



## DEALING WITH ANGER (2)

### Remaining Calm

Rambam points out that although with regard to most *middos* the *Chachomim* say that one should take the middle path, not following either extreme, with regard to anger they warn that a person should keep a great distance, never becoming angry.

(רמב"ם הלכות דעות פ"ב ה"ג)

Reb Mordechai of Neshchiz of course already owned at least one *tallis katan*, but he yearned to have one that came from *Eretz Yisroel*. After much effort, his chassidim finally managed to bring him a piece of white lamb's wool cloth all the way from *Eretz HaKodesh*. One of them asked to be granted the *zechus* of cutting it to size and sewing its hems. In his excitement, however, he made a false fold and discovered to his horror that while cutting a hole for the head, he had made another wide hole right in the front of the *tallis katan*!

"What will the Rebbe say?" the chossid thought. "After waiting for this cherished object for so long, and after all the effort that has gone into getting it, it's now completely ruined!"

When the Rebbe next saw him, and asked whether the garment was ready, he sadly stammered out his story.

"Reb Yid, why are you afraid?" said the Rebbe. "Don't you realize that a *tallis katan* really needs *two* big holes? One, as usual, to put one's head through, and the other – to test whether Mordechai will 'lose his head'..."

(סיפורי חסידים זוין תורה ע' 457)

Reb Yitzchak of Vorki loved all his fellows so warmly that he never got angry at anyone. Once, however, a certain woman bothered him so much that he was forced to rebuke her.

"In order to become angry," he said, "I must first put on a different *kapote*."

So he asked Feivl, his *meshares*, to bring him

his other *kapote*. When he had put it on, he said, "Feivl, now rebuke her for me, please."

(סיפורי חסידים זוין מועדים ע' 210)

### Withstanding the Test

Surrounded by his *talmidim*, the Baal Shem Tov took his place at the table for the festive meal of Rosh Chodesh, but his face was serious. They knew from previous occasions how to bring their Rebbe to a more joyous mood, but this time they had no success. They were then joined by a certain villager named Reb Dovid, and the Baal Shem Tov was immediately filled with joy: he treated him warmly, gave him a place to sit, and also gave him a piece of his *hamotzi*.

The *talmidim* were now troubled by questioning thoughts. How could it be that the whole Holy Society was unable to arouse such joy, and only a villager, a simple *yishuvnik*, was able to do so?

Sensing their questions, the Baal Shem Tov sent off Reb Dovid to do something or other, and then explained:

"This Reb Dovid works hard, by the sweat of his brow, for every penny he earns. During the year he saves a penny at a time to buy an *esrog* for Sukkos, until he finally assembles the sum and travels to the city and buys an extremely fine one. It gives him great joy. Since he is poor, and his wife is of a bitter spirit, it angered her considerably that he didn't care about the condition of his household, since he spent money on an *esrog* and rejoiced over it. In her bitterness she broke the *pitom* of the *esrog*.

"Now, besides the money that he spent on the *esrog*, there were many obstacles to bringing it – water to cross, bad roads – so it all added up to a great deal of hard effort. Yet when he discovered what his wife had done he was not angry, but simply said, 'It appears that I am not worthy of having such an *esrog*. Truly, does a simple Yid like me deserve such a fine *esrog*?'"

"From the time of the *Akeidah*," concluded the Baal Shem Tov, "there hasn't been such a test of character. And that's why I treated him so warmly."

(ספר השיחות תרצ"ו ע' 148)

### The Key to Tranquility

The Rebbe Maharash had a *meshares*, Bentzion, who was a great *kapdan* – a short-tempered fellow. The *Raza*, the brother of the Rebbe Rashab, used to say, "When I see a wrongdoing, I get angry just as he does. The difference between us is that I put aside the anger for an hour and a minute, and by that time I realize that it is all a *shtus*."

(ספר השיחות תשי"ו-ה'שי"ת ע' 107)

In dealing with anger the Rebbe would advise: Learn thoroughly the passage of *Tanya* which explains that everything comes from *HaShem*; don't speak for a while, at least a few minutes; and think about how *HaShem* is standing over you at that moment.

In one letter the Rebbe writes, "As to what you write concerning anger, etch in your mind that which is written in *Tanya* at the beginning of *perek mem-alef* – that *HaShem* stands over every individual and searches his heart. When you recall while you're angry, that *HaShem* is actually standing over you, your anger will surely pass immediately."

(אג"ק חכ"ו מכ"ט תשצ"ה)

## CONSIDER THIS!

- Is the reason for avoiding even the slightest form of anger in order to stay on the safe side or is that itself the proper conduct?
- How does the awareness of *HaShem's* presence cause one's anger to dissipate?

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# A WAY OF LIFE

Rabbi Moshe Gourarie

## Shaimos

Which printed items are 'shaimos' and must be placed in *genizah*?

- **Homework:** Homework, tests, and notes that contain words of Torah are absolutely holy and need to be placed in *genizah*.
- **Newspapers with Torah Content:** Poskim<sup>1</sup> differentiate between newspapers that contains a Torah column (*parsha*, *halacha*, etc.) and newspapers that quote an expression from a *possuk* or *Chazal* in a conventional article. The first is designated as Torah and is thus *shaimos*, while the second was never indented to be Torah and is not *shaimos*. Nevertheless even the latter kind of newspaper should be treated with respect and should be wrapped in a bag before being placed in the garbage.
- **Wedding Invitations:** An invitation with a *possuk* is actual *shaimos*, since unlike the newspaper this *possuk* is included for the sake of having a *possuk*. Some Poskim suggest<sup>2</sup> that if one breaks up the *possuk* so that no three words from the *possuk* are quoted in succession (e.g. "kol sason" on one line and "vekol simcha" on the next) it does not comprise a *possuk* and may be discarded regularly.
- **Shulchan Aruch rules<sup>3</sup>** that it is forbidden to print a *possuk* if one knows that it will be desecrated. Therefore Poskim<sup>4</sup> strongly discourage quoting *pesukim* in articles or wedding invitations<sup>5</sup> since they are likely to be thrown in the garbage.
- **Food Wrapper:** Poskim suggest<sup>6</sup> that a food wrapper that has a *halacha* on it concerning the food item (e.g. what *brocha* to make) is not *shaimos* since the purpose of the *halacha* is not to teach Torah, but rather as an instruction regarding the use of the item.
- **Stories of Tzaddikim:** Some Poskim differentiate between a story from *Chazal* (*Gemara* or *Medrash*) and later stories. Others contend that all stories of *tzaddikim* which lead to *yiras shomayim* should be treated with respect and placed in *shaimos*<sup>7</sup>.
- **Pictures of Tzaddikim:** According to *halacha* they are not *shaimos* and do not need to be placed in *genizah*<sup>8</sup>. Nevertheless, some Rabbonim suggest that a picture designated for gazing at the image of the *tzaddik*, should be treated with respect<sup>9</sup>.
- Poskim<sup>10</sup> write that a cover of a *sefer* that fell off should also be placed in *shaimos*. The fact that is served a holy object gives it *kedusha*. However bookmarks of *seforim* that fell out, are not considered holy, because their purpose was to serve the user and not the *sefer*. Therefore, they would not need to be placed in *shaimos*<sup>11</sup>.

Please note that the above may not be applicable for your situation. Consult your Rov for a final *psak*.

- 1 ראה תשובת הגר"ש וואזנער שליט"א 6הליכות שלמה שם.
- 2ראיתי בשם פוסקי דורינו.
- 3כן פשוט וכן ראיתי בשם פוסקי דורינו.
- 4כן מורים מחשובי רבני אנ"ש שליט"א.
- 5כן כתבו הרבה הפוסקים לדייק מדברי ר"י בן הרא"ש שהובא במשנ"ב סי' קנד סק"ט - ראה לדוגמא בשו"ת שערי יושר ח"ד או"ח סי' כ אות.ח.
- 6ראיה בררוז שבספר הנ"ל ע' שז.
- 7שו"ת יו"ד סי' רפג ס"ד.
- 8ראיה בגרוז משה יו"ד ח"ד סי' לה.
- 9שו"ת אגרות משה יו"ד ח"ב סוף סי' קלה.
- 10הליכות שלמה לגרשו"א ח"א פ"כ הע' 72.
- 11כן ראיתי בשם פוסקי זמננו.

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

ליכות הילד שמואל שי'

שיגדלוהו הוריו לתורה לחופה ולמע"ט

נדבת הרה"ת שמע"י יעקב ורעייתו דבורה שיחיו גליק

## OUR HEROES

### Reb Betzalel Azaritzer

Reb Betzalel Azaritzer was a *talmid* of Reb Hillel Paritcher and was of those *yungerleit* who were guided in *Chassidus* by the Mitteler Rebbe. He was of the great *chassidim* of the Tzemach Tzedek, and served as a *Shadar* for him. The Frierdiker Rebbe praised Reb Betzalel for his ability to learn from any person.



Reb Hillel Paritcher and Reb Betzalel were very close. They used to visit one-another every week, alternating between Reb Hillel travelling to Reb Betzalel and vice versa. Once, Reb Betzalel was not well and did not visit Reb Hillel. Reb Hillel sensed there was something wrong and decided to travel to see Reb Betzalel. The travel fare was a hefty six ruble, and Reb Hillel's wife protested. "Why are you wasting six ruble for a wagon?!" she said, "This is anyways not your week to visit him! We will not have the money that we need for our needs!" Reb Hillel was insistent and went on his way.

This was Thursday. Reb Hillel traveled with a *minyana* of *chassidim* and when they arrived at the house, Reb Hillel saw that his intuition was justified; Reb Betzalel was seriously ill. The visitors spent *Shabbos* there, staying in one room, while Reb Betzalel lay in the adjacent room. At *Seudah Shelishis*, as was his custom, Reb Hillel said *Chassidus* three times, each prefaced by three *niggunim*. At that time, they heard that Reb Betzalel was nearing death. Reb Hillel went in to Reb Betzalel's room and said, "Tzalkhe! What is happening with you?" He took a *sefer* Kesser Shem Tov and put it on the heart of Reb Betzalel, saying, "Look at the *oisyo*s of the Baal Shem Tov". With that, Reb Betzalel's *neshama* left his body.



Reb Betzalel used to say that he does not understand why people think it is hard to be a *chossid*. "The first thing is 'taporu da plachu' (lit. 'the ax on the wood') - *ma'aseh b'poel* (action). Then one can become an *oved Hashem* in *davening*, learning, Torah and *mitzvos*."

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

## A MOMENT WITH THE REBBE

### A Lack of Information

An officer in the Israeli army lost a friend in battle. Some months later, his deceased friend's family suffered another great blow when they lost their thirteen-year-old son. The officer came to the Rebbe on the 21<sup>st</sup> of Cheshvan, 5736, and expressed his anguish.

"My friend's death, I can accept." He lamented, "He was an adult, and nobody is a perfect *tzaddik* at that age. But why would Hashem take his young son? Did he do something wrong?"

The Rebbe answered softly:

"Imagine you are hosting a visitor at your army base. You take him around and show him the ammunition, and you explain that this weapon has the ability to kill five thousand people, and that weapon fifty thousand, etc.

"Your guest begins to scream, 'Gevald! I am among murderers!'

"Of course, you calm him down, explaining that the reason he is able to live in peace in *Yerushalayim* is that these soldiers and weapons are here to protect him. Immediately, your guest changes his tone and begins to praise your work.

"Just imagine! A minute earlier he considered you a sadistic murderer because he was lacking information, yet now he recognizes your greatness.

"So too," concluded the Rebbe, "we are just lacking information. The truth is that whatever Hashem does is for our good..."

ליכות השליח שלום דובער בן לובה