

Rabbi Garfinkel - Lakewood Cheder - Fourth Grade

דברי תורה לכבוד שבת קודש פרשת מצורע - טהרה - ולכבוד שבת הגדול והנורא - וחג הפסח הבעל"ט - בענין שמחה של מצוה

**Licht Bentching in Lakewood is 7:22 and the latest Zman Krias Shma is 9:33**

**B**'ezras Hashem we would like to present our *Shabbos Hagadol Drasha* right here and we would like to discuss the topic of *Simcha shel Mitzva*. Although this is a topic which applies all the time, throughout the year, when it comes to *Pesach* we can use an extra dose. Due to the stringencies and anxieties which sometimes come along with *Pesach*, *Simcha shel Mitzva* can unfortunately, *Chas V'shalom* become neglected to a certain extent. Therefore, we would like to spend some time talking about *Simcha shel Mitzva*. Hopefully it will help us fulfil all of the *Mitzvos* in a much better way and also enhance our *Yom Tov*.

**T**he first mistake some people make is that they think that only *Sukkos* has a *Mitzva* of *Simcha* because it is *Zman Simchaseinu*. It is true that only *Sukkos* is called *Zman Simchaseinu*, but the *Mitzva* of *Simcha* applies to all of the *Yomim Tovim* and there is a *Chiyuv* of *Simcha* on *Pesach*, especially when we do the *Mitzvos*. It is well-known that the *Vilna Gaon* said that there are 64 *Mitzvos* on *Pesach* night at the *Seder*. If each *Mitzva* comes along with *Simcha*, then we should be filled with tremendous *Simcha* which should last a very long time.

**L**et us start with an unbelievable *vort* from the *Dubner Maggid* which *Moreinu Rav Elya Svei Zatza"l* related many times to *Bar-Mitzva bochurim*. The *Possuk* says in *Tehillim* (ק"ט) - במה יזכה נער את ארצו לשמור כדברך - How will a young lad merit to follow the right path? If he will watch Your Words - the words of the Torah. The question is that perhaps it should have said לשמור דברך, why does it say לשמור כדברך - like Your Words? The *Dubner Maggid* answers that in order to be *zoche* to the right path, it is not enough just to follow the words of the Torah. Rather it is crucial to do the *Mitzvos* the right way and in the proper fashion. This is כדברך - the way that the *Mitzvos* should be done, and this means with *Simcha*. *Mitzvos* must be done with *Simcha*. This is the right path.

**N**ow let us continue with some more *Divrei Chizuk* on this topic from our esteemed *Mechutan*, *Rav Yonasan Sacks Shlit"a* which are found in the newest volume of *Yomim Mikedem* on *Parshios Bamidbar* and *Nasso*. The first source of *Chizuk* is the famous *Ramba"m* at the end of *Hilchos Lulav* where the *Ramba"m* say as follows: השמחה שישמח אדם בעשיית המצוה ובאהבת האל שצוה בהן, עבודה גדולה היא, וכל המונע עצמו משמחה זו ראוי להפרע ממנו שנאמר [דברים כ"ח] תחת אשר לא עבדת את ה' אלהיך בשמחה ובטוב לבב.

**T**he second source is from the *Sefer Chareidim* who says that a person must have *Simcha shel Mitzva* when he performs a *Mitzva* because every *Mitzva* is a present from Hashem, and according to how great the *Simcha* is, that is how great the reward will be. The reward goes according to the *Simcha* and he brings from the *Ariza"l* who said that all the levels he reached in the gates of *Chochmah* and *Ruach Hakodesh* all came from his great *Simcha shel Mitzva*. The *Possuk* says תחת אשר לא עבדת את ה' אלהיך בשמחה ובטוב לבב מרוב כל, which means that a person should have *Simcha* when he does a *Mitzva*, מרוב כל, greater and with more *Simcha* than if he would have the greatest worldly pleasures. He should have more *Simcha* while doing the *Mitzva* and from doing the *Mitzva* than if he would have all the gold and precious jewels in the world.

**T**he third source is from *Rebbi Chaim Vital Zatza"l* who writes in his *Hakdamah* to *Shaar Hamitzvos* of the *Ariza"l* that it is not enough just to do the *Mitzvos*. *Chaza"l* say that a person who does a *Mitzva* will be rewarded with much good, and a long life - כל העושה מצוה אחת מטיבין לו ומאריכין לו ימיו. The question is that many people do many *Mitzvos* and we do not see that they get this great reward. How is this possible? *Rebbi Chaim Vital* answers that it is not good for a person to do the *Mitzvos* when he thinks that they are a burden and he just wants them to be over. Rather, he should think in his mind and consider it as if he is getting rewarded with thousands upon thousands of golden coins and he should rejoice endlessly with his heart, soul and חשק גדול. And according to his *Simcha* and inner joy, he will be *zoche* to be מקבל אור עליון, and if he does this continuously he will be *zoche* to *Ruach Hakodesh*. And this applies to all *Mitzvos* and to *Limud Hatorah* - a person should imagine as if he is standing in front of the King and serving Him with חשק גדול to find favor in His Eyes גדול. And according to his *Simcha* and inner joy, he will be *zoche* to be מקבל אור עליון, and if he does this continuously he will be *zoche* to *Ruach Hakodesh*. And this applies to all *Mitzvos* and to *Limud Hatorah* - a person should imagine as if he is standing in front of the King and serving Him with חשק גדול to find favor in His Eyes גדול. And according to his *Simcha* and inner joy, he will be *zoche* to be מקבל אור עליון, and if he does this continuously he will be *zoche* to *Ruach Hakodesh*. And this applies to all *Mitzvos* and to *Limud Hatorah* - a person should imagine as if he is standing in front of the King and serving Him with חשק גדול to find favor in His Eyes גדול. Can you imagine doing this 64 times at the *Pesach Seder*! Just imagine one time! Thank you, *Rabbi Sacks* for the beautiful *Sefer* and *gevaldik'e Chizuk*.

**Have a gutten and zeesen Shabbos Hagadol, and a kosheren and freilechen Pesach**

רבי גארפנקל