



לע"נ
הרה"ת ר' אהרן ראובן ע"ה
בן הרה"ת ר' אברהם יצחק ע"ה
ראפאפארט
נלב"ע כ"ו אדר ה'תשע"ז
נדפס ע"י
משפחתו שיחיו



Sharing Good News

בשורות טובות

“...כמדומה שכבר אמרתי לו או שכתבתי פעם
שהלוואי היו מתרגלים אנ"ש להודיע כשישנם
בשורות-טובות, שעל-ידי זה היו ממעטים מלמעלה
ההודעה לכאן בעניינים כהנ"ל, אף שגם בימי רבינו
הזקן כבר התאוננו על הנהגה דשתיקה מבשורות
טובות וכו', אבל בעניינים כגון דא אין זה משמש היתר
ואפילו לא להוראת היתר להדור שלאחרי זה, כיוון
שעוד אז עשו רבותינו מחאה בתוקף נגד ההנהגה...”

“...I believe I've already told you or written in the past: If only
anash would be accustomed to notifying [me] when there is
good news to report. This way, Hashem would minimize the
need to report other things like the one in your letter [i.e. sad
news].

“To be sure, even in the times of the Alter Rebbe there were
complaints about people refraining from reporting good news.
But let that not serve as an indicator of behavior for ensuing
generations. For as we have seen, already then the Rebbeim
vehemently protested this practice...”

(אג"ק חי"ד ע' נב)

Bearer of Good News

It happened in the times of the Alter Rebbe: In one of the communities where Chassidim lived, they suffered greatly at the hands of the *misnagdim*. At one point, a whole group of Chassidim were arrested based on false charges and libels fabricated by the *misnagdim*. When they were finally released with Hashem's help, members of the group got together to write a letter to the Alter Rebbe, notifying him of the great news of salvation.

One of the members of the group was a Chossid named Reb Shimon. He was of average intellectual capabilities but a fiery Chossid and *mekushar* to the Alter Rebbe, bound with great love to his Rebbe. He was frequently heard crying out, “Ay, der Rebbe! Ay, der Rebbe!”

For *parnasa*, Reb Shimon was a blacksmith (בלעכער). He would travel from town to town trying to sell his wares, earning a meager living. When the

letter for the Alter Rebbe was prepared, Reb Shimon came along and brought enough money to pay for an express post courier to send the letter off.

In those days, each community had a special committee that oversaw all the Chassidim's needs, guided by an elder Chossid, who would in turn report all the goings on to the Alter Rebbe. When the members of this committee saw Reb Shimon bringing the extra money for express postage, they refused to allow it. They knew his situation to be dire; he barely earned a living and had a sickly wife and children at home. But Reb Shimon would not give in. He insisted that the Alter Rebbe's pleasure of hearing good news a bit earlier was worth all the money in the world.

A while later, when the Alter Rebbe's *meshulach* came to their town to collect funds, he had a special surprise for Reb Shimon: A note addressed to Reb Shimon, written in the Alter Rebbe's *ksav yad kodesh*!

Thanking him for sending the news with express delivery, the Alter Rebbe blessed Reb Shimon that in this merit, he will always be a bearer of good news.

It didn't take long and Reb Shimon's situation changed drastically: His wife and children got better, and his financial situation improved. The Alter Rebbe's *bracha* was fulfilled and Reb Shimon always shared good news.¹

Pleasure

Throughout the generations, our Rebbeim have always encouraged Chassidim to share *besuros tovos* with them. The Rebbe often mentioned that already in the Alter Rebbe's times, some Chassidim were lacking in this area, and the Alter Rebbe had to bring it to their attention:

"Thank you very much for sending a messenger to notify me," the Alter Rebbe writes. "This is a new thing, no one of *anash* has done this in the past; to go through the trouble and send me a messenger with good news..."²

The Frierdiker Rebbe expresses appreciation for receiving *besuros tovos* in the most glowing terms: "I will state again that your words were a pleasure and they restored my soul. The love and *hiskashrus* of G-d fearing Yidden and especially *anash* is very, very dear to me. If they only knew the great joy and pleasure I have when they write to me of their and their families' well being, they would write all the more often!"³



In so many letters, the Rebbe constantly requested of Chassidim to share with him their *besuros tovos*.

Rarity of Good Reports

"Thank you for writing about the *farbrengen*," the Rebbe writes in one letter. "You will certainly continue this good practice in the future. This is also part of the mitzvah—the great principle of the Torah—*v'ahavta l'reiacha kamocha*; to cause heartfelt pleasure to another Jew. Of all the letters I receive, very few of them contain information that brings me pleasure. Hence any letter in this vein is very precious to me..."⁴

The Rebbe asked for people to write about how they fared in *limud haTorah*, *nigleh* and Chassidus, davening, and activities to influence their surroundings with the light of Chassidus. Just as well, the Rebbe asked for reports of good news in health, *parnasa*, and all material areas of life.

Lamenting the fact that people only realize the need to write letters when they're in distress and in need of a *bracha*, the Rebbe often referred to the quote of the Frierdiker Rebbe about "צרות-חסידים"—Chassidim who are only in touch when they have *tzaros*. "Hashem must have wanted you to notify me about the establishment of a new *shiur*," the Rebbe writes to one individual, "but He knew that the only way you'll write is if something not-good happens in your life, *Rachamana litzlan*. Then you write a letter [to ask for a *bracha*], and parenthetically, you



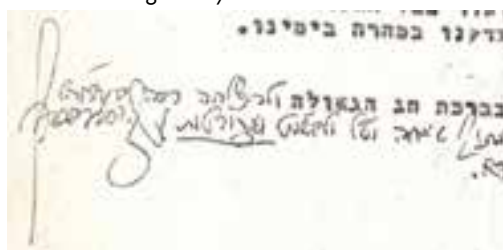
also mention the new *shiur*. It would be a win/win for all parties involved if *anash* would just accustom themselves to writing when there is happy news to report as well...²⁵

Similar sentiment is expressed by the Rebbe in countless other letters: If Chassidim would write to the Rebbe when they had good news to report, Hashem would minimize the need to write letters in more desperate times.

MANY THANKS

In countless letters, the Rebbe encourages people to write *besuros tovos* and thanks those who did.

The following *kisvei yad kodesh* attest to this:



בברכת חג הגאולה ולהצלחה רבה בעבודה"ק [= בעבודתו הקדושה] מתוך שמחה וט"ל [= וטוב לבב] ולבשור"ט ומפורטות...

With blessings of the *chag hageulah*, and for success in your holy work, with joy and gladness of the heart. May you share good news—and in detail...

בברכת כתיבה וחתימה טובה
המחכה לבשורות טובות

בברכת כתיבה וחתימה טובה
המחכה לבשורות טובות
With blessings for a *ksiva v'chasima tova*, I await *besuros tovos*.

Many thanks for the בשורות טובות.

Nachas

In addition to the Rebbeim's urge in this regard, Chassidim naturally want to do things that will cause

the Rebbe *nachas*. “For a Chossid,” says the Frierdiker Rebbe, “one of the greatest things is to bring the Rebbe *nachas ruach*. A Chossid knows that the higher world is aligned in accordance with the lower world. One who is connected to the Rebbe in the lower world will merit to be connected to the Rebbe in the higher world...”⁶

Judging from all the Rebbe’s letters on the subject, it is clear that writing *besuros tovos* is certainly a way to cause the Rebbe *nachas*.

In fact, Chassidim relate that in the year 5706, the Rebbe himself orchestrated a *mitvza* of sorts, prompting people all over the world to write letters of *besuros tovos* and good wishes to the Frierdiker Rebbe.⁷

The following story illustrates quite potently how important *besuros tovos* really are to the Rebbe:

Mrs. Louise Hager of London, England, enjoyed a close relationship with the Rebbetzin for many years. How did this special relationship begin? Mrs. Hager related the story in 5773 at the Kinus Hashluchos:

“My family’s connection with the Rebbetzin goes back 50 years, when my father, of blessed memory, became seriously ill. All that the doctors could offer him was a new and controversial operation in Paris. Through their connection with Lubavitch in London, my parents turned to the Rebbe and came to New York for a *yechidus*. To this day, no one knows exactly what the Rebbe said to my father, but on the strength of the blessings and encouragement given on that occasion, and without any surgical intervention, my father had a truly miraculous recovery.

“Filled with feelings of gratitude, my father returned six months later to thank the Rebbe in person. This came to the notice of the Rebbetzin, who sent a message that ‘if they could spare the time,’ she would very much like to meet my parents when they were next in New York.

“Not knowing what an intensely private person she was, they had no idea how very unusual it was to receive such an invitation.

“When they visited her a year later, the Rebbetzin explained that she had been ‘intrigued’ (that was the word she used) to meet them, having been so very touched that someone had actually cared enough to make a second visit purely for the purpose of expressing their thanks to the Rebbe...” **1**

NOT EVERYONE IS DOING SO

During the long Sunday dollars of 26 Adar I 5752—one day before the Rebbe had a stroke—Mr. Michael Milan came from London to receive a dollar and a *bracha*.

Rabbi Krinsky introduced Mr. Milan from London, who is active in the Beis Chabad of Edgware.

Mr. Michael Milan: Three years ago you gave me a blessing for my son to be born, and he was born. Thank you very much!

The Rebbe: May G-d A-mighty bless you. And thank you that you’re telling me *besuros tovos*. Not everyone is doing so...

Bracha v’hatzlacha.

1. Igros Kodesh Admur HaRayatz vol. 4, p. 276.
2. Igros Kodesh Admur HaZaken, Admur Ha’Emtzai, Tzemach Tzedek vol. 1, p. 186. Hatamim vol. 2, p. 691.
3. Igros Kodesh Admur HaRayatz vol. 16, p. 465.
4. Igros Kodesh vol. 13, p. 164.
5. Ibid. vol. 10, p. 309.
6. Likkutei Dibburim vol. 2, p. 578.
7. See Tzaddik L’Melech vol. 3, p. 118.

