

The Weekly *Farbrengens*

MERKAZ ANASH
מרכז אנאש
606 • תמונה תשפ"א • למען ישמעו
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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"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 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.

(סיפור ז'וין מועדים 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.

(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.

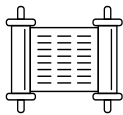
(לקו"ש ח"ג ע' 920, ח"ד ע' 1274, וראה שו"ע"ר סי' רצ"ב ס"ג)

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PURIM SEUDA INTO SHABBOS

What do I do on a Friday Purim regarding the seuda?

Generally, a large celebratory meal, even for a mitzva, may not be held on Friday, unless it must be held that day - such as a bris - in which case it should begin at least three seasonal hours before sunset (see issue 551). When Purim falls on Friday, Rema rules to hold the seuda in the morning, and in any case, to start the seuda before the tenth hour.¹

If one didn't have a chance earlier, the seuda may be held even close to Shabbos. However, one must stop eating and drinking by sunset, when the time for kiddush arrives. Chazal forbade even a sip of water prior to kiddush (unlike other mitzvos where only a meal may not be eaten beforehand), since the ideal time for kiddush is at the start of its time frame, close to the onset of Shabbos.²

There is a halachic method by which a meal already in progress when Shabbos begins can continue after interrupting to make kiddush. Since kiddush was primarily ordained to be recited before the Shabbos meal, one must spread a cloth over the bread (pores mapa) to introduce it after kiddush in honor of Shabbos.³

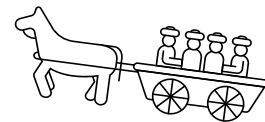
If one already recited hagafen over wine during the first segment of the meal, the hagafen in kiddush should be omitted. However, there is a difference of opinion whether a new hamotzi must be recited over the challa, since kiddush may constitute a hefsek. In practice, due to the doubt, one does not repeat hamotzi, though lechem mishneh should be held. Still, a baal nefesh should ideally avoid this doubtful situation by bentching before sunset, the time for kiddush.⁴

When bentching after the conclusion of the seuda during the night, there is discussion whether both v'al hanisim and r'tzei are recited, since they are somewhat of a contradiction (it can't be both Shabbos and Purim). In practice, if one ate a kezayis of bread after nightfall, he should say both. Otherwise, he recites only v'al hanisim.⁵

According to kabbala, pores mapa isn't preferred as it distorts the proper order of the mitzvos.⁶ The Rebbe Rashab and Friediker Rebbe thus personally refrained from practicing pores mapa, but allowed it to be done by their farbrengens that continued into Friday night, to enable continued l'chaim. This was the case by many of the Rebbe's farbrengens as well, where one of the chassidim would be motzi the congregation with kiddush with the Rebbe's encouragement, while the Rebbe himself wasn't yotzei. After some confusion regarding the procedure ensued at the farbrengen on the second day of Rosh Hashana 5744, the Rebbe discontinued the practice, and referred to it in 5748 as "this practice was ceased in Chabad."

5. ראה שו"ע סי' קפ"ח סי' י"ז, וראה נתיבים שם וביאורי הלכה שם סי' ג'. ולהעיר שאצל הרבי לפעמים כשהוא לא יצא בקידוש ולא אכל מ"מ אמר הרחמן של שבת כשהציבור יצאו בקידוש - ראה תחילת שיחת יום שמחת תשד"מ).
6. ראה כף החיים סי' רע"א סק"ב וכ"ו.
7. ראה שה"ש תש"ד ע' 40-39 (שמח"ת בעש"ק, ואודות קביעות זה אצל אדמו"ר הרשב"ב בתר"פ), תר"מ ח"י ע' 39 (ב' דחה"ס תשי"ד), ח"י ע' 96-95 (שמח"ת תשי"ז), חכ"ט ע' 36 (ב' דחה"ס תשכ"א), חל"ח ע' 13-12 (ב' דר"ה תשכ"ד), חמ"ח ע' 15 (ב' דר"ה תשכ"ז), תר"מ תשד"מ ח"א ע' 25-28 (ב' דר"ה) וע' 323 (שמח"ת) וע' 370 (בנוגע לאמירת הרחמן של שבת), תר"מ תשמ"ח ח"א ע' 319 (שמח"ת).

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



R. SHMUEL GURARY

R. Shmuel was one the 'Yoshvim' - young men who learned in Lubavitch in the times of the Rebbe Maharash, and was instructed by the Rebbe to go into business. He was the trusted agent of the Rebbe Rashab in community work. He was devoted to the success of Tomchei Temimim and many other things that the Rebbeim stood for, and he supported them financially.

(התמים ח"א ע' ט')

R. Yisroel Nevler once recounted how he observed Reb Shmuel crying intensely during Davening as he said the words "ברחמיך הרבים רחם עלינו", with your great mercy have pity on us.

"This took my heart," R. Yisroel said. "He was definitely not lacking anything material, and his beseeching and crying was purely for spiritual matters."

(לשמע און ע' ק"ד)

The Rebbe Rashab once asked R. Shmuel to undertake an extremely challenging task. R. Shmuel asked the Rebbe if in the merit of carrying out

the task he would be promised to be with the Rebbe Rashab in Gan Eden. The Rebbe Rashab replied that he could not fulfill such a request, but he could promise that R. Shmuel would be able to hear Chassidus from the Rebbe Rashab in the World to Come.

(לשמע און ע' ק"ג)

In the summer of 5680 (1920), the economic situation in Russia took a turn for the worse, and many of the wealthy chassidim lost their possessions. As a result, the situation of the yeshiva Tomchei Temimim reached a point that on some days there was simply no food for the bochurim.

R. Shmuel had moved to Rostov the previous year and had dedicated himself to supporting the yeshiva. At that point he was not a rich man; in fact, he had lost everything in the revolution and the economic ruin. Yet R. Shmuel took out loans and sold expensive possessions, donating all the money for the talmidim. The yeshiva in Rostov continued to exist with all sixty of its bochurim for another full year due to R. Shmuel's selflessness.

(ספר התולדות אדמו"ר הרי"ץ ח"ג)

A Moment with The Rebbe



HASHEM BEGS YOU TO KEEP SHABBOS

Despite being engaged in the depths of Torah and global matters, the Rebbe invested time and energy to inspire single individuals. In the following note, the Rebbe implores a Yid to accept upon himself Shabbos observance:

"Hashem has blessed the day of Shabbos, and invested in it the power to uplift and invigorate the neshamos of Yidden, even of those who don't feel it yet.

"So too a day of rain blesses the field of a person that is sleeping. Even if he hasn't been informed of the rain yet, he is still blessed just the same.

"Hashem begs his sons and daughters, that on the day that He rests, they should also rest. He then troubled himself to list all the appropriate behaviors.

"How could you need more explaining, when your Father, the King, stands next to you and begs, 'My son, my daughter, have mercy on me! Don't disturb my rest by desecrating it! Take pleasure in the Shabbos, together with your entire family, and the blessings of Shabbos will spread to the following weekdays.'"

(Kuntres Michtovim Uma'anos, Tammuz 5774)