



לזכות הילדה  
 זעלדא רחל שתחי'  
 לרגל הולדתה ביום י"ז אלול ה'תשע"ח  
 ולזכות אחיה מאיר שלמה שיחי'  
 ואחותה ח' מושקא שתחי'  
 מינקאוויץ  
 נדפס ע"י  
 הוריהם הרה"ת מנחם מענדל  
 ורבקה שיחיו מינקאוויץ  
 שלוחי כ"ק אדמו"ר זי"ע  
 באילון, גורט קארוליינא



# Let the World Know!

*If publicizing one's efforts will further the goal of hafotzas hama'ayanos chutza, do it!*

Yes, there is a mitzvah to publicize those who do a mitzvah—מצוה לפרסם עושי מצוה (Teshuvos HaRashba, cited as a ruling by the Rema in Shulchan Aruch).

Is this merely a means to encourage more people to do *mitzvos*?

In a perfect world, where fame and recognition have no sway on anyone, would there still be a point in publicizing good acts?

Or perhaps the only reason for it nowadays is due to the low spiritual standing of our generation?

Impossible, says the Rebbe.

If it's a "mitzvah" to publicize those who do a mitzvah, and this is a ruling in Shulchan Aruch, there must be value in the publicizing itself!

Furthermore, this ruling in Shulchan Aruch will be applicable even after Moshiach's arrival; a time when all these externalities will be utterly meaningless. Obviously this is not merely a tactic of "*chitzoniyyus*."<sup>1</sup>

The value of being מפרסם עושי מצוה has many components. As we will explore in the following paragraphs, the Rebbe expounded on the reasons for this *halacha* many times over the years. To name a few:

- The nature of people in our time, especially in the United States, is that pomp and publicity add enthusiasm to an endeavor. It's only befitting that we utilize this natural characteristic to spread Yiddishkeit and Chassidus.
- Publicizing the people who do good things will encourage others to emulate their actions and keep the trend going further.
- Beyond all that, there is something inherently important about publicizing one who does a mitzvah, even in the "perfect world" where pomp and fame have little to no value (as mentioned).

## WHATEVER WE CAN DO

It's interesting to note that this approach of the Rebbe seems to differ from the approach of Chassidim in previous generations. In the entry to Hayom Yom for 8 Tishrei, the Rebbe writes:

“הצנע לכת עם ה' אלקיך”—Walk discreetly with your G-d. One must take care not to be conspicuous or ostentatious in the slightest... We know that a number of the early Chassidim concealed their

true selves, and when discovered were sincerely distressed.”

In our time, however, the Rebbe asserted that we need to focus on whatever will get the job of spreading Yiddishkeit and *hafotzas hama'ayanos* done. As the Rebbe wrote to one Chossid:

“My opinion is based on the famous statement of Reb Hillel Paricher that everything he does is only in order to help him understand and connect with another *vort* of Chassidus. Likewise, in our time, the moments before Moshiach's arrival—whose coming is dependent on *hafotzas hama'ayanos*—it is incumbent upon each of us to do all we can in spreading those *ma'ayanos*. Especially for one who finds himself in a place where no one else is acting in this regard...”<sup>2</sup>

### WHY?

It was Chanukah 5746, in the middle of the trial over the *seforim* at the Rebbe's library. The Rebbe made a special request that shluchim all over the world document and photograph their *pe'ulos* that Chanukah—especially those involving children and the elderly—and send them in to New York. With all these reports, a special album would be compiled and published for all to see.

Quoting the ruling of the Shulchan Aruch, the Rebbe explained that this project holds the advantage of “מצוה לפרסם עושה מצוה.”

The Rebbe explained:

This important ruling of the Shulchan Aruch is not an irrational *gzeira*. There is obvious reasoning behind it: Firstly, when we publicize about people doing *mitzvos*, this in turn inspires others to emulate and follow suit. Additionally, whether we like it or not, the nature of the world is that when one knows his deeds will become known to the public, the person himself is encouraged to do more and better.

As a matter of fact, we find precedent to this concept in Torah:

- When Yosef was captured by his brothers, Reuven stepped in and convinced them not to kill him. Instead, they placed him in a nearby pit.

- The Midrash tells us a fascinating thing:

- If Reuven would have known that the Torah would write about him “וישמע ראובן ויצילהו מידם— And Reuven heard [their words] and he saved [Yosef] from their hands...” he would have actually completed the job and brought Yosef back to their father Yaakov.

Imagine: The great Reuven, the firstborn son of Yaakov, obviously did all he could to try and save Yosef. Nevertheless, Torah tells us that if he would have known that his deeds were being publicized by Hashem in the Torah, he would have tried harder and done even better.

True, there is something special about serving Hashem discreetly, as the *novi* says, “הצנוע לכת עם” —“ה' אלוקיך”—but the fact of the matter is that human nature doesn't respond well to that notion. Hashem has created us as such that publicizing our actions serves as an encouragement to do more and better.

Yes, we should try to work on ourselves to be more true to our work; to do things because it's the right thing, regardless of whether anyone will find out about it. But in the meantime, we need to do whatever it takes to get the work done, even if it means giving into this natural tendency.

The Rebbe asked that all these reports and photographs should be sent in by Asara B'Teves (including all activities done in Chabad Houses between Yud Kislev and Yud Teves), so the album will be ready in time for Yud Shevat.<sup>3</sup>

### FOR THE OTHER

Essentially, the Rebbe's approach to the importance of publicizing those who do good things is in keeping with what the Rebbe teaches us on a constant basis:

What is being a Chossid all about?

Giving up of oneself for the good of another, even at the expense of one's own spiritual standing.<sup>4</sup>

Once, when speaking of the importance of giving *tzedakah* and doing so publicly so that people will know about it and emulate the gesture, the Rebbe explained:

There are those who have the means to give *tzedakah*, yet astonishingly, whenever there's an appeal for money, we never see their names mentioned there. When asked about this issue, these individuals tend to respond that “we do everything privately—הצנוע לכת.”

“When it comes to other things,” says the Rebbe, “people are very careful to get the proper honor and respect you deserve. They can only receive the *aliya* of *shlishi*, and must be seated at the eastern wall of the shul, because he's a ‘*mizrach Yid*.’ But when it comes to taking part in *hafotzas hama'ayanos*, all of a sudden they feel the need to be discreet!

“...On the contrary. If one wants to have this approach and wallow in their own ‘*mara shechora*’

(melancholy), they should do it in other areas of life. Not when it comes to *hafotzas hama'ayanos!*"<sup>5</sup>

Similarly, the Rebbe encouraged shlichim to gather together for *kinusim* and discuss what they are doing to strengthen the front of *hafotzas hama'ayanos*. "We know we've had tremendous accomplishments in this regard," the Rebbe explained. "Nevertheless, Moshiach still hasn't come. Obviously, there still is more to be done. Everyone should get together and come up with a plan on how to further our efforts."

The Rebbe suggested that when we verbalize our *hachlatos* to other people and discuss them publicly, we become accountable and feel more compelled to actually do them.

The Rebbe concluded:

If some people think it's better to do everything discreetly, in a manner of *הצנע לכת*, there are two answers to that:

A) It is highly questionable if taking that route is the proper path for our generation, when a great emphasis must be placed on *מצוה לפרסם עושי מצוה*—allowing others to learn about the good efforts and emulate them;

B) It is highly probable that this notion is being used merely as an excuse to do nothing...<sup>6</sup>

For those who are still afraid to publicize their actions for fear that it may bring about feelings of *yeshus*, the Rebbe added the famous story:

The Mittler Rebbe demanded of his Chassidim that en route home from the town of Lubavitch, they should make stops in towns and cities and review the words of Chassidus they had learned. When one of the Chassidim complained to the Mittler Rebbe that speaking Chassidus in public brings him to feelings of *yeshus*, the Mittler Rebbe replied: "א ציבעלע זאל פון דיר ווערן, אבער חסידות זאלסטו"—חזרן—Even if you become like an onion, you should still speak Chassidus!"<sup>7</sup>

### **WHEN?**

There are times however, when publicizing the people driving the efforts of activities may be discouraged.

The Rebbe once related that the Rebbe Rashab arranged a "*kol koreh*" (call to the public) signed by many leading *gedolim* of his day. When it came time for the Rebbe Rashab to sign on it, he placed his name lower down, not at the top. When asked why he wouldn't sign at the top of the list when he was the driving force behind the project, the Rebbe

Rashab replied: "If placing my name at the top will have even a minorly negative effect on the results of the call, I don't want to do it. The main thing is that our goal should be accomplished!"

A similar story also occurred with the Rebbe Maharash:

In the effort to combat the terrible pogroms and persecution that the Yidden in Russia were suffering at the time, the Rebbe Maharash himself was at the lead. But most of the Chassidim knew nothing about this. When the Rebbe Maharash realized that Chassidim were feeling dejected, thinking that he was not taking part in their efforts, the Rebbe Maharash called some of them into his room and showed them a letter—demonstrating that he was indeed deeply involved in the effort.



Similar stories occurred with all of our Rebbeim. Their main objective has always been to go about doing their *avoda* and make a *dira b'tachtonim*. Whether or not the public knew about their efforts was inconsequential. Especially if it would diminish (even slightly) the result of their efforts.

We Chassidim need to take a similar approach:

If the fact that your name is associated with a certain project will enhance the outcome—then it is well worthwhile. As the Rashba says, מצוה לפרסם עושי מצוה.

If you're in doubt as to whether or not it'll help, then you can assume that it won't do any harm.

But if attaching your name will diminish the results, don't do it! Orchestrate all the effort, but don't let anyone know who is doing it.

The *zechus* will be even greater in this instance.<sup>8</sup>

The main thing is to do whatever will further enhance our ultimate goal and bring the *ma'ayanos* of Chassidus further and further, until we will finally bring Moshiach, *b'karov mammosh!* T

1. Hisvaaduyos 5746 vol. 2, p. 256.
2. Igros Kodesh vol. 13, p. 219.
3. Hisvaaduyos 5746 vol. 2, p. 192.
4. See *For Another*, Darkei Hachassidus, Derher Shevat 5778. See also Toras Menachem vol. 11, p. 109.
5. Hisvaaduyos 5747 vol. 3, p. 254.
6. Hisvaaduyos 5748 vol. 4, p. 156.
7. Ibid. p. 165. See *Chassidus Reaches the Outside*—Darkei Hachassidus, Derher Adar I 5776 for further explanation of this story.
8. Toras Menachem vol. 11, p. 20.

