

The Weekly Farbrengens



למען ישמענו • ויקרא תשפ"ד • 767
EDITOR - RABBI SHIMON HELLINGER

PURIM

A POTENT DAY

The *Zohar* notes that Purim is similar to Yom HaKipurim. This means that what is accomplished on Yom Kippur by fasting can be accomplished on Purim by rejoicing. Furthermore, the very name *Kipurim* ("like Purim"), implies that Purim is the greater *Yom-Tov*, impacting a person more powerfully.

Indeed, *Chazal* teach that when *Moshiach* comes, all the *Yomim-Tovim* will cease to exist; only the *Yom-Tov* of Purim will remain. *Chassidus* explains that the *kedusha* and joy of Purim are so great, that even when we have the *kedusha* and joy of the *geulah*, Purim will still stand out.

(תיקוני זהר נ"ז ע"ב, מדרש משלי פ"ט, תנ"מ חט"ז ע' 118 ושי"ג)

The author of *Chiddushei HaRim*, the first Rebbe of Ger, illustrated the powerful potential of Purim with a story:

There was once a Yid who set out on a journey, intending to commit a grievous sin, and took along five hundred gold rubles that he had patiently amassed over the years. On his way, he suddenly heard the heartfelt cries of a family in distress. They were being evicted for not paying their rent. His pity aroused, he gave them all the money that he had intended to use for the *aveira*.

His deed aroused such a great tumult in *Shamayim* that it was decided that whatever this man would decree, would materialize. However, to ensure that the privilege would not be misused, it was ordained that he become a drunkard.

Some time later, a terrible *tzara* descended upon the world. The Baal Shem Tov sent his *talmidim* to beg this drunken Yid to intercede and ask *HaShem* for mercy. They repeatedly found him drunk, until finally, catching him sober, they presented their request and he succeeded in abolishing the decree.

The *Chiddushei Harim* would conclude: Purim is a day of *eis ratzon*, when every Yid – like that drunkard – can accomplish great things, without limitation. However, to allow this to happen, one must make sure that the merrymaking will not

interfere with this mighty potential.

(שפתי צדיק ארת נ"א)

CELEBRATING PURIM

The *Shulchan Aruch* rules that one should wear fine clothes when going to hear the *Megilla*. In fact the holy *talmid* of the *Arizal*, Reb Chaim Vital, would immerse in the *mikveh* and then put on *Shabbos* clothes in honor of Purim.

It is also written that after returning home from *shul* on Purim night, one should have the table set and candles lit, and partake of a *seuda* in honor of Purim.

(רמ"א סי' תרצ"ה ס"ב, כף החיים שם סקי"ג, רמ"א ס"א)

CONSIDER

**How can the merrymaking
on Purim be both a source of
brachos and a distraction from it?
If Purim is really a Yom-Tov why
is it permissible to do melacha?**

Throughout the month of Adar, the conduct of, Reb Shmuel Abba of Zichlin was very joyful, and on Purim his *avoda* expressed extraordinary *simcha*. He had harsh words for those who did not treat the day properly, or who did not dress in their *Shabbos* clothes in honor of the *Megillah* reading.

One year, his *beis midrash* was filled with all the townsmen who had come to hear the *Megillah*. All were dressed in their *Shabbos* best, except for one man, who wore his weekday garb. When some *chassidim* questioned his behavior, the man responded (playing on a common Yiddish folk-expression), "Purim is not a *Yom-Tov* and fever is not a sickness." At that moment, the *tzaddik* entered, gave this fellow a piercing look and said, "Purim is a *Yom-Tov*, and fever is a sickness."

As soon as he arrived home that night, this man suddenly fell ill with a raging fever. When it only

worsened as the days wore on, he sent a message to the *tzaddik*, asking for a *bracha*.

The *tzaddik* replied, "Now he knows that fever is really a sickness, and he needs to know that Purim is really a *Yom-Tov*."

The man suffered in sickness the entire year, until the following Purim.

(סיפור"ח זוין מועדים ע' 271, ובס' הצאצאים ע' 62 הביאו על אדה"ז)

LIMITLESS ZEAL

We read in the *Gemara* that on Purim one must drink "until he cannot differentiate (*ad d'lo yada*)" between 'cursed be Haman' and 'blessed be Mordechai.' "

The Rebbe explains: The goal of *ad d'lo yada* (literally, "until he does not know...") is that a person reach a level of utter subservience to *HaShem*, which is not limited by his own understanding, and through this, all undesirable perspectives will be washed away. As a result, one will have the strength to continue this *avoda* throughout the entire year.

(מגילה ז,ב, לקו"ש ח"ד ע' 1277)

On the first Purim after his *chasuna*, the Alter Rebbe gave a non-literal exposition of the *avoda* of attaining the level of *ad d'lo yada*. On Purim, he said, we must ensure that the *lo* – literally, "the No," that is, the things that are forbidden – should be *yada* ("known"). What we are supposed to do is well known, but one must also know what is forbidden, so that it can be treated with extra caution.

(סה"ש תש"ה ע' 72)

The *Megillah* says that after the miracle of Purim, the Yidden were blessed with *simcha* ("joy"), which *Chazal* understand to mean that they were now able to celebrate the *Yomim-Tovim*. The Rebbe explains that although other nations also have holidays, they celebrate them with drinking and unbridled conduct. Yidden, by contrast, even when they rejoice and drink they become closer to *HaShem*, and heighten their *yiras Shamayim* and holiness.

(לקו"ש ח"ג ע' 920, ח"ד ע' 1274, וראה שווע"ר סי' רצ"ב ס"ג)



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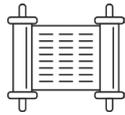
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MISHLOACH MANOS TO NON-FRUM

Is there an obligation to tell a person to say a bracha when giving them a food item?

Halacha states that one may not help (*mesayei'a*) another Jew do an *aveira* even if he is able to do it on his own.¹ For this reason, Shulchan Aruch rules that one is not allowed to give food to someone who won't recite a bracha.²

Acharonim permit **selling** food to non-*frum* people, since when the food transfers ownership and belongs to the buyer, it is no longer your responsibility. However, the prohibition seemingly remains when giving food to such a person.³

The Rama notes that in a case of *tzedaka*, the *mitzva* overrides and permits it (according to some, provided that the person doesn't clearly refuse to make a *bracha*).⁴ This would seemingly allow *mishloach manos* as well. However, just giving food as a kind gesture would not be allowed.

Rav Shlomo Zalman Auerbach famously permits it for another reason. By not giving a cup of water to a guest, he will think that *frum* people lack basic decency and will be further distanced from Torah and mitzvos. Thus, serving him the food or drink isn't considered to be helping him sin, but, in fact, saving him from further stumbling. Based on this, later *poskim* permit serving food to such a guest when the intention is to have a positive influence on him.⁵

Rav Shmuel Vosner advised to gently suggest for the recipient to recite the *bracha*, and offer to say it with them. In that case, there is a possibility that he may recite the *bracha*, and in a case of doubt, one may be lenient.⁶

1. ראה תוס' שבת דף ג' ע"א ד"ה בבא.
2. שו"ע אורח סי' קס"ט ס"ב.
3. ראה תו"ח אורח סי' ה'.
4. ראה מוש"ב שם סקי"א.
5. מנחת שלמה ח"א סי' ל"ה, וראה תו"ה ח"א סי' תפ"ג.
6. שו"ת שבה"ל ח"א סי' ר"ה (לסי' קס"ג).

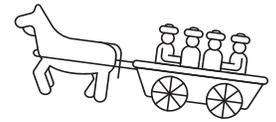
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R. YISRAEL YAFEH OF DUBRAVNA

R. Yisrael Yafeh of Dubravna was a *chossid* of the Alter Rebbe from the early years of his *nesius* in Liozna, and was the head of the *menagnim* by the Alter Rebbe. After the *histalkus* of the Alter Rebbe, R. Yisrael would travel to R. Aharon of Strashele, and in his later years to the Tzemach Tzedek. His *kesavim* in Chassidus were published in a sefer titled *She'eiris Yisrael*.

Once, a group of the Alter Rebbe's *talmidim* entered the Rebbe's room to learn at the designated time and found him upset. He began to bemoan the fact that people were troubling him about their physical problems, disturbing him from Torah and davening. Moreover, how could he answer them when it was only the *neviim* who knew such information.

The students all stood silently, but R. Yisroel, who was the youngest among the students, spoke up. He quoted proofs from various *tannaim* who engaged in public matters, but the Alter Rebbe rejected all of his arguments. At last, he mentioned the Rambam who engaged in healing the sick and dispensing advice. And about the

concern of *bittul Torah*, we see that the despite the disturbances, the Alter Rebbe managed to author incredible works.

Hearing this, the Alter Rebbe stood up from his place, went over to R. Yisroel and pat him on the shoulder and said, "With my Yisroel I won't argue!" and he laughed.

R. Yisroel was an expert musician and would often play by the Alter Rebbe. At the great *chassunah* in Zhlobin, when the Alter Rebbe went to rest after the *chuppah*, he stood near the door and began playing on his violin. The Alter Rebbe opened the door and invited him to play for him inside, and he then recited a *maamar* beginning with the words, "And it was as the as the musician played, the hand of Hashem came upon him."

When the Rebbe's *meshares* heard that the Rebbe was saying Chassidus, he quickly ran to the various guesthouses to call the *chassidim*. The Alter Rebbe then continued saying Chassidus until 7 am.

(ס' שארית ישראל, היכל הבעש"ט גליון כ"ו ע' 128)

A Moment with The Rebbe



זכות שניאור זלמן בן חוה לאה וכל משפחתו שיחיו לכל המצטרך בגשמיות ורוחניות

THERE ARE NO MINOR MITZVOS

Mivtzah Purim was announced in 5722, to inspire Yidden to perform the simple mitzvos of *mishloach monos* and *matonos lo'evyonim*. They are easy to fulfil, and will be a springboard for more, the Rebbe said.

In a *yechidus* with Yaakov Hanoka that year, the Rebbe encouraged him to convey the importance of performing these two mitzvos to his former colleagues at Penn University.

Despite them being seemingly minor mitzvos, the Rebbe explained, in a way all

mitzvos have the same value.

"Moshe Rabbeinu, who had the ultimate in *da'as*, knowledge, and a thirteen-year-old American boy who knows close to nothing, are equal when it comes their obligation to lay *tefilin*. The same is true for *emuna*, since Moshe Rabbeinu needs *emuna* as much as a child.

"Likewise," the Rebbe explained, "in regards to one's submission before Hashem, all mitzvos are equal."

(Teshura Vigler Adar 5763)