

לע"נ אבינו
הרה"ח הרה"ת ר' יוסף מנחם מענדל
ב"ר יצחק ע"ה
ואמנו מרת זיסל דבורה בת ר' אלי' הכהן
ע"ה
טענענבוים
ת'נצ'ב'ה'

THE POWER OF TEMIMIM

[I would like to present the following] as an observation and a suggestion (while apologizing for speaking relatively freely):

Since this summer marks 40 years since the founding of Tomchei Temimim, as well as 10 years since the [Frierdiker] Rebbe's release [from prison], it would be appropriate to commemorate and celebrate these milestones in some way. When it comes to publishing things, it's important that the material be printed no later than the end of the upcoming Menachem-Av or the beginning of Elul, allowing it to also reach distant locations before the upcoming month of Tishrei; an auspicious and inspirational time, both on High and here on earth.

In my humble opinion, what should be published is:

- a. Something that has already been discussed in the past—publishing a *sefer* with [a selection of] the [Frierdiker] Rebbe's *maamarim*, arranged according to the *parshios* and *yomim tovim* of the year. Each date should have a collection of a few *maamarim*, some simpler and some deeper, allowing each person to find one that suits their intellectual capabilities. It would be best to include some *maamarim* in honor of special days and [Chassidishe] dates of *farbrengens* and the like, such as Yud-Tes Kislev, Yud-Beis Tammuz, a bar mitzvah, etc. etc. [Care must be taken in this regard: If in the table of contents it will state that "This *maamar* is for

In honor of Yud Shevat—the yom hahilula of the Frierdiker Rebbe and the beginning of the Rebbe's nesius, we present a beautiful letter—written completely in the Rebbe's holy handwriting. The Rebbe addresses his father-in-law, the Frierdiker Rebbe, asking, and even suggesting, that he publish a special edition of the Hatomim periodical to mark two milestone events coming up the following summer.

It is fascinating to learn that years before the Rebbe's nesius, his unique approach in spreading Chassidus to the masses and empowering each and every Chossid as a trailblazer in this regard, is wholly evident.⁴

a *pidyon haben*,” or “bar mitzvah,” it could have a negative connotation; [making the *sefer*] seem too much like an ordinary book of delightful anecdotes [“*sifrei drush*”] of which there are many. However, since it is important to have [these *maamarim* available] regardless [of the above], a possible solution might be to include these *maamarim* in their respective *parshios* where the starting *posuk* is found. A note can be added in the table of contents stating that “this *maamar* was said at a *pidyon haben*,” or the like. Either way, this is only a minor detail that can be resolved one way or the other when the time comes.¹

- b. For a while now, it has been discussed that a list of all the students of Tomchei Temimim of all time should be published. It would be appropriate that it should [finally] be published for this milestone.

As an introduction, a letter from the [Frieddiker] Rebbe should be published, addressed to all past and present *talmidim*, describing the immense spiritual energy that was and is invested in Tomchei Temimim, which on High is everlasting—and is still existent to this very moment. Hence, the handiwork of the “craftsman,” the founder [the Rebbe Rashab] must constantly be apparent in the work of his fruit of his labor (although it’s possible that for a brief interim it may be concealed). This implies that even if one [student] is exiled away to Barbaria (whether in an internal [exile] or a literal one), the Torah of life and the path of life will enliven him and will give him “standing” [in the world], ensuring that he is not lost.² He can therefore be the one to inspire and infuse life to others around him, forming the light of a “torch” which can illuminate even a place of deep darkness. There is nothing—no distance—that can stop this from occurring, as long as “they don’t turn their backs on their friend...” [i.e. as long as there is a will to stay connected].

Due to the extenuating circumstances in Russia, individuals from there should only be included in the list up until a year that will not cause any harm [with the current government], while students from everywhere else could be listed up until today. A note at the beginning of the list should indicate this, so readers won’t be under the impression that Tomchei Temimim only exists outside of Russia.

I learned from our relative, Reb Shneur Zalman Schneerson, that such a list has already been published three times: In the 5660s*, in

Rostov, and in Leningrad (on hectograph), but he doesn’t know where [the remaining copies] are or where to look for them.

At any rate, if we want this to be published by the end of the coming summer, we would have to begin preparing the material immediately. We would probably need to send letters to Russia, the United States, and the *temimim* in Eretz Yisroel.

- c. Since, as it seems [to me], the *kuntreisim* of [Kuntres] HaTefillah, [Kuntres] Eitz HaChayim, and [Kuntres] HaAvodah (about Kuntres Umaayon, I don’t know)—all have a special connection with the students of Tomchei Temimim, [it would be a good idea] to print them [now] (splitting them up into subsections, etc.).
- d. The Yud-Beis Tammuz edition of the Hatomim periodical should be published in the above-mentioned time-frame, consisting of special content dedicated to these two milestones (like the [Frieddiker Rebbe’s] diaries about his imprisonment, a facsimile of the handwritten note about reciting the daily Tehillim,³ which is in the possession of the family of Reb E. C. Althoiz, and so on).
- e. Section (d) above would compel us to hurry the publication of Hatomim vol. 5 and 6, in order for vol. 7 to be ready for the above-mentioned time [i.e. Yud-Beis Tammuz]. (Publishing a two-volume edition does not seem like a good idea to try).
- f. As it is our hope to publish facsimiles of *kisvei yad kodesh* [the holy handwriting] of the Maharil, the Alter Rebbe’s brother, Reb Chaim Avraham, the Alter Rebbe’s son, and the sons of the Tzemach Tzedek, we should therefore publish a small booklet containing all the *kisvei yad kodesh* that have been published to this date in Hatomim. It still needs to be decided if this will be given as a gift to every *tomim*, or if it should be given as a gift to anyone who needs recognition over the coming month of Tishrei. **1**

1. Only the bold square brackets appear in the Rebbe’s letter. The rest were added by the editors for clarity.

2. There is a halachic concept of “דבר המעמיד לא בטל”—a substance that is necessary for the existence of a created item does not become nullified within the mixture.

3. The contents of this note can be found in the back of the Tehillim Ohel Yosef Yitzchok, p. 211.

4. The letter is published in the Frieddiker Rebbe’s Igros Kodesh, vol. 15, p. 307.

