



מוקדש
לחיזוק ההתקשרות לכ"ק אדמו"ר

ולזכות
הת' יוסף מנחם מענדל
לרגל הגיעו לעול מצוות

ולזכות אחרתו
מושקא תחי'
לרגל הגיעה לגיל שנים עשרה היא עונת
בת מצווה

נדפס ע"י ולזכות הוריהם
הרה"ת ר' אלחנן משה
וזוגתו מרת חנה זלאטא ומשפחתם
שיחיו
טענענבוים



The Power to Create

פרי' ורבי' - מאכ'ן נאך א חסיד

די ערשטע מצוה פון דער תורה איז פרי' ורבי',
פירוש: אז איין איד זאל מאכן נאך א אידן.

א חסיד איז א שטיק רבי . . וואס מצד דעם איז בכח
פון א חסיד צו מאכן נאך א חסיד

The first mitzvah of the Torah is to be fruitful and multiply, meaning: one Yid must "create" another Yid.

A Chossid is essentially a "part" of the Rebbe... with that power, he too can "create" another Chossid...

(Sichas Shabbos Parshas Chayei Sarah 5701)

The First Mitzvah

Sitting once at a *chassidisher* farbrengen, one of the Chassidim said the following vort:

About Torah, the *possuk* says: דרכיה דרכי נועם— the ways of Torah are pleasant. [This implies that] the order and sequence of mitzvos in Torah is as holy as the Torah itself. The first mitzvah in the Torah is פרו ורבו. Likewise, the first, most basic good *middah* is: that a Yid should want there to be another Yid!

Some people bemoan the fact that they don't live in a *chassidishe* environment. "There's no one around to share a warm *vort* with," they say.

How are they not embarrassed to speak this way?! They reside in countries where, *boruch Hashem*, there are no governmental laws prohibiting Torah study. So why is there not yet a *chassidishe*

atmosphere in their surroundings? This only indicates a serious deficiency in the Chassidim themselves!¹

Make your Place

When the Rebbe Rashab founded Tomchei Temimim, he envisioned that the *talmidim* will be what he referred to as נרות להאיר—illuminating candles that would light up the world with the truth of Chassidus.²

No one is exempt from this task; it's the privilege and responsibility shared by each and every Chossid, and especially “*temimim*.”

Shortly after the Yidden began settling again in Eretz Yisroel, the Frierdiker Rebbe received a letter from a Chossid notifying that he settled in the Ramat Yitzchok neighborhood (Ramat Gan).

“It is quite surprising that you haven't done anything about teaching Torah to the public,” the Frierdiker Rebbe asserts. “How is it possible that of all the five hundred people in your area, you could not even find two or three with whom to learn Chassidus?”

“Under no circumstances can I believe that in such a large assemblage of *frumme* Yidden, you cannot find someone whom you can offer a *maamar Chassidus* or a *sicha* and awaken their heart...”

The Frierdiker Rebbe continues with a story of the Alter Rebbe:

A Chossid once complained to the Alter Rebbe that he had lost his *parnassa*, and the Alter Rebbe famously responded:

“You are only worried about what you need for yourself. But about what you are needed for, you don't mention anything!”

The Frierdiker Rebbe concludes:

“These words of the Alter Rebbe must be engraved in the hearts of every one of the Chassidim, especially the *temimim*. You must constantly ask yourself the question, ‘What am I needed for?’

“You are needed to illuminate your surroundings with the light of Torah, strengthening Yiddishkeit, and spreading *ahavas Yisroel!*”³

A Chain Reaction

Throughout the years, the Rebbe mentioned and expounded on the *avodah* of “making another Yid”

and “making another Chossid,” based on the premise of the first mitzvah in the Torah—פרו ורבו.

“There are times when a Chossid needs to stop thinking of himself,” the Rebbe says, “and instead think about how to help another person and show them the light of Chassidus. In the spirit of פרו ורבו, each Chossid will gain one more Chossid, one more *tomim*, one more student. This will continue on in a never-ending chain-reaction—עד בלי די—until every single Yid will begin learning Chassidus!”⁴

“It's the first mitzvah in the Torah and that is obviously no coincidence. This is the first that is expected of a Yid (“די ערשטע זאך וואס מ'מאנט”)—to create another Yid; and the first thing expected of a Chossid is to create another Chossid! Every Chossid has the power to do this, for as the [Frierdiker] Rebbe says—א חסיד איז א שטיק רבי—a Chossid is essentially a ‘part’ of the Rebbe...”⁵

אן ענין אין התקשרות

ס'איז ידוע די תורה וואס רבותינו נשיאינו האבן דאס גע'חזר'ט, כמה פעמים אז דער סדר אין תורה איז אויכעט תורה: די ערשטע מצווה אין תורה איז “פרו ורבו”, און דאס איז געווען דער ענטפער וואס אימ'צער האט געפרעגט אן ענין פון התקשרות, איז געווען דער ענטפער אז ער זאל אויף מאכן נאך א איד...

(שיחת ר"ח אייר תשל"ב)

We have one Wellspring

During the lifetime of the Frierdiker Rebbe, the Rebbe constantly urged Chassidim to connect fellow Yidden with the Frierdiker Rebbe; to teach them of



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the Rebbe's Torah, encourage them to write to the Rebbe, and support the Rebbe's affairs.

In a lengthy letter to the *mashpia* Reb Shlomo Chaim Kesselman, the Rebbe writes quite poignantly of his disappointment that Chassidim don't appreciate the importance of connecting Yidden with the Rebbe.

"My words are not directed at one individual or another," the Rebbe writes, "for who am I to decide what another person is to do? I am addressing the group as a whole. I am certain that between all of you together, you have what it takes to fulfill your main task, which is: *Hafatzas hamaayanos*, spreading the wellsprings of the Baal Shem Tov and the Alter Rebbe to the people in the streets of France.

"We only have one wellspring which channels the waters of the Baal Shem Tov and the Alter Rebbe:

"My father-in-law, the Rebbe *shlita*.

"Now, in your letter you heartlessly write (and evidently this is the position of the rest of *anash* in your community) that a connection to the Rebbe is impossible for all the Yidden in your area, aside for a select few in your neighborhood!

"Let all members of *anash* call a meeting and make an honest account, to determine how hard they have worked to bring more people in..."

The Rebbe continues with a story about an individual, not the greatest Chossid per-se, who moved to a new place and began telling all his new acquaintances about the greatness of the Frierdiker Rebbe; how each and every word of his is holy and that one should never take a major step in life without first consulting with him.

"In your own community," the Rebbe concludes, "you have the best and the brightest of *anash* (מסלחה ומשמנה של און"ש). They have seen the Rebbe Rashab, the [Frierdiker] Rebbe. They were put through trials and tribulations of all sorts. They occupy themselves with *haskalah* and *avodah* of Chassidus.

"They were all stranded in a [Displaced Persons] Camp together with thousands of fellow Yidden thirsting for a 'warm word' to liven their spirits. The younger ones were mainly searching for guidance. [It was as if they were asking] 'where is Moshe who can take us out of Mitzrayim—our own personal Mitzrayim?'"

"The question is: how many of those Yidden in the Camp can now be counted as students of Chassidus,

connected to the Baal Shem Tov and the Alter Rebbe?"

As the letter goes on, the Rebbe continues to teach the message again and again, even offering practical guidance on how to speak to acquaintances about the Rebbe.⁶

In a similar vein, the Rebbe writes to another Chossid shortly after the Frierdiker Rebbe's *histalkus* about the need to connect fellow Yidden with the Rebbe:

"I haven't read in your letters about an effort to influence other Yidden to study Chassidus and have *hiskashrus* to our *nossi*, my father-in-law, the Rebbe..."

The Rebbe compares this to a king who gave one of his subjects a job, but the man failed to obey the order and instead expends his time and energy on other things.

"The Rebbe Rashab said of *temimim* that they are 'illuminating candles.' The 'special order' given to them by their Rebbe is to act as a light and illuminate their surroundings.

"In your town there are thousands of Yidden who don't know about Chassidus, about the Rebbe... yet you think to yourself, 'what do I have to do with them?'"

"I suggest that you set aside time every day to study the [Frierdiker] Rebbe's Torah and set aside time a few times a week to teach it to others as well. Look for ways to bring Yidden closer to Torah and mitzvos and especially to the Torah of the [Frierdiker] Rebbe."⁷

Anshei Shlomeinu

The end result of our effort, the Rebbe explains, is that each and every Yid will be counted amongst *anash*.

Once, when introducing a new *hora'ah* for Chassidim to follow, the Rebbe specified that it was applicable to all of "*anash*"—*anshei shlomeinu*, loyal to the Rabbeim. Then the Rebbe clarified:

This also includes people who will become part of *anash* tomorrow or at a later point. Essentially, every Yid falls into this category, for the Alter Rebbe proclaimed that Chassidus does not belong to one "class" or "party" of Yidden; it belongs equally to every Yid.

And the Friediker Rebbe told us that the time has come for this to be clearly accepted by all!

Hence, the term *anash* applies to each and every Yid!¹⁸ **T**

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IT'S UP TO US

Reb Avrohom Pariz was a well-known passionate Chossid, a true symbol of bittul to the Rabbeim, who went to great lengths to teach the world about the Rebbe's greatness and connect fellow Yidden with the Rebbe.

The following is an excerpt from a letter he wrote to a friend on the subject:

I was quite disturbed that people still don't know about the greatness of the Rebbe *shlita*.

It is clear to me that the way the Rebbe will become known to the world will not be "*milmaala l'mata*"—forcefully from above. It will be *milmata l'maala*—slowly but surely, from "bottom-up." People will first realize that he is the greatest person; a realization that will automatically strengthen Yiddishkeit around the world and gradually chase away the *tumah*. I believe it'll take place in a natural course of events.

So when I see that there are still people who don't appreciate the Rebbe, it bothers me deeply; for we still have a ways to go.

Who is fault for all this? Our very own *yungeleit!* The "*mekusharim*"—including me and you.

We hide the Rebbe for ourselves and refrain from ever talking about him. We don't even let ourselves think about the Rebbe and appreciate the Rebbe on our own!

Let me quote a few lines from the Rebbe's introduction to the Kuntres Yud-Beis Yud-Gimmel Tammuz (Igras Kodesh vol. 3 p. 331):

"Each and every one of us must know, by contemplating deeply on the fact that he [i.e. the Friediker Rebbe] is our *nossi*, our head. He is the channel for everything we receive from Hashem in *gashmiyus* and *ruchniyus*. By connecting ourselves with him (and he has already taught us in his letters how to connect), we will be connected to the highest of levels..."

(*Echad Hayah Avrohom p. 195*)

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KFAR CHABAD, 19 KISLEV 5737, LEVI FREDIN (via JEM 291491)

1. Likutei Diburim vol. 4 p. 1491
2. See Toras Menachem vol. 11 p. 216
3. Igras Kodesh Admur HaRaYaTz vol. 3 p. 438
4. Yud-Tes Kislev 5712 Toras Menachem vol. 4 p. 184
5. Ibid. p. 131
6. Igras Kodesh vol. 3 p. 53
7. Ibid. p. 421
8. Sichas 12 Teves 5747; Sefer Hasichos 5747 vol. 1 p. 246