

“Because you did not serve Hashem, your G-d, with joy”

## Joy in the Service of Hashem Is Unlikely without the Yetzer Hora This Joy Transforms the Yetzer Hora into a Force for Good!

Towards the end of the “tochochoh”—the curses and rebuke—in this week’s parsha, parshas Ki Sovo, we find the following possuk (Devorim 28, 47): **“תחת אשר לא עבדת את ה'—because you did not serve Hashem, your G-d, with joy and with goodness of heart, out of an abundance of everything. This possuk is the only explicit source in the entire Torah for the obligation to serve Hashem with joy and gladness. Based on this possuk, Dovid HaMelech, Yisroel's sweet psalmist declares (Tehillim 100, 2): “עבדו את ה' בשמחה בואו לפניו ברננה”**—serve Hashem with gladness, come before Him with joyous song. Consequently, Rabeinu Bachayei writes:

**“תחת אשר לא עבדת את ה' אלהיך בשמחה. יאשימונו הכתוב בעבדו ה' יתברך ולא היתה העבודה בשמחה, לפי שחייב האדם על השמחה בהתעסקו במצוות, והשמחה במעשה המצוה – מצוה בפני עצמו, מלבד השכר שיש לו על המצוה יש לו שכר על השמחה, ועל כן יעניש בכאן למי שעובד עבודת המצוה כשלא עשה בשמחה, ולכך צריך שיעשה אדם המצוות בשמחה ובכוונה שלמה.”**

We are held accountable if we do not serve Hashem and perform mitzvos joyfully. In fact, the joy in the performance of a mitzvoh is itself a mitzvoh. Just as one is rewarded for the performance of a mitzvoh, one is similarly rewarded for the joy and gladness attending the mitzvoh. Conversely, the failure to perform a mitzvoh joyfully deserves punishment.

### The Arizal’s Great Accomplishments Came as a Reward for His Joyful Performance of Mitzvos

The sefer Chareidim writes in the name of the Arizal that his incredible accomplishments in the realm of Torah and divine inspiration came as a reward for the great joy he exhibited in the service of Hashem. Here are his precise words:

**“וכן גילה הרב החסיד המקובל מוהר”ר יצחק אשכנזי זצ”ל [האריז”ל] לאיש סודו [תלמידו רבי חיים וויטאל], שכל מה שהשיג שנפתחו לו שערי החכמה ורוח הקודש, בשכר שהיה שמח בעשיית כל מצוה שמחה גדולה לאין תכלית, ואמר דהיינו דכתיב תחת אשר לא עבדת את ה' אלקיך בשמחה ובטוב לבב מרוב כל, פירוש מרוב כל, מכל מיני תענוג שבועולם, ומכל זהב ופז רב ואבנים טובות ומרגליות.”**

The Arizal revealed to his outstanding student, Rabbi Chaim Vital, that the gates of wisdom and “ruach hakodesh” were opened up for him as a reward for the tremendous joy with which he performed each and every mitzvoh. His basis for serving Hashem in this manner was derived from the possuk in this week’s parsha: **“תחת אשר לא עבדת את ה' אלקיך בשמחה --because you did not serve Hashem, your G-d, with joy and with goodness of heart, out of an abundance of everything. This joy exceeded all other worldly pleasures and all forms of wealth.**

To better understand the significance and value of performing a mitzvoh with joy and gladness, let us refer to the Gemoreh (Shabbes 30b). We learn that the joy associated with a mitzvoh brings the Shechinoh, the Divine Presence. The Gemoreh addresses an apparent contradiction between two statements from the wisest of all men. In one possuk (Koheles 8, 15), he states: **“ושבחתני אני את השמחה”**—so I praised joy—suggesting that joy is a positive thing. Elsewhere, he states (ibid. 2, 2): **“ולשמחה מה זה עושה”**—and of joy, what purpose does it serve?! The Gemoreh resolves the contradiction as follows:

**“ושבחתני אני את השמחה, שמחה של מצוה, ולשמחה מה זה עושה, זו שמחה שאינה של מצוה, ללמדך שאין שכינה שורה, לא מתוך עצבות, ולא מתוך עצלות, ולא מתוך שחוק, ולא מתוך קלות ראש, ולא מתוך שיחה, ולא מתוך דברים בטלים, אלא מתוך דבר**

שמחה של מצוה, שנאמר (מלכים ב ג-טו) ועתה קחו לי מנגן והיה כנגן המנגן ותהי עליו יד ה'".

The first possuk is discussing the joy associated with the performance of a mitzvah; while the second possuk discusses other forms of joy—not associated with mitzvos. This teaches us that the Shechinah does not rest upon a person who is sad or lazy or exhibits levity or foolish behavior or who engages in idle chatter; it only rests upon one who exhibits the joy associated with a mitzvah.

In fact, the possuk explicitly states (Tehillim 25, 14): **“סוד”**—the secret of Hashem is revealed to those who fear Him; and it is His covenant to let them recognize it. In other words, to merit comprehension of the Torah, requires the presence of the Shechinah; only then will the secrets of the Torah be revealed. This is precisely the message conveyed by the Arizal to Rabbi Chaim Vital. He only achieved his Torah insights and “ruach hakodesh” in the merit of the joy associated with his performance of the mitzvos. That joy allowed the Shechinah to rest upon him and to reveal the secrets of the Torah to him.

### Outward Joy Involving All of One’s Limbs and Sinews

Now, it is essential to explore the nature of the joy, the “simchah,” that must attend the performance of mitzvos. Is it merely an internal simchah from the heart—rejoicing at the fact that one has merited to serve HKB”H, the King of Kings? Or is it necessary to actually display outward simchah?

To assist us in this investigation, let us refer to the brilliant words of the Rambam—words that every Jew who wants to serve Hashem properly should study and review. He elaborates on the concept of simchah that should accompany all mitzvos and which is derived from our possuk: **“תחת אשר”**—because you did not serve Hashem, your G-d, with joy and with goodness of heart, out of an abundance of everything. Here is what he writes (Hilchos Lulav 8, 15):

**“השמחה שישמח אדם בעשיית המצוה ובאהבת האל שצוה בהן עבודה גדולה היא, וכל המונע עצמו משמחה זו ראוי להיפרע ממנו, שנאמר תחת אשר לא עבדת את ה' אלקיך בשמחה ובטוב לבב. וכל המגיס דעתו וחולק כבוד לעצמו ומתכבד בעיניו במקומות אלו חוטא ושוטה, ועל זה הזהיר שלמה ואמר (משלי כה-ו) אל תתהדר**

לפני מלך. וכל המשפיל עצמו ומקל גופו במקומות אלו, הוא הגדול המכובד העובד מאהבה, וכן דוד מלך ישראל אמר (שמואל ב ו-כב) ונקלותי עוד מזאת והייתי שפל בעיני, ואין הגדולה והכבוד אלא לשמוח לפני ה' שנאמר (שמואל ב ו-יד-טז) והמלך דוד מפזז ומכרכר לפני ה'”.

He stresses the importance of the simchah associated with the performance of a mitzvah and the love of the Almighty that commanded us to perform this vital service. Failure to serve Hashem joyfully deserves punishment. The capacity to serve Hashem with simchah is related to whether a person is arrogant or humble. He refers to one who is arrogant as a sinner and a fool; one who is humble deserves respect and serves Hashem with love and ultimately simchah. He derives proof from pesukim in Shmuel II concerning Dovid HaMelech.

According to the illuminating words of the Rambam, a connection exists between the simchah accompanying the performance of mitzvos and the attribute of humility. This is somewhat surprising. What possible connection is there between failing to serve Hashem with simchah and a person’s arrogance and sense of self-importance?

The Rambam teaches us the essence of the simchah associated with the performance of mitzvos. It is not only internal joy, but must also be expressed externally—utilizing all 248 limbs and 365 sinews. Thus, if someone refrains from expressing his simchah openly, it is because he is afraid that he will be laughed at and ridiculed--**“מגיס דעתו וחולק כבוד”**—he is overly concerned about his own pride and reputation.

It is interesting that the Rambam chose to include this halachah relating to the simchah associated with the performance of mitzvos specifically at the end of the halachah pertaining to the lulav. This halachah appears after he depicts the various ways in which our Torah scholars expressed their joy and happiness while celebrating the “simchat beit hashoeivah” during the festival of Succos. The Gemoreh (Suceh 53a) describes an amazing feat performed by Rabban Shimon ben Gamliel involving flaming torches and physical dexterity which no one else could duplicate.

From these exhibitions of simchah, the Rambam deduces that simchah in the service of Hashem must be displayed publicly without fear of shame. This is precisely what the Tannaim did during the “simchat beit hashoeivah” ceremony—

they set aside all considerations of personal honor in their service of HKB"H. Thus, the Rambam concludes: **“וכל המגיס דעתו וחולק כבוד לעצמו ומתכבד בעיניו במקומות אלו חוטא—ושוטה”**—that one who refrains from expressing his simchah openly in this manner, for fear of embarrassing himself, is a sinner and a fool.

**“Dovid danced with all of his strength before Hashem”**

We can now appreciate why the Rambam proved his point concerning the outward, physical expression of simchah and its relationship to the attribute of humility from the incident involving Dovid HaMelech. While returning Hashem’s aron from captivity among the Pelishtim, we find the following depiction (Shmuel II 6, 14):

**“ודוד מכרכר בכל עוז לפני ה' ודוד חגור אפוד בד, ודוד וכל בית ישראל מעלים את ארון ה' בתרועה ובקול שופר, והיה ארון ה' בא עיר דוד ומיכל בת שאול נשקפה בעד החלון, ותרא את המלך דוד מפזז ומכרכר לפני ה' ותיבז לו בלבה... וישב דוד לברך את ביתו, ותצא מיכל בת שאול לקראת דוד ותאמר, מה נכבד היום מלך ישראל אשר נגלה היום לעיני אמהות עבדיו כהגלות נגלות אחד הריקים. ויאמר דוד אל מיכל, לפני ה' אשר בחר בי מאביך ומכל ביתו לצוות אותי נגיד על עם ה' על ישראל ושחקתי לפני ה', ונקלותי עוד מזאת והייתי שפל בעיני, ועם האמהות אשר אמרת עמם אכבדה. ולמיכל בת שאול לא היה לה ילד עד יום מותה.”**

Dovid danced with all his strength before Hashem; Dovid was girded in a linen tunic. Dovid and the entire House of Yisroel brought up the aron of Hashem with loud, joyous sound, and the sound of the shofar. And it happened as the aron of Hashem arrived at the City of Dovid, that Michal, daughter of Shaul, peered out the window and saw Dovid HaMelech leaping and dancing before Hashem, and she became contemptuous of him in her heart. . . Dovid returned to bless his household.

Michal, daughter of Shaul, went out to meet Dovid and said, “How honored was the king of Yisroel today, who was exposed today in the presence of his servants’ maidservants, as one of the boors would be exposed!” Dovid answered Michal, “In the presence of Hashem, Who chose me over your father and over his entire house to appoint me as ruler over the people of Hashem, over Yisroel—before Hashem shall I rejoice! And I shall behave even more humbly than this, and I shall be lowly in my eyes; and among the maidservants of whom you spoke—among them will I be honored!” Michal, daughter of Shaul had no child until the day of her death.

Now, it is known that Michal, the daughter of Shaul, was extremely righteous. In fact, the Gemoreh (Eiruvin 96a) teaches that she was accustomed to putting on tefillin and the sages did not object. So, how are we to understand the fact that she belittled Dovid HaMelech for his enthusiastic dancing and open display of simchah in front of the aron of Hashem? We must suggest, therefore, that Michal felt that the mitzvah of simchah in the service of Hashem was meant to be restricted to internal, heartfelt expressions. Hence, when she observed Dovid HaMelech expressing his simchah with wild, public dancing, she complained that he was demeaning himself like one of the common boors.

In response, Dovid corrected her misconception concerning the meaning of simchah in the service of Hashem. He emphasized that this type of simchah must be expressed physically and outwardly—even if it means that one must seemingly act beneath one’s dignity for the sake of Hashem—and display his simchah like a commoner. For disparaging Dovid HaMelech’s antics, HKB"H exacted punishment from Michal; she remained childless until she died.

Now, however, it is incumbent upon us to explain the astonishing fact that all of the harsh punishments and curses described in the “tochochah” come as a result of simply not serving Hashem with simchah: **“תחת אשר לא עבדת את ה'—אלקיך בשמחה ובטוב לבב מרוב כל”**—because you did not serve Hashem, your G-d, with joy and with goodness of heart, out of an abundance of everything. Furthermore, since the Torah had yet to command us to serve Hashem with simchah, how could it state that the reason for all of the curses was due to not serving Hashem with simchah?

Since we are already discussing the topic of simchah, it is also worthwhile explaining the Gemoreh’s statement cited above (Shabbes 30a): **“שאינ שכינה שורה, לא מתוך עצבות...—אלא מתוך דבר שמחה של מצוה”**—the Shechinah will not rest upon a person consumed with sadness; it will only rest upon a person who exhibits the simchah associated with the performance of a mitzvah. How are we to understand this logically? If a G-d-fearing Jew serves Hashem out of fear and reverence, but without simchah, why is he punished so severely? Why does HKB"H withhold His Shechinah from resting upon that person?

## The Yetzer Hora Arouses Simchah and Desire to Engage in Torah and Mitzvos

Let us begin our explanation by introducing the following Zohar hakadosh (Toldos 138a): **“אצטרף יצר הרע לעולם—כמטרא לעולם, דאלמלא יצר הרע חדוותא דשמעתא לא ליהוי”**—the world requires the yetzer Hora just like it requires rain; if not for the yetzer Hora, simchah related to Torah study would not exist. What a powerful and incredible idea!

This applies not only to the simchah associated with Torah-study but to the simchah associated with the performance of a mitzvah and the simchah associated with tefilah—prayer—as well. Simchah is impossible without the yetzer Hora. We find this incredible concept expressed by the great Rabbi Yitzchak Isaac of Komarna, zy”a, in Zohar Chai, and by the Chozeh of Lublin, zy”a, in Zot Zikaron (Toldos), in the name of his teacher the holy Maggid Rabbi Dov Ber of Mezritsch, zy”a.

After much consideration, I would like to propose an explanation for this statement of the Zohar hakadosh’s as to why it is impossible to serve Hashem with simchah in the absence of the yetzer Hora. We learn from the Zohar hakadosh (Lech Lecho 79a) that man’s yetzer tov is none other than the neshomah—that portion of G-d from above that resides within us. HKB”H sent it to wage battle against the “nochosh”—the serpent—which is the yetzer Hora: **“לאחר שלש עשרה שנים ומעלה שהנשמה מתעוררת לתקן את הגוף... הנשמה נלחמת באותו נחש, לשבור אותו בשיעבוד התורה, ומושכת אותו לבתי כנסיות—ולבתי מדרשות”**—after thirteen years, the neshomah arises to heal the physical body; it battles the “nochosh,” forcing it to accept the yoke of Torah; it drags it into the houses of prayer and the study halls.

This, in fact, is the source for the following excerpt from the commentary of the Ohr HaChaim hakadosh on parshas Bereishis:

**“ויאמר אלהים יהי אור, שולח אל האדם עזר נגד יצרו, וזה יהיה בהגיעו ליד שנה יופיע עליו ממעון קדשו רוח אלהים קדישין נשמה קדושה וטהורה... והוא אומר ויאמר אלקים יהי אור, שהיא הנשמה שאורה רב, להיותה חצובה מתחת כסא כבודו יתברך חלק אלוך ממעל, שלחה ה' להאיר על האדם לכל יטבע בטיט היצר הרע.”**

The Almighty’s declaration, “Let there be light” is a reference to the neshomah. Upon entering the fourteenth year of life, it appears from its heavenly abode to assist man in his travails against the yetzer Hora—the evil inclination. It is

holy and pure and possesses an intense light, since it is hewn from beneath the Throne of Glory; it is a portion of G-d from above. Hashem sends it to man to prevent him from drowning in the mire and succumbing to the yetzer Hora.

## A Constant Fear Prevails over the Neshomah because She Sees Her Maker

Next let us introduce what the Remoh writes (O.C. 1, 1) in the name of the Rambam in Moreh Nevuchim (3, 52):

**“שויתי ה' לנגדי תמיד (תהלים טז-ח), הוא כלל גדול בתורה ובמעלות הצדיקים אשר הולכים לפני האלקים, כי אין ישיבת האדם ותנועותיו ועסקיו והוא לבדו בביתו, כישיבתו ותנועותיו ועסקיו והוא לפני מלך גדול, ולא דיבורו והרחבת פיו כרצונו והוא עם אנשי ביתו וקרוביו כדבורו במושב המלך. כל שכן כשישים האדם אל לבו, שהמלך הגדול הקב"ה אשר מלוא כל הארץ כבודו עומד עליו ורואה במעשיו, כמו שנאמר (ירמיה כג-כד) אם יסתר איש במסתרים ואני לא אראנו נאום ה', מיד יגיע אליו היראה וההכנעה בפחד השם יתברך ובושתו ממנו תמיד.”**

One should always have in mind that he is in the presence of HKB”H and should act and speak accordingly. Surely, a person’s actions and speech when he is at home alone or with his family are not the same as his actions and speech in the presence of an important person like a king. All the more so, if a person has in mind that HKB”H in all of His glory is standing over him and observing all that he does; he will be overcome with fear and submission and be embarrassed to act inappropriately.

Now, the Midrash (Yalkut Shimoni Tehillim 150) explains that the neshomah only remains in the physical body, because she sees and encounters her Maker. This explanation is derived from an elucidation of the possuk (Tehillim 150, 6):

**“כל הנשמה תהלל יה. הנשמה שבאדם בכל שעה היא עולה ויורדת והיא מבקשת לצאת ממנו, והיא היא עומדת בגופו, אלא הקב"ה כבודו מלא עולם, והיא באה לצאת ורואה את יוצרה וחוזרת לאחוריה, לכך כל הנשמה, כל זמן שהיא עולה ויורדת, תהלל י"ה, על הפלאים שהוא עושה עמנו.”**

The possuk states: “Let all souls praise G-d.” According to this Midrash, man’s neshomah is constantly trying to leave the body—ascending and descending. What prevents her from doing so? She sees HKB”H, her Maker, and returns. As a result, the neshomah praises Hashem for she recognizes all the wonders he performs on our behalf.

According to this scenario, the neshomoh, a portion of G-d from above, actively fulfills the words of the possuk: **“שויתי”**—she is constantly aware of the presence of Hashem. For, she constantly yearns to leave the physical body and reunite with HKB”H; yet, when she sees that her Maker rests His Shechinoh in this world, she returns from whence she came. Hence, as explained by the Rama, this guarantees that: **“מיד יגיע אליו היראה וההכנעה בפחד השם”**—she is immediately overwhelmed with fear and submission.

We can now understand to some small degree the statement from the Zohar hakadosh: **“דאלמלא יצר הרע”**—if not for the yetzer Hora, there would be no joy associated with Torah study. From the perspective of the neshomoh in the brain—which is the yetzer tov—it is impossible to exhibit the simchah associated with the performance of a mitzvah in the service of Hashem. Being a portion of G-d from above that constantly sees her Maker, she is overwhelmed by fear and reverence of HKB”H. This makes it impossible for her to actively exhibit her simchah.

On the other hand, the yetzer Hora in the physical body does not actually see its Maker; it can only imagine that it is in the presence of HKB”H in keeping with the maxim: **“שויתי”**—I envision that Hashem is always standing before me. Consequently, as long as it does not entertain this image, it can exhibit its apparent simchah concerning all of the senseless matters of this world. Therefore, only the yetzer Hora can exchange and transform the simchah associated with worldly matters into the simchah associated with the performance of a mitzvah in the service of Hashem.

### The Joy of Serving Hashem Transforms the Yetzer Hora into a Force for Good

Taking this notion a step further, the great Rabbi Yitzchak Isaac of Komarna, zy”a, in Zohar Chai (Part 4, p. 152, column 4), teaches us that when a person utilizes the exuberance and passion of simchah that stems from the yetzer Hora in the service of Hashem, a phenomenal transformation occurs; this person merits transforming the yetzer Hora into a yetzer tov which can now assist him in his service of Hashem.

How beautifully this coincides with the elucidation of the possuk in the first passage of “krias shema” (Devorim 6, 5): **“ואהבת את ה' אלקיך בכל לבבך”**—you shall love Hashem, your

G-d, with all of your heart. Our blessed sages interpret this possuk as follows (Brochos 54a): **“בכל לבבך בשני יצריך ביצר”**—**“טוב וביצר הרע”**—“with all of your heart” refers to both of your yetzers—the yetzer tov and the yetzer Hora. We can suggest that the way to understand this idea is as explained by the Orchos Tzaddikim that love of Hashem is associated with simchah. He states that that simchah liberates a person from the body’s physical pleasures and from worldly pleasures.

Thus, we can understand the possuk as follows: **“ואהבת”**—**“את ה' אלקיך”**—you should serve Hashem not just out of “yirah” but out of heartfelt love and passion derived from simchah, as well. As a result of this heartfelt service, you will succeed in serving Hashem: **“בכל לבבך”**—with both your yetzer tov and your yetzer Hora. For, you will have transformed your yetzer Hora into a source of good by utilizing it as well in the service of Hashem.

We shall now return to the words of the great Rabbi Yitzchak Isaac of Komarna who relates a wonderful idea in the name of his uncle and teacher, the divine kabbalist Rabbi Tzvi Hersh of Zidichov, zy”a: **“וכן היה רגיל מורי דודי הקדוש, כשהיה רואה איזה מתפלל בלא חיות ותשוקה אש קדוש אלא כמת, היה דרכו לומר, זה מתפלל בלא חיות ותשוקה אש קדוש אלא כמת, היה דרכו לומר, זה מתפלל בלא יצר הרע כלל”**—when he would observe someone praying unenthusiastically, he would comment, “That person is praying without his yetzer Hora at all.” In other words, if he would pray with enthusiasm and a fiery desire emanating from the yetzer Hora, he would utilize the yetzer in the service of Hashem and thus transform it into a force for good.

I have been moved to find a source for this sacred notion attributed to Rabbi Tzvi Hersh of Zidichov, zy”a—that one must pray with the fiery enthusiasm derived from the yetzer Hora in order to transform it into a yetzer tov. The Gemoreh (Taanis 2a) expounds on the first possuk in the second paragraph of “krias shema” (Devorim 11, 13): **“לאהבה את ה' אלהיכם ולעבדו בכל לבבכם, איזו היא עבודה שהיא בלב הוי אומר זו תפלה”**—the possuk states “to love Hashem, your G-d, and to serve him with all of your heart”; which service of Hashem is performed in the heart? Tefilah—prayer.

Based what we have learned, we can propose the following explanation: **“ולעבדו בכל לבבכם”**—the possuk employs the plural form, indicating that one should serve Hashem with both hearts—corresponding to the yetzer tov and the yetzer Hora. So, we see that it is necessary to serve Hashem with the yetzer Hora, as well. This can only be accomplished by

means of joyful, enthusiastic tefilah. Only in this manner, are we able to transform the yetzer Hora into a yetzer tov. This is the significance of the statement: **“איזו היא עבודה שהיא”** **“בלב הוי אומר זו תפלה”**—which service of Hashem is performed in the heart? Tefilah is service of Hashem utilizing the forces located in the heart to transform the yetzer Hora—located in the heart—into a yetzer tov.

### **Sins Are the Result of Not Having Transformed the Yetzer Hora into a Yetzer Tov by means of Simchoh**

Alas, we can appreciate why the holy Torah provides the reason for all of the curses in the “tochachot” as: **“תחת אשר”** **“לא עבדת את ה’ אלקיך בשמחה ובטוב לבב מרוב כל”**—because you did not serve Hashem, your G-d, with joy and with goodness of heart, out of an abundance of everything. We were initially astounded by the fact that all of these horrible scenarios could result from a mere lack of simchoh in the service of Hashem. In truth, all of the curses are due to our numerous sins and transgressions. Notwithstanding, all of these misdeeds stem from not having served Hashem with simchoh.

Let us explain. The yetzer Hora yearns to be transformed into a force for good, so that it, too, can participate in the service of Hashem. Yet, when people do not serve Hashem with simchoh, it remains in its original evil state. In fact, it is angry with man for not having rectified it and transformed it. As revenge, it prevents man, as well, from elevating himself in the service of Hashem; it rallies all of its forces to bring man down spiritually by means of its various traps. These are the very same forces that man, had he been wiser, could have transformed into instruments for good by simply performing mitzvos with simchoh.

This, then, is the intended message conveyed by the possuk: **“תחת אשר לא עבדת את ה’ אלקיך בשמחה ובטוב לבב מרוב כל”**—because you did not serve Hashem, your G-d, with joy and with goodness of heart, out of an abundance of everything.

For, had you served Hashem with simchoh, you would have turned the yetzer Hora into a yetzer tov; consequently, you would not have committed all of your transgressions. This message is implicit in the language of the possuk: **“בשמחה”** **“ובטוב לבב”**—with joy (simchoh) and with goodness of heart. It does not simply state “with goodness of heart,” because it is due to the element of simchoh that we merit and achieve the status of “goodness of heart.” Through simchoh, the two hearts—the yetzer tov and the yetzer Hora—will both be good, positive forces—without any elements of evil at all.

Additionally, we have succeeded in resolving the issue of how man could be punished for failing to serve Hashem with simchoh when the Torah had not yet warned or commanded man to serve Hashem with simchoh. As we have learned, “krias shema” constitutes a prior warning to this effect: **“ואהבת”** **“את ה’ אלקיך בכל לבבך”** - **“בשני יצריך ביצר טוב וביצר הרע”**—it is only possible to serve Hashem with all of our heart, with both of our yetzers, by means of simchoh. When we perform a mitzvah with simchoh, we effectively transform the yetzer Hora into a force for good.

Last but not least, we can explain the deeper significance of the Gemoreh cited above: **“שאינ שכינה שורה, לא מתוך עצבות, ולא מתוך עצלות, ולא מתוך שחוק, ולא מתוך קלות ראש, ולא מתוך שיחה, ולא מתוך דברים בטלים, אלא מתוך דבר שמחה”**—the Shechinoh does not rest upon a person through gloom, nor through laziness, nor through levity, nor through foolishness, nor through chatter, nor through idle conversations—rather only through the joy associated with a mitzvah. For, HKB”H only rests His Shechinoh in a place full of goodness—devoid of any evil. Hence, so long as a person has failed to transform his internal yetzer Hora into a yetzer tov, the Shechinoh will not want to dwell within him—because the taint of evil remains there. Yet, by means of the simchoh associated with a mitzvah, the yetzer Hora is transformed into a yetzer tov, man is finally all good, and he merits the presence of the Shechinoh.

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