

# The Weekly *Farbrenngen*



למען ישמעו • משפטים תשע"ח • 448  
EDITOR - RABBI SHIMON HELLINGER

## ENERGIZING JOY (I)

### WHAT'S UNIQUE ABOUT SIMCHA?

We are reminded every morning to serve *HaShem* happily: *Ivdu es HaShem besimcha!*

The Rambam writes: "The *simcha* that a Yid should experience when he fulfills *mitzvos*, and when he loves *HaShem* Who commanded us to observe them, is a great level of *avoda*... There is no greatness or honor other than celebrating before *HaShem*."

The Rebbe would regularly emphasize that a Yid should always be joyful since he is constantly serving *HaShem* in whatever he does.

(רמב"ם הל' לולב פ"ח הט"ו, שמחה ובטחון בה' ע"כ)

### ABOLISHING SADNESS

*Chazal* warn us that the *Shechina* does not rest on those who are sad, downhearted, or lightheaded. It only rests where the *simcha* of a *mitzva* is present.

Thus we see that when Elisha HaNavi became angry at Yehoram Melech Yisroel for his wicked ways, the spirit of *nevua* left him – and returned only after music was played before him.

(שבת ל ע"ב, מלכים א' פ"ג)

The Alter Rebbe writes in *Tanya* that the only way to defeat the *Yetzer HaRa* is through *zerizus*. And *zerizus* springs from *simcha*; it is not weighted down by worries or sadness. If a wrestler is downhearted and dejected, lazy and sluggish, then even if he is physically stronger, his opponent will easily overcome him.

The Rebbe writes in a letter that one of the *Yetzer HaRa's* favorite and most effective tactics is to make a person sad and downhearted. He looks for an opportune time, such as when that person is weary, for then it is easy to draw him into that heavy frame of mind.

(תניא פרק כ"ו, אג"ק ח"כ ע' קכ"ז)

The Baal Shem Tov taught: "Worry and sadness are the source of all *kelipos*. One cannot serve *HaShem* properly without *simcha*. The *Yetzer HaRa* tries to persuade a person to be sad for having failed to fulfill a certain *chumra*, telling him that he has committed a serious *aveira*."

That Yid must give him a straight answer: "This is

just a trick of yours to disturb my service of *HaShem!* For even if I have truly committed an *aveira*, it is now more important to *HaShem* that I serve him with *simcha*." "

(תולדות יעקב יוסף פ' משפטים, צוואת הריב"ש אות מ"ד)

In response to one *chossid's* complaint of *machshavos zaros*, the *Tzemach Tzedek* advised him to rejoice in his *avodas HaShem*. Since a person's soul inevitably seeks enjoyment, if it does not find that joy in *avodas HaShem*, it will seek it elsewhere. Although one must always grow, he must nevertheless rejoice with his current state, and specifically through this joy, he will reach greater heights.

(אגרות קודש אדה"ז-הצ"צ ח"א ע' שע"ד)

### CONSIDER

Is joy a tool to enable one to serve *HaShem* through practical *mitzvos* or is it an *avoda* of itself?

A certain *chossid* of stature called Reb Shlomo once shared an unusual experience with his fellow *chassidim*: "Late one night, while I was learning, I suddenly felt the presence of someone sitting near me. Alarmed, I extinguished the candle and went to bed."

"But why?" they asked. "It could have been Eliyahu HaNavi!"

"It wasn't," answered Reb Shlomo. "Eliyahu HaNavi is always happy. This fellow was full of sadness, so I knew he must have come from the *kelipa*."

(סיפורי חסידים זווין תורה ע' 147)

### THE WAY OUT

Regarding a worry in a person's heart, it is written in *Mishlei*, דאגה בלב איש ישחנה. The last word, *yashchena*, literally means "he should suppress it." However, Rav Ami interprets it to mean that one should remove it from his mind (ישיחה), and Rav Assi interprets it to mean that one should share it with a friend (ישיחה).

(סנהדרין ק ע"ב)

A *chossid* once told the *Tzemach Tzedek* of the sadness he felt, and the Rebbe told him, "This is truly shocking, for when one says *shelo asani goy* in the morning and recalls that he is a Yid, this alone should give him enough *simcha* to last all day long."

(מגדל עז - מעשי אבותי אות קל"ו)

So, too, a Yid once entered the room of Reb Levi Yitzchak of Berditchev and saw him dancing happily whilst saying *Birchos HaShachar*.

"Why all the *simcha*?" he asked.

Reb Levi Yitzchak answered, "When I came to the *bracha* of *shelo asani goy*, I thought about the great *zechus* of being a Yid. After all, things could have been otherwise..."

(תורת מנחם ח"ע' 172)

A *chossid* once wrote to the *Tzemach Tzedek* that he had difficulty feeling *simcha*. The Rebbe responded, "The thought, speech and action of a person have the greatest influence on his behavior. Therefore, one must make sure to only think thoughts that evoke happiness, to refrain from speaking about negative and dispiriting things, and behave in a joyful manner, even if he is currently not feeling so."

(אגרות קודש אדמו"ר הצ"צ ע' שכ"ג)

The Rebbe gave many reasons as to why one should be happy: *HaShem* created him; He made him a Yid; He is always with him; He has given him so many things (as we say in *Birchos HaShachar*); and He has enabled us to connect with Him. Besides, we are heading towards *Moshiach*.

To one person complaining about sadness, the Rebbe wrote that one should be so busy doing what needs to be accomplished, that there should be no time to think about sadness.

(אגרות קודש ח"ד ע' תק"ג)

*Chazal* say, *Mishenichnas Adar, marbim besimcha*. The Rebbe explains (אדר תשי"ב) that this *simcha* should begin with learning Torah, which 'gladdens the heart', and then blossom into action through the performance of *mitzvos*. This will lead one to experience genuine *simcha*.

(סה"ש תשי"ב ח"ב ע' 391)

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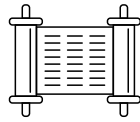


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PAYING THE HACKER

I found a locked cell phone in shul and paid a hacker to unlock it and uncover the owner. Must the owner reimburse me?

While returning a lost object is a mitzvah and one is required to expend time in fulfilling it, one is not required to incur a loss of money. Still, Chazal encourage one not to be overly particular on this point and to only forgo the mitzvah when the loss is clearly evident.

In order to encourage people to return lost objects, Chazal established that the finder may demand compensation from the owner for losses he incurred. This includes any money he laid out in the process, like shipping expenses, or in our case, the cost of unlocking the phone in order to find the owner. (Lost wages are compensated according to schar batala - the amount of money he would accept to take off work and not earn his regular income - see issue 407.) If he will end up losing more than the value of the lost object, he need not return it.

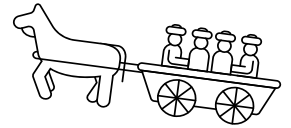
Contemporary poskim write that if one doesn't know who the owner is, he need not lay out money if he might never find them, and even if he does, perhaps they won't agree to reimburse him (and certainly if he knows that the owner will not reimburse him).

When an article is costly to watch (e.g. an animal that must be fed), the halacha is that if the owner still didn't show up after a certain amount of time, one should write down a description (or in today's age take pictures) and then sell it, even to himself. From the money of the sale, he can reimburse himself for the money he invested and then he should watch the money for the owner. Furthermore, he can even use the money from the sale in the interim on condition that he gives it to the owners when they come.

The finder is trusted to say how much money he spent in the process of returning the object. Yet, because poskim argue whether an oath is necessary, one should therefore keep records of all the expenses and not make unfounded demands.

If the owner is not willing to pay for the costs of unlocking the phone, the finder may hold onto the phone until the owner pays him. If he wishes to be reimbursed, he can sell the phone onward or to himself with the permission of beis din or a rov with expertise in this area.

1. שו"ע חו"מ סי' רס"ד ס"א.
2. ראה שו"ע חו"מ סי' רס"ה ס"א והגהת הרמ"א שם.
3. ס' הרי"ה הלכות השבת אבידה פ"ט סי"ד ע"פ שו"ע חו"מ סי' רס"ד ס"א.
4. שו"ע חו"מ סי' רס"ז סכ"ד ונתת"מ ח"י י"ג (דלא כמחבר שם).
5. שו"ע חו"מ סי' רס"ז סכ"ג - ס"ו.
6. שו"ע חו"מ סי' רס"ז סכ"ה (אבל במצא מעות חייב לשמור עליהם).
7. בשו"ע סי' רס"ז סכ"ז נפסק שא"צ לישבע ומומת ב"ד.



REBBETZIN DEVORAH LEAH

Rebbetzin Devorah Leah was one of the Alter Rebbe's three daughters, and was as extremely dedicated to her father as one of the great chassidim. Her husband was Reb Sholom Shachna (son of Reb Noach Altshuler, a chossid of Reb Mendel Horodoker), and they had one son: the Tzemach Tzedek. She had great mesirus nefesh to annul the decree against Chassidus by giving up her life in the place of her father. She passed away at age 26 on 3 Tishrei 5553 (1792) and is buried in Liozhna.

The Tzemach Tzedek related:

In 5603 (1843) when I was called to the conference of rabbonim in Petersburg, I went to the resting place of my mother in Liozhna. There she told me that as a result of her mesirus nefesh for chassidim and Chassidus she was granted the merit to be in the chamber of the Baal Shem Tov to arouse mercy for me. There she requested from him that he should give her a segula with which I will b'ezras Hashem be able to stand strong against the opponents of Chassidus. The Baal Shem Tov told her, "Your son is fluent

in all of the letters of the five books of Torah, Tehilim and Tanya by heart. It is written "Vayehi chitas Elokim." ChiTaS is an acronym of Chumash, Tehilim and Tanya, and one that is versed in all of its letters breaks all concealments.

(קיצורים והערות בספר התניא ע' קכו)

Before she passed away she requested from her father that he himself should educate and guide her only son. The Alter Rebbe fulfilled his promise and every day, including Shabbos, yom tov, and even Rosh Hashana and Yom Kippur, he would learn with his grandson, saying that by doing so he pays up his obligation to his daughter. Reb Moshe, the Alter Rebbe's youngest son, writes in one of his diaries of the year 5555 (1795) that the Alter Rebbe spoke about the elevation the neshama of Devorah Leah receives through their learning. He continued to explain at length the great spiritual goodness that children cause for their parents through learning Torah and conducting themselves with good midos.

(ספר השיחות קי"ץ ת"ש ע' 40)

A Moment with The Rebbe



HASHEM'S RETZUAH

Reb Yaakov Frieman related what he heard from a man by the name of Meir Barnea:

Meir fought heroically in the Yom Kippur War where he lost four fingers on his left hand, leaving him only a thumb.

When he was in yechidus, he asked the Rebbe how to wrap his tefilin, and the Rebbe instructed him to wrap the strap around his left thumb.

"But doesn't halacha prescribe wrapping it around the third finger?" Meir insisted.

The Rebbe became lost in thought. He looked up, straight into Meir's eyes, and said, "I promise you, that when you will wrap your retzuah around your thumb, the Creator of the world will wrap His retzuah around His own third finger."

(Haketzarim, vol. 1, page 128; see Maseches Brachos 6b)

