

The Weekly *Farbrengens*



MERKAZ ANASH
מרכז אנאש

למען ישמעו • קדושים תשפ"ד • 774
EDITOR - RABBI SHIMON HELLINGER

DEALING WITH ANGER (I)

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 ס"י כ"ה)

The Zohar writes that one who becomes angry uproots the holy *neshama* 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 chassidish 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 [אנגליה] ח"ב ע' 15)

CONSIDER

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

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)



YS
Yoseph Shomer
Certified Public Accountant
(718) 301-7014 | SHOMERCPA.COM



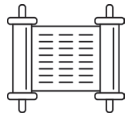
SELL MILES NOW
www.SELLMILESNOW.com
732-987-7765



COTLAR PLLC
Certified Public Accountant
audits, reviews, compilations, & GAAP financials
RabbiCPA.com | (713) 419-0780



Kvation
Kosher Rentals
Find and Book at
kvation.com
Got a rental? Free for hosts on kvation.com



GREETING EVERYONE

Am I obligated to say *shalom aleichem* to everyone I meet on the street?

It is a mitzvah to greet every person and inquire into their welfare or at least bless them with peace (*shalom*). The term *shalom* is also a reference to Hashem, thus Hashem's name is included in the blessing.¹

One should endeavor to greet the other person first and not just respond to the other's greeting.² It is said of the esteemed *tana R' Yochanan ben Zakai* that he would always greet others first, even a gentile in the marketplace.³ If you meet a person a second time on the same day, you should greet them again, but there is no need to greet someone more than once in the same setting.⁴ If someone greets you and you don't respond, it is akin to stealing, even if one isn't on friendly terms with that person.⁵

When responding, it is the customary to add an additional blessing.⁶ For example, when you are greeted with *shalom* you should respond *shalom ubracha*, to "*gut morgen*," many respond with "*a gut yahr*" or "*a gutten tamid*." It is also customary to flip the greeting and respond to "*shalom aleichem*" with "*aleichem shalom*."⁷

One should greet every person, even one unfamiliar to him. While some raise a concern that the stranger may not respond and you have then caused them to be "stealing,"⁸ the Mishna seems to instruct us to be *makdim shalom* to every person without exception.⁹ Yet, if greeting an enemy, one must ensure that it won't fan the flames of animosity.¹⁰

For members of the opposite gender, a friendly greeting is forbidden, but a standard salutation like "Good morning" can be appropriate (see issue 631).

In a large city where one encounters dozens of people wherever one turns, it is impractical and not expected to greet everyone. Yet, one should endeavor to greet people whenever possible, as this adds in love and friendship between people.

1. ראה שמות י"ח ז'. רמב"ם הל' דעות
 2. ראה לקו"ש חכ"ה ע' 166.
 3. מהרש"א ברכות ו ע"ב שיש
 4. ברכות ו ע"ב.
 5. ברכות יז ע"ב.
 6. ראה פרקי אבות פ"ד מ"ב.
 7. ראה הלכות בין אדם לחבירו פ"א ל"א
 ובהערה צ"ז שם.
 8. ראה גיטין ס"ב ע"א.
 9. ראה מדרש רבה במדבר פכ"א א'.
 10. ראה ישעיה ג, יד ופירש"י שם.

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



REB SHLOMO ZALMAN HAVLIN

Reb Shlomo Zalman was born on 10 Elul 5637 (1877) in Paritch, Mohilov. His father Reb Eliezer was from among the original *magidei shiurim* in Tomchei Tmimim Lubavitch. Reb Shlomo Zalman first learned in Minsk, and when meeting Lubavitcher chassidim there he went along to Lubavitch where he stayed and was part of the group of *bochurim* with whom Tomchei Tmimim was founded. In Lubavitch, he stayed at the home of the *mashpia* Reb Chanoch Hendel Kugel, who was *mekarev* him and guided him. In 5661 (1901), he was sent by the Rebbe Rashab to lead the *yeshiva* in Horoditch, which he did for ten years. In 5672 (1911), he was sent with a group of *bochurim* to start the *yeshiva* Toras Emes in Chevron. During World War I he was forced to return to Russia, though he returned after the war and reestablished the *yeshiva* in Yerushalayim, which he headed until his passing on 16 Nisan 5696 (1936).

Reb Shlomo Zalman would *daven* for about four to five hours every day, contemplating ideas of *Chassidus* and singing. Having a beautiful voice, whoever would hear his *davening* would become uplifted and inspired to the core. There was one *bochur* who came from Krakow from an assimilated family and had been to many types of groups, but he did not find his place until he chanced upon the *yeshiva* Toras Emes in Chevron. This *bochur* was once found sitting on a rock near the

stream, his head between his knees and crying out loud. When asked why he was crying, he said that from when he stepped into the *yeshiva* he had felt very differently, especially the morning before when he had heard Reb Shlomo Zalman *davening*; then he had become a new person.

(המשפיע ע' עד)

Before leaving for Chevron, Reb Shlomo Zalman realized that he had a large debt from the years the *yeshiva* operated in Horoditch. It was not clear who was responsible to pay: either the general Tomchei Tmimim which was managed by the Frierdiker Rebbe or Reb Shlomo Zalman himself. The Frierdiker Rebbe suggested going to a *din Torah* before the Rebbe Rashab, which Reb Shlomo Zalman refused and insisted to pay instead.

A few days later, the Frierdiker Rebbe called Reb Shlomo Zalman to near the Rebbe Rashab's room. As they stood by the door, the Frierdiker Rebbe opened it and asked the Rebbe Rashab for a *din Torah*. Reb Shlomo Zalman was surprised and remained silent. The Rebbe Rashab listened to the details and declared that Reb Shlomo Zalman does not have to pay. A short while later, Reb Shlomo Zalman suggested a *shiduch* for a *bochur* which came to fruition and he received a nice sum of *shadchanus gelt*. Although he had won the *din Torah*, he nevertheless paid up the debt immediately.

(המשפיע ע' קלט)

A Moment with The Rebbe

לזכות שניאור זלמן בן חוה לאה וכל משפחתו שיחיו לכל המצטרף בגשמיות ורוחניות



YOUR TRUE TITLE

Reb Moshe Yitzchok Hecht, the dedicated Shliach to New Haven, received an Honorary degree, awarding him the title Doctor.

A while later, the Rebbe received a letter with Reb Moshe Yitzchok being referred to as "Doctor Hecht." Immediately, the Rebbe sent him a letter expressing dissatisfaction.

Reb Moshe Yitzchok sat down to write a letter to Rebbe, asking him to clarify

whether the Rebbe disapproves of the new title. "If so," he committed, "I will, of course, cease to use it."

"There are places situations when the title 'Doctor' can be useful," the Rebbe clarified in a response, allowing him to make use of it for *hafotzas hayahdus*.

"I was expressing surprise that your true title, Rav, was missing."

(Hiskashrus Issue 799)