

# The Weekly *Farbrengens*



**MERKAZ ANASH**  
מרכז אנאש

למען ישמעו • תצוה תשפ"ה • 817  
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, ת"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.

(סיפ"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.

(ס"ה 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 שו"ת סי' רצ"ב ס"ג)



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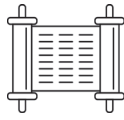
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## BRACHA ON MEGILAH

### Who should say the bracha on the Megilah?

As a rule, when one person can say a bracha for others, it is preferable for many people to be *yotzei* with the same bracha, since *berov am hadras Melech*, "in multitudes there is glorification of the king."<sup>1</sup>

On the flip side, there's an advantage for each person to say the bracha if they might lose concentration while the chazzan is singing the brachos, and it's not considered an unnecessary bracha. In this case, it is best to say it along word for word with the chazzan. This was the Rebbe's practice.<sup>2</sup>

Some write that one should only say the bracha if one has a kosher megilah with which he will follow along, but some hold this is not necessary.<sup>3</sup> Some hold that one should conclude one's own bracha slightly earlier to be able to respond amen to the chazzan's bracha, while others hold that reciting amen would be a *hefsek*.<sup>4</sup>

When reading for others after having already been *yotzei*, the Rama rules that one of those who are fulfilling their obligation should recite the bracha. If they cannot recite the bracha, the *ba'al korei* may recite it for them, but not another person who isn't being *yotzei*.<sup>5</sup>

If there is no minyan – even if there are more than ten women – many *poskim* hold that each person should recite the bracha on their own. However, others hold that the *baal korei* may recite the bracha even when there is no *minyan*,<sup>6</sup> and this is the accepted practice.<sup>7</sup>

1. ראה שו"ע ס"ו.  
2. בן איש חי תצווה סק"א ובשו"ת רב פעלים ח"ד סי' ל"ג. אוצר מנהגי חב"ד חודש אדר ע' רנ"ו סקפ"ט.  
3. שו"ת צי"א ח"א נס"מ"ח.  
4. ילקוט יוסף מועדים ח"ה ע' רצ"ה.  
5. ראה שו"ע"ר סי תקפ"ה ס"ה.  
6. ראה שלימות חיים סי' ס"ר.  
7. כתבי ר' אייזיק ח"א ע' קמ"ו. וראה נתיבים בשדה השליחות ח"ב ע' 145 הע' 7.

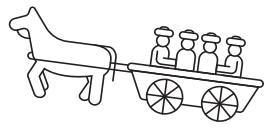
לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה

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# Our Heroes



## REB PERETZ CHEIN

Reb Peretz Chein was a chossid of the Mittlerer Rebbe, and was among those who influenced the Tzemach Tzedek to accept the *nesius*, and he was also instrumental in the appointment of the Rebbe Maharash as Rebbe. He merited seeing six Rabbeim, from the Alter Rebbe, who he saw while still a baby, through the Friediker Rebbe, when the Rebbe was in his boyhood years. Reb Peretz was a rov in Nevel, then in Beshenkovitz and later in Tchernigov. He passed away 26th of Iyar תרמ"ג (1883).

The Mittlerer Rebbe once told Reb Peretz to perform "Tikun Chatzos." Later on, when he came for Yechidus, he told the Rebbe that he had stopped, and explained: "To say Tikun Chatzos with a truthful heart, I am incapable of, and to lie to myself and say it anyway, this I do not want to do..." The Rebbe accepted his argument.

During the weeks before his passing, Reb Peretz continued with his *avoda* as usual. Three days before he passed away he called his son Radatz and told him:

"Many years ago my mother appeared to me and told me three things: (1) 'I have been

sent from shamayim to tell you that your *chazarah* of what you have already learned is more precious than the learning for the first time.' (2) '*Machshavos zaros* during davening is like *piggul*' (a *karban* which was brought with the incorrect intentions and therefore invalid). (3) She also revealed to me all major occurrences that would take place until the end of my life. Now, since the last of those occurrences has happened today, I know that my end is near."

Hearing this, Radatz left the room white and trembling.

On Shabbos, Reb Peretz davened for exceptionally long amount of time, and sent a message that the *seudah* should start without him. Everyone understood that something is about to happen, and they ate their *seudah* quickly.

Having finished their *seudah*, many people gathered to hear the davening of Reb Peretz. The recitation of Shema and Boruch Sheim alone extended for an hour and a half. After finishing davening he inconspicuously sent Reb Shalom Reb Hillel's (the *talmid* of Reb Hillel Paritcher) to visit a nearby *shul* (since he was a *kohen*). As he finished Shmoneh Esreh of *mincha* his *neshama* departed.

(שמו"ס ח"א ע' 276)

## A Moment with The Rebbe

לזכר נשמת מרת חווה לאה בת ר' שמשון הכהן ע"ה



## GO OUT OF YOUR LIMITS FOR CHASSIDUS

The year 5723, commemorating one hundred and fifty years to the Alter Rebbe's *histalkus*, was dedicated by the Rebbe to a massive expansion in publishing the Alter Rebbe's works.

After allocating various jobs to *yungeleit*, at the Purim *farbrenge* the Rebbe publicly said that their work is not satisfactory. "It's certainly not deliberate; everyone must have good excuses. But all the excuses have not delivered another half an hour, or a quarter of an hour of Chassidus study..."

Following the *farbrenge*, the Rebbe delivered a message through Harav Chodakov that from now on they will be

working directly under the Rebbe. Every two weeks, they will need to come in and present how much work they accomplished.

Despite months of diligent work, with the *yungeleit* investing themselves, and handing in their work, they were still not meeting the Rebbe's expectations. One Friday, 15 Sivan 5723, when the Rebbe came back from the Ohel, he expressed his disappointment to Harav Chodakov:

"*Ich bin arois fun maine gedorim, az andere zolen aroisgein fun zeiere gedorim*, I went out of my limits, to get others to go out their limits. Yet, it hasn't happened..."

(*Sichos Kodesh* 5723 p. 407)