

The Weekly Farbrengens



למען ישמעו • ויקרא תשפ"ב • 661
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, תי"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"ג)

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 סק"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 זוין מוועדים ע' 271, ובס' הצאצאים ע' 62 הביאו על אדה"ו)

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.

(מגילת זב, 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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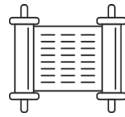


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WOMEN'S MEGILAH READING

Which brachos are recited at a women's megilah reading and who should recite them?

Although reading the *megilah* is a time-bound *mitzva*, women are obligated since they too were saved by the Purim miracle and Queen Esther was a central part of the story.

The proper way to fulfill the *mitzva* is in a large crowd, "b'rov am hadras melech."¹ Women should also ideally hear it in public, but if that proves difficult, they may hear it privately. Moreover, if their young children will disturb, it is preferable that they do not bring them to *shul*.²

Whenever one who already heard the *megilah* is reading for another, it is preferable that a listener recite the *bracha* and be *motzi* the other listeners.³ While some *poskim* suggest that each woman should recite the *bracha* on her own, the accepted practice is for one woman to be *motzi* all the rest with the *bracha*.⁴

What *bracha* should a woman recite? The *bracha* recited in *shul* is *al mikra megilah* ("on the reading of the *megilah*"), and that's what some *poskim* hold women should say.⁵ However, others say that a woman should say *lishmoa megilah*, or *lishmoa mikra megilah* ("to hear the [reading of the] *megilah*"). The reason, they explain, is that a woman's obligation in *megilah* is intrinsically different than men's. For men, the *mitzva* is to read it, and those who hear it are considered as having read it since *shomeia k'oneh*. A woman, however, is required to **hear** it. In practice, a woman should recite *lishmoa mikra megilah*, though if she recited the regular *bracha* she is *yotzei*.⁶

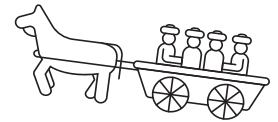
While some *poskim* hold that a woman may read the *megilah* for herself, the longtime practice is that women hear it read by a man. Some add that a woman who reads it wouldn't be *yotzei* since her obligation is to **hear** it being read by someone who is obligated to **read** it (i.e. a man).⁷

The *bracha* recited after *megilah*, "*harav es riveinu*," is either an after *bracha* on the *megilah* or a *bracha* of thanks for the miracle. Practical differences include whether one who talked after the *megilah* can still recite the *bracha*, and whether one recites the *bracha* without a *minyan* (as the *bracha* of thanks was only instituted in a congregation, where there is *pirsumei nisa*).⁸ In practice, the *bracha* may be recited even without a *minyan*, and women as well recite this *bracha*.⁹

1. ראה משנ"ב או"ח סי' תרפ"ז וסי' תרצ"ב. ראה רמ"א או"ח סי' תרפ"ט סק"ב ומשנ"ב שם סק"ב.
2. ראה דר"מ סי' תרצ"ב, וראה קצשו"ע סי' קמ"א.
3. שו"ת חלקי" ח"ג סי' קמ"ד. ספר להלכה ח"ב סי' ס"ח אות כ"ב.
4. ראה תשו"ה ח"א סי' ת"ג. וראה שוע"ד או"ח סי' תקפ"ה סי"ה (בנוגע שופר).
5. ראה שעה"צ סי' תרפ"ט אות ט"ו, הליכות שלמה פ"ט סי' ד. וראה לוח דבר בעתו.
6. יב"א ח"א סי' מ"ד, פ"ח סי' תרפ"ט סק"ב, מנשה רב אות רל"ז.
7. ראה מג"א סי' תרפ"ט סק"ו ע"פ מדרש שלא תקרא לעצמה. משנ"ב סי' תרפ"ט סק"ח.
8. ראה רמ"א או"ח סי' תרצ"ב סי"א, וראה ערוה"ש שם סי"ה. סדור אדה"ז.
9. ראה לוח דבר בעיתו, וראה הליכות בת ישראל פכ"ב סי' ד. וראה מנהגי אדמ"ר בס' המנהגים שגם ביחיד מבורך. וכן הורה הר"א שי העלער.

לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה

Our Heroes



R. HILLEL PARITCHER

R. Hillel Molisov from Paritch is one of the most well-known *Chassidim* of all time, the symbol of an *oved*, and a hallowed *gaon* and *tzadik*. R. Hillel was a *Chossid* of the Mittlerer Rebbe and the Tzemach Tzedek. He was for many years the rov in Babroisk and was appointed by the Mittlerer Rebbe as *mashpia* for the Yidden living in the colonies. R. Hillel reared many young *chassidim* according to the ways of *Chassidus*, and even taught and wrote unique teachings of *Chassidus*, some of which are printed in the *sefer Pelach Harimon*. R. Hillel passed away on the 11th of Av, 5628.

The Rebbe Maharash related a story he personally witnessed:

R. Hillel Paritcher once asked the Tzemach Tzedek to recite *Chassidus* for him. When the Tzemach Tzedek's protested that it was difficult for him to speak, R. Hillel replied that he could

suffice with a thought of *Chassidus*. After some deliberation, the Tzemach Tzedek donned the hat he wore when saying *Chassidus*, and he sat for a while with his hands over his eyes.

When R. Hillel exited the Rebbe's room, he repeated the *maamar* that the Tzemach Tzedek had transmitted to him by thought.

(רשימת היומן ע' שצ"א)

Although the Rebbeim would not wash for *seuda shlishis* on Shabbos, R. Hillel would.

The Frierdiker Rebbe explained the reason for this. A Rebbe must conduct himself in alignment with how things are on high, and the end of Shabbos is loftier than eating. A *chossid*, on the other hand, however he does his *avoda* is good, so long as he is humbled and gives away from himself.

(סה"ש תרפ"ט ע' 30)

A Moment with The Rebbe



TO CARE FOR A HURT GIRL

Reb Shmuel Kaufman and his wife, Risha, of Detroit, MI had been married for several years, but were not blessed with children. After consulting various Torah leaders, upon the advice of Reb Meir Avtzon, they traveled to the Rebbe.

After he explained his situation, the Rebbe asked him whether during his *shidduchim* meetings he had ever unintentionally hurt a girl's feelings to the point that she might have a grudge against him. Reb Shmuel answered, "No, to the best of my recollection."

The Rebbe then asked again, and again he said he does not recall. Eventually, he remembered one girl he had met, who might have been slighted.

The Rebbe directed him to ask forgiveness with a full heart and added "If she is forgives you, both you and she will be blessed."

Reb Shmuel located the girl, who was indeed hurt. However, after hearing the Rebbe's *bracha*, she forgave him. Some three months later, she became engaged. One month after that, Reb Shmuel's wife became expectant with the oldest of his six children.

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