



PURIM FARBRENGEN OF 5712 OR 5713

5712-1952

JEM 108558

<p>ע"י בנם ר' יקותיאל יהודה וזוגתו מרת פעסל לאה ומשפחתם שיחיו רוהר</p>	<p>טור 'לעבן מיטן רבין' הוקדש לזכרון ולעילוי נשמת ר' שמואל ב"ר יהושע אליהו ז"ל ואשתו מרת שרה ע"ה בת ר' יקותיאל ומרת לאה הי"ד ת'נ'צ'ב'ה</p>
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"No Longer A *Malach*, Now A Human Being!"

ADAR 5712*



A description of Purim 5712 and other events that month culled from diaries of bochurim who had the privilege to experience this extraordinary time with the Rebbe.*

PURIM FARBRENGEN

We davened Mincha at 1:00 p.m.

At 8:45 in the evening the farbrengen commenced. As the Rebbe was on his way to the farbrengen, H. Twersky, whose sister is dangerously ill, frantically approached the Rebbe, and said: “You are aware of our predicament, Rebbe! Have mercy!”

The Rebbe stood still for a moment and replied: “Believe me, this matter hurts immensely,” and resumed walking towards his place. Fully distraught, H. grabbed on to the Rebbe’s hand and exclaimed: “Rebbe! ‘מבשרך אל תתעלם’ (do not stand by your own flesh). We are your relatives!” (The Twerskys are descendents of the Mittlerer Rebbe.) The Rebbe stopped, and said: “She will have a complete recovery.” The Rebbe then proceeded towards his place.

The Rebbe began the farbrengen by washing his hands for the *seudah*, and instructed the guests to wash their hands as well. The Rebbe then instructed the crowd to sing a *niggun* and say *l’chaim*.

Afterwards we sang another *niggun*, and then the Rebbe said the *maamar La’Yehudim Haysa Orah*, holding his holy head in his hand much of the time, in deep concentration.

During the *maamar*, someone stood up near the Rebbe, blocking other Chassidim.

Rabbi Sklar and Rabbi Simpson both demanded that he be seated. The Rebbe smiled, paused the *maamar* and waited until the man went off the podium. The *maamar* lasted 45 minutes.

In the first *sicha*, the Rebbe spoke about how the *mesiras nefesh* of the Yidden in the story of Purim, notwithstanding their spiritual state, was brought about by Mordechai, who inspired in them the idea of *ish Yehudi*, representing Jewish pride and the rejection of idolatry.

This applies today as well. The Rabbeim inspire the essential Jewish identity within everyone, even those who are only peripherally involved. If one is “holding on to the *klamke*” (lit. the Rebbe’s doorknob), this power of Purim can inspire for an entire year.

Afterwards, in the second *sicha*, the Rebbe spoke about the lesson we have to take from the *mesiras nefesh* of Purim—*mesiras nefesh* in our lives.

In the third *sicha*, the Rebbe spoke about the lesson we can learn from Mordechai, who, in the most dire of circumstances, gathered the children. Some people think that dealing with children or

other “simple things” is beneath them, but when there is a *gezeirah* that needs to be overturned, there is no place for such calculations. This work must be done with self sacrifice.

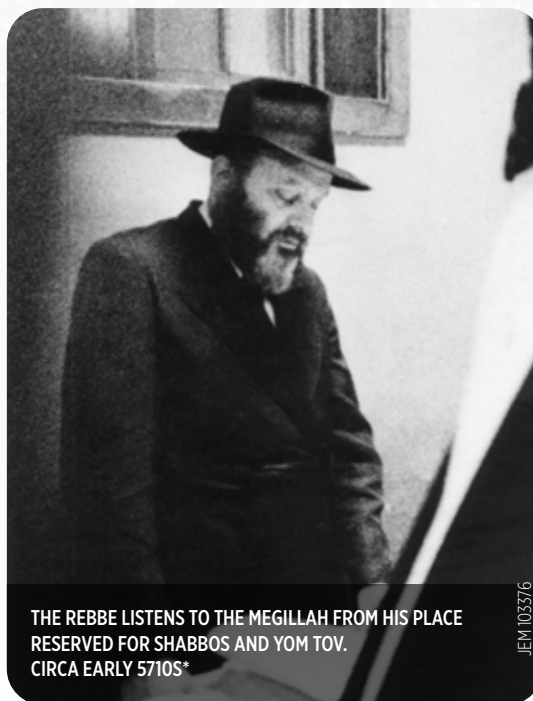
On this note the Rebbe shared a story. The Frierdiker Rebbe instructed that children be brought in to study Torah in his new residence before he moved in. The beginning of any mundane endeavor has to involve the Torah learning of children.

The Rebbe then spoke about the obligation of ‘*ad delo yada*’:

“There is no one in attendance who is holding at the level of ‘*ad delo yada*.’ There has to be at least one person here who will fulfill this obligation on behalf of the community! I’m unsure if there’s a source for the utility of this [one person representing the crowd in the obligation] in *halacha*, but at the very least there’s room for theoretical discussion on the matter.”¹

The Rebbe directed his words to the elders and especially the “*eltere*” rabbonim. “Regarding the *bochurim*, they can say *l’chaim* on *keilim* that are physically small,” the Rebbe remarked. “Spiritually, however, *halevai* that they will be *keilim* that are fit to receive everything the [Frierdiker] Rebbe gave them and is giving now as well.”

Afterwards, the Rebbe instructed Reb Efraim



THE REBBE LISTENS TO THE MEGILLAH FROM HIS PLACE RESERVED FOR SHABBOS AND YOM TOV. CIRCA EARLY 5710S*

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Wolff and others to say *l'chaim*. The Rebbe then turned to the Hecht brothers and encouraged them to say a lot of *l'chaim*.

At a certain point, an individual associated with the Malachim² who was in attendance became inebriated and started to express himself loudly. The Rebbe turned towards him and remarked: “No longer a *malach*, now be a human being!”

Another man became fairly intoxicated, and his sons wanted to escort him out of the farbrengen. One of them told someone nearby: “He is my father, not yours.” The Rebbe told the son to say *l'chaim*. When the second son approached his father, the Rebbe said: “If you worried about the state of your *neshama* as you are about the state of your father, you would be a transformed man.”

Then the Rebbe said a *sicha* about how the Frierdiker Rebbe involved himself with rescuing everyone, even those who didn't seem worthy. The lesson we should learn from this is to help every Yid in all of their needs, physical and through this, spiritual—especially because the *geulah* involves the redemption of every single Yid. It is incumbent upon everyone to take part in this.

In the next *sicha*, the Rebbe continued:

“Those who were sent by the Rebbe to engage with the *'birah amikta*—the lowest of places' should know that through their devotion, they end up engaged with *'igra ramah*—the loftiest of places.' The way to actualize this is through connecting with *'ki Atah Avinu*—You are our Father.”

The Rebbe added with great emotion, his words broken up with tears:

“When a person ends up in a faraway place

spiritually, he is there by divine providence and should help every Yid he can. There is no room for calculations as to whether the other is deserving of your help or not. Set your *'chochmos*' aside, set your calculations aside, set your entire being aside, and strive to connect with and do what the *'Ish Yehudi haya b'Shushan habirah*' wants of you!

“Even if there is every reason to think that there are more important things to be involved in and such things are beneath your stature—imagined or otherwise—you should ignore this sentiment. Devote yourself to teaching Yidden who are spiritually like 'children.'”

Seeing someone in the crowd get shoved, the Rebbe remarked with a smile: “It says אגרא דכלה דוחקא - the reward for coming to hear words of Torah is due to the cramped conditions. It seems you are destined for a lot of *Olam Habba*.”

Then the Rebbe turned to someone and said:

“I would like to influence you, as a good start to *'ad delo yada*', that your tie should not be so straight...”

At this point Reb Hendel Lieberman had already said a lot of *l'chaim*, and the Rebbe instructed him to hold off. Reb Hendel, who was vigorously crying, proceeded to dance on the table.

Many hours into the farbrengen, the Rebbe asked one of the *bochurim* why he wasn't more active in spreading Chassidus in shuls, “We cannot push this off, Moshiach needs to come immediately!”

The Rebbe then turned to the yeshiva staff, Rabbi Mentlik and Rabbi Tenenbaum (both of whom were already thoroughly in a state of *'ad*



PART OF THE REBBE'S EDITS ON THE MAAMAR "BASI LEGANI" 5712

delo yada), and said: "There are about ten yeshiva students that are fully capable of sharing Chassidus in the shuls, who aren't. Not only that, but I don't see them here among us by the farbrengen!"

Rabbi Mentlik attempted to be *melamed zechus* and replied: "I'm sure they are here somewhere in the crowd" but the Rebbe was not satisfied.

Afterwards, the Rebbe said a *sicha* about the necessity to share Chassidus in different shuls, urging that whoever isn't active in doing so as of yet, should correct this in the future. This will be of great benefit to them and those listening.

Over the course of the farbrengen, the Rebbe drank four or five cups of wine.

At the conclusion of the farbrengen, the Rebbe instructed to sing "N'ye Zuritzi Chluptzi" followed by the Alter Rebbe's niggun, and the Rebbe indicated that the fourth stanza should be repeated four times.

The Rebbe instructed everyone to sit down in their place for *bentching*, since *halacha* requires it. Then the Rebbe *bentched* on a cup of wine and distributed *kos shel bracha* to everyone assembled.

At the end of *kos shel bracha*—close to 5:00 in the morning!—the Rebbe said:

"Those who merited that their primary occupation is the study of Torah, *nigleh* and Chassidus, should feel lucky and cherish every moment."

The Rebbe concluded with: "Be well until the next farbrengen."

The farbrengen lasted nine and a half hours!

MONDAY, CHOF ADAR

After the Rebbe edited the first page of the *maamar Basi Legani*, he instructed for the page to go to print and not to wait for the rest of the *maamar*.

WEDNESDAY, CHOF-BEIS ADAR

At 7:00 p.m. Rashag entered into the Rebbe's room for *yechidus*, wearing a gartel. The *yechidus* concluded at 8:15 p.m.

THURSDAY, CHOF-GIMMEL ADAR

Tonight, Reb Z. (one of the Malachim) had a *yechidus* with the Rebbe. During the *yechidus*, he asked about the importance of *chazzering Tanya baal peh*.

The Rebbe explained that it is a very beneficial thing to do, as when one repeats Tanya he is connected with the Alter Rebbe. Even when such a person isn't actively saying the words of Tanya, the connection remains in his mind where the words he said leave their mark.

The Rebbe continued that there is a specific value in repeating Tanya because the words are directly from the Alter Rebbe himself. In general there's an advantage to the words of the Alter Rebbe's Chassidus, because the words of Chassidus are the '*neshama*' of Torah, whereas the revealed portion of Torah is compared to the body.

The Rebbe concluded that the *chazarah baal peh* should not take up too much of one's time, rather one should work on it according to his abilities and circumstances.

WEDNESDAY, CHOF-TES ADAR, EREV ROSH CHODESH NISSAN

Today we davened Mincha right at *shkiah* and did not recite *tachanun*.

Rabbi Yolles from Philadelphia mentioned to the Rebbe that according to the Taz, *tachanun* should be recited. The Rebbe replied: "At approximately this time, Hashem told Moshe Rabbeinu, '*Hachodesh hazeh lachem,*' referring to the new month." **1**

1. See Hisvaaduyos 5742 vol. 2, p. 980.

2. A Chassidic group in New York, students of Rabbi Avraham Dov Levin.