



KUNTRES

HAVINEINI



פרשת
ויקהל
תשפ"ד

YEAR 2
ISSUE 66

SHIURIM OF
HARAV SHIMON
SPITZER SHLIT" A



לעילוי נשמת

האי גברא יקירא רודף צדקה וחסד רב פעלים
הרה"ח משה יוסף בן ר' יעקב ז"ל בראכפעלד
מקסיקו יצ"ו
גלב"ע בשם טוב ו' חשון תשס"א לפ"ק



**HAVINEINI
HOTLINE**

US - 718.686.8300

E"Y - 072.257.7726

UK - 0204.586.2115

BE - 03.300.0223

Also available on:



Sign up to receive daily shiurim
and weekly publications or to
send feedback:

Tel: 718.387.1122

Email: info@machonhavineini.com



Contents

Preventing Anger on Erev Shabbos 5

*Beware the Danger ❖ Know Your Enemy ❖ Talmidei Chachamim
Increase Peace ❖ Rav Elimelech Banishes the Sitra Achra ❖ A
Dangerous Birthday ❖ Opposing Forces ❖ Fragmented Torah ❖ Blame
the Sitra Achra ❖ The Song of the Wise ❖ Battle Plans ❖ Anger and
Hate Strengthen Physicality*

Preventing Anger on Erev Shabbos

Beware the Danger

In the previous shiur we discussed the challenge of trying to enter Shabbos with a feeling of *כאילו כל מלאכתך עשויה* – *as if all your work is done*. There is another front, as well, where we have to fight the *yetzer* as Shabbos approaches. It is not a battle that we choose to enter, but it confronts us nonetheless. If we are not fully aware that a battle is taking place, the *yetzer* can easily defeat us.

In *Maseches Gittin* (52a) Chazal relate the following story.

There was a couple whom the *Satan* would provoke by getting them to argue with each other every Erev Shabbos. Once, the *Tanna* R. Meir arrived in their town. Over the course of three weeks, he prevented them from arguing as evening fell on Erev Shabbos, eventually making peace between them. He heard (the *Satan*) say, **‘Woe to me that R. Meir threw me out of my home.’** (A place of argument and strife is the “home” of the *yetzer hara*.)

The Chida writes in his *sefer Avodas Hakodesh*,

When we approach *Minchah* on Erev Shabbos, there is great danger of *machlokes* between husband and wife, or among the servants. **The *sitra achra* goes to great efforts to start arguments.** A G-d-fearing person will control his *yetzer* and refuse to let himself get upset and participate in *machlokes*. On the contrary, he must seek peace, and go peacefully to *daven Minchah* properly, with peace of mind, for it is a time that the holy lights of Shabbos are revealed from above.

Sometimes, a person makes the effort to start Shabbos preparations early, hoping to get to shul well before *Minchah* and have time to learn Torah. Suddenly, an argument breaks out. Perhaps he caused it by

thoughtlessly criticizing his child. (“I’ve told you five times to get dressed! Why aren’t you dressed for Shabbos?”) He might not have even noticed the beginnings of the *machlokes*. But the *Satan*, standing on the sidelines, is delighted. The *Satan* is the true instigator of the *machlokes*. He knows that discord in the home prevents people from receiving and gaining from the light of Shabbos.

Shabbos is a source of great *oneg*, pleasure and delight. However, that *oneg* is also very delicate. One *machlokes* or argument can banish *oneg* from the home. That’s why the *Satan* tries so hard to destroy the peace in our homes on Erev Shabbos.

Know Your Enemy

Knowing that it isn’t one’s child causing the argument, but the *sitra achra*, can make it easier to hold back from becoming angry. The Ben Ish Chai writes (*Vayeira* – year 2),

Everyone who starts an argument with his wife, children or servants is sure that he is justified. He feels that it is certainly appropriate to start an argument when it seems that they have failed to fulfill their tasks properly.

However, anyone who has a brain in his head will understand that **any mistake or failure that he attributes to members of his household is not really their fault**. It is simply a *ma’aseh Satan*, designed to cause argument and strife at that time. If the *Satan* decided to cause his wife or another member of his household to make a mistake, how was anyone supposed to prevent it? Can we really expect someone to outsmart the *Satan* and defeat him? Who can declare that he has defeated the *Satan*?

Therefore, when an intelligent person notices that something has gone wrong with the Shabbos preparations, he won’t blame his wife, family members or servants. Instead, he will attribute it to the *Satan*, as we explained above, and hold his tongue, rather than get angry or argue. Then it will be good for him in this world and the next.

Aside from the simple meaning of the Ben Ish Chai's concluding sentence – וטוב לו בעולם הזה ובעולם הבא – there is a deeper meaning as well. Remember that on Shabbos we are meant to experience the taste of *Olam Haba*. That *ta'am* will be inaccessible to someone who harbors anger or grievances in his heart. Therefore, when something goes wrong on Erev Shabbos, a person who remembers that the *sitra achra* wants to steal his *oneg Shabbos* will pause before giving in to anger. He will turn to Hashem: "Please help me not become angry." A person who responds this way will certainly experience the taste of *Olam Haba* in this world.

Talmidei Chachamim Increase Peace

Rav Pinchas Friedman, the head of the Belzer *kollelim*, relates that the Belzer Rebbe once sent him to a certain home where fierce arguments would break out every Erev Shabbos. The Rebbe asked Rav Friedman to visit the family and to tell them in the Rebbe's name that they should learn the story of R. Meir (retold above, from *Maseches Gittin*) every Erev Shabbos.

It is also told that the Beis Aharon of Karlin was once walking with his son Rav Asher to a certain village, on Erev Shabbos. When they entered the town, they saw smoke coming out of each chimney, a sign of the cooking and baking that was underway in honor of the holy Shabbos. The Beis Aharon told his son: "Do you see? *Malachim* are coming out of the chimneys! **The women could attain *madreigos of ruach hakodesh* by their hard work preparing for Shabbos.** Unfortunately, anger prevents them from achieving it."

The *sitra achra* does everything possible to instigate anger and arguments. In one house, he causes a pot of food to burn, and in another he causes something to spill. In yet another house, he gets a child to walk on the freshly washed floor, canceling the efforts of the one who mopped it.

It's not the child's fault! Have mercy on him! This is exactly what the Ben Ish Chai described. It was declared from above that after you

have cleaned the floor and it sparkles in honor of Shabbos, the *sitra achra* will push a child's hand and some sticky liquid will spill all over. It's important to be aware of this.

The person who understands what is happening will raise his eyes to the heavens and say, "Ribbono Shel Olam, I know what is happening. **Please help me not get angry with this child.** And what's so terrible if I'll have to clean the floor once again in honor of Shabbos?"

Someone who responds this way opens a window that welcomes in the light of Shabbos, to illuminate his home and all who live there.

Rav Elimelech Banishes the Sitra Achra

Once the Oheiv Yisrael of Apta heard about an elderly woman who, as a young girl, had worked in the home of the Rebbe R' Elimelech of Lizhensk. He visited her in order to hear her memories of Rav Elimelech's ways.

She said: There were several girls working in the Rebbe's home, and sometimes arguments would break out among them. But then each Erev Shabbos, they experienced an awakening of *teshuvah* in their hearts, just like on Erev Yom Kippur. The girls would then make peace with each other and their friendship became even stronger.

When the Oheiv Yisrael heard this, he said, "Every Erev Shabbos, the *Satan* tries to spread conflict that will divide the hearts of Yidden. However, Rav Elimelech, with his great *kedushah*, was able to arouse feelings of love and *shalom* among the *neshamos*, thereby weakening the *Satan's* power."

This story teaches us that your battle with the *sitra achra* is not simply focused on whether you will get angry or not. That is only one part of a much greater war that is being waged. The *sitra achra* has taken up residence in your home and you must evict him. It is a battle between *kedushah* and the *sitra achra*. It's a shame that we don't all have Rav Elimelech's ability **to bestow feelings of love and brotherhood upon**

everyone in our homes. Nevertheless, we must do what we can and daven for *siyata d'Shmaya*.

A Dangerous Birthday

Aside from his goal of blocking Jewish homes from receiving the light of Shabbos, there is another reason for the *sitra achra's* efforts to sow discord on Erev Shabbos.

There was a tzaddik by the name of Rav Yeshayah Schneebalg, who lived in Eretz Yisrael. Once, while walking to shul on Erev Shabbos, he heard sounds of an argument coming from one of the houses. He was surprised, because he knew the family who lived there, and it was very much out of character for them to raise their voices in anger. He remarked, **“Surely, they end up arguing because they are *mekabel Shabbos* late.”**

He explained by referring to the Mishnah in *Pirkei Avos* (5:6), which states that the *mazikim* (spiritual destructive forces) were created Erev Shabbos at the time of *bein hashemashos* (twilight). Since they were created at that hour, they can gain control over people and influence their behavior. Therefore, they try to incite arguments between husband and wife. This generates the negative energy that sustains them.

He concluded with a teaching from his ancestor, the Ateres Tzvi of Ziditchov: **“If the Shabbos tablecloth is spread on the table before midday, the spirit of Shabbos is already present in the home. The *mazikim* have no power in the environment of Shabbos.”**

Opposing Forces

The Pnei Menachem wrote the following in the margin of his Gemara, on the *daf* in *Maseches Gittin* that tells the story of R. Meir making peace on Erev Shabbos.

My father and teacher the Imrei Emes explained why the opening of the earth that swallowed Korach and his community was also created *bein hashemashos* on Erev Shabbos.

The *Zohar Hakadosh* (*Parshas Korach*) states that Korach denied Shabbos. Therefore, *middah k'neged middah*, his punishment was created on Erev Shabbos. This also explains the story of R. Meir.

Shabbos brings peace and brotherhood, because when a person's inner world (*penimiyus*) is revealed, he understands that his *neshamah* is united with all others. They all have the same source. Korach, however, personified the root of *machlokes*, as evidenced by the *machlokes* he started against Moshe and Aharon. His incitement of *machlokes* is described by the *Zohar Hakadosh* as a *machlokes* with the essence of Shabbos.

This is why the *Satan* tries to incite *machlokes* every Erev Shabbos: because Shabbos is the strongest force opposing him. Shabbos brings peace and brotherhood, whereas **the *Satan* and his forces are nourished by discord.**

(This is why tzaddikim say that *machlokes* causes all *tzaros*. If Bnei Yisrael persist in a state of love and brotherhood, nothing can harm them, even if they have committed *aveiros*.)

If we study that first Erev Shabbos, we discover something amazing. After Hashem created the entire universe, just before He illuminated the world with the unifying light of Shabbos, He created two opposing forces. One was the power of *mazikim*, the power of division, which prevents the light of Shabbos from entering the world; and one was the opening of the earth (*pi ha'aretz*), which prevents *mazikim* from dividing us. **Just after these two opposing powers were created, the world was enveloped by Shabbos.**

We have mentioned in previous *shiurim* that every time the forces of *kedushah* attempt to conquer new territory, the *sitra achra* fights back. The most powerful weapon in its armory is the power to divide us. Division then leads to anger, hatred, and *machlokes*. All those problems share a common root, in the *sitra achra's* desire to detach everything in the world from its Creator.

Fragmented Torah

Let's delve into another form of division. In *Maseches Shabbos* (138b), we learn,

When our Rabbis entered Kerem B'Yavneh, they said, "The Torah is destined to be forgotten from Yisrael" ... R. Shimon bar Yochai said, "*Chas v'shalom* that the Torah should be forgotten from Yisrael! As the *pasuk* says (Devarim 31:21), כִּי לֹא תִשְׁכַּח מִפִּי זַרְעוֹ – *for it will not be forgotten from the mouths of his descendants*. But how then do I explain the *pasuk* (Amos 8:12) וְשׁוֹטְטוּ לְבַקֵּשׁ אֶת דְּבַר ה' וְלֹא יִמְצְאוּ – *They will wander to seek the word of Hashem and they won't find it*? It means they won't find clear *halachah* and clear *Mishnah* in one place."

R. Shimon bar Yochai's statement refers to one of the major difficulties that we face when learning Torah. **We don't understand how all the different parts of Torah connect with each other.** A person may say, "I spent a lot of time learning the *sugya* of *bitachon*. After a while, I left that and moved on to the *sugya* of *hachma'ah*. Then I moved on to the *sugya* of *kirvas Elokim*." He sees them as disparate topics, whereas all three are really part of one *sugya*. A person who lacks *hachma'ah* cannot understand *bitachon*, and without an understanding of *bitachon* one can't truly experience *kirvas Elokim*.

It's not only three interdependent *sugyos* like *bitachon*, *hachma'ah*, and *kirvas Elokim* that are connected. All aspects of Torah – without exception – are connected with each other; we simply lack the ability to identify the connections. A person learns *Maseches Megillah*. It's a wonderful *masechta*, but how does it connect to *Maseches Gittin*? This is the disconnect that R. Shimon speaks of. The Torah will never be forgotten by Klal Yisrael; but they won't understand each area of Torah's relevance to the others. It also indicates that they haven't grasped the internal unifying concepts of Torah.

This, R. Shimon said, will be the great *avodah* that we must achieve in order to extricate ourselves from *galus*.

Only if a person has great *anavah* will Hashem help him see those connections and realize the unity of Torah. That comprehension is the source of true *chiddushei Torah*.

Blame the Sitra Achra

The *Zohar Hakadosh* calls Shabbos **קדוה דאחד** – the secret of unity. On Shabbos we are in a state of *kirvas Elokim*. From the perspective of *kirvas Elokim* a person realizes that the argument taking place in his home isn't really between him and his wife. It's between him and the *sitra achra*. He aspires to draw close to Hashem on Shabbos, and the *sitra achra* is trying to obstruct that closeness. It was the *sitra achra* that engineered the upsetting event that triggered the argument. **That is the single source of all Erev Shabbos mishaps.** We have to learn not to be confused by the disparate events, and realize that they are all manifestations of one phenomenon.

Let's imagine a couple who have been blessed with a very impressive son. As soon as he reaches the age of *shidduchim*, they are flooded with offers.

The first time the name of a girl from a certain family came up, they dismissed the idea politely, but immediately. A month later, a shadchan calls them to suggest the same girl. "I tell you, I've heard such wonderful things about the girl and her family. You simply won't find a better offer." The father then receives a call from the girl's uncle, his wife gets a call from a neighbor, and they both get calls from friends of the family.

The parents of this *bachur* don't have to be geniuses to realize that all these calls are not a coincidence. **The source of all those different calls is the same:** the girl's parents, who want the *shidduch* to go through.

The same principle applies to a person's troubles on Erev Shabbos. He shouldn't think of his various problems as unrelated issues. He might be deeply in debt; one of his children is very challenging; and his wife doesn't know how to cook. (*Machzor Vitri* states that the *Chachamim*

instituted the custom of *toameha* – tasting Shabbos food on Erev Shabbos – so that if the husband finds the food to be lacking salt, he can just add some, thereby avoiding conflict.) He must realize that these aren't separate problems; **they're different manifestations of the same conflict.** The Yid wants to experience the *kirvas Elokim* of Shabbos, and the *Satan* sets up one obstacle after another to prevent him from achieving his goal.

The Song of the Wise

When a person relates to his problems this way, and understands their source, it is far easier to handle them successfully. In the example of the *shidduch*, the boy's parents will simply smile with each additional phone call, picturing the couple that stands behind all of them. They have identified the source that unites all of those seemingly disparate events; they are therefore able to think about the suitability of the *shidduch* on its own merits.

A person who sees the world this way will be prepared for multiple challenges each time he tries to progress. He may say with a smile, as he starts his day, "Yesterday I decided to be *kovei'a itim* and adopt a set schedule of learning every night. Let's see what obstacles suddenly appear. It won't take long for my learning schedule to be faced with one challenge or another."

When the *nisayon* does arrive, he might be fazed at first, but then he'll remember the source of the challenge, and he'll face it bravely.

This outlook is the opposite of the fragmented way people usually view life. This person understands that multiple events can all stem from the same root.

During the week, every person has to deal with one challenge after another, each of which seems to be the effect of a different cause. Picture the *Shishah Sidrei Mishnah*: he has to face challenges in the worlds of *Zeraim*, *Moed*, *Nashim*, *Nezikin*, *Kodashim* and *Taharos*. They seem to deal with completely separate topics. But in fact, just **like the six orders of the Mishnah, his *nisyonos* are coming from one source and are different parts of one entity.**

A family is preparing for a daughter's wedding. As the wedding day draws closer, they enter a maelstrom of vastly different tasks. They start to run in all directions: they have to set up the apartment, but then remember that they had to buy something. In the midst of that they get a phone call about the guest list for the third *sheva brachos*. They are overwhelmed and confused by an endless list of seemingly unrelated tasks.

In one way or another, a similar process plays out every Erev Shabbos. The *mazikin* that were created then encourage *pirud*, separation and disagreement, because they are nourished by that negative energy. While we have to be aware of that spiritual reality, we also need to remember that **the force that opposes division** (the *pi ha'aretz*) **was also created during that *bein hashemashos***, and we can utilize its power to prepare for Shabbos in peace and unity.

Battle Plans

What practical steps can we take to avoid conflict on Erev Shabbos?

The first and most basic was mentioned above in the name of the Ateres Tzvi of Ziditchov - **to prepare for Shabbos early**. When we try to get ready at the last minute, and must remember and take care of many tasks in a small window of time, we are opening the door of our home to the *yetzer hara*.

The *sefer Shivochei HaAri* relates that towards the end of the Arizal's life, a plague broke out in Tzfas. He gathered ten *talmidim* together with their wives and children, to live in isolation together.

After five months, an argument broke out between two of the women. Each woman told her husband about the conflict, and the men began to argue. The Rav had constantly warned them about the importance of maintaining love and brotherhood, but on that Erev Shabbos, they forgot those instructions and transgressed.

When evening fell, the Arizal went outside with his *talmidim* for *kabbalas Shabbos*, and when he returned to the shul, it was clear to

all that he was upset. For the rest of the *tefillah* he appeared to be in a state of mourning. Rav Chaim Vital saw this and was very frightened, for this was not the way of the Arizal.

After they finished the *tefillah*, he approached the Arizal. “*Rabbeinu!* Why did I see the Rebbe in a state of mourning and bitterness throughout the *tefillah*?” The Arizal replied, “During *kabbalas Shabbos*, I saw the *yetzer hara*, and he quoted the *pasuk* (Shmuel I 12:25) גַּם אֶתְּךָ גַּם מְלִכְךָם תִּסְּפוּ – *Both you and your king will be destroyed.*”

“I saw that because of the conflict among us on Erev Shabbos, the decree has been sealed. As long as there was peace among us, he wasn’t able to enter and prosecute.”

The *sefer* concludes the account: “And so it was, because of our sins, at that time, our master was called to the *yeshivah shel ma’alah*, and with him, five of our friends.”

This frightening story illustrates a principle stated by the Beis Aharon (*Likutim*): **when there is division among *talmidim*, it endangers all of their friends, and especially their *rav*.** The disharmony opens the door to the *mekatregim* (prosecutors).

The *Kaf Hachaim* (*siman* 27) relates: Once after *kiddush* on Friday night, he heard his neighbors arguing about one of the dishes that were served. He immediately stood up from his Shabbos meal, went to their home and sat down at their table. They quickly made peace and ended the argument. For the rest of their lives, they felt indebted to the Rav, and never argued again.

The *Kaf Hachaim* adds,

I have written this in the *sefer* so that people will learn from me and make peace among their neighbors, because **if a person makes peace between others, it won’t be possible for him to argue with others** and involve himself in *machlokes*. In this way, *shalom* will be increased in the world.

Each of us should tremble and cry bitterly when we read in the *sefer Shivochei HaArizal* that the candle of Hashem was extinguished because of a quarrel that took place on Erev Shabbos. Woe to the generations that lost the glory of the pillar of light. How the eyes and hearts of Yisrael were closed...

Without doubt, someone who thinks about this will always have patience and forbearance, will overcome his *middos* and will benefit from increased *shalom*.

Anger and Hate Strengthen Physicality

We'll conclude by mentioning that we can see the effects of conflict in the way we experience Shabbos. The pleasure we experience on Shabbos depends on Hakadosh Baruch Hu agreeing to reveal Himself to us. When He does reveal Himself to us, we experience the powerful feeling of pleasure that results from *kirvas Elokim*, closeness to Hashem. That is the aspect of Shabbos that we refer to as *me'ein Olam Haba*, a taste of the World to Come.

Before any person can experience *kirvas Elokim*, he first has to sense his own *neshamah*. When he is involved in physical pursuits, his physical aspects are strengthened and become dominant. At such times he is very aware of his physical body, and barely aware of his *neshamah*. On the other hand, when one's body is weakened, or if he is actually nurturing his *neshamah*, he becomes very aware of his *neshamah*. That's why we are so aware of our *neshamah* during *Neilah* on Yom Kippur. One who undergoes physical suffering that weakens his body, but is able to accept *yissurim* with love, also becomes very aware of his *neshamah*.

This is also the concept behind the prohibition to eat before davening. The physical experience of eating makes one more aware of the body, its needs, and its pleasures. That makes it more difficult to be in touch with the *neshamah* during davening.

Anger and hatred are emotions that flood a person with awareness of their body. Love emanates from the *neshamah*; because love, like Shabbos, is *raza d'echad* – the secret of unity. But hatred is *raza d'piruda* – the secret of division. When one gets angry, the increased temperature of his body reflects the heat of his inflamed *yetzer hara*. A person who is so conscious of his physicality simply cannot be in touch with his *neshamah*.

One who gets together with friends in a spirit of love and unity, singing and sharing *divrei Torah*, will feel the awakening of his *neshamah* and experience *kirvas Elokim*. **Anger, hatred, machlokes, and annoyance all block our ability to experience kirvas Elokim.**

Chazal instruct the head of the household to ask before candlelighting, “עשרתם? ערבתם? – Did you separate *ma'aser* from the produce? Did you set up all necessary *eruvim*?” However, they also said, צריך למימרינהו בניחותא – *one must ask those questions gently*. Someone who speaks in a threatening or intimidating tone, even if his goal is to ensure compliance with *halachah*, won't be able to experience the *kirvas Elokim* of *oneg Shabbos*.

One who humbles himself and remembers that he is not in a struggle with those around him – but rather in a struggle to overcome spiritual forces that want to steal away his opportunity to grow close to Hashem – will overcome the obstacles, **and truly taste the sweetness of kirvas Elokim on Shabbos.**



842106199994