

NOTE: In the years since the following answers were received, a fire broke out and the author’s written notes of the answers were lost. What follows are the Rebbe’s exact answers to the best of the author’s recollection.

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Answer of the Rebbe which the author merited to receive after sending early versions of the first twelve *maamarim* to the Rebbe in the days before *Shabbos Rosh Chodesh Shvat* 5740 (January 19, 1980):

**"נתקבל ות"ח [= תשאות חן], ובמיוחד בסמיכות להילולא דאדמו"ר הזקן, כ"ד טבת, וכקביעות שנה היא"**

“[The material] has been received and [I hereby voice my] enthusiastic favor,<sup>1</sup> especially [as it is] close to the *yahrtzeit* of the Alter Rebbe, the 24<sup>th</sup> of Teves; and [on the same day of the week] as it occurred that year.”<sup>2</sup>

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Answer of the Rebbe which the author merited to receive after sending the first pamphlet-length *maamar* to the Rebbe sometime around *Shabbos Parshas Re’ei*, 25 Menachem-Av, 5742 (August 14, 1982):

**"ת"ח ת"ח [= תשאות חן, תשאות חן], ודבר בעתו, בסמיכות לפרשת 'שופטים' ושוטרים,, תשים' ובזמן שהמלך בשדה כבמצורף בזה, ויהא בהצלחה רבה, וה' יצליחו, אזעה"צ [= אזכיר על הציון]"**

“Enthusiastic favor, enthusiastic favor!<sup>3</sup> And the matter is timely, [being] close to *Parshas ‘Shoftim VeShotrim . . . Tassim*,<sup>4</sup> and at the time when the King is in the field, as [mentioned] in what was enclosed. And may it be with great success, and *Hashem* should cause [you] to succeed. I will mention [it] at the *tziyun*.”<sup>5</sup>

<sup>1</sup> Heb., *teshuos chein*. This expression is derived from Zechariah 4:7 (“*teshuos chein chein*”) where it means, “shouts of, ‘grace, grace!’” It refers to the shouts of praise with which the onlookers would react to Zerubavel’s construction of the Second Temple.

<sup>2</sup> I.e., in 5573 (1812), the year of the Alter Rebbe’s *histalkus* (passing).

<sup>3</sup> See n. 1 above.

<sup>4</sup> The verse (Deuteronomy 16:18) begins, “*Shoftim VeShotrim Titen*”; the word, “*tassim*” is found slightly further on in the *parshah*, where it says (Deuteronomy 17:15), “You should surely appoint (*som tassim*) a king over you.” The author has always assumed that the Rebbe’s meaning was to allude to this later verse, which can be understood as an exhortation to accept the Kingship of *Hashem*—a theme consistent with the idea of the King in the field and the month of Elul generally (the subject of the *maamar* that was sent to the Rebbe).

<sup>5</sup> I.e., the resting place of the previous Rebbe.