

Pardes Yehuda

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פרשת אחרי קדושים תשפ"ה

Anger is the cause for the downfall of a person in Ruchnius

לֹא תִשְׁנֵא אֶת אָחִיךָ בְּלִבְּךָ: (יט יז)

You shall not hate your brother in your heart. (19:17)

Then the Torah continues וְאַהֲבַת לְרֵעֶךָ כָּמוֹךָ *you shall love your neighbor as yourself.* To explain the connection of both Psukim: the Mussar seforim bring that anger brings to hatred. The reality is that when someone is angry, he is irrational and loses his senses. Hence, Chazal equate the person he gets angry, as being an idol worshipper, for he forgets then from Hashem, and does things which are not appropriate for a Yid! Therefore, it is for the benefit of a person to refrain from getting angry. Yet one may think that keeping the animosity and anger inside and not showing the anger is fine.

The Torah connects the Posuk לְרֵעֶךָ כָּמוֹךָ. The anger inside would lead to hating your brother, and for this you are going against the Torah and doing a few Aveiros. לֹא תִקָּם וְלֹא תִטַּר אֶת בְּנֵי עַמֶּךָ. You shall not take vengeance or bear a grudge against members of your people. This also is the outcome of anger in the heart. בְּצֶדֶק תִּשְׁפֹּט עַמִּיִּתְךָ judge your kin fairly. Rashi explains, Judge your fellow man with an inclination in his favour (Avos 4: 4) This is the solution to refrain from hatred towards another Yid, and liking him.

The reason for animosity is that the person did something wrong or meant to harm you, and this causes ill feelings. But, when you judge the other person with the right inclination and you love him as you love yourself, you would realize that there were no wrong intentions, and all anger would be gone. Hence the psukim here are all connected with the objective of Love a Yid and refraining from any traces of anger. Therefore, Shlomo Hamelech states in Koheles 11:10 וְהִסַּר בְּעַם מַלְכְּךָ וְהִעֲבֵר רָעָה מִבְּשָׂרְךָ and banish care from your mind, and pluck sorrow out of your flesh!

The word רָעָה means the Yetzer Hara according to the Chidah. He says that the Yetzer Harah toils hard to bring a person to anger, since this causes to disconnect the person from Hashem. There is another meaning of רָעָה, the Gehinum. As the Gemarra says

Nedarim 22a Rabbi Shmuel bar Nachmani said that Rabbi Yonasan said: Anyone who gets angry, all kinds of Gehinum rule over him, because anger causes him to transgress all kinds of severe sins, as it is stated: "Therefore remove vexation from your heart and put away evil from your flesh" (Koheles 11:10), and the evil mentioned is nothing other than Gehinum, as it is stated: "Hashem has made everything for His own purpose and even the wicked for the day of evil" (Mishlei 16:4), which is interpreted to mean that ultimately the day of the evildoer in Gehinum will arrive. Hence, it is very important to work on this Middah. The saying of the Igeres Haramban everyday, is a tremendous segulah for refraining from anger, and becoming a tranquil person.

The heilige Tzemach Tzedek zt"l of Lubavitch was especially vigilant never to become angry, even the mildest inner anger. Whenever he felt himself about to give vent to anger, he would ask his talmidim to give him a Shulchan Aruch Yoreh Deah. The chassidim wondered – what did a Yoreh Deah have to do with preventing anger? The Rebbe explained to them: Our Sages say that whoever gives in to anger is said to be worshiping idols.

We see from this that anger is a serious matter, no less so than matters of issur (the prohibited) and heter (the permitted). If so, how can a person allow himself to get angry without first inquiring whether it is permissible, without examining the halachic authorities on the matter? That is why I seek an answer in the Yoreh Deah." Then the Rebbe would turn to the Yoreh Deah to investigate the halacha – and also by that time his anger would have passed.

The middah of controlling anger is so important to the attaining any level of Divine providence, as well as being a normal person. The Balei Musser bring a segulah similar to the above. When something occurs that can trigger an anger feeling, to first count to ten, and take a deep breath, and the anger will subside. This coincides with the counting to ten as stated earlier. (Yehuda Z. Klitnick)

The Shinover Rov teaches what Achdus means

Harav Reb Yitzchok of Pshevorsk, זצוק"ל, later came to Antwerp Begium and referred to as Reb Itzikel. told this story. He personally witnessed the event when it occurred, as he was a Shiniva Chosid. The Shinover Rov, Harav Hakadosh Reb Yechezkel Shraga, זצוק"ל, the son of Harav Chaim, the Sanzer Rov, author of Divrei Chaim, זצוק"ל, had a minhag that a few of his chassidim would stay in shul after every Shacharis and had a fabrengen, a Chassiishe get together. These chassidim were what they called *Yoshvim*, people who learned all day and didn't go to work.

They brought breakfast for them, and afterwards they sat, and spoke together with love for each other. Various rich people donated the food each day. The Yoshvim were very poor, but their Emunah and Bitachon kept them going strong. They would also take home leftovers for their hungry family. Some donated food for an entire week, some for a month. One of the rich donors, was Reb Nechemia, who often donated the food for the *Yoshvim*, for a month or more. Reb Nechemia was a firm Shinover chossid. He had great Emunas Tzaddikim in the Shinover Rov, and he brought him a lot of money. One day, as his turn came to bring a month's food for the *Yoshvim*, he decided he would sit with the *Yoshvim* and listen to their discourses.

He sat down at their table as they began eating, and almost immediately a chassidish shmooze began. They began telling stories about the various tzaddikim. One of the chassidim spoke up and said, "I believe and I'm very sure about it, that our Rebbe, the Shinover Rov, is a Baal Ruach Hakodesh, and can see everything with his heilige eyes!"

Reb Nechemia interrupted him and said, "I don't believe that exists today." All the chassidim sitting there got shocked. They yelled at him, "You don't believe in that? You're an *apikoirus*, a non believer! What do you mean you don't believe that the Rebbe has Ruach Hakodesh? Reb Nechemia tried to explain himself. "I'm a chossid of the Rebbe and I support him with money? I believe in the Rebbe and ask him about everything I do? I believe the Rebbe is a tzaddik and a

is close to Hashem and can perform miracles. But I don't have to believe the Rebbe has Ruach Hakodesh That is something very high." But the sharp chassidim would not let it go. "If you don't believe, from that we are telling you right now, and that we have personally witnessed many times that the Rebbe has Ruach Hakodesh, then you are an *apikoirus*!"

The argument became heated. Reb Nechemia wouldn't back down, and the other chassidim held their own, and the debate stretched out for a long time. Suddenly, the door opened, and the Shinover Rov's bright face appeared in the doorway. He went to the *yoshvim* and asked them, "What were you all talking about just now?" A silence fell on the room. No one wanted to tell the Rebbe what they had been arguing about, or that they were talking about the Rebbe.

The tzaddik asked again, "What were you all so fiery about that you needed to argue about it?" But again, no one wanted to say. They all kept their silence. Finally, the Shinover Rebbe focused on the one who had been arguing the loudest in the bunch. "I heard your voice above all the others. You must tell me what you were all arguing about!"

The Chosid couldn't find a way out, and told the whole truth. "We were saying that the Rebbe has Ruach Hakodesh, and Reb Nechemia, said he doesn't believe in it!" "So what did you tell him? asked the Shinover Rov. "We told him that if he doesn't believe that the Rebbe has Ruach Hakodesh then he's an *apikorus*." "And how did he respond to that?" asked the Shinover Rov. "He answered that he is a chossid! He supports the Rebbe, he asks the Rebbe about everything he does, and believes in the Rebbe. He says that just because he doesn't believe that the Rebbe is has Ruach Hakodesh that doesn't make him an *apikoirus*."

There was silence in the shul for a short time. Then the Shinover Rov said, "Whoever maintains and says that the Shinover Rov is not a Baal Ruach Hakodesh is not an *apikorus*. But whoever disagrees with Chassidim who sit together and fabreng with love, and disagrees with them, can be a *apikorus*! Chassidim have to live with Achdus and love and harmony.

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