

A PRACTICAL TOOL

TAPPING INTO TANYA'S MESSAGE

The following never-before-published letter was written in response to a Bochor who mentioned that although he attends a regular Shiur Tanya, he is yet to find meaning in Tanya for his practical life. In this letter the Rebbe guides and reassures him in his studies.

By the Grace of G-d
24th of Shevat 5713
Brooklyn, NY

Greetings and Blessings:

I have received your letter of 6th of Shevat, in which you describe your studies at the Yeshivah, and express your bewilderment at not finding anything to take out from the Shiur of Tanya, although you have already reached chapter 18.

I am greatly surprised that you cannot follow the Shiur although as you state, the Rabbi explained it well. No doubt this is the result of interference of the Yetzer.

You also write that something tells you that the Tanya is only for Tzadikim; this is wrong of course, for apart from the fact that the very name itself – Sefer – Shel – Benonim – clearly defines itself, it is also explained in the Hakdomo and in Ch. 17; as well as other places that it is intended for **all**. The best proof is in the fact that all those who studied the Tanya (not allowing the Yetzer-horo to hinder them) have benefitted so much as to be completely transformed.

As to your complaint that you have found nothing to take out from the Tanya, I will point out some lines which are obviously

full of meaning. For example in chapter 6 page 20, in the ten lines from the 7th to the 17th, you will find enough material to occupy your mind for hours and days; likewise the first four lines of page 19; or on page 14, from the end of the 5th

line to the 10th. In the same way you can find some lines on each page which will inspire you to Ahavas-Hashem and Yiras-Hashem, and the more you will think about these meaningful teachings the higher you will rise spiritually. In the course of a letter it is impossible to say more about it, but the Roshei Hayeshiva and senior Talmidim will surely help if you will ask them.

The important thing is not to be discouraged, for to learn Tanya is like learning any other profound subject. In the same way as when you begin Gemoro, or even Chumash, you can not expect to delve very deeply in it as you will years later, so with the Tanya you will gain depths as the time goes on and your mind will grasp more and more of Chassiduth.

I am happy to hear that you are a Madrich helping younger children to understand more of Yiddishkeit. Helping others understand is a Segulah for G-d's help to give you, too, a deeper understanding.

With the blessing of Talmud Torah B'yiras Shomaim, ■



תמים ביחידות

מעט אור דוחה הרבה חושך

Rabbi Stein of Oak Park, MI, merited numerous unique *Horaos* from the Rebbe during Yechidusen as a Bochur. He shared with us a few excerpts:

“Over the years, I asked the Rebbe about many trials and tests that I was faced with by the Yetzer Hora, and I received quite a few *Horaos*:

1. Learn letters of Torah by-heart, and chazzer those words as needed. “*A little bit of light pushes away much darkness.*”

2. Later on, after I continued to gripe about the *nisyonos* I was having, the Rebbe advised me to keep a picture of the (Frierdiker) Rebbe in my pocket, and when the undesirable things bother me I was to look at the picture and remember that the Rebbe is standing and watching.

3. In general, one should keep away from things that bring to these *nisyonos*.

When the Rebbe began with the *Mivtzoim*, and especially the *Mivtzoim* on college campuses, I wasn't sure what to do. On the one hand, the Rebbe seemed very fervent about them and “*shturemed*” about going out, but on the other hand, I felt that if I would go, I would face many *nisyonos*.

So I asked the Rebbe in *yeichidus* what to do.

The Rebbe answered:

True, we must spread *Yiddishkeit* everywhere, but just as a soldier, although he must go to the front and fight, he must be prepared from beforehand. If he won't prepare, not only will he not assist in the battle, it can be harmful. The time that a bochur is in *Yeshiva* is like the time to prepare for the war.”

PEARLS FROM TANYA

In the letter, the Rebbe enumerates a few sources that are “obviously full of meaning.” Here we bring these lines of *Tanya* in their entirety.

“For example in chapter 6 page 20, in the ten lines from the 7th to the 17th, you will find enough material to occupy your mind for hours and days”:

וכן כל הדבורים וכל המחשבות אשר לא לה' המה ולרצונו ולעבודתו שזהו פי' לשון סטרא אחרא פי' צד אחר שאינו צד הקדושה וצד הקדושה אינו אלא השראה והמשכה מקדושתו של הקב"ה ואין הקב"ה שורה אלא על דבר שבטל אצלו יתב' בין בפועל ממש כמלאכים עליונים בין בכח ככל איש ישראל למטה שבכחו להיות בטל ממש לגבי הקב"ה במסירת נפשו על קדושת ה'. ולכן אמרו רז"ל שאפי' אחד שיושב ועוסק בתורה שכינה שרויה כו' וכל כי עשרה שכינתא שריא לעולם אבל כל מה שאינו בטל אצלו ית' אלא הוא דבר נפרד בפני עצמו...

“...likewise the first four lines of page 19”:

כך בידיעת התורה והשגתה בנפש האדם שלומדה היטב בעיון שכלו עד שנתפסת בשכלו ומתאחדת עמו והיו לאחדים נעשה מזון לנפש וחיים בקרבה מחיי החיים אין סוף ברוך הוא המלוכב בחכמתו ותורתו שבקרבה

“...or on page 14, from the end of the 5th line to the 10th”:

כי השכל שבנפש המשכלת כשמתבונן ומעמיק מאד בגדולת ה' איך הוא ממלא כל עלמין וסובב כל עלמין וכולא קמיה כלא חשיב נולדה ונתעוררה מדת יראת הרוממות במוחו ומחשבתו לירא ולהתבושש מגדולתו ית' שאין לה סוף ותכלית ופחד ה' בלבו