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Step Inside

Farbrengen with the Rebbe
— A Companion

A guide to the Sicha of
Hei Teves 5747



Hisvaaduyos 5747 vol.
2, pp. 170–180.



Sources

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

לע"נ
האישה החשובה מרת
חסיא בת ר' איסר ע"ה
ניו
נלב"ע כ"ה טבת ה'תשפ"ג
ת'נ'צ'ב'ה'

נדפס ע"י נכדה
הרה"ת ר' יואל זווגתו מרת
ריקל ומשפחתם שיחיו
ניו





The Rebbe teaches us to look at the Rabbeim’s initial response to any event as a guide for how to properly celebrate the occasion.¹ On **Hei Teves 5747**, just hours after receiving the joyous news of **Didan Notzach**, the Rebbe came into shul for Mincha and delivered a *sicha*, in which he explained how to respond to the accusations raised in court against the Rebbe and Lubavitch, and more importantly, how to understand the lessons of the victory.

Asking for a Chumash in the middle of Mincha, the Rebbe based the *sicha* on the first and last *pesukim* in the *shiur* Chumash of the day, as well as on the reaction of the Alter Rebbe to his *geulah* on Yud Tes Kislev.

A Timely Lesson

[0:00]

The first lesson of the day: Finding purpose in concealment.

So now (you can understand) **that it was not you who sent me here, but G-d. He has made me Pharaoh’s counselor, lord over all his household, and ruler over all Egypt.**

ועתה לא אתם שלחתם אתי הנה כי
האלקים וישימני לאב לפרעה ולֵאדון
לכל ביתו ומשל בכל ארץ מצרים:

The Alter Rebbe’s directive,

- as interpreted by the Mitteler Rebbe,
- tells us to *live* with the daily portion of Chumash.²
- Today is the **third** portion.
 - On the third day of creation, Tuesday, Hashem said twice “*ki tov*—it is good,”⁴ also connected to being “good for heaven and good for earth,”⁵ (acting properly towards Hashem as well as toward His creations).
 - Every moment of today, and each lesson, combines these two elements.

Looking to today’s Chumash for the lesson:

- The very first *posuk*⁷ tells us:
 - an eternal instruction.

LIVING WITH THE TIMES

The Rebbe often brings the *vort* from the Alter Rebbe: “we must live with the times,” which was interpreted (by his brother the Maharil, and later by the Mitteler Rebbe) to mean that we need to find a lesson in the daily *shiur* of Chumash.

Similarly, the Shaloh (quoted often in other places by the Rebbe) also teaches that the weekly Parsha is connected to the Yomim Tovim that occur during the days it is read.³

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DOUBLED GOOD

On the second day of creation, Hashem separated the upper and lower waters. On the third day, He created dry land. Since the work of the waters wasn't complete until Tuesday, Hashem held back from saying "*Ki tov*—it is good" on Monday, and said it twice on Tuesday—once for the completion of Monday's work and once for the new creations of Tuesday. Tuesday therefore has the unique quality of "doubled good."

The Gemara introduces two types of *tzaddikim*: those who are good only toward Hashem, and those who are also good toward their fellow.

The Tzemach Tzedek connects these ideas: the "doubled good" of Tuesday reflects the twofold good of the *tzaddik* who acts properly both "*lashamayim*" and "*labriyos*"—toward Heaven and toward others.

The Rebbe often notes that the entire Tuesday carries this quality of doubled good—"lashamayim v'labriyos." It is not divided, with part of the day for Heaven and part for others; the entire day is inherently both.⁶

ETERNAL LESSONS

An important part of learning Torah is understanding that it is not merely a story, *chas v'shalom*. Every word in Torah carries a lesson for the future.

If Yosef, before Matan Torah, realized that what happened to him had a purpose, we must especially do so now. At Matan Torah, we became one with Torah: *ישראל, אורייתא וקוב"ה כולא חד*. As we are one with Torah, its lessons must shape us.

THE COURTROOM ABOVE

In Torah, a *Dayan* is called Elokim.⁸ The name Elokim, when referring to Hashem, is associated with judgment and concealment, unlike the name Havayah, which is linked to revelation and kindness.

The Rebbe connects the judgment over the *seforim* in the earthly courtroom to Hashem's judgment—Elokim.

- When facing a challenge—and once it is resolved—we must discover the lesson it holds and share it with ourselves and others.
 - It was certainly not by chance, nor simply to inflict pain.
 - This idea of learning a lesson, as Yosef did, is even more applicable after Matan Torah.

Breaking it down within the *possuk*:

- **Shelachani:** Wherever we are is a *shlichus*, a mission—
- **Lo atem... Elokim:** —from Hashem.
 - The mission may not be immediately apparent, as it originates from "Elokim," associated with severity and judgment.
- [Knowing this is the *shlichus* itself:] recognizing that you are on a mission from Hashem—and acting accordingly—[reveals *Elokus* wherever you are].
 - The lesson could have been from a "Havayah" occurrence—open and revealed. Hashem wanted it to come through judgment, leading to a greater *aliya*.
- To reiterate: wherever you are, and in whatever situation you find yourself, you must know that you have a mission—
 - Torah helps reveal the concealed mission,
 - which comes from a higher, concealed aspect of Hashem.
- —to make a *dira b'tachtonim*.
- As the Baal Shem Tov taught: wherever we are, we have a mission from Hashem to reveal Elokus—"leshaken shmoi shom," to make Hashem's name rest in the world.⁹
- It begins within, and spreads outward.
- Like the Menorah, at the door facing outwards.
 - Today, Tuesday following Chanukah, is influenced by its lessons.
- until the outside is nullified and transformed.

The first lesson of the day is in today's Chumash: Just as Yosef recognized he was on a mission from Hashem and that his enslavement was not the

result of human action, we too must realize at every moment that we are always on a divine mission—to reveal Elokus wherever we are.

“What My Enemies Teach Me”

[8:25]

The next lesson of the day: increase in hafatzas hamaayanos.

- Chanukah is also connected with oil, compared to Chassidus, which—like oil—spreads out and reaches everything around it.
- Similarly, Chassidus must be disseminated everywhere.

On the topic of *hafatzas hamaayanos*, the Rebbe introduces the second lesson of today:

- When the Alter Rebbe was imprisoned, his response came from analyzing the slander against him.
- The conclusion he reached—agreed upon also by the Baal Shem Tov and the Maggid—was to intensify *hafatzas hamaayanos*.
- This explains what happened today:
- So much has happened in *hafatzas hamaayanos*,
 - also affecting *hafatzas hayahadus*—even basic Yiddishkeit is infused with Chassidus—
- So how could such a “*shelachani*”—negative event happen?
 - After accomplishing so much, leaving only “polishing the buttons”¹¹ (see below).
- The only explanation: it was intended to encourage even stronger activities of *hafatzas hamaayanos*.
- Accusations were made that Chabad is not “active,” that we have no use for *seforim* and manuscripts if we don’t spread Chassidus—only to encourage us to spread Chassidus even further.
 - What does “even polish the buttons” signify?
 - A garment is intended to provide protection. The button does not provide

A HEAVENLY VISIT

When the Alter Rebbe was in jail, he was visited by his teachers, the Baal Shem Tov and the Maggid. “Why was I imprisoned?” he asked. “It was a heavenly decree on account of your spreading Chassidus,” they replied. “Should I stop?” he asked. “On the contrary, when you are released, you should say *even more* Chassidus!” came the unambiguous answer.

The Alter Rebbe had already realized that the accusations against him were baseless and could only be a result of a heavenly *kitrug*. Hearing it from his teachers provided additional affirmation.

A year prior to Hei Teves, during the trial itself on Chanukah 5746, the Rebbe mentioned this story, teaching that we should be happy that the accusation that Lubavitch is inactive is entirely baseless. The Rebbe urged learning from such accusations to increase all our activities.

Here, the Rebbe completes the circle, affirming again that this court case could only have been a result of a heavenly decree intended to spur further action.¹⁰

POLISHING THE BUTTONS

This expression, used by the Friediker Rebbe, illustrates that we are completing the final *avoda of galus* and are ready to greet Moshiach. When one is polishing their buttons, everything else is already in place.¹²

From Hei Teves onward, the Rebbe mentioned several times that even this *avoda* is also complete—“געפוצט און איבערגעפוצט: polished and overpolished again and again!”¹³



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additional protection, which is already provided by the garment. It merely connects the two sides, bringing the right to the left.

- This signifies the “right”—*kedusha*, transforming the “left”—*kelipa*. The left side remains useful, but it is influenced and transformed into good by the right side,
- and then the left too plays a role

and assists the right side.

- As we celebrate the victory, practical action must follow.

The second lesson: just as the Alter Rebbe saw his imprisonment as a catalyst for greater hafatzas hamaayanos, the baseless accusation that Lubavitch is not “active” can only mean that we must do even more.

The Wagons' Message

[14:40]

The next lesson of the day comes from the **final** possuk of the day's Chumash: The wagons Yosef sent, hinting to the *egla arufah*, which brought life to Yaakov—vatechi ruach Yaakov.

... Yaakov saw the wagons Yosef had sent to transport him, and the spirit of their father Yaakov was enlivened.

וַיֵּרָא אֶת הָעֲגָלוֹת אֲשֶׁר שָׁלַח יוֹסֵף
לְשֵׂאת אֹתוֹ וַהֲחִי רוּחַ יַעֲקֹב אַבְיָהֶם:

- Yaakov was enlivened when he saw Yosef's spiritual standing:¹⁴
- Despite Yosef's involvement in governing Mitzrayim—
 - This was a novel concept: the Avos were shepherds, remaining above worldly involvement, while Yosef was very involved in the world, running Potiphar's household.
- —he was not distracted from serving Hashem properly.
 - This was deliberate: the Avos initially were above worldly involvement only as a preparation for the time when Yosef would introduce a new *avoda*—bringing Elokus into Mitzrayim and the world.
 - Yosef's *avoda* represents the pinnacle of the *avoda* of the Avos.
- His devotion was displayed by sending *agalos*—wagons—representing the laws of *egla arufa* that Yosef studied with his father before they departed.¹⁵

When an unidentified corpse is found, the Sanhedrin identifies the city closest to the body. That city's Beis Din then performs the *egla arufa* ceremony, absolving themselves of responsibility for the death.

- The *egla arufa* raises awareness of the fact that a corpse was found.
- Learning about this prevents the possibility of a future *chahal ba'sadeh*.
- A Jew in the “*sadeh*” is in Esav's domain, distanced from Elokus—the source of life—and thus susceptible to death.
- A Jew, however, naturally wants to remain connected to Elokus,
 - as the Rambam teaches regarding one who gives a *get* under pressure, that it is considered willing.
- This is our *shlichus* from the Rebbe:
 - [Fulfilling] the *shlichus* brings about *va'techi ruach Yaakov*.
 - Although the question is asked: did he not pass away etc.?
 - When “*zaroi ba'chaim*”—alive with Torah and Mitzvos which bring life, “living” with the Torah we study—he too is alive.
 - When we are alive, we can do our mission:
- Firstly, as above, to always know we have a *shlichus* from Hashem.
 - Even before making a *dira b'tachtonim*,

we have the knowledge that we are on a mission to do so.

- And, to prevent any possibility of a “*chalal ba’sadeh*”—a Jew who is disconnected from Elokus, the source of life.
- Even in the “field”, outside the realm of *kedusha*, we should create a home for Hashem.

The Action Plan

[24:58]

What we can do to practically implement all the above.

- Even with all we have accomplished, we must do even more,
- transforming our own homes into a “Beis Chabad”—a place of Torah, *avoda*, and *gemilus chassadim*,
- and spread the light outside—
 - Back to the lesson of the *agalos*:
 - One might have thought that it was Pharaoh who sent the wagons, [meaning the influence of Yiddishkeit is not apparent],
 - Torah therefore emphasizes that they were sent by Yosef,
 - meaning that everyone—even non-Jews—recognizes Yosef’s influence, that he has the only say in everything connected with Yiddishkeit and our *shlichus*.

EVERY HOME A BEIS CHABAD

Throughout the year 5747, the Rebbe repeatedly urged the building of more and more Batei Chabad. This call extended to every individual to turn their own home into a Beis Chabad: a place from which Torah, *avoda*, and *gemilus chassadim* are practiced and shared with others.

- From this, we see the power we have—
- —to influence even non-Jews in their *mitzvos*.
- This brings about *vatechi ruach Yaakov* literally.
- We will go to the expanded Eretz Yisroel,
- with the *kahal “gadol”* of all the Jewish people.
- We also experience “*gadlus*” on a personal level,
 - including in Torah and *mitzvos*, which each have an advantage over the other.
- Simply put: an increase in all matters of Torah, *avoda*, and *gemilus chassadim* **today**.
- Place money in the Pushka, spread these words to others, and share Torah and Yiddishkeit with all.
- We will then uncover how all the pain we went through was only temporary, by using it for the right purposes.
- We have the strength to increase in all the above, relative to the pain we went through,
- and will see and “find” great results, especially the coming of Moshiach.

1. See *Step Inside* - Yud Tes Kislev 5742, *sicha* 2, Derher Kislev 5786.

2. Sefer Hasichos 5702, p. 29. Hayom Yom 2 Cheshvan. See sourcesheet, sources 1–4.

3. See fn. 2.

4. Rashi Bereishis 1:7.

5. Kiddushin 40a.

6. See sourcesheet, sources 5–7.

7. Vayigash 45:8.

8. See Rashi on Mishpatim 21:6.

9. Hayom Yom 18 Elul. Also mentioned here is מוֹתְמַעֲדֵי הַגִּבּוֹר כוּנוֹ, seemingly referencing a similar Torah of the Alter Rebbe, Hayom Yom 10 Tammuz. See sourcesheet, sources 8–9.

10. See sourcesheet, sources 11–12.

11. Sefer Hasichos 5689, p. 42.

12. Ibid.

13. See for example Hisvaaduyos 5747 vol. 2, p. 301.

14. Vayigash 45:27.

15. See Rashi on Vayigash 45:27.

