

The Weekly *Farbrengens*

MERKAZ ANASH
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HEAVENLY DELIGHT

JOY FROM A MITZVA

Before the *amora* Ulla left for *Eretz Yisroel*, Rebbi 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 ע"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 Mittlerer 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 Mittlerer 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)

CONSIDER

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*?

Reb Volf Greenglass related:

The chossid Reb Zalman Schneerson from Lodz, a great-grandson of the Mittlerer 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 *farbrengens* before *hakkafos*, 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 *maskhe*, but rather from a few lines of *Tanya*.

(לקוטי סיפורי התוועדות 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."

(לקו"ס פרלוב ע' רט"ז)

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.

(זוהר 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 ה"ו)

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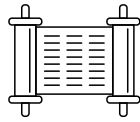


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MENORAH ON THE GO

Can one fulfill lighting menorah in a store or train station?

Chazal say that one is obligated to light menorah by his home. Thus, one who will be arriving at home or some other permanent lodgings at some point at night must light there when he arrives. Alternatively, his family members may light in his home on his behalf. (If they light in another time zone when it isn't nighttime for the traveler, there is a dispute whether this exempts the traveler or if he must be covered at a time that is fit for him.)

In addition to the obligation of lighting, there is a personal obligation upon each person to see the candles (roeh) and express thanks to Hashem with the brachos of she'asa nissim (and shehecheyanu on the first night). Thus, one who is traveling all night and does not have a menorah at home may recite these brachos upon seeing someone else's lit menorah, or over a menorah that he lights wherever he is.

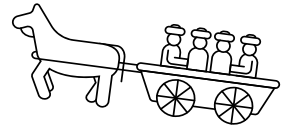
However, poskim are divided whether one can fulfill the obligation of lighting and recite the bracha of l'hadlik ner in a place other than one's home. Some say that the mitzvah is to light regardless of where one is and it is not attached to the home. Thus, one who is traveling may light wherever he is and recite all the brachos.

However, others hold that menorah lighting was instituted specifically for a home (ner ish ubeiso), and can only be fulfilled in a place that resembles a home (in which some include a train cabin or mobile home). One who spends all night without a house-like quarters (e.g., in a car, bus, or airplane terminal) and lights there, does not fulfill the obligation of lighting, rather only the obligation of seeing a lit menorah (thus he doesn't recite the bracha of lehadlik ner).

In practice, one should avoid being without lodgings on a night of Chanukah. In the event that one is traveling all night long, he may light with all the brachos where he is, (his space now can be considered his "home"). This is provided that his candles will remain lit for the duration of half an hour.

However, one who will arrive at his home that night cannot consider this other place his "home," and he may not fulfill his lighting obligation and recite the bracha of l'hadlik. When meeting a Yid on mitvzoim, one should direct him to light at home, and only if he declines should one offer him to light on the spot with the latter two brachos. If he lights in a public place - where ten Jews are present at the time of lighting - it constitutes pirsumei nissa (publicity of the Chanukah miracle) and earns a bracha of l'hadlik like in shul, though it still doesn't have the advantage of lighting at home.

One who will be all night in a place where he cannot light a fire (e.g. airplane, hospital), he should have a family member light at his home on his behalf. Some say that he should also light an electric menorah or flashlight without a bracha. But in general, one should endeavor not to come to such a situation where he won't be able to light Chanukah candles.



REB BORUCH MORDECHAI BABROISKER

Reb Boruch Mordechai Itinga, known as Reb Boruch Mordechai Babroisker, was of the great chassidim of the Alter Rebbe, the Mittlerer Rebbe and the Tzemach Tzedek. He was an exceptional gaon and chossid, renowned for his sharpness and wit. Reb Boruch Mordechai served as rov in Babroisk for about 50 years. He later traveled to Eretz Yisroel, and passed away on the 14th of Elul, 5716 (1856). He is buried on Har Hazeisim.

When Reb Boruch Mordechai next visited the Alter Rebbe, the Rebbe reprimanded him, "Your head is too engrossed in business if you are able to think of every possibility..."

Two women, who worked as venders in the market, once approached Reb Boruch Mordechai for a Din Torah. When the Rov paskened in favor of one of the women the other woman began shouting derogatory statements against the Rov. Reb Boruch Mordechai's rebbetzin could not contain herself, and asked her husband why he does not chase this wicked woman out of the house. "Don't worry," the Rov soothed her, "She does not mean what she is saying." Hearing this, the rants and curses escalated further!

Turning to the woman, the Rov asked, "Would you want your children to grow up like me?" The woman jumped up, "Oy, halevai! If only that were to become true..." Reb Boruch Mordechai commented to his wife, "You see, she does not mean it."

Two business partners once came to the Alter Rebbe to help resolve an argument. The Alter Rebbe looked into their contract, where he found their exact issue addressed, and the two left pleased with the ruling. Soon, however, they returned with a different argument, and again the Alter Rebbe looked into their contract and again found a clause that resolved the exact problem. After a few more repetitions of this occurrence, the Alter Rebbe inquired about the author of their contract. It was Reb Boruch Mordechai.

A Moment with The Rebbe



FOCUS

Yud-Tes Kislev 5744 (1983) at 770. The atmosphere was festive, many dignitaries participated, and the farbrengen continued through the wee hours of the morning.

this makes the farbrengen important...

"Others were discussing the length of the farbrengen: that it lasted five hours..."

At the farbrengen on the following Shabbos, the Rebbe said:

"When he is asked: Did you hear the divrei Torah that were said? He has no response. Do you at least know the opening possuk of the maamar? He doesn't know that either. He was busy looking around, to see who came."

(Toras Menachem 5744 Vol. 1, p. 667)

7. שו"ת מהרש"ם ח"ד סי' קמ"ו. וראה מקראי קודש חנוכה פ"ח.
8. ראה תוס' סוכה מ"ו ע"א ד"ה הרואה.
9. פסק"ת סי' תרע"ז סק"ג, וכן הורו כמה רבני אנ"ש.
10. ראה בה"ל סי' תרע"ב ד"ה כזה השיעור. שו"ע א"ח סי' תרע"ה ס"ב.
11. כדן הוראה, ובדיעבד אם ברר יש לו על מי לסמוך אבל לתחילה אין לנהוג כן מצד טפס ברכות רק במקום שהיא קצת ביתו כמו משרדו שאוכל שם אפשר להקל.
12. ראה שו"ת בדי הארון א"ח סי' כ"ה (ויש שהקילו גם בהמשך יבוא שם ציבור ואע"פ שלא מקילים בזה אבל מ"מ חזי לאיצטרופי להתיר לאחד שלא מתכוון להדליק בבית).
13. הליכות שלמה חנוכה פ"ג אות ג' ובאחרות הלכה שם. ולהעיר מאג"ח ע"י רכב וע"י שלה אודות נ"ח בנר חשמלי.
14. ראה דין ארוך בזה בס' רץ כצבי חנוכה סי' א. ושם מהרב מנחם נקט שליט"א שאם עני צריך למכר כסותו לקיים מצוות נ"ח (סי' תרע"א ס"א), בוודאי שיש לוותר על טיטה וזלה כדי לקיים המצוה.

1. שבת כ"א ע"ב. וראה תרומת הדשן סי' ק"א, שו"ע א"ח סי' תרע"א ס"ד.
2. בחובת הדר חנוכה פ"א הע' מ"ז (ע"פ ט"ו סי' תרע"ז סק"א) שאשתו מדליקה עבורו וסגן המס, אבל בשאר בני הבית בעיניו שיתכוון להדליק עבורו.
3. ראה שו"ע א"ח סי' תרע"ז ס"ג, ומשנ"ב א"ח סי' תרע"ז סק"ב. וכיון ש"א שכלל זאת יש עליו דין של רואה, עדיף שלא לצאת ד"ח באופן כזה.
4. אינו יוצא - מנח"י ח"י סי' מ"ו. יוצא - שו"ת משנה הלכות ח"ו סי' ק"ט (להלכה אבל לא למעשה).
5. ראה שו"ע א"ח סי' תרע"ז ס"ג (על הראי), וראה משנ"ב שם סק"ו שיש שפוסקים שיברך כן גם כשמדליקין עליו בביתו אבל מכריע שאין ליכנס בספק ברכות. ובשו"ע ורמ"א א"ח סי' תרע"ז ס"ג (שדליק), ובמשנ"ב שם סק"ד (שיכוון שלא לצאת בהדלקת אשתו) וכשמדליק בפועל במקומו באופן המותר יכוון הכי אבל אם רק יוצא בראיה י"ל שבכוונה זו מפסיד עיקר המצוה.
6. ערוה"ש סי' תרע"ז ס"ה (וראה סי' תרע"א סכ"ז). שו"ת צ"ח חס"ד סי' כ"ט. וראה ב"ח א"ח סי' תרע"ז.