



לזכות
הרה"ת ר' מאיר יצחק
חזוגתו מרת חוה
ומשפחתם שיחיו
שטיינער



JEM 104314

“Hurry up!”

PURIM 5727*



The following is a translation of portions of a letter written by Reb Avrohom Gerlitzky, a *bochur* at the time, to his friend describing the happenings of Purim 5727* with the Rebbe. Below are a few selections from the lengthy letter.

TUESDAY EVENING, 16 ADAR II, 5727*
Chatzros Kvod Kedushas Admu”r Shlita

Shalom u’Vracha!

I hope you are healthy; here all is well, *baruch Hashem*.

The farbrengen on Purim was a very joyous one. On Purim last year,¹ the Rebbe said that this year’s Purim will be even more joyous, and so

it was. The Rebbe entered the shul at 8:40 p.m. and the Chassidim sang the *niggun* “*Vayehi Bimei Achashverosh*” as the Rebbe joyously encouraged the singing. The Rebbe delivered approximately 10 *sichos* over the course of the farbrengen, some of which lasted almost an entire hour! The Rebbe also said a *maamar* on the words “*Vekibel Hayehudim*,” which lasted about a half hour. The *maamar* was based on the *maamar* “*Vekibel Hayehudim*” that the Frieddiker Rebbe said in the year 5687*, which was recently published.

As the entire farbrengen was recorded, I won’t write the content of all the *sichos* and will only mention some key points of the farbrengen.

During the first *sicha*, the Rebbe mentioned that in the *maamar* “*Vekibel Hayehudim*” of 5687*, the Frierdiker Rebbe stressed that we must keep Torah and *mitzvos* with complete *mesiras nefesh*, no matter what life threatening obstacles stand in our way. How much more so in our times, the Rebbe said, when Torah can be kept openly and without danger, we must keep Torah and *mitzvos* with even more zest and *simcha*.

As you probably know, usually there is a long break after the *maamar*, and that is when many people bring bottles of *mashke* to the Rebbe and he pours *l'chaim* for them. But it doesn't happen all at once and people are allowed to come up later as well.

When one person approached, the Rebbe blessed him that, “If you will do all that you can, Hashem will do all that he can.”

The Rebbe suggested to another person to say *l'chaim*. When the man declined, the Rebbe told him, “Today everything has to be in cash, not pledges” (meaning that today things need to be fulfilled immediately).

An one point during the *farbrengen*, the Rebbe said to someone in English, “In our times there are jets [i.e. we live in the “jet-age” when we can accomplish more with less time and effort]. So one must accomplish a lot; a little is not enough.”

A very tall person approached the Rebbe, and the Rebbe said to him, “A person must be tall, not only physically but spiritually as well. They must go together.”

In the fourth *sicha* the Rebbe told a story about Reb Pinchas Raizes. The Rebbe also mentioned a *Purim Torah* he had heard as a child in *cheder*: Once someone mentioned that the word “*yayin*” has the same *gematriya* as the word “*lekach*.” When asked, “But the *gematriya* of *lekach* is far more than that of *yayin*?” he replied that if you drink a bit more wine, the numbers will add up. They retorted, “But if we take double the amount of wine, two times *yayin* has a higher *gematriya* than *lekach*! Again it does not add up!” He responded that to sort out the numbers, you need to take another piece of *lekach*. The only problem is that it still doesn't add up. So the solution is to drink so much wine that either the numbers will add up or you will be holding at *ad delo yada*—if you can't tell the difference between Hama and Mordechai you surely will not be able to differentiate between *yayin* and *lekach*...

The Rebbe told someone who approached him, “As you most probably know, Shikkun Chabad [in Yerushalayim] just held the opening ceremony for the new neighborhood with a beautiful celebration, which took place on Zayin Adar. May they soon add a third block to the neighborhood in an auspicious time.”

When Rabbi Yolles attempted to give the Rebbe a cup to drink from, the Rebbe told him, “I drink out of my own *becher*...”

Rabbi [Nachman] Kovalsky brought *mishloach manos* to the Rebbe's table. The Rebbe took a piece of cake and then told him, “You will need to take the rest (of the *mishloach manos*) away from here, otherwise [the Chassidim will charge after it and] there will be a big tumult...”

In the fifth *sicha* the Rebbe quoted the Mishna, “*Hakoreh es hamegillah l'mafrea lo yatza*,” which literally means that if someone reads the Megillah backwards, he is not *yotze*. The Baal Shem Tov interpreted this according to Chassidus, that if one reads the Megillah thinking that it's merely something of the past and inapplicable to us today, he is not *yotze* the mitzvah.

The Rebbe spoke of how we see in the Megillah that the existence of the Jewish people is higher than nature and entirely dependant on Hashem. The Jewish people went to Achashverosh's feast, thereby demonstrating that they cared to be liked by the king, and as a result they were given over to the laws of nature to handle them. When Esther heard about the decree, she davened and fasted even though the fast would lessen her favor in the eyes of the king. This is because she knew that through natural means the Jews didn't have a chance, for the entire existence of the Jewish people is supernatural and entirely dependant on Hashem.

The Rebbe then spoke very sharply about the fact that Jews hold interfaith dialogue and debate with leaders from other religions about the truth of Torah. The Rebbe explained at length that it is prohibited according to the Torah, and that this is in the same vein as the Jews “Enjoying the meal of Achashverosh;” i.e. many of these Jews were enjoying the fact that the non-Jews invite them and consider their opinions. Ironically, many of the Jews that participate in these debates know more about other religions than they do about Yiddishkeit, and often know even less about Yiddishkeit than the priest they are debating, since their main elementary education was in public school, and

later in high school and then in college and not in a yeshiva. Even while in college, much of their time was dedicated to sports, after that they could focus on their academic studies, and only later on Judaic topics. The Rebbe spoke about this for an hour with great enthusiasm, concluding in a loud tone that the truth is “*Shema Yisrael, Hashem Elokeinu, Hashem Echad.*”

Mr. Yona Kesse [member of the Israeli Knesset who knew the Rebbe from Yekatrinoslav when he was young -ed.] approached the Rebbe. The Rebbe asked him, “Do you agree with this [that interfaith dialogue is a bad idea]?” The Rebbe went on to tell him, “The irony of all this is, that it is specifically the ignorant people that join these debates, and in the end even the non-Jews themselves regret having held these dialogues in the first place.

In the next *sicha*, the Rebbe spoke about the recent group of six shluchim that were sent to Australia, establishing a yeshiva there. The Rebbe spoke with great passion, quoting the last *pesukim* of the Megillah where Achashverosh assigned a tax to the people of the faraway islands. The yeshiva is not in a place where there were many *yeshivos* before, rather in a faraway place, turning it into a “Shushan Habira,” a place of holiness. The Rebbe praised the shluchim that leave their comfort zone in order to spread Yiddishkeit.

In middle of the *sicha*, the Rebbe stopped and said “Rabbi Rubin is here. He is a *Yerushalayimer* with a *shtreimel*. He should come up to the platform.”

When someone approached the Rebbe to receive *mashke*, the Rebbe told him that he should accept it with his right hand just like it is being giving to him with the right hand. The Rebbe added, “Your right hand is accepted amongst the *misnagdim* as well...”

After the next *sicha*, the Rebbe turned to the crowd, “Is there anyone here who is already holding by *ad delo yada*, or could now become *ad delo yada*?”

The Rebbe then told someone, “You are a *Yerushalayim'diker*, so you can be *ad delo yada* (now) on Shushan Purim.”

The Rebbe then spoke about the *magbis* (appeal) for Kupas Rabbeinu which is held each year on Purim. The Rebbe went on to say that he will deliver a *Rashi sicha* on a *possuk* from the Megillah. “Usually we expound on the Rashis on Shabbos,” the Rebbe said, “but why is it Esther’s fault (ואם



איז אסתר שולדיק) that we don’t read the Megillah on Shabbos?”

Reb Yoel Kahn handed the Rebbe a Chumash Shemos with Rashi, which includes Megillas Esther. The Rebbe smiled and told him that he doesn’t need the Chumash as he already looked over the Rashi earlier.

After the *sicha* on Rashi, the Rebbe told a few people to say *l’chaim* on a full cup. The Rebbe then announced that the parents of those *bochurim* who recently went on shlichus to Australia should say *l’chaim* on a full cup.

“Where are they all?” the Rebbe asked. “Reb Schneur Zalman [Duchman] is a *shliach tzibbur* for everyone, so he should be *motzie* the parents as well. He will be *motzie* the *talmidim* and the *talmidim* of



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their *talmidim*, *ad sof kol hadoros* (until the end of time)...”

The Rebbe then said, “There are other shluchim whose shlichus is similar to that of the shluchim in Australia. I’m referring to those shluchim who went to Kiryat Gat to open a yeshiva under the leadership of the Rebbe, the *nosi*. All those here at the farbrengen who are related to them, whether a brother or a father of one of them, should all say *l’chaim* for them.”

After the next *sicha*, Reb Zalman Duchman told the Rebbe that his grandson had gone away for Shabbos. The Rebbe replied, “He didn’t leave Shabbos, for the Shabbos went along with him...”

The Rebbe told all the shluchim that were present to say *l’chaim* and repeatedly asked if they had indeed done so, singling out a few people in

particular. The Rebbe told Reb Meyer Greenberg, “They won’t give you 40 *se’ah* [to drink], but at least a *kav*, a *log* or a quarter of a *log*...”

A *bochur* with the name Holtzberg who had recently come to the Rebbe was in attendance at the farbrengen. He was dressed similar to the Satmar Chassidim and Rabbi Yolles mistakenly thought that he was from Satmar, although he was actually a Lubavitcher. He told the Rebbe about Holtzberg, “The Satmar *bochurim* are precious!” The Rebbe replied, “If they are precious, then they should say *l’chaim*.”

The Rebbe said, “Tiechtel from Yerushalayim is here, and since it is within 30 days since his arrival, he should say *l’chaim*.”

The Rebbe then asked that all the *bochurim* who have come to learn by the Rebbe should say *l’chaim*.

When the Rebbe saw Holtzberg, he said to Rabbi Yolles, “Why are you saying, that this is a Satmerer? This is a Lubavitcher Chossid!”

The Rebbe said, “Maybe someone will say *l’chaim* on behalf of the group of *bochurim* who are trying to travel here from Eretz Yisroel... Who is working on the project?” Rabbi Mentlik said *l’chaim*, and the Rebbe asked him, “[Are you saying *l’chaim* on] a full cup?”

After saying another short *sicha*, the Rebbe told Rabbi Moshe Teleshevsky to say *l’chaim* and to sing *Niggun Shamil*. Reb Moshe sang and the Rebbe quietly sang along with him. The Rebbe then asked to sing *Niggun Lechatchila Aribet* of the Rebbe Maharash followed by the *Daled Bavos*, repeating the last stanza three times, after which they sang *Nye Zuritche Chloptzy*.

The Rebbe began to sing *Hoshia Es Amecha*, and stood up and danced to the *niggun*.

The Rebbe then said: “There is a custom that is practiced here in America, to make a toast—to take a cup of *mashke*. Although the source for this custom is unclear, we will do it now to bring about the *simcha* of Purim. I will now make a toast for Kfar Chabad, which is the *Ba Ko’ach* (representative) of the Russian Jews. May Hashem help that they should have much *hatzlacha* in all their endeavors, and that they be able to break through all the boundaries without any obstacles and in a pleasant way. May they build, establish, and grow Kfar Chabad to be the place from which Chassidus will spread all over, especially to Eretz Yisroel, which is “*Eretz asher einei Hashem Elokecha bah* (Hashem’s eyes are always upon it).” May they do so with love, kindness and *simcha v’tuv leivav* (joy and gladness of the heart), in a manner of *ad delo yada, kamayim layam mechasim* (transcending all boundaries; and completely immersed like water covers the seabed).”

At the end of the *sicha* the Rebbe announced: “There are a number of “*minhagei hamedina*” here in America, which although their sources are unclear, we will nevertheless observe them now in order to add to the *simcha* of Purim.”

After the *sicha*, the Rebbe called out in English, “Hurry up!” The Chassidim began to sing a *niggun* at a fast tempo, but the Rebbe said “I meant (hurry up) in saying *l’chaim*! Not in singing a *niggun*.”

“It says in Shulchan Aruch,” the Rebbe said, “that we must add a bit of *simcha* on Shushan Purim. Although the Shulchan Aruch only says we must add “a bit,” we must behave *‘lifnim mishuras hadin*,’ so we must add a lot of *simcha*.” The Rebbe gave the *mezonos* from his table to be used for a *farbrengen*. There was another bag of *mezonos* on the Rebbe’s table, so the Rebbe said to use that as well.

The Rebbe began to sing *Ani Maamin*. The Rebbe then said, “It is said that the Rema would spend the night of Purim going from house to house to remind people to make a *bracha acharona*.” The Rebbe began to sing “*Ki Vesimcha*” and left the shul. The *farbrengen* ended at about 3:30 a.m.

All this is what happened by the *farbrengen*. There are more details and I will write to you about those things next time, *bli neder*. **1**

1. See *Stretch Out Your Hand*, Derher Adar 5778 for a full account of Purim 5726.

