

The Weekly Farbrengens



MERKAZ ANASH
מרכז אנאש

למען ישמעו • ויקהל פקודי תשפ"ו • 870
EDITOR - RABBI SHIMON HELLINGER

PURE JOY (I)

DELIGHT IN A MITZVA

The AriZal once told his *talmid*, Reb Chayim Vital, that the reason he merited *Ruach HaKodesh* and the revelation of Eliyahu HaNavi was his great joy in fulfilling *mitzvos*. In this the Rebbe saw a lesson for every individual – that through joy in fulfilling *mitzvos*, one can reach great heights.

(ס' חרדים בהקדמה, שמחה ובטחון בה')

The Torah warns that as a result of not serving *HaShem* with *simcha*, the Yidden will have to serve their enemies. The Alter Rebbe explains that these “enemies” are the *mekatregim*, the accusatory voices in the *Beis-Din shel Maala* that threaten a Yid in the areas of *parnasa*, health and children. Those voices are silenced when he *davens* with the exuberance and *simcha* that come from recognizing *HaShem*.

The Alter Rebbe would instruct people with troubles to *daven* with song and *simcha*, for doing so sweetens the *dinim*, the Heavenly verdicts that hang over a person, and eliminates all the adversaries in the *Beis-Din shel Maala*. The Mitteler Rebbe noted that this approach has been “tried and tested.”

The Mitteler Rebbe adds that even those people who are deeply immersed in meditation on *Chassidus* while they *daven* should say the words aloud, together with song, for this brings *simcha*. In addition, one ought to actually experience *simcha shel mitzva*, to the extent that when putting on *tallis* and *tefillin* or giving *tzedaka*, one should feel excitement in his heart that he is able to cause pleasure to his Creator. One should ignore those who mock him in this, and whose only sources of enjoyment are physical pleasures.

(אג"ק אדהאמ"צ ע' רס"ה)

A *chossid* once complained to the Alter Rebbe that his mind was being assailed by foreign thoughts. The Alter Rebbe told him, “They gather in empty space!” (This means that such thoughts come when the mind is not filled with thoughts of Torah and *mitzvos*.)

The Rebbe commented that the same is true of *simcha*: if a person does not have joy in fulfilling *mitzvos*, his happiness will be expressed in other things...

(תר"מ חל"ו ע' 221)

In the days of the Baal Shem Tov there lived a *chossid* in the village of Lubavitch who was nicknamed Reb Yisroel *der Lebediker* (“Yisroel the lively one”). Even at the age of ninety, he would still *daven* and learn *Tanach* and *Mishnayos* with the excitement and energy of a young man. He used to say: “A *mitzva* without *kavana* is like a body without a *neshama*. The *kavana* must be that the *mitzva* comes from the commander, *HaShem*, Who *shleps* us out of all sorts of mud. So if I, Yisroel, who am nothing, have been given the *zechus* of fulfilling the command of *HaShem*, of course I should jump and dance out of absolute joy!”

(לקוטי דיבורים חלק א' ע' 228)

davening, he commented, “Today, I saw Reb Tzvi the *shammes* dancing with great ecstasy. He can dance! And it is not in vain, for he will grow into a mighty tree under which many great men will find shelter. But quite in contrast to him, I saw another man dancing (and he named him). What a pity to wear out a good pair of shoes on dancing of that sort...!”

(סיפורי חסידים זיין מועדים ע' 188)

One night on *Chol HaMoed*, the students of the Tomchei Temimim Yeshiva in Dokshytz arrived at the *sukka* of Reb Yehoshua Lein to *farbreng* and rejoice in *Simchas Beis HaShoeiva*. The *chossid* told them, “What kind of *simcha* can one possibly have without studying beforehand the *maamar* that begins *U'She'avtem* (which explains the reason for the joy)?”

The *bochurim* went off to bring a few copies of *Likkutei Torah* from their homes and then studied that *maamar* for over an hour. Only then did they rejoice, dancing till late at night.

(לקוטי סיפורים פערלאוו ע' ש"ח)

CONSIDER

Is the difference between worldly excitement and simcha shel mitzva in the object of the joy, or in the joy itself?

Why is merirus not a contradiction to joy? Is the teshuva of joy less earnest than teshuva of merirus?

TRUE SIMCHA

The Rambam writes that when a person eats and drinks and rejoices on *Yom-Tov*, he should not be drawn into drinking and frivolity, and claim that by doing so he is fulfilling the *mitzva* of *simcha* more fully, for this is not *simcha*, just unbridled foolishness. We are commanded to have real *simcha*, which always involves serving *HaShem* – and this cannot be carried out when one is wild or drunk.

(רמב"ם הל' יו"ט פ"ו ה"כ)

When the *chassidim* of Reb Naftali of Ropshitz *davened*, the *tzaddik* would walk up and down the *beis midrash*, scrutinizing each one. One morning, after

THE JOY OF REUNION

At the beginning of the Alter Rebbe's *nesius*, he discontinued the practice of his *chassidim* to arouse *atzvus* (sadness) within themselves over their wrongdoings. The *chassidim* thought they were also to do away with *merirus* (bitterness over *aveiros*) and were therefore constantly in a state of *simcha*. Later, the Alter Rebbe wrote in *Tanya* that there is a benefit to be gained from feelings of bitterness over *aveiros*, for in fact it serves as a necessary prerequisite for joy. The *chassidim* then understood that it was only melancholy that the Alter Rebbe had negated.

The Rebbe once said that in our times we no longer have the emotional strength to do *teshuva* with bitterness; rather, we must do *teshuva* with *simcha*. The Rebbe went further and explained that in fact, *teshuva* itself is a great reason for *simcha* – for there can be no greater joy than finding oneself and being reunited with our Father, like a wandering prince who finally comes home, after a long separation, to his father, the king.

(סה"ש תש"א ע' מה, תר"מ תשמ"ו ח"א ע' 667, תר"מ תשמ"ג ח"א ע' 90)



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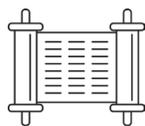
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CLEANERS ON SHABBOS

Can I give clothing to the cleaners to clean for me on Shabbos?

There are two kinds of gentile work on Shabbos discussed in halacha: (1) *Sechirus* – being paid for the time (hour or day). This is always forbidden, since the non-Jew is being paid for working on Shabbos. (2) *Kablanus* – being paid for the job. In this case, he is working for the result, and it's his choice when to do the work.

Hiring a *kablan* is permitted provided one doesn't specifically instruct him to perform the work on Shabbos, and the timeframe specified allows him the option of doing the work before or after Shabbos as well.

What about a dry cleaners or a car mechanic where the customer pays for the task (*kablanus*) but the ones doing the work are being paid by the hour (*sechirus*)?

The Alter Rebbe quotes a position that this poses an issue of *maris ayin* (faulty appearance).¹ Yet, the Mishna Berurah clarifies that this is specifically in a scenario when the money is paid to the workers. However, if paid to the business owner, it is irrelevant how he pays his employees.² It would seem that the Alter Rebbe agrees to this distinction as well.³

Others distinguish between a hired worker, where it may be ascribed to the Yid, and a commercial dry cleaners, where Shabbos onlookers won't know that the work is being done for a Yid.⁴

It should also be noted that according to the Alter Rebbe in his Mahdura Basra, workers who are salaried per year are considered *kablanim* (task-based workers).⁵

A worker who is paid for jobs each day is considered a *kablan*. For example, a delivery person who needs to deliver a certain number of packages that day is considered a task-based worker according to the Alter Rebbe.

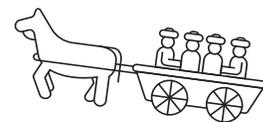
1. תורת השלמים סי' ג, שו"ע אדה"ז ש"י.
2. ביאור הלכה סי' רמ"ד או לקצור והלאה.
3. הערת האב"ר היקר ר' דוד גבאי.
4. ראה שם ובספר של הרב לוי לו שדה.
5. ראה שם ובספר של הרב לוי לו שדה.

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

DEDICATE AN ISSUE

in honor of a *simcha* or *yahrtzeit*

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R. SHMUEL NISSENEVITCH

R. Shmuel Nissenevitch was born in Borisov (approx. 5652) and was thus known as R. Shmuel Borisover (not be confused with the famous earlier chossid, R. Shmuel Ber Borisover). A *talmid* of Tomchei Temimim in Lubavitch, he was appointed to serve as a Magid Shiur in Lubavitch while still a bochur. With his unique combination of *geonus* and *bittul*, R. Shmuel raised a generation of Chassidische *talmidei chachomim*. He tragically passed away at a young age on 11 Iyar, 5682.

When a *maggid shiur* was needed in Lubavitch during its developmental years, *talmidei chachomim* from across the country would be invited come to Lubavitch and deliver a model shiur. The shiur would be said before a small group of *lamdanim* from the senior bochurim, who would then decide if he was up to standard.

One time, after being dissatisfied with several applicants, they suggested to the Rebbe Rashab to take instead the bochur in *yeshiva* Shmuel Nissenevitch, whom they knew to be an outstanding *lamdan*. The Rebbe agreed and told them, "When a bear is hungry, it gnaws at its own paws..."

(ליובאוויטש וחיילה ע' 84)

R. Shmuel was an exceptional *gaon*, yet incredibly unassuming and humble. He taught *bochurim* in the "Shiurim" who were 15-16 years old, and after learning with him for a year the *bochurim* were ready to learn on their own in Schedrin and Lubavitch.

His style was of logical reasoning without excessive *pilpul*, and he would say that after understanding a *sugya* thoroughly, any contradictions fall away. He would often say the *meforshim's* explanations on his own, without having learned them.

R. Zalman Shimon Dvorkin recalled R. Shmuel as an incredible genius, and said he was capable of answering questions posed by R. Akiva Eiger on the spot.

R. Avrohom Mayor shared how during one shiur, the Frieddiker Rebbe, then the *menahel* of Tomchei Temimim, entered the room. All the *talmidim* were overcome with awe and fear, but R. Shmuel was so absorbed in what he was teaching that he did not notice his presence. When the *talmidim* motioned to him about it, he didn't stop the shiur, rather he got more involved in the Gemara, sharing even deeper insights than ever before.

(תולדות חב"ד ברוסיא הצארית ע' 240 ואילך. כרם חב"ד ג' ע' 265. התמים חדש לד ע' 51)

A Moment with The Rebbe

לוכר נשמת מרת חוה לאה בת ר' שמשון הכהן ע"ה



WITH CARE AND WITHOUT COMPROMISE

Rabbi Mendel Scharf relates:

After my father passed away, leaving me and my three siblings orphaned at an extremely young age, the Rebbe, for all practical purposes, adopted us, tending to us with love and care. He wanted that we should stand right near him at davening and *farbrenge*ns, and constantly gave us strong, almost exaggerated encouragement.

At the same time, when it came to halacha, the Rebbe was firm.

Once, my brothers and I were conversing

during *krias haTorah*, and we suddenly felt the Rebbe's piercing gaze. It was the first time the Rebbe looked at us with a stern and firm expression. When our eyes met, the Rebbe pointed to the Sefer Torah, telling us that we must not speak during *krias haTorah*.

This too was part of the Rebbe being a fatherly figure for us. No one was telling us what to do. No one was telling us to be quiet or when to answer "Amen." The Rebbe himself took that initiative and raised us, with love and care and without compromise.

לע"נ מרת חנה בת ר' ישעי' ע"ה ור' יהודה לייב ב"ר דניאל ע"ה

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