

The Weekly *Farbrengen*

MERKAZ ANASH
מרכז אנאש
למען ישמעו • חג הפסח • 405
EDITOR - RABBI SHIMON HELINGER

CHOL HAMOEID

SPECIAL DAYS

The *Mishna* says that one who relates disrespectfully toward the *moados*, forfeits his share in *Olam HaBa*. *Bartenura* explains that this refers to one who works on *Chol HaMoeid* or drinks and eats his meals as if these were ordinary weekdays.

(אבות פ"ג מ"א ובפ"ה הרע"ב)

The fruit in *Rabi Yannai's* orchard required harvesting on *Chol HaMoeid*, and since this was an unexpected monetary loss, he picked them at that time. The following year, other orchard owners postponed their fruitpicking until *Chol HaMoeid*. Seeing this, he made his orchard *hefker* and did not pick its fruit, because through him others had been brought to sin, by working during *Chol HaMoeid*.

Ravina once had an opportunity to make a sale on *Chol HaMoeid* that would earn him six thousand *zuz*. He decided to wait until after *Chol HaMoeid*, and the price soared to twelve thousand *zuz*, bringing him a significant profit.

(מועד קטן י"ב ע"ב, י"ג ע"ב)

The *Alter Rebbe* rules in the *Shulchan Aruch* that on *Chol HaMoeid* there is a *mitzva* of *simcha* just as on *Yom-Tov* itself. Due to this obligation, one's clothing on *Yom-Tov* and also on *Chol HaMoeid* should be finer than one's *Shabbos* clothing.

(שו"ע אדה"ז תקכ"ט ס"ו-ז)

The *Rebbe* records in his diary how the *Friediker Rebbe* would wear a silk *kapote* throughout the entire *Chol HaMoeid*, as was his *minhag* on *Shabbos* and *Yom-Tov*. The *Rebbe* himself did the same.

On the third day of *Chol HaMoeid Sukkos* (1979), when the *Rebbe* came into *shul*, he turned to the photographer *Reb Levi Itche Freiden* and said, "Today is *Yom-Tov*; today one should wear *Yom-Tov* clothes."

רשימת היומן ע' קסב, קובץ פניני העשור ע' 21

and study *Torah*, not to celebrate and party, *chas veshalom*.

The author of *Sefer HaChinuch* writes:

The days of *Chol Hamoeid* were not instituted for work, but for rejoicing before *HaShem*. This means gathering in *shuls* and listening to the sweet words of *Torah*, learning the *halachos* of *Pesach* during *Pesach* and the *halachos* of *Sukkos* during *Sukkos*.

R. Moshe Ben Machir, a *mekubal* in the generation after the *Arizal*, writes in his work *Seder HaYom*:

One should not think that since he is not working, his time should be occupied with eating and touring. In truth, these days are days of *Divine goodwill (yemei ratzon)* and were given to *Yidden* so that they can be free to learn *Torah*. There is heightened *kedusha* during these days, as can be understood from the extra *korban mussaf* and the extra *aliya* in *shul*. One should enjoy himself physically but should not forget to attend to his *neshama*, which should be his primary focus.

(מועד קטן פ"ב ה"ד, ספר החינוך מצוה שכג, סדר היום - סדר ספירת העומר)

CONSIDER
*Is Chol HaMoeid a
weekday or a Yom Tov?*

At the level of *pshat*, the two words *Chol HaMoeid* mean "the mundane days of the festival." At a different level, the *Tzemach Tzedek* explains that the *avoda* of *Chol HaMoeid* is to transform the mundane and weekday (*chol*) into a *Yom-Tov (moeid)*.

(אור התורה בראשית ח"ד ע' 1430)

UTILIZING THE TIME

The *Talmud Yerushalmi* teaches:

Work is forbidden on *Chol HaMoeid* in order to enable us to devote our time to rejoice

The *Rebbe* explains that since during *Chol HaMoeid* one is forbidden to do any work, one should study *Torah* day and night, like someone who has all his work done by others, as explained in *Hilchos Talmud Torah* of the *Alter Rebbe*.

(לקו"ש ח"ז ע' 268, הלכות ת"ת פ"ג ה"ה)

The Daily *Farbrengen*
ENLIVEN YOUR DAY.

ADD +13474711770 TO YOUR CONTACTS
AND MESSAGE: SUBSCRIBE.



Higher standards of
kashrus & quality

MachonStam.com
718-778-STAM
415 Kingston Avenue

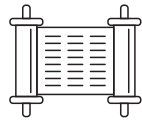
Wellspring PRESS

FROM MANUSCRIPT TO PRESS

editor@wellspring.press



www.SELLMILESNOW.com
732-987-7765



CHOL HAMOEID

What are the mitzvos of chol hamoed?

The Torah commands us to be joyous throughout all of *yom tov*, which includes the days of *chol hamoed*.¹ In fact, on *chol hamoed* we possess an extra *neshama* similar to Shabbos and *yom tov*.² The obligations of *chol hamoed* includes feasting, dress and conduct.

(1) Feasting:

Matza (bread) – One is not required to eat a meal of *matza* on *chol hamoed*, since the *mitzva* is *simcha*, and not *kavod v'oneg* (honor and pleasure) as on Shabbos and *yom tov*.³ Thus, if one forgot *yaaleh v'yavo* in *bentching* he need not repeat it. Still, many eat at least one meal of *matza*, since some say that it is mandated by *simcha*.⁴

Meat – In the times of the Beis HaMikdash, *simcha* required eating meat of a *korbon*. Nowadays, there is no obligation, but one fulfills the *mitzva* when eating beef, preferably, or poultry. Whether one must be satiated or a *kazayis* suffices is the subject of a dispute.⁵

Wine – Drinking a *revi'is* (2.9 oz) of wine on each day of *yom tov* and *chol hamoed* is an optimal fulfillment of the Torah obligation for *simcha*.⁶ Grape juice does not suffice as it doesn't increase joy.⁷ Women and men who cannot drink wine fulfil the *mitzva* of *simcha* in other ways.⁸

(2) Dress: During the festive days of *chol hamoed* we are required to wear festive clothing that are clean and pressed.⁹ *Poskim* are divided about the required level of niceness: *yom tov* clothing, Shabbos clothing, or nicer than weekday.¹⁰ Likewise, it is customary to spread a decorative table cloth on the table for *chol hamoed*.¹¹

(3) Conduct: *Chazal* say that the days of *chol hamoed* were intended for increased Torah study and connection to Hashem, and it is for this purpose that *Chazal* forbade many types of work.¹² The Rebbe explains that the obligation of Torah study on *chol hamoed* is greater than *yom tov* when one is supposed to dedicate time to physical enjoyment (*lachem*).¹³

- | | |
|---|--|
| 1. שו"ע רמ"ע תקכ"ט ס"ו. | 9. ראה משנ"ב ס"י תק"ל בשעה"צ סק"ד. ובערוה"ש ס"י תק"ל ס"ד שהעיקר שלא יהי בגדי חול. ויש להסביר שבגד של שבת הו"ע של "כבוד" ולכן מספיק בגד שאינו של יום חול. |
| 2. שו"ת רמ"ע מפאנו ס"י ק"ח. | 10. להעיר ממ"ש במג"ש ס"י תרס"ד סק"ג. נהגו בגדי שבת. וראה העו"ב גליון תתק"א להרחבת הענין. ולהעיר המובא ברשימות היומן ע"ק ס"ב. |
| 3. ע"פ שו"ע ר ס"י קפ"ח ס"י. | 11. פרמ"ג ס"י תרל"ט מושב"ז סק"א. ערוה"ש ס"י תק"ל ס"ד. |
| 4. ראה מג"א ס"י תק"ל סק"א. מחה"ש שם ע"פ תשב"ץ ס"י רי"ד. ובשו"ע"ד שם שביו"ט חייב לאכול פת משום "עונג ושמחה". | 12. ירושלמי מו"ק פ"ב ה"ג. |
| 5. ראה חוה"מ כהלכתו פ"א ס"ז ובהע"ש. וראה המלך במס"ב ח"ב ע"ק ל"ב. | 13. לקו"ש ח"ז ע" 266. |
| 6. ראה תורה אור צט"ג. וראה תו"מ חכ"ד ע" 75. | |
| 7. הגר"מ פיינשטיין והגר"מ מדעבריצין הו"ד בס' חוה"מ כהלכתו פ"א הע"כ כ"ד. | |
| 8. פסק"ט ס"י תקכ"ט ס"ט. ולענין גדר חיוב נשים בשמחה - ראה ס' הליכות בת | |



REB HIRSHEL AZIMOV

Reb Tzvi Hirsh Azimov of Klimovitch was born to his father Reb Moshe Nissan, a Lubavitcher chossid. Reb Tzvi Hirsh was of the first 'temimim' in Lubavitch. There, he devoted himself to the service of Hashem. Later, he became one of the 'chozrim'. At the young age of 33 years old, he passed away from an illness. The Rebbe Rashab said that he had a pure body and pure *neshama*; his *neshama* left him with the same purity as when it came.

Reb Hirshel's niece, Mrs. Freida Levin, related:

Reb Hirshel was said to be totally disconnected from the physical world. My mother told me that after his wedding he encountered a young *bochur* who was going to get married and had no money or possessions. Reb Hirshel simply gave him his own jacket and coat as a gift, which for those times was no small gift.

Reb Leizer Karasik related:

One of the great *Temimim* that I knew was Reb Hirshel. My knowledge about *chassidim* and *Chassidus* was quite limited then, and I could not properly appreciate his depth of learning, understanding of *Chassidus*, or *avodah* in *davening*. But even after forty-five years, it is etched in my mind and heart, that when I saw Hirshel Klimovitcher learning, *davening* or eating, it looked like a pure body with the light of the *neshama* shining straight through it.

I have a vivid memory of one time when I found Hirshel *davening ma'ariv* in the home of Reb Mendel Ladier, the place where he and some of the older *bochurim* slept. I do not have the words to describe what I saw and heard. I felt as if Hirshel was standing and speaking to Hashem, literally as someone would talk to another person. There was nothing separating them; it was him and the Aibershter.

A Moment with The Rebbe



TO REBEL AGAINST THE FATHERS

At most major *fabrengens* in the early years, one *sicha* would focus on the role of women. Oftentimes, the Rebbe would empower the women to take charge of their children's *chinuch*.

"The righteous women of our age must educate their children not to follow the ways of their fathers and grandfathers!" the Rebbe declared at the *Moshiach Seudah* of Pesach 5723 (1963).

"These men are too engrossed in *parnassa*. Even their Torah study has lost its vigor; it's done by rote, without life, without a

niggun. In bygone days, it was unheard of to learn Torah without a singsong.

"As soon as the telephone rings," the Rebbe continued, "they pick it up. Why do you pick it up? You are now communicating with Hashem through His Torah! You don't even know if it's an important call..."

"The solution lies with the mothers, to help their children rebel against their fathers. The obligation to honor one's father doesn't apply here. Indeed, the fathers may be educated by their own children."

(Toras Menachem, vol. 36, p. 334)