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ע"י בנם ר' יקותיאל יהודה

רוהר

וזוגתו מרת פעסל לאה ומשפחתם שיחיו

טור 'לעבן מיטן רבי'ן' הוקדש לזכרון ולעילוי נשמת ר' **שמואל** ב"ר יהושע אליהו ז"ל ואשתו מרת **שרה** ע"ה בת ר' **יקותיאל** ומרת **לאה** הי"ד

Shabbos Parshas Vayakhel

During the *maamar ke'ein sicha* (a *maamar* delivered in the tune of a *sicha*) at today's farbrengen, the Rebbe requested that Chassidim start learning Likkutei Torah every week, completing each week's section in the proper order. The Rebbe emphasized that it's not safe to rely on the *Yetzer Hara* by "making it up next week." Adhering to this and studying the entire Likkutei Torah in such a manner will serve as a vehicle for *brachos* this year and next year as well.

After Havdala, Rabbi Hodakov entered the Rebbe's room and the Rebbe gave him additional instructions about the study of Likkutei Torah.¹

Shabbos Parshas Pekudei

After davening, Reb Zalman Duchman announced that during today's farbrengen, the Rebbe would make a Siyum on Chumash Shemos in Likkutei Torah. He then added, "while we're announcing good things, a group of Chassidim will get together on Sunday to learn Likkutei Torah together." The Rebbe smiled during the announcement.

The farbrengen commenced with the Rebbe making kiddush, followed by a *sicha* on Rashi. Later in the farbrengen, the Rebbe made the *siyum* on Chumash Shemos in Likkutei Torah.

During the farbrengen, the Rebbe gave a *bracha* to the 10 individuals who contributed to the new printing of Likkutei Torah. The Rebbe then instructed those who had completed the weekly portion of Likkutei Torah to say L'chaim.

The audience began saying "L'chaim" and singing a niggun as the Rebbe encouraged the singing. Suddenly, the Rebbe stood up and began clapping enthusiastically, energizing the entire room, including the elder Chassidim, for an electrifying five minutes. Afterward, the Rebbe sat back down and continued to encourage the singing with both hands.

After Mincha, as the Rebbe walked upstairs to his room, Reb Zalman Duchman began loudly singing "Hoshea es amecha." The Rebbe laughed and signaled for people to join in and dance. Later, when the Rebbe left for home, Chassidim were still singing and dancing in the lobby of 770, and the Rebbe responded with a broad smile.

Shabbos Parshas Vayikra

This Shabbos as well, the Rebbe instructed those who studied the week's Likkutei Torah to say L'chaim. Additionally, the Rebbe extended his *bracha* even more emphatically to those who contributed to making the new print of Likkutei Torah more affordable.

Wednesday, 13 Adar II, Taanis Esther

This morning, the Rebbe was *chazzan* for Shacharis.² During Selichos, the Rebbe was visibly emotional. As he recited the paragraphs "*Bina Hagigeinu*" and "*Meod Tarbeh Lanu*", the Rebbe burst into tears. While saying *Shema Koleinu*, the Rebbe cried so much that he struggled to get the words out.

At *Rachmana D'anei*, the Rebbe signaled for Chassidim to sing and vigorously encouraged the singing. Subsequently, the Rebbe gestured to sing *Avinu Malkeinu* and strongly encouraged the singing, repeating the song three times.

At night, during the Megillah reading, the Rebbe tapped his foot on the floor at most mentions of "*Haman*."

Thursday 14 Adar II, Purim

The Rebbe came down for the farbrengen at 8:30 pm and began by announcing that, for personal reasons³, he would make a *siyum*. Since it's Purim, the *siyum* will be on *Masechta Megillah*. The Rebbe then delivered three *sichos* related to the *siyum*.



ON THE COVER OF AN ENVELOPE, THE REBBE RESPONDS TO A QUESTION ON HIS CHOICE OF WORDS AT THE START OF THE PURIM FARBRENGEN

Following this, the Rebbe addressed the topic of antisemitism in relation to the story of the Megillah. There are two causes for hatred towards Yidden, represented by Haman and Achashveirosh. Achashveirosh took issue with the existence of a "different people," an aberration that didn't belong in his vast empire (Guf). To Haman, the very existence of Yidden, who have the Torah and the meaning that comes with it, was bothersome (Neshama). Neither of these viewpoints can be changed by "trying to fit in" or similar actions. The timeless answer lies in the conduct of Mordechai and Esther. Mordechai gathered Yidden to daven to Hashem, reaching for a solution above nature. Esther did her part within nature to be eech the king, but she also (counterintuitively) fasted for three days, emphasizing that salvation comes from above.

Later on, the Rebbe said the *maamar* "Balaila Hahu." Later in the farbrengen, the Rebbe announced the "Magbis" (appeal). The Rebbe highlighted the special quality of a Purim magbis, when everything is infused with a special energy, and the theme of "Ad d'lo yada." If, when writing the check, a person can set aside their "Yada" to the extent that their spouse would presume the amount was given in a state of "Ad d'lo yada," it is a sign that it was done correctly.

Reb Shmuel Eizik Popack, who had said some L'chaim, approached the Rebbe to hand over the envelopes with the funds for the *magbis*. The Rebbe told him that "'Ad d'lo yada' could be fulfilled while sitting down, there is no need to stand."

Following this, he held his cup out to the Rebbe, and the Rebbe motioned for him to come closer. As he approached, he threw down his cup, as if requesting to say L'chaim from the Rebbe's *becher*. The Rebbe instructed



him to bring back his own cup. He returned with a cup, and the Rebbe motioned for Rabbi Mentlik to fill his *becher*, from which the Rebbe poured him a L'chaim. The Rebbe then told him to say L'chaim in his place.

The Rebbe then said a *sicha*, addressing the Chassidim who emigrated from Russia to a much more tolerant America, where it is easy to grow complacent in *avodas Hashem*. After all, it can be tempting to assume that the time for *mesiras nefesh* is over and "life is comfortable!" However, we learn from the story of Esther, who was the queen, that the biggest challenge can be when everything seems naturally attainable. It is crucial to remember (as she did) that everything is from Hashem, and He placed us amidst this abundance in order to have *mesiras nefesh* here too, with a constant obligation to grow.

This is also why the Megillah is named after Esther, whose name means "hidden." It serves as a reminder that even when we can't see it clearly, Hashem is behind everything, and we must turn to Him.

At a certain point, the Rebbe gave a *bracha* to the individuals who contributed to making the new print of Likkutei Torah more affordable. The Rebbe instructed them to say L'chaim with a happy heart, and without limitations.

Following this, the Rebbe began to expound on the *possuk* in the Megillah that says "Mordechai was second to king Achashveirosh..." before continuing the *possuk*, the Rebbe turned to the elder Chassidim seated behind him and asked, in a jovial tone, "What is written after 'second to king Achashveirosh?"

Later on, Reb Yoel Kahan approached the Rebbe to request a *bracha*, and the Rebbe bentched him. Afterward, Reb Yoel handed the Rebbe a note and the Rebbe remarked, "It's not a *bracha* but a command."

Toward the end of the farbrengen, the Rebbe spoke about the messengers that Mordechai sent throughout the lands (הרצים 'צאו דחופים). The Rebbe then addressed the *kevutza bochurim* who would be traveling home to Eretz Yisroel. They should "bear with them the tidings of 'Orah v'simcha visason viykar," particularly the hora'ah about learning Likkutei Torah.

The Rebbe asked where the *bochurim* from Eretz Yisroel were, "Are they sleeping?!" and instructed them to say L'chaim and sing a joyous niggun. Yisroel Lipskier started an upbeat niggun, and the Rebbe encouraged the singing with his hands.

An individual mentioned to the Rebbe that he's from



Eretz Yisroel. The Rebbe instructed him to say l'chaim and bring back joyous news to Eretz Yisroel.

The Rebbe also smiled and remarked that there are some guests present from Yerushalayim who are "surrounded by a wall," and "*m'ken tzu zei nit tzuriren*" - "They cannot be touched!"

The Rebbe emphasized that when the guests traveled to Eretz Yisroel, it should be in a manner of "Ki v'simcha tzeitzeiu," joyfully. The Rabbeim would say, "We are never separated." The main thing is to study Torah - both nigleh and Chassidus - with vitality and rigor, in a way that leads to action, with love and fear of heaven.

During the Alter Rebbe's niggun, the Rebbe's eyes were closed in contemplation. Following this, the Rebbe himself started the niggun "Hoshi'a es amecha" and stood up, clapping and encouraging the singing for five exhilarating minutes.

At the end of the farbrengen, the Rebbe requested that the crowd sing "Ani Maamin," followed by "Ki V'simcha." As the Rebbe left the farbrengen, he motioned with his hand to encourage the singing.

The farbrengen concluded at 2:30 am.

Shabbos Parshas Tzav

At today's farbrengen, the Rebbe instructed those who studied that week's Likkutei Torah to say L'chaim and encouraged them to make a *hachlata* to continue doing so in the future, which would strengthen their resolve. When the niggun began, the Rebbe energetically encouraged the singing.

Later, the Rebbe addressed those who had traveled on shlichus for Purim and weren't present for the reading of the Megillah or the Purim farbrengen. Since they didn't have much to eat over Purim compared to those who remained in 770, the *bochurim* who went out should sing the niggun "Essen est zich." During the niggun, the Rebbe closed his eyes and vigorously nodded his head to encourage the singing. •

^{1.} See more details in "Living With the Times" in this issue.

^{2.} This was the year of Aveilus for the Rebbe's mother, Rebbetzin Chana.

^{3.} The Rebbe made a *siyum* at all weekday farbrengens throughout the year of *aveilus*.