



לעבן מיט'ן רבי'ן



19 KISLEV 5745, YOSSIMELAMED VIA JEN 23983

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# A Second Chance

SHABBOS PARSHAS KI SISA, 16 ADAR 5745\*



“At the end of the Purim farbrengen, the Rebbe said that someone from among the crowd should say *l’chaim* “*Ad delo yada*” on behalf of everyone there. Great commotion ensued as everyone started saying *l’chaim*, and the Rebbe answered “*l’chaim v’livracha*” to everyone. The *niggun* with the Russian words “*Yee V’ vadye mee nye utoanim*” was started and the Rebbe continued responding to everyone’s *l’chaim* with a tremendous *simcha*... The room was on wheels as

the Rebbe encouraged the Chassidim, swinging both hands in the air in a great display of joy... In the end, nobody took upon themselves to say *l’chaim* “*Ad delo yada*.” The Rebbe started “*Ki Vesimcha*” and left the farbrengen...”

These words poignantly describe some of what transpired at the Purim farbrengen in the year 5745\*. At the next farbrengen, which was held the Shabbos after Purim, the Rebbe gave the Chassidim a second chance.

The Rebbe arrived at 770 from the library next door at around 9:30 this morning. On the way to his room, the Rebbe met Reb Yosef Waldman standing in *Gan Eden Hatachton*. As usual, the Rebbe informed him which Rashi he will talk about at the farbrengen later that day.<sup>1</sup>

Interestingly, the Rashi that the Rebbe said he would speak about ("זיעבור ה' על פניו") was already expounded upon multiple times at farbrengens in previous years. When the Rebbe entered the shul for Shacharis, he notified the *mazkirus* that he would be speaking about a different Rashi.

During Shacharis, the Rebbe leafed through the Kovetz Ha'aros Ubiurim from Oholei Torah.

When the *baal koreh* came to the section in the *parsha* in which the *Yud-Gimmel Middos Harachamim* are read, the Rebbe stood up and remained standing until the end of *krias haTorah*.

The big surprise occurred at today's farbrengen, which was really a continuation of the Purim farbrengen. It was a unique one, abounding with joy and energy. There were *giluyim* at this farbrengen that have not been seen for years! Even the *sichos* were not regular.<sup>2</sup>

After the Rebbe made *kiddush*, Reb Yoel Kahn started this year's *Yud-Aleph Nissan niggun*, "*V'yedu Ki Atah*." Already at this point, one was able to see that this farbrengen will be different than usual. The Rebbe encouraged the singing of the *niggun* in the most lively fashion.

In the first *sicha*, the Rebbe noted that though on the surface there is nothing especially unique about this Shabbos, the truth is that this Shabbos is a very special one:

It is the culmination and climax of the entire past week, including Purim. Meaning, that on this day, all of the different qualities of Purim are brought to the fore in an even stronger way; especially that this year Purim fell out on Thursday, close to Shabbos.

Later on in the *sicha*, the Rebbe spoke about the *vort* that Reb Mordechai HaTzaddik heard from the Baal Shem Tov: A *neshama* comes down to the world and lives 70 or 80 years in order to do a favor for another Yid *b'gashmius*, and especially *b'ruchnius*. The Rebbe expounded on this story, and observed that if Reb Mordechai's *neshama*, which was quite a lofty one, had to come down just to do one favor for another Yid, how much more so ours. For however great one might think he is, he cannot compare himself to Reb Mordechai.

The Rebbe ended off with a practical lesson: After walking the streets tirelessly, speaking to Yidden and trying to convince them to do another mitzvah, one may feel disappointed or despondent when he does not see any immediate outcome from his efforts. Yet the Shabbos after Purim teaches us that one must do the *mitzvoim* with self-sacrifice. However, it is not enough that it remains in the realm of *mesiras nefesh*, rather, it needs to permeate your whole being. It must bring about a feeling of inner satisfaction, together with the certainty that the effect you had, both on the person with whom you spoke with *and* on yourself, will come to light in the end.

After this hour-long *sicha*, the assembled started singing "*Vayehi B'yemei Achashveirosh*." The Rebbe encouraged with both of his hands with strong movements, turning to all corners of the room; quite a sight to behold.

In the middle of all of this, the Rebbe motioned to Reb Tzvi Meir Steinmetz to say *l'chaim*. The latter picked up a small cup but the Rebbe motioned to him that he should say *l'chaim* on a large cup. After he finished the cup, which he drank slowly, the Rebbe motioned to him to have a second cup!

He took a second large cup, and drank it, though it was not easy. All the while, the Rebbe encouraged



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the singing even stronger. After finishing the second cup, the Rebbe started clapping and then waving his hands in Reb Tzvi Meir's direction. Throughout all of this, the Rebbe was smiling broadly.

For the next 15 minutes the spirited singing continued. The Rebbe exhibited tremendous *simcha*, at one point even swinging both hands in the air for quite a while.

In the second *sicha*, the Rebbe said that since this Shabbos is the completion and climax of Purim, it is therefore the time to make up for anything that was lacking on Purim. Since "*ad delo yada*" is one of the requirements of Purim, therefore, whoever—for whatever reason—did not fulfill their obligation on Purim, now has the chance to make up for it.

The Rebbe applied this especially to those who do holy work (*melechtes Shamayim*). They have an excuse as to why on Purim they could not be in a state of *ad delo yada*: They always have to be in a clear state of mind and focus on their work. Take a *sofer* for example—he must always have intense concentration when writing, for even one tiny mistake has a huge impact.

The Rebbe ended off saying that hopefully the *sofer* to whom he is referring to will say *l'chaim* by himself, without needing to be called out with his name and mother's name...

Immediately following this *sicha*, the Rebbe turned to the *sofer*, Rabbi Zirkind, and motioned to him to say *l'chaim*. At first, he raised a small cup, but the Rebbe showed with his hands that he means a bigger one. Immediately after he finished the cup, the Rebbe turned to him again and lifted up two fingers, meaning, to say *l'chaim* on a second cup. Rabbi Zirkind took a second cup and said *l'chaim* to the Rebbe, to which the Rebbe responded, "*L'chaim v'livracha*." The Rebbe smiled broadly throughout.

Meanwhile, the Russian *niggun* "*Yee V'vadye mee nye utoanim*" was sung and the Rebbe started to wave both of his hands in breathtaking fashion, raising the singing to a whole new level. In the middle, the Chassidim started to sing the *niggun* to the words "We want Moshiach now." The Rebbe encouraged the singing in a manner that is indescribable.

The Rebbe then spoke about the *rabbonim*, who also excuse themselves from *ad delo yada*, due to the fact that they have to answer *sha'alos* and therefore must be in a clear state of mind. How can they fulfill the mitzvah of *ad delo yada* when someone might come to them any second with a *sha'ala* that they have to *pasken* on?! So instead they follow the *de'ah* that one can fulfill this obligation by going to sleep, and especially if he falls into a deep sleep, in which he can not tell the difference between "*arur Haman and baruch Mordechai!*"



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The *baal habos* sees the *rav* in shul by davening and the reading of the Megillah. Afterward he comes to the *rav's* house to bring him *mishloach manos* and the whole time the *rav* was completely aware and alert, with no sign of inebriation, with “even his accent being perfect according to all the guidelines of *dikduk*”—so the *baal habos* has a question:

How is it that the *rav*, who is supposed to be the one who is extra careful in doing the mitzvos in the best way possible, is *not* careful when it comes to fulfilling the obligation of *ad delo yada*?

But now, when he is *not* answering *sha'alos*, the *rav* should make up the *ad delo yada* that he missed on Purim!

In the same *sicha*, the Rebbe spoke on the topic of “Mihu Yehudi.” The Rebbe concluded with an anecdote from a housewife who chases the mice out of the house. Now, the truth is that there is someone else who chases the mice, and that is the cat. The difference is that all the housewife wants is for the mice to leave the house, while the cat wants the mice so he can have something to eat...

There are certain people, the Rebbe said, who wait the whole farbrengen to hear something that they can then use to cause division amongst Yidden. Therefore, the Rebbe continued, we will not dwell on the subject more than necessary.

The Rebbe said that since recently there is some involvement on the part of the Sefardim in the whole matter of Mihu Yehudi, and since there is a *Sefardishe rav* here at the farbrengen—he should therefore say *l'chaim* in a way of *ad delo yada*, and he does not have to worry about what his *kehilla* will say for they are not present here anyway...

Obviously, the Rebbe continued, this *rav* that is being spoken about will not force me to mention him by name, rather he will himself say *l'chaim ad delo yada* and maybe even break out in a Chassidishe dance, or at least sing a *Purim'dike niggun* with much joy.

The Rebbe motioned to Rabbi Avrohom Hecht (who was a *rav* in a Sefardishe shul) to say *l'chaim* on a big cup. The Rebbe then showed him two fingers, telling him to say *l'chaim* on a second cup. After he finished, the Rebbe started to sing “*Ein Adir*,” and with immense joy he waved both of his hands vigorously, encouraging with motions of his head to all sides of the room.

After a *maamer ke'in sicha* on the *possuk* “*כי תשא את ראש*”, the Chassidim broke out into a *niggun*. During the singing, the Rebbe was looking inside the Chumash. All the while, the Rebbe nodded his head in encouragement, intensifying the singing of the Chassidim.

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In the next *sicha*, the Rebbe commented on how nobody managed to give an answer to the 'klotz kasha' on Rashi that was asked last Shabbos!

"And from one 'klotz kasha' to the next: We spoke before that the *Sefardishe rav* should say *l'chaim ad delo yada*. But then one could ask the obvious question: Why only the *rav*? All the Sefardim present should take the opportunity to say *l'chaim!*"

"Especially the *zoche b'goral* from France, who is here at the farbrengen and is representing a whole group of Yidden. Since he is on their shlichus, all of his actions have an impact on them.

"I do not know if he knows Yiddish or not... in any case, what was said earlier should be translated for him into French or *Lashon Hakodesh*. The main thing is that he should say *l'chaim*, and together with him all the Sefardim here." The Rebbe called out, "Where are those who won the raffle? They should say *l'chaim!*"

An announcement was made in French that the *zoche b'goral* should say *l'chaim*. The Rebbe asked that they should also announce regarding all the Sefardim present, that they too should say *l'chaim*. The announcement was made, and everyone started to say *l'chaim* to the Rebbe. All this took some time and the Rebbe said in French that they should hurry up, adding 'a *yasher koach*' (also in French).

The Rebbe responded "*l'chaim v'livracha*" to everyone and then started the *niggun* of Ha'aderes V'Haemuna. All the Chassidim joined in and there was much excitement in the room.

In the next *sicha*, the Rebbe said that since the Megillah refers to the Yidden as an "*Am Echad*," therefore, not only the Sefardim should say *l'chaim*, but the Ashkenazim should also join in and say *l'chaim*, thereby creating unity amongst all Yidden.

"And from the declaration of '*l'chaim v'livracha*' it should be bestowed upon all the people here, amongst all Yidden: All good things and *brachos*, *b'gashmius* and *b'ruchnius*, until very soon we will merit to live in an era when it will be '*kulo mashke*,' and like the famous words [of the Alter Rebbe], '*Yehi ratzon* that we should drink [in a time] when it will be '*kulo mashke*' and we will hear '*geshmake*' words of Chassidus from Moshiach Tzidkeinu, who will teach all the Yidden Torah, *ba'agala didan mamash!*"

Right away, pandemonium broke out, as everyone started to say *l'chaim*. A *niggun* was started and the Rebbe energetically encouraged it with both hands while responding "*l'chaim v'livracha*" to



THE REBBE SIGNALS FOR SOMEONE TO SAY L'CHAIM ON A FULL CUP.

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many more people. The Rebbe motioned to a few people to say *l'chaim* on a big cup, but by now all the wine had run out. Someone went to get more wine, and in the meantime, the Rebbe encouraged the singing with much intensity, and with a tremendous joyfulness.

When more wine finally arrived, commotion ensued as everybody tried to obtain a little bit in order to say *l'chaim* to the Rebbe. Reb Yehoshua Yuzevitz, Reb Binyomin Gorodetzky, his son and his son-in-law, all to whom the Rebbe had instructed to say *l'chaim* on a large cup, now did so.

During this whole time, the Rebbe displayed such a great happiness that is impossible to adequately put into words.

At this point, the elderly Russian Chossid, Reb Osher Sassonkin, stood up and banged on the table. He started to speak about his experiences in Russia; about the interrogations he went through and how they asked him about the Lubavitcher Tzaddik, etc.

The truth is that he had already said a lot of *l'chaim* and was by now oblivious to everything around him...

But the whole time the Rebbe looked at him and listened attentively to his story with all its details. After Reb Osher finished speaking, he said *l'chaim* to the Rebbe; to which the Rebbe responded "*l'chaim v'livracha*."

The Rebbe remarked, "If he remembers all the details from that story, a *rav* should be asked if he has properly fulfilled the obligation of *ad delo yada*..."



Afterwards, Reb Osher started to dance with another Chossid near the Rebbe's place. The Rebbe motioned to Reb Uziel Chazanov to join them in the dancing, and the Rebbe encouraged them strongly with his hands. It was very *lebedig*; the Rebbe turning his head in all directions and encouraging the singing with his hand.

When Reb Osher tried again to get everyone's attention by banging on the table, the Chassidim did not let him speak and started to sing louder in order to drown out his loud voice and to continue the farbrengen in an orderly fashion.

Rabbi Leibel Groner started to walk towards him, intending to calm him down and put a stop to the whole interference, but the Rebbe motioned with a smile that he should leave him be and just ignore the whole thing. As the crowd sang louder and louder, the Rebbe commented, "What will your singing help if he has things that he must say?"

The Rebbe remarked that if he behaves like this when he is still holding by 'yada,' one can only imagine what would happen if he would be holding by 'lo yada...'

"If we are going to listen to everything he has to say, we are not going to have any time to answer the [questions on] Rashi..."

The Rebbe said all this with a big smile.

After the next *sicha*, in which the Rebbe answered the questions on Rashi and the Rambam, the Rebbe handed out bottles of mashke to various people, as per the usual *seder* of a Shabbos farbrengen.

In the next *sicha* the Rebbe explained the Rashi from last week's farbrengen. Throughout, the Rebbe's hand was on top of the table and one was able to see how the Rebbe moves about his hand in accordance with the content being spoken; quite a rare occurrence.

The farbrengen concluded at 6:15 p.m., already past *shkiah*.

As the Rebbe passed by different Chassidim on the way to his usual place for Mincha, he motioned to them in wonderment, as if to say, "Why didn't you say *l'chaim*?"

Right after Maariv and *havdalah*, the Rebbe went up to his room amidst the singing of Reb Leivik's *hakafos niggun*.

Immediately after the Rebbe left the shul, the Chassidim, still on a high from today's spectacular farbrengen, broke out into spontaneous dancing.

Literally everywhere you turned, there were people just dancing...

After the Rebbe went to his room, Reb Binyomin Gorodetzki went in to speak to the Rebbe. After a little while, the Chassidim moved the dancing from the shul to right outside the Rebbe's room!

*Mashke* was brought and *l'chaim* was said. This continued for about an hour and a half, after which Reb Binyomin came out of the Rebbe's room with the Rebbe following soon after. The Chassidim sang the new Yud-Alef Nissan *niggun*.

There was great joy in the air and everyone sang with much enthusiasm, and when the Rebbe came out to go home he made a motion of encouragement with his hand.

The Rebbe left to go home at around 8:10 and the rejoicing continued. The Chassidim said *l'chaim ad delo yada* and the dancing continued into the night; quite a *lebedige* evening...

As the Rebbe was leaving 770 on Tuesday night, 19 Adar, an individual visiting from Eretz Yisroel asked the Rebbe if he could return to New York for Yud-Aleph Nissan. The Rebbe responded, "By then Moshiach will have come already, and we will all go to Eretz Yisroel."

#### אשרי עין ראתה כל אלה!

1. See *Revolution in Rashi—part I*, Derher Vov Tishrei 5775.
2. We encourage the readership to learn the farbrengen in its entirety in *Toras Menachem* 5745 vol. 3, pg. 1462. In this article, we have only included specific quotes which were highlighted in the *yomanim*.



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