

פרשת ראה תשע״ה

CHARACTER CHANGE (II)

How to Change

In the year (1936), someone asked the Frierdiker Rebbe: "How should I go about correcting my *middos?*"

He replied that the first step is to make an honest assessment of oneself, without exaggerating to either extreme. This skill, he explained, can be learned from the way a craftsman repairs a broken object. Before he starts he checks it carefully: some of its parts need cleaning and strengthening, some must be replaced. He then prepares his tools and begins to work. First, he removes the parts that are to be replaced, then busies himself with the cleaning and strengthening of the other parts, and finally, he shapes the new parts, gradually creating a strong and solid product.

Similarly, with regard to the *avoda* of correcting one's *middos*, a person must remove the negative traits and replace them with good ones. He must first analyze himself well, ridding himself of any undesirable traits, and then cleaning and strengthening those that are good.

The first task, removing whatever is bad, does not require special tools; anyone can do it. Similarly, the evil traits of anger and pride can be removed by anyone who has come to understand their evil nature, by learning *sifrei mussar*. The next step, producing strong, positive *middos*, requires the tools of *Chassidus*: one studies concepts that he can understand and that will arouse his heart (*farshtandike inyonim un hartzike inyonim*).

(אג"ק אדהריי"צ ח"ג ע' תנ"ו – עיי"ש בארוכה)

The Frierdiker Rebbe said: *Chassidus* **must** make one into a chossid with *chassidishe middos*; otherwise, it can be called *chochmah*, but not *Chassidus*. The path of *Chassidus* is broad and paved; it is the fault of those young chassidim who study *Chassidus* in selfmade ways that the clear path of *Chassidus* is blocked. This is the result of studying without *avoda*.

(לקוטי דיבורים ח״א ע׳ 48 ואילך)

Transformative Experience

Lma'an Yishme'u Shabbos Table Companion

One day, after having stayed in Mezritch for a while, the Alter Rebbe planned to return home. He had intended to go by foot, but the Maggid directed that a wagon be hired to take him. When his *chavrusa* – the Maggid's son, Reb Avrohom HaMaloch – accompanied him to his wagon, he told the wagon driver loudly, "Whip the horses until they stop being horses."

Hearing this, the Alter Rebbe understood why the Maggid had arranged for the wagon. For the Alter Rebbe, those brief words opened up a new challenge in avoda – transforming the bad *middos* into good ones. And in order to internalize that message, he decided to extend his stay in Mezritch.

On this incident the Rebbe commented: Until one reaches this level of **transforming** one's *middos*, he must at least keep them under control, for he cannot wait until then...

(רשימת היומן ע' רמו, תו״מ ח״ח ע' 137)

The Frierdiker Rebbe related:

My uncle Reb Zalman Aharon, the Razah, was a *baal middos tovos*, a person of refined character. Despite his many troubles, he was always smiling and never shed a tear over his situation. Yet when he encountered a fellow Yid in trouble, his smile would disappear and he would cry – though of course he would also do all he could to help the sufferer.

Once, during a *farbrengen*, the Razah said that the only way to correct one's *middos* is to use one's mind – just as one can safely walk across a narrow beam lying in a pool of mud, by using one's head to keep balance.

The Rebbe Rashab commented, "Why does controlling one's *middos* with the mind resemble walking across a narrow beam? Because safety is only insured when the **head** is keeping balance, preventing the *middos* from making one fall.

"This approach requires constant watchfulness of the mind so that the *middos* that have not yet been corrected will not return to their natural, wild ways. True correction of character requires transforming the *middos* themselves, by using the mind together with *avoda* of the heart."

The Frierdiker Rebbe noted: Chassidim of earlier times were more devoted, and they corrected their *middos* on an entirely different level, both in quality and quantity. They were able to walk with slippers and white socks, and their socks would remain clean, for they knew how to sidestep the mud. Nowadays, we go across with boots and even our clothes get dirty.

(סה"ש ת"ש ע' 39)

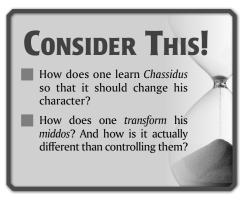
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When the elder chossid, Reb Zalman Zezmer, wanted to arouse his own heart, he would tell the following story:

In his town lived a great *lamdan* who had outstanding *middos*, but he was not acquainted with *Chassidus*, and Reb Zalman tried to explain to him the effect that *Chassidus* has on a person's *middos*. Later on, this man traveled to the Alter Rebbe and asked about this, and the Alter Rebbe answered, "Animals also have *middos*, but they are instinctive, part of their nature: the raven is mean and the eagle is kind. By contrast, when *HaShem* created people, He made their *middos* keep step with their intellect and not merely be dictated by nature – in order to give them the merit of doing *avoda* and working on themselves."

Hearing this, the man realized that all the good *middos* that he had developed were only instinctive, and he fell faint. When he came to, the Alter Rebbe showed him how to reach the superior *middos tovos* of *Chassidus*.

(88 'ספר המאמרים תש"י ע'





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A WAY OF LIFE Rabbi Chaim Hillel Raskin Moreh Hora'ah - Beis Horaa Rechovot

Deodorant on Shabbos

May I use unscented deodorant on Shabbos?

Stick:

- In the building of the *Mishkan* they would sand hides of animals to prepare the *yerios* (coverings of the *mishkan*). Sanding wood or sharpening a knife is therefore considered a *melacha*.
- Some *poskim* contend that it is likewise prohibited to use a bar of soap or deodorant since in the process the surface of the soap is shaved and smoothened.¹ However, many disagree since one has no interest or benefit in smoothening the already smooth soap bar (unlike in previous centuries when soap bars were rough).² Still, some argue that applying the deodorant on the body constitutes *memareiach*, smearing a soft substance on a surface, since one wants the deodorant to be spread.³

Spray:

- It is prohibited to scatter particles into the wind on Shabbos, which is like winnowing grain, and *poskim* discuss whether spraying liquid would be included. However, several distinctions from winnowing are made: (1) It's not of growing or living origin.⁴ (2) It is sprayed onto a surface and not into the air.⁵ (3) The user generates the air pressure, unlike winnowing which uses the wind.⁶ (4) In aerosols the air doesn't leave the can, it only forces the liquid out. This allowance would not apply to spray bottles where the air is pumped out.
- In practice: When spraying against a surface both types of spray may be used.⁷

Roll-On:

- Since neither of these problems exist by roll-on deodorant, it is permitted for use on Shabbos.
- Scented deodorant may pose a problem of *molid reiach*, generating a scent, and will be discussed in another issue.

1. משנ"ב סי' שכ"ו סק"ל מעשה רוקח פכ"ב

2. קצוה"ש סי' קמ"ו בדה"ש סקל"ב. וראה

שו״ת בדי הארון סי׳ י״ב. וכן משמע מדברי

3. ראה שש"כ פי"ד סס"ז, שו"ת אור לציון ח"ב

פל״ה תשו׳ ה׳. אך בסבון יש גם איסור משום

בורא ונולד כשממיסו שוע"ר סי' שכ"ו ס"י.

אדה"ז שלולי איסור נולד הי' מותר.

מהלכות שבת דין י״ג.

 שו"ת רעק"א סי' כ' שמלאכת זורה הוא דווקא בגידולי קרקע.

ראה פסק"ת שבת ח"ב סי' שי"ט סעיף מ"ח
והערה 673.

 שבת כהלכה פרק י"ח הע' ל"ב, שו"ת מנח"י ח"ו סי' כ"ו.

.7. ראה נתיבים בשדה השליחות ח"א סי י"א.

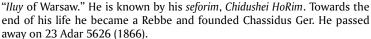
לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה

לזכות הילד יעקב בן יחיאל מיכל ושיינא עלקא שיחיו שיגדלוהו הוריו לתורה, לחופה ולמעשים טובים

OUR **H**EROES

Chidushei HoRim

Reb Yitzchok Meir Alter was born in the year 5559 (1799). His father was a *talmid* of Reb Levi Yitzchok Barditchever. Reb Yitzchok Meir was a *talmid* of Reb Simcha Bunim of Pshischa and Reb Mendele of Kotzk, and was known as the



A *misnaged* once asked Reb Yitzchok Meir, "Why do the chassidim *daven* after *zman tefila*? It is an *aveira* and it's going against a clear *din* in *Shulchon Aruch*!" Reb Yitzchok Meir responded, "A sign for an *aveira* is when it leads to another *aveira*, as it says '*Aveira goreres aveira*.' But when the chassidim transgress *zman tefilah*, they do not come to transgress another *aveira* as a result. Rather they learn and become inspired to *daven*, thereby doing Hashem's will."



In one of his *deroshos* he spoke about King Achav, and brought out something good in him. One chossid present thought it was not right to be *melamed zchus* on a *rasha* like Achav, and Reb Yitzhok Meir told him, "Make a *kal vchomer*. If chassidim, which can only imagine that their Rebbe has *giluy* Eliyohu, travel to him and learn from his mouth, it is definitely worthwhile to find some *zchus* to Achav, who everyone knows saw Eliyohu *Hanovi* face-to-face..."

(באר החסידות ע' 145)



A non-religious man once asked Reb Yitzchok Meir: "It says in *Krias Shema* that if the *Yidden* sin the skies won't give rain, etc. and they will suffer physically. But I am a sinner and I am nonetheless very rich. Now how does that make sense?" The Gerer Rebbe explained: "It seems from your words that at least once in your lifetime you have recited the *Shema*. That being the case, however many riches you have, it is very little compared to what you deserve!"

(641 'באר החסידות ע'

לזכות יהושע העשל בן חנה שי' לרפו"ש וקרובה

A MOMENT WITH THE REBBE

Harav Chodakov Meets the Rebbe

Towards the end of the month of Tishrei 5687 (1926), on *motzoei Shabbos Parshas Noach*, the young Latvian chossid,

Reb Chaim Mordechai Aizik Chodakov, met the Frierdiker Rebbe's son-in-law for the first time. Their meeting marked the beginning of the respect of the young educator to the Rebbe, developing into fifty years of working at the Rebbe's side as the chief *mazkir*.

Harav Chodakov never spoke about himself or his personal experiences. Still, he considered this experience exceptional, and would become emotional as he described the meeting.

"I entered the house of the Frierdiker Rebbe on *Motzoei Shabbos*, and before my eyes was this most wonderful scene. The new guest from Yaketrinislav was saying '*Vyiten Lecho.*' He stood and held the *siddur* with both hands, and said it quietly and simply.

"It is difficult to describe, but it captured me completely. At that moment, when I saw this guest, I saw and sensed truth in its purest form. In that *'Vyiten Lecho'* I saw the truth itself."

(Kfar Chabad issue 894 p. 24)