



פרשת ויקרא
פרשת זכור
אדר ב תשפ"ב

PRE-PURIM SHIURIM
between Mincha & Maariv
daily in the Shule

The Pre-Purim half-hour Shiurim
between Mincha and Maariv will
continue this week in Shule.

Mincha: 7:25pm

Shiur: 7:40-8:08pm

Maariv: 8:08pm

Sunday

Purim Halachos from the Shulchan
Aruch with Rabbi Yossi Moshel

Monday & Tuesday

Sichos of the Rebbe on Purim
with Rabbi Menachem Sufrin

PURIM WITH OUR REBBEIM

Join Rabbi Johnson on Sunday
night for a fascinating Shiur to pre-
pare for a Chassidische Purim.

Learn a unique insight on Purim and
the Megillah from each of the 7
Chabad Rebbes

Sundays 8:30-9:30pm in Kollet.
Zoom option will be available.

SHABBOS SHIUR

The Shabbos afternoon Shiur this
week will be given by Rabbi Yossi
Gordon on the topic of Midrashim
on the Megillah.

After Mincha in Yeshivah Shule

YUD ALEF NISSAN
HACHONA

Stay tuned for the launch of a full-
program of Hachona to prepare for
Yud Alef Nissan 5782, celebrating
the Rebbe's 120th birthday



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When is Haughtiness Okay?

Parshas Vayikra begins the Torah's discussion on the various Korbanos which would be brought on the Mizbeach.

When describing the Mincha flour-offerings, the Torah warns כי כל שאר וכל דבש לא תקטירו לה' ממנו אשה לה' shall not cause to go up in smoke as a fire-offering to Hashem".

According to most commentaries, honey here refers to the sweet juice which come from fruits.

In the very next Posuk, the Torah writes קרבן לה' ראשית תקריבו אותם לה'. This refers to the Bikkurim and to the two loaves brought on Shavuos. The Bikkurim did include dates and which have honey and the two loaves of Shavuos were made as Chometz.

Rashi points out the contradiction of these juxtaposed verses, explaining that the Bikkurim and the Shte Halechem are exceptions to the norm.

In these Pesukim, the Baal Shem Tov (Kesser Shem Tov 2:393) finds a deep insight into how we should approach our service of Hashem.

The Baal Shem Tov explains that honey and leaven represent the Middah of arrogance and haughtiness. Leaven rises and when honey boils it also bubbles up. The posuk teaches us that on the altar of Avodas Hashem, arrogance has no place.

But, there is an exception. The Bikkurim and Shte Halechem are referred to as the Korban Reishis (literally the first offering). This describes a person who is at the beginning stage of serving Hashem.

At the beginning of one's Avodah an element of pride is needed to stand up to one's Yetzer Hora. The Yetzer Hora tries to sway us away with thoughts of "who am I and what am I to be able to approach Hashem." This type of humility is wrong and one requires haughtiness to overcome it.

Even then, the continuation of the Posuk warns; ואלו המזבח לא יעלו לריח ניחח. The Middah of pride may be appropriate as a Korban Reishis and when first approaching Hashem, but it cannot go up onto the altar of Avodas Hashem. If one continues to serve Hashem as an expression of pride or arrogance, it will not be a pleasing fragrance before Him.

The Rebbe expands this theme. Sweet honey represents pleasure. At the beginning of one's Avodas Hashem it may be necessary to learn or keep Mitzvos because of the personal pleasure they derive. But this is Shelo Lishma and only appropriate as a start. Ultimately, our Avodas Hashem should be purely Lishma, for Hashem's sake alone.

The Baal Shem Tov's message is very relevant in our Chinuch approach. In their formative years we are initiating our children into the experience of serving Hashem, a Korban Reishis.

It is necessary for them to be given a strong sense of pride in being frum children to be able to overcome peer pressure, society's perspectives and a host of other challenges. A small dose of haughtiness is appropriate to achieve this.

We also have to give them a Geshmak in Torah and Mitzvos so that they feel its sweetness and enjoyment. There are a lot of competing pleasures the world has to offer and if we want our children to "buy-in" to Yiddishkeit, they need to feel personal enjoyment in it.

This is the Reishis. Long term, we need to inculcate the value of Kabbolas Ol, serving Hashem for His sake. Our personal enjoyment is not the ultimate and certainly not the objective. And we need to ensure that their pride does not become elitism or arrogance, feeling better than others. Then they will climb the altar of Avodas Hashem and be a true pleasing fragrance to Him.

- One is not Yotzai Megillah when heard through the Telephone or microphone
- Half Hallel such as on Rosh Chodesh is only a Minhag
- Megillah 14a
- Maharsha explains that this is because in Eretz Yisroel, we experience Hashem's direct supervision, in contrast to Chutz Laaretz. Therefore the miracles that occur in Eretz Yisroel are by Hashem's hand alone
- Tehillim 113:1
- Machatzis Hashekel 693:2
- OC 693
- OC 693:3
- Siman 693
- OC 693:2
- See Pri Megadim that unlike the Beis Yosef who brings two reasons, the Magen Avraham only brings this reason, based on the rationale that Rava was the latest authority
- Hilchos Chanukah 3:6
- 692
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- Shabbos 118b
- Asifas Dinim Purim 1
- Likutei Sichos 36 p169
- Teshuvos OC 192

The weekly Halacha analysis

Hallel on Purim with no Megillah

Rabbi Yonason Johnson

One of the Shaalos that arose last Purim during Covid lockdowns worldwide, was what people should do if they do not have a Megillah and are unable to hear the Megillah in person¹ from someone else. There was some discussion about the possibility of reading Hallel on Purim instead. What is the basis of this discussion?

We recite full-Hallel² on the Three Regalim; Pesach (first days), Shavuot and Sukkos. The sages also enacted that we should recite full-Hallel on each of the days of the Rabbinic festival of Chanukah.

By reciting Hallel, we are praising Hashem for the miracles that He performed for us at these times. Yet, we don't find any requirement to recite Hallel on Purim, the second of the Rabbinic festivals, which also celebrates our miraculous salvation.

The Gemara³ itself asks why we do not recite Hallel on Purim. If we recite Hallel on Pesach, which celebrates going from slavery to freedom, certainly we should say Hallel on Purim where we celebrate our lives being saved?

The Gemara presents three different answers to this question;

1. The first answer (presented anonymously), is that we do not recite Hallel on miracles that took place outside of Eretz Yisroel⁴. Since the miracle of Purim took place during the time of Golus in Shushan, Hallel was not established.

The Gemara explains that even though Yetzias Mitzrayim took place outside of Eretz Yisroel, the limitation for Hallel only applied to miracles that happened after the initial entry into Eretz Yisroel.

2. Rav Nachman teaches that the reading of the Megillah itself is the Hallel קרייתא זו היליא. Since the Megillah publicises the miracle, this brings to the praise of Hashem.

3. Rava says that the reason that we do not recite Hallel is because אכתי עבדי אחשורוש אנן; even though they were spared from death, "we are still slaves of Achashveirosh".

In the opening Posuk of Hallel⁵, we say הללו ה' עבדי ה', "Servants of Hashem give praise." The Gemara says that applies to Yetzias Mitzrayim where we went from being slaves of Pharaoh to being slaves of Hashem alone.

However, after the miraculous salvation of Purim, the Jewish people remained in Exile

under the rulership of Achashveirosh. Mordechai and the sages could not have established Hallel where we declare that we are slaves only to Hashem.

Even though the Jewish people subsequently returned to Eretz Yisroel, since Hallel could not have been established at the time of the miracle, we too do not recite Hallel⁶.

According to the first and third reasons, there would never be basis to entertain the possibility of reciting Hallel on Purim. However, the second reason implies that in truth we should have an obligation to recite Hallel on Purim. The only reason we don't is because the Megillah reading discharges this obligation.

The Meiri writes that based on the reason of Rav Nachman, one who does not have a Megillah is obligated to recite Hallel on Purim.

The Acharonim discuss whether this practical ramification of the Meiri is or should be observed.

The Beis Yosef⁷ brings the second and third reasons. The Shulchan Aruch⁸ simply rules that we do not recite Hallel on Purim without bringing any reasons. No mention is made of reciting Hallel when a Megillah is not available.

In Birkei Yosef⁹, the Chida writes that since the Poskim do not address the possibility, it implies that Hallel is not recited on Purim under any circumstances. He suggests that this is because the Halacha follows the reason of Rava based on the principle that the Halacha follows the later authority (הלכתא כבתראה).

This is especially so as in the Rif and Rosh's text of the Gemara, Rava is presented as a challenge to the previous reasons, introduced with the words מתקיף רבא "Rava challenged." Since the Gemara does not answer Rava's challenge, his reasoning is accepted.

The Magen Avraham¹⁰ writes this as the reason for the Shulchan Aruch's ruling that Hallel is not recited on Purim¹¹.

However, the Rambam¹² and Baal Halachos Gedolos bring only the reason of Rav Nachman. Machazik Bracha explains that even though Rava is the later authority, they adopt Rav Nachman's reason because his reasoning makes more sense.

In Machazik Bracha and Shiurei Bracha, the Chid"i explains that even according to Rav Nachman's reasoning one would not necessarily recite Hallel. The Gemara is giving the reason why the sages did not establish Hallel for Purim. Once

they did not establish Hallel for Purim, Hallel is not recited even if the reason does not apply (לא פלוג).

After bringing much of the discussion above, Shaarei Teshuva¹³ writes that because of the different opinions, where one does not have a Megillah, they should read Hallel but without the Brachos at the beginning and the end. The rationale is that by reciting Hallel in this manner, one does not lose out.

However, Shivas Tzion¹⁴ writes that it is problematic to say Hallel even without a Bracha. This is based on the Gemara¹⁵ that "one who recites Hallel every day is a curser and blasphemer". Rashi explains that by reciting Hallel on days other than those that the sages instituted, they cheapen the Hallel making it like a song.

Sedeh Chemed¹⁶ explains that this concern only applies when reciting Hallel as Hallel. If one recites these chapters of Tehillim as prayers and supplications (תחינה), there is no concern. He points out that this is the intention of the Shaarei Teshuvah who writes that one should say Hallel "like reading Tehillim".

The Rebbe¹⁷ provides a novel explanation for the opinion of Rav Nachman which rules out the possibility of reciting Hallel on Purim. Rav Nachman's statement קרייתא זו היליא is explaining that the only way to fulfil the Hallel of Purim is through the Megillah.

The conventional Hallel is only recited over open miracles that we can clearly perceive their miraculous nature. Since the miracle of Purim is hidden within the veil of natural events we cannot recite Hallel. However, the Megillah is part of the 24 books of Torah. Since Torah reveals the truth of everything, the Megillah itself can be read as Hallel.

Rabbi Yehuda Assad asked the Chasam Sofer that according to the Meiri, if one recited Hallel, they should exempt from the Megillah. The Chasam Sofer¹⁸ answers that Hallel only replaces the Megillah reading if it is not possible in any other way e.g. there is no megillah and one cannot write one.

Proof for this is that when Purim falls on Shabbos and the Megillah can't be read, why don't we just say Hallel to be Yotzai on the actual day of Purim? We see from this that even for the Meiri, relying on Hallel, is only a possibility where there is no other option.