

The Weekly Farbrengens



למען ישמעו • סוכות תשפ"ז • 898
EDITOR - RABBI SHIMON HELLINGER

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' 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"ז-ט)

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 תש"מ (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

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 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 *nesheama*, which should be his primary focus.

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

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)



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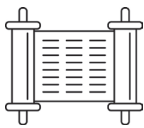
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HOW MANY SHABBOS CANDLES

How many candles are required to light for Shabbos?

Strictly speaking, a single candle fulfills the mitzvah of *hadlakas neiros*, and suffices for an entire household. Still, the widespread custom is to light at least two candles, corresponding to the two expressions used regarding Shabbos, *zachor* and *shamor*.¹ Some further find in the two candles an allusion to the husband and wife, an idea that appears in Kabbalah as well.²

A common practice, and the apparent Chabad custom, is to add a candle for each child born.³ Other customs include seven, corresponding to the days of the week, or ten, for the Aseres Hadibros.⁴

Once a woman has settled on a certain number, she may not decrease it, even if, *chas v'shalom*, a child later passes away, or she becomes widowed or divorced. Upon remarriage, she should continue lighting at least her accustomed number. If there is a strong need to decrease, she must perform *hataras nedarim*.⁵

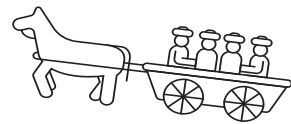
When away from home, some light just two candles. She need not make *hataras nedarim* as it's assumed that she only accepted the *hiddur* of additional candles for when she's at home.⁶ If, however, she has made a practice of lighting her full accustomed number even while away, this becomes binding like a *neder*, and *hataras nedarim* is needed to discontinue it.⁷

Minhag Chabad is for even young, unmarried girls to light their own candle. Here, though, the Rebbe was firm that a girl should light specifically one candle, which is enough according to the basic halacha (even when away from home). This avoids evoking the inappropriate association of two candles for husband and wife, preserves the sense that the primary mitzvah of the home belongs to the mother of the home, and doesn't make a girl feel like she doesn't have to come home to her parents for yom tov.⁸ An unmarried man, however, lights two candles.

1. טור וש"ע או"ח סי' רס"ג ס"א.
2. פסקי תשובות שם. אבל להעיר שו"ע ר' שם וקו"א שם סק"ה.
3. ראה אליה רבה שם סק"ב. מטה משה ח"ד סק"ד. וראה זוה"ח תיקונים ק"כ, א.
4. ראה ליקוטי מהר"ח, סדר הנהגת ער"ש. תורת חיים סופר סק"ד. וראה אג"ק ח"ל ע' כח.
5. משנ"ב שם סק"ו בשם מג"א.
6. פסקי תשובות או"ח סי' רס"ג.
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9. פסקי תשובות שם, ומביא בשם שער המצוות בהלכה סי' ע"ה סק"ג וש"ת בית ישראל ח"א סי' קמ"ח.
10. אג"ק ח"ל ע' כח-כט.

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

Our Heroes



R. YITZCHAK AIZIK OF VITEBSK

R. Yitzchak Aizik Beharad (Bograd) was born in 5528 (1768), in the town of Smilovitch, in the Minsk district. In 5543 (1783) he attended the Minsk debate between the Alter Rebbe and some of the leading non-Chassidic Rabbonim, following which he became a chossid of the Alter Rebbe.

R. Yitzchak Aizik received *semicha* from the Alter Rebbe and served as the Rov of Vitebsk for 60 years. He was also a chossid of the Mittlerer Rebbe and Tzemach Tzedek, and had a close relationship with the Rebbe Maharash in his youth. R. Yitzchak Aizik merited a very long life, passing away in 5627 (1867), at the approximate age of 100. His *teshuvos* were published in *Shu"t Pnei Yitzchak*, and some additional *chidushim* of his remain in manuscript.

One erev Shabbos after *chatzos*, a man entered the Vitebsker Rov's home and requested a *din Torah*. Asked why he couldn't choose a better time, the man explained that he was a *melamed* and he couldn't leave his students anytime during the week. R. Yitzchak Aizik acquiesced. When he asked where the other party was, the *melamed* replied that he came to hold a *din Torah* with Hashem.

R. Yitzchak Aizik sat down and the *melamed* presented his arguments: "There are three partners in creating a child – the two parents and Hashem. Now, I have a daughter to marry off and no money, but the third partner is well off and isn't helping out." R. Yitzchak Aizik became very serious, and he *paskened* that the *melamed* is right.

On Sunday, a fancy carriage parked in front of the *melamed's* home. The wife of the local *poritz* was suffering from a toothache, and they heard that the *melamed's* wife could practice magical healing. Reluctantly, the woman went, and miraculously, the pain disappeared. The *poritz's* wife was grateful, and hearing about their dire state, she gifted them with more than enough money to marry their daughter.

Before R. Yitzchak Aizik accepted the *rabbonus* in Vitebsk, the Alter Rebbe posed three *shailos* to him and then told him how to *pasken*. R. Yitzchak Aizik understood that he will need to rule on these cases, and indeed, two of the *shailos* came up soon after. Sixty years passed and the third *shailah* hadn't come up, but R. Yitzchak Aizik was certain that he wouldn't leave this world until he is presented with that case.

One day, the elderly R. Yitzchak Aizik was sitting in the Beis Din, when a butcher entered the next room and asked another *rov* about an animal lung and he ruled it to be *treif* as Halacha states. Hearing the exact question that the Alter Rebbe had told him 60 years prior, R. Yitzchak Aizik knew that it had to be *kosher*. The *rabbonim* probed the butcher until he admitted having intentionally damaged the lung to settle a score.

Having addressed the third *shailah*, R. Yitzchak Aizik called for the *Chevra Kadisha*. Everyone was surprised since he looked healthy, but he was adamant. He entered his home and lay in his bed, and he returned his *neshamah* to his maker.

(לקו"ס פרלוב דפ"ח ע' פא)

A Moment with The Rebbe



HIS CHILDREN CARING FOR EACH OTHER

The Rebbe's mazkir, Reb Binyomin Klein, related:

Before Sukkos one year, a Crown Heights youngman entered a small esrog shop and was surprised to see a wealthy acquaintance buying a simple esrog.

The *gvir* explained that he planned to buy another beautiful esrog, but he bought this one to support the shopkeeper, a chossid who was struggling financially.

On Sukkos morning in 770, however, his friend noticed him using the plain esrog. "I realized," the man explained, "that the most

mehudardike esrog is one through which I fulfilled the mitzvah of ahavas Yisroel and helped another Yid."

The chossid decided to write the entire episode to the Rebbe and gave the note to me.

When I entered the Rebbe's room with this note among other matters, the Rebbe stopped and spent a while reading it. He read the story through, and then read it again and again.

I could see the Rebbe's face light up as he read. The tremendous *nachas* and satisfaction from the care of chassidim for one another was plainly visible on his face.