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ויקהל

✦ NOT GETTING ANGRY ON SHABBOS ✦



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ROSH HAYESHIVA, YESHIVAS TIFERES AVIGDOR

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SHIUR PRESENTED IN 5778

NOT GETTING ANGRY ON SHABBOS

TWO TYPES OF FIRE

ששת ימים תעשה מלאכה וביום השביעי - *six days work may be done and on the seventh day, a day of Shabbos to Hashem* (Shemos 35:2). The next pasuk says *you shall not light a fire in any of your dwellings on the day of Shabbos*. The question is, what is the Torah teaching us by mentioning here the prohibition of לא תבערו אש? Now, in the *sefarim* it says that there are two kinds of *aish* (fire). There is the physical *aish*, a fire that can consume wood, and then you have an emotional *aish*, the fire within a person. A person is made up of the four elements, one of which is *aish*. Everybody has some *aish* inside them. Some of us have more *aish*, some of us have less *aish*, but everybody has some *aish*. Now, listen to an amazing Shlah haKodosh who teaches us what this pasuk is alluding to:¹

The Shlah says that part of the *avodah* of being *shomer* Shabbos, is to cause Shabbos to be saturated ברחמים ובאהבה רבה - to fill it with grace, kindness, peace and abundant love. Do you know why? Because on that day that has added holiness, even the *resha'im* (wicked) are relieved from the *aish* of Gehinom. There is no *din lema'ala* for anybody, since we are *shomer* Shabbos. Therefore someone who is *mareh kaas* (shows

¹ ומדת חסידות וקדושה יתירה היא להיות מוכנים לצורך שבת במלאכת כבידות בחצות, ומחצות ואילך יהיה העסק הכל בקדושת שבת שכולו שבת, דהיינו בהתעוררות תשובה ובתיקוני מעשים ובלימוד התורה, ככה יעשו כל בני בית עד זמן הדלקת נרות. וסימנך (שמות כ, י) ל"א תעשה כל מלאכה, כי בהתחלת קדושה מחצות ואילך, ובתוספת שעה במוצאי שבת שצריך להוסיף מקודש אל החול, הרי ל"א שעות, וסימנך (יהושע יב, כד) כל המלכים שלשים ואחד, וסימנך (תהלים נב, ג) חסד א"ל כל היום ואמר כל היום, כי אף לילה כיום יאיר כולו חסד, וסימנך (תהלים מב, ט) יומם יצוה ה' חסדו, כי גם לילה יום כיום, וזהו יומם, כי יום השבת צריך להיות כולו בחן ובחסד ובשלום ובאהבה רבה, כי בו שובתים אפילו רשעים שבגיהנם, ועל כן עבירה כפולה היא מי שמראה כעס בשבת, וכבר נתנו סימנים (שמות לה, ג) לא תבערו אש בכל מושבותיכם ביום השבת, והוא אש המחלוקת וחימום הכעס. ויהיה נזהר בזה בהירות גדול מחצות שבת ואילך שהוא ל"א שעות, וזהו לא תבערו אש וגו' (שני לוחות הברית, עשרת הדברות, מסכת שבת, נר מצוה סו)

anger) on Shabbos is committing an *aveirah kefulah*, a double *aveirah*. Showing anger is also an *aveirah* during the whole week. But there is an additional *aveira* if one becomes angry on Shabbos, because it's Shabbos. The allusion for that, he says, is found in this pasuk לא תבערו אש. This 'fire' refers to the fire of machlokes and the fire of *chimum hakaas* (getting angry) - something that a person is supposed to avoid on Shabbos. He also says that, a person should be very careful with this *aveirah* and avoid it from midday (*chatzos*) of erev Shabbos, until the end of Shabbos. That's why it says לא תבערו: the *gematria* of the word לא is thirty-one. This is a reference to the 31 hours when one has to avoid getting angry (There are 25 hours of Shabbos, including the additional hour after nightfall on Motazai Shabbos, plus the 6 hours from *chatzos* on erev Shabbos until Shabbos begins.)

LIVING WITH THE SATAN

There is a famous *gemara* in Gittin (52b) that says הנהו בי תרי, *there were these two friends*, דאיגרי בהו שטן, *whom the Satan constantly incited*.² How did it manifest itself? דכל בי שימשי הו קא מינצו בהדי הדדי, *they got into a machlokes with each other every erev Shabbos*. They were not a husband and wife, just two friends. Now, when such a thing happens, most people say, "Why *davka* erev Shabbos?" The *gemara* wants you to know that the Satan was the one who incited them. The Satan decided: הנני מוכן ומוזמן ערב שבת קודש - *I am hereby prepared to bring about machlokes between these two people*. And he found two willing customers. These guys bought the nonsense of the *yetzer hara*. The *yetzer hara* told one of them, "You know what that guy did to you? He took you in his car." So what? "Well, that's like kidnapping you. That's *shechitah*. That's *chiyuv misah*. Who knows what?" or, "The guy took your pen, the guy took your this, the guy took your that." And he *mamish* got *tzukocht* (worked up). It's all the *yetzer hara*.

The *gemara* says, this kept on happening every *erev Shabbos*. It was a '*minhag*.' Then the *gemora* says איקלע רבי מאיר להתם - *Reb Meir came to that place* [and he *chapped* the *matzav*]. So what did he do? עכבינהו - *he held them back from fighting for three weeks on erev Shabbos*, עד דעבד להו שלמא - *until he made peace between them*. He gave them a peaceful *erev Shabbos*. שמעיה דקאמר - then he heard the Satan say

² הנהו בי תרי דאיגרי בהו שטן דכל בי שימשי הו קא מינצו בהדי הדדי איקלע רבי מאיר להתם עכבינהו תלתא בי שמשי עד דעבד להו שלמא שמעיה דקאמר ווי דאפקיה רבי מאיר לקהוא גברא מביתיה

as follows, ווי דאפקיה ר' מאיר להווא גברא מביתה - *woe unto him that Reb Meir threw that man [Satan] out of the house.*

PEACE IS THE KEY TO BRACHAH

A person has to realize that removing אש במושבתיכם (i.e. anger) is another key in being *zoche* to the *birchas Shabbos*. Why does the *yetzer hara* want to make sure that a person should get into a *machlokes* on *erev Shabbos*? Why does he want to break the *shalom*? *Shalom* can get broken on Thursday and it's also a bad thing, no? *Vos epes*, that *davka* on Shabbos the *yetzer hara* wants to get you? There are a lot of *aveiros* you shouldn't do on Shabbos! Is anger the main one?

The answer is, because the *kli* that is *machzik* (holds) *brachah* is *shalom*. Shabbos is the day that Hashem is פורש סוכת שלום עלינו ועל כל - *spreads the shelter of peace over us, over all of G-d's people Israel, and over Jerusalem* (Ma'ariv, Shabbos night). On Shabbos there is a *prisas shalom*. Do we understand what it means that Hashem spreads *shalom* over us? That means in *shamayim* they are עושה שלום במרומי. Hashem is פורש סוכת שלום עלינו *pashut*. Hashem says, "I am creating the vessel." By spreading *shalom* over us, Hashem is spreading over us, and enabling us, giving us a *kli* that is *machzik brachah*, the vessel to hold *brachah*. That is what Hashem is doing. The *yetzer hara* says, "No, no, no. I'll let you keep Shabbos, I'll let you be a big *tzaddik*. But there should be no *shalom*. You could learn Torah on Shabbos, but get angry at your wife, have *machlokes* with your friends, *shrei* at people. Whatever the reason is - just get angry." Do you know why he's doing that? Because then you don't have your *kli* that is *machzik brachah*. You may be *zoche* to receive a lot of *brachah*, but the *kli* that is *machzik* the *brachah* you don't have, so you are going to lose it all.

SHOPPING FOR SHABBOS IS AN AVODAH

This is a very important insight: for the *brachah* of Shabbos to be *chal*, to be *zoiche* to take it with you and cart away *shefa brachah* from Shabbos - you must have *shalom*. In the Sefer Chassidim it says the following thing.³ He quotes a pasuk in Mishlei (15:17), טוב ארחת ירק ואהבה, עם אשתו ובני ביתו - *it's better to eat vegetables where there is love*, שם

³ טוב ארחת ירק בשבת ואהבה שם עם אשתו ובני ביתו משור אבוס ושטא בו שלא יאמר אדם אקנה מעדני שבת ויודע שיתקוטט עם אשתו או אביו ואמו ואשר עמו טוב פת חרבה ושלוה בה מבית מלא זבחי ריב אחד בשבת וא' בייט זהו שנאמר וכבדתי יכבד את השבת שלא יריב בו

- with his wife and children, *than having a fattened ox where there is sinah* (hatred). Sometimes a person goes out on *erev Shabbos* and he buys things, and he knows when he's going to bring them home it's going to cause a fight with his wife. So the Sefer Chassidim says, "Don't do that. Don't buy things that are going to cause *machlokes*." Sometimes the *yetzer hara* tells a person, "Come on, let's *shlep* home garbage from the garbage cans that you see and bring it home - your wife will enjoy it." And then your wife says to you, "Get that garbage out of my house!" And this causes *machlokes*.

MAKE A NEW KABBALAH ON EREV SHABBOS

So you know what it says? Better to have just *yerakos* than a *shor avus*; it's not worth it! Another pasuk in Mishlei (17:1) says: *טוב פת חֶרֶבָה - better a dry crust with peace, than a house full of feasting with strife*. That's what a person has to understand. It says *וכבדתו*, you are supposed to honor the Shabbos. You know how you honor the Shabbos, he says? By being *mekabel* upon yourself *שלא* - *by not creating strife*. You want to get a mitzvah? Here's a new mitzvah. Decide on *erev Shabbos* in your house, "HaKadosh Baruch Hu, I am *mekabel* upon myself, out of respect for the upcoming Shabbos, out of respect to *erev Shabbos*, out of respect for the *brachah* that You, Hashem, want to be *mashpia* on me - that I am going to go out of my way and not get involved in any *machlokes* on Shabbos." Just saying that itself is a tremendous accomplishment!

The Chasam Sofer in his *likutim* in Parshas Vayakhel (Shemos 35:2) writes that all the *brachah* comes from Shabbos, which is the *mekor habrachah*.⁴ He says that all the *berachah* in a person's *parnassah* during *yemei hachol* comes from Shabbos. Therefore, he says, *כל מגמתו של שטן*, the entire goal of the Satan is *לחרור* - to stir up arguments - on *erev Shabbos* and on Shabbos! *ביום שהברכה מצויה* - He does this on this day where the *brachah* is found - in order that *Klal Yisrael* should not have their *kli* to be *machzik* (to contain) that *brachah*! *נמצאו מפסידים פרנסתן* - so it comes out that people who get into arguments on

⁴ כתב באורות חתם סופר - שמות, וז"ל: "ששת ימים תעשה מלאכה וביום השביעי יהי' לכם קדש וגו' לא תבערו אש בכל מושבותיכם ביום השבת. בגיטין נ"ב ע"א איתא הנהו בי תרי דאיגרי בהו שטן, דכל בי שמשו דשבתא הוו קא מינצו בהדי הדדי, ונראה דזהו משום דעל ידי השבת מתברכים ששת ימי המעשה, אלא שצריך כלי להחזיק הברכה, ולא מצא חקב"ה כלי מחזיק ברכה לישראל אלא השלום (כדתנן בסוף עוקצין), ולכן כל מגמתו של שטן לחרור ריב בשבת ביום שהברכה מצויה, כדי שלא תמצא כלי מוכן לקבל ברכה, ועי"ז מקולקלים כל ימי המעשה. ועד"ז אני מפרש ששת ימים תעשה מלאכה וביום השביעי יהי' לכם, פ"י שמלאכת ששת ימים נעשה לכם בזכות קדושת יום השביעי, ולכן לא תבערו אש המחלוקת בכל מושבותיכם ביום השביעי, כדי שתמצא הברכה מקום לחול."

Shabbos lose their *parnassah* for *gantz yemei hashavua* (for the entire week)! The Chasam Sofer says if you want to be *zoche* that ששת ימים - the six days that follow Shabbos should be blessed through the observance of Shabbos - make sure that לא תבערו - you don't create strife. Now, people who don't think about this - if they just open their eyes for a moment - will notice that *erev Shabbos* is usually a time when the Satan invests all his *kochos*. The Chidah writes that Friday afternoon is *איש לאשתו* - a dangerous time for disagreements between a husband and wife. And a person should go out of his way to avoid this challenge.⁵

HOW TO AVOID ARGUMENTS

One of the ways to avoid these arguments is to think about what you usually argue about. Most arguments are about responsibilities. For example, a guy thought his wife was going to buy the cake. She thought he was going to buy the cake. He told his wife to get him special chopped liver and she told him she just made eggs, so she didn't get chopped liver. Or, he thought she was going to clean the house and she thought that he was going to clean the house. All it takes is a little word to ignite a *machlokes*. One of the ways of preventing this is to try to figure out beforehand what each person's job is. Another way to prevent arguments is to make up your mind that no matter what happens, whatever is missing, I'll overlook it or try to pitch in wherever I can. You know, sometimes I've heard of stories where wives are not so adept at cooking and they make their *cholent* right before Shabbos. I've heard of cases like that. Sometimes they burn the *cholent*. Before Shabbos even begins, it's already *charuch* (scorched). The gemara discusses cases where a wife was *machrich* the *cholent*. Or you can have the chicken that gets dried out or the kugel has no taste. These things happen in every single home. There's too much sugar, there's too little salt, sometimes it's too salty.

THE LESSON OF THE OVER-SALTED SOUP

I always remember, I was once eating in my rebbi's (HaRav Meir HaLevi Soloveichik, zt"l) house, and the *rebbetzin*, she should be *gezunt* and *shtark*, served soup. The way they served soup over there, was they

⁵ וכתב החידא ז"ל בעבודת הקודש (מורה באצבע סימן ד' אות ק"מ): "בהעלות המנחה בערב שבת הוא עת מסוכן למחלוקת בין איש לאשתו ובין המשרתים, והרבה טורח הסט"א לחרור ריב, והאיש הירא יכוף את יצרו ולא יעורר שום מחלוקת והקפדה, ואדרבה יבקש שלום וילך לשלום."

brought a tureen of soup to the table and they would serve it at the table from a tureen. The soup was not *stam bazaltzen*, not just average over salty. It tasted like kosher salt. You could not put it in your mouth. So I was sitting with the family. I put it in my mouth and I said to myself, "Oh, this is going to be a tough one." And then one of the little kids next to me says, "*Mammeh, dos iz bazaltzen, tse nisht arein tzenemen in mol*" - this is so salty you can't put it in your mouth. So I nudged the kid with my elbow and I said, "*Zei shtil, ver hot gebeten, es nisht*" (Be quiet, who asked you? If you don't want to eat it, don't eat it). "*Ver hot gebeten machen a hachrazah?* (Who asked you to announce it?). Because what happens a lot of times is, you make a *hachrazah* that something is wrong with the food and then for sure no one will eat it. Even if someone wants to eat it, *past doch nisht*. So the rebbetzin got up and said, "*R' Yisroel, nein, mir zagt nur der emes, s'iz bazaltzan, se nisht arein tzenemen in mol*" (R' Yisroel, No. We tell the truth - it is oversalted and you cannot put it in your mouth)." And *vayter*. Of course, my rebbi didn't even bat an eyelash throughout the whole experience, and kept on eating it as if nothing happened.

“DROWNING” IN TECHINAH

A person has to understand that it's very easy to get angry or upset on Shabbos, especially if the *yetzer hara* is looking to get you. I'll tell you what often happens. A lot of times a person comes to Shabbos, when he worked hard that week or even if he didn't work hard that week - if he's a *batlan* - but suddenly he comes to Shabbos and says, "I want to have a good Shabbos, I want to have a nice Shabbos." So either he thinks from a *gashmiyusdike* standpoint that, "I want to have a food fest. I want my wife to go get me *gala*, a *shtikel patcha*, a *shtikel* this, I want to taste all the dips." Today, it's all dip, dip, dip - we became a "dip" society. *Ein anu matbilin* - you have to change this *nusach* in *mah nishtanah*. We dip a lot! Pesach we dip a little bit. *Farkert*. We live in a dip society. And the guy comes to his wife and says, "Nu, do you have my *techinah*?" The wife says, "What?" He says, "It could be I bought it, hmm, I thought I bought it." So the guy goes running to the refrigerator, *vehatechina einenu*. Ooh. "Did you finish the *techinah*? Do you have any *techinah* left from last week?" She says, "Maybe." The husband says, "That's disgusting. I don't want it." So that's how it often starts, and before you know it, you are drowning in the *techinah*.

HIGH EXPECTATIONS BRING YOU DOWN

So it comes from a couple of different reasons. Sometimes a guy spiritually decides beforehand, “I want to have a *derhobener Shabbos*. I want to get in that mind frame and I want everything to be done right, *kovod Shabbos*, *oneg Shabbos*, etc.” And then he sees it wasn’t done right. The table wasn’t set right. He told his wife, “You like nice dishes, but you get this junk, plastic throwaway stuff.” Everybody has his *meshugasen*. And this starts fights. One guy wants to have a physically good-looking Shabbos because his friends are coming over afterward. He wants to know from his wife, “Did you buy the *papitas* (sunflower seeds)? Did you buy the *shchorim*? The *levanim*? Did you bring the *vaiser mit der schvartzer mit der shkaidim* - the white ones with the black ones with the almonds, with the *kemach* (flour) on it? Not with the *kemach* on it? There are all kinds of interesting things.

And when he is ready to sit down and his wife says, “Oy, I forgot to go to the store!” So he opens his big mouth and says, “My friends are coming over and you cause me *bizyonos*, it’s going to be *geferlach*!” So she says, “No, I’ll give them some candy left from Purim. I’ll give them candy.” “I don’t want that garbage,” he says. *Bekitzur*, a person gets upset when he has an expectation and he doesn’t achieve it. Arguing comes about when he has an expectation, or he expressed his expectation to his spouse, or if his spouse expressed her expectations to him. For instance, she says to him, “You know, I like a Shabbos table to have a *taam* of Shabbos. Maybe you could say a *vort*. Maybe ask some questions at the table, say something nice. Or maybe you’ll sing some *zemiros*.” So he says, “Oh, I’m so tired! I had such a hard week, I learned the whole week. I want to relax.” Then the guy comes to the Shabbos table and he starts to talk *lashon hara* about his *rav*. He starts with the *rav* of the *shul* down the block and then he talks about his wife’s parents. All of a sudden he’s got *kochos* (energy). To say a *dvar Torah* he has no *kochos*. But for his *lashon hara*, *motzi shem ra* and for the latest “did you hear about this scandal or about that scandal” - all of a sudden he has *koach* for those things. He has a lot of *devarim betailim* to *farkoif* (to “sell”) at his Shabbos table.

A NEW WAY TO VIEW ANGER ON SHABBOS

People sometimes have an opinion to share when it comes to *narishkeit*. What happens? Your wife says something to you, and all

of a sudden, it's already a *riv* (conflict) between the two of you! So the *yesod* of *kaas* (anger) comes from *gaavah*. That's where it comes from. It comes from the attitude of "I want things to happen my way." And when things don't happen your way, that's when things unravel. Therefore, you have to be aware that when it doesn't go your way - even if you are 100% right and even if you asked nicely beforehand - *HaKadosh Baruch Hu* decided that you should be challenged. And if *HaKadosh Baruch Hu* decided that you should be challenged, there is nothing that is going to help you avoid the challenge. In the *Sefer Akeidah*, Rav Yitzchok Arama (1420-1494) says on this pasuk of *לא תבערו אש* - don't light the fire of *machlokes* on Shabbos: When a person is not working on his *parnassah* and is relaxed, there is much more of an opportunity to have *machlokes*. People don't know that in the *Mishnah Berurah*, the *Chofetz Chaim* writes: *בזוהר ובספרים המקובלים הזהירו מאד שלא יהיה שום מחלוקת בשבת* - *it says in Zohar and in mystical books that one should be exceedingly careful not to have any machlokes on Shabbos, and especially between a husband and wife.*⁶ A person has to come to Shabbos and look at Shabbos as a day of peace.

Now, why is *machlokes* on Shabbos worse? Other *aveiros* are not worse on Shabbos than the rest of the week. Why is this *aveirah* worse when it is done on Shabbos? You know what the answer is? Because on Shabbos we acknowledge that *HaKadosh Baruch Hu* is the *borei olam* and the *manhig ha'olam*, and that Hashem is *mashgiach al ha'olam* and Hashem is *מחדש בטובו בכל יום תמיד מעשה בראשית*. We are essentially celebrating the dominion and the control that Hashem has over the world. So let's say something is not going your way on Shabbos. If instead of saying, "Obviously, that's how Hashem wants it to be," you get all upset, then aside from the *aveirah* of *kaas* itself, you are also not acknowledging the fact that Hashem is the *manhig ha'olam*. Therefore, it is an *avieirah kefulah* (double), as the *Shlah Hakadosh* puts it.

DAVENING NOT TO GET UPSET

That's why the Torah was given on Shabbos, for Shabbos is a day of peace: *ה' עוז לעמו יתן* - Hashem gave the Torah on Shabbos, and *ה' יברך את עמו בשלום* - Therefore, Hashem will bless his nation with peace (*Zevachim* 116a). A person should definitely *daven* for this. Now, you

⁶ וישמח בביאת שבת - וכל המרבה לכבדו הן בגופו הן באכילה ושתייה הרי זה משובח וענין בסימן רמ"ב. בזוהר ומקובלים הזהירו מאד שלא יהיה שום מחלוקת בשבת חו"ש ובפרט בין איש לאשתו וכן מוכח בגיטין [דף נ"ב ע"א] גבי הנהו בי תרי דהוו מינצו בחדדי חדדי ע"ש [תו"ש] (משנה ברורה רס"ב: ט)

have to know that one of the *brachos* that we have from Hashem is that if you don't get upset at others and you don't make a *machlokes* with others, then Hashem won't get upset with you! Hashem is going to treat you *middah knegged middah*. You have to know, *beis din* does not do *mishpat maves* (capital punishment) on Shabbos because it says in this pasuk: לא תבערו אש בכל מושבותיכם ביום השבת. We don't bring anybody to *misah*. *Miderabonan*, they can't even be *dan*, they can't *pasken* any *din* on Shabbos. Shabbos is a day dedicated completely *laHashem*. If you are *zoche* to work on this issue and you are going to go out of your way to respect the Shabbos by respecting Hashem and keeping the peace on Shabbos, out of deference and out of respect to Hashem, there is no question, no *safek*, that Hashem is going to go out of His way that people should be *mechabed* you and not get into a *machlokes* with you. That's what a person has to realize. But if you don't respect Hashem and you get into *machlokes* with others even in the presence of Hashem, you could be sure that Hashem is going to let you know about it. Hashem now is going to instigate others to get you angry, to get you upset.

“OH, DON'T WORRY - IT'S FROM HASHEM!”

Now, the trick of how to further work on this, is that the second you are challenged with anger on Shabbos, you should acknowledge that it is from Hashem. If you understood that you were being tested, you would not lose it and get so angry. There was once a fellow who came to his rebbe and said, “Rebbe, I came here because I have a major problem. I have an issue with *kaas*, I have a fiery anger. I get angry at everything and everybody and it's *pashut* dangerous, it's a *sakanah*.” The rebbe said, “I hear you. Go wait outside the room and send the next guy in.” The next guy comes into the room. He takes care of what he has to do. The rebbe says, “On your way out, you are going to see a guy standing outside the room. Do me a favor, try to get him riled up. Try to get him angry.” Nu. So when the second *chassid* leaves the room, he takes a cup of tea and he walks over to where the guy is and he starts to *shukel*, and he *shukels* the tea on the guy's pants. The guy says, “What are you doing?” He says, “Oh, I'm so sorry, I am so sorry, I am so sorry. I didn't realize what I was doing. I didn't mean to shake it on you. Please be *mochel* me, be *mochel* me.” A *pele*. This great *kaason* says, “Okay, okay, don't worry about it, it's fine, it's no big deal. You didn't do this, Hashem sent you, it was a test from Hashem, don't worry about it!” And the guy goes on his way. Nu, another

guy comes out, goes to the rebbe and the rebbe says, “Listen, on the way out try to get this guy angry.” So ten guys came in and out and every guy got on this guy’s nerves.

GETTING THE LESSON

Now, you think this story is a joke, correct? I’m going to tell you a little story. I had a *talmid*, who was a very fine *talmid*. I considered him somebody who had a pretty decent equilibrium. The guy was standing in Telshe *yeshivah davening*. The place was empty and he was *davening* there. Another fellow came to where he was standing and he bumped into him while he was *davening* and the guy *pashut* lost it. The whole place is empty, and you had to come here to pick on me? What did you disturb me for? The guy who got bumped was really upset. He came to me and said, “Wasn’t that a *chutzpah*?” I said, “Don’t you realize you were being tested? I mean the whole *beis midrash* was empty. Why do you think Hashem sent that guy over to you? He wanted to test you. And you flunked the test. You think the guy was picking on you? Hashem sent that guy over to you to see how you would respond.

So, returning to the story with the rebbe: The guy had ten tests and every one he passed. After a while, the rebbe told the next guy, when you see the guy outside tell him to come on in. This chassid comes in and the rebbe says to him, “Nu? I just tested you ten times to get you angry and you passed *asarah nisyonos*! How did you do it?” So the chassid smiled. “Rebbe,” he says, “I knew that they were testing me. I knew that you sent them here to test me. So I didn’t have the *bechirah* to get angry anymore.” So the rebbe tells him, “*Shoteh* that you are! Whenever you are faced with the challenge of anger, Hashem is testing you to see how you are going to react, whether you will lose yourself or not. Imagine I am sending you that guy to get you angry. Be *mechazek* yourself to realize that Hashem is sending you that person to test you!”

STANDING TO LOSE, BIG TIME!

So again, number one, you think about all the things you stand to lose. You mess up your *parnassah* by getting angry on Shabbos, you are going to get double *gehinom* for getting angry on Shabbos. You are going to mess up a lot of *brachah* and *hashpa’os* that you need from Shabbos. And you are going to mess up your Shabbos as well, since you’re not going

to have a pleasant and happy Shabbos if you become angry. And you're going to be doing tremendous *aveiros*. So who needs this? לא תבערו אש בכל מושבותיכם. That's what a person has to know. A person could control himself.

Reb Yaakov Kaminetsky once came to visit Reb Moshe Feinstein and he saw he was *mamish gevaldige b'simchah*. So Reb Yaakov asked him, "Vos *epes*, what's this *simchah* all about?" So he said, "I'll tell you. Three months ago there was a *din Torah*. I was in the *din Torah* and I *paskened*. I was *mechayev* the *chayav* and I was *mezakeh* the *zakai*. A number of days later, I got a phone call. The guy tells me, my name is so and so. And I want to tell you that the *psak* you *paskened* in that *din Torah* is *nisht ken psak emes* and you are a *to'eh bidvar Mishnah* and the *gantze zach* is *batul umevutal ke'afra de'ara*." Can you imagine that? The guy told this to Reb Moshe on the phone?! So Reb Moshe then said to Rev Yaakov, "Today, that *rav* came to visit me. What did he want? He wanted me to give him a *bechinah* on *gantz hilchos shechitah* and that I should also give him a *ksav smichah* in order to *shecht*. So, my first reaction was, 'Is this guy crazy? I'll send him out of my house! A *mechutzaf*. Then I thought to myself, 'No, from *yener maaseh*, *Yom Kippur* already went by and I was already *mochel* him. I forgave him. Nu. So if I was *mochel* this *rav* - the *mechutzaf* - he already got *mechilah* from me! So, am I going to carry a grudge against him?"

THE SOURCE OF REB MOSHE'S SIMCHA

Today, people carry grudges against others for years. *Reshaim*. It's a *rishus* to carry grudges. People tell you, "Five years ago, you said something to me." Hashem is going to remember every *cheit* that you had and you are not going to have any *mechilah*, any *kapparah*. Every second you bear a grudge, your *Rosh Hashanah* is not a *Rosh Hashanah*, your *Yom Kippur* is not a *Yom Kippur*, you are not *dan* a person *lekaf zechus*, that's *geferlach*. It's so common today. People remind you for 50 years, about things you said to them that were bad! Not even things like in Reb Moshe's story. I'm talking about *narishkeiten* (nonsense). Even if you gave him a little *tochachah amitis*.

So, Reb Moshe said to Rev Yaakov, "*Bikitzur*, I tested the *rav* and I saw he knew his stuff and I gave him a *ksav*! Then I walked him to the door and said to him, 'I want you to know something. *Bimkomeinu* (in our circles), by *unz* (by us), it's not so *mekubal*, it's not so accepted to be *mischatzef* against a *dayan* and a *rav beyisrael*. It's not the way you conduct yourself.' So the guy looks at me like I fell off the tree. He tells me, 'What? *Farshteit zuch*.' Like what do you want from me?' I told him, 'It's *chutzpah*. You have to be careful

with what you say.” *Bekitzur*, Reb Moshe started asking him questions and Reb Moshe realized this rav wasn’t the person that called him. Somebody else called and said, my name is so and so, he said the name of that rav. So Reb Moshe said to Reb Yaakov, “I can’t tell you how *besimchah* I am that Hashem saved me. If I would have given him a *shtikel* portion, if I would have fed him a plate of *mussar*, I would never have forgiven myself afterwards for doing that to an innocent person. *HaKadosh Baruch Hu* saved me.”

IT’S ALL A TEST, RABBOSAI

It’s all a test, *rabosai*. You don’t want to get ticked off on Shabbos. This test starts on Erev Shabbos, so be very careful. It happens commonly in *yeshivos*. I’ve seen *bachurim* *mamish* lose it in the dorm in Telshe. I have seen guys get angry and pull clocks out of the sockets on Shabbos! *Mechalel Shabbos gamur*. “But it was *shterring* (disturbing) my Shabbos!” Another guy told me, “It’s my roommate’s clock. The *mechutzaq*! He gets up, leaves his clock on and he goes out.” I said, “Why don’t you follow him?” No. He wanted to sleep. So the guy was *mechalel Shabbos*, *mechalel Shabbos mamish*. People get angry when they fight over the showers, or over Shabbos preparations, because people don’t leave enough time to prepare properly. They must leave time to prepare for the arrival of Shabbos. And they must also prepare for the test of anger, the emotional *aish* that we cannot allow to flare up on Shabbos.

THE BOTTOM LINE

Removing ka’as is the key to bircas haShabbos. The groundwork for this avodah lies in striving to achieve Shalom, the *kli* that holds the blessings that Hakadosh Baruch Hu gives us on Shabbos. Because the Yetzer Hora constantly puts stumbling blocks in front of me, especially when stress is high on Erev Shabbos, I need a good plan. This erev Shabbos and Shabbos, I am going to be mekabel, bli neder, a four-step plan. #1: I will not be drawn into any arguments on erev Shabbos, #2: On Thursday I will prepare and agreeably assign a list of household responsibilities and chores, #3: I will be prepared to overlook whatever is missing from my Shabbos table or otherwise help to buy or make it, and #4: I will lower my expectations, to prevent overreacting. If a stressful situation does come up, even on Shabbos, I will remember the story of the chassid who was tested by his Rebbe. This will help me understand that this too, is a challenge from Hakadosh Baruch Hu that I need to overcome. Knowing this “trick” is the key to freeing myself from the prison of ka’as! By recognizing this and implementing these strategies, I will, IY”H, lower my bechira-point in this aveira and not get angry. As a result, I will relate more intensely to Hashem as the Manhig HaOlam, gain the *kli* of Shalom, and “lock in” all of the amazing brochos that Shabbos brings!

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