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**BEIS
MOSHIACH**

How a Bachur Can Succeed



פּוֹתְחִין
בְּדָבָר
מַלְכוּת

Approaching Yud Shevat 5712, a group of bochurim from Brunoy, France (as well as from the yeshiva in Lud) sent Panim to the Rebbe, asking for a bracha to be successful in their studies. The Rebbe Melech HaMoshiach responded with the following letter which he sent to them through their mashpi'im, R' Nissan Nemenov and R' Shlomo Chaim Kesselman, respectively.

This letter is a foundational letter (#1373 in Igros Kodesh vol. 5) which applies to all tmimim as can be seen in the Rebbe's letter to the mashpi'im (see letter #1367 and #1372) asking them to explain it to their talmidim and sending references to maamarim which discuss its theme. In a letter to R' Shlomo Chaim, the Rebbe writes "since you write that you read aloud the letter I wrote to some of the talmidim regarding plowing and sowing to the other students also, perhaps it would worthwhile to publicize it at the other classes in the Lud Yeshiva as well..."

— FREE TRANSLATION —

ב"ה, כ"ז טבת, תשי"ב
ברוקלין.

B"H, 27 Teves 5712

Brooklyn

To the *talmidim* of Yeshivas Tomchei
Tmimim Lubavitch in Paris

Greeting and Blessing!

In response to the question of many of
the talmidim שיחיו:

There is a well-known saying of my
father-in-law the Rebbe נבג"מ זצוקללה"ה
זי"ע, that regarding *bracha*, we use the
expression "*gishmei bracha*" (=rains of
blessing). [This comes to teach that] just
as rain is productive only if it falls on a

plowed and sown field, so too is it with
[Divine] blessings — that the recipient
must preface it with plowing and sowing.
But [when this is done,] even a relatively
minor sowing yields and draws down
great and extraordinary success.

As for *Bnei Torah* and yeshiva students:
"plowing" means keeping precisely to the
yeshiva's *sidrei ha'limud* (=the order of
studies), although sometimes this may
deduct from sleep or from eating and
drinking; Primarily, ["plowing" also
means to act in a manner that will]
negate the drive to laziness and to the
lack of [applying] the befitting *hasmada*
(=persistence) and *shekida* (=diligence)
[to study]. "Sowing" means learning *with*
the befitting *shekida* and *hasmada*. When
there is this preparation, it then brings the

The Rebbe-Chassid Connection



מענות
בכתב יד
קודש

The Rebbe's Notes on a Bochur's Daily Schedule

To a bachur who wrote a letter to the Rebbe describing his daily schedule and his Shabbos schedule of learning Chassidus and beginning to daven after the minyan concludes at around 1:30pm:

מבהיל (אף שכטח קורא ק"ש בזמנה) יתחיל להתפלל כשהצבור מתחילין אף שימשיך הרבה לאח"כ

This is shocking (although you surely read Shema in its proper time). You should begin davening when the *tzibbur* starts, although you will continue much more after they conclude.

In his letter the bachur wrote about his daily seder as well. Namely, that after learning Chassidus and preparing for davening he davens b'yechidus (alone, without the minyan). To this the Rebbe responded:

יתפלל עם הציבור

You should daven with the *tzibbur*

Regarding what he wrote that he lays his Rabbeinu Tam's tefilin after Seder Nigleh, before Mincha, the Rebbe wrote:

לאחר התפלה שחרית

You should do so **after davening Shacharis.**

He went on to describe his routine on Thursday nights ("Leil Shishi"), that after he finishes learning Chassidus and reviewing Tanya b'al peh, he goes to sleep at 3:00am. The Rebbe responded:

לא יאחר מן 2.00 בכלל

Generally, you should go to sleep not later than 2:00

At the end of the letter, the Rebbe wrote regarding the bachur's study regimen:

What to Learn?

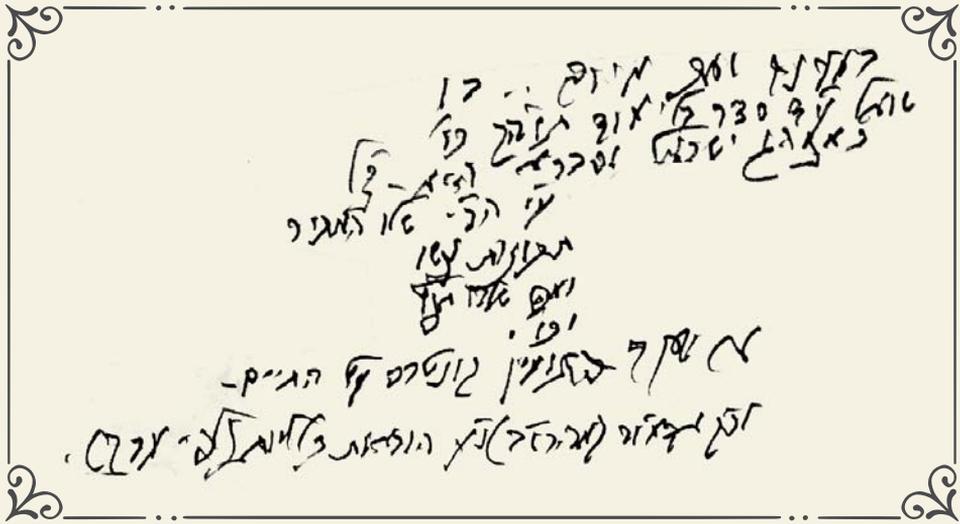
An answer from the Rebbe to a bachur who asked the Rebbe to provide him with a seder of what and how to learn Torah:

במענה למכתבו] מיום . . בו שואל ע"ד [=על דבר] סדר בלימוד תוה"ק [=תורה הקדושה] כו' כמנהג ישראל וסברא היא - צ"ל [=צריך להיות] ע"י הר"י [=הראש ישיבה] שלו המכיר תכונות נפשו ומה שלבו הפץ וכו'.

ועיין בקונטרס עץ החיים - לכ"ק אדמו"ר (מהרש"ב) נ"ע הוראות כלליות (לפי ערך).

In response to your letter dated . . in which you ask about an order in learning the holy Torah etc. — As per the widespread custom of all Jews — which also makes sense — such decisions should be guided by your Rosh Yeshiva who knows your characteristics and mental qualities and what your heart desires etc.

You should also consult *Kuntres Eitz Hachayim* by the Rebbe (Rashab) *nishmaso eden* [=whose soul is in Eden] where he offers (relatively) general guidelines.



Where's the Competition between Nigleh & Chassidus?

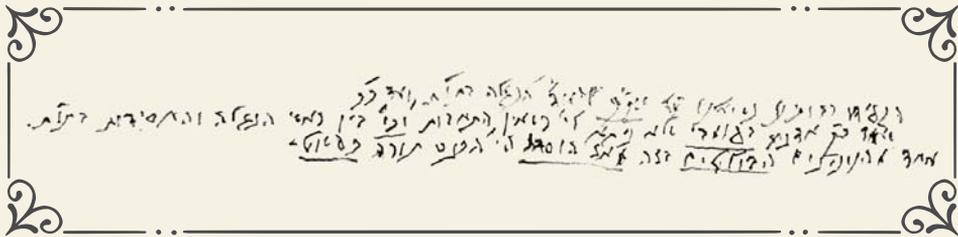
An answer from the Rebbe stressing how much the Rebbe Rashab demanded the study of Nigleh in *Tomchei Tmimim*, [apparently in connection to a *Kinus Torah* at which not enough time was allotted for Nigleh subjects]:

הקפידו רבותינו נשיאינו ע"ד תוקף לימוד הנגלה בתו"ת [=בתומכי תמימים], ועד כ"כ [=כדי כך] שאמר כ"ק אדנ"ע [=אדמו"ר הרש"ב נ"ע] בפומבי שלא ניהא לי' כשאין התחרות וכו' בין ראשי הנגלה והחסידות בתו"ת. אחד מהענינים הבולטים בזה מאז הוסדה היה הכנס תורה כפשוטו.

Rabboseinu Nesi'einu (=the Rebbeim our leaders) were strongly particular about the intensity of the study of *Nigleh* in *Tomchei Tmimim*, so much so that

the Rebbe Rashab *Nishmaso Eden* said in public that he is not happy when there isn't competition etc, between the heads of *Nigleh* study and Chassidus study in Tomchei Tmimim.

One of the most outstanding things in relation to this emphasis is the *Kenes Torah*, and it is obvious since it was established that a Kinus Torah is meant to include presentations in *Nigleh*.



"I Don't Force Anything Upon Anyone"

Someone wrote to the Rebbe "I am interested in connecting to you more, but I can not accept you with love as a beloved friend, rather as a Rebbe out of fear (because of your strong approach)."

In response to the words "rather as a Rebbe," the Rebbe wrote:

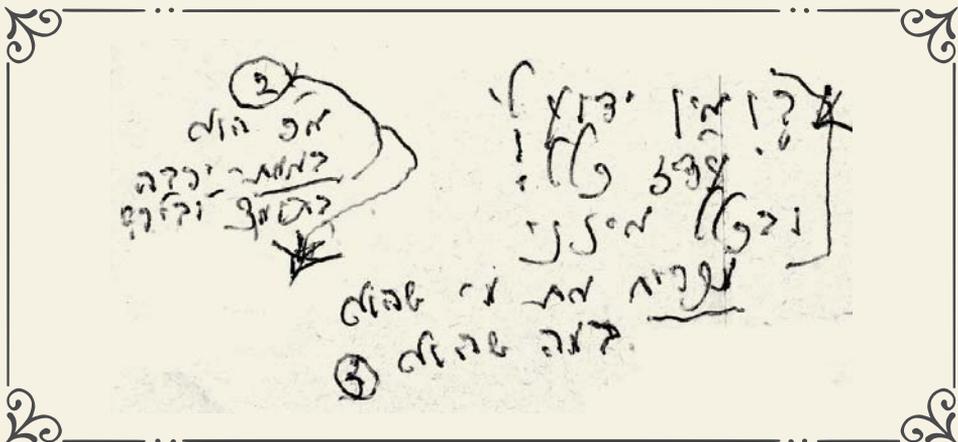
א"כ הוא באמת ירבה בתומ"צ וביר"ש [=בתורה ומצות וביראת שמים]

"If it is indeed so truthfully — then you should add in Torah and Mitzvos out of *Yiras Shomayim*.

On the words "strong approach," the Rebbe responded:

! ? אין ידוע לי עד"ז כלל! ובכלל אינני מכריח את מי שהוא במה שהוא

! ? I know nothing about this! In general, I don't force anything upon anyone.



The Rebbe's Autograph

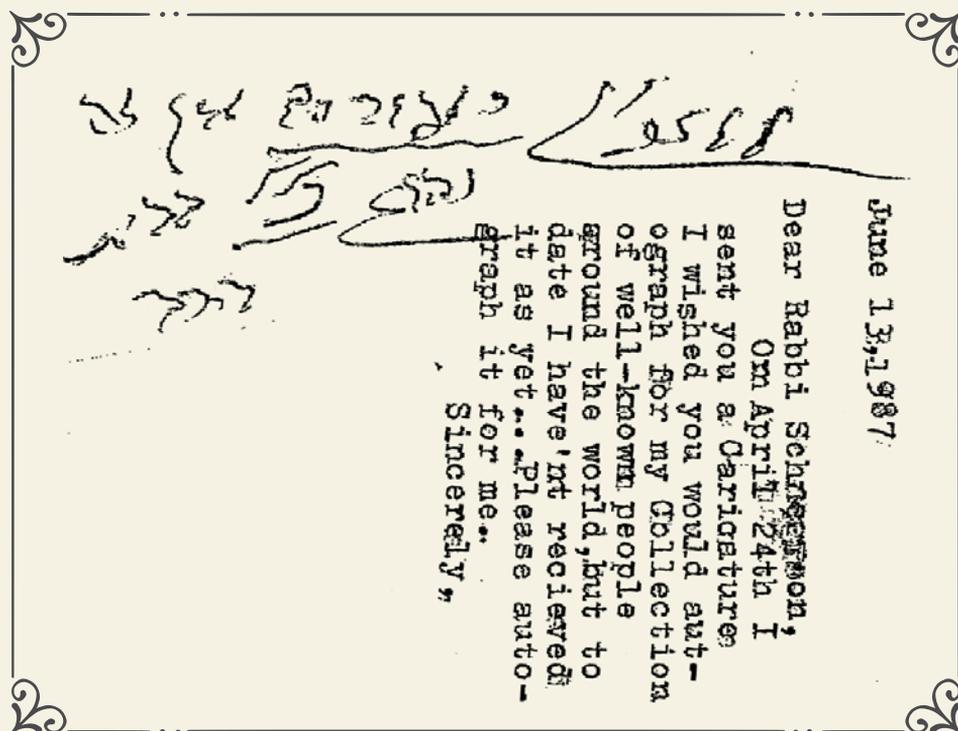
An autograph collector wrote to the Rebbe, asking for his signature to include in his collection of autographs of famous people around the world. The Rebbe instructed to respond the following through the mazkirus (the Rebbe's secretariat):

מוזכ' [ירות]

כמפורסם אין זה נהוג כלל בבית הרב

Respond from the secretariat:

As famously known, this is completely not customary in *Beis HaRav*.



What A Chassid Should (Not) Ask For...

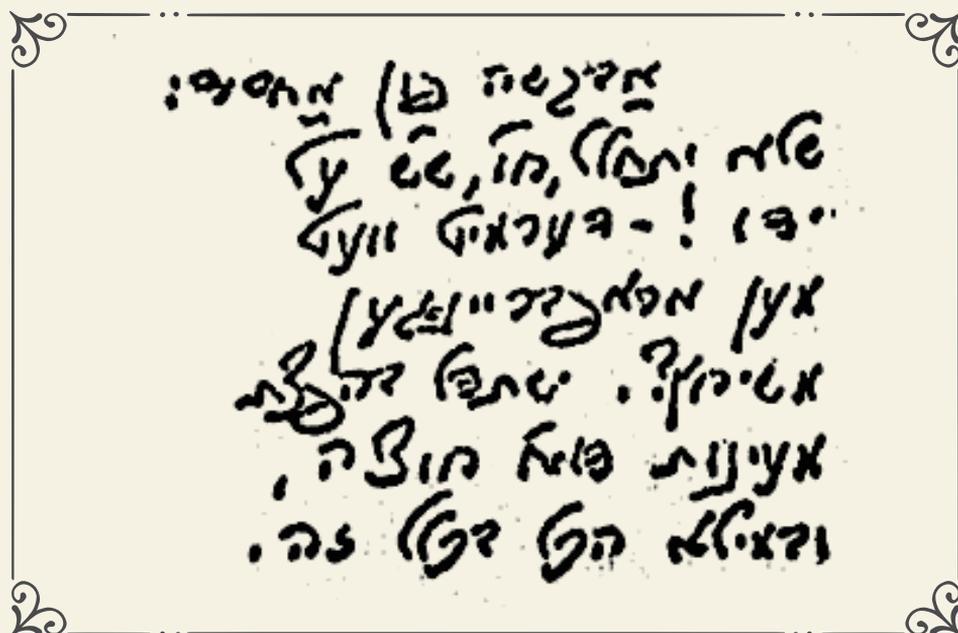
A Chassid wrote to the Rebbe his request — that no Chillul Hashem be caused by him. The following is the Rebbe's telling response:

א בקשה פון א חסיד: שלא יתחלל, ח"ו, ש"ש [=שם שמים] על ידו! - דערמיט וועט מען אראפבריינגען משיחין?

ישתדל בהפצת מעינות דא"ח חוצה, ובמילא הכל בכלל זה.

Most bizarre that this is a request of a Chassid: that the name of Heaven should not be, *chas v'shalom*, desecrated through him!

Will we bring down Moshiach with such an approach? Just make an effort to disseminate the wellsprings of Chassidus outwards and as a result, all other things that need to be accomplished will be included.



How do you expect me to report this to the Rebbe?!

בתמהון הכי גדול (מהול בצער) קראתי מכתבו-פ"נ מיום [..] וסיבת התימהון הרי פשוטה היא: הנהג הוא לקרות פ"נ על ציון. ובנדון [=ובנדון זה] מה אבוא להודיע עה"צ, אשר באהקת"ו, נמצא פ' [לונג] יר"ש וכו' וזוג' [תו] תי' ג"כ ממשפחה חב"דית וכו' ודרים בסביבה חב"דית וחנכו יו"ח [יוצאי חלציהם] שי' במוסדות כ"ק מו"ח אדמו"ר - ונתקבל ז"ע [זה עתה] מכתב ממנו אשר החליט להוציא בתו הבכירה ממוסד כ"ק מו"ח אדמו"ר (וכמוכן הסברת אומן הידוע שמוכרח הוא בזה) ולכן מוציא גם את בתו הצעירה ממוסד כ"ק מו"ח אדמו"ר (ולכן) מעתיק את דירתו ודירת כב"ב [כל בני ביתו] שי' משכונה חב"דית - ככתבו "בשעה טובה" -

בבואי עה"צ [על הציון]: איז וואס וויל איך [א"כ מה אני רוצה] מכ"ק מו"ח אדמו"ר בקשר עם "בשו"ט" [בשורה טובה] הנ"ל?

What a Computer Can Teach us About a Rebbe...

The answer the Rebbe gave on a report from a Kinus HaShluchim in South America at the end of Cheshvan 5747:

נת' ות"ח ואזכיר עה"צ

ואין הזמן גרמא לקראות אפי' - אבל הנתינה כבר בשלימותה ובכל הפרטים כפסק דין תורת אמת. להקל ההבנה גם לאלו וכו' הראו דוקא בזמנינו דוגמא בולטת ושעל פי' עושים בפועל ואפילו בענינים הכי עיקריים והכי גדולים, שאפי' בדומם - ביכולת בנ"א לפעול כהנ"ל: ברגע שמכניסים לקאמפיטור ה DATA - ברגע כמימרא יודעים כל המסקנות ופס"ד לפועל ממש. וכשמוסרים - מזכירים על הציון (דכ"ק מו"ח אדמו"ר) ה"ז כפשוטו ביתר שאת ועד לאין ערוך - ממסירה לדומם הנ"ל, להבדיל באין ערוך.

I have received it, and many thanks, and I will mention it at the *Tziyun*.

There is no time to even read it, but merely submitting it suffices completely and as regards to all the details, as per the ruling of the Torah of truth.

[It appears that the Rebbe is alluding to the concept that once a letter is sent to the Rebbe, there is a *chazakah* that the messenger will do his *shlichus* and therefore the *bracha* was already given.]

To make the understanding of this idea easier also to those that etc., we were shown an outstanding example of this specifically in our times of how even with a *domem*, a silent object, people can accomplish something similar, and something by which people take action, even concerning great, fundamental matters:

The very moment data is fed into a computer, in an instant all the conclusions and practical decisions become known. Similarly, when we submit-mention something at the *Tziyun* (of my saintly father-in-law, the Rebbe), it is much more strongly — incomparably so — obvious that it was received, much more than when submitting data to the said *domem* (the computer), *I'havdil* incomparably.

ב"ה. מענה כ"ק אדמו"ר שליט"א לדו"ח מכינוס השלוחים בדומם אמריקא, שלהי חשוון תשמ"ז.

נת' ות"ח ואזכיר עה"צ.

ואין הזמן גרמא לקראות אפי' - אבל הנתינה כבר בשלימותה ובכל הפרטים כפסק דין תורת אמת.

להקל ההבנה גם לאלו וכו' הראו דוקא בזמנינו דוגמא בולטת ושעל פי' עושים בפועל ואפילו בענינים הכי עיקריים והכי גדולים, שאפי' בדומם - ביכולת בנ"א לפעול כהנ"ל: ברגע שמכניסים לקאמפיטור ה DATA - ברגע כמימרא יודעים כל המסקנות ופס"ד לפועל ממש.

וכאילו כ"ק שליט"א יודעים על הציון (דכ"ק מו"ח אדמו"ר) ה"ז כפשוטו ביתר שאת ועד לאין ערוך - ממסירה לדומם הנ"ל, להבדיל באין ערוך.



MOSHIACH'S SEFER TORAH

In **20** Pictures

More than 50 years have passed since that historic Yud Shevat of 5730, known as **“Yud Shevat Hagadol — the Great Yud Shevat,”** right before which the **“Moshiach’s Sefer Torah”** was concluded and dedicated at an extraordinary event on a winter Friday afternoon after Chatzos > **Thousands of Chassidim** who gathered from far and near came to be part of a **historic and long-awaited** event. All were sure that at this very celebration they will witness the **full revelation of Moshiach** > It was felt in the air

A Pictorial
Presentation
of a **Historic Event**



Writing the Sefer Torah began 28 years before it was completed - in the month of Iyar 5702, in the midst of the Second World War. While Jewish blood was being spilled as water and millions of Jews were being murdered al kiddush Hashem, then is when the Frierdiker Rebbe instructed that a Sefer Torah be written with which we will go out to greet Moshiach.

The writing began in secret. Less than a year later the Frierdiker Rebbe said that very soon the completion of the Sefer Torah would take place. But then, for unknown reasons, the project was put on hold, and almost forgotten. Even after the Rebbe assumed leadership of dor hashvii the entire idea was almost never mentioned, and even then - no talk of any date for the Siyum was ever given.

Twenty years later, on Erev Rosh Chodesh Shevat 5730, the Rebbe suddenly let it to be known that he wants to complete the Sefer Torah. The news aroused much emotion and "electrified" all of the Chassidim.



Rabbi Eliyahu Yaichil Simpsch, a member of the committee for writing the Sefer Torah, carries the Sefer Torah to the Big Shul, behind him walks the Rebbe holding a box





The Rebbe stands for the recitation of a chapter of Tehillim as an invitation to all of Klal Yisrael

march, the ocean of people split and formed a tight passageway. In it were seen; walking first, Rabbi Simpson holding the Sefer Torah in his arms, followed by the Rebbe shlita holding a cardboard box.

The Rebbe reached his place and began with a sicha. The Rebbe began by saying that Friday afternoon is a busy time and the Gemara says that it's a time to rush, and therefore there's no time to speak much. The Rebbe went on, with emotion evident in his voice, to invite all of Klal Yisrael to the Siyum, wherever they might be.

Even Shabbos afternoon. 770 was packed. Business owners made sure to complete matters early. Mothers cooked Thursday night, and all made their way over to 770 which was full (in all directions...). The joy filled the room and while the thousands sang Napoleon's





The Rebbe looks at the sofer completing the final letter of the entire Torah



The Rebbe asked that kapitel chof be recited by one of the members of the vaad for writing the Sefer Torah, appointed by the Frierdiker Rebbe.

The Rebbe then motioned to begin singing the Nigunim of the Rebbeim, from the Alter Rebbe's daled Bavos. Bitaoon Chabad

reported: "the human eye does not see, nor does its ear hear that which occurs in world of Neshamos, but deep down the Chassidische chush feels very well that the fathers of Chassidus are definitely in touch with all the souls present here."

The final letters of the Torah were then written and the Rebbe, standing in his full glory, did not divert his eyes from the elderly sofer for even one moment. Everyone present were holding their breaths out of yiras kavod.





Before the maamar Chassidus

recited the maamar "L'havin Inyan Sefer Torah." After the maamar the Rebbe said a short sicha stressing how close we are to the Geula (as also talked about in the opening sicha).

After reciting the Ata Horeisa, the Sefer Torah was rolled up and enfolded in the me'il, and then the contents of the box the Rebbe had been holding became known - when the Rebbe

placed a beautiful Torah crown atop the atzei chaim. The Rebbe then lifted the Sefer Torah in his arms, a chuppah was spread over the Torah, the Rebbe and some of the elder Chassidim,

and they began marching to the Aron Kodosh. The Rebbe then returned to his place and made the bracha of She'hechyanu out loud before eating a "new fruit" and then the Rebbe

One of the Chassidim present related that while seeing the box near the Rebbe during the Siyum,

he was filled with curiosity about what it contained. He never entertained that it would be a crown, as crowns on Sifrei Torah were unheard of in Chabad. When the Rebbe opened the box and took out the



Clothing the Sefer Torah with the mantel

crown, I was sure, and I heard the same from others, that the Rebbe would place the crown on his head and reveal himself as Melech HaMoshiach and redeem us from this galus.



The Rebbe places the crown on the Sefer Torah



The Rebbe carrying the Sefer Torah to the Aron Kodesh

NOT MORE THAN FOUR:

But What If I Need
More to Get Into the
Farbrennen Spirit?





Q&A About the Rebbe's Gezeira on Mashke Presented by Rabbi Noam Wagner

Question:

The Rebbe's gezeira about drinking mashke is known, in that the Rebbe limits it to four small cups which altogether do not constitute a *reviis*. Nevertheless, it sometimes happens while farbrenging with a chayus and simcha that one suddenly feels the need to take another small cup to warm up. This warming up – one feels with an absolute certainty - can lead to making good resolutions about connecting to the Rebbe and devoting oneself more to the Rebbe's inyanim. Perhaps one can even dare to say that there is the clear feeling that an additional cup is in the category of pikuach nefesh. Under these circumstances, does one still have to be particular about the gezeira? Can one apply the principle that pikuach nefesh sets aside the entire Torah? Is it true that the Rebbe meant that the gezeira applies in every place and every situation without exception?

Answer:

We will divide the answer into three parts. The first part is the **significance of the gezeira**. As with all mitzvos from the Torah and the Rabbanan, so too, every mitvza, horaah and takana of the Rebbe needs to be done with “naaseh” preceding “nishma.” Even if we never understand why we were commanded one way or another, we will continue keeping all the mitzvos with kabbolas ol and joy. The very involvement of our (limited) intellects to differentiate between this time and that time is a misguided approach to the Rebbe's holy instructions.

This is said in particular regarding the gezeira as the Rebbe said (Chukas 5751):

“It's a chuka-law I enacted, a decree I decreed, and you have no permission to question it (in your thoughts)!”

A chok is something beyond reason and so who are we to involve our intellect

in a place where it has no place? Another important point the Rebbe made is: **This is the touchstone to hiskashrus. Whoever thinks that this does not pertain to him should know that it is specifically him that is meant!”**

The second part is the **reason for the gezeira**. Although the Rebbe defined it as a decree, he did not leave it as something abstract and incomprehensible. If you examine what the Rebbe said on the subject you see a lengthy, detailed treatise. The Rebbe does not ignore the way mashke was taken in previous generations; he definitely refers to that and still, negates this behavior in our generation. This is not the place to quote all the sichos. We will suffice with one of the famous letters (Igros Kodesh, volume 7, page 58):

In my opinion, it is because of two things that the situation changed since then, when it was a common practice

to drink copious amounts of mashke. 1) Because the strength was already given to Anash through the many light maamarim and sichos in the matters of explication and comprehension, so as to impact the listeners without their needing copious amounts of mashke. A little will suffice. 2) Since recently in particular, spreading the wellsprings outward is demanded of us with a great emphasis, drinking mashke copiously would likely confuse this in the extreme... I found support for the first clause (cited above) from what I once heard from the Rebbe, my father-in-law in Riga who said, "I am now [meaning not just right now but the years since he began minimizing taking mashke] just like after taking a bit of mashke." Chassidim are drawn after our Nasi, the Rebbe, my father-in-law, and his saying that he is now like after taking a bit of mashke is a hora'a to all Chassidim and also the conferring of the ability to be in this state.

The third part is the **solution to needing mashke**: The best solution for when a bachur at a farbrengen feels the need to take more mashke to be inspired, is one the Rebbe himself provides. The Rebbe surely knows that sometimes a Chassid feels that he must have a bit more mashke to be inspired (and isn't it the case that the gezeira is meant only to prevent wildness and levity?).

In that letter (and other places) the Rebbe clarifies: Today, we don't need what earlier generations needed. We were given maamarim and sichos that have the power to make an impact and through them one can acquire sufficient inspiration. Furthermore, now all the Chassidim are in an after-taking-mashke state. Simply put, review another sicha, another vort

from the Rebbe at a farbrengen and warm up more.

The Rebbe once responded in yechidus to someone who asked for a "special dispensation" to drink more than the limit because "It will help me in avoda ruchnis," **"Why do it through such physical and material means; it is possible to do it through learning copious amounts of Chassidus!"**

When we are aware of what the Rebbe said on the subject, it would not occur to us to describe drinking beyond the limit as "pikuach nefesh." If there is a situation of pikuach nefesh here, it's exactly the opposite – it is pikuach nefesh when drinking more than the limit. The drinker endangers his connection to the Rebbe and in general, puts his hiskashrus into

.....

When we are aware of what the Rebbe said on the subject, it would not occur to us to describe drinking beyond the limit as "pikuach nefesh."

.....

question. How ridiculous is it to think that disobeying the Rebbe will connect a person to the Rebbe more!

Out of Ahavas Yisrael, one should put one who transgresses this takana in his place and explain, with words that come from the heart, that the way to hiskashrus is by observing the Rebbe's takanos. Surely, this will enter his heart and take effect.



Rabbi Aharon Lazer Ceitlin (a"h) adds:

We can see how strongly the Rebbe felt about the takana regarding mashke from the following incident that happened with me. When I was learning in Montreal, some of us sat (in the winter of 5733) at a farbrengen and drank four large cups of mashke, not as the Rebbe said to do.

When the mashpia, Rabbi Yitzchok Meir Gurary learned of this, he called for me and asked: How is that possible?! To transgress the gezeira? The Rebbe said that anyone who transgressed the gezeira should not go on his shlichus!

What he said touched me for all we wanted was to be a shliach of the Rebbe and here I had put that into jeopardy. At the first opportunity, I wrote to the Rebbe about this and asked for a tikkun.

We went to 770 for Yud Shevat and when I went to the office, R' Binyamin Klein gave me a response from the Rebbe to the note I had written: **Learn three, four maamarim by heart, at least the content. I will mention it at the tziyun.** I was immediately asked (by the secretary) whether I was ready to go on shlichus to Australia and of course I said yes.

I think that perhaps all this (asking for the tikkun) helped salvage for me, at the last moment, the privilege of going on shlichus. ■



From light blue type-written stencil sheets to be used as material to say over in shuls, to a 39 volume set which is one of the crown jewels of “Toraso shel Moshiach” –

ALL ABOUT LIKKUTEI



OUT THE SICHOS

A captivating
in-depth
overview based
on interviews
with the
members of the
Vaad L'Hafotzas
Sichos,
supplemented
with photos and
documents

INTERVIEW BY RABBI SHOLOM YAAKOV CHAZAN ◦

Likutei Sichos. A pair of words that says so much to every Chabad Chassid and even to those who aren't. A pair of words that, in the collective Chabad memory immediately brings to mind the booklets that were the mainstay of spiritual life every week in the world of Chabad, and also the dozens of volumes that were published afterward and became the foundation of every chassidic home, a sort of "Lubavitcher Shas."

Likutei Sichos. This pair of words also immediately call to mind the editors and publishers of those booklets and sefarim, the members of the Vaad L'Hafotzas Sichos. Whoever learned in 770 during the past decades remembers how every Shabbos they would surround the ones in charge of editing and ask them to explain a difficult piece in the weekly likut or try to clarify what exactly was written in a sefer cited by the Rebbe in a footnote which was unobtainable. Occasionally, when there was an atypical hosafa in the weekly likut, they would go over to the ones in charge of publishing and try to find out exactly what the Rebbe said.

Whoever has tried to talk with members of the vaad and tried to get some information out of them about the editing of the weekly sichos saw that they are "tough nuts to crack." Since the vaad was founded, they preserved absolute secrecy and aside from answering questions that pertained to understanding the Likutei Sichos, they did not speak much.

With the publication of the last volume in the Likutei Sichos series (in the year 2000), while we all hope to once again

hear *Torah Chadasha* from the Rebbe MH"M, the members of the vaad agreed to tell us about how the vaad came to be, horaos they received from the Rebbe, and the various stages in the publication of the sichos.

GENERAL BACKGROUND

At farbrengens, the Rebbe spoke on various subjects from pilpulim in halacha and deep sugyos in Shas to topical matters. Most of the time, this was written up based on the memories of the listeners in a format known as "hanacha bilti muga" (unedited notes). A hanacha was sort of like the minutes taken of the farbrengen which contained notes in the order in which they were said. This was the big advantage of hanachos, that the content of farbrengens was put in writing.

However, a drawback was the fact that they were not edited by the Rebbe so perhaps there were inaccuracies. For this reason, these hanachos were not considered accurate.

In contrast to the hanachos, there were the booklets of Likutei Sichos. These were edited weekly in a special format with each booklet devoted to another topic and containing the Rebbe's sichos on that topic. It was usually a topic connected to the parsha or holiday at that time.

Although the Likutei Sichos booklets limited the content to a certain subject, and did not contain all that was said at the farbrengen, the topic it covered was fully developed.

The big advantage of the booklets is that they were edited by the Rebbe who added citations and edifying, loaded footnotes. These booklets contained sichos of the Rebbe that were officially approved by him.

A committee was appointed to edit the sichos. This vaad was comprised of a team of talmidei chachamim who spent most of their years engaged in in-depth learning in 770 and heard hundreds of sichos and maamarim from the Rebbe.

The offices of the vaad were actually a beis medrash where the editors prepared the likutim based on the hanachos and arranged them to be edited by the Rebbe. They put in tremendous analytical work to understand what the Rebbe said and edit them in accordance with instructions they received from the Rebbe over the years. They compared them with various sources and the Rebbe's own sichos. Any question or difficulty they had was left for the Rebbe to resolve in the editing process.

When they went over the hanacha they sat together and learned and discussed it to be able to hone in on the Rebbe's intent. The writing of the hanacha, which was sometimes done in haste, was liable to allow for errors in the understanding of the material and its presentation. Sometimes there was repetition which is natural when talking but not acceptable in writing. Aside from that, the Rebbe often discussed a certain topic on various occasions, each time clarifying the issue from another angle or referring to questions that were asked of him on the subject after he discussed it previously. In these cases, the members of the vaad integrated the material and made it into one, unified sicha.



Rabbi Shneur Zalman Chanan

After editing, they would give the likut for a final once-over to Rabbi Yehoshua Dubrawski and Rabbi Tzvi Hirsh Gansbourg. On one occasion, the Rebbe said about R' Dubrawski, "When Dubrawski makes a thing, it is fit to print." He would also write hanachos that were published in *Di Yiddishe Heim* and the Rebbe once said about this, "I have never seen such a good hanacha."

After the thorough proofing/editing of the wording, the likut was given to the Rebbe for him to edit. The Rebbe would edit the sicha one time and give it back to the vaad with corrections. This often happened late at night and the team of editors had to run to the printer and fix what needed correcting. After the corrections, they would give it back to the Rebbe for further editing. The Rebbe would infrequently edit the sicha a third time.

Once every few years, the Likutei Sichos booklets were gathered into sefarim which included the sichos that appeared over the preceding years according to parshiyos and holidays. At this time, letters of the



Rabbi Sholom Jacobson



Rabbi Sholom Dovber Lipsker.

Rebbe were added that had something to do with the content of the parshiyos or holidays that the sichos addressed.

The members of the vaad successfully handled the task so that, over time, the Rebbe gave them additional assignments and responsibilities of reworking and editing sefarim of the Rebbeim. He even

gave them the exclusive responsibility to print all the sifrei Kehot. Heading the talented editorial team were Rabbi Nachman Schapiro and Rabbi Leibel Altein. They were aided by the talented team of scholars: Rabbi Meilech Zweibel, Rabbi Alexander Piekarski and Rabbi Sholom Dovber Lipsker. Some years, they were also aided by Rabbi YY Wilschansky and Rabbi Dovid Olidort. Other members of the vaad and those in charge of the publishing end were Rabbi Shneur Zalman Chanin and Rabbi Sholom Jacobson.

NEVER FINISHING

We sat in the offices of the vaad in 788 Eastern Parkway, above the shul and beis medrash of the Rebbe surrounded by sefarim in every possible place. Aside from shelves filled with hundreds of sefarim of all sorts, including photocopies of handwritten manuscripts of early commentaries, sefarim were on all the tables that nearly buckled under the weight, on book carts whose wheels looked unnecessary, on chairs that had become book depositories, on windowsills that looked out over the path leading to 770, and even on the computer.

Outside, Eastern Parkway was bustling with life at this afternoon hour but here, it was as though time stopped. The members of the vaad were each busy with his work, bent over sefarim or looking up a source on the computer, occasionally writing something on the sefer open before them.

Since, unfortunately, we have not heard a new sicha and delighted in the weekly likut in a long time, we thought that the vaad has no work to do. I expected to see a neat, desolate office. The commotion I saw

was completely unexpected and I decided to begin this interview with the end.

It's been years since you edited the last likut. What have you been doing since then?

In recent years we are working on publishing the final volumes of Likutei Sichos and now we are working on the final edits for volume 39 before we send it off to print, and Sefer HaSichos 5747, volume 2.

Aside from Likutei Sichos, the Rebbe gave us the job to publish other sefarim including indexes for Likutei Sichos, some of which were published.

HOW IT BEGAN

Going back in time, the first time the Rebbe edited a sicha as part of an organized publishing effort was for Shavuos 5718. The ones who initiated the idea were those from the department of Tzach who arranged the reviewing of Chassidus in shuls. They asked the Rebbe to edit his sichos so that those who went to speak in shuls would be able to “give over” sichos of the Rebbe.

After they received the Rebbe's general consent, they asked Rabbi Uriel Zimmer to rework the hanachos into an easy-reading format so it would be suitable for repeating in shuls. After the writing, the sichos were submitted for the Rebbe to edit and then were printed on sheets that were copied and distributed by Tzach to Anash worldwide. These pages were called, “Tochen Inyanim b'Dach for Review in Shuls.” These sichos were printed without the frontispiece that graces the Rebbe's sefarim and not officially under the auspices of Kehot or Tzach.



Rabbi Nachman Schapiro



Rabbi Leibel Altein

These sichos were published weekly until 5719 and in 5722 all the booklets were printed in book form, this time with the Rebbe's frontispiece, by Tzach. The decision to print the sichos as a book was made at a farbrengen held by the heads of Tzach for 14 Kislev, the thirtieth anniversary of the Rebbe and

Rebbetzin. On the anniversary, they had yechidus with the Rebbe and said that Anash wanted to pay to print the sefer Likutei Sichos and present it to the Rebbe as a gift. The Rebbe gave his consent and blessing and that is how we got the first volume of Likutei Sichos. It was decided with that volume, to print the sichos in two columns.

A few years passed and for Simchas Torah 5723, the Rebbe began editing sichos again, apparently to mark 150 years since the passing of the Alter Rebbe. These sichos, which were written up by Rabbi Yoel Kahan, were published, like its predecessors, on mimeographed sheets. For an entire year, until the following Simchas Torah, the Rebbe edited the sichos. These sichos were published in sefarim within a few months and they are volumes three and four in the series.

In 5725, after the passing of Rebbetzin Chana, the Rebbe devoted a significant part of farbrengens to explaining Rashi. One of the chozrim edited the sichos and submitted them for the Rebbe's editing. To everyone's joy, the Rebbe agreed to edit them in memory and l'ilui nishmas his mother. The sichos were again printed as "Tochen Inyanim b'Dach Lachzor b'ha'Batei Keneisiyos" without the frontispiece of the Rebbe and without the Kehot emblem.

This did not last for long since after Shabbos parshas Vayishlach, the Rebbe stopped editing sichos. The few sichos that were edited were printed afterward as a hosafa to Likutei Sichos volume 5.

When did you members of the Vaad L'Hafotzas Sichos enter the picture?

It was at the beginning of 5727. Rabbi Benzion Shemtov, who was passionately involved in disseminating the Rebbe's

teachings for the purpose of bringing it to the broader public, called us and asked us to take responsibility for disseminating the Rebbe's sichos.

When R' Benzion went to the Rebbe's chief secretary and director of Merkos L'Inyonei Chinuch, Rabbi Chaim Mordechai Isaac Chodakov, he liked the idea but said it would be an independent mosad with no connection to Kehot, and it would not be funded by Merkos L'Inyonei Chinuch which was also responsible for the expenditures of Kehot. The right to print the first four volumes which had previously been printed by Tzach, was then given to this vaad. Also the purchasing of the sichos was in the offices of the vaad and not in the Kehot store.

We started to mimeograph the sichos printed in the first four volumes of Likutei Sichos and on the booklets we wrote that they were copies from the sefer. Close to Chof Av 5727, R' Benzion was able to get enough money to buy a printing machine, a very expensive and rare commodity in those days, and after that the booklets were much nicer.

When we submitted a sample for the front page to the Rebbe, the Rebbe wanted the Kehot emblem added to it and the Rebbe's frontispiece too. In other words, although the sichos were being published by the Vaad L'Hafotzas Sichos, which is an independent entity, the Rebbe still said to use the Kehot seal [over the years, other mosdos were given this right such as Sichos in English, Heichal Menachem, etc.].

We, talmidim of the yeshiva, were in charge of the printing. We were helped by other students of the yeshiva to arrange and fold the pages into booklets. Every Thursday night they would spread out

פתח דבר

לקראת יום העשירי בשבט הבעל"ט בו ימלאו שלשים שנה - ויהיה בשלושים שנה" - (נשיאות כ"ק אדמו"ר שליט"א הננו מוציאים לאור - בהמשך לספרי לקו"ש שהופיעו - את הכרך הראשון של הספר המשיבי של לקוסי שיחות (חלק טו) על ספר בראשית.

היינו
שיחות
באור
הש"ס
באור
הש"ס

חלק מהשיחות שבכרך זה הוא (בדומה להכרכים שבספר השלישי של לקו"ש) ליקוט ביאורים לפרש"י עה"ה, שביסודם הוא הכלל "שלישי" - "אני לא באתי אלא לפשוטו של מקרא": וכמבואר בפרטיות בהקדמה לחלק ה' - ספר בראשית.

* * *

חלק חשוב של ההוספות הם מכתבים לאנשים פרטים שהואילו בטובם למסור העתק המכתבים ע"מ לזכור את הרבים ויהא נתינתם לפרט ולפרט ובהם הננו פונים בבקשה לכל מי שיש ח"י מכתבים מכ"ק אדמו"ר שליט"א שיש בהם משום תועלת לדבים (בעניני נגלה, חסידות, יר"ש, הפצת המעיינות וכו'), לשלחם (ע"מ להחזירם) לוועד להפצת שיחות, ע"מ

להדפיס בספרי לקו"ש, ויהי/ בזה מסדכי הרבים.

* * *

ויה"ר שנזכה בקרוב להו"ל עוד שיחות ומאמרים של כ"ק אדמו"ר שליט"א, ויחזק השי"ח בריאות כ"ק אדמו"ר שליט"א ויתן לו אריכות ימים ושנים טובות, ויוליכנו קוממיות לארצנו הקדושה במהרה בימינו ממש, ונזכה ללמוד תורה מפיו של משיח צדקנו.

ועד להפצת שיחות

אשר יאמר ויאמר, ה'תקפ"ג, ברוקליין, נ"י.

EDITS OF THE REBBE ON THE PESACH DAVAR OF VOL 15

across the small zal and turn the printed pages into booklets ready for mailing. We worked in assembly-line fashion with one bachur folding pages, another putting them together in order, a third stapling them and a fourth putting them into envelopes.

The sichos were printed this way for a year and a half (from those first volumes) without a new sicha from the Rebbe. In the winter of 5729, after we printed a cycle and a half of sichos that were printed in the first volumes, we saw that for the Shabbosos of Mikeitz, Shemos, Vayikra, Emor and Vaeschanan there were no sichos to print. We hoped that the Rebbe would finally agree to edit new sichos.

We asked R' Yoel Kahan to prepare these sichos for us. After he prepared a likut of sichos from the Rebbe for Mikeitz, we submitted the likut to the Rebbe and wrote that since there was no other sicha to print, we were asking the Rebbe to edit the likut. A few days later, the Rebbe sent out an edited sicha. We were ecstatic. Until then, even if the Rebbe rarely edited

sichos, it was just in connection with certain events, so the editing of a sicha without any connection to a special date, was a significant breakthrough.

When did you start editing likutim on a regular basis, week after week?

5729 ended and with it ended most of the edited sichos that we had. We wrote about this to the Rebbe and included a likut for parshas Bereishis 5730. That was the night of Hoshana Raba and the very next morning, the Rebbe gave his secretary, R' Leibel Groner, his edits of the sicha.

MONEY MATTERS

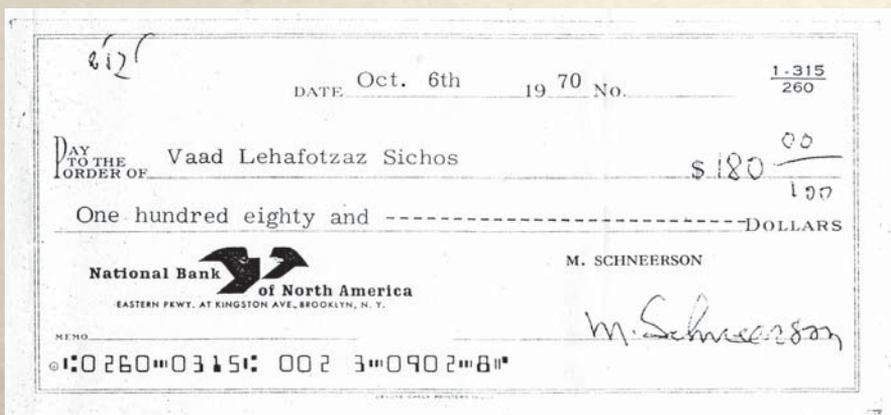
The printing of Likutei Sichos every week entailed great expense. The primary source of funding was from people who wanted a dedication to be written on the back of the sicha as a zechus or l'ilui nishmas someone.

There was once a Lubavitcher couple who had been married for nine years and still had no children. The husband had the idea of donating the costs of the weekly Likutei Sichos. He wrote about this to the Rebbe and asked that the dissemination of the Rebbe's sichos be a merit for children. Less than a year later, the happy couple had their first child. A similar thing happened with a couple married for eight years. Less than a year after they donated to publish volume 12 of Likutei Sichos, they had their first child.

Sefer HaMaamarim Basi L'Gani, volume one, was printed by the Vaad L'Hafotzas Sichos and was donated by someone who hadn't had children in eight years and after it was printed they had a daughter.

The Rebbe dedicated the likut three times a year: on 6 Tishrei l'ilui nishmas his mother, 13 Iyar l'ilui nishmas his brother and 20 Av l'ilui nishmas his father, and from 22 Shevat 5748 l'ilui nishmas Rebbetzin Chaya Mushka. The first time the Rebbe's dedication appeared was at the initiative of the members of the vaad. They informed the Rebbe of the idea and got his permission. Every year, on those four dates, the Rebbe himself dedicated the weekly likut.

In the early years, the Rebbe paid with a check. In later years, he began paying in cash. Each time, before he paid, the Rebbe would ask how much Anash paid and paid that amount, \$150. One time, after years of the same charge, the Rebbe asked why they didn't raise the price when everyone raised prices from time to time. He said: I am not looking for a bargain and I want to pay whatever Anash pays. The Rebbe paid \$250.



In hindsight, that day was an important milestone in the history of Likutei Sichos. Since then, the Rebbe began editing his sichos every week. For two years, we worked on preparing likutim from the Rebbe's sichos and received countless instructions and guidance for editing the likutim.

Then, two years later, it stopped. In the sicha of Bereishis 5732, the Rebbe announced that from now on, he would stop editing the Likutei Sichos due to a “spiritual test.” The Rebbe did not specify what this was. Perhaps you could shed light on this?

Since the Rebbe did not explain it, we prefer not to discuss it.

In the summer of 5731, we were called in by R' Chodakov who told us, on behalf of the Rebbe, that during the next few months, until Simchas Torah, there would be a “spiritual test” as to whether the editing of the Likutei Sichos would continue.

This in fact occurred, when the Rebbe unequivocally announced that from then on, he would not edit the Likutei Sichos. Some of the elder Chassidim sent letters to the Rebbe in which they described the great impact the sichos had and they asked how such a good thing could be stopped.

In a sicha that the Rebbe said on Simchas Torah, he referred to these letters and said it was unnecessary to explain to him how good a thing the Likutei Sichos are, “For I also know how good they are; on the contrary, I have the ability to add my own especially as ‘a person cares about his own handiwork,’ which is even in material things and all the more so with things like these. So regarding Likutei Sichos, I read and learn them from beginning to end

with every source, after they are printed, in addition to everything there was before they were printed ... I can explain it better than anyone, for I toiled over it with the sources and therefore it is understood and agreed that it is precious to me.”

Although it was such a good thing, the Rebbe said, “because of a number of reasons, doubts arose as to whether it was really needed. Similar to other things that I assumed were good things and, in truth, right at the beginning I saw success with them, but since I am subjective for I innovated it, I put the matter up for a test ... I announced a few months ago that by Shabbos Bereishis the matter [in question] must end and this will be the test, that from this I will see guidance, whether to continue [editing the Likutei Sichos]. In the natural way of things, they were expected to obey the instruction in positive fashion, since in the natural way of things, there was no possibility that they would not be able to accomplish the matter.”

The Rebbe immediately clarified that certainly it wasn't because those responsible for it did not treat the Rebbe's warnings with sufficient regard, but “because from above they did not allow them to finish the work – so I would derive a lesson from this.”

The Rebbe repeated time and again that there was no need to explain to him how wonderful Likutei Sichos are because he knows that better than anyone and he still decided to stop editing the sichos. “It's a matter of ‘abundant good,’ but [as the saying goes] ‘abundant good is beyond their ability to receive.’” said the Rebbe.

The sicha was full of special expressions of praise for the Likutei Sichos but at the same time, the Rebbe was resolute, leaving

PRINTING AND SENDING THE SICHOS

After the members of the vaad finished editing a sicha and the Rebbe edited it, the galleys went to the print shop belonging to Rabbi Mottel Chein and Rabbi Tzvi Hirsh Gansbourg. These two Chassidim worked day and night to publish the sichos in the most beautiful way.

After the first round of editing, they gave the sicha to the Rebbe for more editing and again, the two of them would work to make the necessary corrections. Since, back then, there were no computers, every additional footnote required retyping all the footnotes on a typewriter. This work was often done during hours that are neither day or night...

The next stage was shipping them. In the early years, there wasn't an organized shipping system until, with the efforts of Rabbi Yekusiel Menachem Rapp a'h, an arrangement was made with El-Al that the airline would take the sichos to Eretz Yisrael and in exchange, on the back of the Likutei Sichos it was written that the shipping was done through the generosity of El-Al. After receiving the Rebbe's consent, these shipments began.

no room for hope. Whatever you might think of saying the Rebbe himself brought up at the farbrengen and said that despite it all, no more edited sichos would be published.

Interestingly, despite the sharp sicha, the Rebbe issued an edited sicha that week for Shabbos Bereishis but said that this sicha was being put out only in honor of the guests and did not indicate a change from what he said on Simchas Torah.

What did you do next?

What could we do? We had no idea what could be done. In the end, we spoke to R' Chodakov and asked for his advice. He suggested preparing a list of sichos for the entire year and submitting it to the Rebbe. After we followed his advice - we submitted a list of sichos we wanted to prepare for the coming year and the sicha of parshas Noach that was already edited for 5725 - the Rebbe issued a response which said: as spoken at the farbrengen, they should ask rabbanim.

We spoke with the mara d'asra of Crown Heights at the time, Rabbi Zalman Shimon Dworkin, and asked for his opinion. He said we should continue our job in spreading the wellsprings and as long as the Rebbe did not edit new sichos, we should print sichos that were already printed and note that this is a reprint.

For the next two months, we began printing excerpts from sichos from various times. Some of the sichos had been edited at the time for *Di Yiddishe Heim*. The Rebbe would often review the sichos after they were printed and we received the corrections after Shabbos. There were also times that we received edits before we printed and managed to include them before printing.

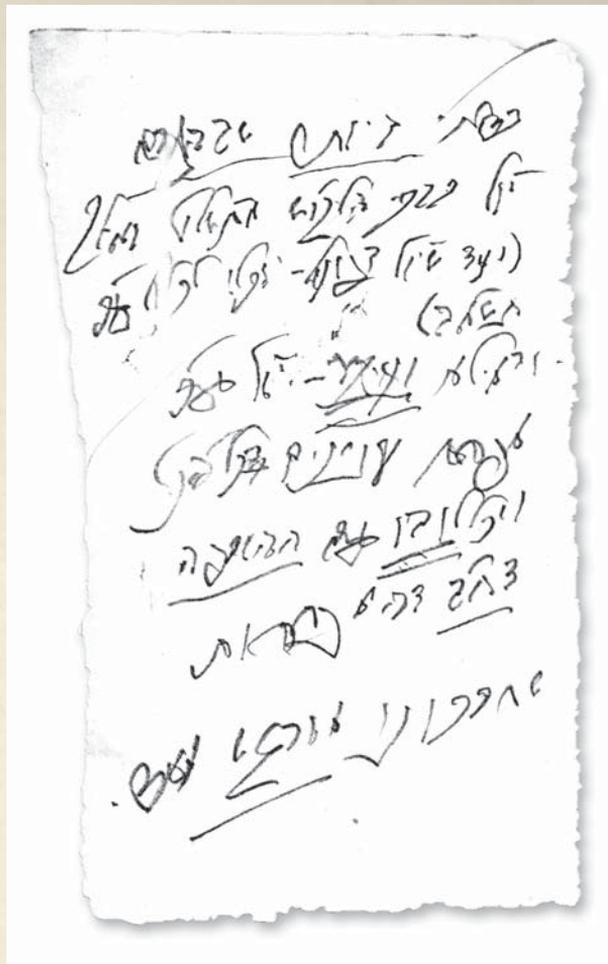
One time, we submitted a sicha to the Rebbe out of which only part was meant to be publicized but when we received edits from the Rebbe, we noticed that the Rebbe had also edited the part we hadn't intended on printing. We thought

that the Rebbe wanted the entire sicha to be printed and we asked the Rebbe. The Rebbe answered that he had not intended for it to be printed, but since he had the sicha and saw something that needed correcting, and it says, “no iniquity should dwell in your tent,” he had edited that part too.

For 11 Nissan 5732, in connection with what the Rebbe said about founding seventy-two mosdos, we suggested founding a mosad whose purpose would be to summarize in writing what was said at the farbrengens and to disseminate this among Anash around the world.

The Rebbe accepted this suggestion and since Shabbos HaGadol 5732, we published a short summary of the farbrengens. The summary was comprised of an opening page with a description of the farbrengen and of additional pages on which was written the content of the sichos that the Rebbe said at the farbrengen. These pages were printed on the official stationery of Vaad L’Hafotzas Sichos. These sichos, as well as excerpts from sichos that were published during the summer, were typed on a typewriter and not with a printing press as with the official likutim. This brief summary was edited by the Rebbe. The printing of the booklets in this format continued until Tishrei 5733.

That year, Anash and the tmimim began to write questions and insights (ha’aros) on the weekly likut. This picked up steam after Yud Shevat following the



כדאי ביותר שבהקדם יו"ל כרכי הלקו"ש מתשל"ט ואילך (ועד שיור"ל בפועל - יוכלו לכלול ג"כ תשמ"ב) ובמילא ועיקר - יו"ל ג"כ מפתח ענינים דכל הנ"ל ויוכללו בו גם ההוספה דח"ב דהמפתחות שחסרונו מודגש מאוד.

resolution of the tmimim to establish a regular time to study Likutei Sichos after the end of the sedarim in yeshiva.

Later, all the booklets of “ha’aros” were collected in one sefer which was given to the Rebbe as a gift for 11 Nissan. The Rebbe greatly enjoyed the sefer and even said that it could be considered one of the seventy-two mosdos that Chassidim committed to founding for the Rebbe’s seventy-first year.

ועד להפצת שיחות

VAAD L'HAFOTZAS SICHOS

788 EASTERN PARKWAY

BROOKLYN, NEW YORK 11213

כ"ק אדמו"ר שליט"א

והננו מבקשים ברכה כ"ק אדמו"ר שליט"א לשנת הצלחה, בעבוה"ק בגו"ר

ועד להפצת שיחות

המחבר: שמואל שניידמן
כ"ק אדמו"ר שליט"א

ברכת הרבי לוועד להפצת שיחות: על המילים "לשנת הצלחה" הוסיף הרבי "מופלגה - ומתוך זריזות". בתחתית הדף עורר הרבי על "[ספר] המפתחות שדובר מאז?" ועל "כרך [לקוטי שיחות] הנוסף שדובר מאז?"

From 5733 we have Likutei Sichos again. What made the Rebbe move ahead with it?

The year that the Rebbe did not edit sichos was a very hard year for us and we kept on thinking about how to get things back to the way they were. At one of our meetings, we concluded that if we reconfigure/reinvigorate the team of editors, there was a good chance the Rebbe would agree to restart the publication of Likutei Sichos.

Rabbi Nachman Schapiro, Rabbi Leibel Schapiro and Rabbi Leibel Kaplan were appointed. We decided to edit some sichos so we could submit a few at one time to the Rebbe and show that we were seriously invested in the work. Throughout the month of Elul the team sat and edited likutim from parshas Bereishis until Vayeira.

Before Rosh Hashana, we submitted the likutim to the Rebbe and told the Rebbe about the new appointees. There was no

response and we were very anxious. We derived some encouragement from the fact that we did not receive a negative response and before Hoshana Raba we submitted three additional sichos for editing.

On motzoei Simchas Torah, at kos shel bracha, we went together, including the new editors, to receive kos shel bracha. As we passed by the Rebbe, the Rebbe looked at each one of us and smiled broadly. Then he gave a bottle of mashke to R' Sholom Jacobson and said, "for the new vaad."

From the Rebbe's smile and the tone in which he spoke we were confident that the Rebbe had decided to edit sichos again. Therefore, the next morning, when we did not receive the Rebbe's edits, we were very disappointed. But the disappointment did not last for long, for the next day we were asked to submit to the Rebbe another copy of the likut for parshas Bereishis. It seems that in the "busy season" of Tishrei, the likut we had submitted before Rosh Hashana had disappeared.

Two days after Simchas Torah we received edits from the Rebbe for the likut we had prepared for Shabbos Bereishis. That night, after we found out that the Rebbe had started editing sichos again, Anash and the tmimim danced with such fervor that it was comparable, at least, to Simchas Torah. They were actual “hakafos shniyos.”

Then again, after two years of printing likutim, there was a break for a year. What happened?

In 5735, the Rebbe again announced that he would stop editing but this time, unlike the previous time, the Rebbe did not explain it at a farbrengen. Since the Rebbe did not see fit to clarify the matter publicly, we won't discuss it. We can only point out that at the time, the Rebbe said he did not want there to be a chazaka of three years in which he edited sichos.

In any case, after the Rebbe announced that he would not be editing sichos, we received permission from the Rebbe to publish likutim without his edits. These likutim appeared in printed booklets with the Rebbe's frontispiece and the Kehot emblem, but said on them that they were unedited.

As it was in 5732, in 5735 we also received many edits from the Rebbe after the sicha was printed and distributed. However, even in these instances, the Rebbe did not consider the likut as an edited sicha and we left “unedited hanacha” on the cover of the booklet.

How long did this period last?

Exactly one year. At the beginning of 5736, the members of the vaad asked the Rebbe to edit sichos again, while noting that they intended on going back to writing the likutim in Yiddish because of the difficulty in conveying the rebbe's clear language in Hebrew. The Rebbe agreed and went back to editing the weekly likut.

Two years later, the Rebbe became ill on Shemini Atzeres 5738. Did the Rebbe continue editing sichos?

We were apprehensive that the Rebbe would stop editing the likut again so that it wouldn't be a chazaka. This concern grew after the Rebbe's heart attack on Shemini Atzeres. A few days after Simchas Torah, the Rebbe told R' Leibel Groner, “We still need to make the likut.” R' Groner

כך זה התחיל: עותק משוכפל של "תוכן ענינים בדא"ח לחזרו בהבתי כנסיות". שנת תשי"ח



ב"ה.

כ"ק אדמו"ר שליט"א

כ"ק אדמו"ר שליט"א
אדמו"ר שליט"א
19-10-19
ה'תש"ל

מצו"ב הספר לקוטי שיחות ספר במדבר. קבלנו ז"ע יותר מ-500 ספרים.
ומצו"ב גם רשימת כל המנדבים את הספר הנ"ל.

המסע
א"ת

ומבקשים ברכת כ"ק אדמו"ר שליט"א להצלחה רבה ומופלגה בגו"ר גם יחד

ועד להפצת שיחות *

במענה על דו"ח, כתב הרבי: כהנ"ל נת' ות"ח ת"ח. ויה"ר שיגדילו תורה ויאדירו ובכל הפי'. אזכיר עה"צ

repeated to us what the Rebbe said and we told him that it had already happened before that the likut would be printed after Shabbos and therefore, the likut could be submitted after Shabbos. Indeed, the likut of Shabbos Bereishis 5738 was printed in the middle of the week.

The period since 5738 until the last likut, that was published for Shabbos Vayakhel 5752, can be looked at as one long era in which the Rebbe edited the likutim regularly with almost no changes.

One change was in 5747 when we began editing the sichos in Hebrew. We concluded that this would enable more people to learn the Rebbe's sichos because although there were many among Anash and the tmimim who did not understand Yiddish, they all understood Hebrew.

What was the most general directive that you received from the Rebbe about editing the likutim?

One time, when we edited a likut on a very deep topic that required broad knowledge of Chassidus, the Rebbe

pointed out to us that Likutei Sichos are meant even for Jews who did not learn in Tomchei Tmimim and had no deep understanding of Chassidus.

After that, when we chose a sicha to edit for the likut, we tried to choose sichos in which the Rebbe spoke about topics that were suitable even for those who were not of Anash. The sichos, as they are today, are literally the written Torah – every person can learn the Torah and understand it. At the same time, you can delve into it more and more. The Rebbe's sichos are also understandable to whoever learns them even if his Torah level is not that high, while the Torah scholar will find new depths in a sicha and discover amazing insights in every word and letter.

Great depth is found in those footnotes at the bottom of the sicha. Many of the geonim of the generation have learned the sichos and expressed their amazement of the sources. The Rebbe himself explained the amazing depth in his footnotes several times. There were also times that those who learned the sichos would ask the

Rebbe to explain a footnote and the Rebbe would respond in letters.

One time, the Rebbe wrote a footnote to a sicha and we weren't sure whether we had fully grasped what the Rebbe

intended to convey. We wrote what we understood and the Rebbe responded with these words: There are a number of intentions in it. ■

THE TITLE MELECH HA'MOSHIACH

Besuras Ha'Geula was published at the end of 5753 and had a tremendous chiddush: the title of the Rebbe as it appears in the forward is, C"K Admor Melech HaMoshiach shlita. From that day on, this is how the Rebbe's title appeared in all sifrei Kehot, in the foreword and other mentions in the sefer such as the index and dedications.

Whoever was involved in publishing the Rebbe's sichos and maamarim knows what importance the Rebbe ascribed to the exact wording of the foreword. The Rebbe often corrected the wording in the foreword and the Rebbe wrote the date at the end of the foreword himself. So there is great importance to the fact that the Rebbe is mentioned with his full title in the foreword.

On what basis did the members of the vaad change it and how was it that the change was accepted in all the sefarim published by Kehot both in the United States and Eretz Yisrael?

The members of the vaad relate:

It was in 5753. At the initiative of someone in Crown Heights, we edited a sefer that collected all the parts of sichos from 5751 and 5752 in which the Rebbe spoke explicitly about inyanei Moshiach and Geula. That year, the Rebbe encouraged the singing of Yechi,

from Tishrei and on, nearly every day, and activists from all over the world received permission from the Rebbe to publicize that he is Moshiach. We thought that since it had reached the stage in which the Rebbe agreed to have it publicized that he is Moshiach, the Rebbe's full title as Moshiach should be written in official Chabad publications and announcements.

We asked the Rebbe through one of the secretaries and after he came out of the Rebbe's room we sat with him in his office and heard what happened.

The secretary told the Rebbe about the new sefer and read the first lines of the foreword in which he is referred to as Moshiach and asked the Rebbe: "It says here, the Rebbe Melech HaMoshiach – does the Rebbe mind?" The Rebbe shook his head no.

The secretary asked again and said that this is the first time they are printing such a title for the Rebbe in an official sefer of Kehot. Does the Rebbe oppose this? The Rebbe shook his head no.

The secretary asked: So it is all right to continue writing this? The Rebbe nodded yes.

We heard all this from the secretary and continued writing it in the foreword of all Kehot sefarim.

REACHING FOR THE ESSENCE



החמידים — ליובאוויטש
קובץ
שלשלת האור
קונטרס
ל תורת החמידות
סאת
כבוד קדושת
ר מנחם מענדל שליט"א
שני אורסאהן
מליובאוויטש
— משיחת י"ט כסלו, ה'תשכ"ו —

הוצאת ספרים
בני הוד חורה

The story behind the publication
of one of the Rebbe Melech
HaMoshiach's most groundbreaking
and revolutionary discourses:

קונטרס ענינה של תורת החסידות

Presented by
Rabbi Asaf
Chanoch
Fromer



I

... If they will stylistically format the notes from the sicha of Yud-Tes Kislev (from a few years ago), on the fact that Toras HaChassidus is Yechida, and as a result vivifies all of Pardes [Pshat, Remez, Drush, Sod] of Torah etc – in a manner that will not require on my part writing it from scratch in order that it be apropos for here – that is, in any, case the most suitable.

This was the Rebbe's response to a request, passed along by the secretaries, that he be so kind as to give out a letter to be printed as an opening to the Sefer Ha'arachim Chabad¹. The Rebbe's response was that the time did not allow for a letter, but if they would write up his sicha that was said "a few years ago," in 5726, that would be most suitable.

It is likely that those who sent in the request did not dream of getting such a

positive "no" to their request. Imagine, the Rebbe informed them that he would not suffice with a simple letter for the Sefer Ha'arachim, but rather he would provide² an entire introduction/overview! The first volume of the sefer would have a special introductory "entry" that defines the very Chassidus whose topics were being presented. The members of the editorial board were more than happy to scrap the introductory essay³ that had already been prepared, and to accept the tremendous gift for their more than a decade⁴ of exhaustive and exhausting work.

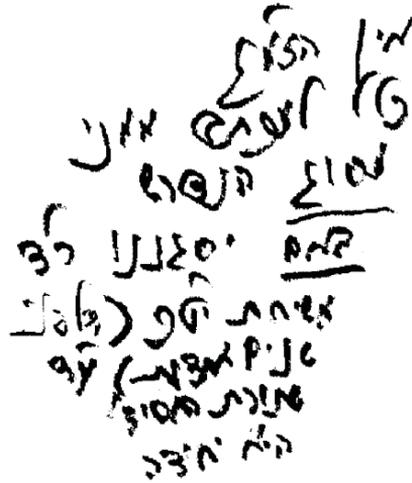
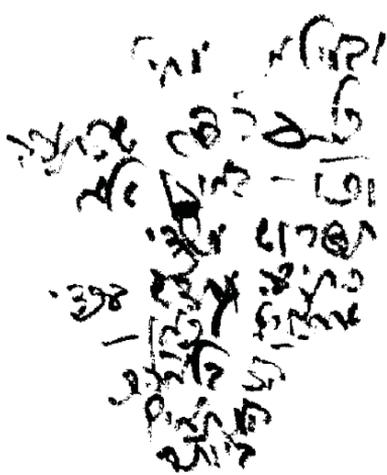
In retrospect, we can also say that with this answer the Rebbe established a new direction in how the sichos that would be sent in to him for editing would be prepared, thereby laying the groundwork for the tremendous body of

1. Encyclopedic work on subjects in Chabad Chassidus. Some of the historical details in this article are from written sources which are cited. A significant portion of them are from oral accounts, which we did as much as we possibly could to verify.

2. See wording at the end of the *mavo* (introductory overview) in the Sefer Ha'arachim: "As per the request of the many C"K Admor Shlita gave a written account of his sicha from 19 Kislev 5726 – about *Inyana shel Toras HaChassidus* - in order that it be printed as an appendix and conclusion of this sefer." [According to reports: The Rebbe himself added this line in an edit (except for his title which he indicated with three dots). It appears that this is the only time that the Rebbe used the term that he "gave" a written account of his sicha, as opposed to the regular wording that "he consented to edit and added sources" and the like.

3. Authored by the "chief editor" both in title and in actuality, Reb Yoel Kahan. This unpublished *mavo* is a respectable work in its own right and was later published in parts in *Oholei Lubavitch* issues 2 & 3 (1995) and then in full (with some style changes) in *Pardes Chabad* issue 3.

4. Despite all that has been written by those connected to the archives and other involved parties, nobody has yet to succeed at citing a clear date when the idea was born and the work began. Some cite "the mid-fifties" based on a report that Reb Yoel Kahan wrote to the Rebbe in Elul 5720, reporting about 38 entries that were already prepared. The detailed and exacting work *Nasi V'Chassid* places the genesis of the idea in the general time frame between Shazar's visits to the Rebbe in the years when a number of publication projects of Chabad works were born including the Sefer Ha'arachim. Who really knows?



COPY OF THE REBBE'S HANDWRITTEN RESPONSE

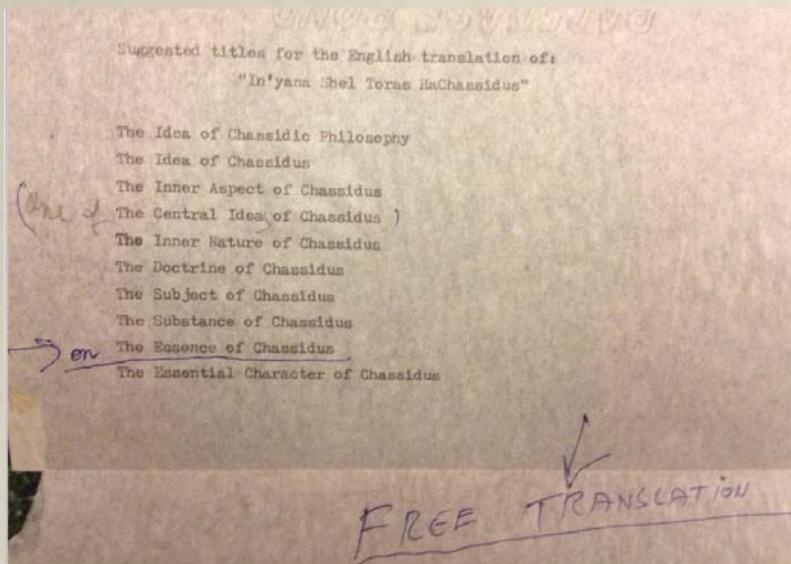
work comprised of the edited teachings of the Rebbe that we are familiar with today.

Up until that point, what was sent into the Rebbe for editing were “hanachos” in the common vernacular of Chassidim, a written record of the Rebbe’s words, more-or-less as they were said. In the case of the sichos chosen for publication in the pamphlets of Likutei Sichos, the editorial decisions mostly revolved around choosing which points would be suitable for review in the shuls (as per

the original name of these pamphlets *Tochen Inyanim b’Dach Lachzor b’ha’Batei Keneisiyos*). The Rebbe would then add his edits and footnotes to these hanachos, and that is how they were printed (and then published in the first four volumes of Likutei Sichos).

For the first time, there was a revolutionary demand to “stylistically format” a sicha, or more accurately, a deep and complex subject that extended over a number of sichos through a few

One story from the early days of the project: The chief secretary Rabbi Chodakov asked Reb Yoel if he was prepared to participate in the planned project (without informing him that he meant almost the entire burden of doing **all of the writing**). When he agreed, he was asked to prepare and submit a sample, and he wrote an entry of a few pages on the subject of “Atzilus – (from the word meaning) Vesting and Allocation.” Along with the entry, he added a page with a list of “things that require clarification.” The Rebbe reviewed the sample, placed the analogies contained in the text down into the footnotes, and changed the wording on the list to “things that require **additional** clarification.” The corrected version of the sample was sent to the representatives of the Claims Conference which was funding the project in order to demonstrate that the Rebbe himself had ratified the project and that the matter was “serious.” The problem though is that the pages with the Rebbe’s corrections remained in their possession. Later, the Rebbe confirmed that the analogies should be included in the actual entries, the reason being that otherwise it would be too difficult to understand the subject.



THE REBBE INDICATED HIS CHOICE OF TITLE "ONE OF THE CENTRAL IDEAS OF CHASSIDUS" (LINE 4) - THE FINAL CHOICE WAS WRITTEN BY THE SECRETARY

Rebbe said that he did not have the free time to edit the sicha.

The Rebbe addressed the issue of the delay quite openly in a letter to Mr. Shazar, who was one of the intermediaries in obtaining funding for the publishing from the C l a i m s

farbrengens from Yud-Tes Kislev until Yud Shevat of that year; such that it would be **apropos for here**, meaning that it would be integrated into the style and structure of the work.

[Interestingly, the new style that the Rebbe outlined in this response can already be seen in the Likutei Sichos that were published subsequently (in the pamphlets of Likutei Sichos that would eventually be printed in volume 5 and onward; the major Hadranim on Shas and Rambam, and so on), even before the Rebbe actually got around to editing the sicha in question.]

The Rebbe's instruction was carried out immediately, and the chief editor Reb Yoel Kahan sat down to "format" the aforementioned sicha/kuntres in order to send it in for edits. However, at this point there was a lengthy and mysterious delay of over two years, throughout which the

Conference (for restitution monies from Germany), as they were losing patience over the fact that the project that they funded was dragging on so long: **Even though the Chassidic Encyclopedia has already been published except for the last approximately eight pages, the matter has been delayed since they are waiting for the editing of these pages which needs to be done by me and requires of me to focus exclusively on this, which is why it has been delayed from time to time⁵.**

[Although the letter seems to address the negative point of a "lack of time" on the part of the Rebbe, due to the many obligations in his work, there is a positive message we can derive from this. Even as the Rebbe was pouring forth his teachings at farbrengens in sichos and maamarim, and had even gone back to editing the

5. There are those who recount that during that period the secretary would place the kuntres at the top of the pile of papers on the Rebbe's desk time and time again, but to no effect.

Likutei Sichos on a weekly basis, still those eight pages were on an entirely different level - “requires of me to focus exclusively on this.”⁶ Perhaps the Rebbe is referring

here to a special type of “focus” wherein the “Yechida of the generation” reveals the aspect of the “Yechida of Torah.”]

II

In the beginning of the winter of 5731, the Rebbe made it known that that night his time was freed up to edit the sicha intended for the Sefer Ha'arachim. However, once again there was an inexplicable delay. Due to the time lapse, they could not find the pages of the draft that was sent in to the Rebbe for editing. Rabbi Chodakov informed Reb Yoel Kahan of the situation, and it turned out that he also did not have a copy of (some of the pages of) the sicha. However, he immediately offered that he was ready and prepared to sit down and rewrite the missing parts that very night, and he would send in some more pages every hour.

That is what actually took place. The Chozer wrote, the secretary brought it in, and the Rebbe edited. On that historic night, the Rebbe “focused exclusively” on the sicha that was said five years prior and more than two years had passed since it was first written up. Apparently, the material went through more than one edit in the days that followed.

The date that appears at the beginning of the first volume of Sefer Ha'arachim – Rosh Chodesh Kislev 5731 – is the same date that appears on the “appendix” at the end. From editing to printing and binding took another month, and the bound copies left the bindery on Rosh Chodesh Teves of that year.

[It is important to note that the next month, Kislev 5731, the Rebbe instructed that they publish the maamar “Padah B'Shalom 5675” from the famed Hemshech Ayin-Beis, upon which (is based the maamar that was said prior to that sicha on Yud-Tes Kislev 5726, and on its content) the kuntres is based as noted in the third footnote there. To the maamar was added the “opening and conclusion” that the Rebbe said to the maamar, and a sicha which fills in the answers to a number of the points raised in the maamar.

Towards the conclusion of that sicha, the Rebbe refers directly to “what was explained earlier in the sicha of Yud-Tes Kislev... that Chassidus is the aspect of

6. We have a “peek” into this hidden world - of our Rebbeim having to “exert” themselves to focus on a specific topic or matter - from what they themselves recounted. One of the more amazing examples of this: There is the well-known story of one time, when they were discussing matters in Chassidus, that the Rebbe Rashab pointed out to his son the Rebbe Rayatz that he was rolling around a leaf with his fingers. In the sicha of 18 Elul 5744, the Rebbe explained the conduct of the Rebbe Rayatz as follows: When a person needs to focus on an analytical subject, he needs to divest himself of anything that might distract him; certainly not to be involved in changing the nature of his habits. Since, in his childhood, the Rebbe Rayatz had the practice of rolling something between his fingers during times of learning and in-depth analysis, therefore when he was hearing deep things from his father that required total focus, he could not devote any of his attention to changing the nature of his habits!

Yechida, and therefore it gives life to all of the four parts of the Torah.” This a clear indication of the strong connection between the two kuntreisim published in close proximity to each other.]

It is well known the extent to which the Rebbe is very particular about the significance of names. Just as the Rebbe chose the name for the entire series to be Sefer Ha’arachim (instead of Encyclopedia⁷), so too the closing “introduction” that was sent in for editing with the name *Mehusah shel Toras HaChassidus* was sent out with a new name, *Inyana*⁸ *shel Toras HaChassidus*.

Others have already noted that this change lends a less definitive meaning to the title (the “matter” rather than the

“essence”), almost as if to say that the “essence” of Chassidus is far beyond anything that can be put into words. However, it must be noted that the Rebbe uses the term (mahus-essence) a number of times in the kuntres and even in **bold letters** in the second paragraph and in the final paragraph.

There appears to be a sort of intentional attempt at modesty and reserve; not as a special kuntres, not under the heading of “introduction,” not as an opening to the sefer but at the end, with the modest title of – *Inyana shel Toras HaChassidus*, MeiSichas Yud-Tes Kislev 5726. That is how the Rebbe chose to release to the world the tremendous revelation. However, Chassidim are wise and they

7. It has been said that the Rebbe asked for suggested names for the work. When the name encyclopedia was suggested, the Rebbe spent ten minutes (!) on a lengthy explanation negating the suggestion, during which he expressed himself saying, “Where do we find such a name in the Torah?” The careful researchers point out that this story appears in diary entries dated 19 Cheshvan 5731 (*Nasi V’Chassid*). They also reference the sicha of Vayikra 5745, where the Rebbe mentions something in connection with *Encyclopedia Talmudis*, and immediately expresses his consternation over the name “encyclopedia” which is a “name of gentiles, and it is astonishing that they chose such a name, but it appears that it is a ‘lost cause.’”

8. From a linguistic standpoint, the word “inyan” is a Torah word (it appears eight times in Koheles) and also part of the language of the Sages in numerous places. However, as numerous as its mentions are its meanings, which change according to the context, which can be seen from the many interpretations of this word. Its use in our case seems to fluctuate between (the) “substance,” “significance,” “idea” and “subject” (of).

In contrast, the word “mahus” is, as per the testimony of Rabi Eliyahu Bachur in his etymological work *HaTishbi*, from “outside works” (i.e. not from Tanach or the works of Chazal) and was incorporated into our language by Gedolei Yisrael who sought a translation for the philosophical Latin term “essentia.”

[In the English translation (published by the Vaad L’Hafotzas Sichos), the translators were at a loss as to what to do with the ambiguous word “inyana” that appears in the title. The following was recounted by one of the translators, Rabbi Heschel Greenberg:

As a gift for Yud-Aleph Nissan 5738, the Rebbe’s birthday, the kuntres was translated into English. However, we struggled over how to translate the name of the kuntres. We consulted with the secretary Reb Leibel Groner, and he said that we should send in a list of names and the Rebbe would choose. We sent in a long list of names. One of those names was “The Central Idea of Chassidus.” The Rebbe changed it to “One of the Central Ideas of Chassidus.” A few hours later, Rabbi Groner contacted us and told us that the Rebbe changed it and chose the name “The Essence of Chassidus,” with a slight correction as the Rebbe added the word “On” at the beginning, “On The Essence of Chassidus.”



REB YOEL KAHAN RECEIVING KOS SHEL BRACHA FROM THE REBBE

realized what a treasure was buried in the back. In a review of the sefer that appeared in *Bitva'on Chabad*, the renowned Chassidic writer Reb Tuvia Blau, ends the piece with comments about the “addition that appears after the sefer.” He starts by saying that “this sicha actually constitutes a kuntres onto itself,” and after a brief review of the content he concludes:

“This sicha would be worthy, in my humble opinion, to be publicized as a special pamphlet and to be spread among Bnei-Torah upon whom it would be

incumbent to learn it in depth (including delving deeply into the many sources in the notes and in the edifying footnotes that project vast knowledge and acuity as is the way in holiness of the Rebbe shlita).”

His take was surpassed only by the late writer Reb Yehoshua Dubrawski in his over-the-top style (free translation from the original Yiddish): **It is superfluous to mention, what sort of a deep-learned treasure of the fundamental and all-faceted matters of Toras HaChassidus lies within this essence-dense treatise.**

III

The opening section of the kuntres begins with four explanations of the “chiddush” (novel element) of Toras HaChassidus – all of them from the teachings of the Rebbe Rashab: The second

and third from the maamar in Hemshech Ayin-Beis on which the kuntres is based (a Chassid is one who does beyond the requirement of the law, the special quality of Chassidus that the natural emotional

traits become G-dly); the third from Toras Shalom (Chassidus provides the ability to apprehend G-dliness even to someone not possessed of a lofty soul and who did not refine himself).

The first and most famous of all of them, or as the Rebbe said in the unedited version of the sicha “the most common explanation, such that it even reached the opposing side,” is the one that appears in “an old manuscript of Dach of **unknown authorship**.” (In the sicha of Chai Elul 5710, the Rebbe expressed it in far stronger terms, “It is not clear if it is from a Rebbe or a Chassid.”) “In the time of the Baal Shem Tov the world was in a state of faint, and through the revelation of the Baal Shem Tov and Toras HaChassidus the world was awakened from its faint.”

Despite the unknown authorship, the Rebbe added a footnote extrapolating from the precision of the wording: Not only was “Am Yisrael” in a state of faint but “**the world**” in its entirety, and through Chassidus, “the world was awakened from its faint” - being that “**the world** He placed **in their hearts**” of the Jewish people!

The Rebbe goes on to say in paragraph two that all of these qualities, as well as additional qualities, are explained in other places...

[Included in the “additions” in “other places” are two **entire kuntresim** of the Rebbe Rayatz that deal specifically with

this topic: the kuntres *Toras HaChassidus* and the kuntres *Limmud HaChassidus*, both (translated into English in “On The Study of Chassidus” and) cited in the first footnote in this kuntres.]

“... do not define and capture the **essence** of Toras HaChassidus,” they only get their existence and derive from it, since Chassidus is “a quintessential point, which is completely abstracted and removed from any particular ideas.” That is to say that Chassidus is not a “collection” of individual stand-alone elements, but one novel revelation from which everything else follows.

The Rebbe then goes on to bring the “quintessential point of Chassidus,” again citing from the writings of the Rebbe Rashab. “The effusion of a New Light from the innermost level of *Kesser* – and from even higher: it is an effusion from the innermost level of *Atik* itself, which is the level of *Ein Sof* that is found in *Radla* [*Reisha d’Lo Isyada*].”

The Rebbe explains the significance of choosing this one of many explanations as the “quintessential point” that does “define and capture the **essence** of Chassidus” in the unedited portion of the sicha, in that the various particular explanations are in the manner of “these and these are the words of the Living G-d, whereas the quintessential and central point from which the particular explanations branch out is along the lines of a **psak halacha**.”

IV

How in fact can we know what is the essence and quintessential point of Chassidus? The answer given is (a citation from Tanya), “from its reward – we can know its essence.” Since “spreading

the wellsprings” of Chassidus brings to the coming of Moshiach, then by understanding “the inner substance of Moshiach” we will understand the essence of Chassidus.

So what is Moshiach ultimately all about?

* In the “Days of Moshiach” there will be a number of important new developments:

* The Redemption of the Jewish people (and the Shechina) from exile.

* The Jews will be great scholars and will know hidden matters and grasp the knowledge of their Creator.

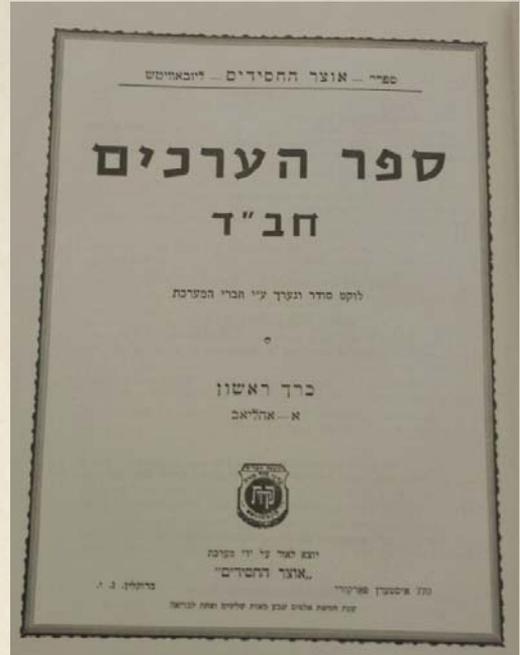
* A change and new dimension within creation itself.

* The revelation of the aspect of G-dliness that is above nature.

Notwithstanding all of the above, they are but offshoots of the core point of Moshiach, namely that he is the **Yechida** that transcends all definitions, and yet, it is specifically from there that all of the other qualities derive.

The Rebbe adds another quality to the ones listed above: **eternal life!** “For the essence of the life-force is altogether without limitations... it is not subject to temporal change... herein is also one of the reasons why there will be eternal life in the Future to Come.” In the present time “only an extension of the life-force is elicited into the world,” “in the future, however, the essence of the life-force will pervade, and every essence is immutable.” Here again is a radical new insight that sees the revelation of Techiyas HaMeisim (Resurrection of the Dead), considered to be a stage that is incomparably higher than the revelation of Yemos HaMoshiach, as a natural consequence of the essence of Moshiach himself, Yechida, and the essence of the life-force.

From here, the Rebbe proceeds to expound on how it is because of the



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complete abstraction of the level of Yechida that it has the ability to permeate and vivify every detail. It is specifically because the quintessential point of Chassidus (as the point of the entire Torah) and Moshiach are above any and all defining characteristics that all of the other defined qualities derive from it. In fact, each of those qualities contain within them, and serve as expressions of, that central point:

The grasp of G-dliness in human intellect, changing the nature of the emotional traits, going beyond the letter of the law and waking up from a state of faint, are **only possible** through the “essential life-force of the aspect of Yechida” (as explained in footnotes 40-42 in the kuntres). To the contrary, that is the quality of Yechida and the quintessential point that it does not negate all of the

other levels (like other revelations that negate anything that is not consonant with them), rather it permeates them and infuses them with life. In fact, “the more it is extended and diffused into the lowest level... then is the essence of its nature more pointedly expressed” (as explained in section 18 and on).

This permeation and infusion of life that Chassidus provides, it does first in Torah itself. In what makes up the bulk of the *kuntres*, the Rebbe takes four levels (Pshat, Remez, Drush, Sod) of interpretation of “Modeh Ani” and shows how the Chassidic explanation of Modeh Ani is not simply there to offer “another explanation,” but rather to reflect the

point of Yechida that is contained therein. That is why it is necessary to analyze the explanation of this quality, in order to see how it infuses life into every single one of the other explanations of Pshat, Remez, Drush and Sod.

The Rebbe takes the subject of Yechida to a level of abstraction beyond the grasp of even the most eminent student of the esoteric and then makes it progressively more tangible, step-by-step, by way of explaining the Modeh Ani that is familiar to every little child. It makes one hardly able to restrain himself from shouting to the whole world about **this essence-dense treatise**.

V

After the general overview of the *sicha*, let’s take a look at some of the (many) novel insights that we can glean from the content.

The simple rule that is put forth as a matter of fact – as a citation from Tanya – regarding the connection between the *avoda* and the reward, “from its reward, we can know its essence,” is actually taking a position on an old debate about the nature of the reward for mitzvos.

According to one view, there is no inherent connection of cause and direct outcome between the mitzva (or *aveira*) the person did and the reward (or punishment) he will receive. Instead, it was established as a “discretionary” system wherein whoever does such-and-such will receive a certain punishment or reward (much like someone who is punished for transgressing the commandment of a human king). The second view however, is that the work/reward relationship is

one of “cause and effect” as a “natural consequence.” As the *Rekanti* in his commentary on the Torah cited in the *SheLaH* says, “All the blessings in the Torah are natural... just as it is the nature of fire to heat and the nature of water to dampen and for bread to satiate, so too, it is the nature of each mitzva to produce the positive outcomes said about it.”

The Rebbe approaches the connection between the “reward” and the “essence” of Toras HaChassidus – the coming of Moshiach, from this perspective. However, here again he takes it another step beyond, i.e. not seeing them as two distinct phenomena with one being the cause and the other being the effect (as natural as that may be), but rather fusing the essence of Chassidus and the essence of Moshiach into one unequivocal point – the revelation of the Yechida.

Reb Yoel, in an article he wrote, brought out this point in real terms. There

he is responding to a debate he overheard about whether it will still be necessary to learn Chassidus after Moshiach comes, “One group argued that spreading the wellsprings is only a prerequisite to the coming of Moshiach, but after Moshiach is already here it will no longer be needed. The other group maintained, and even brought a number of proofs for this, that even after Moshiach comes they will still engage in the study of Chassidus.”

In his words, “The root of their mistake is that according to their way of thinking, the Torah of the Baal Shem Tov and the Geula are two different things. For those who cited proofs that the study of Toras HaChassidus will continue even in the times of Moshiach – their assumed premise is that Chassidus and Yemos HaMoshiach are two different things, but they have “proofs” that the first thing (Chassidus) will still be around during the time of the second thing (Yemos HaMoshiach). However, if they knew that Chassidus and Moshiach are (not two things, but) one and the same thing, there would no place for the entire discussion in the first place.”

This idea relates to the significance of learning Toras HaChassidus in our times, “It is not only prefatory to the revelation of Moshiach, but the actual beginning of that revelation itself. As understood from what is brought in a number of sefarim comparing it to the tasting of the Shabbos foods on Erev Shabbos – it does not mean Erev Shabbos foods that are similar to the Shabbos foods, but rather that on Friday one actually tastes from the Shabbos foods that will actually be eaten on Shabbos.

The difference is that on Shabbos it will be in the way of a formal meal (“seuda”), and on Erev Shabbos only in the manner of a “taste,” as it says in kuntres Inyana shel Toras HaChassidus (cited earlier) that Toras HaChassidus is a sampling of the *Pnimitiyus HaTorah* that will be revealed in the future time.”

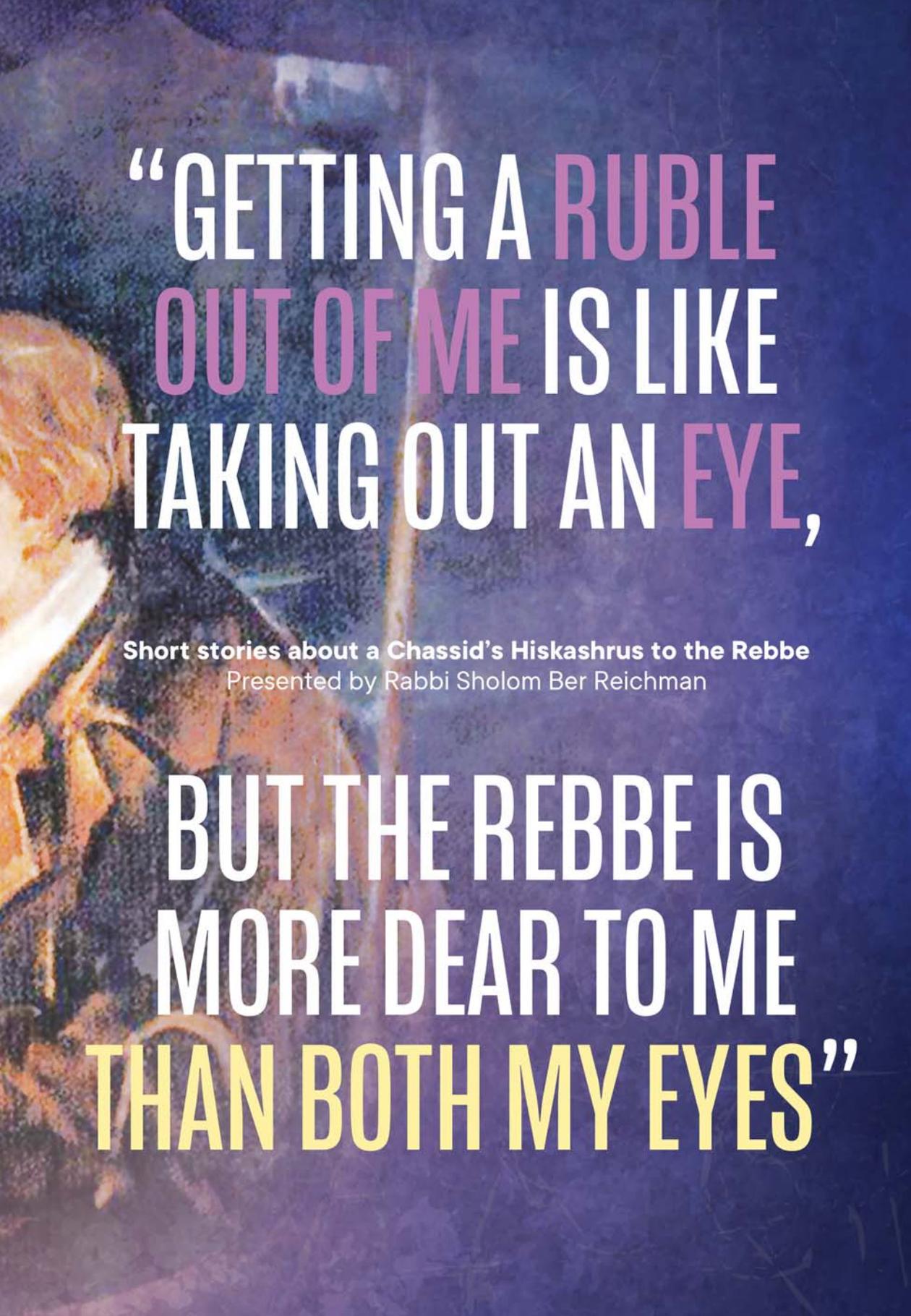
This is also the source of the absolute equivalence of the terms Nasi HaDor and Moshiach She'b'Dor: this is not a combination of two distinct qualities, but rather they are one and the same. It is specifically by the Nesiim of Chabad Chassidus where this “quintessential point” is revealed and manifest, as it says in footnote 43 of the kuntres, “... the Nesiim who revealed Toras HaChassidus, they are the aspect of Yechida HaKlalis of Klal Yisrael.”

In chapter eleven of the kuntres, the Rebbe presents this concept in even sharper terms: Toras HaChassidus and the Nesiim who reveal this Torah are not only the aspect of Yechida and the aspect of Moshiach (and not merely a preface and preparation), even more than that; it is not even possible to “speak of Yechida” without “being Yechida.” This can be seen from the fact that even in the Holy Zohar, “despite being the portion of Sod within Torah,” the level of Yechida is not counted but rather included in the aspect of “neshama l'neshama.” Similarly, in the writings of the Arizal and in Eitz Chaim etc, the level of Yechida is not explained. The Rebbe then states as a matter of fact:

“However in Chassidus, the Yechida of Torah, the idea of Yechida is explained and at length.”⁹ ■

9. Where exactly? The lack of a citation for this statement is thunderous in its silence, giving the impression that the place in Chassidus where “the idea of Yechida is explained and at length” is not found elsewhere, but right here in this kuntres, Inyana shel Toras HaChassidus.





**“GETTING A RUBLE
OUT OF ME IS LIKE
TAKING OUT AN EYE,**

Short stories about a Chassid's Hiskashrus to the Rebbe
Presented by Rabbi Sholom Ber Reichman

**BUT THE REBBE IS
MORE DEAR TO ME
THAN BOTH MY EYES”**

• “THE NASI IS EVERYTHING”

The mashpia, R' Mendel, always stressed hiskashrus. He often said that in his childhood, the Chassidim, balabatim, would sing a tune with these words: “*Essen mir, trinkin mir, tzulib taava; lernen mir, davenen mir, tzulib gaava. Az der Rebbe iz da, iz altz da.*” (We eat, we drink because of cravings. We learn and pray because of pride. When the Rebbe is here, everything is here.)

What does that mean that the Rebbe is here? I think he said that this is when we do things with kabbolas ol. Therefore, everything we do constitutes hiskashrus to the Rebbe and there is no difference between eating, drinking, learning, davening; all as one go upward.

(When he would say this, the mashpiim asked him to sing the niggun but he always said that he didn't remember how it went; he just remembered the words.)

• THE MASHPIA ON THE “OTHER SIDE”

When the main branch of Tomchei Tmimim was in Nevel (in the years 5684-9), the mashpiim were the Chassidim R' Yechezkel Feigin and R' Nissan Nemenov. Although they were the official mashpiim, there was a significant group who received their main Chassidische hashpaa from R' Zalman Moshe HaYitzchaki who was the mashpia of the elder balabatim in Nevel.

Among this group who were *geshvorene zaine* (sworn devotees) as the Chassidim put it, was R' Mendel Futerfas who until his old age remained under the influence of the hashpaa that he received back then. R' Mendel said (to R' Avrohom Meizlich)

that although he had forgotten many things from that age, R' Zalman Moshe was with him, and he pointed at his heart.

Several times, I heard from R' Mendel about the arrest and Geula of 1927 as they experienced it as yeshiva bachurim in Nevel. He described in detail the tremendous joy that was celebrated when the news came on 3 Tammuz that the Rebbe had been released from prison. But the next day, they found out that he had only been released from prison and it was still not possible to see the Rebbe since he had been exiled to Kostroma.

This news made all the Chassidim downcast. The sounds of rejoicing stopped and they sat down to recite Tehillim. That is, the entire world was on one side and R' Zalman Moshe was on the other side (as R' Mendel put it). He didn't stop farbrenging every night and happily drinking mashke, saying: What they say is a lie. The truth is that the Rebbe left prison and the time of the decree has passed.

R' Mendel said that until 12 Tammuz they looked at R' Zalman Moshe as delusional but on 12 Tammuz they all saw that he was right. He, with his powerful hiskashrus, felt that 3 Tammuz was not another stage in the imprisonment but the start of the redemption.

• TO FEEL THE REBBE

At the start of 5700, when the Rebbe Rayatz was under siege in Warsaw, a rumor that was printed in the papers in Eretz Yisrael said that he had ... G-d forbid. Obviously, Anash in Eretz Yisrael were frantic, lest the news be true. When R' Zalman Moshe saw their broken spirits he said, be confident that it's a lie. I know that the Rebbe is alive. Some say he even

swore to this (which needs verification by reliable witnesses).

A while later, when they found out that the report was not true and, boruch Hashem, the Rebbe was alive, the Chassidim saw what a real bond between Chassid and Rebbe is. A Chassid senses the Rebbe in such a tangible way that he can have no doubt about what is happening with the Rebbe who is thousands of miles away. He is certain that the Rebbe is *chai v'kayam* and unharmed.

• EYES THAT SEE THE TRUTH

I heard from R' Zalman Leib Estulin (who said he heard this from Rabbi Yeshaya Zushe Shubov who was known as "der Boider Rav"):

When the Alter Rebbe sat in jail there were many expenses. The leaders of the Chassidim made an appeal and every Chassid gave what he was assigned to give. The Chassid R' Aharon Horowitz (a close talmid of the Alter Rebbe who was later known as the tzaddik of Strashele) traveled to many rich men who were *mekushar* to the Alter Rebbe to ask them for donations.

One of the Chassidim who heard the purpose of his coming, brought him a box which contained a large sum of money and said: I am a miser and getting one ruble out of me is like taking out one of my eyes and if another ruble is taken it's like taking out both ... but since the Rebbe is more dear to me than my eyes, I want to give you whatever you see fit. In order not to suffer great heartache, I will cover my eyes with both my hands while you take what you see fit.

• CERTIFIED KOHEN

I also heard from R' Zalman Leib Estulin:

The Chassid R' Yonah Cohen, who was called Yonah Poltaver in Lubavitch, was unique in his *hiskashrus* to the Rebbe. He would say: I am definitely a kohen (even though nowadays, kohanim are only "presumed" not "definite") because the Rebbe wrote to me, "To Yonah ben Yehoshua Zelig Ha'Kohen." That is the epitome of certainty.

• A FOOL BUT A CHASSID

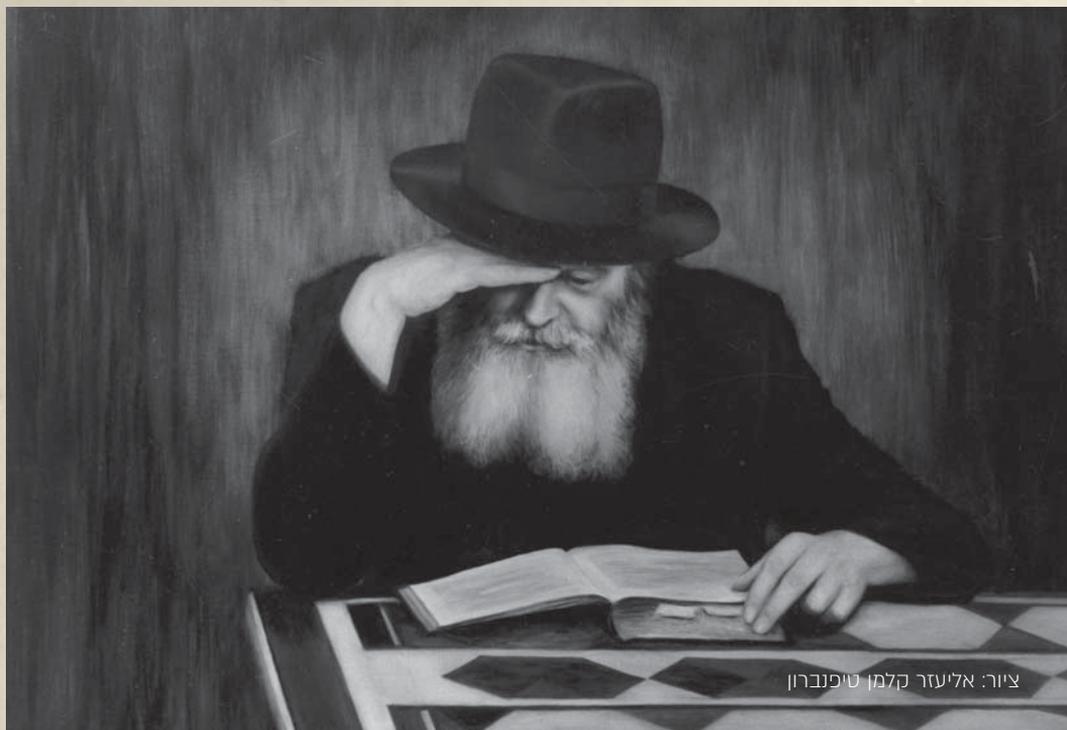
I also heard from R' Zalman Leib:

I was in Marina Roscha for a few years, from 1933-7. They would say about one of the Chassidim who received a letter from the Rebbe in which the Rebbe rebuked him and referred to him as a "Chassid-Shoteh," that despite the censure, the Chassid was happy. He said: In any case, the Rebbe called me a Chassid.

• A FAITH STRONGER THAN MARBLE

Another story from him:

One of the elder Chassidim in Moscow, R' Boruch Refaelson, related how his father who was from Lithuania became a Chassid of the Tzemach Tzedek. One time, he ended up in Lubavitch as a "borer" in a *din Torah* and he stayed in Lubavitch for Shabbos. On Shabbos, he saw his host rushing and when he asked him what happened for it wasn't *mincha*, the man said that the Rebbe was saying Chassidus. At first, he didn't want to go but then he reconsidered, since many traveled with great exertions and here he



had a ready-made opportunity to hear the Rebbe and so he went.

When he arrived, he heard the Rebbe say that out of one kernel grows a sheaf which contains three hundred kernels. He wondered how the Rebbe knew the number of kernels and the Rebbe immediately interrupted the maamar to say: “Yes, there are three hundred kernels on a sheaf. That is what it says in the sefer *Kad HaKemach*.” The Chassidim were surprised and did not understand what this comment was about but he felt a total change of heart.

The story, up until this point, is already printed in *Reshimas Devarim* by Rabbi Yehuda Chitrik. R' Zalman added to it (and said he once asked R' Chitrik why he did not write the end of the story and was told that is all he heard from him) what R' Boruch said quoting his father, that when he saw the Tzemach Tzedek's

ruach ha'kodesh a deep faith in the Rebbe entered him so that even if the Rebbe told him to put his fingers into a marble wall he would not have the slightest doubt that his hand would easily go through the wall.

• THE REBBE'S TORAH

At a farbrengen in Kislev 5749 in Beis Moshiach (=770), R' Aharon Serebryanski of Australia related:

I heard from R' Betzalel Wilschansky that a Chassid of the Tzemach Tzedek had yechidus with the Rebbe Maharash and the Rebbe asked him whether he learned his (the Rebbe Maharash's) maamarim.

The Chassid apologized and began explaining his long day. He had assessed that in the limited time he had to learn Chassidus he was unable to learn the maamarim of the Rebbe Maharash. He said it would be impossible not to learn

the “Chassidische parsha” (Torah Ohr and Likutei Torah of the Alter Rebbe) and then he learned the maamarim of the Tzemech Tzedek on the parsha, which left no time to learn the Rebbe’s maamarim.

The Rebbe said: First learn my maamarim and then you will see that you will be able to learn everything you were learning previously.

• TRUE CONNECTION

I heard from R’ Shmuel Chefer:

There was the terrible story that took place at a farbrengen of the Rebbe in 5724 when the Rebbe mentioned the Jews in Russia and afterward said it had been an “auspicious time” and nobody asked (that they be allowed to leave). Everyone immediately began to ask but the Rebbe did not respond to these requests (since it had been an “arousal from above”).

Afterward, R’ Nissan Nemenov farbrenged and said: What was the Rebbe demanding of us? Did the Rebbe expect us to know when it was an auspicious time up above? Rather, our *hiskashrus* to the Rebbe ought to be so deep that our feelings should prod us that it is now necessary to ask at a time that the Rebbe sees as auspicious.

• ROYAL FAMILY

I heard from R’ Yehuda Leib Zalmanov:

Rashag, son-in-law of the Rebbe Rayatz, lived in Tel Aviv for a while, before World War II. Among Anash there were a few his age who had learned with him in Tomchei Tmimim in Lubavitch. They acted with him as with an equal and some even said jokes in front of him.

After he left one of the farbrengens, R’ Zalman Moshe said to one of those present: We have among us here someone who is from *tzarskiye samisestyeva* (“the royal family”) and you have the nerve to joke around in his presence?

• WHOLEHEARTED

At a farbrengen which took place in 770 with R’ Pinye Korf, he spoke about how precious every movement and matter of the Rebbe is to a Chassid. He spoke about all the *kochos* that the Rebbe invested into the elections for rabbanim of Crown Heights. He said how amazed he was when he saw R’ Asher Sossonkin put on a gartel before he voted, just as he would before davening. That’s the way, said R’ Pinye, that the feeling of a Chassid ought to be when carrying out any instruction of the Rebbe.

• HE’S LOOKING

Someone complained to the Rebbe in *yechidus* (at the end of the sixties) about alien thoughts and mentioned the verse, “it is desirous to the eyes.” The Rebbe said, “Keep a picture of the Rebbe with you and when thoughts occur to you, tell the *yetzer hara* – he’s looking!”

• HE’S WATCHING YOU

Rabbi BSZ once had *yechidus* (around 5729) and complained that the *yetzer hara* occasionally disturbed him. The Rebbe said: Keep a picture of the Rebbe, the Nasi, and every time difficulties arise, look at the picture and it will remind you that the Rebbe is always looking at you. Consequently, it will be possible to withstand the matters of impropriety. ■

“Why

are you learning here and not learning in yeshiva?” asked the Gerrer Rebbe. We told him the truth, that in yeshiva they did not allow us to learn Tanya. When the Beis Yisrael heard this, he thundered:



“NEWSPAPERS ARE OK,

The columns of the original “Hatomim” published in Warsaw eight decades ago, featured the stories of Chassidim who came from other circles to bask under the light of the Rebbeim, often enduring many hardships on their way >



BUT NOT TANYA?!”

> **Horav Hatomim R' Shabtai Slavaticki, shliach in Antwerp and sought-after mashpia tells how he came close to the great light of the Rebbe. Presented by Rabbi Levi Yitzchok Avtzon, as heard at a Chassidische Farbrengen > Next Page**

THE “PAYOUT” THAT PAID DIVIDENDS

My connection with Chabad actually began before World War II. My grandfather was one of the rabbanim and dayanim of greater Warsaw and also served as rosh yeshiva in the Ohr HaChaim yeshiva, wrote sefarim, and was a respected rav accepted by everybody.

One day, my father, who learned in his yeshiva, was walking down the street and decided to enter a beis medrash to learn. When he entered, he noticed a little sefer without a binding that was on the table and opened it.

At just that moment, his father passed by the beis medrash and saw his son through the window as he was perusing a little book. He went inside and looked at the open book and his heart sank for it was it no less than the Sefer HaTanya.

He took my father home, lay him on a bench and gave him a “payout” and perhaps this “payout” is “what stood by our fathers and us,” and was the seed that was planted to have the privilege to be drawn close to the light of Chabad Chassidus. Years later, my father was at the Rebbe for yechidus and he received letters and guidance from the Rebbe.

“RED SHEETS” YES, AND THIS NOT?

In Rabbi Shlomo Zalman Auerbach’s Yeshivas Kol Torah there was a Tanya shiur given by Rabbi Yosef Segal. R’ Segal’s approach was to go around and get information about the guys who were considered gifted and knew how to learn and wanted something beyond that. That is how he got to me. We met on the way

to a tish by the Gerrer Rebbe, the Beis Yisrael. R’ Segal began talking in learning with me about the famous Ketzos about why shlichus would not apply to putting on tefillin. I was impressed by his depth. Later on we met at the tish itself and the conversation continued. It seemed to be a chance encounter.

A while later a bachur, a Gerrer Chassid with whom I learned, told me confidentially that there is a Tanya shiur. When I asked who gives the shiur he said it was Rabbi Yosef Segal, the one you met at the tish with whom you were impressed.

.....

“Why are you learning here and not learning in yeshiva?” he asked. We told him the truth, that in yeshiva they did not allow us to learn Tanya.

.....

The truth is that at first I didn’t want to go; after all, I was from a Litvishe family that was very far from Chassidus in general and especially Chabad, but my curiosity to find out why we were opposed is what tipped the scale. I decided to go once or twice to learn Tanya.

The shiur took place secretly in a school in Bayit Vegan; they had somehow gotten the key. We gathered for the shiur and each of the bachurim had to knock a certain way and then the door was opened.

This went on for several weeks until one of the rabbanim in the yeshiva got



wind of this “terrible crime” and forbade attendance at the shiur.

We had to stop the shiur for a while. After a while, the shiur resumed but then again, the yeshiva found out and it was stopped. In the end, after a long time, the shiur resumed and took place in the shul of the Amshinover Rebbe in Bayit Vegan. We learned underground as in communist Russia. We would leave yeshiva in the middle of the night via the windows and go to Amshinov.

There was a particular sweetness to this shiur and there were some interesting stories that took place there. The Beis Yisrael of Ger would leave his house at night and visit Admorim in Yerushalayim. [Presumably he had his reasons but the obvious reason was so as not to have a tumult with the Chassidim if he went during the daytime.]

One night, when he went to visit the Amshinover Rebbe, he entered the shul and saw us learning. He stood on the

side and listened. We became excited and stopped learning. He told us to continue. I tried mumbling a few words. Then he asked where we were from. We told him from Kol Torah.

“Why are you learning here and not learning in yeshiva?” he asked. We told him the truth, that in yeshiva they did not allow us to learn Tanya.

When the Beis Yisrael heard this, he thundered, “*Roite bletelach tor men, un dos nisht?!?*” (Red pages, i.e. *Maariv* and *Yediot Acharonot*, whose headlines were in red, can be read and this not?!)

After a number of weeks, I was called in by Rabbi Auerbach who asked me why I said he does not allow the learning of Tanya in yeshiva. I hesitated to respond but he insisted I answer and I said: I didn’t say, G-d forbid, that Rabbi Shlomo Zalman Auerbach does not allow it but there are rabbanim in the hanhala of the yeshiva who forbade us from learning Tanya in yeshiva.

“THE LUBAVITCHER REBBE HAS A ‘FAR SIGHT’”

R' Shabtai Slavaticki relates:

Since I mentioned the Beis Yisrael of Ger, I would like to tell an incredible story. A shidduch was suggested to the parents of one of my friends in Yeshivas Kol Torah. Since they were Gerrer Chassidim, they asked the Beis Yisrael about it and got his okay to proceed with the shidduch. The bachur was part of the group of bachurim who learned Tanya and when his parents presented this shidduch he asked me what to do. I told him to write to the Rebbe.

A few weeks went by without an answer. The bachur wrote again and once again, there was no response. We asked Chassidim what to do and they said if the Rebbe does not answer, one does not consider the shidduch.

The bachur was in a quandary. His parents had gotten the green light from the Beis Yisrael for the shidduch and

he had asked the Rebbe, without their knowledge, and did not receive an answer. What should he do?

For several days, the bachur walked around the yeshiva in a daze. I asked him what happened and after nudging him he finally told me. I told him that I thought the best thing was for him to go to the Beis Yisrael and ask him what to do.

He did so. When the Beis Yisrael heard about the Rebbe's (non) answer, he leaned his head on his hands. After a while he raised his head and said: *Der Lubavitcher Rebbe hut a vaite kuk* (The Lubavitcher Rebbe has a “far sight”). When the bachur asked what to tell his parents, the Beis Yisrael said he would take care of it.

[What happened subsequently I don't know, but his parents did not speak to him about this shidduch again.]

R' Auerbach listened and then said that from now it was permitted to learn but “without a commotion.” At first, it was fine but after a short while more bachurim joined and it was quite a large group of talmidim learning Chassidus in yeshiva and in the end it became a commotion and this led to things that now is not the time to discuss.

INTERNAL STRUGGLE IN SEARCH FOR THE TRUTH

A few years of searching went by with the approaches of Mussar such as Novardok and Kelm and concluded with

various Chassiduyos. In the end, I felt my place is in Chabad. My parents and various rabbanim were not exactly pleased with the idea and tried in various ways to dissuade me from going to Chabad. They told me all kinds of stories etc. and described what I would lose if I learned in Chabad.

I began to have reservations and decided to send a letter to the Rebbe. I wrote the whole story from beginning to end and added that now I have doubts and asked the Rebbe to guide me.

After a short time I received an answer from the Rebbe in which the Rebbe circled

the words about my having doubts and made a line and wrote, “based on this, stay and don’t switch.”

This impressed me since I had constantly been told that Chabad wants to grab bachurim from yeshivos and they did not have the benefit of the bachurim in mind. I felt that the Rebbe was saying to me, they’re not pursuing you! They don’t want to grab you! If you have doubts, so don’t go to Chabad.

I knew that many of the complaints against Chabad were incorrect and were in the category of *motzi shem ra* (slander) and surely the Rebbe knows that many of the claims that I wrote in my letter about Chabad are wrong but the Rebbe did not get into that, he didn’t argue. He just related to my situation, my doubt about switching to a Chabad yeshiva and if I had doubts and wasn’t at peace with it, even if the reason was not justified and was sourced in lies, he still told me not to transfer to Chabad.

It was this answer that brought me to Chabad. To enter Chabad you need a bit of mesirus nefesh and a bit of *hanachas atzmuso* (putting one’s self aside). If you are not sure, don’t come.

I went to yeshiva in Kfar Chabad and went to the mashpia, Rabbi Shlomo Chaim and told him the whole story. R’ Shlomo Chaim said that to come to Tomchei Tmimim takes mesirus nefesh. “Your mesirus nefesh is to enter yeshiva despite everything.”

I continued learning Chassidus and trying to cleave to the ways of Chassidus and wrote to the Rebbe again. I received an answer and bracha about entering yeshiva. Then I “officially entered” a Chabad yeshiva.

SHLICHUS TO ANTWERP

After learning in Kfar Chabad I went on Kevutza to Beis Chayeinu. I married and R’ Mendel Futerfas told me he thinks I need to continue learning in yeshiva. I also checked out some shlichus possibilities in Eretz Yisrael in Afula, Natzrat, Eilat etc. and when I had yechidus with my kalla we wrote all the possibilities.

The Rebbe read our letter and after a few seconds he looked up and said in surprise, “Why are you only thinking of shlichus in Eretz Yisrael and not about outside of Eretz Yisrael like Antwerp where you can do a lot of spreading of Judaism in general and spreading the wellsprings in particular?”

We left the yechidus in utter shock. We had thought of everything but not about going out of Eretz Yisrael, to Antwerp.

Discombobulated, I went to R’ Mendel Futerfas who had also come for Tishrei and told him what the Rebbe said. He did not believe me. He thought I hadn’t heard the Rebbe properly. “Maybe you were overwrought and did not properly hear what the Rebbe said to you.”

R’ Mendel spoke with R’ Chodakov and told me to write a note that said we heard such and such but R’ Mendel and R’ Chodakov told me to write again to clarify whether this was really true.

The Rebbe immediately sent out the upper part where I had written what we had heard and added a few words to it. The Rebbe ripped off the rest of the letter where I wrote about any questions.

Since then and until the true and complete Geula we are on the Rebbe’s shlichus in Antwerp. ■

לזכות

הת' מנחם מענדל, חיה מושקא,
חנה, שיינא ושניאור זלמן

קרומבי



In Memory of

Harav HaChosid Rabbi **Tzvi Hersh**
Ben Harav HaChasid Rabbi **Ben Tzion**
27 Elul

Moras Mrs **Rivka**
Bas HaRav HaChasid Rabbi **Tzvi**
29 Tammuz

By her children
HaTomim Rabbi **Shmuel** and
HaTomim Rabbi **Yaakov Mordchai**

Spritzer