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מאיר שלמה, רפאל שיחיו

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

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# Step Inside

## Farbrengen with the Rebbe — A Companion

A guide to the Farbrengen of  
**Chof Mar-Cheshvan 5745**



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Sources

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



**C**hof Cheshvan 5745 was the 124th birthday of the Rebbe Rashab ז"ל. As was often the case, the Rebbe held a farbengen on the day.

In the opening *sicha* (not covered in this column), the Rebbe explains an important point: If we celebrated Chof Cheshvan last year, and the year before that—what are we doing here again? This is a “typical” opening *sicha* of a farbrengen marking a calendar event, and the Rebbe demonstrates how we can take the lesson of the day and make it relevant again, each and every year, with new and timely lessons.

At the conclusion of the *sicha*, the Rebbe mentions the Rebbe Rashab’s famous directive that we be *neros l’ha’ir*, illuminating our surroundings with Torah.

The second *sicha*, covered in this column, opens with this point, and the Rebbe poses a question.

In the early days of Yeshivas Tomchei Temimim, on Simchas Torah 5661, the Rebbe Rashab delivered a passionate and landmark *sicha*. He charged the *temimim* with being *neros l’ha’ir*, to illuminate their surroundings and serve as soldiers in the battle of *milchemes Beis Dovid*.<sup>1</sup>

The Rebbe Rashab’s directive about being *neros l’ha’ir* was not said today. It was not said in this country, or to people of similar stature. Is it really the lesson of the day, for here and now?

## Sicha 2: Hafatzas Hamaayanos— From Elites to Everyone

### 1. Lubavitch to Brooklyn

41:30

The Rebbe begins with a central question: What is the relevance of the Rebbe Rashab’s message today, under very different circumstances than then?

- The Rebbe Rashab taught that we must be *neros l’ha’ir*, as elaborated in his famous *sicha* addressing the *bochurim* in Tomchei Temimim.
- Today, we are in Brooklyn.
- The audience at this farbrengen is not only *bochurim*.
  - » Most, especially when including those listening from afar, are not *bochurim*.

*How is this calling relevant to us today?*

### MILCHEMES BEIS DOVID

In the Rebbe Rashab’s *sicha*, he elaborates on the mission of the *temimim* to bring Moshiach. With Moshiach’s famous proclamation that he will appear when the Baal Shem Tov’s teachings are spread, *beis dovid* means revealing Moshiach ben Dovid—spreading the teachings and ways of Chassidus.

The *milchemes beis dovid* is the war the *temimim* have to fight against the foreign winds of secularism, by strengthening *emuna* in Moshiach’s arrival through learning and spreading Chassidus.

## 2. Kohanim's Avoda to Service for All

42:56

The Rebbe steps back from the original question to show how this idea applies across other areas, too. Just as the mission once given to *temimim* has become relevant to all, so too the *avoda* once limited to kohanim in the Beis HaMikdash now falls to every Jew.

- The same question can be asked in other matters too.
- Take *davening*, the first *avoda* of the day:
  - [*Davening* is not just the beginning of the day—every part of our *tefillos* sets the tone for what follows.
  - » The day begins with *davening*,
  - » is followed by learning,
  - » and then by going out into the world.
- Operating within the world, a key part of our *avoda*, itself has a few levels:
  - » Using the world as a “*hechsher mitzvah*”—a tool that aids *kedusha*, or as the mitzvah itself.
- The final stage is Maariv, followed by Krias Shema, when we make a *cheshbon* of the day.
- In the *korbanos* parallel: *Krias Shema* can be compared to *terumas hadeshen*—removing ashes from the *mizbeach*.<sup>2</sup>
  - » This was performed each morning, but what was removed were the remains of the previous day's *korbanos*.
- *Krias Shema* and Maariv likewise serve as both:
  - » A *cheshbon* of the previous day, and the beginning of the next.

Now, we return to examining our *davening* structure:]

- *Davening* is in place of the *korban tamid*,<sup>3</sup>
- which involved different roles: *kohanim*, *leviyim*, and *yisraelim*.
- Yet in *davening*, there are no distinctions. Every Jew says the same *tefillos*.
- Why have we mixed it all together? If *tefillos* parallel *korbanos*, shouldn't each person recite the parts matching their role in the *korbanos*?
  - » (True, these separate *tefillos* would need to be interconnected, like the various parts of

## FOR THE SAKE OF HEAVEN, FOR HEAVEN ITSELF

As creations of Hashem placed in this world, we are meant to interact with the physical realm in a holy way. There are two levels of elevating the world so that not only does it not hinder our *avodas Hashem*, it becomes a part of it.

“*Kol ma'asecha yiheyu l'sheim shamayim*”—all you do should be for the sake of Heaven—is a mindset of viewing the physical as a *hechsher mitzvah*: something with no intrinsic value, usable for good.

Deeper yet is “*Bechol drachecha da'ehu*”—know Him in all your ways. This teaches that the *drachecha* themselves, our worldly and physical interactions, can become holy in their own right. Interacting with the world is not a necessary evil; it is the very means by which we create a home for Hashem in this world as He intended.

## KORBAN ROLES

While the main responsibility for bringing *korbanos* belonged to the kohanim, all other Jews, the *leviyim* and *Yisraelim*, took part as well.

The *leviyim* accompanied the offerings with musical instruments and song.

*Yisraelim* were divided into groups, with specially designated *anshei ma'amad* representing the rest of the Jewish people during the daily *korban tamid*.<sup>4</sup>

the *korbanos* all took place together, though divided among various areas of the *azara*.)

- » Furthermore, if one were to differentiate between parts of *davening*, he would not fulfill his obligation.
- To summarize: the fixed *nusach* of *tefilla* is recited equally by all Jews, regardless of

tribe. Unlike the *korbanos*, there are no role-based variations. Why?

- » *Birkas Kohanim* is indeed an exception, but it is not in the sections of *tefilla* that correspond to *korbanos*.

### 3. Our Loss is Our Gain

49:50

The loss of the Beis HaMikdash brought about a gain: the elite *avoda* once reserved for kohanim is now in everyone's hands.

- “*Tefilla* is in place of *korbanos*” means that every Jew, through *davening*, accomplishes what was once possible only with a *korban*.
- In the Beis HaMikdash, a *kohen* acted on your behalf. Now, you do it yourself.
- This is a true case of “our loss is our gain”: Not having the Beis HaMikdash means that any Jew, *kohen*, *levi*, or *yisroel*, can now fulfill the roles that once belonged to just one group.
- The *possuk* says: *Uneshalma parim sefaseinu*<sup>6</sup>—the service of our lips replaces sacrificial animals.
  - » *Uneshalma* can mean “make up for” (*mashlim*), or, more strongly, “fulfill completely” (*shleimus*).
- To summarize: any individual, even a *levi* or *yisrael*, through *tefilla*,

### 4. The “General Souls” of Yesteryear

53:14

The Rebbe cites another example of how our generation has lesser strengths than those before.

- When the Jews left Egypt, the *airev rav* went out with them.<sup>7</sup>
- On a basic level, this refers to people from other nations.
- But the Zohar explains the word “*rav*—רב” (with the *gematria* of 202) alludes to the 202 holy *nitzutzos* that were elevated in Egypt.
  - » The Alter Rebbe quotes this *Zohar*,<sup>8</sup> making it accessible to all.

## THE SILVER LINING IN DESTRUCTION

Although the destruction of the Beis Hamikdash was, of course, a negative event, certain benefits have emerged from it. This is based on the Gemara's phrasing: קלקולו זהו תיקונו.<sup>5</sup>

One example the Rebbe often cites is that in the Beis Hamikdash, *simchas beis hashoeva* began only on Chol Hamoed when instruments were permitted. In contrast, today we begin celebrating from the start of *Sukkos*.

In the context of this *sicha*, the loss of the Beis Hamikdash enables every Jew to take part in bringing *korbanos*.

accomplishes what only many Jews, including *kohanim*, could once do.

- This is possible because while *korbanos* affected the physical world, the actual animal, our *davening* affects only the spiritual.

*Precisely because the effectiveness of our avoda was diminished with the loss of the Beis HaMikdash, we can all take part in korbanos—“our loss is our gain.”*

- Our *avoda* in this world, the world of *tikkun*, is to elevate the 288 fallen sparks from *tohu*.
- Of those, 202 were elevated in Egypt.
- The Alter Rebbe asks: If 202 sparks were elevated in 210 years in Egypt, why has it taken thousands of years to elevate the remaining 86?
  - » True, Egyptian exile was more challenging, with slavery offering greater opportunities for refinement.
  - » But that doesn't explain the large



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discrepancy: 202 sparks in 210 years, and fewer than 86 in the thousands of years since!

- The answer: Jews in earlier generations had more powerful, general souls.
- Each soul could elevate an *entire* spark, with all its components.
- Our souls are not as “general” or lofty—their power is more limited, and we elevate only a portion of each spark.

## 5. Spreading the Power

57:18

Using the example of *birur ha'nitzutzos*, the Rebbe returns to explain why davening is now a universal obligation.

- In general, each generation experiences *yeridas ha'doros*—a spiritual descent.
  - » The Beis HaMikdash especially illuminated the world.
- In earlier times, each *avoda* was a complete process in itself.
- Each individual could use his lofty soul to elevate an entire *nitzutz*.
- Each *avoda* of a *kohen*, *levi*, or *yisroel* elevated an entire spark.

## 6. Join the Hafatza Club—Open to All!

59:15

With this background, the Rebbe returns to the original point of the *sicha*: the mission once given by the Rebbe Rashab to an elite few is now the task of everyone.

- Let's look at the history of Chassidus, beginning with the Baal Shem Tov.
- In the early days, there were many “streams”; each student of the Baal Shem Tov and Maggid had a distinct role in spreading Chassidus.
- The Maggid had sixty students, each tasked with spreading Chassidus in a particular region or country.
  - » Another version states that the Baal Shem Tov had sixty students, while the Maggid had 120.

## IT STARTS IN PETERBURG

After the Alter Rebbe's geulah on Yud Tes Kislev 5559, his Chassidus took on a new form, becoming more explained and developed within the framework of intellect.

This shift, referred to by the Rabbeim as “*noch Peterburg*” (after the arrest in S. Petersburg), is clearly seen in the printed *maamarim* of the Alter Rebbe. *Hafatzas Hamayanos* also gained new urgency.

[The *Sefer HaTanya* is a notable exception, published two years before Yud Tes Kislev in a similar detailed style to the teachings that would come later.]<sup>10</sup>

- Today, we elevate only a *prat*, a small component of a spark with each action.
- This limited process doesn't require a *kohen*.
- It is enough that each Jew contains within himself elements of all other Jews, and can elevate sparks through *davening* alone.

*With our souls diminished, we no longer elevate entire sparks, only parts of them. This is why any Jew, even a yisroel, can share the kohen's role, fulfilling through davening what was once done through korbanos.*

- Some of them were especially devoted to spreading Chassidus, excelling in *hafatzas hamaayanos*.
- But not all emphasized it as their specific focus to the point of *mesirus nefesh*.
  - » Between the Baal Shem Tov and Maggid themselves, we see this difference: The Baal Shem Tov traveled, while the Maggid taught from his place, and his students came to him.<sup>9</sup>
- Similarly, in the *sicha* of *Kol Hayotzei*, the Rebbe Rashab initially tasked only the early *temimim* with spreading Chassidus, making them the “general souls” with special strengths for *hafatzas hamaayanos*.

- At the time, this mission was limited to a select few: the *bochurim* in the *yeshiva*.
- The circumstances weren't right for others, outside Lubavitch and Tomchei Temimim, to get involved.
- Over time, as *hafatzas hamaayanos* continued,
  - » following the principle of *maalin bakodesh*,
  - » especially “after Peterburg,”
- the *chutza* is more ready for learning and spreading Chassidus.

In other words;

- Previously, it was enough to have a small group spreading Chassidus.
- Today, as time passes,
  - » and Lubavitch endured many exiles and relocations,
- this task now belongs to all, even to those who, externally, are *baalei batim*.
- Each person is empowered to be a *ner l'ha'ir* and spread Chassidus.

## 7. Forewarning the Future

1:05:05

Another point: the *sicha* itself hints that a time would come when everyone would be needed to fight the war of Beis Dovid.

- The Rebbe Rashab, in that very *sicha*, spoke about future dangers from forces opposing Yiddishkeit.
- He quoted the pasuk: “חֲרָפוֹ אוֹיְבֵיךָ, ה' חֲרָפוֹ עֲקֹבוֹת מִשִּׂיחָךְ”<sup>12</sup> and said there will be two generations:
  - » Those who oppose Hashem.
  - » Those who oppose the footsteps of Moshiach.
- In the generation of *cheirfu ikvos meshichecha*, it's not enough for just a few to counteract opposition. The whole generation is needed to fight *milchemes Beis Dovid*.
- This is reflected in the Frierdiker Rebbe's devotion to *hafatzas hamaayanos* with greater *mesirus nefesh* than even his father, bringing Chassidus to farther places than before.

## THE WARS BEFORE MOSHIACH

The Rebbe Rashab describes two levels of *ikvesa d'meshicha* that must be combated. The first are those who oppose Yiddishkeit, opening “dangerous schools” that, *Rachmana lit-zlan*, pull children away from Torah.

The second are the *frumme Yidden* who lack a strong *emuna* in Moshiach's arrival.<sup>11</sup>

## AXE TO WOOD!

An expression used by the Rabbeim to convey concrete action is the Russian “טאפארן דא פלאכען”—axe on wood. It's not enough to swing the axe; it has to land on the wood for the job to get done. Studying Chassidus alone is not enough; the main thing is the action, the bottom line.<sup>13</sup>

- In other words;
- True, the *sicha* was delivered to a specific audience, at a specific time.
  - » They even saw the Rebbe Rashab say it in person.
- But the *sicha* itself foretells that one day this mission will expand.
- When that time comes, anyone to whom the *sicha* becomes accessible carries the responsibility.
  - » The very fact that you are aware of this *sicha* is *hashgacha pratis*.
  - » The Rebbe charging you with this job gives you the strength to actualize it.
- This includes negating the *cheirfu ikvos meshichecha*—
  - » Who, though observant of Torah and *mitzvos*, don't accept speaking openly



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about Moshiach's imminent arrival.

- The *sicha* is not limited to those who heard it directly or those in similar circumstances. It is everyone's responsibility.
- As expressed in the many forms of the Friediker Rebbe's *mesirus nefesh* to spread Chassidus:
  - » *Avoda maamarim* and *Haskala maamarim*, in multiple languages, making Chassidus (and the mission of *hafatzas hamaayanos*) accessible to *all*.
- One might ask: how can we accomplish what the Chassidim of the past did?
  - » They saw the Rebbe Rashab directly; we

only hear about him and his words.

The answer:

- As mentioned earlier, most of the *birur hanitzutzos* is already complete. We are finishing the final sparks.
- Within those 86 sparks, we are at the very end.
  - » Consider all the *yeridas hadoros* and *birurim* since the first *galus*:
    - ◇ The second Beis HaMikdash,
    - ◇ the *galus* that followed,
    - ◇ until today—*ikvesa d'meshicha*.

## 8. It Means Today!

1:11:03

The Rebbe explains the urgency of taking the Rebbe Rashab's words to heart.

- Don't let the yetzer hara convince you that this *sicha* only applies in certain circumstances.
- Even on a weekday, half a world away from Lubavitch, to an audience mostly not of *bochurim*, every word is applicable,
- and we have the strength to act on it.
- The Torah only demands what we are capable of.
  - » As the Gemara<sup>14</sup> says of *gabbai tzedakah* who would hide from those unable to give.
- This *sicha* was not only said. It was printed and publicized by the *Rabbeim*.
- That itself gives us the strength to fulfill it.
  - » Especially today, when the Rebbe Rashab has *mazalo gover*, we have greater ability to fulfill his words.
- Extra strength brings extra responsibility.
- If the Rebbe gives us strength and it's not used, *Rachmana litzlan*, it can cause confusion in the *shlichus* of the *nossi* himself.

- This *sicha* was said to you—*bishvili nivra ha'olam*.
- Still hearing a voice in your head that says otherwise?
- That voice is your own issue. The *yetzer hara* wouldn't come up with something so absurd.
  - » As we say in *Al Chet: chatanu lefanecha beyetzer hara*. Sometimes, we provoke the *yetzer hara*.
- No further elaboration is needed.
  - » The assumption is that every Jew will do the right thing.
- The *sicha* is printed and available, no need to chase after a *hanacha*.
- What's needed now is action.
- It's not just a "nice *vort* from the Rebbe",
- or about just hearing it and thereby fulfilling the mitzvah of Torah study.
- It's a mission that must be done now, overriding the mitzvah of learning Torah.

## 9. The Bottom Line

1:16:14

Putting the urgency into practice, the Rebbe urges influencing every Jew, at every opportunity.

- Whenever you meet a fellow Jew, you might think you know the reason.
- But whether or not that's the real reason, the definite reason is—*hafatzas hamaayanos*.

Then	Now
Simchas Torah 5661 – Lubavitch <i>Temimim in tomchei temimim</i>	Chof Cheshvan 5745 – Brooklyn <i>bochurim and baalei batim</i>
<i>Korbanos: kohanim, leviyim, and yisraelim</i> had different roles	Davening replaces <i>korbanos</i> , with no distinctions
<i>Korbanos</i> affected the physical world	<i>Davening</i> affects only the spiritual
Elevated 202 sparks	Elevating 86 sparks
General souls elevate an entire <i>nitzutz</i> - A <i>kohen</i> was needed to elevate the <i>nitutz</i>	More limited souls elevate only a <i>prat</i> - The <i>kohen</i> within each individual suffices
Talmidim of Baal Shem Tov and Maggid were not all specifically involved in <i>hafatza</i> - <i>Hafatza</i> was the job of the <i>temimim</i>	<i>Hafatzas hamaayanos</i> continued for many generations—now the <i>chutza</i> is more ready.
First generation: חרפו אויבך ה'	Second generation: חרפו עקבות משיחך
The mission: fight <i>milchemes beis david</i> through <i>hafatzas hamaayanos</i>	

- This is the “war of Beis Dovid” in our time.
- Influencing someone must be done pleasantly,
- but *milchama*, as the Rambam says,<sup>15</sup> is not for the faint of heart.
- You can’t remain tucked away at home.
  - » Even if your surroundings are “Lubavitch”—a holy place.

- You must go to the *chutza* and spread Chassidus.
- *Hafatzas hamaayanos* brings Moshiach.
- When *ikvesa d’meshicha* will mean literally hearing Moshiach’s footsteps approaching.
- Every Jew will leave *galus*.
- Before then, every Jew must play a part in the *Milchemes Beis Dovid*.

1. The Rebbe Rashab’s *sicha* is printed in Sefer Hasichos 5702, p. 141ff. Selections can be found on the sourcesheet, sources 1–3.

2. Sefer Hama’marim 5711 of the Frierdiker Rebbe, p. 278.

3. Brachos 26b.

4. See sourcesheet, sources 4–6.

5. See Shabbos, 80b. See sourcesheet, sources 7–8.

6. Hoshea, 14:3.

7. Shemos, 12:38.

8. Torah Or, Parshas Bo, 60:3.

9. See HaYom Yom, 3 Kislev.

10. Sefer Hasichos Toras Sholom, p. 112ff.

11. See sourcesheet, source 2.

12. Tehillim, 89:2.

13. See sourcesheet sources 9–10.

14. Taanis 24a.

15. Hilchos Melachim, end of chap. 7.