

The Weekly *Farbrengens*



למען ישמעו • כי תשא תשע"ח • 451
EDITOR - RABBI SHIMON HELLINGER

PURE JOY (I)

DELIGHT IN A MITZVA

The AriZal once told his *talmid*, Reb Chayim Vital, that the reason he merited *Ruach HaKodesh* and the revelation of Eliyahu HaNavi was his great joy in fulfilling *mitzvos*. In this the Rebbe saw a lesson for every individual – that through joy in fulfilling *mitzvos*, one can reach great heights.

(ס' חרדים בהקדמה, שמחה ובטחון בה')

The Torah warns that as a result of not serving *HaShem* with *simcha*, the Yidden will have to serve their enemies. The Alter Rebbe explains that these “enemies” are the *mekatregim*, the accusatory voices in the *Beis-Din shel Maala* that threaten a Yid in the areas of *parnasa*, health and children. Those voices are silenced when he *davens* with the exuberance and *simcha* that come from recognizing *HaShem*.

The Alter Rebbe would instruct people with troubles to *daven* with song and *simcha*, for doing so sweetens the *dinim*, the Heavenly verdicts that hang over a person, and eliminates all the adversaries in the *Beis-Din shel Maala*. The Mitteler Rebbe noted that this approach has been “tried and tested.”

The Mitteler Rebbe adds that even those people who are deeply immersed in meditation on *Chassidus* while they *daven* should say the words aloud, together with song, for this brings *simcha*. In addition, one ought to actually experience *simcha shel mitzva*, to the extent that when putting on *tallis* and *tefillin* or giving *tzedaka*, one should feel excitement in his heart that he is able to cause pleasure to his Creator. One should ignore those who mock him in this, and whose only sources of enjoyment are physical pleasures.

(אג"ק אדהאמ"צ ע' רס"ה)

A *chossid* once complained to the Alter Rebbe that his mind was being assailed by foreign thoughts. The Alter Rebbe told him, “They gather in empty space!” (This means that such thoughts come when the mind is not filled with thoughts of Torah and *mitzvos*.)

The Rebbe commented that the same is true of *simcha*: if a person does not have joy in fulfilling *mitzvos*, his happiness will be expressed in other things...

(תר"מ חל"ו ע' 221)

In the days of the Baal Shem Tov there lived a *chossid* in the village of Lubavitch who was nicknamed Reb Yisroel *der Lebediker* (“Yisroel the lively one”). Even at the age of ninety, he would still *daven* and learn *Tanach* and *Mishnayos* with the excitement and energy of a young man. He used to say: “A *mitzva* without *kavana* is like a body without a *neshama*. The *kavana* must be that the *mitzva* comes from the commander, *HaShem*, Who *shleps* us out of all sorts of mud. So if I, Yisroel, who am nothing, have been given the *zechus* of fulfilling the command of *HaShem*, of course I should jump and dance out of absolute joy!”

(לקוטי דיבורים חלק א' ע' 228)

davening, he commented, “Today, I saw Reb Tzvi the *shammes* dancing with great ecstasy. He can dance! And it is not in vain, for he will grow into a mighty tree under which many great men will find shelter. But quite in contrast to him, I saw another man dancing (and he named him). What a pity to wear out a good pair of shoes on dancing of that sort...!”

(סיפורי חסידים זיין מועדים ע' 188)

One night on *Chol HaMoed*, the students of the Tomchei Temimim Yeshiva in Dokshytz arrived at the *sukka* of Reb Yehoshua Lein to *farbreng* and rejoice in *Simchas Beis HaShoeiva*. The *chossid* told them, “What kind of *simcha* can one possibly have without studying beforehand the *maamar* that begins *U'She'avtem* (which explains the reason for the joy)?”

The *bochurim* went off to bring a few copies of *Likkutei Torah* from their homes and then studied that *maamar* for over an hour. Only then did they rejoice, dancing till late at night.

(לקוטי סיפורים פערלאוו ע' ש"ח)

CONSIDER

Is the difference between worldly excitement and *simcha shel mitzva* in the object of the joy, or in the joy itself?

Why is *merirus* not a contradiction to joy? Is the *teshuva* of joy less earnest than *teshuva* of *merirus*?

THE JOY OF REUNION

At the beginning of the Alter Rebbe's *nesius*, he discontinued the practice of his *chassidim* to arouse *atzvus* (sadness) within themselves over their wrongdoings. The *chassidim* thought they were also to do away with *merirus* (bitterness over *aveiros*) and were therefore constantly in a state of *simcha*. Later, the Alter Rebbe wrote in *Tanya* that there is a benefit to be gained from feelings of bitterness over *aveiros*, for in fact it serves as a necessary prerequisite for joy. The *chassidim* then understood that it was only melancholy that the Alter Rebbe had negated.

The Rebbe once said that in our times we no longer have the emotional strength to do *teshuva* with bitterness; rather, we must do *teshuva* with *simcha*. The Rebbe went further and explained that in fact, *teshuva* itself is a great reason for *simcha* – for there can be no greater joy than finding oneself and being reunited with our Father, like a wandering prince who finally comes home, after a long separation, to his father, the king.

(סה"ש תש"א ע' מה, תר"מ תשמ"ו ח"א ע' 667, תר"מ תשמ"ג ח"א ע' 90)

TRUE SIMCHA

The Rambam writes that when a person eats and drinks and rejoices on *Yom-Tov*, he should not be drawn into drinking and frivolity, and claim that by doing so he is fulfilling the *mitzva* of *simcha* more fully, for this is not *simcha*, just unbridled foolishness. We are commanded to have real *simcha*, which always involves serving *HaShem* – and this cannot be carried out when one is wild or drunk.

(רמב"ם הל' יו"ט פ"ו ה"כ)

When the *chassidim* of Reb Naftali of Ropshitz *davened*, the *tzaddik* would walk up and down the *beis midrash*, scrutinizing each one. One morning, after

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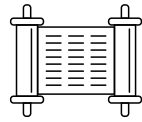


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SHABBOS GIFT

A guest brought us a box of chocolates on Shabbos where there isn't an *eruv*. May we serve it?

Chazal penalized one who transgressed a biblical Shabbos prohibition—even unwittingly—by prohibiting him and others to benefit on Shabbos from the forbidden labor that was done. After Shabbos, benefit is permitted, but in the case of a willful transgression, the transgressor alone may never derive benefit.¹

If a rabbinic prohibition was transgressed willfully, no one may benefit from it until the evening, at which point even the transgressor may benefit. If the transgression was done unwittingly, one may generally benefit from it even on Shabbos.² *Melachos* preformed by a non-observant Jew, who is a *tinok shenishba* and knows little about Shabbos, usually have the status of *shogeg* (unwitting act).³

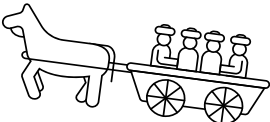
Rishonim discuss whether this penalty applies to the prohibition of carrying (*hotzaah*), where the object was merely relocated and no *melacha* was done to the object, and the view of the Alter Rebbe appears to be that it does apply to biblical transgressions of *hotzaah*.⁴ Thus, if food was carried by a Jew in the public domain (a biblical prohibition), or brought from further than twelve *mil* (the biblical *techum*), it may not be used on Shabbos.⁵ Similarly, if it was brought in a car from a distance that is not easily walkable, it is considered benefiting from a biblical prohibition.⁶ However, if it was carried by foot in a *karmelis* (a rabbinic prohibition), like the status of many streets today, it may be used if done unwittingly.

In summary: An object carried by foot in a *karmelis* maybe used on Shabbos. If it was carried in a public domain, or driven over by a Jew (when he wouldn't have walked), one should not use it. In situations where using the object may elicit a casual attitude to Shabbos or encourage the guest to do it again, one should be extra cautious.

Since the laws of benefit from Shabbos transgressions are detailed, one should not extrapolate to other situations before consulting a *rov*.

1. שיטת ר"י וכן פוסק בשו"ע ר"י ש"ח סי' ש"ח וכן פוסק בשו"ע ר"מ שבשו"ג מותר מיד סי' א' אבל שיטת ר"מ שבושג מותר מיד ובמזיד במוצ"ש לכולם (וכן פסק הגר"א) ויש לשים לב לכך כשמסתכלים באחרונים בנידון זה.
2. במזיד - ראה שו"ע ר"י סי' ש"ח, וסי' ש"ט סי' י"ג. בשוגג - ראה שו"ע ר"י סי' ש"ט סי' ו' ובסימן ת"ה סי' ט"ו. וראה בדי השלחן סי' קכ"ד סק"ג. לא ניכר - ראה שו"ע ר"י סי' רנ"ג סכ"ד וראה סי' ת"ה סי' ט"ו. וראה ביה"ל ד"ה ריש סי' ש"ח. ולהעיר שבמלאכות שהיה והטמנה החמירו גם בשוגג למרות שהם איסור מדרבנן - שו"ע ר"י סי' רנ"ג סי' ו' וס"א.
3. נשמת שבת ח"ד סי' צ"ח, וראה מה שדן בשו"ת השלוחים סי' כ"ה מהט"ז י"ד סי' צ"ט סק"ט והפ"ח חלק עליו וש"ת צ"צ י"ד סי' סוף סי' כ"ה. וראה לקו"ש חכ"ו יתרו ב' שלרוב אלו שאינם שומרי תומ"צ יש להם דין תינוק שנשבה.
4. רבינו יונה ה"ד בחי' ריטב"א לעירובין דף

מ"א ע"ב, וראה חיי אדם, וראה ביה"ל סי' ש"ח ד"ה אחת (וראה מנחת שלמה ח"א סי' ה'). ראה שו"ע ר"י סי' ש"ח סי' א' או שעשה אחת משאר מלאכות, וראה גם שו"ע ר"י סי' ת"ה סי' ט"ו. ובשו"ע ר"י סי' תנ"ד סי' ב' מתיר לצאת י"ח במצה שהוציא מרשות לרשות, ומבאר בקצרה ש"ס סק"ד ברה"ש סק"ה שלא קנסי במקום מצוה כשאין לו מצה אחרת.
5. ראה שו"ע ר"י סי' צ"ו סי' א' מחלוקת לגבי מחוץ לתחום"ב מיל אם זהו איסור תורה ולנדר"ד אין נפק"מ שהרי בכל זאת א"א להביא משם בלי רכב ממילא הוא אסור עד מוצ"ש (ברכב חשמלי יהיה מקום לדון).
6. לגבי מכונות - ראה ארחות שבת פכ"ה סכ"א ובסימן י"ג סק"ט ודינו מושתת על מדרכי שבת סי' ש"כ"ג. (ויש לדון במכונות חשמלית שאין בה איסור תורה.) אמנם שמעתי מכמה מו"ה שבמקרה שאפשר לטלטל וא"צ פעולת האיסור מה"ת אפשר בדיעבד להסתמך על שי' רבנו יונה (בנוסף לשיטת ר"מ ודעת אד"ה במצה).



REB CHAIM SCHNEUR ZALMAN OF LIADI

Reb Chaim Schneur Zalman, the third son of the Tzemach Tzedek, was born a year after the *histalkus* of his namesake, the Alter Rebbe. Sometime during his youth, when he fell ill, the name Chaim was added. His manner of *avodah* was quite remarkable, with tumult and enthusiasm. Three years after the Tzemach Tzedek passed away he relocated to Liadi and served as a Rebbe to many *chassidim*. He passed away on the 4th of Teves, תר"מ (1879).

He was spotted several times striding back and forth during *Shmone Esrei*, jubilant and dancing, his face aflame. It was said about him, that he had *ahava b'tanugim* (bliss from closeness to Hashem).

Reb Chaim Schneur Zalman said about himself, "*v'dor rev'i yoshuvu heina*," that being the fourth generation since the Alter Rebbe, he returned to Liadi.

The 'Beis Rebbe' enumerates similarities between Reb Chaim Schneur Zalman and the Alter Rebbe: He was born during the first year following the Alter Rebbe's *histalkus* and named after him. He resided in Liadi for eleven years, like the Alter Rebbe had, and was *niftar* at age 66 during the month of Teves, like the Alter Rebbe.

All through the year of the Tzemach Tzedek's *histalkus*, people would not want to join his *minyán*, for immediately upon the start of his *davening*, Reb Chaim Schneur Zalman would begin singing and forget where he was, until he 'returned to himself' a long while later.

A Moment with The Rebbe



A WELL-EARNED GIFT

Harav Zalman Shimon Dvorkin, rov of Crown Heights related:

to me. I told him to tell the dean of his school "I am a Jew, a *Kohen*, and I cannot do this!"

An American *baal teshuvah* who was a *Kohen* had learned in medical school for four years. Before he got his degree, he was told to operate on a dead body, which is forbidden for a *Kohen*. He turned to the Rebbe, who sent him to me. I of course told him it's *assur*, and suggested he study dentistry where this procedure won't be necessary. The young man accepted the *psak*, despite his parents' anger for his wasted years and tests.

The dean did not accept this reasoning, and refused to sign the diploma. However, when he saw the student turn to leave, he was so impressed that he signed both his dentistry and his medical school diplomas!

After two years, he was told to check the teeth and gums of a dead body. He wrote the Rebbe, who again sent him

When he got married, before we began the *chupah*, the Rebbe's secretariat told us to wait for a special personal gift from the Rebbe. The *chossan* received a pocked-size Tanya, which had been in the Rebbe's drawer, to hold under the *chupah*.

(*Otzar Hachassidim NY, page 514*)

מזל טוב!

ברכות מאליפות לידידנו, מורה הלכה לקוראי גליונו מידי שבוע בשבוע, הרב חיים הלל רסקין ומשפחתו שיחי בהולדת הבת שיינא תח' יזכו לגדלה לתורה, לחופה ולמעשים טובים מתוך הרחבה ונחת