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ר' אברהם אבא  
וזוגתו מרת טויבא יונה ומשפחתם שיחיו  
פרידמאן



# The Michtovim Kloliim

THE REBBE'S MESSAGE FOR  
THE JEWISH NATION

*In the preparation of this article we were greatly assisted by Rabbi Tuvia Blau, Rabbi Yosef Yitzchak Gurevitch, Rabbi Mendel Misholovin, and Rabbi Leibel Shapiro. Much of the information in this article was culled from the foreword to Igros Melech of Rabbi Peretz Blau. זכות הרבים תלוי בהם.*

THE REBBE DISTRIBUTES A MIGHTAV-KLOLI FOR CHILDREN  
AT THE TZIVOS-HASHEM RALLY, 19 TISHREI 5741.



LEVI FREIDIN VIA JEM 189985

"It was the evening of Lag Baomer 5737," says Rabbi Yosef Yitzchak Gurevitch, shliach and *mashpia* in Migdal Ha'emek. "I was traveling with a friend on a bus from Yerushalayim to Meron, and we happened to be sitting next to the Rebbe's secretary Rabbi Nissan Mindel, who was visiting Eretz Yisroel at the time, and his brother, who lived in Yerushalayim. We spent the entire ride talking about his work with the Rebbe, and one of the things he told us was how precise one must be when translating the Rebbe's words from one language to another. You have to have a good comprehension of the original text and you have to know how to translate that into the other language. To illustrate this point, he told us the following story:

"Usually, twice a week, Monday and Thursday, he would go into the Rebbe's room to work, from after *mincha* until *maariv* (from about 3:30 until 7:15 p.m. in the winter). One of his tasks was to translate the *michtav kloli* from Yiddish into English, and he would leave it on the table when he was done.

"One time, after he had finished translating the *michtav kloli* and went home, he received a phone call from Rabbi Leibel Groner: The Rebbe had asked him to call Rabbi Mindel to relay the message that a certain part of the letter hadn't been translated well. Rabbi Mindel had the original Yiddish letter in his possession, so he told Rabbi Groner that he would think it over again and give him a new translation. Sure enough, Rabbi Groner called him back, and he relayed to him the new translation.

"A little while later, the phone rang again. The Rebbe still wasn't satisfied with the translation. They went through the process again—Rabbi Mindel thought it over again, and relayed a new translation—and, yet again, the Rebbe didn't accept it. I do not remember whether this happened a third time or not. Finally, Rabbi Mindel told Rabbi Groner: 'It seems that I am not translating correctly because I am not fully comprehending the text. Could you go to the Rebbe and ask, in my name, to elaborate more on the content of the letter?'

"Rabbi Groner agreed, and after the Rebbe explained the letter, Rabbi Mindel was able to write a translation that satisfied the Rebbe. The next time he went into the Rebbe's room, Rabbi Mindel told us, he said to the Rebbe that many people would probably make the same mistake in understanding the original letter as he had—perhaps the Rebbe should write it in a way that everyone would understand it?

"The Rebbe told him the following words: 'כדי צו מסביר זיין: דאס איז א מכתב כללי. דעם בריוו, דארף איך אנשרייבן א ספר כללי—און אויף דעם האב איך נישט קיין צייט. This is a general [i.e. all-inclusive] letter. In order to explain this letter, I would need to write a general *sefer*—and I don't have the time to do that.'

"Rabbi Mindel pointed out that the Rebbe had said that even the *sefer explaining* the letter would need to be 'a *sefer kloli*,' a regular *sefer* wouldn't be enough to adequately explain the letter. I remember how Rabbi Mindel gave a *geshrai*, as he got heated up about the topic. 'The Rebbe's words are like the *rishonim*,' he said. 'Like the Rashba and the Ritva, and one must be *midayek* in every word and every letter.'"



## TO EVERY SINGLE JEW

Two times a year, leading up to Tishrei and leading up to Pesach, the Rebbe would send a *michtav kloli*, a “general letter,” addressed to all sons and daughters of Israel, wherever they may be. This began in Elul 5710, a few months after the *histalkus* of the Frierdiker Rebbe, and it continued throughout the *nesius*. What began as a single letter twice a year eventually became a series of letters,<sup>1</sup> occasionally at other special times as well.

“The *michtovim kloli'im* are the Rebbe’s message for the entire *klal Yisroel*,” Rabbi Tuvia Blau says. “More than the *sichos*, more than the private letters, more than the *maamorim*—more than anything else. Even a *sicha* can be mostly applicable to certain types of people, and the same is certainly true regarding the private letters. But a *michtav kloli* is where the Rebbe expresses what he wants to

say to the entire *klal Yisroel*, all six-hundred thousand *neshamos*—men and women, children and adults. Furthermore: This is where the Rebbe told us Hashem’s message for *now*, for this time of year in particular; Moshe Rabbeinu of the generation is giving us Hashem’s *current* message for every person in the generation, without a single exception.

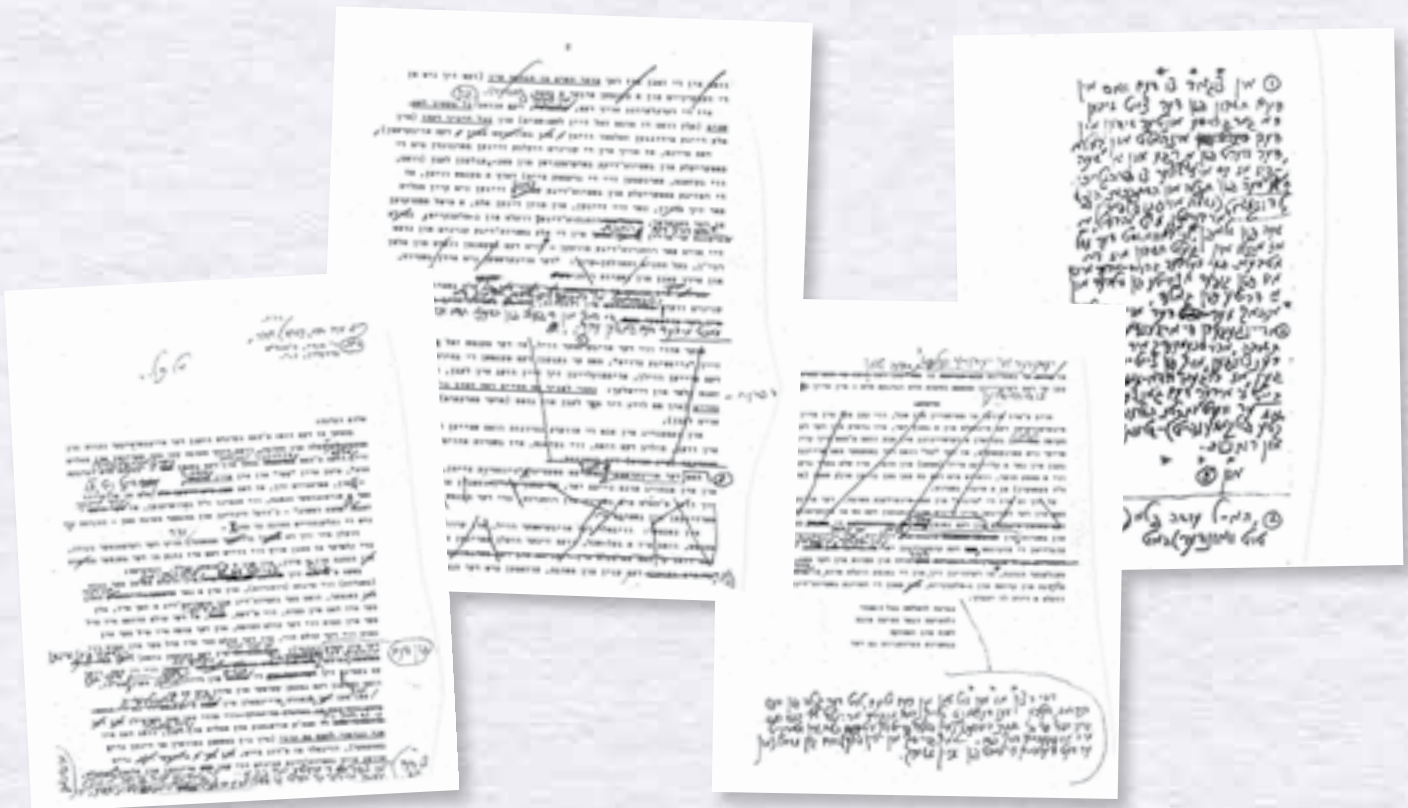
“Every person has his personal part in Torah, as it says in Tanya, but the *michtovim kloli'im* is where the Rebbe gives Hashem’s message to the entire *klal Yisroel* applicable for this point in time—whether it’s *shmita*, *hakhel*, a year that begins with Shabbos, and so on. There’s no other way for every Yid to receive what he needs.

“This is why the Rebbe put such a focus on translating the *michtovim kloli'im* into many languages (I had the *zechus* to translate them into Hebrew), and disseminating them through every

means possible. The Rebbe made sure that they went into the Israeli newspapers, and not only the religious ones like Hamodia, but also the most secular ones like Haaretz and Yediot Acharonot. The Rebbe paid thousands of dollars to do so, because even the type of person who would only open Haaretz—he too needed to read the letter.

“In my opinion, this is a part of the Rebbe’s Torah that is unfortunately not made use of enough. Every Yid must make a time to learn it himself and spread it to others.”

“The *michtav kloli* was the *hora'a* of the *yom tov*,” Rabbi Leibel Shapiro says. “That was the *avoda* that was needed at that time. Rabbi Dovid Raskin would *farbreng* the entire night of Shvi’i Shel Pesach—everyone stays up the entire night, but there isn’t a special *sefer* of what to learn, so Reb Dovid would *farbreng* every year;



AN EXAMPLE OF THE REBBE’S EXTENSIVE HAGAHOS ON THE MIGHTAV KLOLI, VOV TISHREI 5739.

even Rabbi Hodakov would stand and listen. He would always farbreng about the content of the *michtav kloli*. There was one specific letter that spoke about the *korban Pesach* being fully roasted—that the fire permeated it אדורך און אדורך, all the way through—and he would always farbreng alot about this *vort*, that the fire must permeate you אדורך און אדורך!

“The *michtav kloli* was the focal point of the *yom tov*—that’s what we lived with!—especially Pesach-time: There are many *maamarim* that explain the significance of Rosh Hashanah and Tishrei, but the *michtovim kloli'im* are where we find illumination and meaning in Pesach.”

“The letter is addressed to every Jew,” Rabbi Blau continues. “From ראשים שבטיכם, the leaders and greats of the Jewish nation, to שואב מימך, the most simple and unsophisticated. Even an uninitiated person can read the letter and comprehend it—you

won’t find Kabbalistic language there, or difficult academic subjects—but at the same time, there is tremendous depth condensed into every word, as is alluded to and included in the *he'aros*. There are sometimes full *maamarim* or *sichos* in a few words of a *he'ara*! A *lamdan* can find greater and greater depths, while even the simplest person can appreciate and understand it.”

## THE EXPERIENCE

The study of *michtovim kloli'im* has few similarities in all of the Rebbe’s Torah. Closer to a poem or sermon than a formal academic write-up, the *michtav kloli* sweeps you along for an emotional journey. Like the tide of a river, felt only as a gentle tug before it sweeps you up in its roaring intensity, the *michtav kloli* draws you into an emotional experience of the *yom tov*. Studying and focusing on the letter itself (studying the notes and sources separately afterwards), paying close attention to the words, you’ll

be inclined to *listen* to the Rebbe’s message.

There is a very specific cadence and rhythm unique to the *michtovim kloli'im*. The letters are usually split into four or five parts, divided by pauses with those iconic three dots, causing the message to reverberate in the mind long afterwards.

After a short introduction, it usually starts off with a question or an interesting observation—if the first day of the year (Rosh Hashanah) is on Shabbos, the day of rest, does that mean that the year should be a year of vacation?<sup>3</sup> If Yom Kippur’s theme is to daven and connect with Hashem, as the highpoint of the year, why does the physical act of fasting take precedence to davening?<sup>4</sup>

The Rebbe will then introduce the theme of the letter, a clear, potent message that has universal application.

With rich language and vivid imagery, the Rebbe makes the message of the *yomim tovim* come *alive*—whether it is describing the intimate feeling of overwhelming awe one feels when crowning our King on Rosh Hashanah, as we personally beseech Him מלוך על העולם כולו; painting a vivid picture of the desperation of a Jewish slave who sees no end in sight to hundreds of years of exile, as he is surrounded by hostile nations, assimilated brethren, and an inescapable regime;<sup>6</sup> or describing the scene of the sixth day of creation, as all of creation came to bow down to Adam Harishon and he brought them all to bow down to Hashem—בואו נשתחוה ונכרעה ונברכה לפני ה' עושינו.<sup>7</sup>

At the end of the letter, the Rebbe gives his *bracha* to the Jewish nation.

The Rebbe’s writings are generally straight and to the point, understated and condensed. But the *michtovim kloli'im* are loaded with emotion. Whether it’s in the tense buildup of a moment, as the Rebbe describes how the Yidden were reaching higher

A *lamdan* can find greater and greater depths, while even the simplest person can appreciate and understand it.

## I WROTE TO YOU MANY TIMES

ובמה שכתב שאיני כותב (עונה) לו כו'—כמה וכמה פעמים בשנה כתבתי לו (וכן לזוגתי תי') ובארוכה באמצעות המכתב שהתחלתם "אל בני ובנות ישראל בכל מקום שהם" שכמה וכמה מהם הגיעו אליהם (וקייתי שיגיע כפי' הלקו"ת ריש פרשת שמיני)—שמצורף בזה בכללם—ואף פעם לא הגעתי ידיעה מהם בתוכן מכתבי אלו. וכששאלתי מן הצד—המענה גם כן "איך ידוע."

You write that I don’t write (or respond) to you—I wrote to you **many** times throughout the year (and also to your wife), and **at length**, by way of the letter that begins “To the **sons and daughters** of Israel, **wherever** they may be.”

Many of these letters have reached you (and I hope that they will “reach” also in the sense used in Likkutei Torah in the beginning of parshas Shemini [that it will affect you]). This includes the attached letter as well.

And not **once** have I received news from you regarding the subject-matter of these letters. When I’ve asked others about this—the response was “it is unknown.”



## THAT IS IMPOSSIBLE TO WRITE IN A MICHTAV KLOLI

In one *michtav kloli*<sup>2</sup>, the Rebbe discusses how important it is to conduct a *cheshbon hanefesh* of the preceding year. This is evidenced by the sheer amount of opportunities that we are given to do so:

- The month of Elul
- The twelve days from Chai Elul to Rosh Hashanah, which correspond to the months of the year
- Rosh Hashanah itself
- The Ten days of Teshuva, specifically the seven days in between Rosh Hashanah and Yom Kippur, which correspond to the days of the week
- Yom Kippur

In a letter, Rabbi Leibel Groner asked the Rebbe that if he was listing all the opportunities for *cheshbon hanefesh*, why hadn't he included another significant time-period—the days of *selichos*?

The Rebbe answered that it would be impossible to do so:

(בלקו"ת—שזהו חודש אלול)—בכלל אי אפשר לכתוב זה במכתב כללי כיון שעל פי חסידות כל אחד ואחד צריך לנהוג במנהגו וכמה מנהגים בזמני אמירת סליחות (משא"כ הענין דח"י אלול נתגלה בחסידות אבל כנראה שייך לכל.

“(In *Likkutei Torah* [it is implied that *selichos* are] included in the month of Elul)—In general, it is impossible to write that in a *general* letter, because according to *Chassidus*, each person must follow his own custom, and there are many customs regarding the times of saying *selichos* (whereas Chai Elul is something that was *revealed* by *Chassidus*, but it seems that it is relevant to all”).

In other words, the Rebbe wouldn't put anything in a *michtav kloli* that is only *minhag Chabad!* (The Rebbe's answer was later included in the footnotes of the letter, where he expounds in greater length.)



and higher levels as they left Egypt, from the overwhelming experience of *krias Yam Suf* to the yearning and counting of the *omer* to the arrival at the mountain to the final preparations for the Divine revelation;<sup>8</sup>

Or in the quiet, beautiful description of a child coming to shul on the eve of Rosh Hashanah, singing *Mizmor L'Dovid* and *Lecha Dodi* together with the rest of the shul—and how this child's simple breath is what reaches Hashem and causes Him to accept his coronation as the king.<sup>9</sup>

In applying his message to the Jewish nation as a whole, the Rebbe

does not shy away from pointing to specific issues that needed immediate fixing—parents who allow “the destroyer” into their homes by holding onto foreign ideals;<sup>10</sup> leaders utilizing the spiritual awakening of Rosh Hashanah/Yom Kippur to speak about world-issues, scoring cheap emotional points and absolving themselves and their congregants from personal action;<sup>11</sup> or individuals who felt that Judaism should be taken in small doses on special occasions (which the Rebbe compared to someone who wants to be healthy only on certain occasions).<sup>12</sup>

Over the years of the *michtovim kloli'im*, the Rebbe expounded upon every aspect of Rosh Hashanah (as the beginning of the year) and Pesach, making them the go-to source to find the Rebbe's profound insight on every aspect of the Yom Tov. There is a tremendous variety in the types of subjects the Rebbe chose as the central subject of his letter—it can be in the *halachos* of the *yom tov*, the various *pesukim* that are recited at the time, the special type of year, the unique calendar-scheduling of the year, and more. For example, for Rosh

“I was able to see the Rebbe’s clear *ruach hakodesh*; the Rebbe’s letter was expressed in world events in the following year...”

Hashanah, the Rebbe discusses, among other things:

- The centrality of man to creation, and the mission that comes along with it
- Reflections and perspectives for every person’s *cheshbon hanefesh* as we enter the new year
- The experience of crowning Hashem as our King
- The true meaning of *teshuva*
- Why *tachanun* isn’t recited on Rosh Hashanah
- The significance of the *tefillah* “*zochreinu lchaim*”
- The various reasons for blowing the shofar

It is in these letters that one can find some of the clearest articulations of the Rebbe’s foundational perspectives on Yiddishkeit, as he tackles the most profound subjects using unusually compelling and concise language. In addition to the academic depth which the Rebbe brings to every subject he touches upon in the letters—which can usually be explored through the *he’aros* and *marei mekomos*—there is tremendous depth to be found in the words themselves, in listening to the Rebbe’s *neshama*-call to every Yid, in how he inspires and invigorates us to rekindle our own intimate, personal connection.

## THE TIMES

In addition to the fact that the letters generally focus on the message of the time of year, one also finds hints—some less and some more explicit—to major world-events that were occurring at the time. In 5728,

as the counterculture revolution was catching fire in America, one finds a profound reflection on the seeming contradiction between the prevailing zeitgeist of individuality and freedom, and accepting the *kabbalas ol* of Yiddishkeit;<sup>13</sup> in 5732, shortly after thousands of Russian Jews had been freed from behind the Iron Curtain, one finds a letter addressing the heart-rending question: why would Hashem put someone in a situation where he has no ability to fulfill Torah and *mitzvos*?<sup>14</sup> Shortly after the Gulf War in 5751, there is an entire letter talking about the revealed miracles that had occurred, and how this must bring us to the recognition that this is the final preparation for the *geula*.<sup>15</sup>

“More than once,” Rabbi Blau says, “I was able to see the Rebbe’s clear *ruach hakodesh* in the *michtav kloli*, as the Rebbe’s letter was expressed in world events in the following year, exactly as was written there. This happened many times.”

On the evening leading into Erev Yom Kippur 5734, the Rebbe suddenly decided to add another piece to that year’s *michtav kloli* for Vov Tishrei. Now, the overall letter<sup>16</sup> discusses how the strength of the Yidden is a spiritual one, and that it is Hashem who gives the Yidden the strength to have power over the rest of the world as well. As an example, the Rebbe mentioned the kingdom of Shlomo Hamelech, which represented the apex of the Jewish nation. Even then, the Yidden were the smallest in quantity among the nations, yet Shlomo Hamelech’s G-dly wisdom was heard in the furthest corners of the earth, and the G-dly example of the Jewish nation

ועד”ז היה כו”כ פעמים בדברי ימי ישראל (ע”י כי להווי מצוקי ארץ גו’), וכנבואת חנה (הפטורת יום א’ דר”ה)—שירה זו על מלכי או”ה ועל כנס”י: עלץ לבי בהו”י וכפי’ התרגום בארוכה (הובא בקיצור ברד”ק שם): “בימי שמואל כו’ ועד “וירם קרן משיחו”—מלך המשיח.

**A similar thing** happened many times in the history of the Yidden (through [the power of Hashem, as the *possuk* says] “the pillars of the earth are Hashem’s<sup>18</sup>”) and as it says in the *nevua* of Chana (the *haftarah* of the first day of Rosh Hashanah)—whose song refers to the kings of the nations and of the Yidden: My heart has rejoiced through **Hashem**, and as the Targum explains at length (brought down in the Radak briefly): “In the times of Shmuel, etc., until [the end of Chana’s prayer, where it says] ‘and raise the horn of the anointed one’—the King Moshiach.”

brought peace between them and their neighbors. The Rebbe goes on to say that this applies in *galus* as well, and to every individual on a personal level.

But then, on Erev Yom Kippur, the Rebbe suddenly added a very brief footnote, which, upon closer inspection, seems a bit out of place in the context of the letter. The Rebbe writes (see sidebar for the original text with translation) that a similar phenomena to what happened during the times of Shlomo can be seen many times throughout Jewish history—that Hashem’s strength brought the Yidden supremacy over their neighbors. The Rebbe goes on to say that in the *haftarah* of the first day of Rosh Hashanah we recite the song of Chana, which alludes to the





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future kings of the *goyim* and the Yidden, with each stanza referring to another victory that Hashem gave the Yidden over their foes, from the time of Shmuel and his victory over the Pelishtim, up until the times of Moshiach.

The next day, the Yidden in Eretz Yisroel were attacked by their neighbors from all directions. They were fighting for their survival, and though they were small in number, it was Hashem's miracles that gave them victory.<sup>17</sup>

## PRECISENESS IN EVERY DETAIL

The preciseness of the letters extends even to the most seemingly external details, like the date at the

beginning and the *bracha* in the signature, and the Rebbe allows us a small glimpse into this depth by way of the copious footnotes at the bottom of each letter.

A certain *rov* in Eretz Yisrael once publicized the *michtav kloli* for Pesach,<sup>19</sup> in which the Rebbe had quoted the *maamar Chazal* that the Yidden in Mitzrayim were distinct in their dress, their food, and their language. However, the classic version of this *maamar Chazal* does not mention anything about food, and so the *rov* had decided to omit that word.

The Rebbe quickly responded. After giving the *rov* some general pointers about how to approach variant versions—and pointing out that if a non-classic version was quoted, it

could be assumed that there was a source for it—the Rebbe explained that there was a reason why he had specifically cited this version:

“I cited the version that mentions food because of the recent battles on this issue specifically, which has taken painful and shameful forms, and more so in Eretz Yisroel...”<sup>20</sup>

The Rebbe asked him to publish a correction of his mistake, which would provide an opportunity to explicitly highlight the issue.

This is just one example where the Rebbe explains how with a single extra word—in the context of a quote that most people probably wouldn't even realize is different than usual—the Rebbe had been referencing a burning issue in current events.



...The next day, the Yidden in Eretz Yisroel were attacked by their neighbors from all directions.

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THE REBBE DISTRIBUTES MICTAVIM KLOLI'IM ALONG WITH THE MATZOS BEFORE PESACH 5751.



RABBI MORDECHAI MENTLIK, THE ROSH-YESHIVA AT 770, TEACHES AN IN-DEPTH SHIUR ON THE MICTOV-KLOLI, ELUL 5737.

## LIVING WITH THE LETTER

When the *michtav kloli* was released for the first time, it was an *event* in 770. Chassidim would pore over the letter individually and in groups, and Rabbi Mentlik would give his iconic *shiur* on it, often spending hours explaining the nuances of every word.

“I remember times when the entire life in 770 stopped because we were waiting for the *michtav kloli* to come out,” Rabbi Hirshel Raskin says. “In

fact, there was one time in 5749 when *selichos* was a half hour later than usual (instead of 7:00 a.m. it was closer to 7:30 a.m.). Somehow we found out that it was because the Rebbe had been working on the *michtav kloli* the entire night—in fact, when he came in the morning, he handed in the *michtav kloli*.

“The *tekufa* of the *yom tov* started when the letter came out. In fact, the Rebbe himself would sometimes

refer to the letter at the *farbrengen*, elaborating on the content or answering questions on it—whether on the letter itself, or the footnotes.”

“During Chanukah one year,” Rabbi Leibel Shapiro relates, “the Rebbe walked by a certain veteran Chassid’s home and saw that he had lit a menorah on his second floor window. At the *farbrengen*, the Rebbe spoke about the fact that it is halachically questionable to light the menorah at



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the window if it's not on the ground floor, and added that the halachic complications caused by this may be one of the reasons that it's not *minhag Chabad*. Following the farbrengen, the Rebbe said that this part of the *sicha* should be written up concisely, and after editing he added it as an addition to the *michtav kvoli* that came out for Chanukah.” **T**

1. Beginning from 5732.

2. Chai Elul 5730, Likkutei Sichos vol. 9 p. 457.

3. Chai Elul 5732.

4. Erev Shabbos Selichos, 5745.

5. Chai Elul 5745

6. 11 Nissan 5725

7. 25 Elul 5719

8. Yemei Hagbala (days leading to Shavuos) 5743

9. Third day of Selichos 5746

10. 11 Nissan 5730.

11. Yemei Haslichos 5723.

12. Yemei Haslichos 5714.

13. Yimei Haslichos 5728.

14. Bein Kesse Le'asor (between Rosh Hashanah and Yom Kippur) 5732.

15. 25 Adar 5751.

16. 6 Tishrei 5734.

17. For more information, see: [www.chabad.org/2327444](http://www.chabad.org/2327444).

18. Shmuel Alef, 2,8

19. 11 Nissan 5717.

20. Igros Kodesh vol. 15 p. 117.

21. Igros Kodesh vol. 15 p. 83

22. Yud Shevat 5720; Sichos Kodesh 5720 p. 181-182.

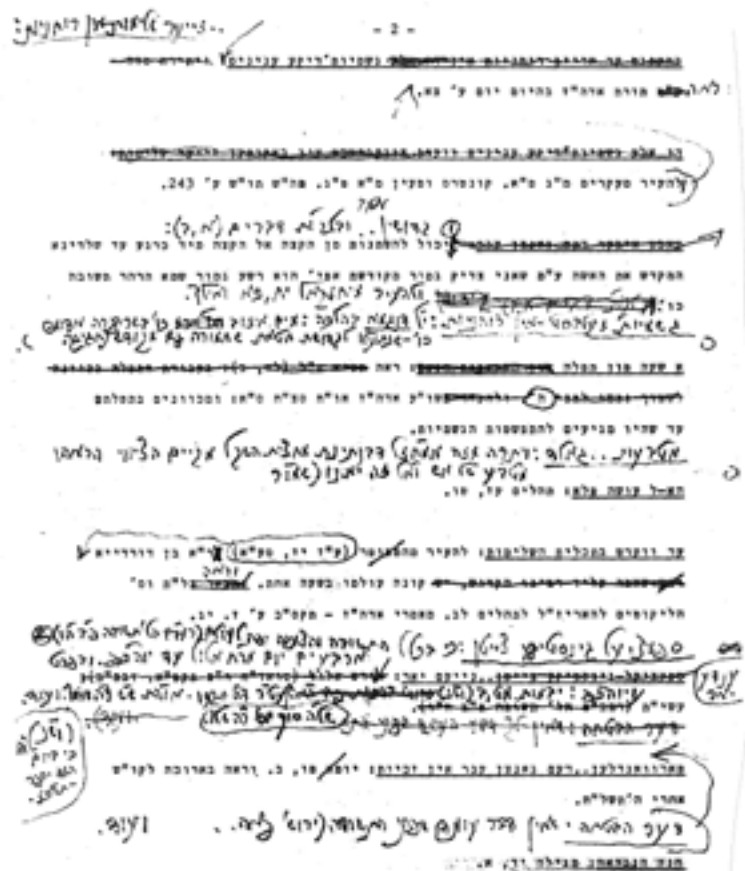
# Precision

CARE AND ATTENTION TO THE LAST DETAIL

## THE FOOTNOTES

One of the most unique elements of the *michtav kloli* is the lengthy footnotes, which often run longer than the letter itself, and which constitute a fascinating area of study in and of themselves.

“The Rebbe’s custom was that he would never write down a source without checking it up,” Rabbi Hirshel Notik says. “One time, I believe it was in Elul 5735, I saw the Rebbe going home with the pages of the *michtav kloli*, and he also brought with him the two volumes of *Likkutei Sichos* where the previous years’ *michtovim kloli’im* had been published (volume 4 and 9). Presumably, the Rebbe was bringing them in order to copy footnotes and sources to the new letter.”





## TRANSLATIONS

In the very first years, the Rebbe would write the *michtovim kloli'im* in Yiddish as well as *lashon hakodesh*. From 5715, however, the official letter was written in Yiddish, and Rabbi Uriel Tzimer was tasked with translating it into Hebrew. This continued until his passing in 5722.

“Towards the end of 5722,” Rabbi Tuvia Blau relates, “the Rebbe spoke to me in *yechidus* about translating the *sichos*.”

“Then, on 25 Elul 5722, that year’s *michtav kloli* came out from the Rebbe—and for the first time, there was no one to translate it into Hebrew, as this was the first letter after Rabbi Tzimer passed away. About an hour later, Rabbi Groner told me that the Rebbe had instructed that I translate it. Rabbi Groner said the translation needed to be in *lashon hakodesh* but also *punktlech*-exact (implying that terms of *Ivrit* could be used as well).

Rabbi Nissan Mindel would translate it into English, and from there it was translated into many other languages. We find several letters from the Rebbe encouraging shlichim to arrange it to be translated into their local language. To Rabbi Shlomo Matusof, for example: “If there is a way to translate my *michtav kloli* into the local language (and that it will be a quality translation, i.e. that it will be accurate to the original and also written in a style that will make a good impression on the readers) then you should certainly work on it, even if it will cost.”<sup>21</sup>

The Rebbe would often edit the translations of the *michtovim kloli'im*—whether in *lashon hakodesh*, English, and even Russian—and a clue for one to tell if it was edited by the Rebbe or not can be found on the letter itself: if it says *targum chofshi*, or *free translation*, that (usually) means that the Rebbe did not review it. But if it simply says *targum* or *translation*, that means it is edited.



THE REBBE'S HAGAHO'S ON THE ENGLISH TRANSLATION OF THE MIGHTAV-KLOLI OF YEMEI HASLICHOS 5723.

מכתב המכתב  
 ב"ה, יום חודש ניסן, ט"ו  
 יום שבת, כ"ג אלול, ה'תש"ב  
 ב"ה, יום חודש ניסן, ט"ו  
 יום שבת, כ"ג אלול, ה'תש"ב

אל בני ובנות ישראל  
 בכל מקום שהם  
 מ" קליטת ירוש

י"ה ג' אלול ה'  
 ב"ה, יום חודש ניסן, ט"ו  
 יום שבת, כ"ג אלול, ה'תש"ב  
 אל בני ובנות ישראל  
 בכל מקום שהם  
 מ" קליטת ירוש

ב"ה, יום חודש ניסן, ט"ו  
 יום שבת, כ"ג אלול, ה'תש"ב  
 אל בני ובנות ישראל  
 בכל מקום שהם  
 מ" קליטת ירוש

A FEW OF THE REBBE'S EDITS ON THE DATE OF THE MICHTAV-KLOLI.

## THE DATE

The way the date on each letter is written—how exactly to refer to the *parsha*, how to label the day of the week, and so on—is carefully customized, and one can easily find five or six footnotes explaining the significance thereof.

Even the smallest nuances contain significance. The Rebbe once spent an entire *sicha*<sup>22</sup> explaining why—in a letter before Yud Shevat—he had written the date of 6 Shevat as *Shishi B'shvat* instead of *Vov Shevat*.

The Rebbe explains that even this detail is precise: the number six corresponds to the *sefira* of *yesod*, which is the sixth *sefira*. The letter *vov*, on the other hand, has two meanings. The numerical value of *vov* is six, which refers to *yesod*. But its long shape corresponds to *tiferes* (as is explained in Chassidus and Kabbalah).

The letter was written before Yud Shevat, the *yom hilula* of the Friediker Rebbe, whose life's work corresponds to the *seifra* of *yesod* (as the Rebbe explains in the *sicha*), which is why the Rebbe wanted to hint unequivocally to *yesod*. And this, the Rebbe said, is the reason that he wrote out the number six instead of writing a *vov*.

## GETTING IT OUT

In addition to efforts on the part of Chassidim to publicize the Rebbe's letters far and wide, the Rebbe himself took steps in this regard, sending it as attachments to personal letters—which he would do even after the *yom tov*-season had passed, writing that the message was relevant year-round—and having it published in journals and *sefarim*. In addition, the Rebbe would personally give it out on various occasions, when *talmidim-hashluchim* and shluchim went out on shlichus, and when he gave out *matzos* to the shluchim.

Rabbi Hirshel Raskin relates: "Every shliach would receive the *michtav kloli*, and, growing up in Morocco, I remember that there was so much *simcha* when the *michtav* would arrive."

כבוד וברכה להשלחה בכל האזור  
 ובברכה חג הסוכה כסדר ושנה 5717

כבוד וברכה להשלחה בכ"ז  
 ובברכה כתיבה וחתימה טובה

אברהם יצחק הכהן קאהן

כבוד וברכה אברהם יצחק הכהן קאהן

ברכה כתיבה וחתימה טובה  
 לשנה טובה ומתוקה  
 בגשמיות וברוחניות גם יחד

אברהם יצחק הכהן קאהן

A FEW EXAMPLES OF THE REBBE'S SIGNATURE ON THE MICHTOVIM-KLOLIM

## THE BRACHA AND SIGNATURE

The final part of each letter would conclude with the Rebbe's *brachos* to the Jewish nation, with the ultimate *bracha* of bringing the *geula*. In the signature, the Rebbe would sign off—almost always using his full name (unlike his usual custom of signing his first name with an abbreviation)—before which he would often add a short few handwritten words of *bracha*. Each time this *bracha* was unique.

One example where this is especially visible is the series of letters in connection with Tishrei 5751, as each *bracha* builds on the next one:

The first letter finishes off: לשנה טובה ומתוקה.

The next letter: לשנה טובה ומתוקה בגשמיות וברוחניות גם יחד.

And in the next: לשנה טובה ומתוקה בגשמיות וברוחניות גם יחד. בטוב הנראה והנגלה.

In the *he'aros u'biuruim* that were published at the time, explanations were offered as to how each of these *brachos* were pertinent to the content of each letter.

## THE KAPITEL

The Rebbe would (almost always) include a *possuk* from that year's *kapitel* and incorporate it in the *michtav kloli*. Rabbi Notik says, "The Chassidim who were planning the *niggun* for Yud Alef Nissan always waited to find out which *possuk* the Rebbe would include in the letter, which *possuk* would be the one that the Rebbe would 'koch in' the rest of the year, so that they could use it in the *niggun*."

אברהם יצחק הכהן קאהן  
 הנהל כבוד וברכה להשלחה בכל האזור  
 ובברכה חג הסוכה כסדר ושנה 5717  
 אברהם יצחק הכהן קאהן  
 אברהם יצחק הכהן קאהן  
 אברהם יצחק הכהן קאהן  
 אברהם יצחק הכהן קאהן  
 אברהם יצחק הכהן קאהן  
 אברהם יצחק הכהן קאהן

A LIST IN THE REBBE'S KSAV YAD KODESH OF THE TORAH OF THE REBBEIM INCLUDED IN A MICHTAV-KLOLI.

## MENTIONING THE REBBEIM

In every *michtav kloli*, the Rebbe would mention the following sources, in the letter itself or in the footnotes: Bavli, Yerushalmi, Zohar, and all of the Rebbeim from the Baal Shem Tov and on, as he would on other special occasions, like the annual *maamar* on Rosh Hashanah and the annual *Basi Legani maamar*. From 5730 and on, he would also mention his father, Horav Levi Yitzchok.

Rabbi Notik says, "I have a copy of a list that the Rebbe made of all these sources, and when he was editing the *michtav kloli*, he made checks by each one to ensure they were included. If they weren't, he would then add something to the letter."

## WHERE TO READ THE MICHTOVIM KLOLI'IM

All the Hebrew *michtovim kloli'im*—those originally written in Hebrew and those translated from the Yiddish—are published in the two-volume set, *Igros Melech*.

The original Yiddish letters take a bit more work to find. As a general rule, they are printed in the back of the volume of Likkutei Sichos that corresponds to that time of year: the Tishrei letters are printed in Devorim volumes; the Pesach letters are printed in Vayikra; and the other letters (for Chanukah, Yud Shevat, Lag Ba'omer, Shavuos, and other occasions) are printed in their respective times of the year. From 5747 and on, all the letters are printed in the back of the Sefer Hasichos set. In addition, all the Pesach letters are included in the expanded edition of the Rebbe's Haggadah Shel Pesach, volume 2.

