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פנחס, הת' ישראל אריה ליב,  
מאיר שלמה, רפאל שיחיו

נדפס ע"י  
הוריהם הרה"ת ר' מנחם מענדל  
חזגתו מרת ברכה שיחיו  
טעלדאן

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# Step Inside

## Farbrenge with the Rebbe — A Companion

A guide to the Farbengen of  
Vov Tishrei 5742

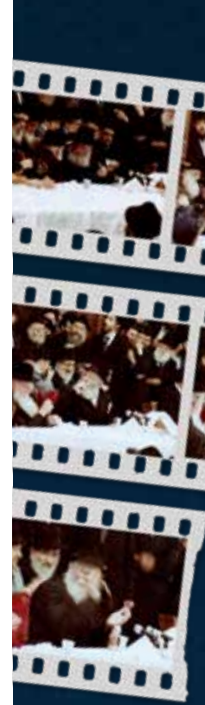


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Sources

This guide is designed to assist in experiencing the farbrenge on video or audio recording. Timestamps correspond to the video of the farbrenge, linked above.



Over Tishrei, Rebbetzin Chana's *yahrtzeit*, falls during the *Aseres Yemei Teshuva*. In honor of his mother's 17th *yahrtzeit*, the Rebbe dedicated this farbrengen to exploring the unique significance of the days between Rosh Hashanah and Yom Kippur, drawing lessons from his mother's life, and delivering a *hadran* in her honor.

An influx of Tishrei guests makes for a larger crowd at this farbrengen, and a live television broadcast brings the Rebbe's words to an international audience.

We present a step-by-step guide to the first two *sichos* of this special farbrengen, including a deeper look at the concepts discussed and accompanying *marei mekomos* for further understanding.

## Sicha 1 – The Power of Individual Teshuva

The uniqueness of the time, the true definition of *teshuva*, and the immense power each individual has to fulfill our mission.

### 1. What's Unique About Today?

- During the *Aseres Yemei Teshuva*, Hashem is especially close to every Jew.
- While He is always close to us,<sup>1</sup> and we are always close to Him, there are varying levels of *kiruv*.

For example, Hashem's presence is everywhere, yet *giluy Elokus* varies by time and place.

- **In the Beis Hamikdash**, ten miracles were regularly seen.<sup>2</sup>
  - » The number ten represents *shleimus*, just as in the *asara ma'amaros* and the *aseres hadibros*.
- **Eretz Yisroel**, both before and after the Beis Hamikdash stood, is holier than the rest of the world.
  - » The rest of the world receives its divine flow *through* Eretz Yisroel.<sup>3</sup>

So too in our closeness with Hashem: it is constant, but during *Aseres Yemei Teshuva* the closeness is far more powerful.

### The Navi of Redemption

The Rebbe refers to Yeshaya as the *Navi HaGeulah*—the Prophet of Redemption. Although the earlier *perakim* of his *sefer* include strong words of rebuke, the latter half is filled with visions of *Geulah*, Hashem's compassion, and comfort for the Jewish people. The *haftoros* of comfort read after Tisha B'Av all come from this *Navi*.

### 2. A Matter of Eichus

5:25

Let's take this a step further. When we say Hashem is closer to us, we mean closer in terms of *eichus*—the *quality* of connection.

- The Gemara<sup>4</sup> compares a *yachid's* connection during *Aseres Yemei Teshuva* to that of a *tzibur* year-round. Hashem always answers the *tzibur*, showing a connection of greater *eichus*.

- During these days, even a *yachid* reaches that level.
- If a *yachid* now has the power of a *tzibur*, certainly the power of a *tzibur* is even stronger! (This point will be explained in *Sicha 2*.)

This makes *Aseres Yemei Teshuva* an *Eis Ratzon*—an auspicious time, both above and below, because we



reflect Hashem.

### 3. Today in Aseres Yemei Teshuva

8:01

Within the *Aseres Yemei Teshuva* themselves, each day progresses higher, following the principle of *ma'alin bakodesh*.

» True, we began with Rosh Hashanah, the loftiest day. But *ma'alin bakodesh* continues in the following days.

- **Each day**, we go higher in *teshuva*.
- **Especially after Shabos Shuva.** *Shabbos* and *tashev*—return—share the same letters.<sup>5</sup> *Shabbos* is connected to *teshuva*.

Elaborating on the *Shabbos-teshuva* connection, the Rebbe refers back to the previous *farbrengen* (*Shabbos Shuva*):<sup>6</sup>

- *Shabbos*, when sadness is not permitted, teaches us that *teshuva* must be done joyfully.
- In general, *teshuva* must be done with joy, because:

### 4. What is *teshuva*?

11:43

At such an important time, we need to focus on our central mission: making a *dira b'tachtonim*.

- This is accomplished through Torah and *mitzvos*.
- The starting point of this *avoda* is *teshuva*.

Let's explain what *teshuva* is really all about:

### What's in a Name

*Shabbos* and *tashev* sharing the same letters is not by chance. The name of something, the letters that form the word by which the Torah calls it, reflects its true being. Hashem created the world with speech, and the very letters He used are what continuously draw down the *chayus* that gives each creation its existence.

- **Every mitzvah** must be done with joy.<sup>7</sup>
- ***Teshuva***, which fixes the wrongdoings in *any* mitzvah, obviously needs joy.
  - » *Teshuva* even fixes a lapse in *talmud torah*—the greatest mitzvah.
- After doing *teshuva*, one is not only forgiven and returns to their previous standing, but can rise even higher.<sup>8</sup>
- So today, Sunday following *Shabbos shuva*, is associated with a particularly high level of *teshuva*.

- *Teshuva* is not just about rectifying wrongdoing. Rather, *teshuva* defines our *avoda*.

This explains three points:

- “***Teshuva u'maasim tovim***”—*teshuva* and good deeds:<sup>10</sup> Shouldn't the order be reversed? It would seem that first come good deeds, and

then, if one missed an opportunity, they can fix it through *teshuva*.

- » The answer: *teshuva* comes before the mitzvos. Becoming closer to Hashem through *teshuva* empowers the mitzvos that follow, making them deeper and more meaningful.<sup>11</sup>
- **A Tzaddik doing *teshuva*.** Each of the 248 mitzvos *asei* corresponds to one of the body's 248 limbs. A complete person is one who has performed all the mitzvos—including the mitzvah of *teshuva*. Why would a *tzaddik* need to do *teshuva*?
  - » The answer is found in *Likkutei Torah*: *teshuva* is defined as return—the *neshama* returning to its true source.<sup>12</sup>
  - » Since Hashem is *Ein Sof*, there is always room for improvement.
- **“*Kol yamav b'teshuva*—constantly doing *teshuva*.”<sup>13</sup>** If I already did *teshuva* properly yesterday—on Shabbos *Shuva*—why do I need to do it again today?
  - » Again, the answer is based on the above concept in *Likkutei Torah*. *Teshuva* is about returning to Hashem. Since He is *Ein Sof*, returning to Him is endless—a constant ascent *mechayil el chayil*.

## 5. Don't Underestimate Yourself!

17:27

- *Teshuva* is not a series of gradual steps from level to level; it's a *bli gvul* (unlimited) power.
  - » It can happen in an instant—*b'sha'ata chada*. This has halachic implications as well.
- One may ask, “I'm a limited creation—can I possibly have *unlimited* strength?”
  - » The Gemara<sup>17</sup> discusses whether someone with an extra limb is fit to serve in the Beis Hamikdash! Can I really act beyond the norm?
- The answer: True, we are limited beings. But we possess a *neshama*, a *chelek Elokah mi'maal mamash*—a part of Hashem, literally.
- Our job is to unleash that *neshama*, letting it guide everything we do from “head to toe,” in how we think and act.

## What Life is All About

The final Mishnah in *Kidushin* teaches: “*Ani nivreisi l'shamesh es koni*”—I was created to serve my Creator.

An alternate *girsas* reads: “*Ani lo nivreisi ela l'shamesh es koni*” — I was created *only* to serve my Creator. This wording conveys the idea even more powerfully: serving Hashem is the *entire reason* for our existence. The Rebbe often quoted this version as a clear expression of how deeply our service of Hashem is intrinsic to us—it defines the essence of our lives.

## When a Jew Sins?!

The Zohar teaches that the *possuk* “*אם כי נפש חיה תחטא*—*If a soul will sin*” should be read as a question. The Torah and Hashem are astonished: How is it possible that a Jew could sin?

For a Jew, doing an *aveira*, going against Hashem's will, is something rare and unnatural. Our true self is drawn to following Hashem's desire. A sin is not a reflection of who we are, but a moment of disconnection from our real identity.

## The Instant Tzadik

The Gemara<sup>14</sup> tells us that if someone is *mekadesh* a woman on the condition that “I am a *tzaddik*,” the *kiddushin* is valid—even if he is, in fact, a *rasha*. Why? Because “perhaps he had thoughts of *teshuva* in his mind.”

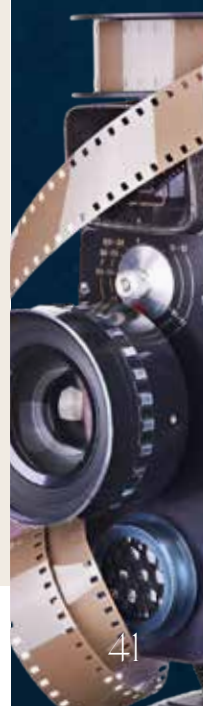
Even someone who until one moment prior was a *rasha* can instantly be considered a *tzaddik*. This is the power of *teshuva*: with one sincere and firm resolution, a person can immediately change their spiritual status.

In *halacha*, the Rambam<sup>15</sup> rules that in such a case, the *kiddushin* would be valid *misafek* (out of doubt). The *mefarshim*<sup>16</sup> on the Rambam clarify that the doubt is only whether the individual *actually* had thoughts of *teshuva*—not whether such thoughts are strong enough to change his status.



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- With our *neshama* guiding all we do, we can accomplish anything.
- This is especially so during *Aseres Yemei Teshuva*.
- The *neshama* is also called a *nitzutz*—a spark of Hashem. The Mittlerer Rebbe explains that during these days, Hashem’s closeness to us is like a flame nearing its spark—*kiruv hama’or el hanitzutz*.

- This helps us fulfill even the simpler levels of *Teshuva*.
  - » This power of *teshuva* applies equally to everyone—men and women.

So, our *neshama*, always a part of Hashem, has even *more* strength during *Aseres Yemei teshuva*.

## 6. Using Our Power

22:39

The strength of our *neshama* must be used for our central mission: making a *dira b’tachtonim*.

- Even the most physical parts of the world must become a home for Hashem.
- Adam and Chava were commanded to “fill the world and conquer it.”<sup>18</sup> This means engaging with the world and infusing the mundane with *kedusha*. (This will be elaborated on more in *Sicha 2*).
- Through this, Hashem becomes King—*melech*—over the entire earth.
  - » A *moshel* is a dictator, one who rules by force;

a *melech* is accepted willingly, the people *want* him as their king. Hashem’s rule is such that the world itself wants to carry out His will.

- Similar to the first *Rosh Hashanah*, when Adam gathered all of creation to proclaim Hashem’s Kingship.
- When we follow that example, impressing upon all creations Hashem’s rulership, we see the fulfillment of the entire world following Hashem, and the *geulah* comes.

# Sicha 2 – Teshuva and the Tzibur

Why *teshuva* as a community is beneficial, and what it can accomplish.

## 1. Groupthink?

In the previous *sicha*, the Rebbe mentioned the power of a *tzibur* in *teshuva*. This raises an obvious question:

- *Teshuva* seems better when done in *private*.
  - » *Mitzvos bein adam lachaveiro* are naturally fulfilled with others.
  - » But *mitzvos bein adam laMakom*, especially *teshuva*, seem better done

privately—between you and Hashem.

- *Teshuva* involves a *cheshbon hanefesh*—
  - » Not just of your actions, but a recognition of the One to Whom we’re accountable.
  - » In this case, Hashem Himself.
  - » Such reflection is, seemingly, best done alone.

So why would doing *teshuva* with a *tzibur* be beneficial?

## 2. Ma’aseh Rav

37:36

Whatever the logical explanation, *ma’aseh rav*—real-world behavior—shows there’s benefit in doing *teshuva* with others.

Let’s observe people’s actions:

- They run to do any mitzvah.
- Especially to shul, as required by *Shulchan Aruch*.<sup>19</sup> Running to shul at the start of the day affects the entire day.
- Especially on Yom Kippur—



- » The most fitting time for *teshuva*.<sup>20</sup>
- —Even those who aren't in shul all year (through no fault of their own) make the effort.
- The *neshama* wants to be in shul among fellow Jews, and the feet follow.

Clearly, *ma'aseh*, which is *rav*, indicates that there's value in *teshuva* among others.

### 3. So It Is—But Why?

40:33

We see it works. But what's the logic?

- *Teshuva* requires an accurate *cheshbon*, which raises a challenge: how can I overcome self-bias to make an objective and honest accounting?
- That's where the others come in. Together with a friend, you have the power of two *nefesh haElokim*.<sup>23</sup>
- Simply, your friend can advise you if your *cheshbon* was properly objective.

Why a whole *tzibur*, not just one friend?

- Each person has their *zahir tfei*—a mitzvah in which they excel.
  - » This could be any mitzvah, helping others in a certain way, etc.

### What's the Word on the Street?

There are many examples of the Gemara examining the actions of the *Tannaim* and *Amoraim* to clarify *halacha*. “*Ma'ase Rav*, the act is paramount” means that we learn from actions more than from teachings. And even when ordinary people consistently do something a certain way, it usually means there's something behind it.

### The Schedule of the Day

The Gemara<sup>21</sup> teaches—and it's brought down in *halacha* as well<sup>22</sup>—that a person's daily routine should be to go *mibeis haknesses l'beis hamedrash*—from shul straight to Torah learning. Only after that should one go to work. This ensures that a person's priorities, in the workplace and in life at large, are grounded in the holiness with which he began his day.

### What's Your Strong Point?

The Gemara<sup>24</sup> records Rav Yosef asking Rav Yosef Bar Rabba, “in what area was your father (Rabba), *zahir tfei*—especially vigilant?”

Of course, Rabba kept all the *mitzvos*. A complete person is one who does everything required of him. But each person has an area in which they demonstrate extra *chayus* and vigilance.

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- Another person can help you in their *zahir tfei* field—but may not be proficient or helpful in other areas.
- A *tzibur*, on the other hand, includes *all types*—a complete entity. Therefore -
  - » A *davar shebikedusha* needs a *tzibur*.

- » All ten levels of Jews are included in a *tzibur*.
- » All various talents and knowledge are present in the *tzibur*.
- Thus, a *tzibur* helps each person be guided in the right direction for *teshuva*.
  - » As long as one is willing to be assisted.

### The Happiness Caveat

44:36

Here, the Rebbe addresses an important note:

- *Teshuva* should never lead to despair.
- A *cheshbon hanefesh* includes merits too.
  - » Don't let the *yetzer hara* convince you that all is lost.
- Merits are *yours*, reflecting who you really are. Shortcomings are just that, falling short of who you are at your core.<sup>25</sup>

- Being in the world necessitates being involved in worldly matters, which may become briefly attached to you. This is nothing more than an external attachment that can be rectified.
- In summary: A *tzibur* can support one another in *teshuva*, with each individual's *shleimus* contributing to the collective *shleimus*.
- This leads to a lasting *teshuva* in thought, speech, and deed.

### 4. Be Like Adam

47:43

The Rebbe now turns to our ongoing *avoda* after doing *teshuva*.

- Every day brings a new opportunity for growth.
- Growth is expressed by revealing our true identity as Hashem's handiwork, like Adam.
  - » The *Gemara* teaches that Adam's creation influences us all.<sup>26</sup>

From Adam we learn:

- “*Lavdah ul’shamrah*—to work and guard the garden,”<sup>27</sup> referring to *mitzvos aseï and lo saaseh*.<sup>28</sup>
- Even before that, he influenced creation to proclaim Hashem's Kingship,
- and turned the world into Hashem's garden.
- Now that the stage is set, it's our turn to perfect the world, “*Lavdah ul’shamrah*.”

“Fill the world and conquer it,” also told to Adam, defines our *avoda* as well. “*Milu es haaretz*”—fill the *world*, means

our job extends past the walls of shul or holy settings, even to non-Jews.

- » If our purpose were only in holiness, the *neshama* wouldn't need to descend here.

We must engage the world:

- Influence other Jews, using all our strengths to illuminate the world.
  - » Beginning with leading by example.
- Those in leadership, at any level, must reach everyone in their circle.
  - » Influence non-Jews in their 7 mitzvos, and Jews in all 613.
- Turn the entire world into a *dira b'tachtonim*—a home for Hashem.

(The Rebbe will refer back to all of these levels of influence a few times through the end of the *sicha*.)

## 5. You have the Power!

53:34

- The power to succeed comes from Hashem's *levushim*, the tools He gave us, which are the Torah and *mitzvos* that we fulfill on our own.
- We then influence others as His *shluchim*, spreading *tzedek* and *yosher*.
  - » We are not speaking on our own behalf, but on a mission from Hashem.
- It doesn't always happen easily: It can take much effort, even one hundred tries, but you will succeed in this mission.
- Hashem removes all impediments to doing so, including anything you are lacking physically.

## The World Is a Garden — Now Fix It

When Adam entered *Gan Eden*, he was immediately given a mission: “to work it and guard it.” Even in its perfect state, the garden wasn't just for pleasure; Adam was meant to cultivate and elevate it. Our mission mirrors his: to refine the world and bring it to its perfect state by filling it with the knowledge of Hashem.

## When Our Eyes Will See

The *Navi Yeshaya*<sup>30</sup> prophesies that when Moshiach comes, “the glory of Hashem will be revealed, and all flesh will see it together—for the mouth of Hashem has spoken.” *Elokus* will no longer be something we only learn about, it will be something we see. Our physical eyes will perceive *Elokus* and experience it directly, without losing our physical identity.

- The end result is that the entire world will see Hashem with physical eyes when Moshiach comes.
- This is closer and more attainable than we think, and is brought about through *teshuva*.<sup>29</sup>
  - » Which means the world returning to its pre-sin state.
- With Hashem's *brachos* at the “head” of the year, we have the strength to fulfill this mission in the best possible way.
- Until the world reaches its ultimate *shleimus* with the coming of Moshiach. **T**

1. See source sheet, sources 1 and 2.  
2. Avos 5:5.  
3. See source sheet, sources 5 and 6.  
4. Rosh Hashanah 18a.  
5. Igeres Hateshuva *perek* 10.  
6. Toras Menachem 5742 vol. 1, p. 26.  
7. Rambam Hilchos Lulav 8:15.  
8. See source sheet, sources 9 and 10.  
9. Kidushin 4:14.  
10. Avos 4:17, and other places.  
11. Likkutei Torah Shmini Atzeres, 85a.  
12. Likkutei Torah Haazinu, 71c.

13. Shabbos 153a.  
14. Kidushin 49b.  
15. Hilchos Ishus 8:5.  
16. Magid Mishneh.  
17. Bechoros 45a.  
18. Bereishis 1:28.  
19. Shulchan Aruch Orach Chayim 90:13.  
20. Rambam Hilchos Teshuva 2:7.  
21. Berachos 64a.  
22. Shulchan Aruch Orach Chayim 155:1.

23. Hayom Yom 20 Teves. See source sheet sources 15 and 16.  
24. Shabbos 118b.  
25. Likkutei Diburim vol. 4, p. 591a. See “Ksav Yad Kodesh” column in this issue.  
26. See source sheet sources 17 and 18.  
27. Bereishis 2:15.  
28. Targum Yonasan.  
29. See source sheet source 19.  
30. *Yeshaya* *perek* 40 *possuk* 6.

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