



HEAVENLY DELIGHT

Joy from a Mitzva

Before the *amora* Ulla left for *Eretz Yisroel*, Rabbi Ilaa asked him to send regards to his brother Rav Bruna. He added, "He is a great man and rejoices in doing *mitzvos*. When he once *davened* precisely at sunrise (*vasikin*), a smile didn't leave his face that entire day."

(ברכות ט"ב ובתוס' שם)

Reb Chaim Vital describes the enthusiasm one should have when performing a *mitzva*:

"When performing a *mitzva* one should not think of it as a burden which he is looking to dispose of; instead, he should imagine that he is receiving millions of gold coins, and should rejoice with infinite joy and immense pleasure as if he was actually receiving them... This is an expression of one's *bitachon* over the reward to come. Proportionate to the measure of his true joy and inner delight he will merit receiving the 'higher light,' and one who persists in this practice will no doubt attain *ruach hakodesh*. All *mitzvos* and Torah study should be performed with intense desire and immense enthusiasm, as if one was standing before a king and serving him, seeking to find favor in his eyes and be elevated to greater heights."

Reb Chaim Vital also explains that certain material rewards promised for fulfilling certain *mitzvos* do not actualize, because those *mitzvos* were lacking the necessary enthusiasm.

(שער המצוות בתחלתו)

The Mitteler Rebbe explains that the real joy of a *mitzva* is a person's delight in having performed the physical *mitzva* and having carried out *HaShem's* will. This joy is greater than the emotional feeling and the *kavana* that one may have while performing the *mitzva*. This simple joy made the *AriZal* worthy of being granted *ruach hakodesh*.

The Mitteler Rebbe concludes, "It follows that even though in these later generations we are completely lacking the G-dly light of love and fear that Yidden had previously, and we only have the physical *mitzvos* and the joy in completing them, nevertheless we can reach even higher levels than they did. And it is this joy that creates the Crown of *Moshiach*."

(שערי אורה ע' נג)

In HaShem's Presence

Reb Yosef Sheinberger, secretary of the Badatz Eidah HaChareidis of Yerushalayim, once asked the Rebbe during *yechidus* what was the accomplishment of *Chassidus*. The Rebbe answered that it was *simcha shel mitzva*, excitement and joy in fulfilling a *mitzva*.

(טללי תשובה ע' 642)

Reb Volf Greenglass related:

The chossid Reb Zalman Schneerson from Lodz, a great-grandson of the Mitteler Rebbe, was a great *talmid chacham* and profound *oved*. In his old age the doctors forbade him from drinking any alcohol due to his failing health. One *Simchas Torah*, during the *farbrengen* before *hakafos*, Reb Zalman announced: "Today is *Simchas Torah*; we ought to be *besimcha*!" And he called on a *bochur* to read aloud from *perek lamed-gimmel in Tanya* (which discusses the great *simcha* that comes from realizing *HaShem's* omnipresence). The *bochur* barely read a few lines and Reb Zalman told him, "Enough! Enough!" and he began dancing around the table as vigorously 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.

And that was without *mashke*, but rather from a few lines of *Tanya*.

(לקוטי סיפורי התוועדיות ע' 451)

On one of the days before Pesach, the Rebbe Rashab would go out to draw the *mayim shelanu*, accompanied by the *mashpi'im*, *mashgichim* and the *bochurim* of Tomchei Temimim. They would return with the water to the *chotzer*, the courtyard of the Rebbe's house and the *yeshiva*, where they would break out in a joyous dance.

One outstanding *tomim*, Shimshon of Vitebsk, danced with exceptional fervor, and his face shone so brightly that one could barely gaze at it. The Rebbe Rashab, who was watching the dancing from his room, said, "I saw how Shimshon Vitebsker's *yechida shebanefesh* shone as he danced."

(לקוטי פרלוב ע' רט"ו)

Without Shame

The *Zohar* says that tens of thousands of *kelipos* settle upon a person who studies Torah or fulfills a *mitzvah*, hoping that he will be saddened and not rejoice in it.

(זהר ח"ב רסד ע"ב)

When it was time for the *Aron* to be brought up to Yerushalayim, Dovid HaMelech gathered with a large multitude to celebrate the occasion. He danced with all his might and sang praises in a manner generally unbecoming for a king. His wife, Michal, watched from the window and disapproved of his conduct.

When he finally returned home, Michal greeted him scornfully, "How honored was the king today as he exposed himself in front of the people like one of the boors!"

Dovid replied, "In the presence of *HaShem* I will rejoice, and I will act even more humbly and be lowly in my eyes."

(שמואל ב' פ"ו)

The *Rambam* writes: Rejoicing in performing a *mitzva* and in loving *HaShem* is a lofty *avoda*. A person who abstains from rejoicing deserves to be punished, and one who acts haughtily and considers himself too dignified to rejoice is a sinner and a fool. Rather, he who acts in an undignified manner in this regard is truly dignified. It is he who serves *HaShem* with love.

(רמב"ם הל' לולב פ"ח הט"ו)

CONSIDER THIS!

- Which of these arouses greater joy: the future reward, the emotion and *kavanos* of the *mitzva*, or the knowledge that one has fulfilled the will of *HaShem*? How does *Chassidus* impact these things?
- What holds people back from rejoicing freely at the fulfillment of a *mitzva*?

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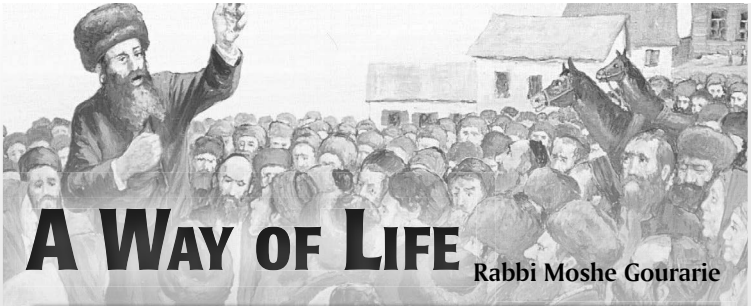
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A WAY OF LIFE

Rabbi Moshe Gourarie

Hiring a Teacher

It has become public knowledge that the Cheder A is planning on hiring Reuven as a teacher for the upcoming school year. Is Cheder B allowed to offer Reuven more money so that he should accept a job in their school instead?

- In previous issues, 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. Likewise, it is *issur* to apply for a job that someone else was offered.
- Nevertheless, there is no *issur* in hiring a teacher even if he is about to be hired by another school and a price has been agreed on¹. The reason:² As explained in issue 241 there is no *issur* to grab something from *hefker* even if someone else was intending to grab it. It is *issur* to ‘steal’ the effort someone put in to find and nearly purchase an item, when with some effort others can purchase the same thing elsewhere. Concerning *hefker* or a highly discounted item, it is likely impossible to find the same object for free elsewhere. Because one can always say that a certain teacher’s qualities are impossible to find in someone else, hiring a teacher is like buying something sold for a highly discounted price, and therefore there is no *issur* for another school to hire that teacher first.
- Although the Alter Rebbe writes that it is appropriate for a *ba'al nefesh* to be stringent even with *hefker* (see previous issue), nevertheless, there is room to suggest that since hiring teachers is a *mitzvah*, and according to some Poskim³ is not subject to this *issur*, one need not be extra strict⁴. If the employee is being hired for mundane work the *issur* may apply⁵ unless the worker is obviously unique and unmatched (when a *baal nefesh* should still be stringent).
- The above only applies if no *kinyan* was made with the teacher affirming their agreement.⁶ After a *kinyan*, it is like stealing to take away the teacher from the one who has hired him (likewise the teacher would be breaching his agreement). However, it would seem that if a teacher has finished his contract it is permitted for another school to hire him before the first school rehires him.

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

1. שו"ע חו"מ סי' רלז ס"ב. שו"ע אדה"ז דיני הפקר והשגת גבול סי"ב. ליקח, וה"נ נאמר דגבי שכירות מלמדים שהוא דבר קשה כולם כעניים חשיבי, ויהי איסור לרשי" הסובר דיש איסור לתפוס דבר מן ההפקר (ועד"ז דברי שמוכרים בזול שאינו מצוי במק"א) כשעני מתשתדל לתפוס, וממילא שייך לומר דבעל נפש יחמיר וק"ל.
2. ראה סמ"ע שם סק"ח
3. ערוך השולחן ס"ה. וראה עד"ז מנחת פתים לר"מ אריק על חו"מ סי' רלז.
4. דהיינו אפי' את"ל דשכירות מלמדים דומה למקח קרקעות דכולם חשובים לעניים לגביה לפי שאין הקרקעות מצויין.
5. ראה בארוכה במנחת פתים שם.
6. נתיבות המשפט משה"כ סק"ה.

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

OUR HEROES

The Ramo



Reb Moshe Isserles was born in Krakow. At a young age he traveled to Lublin to learn from the famous *Rosh Yeshiva*, Reb Sholom Shachna, where he eventually became his son-in-law. He later returned to Lublin and founded a *yeshiva* which he funded out of his own pocket (he and his father were both very wealthy). Back in Lublin, he wrote his many famous *seforim*, including his 'glosses' on the Shulchan Aruch which *Ashkenazic* communities recognize as the final *Halacha*. Among his *talmidim* were the 'Levush,' the 'Shaloh,' the 'Smeh,' and the 'Ma'asas Binyamin'. The Ramo passed away at age 52 on Lag Ba'omer, של"ג (1573).



When the Ramo was the *Rov* in Krakow, he was good friends with Reb Chaim, the brother of the Maharal of Prague. The Ramo found out that Eliyahu Ha'Navi learns with Reb Chaim every day, and he asked to join. Reb Chaim asked Eliyahu, but Eliyahu answered that he cannot handle the 'extended sleeves,' referring to the pride that came as a result of the *rabbinic* cloak he wore as a *Rov*. The Ramo responded that he was prepared to leave the *Rabbonus* in order to join their learning. But Eliyahu forbade him to leave, saying that the community needed him.



During World War II there was a Jew who lived in Krakow named Reb Yitzchak Eizik Kleinberg. He disguised himself as a *goy* to save himself. His home was a multi-family house, in which there was also the office of the police. Early one morning he met one of the officers who asked him to find "Rabiner Mozes Isserles." Reb Yitzchak pretended that he knew nothing about the Rabbi, but promised to find out. When he returned with the necessary information, he asked for the officer's motives. The officer said that after the city had been rid of all its Jews, they began destroying the Jewish cemeteries, starting from the old cemetery where many great Jews were interred. As the work progressed, the officer's mother came to him in a dream and warned him not to destroy the grave of the Rabiner Mozes Isserles. Indeed, the *kever* of the Ramo remains intact to this day, surrounded by an iron fence.

לזכות הת' אלי סלומון וב"ג חנה פלברמן שיחיו לרגל בואם בקשרי שידוכין בשעתומ"צ

A MOMENT WITH THE REBBE

Like a Business



Harav Yitzchok Yehuda Yeruslavsky, the Rov of Nachlas Har Chabad, traveled to the Rebbe for the great celebration of Yud Shevat 5730. Two days later, during *yechidus*, the Rebbe directed sharp words towards the *kollel* in his city.

"It is not relevant," declared the Rebbe, "how much a *yungerman* gets paid. Whatever money he receives is on account of his Torah learning. If his learning is not taken seriously enough, [he is committing *gezeil*], and according to the *Shulchan Aruch*, I doubt whether he can ever do *teshuvah* for this!"

Harav Yeruslavsky asked whether the *yungerleit* should take time off learning to go on *Mivtzah Tefillin*.

The Rebbe's response was sharp. "When the *tefillin* campaign was launched, it was not my intention that people should close their stores and businesses in the middle of the day to go on *mivtzaim*. They should be going during their rest time or instead of reading the newspapers. The *kollel yungerman's* day and his commitment to his learning should be no different."

(Heichel Menachem vol 1, page 227)

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

לזכות הילד יעקב משה הכהן שי'
לרגל יום האפשרונש שלו - ג' אדר שני

נדבת הוריו הרה"ת שניאור זלמן אהרן הכהן ורעייתו ברכה שיחיו פרידמאן