

# The Weekly *Farbrengens*



**MERKAZ ANASH**  
מרכז אנש

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EDITOR - RABBI SHIMON HELLINGER

## ENERGIZING JOY (I)

### WHAT'S UNIQUE ABOUT SIMCHA?

We are reminded every morning to serve *HaShem* happily: *Ivdu es HaShem besimcha!*

The Rambam writes: "The *simcha* that a Yid should experience when he fulfills *mitzvos*, and when he loves *HaShem* Who commanded us to observe them, is a great level of *avoda*... There is no greatness or honor other than celebrating before *HaShem*."

The Rebbe would regularly emphasize that a Yid should always be joyful since he is constantly serving *HaShem* in whatever he does.

(רמב"ם הל' לולב פ"ח הט"ו, שמחה ובטחון בה' ע"כ)

### ABOLISHING SADNESS

*Chazal* warn us that the *Shechina* does not rest on those who are sad, downhearted, or lightheaded. It only rests where the *simcha* of a *mitzva* is present.

Thus we see that when Elisha HaNavi became angry at Yehoram Melech Yisroel for his wicked ways, the spirit of *nevua* left him – and returned only after music was played before him.

(שבת ל ע"ב, מלכים א' פ"ג)

The Alter Rebbe writes in *Tanya* that the only way to defeat the *Yetzer HaRa* is through *zerizus*. And *zerizus* springs from *simcha*; it is not weighted down by worries or sadness. If a wrestler is downhearted and dejected, lazy and sluggish, then even if he is physically stronger, his opponent will easily overcome him.

The Rebbe writes in a letter that one of the *Yetzer HaRa's* favorite and most effective tactics is to make a person sad and downhearted. He looks for an opportune time, such as when that person is weary, for then it is easy to draw him into that heavy frame of mind.

(תניא פרק כ"ו, אג"ק ח"כ ע' קכ"ז)

The Baal Shem Tov taught: "Worry and sadness are the source of all *kelipos*. One cannot serve *HaShem* properly without *simcha*. The *Yetzer HaRa* tries to persuade a person to be sad for having failed to fulfill a certain *chumra*, telling him that he has committed a serious *aveira*."

That Yid must give him a straight answer: "This is

just a trick of yours to disturb my service of *HaShem!* For even if I have truly committed an *aveira*, it is now more important to *HaShem* that I serve him with *simcha*." "

(תולדות יעקב יוסף פ' משפטים, צוואת הריב"ש אות מ"ד)

In response to one *chossid's* complaint of *machshavos zaros*, the *Tzemach Tzedek* advised him to rejoice in his *avodas HaShem*. Since a person's soul inevitably seeks enjoyment, if it does not find that joy in *avodas HaShem*, it will seek it elsewhere. Although one must always grow, he must nevertheless rejoice with his current state, and specifically through this joy, he will reach greater heights.

(אגרות קודש אדה"ז-הצ"צ ח"א ע' שע"ד)

**CONSIDER**

*Is joy a tool to enable one to serve HaShem through practical mitzvos or is it an avoda of itself?*

A certain *chossid* of stature called Reb Shlomo once shared an unusual experience with his fellow *chassidim*: "Late one night, while I was learning, I suddenly felt the presence of someone sitting near me. Alarmed, I extinguished the candle and went to bed."

"But why?" they asked. "It could have been Eliyahu HaNavi!"

"It wasn't," answered Reb Shlomo. "Eliyahu HaNavi is always happy. This fellow was full of sadness, so I knew he must have come from the *kelipa*."

(סיפורי חסידים זוין תורה ע' 147)

### THE WAY OUT

Regarding a worry in a person's heart, it is written in *Mishlei*, דאגה בלב איש ישחנה. The last word, *yashchena*, literally means "he should suppress it." However, Rav Ami interprets it to mean that one should remove it from his mind (ישיחה), and Rav Assi interprets it to mean that one should share it with a friend (ישיחה).

(סנהדרין ק ע"ב)

A *chossid* once told the *Tzemach Tzedek* of the sadness he felt, and the Rebbe told him, "This is truly shocking, for when one says *shelo asani goy* in the morning and recalls that he is a Yid, this alone should give him enough *simcha* to last all day long."

(מגדל עז - מעשי אבותי אות קל"ו)

So, too, a Yid once entered the room of Reb Levi Yitzchak of Berditchev and saw him dancing happily whilst saying *Birchos HaShachar*.

"Why all the *simcha*?" he asked.

Reb Levi Yitzchak answered, "When I came to the *bracha* of *shelo asani goy*, I thought about the great *zechus* of being a Yid. After all, things could have been otherwise..."

(תורת מנחם ח"ח ע' 172)

A *chossid* once wrote to the *Tzemach Tzedek* that he had difficulty feeling *simcha*. The Rebbe responded, "The thought, speech and action of a person have the greatest influence on his behavior. Therefore, one must make sure to only think thoughts that evoke happiness, to refrain from speaking about negative and dispiriting things, and behave in a joyful manner, even if he is currently not feeling so."

(אגרות קודש אדמו"ר הצ"צ ע' שכ"ג)

The Rebbe gave many reasons as to why one should be happy: *HaShem* created him; He made him a Yid; He is always with him; He has given him so many things (as we say in *Birchos HaShachar*); and He has enabled us to connect with Him. Besides, we are heading towards *Moshiach*.

To one person complaining about sadness, the Rebbe wrote that one should be so busy doing what needs to be accomplished, that there should be no time to think about sadness.

(אגרות קודש ח"ד ע' תק"ג)

*Chazal* say, *Mishenichnas Adar, marbim besimcha*. The Rebbe explains (אדר תשי"ב) that this *simcha* should begin with learning Torah, which 'gladdens the heart', and then blossom into action through the performance of *mitzvos*. This will lead one to experience genuine *simcha*.

(סה"ש תשי"ב ח"ב ע' 391)



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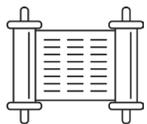


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## OVERNIGHT SHIPPING ON FRIDAY

### Can I ship an item on Friday with overnight shipping?

The Alter Rebbe rules that it is permitted to send mail with a non-Jew before Shabbos, provided that there is a set price or a commitment to pay (e.g., purchasing a postage stamp or paying for standard postal service). In this manner, the non-Jew performs the delivery for his own benefit, not on behalf of the Jew.<sup>1</sup>

However, this allowance applies only if one does not instruct the non-Jew to perform the work on Shabbos. Giving such instructions constitutes *amira l'nachri*, which is prohibited *miderabanan*, even if the instruction is given before Shabbos.

Furthermore, one may not tell the non-Jew to ensure that the package arrives by a certain date if it's unrealistic without traveling on Shabbos. Doing so would, in effect, be directing him to desecrate Shabbos.<sup>2</sup>

When the non-Jew could delay the work until after Shabbos, but will perform it on Shabbos, since Sunday is a day off, some *poskim* are stringent.<sup>3</sup> Yet many others are lenient since the gentile's choice to work on Shabbos is ultimately his own choice. Practically, if he can complete it either before or after Shabbos in a reasonable manner (not by working through the night), there is no need to be stringent.<sup>4</sup>

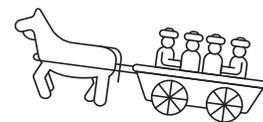
To place standard mail in a public postal mailbox on Friday before Shabbos—even close to sunset—and the postal worker will transport it on Shabbos is permitted. Since the postal workers operate on their own schedules and the Jew's involvement ends before Shabbos, there is no issue.

However, even when one has set a price without specifying a delivery time, the non-Jew may not take the package from the Jew's property on Shabbos, so that it does not appear as if he was sent on Shabbos (*maris ayin*). For this reason, one may not leave a package at one's door for UPS or FedEx to collect it on Shabbos.<sup>5</sup>

Leaving mail in one's personal mailbox for pickup on Shabbos is likewise an issue of *maris ayin* (appearance of being sent on Shabbos). Yet others are lenient in cases of need, since it's known that the mailman is taking his regular route and was not asked to come on Shabbos. Putting out mail on Shabbos for pickup (whether in one's own mailbox or in a public box) is certainly forbidden.<sup>6</sup>

1. שוע"ר או"ח סי' רמ"ז ס"א וס"ד  
 2. שם ס"א.  
 3. שו"ת חיי הלוי ח"א ע' 90.  
 4. פסק"ת ח"ג סי' רמ"ז סק"א. וראה גם שוע"ר או"ח סי' שכ"ה ס"ג עניני דומה. למעשה.  
 5. ראה שוע"ר סימן רמ"ו ס"ד.  
 6. ראה משנ"ב רמ"ז סק"ב. וראה שוע"ר סי' רמ"ו ס"ד. וראה שו"ע הרב המבואר סי' רמ"ז ע' ק"ו בקטע היוצא למעשה.

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



## R. ZEV VOLF LEVITIN

R. Zev Volf Levitin (5608-5670) was a chossid of the Tzemach Tzedek in his youth, and later a chossid of the Rebbe Maharash and Rebbe Rashab. The son-in-law of the famous chossid and shadar R. Gershon Ber Paharer, R. Volf lived in Pahar until he was appointed to serve as mashgiach in the Lubavitch in 5660, a position he held until his passing. His son was R. Shmuel Levitin, the Rov and Mashpia of 770.

At fourteen years old, R. Volf became engaged, and he spent the next two years learning all three "Bavos" and Choshen Mishpat. When it was time for the chassuna, he was so engrossed in learning that he was delaying to go.

At eighteen, his father-in-law R. Gershon Ber sent him to Lubavitch. It was during the last year of the Tzemach Tzedek's life and he was quite weak. During yechidus, the Rebbe repeated softly, "Oif! Oif!" meaning that he should stay up learning every Thursday night. The *meshores* interpreted that it meant learning Niglah for half the night, and Chassidus for the other half.

During his time in Lubavitch, Reb Volf brought one of the leading *maskilim* to see the Tzemach Tzedek. In yechidus, the Rebbe uncovered part of his hand and

pointing to it he said, "Look Who gives this life!"

At that moment, *emunah* became so real to the *maskil* that he went on to become an outstanding chossid. (R. Shmuel Levitin recalled meeting that chossid years later.)

Reb Volf was in Lubavitch during the Tzemach Tzedek's *histalkus* and he recalls hearing that during the *taharah* the Rebbe's body dipped under water on its own, like what happened with the Mezritcher Maggid.

Maharil, the Tzemach Tzedek's son, had been away from Lubavitch at the time of the *histalkus*. When he returned, he stated that his father was even greater than the Maggid, since from every line of Chassidus he wrote an entire maamar could be developed. The Rebbe Maharash responded, "Not just every line; every word!"

R. Volf was an incredible masmid, and he continued to learn even on his deathbed. He was completely fluent in the Alter Rebbe's Shulchan Aruch.

His wife ran a tavern and R. Volf would sit there learning. The *goyim* were in awe of him, and they would ask if they were disturbing him from learning.

(ניצוצי אור - וויינגארטען)

## A Moment with The Rebbe

לזכר נשמת מרת חוה לאה בת ר' שמשון הנחן ע"ה



## HOW A BOCHUR SETS HIS WATCH

A common theme in the Rebbe's *sichos* and letters is the profound impact that even seemingly external factors can have on the pure and untainted neshamah of a Yid.

In the winter of 5730, a bochur came to the Rebbe for *yechidus* and, as was customary, wrote his questions on a piece of paper which he handed to the Rebbe. The Rebbe read his note and answered all the questions except one.

The bachur had written that his davening was plagued by *machavos zaros* (foreign thoughts). As the bachur turned to leave, the Rebbe looked at him sternly and said, "If a bochur sets his watch to the bells of the church on Brooklyn Avenue, it's no wonder he has *machavos zaros* during davening."

(Kfar Chabad Magazine, issue 672, p. 20)