



PURIM

A Powerful 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 זוהר נ"ז ע"ב, מדרש משלי פ"ט, תוי"מ חט"ז ע' 118 וש"נ)

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 אות נ"ג)

In the Old Country, it was the custom in many communities to celebrate Purim by appointing make-believe *rabbonim*, policemen, judges and other important public figures. One year in Ziditchov, the townspeople chose Reb Koppel (the nephew of the *tzaddik*, Reb Tzvi of Ziditchov) to be governor, and he in turn chose some of his fellow *chassidim* to act as his advisers.

On Purim day, that entire band of masqueraders first drank *LeChayim* and then marched off to the *tzaddik's* house, filled with lively spirits. Reb Tzvi treated the young "governor" with great respect, and asked him to remove the candle and meat tax that the government had recently imposed. The lively "governor" agreed, but when he was asked to repeal the army draft on the Jewish boys, he refused. No amount of begging, pleading or threatening could make him change his mind, and the *tzaddik* left the room in anger.

The following day, when the effects of the spirits had worn off, and fellow *chassidim* told Reb Koppel of what had happened the previous day, he had no recollection of it. In fact, he could barely believe the story.

Later that year, the *chassidim* realized what had occurred on Purim – for the candle and meat taxes were in fact removed, but the draft remained enforced.

(סיפורי חסידים זוין מועדים ע' 300)

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)

Throughout the month of Adar, the conduct of the *tzaddik*, 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.

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

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 *goyim* 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 their *kedusha*.

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

CONSIDER THIS!

- 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*?

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A WAY OF LIFE

Rabbi Moshe Gourarie

Mishloach Manos

Reuven sent *Mishloach Manos* to Shimon containing peanut butter cookies. Does Reuven fulfill his obligation if Shimon is allergic to peanuts?

Mishloach Manos was instituted primarily to increase friendship amongst *yidden* which increases *simcha*¹. For this reason some *Poskim*² suggest that if someone sent *Mishloach Manos* to his friend, and the recipient was unaware who the sender is, the sender did not fulfill his obligation, since extra friendship was not created.

Therefore, there is an opinion³ amongst contemporary *Poskim* that sending something that the receiver cannot eat due to health restrictions does not fulfill the obligation, because the receiver didn't benefit and therefore no extra friendship was created. Their proof is from an earlier ruling of *Poskim*,⁴ that sending *pas akum* (bread with *kosher* ingredients baked by a non-Jew) to a one who is careful to eat only *pas yisroel* does not fulfil the obligation. In both cases, the food is unfit for the receiver, and therefore the sender does not fulfill his obligation.

However, many other *Poskim* argue with this:

- 1) Our case is similar to one who sends a *milchig* product to someone who is *fleishig*. This food is fit for the rest of the world, and only a technicality makes it unfit for the receiver. In such a case, the sender still has fulfilled his obligation. Likewise, in our case the food is fit for the majority of people and therefore the sender has fulfilled his obligation.⁵
- 2) Since the receiver can share this food with his family and friends, the receiver benefited and friendship and *simcha* was increased.⁶

Please note that the above may not be applicable for your situation. Consult your Rov for a final psak.

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| <p>(1) ראה ספר מנות הלוי על מגילת אסתר פ"ט פי"ט. וראה שו"ת ח"ס או"ח סי' קצ"ה דעת הרמ"א להלכה. וראה גם שיערי תשובה סי' תרצה סק"ז. ואף שיש בפוסקים שמחמירים גם לצאת יד"ח לטעם התרומות הדשן (סי' קיא) דאולי לא יספיק הסעודה לחבירו כו', אבל לחומרא ודאי חוששין לטעם המנות הלוי כמבואר בהו"ב בפוסקים.</p> | <p>(2) שו"ת כתב סופר או"ח סי' קמא.
(3) כן פסק הגר"י נויבירט ז"ל (בעל שש"כ) הובא בספר נשמת אברהם לסי' תרצה סק"א.
(4) ראה שו"ת מחנה חיים ח"ג סי' נג.
(5) ראה נשמת אברהם שם בשם הגרש"ז אורבאך ז"ל.
(6) חזון עובדיה ע' קמח.</p> |
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OUR HEROES

Reb Kushe Dokshitzer



Reb Yekusiel Dietsch of Dokshitz, affectionately known amongst chassidim as Kushe Dokshitzer, was a chossid of the Tzemach Tzedek, the Rebbe Maharash, and in his old age, the Rebbe Rashab. He was a *melamed* and merited teaching the Frierdiker Rebbe *Aleph Beis*. For more than fifty year, he literally walked to Lubavitch each Tishrei. He passed away in the year תרס"ח (1908).



The Frierdiker Rebbe spoke often about Reb Yekusiel, his *melamed*. He once related:

In the year תרמ"ט (1889), my father was out of the country. I stayed with my grandmother, Rebbetzin Rivkah. The chossid Reb Yekusiel was then in Lubavitch and stayed at the home of the chossid Reb Hendel. Reb Hendel lived in an impoverished hut, and Reb Yekusiel's bed was a mere sack of hay. For supper, bread and water was the only thing on the table and the two ate together. I brought in some wood to heat the house.

After the meal, Reb Yekusiel started to say *krias shema al ha'mita*. While he was saying '*Ribono shel olam, hareni mochel...*' (I hereby forgive...), Reb Hendel interrupted with a bang on the table and said, "You are saying that you forgive, but you have to know if the other forgives you. Besides, do you really mean what you are saying? ... You are saying this when you say '*beyadcha afkid ruchi*, and entrust Hashem with your life, and you want him to give it back in the morning...!'"

The conversation continued like this for many hours. I did not have a watch with me and so I stayed for a long time. Much of what they spoke I did not understand. The little that I did understand were 'soul matters' which they discussed in a direct and simple fashion to the extent that even as a child I understood them.

(ס"ה ש"תד"ש ע' 9)



As a *melamed*, Reb Yekusiel told his class stories after the lessons about the Baal Shem Tov and his *talmidim*. The Frierdiker Rebbe describes the scene, "We would gather round him and just gaze at him. His father-in-law was a chossid of the Alter Rebbe and he heard many stories from him. It made an immense impression on us. One of the worst punishments in *cheder* was that when he would tell a story he would make a child sit behind him..."

לזכות הת' מנחם מענדל חזן ובי"ג בוניא רפפורט שיחיו לרגל בואם בקשרי שידוכן בשטעטל ז'צ

A MOMENT WITH THE REBBE

Dress-Up

The Rebbe constantly stressed that seemingly insignificant nusesances have a profound effect on the child's education.

Even as a costume for Purim, the Rebbe advised parents not to dress children up as Haman or any other villainous character. The Rebbe explained that immeasurable psychological damage is done to a child through the acting out of the inappropriate personality.

Reb Leibel Raskin a"h, a Shliach to Morocco, ran a successful summer camp in Ifrane, Morocco. After the summer, he sent an album of camp pictures to the Rebbe.

The Rebbe skimmed through the album, stopping at a picture of Auction Night, where one of the children was dressed as an Arab. The Rebbe commented to Reb Leibel Groner that even as a costume, a Jewish child should not be dressed in that manner.

לזכות ר' שלום מרדכי הלוי ש"י בן רבקה