



## THE PATH TO HAPPINESS (2)

### Every Joy

On *Yud-Tes Kislev* (תקס"ב 1801), the Alter Rebbe held a *seudas hoda'a* for his release from prison three years earlier. Many hundreds of chassidim gathered from far and wide to take part in this great *simcha*. They all heard the *maamar* that he delivered, but did not hear the precious *sichos* that accompanied the *seuda*, at which the Alter Rebbe was joined only by his sons and brothers, and a few selected *eltere* chassidim.

After the *seuda*, a number of chassidim begged the Rebbe's son, Reb Moshe, to share those *sichos* with them. Reb Moshe agreed, but only on condition that they would not pass them on. The chossid Reb Aizil Homiler, who heard them from Reb Moshe, relayed only one statement made by the Alter Rebbe, since it was relevant to the *avoda* of all chassidim:

"I have a tradition from my *zeide* (that is, the Baal Shem Tov) that foolishness, sadness, and a feeling of self-worth – are considered by chassidim as *aveiros deOraysa*. Acute perception, *simcha* that comes from finding the good in everything, and *zerizus bimesinus* (doing one's *avoda* with calm swiftness) – are considered by chassidim to be *mitzvos deOraysa*."

(סה"ש קי"ז ש"ת ע' 52)

The *tzaddik*, Reb Nachman of Breslov, writes that a person should discover within himself the minutest amount of good and be joyful from it. Furthermore, a person should be joyful even through pointless activities (such as dancing), and this can bring him to true *simcha*.

(לקוטי מהר"ן מהדו"ב סו"ס מ"ח)

The Rebbe said that one should make a point of being joyful, even from *gashmiyusdike* things, if that is what makes him happy in his current state. Once a person is in a state of *simcha*, he will be able to draw himself towards *simcha shel mitzva*. This of course does not include *holelus*, wild frivolity,

because even if a person feels cheerful during that moment, he will later regret it and there will not be any *simcha*...

(תו"מ תשמ"ה ח"ב ע' 1112, תו"מ תשמ"ב ח"ג ע' 1523)

### Beware of Holelus

On the warning in *Tehillim* that one should not associate with *leitzim* (scoffers), *Chazal* comment that this term refers to *Plishtim*. Why? The Alter Rebbe explains that this is a *kelipa* that urges a person to be unrestrained (*mefulash*) and to speak as irresponsibly as he pleases. In order to truly reach *simcha*, which comes from *ahavas HaShem*, one must first have a fear of *HaShem*, for this is the beginning of all *avoda*.

The Rebbe explains that there are two opposite expressions of laughter. The laughter that springs from *kedusha* expresses a person's joy in his connection to *HaShem*. The laughter that springs from *kelipa* expresses the empty joy of *leitzim* in their *holelus*, their wild lack of restraint. To prevent the joy of *kedusha* from leading to *holelus*, one must generate *bittul* and a fear of *HaShem*.

(עבודה זרה י"ט ע"א, תורה אור סא,ג, תו"מ תשמ"ח ח"א ע' 446)

*Chazal* established that a person who wants to be trusted as a *chaver* with regard to *maaser* and *tahara* must refrain from excessive laughter. Laughter and lightheadedness can lead to negative behavior.

(דמאי ב,ג, אבות ג,יג)

On the *possuk* that likens the Torah to oil, the Midrash explains: Just as oil does not blend with other liquids, Torah cannot mix with *leitzonus*. If a drop of water falls into a cup of oil, it will not combine with it, but rather will displace an oil drop. Similarly, a word of Torah that enters a person's heart automatically replaces a word of *leitzonus*, and conversely, empty-headed ideas will unthroned a word of Torah.

(שיר השירים רבה א)

### Astute Judgment

In a *sicha* addressed to children (on *Chol HaMoed Sukkos*, תשד"מ), the Rebbe taught a lesson to be learned from *zman simchaseinu*. The *Yetzer HaRa*, seeing a Yiddishe child in a state of *simcha*, tries to confuse him and draw him into *holelus* and acting wildly, upsetting the order of Torah and *mitzvos*. From *Sukkos*, when we celebrate *Simchas Beis HaSho'eva* and *Simchas Torah*, we learn that *simcha* ought to spring from Torah and *mitzvos*. And when *simcha* comes from serving *HaShem*, one must be much more careful than usual to follow his directives.

When this is so, then even when someone is happy – and also tired – from the dancing, he will not forget to make a *bracha* on the food or drink that he has taken to enable him to continue his *simchas Yom-Tov*. This does not lessen his *simcha*. On the contrary, it increases his enthusiasm in fulfilling the entire Torah.

(תו"מ תשד"מ ח"א ע' 269)

The Rebbe once remarked: *Simcha* ought to be connected with *mitzvos* and not with *holelus*. There is no need to warn Yidden about this, especially chassidim, and particularly chassidim of the *Nasi* of the generation.

(תו"מ תשמ"ג ח"א ע' 179)

## CONSIDER THIS!

How does one know whether the joy he is experiencing is *simcha* or *holelus*?

**FIRST MERIDIAN**  
 MORTGAGE  
 Levi Bialestock  
 646-580-1MTG (684)  
 Lbialestock@fmm.com

NMLS # 54797

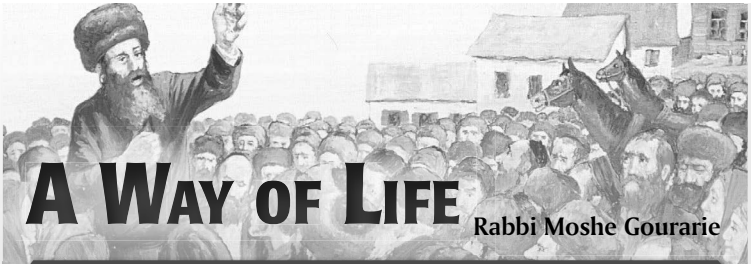


**ELITE**  
 STERLING  
 www.EliteSterling.com  
 1-800-845-4670



Higher standards of  
 kashrus & quality  
**MachonStam.com**  
 718-778-STAM  
 415 Kingston Avenue

**SELL MILES NOW**  
 www.SELLMILESNOW.com  
 732-987-7765



# A WAY OF LIFE

Rabbi Moshe Gourarie

## Grabbing a Job

A *cheder* hired Reuven as a teacher for the upcoming school year. May Shimon present his credentials to try to get hired instead?

- In a previous issue, we mentioned the concept called “*oni hamehapech becharoro*,” that one may not jump ahead of another and purchase a product he was about to purchase. It is prohibited even by offering a higher price, since he can buy that product elsewhere. He is considered a *roshe* for grabbing the product which someone put in effort to buy.
- Shulchan Aruch<sup>1</sup> includes an *issur* to pursue a job that someone else has been offered and a salary was agreed upon,<sup>2</sup> even if the worker that already applied was not yet promised that he will get the job.<sup>3</sup> Being that through some effort one can find a job elsewhere, it is wrong to take away the job that someone else almost got.
- If it became known that the employer is not happy with his employee and is planning to fire him, then there is no *issur* for one to pursue the job. Of course, one is not allowed to convince the employer that his employee is unfit for the job. The employer on his own has to decide to fire the employee<sup>4</sup>.
- Poskim write<sup>5</sup>, the above applies only when the employer is permitted to fire the employee (i.e. the contract has finished, the employee breached the contract, or an agreement that he could be fired at any time), or if the employer is not Jewish. However if it was *ossur* for the employer to fire the employee (i.e. a community *shochet* with a lifetime agreement), even if the employer made it be known that he intends on firing the employee, it is *ossur* for anyone to apply for the job. Besides for possibly stealing from the employee (who may have been able to keep the position if no applications were received), he is helping the employer do an *aveiro* (“*mesayea lidvar aveiro*”).
- Some Poskim<sup>6</sup> say that when an employee is hired for a term (e.g. one year); it is permissible to apply for the next work term before the first term is over, although the first employee would like to reapply for another term. This is only true when it is not implicit that one who has the job for a certain amount of time naturally continues with the job later. Others<sup>7</sup> forbid this, since once someone is already doing the job, it is as if he has already pursued that job for the next term, and it is wrong to take it away from him. This is possibly the opinion of the Alter Rebbe<sup>8</sup>.

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

1. חו"מ סי' רלז ס"ב. שו"ע אדה"ז דיני הפקר והשגת גבול ס"ב.
2. היינו אפי' לפי מ"ש אדה"ז דאף דלא הבטיחו יש איסור, מוכח דמיירי לאחר פיסוק דמים כדלעיל ס"א שם. וכ"כ בספר אמרי יעקב על שו"ע אדה"ז שם ועוד מפוסקי דורינו.
3. שו"ע אדה"ז שם.
4. שו"ע ושו"ע אדה"ז שם.
5. שו"ת מהרש"ם ח"א סי' קנא.
6. ראה בהגה' הגר"ע א"ש שו"ע שם בשם תשובות מהרש"ל.
7. ראה שו"ת באר שמואל סי' פו שכתב לדייק כן מדברי התוס' בקידושין.
8. היינו ממי"ש שם "כל זמן שהמלמד בביתו" דמשמע שכל זמן שמושכר לו אסור להשכיר עצמו לכל.

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

לזכות החתן יוסף יצחק שי' דענבורג  
והכלה המהוללה שיינא תחי' קארף  
לרגל התונתם ביום ב' אדר שני הבעל"ט

# OUR HEROES

## Reb Shilem Kuratin



Reb Meshulam Yedidyah Gotlieb-Kuratin is known among chassidim as Reb Shilem. He grew up in a spiritually simple home and ended up in a secular Russian High School. A relative convinced him to accompany him to learn in Lubavitch. There he became one of the greatest Temimim in Lubavitch. He had an amazing mind and became the *chozer* of the Rebbe Rashab, and later was chosen to be the *mashpia* in the Yeshiva.



Reb Shilem had a brother who although not a chossid, was also a *talmid chacham* and a *Rov*. They had very simple parents, but their parents' self-sacrifice for Torah education is what led their children to become what they were. Even though the parents were not affluent at all, they hired a *melamed* for their children. Once, the father had no money to pay the *melamed*. In desperation, he sold the cow or goat that he had in his yard, his main source of livelihood. The money went to pay the teacher. When his wife heard this, she came screaming, "What have you done?! How are we going to live now?!" Her husband retorted, "You're right! But what was I to do? Send the *melamed* away?!"



One winter afternoon of תרס"ח (1908), the *bochurim* learning in *Zal* in Lubavitch noticed sparks of fire coming out of the chimney. Before they knew it, a fire broke out. In panic, everyone ran to get buckets of water from the *chatzer*, which had two large wells of water. The tumult was so great, that the Rebbe Rashab and the Friediker Rebbe came from their home to see what was going on. The *bochurim* broke the ceiling and the wall of the women's section and carried on pouring buckets of water until the fire was fully extinguished. Suddenly the Rebbe turned and noticed Reb Shilem in a corner, totally oblivious to the happenings. He was *davening*. Reb Shilem had started *ma'ariv* before the fire started and simply did not sense the events around him. The Rebbe Rashab said, "It was for such people that Tomchei Temimim was established!"

לזכות הילד מנחם מענדל ראסקין שי' שיגדלוהו הוריו לתורה לחופה ולמע"ט

# A MOMENT WITH THE REBBE

## The Zechus of Mivtzoim



Reb Yitzchok Glitzenshtein, a well-known chossid from *Yerushalayim*, is one of the regular attendants at the *Kosel HaMa'arovi Tefillin Stand*.

When Reb Yitzchok's wife, Beila, fell ill, the Rebbe instructed them to seek advice from a certain doctor in *Yerushalayim*. The doctor felt that surgery was needed. After the operation, the doctor conveyed a shocking prognosis to Reb Yitzchok. If Mrs. Glitzenshtein was lucky she would live for another three months.

That week, Reb Gershon Henoah Cohen of *Yerushalayim* was traveling to the Rebbe. Reb Yitzchok asked him to mention his wife's name for a *brocha*.

To Reb Gershon Henoah's mention of Mrs. Glitzenshtein, the Rebbe responded, "Reb Yitzchok lays *Tefillin* on *yidden* at the *Kosel*. His wife will fully recover!"

Defying the doctor's dire prediction, Mrs. Beila Glitzenshtein lived for another eighteen healthy years.

לזכות השליח שלום דובער בן לובה