

PARSHA GAMES

"Would You Rather?"

by Sammy Schaechter

GOAL: To teach the kids the importance of standing up for what we know is right

TYPE: Moderate, indoor, group game.

HOW TO PLAY: Present a series of questions to the group and have them choose a side. For example, "Would you rather take a super hot shower or a super cold one?" Anyone who would rather take a super hot shower goes to the right side of the room, anyone who would rather take a super cold shower goes to the left side of the room, and anyone who can't decide goes into the middle. You can come up with a bunch of funny ones such as "would you rather lick the bottom or inside of someone's shoe" as well as ones that will spark interesting conversations such as "would you rather be a high ranking person in the army and protect thousands of people or become a famous professor and teach thousands of people?". Have a good time with it and be creative and funny. Then once you do all the funny ones, start to take the questions into a more serious place. Head towards the direction of getting kids to really think about their answers and push them to take a strong stance. After every question, ask one

or two kids to voice their opinion about why they chose what they chose. The funny questions will have funny opinions but as they questions get more serious, try and spark conversations as much as possible. Get the kids to really make decisions and not have anyone in that middle ground.

DISCUSSION: In this game we learned about taking sides and expressing your opinion. Sometimes it's hard to make a choice, even if you feel really strongly about it, when the rest of your friends are choosing the opposite. That is true with regard to having opinions, as well as actions. There are times when we simply have to stand up for what we know is right, even if it's hard. Pinchas, the grandson of Aaron, the Kohen Gadol, was a peace-loving man. But he saw that Jewish people were making a big mistake that was costing them their lives. The Midianites had convinced some Jews to go against the Torah, and the people were acting very wrongly, yet nobody was standing up to stop them. Pinchas decided that he couldn't just look the other way. He acted bravely and decisively, and stood up for what was right. Because of him, many lives were saved. We learn from this week's parsha, that there are times that a person has to take action for what is right.



Pinchas Wrap-Up

by Sammy Schaechter

Aharon's grandson Pinchas is rewarded for his act of bravery and stepping up in killing the Simeonite prince Zimri and the Midianite princess, Kozbi. He saved Bnei Yisrael from a plague that would've destroyed everyone. He also avoided a great Chilul Hashem. Hashem rewards Pinchas with a long life and makes him a Kohen.

Moshe and Elazar are put in charge of counting all men between the ages of 20 and 60 using half shekel coins to count everyone. They counted 601,730 people.

Moshe is instructed on how the Land is to be divided by doing a lottery for all the tribes and families of Bnei Yisrael. The five daughters of Tzelaftchad put up a fight to Moshe that they should be able to get a portion of the land that belonged to their father who died

without sons. Hashem grants them their request and decides that from them on if a man has no sons then his daughters can inherit the land.

Moshe chooses Yehoshua Bin Nun to take over as the leader of the Jewish people and teaches him everything he needs to know. The Parsha ends with talking about the Korban Tamid

LEADER TIP:

The parsha talks about all the korbanot we used to bring on the holidays. Bring snacks connected to each holiday!

and details how it was given every day twice a day. It then talks about all the special extra Korbanot given on Shabbat, Rosh Chodesh, and Yom Tov.

TEFILAH TREASURES

Shemona Esre - Modim

The word Modim has two meanings: (a) to admit to the truth, and (b) to express to Hashem today – thanks and recognition of the goodness we receive from Him. With this understanding we can explain why Modim is an exception to the rule that lets the Shaliach Tzibbur say the bracha for us, while we just listen and say amen

at the end of the bracha. For all the other brachot "the Shaliach Tzibbur can say the bracha for us. Yet, when the Shaliach Tzibbur says Modim, the congregation participates by saying a prayer of thanks known as Modim D'Rabanan, The Rabbis' Modim. The reason for this is that Modim means

"thank You," Hashem. And if there is one thing that no else one can do on our behalf, it is to say "thanks." Thus, this is the reason that the gematria of the word Modim is 100 (40 = נ 40=י=6 7=4 ,י=10 ,ד). This hints at the requirement to give thanks to Hashem every day by saying 100 blessings.

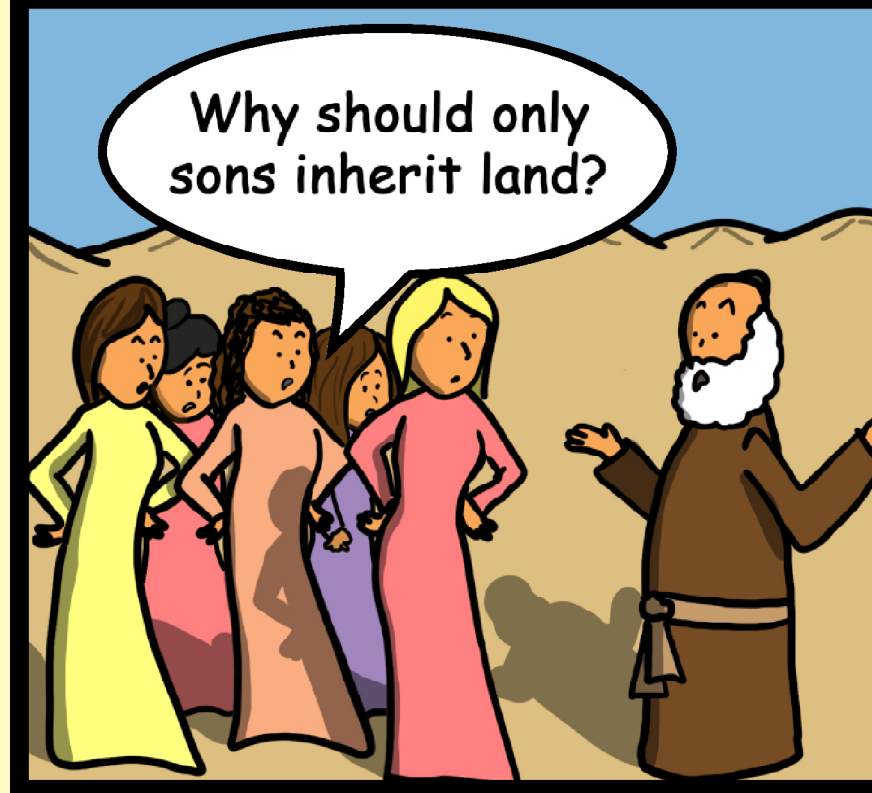


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TORAH COMICS

Tzelaftchad dies, and his daughters want to inherit his land.



Excerpt from ANDiDREW Torah Comics. Get the book or draw your own at Torah-Comics.com

To Whom Are They Referring?

Pinchas ben Elazar ben Aharon Hakohen (Bamidbar 25:11)

Our Sages teach us that the Torah has seventy “faces.” The study of Chasidus also has seventy different approaches. The disciples of the Baal Shem Tov, founder of the movement of Chasidus, absorbed the teachings of their great teacher and interpreted them, each in his own way. One chose the way of simchah, joy; another concentrated on ahavas Hashem; a third devoted his energies to disparaging worldly interests and self-glory — bitul hayesh. A fourth consecrated his life to the study of Torah and other paths. All, with the single purpose and goal of serving Hashem in the best way he saw fit.

Each of the Baal Shem Tov’s disciples founded their own schools of thought, their chasidic courts. All of them had many followers and adherents, people who believed that their Rebbe’s approach was the true one!

The chasidim became zealously protective of their Rebbe and his honor, thinking his way to be exclusively ideal. Thus, they also came to belittle all other forms of service to G-d, to ridicule and reject the other different streams in Chasidus. In their zeal, they sometimes defended themselves with blows. It was sordid, petty and bitter. The Rebbes themselves rarely got involved in the arguments. They were head and shoulders above such small-minded quarrels; their thoughts revolved around lofty matters. And, if different groups disagreed bitterly, this did not diminish from the greatness of the leaders.

Such controversy raged around the figure of R’ Simchah Bunim of Pshischa. This founder of a noted chasidic court had begun his adult life as a businessman in the commercial center of Danzig. Some people could not be reconciled to the fact that the former merchant had become the leader of thousands of chasidim. They resented

his rise to fame.

They had no idea of his true worth, his sanctity or the extent of his Torah scholarship. Had they an inkling of his stature, they would have held their peace — and themselves become adherents.

R’ Simchah Bunim’s followers, however, took deep offense at the disparagement of their great leader. They upheld his honor and became zealously vindictive at any slight to his reputation.

One of the chasidim, R’ Yitzchak of Vorki, loved and revered his Rebbe beyond measure, but he was not militant when it came to defending R’ Simchah Bunim’s reputation. If ever he heard anything said against him, he did not protest violently like the others, but kept his silence.

Many were the times when people insulted the Rebbe in his presence. Others, in his place, would have reared up with righteous indignation to defend their Rebbe’s honor. R’ Yitzchak remained indifferent.

His complacency irked the other chasidim and they rebuked him. But R’ Yitzchak refused to get upset. He had a ready reply: “Let me tell you what happened to me and you will see why I am the way I am, indifferent and insensitive.

“In the course of my travels I once came to a city where I had no relative or even acquaintance. As soon as I entered the city, a total stranger came up to me and said, ‘He is the one! This is the man! I am certain of it!’ I did not know what he was referring to. Who did he think I was?

“Just then another man walked up to me, peered into my face and said, ‘This is the man. No doubt about it!’

“Confused and a bit frightened, I continued on my way when suddenly my path was barred by a group of people led by a woman. They surrounded me and berated me with curses. Some

even slapped me in the face.

“After a while, I caught the gist of their words. They mistook me for the husband of that woman, a man who had abandoned his wife. I tried desperately to prove that they were mistaken, but they refused to listen. The more I denied being that man, the fiercer and more violent they became. They hurled accusations of cruelty and evil and began beating me. In vain, did I try to fend off their blows and defend my honor, but they refused to believe me.

“When they had sufficiently vented their indignation upon my poor body, they decided to take me to the rabbi of the city. There, in the rabbi’s house, where I had a chance to speak and be heard, I, finally, was able to prove that I was not the errant husband.

“When I finally succeeded in convincing the townspeople of their error, they were beside themselves with regret. They fell at my feet, begging forgiveness. I told them that I realized they had meant well. It had been a cruel mistake, a quirk of fate. Surely, if they had known who I really was, they would not have dreamed of raising a finger against me. I had been the victim of circumstances and they were not to blame.”

R’ Yitzchak of Vorki fixed his colleagues with a stern look and said, “Can you draw the appropriate lesson from this incident? I learned that all ill feelings and even curses cast at our Rebbe, R’ Simchah Bunim, are a result of mistaken identity. I am certain that those very Jews who denigrate him do so because they do not really know him. Had they met our Rebbe and come under his holy influence, they would never speak as they do. Whom, then, are they criticizing and condemning? Some other person, surely. A figment of their imagination — the person whom they mistake for the Rebbe.

“If this is so, then there is no point

Tal Brody

born August 30th, 1943

Born in New Jersey, Tal Brody is an American-Israeli former basketball player who lives in Israel. He was drafted number 12 in the NBA draft but chose to pass up on an NBA career and instead play basketball in Israel. He played on the national teams of both the United States and Israel and also served in the armies of both countries.

In high school he led his team to an undefeated state championship. In college he was an All-American and All-Big Ten guard in 1965 while playing for the University of Illinois. That



year he was drafted number 12 by the now Washington Wizards. Before the NBA season started he traveled to Israel for the Maccabi Games and led the American team to a gold medal. Moshe Dayan, the Israeli Minister of Sports, and Ministry of Education, convinced Brody to return to Israel and help bring up Israel’s basketball team and morale. Brody passed up his NBA career and instead played for Maccabi Tel Aviv.

In 1977, he led Maccabi Tel Aviv to the European Cup Basketball Championship. Along the way, his team defeated the heavily

favored Soviet Red Army team CSKA Moscow. Brody’s famous quote after beating the Soviets – “We are on the map! And we are staying on the map – not only in sports, but in everything.” – became a part of Israeli culture. It has been used for decades in many different contexts, from political speeches to National Lottery commercials.

During his playing career, Brody’s Maccabi-Tel Aviv teams won 10 Israeli championships and 6 Israeli State Cups.

In 1979, Brody was awarded the Israel Prize, the country’s highest civilian honor.

LEADER TIP:

Play a game of basketball just like Tal Brody! Discuss his decision to play in Israel and ask the kids what they would do in his situation. Talk about priorities.

PUZZLERS ANSWERS

PARSHA CODE

- PINCHAS’S REWARD for KILLING ZIMRI and KASBI was to become a KOHEN
- HASHEM COMMANDED MOSHE and ELAZAR to COUNT BNEI YISROEL again
- Shevet LEVI was COUNTED separately from BNEI YISROEL
- The DAUGHTERS of TZELAFCHAD wanted MOSHE to give them an INHERITENCE in ERETZ YISROEL
- When a man DIES his SON INHERITS him, but if he has no SONS his DAUGHTER INHERITS him
- MOSHE went up on a MOUNTAIN and LOOKED at ERETZ YISROEL, because he wasn’t going to ENTER
- HASHEM told MOSHE to APOINT YEHOSHUA AS the new LEADER of BNEI YISROEL
- The KORBAN TAMID was brought twice a DAY, 1 in the MORNING and 1 in the EVENING
- PESACH is on the 15th DAY of NISSAN, and

you EAT MATZAH for 7 DAYS

- On DAY 1 of TISHREI, it is ROSH HASHANA, and YOM KIPPUR is on DAY 10
- SUKKOS starts on the 15th of TISHREI, and SHIMENI ATZERES is 8 DAYS later

TEST YOUR PARSHA KNOWLEDGE

- Five daughters, no sons
- In front of all the Bnei Yisrael
- So that their land would not transfer to another shevat
- To show him all of Eretz Yisrael
- Because he was always learning Torah and serving Moshe
- Yes
- That their property would transfer to another shevat through marriage
- Anyone within their own shevat
- Aharon
- His father
- Machlah, Noah, Chaglah, Milkah, and Tirtzah

- Moshe
- We daven
- The goral itself called out which nachalah goes to which shevat
- Elazar
- At least twenty
- Each name was about Yosef
- She tried to make Yaakov feel better after Yosef was missing, by playing music on her harp and singing that Yosef is still alive
- Datan and Aviram
- Korach’s sons

TORAH RHYMES & RIDDLES

- Salu.
- Peace.
- Calev & Yehoshua.
- The daughters of Tzelofchad.
- Moshe
- Yehoshua bin Nun.
- Sukkos.

Gratitude

"Behold! I give him My covenant of peace." (25:12)

Just a few hours after landing in Eretz Yisrael, an American Jew came to see R' Simchah Bunim, the Gerrer Rebbe. The Rebbe greeted him with a warm "Shalom aleichem," and shook his hand. The chassid had many questions to ask, and R' Simchah Bunim answered each one with infinite patience. Finally, happy and satisfied, the American prepared to take his leave.

The Rebbe turned to him. "I have a

request to make. Can you do me a favor and take a small package back to my daughter, who lives in your city?"

"Of course!" the chassid answered promptly. "It will be my privilege!" He was deeply moved by the unexpected honor: a chance to serve the Rebbe.

R' Simchah Bunim handed him a package along with his thanks and blessings.

Hours passed. The American chassid was in his hotel room when he heard

knocking on the door. Opening it, he found one of the Rebbe's attendants standing in the doorway. The man was holding an enormous basket filled with fresh fruit.

Before the astonished chassid could say a word, the attendant said, "The Rebbe sends this to you, along with his thanks for your help!"

Stunned, the chassid took the basket and placed it on a table, thinking, "What a marvelous lesson this has been for me — a lesson in gratitude!"

A Verbal Bribe

"Our father died in the wilderness, but he was not among the assembly that was gathering against Hashem in the assembly of Korach... And Moshe brought their case before Hashem." (27:3-5)

Two men came to a din Torah before R' Avraham of Sochatchov. Before the proceedings began, one of the men told the rebbe, "Remember a

year ago, when Your Honor dismissed a shochet from his job? Well, I was on Your Honor's side then."

R' Avraham said immediately, "I am disqualified to judge this case." He brought proof from the case of the daughters of Tzelafchad, who said, "Our father died in the wilderness but was not among the assembly of

Korach." At once, it says, "And Moshe brought their case before Hashem." It does not say, as in the matter of Pesach Sheni, "Wait, and I will hear what Hashem commands." Moshe Rabbeinu saw himself as disqualified from judging the daughters' case, because what they had said constituted a kind of verbal bribery.

A Time for Honor

"Therefore, say: Behold! I give him My Covenant of peace. And it shall be for him and his offspring after him a covenant of eternal priesthood" (Bamidbar 25:12-13)

One Friday morning, the Chofetz Chaim arrived in Moscow to raise funds for his yeshivah. He notified various key figures in the Jewish community of his arrival, and his purpose in coming.

One of them, the philanthropist R' Zelig Parsitz, asked, "Why didn't the Rebbe let us know ahead of time that he was coming? We would have

prepared a suitable welcome, which would certainly have benefited the yeshivah as well!"

The Chofetz Chaim smiled. "Tell me, R' Zelig. Is your wife preparing a kugel in honor of the Shabbos?"

"Certainly! Why the question?"

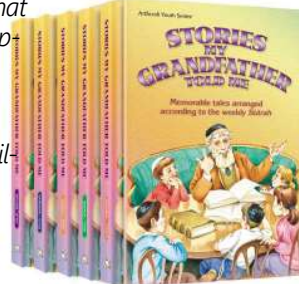
"And would you dream of eating the kugel on erev Shabbos?"

"Ah, Rebbe, my wife wouldn't let me eat it!"

"True, true!" said the Chofetz Chaim. "Just as we don't eat the kugel on erev Shabbos, before its time, so too must

we avoid enjoying honor before its time. The honor that awaits those who keep the Torah belongs to the future."

Stories My Grandfather Told Me by Zev Greenwald (Author) Libby Lazewnik (Translator) and Tova Katz (illustrator) is packed with short pleasant stories that teach children important life lessons from the weekly Parsha. The five-volume set is available from your favorite Jewish book store, or at artscroll.com.



in arguing with them, for we do not speak of the same man at all. I have

only pity for such people, who are missing the enriching experience of

being acquainted with R' Simchah Bunim of Pshishcha."

The Tree and Its Fruits

And to his seed after him, a covenant of priesthood forever more (25:13)

R' Moshe of Kubrin would visit the great R' Yisrael of Ruzhin from time to time. He last saw the Ruzhiner shortly before the Rebbe's death, in the year 5611 (1851). R' Moshe went to the village of Putik where R' Yisrael was staying.

In the late afternoon, towards shalosh seudos time, R' Yisrael invited his guest to accompany him on a stroll in the magnificent garden which surrounded the stately house. They walked together in silence, until, finally, R' Yisrael broke the quiet and began speaking with a sigh.

"My dear friend, Rebbe of Kubrin.

Times are coming when the common folk will live well. They will have all they need in the material and the spiritual sense. But the wise and the righteous will suffer during this period, both in ruchniyus (spiritually), and in gashmiyus (physically). They will be in such straits that they will have difficulty in even reciting a psalm of Tehillim. Alas, that is how it will be, someday. But we still have much to be thankful for! Let us therefore express our happiness and good fortune! Come, my friend, let us partake of the shalosh seudos meal with fruit."

He paused and then asked, "Rebbe of Kubrin: you are a great halachic authority. Tell me, does one fulfill the re-

quirements of the third Shabbos meal by eating fruit?"

R' Moshe sensed that this was no superficial question, but one heavy with symbolic meaning. He sensed that the Rebbe was asking if his own fruits, that is, his children, would inherit his position after he died.

R' Moshe burst into tears and cried, "R' Yisrael! The world still needs you!"

R' Yisrael shook his head and said, "But the decree has already been sealed."

Indeed it had. Only six weeks later R' Yisrael of Ruzhin was summoned to the Heavenly Academy.

The Rabbi Wanted a Radish

Let Hashem, the G-d of spirits appoint a man over the congregation (27:16)

R' Zev of Zebarz was seated with his disciples around the table, partaking of the third Shabbos meal. Suddenly, there was a loud sound of crunching. One of the chasidim had taken out a large radish and was eating it, slice by slice, with gusto.

"Glutton!" said some of his com-

LEADER TIP:

Standing up for the right thing is one of the hardest things in the world. Talk it out with the kids and make them feel good and proud about the times they were able to do that.

panions. "For shame! Is that how you behave before the Rebbe?" others rebuked him.

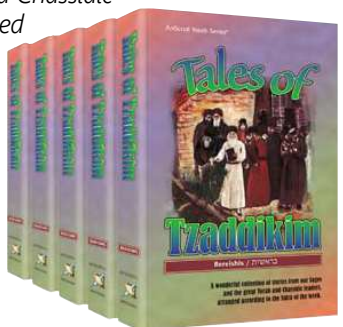
"Don't you have any self respect?" still others whispered to him.

The culprit's face grew as red as the radish and he stopped eating. R' Zev sensed the undertone and looked around the table. His gaze was arrested by the one chasid whose face blazed with shame. At a glance, the Rebbe took in the entire scene.

Feeling sorry for the Jew who had been publicly embarrassed, he said, "I would also like some radish now."

The chasid got up and brought the Rebbe a few slices of his radish. And then and there, the Rebbe himself began munching on the radish and ate it up.

Tales of Tzadikim by G. Matov is a wonderful collection of stories from our Sages and the great Torah and Chassidic leaders, arranged according to the Sidra. The five-volume set is available from your favorite Jewish book store, or online at artscroll.com.



PARSHA PUZZLERS

TEST YOUR PARSHA KNOWLEDGE

by Sammy Schaechter & Dovid Saleman
Answers on page 7.

from, his mother or his father?

EASY Qs

- How many sons and daughters did Tzelafchad have?
- In front of whom did HaShem tell Moshe to appoint Yehoshua to take over for Moshe?
- Why this limitation?
- Why did HaShem call Moshe up to har Ha'ivrim?
- Why did HaShem pick Yehoshua to be the next leader after Moshe?
- Did HaShem allow the benot Tzelafchad to get a nachalah?
- What was the concern of the Bnot Tzelafchad?
- Who were they allowed to marry?
- Who is Pinchas's grandfather?
- Which shevat does a boy come

LEADER TIP:

Instead of raising your hand when you know the answer to the question, have them stand up just like Pinchas did.

MEDIUM Qs

- What were their names?
- Who was and always will be the greatest navi?
- What do we do instead of bringing karbanot?
- What nes happened with the goral (lot) that they used to choose the nachalot (pieces of land) in Eretz Yisrael?
- Who is Pinchas's father?
- How old must a man be in order to be counted?
- How did Binyamin name his children?
- Why was Serach bas Asher still alive? What was her zechut?
- Which two people from Shevat Reuven does the Torah remind us of that died along with Korach?
- Who does the Torah say did not die with Korach?

HARD Qs

CRACK THE PARSHA CODE

by Rabbi Yaakov Levine
Answers on page 7.

- P R for K Z and K was to become a K
- H C M and E to C B Y again
- Shevet L was C separately from B Y
- The D of TZ wanted M to give them an I in E Y
- When a man D his S I him, but if he has no S his D him
- M went up on a M and L at E Y, because he wasn't going to E
- H told M to A Y the new L of B Y
- The K T was brought twice a D, 1 in the M and 1 in the E
- P is on the 15th D of N, and you E M for 7 D
- On D 1 of T it is R H, and Y K is on D 10
- S starts on the 15th of T, and S A is 8 D later

Rabbi Yaakov Levine is the 5th grade rebbe and afternoon mashgiach at Yeshiva Toras Moshe in Queens, NY. He is also the Night Activity Director and a rebbe at Camp Lema-la. Rabbi Levine can be reached by email at rabbilylevine@gmail.com

PARSHA PUZZLERS

TORAH RHYMES & RIDDLES

Answers on page 7.

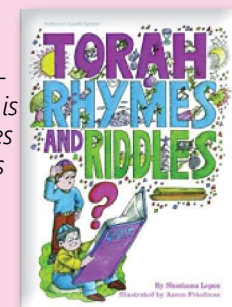
- Pinchas lifted up his spear
And pierced me through and through.
For I took a woman of Midian
I'm Zimri ben _____
- Pinchas stood up for Hashem
And caused the plague to cease,
And so Hashem rewarded him
With a covenant of _____
- They listened to the spies' report
And lost their bravery,
All the men of Israel
Who had come from slavery.
These men died in the desert
For this was Hashem's command,
But the women all remained alive
Since they loved the Holy Land.
And we two are the only men

Left of that generation
To enter into Canaan's land
Together with the nation.
_____ and _____

- We are five sisters, all alone
Our father died without a son.
And so his portion of the land
Will be ours by
Hashem's command.
The _____ of _____
- I could only see from faraway,
The land that would be ours one day _____
- Moshe laid his hands on me
In front of the whole nation.
For he must die and I will lead
The coming generation.

- Two festivals have seven days,
But they're different in so many ways
On Pesach every day you bring
The exact same offering.
But on the other festival
Everyday there's one less bull
What's the name of this holiday.
Do you know it? Can you say?

Torah Rhymes and Riddles by Shoshana Lepon (Author) and Aaron Friedman (Illustrator) is filled with rhyming riddles that test young children's comprehension of the weekly Parsha. For more great children's Torah books, visit artscroll.com



PARSHA STORIES

STORIES MY GRANDFATHER TOLD ME

Clouds — and Sunshine

"The daughters of Tzelafchad speak properly. You shall surely give them a possession of inheritance among the brothers of their father" (Bamidbar 27:7)

R' Isser Zalman Meltzer lay in bed, his leg wrapped in bandages and in great pain. It was the year 5708 (1948), and the Arabs had been shelling Jerusalem ceaselessly. In one of the attacks, R' Isser Zalman was wounded in the leg. Because of his advanced age, his situation was serious.

R' Shlomo Zalman Porush sat beside R' Isser Zalman's bed. Seeing the gaon's suffering, R' Shlomo Zalman burst out in a deep sigh.

"R' Shlomo Zalman," R' Isser Zalman said, "soon, with Hashem's help, the navi's prophecy will come true: 'On Har Tziyon there will be refuge, and it

will be holy.' Heaven forbid we should despair. The geulah is close at hand!"

Settling himself more comfortably, R' Isser Zalman told a story:

"It was before the Second World War, and the Chofetz Chaim sat with R' Elchanan Wasserman. Sighing deeply, the Chofetz Chaim said, 'I see black clouds over the skies of Europe. A terrible danger threatens the Jewish people —'

"R' Elchanan sat up, shaken and disturbed. 'And what will happen?' he asked.

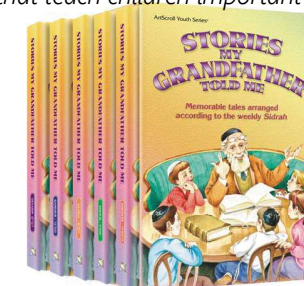
"The Chofetz Chaim answered with a pasuk: 'On Har Tziyon there will be refuge, and it will be holy.'

"But Eretz Yisrael is filled with Jews who do not observe the Torah and mitzvos. The Torah is wearing sack-

cloth and ashes,' R' Elchanan protested.

"The Chofetz Chaim said, 'V'hayah kadosh — the letter "vav" is a "vav ha-hipuch," to tell us that in the end Eretz Yisrael will undergo a spiritual revolution towards holiness and purity — and from that revolution will come the geulah!"

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PARSHA STORIES

TALES OF TZADIKIM

A Complicated Question

Let Hashem, the G-d of the spirits of all flesh appoint a man over the congregation (27:16)

The Lubavitcher Rebbe, the Tzemach Tzedek, took special pains never to give vent to anger. Whenever he felt himself about to succumb to wrath, he would ask his talmidim to give him the sefer Yoreh Deah.

"What did Yoreh Deah have to do with anger?" wondered the chasidim.

The Rebbe explained, "Our Sages say that whoever gives in to anger is said to be worshiping idols. We see, then, that anger is a serious matter, no less so than matters of issur (the prohibited) and hetter (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, as it were, in the Yoreh Deah."

With these words, the Rebbe would turn to the Yoreh Deah — and by that time his anger would have passed.