

The Weekly Farbrengens



**MERKAZ
ANASH**
מרכז אנאש

555 • תרומה תש"פ • למען ישמעו
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"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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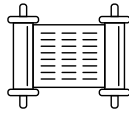
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DIGITAL WRITING

May I walk in front of a security camera on Shabbos?

Whether digital writing on a computer screen is considered writing is the subject of much discussion amongst *poskim*. Some consider digital writing as writing, since one is creating a form on the screen. They likewise prohibit typing on a digital device on *chol hamoed* when writing is generally prohibited.¹

What about walking past a security camera on Shabbos, thereby projecting his image on the screen?

Being recorded by the camera is an inevitable effect of walking past it (*pesik reishet*), but it is not desired (*lo nicha lei*). Although this is prohibited when dealing with a biblical prohibition, many *poskim* hold that this is sufficient when the undesired outcome is a rabbinic prohibition.

Some *poskim* argue that generating one's image on the screen is only *midrabanan*, since it's not the normal manner to write by walking and is thus a *shinui*. Others contend that with regards to a video camera this is the normal manner (like a powering a sewing machine with a foot pedal which isn't a *shinui*).²

Some compare the image generated by the camera to an image reflected by a mirror—neither the image reflected in the mirror nor the image projected on the screen lasts after the person removes himself from the area.³

Others counter further that the letters on the screen are merely arrangements of electrons and not an actual substance, (unlike liquid which is prohibited *midrabanan*).⁴ Therefore, many prominent *poskim* hold that writing on a digital screen isn't considered writing. They thus permit writing on *chol hamoed* on a digital device, and even allow erasing Hashem's name on the screen.⁵ The widespread custom follows this view.

However, writing information to a hard drive, even when the words do not show up on a screen, is lasting, and is a *machlokes* amongst *achronim* if it is forbidden *midrabanan*.⁶ In practice, in times of need, one has whom to rely upon.⁷

If the camera only records when there is motion, walking by would involve the prohibition of activating an electric device. Some argue that one doesn't really want the camera to record his image; it is only there for protection. This is especially so if the one who installed the camera isn't the owner of the property. For this reason, some *poskim* consider this a *pesik reishet delo nicha lei* involving a rabbinic prohibition.

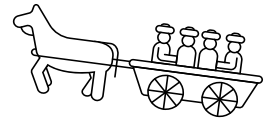
Still, for some people it is somewhat desired, especially for those who set up the system and want it to work properly, recording every passerby. It is also not agreed upon that a *pesik reishet delo nicha lei* is permitted with a rabbinic prohibition. Therefore, one should set the camera to record the entire time and not just when someone walks by.

To avoid the issue of writing to the hard drive, some *poskim* require the camera or computer is to erase itself within a short period of time, like 24 hours after Shabbos. Thus, even if it is considered a *melacha*, it is written with the intention to be erased and lacks permanence.

Additionally, because there are many halachic *shaalos* involved, some *achronim* recommend –as an extra *hiddur*–that the camera be set in a way that it isn't covering the entire area and a person walking by won't necessarily be in the

1. ראה מה שהאריך בזה בס' ארחות השבת פט"ו הע' נ"ה.
 2. ראה ארחות שבת שם וראה מאור השבת ח"ד שם.
 3. שו"ת בצל החכמה ח"ו סי' ס"ה אות ב' וראה שבה"ל ח"י סי' ש' שתלוי בכונתו.
 4. ראה לדוגמה גיטין י"ט ע"ב כתובה במי מילין.
 5. שו"ת יחוד"ד ח"ד סי' נ'.
 6. מאור השבת ח"ד סי' י"ד הע' צ"ט.
 7. ראה מאור השבת שם הע' ק"ב שהגרש"א התיר.

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



MAHARIL – SON OF TZEMACH TZEDEK

Reb Yehuda Leib was the second son born to the Tzemach Tzedek around the year 5571 (1811) in Liadi. His great-grandfather the Alter Rebbe was his *sandak*. He was very close to his grandfather the Mittlerer Rebbe, and would learn with him very often. He was his father's right-hand man, as most of his father's activities would go through him. He married the daughter of Reb Shlomo Friedes of Shklov, a great *chossid* of the Alter Rebbe. After his father the Tzemach Tzedek passed away, he moved to the city of Kopust and many *chassidim* flocked to him. After a short time he fell ill and passed away on 3 Cheshvan 5627 (1866).

Throughout the year after the Tzemach Tzedek's passing, each of the sons *davened* in a *minyana* of his own. The Maharil's manner of *davening* was with a lot of excitement, sometimes walking

from place to place and even dancing. His *davening* was also at great length. The men *davening* in his *minyana* told him that they cannot *daven* so long, and every time he would promise to keep it short, however once he started to *daven* he would forget about the deal. Once he decided to tie himself to the *omud* as a reminder to keep the *davening* short, but from such great fervor he started walking around and dragged the *omud* with him to the other side of *shul*.

(אוצר סיפורי חב"ד ח"ה)

All of the Tzemach Tzedek's sons had business partnerships with various merchants. The Maharil had a partnership with a merchant who dealt with horses. At one point, the Maharil made a calculation of the business. As the total he wrote, "*leis asar ponui minei*," there is no place empty of Hashem.

(סה"ש תש"ה ע' 14)

A Moment with The Rebbe



MOTIVATED THROUGH THOUGHT

Reb Shmuel Aizik Popack, owned a car rental company, and, in the early years, he would provide a car for the Rebbe's regular trips to the Ohel. At one *farbrengen*, the Rebbe mentioned this, and encouraged him to say *l'chaim*.

The Rebbe then said out loud, "Some people I cannot influence, even by repeatedly talking to them. But him I affected just through thinking about him!"

Reb Shmuel Aizik was confused, but the Rebbe immediately clarified, "I am referring to the beard."

Reb Shmuel Aizik, who had just then began growing a full beard, was startled to learn that his personal decision was administered by the Rebbe's thought.

"Stand up and start a *niggun*!"
 (Toras Menachem vol. 39, page 74)

camera's view. If this poses a security concern, one can position a few cameras that will together cover the entire area but no single camera is definitely going to cover the person.⁸

In these *halachos*, even when something is technically allowed, one must still be careful to honor Shabbos in the public form.

8. ראה בכל הנ"ל מאור השבת ח"ד סי' י"ד הע' ק"א.