

# The Weekly Farbrengens



למען ישמעו • תזרוע-מצורע תש"פ • 563  
EDITOR - RABBI SHIMON HELLINGER

## AVOIDING STRIFE (II)

### 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 ע"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 leschem Shamayim*, because the *yetzer hara* will try to steer the *machloikes* into negative directions.

(יערות דבש דרושה)

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

(של"ה, התועודיות תשמ"ה ח"ג ע' 1911)

### 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 midoraisa*.

(ס' חסידים סי' תשנז, שוע"ר 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)

**CONSIDER**

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?

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 leschem 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

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."

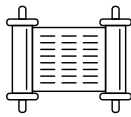
(מופת הדור ע' צ)

**YOSSI SHOMER, CPA**  
 » Tax-return Preparation & Filing  
 » Consultation Services  
 » Quickbooks & Bookkeeping Assistance  
 ☒ Shomertax@gmail.com ☎ 716.531.5125

**SELL MILES NOW**  
 www.SELLMILESNOW.com  
 732-987-7765

**Wellspring PRESS**  
 GET YOUR BOOK PUBLISHED  
 editor@wellspringpress.com

**GOOD NEWS.**  
 anash.org



## TUITION FOR CLOSED SCHOOLS

### Must I continue to pay tuition to a closed school?

When unforeseeable circumstances arise that prevent an employee from continuing his work (e.g. a child fell ill, *RL*, during the year and cannot attend classes with his private tutor), the employer need not pay. Since we are uncertain who is at fault for not including a stipulation about this in the contract, the one holding the money (*muchzak*) keeps it. Thus, if the employer didn't pay yet, he need not pay, but if the wages were already paid, the employee need not return them.<sup>1</sup>

If the issue should have stipulated by the employer (e.g. the father knew the child was prone to become ill), he must bear the loss and pay the worker—either in full or with a deduction for the absence of actual labor (*poel batel*).<sup>2</sup>

Is an employee who was given head checks in advance considered a *muchzak*? Does a check have actual monetary value or is it merely a directive to the bank? Since you can cancel a check if you don't receive the service you paid for, the one holding head checks cannot be considered a *muchzak*.<sup>3</sup>

When the employee can't work due to a regional disaster (*makas medina*) which prevents the teacher from teaching (i.e. a decree),<sup>4</sup> some hold that the employer (i.e. parent) must bear the loss as well and pay either in full or half,<sup>5</sup> while others hold he is not bound by any agreement and need not pay.<sup>6</sup>

The Nesivos rules that even if you need not pay a regular employee during a regional disaster, you must pay a Torah teacher who cannot teach Torah. A teacher's payment isn't for teaching—which is meant to be for free—rather for watching or entertaining the kids, and he is still available to do that.<sup>7</sup>

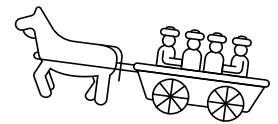
In the current global calamity, although schools are physically closed, many are offering virtual forms of classes. Some contemporary *dayanim* compare this to a teacher making himself available, and for many teachers the actual work is even harder. Parents can deduct the fees for missing expenses like electricity, but not for the rent of the school building since it is typically a yearly commitment.

Other *dayanim* contend that the virtual learning is an entirely new schooling which the parents did not sign up for. Thus, the parents can decide not to sign up, but if they do, they must pay whatever the school is charging.<sup>8</sup> Whenever two views exist, the one in possession of the money can side with the view beneficial for him ("*kim li*").<sup>9</sup>

Notably, the Chasam Sofer writes that he personally paid his workers in full in the case of a regional disaster and as a rule, he encourages the parties to compromise.<sup>10</sup> Ultimately, he writes, it depends on each *local beis din* who knows the local needs and the school's finances to set a policy.

1. ראה טור ובי" וכן בשו"ע סי' של"ד סי"א וסי"ד וסמ"ע סק"א שם. אבל להעיר שלפי הנהגה ש"ס כאן הממנה"ה הוא בשם המושאל ולא יועיל הניסיון, אבל ראה פת"ח סי' ס"ז שכתוב שמ"מ התופס יוכל לומר ק"ל כדעות שחולקים על הנהגה ש"ס.  
2. בכל מקרה אם שילם מראש אינו מקבל כספו בחזרה - ראה ש"ך כאן סוף סק"ב.  
3. גמ' בב"מ דף ע"ז ע"א.  
4. ראה סי' צ"ק בהלכה פ"ד ריבוי פרטים בזה, וכן מסקנת הגר"מ שפרן שליט"א בשיעור בחוה"מ פ"ה השנה (נמצא בקול הלשון).  
5. ראה בב"מ דף ק"ה ע"ב ודף ק"ו.  
6. ראה רומ"א חו"מ סי' שכ"ב סי"א, וראה סמ"ע סי' שכ"א סק"ו.  
7. ויש שסב"ל שזה תואם לשיטת מהר"ם פאדווא סי' ל"ט שאפשר לבטל השכירות במכת מדינה מכאן ולהבא, אבל א"א לומר הכי במהר"ם עצמו, אבל ראה צ"צ פס"ד סי' שכ"א שפוסק כאן כרמ"א.  
8. חו"מ סי' של"ד סק"א, אבל להעיר שיש שחלקו על הנהגות, וראה פסק"ת סי' שכ"א ס"ק א' שהתשלום היים הוא על גוף הלימוד שכן בטלה וכו', ועיי"ש שיש הבדל מתי בשנה אירע האונס.  
9. ע"ד מ"ש בחו"מ סי' של"ה.  
10. מובא בס' וזכרון חת"ס ע' ל"א.

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



## REB CHAIM BER WILENSKY

Reb Yitzchak Chaim Dovber HaLevi Wilensky ("Reb Chaim Ber Kremenchuger") was born around 5597 (1837) and was a chossid of the Tzemach Tzedek, the Rebbe Maharash and the Rebbe Rashab. He was one of the "Kremenchuger Beralach," a group of great chassidim in Kremenchug named DovBer after the Mittlerer Rebbe. He was a phenomenal *maskil* and a reserved but firm leader. Reb Chaim Ber passed away on the second night of Chanukah, 5653 (1892) and is buried in Kremenchug.

In a questionnaire which the Frierdiker Rebbe sent to Reb Michoel Wilensky to fill out about his father, he writes what he heard from the Rebbe Rashab at a gathering of *Simchas Beis Hashoeiva* in the year 5654 (1894):

First the Rebbe spoke about the previous chassidim of Kremenchug, and then he said "*Olam HaTikkun* [the realm of correction and stability] began with Chaim Ber." He continued to speak of how wary my father was of behaving in a manner that might make him look pretentious: how much he deliberated until he decided to wear a *gartel* for *davening*.

He then added, "He was here for several years. I had then repeated my father's *maamar* for him with my own 'introduction.' My father's words are

good, so he had what to work with, but he didn't take anything from my additions (those last words the Rebbe said with a smile). The skill of listening, I saw in him. He listened without making a single move, yet all of his limbs heard. He listened with his entire being, until he became red behind his ears."

In another section, the son writes:

Everything about him gave the opposite impression of who he really was. Starting from his outward appearance—which mostly had nothing to do with him—he didn't look like a "chossid": He was a tall man with hardened facial features, a beard as neat as if it were trimmed, and he was extremely particular about the cleanliness of his clothes.

He looked as though he were a cold and calculated man who is impressed by nothing, someone who knows his value and is confident in himself. So much so that people would joke that he was a man whom death could not reach, due to his healthy body and nerves of steel. The truth, however, was quite the opposite, and those who were close to him, dubbed him, "the cold firebrand."

For the full questionnaire and other stories, see "**The Cold Firebrand - The Life of R. Chaim Ber Wilensky**" in **Perspectives Fifteen**.

## A Moment with The Rebbe



### THE CHASSIDIM WHO GAVE NACHAS

"There are three chassidim who have given me *nachas*," the Rebbe once told Reb Zalman Gurary in a private *yechidus*.

The first was Reb Moshe Gurkov. After one *farbrengen* in which the Rebbe strongly encouraged Torah-teaching, he immediately moved with his family to disseminate Torah in Boston, MA, without knowing where they would lay their heads that night.

Another was the *chazan* Reb Moshe Teleshevsky. He served as a *chazan*

in a modern *shul* which had a questionable *mechitza*. As soon as he received a directive from the Rebbe to leave, he left town that night, despite not having another source of *parnassa*.

The third was Reb Michoel Teitelboim who was a legendary warrior for higher standards amongst chassidim. "He doesn't wait to be told everything, he simply gets on with the work," the Rebbe said.

(*Bechol Beisi Ne'man Hu*, page 312)