

The Weekly Farbrengen



981 • ראה תשפ"ו • למען ישמעו
EDITOR - RABBI SHIMON HELLINGER

HEAVENLY DELIGHT

JOY FROM A MITZVA

Before the *amora* Ulla left for *Eretz Yisroel*, Rabbi Ilai asked him to send regards to his brother Rav Bruna. He added, "He is a great man and rejoices in doing mitzvos. When he once davened precisely at sunrise (*vasikin*), a smile didn't leave his face that entire day."

(ברכות ט"ב ובתוס' שם)

Reb Chaim Vital describes the enthusiasm one should have when performing a *mitzva*:

"When performing a *mitzva* one should not think of it as a burden which he is looking to dispose of; instead, he should imagine that he is receiving millions of gold coins, and should rejoice with infinite joy and immense pleasure as if he was actually receiving them... This is an expression of one's *bitachon* over the reward to come. Proportionate to the measure of his true joy and inner delight he will merit receiving the 'higher light,' and one who persists in this practice will no doubt attain *ruach hakodesh*. All mitzvos and Torah study should be performed with intense desire and immense enthusiasm, as if one was standing before a king and serving him, seeking to find favor in his eyes and be elevated to greater heights."

Reb Chaim Vital also explains that certain material rewards promised for fulfilling certain mitzvos do not actualize, because those mitzvos were lacking the necessary enthusiasm.

(שער המצוות בתחלתו)

The Mitteler Rebbe explains that the real joy of a *mitzva* is a person's delight in having performed the physical *mitzva* and having carried out *HaShem's* will. This joy is greater than the emotional feeling and the *kavana* that one may have while performing the *mitzva*. This simple joy made the *AriZal* worthy of being granted *ruach hakodesh*.

The Mitteler Rebbe concludes, "It follows that even though in these later generations we are completely lacking the G-dly light of love and fear that Yidden had previously, and we only have the physical mitzvos and the joy in completing them, nevertheless we can reach even higher levels than they did. And it is this joy that creates the Crown of *Moshiach*."

(שערי אורה ע' נג)

IN HASHEM'S PRESENCE

Reb Yosef Sheinberger, secretary of the Badatz Eidah HaChareidis of Yerushalayim, once asked the Rebbe during *yechidus* what was the accomplishment of *Chassidus*. The Rebbe answered that it was *simcha shel mitzva*, excitement and joy in fulfilling a *mitzva*.

(טללי תשובה ע' 642)

CONSIDER

Which of these arouses greater joy: the future reward, the emotion and kavanos of the mitzva, or the knowledge that one has fulfilled the will of HaShem? How does Chassidus impact these things?

What holds people back from rejoicing freely at the fulfillment of a mitzva?

Reb Volf Greenglass related:

The chossid Reb Zalman Schneerson from Lodz, a great-grandson of the Mitteler Rebbe, was a great *talmid chacham* and profound *oved*. In his old age the doctors forbade him from drinking any alcohol due to his failing health. One Simchas Torah, during the *farbrengen* before *hakafos*, Reb Zalman announced: "Today is Simchas Torah; we ought to be *besimcha*!" And he called on a *bochur* to read aloud from *perek lamed-gimmel* in *Tanya* (which discusses the great *simcha* that comes from realizing *HaShem's* omnipresence). The *bochur* barely read a few lines and Reb Zalman told him, "Enough! Enough!" and he began dancing around the table as vigorously as if he was a young lad. Everyone was taken aback. How did he have the strength to dance like that? His children tried to stop him, but to no avail.

And that was without *maskhe*, but rather from a few lines of *Tanya*.

(לקוטי סיפורי התנועות ע' 451)

On one of the days before Pesach, the Rebbe Rashab would go out to draw the *mayim shelanu*, accompanied by the *mashpi'im*, *mashgichim* and the *bochurim* of Tomchei Temimim. They would return with the water to the *chotzer*, the courtyard of the Rebbe's house and the *yeshiva*, where they would break out in a joyous dance.

One outstanding *tomim*, Shimshon of Vitebsk, danced with exceptional fervor, and his face shone so brightly that one could barely gaze at it. The Rebbe Rashab, who was watching the dancing from his room, said, "I saw how Shimshon Vitebsker's *yechida shebanefesh* shone as he danced."

(לקו"ס פרלוב ע' רט"ו)

WITHOUT SHAME

The Zohar says that tens of thousands of *kelipos* settle upon a person who studies Torah or fulfills a *mitzvah*, hoping that he will be saddened and not rejoice in it.

(זוהר ח"ב רסד ע"ב)

When it was time for the Aron to be brought up to Yerushalayim, Dovid HaMelech gathered with a large multitude to celebrate the occasion. He danced with all his might and sang praises in a manner generally unbecoming for a king. His wife, Michal, watched from the window and disapproved of his conduct.

When he finally returned home, Michal greeted him scornfully, "How honored was the king today as he exposed himself in front of the people like one of the boors!"

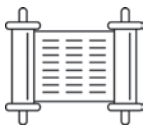
Dovid replied, "In the presence of *HaShem* I will rejoice, and I will act even more humbly and be lowly in my eyes."

(שמואל ב' פ"ו)

The Rambam writes: Rejoicing in performing a *mitzva* and in loving *HaShem* is a lofty *avoda*. A person who abstains from rejoicing deserves to be punished, and one who acts haughtily and considers himself too dignified to rejoice is a sinner and a fool. Rather, he who acts in an undignified manner in this regard is truly dignified. It is he who serves *HaShem* with love.

(רמב"ם הל' לולב פ"ח ה"ט)





LATE TO MINYAN

I walked into Mincha, and they're in the middle of Shmoneh Esrei. Should I daven or wait?

Davening with a minyan is of great importance, as the *tefilos* of a *tzibur* are more readily accepted. One who davens with a minyan is blessed with *parnassa* and success.¹

The primary part of davening with a minyan is reciting Shmoneh Esrei together. Ideally, they should all start together,² beginning with the preface of "*Hashem sefasai tiftach*,"³ while others count it as *tefilla b'tzibur* if they joined during the first bracha.⁴ Though some hold it's sufficient if they joined at any part of Shmoneh Esrei,⁵ this does not seem to be the Alter Rebbe's opinion.⁶

When starting late, one must be able to finish before the chazzan reaches *kedusha*. If not, he should wait to answer *amen* to HaKel Hakadosh and Shomeia Tefila, and to bow at Modim with the *tzibur*. If he already heard *kedusha* or will hear it later, he doesn't need to wait for it (though he must finish for the other responses).⁷

By Maariv (and other *tefilos*), he should begin only if he will manage to answer *yehei shmei rabbo* of *kaddish* after Shmoneh Esrei. An earlier *kaddish* doesn't replace it, since *kaddeishim* have no limit. Kaddeishim from Aleinu and on are only a minhag and may need not be waited for.⁸

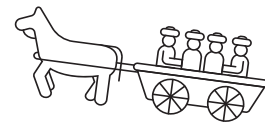
In a situation of duress, one can say Shmoneh Esrei quietly along with the chazzan and recite the entire *kedusha* with him, word for word. He should likewise say the full text of HaKel Hakadosh and Shomeia Tefila with the chazzan, concluding those brachos together with him so that no *amen* is needed, and time himself to bow at Modim with the chazzan. If he can finish Shmoneh Esrei before the chazzan reaches Shomeia Tefila, he may do so.⁹

The Alter Rebbe writes in Shulchan Aruch that this shouldn't be done unnecessarily, since he will then be saying the *nusach* of "Nakdishach," which should ideally be heard from the chazzan rather than said along with him. Today, when minhag Chabad is anyway for the congregation to say "Nakdishach" (and other passages), many write that one may do so even initially.¹⁰

Some write that reciting Shmoneh Esrei along with the chazzan may be considered like davening with a minyan. Yet, the quiet Shmoneh Esrei with the minyan still remains the primary *tefilla betzibur*.¹¹

1. ראה ברכות ח ע"א. רמב"ם תפלה פ"ח ה"א.
2. ראה פרמ"ג א"א סי' ק"ט סק"ב. משנ"ב סי' ס"ו סקל"ה.
3. שו"ת באר משה ח"ד סי' י"א. שו"ת בצל החכמה ח"ד סי' ג.
4. ראה שו"ת פרי תבואה ח"ב סי' ס"ח. שו"ת אג"מ אורח ג' סי' ד'. שו"ת יביע אומר ח"ב אורח סי' ז' אות ה'. וראה פרמ"ג א"א סי' ק"ט סק"ב (דכשבא באמצע לא הוי ממש תפלת הציבור).
5. מדצריך לחכות לקדושה אף דס"ל דתפילה בציבור עדיף - וז"ל הפמ"ג בדעת המג"א.
6. ברכות כ"א ע"ב. שו"ת אורח סי' ק"ט ס"א-ב.
7. שו"ת אורח סי' ק"ט ס"ב. וראה מ"א שם סק"ג.
8. שו"ת אורח סי' ק"ט ס"ב. ע"פ רב האי גאון שהובא ברי"ף ברכות יג. ב. רמב"ם הל' תפלה פ"י ה"ט. תוס' ברכות כ"א ע"ב ד"ה אין. וראה שו"ת שם ס"ג.
9. שו"ת אורח סי' ק"ט ס"ב. וראה שו"ת א"א סי' ק"ט סק"ב. וראה פרמ"ג א"א סי' ס"ח. וראה פרמ"ג א"א סי' ס"ח. וראה פרמ"ג א"א סי' ס"ח. וראה פרמ"ג א"א סי' ס"ח.
10. שו"ת אורח סי' ק"ט ס"ב. וראה שו"ת א"א סי' ק"ט סק"ב. וראה פרמ"ג א"א סי' ס"ח. וראה פרמ"ג א"א סי' ס"ח.
11. אשל אברהם (בוטשאטש) ריש סי' נ"ב. לקוטי שו"ת חת"ס (לונדון) סי' ג'. וראה פרמ"ג א"א סי' ס"ח. וראה פרמ"ג א"א סי' ס"ח. וראה פרמ"ג א"א סי' ס"ח.

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



R. NACHMAN MARIASIN

R. Yisrael Nachman Mariasin (d. 5674) was a chossid of the Tzemach Tzedek, Rebbe Maharash, and Rebbe Rashab. Born in Dubravna, he was kidnapped at age seven-and-a-half for Russian army service as a Cantonist, but was freed through the Chevras Tchiyas Hameisim, established by the Tzemach Tzedek. The Tzemach Tzedek then sent R. Nachman to study under R. Hillel Paritcher, which he did for eighteen years, and he worked as a *melamed*. He had a very close relationship with the Rebbe Maharash, and in his later years lived in Lubavitch and served as the Rebbe Rashab's gabbai for *yechidus*.

R. Nachman was good-hearted but stern, and he was in charge of admitting chassidim to *yechidus*. A *lamdan* in both nigleh and Chassidus, the Rebbe Rashab refrained from asking him to do any household work, and would say, "Nachman is a fine *yungerman*." He was paid 5 rubles a week, and when guests gave him tips, he would put it in a *pushka* in the Rebbe's room.

He once observed how every year-and-a-half, the Rebbe Maharash would speak in his maamorim how the world itself is Elokus. The reason for this, he explained, was to purify the air.

(תורת שלום ע"ן 16 בשו"ת ג. ניצוצי אור - וויינגארטן)

R. Nachman once shared a scolding he had gotten from the Rebbe Rashab:

A *bochur* who was called for army draft, went into *yechidus* and presented the Rebbe with his two options of where to appear for the draft, enumerating the advantages and disadvantages of each. The Rebbe chose one and the *bochur* walked out.

Upon exiting, the *bochur* suddenly realized that he forgot to mention an important advantage in the other place, which he believed would cause the Rebbe to change his advice. R. Nachman refused to allow him back in, but offered to relay the message himself.

Upon hearing the message, the Rebbe became serious and said, "Why do you ask again? If I said it, then that's it, and there's no need to ask again!"

(שמועות וסיפורים ח"א ע' 90)

A Moment with The Rebbe



NOT FOR EVERY BOCHUR

While strongly encouraging *mitvtzaim*, the Rebbe also cautioned that not every setting was appropriate for every person.

When someone asked the Rebbe about doing *mitvtzaim* in places where one had to be careful with what could be seen, the Rebbe replied that "when someone thinks words of Torah while going on *mitvtzaim*, the Rebbe accompanies him and protects him from all negative influences."

Yet, when another person told the Rebbe that visiting such places was harming him *beruchniyus*, the

Rebbe advised him not to go.

Reb Chilik Kalmenson, Rosh Yeshiva in Brunoy, related:

In the summer of 5734, we went, a group of *bochurim*, to a resort area for *mitvtzaim*. We parked nearby and, within one hour, put *tefillin* on 150 Yidden. Pleased with our accomplishment, we submitted a *duch* to the Rebbe.

The Rebbe's sharp response took us by surprise. "What are *bochurim* doing in such a place?"

(*Sipurim Chassidiyim*, Vol. 1, p. 164; as heard from Rabbi Kalmenson)

לזכות טובה רינה בת ח'ה בוניא ליום הולדתה לאורך ימים ושנים טובות