

## Hayom Yom: 10 Menachem Av

---

מספּוּרֵי אַזְמוּ"ר: א) מִתְחִלָּה הָיָה אֲגֵרַת הַקֹּדֶשׁ קִטְנֵתִי מְסִימַת "וְרוּחַ נְכֹאָה כּוּ", וְאַחֲרֵי אֲשֶׁר אָמַר רַבְּנוּ הַגָּדוֹל שְׁלֹשׁ פְּעָמִים – בְּלִיאֲזָנָא – הַמְאָמַר כְּמִים הַפְּנִים גּו' כְּפֵרוּשׁ רִש"י וְלֹא כְתַרְגוּמוֹ, אֲזַי הוֹסִיף הַתְּבוּת "וְכוֹלֵי הָאֵי – הַפְּנִים וְגו'", וּבְזֶה נִטַּע בְּהַחֲסִידִים מְדוּת טוֹבוֹת. ב) וּוְעַן דְּעַר רַבִּי וּוְאֵלֶּט נִיט גַּעֲשֵׁטְעֶלֶט דִּי דְרִי וּוְעֶרְטֶעַר "בְּמִדַּת אֶמֶת לִיעֶקֶב" – בְּאֲגֵרַת הַקֹּדֶשׁ קִטְנֵתִי – וּוְאֵלֶּט עַר גַּעְהָאֵט נֶאָךְ פּוֹפְצִיג טוִיזְעֶנְט חֲסִידִים, אֲבַעַר דְּעַר רַבִּי מֵאֲנֵט מִדַּת אֶמֶת.

The following traditions were handed down by my revered grandfather, the Rebbe [Maharash]:<sup>1</sup>

(a) At first, the epistle beginning Katonti<sup>2</sup> concluded with the words veruach neche'ah (“and with a restrained spirit”). But after the Alter Rebbe had delivered the maamar entitled Kamayim hapanim (“Just as water [reflects] one’s face”<sup>3</sup>) three times in Liozna, explaining the verse according to the interpretation of Rashi and not according to the Targum,<sup>4</sup> he appended [to the epistle beginning Katonti] the following words: “And through all that,<sup>5</sup> perhaps G-d will put [a conciliatory and loving response] into the hearts of their brethren, for ‘as water [reflects] one’s face, [so too does the heart of one man reflect the heart of another].”

And by adding those words, the Alter Rebbe implanted positive middos, character traits, in his chassidim.

(b) If the Alter Rebbe had not inserted in that letter the three [Hebrew] words that mean “according to the attribute of truth personified by Yaakov,” he would have had another 50,000 chassidim. But the Alter Rebbe demands the attribute of truth!

---