



## DEALING WITH ANGER (1)

### The Calamity of Anger

In the times of Elisha HaNavi the Yidden had a king called Yehoiram who was a *rasha* and worshiped *avoda zara*. When the king of Moav rebelled against him, he invited Yehoishofot, the righteous king of Yehuda, to join him in battling Moav. On their way, they were without water for seven days, so when they heard that Elisha HaNavi was nearby, they hurried to see him. However, when Elisha saw Yehoiram, he said angrily, "What do we have with one another? Go to the *nevi'im* of *avoda zara*!"

Elisha nevertheless agreed, in honor of Yehoishofot, to exercise his power of *nevua*, but he was unable to do so because of his anger. In fact he had to ask for a musician to play for him, and only then did the *ruach nevua* rest upon him.

(מלכים א' פ"ג)

Chazal say, *Kol hako'es ke'ilu oved avoda zara* – "If someone becomes angry, it is as if he worshiped *avoda zara*." The Alter Rebbe explains in *Tanya* that if a Yid believed with complete *emuna* that whatever befell him is from *Shamayim*, he would not be angry at all. His anger is a sign of his belief that there is something else in the world other than *HaShem*.

(שבת ק"ה ע"ב, אגה"ק סי' כ"ה)

The Zohar writes that one who becomes angry uproots the holy *neschama* that is within him and replaces it with a spirit of *avoda zara*, more so than any other *aveira*. The Arizal explains that he loses the spiritual levels that he attained.

Reb Chaim Vital relates that sometimes while learning with his brother, he would become upset at him for his lack of cooperation. The Arizal would reprimand him and warned him not to become angry even concerning a *mitzvah*.

(זהר פ' תצוה ע' קפ"ב, שער רוח הקודש י"ט)

One of the things that Reb Boruch Batlan, the Alter Rebbe's great grandfather, noticed about *Chassidus* is that it teaches a person to control himself. As he observed the heated discussions between his chassidisher friend Yitzchok Shaul and his brothers-in-law, who were *misnagdim*, he noticed that whenever Yitzchok Shaul's

anger was stirred up, he would suddenly close up, as if with a lock and key, and his anger would disappear. Yitzchok Shaul once explained this to Boruch, saying, "My father used to tell me in the name of the Baal Shem, that anger is a foreign and unworthy thing, even when it comes from *yiras Shamayim*. He taught me that whenever I get into a temper, I should just seal my lips and not utter a word!"

(ספר הזכרונות [אנגלית] ח"ב ע' 15)

### Feeding the Spirits

Once, after a week of continuous efforts, the Baal Shem Tov succeeded in collecting the amount necessary to redeem a family imprisoned by a stubborn *poritz*, who had refused to free them until he received every penny that they owed him. They were finally set free late on Friday, so the Baal Shem Tov invited them to stay with him for Shabbos, for they would not be able to make it back to their town in time. They willingly agreed. At the *seudas Shabbos*, the Baal Shem Tov turned to the Yid and asked, "So, what news have you heard today?"

The Yid looked up in wonder: "But Rebbe, what news could have reached the dungeon in which we were imprisoned?"

"Then tell us something of your past," encouraged the Baal Shem Tov.

The Yid replied, "I can't think of anything worthy of telling about my life, but I just recalled a strange experience I had while I was imprisoned.

"In the same dungeon, at some distance from us, there was a group of people who cried and moaned all week long. It melted my heart. However, *erev Shabbos* after *chatzos*, they would begin to dance and laugh loudly, and I too would burst out laughing. This went on for weeks, but this week, the crying and screaming was louder than usual, as was the roaring laughter and the wild dancing which took its place. During the entire time, I was too terrified to approach and speak to them and ask the reason for all this. We just huddled together in our corner. Yet, knowing that we were to be freed shortly, I gathered enough

courage to shout a question in their direction, 'Who are you?'

"A voice from the far end of the pit responded, 'We are *kelipos* whose existence depends on the *aveiros* of a certain *tzaddik*. He doesn't eat all week long, breaking his fast only on *erev Shabbos*. He prepares a mug of milk in the morning, and puts it aside to drink when he finishes davening *Shacharis*. All week long, we are so overwhelmed by the power of his *tzidkus* that we cry. Every *erev Shabbos*, however, we cause someone in his family to accidentally spill the milk, causing him to become angry. From this anger, we receive our *chayus*. This week he was determined to overcome his anger, because he realized that by getting angry, he could lose all of the *ruchniusdike* achievement that he had reached during the week. He therefore decided to lock the closet where he put the milk and not to give anyone the key. And tat's why we were so upset this week,' the voice explained.

'We didn't know how we would be able to make him angry, but we were not prepared to give up so easily. This morning, one of us appeared as a woodcutter, knocked on the *tzaddik's* door, and offered his wife a bundle of wood at a cheap price. Her purse was in the same closet as the milk, and she asked her husband for the key. Anxious not to keep the woodcutter waiting, she knocked over the milk jug. Sure enough, the *tzaddik* exploded into a rage, and that's why we had so much to celebrate about today."

All the chassidim at the Baal Shem Tov's *seuda* listened to this strange story in amazement. Suddenly, one of them fell down in a faint. He was known to fast the entire week.

(רשימות דברים ח"א ע' יב)

## CONSIDER THIS!

- If the problem with anger is a lack of belief in HaShem, what difference is there if one displays the anger or not?

www.MCwigs.com

MC MILANO Premium COLLECTION WIGS

1-888-MILANO-3



ELITE STERLING

www.EliteSterling.com  
 1-800-845-4670



Higher standards of  
 kashrus & quality

MachonStam.com  
 718-778-STAM  
 415 Kingston Avenue



www.SELLMILESNOW.com  
 732-987-7765



# A WAY OF LIFE

Rabbi Moshe Gourarie

## Secular Courts

Is it permitted for two Yidden to settle a dispute in secular court?

- The Torah (Shemos 21:1) states, "These are the laws that you shall set before them". From the words "before them" *Chazal* derive that one must settle all disputes before a *Beis Din* and not a secular court. Moreover, even if the secular court rules exactly as the *Beis Din*, using the secular court is still forbidden, since one is imparting more importance to the secular legal system than to the Torah given by *HaShem*<sup>2</sup>.
- The Shulchan Aruch<sup>3</sup> therefore rules that it is forbidden to litigate at a secular court even if both parties prefer to settle there. One who does so is a considered *rasha* and is considered to have cursed *HaShem* and attacked the Torah.
- Nevertheless, in the following situations, *halacha* permits and even obligates one to use the secular legal system:
  - 1) **Battling one who refuses to appear at *Beis Din*:** One whose adversary refuses to come to *Beis Din* may take him to secular court with explicit approval from the *Beis Din*<sup>4</sup>. Some Poskim<sup>5</sup> suggest that when dealing with a person that it is clear to all that he will not agree to come to a *din Torah*, one may take him to court even without permission.
  - 2) **Upholding a *psak* of *Beis Din*:** Some Poskim<sup>6</sup> suggest that if one already went to *Beis Din* and a litigant refuses to follow the *Beis Din*'s ruling, one may go to secular court in order to force the litigant to abide, with no need to consult a *Beis Din* first.
  - 3) **Someone who poses a threat to the public:** Someone who poses a threat to the public (e.g. he often violently attacks others) may be reported to the authorities<sup>7</sup>. Some Poskim suggest<sup>8</sup> that one who drives unsafely poses a threat to the public and may be reported as well.

Due to the severity of the issue, it is imperative that one not rely on the above without consulting a Rov.

1. גיטין פ"ח ע"ב.
2. ראה רש"י עה"ת שם. ואף ששם מוזכר שעני"ז יש עליו ליראתם, כתבו הראשונים שה"ה לגויים שאינם עובדי אלילים, כיון שעני"ז הוא מחשיב את דתם ואת דרכיהם - ראה שו"ת יכין ובוועז לבן הרשב"ץ ח"ב סי' ט ועוד.
3. חו"מ ריש סי' כו.
4. שו"ע שם סי' ב.
5. כסף הקדשים שם.
6. שו"ת מהרש"ם ח"א סי' פט ועוד.
7. שו"ע חו"מ סי' שפח סי' ב.
8. שו"ת מנחת יצחק ח"ח סי' קמח.

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

לזכות הילד שרגא פייווש מרדכי שיי  
לרגל תספרתו בשעתו"מ

נדבת הרה"ת אביגדור ורעיתו סימא שיי סיימאנדס

לזכות הילד אברהם ישעי' שיי  
שיגדלוה הוריו לתורה לחופה ולמע"ט  
נדבת הרה"ת יוסף יצחק ורעיתו שטראקס

# OUR HEROES

## Reb Chaim Chaikel of Amdura

Reb Chaim Chaikel of Amdura was a great *talmid* of the Mezritcher Maggid. He wrote a *sefer* "*Chaim Vachessed*". Reb Chaikel passed away on the 23<sup>rd</sup> of Adar, תקמ"ז.



Once, during *krias shema al hamita*, Reb Chaikel fainted. When he was revived people wanted to know the cause of the faint. Reb Chaikel answered with a parable:

A mighty king had many servants, each charged to make different kinds of clothing and vessels for the king's court. Every morning they would receive their task and every evening they would present their work to the king. These items were kept in the king's treasury.

A certain servant was lazy. Not only did he not do his job correctly but also ruined the material which he was given to work with. When it came time to go before the king, the servant was so overtaken by the shame that he fainted.



The story behind Reb Chaikel's becoming a chossid is the following:

The Mezritcher Maggid once called in Reb Aharon of Karlin ("Hagodo!") and told him that "in Amdur there is 'A *gegosener Menorah*' (a ready-to-light Menorah). It just needs to be lit."

Reb Aharon went to Amdur and found a *shul* where Reb Chaikel was learning in his *tallis* and *tefillin*. Reb Aharon went up to him and asked him "*Vos tut a yungerman?*" (What do you do, young man?). Reb Chaikel answered "I learn Torah *lishma!*" (For no personal gain). Reb Aharon turned to him and asked, "If so where are the '*devorim harbei*'?" (The Mishna says that those who learn Torah *lishma* merit 'many things'). Having said this, Reb Aharon turned and left the *shul*.

Reb Chaikel was taken aback by these words and went looking for Reb Aharon. When he found him, he asked, "Indeed, where are the '*devorim harbei*'?" Reb Aharon answered, "This you will get in Mezritch."

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

# A MOMENT WITH THE REBBE

## Shabbos Clothes

"There are some *yungerleit*," the Rebbe asked Reb Leibel Groner in the early 5710's, "who wore *kapotes* at their *chassunahs*, yet now they have stopped wearing them on Shabbos. Why is this so?"

Reb Leibel replied that the *yungerleit* could not afford the *sirtuks*.

"I remember," said the Rebbe, "growing up in Yekatrinoslav, people were very poor; this one had a patch on his right elbow, that one on his left elbow, and yet another on his chest. Yet never did it occur to anyone to substitute his Shabbos clothes with a short jacket! The *yungerleit* should be told that there is no need to be intimidated by the world around them, just as *yidden* never were."

Reb Leibel commented, "In America, patched clothing would not be considered Shabbos clothes..."

The Rebbe responded sharply, "And half a garment is considered *shabbosdik*!"

לזכות השליח שלום דובער בן לובה