

# The Weekly Farbrengens



למען ישמעו • פקודי תשפ"ב • 660  
EDITOR - RABBI SHIMON HELLINGER

## PURE JOY (II)

### EVERY JOY

On *Yud-Tes Kislev* תקט"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*."

(סה"ש קי"ז ש"ת ע' 52)

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 unthrone 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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art gallery



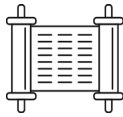
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## MISHLOACH MANOS TO WHOM

**I'm a bochor going on mitvtzaim. Can I tell a woman give me a mishloach manos to fulfill her mitzva?**

One of the four *mitzvos derabanan* of Purim is *mishloach manos*, sending two food items to another Jew during the daytime of Purim. Ideally, they are meant to be given as an “unearned” gift and not in exchange for something the recipient did or gave you.<sup>1</sup>

Women are equally obligated in the *mitzvos* of Purim since they too were saved by the miracle. Some write that a married woman should still make a point of sending her own — which may be delivered by her husband — yet many hold that ‘family *mishloach manos*’ given by the husband and wife to at least two other families is sufficient for both of them.<sup>2</sup> Children should be educated to fulfill this *mitzva* from the age of *chinuch*, but adults aren’t *yotzei* by sending to a child.

Halacha states that *mishloach manos* should specifically be given to members of the same gender — men to men and women to women. The reasons include avoiding an appearance of *kiddushin* when given to an unmarried woman and avoiding unwanted feelings of closeness between the genders.<sup>3</sup>

One family may send to another family collectively as then these concerns don’t apply. Similarly, a brother may send to a sister and vice versa.<sup>4</sup> If a man is in a place where there is no opportunity to send to another man, he may send it to a woman and vice versa.<sup>5</sup> Alternatively, the giver can appoint the other person as a messenger to give it to someone of the same gender.

*Mishloach manos* should not be sent to a mourner during the first year. If one mistakenly sent it, they are *yotzei* and the mourner may accept it.<sup>6</sup> One may send it to the mourner’s family even though the mourner will enjoy it as well.<sup>7</sup>

Ideally, one should send the *mishloach manos* through a messenger, as implied by the *posuk*’s choice of the term “*mishloach*,” which means “sending.” Additionally, involving more people brings the miracle to be more publicized. Still, one fulfills the obligation even if they gave it directly to the recipient.<sup>8</sup>

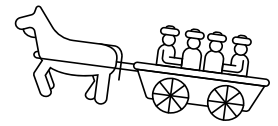
In other areas of halacha, an agent (*shliach*) to perform an act on one’s behalf must be an adult Jew. Yet, *poskim* write that one may send *mishloach manos* with a child, or *l’havdil*, a non-Jew. In this case, the messenger isn’t acting on behalf and in place of the sender, rather he is simply delivering it.<sup>9</sup>

As a rule, when asking someone to carry out a *mitzvah* on your behalf, you need not check with them that they did it, since they can be trusted to have done it (*chazaka shliach oseh shlichuso*). However, in the case of a child or non-Jew, this *chazaka* is lacking. Thus, if one is counting on this for the *mitzva*, one must confirm that the gift reached the recipient.<sup>10</sup>

6. שו"ע אורח סי' תרצ"ו ס"ו. כת"ס אורח סי' קל"ט.  
7. ראה נט"ג פורים פ"ס סי"ג והע"ל כ"ב, וראה שם שלא יהיה באופן של הערמה.  
8. ראה שו"ת יהודה יעלה אורח סי' ר"ז.  
9. ראה ס' המקנה ח"ב דף ט' ע"א, וראה נט"ג פורים פס"ג ס"ב.  
10. ראה פסק"ת סי' תרצ"ה סקט"ז.

1. ראה צפנת פענח הל' מגילה ל"ח ע"ב.  
2. ראה רמ"א אורח סי' תרצ"ה ס"ד. מג"א שם סק"ד.  
3. נט"ג פורים פרק ט' הע"ל ס"ו, ערוה"ש סי' תרצ"ד ס"ב.  
4. רמ"א שם, שבות יעקב ח"א סי' מ"א.  
5. שו"ת התעוררת תשובה ח"ג ע"ל ג"ג.  
6. ראה שו"ת בית שער אורח סי' ש"פ, נטעי גבריאל.  
7. פורים פ"ס ה"א, וראה שו"ת משנה ח"ד סי' פ"ח.

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



## RADATZ

The *gaon* and *Chossid* R. Dovid Tzvi Chein, known amongst *chassidim* as the Radatz, was a son of the great *Chossid* R. Peretz Chein of Chernigov. Radatz was one of the extraordinary *chassidim* of the Rebbe Maharash, the Rebbe Rashab and the Frierdiker Rebbe. He was an unusual *gaon* in both *nigleh* and *Chassidus* and served as the *rov* in Chernigov. In the year 5685, he traveled to Eretz Yisroel and passed away about nine months later on the 24th of Kislev, 5686 (1925).

At a community meeting at the Radatz’s home, one man who grew rich after winning the lottery, spoke up and denounced the extensive efforts to care for a certain pauper. He argued that it did not conform to the “protocol,” and it came at too great of a cost to the community at large.

Though he couldn’t stand such brash people, the Radatz would usually say nothing. This time though he could not remain silent. Feeling the pain of the accused, he stated unequivocally that when it comes to matters of life and death, all “protocol” must be thrown out the window.

(למנחמי ע' 49)

During the First World War, many Jewish refugees were imprisoned in Chernigov, and the Radatz resolved to set them free. Arriving at the home of the regional army general with an entourage, he asked that the refugees be freed to remain within the city. The general reacted with anger – spitting, stomping his feet, banging on the table, and issuing threats.

Committed to having them freed, the Radatz signed that he would be personally liable and imprisoned in their place, should any of these people leave the city. Only then, did the general agree to their temporary release.

These were people that the Radatz had never met. Such was his infinite love for every Jew.

(למנחמי ע' 50)

Rebbetzin Rivkah once asked the Radatz’s son, R. Avrohom, if it were true that they hosted so many guests that there were no more pillows and blankets. The lad answered that this itself could not serve as proof, since his family didn’t own many pillows and blankets to begin with...

(למנחמי ע' 46)

## A Moment with The Rebbe



## PROPER SHMIRAS SHABBOS

Whenever people sought the Rebbe’s *bracha* for *parnassa*, the Rebbe would direct them to lead their business in a Torah manner. Through being particular with *maaser* money, careful with *ribis*, or simply by affixing a *mezuzah* correctly, the Rebbe explained, the business becomes a vessel for Hashem’s *brachos*.

A businessman approached the Rebbe to receive a dollar on 2 Nissan 5751 (1991). As he took the dollar, he made his simple request: “Rebbe, a *bracha*

for my business.”

“You must see to it to keep Shabbos at the business properly,” said the Rebbe.

The *Yid*, somewhat offended, assured the Rebbe that he was a *shomer Shabbos*, and his business was therefore obviously closed on Shabbos.

“Properly,” explained the Rebbe, “means that it is also closed on Friday afternoon.”

(Zorea Tzedakos Matzmiach Yeshuos, Page 135)