

# ACTION IS THE MAIN THING

(HaMa'ase Hu Hoiker)

## Directives of the Rebbe MH"M

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### 1) The Month of Adar

### 2) Purim

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## THE MONTH OF ADAR

1) From the beginning of the month of Adar, every man and woman should immediately take strength to increase in all matters of joy by making good resolutions and carrying them out to try in all ways to add and increase in joyous things.

*(Truma 5752)*

2) "When Adar enters, we increase in joy" including the first day of Rosh Chodesh Adar, and also Shabbos Mevarchim Adar, because that is when the "*knisa*" (the entering) of the month of Adar already begins, and through it the entire month is blessed.

(*VaYakhel 5749*)

3) Being joyful includes making both yourself and others happy [especially in a quorum of ten Jewish adults] (for as we know, perfect joy is experienced especially along with someone else). It is important to campaign about this around the world.

(*VaYakhel 5749*)

## TO ADD IN JOY FROM DAY TO DAY

4) (The above) should be in a manner of increasing in light and joy each day of the (two) month(s) of Adar, to add each day in matters of joy [as we know, when it comes to joy there has to be something new each day "*panim chadashos*"].

(*Truma 5752*)

5) According to the rule pertaining to all matters of goodness and holiness that the sooner the better, and also the more the better, and naturally this is even more pronounced when it comes to matters of joy, which of themselves are experienced in a way of *poretz geder* (breaking through, i.e., going out of one's natural limitations).

(*ibid.*)

6) All the above-mentioned is achieved primarily through increasing in Torah study, the revealed part of Torah and especially the inner dimension of the Torah (Chassidus). And study is great for it leads to action, fulfilling *mitzvos* in a beautiful way.

(*ibid.*)

## EVEN THROUGH PHYSICAL THINGS

7) Furthermore, and this is most important, by increasing joy in Torah and *mitzvos* there will also be an increase in joy in the simple sense, in physical matters and through them, according to the directives of the Shulchan Aruch.

(*ibid.*)

8) The husband should do more to make his wife happy, and parents [especially the father] should do more to make the children happy in those things that make them happy (according to their nature), as it says in the Shulchan Aruch.

(*ibid.*)

## TO LEARN HALACHOS AND CHASSIDUS

9) It is important to learn the laws of Purim and what Chassidus teaches about Purim [especially two weeks before Purim] in a manner of understanding and grasping, to the point of applying it to oneself, for this will affect the learning such that it will lead to action.

(P'kudei 5749)

## EVERY JEW SHOULD HAVE WHAT HE NEEDS FOR PURIM

10) To try [and campaign about it in advance] and see to it that every Jew, anywhere in the world (physically or spiritually), should have everything he needs for Purim, to fulfill the *mitzvos* of Purim, reading the Megilla, sending portions of food to a friend, giving gifts to the poor, a Purim feast, and joy on Purim, etc.

(ibid.)

## TO GIVE MORE TZEDAKA THROUGHOUT THE MONTH

11) The above-mentioned refers to *tzedaka* in general (which is what some of the *mitzvos* of Purim are about), for throughout the month of Adar one should give more *tzedaka*.

(ibid.)

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## DIRECTIVES ABOUT PURIM

1) All matters pertaining to Purim should be done in a way of "*b'rov am*" (i.e., in large crowds). In addition to all *mitzvos* of Purim being fulfilled by all Jews ... one should campaign and publicize both outside Eretz Yisroel and in Eretz Yisroel about everything connected with Purim being done "*b'rov am hadras melech*" (in great multitudes is the glory of the King), not only for the reading of the Megilla, which is required by *halacha*, but also with regard to the other aspects of Purim, *mishlo'ach manos* (sending portions of food to a friend) and *matanos la'evyonim* (gifts to the poor), feasting and rejoicing. Even though we do not find that people were particular to do these *b'rov am*, rather everyone did them on their own, since we want and need to finish Exile (the "scattering them among the nations") through increasing unity among Jews, it is worthwhile and proper to try as much as possible to ensure that even these matters should be "*b'rov am*." In fact, this should be done to the point that when we become aware that in some forsaken corner of the world there is an individual Jew, one should try to bring to him (if there is no way of bringing him to a larger group of Jews) nine Jews so that he too can fulfill the *mitzvos* of Purim with a *tzibbur* [quorum].

2) More particularly, concerning "feasting and joy," although each person celebrates the Purim feast in his home, with his family, etc., there was a custom among some holy congregations that they would go from house to house in order to participate and add to the meal and joy of Purim with other Jews, in addition to increasing the joy of Purim "*b'rov am*" after the meal, in his home, and with his family.

3) As far as "gifts to the poor," obviously, giving "*b'rov am*" must be done with the utmost care to protect the dignity of the poor, by giving "*b'rov am*" to the *gabbai tzedaka* or to a *tzedaka* fund, in addition to giving to his own personal *tzedaka* fund at home.

(VaYikra 5749)

## THREE PURIM *FARBRENGENS*

4) One should make (at least) three Purim *farbrengens* so that the Purim joy will have a *chazaka* to draw this joy out over the entire year - the joy of Torah and the joy of *mitzva* ... for everyone knows the greatness of *farbrenging* with *ahavas Yisroel* and unity, "how good and how pleasant when brothers sit together," as stated "in the note that descended from the high heavens" that a *farbrengen* can accomplish more than the angel Michoel can accomplish. This is in addition to its value in being a platform for making good resolutions (and beginning to fulfill them during the *farbrengen* itself) pertaining to all matters of Torah and *mitzvos*.

(*Tetzaveh erev Purim 5750*)

## KUPPAS RABBEINU

5) It is customary at the Purim *farbrengen* to make an appeal for Kuppas Rabbeinu, as has been done since the time of the Rebbe Rashab, and in the years following, up to our generation, this year.

(*Purim 5740*)

**Please Note:**

Checks should be mailed to: **Kuppas Rabbeinu, P. O. Box 288, Brooklyn, NY 11225 USA**

## THE MITZVOS OF PURIM OBSERVED BY CHILDREN

6) Everyone should do the *mitzvos* of the day (by first learning about the *halachos* of Purim), also including as was mentioned a number of times, educating children in the *mitzvos* of *mishlo'ach manos* and *matanos la'evyonim*. Furthermore, even little children who have not attained the age of *chinuch*, can give *tzedaka* themselves by putting a coin in the *pushka*.

(*Taanis Esther 5747*)

7) Every boy and girl upon attaining the age of *mitzva* observance, and even little children who reached the age of *chinuch* (and with regard to those to whom there is doubt as to whether they have reached the age of *chinuch* - it is better to err on the side of stringency) should fulfill the *mitzvos* of *mishlo'ach manos* and *matanos la'evyonim*.

(*Likkutei Sichos vol. 11 p. 322*)

8) To sum up, the *mitzvos* of Purim, including the necessary preparations for these *mitzvos*, are to be fulfilled by children as well, even little children - all children, boys and girls.

(*Likkutei Sichos vol. 21 p. 489*)

## CHILDREN IN PURIM PLAYS

9) On Purim there is a special emphasis, according to Jewish custom, to include children in everything

having to do with the holiday ("and its remembrance will not depart **from their children**"). Of course, the Jewish custom is that children "bang out Haman" [with *gregors*, etc.] during the Megilla reading.

10) In some places, it is customary for children to perform in Purim plays in which the story of Purim is acted out. Just as they need actors to perform as Mordechai and Esther, Charvona, etc., they also need someone to take on the role of Haman.

If you were to ask a boy or girl: How is it possible that you are playing such a role in the play? to say the words of Haman, when he is referred to as Haman **the wicked**?

The child, of course, answers that he knows that these words don't apply to a Jew, *ch"v*. Since he is promised some money for this, he is ready to deviate from his very being - albeit for only a short time - and to say Haman's words! ... And the child goes on to say: Why are you coming to him with complaints and questions when his teacher knows that he took on this role, and did not protest; so there can't be anything wrong with it!

... From this we see how careful we must be in educating the young. Even if someone were to convince them that for money (especially if he gives some to *tzedaka*) and glory it was worthwhile to act (even for a short while) in a way unbecoming a Jew, **they should know not to be taken in by such an offer!** And more importantly, that no impression should remain from even **talking** about such things, etc!

When one puts in the effort to educate them in this way while they are still young, we are assured that "when he grows old, he will not depart from it!"

(*Taanis Esther 5743; Likkutei Sichos vol. 31 p. 279-280*)

## MIVTZA PURIM

11) One must include all Jews around the world. One should get an early start and make all the necessary preparations for Mivtza Purim throughout the world, "all the Jews in all the provinces of the king Achashverosh, near and far," "large and small," "young and old, children and women."

12) Not even a single Jew in some forsaken part of the world should be excluded from Mivtza Purim (which includes continuing to work with them throughout the year by perfecting one's Divine service through fulfilling Torah and *mitzvos*).

(*Truma 5751*)

## REACHING THOSE IN SPECIAL SITUATIONS

13) Try to reach every Jew whether in the army, senior citizen center, orphanages, hospitals, and prisons, so that everyone can fulfill the *mitzvos* of Purim.

(*Likkutei Sichos vol. 21 p. 490*)

## IN SPEECH AND ACTION

14) Try and see to it that everyone observes all the *mitzvos* of Purim. This effort should incorporate both

the powers of speech - speaking words from the heart - and action - to participate wherever help is needed, such as getting somebody to read the Megilla, preparing *manos* so the *mitzva* of *mishlo'ach manos* can be done, having coins ready so that the *mitzva* of gifts to the poor can be done, and to include a pamphlet containing the necessary laws of Purim, and at least a brief review of the Purim story and the great miracle.

(*Likkutei Sichos vol. 16 p. 619*)

## PREPARATIONS FOR PESACH BEGIN FROM PURIM

15) Purim is thirty days before Pesach, and therefore, the time to begin preparing for Pesach, as it says in Shulchan Aruch, "when the Beis HaMikdash stood, the early Sages enacted that they begin publicly teaching the laws of the holiday thirty days before the holiday, i.e., **from Purim** and on, the laws of Pesach should be studied. And this enactment was never nullified, even after the Mikdash was destroyed. In these generations when the *chacham* does not lecture to his students about these *halachos*, **it is a mitzva incumbent upon everyone to learn the laws of the holiday before the holiday, until he is expert in them and knows what to do.**"

16) "Great is learning because it leads to action." Start the action by giving money towards "*ma'os chittim*," to help the needy prepare for Pesach.

(*Taanis Esther and Purim 5748*)

17) Action begins right after Purim in preparing for Pesach. Indeed, thirty days before the holiday we begin preparing for Pesach, especially regarding campaigning about giving *ma'os chittim*, which includes all holiday needs for all the days of Pesach - seven days, and eight days in the Diaspora. Since the holiday needs are great, the campaign should begin early; that is, right after Purim you should start on *ma'os chittim*.

(*Motzo'ei Shushan Purim 5749*)

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