

The Weekly Farbrengens



556 • תמונת תש"פ • לחמן ישמעו
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 ט"ו, שמחה ובטחון בה' ע"ב)

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"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"ח ע' ש"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 זוין תורה ע' 147)

THE WAY OUT

Regarding a worry in a person's heart, it is written in *Mishlei*, דאגה בלב איש ישתנה. 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 (ישינה), and Rav Assi interprets it to mean that one should share it with a friend (ישינה).

(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"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' ש"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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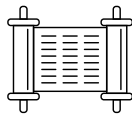


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GOOD NEWS.



LISTENING TO THE MEGILAH

My phone vibrated in the middle of *megilah* reading and I checked who it was. What should I do?

The *mitzva* of *megilah* requires the listeners to intend fulfilling their obligation of hearing. This should be thought about at the onset of the reading.¹

A person must listen to the entire *megilah* from beginning to end; if he missed even one word, he hasn't fulfilled his obligation.² Therefore, the *baal korei* should ensure every word can be heard clearly, especially when there are children making noise in shul. If one has substantial concern that he may have missed a word, he may be lenient by the night reading which is rabbinic. However, the day reading is mandated by the *megilah* itself (*divrei kabbalah*), thus some *poskim* rule to be *machmir*.³

The *megilah* must be heard in the correct order, and a missed word can't be made up later by just reading that section. If one misses a word while listening to the *baal korei*, he should read from that word to himself until he catches up to the *baal korei* (preferably audibly, but *b'dieved* even if he didn't hear himself).⁴ He may even read from a Chumash, since *b'dieved* it is sufficient to hear the majority read from a kosher *megilah* scroll.⁵ Catching up in a kosher *megilah* is preferable, but only if he can read the words with the correct *nekudos*. Reading them incorrectly, in a way that changes their meaning, would not fulfill his obligation.⁶

Although one fulfills his obligation even if he didn't focus on every word,⁷ some *poskim* write that if one's mind wanders during the *kria* to the extent that he doesn't know if he heard the words at all, it is not halachically considered that he listened.⁸ Therefore, he should complete what he missed as if he hadn't heard those words.

One who reads the *megilah* himself is *yotzei* even if his mind wanders. For this reason, some have the custom to follow along in a kosher *megilah* and read along quietly with the *baal korei*.⁹ One who does not know the *nekudos* perfectly should follow along without reading, except if he missed words.¹⁰

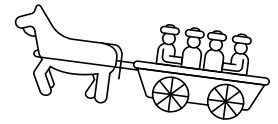
1. שו"ע או"ח סי' תר"צ סי"ד ומשנ"ב שם סקמ"ח.
2. משנ"ב או"ח סי' תר"צ סי"ק מוח.
3. ראה אורח הנהלה הל' פורים סי' ב' סקכ"ח ע"פ משנ"ב סי' תר"צ"ב סקט"ז ושעה"צ סקכ"ז.
4. שו"ע או"ח סי' תר"צ סי"ו. ראה ב"י או"ח סי' תרפ"ט שלא יצא אם לא השמיע לאזניו אבל במג"א סק"ג שבדיעבד יצא וראה גם ביה"ל שם.
5. שו"ע או"ח סי' תר"צ סי"ג. וראה פרמ"ג שם א"א סק"ט וביה"ל שם ד"ה דוקא.
6. ראה משנ"ב שם ס"ק נא.
7. ראה נט"ג פורים פמ"ד סי"ג.
8. ראה מג"א שם ס"ק טו ולבושי שרד שם. וראה נט"ג שם פמ"ד סי"א והערה י"ט שם.
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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' ככו)

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 *neschama* 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 קיץ ת"ש ע' 40)

A Moment with The Rebbe



NO ASSOCIATION WITH MELANCHOLY

Reb Moshe Levertov, as a *bochur* in 770, had a *yechidus* in Kislev 5711 (1950). He wrote a detailed letter describing his lowly *ruchniyusdike* state, his melancholy as a result of it, and how he wished to have some *pnimiyus*.

As soon as he walked in, the Rebbe said, "What a long note! You probably wasted time on this. You would be better off not thinking about it at all!"

The Rebbe continued, "You should be elated that you learn in Tomchei Temimim, you learn *Chassidus*, and *valger zich* (spend time) amongst chassidim! Just consider the fact that you were not born a goy – that alone should make you joyful.

"The [Friediker] Rebbe was in this room, and in that room," the Rebbe pointed to various rooms in 770. "So there is surely *pnimiyus* here. As low as your body is, *pnimiyus* will eventually penetrate it.

"Learn *Igeres Hateshuva* and contemplate on the fact that this is the Alter Rebbe's Torah, and that the Alter Rebbe had no association with *mara shechorah* (melancholy)!"

At the next *farbrengen*, the Rebbe called upon Reb Moshe and said, "Did we not agree that you will be *b'simcha*?"

(For the full *yechidus* see Teitelbaum Teshurah, Cheshvan 5769)