

לזכות  
הרה"ח ר' יוסף שיחי קאמען  
להצלחה מרובה בכל הפעולות  
ב'א חסידישער דערהער'  
נדפס ע"י  
הרוצה בעילום שמו

לזכות  
שלוחי כ"ק אדמו"ר זי"ע  
ומשפחותיהם שיחיו  
בכל רחבי תבל  
להצלחה רבה ומופלגה  
בעבודת השליחות  
מתוך בריאות הנכונה, פרנסה בהרחבה  
ונחת חסידותי מכל יו"ח  
ע"י הרוצה בעילום שמו

לע"נ  
הרה"ח הרה"ח שמואל דוד  
בן הרה"ח הרה"ח יעקב יוסף ע"ה  
תנ"צ'ב'ה'  
נדפס ע"י בנו  
הרה"ח מיכאל יצחק וזוגתו מרת חנה  
ומשפחתם שיחיו  
גורקאוו

# With THE REBBE

Pictorial Overview,  
Year by Year

לזכות  
שיינדל תחי'  
שוחאט  
לרגל יום הולדתה - חג הגאולה י"ג תמוז  
ולזכות הוריה  
הרה"ת הרב שלום דוב בער  
וזוגתו מרת חיה מושקא שיחיו  
ולזכות אחיותיה  
ברכה ליפשא ועליזה תחיינה

מוקדש לחיזוק ההתקשרות  
לכ"ק אדמו"ר  
נדפס ע"י  
הרה"ת ר' יצחק מאיר  
וזוגתו מרת לאה ומשפחתם שיחיו  
שפאלטר

## In honor of Gimmel Tammuz,

we present this collection of unique photographs of the Rebbe through the years, accompanied by a vort from the Rebbe said during or about the activities of that year.

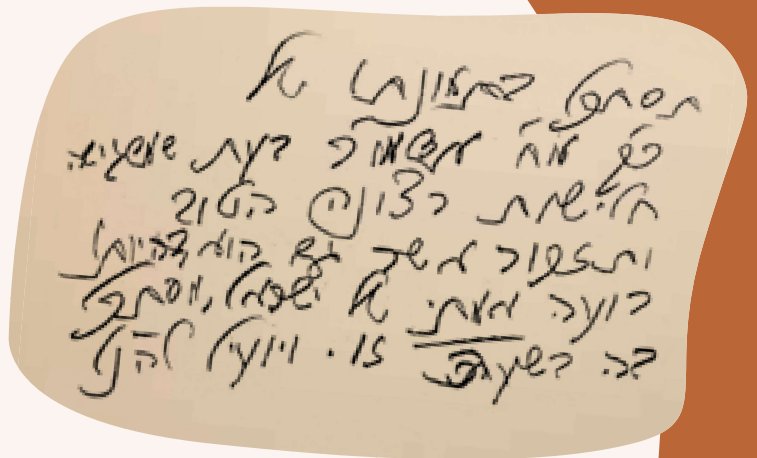
The importance and benefits of looking at the Rebbe's picture are explained in many places (See *Darkei HaChassidus*—Tziyur Pnei HaRav, Derher Shevat 5776).

In the Rebbe's words to a woman who wrote about the challenges she was facing, and how they make her lose her determination and ambition:

"תסתכל בתמונתו של כ"ק מו"ח אדמו"ר בעת שמרגישה חלישות רצונה הטוב ותזכור אשר גם הוא בהיותו רועה אמייתי של ישראל, מסתכל בה בשעה זו. ויועיל להב"ל."

"Look at a photograph of my father-in-law, the Rebbe, when you feel that your positive willpower is weakening, and remember that he too, as a true shepherd [leader] of b'nei Yisroel, is looking at you at the same time. This will help you with the above mentioned [challenges]."

*It should be noted that of course, a wealth of Torah from the Rebbe exists from the years preceding the nesius, in Reshimos, letters, and so on. Much of the Rebbe's work began in those years as well, especially after arriving in the United States and being appointed by the Frierdiker Rebbe to head key mosdos for teaching and spreading Torah and Chassidus, and so on. However, we begin this overview only from the year 5710 — due to space constraints.*



5662\*

## The Dawn of a New Generation

Every generation has a unique mission and the Yidden who live in each generation are tasked with its fulfillment. The vitality and energy they need to meet the challenge radiate from the generation's *nosi hador*. Indeed, the *nosi's neshamah* defines the generation's mission and purpose.

The Gemara teaches us about Moshe Rabbeinu that from the moment he was born he began radiating his light, "נתמלא הבית כולו אורה". Even in his infancy, the radiance of the *tzaddik* begins shining brightly.

In describing a Rebbe's connection with his Chassidim, the Alter Rebbe uses the *mashal* "כמו שמש המאיר מתחת לארץ" לששים ריבוא כוכבים—Like the sun radiating light from beneath the earth to 600,000 stars..." The same way the myriads of stars reflect the sun's light even when the sun is out of sight, "מתחת לארץ", so too all Yidden receive the Rebbe's radiant glow even when the Rebbe's presence is not apparent.

The moment a *nosi* is born initiates the new era. The Rebbe begins his mission and his connection to his Chassidim and all Yidden, from the very moment he is born.

(12 Tammuz 5722, *Likkutei Sichos* vol. 2, p. 606.  
12 Tammuz 5717, *Toras Menachem* vol. 20, p. 111.)



5710\*

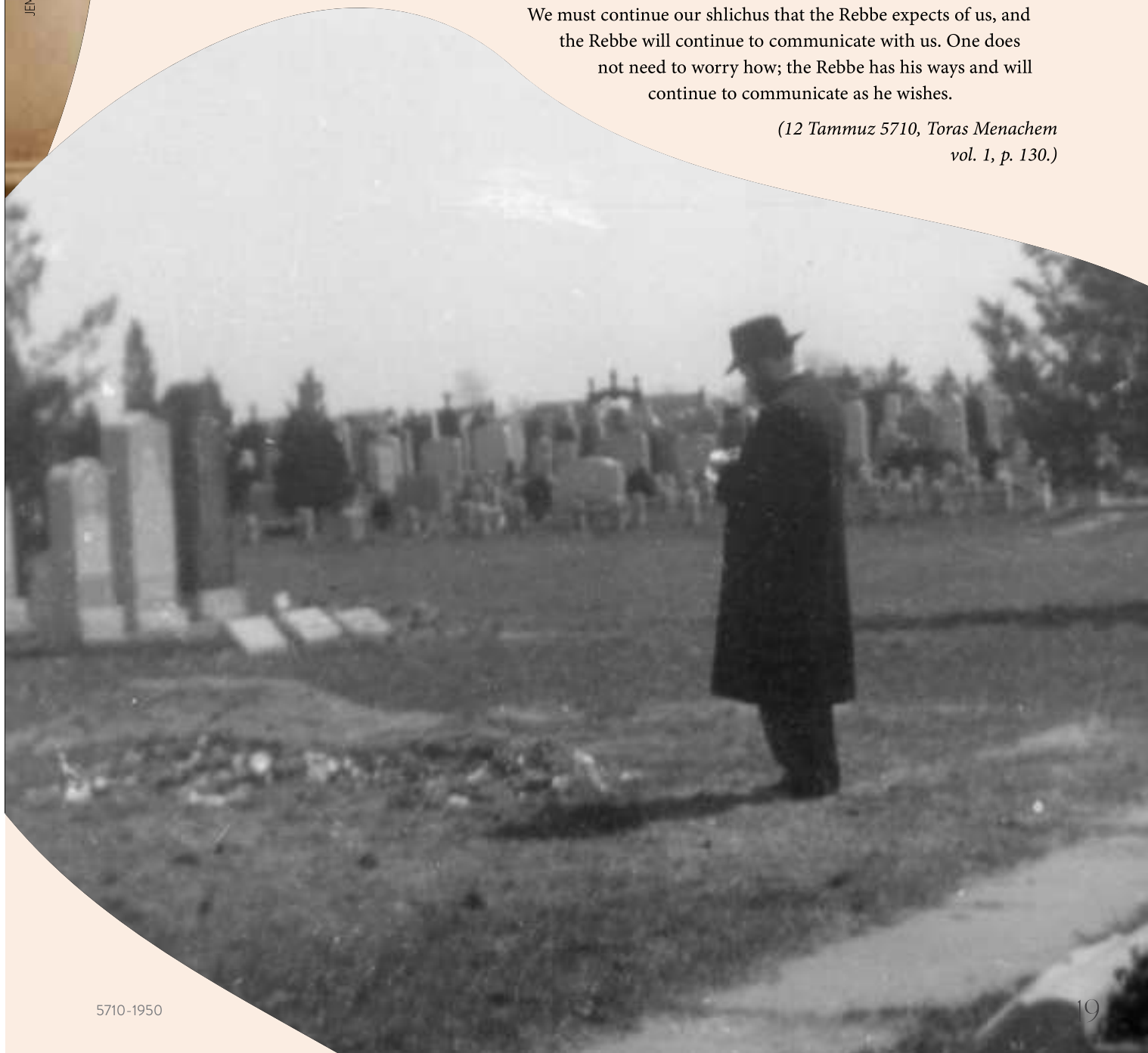
## Eternal Connection

There are those who feel less obligated to the shlichus after the Rebbe's *histalkus*. After all, previously the Rebbe would have been able to summon him in for a *yechidus* or send a letter and demand accountability. Now he feels that he can do as he wishes.

However, this is far from the reality. The Rebbe continues to live on, and the shlichus you were given lives on. The Rebbe continues to give *brachos* and *kochos*, and continues to demand with the same force. Even more so, the Rebbe continues to send out new shluchim.

We must continue our shlichus that the Rebbe expects of us, and the Rebbe will continue to communicate with us. One does not need to worry how; the Rebbe has his ways and will continue to communicate as he wishes.

(12 Tammuz 5710, *Toras Menachem*  
vol. 1, p. 130.)





5711\*

## A Mission of Love

The Zohar speaks of three intertwined and inseparable loves: love of Hashem, love of Torah, and love of Yidden.

But when relaying his “statement”—as the Rebbe called it—at the farbrengen of Yud Shevat 5711\*, he stressed that the most fundamental is the love of Yidden. The other loves, as important as they are, are not fully genuine and will eventually dissipate if they don’t include *ahavas Yisroel*.

However, *ahavas Yisroel* alone will eventually lead a Yid to the other two loves.

This created a new paradigm and focus for the mission and activities of *dor hashvi'i*. The love of a fellow Jew is the centerpiece of Yiddishkeit, and is the most important factor in bringing the *geula*.

For this mission we must be ready to leave our comfort zone and change our habits. The mission is within reach, but we will only succeed if all those that have a *shaychus* with the Rebbe stand united in peace. With unity and *simcha*, we will march towards our goal, with the world itself joining us in support.

(Adapted from Yud Shevat 5711, *Likkutei Sichos* vol. 2, p. 499, 502)

5712\*

## Mobilizing the Women

In our times especially, women need to be an organized force within Lubavitch, both internally and in outside activities. Chabad women must be empowered to take an active and leading role.

Reaching women requires a specific feminine approach and touch, and women have unique talents and capabilities. This is why it is paramount for women to be active, and for their contributions to be incorporated in the lifestyle and programs of Lubavitch.

Chabad women should establish their own autonomous organization (under the umbrella of Agudas Chassidei Chabad) for programming and outreach. This organization should be active in all areas of Chabad’s work, especially the *mosdos chinuch*, ensuring quality both in *ruchnius’dike* matters, as well as in the practical *gashmius’dike* matters.

(*Igros Kodesh* vol. 6, p. 346, 226. Vol. 4, p. 346)

5713\*

## Chassidus is the Standard

How should one view Chassidus in relation to the rest of Torah? There was a fully active and functional model of Yiddishkeit before the spread of Chassidus. Is Chassidus an absolute must in relation to my Yiddishkeit as a whole?

To answer this question one must look at the general revelatory system and evolution within Yiddishkeit as a whole. The Torah was given to Moshe Rabbeinu on Har Sinai *in full*, but much was still hidden, waiting to be uncovered at a later time. This created a reality

in which many areas of Jewish life have unknowns, differences of opinions, and various customs for many generations. However, once a *halacha* has been revealed and established, it becomes binding and there is no going back to a different opinion, even if it was a legitimate path in previous times.

The same holds true for Chassidus. In earlier generations, prior to Chassidus's revelation, there had been other forms of Yiddishkeit and of understanding Hashem's oneness (and it was a pity on those people, who didn't have the path of Chassidus...), but today the only way to believe in and serve Hashem is through Chassidus. It is simply היפר הדין to consider otherwise.

The early opposition to Chassidus was due to skepticism, a wariness of where this new path would lead. Today, however, Chassidus has been proven to provide a Yid with the energy, warmth, and motivation for Torah and *mitzvos*. In effect, a *halacha* has been established that the ways and teachings of Chassidus are the proper path (including the novel elements revealed in each of the seven generations), and it is binding to all Yidden just as the rest of Torah.

(Yud Shevat 5713, Toras Menachem vol. 8, p. 320.)





5714\*

## Sheitels for the Modern Age

The only proper head-covering for a woman in the modern age is a *sheitel*, and specifically not a *tichel* (kerchief). Wearing a *sheitel* is critical to guarantee *brachos* for one's family, health and livelihood.

This was a campaign that the Rebbe pushed relentlessly in the early years of the *nesius*. It was so critical, that a *kallah* had to agree to wear a *sheitel* for the Rebbe to agree to be *mesader kiddushin* at her wedding.

The reason is as follows: When wearing a *tichel*, one can feel embarrassed or self-conscious of those around her (although most often these feelings are imaginary), and it can be tempting to remove it partially, or even completely. Not so with a *sheitel*: One will not remove it at an event or gathering, and it sends a strong noticeable message that this woman is different—here is a religious Jewish woman.

One must be proud to wear a *sheitel*, and not be embarrassed by what others may be thinking.

(Adapted from *Rosh Chodesh Elul 5714*, *Likkutei Sichos* vol. 13, p. 188. *Igros Kodesh* vol. 16, p. 330)



5715\*

## Don't Rob your Child's Time

The society we live in promotes educating children from a young age in secular subjects, with the supposed aim of helping them make a living later in life.

Parents have no right to rob a Jewish child's time. From the moment a child begins speaking and learning, their time should be earmarked exclusively for Torah, their inheritance and possession.

In addition, preparing for one's financial future is a futile effort, especially at such a young age, as the Gemara tells us that no one knows from where their *parnassa* will come. This prevalent culture has no place for us and needs to be crushed.

*(Yud Shevat 5715, Toras Menachem vol. 13, p. 246)*



# 5716\*

## The Inner Objective of Summer Camp

The education of a child year-round suffers from a lack of consistency. Each day, the child's Torah study is disrupted by leaving the school environment and going home. At best, it causes a disruption of the focus and immersion in Torah, and often the

atmosphere at home is damaging for the child's spiritual growth.

Although the advent of summer camp is a cultural phenomenon, it contains within it a deeper opportunity for a child's spiritual development, namely the benefit of "והווי גולה למקום תורה"—Exile yourself to a place of Torah." For successful spiritual growth, there needs to be an element of exile, when a child leaves his or her comfort zone, the parental security and pampering. Camp offers a child this growth experience on a yearly basis.

Regardless of the quality of education a child receives in *cheder*, camp offers the opportunity for an immersive, focused, and consistent few weeks when children can successfully grow in their acclimation of the Torah and Yiddishkeit lifestyle. Indeed many children who struggle in their growth throughout the year blossom in the environment of summer camp.

For this reason, it is appropriate that parents and relatives should not visit camp often. Outside visits will break the effect of the child's growth through גולה למקום תורה.

The responsibility lies on the camp directors and staff to take the job seriously and tap into Hashem's *brachos*. If the time in camp is utilized wisely, one can accomplish גדולות ונפלאות with the campers.

(*Shavuot 5716, Toras Menachem*  
vol. 16, p. 249. 13 Tammuz 5735,  
*Sichos Kodesh* p. 284)



LAG BOYER 5716 JEM 105548



LAG BOMER 5717  
RABBI PINNY LEW

5717\*

## How to respond to Opposition

Don't allow opposition to distract you from your mission. Firstly, we have no time available to waste on *machlokes* and arguments. We have the mission of הפצת המעיינות to accomplish, and we must always remain focused on that task.

Additionally, there is no need to get involved, for the truth always prevails.

When opposing our work, the detractors are in fact revealing that they are motivated by jealousy of Chabad's success. This jealousy causes a self-righteous delusion, leading them to all sorts of rationales against the study and dissemination of Chassidus.

It is indeed a pity on those who attempt to impede on these important efforts. It will only result in it being more difficult for them to do *teshuva*.

(Igros Kodesh vol. 14, p. 20)





5718\*

## Ufaratzta! Shatter all Barriers

Civilization functions with a specific order, a set of accepted societal standards and norms the world follows.

A Yid needs to live in a model of "ופרצת", breaking all boundaries and norms, always going beyond what is considered conventional.

Don't just study Torah when it is convenient, or when you have free time; make Torah a passion that preoccupies your night and day. Even if not actively learning, Torah must be at the center of one's mind, even dreaming about Torah! It must be to the point that life isn't life if even one element of one's being isn't saturated with Torah.

Give tzedakah in a manner that defies all logic and conventions. Give more than you think you can, give even if you yourself are in need, and give to someone who doesn't seem to need it.

And we shouldn't stop just there. Just as Yaakov Avinu, who enlarged his flocks of sheep with extraordinary success, our *ufaratzta* needs to extend to the physical elements of life as well, throughout "חלקו בעולם"—our individual portion of the world. All that a Yid does must be done with a model of shattering all barriers.

(12 Tammuz 5718, *Toras Menachem* vol. 23, p. 142. 19 Kislev 5719, *ibid.* vol. 24, p. 285.)

## Enough to Give

A Chossid might feel like he has no value; like he is barely affected by Chassidus. How can he possibly give to others around him, ultimately changing the world towards Moshiach's coming?

The answer is: When you internalize even a small *vort* of *Toras HaBaal Shem Tov*, understood well in your human intellect, this indicates that Chassidus has reached your *pnimiyus*, and with that you are connected directly with the Baal Shem Tov.

*Halacha* mandates that a *mikveh* needs 40 *se'ah* to be kosher, but water that flows directly from a natural spring only needs to cover the person or object; even one drop is enough. When you're connected to the source—even if you yourself have very little—you still have all the power to purify others.

(*Achron Shel Pesach 5719*, *Likkutei Sichos* vol. 2, p. 419. 20 Av 5710, *Toras Menachem* vol. 1 p. 162.)

5719\*

21 ELUL 5719, KEHOT PUBLICATION SOCIETY



## The World Sees Your Truth

A common—albeit faulty—reaction to antisemitism is to promote assimilation. The assumption is that antisemitic sentiments arise as a result of the Jewish community being so different and eccentric. If we would only hide our Jewishness and blend into society, the thinking goes, the acceptance will be forthcoming.

History, especially recent events, sadly disprove this line of thinking. As much as a non-Jew hates Jews who are different and religious, he hates the assimilated Jew even more.

On a basic level, a non-Jew does not appreciate a Yid's attempting to "fool" his gentile surroundings. But on a deeper level, although a Jew thinks he hid his identity, a non-Jew can see right through him. A non-Jew sees the *nefesh haElokis*, and detects that a Yid is different. Even before seeing his face he knows that this is a Jew!

The reason is that Yidden are in fact different. It simply never works to try to come across as assimilated and an equal member of society. It makes no difference how many generations of assimilation have gone by, or how far astray a Jew may be—the fact is he or she never lost the *pintele Yid*, and that essence is discernible to all.

Therefore a Yid should never be embarrassed and never attempt to hide his identity. You can only fool yourself, but the world knows who you are regardless. You might as well wear it proudly.

(Purim 5720, *Toras Menachem* vol. 27, p. 429. See *Hisvaaduyos* 5742 vol. 2, p. 950. 5743 vol. 1, p. 393.)

5720\*





## The Inner Purpose of Your Shlichus

5721\*

When a group of spies was sent by Moshe Rabbeinu to spy on the city of Yaz'ar, they went ahead on their own initiative and conquered the city and the surrounding villages. "We will not act like the former spies," they said, "for we are confident in the power of our sender" (Bamidbar 21, 32; Rashi).

When the Rebbe sends one on a mission, simply following the specific orders is not enough. One must recognize the כוונה הפנימית, the inner intent and the larger vision of the mission. Many times the Rebbe only instructs on the first step, but a Chossid needs to see through the mission to its completion—conquering not just "Yaz'ar," but also its surrounding villages.

Don't convince yourself that the Rebbe sent you merely to "scout out" your village, to "take a look" at the situation in "Yaz'ar." Don't be a "חסיד שוטה" who doesn't initiate but demands exact instructions in writing, and then fulfills only what he was instructed to without any enthusiasm. With this attitude, even the first steps of the mission are flawed!

If one only has confidence in the power of the sender, then not only will he successfully fulfill the shlichus he was overtly given, but he will succeed in fulfilling the Rebbe's vision in its entirety, conquering Yaz'ar and all its surrounding villages!

(12 Tammuz 5721, *Toras Menachem* vol. 31, p. 127)





YUD ALEPH NISSAN 5722

5722\*

## Founding of the Kollel Under the Rebbe's Mazkirus

In Hilchos Talmud Torah the Alter Rebbe writes that even a married man must spend his entire day studying Torah, until he has many children and can no longer do so.

From here we learn two things:

Before one has a big family, he can indeed study Torah the same way he did before marriage.

Even those who already have big families, if they did not properly use their time for learning during the years before they had a big family or even during the years prior to their marriage, they should at least make it up now.

(11 Nissan 5722; Toras Menachem vol. 33, p. 299)

## Is Comfort a Worthy Pursuit?

At times, a Yid may be learning Torah on a basic level and "covering ground." It's enjoyable. If he were to attempt to learn more in-depth and slow his pace, it wouldn't be as easy; he wouldn't be comfortable.

A Yid has been studying the revealed part of Torah for decades to the point that he knows it well. He knows his way around and can even come up with a *chiddush* every now and then. Does he really need to challenge himself and take on an unfamiliar part of Torah? Is it really necessary for him to endure the "growing pains," lacking his usual confidence while learning Torah?

Rebbi Akiva, at the age of 40, made a decision: He was going to change his lifestyle and become a Torah scholar. This required that he leave his comfort zone and learn on the level of small children, starting with Aleph-Beis.

Ultimately, when the world became desolate of Torah, it was Rebbi Akiva who restored its glory.

(Toras Menachem vol. 37, p. 36.)



5723\*



## Why is Society Eroding Today?

We are seeing a downward trend in society's youth. A sense of disillusionment, insecurity and confusion, the ultimate cause to the prevalent juvenile delinquency. What is the proper approach to remedying this?

Police and law-enforcement agencies may succeed as a limited deterrence to crime, but they will not eliminate the root cause of the problem. Police can't be expected to be keepers of the ethics and morals of the youth, nor will the youth be particularly impressed by hearing that crime is an offense against society. This will only encourage an uncooperative child to try to "outsmart" the police or the school, which he or she thinks are "fair game."

The crux of the problem lies in the success or failure of bringing up the children to an awareness of a Supreme Authority, who is not only to be feared, but also loved. Children have to be "trained" from their earliest youth to be constantly aware of "the eye that sees and the ear that hears"; to impress upon their minds that the world in which they live is not a jungle, where brute force, cunning and unbridled passion rule supreme. That the world has a Master who is not an abstraction, but a personal G-d. That this Supreme Being takes a "personal interest" in the affairs of each and every individual, and to Him everyone is accountable for their daily conduct.

It is therefore vital for public school children to begin their day at school with the recitation of a **non-denominational** prayer, acknowledging the existence of a Creator and Master of the universe, and our dependence upon Him. Under existing conditions in this country, this is the **only** opportunity of cultivating such an awareness for a **vast** number of boys and girls.

*(Based on letter, 26 Nissan 5724, [chabad.org/2051611](http://chabad.org/2051611))*



## Studies in Rashi

In connection with the passing of the Rebbe's mother, Rebbetzin Chana, the Rebbe introduced a new way to learn Rashi.

Rashi is the primary commentary on Chumash—*Torah Shebiksav*, and in these Rashi *sichos* the Rebbe really teaches us a new way to learn Torah in general, through Rashi.

In these *sichos* the Rebbe shows us the “*hod haTorah*,” the beauty, value and significance of every detail in Torah, evident to anyone who learns these Rashi *sichos*.

The main principle the Rebbe employs is that everything must make sense in a five-year-old child's logic. Throughout these *sichos* are woven a great deal of guidance and principles on how to study Rashi and indeed how to study Torah as a whole.

*(From the introduction to Likkutei Sichos vol. 5)*

5725\*



CHESHVAN 5725, JEM 108101

13 AV 5726, JEM 287151



5726\*

## 100 Years Since the Tzemach Tzedek's Histalkus

The Tzemach Tzedek represents the perfection of all-encompassing *mesiras nefesh*, every day, all year round.

In him were combined the highest qualities of *tzaddik*, *gaon*, philosopher, *mekubal*, *posek* and *manhig Yisroel*.

Just as his *ge'onus* penetrated every aspect of the Torah, *nigleh* and *nistar*—*pshat*, *remez*, *drush* and *sod*—so did his leadership, of the community and of the individual, embrace all spheres: Economic and spiritual, from matters of vital concern for the Jewish people as a whole to “trivial” problems of the individual; from encouraging agricultural

pursuits among Jews and obtaining the necessary concessions from the government, to providing a free loan to a single needy Jew; from safeguarding and strengthening Torah-education among Russian Jewry at large, to providing a *melamed* for a remote Jewish farmer's son.

He carried all of this out with a consuming *mesiras nefesh*, with all of his heart and mind and with all his “possessions”—with the same devotion to the individual as to the community.

To be sure, none of us can compare to the Tzemach Tzedek. However, being a true *tzaddik* and *manhig Yisroel*, he possessed the capacity to illuminate and bestow of his qualities to each and every one who is willing to follow in the path with which he has trodden.

Just as the gigantic sun is reflected in a small drop of water, illuminating it and making it radiant, provided the drop is pure and clear and faces the sun.

(Michtav Kloli, Yud-Aleph Nissan 5726)

# 5727\*

## 40 Years of Geula



CHOL HAMOED SUKIOS 5727, JEM 104975

Forty years have passed since the liberation of the [Friediker] Rebbe from prison.

A Chossid should be so in tune with the Rebbe's will, that it becomes instinctive. Even an animal that lacks human logic would still never jump into a fire, because she intuitively knows this is dangerous. Similarly a Chossid should have an internal instinct to follow the Rebbe's wishes.

Usually, it takes 40 years of learning the Rebbe's teachings to reach this level. But we have been given the ability automatically—now that 40 years have passed and this line of thinking has been internalized by even one person, it is no longer required that every individual spend 40 years to get there. It is attainable for all.

(Yud-Beis Tammuz 5727,  
Sichos Kodesh 5727 vol. 2 p. 256-258)

5728\*

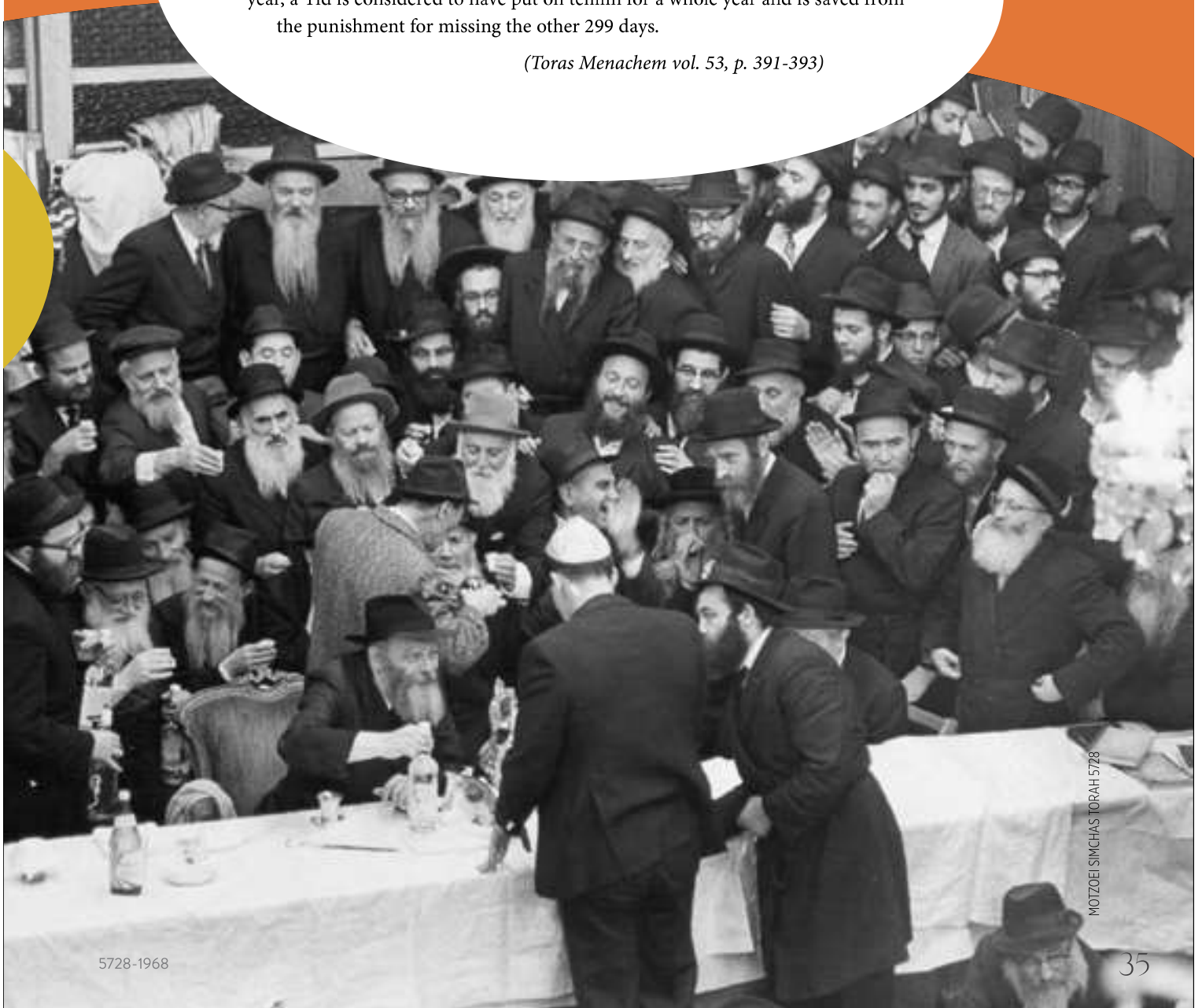
## Mivtza Tefillin

“One who even puts on tefillin is immediately saved from 300 retributions...”

What does this mean?

There are 300 days in the year that we wear tefillin. By putting on tefillin even once a year, a Yid is considered to have put on tefillin for a whole year and is saved from the punishment for missing the other 299 days.

*(Toras Menachem vol. 53, p. 391-393)*





5729\*

## Crime and Anarchy

*An excerpt of a press release from Lubavitch News Service, based on the Rebbe's sicha:*

Anarchy will ultimately destroy the anarchist. It is for the good of those who would be destructive to be restrained. It should be explained to those for whom justice and righteousness are not yet values that logic dictates that it is in their better interest that they refrain from lawless acts of destruction.

The choice of good over evil is logical. This choice is not only for the benefit of the soul but for the body as well. It is simple logic that restraint of one's appetite is good for oneself, while overindulgence is unhealthy.

Just as this is with the human being, the microcosm, the same principle holds true when applied to the world, the macrocosm. Through acts of violence and destruction one abandons the path of righteousness and justice, and eventually becomes destructive even to his family and, ultimately, to himself.

If one degenerates to the extent that he becomes oblivious to the appeal of logic, then it becomes necessary to apply Shlomo Hamelech's dictum implying—spare the rod, spoil the child.

In such an event, it becomes imperative—in the interest of the rebel himself—to restrain him from lawlessness by all possible means. He will eventually realize that he, the rebel, was the main beneficiary of the restraint imposed upon him.

(LNS)

JEM 287317

5730\*

## Survival of the Jewish Nation

The Jewish nation is a single sheep amongst 70 wolves.

When reasoning with the nations of the world, obviously employing standard rationality is of no use. Logically, the sheep does not stand a chance, because physically a sheep cannot exist amongst 70 wolves.

A Jew must employ a super-rational approach: The nations need to be told that it is in their best interest to protect the holy people, because by doing this they are fulfilling the will of the Creator of the world.

On the other hand, trying to gain acceptance from the nations is basically like the sheep asking the wolves what they want...

*(Motzei Shabbos 10 Shevat 5730, Toras Menachem vol. 59, p. 108)*



9 SHEVAT 5730, JEM104584

5730-1970



# 5731\*



PURIM 5731 JEM 109032

## Who is a Jew?

Peace is a noble goal, uniting opposites is a tremendous objective, but it must be done by the rules, otherwise it can cause a disaster.

Cooking requires water, a pot, meat, and fire; they all must work together for the cooking to succeed. But they also must all be in the right spot, if the pot is on top of the meat, the meat will burn and the pot will be useless. If the water is between the pot and the fire, the fire will go out and the meat won't cook.

Bringing a goy amongst Yidden by telling him he is Jewish when in fact he is not, does not bring unity. Instead it destroys both the non-Jew and the Yid.

*(Sichos Kodesh 5731 vol. 1, p. 426)*



5732\*

## The Results of Mesiras Nefesh

*In the early 5730s\*, a crack in the Iron Curtain allowed many families who had been stranded in the Soviet Union to finally emigrate to the free world. During these years, the Rebbe urged them to “translate” their mesiras nefesh experience into their new daily life. An excerpt of the Rebbe’s michtav kloli, Aseres Yemei Teshuva 5732\*:*

When a situation sometimes arises wherein a Jew finds it impossible, even with *mesiras nefesh*, to carry out a Divine commandment in actual deed, it evokes in him a distress and anguish at being unable to perform the particular mitzvah; a true and profound anguish that pervades him through and through to the core of his soul. This brings him to such a close attachment to Hashem, and to Torah and mitzvos and Yiddishkeit in general, the like of which he could not have attained without the said distressing experience.

In such a case, not only is he deemed quite guiltless for not having actually fulfilled the mitzvah — since he had no possibility whatsoever of doing it, but he is rewarded for his intense desire to fulfill it. And even more importantly: His soul-life henceforth gains a profundity and completeness to which he might possibly never have reached any other way. Also in regard to actual performance, it becomes evident that when G-d eventually takes him out of that situation and places him in circumstances where he is also able to carry out the mitzvah, or mitzvos, that he was previously unable to fulfill, he now carries them out with a depth, enthusiasm and sincerity that he had not had before.

*(Likkutei Sichos vol. 9, p. 469)*

5733\*

## The Youth are Knocking at the Door

*An excerpt of a press release from  
Lubavitch News Service, based on  
the Rebbe's sicha:*

The most crucial issue in the Jewish  
community today is the crisis of its  
alienated youth.

“Our youth, except for a very small  
percentage, is lost in a vacuum. They are  
searching for values and a meaningful way of  
life that is not being provided in their homes or by  
the Jewish ‘establishment.’ They are prepared to adopt a  
purposeful Jewish life if it would only be presented to them  
truthfully, undiluted.

“Our young keep knocking at the doors of the Jewish community begging for  
direction but practically no one is there to answer.

“Huge sums of money were being wasted on research and evaluations of Jewish conditions.

“We do not need any delays and studies on the matter.

“More than 3,500 years of our history and survival under the most variegated  
circumstances and conditions gives ample proof that the one and only ingredient which  
assures Jewish continuity is adherence to the Torah and the way of life it prescribes. For all  
those who through the millennia have defected and not repented and returned to Torah  
were totally lost to the Jewish people.

“Whereas the major portion of Jewish communal funding has traditionally been allocated  
for other activities,” the Rebbe said, “the times dictate that the major finances now be  
poured into the rescue and reconstruction of our youth.

“Even if funds were not immediately available for the necessary expenditures in furthering  
Jewish education, monies could be borrowed today and repaid later. But—considering the  
dangerous lifestyles now so prevalent—the young Jewish boy or girl not reached today  
might not be reachable tomorrow.”

*(LNS/Toras Menachem vol. 71 p. 94. 259.)*



SUMMER 5733



SUMMER 5734



5734\*

## *Bayis Malei Sefarim*

Giving someone a *sefer* is even more effective than putting on tefillin with him.

With a *sefer*, you are not just offering him the opportunity for a one-time mitzvah. The ideas he reads will linger in his mind and eventually lead him to do many mitzvos.

Additionally, bringing a book of Torah into a home will transform the home permanently, even after the *sefer* is later removed.

*(Sichos Kodesh 5734 vol. 1 p. 277. vol. 2 p. 258-9.)*





16 Iyar 5735, Velvel Schildkraut via JEM 108691

5735\*

## Mivtza Neshek

In past generations only mothers lit Shabbos candles in the home, but those were milder times.

Today the world is a much darker place and the darkness has begun seeping into the Jewish home. We must therefore combat it with more light.

The young Jewish girl should be informed that Hashem has chosen her, from the youngest age possible, for the special mission of lighting a Shabbos candle and bringing additional light (in the most literal sense) into the home.

*(Likkutei Sichos vol. 9 p. vii.)*



5736\*

## Year of Chinuch

A full 10% of children in Jewish day schools should be enrolled free of charge. This will encourage parents who are embarrassed to ask for a break to send their children to a good Jewish school.

At the same time, it should not be used as an excuse for parents who want to save money on tuition because they will in fact not be saving a penny! The Gemara clearly states that Hashem keeps the cost of children learning Torah on a separate account, and he does not take it from the funds allocated to the family's other needs of the year.

*(Sichos Kodesh 5736  
vol. 2 p. 190)*



# 5737

## A Mother's Role

Children are the guarantors in whose merit we received the Torah. Jewish mothers (and even young girls) play the primary role in keeping our commitment to having our children act as guarantors.

The mother is primarily the one who raises the children, and the values she instills in them surpass that of any educator or mentor outside the home, and they surpass even the father's influence.

The care she gives and the passion she instills are unparalleled and therefore last forever.

(Sichos Kodesh 5737 vol. 2, p. 4)



19 TISHREI 5737,  
JEM 103789



MOTZOEI YOM KIPPUR 5738, LEVI FREIDIN VIA JEM 10299

# 5738\*

## Why the Self-Sabotage?

Giving away parts of Eretz Yisroel is literally *pikuach nefesh*, endangering the lives of millions of Jews, so there is really no room to negotiate the idea with the nations of the world.

What could possibly be the reason for a Jew who knows this to go ahead and negotiate with parts of Eretz Yisroel? He feels inferior to the non-Jews and seeks their friendship.

But why does he not appreciate that he is a part of the nation chosen by Hashem?! While some non-Jews had ancestors who were still cannibals, the Yidden were receiving the Torah at Har Sinai!

He forgets that his Jewishness is not just an ethnic happenstance. It is his *neschama* given to him by Hashem, who is presently creating the entire world.

(Sichos Kodesh 5738 vol. 3 p. 159. 170.)



28 ELUL 5739 LEVI FREIDIN VIA JEM 101996

5739\*

## Education Day

Shavuot celebrates the giving of the Torah. In reality we live with the Torah *every* day of the year. However, when we set aside a unique day to mark and celebrate this event, it serves as a boost and reinvigorates our commitment to Torah for all the rest of the year.

Likewise: Education is important every day. But by setting aside a day as an “Education Day,” it will help perpetuate proper education throughout the country and indeed all the nations of the world.

*(Sichos Kodesh 5739 vol. 2, p. 468-9)*

# 5740\*

## Shemita Year

The purpose of Shemita is not that since we are forbidden to work the land for a whole year, we have extra time to learn Torah. On the contrary: Hashem wanted Yidden to spend every seventh year learning Torah, so he gave us a year off from working the fields.

Even for Yidden outside Eretz Yisroel or those who are not working the land, the message of Shemita is the same: the year should be dedicated to Torah learning.

The year serves as an opportunity to exchange everyday mundane physical labor with toiling in Torah study.

*(Likkutei Sichos vol. 20, p. 399. Sichos Kodesh 5740 vol. 3, p. 636.)*



25 ELUL 5740, LEVI FREIDIN VIA JEM188400





5741\*

## Tzivos Hashem. Why an army?

...Although the ideal of peace is so prominent in the Torah, as mentioned, the fact is that G-d designed and created the world in a way that leaves man subject to an almost constant inner strife, having to wage a relentless battle with the *yetzer hara*. Indeed, the Zohar points out that the Hebrew term for bread—*lechem*—is derived from the same root that denotes “war,” symbolizing the concept of the continuous struggle between the base and sublime

natures in man, whether he eats his bread as a glutton, in a way an animal eats its food, or on a higher level—to keep the body healthy in order to be able to do what is good and right in accordance with the will of the Creator.

This is the only kind of “battle” the Tzivos Hashem are called upon to wage.

(Letter 26 Teves 5742, [chabad.org/1237192](http://chabad.org/1237192).)



5742\*

# Uniting the People

Every Jew has a unique mission in the world. On the other hand, every Jew needs to be united with all other Jews.

With every Jew **buying** a letter in the same *sefer Torah*, thereby investing themselves in it, we can accomplish both of the above components.

Every Jew has his or her unique letter, fully independent, untouched by any other words in the Torah.

At the same time, each letter is completely dependent on all other letters in the Torah to ensure that the *sefer Torah* is kosher, and all are dressed in the same *mantel*.

(*Hisvaaduyos* 5742 vol. 1, p. 134. vol. 2 p. 680.)

## The Jewish Approach to Knowledge

The Jewish people have historically been the only society that educated everyone. While other nations limited knowledge and education to the ruling class or elite, Jews believed every person deserves an education.

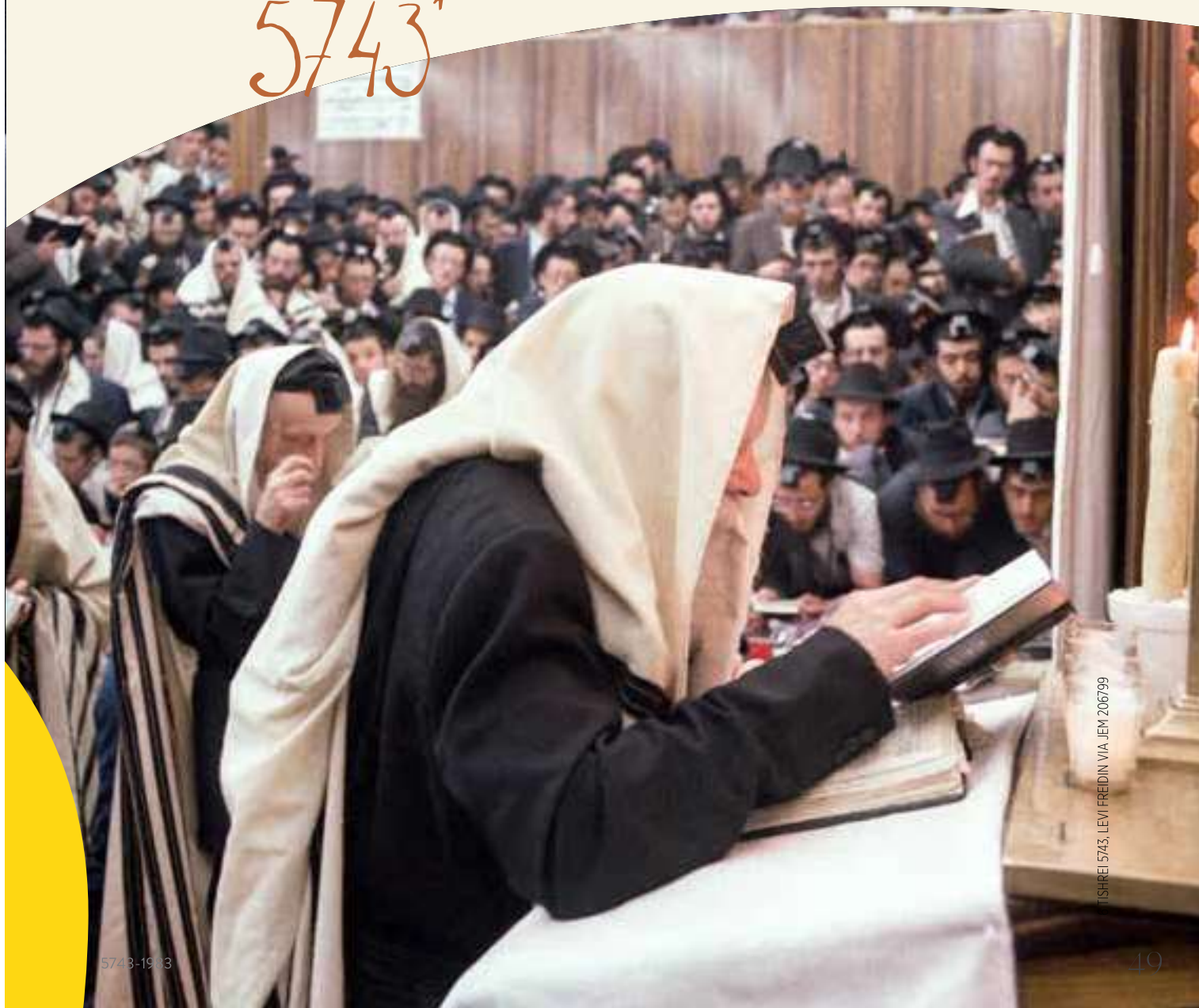
Where did we learn this from? From Hashem Himself! When Hashem first introduced the Torah to the Jewish people, he did so to *all* Jews; men, women, and children. All were present and all were given the same knowledge.

The practical lesson we can apply today: There are those who insist that the separation of religion and state means that no mention of G-d should be made in public schools. But this is a “medieval approach” to the law, just accepting it without understanding why it was made and where it comes from.

Proper education on this law would easily reveal that it was meant to stop the government from interfering in the people’s religion—to protect religion from the government, not the other way around...

*(Hisvaaduyos 5743 vol. 2 p. 894. 901.)*

5743\*





## Torah for a Beginner

Of the reasons the Rebbe gave for *takanas limmud haRambam*: In this way every Jew can study the entire Torah.

Rambam is also the ideal way to get a fellow Jew to start learning Torah. Other areas of Torah might be set as a back-and-forth discussion, proving too complicated for a beginner. Rambam on the other hand is *halachos pesukos*, the final verdict of *halacha*. Hence it is best suited for a beginner.

Additionally, starting first with the *halachos* of Torah, i.e. the conclusions of all the discussions, makes it easier to then learn all those subjects in their sources with the background discussions that led up to the *halacha*.

(Hisvaaduyos 5744 vol. 3, p. 2051. 5749 vol. 2, p. 281.)

5744\*



30 CHESHVAN 5744, YOSSEI MELAMED VIA JEM 140378



5745\*

## Good Kindness

When kindness is not rooted in Torah, it can lead to unforetold results.

In pre-World War II Germany, there were countless animal rights organizations run by people who could not bear the pain of a cat or a dog. If they felt a pet owner was mistreating his pet, they would see to it that it was taken from him, and cared for with government funds.

And at the exact same time they were murdering people in the most cruel ways imaginable.

This was not just a one-off event. They spent the better part of their days plotting how to destroy their political opponents, including and especially Jews.

Torah guides kindness so that its “results” are also “kind.”

Sometimes, kindness is also in need of moderation. When raising a child for example, restraining kindness is sometimes to the benefit of the child.

(Hisvaaduyos 5745 vol. 2 p. 860)



5746\*

## The Best for the Individual

When a child or a person seems to be inclined to a certain lifestyle that doesn't seem right, the question should not be whether this be legal or illegal, should it be accepted by society or not, is it natural or self-inflicted?

The question that should be asked is: Is this lifestyle good or bad for the child and for society?

If it's not good, and the child is guided away from it, he will surely be thankful to those who showed him the way that is truly good for him.

(Purim 5746, [chabad.org/2511748](http://chabad.org/2511748))



18 TISHREI 5746, LEVI FREIDIN VIA JEM 269130

5747\*

## A Real Unifier

A Beis Chabad brings *achdus* among Jews. Firstly, it is built through a joint effort of many Yidden. Once built, the Beis Chabad hosts many different types of Jews all under one roof and unites their actions—be it learning Torah, davening, or doing mitzvos together.

Even before they step foot into the Beis Chabad, just the fact that every Jew in town knows that he has a permanent place where he is always welcome, whether to do a mitzvah, daven or learn Torah, already causes *achdus* among them.

(Sefer Hasichos 5747 vol. 1, p. 44)



MOTZOEI ROSH HASHANA 5747,  
LEVI FREIDIN VIA JEM 209026



5748-1988

## The Mission of Hakhel

5748\*

Every single person has influence on a certain group of people. The mission of Hakhel is to find reasons to bring people together as much as possible, and encourage them to increase in Yiddishkeit, with the primary mode of influence being—acting as a living example of how a Yid should be.

*(Hisvaaduyos 5748 vol. 1 p. 378. p. 97. See Derher, Tishrei 5776 p. 32)*

5749\*

## Shnas HaYeled v'HaYalda

Hundreds of thousands of Jewish children in Eretz Yisroel do not even know the “Aleph-Beis” of Yiddishkeit. It is incumbent on every man, woman, and even child to awaken parents to the importance of sending their children to a school where they will receive a Jewish education, a kosher Jewish education, even *chinuch al taharas hakodesh*.

Once a child is enrolled in a good Jewish overnight camp, and the child grows accustomed to being in a pure Jewish environment, this is an opportunity that should be used to bring them to continue with a proper Jewish school during the year.

(Hisvaaduyos 5748 vol. 4, p. 36. 50.)



8 TISHREI 5749, LEVI FREIDIN VIA JEM 252284



# 5750\*

## Creating a Lasting Unity

Hashem has provided ample and abundant blessings in the world He created “with kindness, love and mercy.” He has called on mankind to emulate these qualities by sharing G-d-

given benefits with others, helping them materially and spiritually.

Recognizing the abundance of Hashem’s blessings and man’s role in their preservation and appropriate use will remove the basis for strife and division among nations.

Once mankind realizes that Hashem has provided abundance for everyone, there will be no motivation for war or even strife.

Indeed, adopting this approach adds to the blessings Hashem grants in the world at large and averts the “need” for Him to use temporary measures — earthquakes and the like — to remind us of His constant presence and His control.

Similarly, this approach will refine the world and hasten the coming of the era which will express its ultimate state of perfection, when “One nation will not lift up a sword against another, nor will they learn war any more.” This unity will be extended even beyond the human realm, spreading into the animal kingdom, as it is written, “A wolf will dwell with a lamb and a leopard with a kid.”

Indeed, it will encompass every aspect of existence.

*(Lag B'Omer 5750, [sie.org/2507904](http://sie.org/2507904).)*



IT TISHLEV 5750, LEVI FREIDIN VIA JEM 23450

5750-1990



# 5751\*

## Eretz Yisroel Here

Our mission is to make the whole world into Eretz Yisroel: Just as in Eretz Yisroel, the best of all the crops were designated and brought up to the *Beis Hamikdash* for Hashem, we too should see to it that all that we do is done in the best way with the best of our energy, and done with full trust and devotion to Hashem, to the point that all of the world will clearly see in everything the hand of its Creator.

(*Hisvaaduyos 5751 vol. 4 p. 260.*)



7 SIVAN 5751, YISROEL ZEY GOLDSHMID



# 5752<sup>\*</sup>

## Live It!

All the dates and moments that Moshiach was supposed to have arrived, have passed. All the preparations for Moshiach have been completed. We now have to go from *preparing* for Moshiach's arrival to *living* in a "*Moshiach'dike*" way, and for this we just need to open our eyes.

We will see that the world itself is asking for a Yid to live in a "*Moshiach'dike*" way. The world today is not an interference to what we need to do and is actually all out to help the Yidden fulfill their mission here on earth through Torah and mitzvos.

The non-Jews themselves are even receptive to the message of Yiddishkeit, we just need to recognize this fact, and live by it, and Moshiach will walk right through the door.

(Sefer Hasichos 5752 vol. 2 p. 227. Sichos Kodesh 5752 p. 409. 483-485)

## Filling the Gap

When Hashem told Moshe to speak to the Yidden, Moshe replied that he couldn't do it because his speech was impaired. Hashem accepted this, and appointed Aharon to speak the words for Moshe. In other words, the Torah itself says that physical speech is of utmost importance for a *nossi*.

When the [Frierdiker] Rebbe could not speak properly, he was still able to deliver Chassidus in writing, but it didn't go as far as it would have, had he been able to verbally deliver it.

We must all take it upon ourselves to increase our learning of the Rebbe's Torah to fill in the gap of dissemination of Chassidus, due to the apparent decrease in the Rebbe's speech.

*(Sichos Kodesh 5752, p. 562)*

5753\*



2 CHESHVAN 5753

The  
Present  
Day

We're Here  
Because of  
the Rebbe



## The King's Life

Since even all of this did not help — then, as the [Frierdiker] Rebbe adds in the *maamar*, “the king himself takes up his position in the thick of battle.” This in fact was the practice of the Rebbe. Rather than restricting his activities to lofty matters, he became involved even in affairs that were quite mundane. He personally took up his position on the battlefield. Had we been found worthy, all of the above would have sufficed to secure victory in the battle, and the Rebbe would long ago have led us to greet Moshiach. But since people did not devote themselves to him sufficiently, even all the above did not suffice, and — as the Rebbe continues in the *maamar* — the king risks his very life.

...Since the Rebbe writes no further than this in the *maamar*, and since the *maamar* is Torah, this means that the Torah determines that this is enough for now. We only have to muster strength and courage in order to secure victory in the battle, and the Rebbe will lead us to Moshiach.

(*Likkutei Sichos* vol. 2 p. 513.)



5754\*

Due to the fact that “*hu bachaim*”—the Rebbe is alive, therefore “*zaro bachaim*”—his descendants are alive.

The fact that his seed is alive, is not what keeps him alive, rather it **indicates** that he is alive in this world as well. The only way it is possible for Chassidim who are physically in this world to continue to go in his ways and follow his *takanos*, in this physical world, is if the Rebbe himself is alive in this world as well.

The fact that Chassidim grow stronger with each passing year is simply a result of the Rebbe becoming stronger and more alive every year.

(*Hisvaaduyos* 5745 vol. 5 p. 2516)