



FARBRENGEN, PURIM 5725

WITH JOY!

ADAR I-II 5725

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ע"י בנם	טור 'לעבן מיטן רבי'ן הוקדש לזכרון ולעילוי נשמת
ר' יקותיאל יהודה	ר' שמואל ב"ר יהושע אליהו ז"ל
וזוגתו מרת פעסל לאה ומשפחתם שיחיו	ואשתו מרת שרה ע"ה בת ר' יקותיאל ומרת לאה הי"ד
רוהר	תנ"צ'ב"ה

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 beseech 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 יצאו 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



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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. **T**

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*.