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## Ask your question:

What did the Rebbe say about asking him a question on someone else's behalf?

During a *yechidus*, the individual who was speaking with the Rebbe asked a question on a matter pertaining to his friend. The Rebbe's response was that it isn't the appropriate approach. It's much better for each individual to ask his own question. First he should talk to others and assess the pros and cons, and then write them all down. The individual in *yechidus* was surprised to hear this from the Rebbe, and the Rebbe replied with a smile, "Perhaps there are some considerations that he didn't want to share with you." The Rebbe concluded by saying that in general it is better to write one's question and concern, because this way no detail would be left out. However, when a question is posed orally it is possible that the listener will miss a detail.

## Where are the letters:

One of the letters that was sent to the Frieddiker Rebbe as part of the effort to strengthen his health came from a French woman. She did not consider herself a Lubavitcher, but she had been inspired to write to the Rebbe after hearing a young man speak passionately about the Rebbe and how he is not limited by the rules of nature.

In a letter to the Chassidim in Paris, the Rebbe mentions this story and concludes strongly with a call to action: "If one man spoke from the heart and had such an impact, why has the Rebbe not received letters from amongst the thousands of people in Paris for *brachos* and requests...?!"



# eight facts WRITING TO THE REBBE



## Details matter:

Details are very powerful; the more something means to us, the more details we will remember and share. Details also make us accountable; when you know you will have to give a detailed report, you make sure from the outset that the report will be fitting and impressive.

The same applies when writing to the Rebbe.

If you write merely in a general manner, barely scratching the surface of the topic you are relating, it does not add any enthusiasm to what you are doing. On the other hand, when you add details to a description of a *peula*, it will cause you to perform it with more alacrity.

Knowing that you will be writing to the Rebbe in a detailed manner will change your approach from the very beginning and will ensure that you have satisfactory details to share.

## At the very least...

Have you ever considered that by writing to the Rebbe you are fulfilling the mitzvah of *ahavas Yisrael*?

In a letter to a *bochur*, the Rebbe encourages him to write about the good and positive things going on in his life and to encourage his friends to do the same. The Rebbe concludes that, "at the very least, you can give me *nachas* and fulfill the mitzvah of *ahavas Yisrael*."



לזכות  
 הרה"ת ר' שניאור זלמן שיחי'  
 ליפסקער  
 בקשר עם יום הולדתו  
 ח"י אדר  
 נדפס ע"י משפחתו



**Letters for health:**

In 5707, the Frierdiker Rebbe's health was not well.

Chassidim around the world were anxious and desperate to do something to help the situation, but they understandably felt limited—after all, they weren't doctors.

The Rebbe responded with a campaign that would be the Chassidim's way of strengthening the Frierdiker Rebbe's health.

He encouraged Chassidim to send letters detailing events and deeds that would bring *nachas* to the Frierdiker Rebbe.

The response was rapid and an influx of letters arrived in a multitude of languages. The Rebbe would translate the foreign ones, such as those written in French and English, into Hebrew and have them read to the Frierdiker Rebbe.



**Seek advice:**

It was the *Seder* night in the home of the Frierdiker Rebbe. As *shulchan oreich*, the formal meal, came to an end and they were up to *tzafun*, one of the Chassidim

present announced that it is now time to *bentch*. Hearing this, the Frierdiker Rebbe replied, "One must look inside the *siddur* and then you will see where we are holding."

Some years later, on the second night of Pesach 5711, the Rebbe related this story and learned an important lesson from it about receiving guidance from a Rebbe:

"When it comes to *tzafun*—referring to hidden and concealed matters—one must ask the Rebbe (this is hinted at by the idea of looking inside the *siddur*). Even though you have heard various directives and words of guidance that were said to others, one must constantly ask the Rebbe.

"Even when it comes to things that are more 'revealed,' it is still better to ask. However, one is always obligated to ask about the 'hidden' matters."

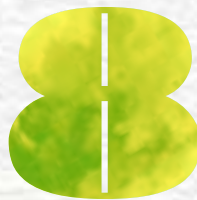


**Mikvah:**

"When was the last time you went to *mikvah*?" Asked Rabbi Hodakov of the *bochur* standing in front of him.

This was no random question to a random *bochur*. It turns out that the Rebbe had received a letter from this *bochur*, and the Rebbe had asked Rabbi Hodakov to hastily find out about this *bochur's* "observance" of going to *mikvah*.

As it turned out, he had not been to *mikvah* for a long time...



**Don't focus on the answer:**

On Shabbos Parshas Pinchas 5711, the Rebbe made it very clear that answers are not always to be expected when writing to the Rebbe.

In that *sicha*, the Rebbe explains that even if there is no answer, for whatever reason, the very act of writing to the Rebbe leads to the necessary outcome. When a Chosid turns to the Rebbe with complete devotion, he receives an answer from the Rebbe even if it wasn't said explicitly.

- 1 | Mikdash Melech vol. 4, p. 429-430.
- 2 | Igros Kodesh vol. 3, p. 53-58.
- 3 | Igros Kodesh vol. 14, p. 36.
- 4 | Dem Rebben's Kinder, p. 176.
- 5 | Tzadik L'melech vol 3
- 6 | Toras Menachem vol. 3, p. 26.
- 7 | Kovetz Yechida B'yochid, Vaad Hatmimim, p. 61.
- 8 | Shabbos Parshas Pinchas 5711.

