

# The Weekly Farbrengens



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EDITOR - RABBI SHIMON HELLINGER

## ENERGIZING JOY (II)

### THE POWER OF JOY

The *Zohar* teaches that the way a person conducts himself in This World determines how he is dealt with Above. In the words of the *Zohar*, "If a person down here shows a luminous face, in the same way a luminous Face shines upon him from Above."

(זהר ח"ב קפ"ד ע"ב)

One *Motzai* Yom Kippur, the Baal Shem Tov went out with his chassidim to recite *Kiddush Levana*, but the moon was covered by clouds. Returning to his room, the Baal Shem Tov immersed himself in *davening* and tearfully pleaded that the moon be revealed – but the clouds did not part. The chassidim, waiting outside for their Rebbe, broke out in joyful dancing, thanking *HaShem* for the Yom Kippur they had properly spent. The Baal Shem Tov, drawn by their *simcha*, joined them. The clouds suddenly moved aside, the moon came out, and with great ecstasy, the chassidim recited *Kiddush Levana*.

Regarding this episode, the Baal Shem Tov would say, "What I could not bring about with my *tefilos* and *yichudim*, the chassidim were able to accomplish with the power of *simcha*."

(סיפורי חסידים זוין תורה ע' 115)

### SWEETENING WITH SIMCHA

Crossing over a bridge in Danzig, Reb Simcha Bunim of Pshis'cha saw a man floundering in the waters below. Seeing no way of saving the Yid, he called out to him, "Send regards to the Livyasan!" At that moment, *HaShem* came to the man's aid: he managed to catch on to a plank and save himself.

Reb Simcha Bunim later explained that due to the man's broken spirit, he could not be helped. "But when I made that humorous comment he was slightly gladdened, he was able to save himself with the power of his *simcha*."

(שיח שרפי קודש עניני שמחה אות ט)

Reb Elimelech of Lyzhansk would often undertake harsh *siggufim* as a *kapara*, such as rolling in the

snow without warm clothes. On one such night, Reb Elimelech did not notice a nail sticking out of a board that was covered in snow. As he rolled over it, it pierced his hand. When he arrived home, his relatives excitedly gave their advice on how to stop the bleeding. Reb Elimelech's daughter, overhearing snippets of the lively conversation, thought they were discussing a hole in the wall, and called out, "What's the big deal? Take some straw and stuff it up!" Hearing this, everyone laughed, and suddenly Reb Elimelech stopped bleeding. With this distraction taken care of, he returned to his *avoda*.

He later explained that an unfavorable decree had been issued Above, but through the *simcha* his daughter had caused, *simcha* was aroused Above, and this nullified the decree.

(סיפורים למעשה ה"א)

### CONSIDER

What is the special power of *simcha*: that it motivates the person to work better or that it draws down a *bracha* from above?

The Mittler Rebbe's *kapelia* included two groups of chassidim, musicians and horse riders, who would enliven joyous occasions. The Rebbe's son Reb Nachum was one of the horse riders. One ordinary day, the Rebbe called for a performance and stood by his window to watch. Suddenly, Reb Nachum was flung from his horse and was badly hurt, but surprisingly, the Rebbe motioned that the performance should continue. Meanwhile, a doctor was called, and after examining Reb Nachum, concluded, "He has only broken his leg."

Some chassidim later asked the Mittler Rebbe why he had ordered that the performance continue, despite the accident.

"Why don't you ask the reason for calling for a performance on a regular day?" responded the Rebbe, and he explained: "I became aware of a harsh decree being issued in *Shamayim* on my son, and since *simcha* sweetens stern decrees, I called for the *kapelia*. The *simcha* helped, for his fall turned out much less harmful than what had been planned for him. Then, to ensure a complete recovery, I instructed that the festivities continue. With *HaShem*'s help, he will recover completely."

(רשימות דברים ח"א ע' צד)

### IN THE MERIT OF JOY

Walking around the marketplace, the *amora* Rav Broka asked Eliyahu HaNavi if anyone who was there was deserving of *Olam HaBa*. Eliyahu HaNavi answered in the negative. Soon two brothers appeared on the scene. Eliyahu HaNavi said, "These men will merit *Olam HaBa*," and went on his way.

Curious, Rav Broka approached the strangers and asked them, "What do you do?"

Their answer was simple: "We're just a couple of lively guys. We cheer up folks who are sad. And if we see two people arguing angrily, we joke around with them until they give up quarreling."

(תענית כ"ב ע"א)

At a *farbrengens* the Rebbe once quoted a *derush-vort* of Reb Shimon of Yerislav, a *talmid* of the Chozeh of Lublin:

"אז, when *Moshiach* comes,

the *goyim* will express their surprise:

הגדיל ה' לעשות עם אלה, with what have you merited such great miracles?"

We will tell them:

היינו שמחים, It was in the *zechus* of our *simcha*!"

The Rebbe concluded that Yidden should rejoice out of trust that *HaShem* will bring *Moshiach* soon. This will then urge *HaShem* to do so.

(תורת מנחם חט"ו ע' 51. מס' תורת שמעון, לקו"ש ח"כ ע' 384)



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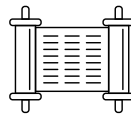
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GOOD NEWS.



HALACHIC LAWYERS

May I appoint a halachic lawyer (to'ein) to represent me in beis din?

When someone has a monetary claim against another, he presents his case against the defendant in front of beis din. The defendant is only required to answer to the person whose money is at stake, and not anyone else. If, however, the plaintiff grants ownership of this monetary claim to another, that person is then considered an owner himself and may represent the plaintiff in beis din. A stipulation is made that this proxy will "return" the money after the case.<sup>1</sup>

Certain types of loans, or the right to retrieve a stolen object, cannot usually be transferred via a standard "kinyan." Still, for the sake of retrieving even this money, the Geonim instituted that appointing a representative with a kinyan is sufficient (in modern practice, a document is written up).<sup>2</sup>

Halacha generally frowns on using a to'ein instead of presenting the case in person, since the two sides meeting in person is more likely to result in a mutual agreement.<sup>3</sup> Hearing the claims directly from the litigants also makes it easier to ascertain the truth, and a to'ein often introduces dishonest claims for his client. Only if the plaintiff isn't able to travel to the defendant's city, or if the defendant is a difficult person to deal with, is one allowed and encouraged to appoint a proxy.<sup>4</sup>

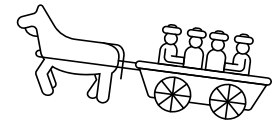
Shulchan Aruch rules that the defendant may not appoint a proxy, and this is for several reasons:<sup>5</sup> (1) There is no monetary claim that he "owns" for him to grant to his proxy; (2) The borrower is uncomfortable lying to his lender's face (having received his favor), but his proxy could be comfortable doing so; (3) He isn't trying to retrieve money from someone else, rather is merely denying a claim brought to him, thus "sending" a proxy is unnecessary.

Still, contemporary poskim allow even the defendant to appoint a to'ein to represent him in beis din, since both of the sides accept this manner of adjudication.<sup>6</sup> For this reason, even when both sides are in beis din, we allow them to be represented by a to'ein.<sup>7</sup> Yet, the poskim emphasize that if the beis din feels that the claims of the to'ein aren't honest, they must interrogate the defendant himself. It is also imperative to listen carefully to the to'ein's words and weigh his claims.<sup>8</sup>

The to'ein is solely to arrange his client's claims presentably and ensure he receives what he is halachically entitled to. The Alter Rebbe emphasizes that the proxy may not make a claim that he knows is false, even if he is merely quoting his client. He is also not allowed to make a claim that he doesn't know to be true, unless he heard it explicitly from his client.<sup>9</sup>

1. ראה שו"ע חו"מ סי' קכ"ג ס"א. ובנתיות חו"מ סי' קכ"ב ס"א. ראה טור ושו"ע חו"מ סי' קכ"ד. וראה פרישה חו"מ סי' קכ"ב ס"ה.
2. ראה סדר הדין פט"ז סק"א. ע"פ ש"ך סי' קכ"ב סקט"ו.
3. ראה שבועות דף ל"א ופירש"י שם (וכן יש להעיר מהעניין שלהתעבר על ריב לא לו אלא שבמקרה שמקבל כסף אין חשש זו ראה באה"ט חו"מ סי' קכ"ג ס"ק כ"ד).
4. ראה שו"ע חו"מ סי' קכ"ג סט"ו וש"ך סק"ב. והנהגות ח"א סי' תשצ"ד.
5. ראה טור ושו"ע חו"מ סי' קכ"ד. וראה פרישה חו"מ סי' קכ"ב ס"א.
6. ראה שו"ת רמ"א סי' ק"ד, וראה שו"ת בעי חיי ח"ב סי' ע"ה שהנתבע יכול לומר ק"ל הכי.
7. ראה סמ"ע חו"מ סימן י"ז סק"ד ש"ך סי' קכ"ד סק"א. והנהגות סדר הדין פט"ז ס"ב וס"ג.
8. ערוה"ש סי' קכ"ד בשם האו"ת.
9. שו"ע"ר חו"מ הל' הלואה סכ"ז. וראה תשובות והנהגות ח"א סי' תשצ"ד.

לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה



REB BETZALEL AZARITZER

Reb Betzalel Azaritzter was a talmid of Reb Hillel Paritcher and was of those yungeleit who were guided in Chassidus by the Mittlerer Rebbe. He was of the great chassidim of the Tzemach Tzedek, and served as a Shadar for him. The Frieddiker Rebbe praised Reb Betzalel for his ability to learn from any person.

traveled with a minyan of chassidim and when they arrived at the house, Reb Hillel saw that his intuition was justified; Reb Betzalel was seriously ill. The visitors spent Shabbos there, staying in one room, while Reb Betzalel lay in the adjacent room. At Seudah Shelishis, as was his custom, Reb Hillel said Chassidus three times, each prefaced by three niggunim. At that time, they heard that Reb Betzalel was nearing death. Reb Hillel went in to Reb Betzalel's room and said, "Tzalkeh! What's happening with you?" He placed the sefer Kesser Shem Tov on Reb Betzalel's heart and said, "Look at the oisyo of the Baal Shem Tov". With that, Reb Betzalel's neshama left his body.

Reb Hillel Paritcher and Reb Betzalel were very close friends. They would visit one-another every week, alternating between Reb Hillel travelling to Reb Betzalel and vice versa. Once, Reb Betzalel was not well and did not visit Reb Hillel. Reb Hillel sensed there was something wrong and decided to travel to see Reb Betzalel. The travel fare was a hefty six ruble, and Reb Hillel's wife protested. "Why are you wasting six ruble for a wagon?!" she said, "This is anyways not your week to visit him! We will not have the money that we need for our needs!" Reb Hillel was insistent and went on his way.

Reb Betzalel used to say that he does not understand why people think it is hard to be a chossid. "The first thing is 'taporu da plachu' (lit. 'the ax on the wood') - which means action. Then one can become an oved Hashem through davening, learning, Torah and mitzvos."

This was Thursday. Reb Hillel

A Moment with The Rebbe



WHO GOES TO WHOM

After sixteen years of transcribing the Rebbe's Torah almost singlehandedly, assistance came to Reb Yoel Kahn. At the Rebbe's behest, four of his talmidim began to aid him in his work.

the new chozrim stand together with the chief chozer.

At the farbrengen of Shabbos Parshas Beshalach 5726 (1966), following an explicit request from the Rebbe, the four bochurim bashfully approached the Rebbe and made a l'chaim for their new undertaking.

When Reb Yoel began walking towards them, the Rebbe stopped him, and remarked, "They should be rising to your level!"

The bochurim were instantly at Reb Yoel's side. The Rebbe directed each one of them to say l'chaim on an entire cup.

Once they had returned to their places, the Rebbe instructed that

They confess that following the sizable l'chaim, they were of little use to that week's chazara.

(Kfar Chabad issue 1512)