



July 25, 1997

כ' תמוז תשנ"ז

פינחס Shabbat Parshat

Volume XXII Issue 4

HAPPY BIRTHDAY

Daniel Edell B-11
Talia Rosenberg G-7
Dani Gopin B-7
Gavy Simon
Dahlia Eisenberg G-5
Aliza Boim G-20
Avi Kuznicki - Waiter
Aaron Rothstein - Kolliel
Rachel Goldberg G-15
Simeon Siegel B-8
Samuel Bienenfeld B-19
Sara Winkler G-20
Ronit Secemski -Dance Assistant
Erin Wolkin G-20

*Mazel Tov On Your
Bar Mitzvah
Dani Gopin B7*

Thanks to Tova Mansdorf and
Noam Osband for all their
help with The Shalhevet.

Thanks also to the entire
office staff Aliza, Ronit,
Miriam, Paula, Shirley and to
Chavie, Aviva, and Michelle.

Thanks to the older Nitzi girls
for collating.

Friday night speaker
Mr. Jordan Gorfinkel
10:00 PM-Pargod
Hope to see you there!

Shabbat Times:
Latest
Candlelighting:
7:07 PM
Kabbalat
Shabbat:
7:00 PM

MIDAH OF THE WEEK - ארך אפים

Gateway to Happiness

Causes of anger.

A) Anger and arrogance are partners. Inner feelings of conceit lead a person to become angry. Conversely, humility leads to forgiveness. (*Hamaspek I, Toldai Hashem*, p. 44)

Anger comes from arrogance. A person's arrogance causes him to become angry at other people for not doing as he wishes. If, however, he would be aware of his own faults and have humility, he would not become angry at all. (*Shaarei Kdushah* 1:2; see *Mesilas Yeshorim*, ch. 22)

A person with humility does not feel anger if he is interrupted in the middle of doing something. He always sees the virtues of the person who interrupted him and considers that person important. If a king interrupted a woodchopper in the middle of his chopping wood, the woodchopper would not be offended since he is aware of how distinguished the king is. Similarly, the humble person always appreciates the greatness in each person and is not offended if they interrupt him. (Rabbi Yitzchok of Vorki, cited in *Slach Sarfai Kodesh*, vol. 2, p. 82)

B) Anger frequently comes from feeling that someone did not treat you with the proper respect. People tend to feel angry at someone who fails to show them the honor they think they deserve. The solution is to contemplate about how valueless the honor we receive really is. (*Maaneh Rach*, ch. 6)

If you are angered by obstacles beyond your control when trying to accomplish something for the community, the cause of your anger is your desire for honor and approval. This feeling of anger is negative and does not lead to creativity and ambition. (Rabbi Elyahu Meir Bloch; *Shivrei Daas*, pp. 113-4)

C) When a person does not feel satisfied with his own behavior and accomplishments, he is apt to go around with feelings of frustration and will lose his temper easily. (*Ohel Naftoli*, p. 56)

Have compassion on people who become angry easily. The person could have negative feelings about himself. By understanding the source of his anger, you will be able to deal with him more effectively. As regards yourself, if you have chronic feelings of guilt or inadequacy, you are apt to lose your temper easily. For this reason many perfectionists have bad tempers. Since they make almost impossible demands of themselves, they feel tense and strained which often leads to anger. While always try to improve, accept yourself and this will lead to further growth.

D) When you are suffering, be especially careful not to become angry. At such times you are likely to have a tendency to become angry easily. (*Raishis Chochmah: shaar haanavah*, ch. 5)

E) Anger frequently comes from bearing too heavy a burden. (*Sefer Hamidos: kaas*, no. 33)

When you feel excessive pressure, you will be tense and irritable. If you find your present situation too difficult to cope with, try to figure out practical ways to lessen your commitments and responsibilities.

F) Continuous irritation can provoke even the most patient person to become angry. (*From the Wisdom of Mishle*, p. 191)

If someone's behavior is irritating you and you just remain silent, there is a possibility you might blow up at that person. Therefore either: a) develop a positive attitude towards what the person is doing (it can be viewed as an exciting challenge), b) politely ask him to stop the behavior you find irritating, or c) leave the room.

G) Be careful to avoid unnecessary debates for this can easily lead to anger. (Chofetz Chayim; *Chovas Hashmirah*, p. 19)

Before getting into an argument or even in the midst of one, ask yourself, "Is it really worthwhile to argue over this matter?"

H) Some people become angry when asked for help when they are in the middle of their own work. If they would have an appreciation for what they gain from giving charity and doing acts of kindness, they would not become angry regardless of what they were in the middle of doing. If you were working on something that would give you a small profit, how would you feel if someone came along and offered a suggestion on ways to earn a large profit? Just as you would certainly not be angry at such a person, so too you should not be angry at the person who gives you an opportunity for doing acts of kindness. (*Darkai Mussar*, p. 10)

I) When you already dislike someone, you will find it easy to become angry at him for whatever he does. (Dubner Magid; *Sefer Hamidos*, p. 171)

Ask yourself, "How would I view this behavior if it was done by someone I like?"

J) The more you acquire the habit of taking from others, the more likely it is that you will become angry if those people do not comply with your demands. To avoid this it is important to avoid taking from others whenever possible. (Rabbi Chayim Shmuelewitz; *Sichos Mussar*, 1971, essay 17)

K) Homemakers need to be especially careful not to grow angry and shout if a member of the family breaks or ditches something. The potential harm of anger and quarrels is much greater harm than what was done. (*Bayis Neaman*, p. 37)

L) "Do not associate with a man of temper, and do not approach a man of wrath, lest you learn his ways and bring on danger to your soul." (*Mishle* 22:24-5)

Angry vehemence is contagious. In associating with a short-tempered person, one can easily adopt his bad qualities. (*From the Wisdom of Mishle*, p. 193)

M) The cause of a person's extreme ups and downs in behavior, strong irritation, frequent temper tantrums and over-aggressiveness can be of a physical nature. Injury and shock around the head may prompt changes in personality. Also, a chemical unbalance in the body can make a person

prone to anger. If attitudinal changes do not seem to help a person suffering from irrational anger, it is advisable for him to see a physician for a medical checkup.

Be aware of what you tell yourself when you make yourself angry.

A) One who blames others for making him angry will fail to work on himself not to become angry. Rather, a person should take the responsibility on himself whenever he loses his temper. (*Hegyonai Mussar*, vol. 3, p. 12)

Frequently people say, "He made me angry." This is inaccurate. No one can make you angry. You make yourself angry by what you tell yourself about a given situation. When you say, "I made myself angry because of what I told myself about this person's behavior," you are accepting the responsibility upon yourself, which is the first step leading to improvement.

TORAH THOUGHTS

The Parsha of Pinchas relates to us a bloody and gory tale. Two people are defying Hashem, and Pinchas simply cannot tolerate their illicit behavior and kills them swiftly with his sword. An unusual incident in and of itself but far more difficult is to understand the consequence of Pinchas's actions. One might think he would be punished or at the very least chastised for killing two people, yet he is not. Hashem congratulates Pinchas on his action and rewards him with shalom.

Could this mean that the Torah sanctions murder as a way of life? Most certainly the Torah does not! Why then is Pinchas rewarded with a בריית שלום?

The Spinker Rav commenting on Pinchas's vigilante action explains that there are two interpretations for פוגעין, one the action of Pinchas as a physical פגיעה and the second a spiritual פגיעה. The spiritual פגיעה can be learned from יעקב אבינו in פרשת ויצא where we learn he said tefillah. The פסוק states "ויפגע במקום" and חז"ל tell us that ויפגע means he opened his heart and mouth with words of tefillah. יעקב and פינחס both used weapons and hence the word פוגעין. Pinchas used a physical weapon (a sword) whereas Yaakov used the ultimate spiritual weapon that of tefillah.

As we now begin the three weeks let us all focus on our tefillah. Let us use our tefillah as a most meaningful weapon. Let our hearts and mouths pour out in a shirah of tefillah so that like Pinchas we may be rewarded with the ultimate shalom.

Shulamith Cohen

Nitzi-Shtili Play

This past Monday afternoon Machzor Aleph was treated to a terrific production of "HR Puff and Stuff". The acting was great (especially the acting after the play) and the costumes were superb. Many thanks to Michael Arzouane and his staff for putting this production together.

STAFF CLOSEUP

New to Morasha this summer is Michael Arzouane, the head of the drama department. Michael was introduced to Rabbi Wahrhaftig by his Rabbi at home, Rabbi Schwartz. At first, Michael was unsure about spending the summer in a camp; but when he was home for Pesach (in Montgomery, Alabama) his dad convinced him to take the job.

So far Michael is enjoying his experience at Morasha. The staff has been incredibly supportive, friendly, and helpful to him. Michael is enjoying working with the kids and hopes that acting in the plays will help them develop self-confidence and feel good about themselves. He also hopes that by the end of the summer he'll also get the hang of making schedules.

During the year Michael is enrolled in a doctoral program at the American Institute of Hypnototherapy. Hypnosis is another love of his, and along with drama Michael hopes to pursue a career in it. Michael has won the Jean Darympaul Award for directing, and in 1995 was voted Best Director by the American Theatre of Actors. This summer Michael will be directing three plays and he hopes to be able to combine his skills as a director and a hypnotherapist to bring some really great acting to the Morasha stage.

BLOOD AND HOW TO GIVE IT BY Noam Osband

This past week, Morasha held its annual blood drive. 151 pints of blood was taken from the arms of 151 campers, machoniks, Kollelites, staff members, Camp Americans and a camp director. There was a mother-daughter couple (Chevie + Paula Spodek), a father-daughter couple (Asher + Tova Mansdorf) and even some married couples (the Hechts and the Mansdorfs). Special mention should be given to the Machon volunteers: Sarit Zauderer, Tova Mansdorf, Lance Friedman and Ariel Davis. Thanks should also be given to the kitchen staff for preparing the food. The food was so good that 151 people cut themselves just for a cookie from the kitchen. Thanks is also in order for Sarita Adelsberg for her help. The girl's waterfront would like to thank everyone for the wonderful turnout. A special *yasher koach* to Chaya and the girls' waterfront for organizing this blood drive.

All contributions to the Shalhevet are welcome.
To submit an article please see Alisa Schwartz .