



“WITH
JOY!”

Reb Reuven Dunin was a devoted, joyful and enthusiastic Chossid of the Rebbe. A ba'al teshuva who lived in the largely secular city of Haifa, he merited many yechidusen and kiruvim from the Rebbe.

The following are several such encounters:

The Rebbe: How are you, Reb Reuven?

Reb Reuven: *Baruch Hashem.*

The Rebbe: What did you accomplish [on this trip]? Did you learn? Did you daven? Did you dance?

Reb Reuven: A bit.

The Rebbe: What about being joyful?

Reb Reuven: That depends on the Rebbe.

The Rebbe: If it depends on me, than you should have already been properly joyful for some time.

The Rebbe: Did you try to raise some money as planned? Is your ticket paid for so that there shouldn't be any complications?

Was there any discord? There shouldn't be any strife between Yidden.

Reb Reuven: The truth is that I didn't realize how much work it is to raise the money. In retrospect, I'm prepared to stay in Eretz Yisroel, but I'm not willing to give up visiting here every few years.

The Rebbe: Your wife needs to agree to this as well.

The Rebbe: Did you buy gifts for your wife and children? What's the explanation—why not? She's all alone for Yom Tov, and it distresses her. Do you have someone else to buy her a gift?

Reb Reuven: I can ask.

The Rebbe: Ask at the Merkos office for someone who understands what kind of gifts to buy for a woman to help you, and he should buy gifts for your wife and children as well.

When you return to Haifa, find a time that works out for the local *anash* to gather—Rosh Chodesh or Shabbos Mevorchim—and give over points from the *maamorim* and *sichos*. Explain and clarify them so that everyone will be able to understand; the youth, the *mushpa'im* and the *mekuravim*.

You probably received the money I gave towards your travel expenses. Use it for good and joyful things. You and your wife should be active in *hafotzas hama'ayanos* and in bringing people closer to Torah and *mitzvos*. From now on, may you have an abundance of *parnasa*.

May you go in peace and arrive in peace.¹



The Rebbe: What about being joyful? Why are you depressed? What's the reason? I told you to be joyful. If you aren't joyful, you're not fulfilling my request; you aren't behaving in your personal affairs as I wish.

I can't be everywhere at once; I can't be in Cholon, in Kfar Chabad, in Tel Aviv, in Yerushalayim, in Eilat, in Paris, in Melbourne, and in Brooklyn all at the same time, so I send shluchim. I appointed you to Haifa, and I want to appoint you to a high rank—to make you a general. You need to be joyful because of this, for the soldier must be like the commander.

What's with being joyful? Have I had no effect on you? You have to work joyfully to do what I ask.

לע"נ
הת' יוסף יצחק ע"ה
בן יבלחט"א הרה"ת ר' צבי זאב שיחי'
גלב"ע שביעי של פסח ה'תשנ"ז
ת'נ'צ'ב'ה'
בקשר עם יום הולדתו כ"א כסלו
נדפס ע"י אחיו
הרה"ת ר' חיים יהושע
וזוגתו ומשפחתם שיחיו
זקלס

You have succeeded in influencing many others in a positive way. But the most important thing is to have a positive influence on your own household!

Regarding *parnasa*, it makes no difference whether you work at a public enterprise or for a private person. The main thing is you should have more *parnasa*. You need to feed and clothe your children properly, as Shulchan Aruch mandates. I am not satisfied if only you and your wife are Chassidim; I need your children to be Chassidim as well. For this to be a reality, all *gashmiyus* needs must be properly attended to.²

Reb Reuven related: After Maariv, a few minutes after 7:00 p.m., I merited to go into yechidus.

I was cognizant that the Rebbe could read my thoughts. I felt an inner urge to once again be near the Rebbe, to be close to the Rebbe. When the Rebbe entered his room, he left the door unlocked. I seized the opportunity and knocked lightly on the door. I heard the Rebbe answer in Yiddish, "Yes." I entered. The Rebbe was holding a stack of letters. The Rebbe asked me:

The Rebbe: How are you, Reb Reuven?

Reb Reuven: I want the Rebbe to let me know how I will know that I am fulfilling the Rebbe's will?

The Rebbe: If you are acting in accordance with Shulchan Aruch, you can be certain that you are acting in accordance with my will. For if it were not so, there would be doubts whether I am fulfilling Shulchan Aruch.

Reb Reuven: How could there be doubts regarding the Rebbe's fulfillment of Shulchan Aruch?

The Rebbe: When my people don't keep Shulchan Aruch, it seems as if I could be suspected of not keeping Shulchan Aruch.

Reb Reuven: Nevertheless, do we stay connected to the Rebbe?

The Rebbe nodded. Reb Reuven, though silent, persisted in thought with the question.

The Rebbe: Why do you have to expound and seek? *The Rebbe took hold of his lapel and said:* For such thoughts, which come from the *yetzer hora*, you must grab the *yetzer*

hora by the sleeve, throw him out, do what you have to do without arguing with *him*, and turn your thoughts to Torah.

If I thought you had something that needed fixing, I wouldn't keep it a secret; if I'm not telling you to fix anything, why are you searching? If I was displeased, I would tell you about it.

You need to take joy from Simchas Torah for the entire year, but instead not even a week has passed since Simchas Torah and already...

You have to learn from how I act.

Reb Reuven: I saw the Rebbe crying.

The Rebbe: That's not a contradiction: the crying is because we're in *golus*; every day, joy is in the heart on one side, and sorrow on the other side. Action, however, must be with joy.

I will deliberate and then speak to you; until then, too, you must be joyous.

The Rebbe then took out a Tanya and pointed to the lines (in Perek 31): "And this will be his avoda all his days—with great joy."³ The Rebbe emphasized that depression over the distance is because of the body and the nefesh hachiyunis therein. The Rebbe then pointed to the lines "And also the joy of the soul."⁴ The Rebbe connected them with what Tanya discusses in the end of Perek 33 about joy.⁵ ①

1. 28 Tishrei 5727. These *yechidusen* are published in *Mikdash Melech* vol. 2, pp. 401-404.

2. 3 Cheshvan 5724.

3. This part of Tanya discusses that the true joy of the *neschama* is achieved when a person is learning Torah and doing *mitzvos*.

4. This part of Tanya explains how a person can lift himself out of depression by considering the fact that he was placed on earth to elevate it through Torah and *mitzvos*.

5. 26 Tishrei 5721. This part of Tanya enumerates many levels of joy a person can attain through considering his purpose and place in Hashem's plan.



REB REUVEN DUNIN RECEIVES LEKACH FROM THE REBBE, HOSHANA RABBA 5749.