



לזכות  
הרה"ת ר' שאול אליעזר  
וזוגתו מרת ציפה שרה מנוחה  
ומשפחתם  
מנחם מענדל, שושנה מרים, ישראל,  
שמואל, ושניאור זלמן שיחיו  
וורטהיימר



PURIM 5713, JEM 286621

# Heavenly Affairs

PURIM 5713



**P**urim 5713 was the third annual Purim farbrengen with the Rebbe, taking place just over two years after the Rebbe's acceptance of the *nesius*. The Purim farbrengen throughout the years was known for its many unique *giluyim* and this one was no different. It is especially remembered for the story of "Hoorá" with the events surrounding it, and it being the first time the Rebbe said two *maamarim* at a farbrengen.

This account is based off the diaries of Reb Yoel Kahn, Reb Sholom Feldman and others, and the hanacha of this farbrengen in Toras Menachem.

## PRACTICE OVER THEORY

The Rebbe came down to the *chatzer* [the driveway area next to 770, formally known as the *shalash*, today the western part of the large shul at 770] at 9:00 p.m. for the Purim farbrengen. First, the Rebbe asked whether at least 10 people had washed, and then he washed himself. Shortly after

he entered, the *hachanah niggun* to the *maamar* was sung, and the Rebbe said a *maamar* on the *possuk* in the Megillah “*Vayehi omein.*”

Following the *maamar*, the Rebbe explained the advantage of the *mesiras nefesh* of Yidden in the Purim story over that of *matan Torah*. The Rebbe then went on to talk about the importance of practical deeds.

At the end of the *sicha*, the Rebbe said: “As we discussed about the advantage of practice over abstract, this is especially true regarding joy and saying *l’chaim*. Everyone should take advantage of this opportunity (אריינכאפן) today.”

The Rebbe encouraged everyone to say *l’chaim* and even poured the *meshke* himself for many people. The Rebbe then asked that the *bochurim* should sing a joyful *niggun* and “display your abilities” not just in singing but in joy.

During the *niggun*, one of the senior Chassidim approached the Rebbe and mentioned that since Purim is an auspicious time for the downfall of Yidden’s enemies, and many Yidden behind the Iron Curtain are suffering greatly right now, he requests a *bracha* for their salvation.

### ANNUAL APPEAL

The Rebbe then explained the importance of the annual *magbis*:

“The Rebbe Rashab would collect money during farbrengens three times a year: Simchas Torah, Yud-Tes Kislev and Purim. Simchas Torah was for Tomchei Temimim, Purim for a special fund of which the monies raised would be used for causes at the Rebbe Rashab’s discretion (*mosdos*, grants to individuals, etc.) and Yud-Tes Kislev was for both funds. Being that these projects still exist and the money is needed more than ever, everyone gathered here should take part.

“When taking part in a cause, especially one that the Rebbe Rashab determined as an auspicious opportunity, it brings extra *brachos* and success, and one can come to the Rebbe Rashab and request that he draw down all the *brachos* into the world, clearly and visibly good.”

### THE AMALEK OF TODAY

Following this, the Rebbe spoke about the central role of Esther in the *nes* of Purim and the



THE REBBE LISTENS TO THE MEGILLAH READING ON PURIM MORNING, 5713.

lesson from it regarding the effect Jewish mothers have, especially in matters of education.

The Rebbe concluded the *sicha* saying:

“The Frierdiker Rebbe writes that even today there are the schemes of Haman, the Amalek of each generation.

“The protection from this is through Jewish women educating their children *al taharas hakodesh*, without compromising on standards and without making calculations about the child finding a job when he grows up, by ensuring that the child learns the local language and graduates from college (or at the very least, high school). The mother needs to be aware that Hashem is going to provide everything needed in *gashmiyus*; she must provide the *ruchniyus* needs of the child.

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PURIM 5773, JEM 286626

to work politically to abolish the decree; they weren't even told the weight of the problem. Mordechai simply told them, "Young Jewish children, you must learn Torah!" He then taught them *hilchos kemitzah* [the handful taken from a *korban minchah*]*—not even practical halachos that they needed for day-to-day life, like tefillin, etc.*

"Today too, especially in America, Yiddishe mothers must know that they shouldn't worry about *gashmiyusdike tachlis* of their children, afraid that they will grow up as '*batlanim*' with no chance in life, and an embarrassment to

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all around them. They must ensure that the children grow up to follow the way of Torah and mitzvos, and this will draw down success and salvation to the children, their homes, and the homes of all Yidden."

### "SAY L'CHAIM"

The assembled sang and danced for a while, after which the Rebbe announced:

"Purim requires singing and dancing, but singing and dancing is not enough. In addition there is a *mitzvah* 'לבסומי בפורי'—to be intoxicated on Purim."

"There are those who are *yotze* the *mitzvah* by going to sleep—they drink minimal amounts of wine and then immediately go to sleep. This extra wine helps them sleep better.

"Chassidim though have the *seder* that we say *l'chaim*, thus quieting the *nefesh habehamis*, and waking up the *nefesh ha'elokis*, bringing it to the state where it cannot distinguish between ברוך מרדכי and ארור המן.

"In America, it is customary to bid by raising one's hand. Therefore, those who want to take part in *simcha*, raise your right hands. Those who want to be *yotze* through sleep, raise





your left hands. This isn't a joke—in Shulchan Aruch it says one can be *yotze* with sleep.”

During the *niggunim*, the Rebbe turned to a number of people and told them to say *l'chaim*.

”Say *l'chaim* on a full cup, just as in the Beis *Hamikdash*, containers had to be full in order to sanctify their contents,” the Rebbe said to one man.

The Rebbe blessed one individual who had traveled from Chicago that he should become a *gevir*, and when that happens, he should give half his wealth to Kupas Rabbeinu (the fund from which the Rebbeim would give monies to various causes; see *sicha* quoted above).

Reb Pinchas Levitin was told to say *l'chaim* “*k'minhag pariz*” (according to the “Paris” standards).

Reb Yechezkel Brod said *l'chaim* on behalf of the Chassidim in Russia. He reported that in the last letter from Russia, they wrote that all correspondence should stop. The Rebbe responded by quoting the story of when Yidden were sent into *galus Bavel*, Hashem offered the *novi* Yirmeyah that the Yidden can either be connected to Him through Yirmeyah (and Yirmeyah will go with them into *galus*) or to have a direct connection with Hashem themselves. The *novi* replied that

it's better that the Yidden are able to connect to Hashem themselves. [Similarly, although seemingly the Russian Chassidim's inability to correspond is a disadvantage, it also means that they have a unique ability to speak to Hashem directly.]

The Rebbe then asked that “Ani Ma'amin” be sung.

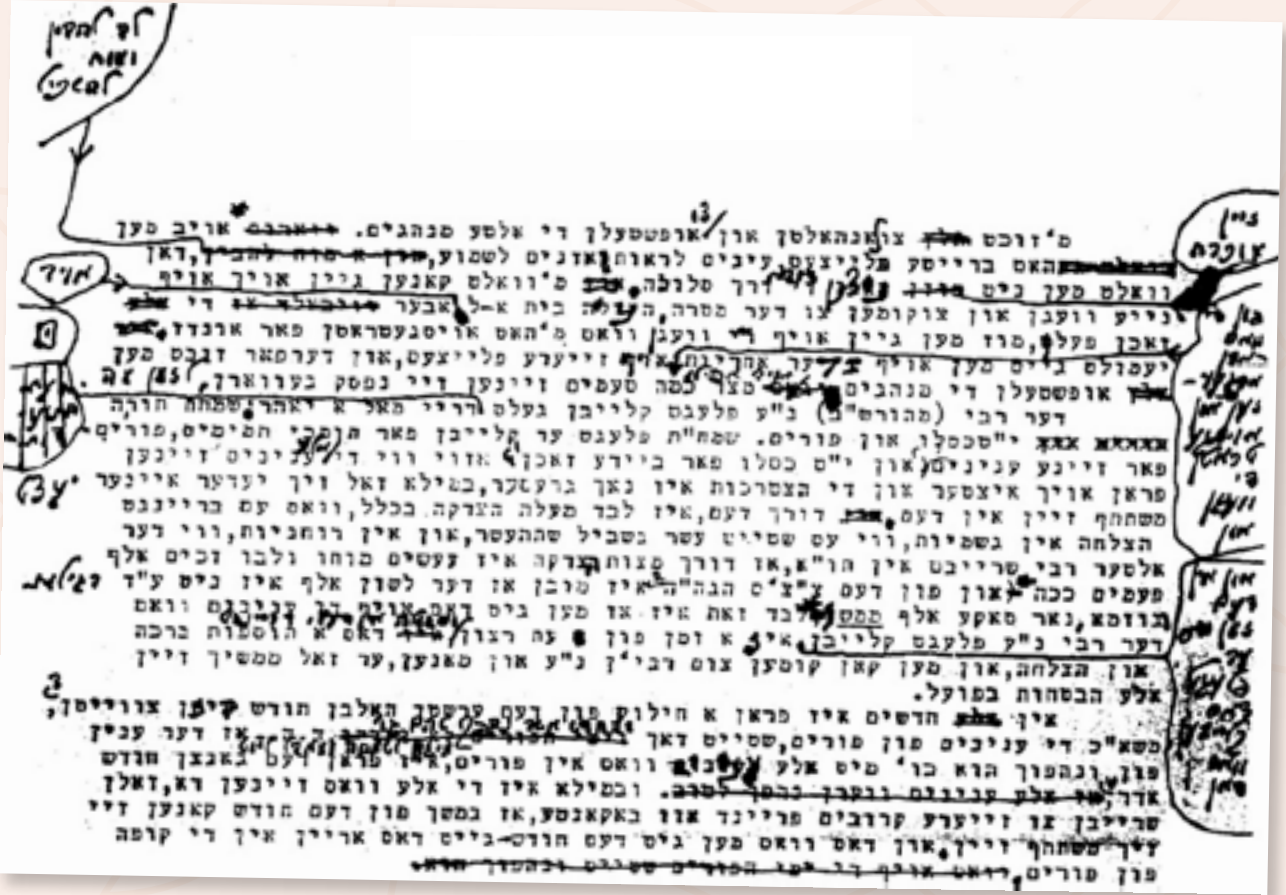
When a *bochur* asked for a *bracha* because he was drafted to the army, the Rebbe replied that when he returns he will no doubt join a *chassidische farbrengen*.

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#### LEARN CHASSIDUS AND BRING MOSHIACH

The Rebbe spoke to one individual, encouraging him to learn Chassidus. The man replied that he





THE REBBE'S HAGAHOS ON ONE OF THE SICHOS, PURIM 5713.

has no knack in it, nor does he see the gain to be had from Chassidus. The Rebbe explained using the example of a train: The passenger doesn't necessarily understand all of the underlying mechanics that cause the train to move. Nevertheless, when he needs to travel, he gets on the train. Regardless of whether he understands or not, it brings him to his destination. Similarly, Chassidus raises a person up from the lowest depths to the greatest heights, even if he doesn't immediately know how.

In the *sichos* that followed, the Rebbe went on to explain the importance of learning Chassidus, and why it is so necessary today:

“When Hashem tells a person (through so-and-so), in תשי”ג, ‘Here, I am showing you my great beauty and giving you the secret-of-secrets, the king’s crown (i.e. Chassidus),’ there can be no greater rebellion against Him than not paying attention to the revelations of Chassidus.”

After the *sicha*, the Rebbe said to sing the *niggun* “Kol Baya’ar.”

### HOO-RAH

At around 4:00 a.m., the Rebbe’s face grew very solemn, and he told the following story:

“After the revolution that ousted the Czar of Russia, the Rebbe Rashab instructed the Chassidim to partake in the government elections. Following his Rebbe’s heed, one of the Chassidim, though fully immersed in Torah with no interest in world news nor knowledge of the political situation around him, went to the polling station to cast his vote. Obviously, as before doing any other action mandated by the Rebbe, he first went to the *mikveh* and put on his *gartel*. After following his friends’ instructions on the procedure of voting, the Chossid saw that nearby there was a group of people excitedly cheering “Hoo-rah!” Assuming this was part of the process, he joined them in their cheers, “Hoo-rah! Hoo-rah! Hoo-rah!” (In Hebrew הוּא-רַע—he is bad...)”



*As the Rebbe described the Chossid's actions, there was a big smile on his face, holding both hands together in a triangle position mimicking the cheer.*

As the Rebbe described the Chossid's actions, there was a big smile on his face, holding both hands together in a triangle position mimicking the cheer. The Rebbe then turned to his right side and said over the whole story, then to his left and repeated it a third time, each time using the hand motions of the cheers.

Realizing that something deeper than what meets the eye was going on, everyone at the farbrengen stood up and shouted "Hoo-rah! Hoo-rah! Hoo-rah!" (See sidebar.)

Then, the Rebbe's face once again took on a serious look as he leaned on his arm for a few seconds, and then immediately started saying a *maamar* starting with the words "Al Kein Kar'u."

This was the first time in the Rebbe's *nesius* that he said two *maamarim* in one farbrengen, and it took everyone by great surprise.

After the *maamar*, the Rebbe said they should sing the "Shalosh Tenu'os," then "Daled Bavos" and "Nye Zuritzi Chloptzi."

The Rebbe ended the farbrengen with a short *sicha* and a *bracha* to the assembled:

"Hashem should grant each of us, our families, and all Yidden, the *zechus* to reach the level where the concept of *galus* has no place, and we will automatically have the true and final *geulah*, speedily in our days!"

The Rebbe led the bentching with a cup of wine, and instructed Rabbi Hodakov to say "Ve'al Hanisim" aloud. After bentching, the Rebbe gave out *kos shel bracha*, and at the end of the distribution, the Rebbe asked Rabbi Hodakov to submit to him a summary of the *sichos*.

The farbrengen ended at around 5:00 a.m. Just before leaving, the Rebbe wished everyone "Gut yom tov. We shall meet again at the next *chassidische* farbrengen, as soon as possible." **T**



## FROM 770 TO THE SOVIET UNION

Two months before this farbrengen, on a blustery Thursday evening (21 Teves 5713) the Rebbe published a new *maamar* of the Frierdiker Rebbe, titled אין הקב"ה בא בטרוניא עם ברייתו — Hashem Doesn't Act Overbearingly with His Creations, which was said in 5685 (תרפ"ה). Although in the early years of his *nesius* the Rebbe frequently published the Frierdiker Rebbe's *maamarim*, they were generally for special occasions and *chassidische yomim tovim*. This time it was remarkable in being unremarkable—an apparently regular day without any specific reason. The *maamar* discusses the greatness of *mesiras nefesh*, and that if we, in *galus*, are given such a challenge that means we have the energy to withstand the pressure.

At the farbrengen on the following Shabbos, 23 Teves, the Rebbe extolled the sacrifice of the Yidden living in Stalinist Russia for the great effort they expend on keeping mitzvos, despite the dangers to livelihood and life itself.

A few days later, on Tuesday, 26 Teves, the Russian government officially announced that it had “uncovered” a plot by a cell of terrorist-doctors, who planned to poison several key members of the Communist Party. Most of the group were, they claimed, part of the Jewish International Bourgeois organisation, known as the “Joint,” with some assistance from British Intelligence. The investigation still in process. Of the nine people accused of being involved, six were Jewish.

Thus, the infamous Doctors' Plot—a modern-day blood libel—was launched. Throughout the USSR, and especially in educational, military and medical groups, people were warned to beware of “enemies of the State.” Those more involved in politics, as well as other doctors who personally knew the “terrorists,” realized that this was all a fabrication, one of Stalin's political machinations.

The masses believed all the lies they were fed by the media, and many Yidden were fired from their jobs by their Russian managers. This knee-jerk reaction was especially apparent in the scientific, higher education, and obviously, medical, fields. Anti-semitism was rampant on the streets as in workplaces. Yidden in many places were afraid to even be seen in public.

It was fairly obvious that they would be found guilty and put to death, and it seemed likely that

(state-sponsored) pogroms would break out throughout Russia, much as they had in the time of the Czars.

On 16 Adar, two days after the eventful Purim farbrengen, the Soviet radio station of Moscow had a dramatic announcement: Two days earlier Stalin had become ill and fallen into a coma. The next day the truth was announced—Stalin was dead.

Yidden throughout Russia breathed a huge sigh of relief. With Stalin's death, the scheme was dead too.

The Rebbe never explained what exactly was the meaning of the story he told at the farbrengen, nor the reason for the hand motions, cheers and additional *maamarim*, however, Chassidim speculated that the Rebbe's actions and the events taking place in Russia at the time were surely connected.

Thirty eight years later, in 5751, when this *maamar* of “Al Kein Kar'u” was edited by the Rebbe and prepared for publication, the editors added, as always, an introduction to the *maamar*. As with the *maamarim* themselves, this was reviewed and edited as the Rebbe saw fit to publish.

In this introduction, they wrote:

“לקראת ימי הפורים הבאים עלינו לטובה, הננו מוציאים לאור את המאמר דיבור המתחיל 'על כן קראו לימים האלה פורים', שאמר כ"ק אדמו"ר שליט"א בהתוועדות פורים תשי"ג, המאמר השני שנאמר בהתוועדות דפורים בשנה ה'היא, שאמירתו הייתה קשורה, כנראה, עם המאורעות שאירעו בתקופה ההיא עד למפלגתו של המושל דמדינה ההיא שהיה צורך ישראל, כפי שהבינו בשעתו מהסיפור שסיפר כ"ק אדמו"ר שליט"א - כהקדמה ובסמיכות לאמירת מאמר זה - ע"ד הוראת כ"ק אדמו"ר (מהורש"ב) נ"ע בתקופת המהפיכה לאחר מפלתו של הקיסר”.

“As Purim approaches, we publish the *maamar* beginning “Al Kein Kar'u Layamim Ho'aleh Purim,” which the Rebbe said at the farbrengen of Purim 5713—the second *maamar* said at the Purim farbrengen that year. It was said, apparently, in connection with the events that happened at that time [leading up] to the downfall of the leader of That Country, an enemy of Yidden, as was understood then from the story the Rebbe told as an introduction to this *maamar*, regarding the Rebbe Rashab's instructions at the time of the downfall of the Czar.”

The Rebbe approved this introduction, thus acknowledging the speculations of Chassidim at the time.