



Compiled By: Rabbi Levi Greenberg (OH)

Written By: Rabbi Mendel Jacobs

A World at Peace

At the farbrengen on Yud-Tes Kislev 5744, the Rebbe discussed the fact that world events had become rather turbulent and called on everyone to undertake a new initiative as a spiritual way to bring about stability. The idea was that even those who do not currently daven with *Nusach Ha'Arizal* should insert two phrases into their daily davening: "*Hareini mekabel...*" at the beginning, and "*Ach tzaddikim...*" at the end. The Rebbe explained that the increase in *ahavas Yisroel* expressed by reciting "*Hareini mekabel*" will stand as a *zechus*, and reciting the *possuk* of "*Ach tzaddikim*," on the theme of stability and peace, will actually bring stability and peace to the world.¹

A short while later, the Rebbe was questioned about his new suggestion, and released a written response to the public. The following is a copy of the Rebbe's final edit before the answers were published.²

(The words the Rebbe added are in **bold** type. For the sake of clarity, in the English translation, we omitted the words that the Rebbe crossed out.)

אמירתו לתפלה (הראשונה דכל יום (היינו שחרית) ופירושה

כפשוטה שמקבל סתם מקבלה על ושאמירתו זו מספיקה

לכל היום כולו (ע"ד ברכת התורה לשם

חוד קוב"ה ושכנתיה)

משא"כ אמירת הפסוק אך צדיקים גו' שייך לכל להתפלה

(ע"ד אל תירא וגו') "יודו לשמך" - ראה ברכות . . הובא

בשו"ע אדה"ז . . . ולכן אמירתה אחר כל תפלה

(ג) ע"ד הדפסת התניא באותם המקומות שע"ע לא נדפס -

האם הכוונה רק למדינות או גם לערים,

המענה:

"שייך גם לערים שם נמצאים בני"ה"

הרי מודפסת רשימת דפוסי התניא (בתניא הוצאת קהת)

ושם בכ"כ ערים במדינה אחת.

במענה על שאלות רבים:

(א) האם בעת כינוס וכיו"ב של אנשים, נשים וטף - כדאי

לומר אתם "הריני מקבל עלי מ"ע של ואהבת לרעך" (בכדי

לזכות את אלו שאולי עוד לא אמרו זה) -

הואיל כ"ק אדמו"ר שליט"א להשיב:

"מובן ושלשוט שנכון במאד".

(ב) למה אין אומרים הריני מקבל וכו' גם לפני תפלת מנחה

וערבית (ע"ד שאומרים אך צדיקים וגו' אחרי כל תפלה):

תשובת כ"ק אדמו"ר שליט"א:

אמירת הריני מקבל עלי כו' לרעך אינו חלק מהתפלה או

שייך לענין תפלה דוקא, אלא ענין בפ"ע, ומכיון ששייך לכל

עניני היום כולו פשוט שכדאי להקדים אמירתו. ומפני כמה

טעמים (כפי שנתבאר במק"א) תקנו לאמרו קודם סמכו

In response to the questions posed by the public:

1) During any gathering or the like of men, women, or children, would it be appropriate to recite with them the phrase “*Hareini mekabel alai mitzvas aseï shel vahavta l’reiacha*” (thereby giving a chance for those who may have not yet recited it to do so)?

The Rebbe Shlita replied:

“It is understood that this is very appropriate.”

2) Why don’t we say “*Hareini mekabel...*”

before Mincha and Maariv as well (much as we say “*Ach tzaddikim...*” after each of these *tefillos*)?

The Rebbe Shlita’s response:

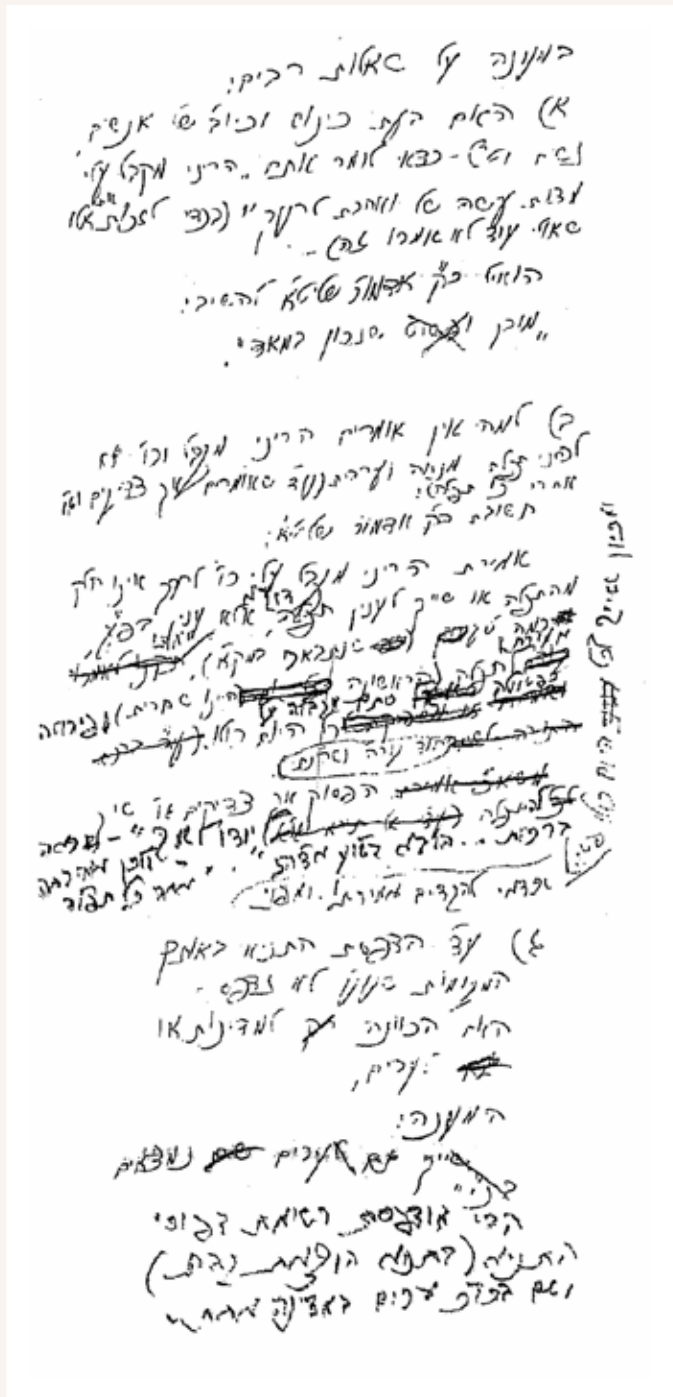
Reciting “*Hareini mekabel alai...l’reiacha...*” (I accept upon myself [the mitzvah to love] your fellow person) is not part of davening and has nothing to do with prayer **specifically**; rather it is a separate issue. **Being that it** [the mitzvah to love your fellow] **applies to the entire day**, **it is obvious that it is best to say it as early** [in the day] **as possible**. For a reason explained elsewhere, **its recitation was inserted right before a tefilla** ([and] the first one, which is Shacharis). **Its most simple implication is that one accepts** [upon himself this mitzvah] **straightforwardly**, for the entire duration of the day.

The *possuk* “*Ach tzaddikim*” is connected [specifically] with prayer, [as it mentions] “*Yodu lishmecha*—They shall give thanks to your Name.” See **Brachos [32b] cited in the Alter Rebbe’s Shulchan Aruch [Orach Chaim 93:1]⁴, which is why it is recited after each tefilla.**

During that same period, the Rebbe had called for an edition of the Tanya to be printed in every location where there were Jewish people. The question was asked:

3) Regarding printing Tanyas in places where it has not yet been printed—does this apply to countries [and states] or cities? The [Rebbe’s] answer is:

A list of all the printings of Tanya has been printed (in the Tanya published by Kehos), and there [one can see that editions were printed] in multiple cities within one country [and state].



1. Published in Likkutei Sichos vol. 25, p. 373ff.
2. *Ksav yad kodesh* published in Teshura, Aronov-Sandhaus 5764.
3. It was the Rebbe’s intention to cross out this entire line, but the Rebbe would not put a line through the words referring to Hashem’s name, so he circled them instead.
4. The Gemara and Shulchan Aruch cite the *possuk* of “*Ach tzaddikim*” as proof that after concluding a prayer, one must settle down for a while before getting up to leave.