him at the time of the *chupah*. Unsatisfied with the response, the Tzemach Tzedek instructed his son to go back and ask to receive her *bracha* now.

Rebbetzin Shaina, paused when she saw that her grandson had returned. Realizing that he would not give up, Rebbetzin Shaina washed her hands and in front of two witnesses put her hands on the *chossan's* head, "May it be HaShem's will that you should be blessed with all the powers that I have inherited from my husband!"

When the Tzemach Tzedek later heard the blessing, he was exceedingly pleased.

Two grandchildren of the Mittler Rebbe and Rebbetzin Shaina, daughters of Rebbetzin Sara, were orphaned from both sides at a young age. The two orphans, Rivkah and Gittel, were raised in the home of the Mittler Rebbe. When they reached marriageable age, Rebbetzin Shaina suggested to her son-in-law the Tzemach Tzedek to take one of the women as a *shidduch* for his son, the future Rebbe Maharash. The Tzemach Tzedek told her, "A *shidduch* from Liepli has been suggested with a dowry of twenty thousand ruble. What kind of dowry will be given here?"

The Rebbetzin replied, "*Eishes chaver kechaver* (The wife of a *tzadik* is equal to the *tzadik* himself)! I will give the *chossan* forty years of *eishes chaver kechaver*!" The Tzemach Tzedek agreed, making a "*kinyan*" with Rebbetzin

## A Moment with The Rebbe



### THE REBBE DOESN'T EXPEL ANYONE

"Lately, the fire of *machlokes* has spread," the Rebbe lamented on Shabbos Parshas Korach 5747 (1987). "There are quarrelers who enjoy turning one *Yid* on another, one chossid on another, through spreading *rechilus* (gossip).

relates that Dovid Hamelech's soldiers fell because there were gossipers in the army. And yet, we see that Dovid didn't dismiss them.

"They are *chayolei* Beis Dovid, they have a connection to my father-in-law the Rebbe, but they are gossipers. Indeed, with fatal results. In fact, their deeds are a direct battle against Dovid Hamelech. Still, the Rebbe doesn't expel them.

"It has come to the point that I say to myself, why do I need this? Why should I *farbreng* with the community, and be forced to look these people in the face, and then perhaps say *mussar*... I could lock myself in my room; I'll learn, I'll *daven*, I'll say *Tehillim*...

"Dovid Hamelech knows everything. No one fools Dovid Hamelech. Still, Dovid Hamelech doesn't interfere, and continues to say *Tehillim*..."

"But when I said the *kapitel* of *Tehillim* beginning with '*Tefilla l'Dovid*,' I came to another realization: The *Midrash*

(*Achdus Fun Chassidim*, page 53)

(גם בלי ת"ח).

9. סדבה"נ פ"ג ה"ב.

10. כפה"ח סי' ר"ט סק"ז שבלשם הו"ל כאילו ברך שלא בפני עשרה.

11. ראה שו"ע או"ח סי' ר"ט ס"ד, וראה סדר ברכת הנהנין פ"ג ה"ב.

12. מחצה"ש או"ח סי' ר"ט סק"ז, משמעות סדבה"נ פ"ג ה"ב, ותואם לשית אדה"א בהל"ל או"ח סי' תרי"ז ס"ה.

13. ב"י סי' ר"ט ז"ה ואם אחר, סדר ברכה"נ פ"ג ה"ה.

14. סדבה"נ פ"ד ה"ה.

15. פסק"ת סי' ר"ט סק"ז, וכ"מ שאדה"א לא העיר בזה. ולהעיר מהמש"ב סק"ח שיחבה עד ליום אבל בגרוד י"ש להוסיף שאין כ"כ חשש שמא ישכח.

16. ראה שו"ת חת"ס או"ח סי' נ"ח, וראה בהל"ל או"ח סי' קל"ו, וחשוב לציון שאדה"א לא מביא טעם זה בסבית אמירתו בקריה"ת.

17. ראה חת"ס שם, ע"ד מש"כ אדה"א בסי' א' ס"ט, כף החיים סי' ר"ט סק"ד.

18. שו"ת מהדור"ב או"ח סי' א' ס"ט, וראה אג"ק חכ"ד ע' רס"ח, רשימת הימון ע' תכ"ו.

19. אג"ק חכ"ד ע' רס"ח ע"פ מג"א או"ח סי' ר"ח ס"ב.

1. שו"ע או"ח סי' ר"ט ס"א.

2. סדר ברכה"נ פ"ג ה"ז.

3. ראה בארוכה שערי ברכה פכ"ב ס"ד והערה י"א, וראה שעה"צ סי' ר"ח סק"ט - פסק"ת סי' ר"ח סק"ז.

4. ראה לקוש' ח"ב ע' 152, וראה התקשרות גל 666 בשם הר"ל ע"ה, וראה שולחן מנחם ח"א ע' שמ"ה ע"ז.

5. לגבי סכנה י"ל שנסתנה מאז.

6. ראה סדר ברכה"נ פ"ג ה"ז (מעורת נשים), ובאג"ק ח"כ ע' קב שמצוין לבדה"ש סי' ס"ה סק"ז (מנין בבית), אבל ראה 'התקשרות' גל 683, וכן מנהג הרווח שלא אומרות (ואולי הסיבה בגלל צניעות).

7. ראה שו"ע או"ח סי' ש"כ ס"ד. המנהג - סדר ברכה"נ פ"ג ה"ו.

8. כן מדויק מסדר ברכה"נ שם (שיחזור לבדוריו לגמרי), וראה הנסמן בפסק"ת סי' ר"ט ע"ה 21, וראה לקוש' חכ"ח י"ב תמוה ע"ה 9 על זה שהרבי ר"י"ץ חידע שם שיחזור הביתה לבדור הגומל.

9. אבל אם למישהו לא ייחזור הטעם או הריח בעתיד הנראה לעין כנראה יכול לבדור.

10. גמ' ברכות דף נ"ד ע"ב, וראה מג"א או"ח סי' ר"ט סק"ג (יודעי הלכה). סדר ברכה"נ פ"ג ה"ב (כולל עצמו), וראה באה"ט סי' ר"ט סק"ד.

11. כף החיים או"ח סי' ר"ט סק"ב.