

# The Weekly Farbrengens



למען ישמעו • חיי שרה תשפ"ב • 642  
EDITOR - RABBI SHIMON HELLINGER

## HEAVENLY DELIGHT

### JOY FROM A MITZVA

Before the *amora* Ulla left for *Eretz Yisroel*, Rebbi Ilaa 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 ע"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 Mittlerer 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 Mittlerer 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 Mittlerer 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 *farbrengens* before *hakkafos*, 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 התוועדות 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"ז)

### 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 הט"ו)

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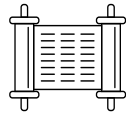


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GOOD  
NEWS.



LACING A SHOE

My shoelaces ripped on Shabbos. Can I replace them?

Shulchan Aruch rules that one may not insert a lace into the eyes of a new shoe on Shabbos, as the lace completes the shoe's form...

If the lace fell out of the shoe, one may put it back in, on condition that the holes are sufficiently wide and it is easy to lace without undue effort...

The prohibition of lacing a shoe applies to any inserting of a string, strap or elastic into clothing that is meant to remain indefinitely (e.g. a lace in a hood).

What if the shoe or garment previously had a lace, but now one is inserting a new one? Is this still considered completing the shoe or clothing?

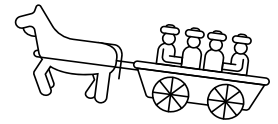
The Elya Raba holds that this is prohibited, since it is considered "fixing" it and so rule many contemporary poskim.

Even if the shoes are new and never had laces, if one inserts the laces in a manner that they definitely won't remain for long in the shoe, it is permissible and not considered makeh bepatish.

- 1. ראה שו"ע ר' אה"ח סי' ש"ז ס"ה.
2. ראה שו"ע ר' פט"ו ס"ט הע' קצ"ט.
3. שו"ע ר' שם הע' ר"ב.
4. ראה רמ"א סי' ש"ז ס"ב.
5. פסק"ת סי' ש"ז הע' 55.
6. שו"ע ר' סי' ש"ז ס"ה.
7. א"ר סק"ז הובא במשנ"ב סק"ח.
8. ראה שו"ע ר' פט"ו ס"ט והע' רט"ו.
9. ראה קצוה"ש סי' קמ"ו בדה"ש סק"ג.
קצוה"ש שם.

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

Our Heroes



R. ELIJAHU YOSEF RIVLIN

R. Eliyahu Yosef Rivlin was born in approximately 5565 (1805) in Ulla, Belarus to a family of chassidim of the Alter Rebbe.

Originally, R. Eliyahu Yosef traveled to R. Aharon of Strashele. Once, he was invited to a relative's chassuna who were Lubavitcher chassidim and who merited for the Mitteler Rebbe to join their simcha.

R. Eliyahu Yosef asked his Rebbe, if he should still go, since there was a divide between R. Aharon and the Mitteler Rebbe. R. Aharon told him that he should attend the wedding banquet, but he shouldn't go to hear the Mitteler Rebbe recite Chassidus.

During the chassuna, the Mitteler Rebbe was sitting enclosed in his room, when he suddenly entered the dining hall and began reciting a maamar. R. Eliyahu Yosef, who was seated at the head table, could

not escape due to the intense pushing. He heard the maamar with great pleasure and thus became a devoted chossid of the Mitteler Rebbe.

(מגדל עז ע' קצ)

At one yechidus, the Tzemach Tzedek told R. Eliyahu Yosef, "Learn Torah Ohr! Listen to me and you will thank me. When Moshiach comes, they will also learn Torah Ohr."

The Tzemach then gifted him with a copy of the sefer.

(למען ידעו ע' 288)

After several years in Eretz Yisroel, R. Eliyahu Yosef visited Lubavitch, where he entered the Tzemach Tzedek's room and asked him to say Chassidus.

"What brought you to Lubavitch?" the Tzemach Tzedek asked him. "You're in the Holy Land, so what are you missing?"

R. Eliyahu Yosef answered, "The fish in the river spend all their life in water. Yet, when it rains, they lift their heads above the water to catch the rain from above."

"Rebbe," R. Eliyahu Yosef begged, "Please say a maamar for me!"

(רשימו"ד חדש ע' 245)

A Moment with The Rebbe



CHASSIDUS DISCUSSION

As a young bochur of 17, Reb Levi Weinberg had trouble understanding a concept in Chassidus. He was studying the classic Hemshech Rosh Hashanah 5703, and couldn't grasp the ideas explained in chapter 10.

Levi wrote his question to his older brother Reb Sholom Ber, who had just moved out on shlichus to Kansas City. His brother answered, but Levi had reservations regarding the explanation. Thus, a correspondence ensued.

One day, their father Reb Yossel found these letters. After adding his own thoughts, he took the entire pile of letters

and handed them in to the Rebbe.

The Rebbe responded with delight. Despite the discussion involving amateurs questions, the Rebbe valued their involvement in Chassidus.

On the margin of one letter the Rebbe wrote:

"Goram nachas ruach rav. Hashakle ve'tarye be'dach vechulu. Veyehi ratzon shezol zain gor vi amol - This has caused me great pleasure. The dialogue in Chassidus, etc. May the involvement be as it used to be in days bygone."

(As Heard from Reb Levi Weinberg)