

FRESH WATERS

Exploring the most recent
additions to the Rebbe's seforim

אגרות קודש חלק ל"א - ל"ב



לזכות החתן הרה"ת ר' מנחם מענדל דוד שלי קיעוומאן
והכלה מרת רות מיכל שתחי' וואלנטי
לרגל חתונתם בשעטומ"צ ביום כ"ד שבט תשע"ו
נדפס ע"י הרה"ת ר' אברהם יואל וזוגתו מרת גאלדא קיעוומאן

In preparation for this article we were greatly assisted by
Rabbi Yosef Boruch Friedman of Kehot Publication Society,
and Rabbi Chaim Shaul Brook of Vaad Hanochos B'lahak.

Have you ever paused to consider the vast quantity and variety of Chabad Chassidus *seforim* filling so many bookshelves available for study by all? It may be something we take for granted but not so long ago almost all of these books were still in their potential state. It was the Rebbe himself who, since being appointed by the Frierdiker Rebbe, in 5702, to head the Lubavitch publishing house, Kehot Publication Society, created this revolution, working tirelessly to bring as many publications to print as soon as possible. Over the years the Rebbe urged the staff of Kehot to keep up the momentum and print seforim of Chassidus as much as possible.

Each time a new *maamar*, *kuntres*, or *sefer* came out, the Rebbe treasured it greatly; sometimes reciting *maamarim* based on the new publication, and urging the Chassidim to purchase and learn it. At times the Rebbe even brought the new *seforim* to farbrengens.

One example of this was Erev Rosh Hashana 5743 when the Rebbe came to the farbrengen carrying the two latest *seforim* printed by Kehos; Or HaTorah from the Tzemach Tzedek (מאורז"ל ועינינו) and the fifth volume of the Frierdiker Rebbe's *Igros Kodesh*. The Rebbe even read from the beginning of each *sefer* and explained the *hora'a* in *Avodas hashem!*

Recently we were *zoche* to the printing by Kehot of volume 31 and 32 of the Rebbe's *Igros Kodesh*, edited by Rabbi Shalom Ber Levine, chief librarian of Agudas Chasidei Chabad Library, and a team of scholars. The *seforim* contain 579 letters and *maanos* from the years 5736 and 5737, diligently culled from various sources.

A mere glance through these volumes and one is immediately struck by the wide array of topics touched upon, as well as the astounding variety of recipients. Once again, the Rebbe's attentiveness and devotion to every individual and issue, physical or spiritual, significant or seemingly "trivial," stands out.

Within these pages we find letters to communal and government leaders regarding matters of global impact, and on the very same day and sometimes in the very same letter the Rebbe carefully tends to personal doubts and concerns of specific people, each according to his or her situation.

This is clearly the mark of a *nosi hador*.

In the Rebbe's words:

"The *nesius* is not only on the general population as a whole,



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POURING LIKE WATER

The joy of the Alter Rebbe's Chassidim when they merited to hear even one *maamar* from the Alter Rebbe is legendary.

If this is the case regarding one *maamar*, how much more so today when Chassidus is pouring forth like water ("עס גיסט ווי וואסער"); especially in recent days with the printing of a full *sefer* of the Alter Rebbe's *maamarim* and *ksavim*. And even more so here, as most of these *maamarim* are being printed for the very first time, and these *hanachos* are very exact with regard to *lashon harav*.

Understandably this is a cause for tremendous joy. In years gone by the Chassidim would have made a special farbrengen in full *shturem* to honor the occasion! (15 Shevat 5745)

When a new *maamar* or *kuntres* is published one must say "בשבילי—this *kuntres* and *maamar* was created for me." (Shabbos Parshas Shemos 5747)

The obvious intent in printing a new *sefer* is so that it is learned from. It is not enough to buy it and then put it in a respectable place on the shelf, because even though spending money on *seforim* shows the esteem a person holds these books, nevertheless the main idea is to learn their contents. (Shabbos Parshas Vayetzei 5748)

but with respect to each and every individual as well.

"This is highlighted in the work of my father-in-law, the [Frierdiker] Rebbe. Although great in dimension and impact, it didn't detract from his

care and concern for the individual and his issues, both in physical and spiritual matters, to the very point of self-sacrifice.

"The *nosi hador* endows each and every person who follows in his path

THE REBBE'S UNLIMITED ATTENTIVENESS AND DEVOTION TO EVERY INDIVIDUAL AND ISSUE, PHYSICAL OR SPIRITUAL, SIGNIFICANT OR "TRIVIAL", IS HIGHLIGHTED.

with this unique capability (Likkutei Sichos vol. 33 p. 111-112).¹

THE SHEPHERD AND HIS FLOCK

As in the previously published volumes, the concern the Rebbe displays for the physical and spiritual well-being of the Jewish nation as a whole is evident. The quotes in this article are a free translation of the original letters, and are presented with permission from Kehot.

When the Israeli government considered discontinuing assistance and visa requests for the Russian Jews not planning on resettling in Eretz Yisroel, the Rebbe wrote a letter offering strong reasoning against such an idea.²

Before Purim 5736 the Rebbe introduced a new dimension to *mitvza Purim*, and, subsequently *mitvza matza*, with visits to those confined to hospital beds and prisons around the world, as well as activities on IDF bases throughout Eretz Yisroel.

In a letter to Prime Minister Yitzchak Rabin, the Rebbe thanks him for his assistance in enabling these *peulos* to be carried out. The Rebbe also stresses that the purpose of prison is to give the inmate an opportunity to regret his wrongdoings and to provide him the ability to lead a healthy and productive lifestyle upon release.³

SHNAS HACHINUCH

That year, soon after Pesach, the Rebbe launched *mitvza chinuch*, and termed that year as a "*shnas hachinuch*," calling for every Jewish child to receive a proper Jewish education. This was soon followed by the initiation of the Twelve Pesukim.

From the letters sent out from *mazkirus* it is clear that the Rebbe intended for this campaign to reach every corner of the globe, and to be carried out by everyone—whether shluchim or businessmen—including England, Ireland, Japan, Taiwan, Hong Kong, Italy, Austria, Belgium, Scandinavia and Romania.

In a fascinating letter to Rabbi Nachman Sudak, the Rebbe's secretary, Rabbi Mordechai I. Hodakov, explains

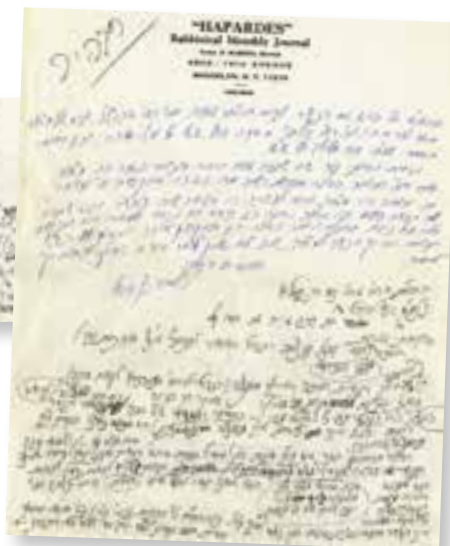
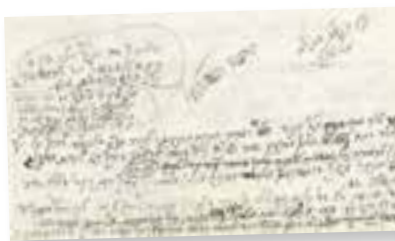
this *mitvza*: "The goal is to soon reach every single child, and all those who although along in years, are young in knowledge and education."⁴

To a son of shluchim who had written to the Rebbe that his parents were planning on taking a summer vacation that year, the Rebbe wrote: "This indicates how intense and blinding the darkness of *galus* is: specifically [now] when *shnas hachinuch* is announced, along with the urgency to prepare and launch summer camps — they decide to plan [a vacation]..."⁵

OPERATION ENTEBBE

After Operation Entebbe, which took place in the summer of 5736, the Rebbe spoke much about what could be learnt from the dramatic saga both in a spiritual and physical sense.

In response to a secret report sent to the Rebbe by an Israeli government official following the operation, the Rebbe expresses surprise that certain details were omitted, and ended the letter urging for a secret military unit similar to the one that carried out the operation to be established. As the report was delivered in secret, the Rebbe made sure it was returned





in the same way, and not through *mazkirus*.⁶

In *sichos* and letters from that period we also find the Rebbe explaining how Entebbe should serve as a signal for Yidden everywhere to fortify all matters of Yiddishkeit, while putting a special emphasis on *mitvza mezuzah*.

In retrospect it seems as though the Rebbe sought to “precede the cure to the illness,” calling in *sichos* and letters for the strengthening of Torah, *tefillah*, and *tzedaka* in the months leading up to the Operation.

In a public letter prior to Purim addressed to all *talmidim* and *talmidos*, the Rebbe writes: “Tragically, there are still various Hamans in the world who want to carry out the plans of the first Haman. Dear children, add in Torah learning and in fulfilling the mitzvos. In your merit, the *brachos* will extend to all of our nation.”⁷ (For an extensive overview on the Rebbe’s involvement before and after Operation Entebbe, see A Chassidisher Derher, Sivan 5775).

ERETZ HAKODESH

The Rebbe’s ongoing involvement in Eretz Yisroel in those years seems as strong as ever. This is evident from the special groups of shlichim dispatched by the Rebbe to Eretz Yisroel in 5736, as well as from Prime Minister Menachem Begin’s visit to the Rebbe in 5737.

In these volumes we find letters and *maanos* to many influential and political figures including the prime minister, head of the Mossad, speaker of the Knesset (Shimon Peres), the cultural minister, director of Magen David Adom, minister of transportation, director of Tel Hashomer Medical Center, and director of broadcasts, just to name a few.

In many of these letters, the Rebbe urges for Eretz Yisroel to truly live up to the name *Eretz Hakodesh*. In one letter the Rebbe pushes for the *Kosel Hamaaravi* to remain under the jurisdiction of the Department of Religion⁸. In another, the Rebbe explains to a respected *frum* Israeli

personality how he can serve as an example of how a Jew lives his life according to the guidelines of Torah and mitzvos.⁹

In addition, there are letters to numerous generals and other high ranking military personnel in connection to *mitvza Purim* and *Pesach*. For what seems to be the first time, the Rebbe also writes a letter addressed “To all members of Tzaha”¹, on the ground, at sea, and in the sky,” expressing hope that the inspiration from these *mitvzoim* experiences carry through for many days to come.¹⁰

EVERY DETAIL MATTERS

In a manner quite fascinating, the Rebbe also concerned himself with the smallest of details. For *mitvza neshek*, launched at the onset of the year 5735, the Rebbe suggested that a writing contest should be arranged between Jewish girls around the world, submitting compositions about the mitzvah of lighting Shabbos candles.¹¹ The Rebbe also pointed out that the brochures should state that it is not permissible to light candles after sundown.¹²

The Rebbe ensures that the Twelve Pesukim leaflets include a notice that they be treated with the proper respect as they contain Torah passages.¹³ For a *mitvzoim* brochure in Cleveland, the Rebbe says to make sure the drawing of the *tefillin shel rosh* has four compartments, and instructs them to add a line explaining that tefillin and *tzedaka* can only be performed on a weekday.¹⁴

In yet another letter, the Rebbe dissects and fixes the wording on a T-shirt displaying the *mitvzoim*.¹⁵

The Rebbe made sure that the *mishloach manos* for *mitvza Purim* didn’t contain anything that doesn’t meet the strictest standards of *kashrus*¹⁶, and in another letter the

Rebbe instructs a shliach building a mikveh to have an entrance from a side street.¹⁷

And the list goes on...

Every corner of the globe is within the Rebbe's reach and the Rebbe used his correspondence to impact the farthest of corners. Whether it was encouraging a businessman with connections in Alaska to use his influence to strengthen Yiddishkeit there, or the building of a mikveh in Sweden¹⁸, or sending free mezuzos to Romania for distribution among the Jewish community.¹⁹

All of the above and much more, the Rebbe sought to accomplish through his shluchim, as well as influential rabbonim, scholars, statesmen, laymen and ordinary individuals. At the very same time the Rebbe continuously encouraged these individuals to better their own spiritual condition in addition to utilizing their positions and standing to positively influence their surroundings.

THE SHEEP

With equal consideration and focus, the Rebbe is occupied with the solitary soul and its "small" issues, be they spiritual or mundane. Just as the Midrash describes how Moshe Rabbeinu, the very first *nosi hador*, pursued one solitary lamb and lovingly carried it back to the rest of the herd, so too the Rebbe, Moshe Rabeinu of our generation, devotes himself to each and every one of his flock. The Rebbe tends to their needs, concerns and fears, rejoicing in their happiness and offering comfort in times of sorrow.

When the Rebbe addressed a specific issue or provided direction, he really felt that individual, tailoring the answer with great sensitivity to fit that person and his situation.

“DEAR CHILDREN, ADD IN TORAH LEARNING AND IN FULFILLING THE MITZVOS. IN YOUR MERIT THE BRACHOS WILL EXTEND TO ALL OF OUR NATION.”

A good example of this is an answer the Rebbe wrote to a man who expressed concern over the deteriorating *shalom bayis* of his parents-in-law. The Rebbe replied that he can only give his view after hearing the details first hand from the people involved, for only then can one truly grasp the problem at hand.²⁰

A certain *bochur* spending time in 770 was faced with emotional challenges, and the Rebbe had advised him to return home. In a relatively

long letter to the boy's psychologist the Rebbe explains the reasoning for this suggestion.²¹

In reply to letters with questions regarding health issues, the Rebbe pays great attention to detail, directing people to doctors and analyzing diagnoses.

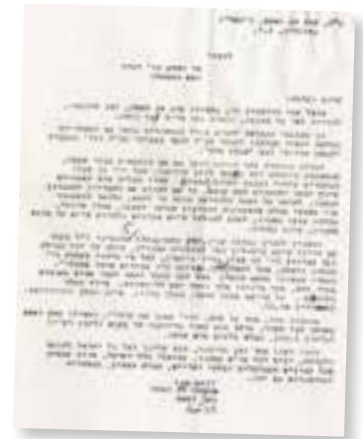
To a man whose wife had a phobia of public places, especially with large crowds, the Rebbe advises both of them not to make a big deal of it and not to struggle too much against it.



SOMETIMES, IF THE MATTER REQUIRED A SWIFT REPLY THE REBBE WOULD WRITE "AIRMAIL" OR "SPECIAL DELIVERY" ON THE LETTER.

“There are those who say that we must think and strive [solely] toward accomplishments and decisions of universal proportions. But we must not forget about—in fact, we must greatly strengthen—the things that are considered ‘small and insignificant,’ which every community or individual require.” (Vol. 31 p. 81)

The Rebbe even goes so far as to show how this can apply to specific situations, as in the following letter to a school principal: “The concept that a solitary human being is akin to an entire universe underlines the type of relationship a principal shares with his students—in addition to his association and responsibility toward the institution and its operation as a whole.” (Vol. 32 p. 11)



A LETTER TO PRIME MINISTER OF ISRAEL YITZCHAK RABIN.

THE REBBE POINTED OUT THAT WHEN HE HAD ARRIVED YEARS EARLIER THE DIFFICULTY WAS IMAGINING SUCH MOSDOS EVEN EXISTING IN BRAZIL.

As they were on the path to becoming more *frum*, the Rebbe said that she should grow in her observance and her belief in Hashem, and His protection will inevitably strengthen, thereby decreasing her fears including the abovementioned.²²

In reply to a man asking how to go about providing his relatives behind the Iron Curtain with medical assistance and exit visas, the Rebbe directs him to the appropriate organizations and offices.²³ To another the Rebbe urges he do his utmost to extricate his entire extended family, explaining that living in constant fear of the KGB was not an option, even if the alternative would be a strange country with no initial steady income.²⁴

In an answer to Rabbi Chaim Binyamini, shliach to Petropolis, Brazil, the Rebbe addresses the hardships he faced in running the

yeshiva and seminary from a very practical standpoint. In one paragraph the Rebbe points out that when he had arrived there years earlier, the difficulty was imagining such mosdos even existing in Brazil. As for his initial worry as to how he would find *shidduchim* for his children living in a small Brazilian town, it seems that this had actually contributed to his children’s successful *shidduchim*...²⁵

A Lubavitcher woman dealing with *baalos teshuvah* asked in their name if being born from a union not in line with the laws of *taharas hamishpacha* rendered them flawed in some way. Putting matters in a positive perspective, the Rebbe replied that the very first Jew, Avraham Avinu, was born into such a household, as were all the *baalei teshuva* and *geirei tzedek* throughout the generations.²⁶

To a man who wanted to legally marry a non-Jew if only to receive

a green card, the Rebbe says that nevertheless it is forbidden and explains the severity of such an action.²⁷

Everyone is able to draw direction and inspiration from these pages. All you need to do is open these *seforim* and read their messages.

טעמו ודראו כי טוב!

1. Likkutei Sichos Vol.33 p. 111-112
2. Vol. 32 p. 58
3. Vol. 31 p. 186
4. Vol.31 p. 192
5. Vol. 31 p. 192
6. Vol. 31 p. 333
7. Vol. 31 p. 158
8. Vol. 32 p. 208
9. Vol. 32 p. 196
10. Vol. 31 p. 326
11. Vol.32 p. 109, 147
12. Vol. 31 p. 337
13. Vol. 31 p. 272
14. Vol. 31 p. 341
15. Vol. 31 p. 247
16. Vol. 32 p. 135
17. Vol. 31 p. 338
18. Vol. 31 p.131
19. Vol. 31 p. 95
20. Vol. 31 p. 71
21. Vol. 32 p. 28
22. Vol.32 p. 1
23. Vol. 31 p. 178
24. Vol. 32 p. 44
25. Vol. 32 p. 57
26. Vol. 31 p. 100
27. Vol. 32 p. 287



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THE REBBE HOLDS A STACK OF PANIM AT THE ENTRANCE TO HIS ROOM, EREV ROSH HASHANAH 5737.