

BEING JOYFUL (2)

The Power of Joy

The *Zohar* teaches that the way a person conducts himself in This World determines how he is dealt with Above. In the words of the *Zohar*, "If a person down here shows a luminous face, in the same way a luminous Face shines upon him from Above."

(זהר ח"ב קפ"ד ע"ב)

One *Motzaei Yom Kippur*, the Baal Shem Tov went out with his chassidim to say *Kiddush Levana*, but the moon was covered by clouds. Returning to his room, the Baal Shem Tov immersed himself in *davening* and tearfully pleaded that the moon be revealed – but the clouds did not part. The chassidim, waiting outside for their Rebbe, broke out in joyful dancing, thanking *HaShem* for the Yom Kippur they had properly spent. The Baal Shem Tov, drawn by their *simcha*, joined them. The clouds suddenly moved aside, the moon came out, and with great ecstasy, the chassidim recited *Kiddush Levana*.

Regarding this episode, the Baal Shem Tov would say, "What I could not bring about with my *tefilos* and *yichudim*, the chassidim were able to accomplish with the power of *simcha*."

(סיפורי חסידים זוין תורה ע' 115)

Sweetening with Simcha

Crossing over a bridge in Danzig, the holy *tzaddik* Reb Simcha Bunim of Pshis'cha saw a man floundering in the waters below. Seeing no way of saving the Yid, he called out to him, "Send regards to the Livyasani!" At that moment, *HaShem* came to the man's aid: he managed to catch on to a plank and save himself.

Reb Simcha Bunim later explained that due to the man's broken spirit, he could not be helped. "But when I made that humorous comment he was slightly gladdened, he was able to save himself with the power of his *simcha*."

(שיח שרפי קודש עניני שמחה אות ט)

The holy *tzaddik* Reb Elimelech of Lyzhansk would often undertake harsh *siggufim* as a *kapara*, such as rolling in the snow without

warm clothes. On one such night, Reb Elimelech did not notice a nail sticking out of a board that was covered in snow. As he rolled over it, it pierced his hand. When he arrived home, his relatives excitedly gave their advice on how to stop the bleeding. Reb Elimelech's daughter, overhearing snippets of the lively conversation, thought they were discussing a hole in the wall, and called out, "What's the big deal? Take some straw and stuff it up!" Hearing this, everyone laughed, and suddenly Reb Elimelech stopped bleeding. With this distraction taken care of, he returned to his *avoda*.

He later explained that an unfavorable decree had been issued Above, but through the *simcha* his daughter had caused, *simcha* was aroused Above, and this nullified the decree.

(סיפורים למעשה ח"א)

The Mittlerer Rebbe's *kapelia* included two groups of chassidim, musicians and horse riders, who would enliven joyous occasions. The Rebbe's son Reb Nachum was one of the horse riders. One ordinary day, the Rebbe called for a performance and stood by his window to watch. Suddenly, Reb Nachum was flung from his horse and was badly hurt, but surprisingly, the Rebbe motioned that the performance should continue. Meanwhile, a doctor was called, and after examining Reb Nachum, concluded, "He has only broken his leg."

Some chassidim later asked the Mittlerer Rebbe why he had ordered that the performance continue, despite the accident.

"Why don't you ask the reason for calling for a performance on a regular day?" responded the Rebbe, and he explained: "I became aware of a harsh decree being issued in *Shamayim* on my son, and since *simcha* sweetens stern decrees, I called for the *kapelia*. The *simcha* helped, for his fall turned out much less harmful than what had been planned for him. Then, to ensure a complete recovery, I instructed that the festivities continue. With *HaShem's* help, he will recover completely."

(רשימות דברים ח"א ע' צד)

In the Merit of Joy

Walking around the marketplace, the *amora* Rav Broka asked Eliyahu HaNavi if anyone who was there was deserving of *Olam HaBa*. Eliyahu HaNavi answered in the negative. Soon two brothers appeared on the scene. Eliyahu HaNavi said, "These men will merit *Olam HaBa*," and went on his way.

Curious, Rav Broka approached the strangers and asked them, "What do you do?"

Their answer was simple: "We're just a couple of lively guys. We cheer up folks who are sad. And if we see two people arguing angrily, we joke around with them until they give up quarreling."

(תענית כ"ב ע"א)

At a *farbrengen* the Rebbe once quoted a *derush-vort* of Reb Shimon of Yerislav, a *talmid* of the Chozeh of Lublin:

"אז, when *Moshiach* comes,

the *goyim* will express their surprise: הגדיל ה' לעשות עם אלה, with what have you merited such great miracles?"

We will tell them:

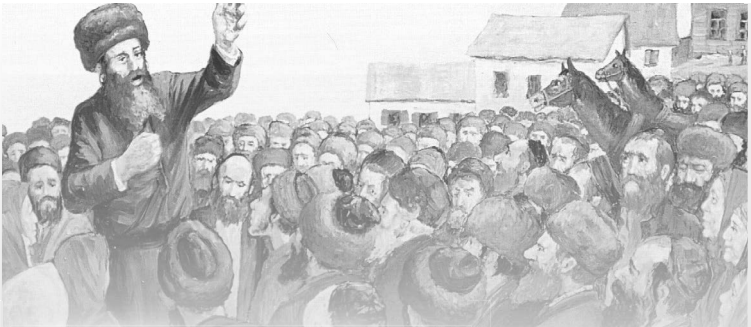
היינו שמחים, It was in the *zechus* of our *simcha*!"

The Rebbe concluded that Yidden should rejoice out of trust that *HaShem* will bring *Moshiach* soon. This will then urge *HaShem* to do so."

(תורת מנחם חט"ו ע' 51, מס' תורת שמועון, לקו"ש ח"כ ע' 384)

CONSIDER THIS!

- Is joy a tool to enable one to serve *HaShem* through practical mitzvos or is it an *avoda* of itself?
- What is the special power of *simcha*: that it motivates the person to work better or that it draws down a *bracha* from above?



A WAY OF LIFE

Rabbi Moshe Gourarie

Outbidding a Committed Buyer

Reuven knows that Shimon is looking into buying a certain house. Is he allowed to offer more money for that house and buy it?

- The Gemara¹ states that one may not purchase an item which another Yid was set upon buying (“*oni hamehapech becharoro*”) and one who does so is called a *rosho*.² This applies even if the buyer is willing to offer a higher price, and the seller is a Yid who will thus gain.³ Poskim⁴ find basis for this concept in Sefer Yechezkel where it implies that one who interferes with his friend's *parnoso* is considered a *rosho*.
- This *issur* only applies when the buyer and seller settled on a price and only the actual acquisition is lacking.⁵ However, if a price was not yet finalized, the *issur* does not apply, for then all sellers would lose out by being limiting to the first offer as others would be prohibited from making a higher offer.⁶
- Contemporary *Poskim*⁷ discuss when this *issur* begins nowadays since many negotiations are involved even after the price is set. It would seem⁸ that the *issur* applies once an agreement was reached on all the terms, although the seller never gave his formal word to sell it to that buyer.
- Some *Poskim* claim that a product with a fixed price becomes *ossur* for others as soon as a Yid is interested in purchasing it. In a reverse situation where the buyer and seller agree on the sale and will decide on the price later, the *issur* also applies.
- If one transgressed this *issur*, we announce in Shul before all that he is a *rosho*⁹, but the majority of *Poskim* hold that he is not halachically obligated to return it.¹⁰ If one purchased the item not knowing that someone else was about to buy, all agree that the sale need not be reversed. Nevertheless, in all situations, it is “*midas chassidus*” to sell it to the original buyer.
- The above discussion is only applicable to when it is possible to buy a similar item at a similar price. An item is being sold for an amazing price will be discussed *bez”h* in next issue.

Please note that the above may not be applicable for your situation. Consult your Rov for a final psak.

1. קידושין נט ע”ט.
2. שו”ע חו”מ סי’ רלז. שו”ע אדה”ז חו”מ.
3. שו”ע אדה”ז שם סי”א.
4. ראה פתחי תשובה שם סק”ב ב בשם מהר”ט.
5. רמ”א שם סי”א, שו”ע אדה”ז שם.
6. ראה סמ”ע שם סק”ז, שו”ע אדה”ז שם.
7. ראה ספר פתחי חושן לר”י בלוי, גניבה והונאה פ”ט הע’ לז.
8. כן נראה מדברי אדה”ז שם סי”ג גבי מלמד ע”ש.
9. סמ”ע שם סק”א.
10. ראה באריכות בפתחי תשובה שם.

לע”נ מרת ציפא אסתר בת ר’ שלום דובער ע”ה

נדבת הרוצה בעילום שמו
לזכותו ולזכות משפחתו שיחיו

OUR HEROES

Reb Zalman Schneerson



Reb Zalman Schneerson from Lodz was a great-grandson of the Mittlerer Rebbe. He was a great *talmid chacham* and *chossid*. As a boy, the Rebbe Maharash had blessed him to be a *lamdan* and a *gevir*, both of which materialized. He was a profound *oved* who served Hashem with great fervor. He passed away in the Lodz ghetto on Yud Beis Tammuz, ת”ש (1940).



Many *bochurim* of Tomchei Temimim used to come listen to Reb Zalman teach *Chassidus*, and share stories and guidance. He encouraged the *bochurim* to memorize *ma’amorim*. He would speak about how memorizing *Chassidus* purifies the mind, and he would cite examples of older *chassidim* in previous generations.



Reb Yehuda Chitrik related:

When I was still young, Reb Zalman took the *sefer ma’amorim* Kuntreisim that was printed in Warsaw and told me to read a few lines. He then closed the *sefer* and told me to repeat those lines by heart. Re-opening the *sefer*, he told me to read the next few lines; thus he trained me to learn *bal-peh*.



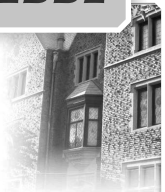
Reb Volf Greenglass related:

I was once with Reb Zalman for Simchas Torah. Before *hakafos* there was a *farbrenge*. Because of health reasons, he was not allowed to consume any alcohol, not even wine. I remember he said this, “Today is Simchas Torah; we need to be *besimcha*.” He called a *bochur* named Shraga (a big *lamdan* that knew a great deal of *Kabbalah* and *Chassidus*. He was killed by the Nazis – HY”D) and asked him to bring a Tanya and read *perek lamed gimmel* (A *perek* discussing the great *simcha* one will have when he realizes *HaShem's* omnipresence). He barely read a few lines and Reb Zalman interrupted and said “Enough! Enough!” and he started dancing round the table so fast as if he was a young lad. Everyone was taken aback; how did he have the strength to dance like that? His children tried to stop him but to no avail. This was not with “*maskheh*” but rather with a few lines of Tanya.

לזכות הילדה רינה שמחה אייזנבערג תחי' שיגדלוה הורי' לתורה לחופה ולמע"ט

A MOMENT WITH THE REBBE

The True Purpose of the Visit



The revered Rebbe, Reb Yochan'che of Rachmistrivka, came to New York in 5714 to celebrate the *chassunah* of his son and successor.

Before the *chassunah*, he came to the Rebbe for a *brocha*. Following the *yechidus*, the Rebbe went to pay a return visit to Reb Yochan'che where he was staying. This was the only time the Rebbe returned a visit to a distinguished guest.

During their discussion, they spoke of a Yid from Nikolayev, whom they both knew, who had strayed from the path of *Yiddishkeit*. The Rebbe asked Reb Yochan'che to contact this *Yid*, since he would certainly have an influence on him.

Indeed, the Rachmistrivka Rebbe's work bore fruit, and this Nikolayever *yid* began making his way back to the Torah way.

The Rebbe called Reb Yochan'che on the telephone and thanked him profusely for his efforts. The Rebbe added, “You may think you came to New York for your son's *chassunah*, but in truth you came here to save this *yid*!”

לזכות השליה שלום דובער בן לובה