

The Weekly Farbrengens

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מרכז אנאש

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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, תנ"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.

(סיפ"ח ז'ין 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.

(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 שו"ע"ר סי' רצ"ב ס"ג)

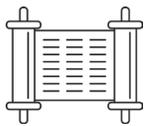
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MATONOS LOEVYONIM: TO WHOM?

To whom can I give my Matonos Loevyonim?

Matonos Loevyonim, one of the primary mitzvos of Purim, is to make the needy happy and share with them the joy of Yom Tov. One's own simcha isn't complete unless one shares it with others, and one should rather give additional gifts to the needy than give abundant mishloach manos.¹

While some explain that "evyonim" implies specifically to someone utterly destitute and reduced to begging (evyon),² most expand it to anyone struggling to meet normal living costs - food, clothing, or other essential expenses (oni).³ Moreover, one who lacks a stable job, cannot cover normal monthly expenses, and has no significant assets (apart from his home) may be labeled an evyon.⁴ Even after he has received some financial help, he may accept more (up to a year's sustenance) if his lack is ongoing.⁵

If someone has his everyday needs covered but now needs funds to marry off a child, some include this in Matonos Loevyonim, while others consider it *tzedaka* but not part of Matonos Loevyonim.

A child or student who lives and eats at his parents' home is generally not considered an evyon for this purpose. Since yeshiva students are provided with food and lodging, they wouldn't seem to qualify. Yet, some communities maintain special Purim funds for them, and the Rebbe would donate on Purim to Kupas Bochorim (through Rabbi Mentlick a"h).

Chazal teach that on Purim, "Kol ha'poshet yad nosnim lo"—"Whoever extends his hand is given." Many understand this to mean that on Purim, one should give to anyone who asks without demanding proof of need. However, this does not require giving large sums; even modest gifts fulfill the mitzvah.

1. ראה רמב"ם הל' מגילה פ"ב הי"ז.
2. מקור חיים לחוות יאיר סי' תרצ"ד.
3. ראה הנסנון בפסק"ת סי' תקצ"ד.
4. ח"ב ע' 402.
5. צדקה ומשפט פ"ב סק"א.

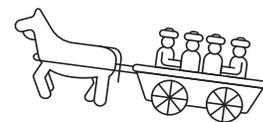
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in honor of a simcha or yahrtzeit

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Our Heroes



R. TUVIA BELKIN

R. Tuvia Belin (5620-5705) was a chossid of the Tzemach Tzedek's grandson Harav Shalom Ber of Retchitza, and later of the Frierdiker Rebbe. Born in Homil, R. Tuvia was a close talmid of R. Mordechai Yoel Duchman, the famous student of R. Aizel of Homil, and served as a *melamed*. In 5666, he moved to America, where he worked as a *melamed* and gave shiurim in Chassidus. He later moved to Eretz Yisroel where he spent the last years of his life.

R. Tuvia wrote down stories he heard from R. Mordechai Yoel and other Chassidim and sent them to the Frierdiker Rebbe at his request. Many were published in the second volume of *Shemuos Vesipurim*, and more will be published in a forthcoming book.

In Vietka, R. Tuvia had a close friend, R. Shmuel Hein, a chassidishe businessman, and the two made up never to farbreng without the other.

Once at the Purim seuda, R. Tuvia began twisting R. Shmuel's hat. When R. Shmuel asked what the matter was, R. Tuvia explained:

"In the old days, Yidden wore fur hats without a brim, allowing them to look up to heaven anytime and think about Hashem (*se'u marom eineichem*). Then, the

Czar ordered that they must wear a *kasket* with a visor at the front to block their view of heaven and awareness of Hashem. Still, when one was preoccupied, his hat would slip to the side, and he would see the heavens. That's why the Satan invented the brimmed hat, so that no matter which way you turn it you won't see the heavens."

R. Tuvia once said to R. Yosef Moshe Posen, a Kopuster chossid who served as the rov of the Tzemach Tzedek shul in Williamsburg, "I'm good!" When R. Yosef Moshe expressed his wonderment, R. Tuvia explained, "To me people will say, 'Tuvia, don't be a ...', so I'm not. But no one says that to you!"

R. Yisroel Jacobson recalls R. Tuvia from his days in New York:

R. Tuvia would give a shiur Chassidus every Friday night in the Dekalb Ave shtiebel. In the winter, the shiur would begin at 1 am and continue for 8 hours until 9 am!

When the Frierdiker Rebbe called for Tanya shiurim in the shuls, R. Tuvia began a shiur in the Watkins Ave shul in Brownsville. He would sometimes stop at my home and it was so enjoyable to talk to a *geshmaker chassidisher Yid*.

(זכרון לבני ישראל ע' ק)

A Moment with The Rebbe

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



CONTINUING THE REBBE'S FARBRENGEN OVERNIGHT

Rabbi Menachem Mendel Groner relates:

I was still a child at the Purim farbrengen of 5726, but the intense pushing toward the end of the farbrengen is etched in my mind. The Rebbe announced that whoever "stretches out his hand" would receive *mashkeh* from the Rebbe's own cup, and everyone crowded forward to get some.

R' Nussy Gourarie, then a bochur, was unable to push his way to the front, and he felt dejected that he didn't receive *mashkeh*. His roommate, R' Bumi Friedland, advised him to extend the Purim farbrengen by learning the Rebbe's sichos and maamorim for the remainder of the night, and in the

morning, approach the Rebbe for *mashkeh*. Nussy took his advice to heart and did as he suggested.

The following morning, when Nussy approached the Rebbe for *mashkeh*, the Rebbe went into his room, took out a bottle of *mashkeh*, and poured for him. Yet, when others asked, saying that they hadn't received the night before, the Rebbe replied surprisingly, "Today isn't Purim, we don't say V'al Hanissim."

Apparently, through his *avoda*, R' Nussy had extended Purim.

(*Maynotecha Issue 16, p. 30*)