



## THRILLED TO ACTION (I)

### Palpable Excitement

The surging crowd pressed close to the table at which the Rebbe Rashab was seated. It was Simchas Torah of ט' תרע"ט (1918), the Rebbe was *farbrenging*, and everyone wished to hear his words. The table, no longer able to bear the mounting pressure, collapsed.

Not wishing to disturb the Rebbe's talk, the chassidim carefully lifted the splintered table piece by piece, and passed it hand over hand out of the room. Only when he concluded his talk did the Rebbe notice what had happened. He exclaimed in surprise: "Where is the table?"

"I will tell you a story," he said. "Reb Levi Yitzchok of Berditchev had concluded his study of *shechita* and was preparing to slaughter his first hen. He took the bird in his left hand, and diligently prepared it for the *shechting*. In his right he held the *chalef*. With intense concentration and ecstasy, he recited the *bracha* over the *mitzva* which he was privileged to observe for the very first time. In the meantime, the hen decided that, under the circumstances, it was high time she ran for her life..."

"The Berditchever concluded the blessing and exclaimed (the Rebbe quoted in Polish-accented Yiddish): ""Vi is di hin? Where is the hen...?""

(שמעון ס"ס ח"א ע' 851, תומ' ח"ז ע' 54)

The chossid Reb Dov Zev Kozevnikov, the *rov* of Yekaterinoslav before the Rebbe's father, personally witnessed the following incident:

During one of Reb Hillel Paritcher's travels, shortly after leaving a certain city he discovered that his *tallis* and *tefillin* had been left behind. A messenger was immediately dispatched to retrieve them while Reb Hillel waited at the side of the road for him to return. As soon as Reb Hillel caught sight of the messenger carrying the bag containing his *tallis* and *tefillin*, he was fired by an intense feeling of *simcha shel mitzvah*, like a child who has just been handed a toy. He jumped up and ran toward the messenger with all his strength.

(מגדל עז ע' רלה)

### With Love

The Torah speaks of four sons at the *Seder*, among them a *rasha* who asks, "What is this *avoda* for you?" The *Talmud Yerushalmi* interprets this to mean, "What is all this trouble that you are making us do every year?"

The Frierdiker Rebbe explains that the *rasha* may even fulfill all the laws of Pesach, yet he does them unwillingly, as a bother and a load. He thereby excludes himself from all the other *Yidden* who do all the *mitzvos* of Pesach and its preparations out of love.

(ס"ה מ"ת ט"ש ע' 44)

The Baal Shem Tov taught:

If a person is excited about doing a *mitzvah*, he should not let his *yetzer hara* convince him that fulfilling it will lead him to pride. Instead he should urge himself to perform it exuberantly, and this will help him do the *mitzva* without personal interest. As *Chazal* assure us, "*Mitoch shelo lishmah, ba lishmah*" –by doing a *mitzva* for the wrong motivation one will come to do it for its own good sake.

(כש"ט אות רא)

### Inextinguishable Love

In the course of the midday Sukkos meal, Reb Shmuel Abba of Zichlin was in the middle of delivering a learned discourse on the secret teachings of the Torah, when suddenly the *sukka* was drenched by a furious cloudburst. The *tzaddik* did not interrupt his train of thought. On the contrary, he became more and more inflamed by the sheer ecstasy of the holy words, until the *sukka* was almost covered with water.

Suddenly, he rose from his chair and cried out the words from *Shir HaShirim* that testify to the steadfastness of *Bnei Yisroel's* love of their Maker: *Mayim rabim lo yuchlu lechabos es ha'ahava* – "Turbulent waters will not be able to extinguish the love!"

At once the rain ceased. The clouds dispersed, and the sun shone again on the *sukkah* of the *tzaddik*.

(ס"פ"ח זין מועדים 150)

Every year before Pesach, the *bochurim* in Lubavitch would bake *matzos* in shifts. Each shift included ten *bochurim* who had the job of preparing the dough and overseeing the rolling and the baking of the *matzos*. For the drawing of *mayim shelanu* the entire group would go, for they all wanted to take part in the *mitzva*.

Once, watching from his window, the Rebbe Rashab saw the group of Shimshon Vitebsker going to draw *mayim shelanu*. Shimshon went with such *simcha shel mitzva* that he sang a *chassidisher niggun* as he danced all the way to the river and back. The Rebbe called over his son, the Frierdiker Rebbe, and pointed this out to him, saying, "The highest level of his neshama – the *yechida* – is now shining." He added that although every *Yid* has this level, the *yechida* of this *bochur* was now glowing because of his excitement as he drew and carried the *mayim shelanu*.

(רשומות דבריהם ח"ב ע' קי"א)

### CONSIDER THIS!

- Does the excitement while doing a *mitzva* result from fulfilling the will of HaShem or from the meaning of the particular *mitzva*?
- Why is he called a *rasha* for considering *mitzvos* to be a bother? What should he do if he's just not excited?

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# OUR HEROES



# A WAY OF LIFE

Rabbi Chaim Hillel Raskin  
Moreh Hora'ah - Beis Horaa Rechovot

## Work Accountability

I hired a musician to play at our *chassuna*, but he got another job offer and he backed out a week before the *chassuna*. If I hire another musician now it will cost me much more. Is there anything I can do?

- Although forcing a worker to complete a job is seen as enslaving him and is prohibited, if the job is such that leaving it in middle will cause a definite loss (*davar ha'avied*), the worker can be held accountable.<sup>1</sup> According to most *poskim* as soon as he agrees to take the job he assumes responsibility.<sup>2</sup> (Some claim that he must perform a *kinyan* (e.g. sign a contract) or actually begin the job. This is not the accepted opinion.<sup>3</sup>)
- If the employer can find a replacement for the same price he should do so, though the worker has still done wrong.<sup>4</sup> If he cannot find an alternative<sup>5</sup> for the same price (but at the time he hired the original worker he could have found others at that price<sup>6</sup>) he can either:
  - (1) **Trick him** – he can promise to pay him extra pay to complete the job, but then pay him only the original rate, since the worker is obligated to complete it.<sup>7</sup>
  - (2) **Hire others** – he may use the original worker's salary to pay for the difference in pay.<sup>8</sup> If he is in possession of items belonging to the first worker, they may be used to hire an alternative worker, even at much higher wages.<sup>9</sup> Some hold that he may even pay for up to twice the original wages and the original worker is obligated to pay the additional expense.<sup>10</sup>
- Some draw a distinction between a monetary loss (a plumber who cancels on fixing a leak) and a non-monetary loss (a musician who cancels on playing at a *chassunah*). In the case of a monetary loss the worker is considered as having caused damage and he can therefore be obligated to pay for a replacement no matter the cost.<sup>11</sup>
- Next issue will discuss if the worker backed out because of an *oness* (situation of duress).

8. גמ' ב"מ שם ושו"ע שם ס"ג. רשי"ב מ"ע ע"א דה"ע.

1. ח"מ ס"ל י"ג ס"ה.

9. שיעור הלימוד מהתפקיד את האמ' זה דוקא מוחוק בכל' אומנותו או אפילו מוחוק בממנונו רוא משפטינו הווישן שם ס"ק ל"ג.

2. ח"מ ס"ל י"ג בס"ה, וראה ח"מ ס"י.

10. טור י"ט של"ג. וראה סמ"ע ח"מ שם ס"ק כ"ה. ושך ס"ב.

3. משפטינו הווישן ס"ל י"ג אות קמ"ג.

11. תה"ד ס"כ"ט, רמי"א ח"מ שם ס"ו.

4. ש"ו ע"ש ס"ה.

לע"נ מורת ציפא אסתר בת ר' שלום זובער ע"ה

**לזכות הרב לי יצחק שי פערלמאוטער  
וב"ג חנה רחל שתחיה שאו  
לרגל בואם בקשרי שידוכים בשעתונמי"ץ  
נדבת משפחת שאו פערלמאוטער**

**לזכות הילד בן-ציון שי ורדי  
שיגדלוהו לתורה, להופה ולמעשים טובים  
נדבת הוריו ר' מרדכי מענדל זוגתו חנה שי ורדי**

## Reb Dovid Horodoker

Reb Dovid Kivman (Horodoker) was born around 5644 (1884) in Horodok. At the age of fifteen he received *smicha* on all four parts of *Shulchan Aruch* and shortly after he traveled to study in Lubavitch. He soon became one of the elite *tmimim* whom the Rebbe Rashab held in very high esteem. In 5670 (1910) he married the daughter of a *gvir* from Vitebsk and then moved to the city of Vietka where he served as the *rov* for the next eighteen years, 5671-5689 (1911-1929). He was in Samarkand during World War II where he passed away shortly before *Pesach* 5703 (1943) in the middle of baking *matzos*.



Reb Dovid would *daven* for many hours every day, during which time he did not realize what was going on around him. Once the Rebbe Rashab returned from a *levaya* and entered the *zal*. He started to say "Yoshev B'seiser" seven times, each time changing his seat (as is the *minhag*), until he came very close to Reb Dovid who was still *davening*. Reb Dovid however, was oblivious to the Rebbe Rashab's presence. The Rebbe Rashab expressed great pleasure from this episode.

Reb Dovid would also spend time *farbrenging* with chassidim. One Shabbos after *davening* there was a *kiddush*, and the chassidim wanted Reb Dovid to join them. Despite the fact that the *farbrengen* was going on right next to him, Reb Dovid was so engrossed in his *davening* that he didn't even realize it. The chassidim decided that all forty of them should begin singing loudly to attract his attention, but that did not help. It was only when they began dancing that he suddenly noticed. He finished *davening* and quickly joined the *farbrengen*.

(15-16 גליין)

Reb Mendel Futerfas related:

One afternoon Reb Dovid asked me to accompany him to the train station. The train was scheduled to leave late at night, so I asked Reb Dovid why he needed to leave so early. Reb Dovid responded, "Chazal say a person should always set out when the sun is shining and it's light outside." To my remark that there were still many hours of daylight left Reb Dovid responded, "Whatever I am doing here, I can do there as well."

With Reb Dovid there was no concept of *bitul Torah*. Wherever he was, he could delve into a *sugya* of *gemara* or *Chassidus* — in middle of the train station just like in the *bais medrash*.

(ר' מענדל ענדו 169)

לזכות הילדה חנה שתחיה קאגאן שיגדלוה הורי שי ל תורה, להופה ולמעש"

## A MOMENT WITH THE REBBE

### A Message From On High

It was a regular day in 5705 (1945), at the *yeshivah* of 770. The *bochurim* were sitting and learning diligently over their *gemoras*, when suddenly the Rebbe, (then the Friediker Rebbe's revered son-in-law), walked in.

The Rebbe walked over to the center of the *shul* and positioned himself next to the *bimah*. A hushed silence reigned. The Rebbe then shared these most astonishing words:

"I have just come from upstairs, where I was with the *shver* (my father-in-law). He asked me to deliver the following message:

"My father (the Rebbe Rashab) was just with me, and he asked me, 'Why is there talking during *krias haTorah* in your *shul*?'"

The Rebbe concluded, turned, and walked out of the *shul*. These holy words, passed from one Rebbe to another to the soon to be Rebbe, made a profound impression on the chassidim. For a long period of time, a pin drop could be heard during *krias haTorah* in 770.

(*Reb Yisroel Gordon, Kfar Chabad Issue 802 p. 85*)

לזכות חי מושקא בת חנה כי ליום הולדתה לשנת הצלחה לה וכל משפחתה שי