

# The Weekly Farbrengens



לחמן ישמעון • ויקהל-פקודי תשע"ח • 452  
EDITOR - RABBI SHIMON HELLINGER

## PURE JOY (II)

### EVERY JOY

On *Yud-Tes Kislev* תקס"ב (1801), the Alter Rebbe held a *seudas hoda'a* for his release from prison three years earlier. Many hundreds of chassidim gathered from far and wide to take part in this great *simcha*. They all heard the *maamar* that he delivered, but did not hear the precious *sichos* that accompanied the *seuda*, at which the Alter Rebbe was joined only by his sons and brothers, and a few selected *eltere* chassidim.

After the *seuda*, a number of chassidim begged the Rebbe's son, Reb Moshe, to share those *sichos* with them. Reb Moshe agreed, but only on condition that they would not pass them on. The chossid Reb Aizil Homiler, who heard them from Reb Moshe, relayed only one statement made by the Alter Rebbe, since it was relevant to the *avoda* of all chassidim:

"I have a tradition from my *zeide* (that is, the Baal Shem Tov) that foolishness, sadness, and a feeling of self-worth – are considered by chassidim as *aveiros deOraysa*. Acute perception, *simcha* that comes from finding the good in everything, and *zerizus bimesinus* (doing one's *avoda* with calm swiftness) – are considered by chassidim to be *mitzvos deOraysa*."

(ס"ה ש"ק קי"ז ש"ת ע"ב)

Reb Nachman of Breslov writes that a person should discover within himself the minutest amount of good and be joyful from it. Furthermore, a person should be joyful even through pointless activities (such as dancing), and this can bring him to true *simcha*.

(לקוטי מהר"ן מהדו"ב סו"ס מ"ח)

The Rebbe said that one should make a point of being joyful, even from mundane matters, if that is what makes him happy in his current state. Once a person is in a state of *simcha*, he will be able to draw himself towards *simcha shel mitzva*.

This of course does not include *holelus*, wild frivolity, because even if a person feels cheerful during that moment, he will later regret it and there will not be any *simcha*...

(תו"מ תשמ"ה ח"ב ע' 1112, תו"מ תשמ"ב ח"ג ע' 1523)

### BEWARE OF HOLELUS

On the warning in *Tehillim* that one should not associate with *leitzim* (scoffers), Chazal comment that this term refers to *Plishtim*. Why? The Alter Rebbe explains that this is a *kelipa* that urges a person to be unrestrained (*mefulash*) and to speak as irresponsibly as he pleases. In order to truly reach *simcha*, which comes from *ahavas HaShem*, one must first have a fear of *HaShem*, for this is the beginning of all *avoda*.

The Rebbe explains that there are two opposite expressions of laughter. The laughter that springs from *kedusha* expresses a person's joy in his connection to *HaShem*. The laughter that springs from *kelipa* expresses the empty joy of *leitzim* in their wild lack of restraint (*holelus*). To prevent the joy of *kedusha* from leading to *holelus*, one must generate *bittul* and a fear of *HaShem*.

(ע"ז י"ט ע"א, תורה אור סאג, תו"מ תשמ"ה ח"א ע' 446)

### CONSIDER

How does one know whether  
the joy he is experiencing is  
*simcha* or *holelus*?

Chazal established that a person who wants to be trusted as a *chaver* with regard to *maaser* and *tahara* must refrain from excessive laughter. Laughter and lightheadedness can lead to negative behavior.

(דמאי בג, אבות ג, יג)

On the *possuk* that likens the Torah to oil, the Midrash explains:

Just as oil does not blend with other liquids, Torah cannot mix with *leitzonus*. If a drop of water falls into a cup of oil, it will not combine with it, but rather will displace an oil drop. Similarly, a word of Torah that enters a person's heart automatically replaces a word of *leitzonus*, and conversely, empty-headed ideas will unthronify a word of Torah.

(שיר השירים רבה א)

### ASTUTE JUDGMENT

The Rebbe once remarked: *Simcha* ought to be connected with *mitzvos* and not with *holelus*. There is no need to warn Yidden about this, especially chassidim, and particularly chassidim of the *Nasi* of the generation.

(תו"מ תשמ"ג ח"א 179)

In a *sicha* addressed to children (on *Chol HaMoed Sukkos*, תשד"מ), the Rebbe taught a lesson to be learned from *zman simchaseinu*. The *Yetzer HaRa*, seeing a Yiddishe child in a state of *simcha*, tries to confuse him and draw him into acting wildly, upsetting the order of Torah and *mitzvos*. From *Sukkos*, when we celebrate *Simchas Beis HaSho'eva* and *Simchas Torah*, we learn that *simcha* ought to spring from Torah and *mitzvos*. And when *simcha* comes from serving *HaShem*, one must be much more careful than usual to follow His directives.

When this is so, then even when someone is happy – and also tired – from the dancing, he will not forget to make a *bracha* on the food or drink that he has taken to enable him to continue his *simchas Yom-Tov*. This does not lessen his *simcha*. On the contrary, it increases his enthusiasm in fulfilling the entire Torah.

(תו"מ תשד"מ ח"א ע' 269)

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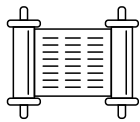


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## COUNTING A MINYAN

One of the participants of our minyan had an emergency and ran out. What should we do?

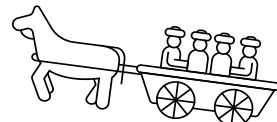
The recital of a *davar shebikdusha* (e.g. *kaddish*, *borchu*, *kedusha*) requires a quorum of ten men over *bar mitzvah*, on which the Shechina rests. Besides *chazaras hashatz*, it is sufficient that a majority (six including the *chazzan*) is available to answer to the *chazzan*, for ten are **present** and Hashem is being sanctified “in their midst.” Up to four may be in the middle of *shmoneh esrei* and unable to respond,<sup>1</sup> but there is dispute whether one asleep counts, and the Alter Rebbe recommends waking him.<sup>2</sup>

In order to be considered *davening* with a *tzibur*, six must daven *shmoneh esrei* together (with ten in the room).<sup>3</sup> Some poskim hold that the six must start simultaneously, others hold that it is sufficient for their first three *brachos* to overlap, while some say that this advantage exists to some extent even if they overlapped at any point of *shmoneh esrei*.<sup>4</sup> It is proper to have six people davening together from *kaddish* and *borchu*.<sup>5</sup>

*Chazaras hashatz* requires nine who can respond (*tisha onim*) besides for the *chazzan*.<sup>6</sup> In addition to listening attentively to each *bracha*, they must also answer *amen* after each *bracha*. Otherwise, the *chazzan's brachos* are considered in vain, for the repetition of the *shmoneh esrei* was instituted to discharge the obligation of those who can't daven on their own, and this only applies when nine are listening and responding. (If the *chazzan* didn't daven silently beforehand, six responders are sufficient, for it is not a **repetition**.)<sup>7</sup>

It is forbidden for one of the ten to leave during the minyan. However, if they did, the congregation may still complete the part of davening in which they are holding, as long as at least six remain in the room. If *chazaras hashatz* began with ten, the *chazzan* may complete the repetition,<sup>8</sup> and if they began reading the Torah, the *aliyos* may be completed as usual, including the final *kaddish*. However, on Shabbos, an additional *maftir* should not be called, rather the one called for the seventh *aliya* should recite the *haftora* without its *brachos*.<sup>9</sup>

Many of the *kaddeishim* are considered a continuation to the part of davening they relate to, and they may be said even if part of the minyan already left.<sup>10</sup> Yet, customary *kaddeishim* (e.g. *kaddish derabanan* and *kaddish yasom*) may not be said unless there are ten men present at that time. Once one began the first word of *kaddish*, he may complete the *kaddish*, however, he may not continue with *borchu* unless there is a minyan present.<sup>11</sup>



## R. ASHER NIKOLAYEVER

In the year 5660 (1900) R. Asher was chosen by the Rebbe Rashab to reprint the Tanya in a clear typeset, known to us as “The Vilna Edition”, which is still in use today. The Rebbe Rashab asked R. Asher to verify and compare the text of the Tanya with many *kisvei yad* (handwritten copies of the Tanya), a work that the Rebbe Rashab recounts and praises in the introduction to the new edition.

The Rebbe related that the Frieddiker Rebbe told him that R. Asher's work is trustworthy.

(מודעה רבה בתחילת התניא, פתח דבר לכ"ק אדמו"ר לתניא)

R. Asher was once sitting and learning the *Hemshech Samech Vov* with great enthusiasm when in came two distinguished Chassidim and began excitedly telling him a miracle story of the Rebbe Rashab. R. Asher responded to the disturbance with saying: “Go away with your miracles! You make it seem that without the Rebbe

performing miracles, he wouldn't be a Rebbe...”

(R. Asher was trying to express his feeling that a Rebbe is primarily here to help us with serving Hashem; help that we can tap into by learning the Rebbe's Torah, which is what he was busy with when they interrupted with a miracle story).

(ר' מענדל עמ' 104)

At a chassidishe chassuna, R. Asher once heard a special *niggun*, and being musically gifted he remembered the *niggun* to the note.

The next time R. Asher came to Lubavitch he sang it for the Rebbe Rashab who much appreciated the *niggun*. The Rebbe Rashab said: “This is a *niggun* with which one can daven well; it can clean out the ‘vessel’ wonderfully and open the heart”.

This *niggun* became known as “R. Asher Nikolayever's Niggun.”

(ספה"ש ה'תש"א עמ' ט"ל, ספר הניגונים ח"א עמ' נ"ג)

## A Moment with The Rebbe



## THE REBBE'S POLITICS

A notice on behalf of the *mazkirus* appeared in the press in Teves 5717 (1956), that the Rebbe had officially removed his name from the 770 *yeshivah*. Since it was understood that this was a result of “*Hatikvah*” being sung at the recent *yeshivah* dinner, some *bochurim* were disrespectful to one of the elder *mashpiim* who was present at the dinner.

Word of the incident reached the Rebbe, and the group of *bochurim* was expelled from the Rebbe's next *farbrengen*. At a group *yechidus* of the *bochurim* the Rebbe didn't look at them at all, and expressed his anguish to Reb Yoel Kahn, who was beseeched by the *bochurim* to speak on their behalf.

“This *mashpia* heard *Chassidus* from the Rebbe Rashab before you were born,” the Rebbe said sternly, “whereas these *bochurim* - they will soon get married, and their heads will be immersed in furniture...”

Reb Yoel tried to defend the *bochurim*, saying that “they want the Rebbe's *yeshivah*”.

The Rebbe responded sharply. “They want to have a connection with me?! Learn *nigleh*, learn *Chassidus*, and begin toiling in *avodas hatefilah*! Don't mix into my politics; politics is *omek rah* (the depth of evil)!”

(As heard from Reb Sholom Feldman A”H)

### מזל טוב!

ברכות מאליפות לידידנו, גדול המעשה, הרה"ת מנחם מענדל בראנשטיין ומשפחתו שיחי

בהולדת הבת איידלא תחי'

יזכו לגדלה לתורה, לחופה ולמעשים טובים מתוך הרחבה ונחת

1. שו"ע סי' נ"ב וס"ו. וראה אנ"ק לרבינו חס"ו ע' קכ"ד סי' י"ו - צריכים גם לשמוע הברכות.  
2. שו"ע סי' נ"ב ס"ז-ח. וראה שם סי' נ"ו ס"ד (ט' שומעין).  
3. ס' שלח ציבור פ"ד ס"ג, וראה שו"ע סי' נ"ב ס"ד ("א"כ"ז היו עשרה בתחלת תפלת י"ח").  
4. פרמ"ג א"א סי' קט סק"ב (להתחיל בידו). וראה לבושי שרד על המג"א סי' ס"ו ס"ק י"א (ובשו"ת בצל החכמה הסביר בזה בברכת אבות או בג"ד). וראה אג"מ אור"ח ח"ג סי' ד' (שם כשלא התחילו בידו יש מעלה של תפילה בציבור אבל פחות).  
5. רמב"ם הל' תפילה פ"ט ה"א, ופירוש דברי ירמיהו שם (פריסת שמע וקדושה בציבור) וראה שו"ע סי' נ"ט ס"ד.  
6. ע"פ שו"ע סי' נ"ב ס"ז וראה שם סי' קכ"ד ס"ג.  
7. שו"ע אור"ח סי' נ"א (ולכן לא למצור) ובס"י קכ"ד סי' י"ו - צריכים גם לשמוע הברכות.  
8. שו"ע סי' נ"ב ס"ז-ד.  
9. שו"ת צ"צ אור"ח סי' ע"ו (וראה שם שהפטורה שיצאו באמצע יסיימו בברכות).  
10. שו"ע אור"ח סי' נ"ב ס"ד (קדיש לאחר תחנון: קדיש תתקבל אם ה' מנין לשמוע [אפי' בלי חזרה - כך משמע משו"ע], אבל משני' כנראה חולק); קדיש לאחר קריאת: קדיש לפני שמו"ע במעריב - אם ה' עשרה בתחילה; לאחר שמו"ע במעריב - אם ה' בתחילת שמו"ע. וראה אנ"ק לרבינו חס"ו ע' רכ"ב.  
11. קצוה"ש סי' י"ח סק"י. ושם סק"ו וראה שו"ע שם סי' ש"ח א"ן מניין און לומר הקדיש אחרי ישתבח או הקדיש במנחה אחרי אשרי.