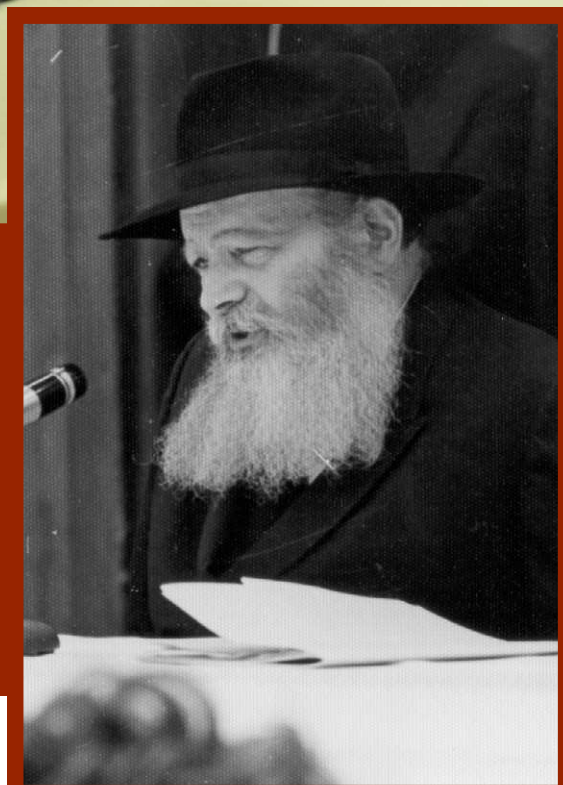


NAVIGATING THE SEA

*A Look at the Development and Printing
of the Rebbe's Sichos*



The Chabad Bookshelf has over one thousand volumes of Chassidus. In contrast to other Chassidishe circles, Chabad places an emphasis on the personal understanding of each individual chossid. Connecting to a Rebbe is not enough to sustain an active love and fear of Hashem; the only way to be an active chossid is through studying Chassidus and the meditating on the concepts contained therein.

Each of the Rabbeim would speak and write Chassidus, and these writings were later published in book form, some comprising many volumes.

It is to our great fortune that our Rebbe

spoke Chassidus for many thousands (over 11,000!) of hours. Sichos, Maamorim, letters, and Reshimos, all add up to a colossal amount of Torah.

There are those that are confused by the many different sforim of the Rebbe with similar sounding names, Sichos Kodesh, Likkutei Sichos, Sefer HaSichos, Toras Menachem. Add the Yiddish and Lashon Kodesh sichos to the mix and it can be a challenge to know where to find a specific sicha.

With this article, and the accompanying chart, we hope to clear your confusion. We will explain the background of each sefer, why and how it was printed, which sichos

you can expect to find in each volume, and the language those sichos are in.

The Rebbe's Torah is unique in that it was not written by the Rebbe himself.

The historical precedent for this is the Alter Rebbe who only wrote two of his many sforim: the Shulchan Aruch and the Tanya. Aside for these two, all his other Torah, be it Maamorim, Lekutei Torah, Torah Or, were written by his MANICHIM.

A MANIACH is the title of the transcriber that would record on paper the Chassidus spoken by the Rebbe. A CHOZER would also review the Maamor in

public for those who wished to review the Maamor.

The Alter Rebbe's MANICHIM were, interchangeably, his son, the Mittler Rebbe, his brother, the Maharil, and the chossid Reb Pinchas Reizies. Some maamorim were even transcribed by all three.

Throughout the generations of Nesiei Chabad, the Rebbeim would usually say chassidus at set times – Shabbos Night or Yom Tov for example – and later write the *maamar* for distribution and study. Sometimes the Rebbe would first write the *maamar* and deliver it on a later date. Rarely, the *maamorim* would be disseminated without an oral delivery. The third section of Hemshech Ayin Beis (5672) is one of those rare occurrences, being printed

without ever being delivered orally.

The Rebbe didn't write his own Torah, neither sichos nor Maamorim. It was left to the Chozrim and Manichim to put the Rebbe's words on paper in an intelligible manner.

As a general rule, no sichos or Maamorim would come out from the official Chabad sources without the Rebbe first looking them over and editing them. This was known as the Hagaah – editing. Something that was edited by the Rebbe is called מוגה (Mugah).

The Rebbe, with the worries of the Jewish nation resting on his shoulders, did not have the time to edit every single sicha. In the earlier years a few of the sichos that the Rebbe found time for were edited, but soon

the system developed for unique or special sichos to be given to the Rebbe for editing. These could have been for special occasions, or when the Rebbe launched a new mivtza or project.

However, Chassidim could not contain their great love and interest in the Rebbe's Torah and soon unedited sichos and maamorim began to circulate. These were transcribed by the bochrin and chozrim and spread unofficially. These are known as בלתי מוגה (Bilti Mugah)

It is beyond the scope of this article to describe the history of the Chozrim and Manichim; we leave that for another time. We will also limit our focus to the sichos and not discuss the maamorim, letters or Reshimos.

Lekuttei Sichos 39 Volumes

Ever since the letter in which the Baal Shem Tov reveals the words of Moshiach, "I will come when your wellsprings have spread to the outside," spreading Chassidus has been a high priority among Chassidim. In the early 5710's, one of the principal ways of doing this was by visiting shuls on Shabbos afternoon and delivering a talk of Chassidus.

Towards the end of 5718 the Rebbe gave another push to this initiative when he began the all-out campaign of "Ufaratzta!" – the call to actively step up the effort to spread Chassidus and Yiddishkeit to the

four corners of the world.

To enable Chassidim to review sichos in shuls, Vaad LeHachzoras Dach (already an active committee) began to prepare sichos specifically for chazzara.

These were specially chosen sichos from the years 5710-5719, re-written to bring the primary ideas to the fore and provide an easy style for chazzara. To make it as easy and understandable as possible, it was written in Yiddish and the style was simplified, thus explaining basic Chassidic concepts in more depth. Some of these Likkutim were a



collection of sichos, all advancing the same topic.

The Rebbe would edit these sichos that were then published by the Va"LD in small pamphlets. Soon, the responsibility for printing the booklets was given to Tzach (Lubavitch Youth Organization) who would distribute them around the New York area and send them, by request, to Chassidim around the world.

The first sichos began to appear Shavuos 5718 and publication continued for one year until Shavuos 5719.

In honor of the Rebbe's thirty-fifth anniversary, 14 Kislev 5719, Tzach held a Farbrengen at which it was proposed to print all the Likkutim in one book to be called Sefer Hasichos. Even though the Rebbe agreed, one thing led to another and it took another three years until the sefer was published.

Finally, right before Yud Alef Nissan 5722, the Rebbe's sixtieth birthday, the very first Likkutei Sichos (called at the time Sefer Hasichos) came back from the publisher. The Rebbe brought the first sefer along with him to the Yud Alef Nissan farbrengen.



Likkutei Sichos cont.

The publication of these sichos stopped for a while but resumed in the end of 5729. These later likkuteim were more difficult and longer, aimed at the more educated crowd.

A team of scholars would organize the ideas raised in the original sicha, omit those the Rebbe had only mentioned in passing, and add references and footnotes. This write up would go to the Rebbe who carefully edited each word.

FORMAT OF THE SEFER:

Likkutei Sichos was printed for each Shabbos in booklet form. Full volumes were printed as soon as enough material was accumulated, i.e. every few years of Likkuteim would be printed in one volume. So in truth, Likkutei Sichos is really 9 volumes of sichos

on all the parshios of the Torah. This makes finding a sicha somewhat easier, for every fifth volume is Breishis.

As mentioned, the first sichos were published for chazzara in shuls, and they were therefore written in Yiddish. Later, it was decided to change the language to Lashon Kodesh. Many people are not able to learn in Yiddish, even if they are fluent in that language, and generally sforim are printed in LaHaK. Thus, from Chelek 10, the sichos began to appear in LaHaK.

After a few years, and the printing of another set of Likkutei Sichos (volumes 10-14), technical difficulties disrupted the continuation of LaHaK, and the Likkuteim were once again being prepared in Yiddish. This

continued until vol. 30, when they were permanently changed back into LaHaK. This is why some volumes are in Yiddish and some in LaHaK.

הוספות - SUPPLEMENTS:

Anything that had been edited by the Rebbe in the intervening time since the last volume of Likkutei Sichos had been published was inserted in the back of the next volume. This includes letters, Michtovim Klollim, and single sichos that had been printed. Anything that was inserted in הוספות were re-edited by the Rebbe especially for Likkutei Sichos.

LANGUAGE:

Yiddish and LaHaK.

Sichos Kodesh 50 Volumes

As mentioned earlier, unofficial transcripts of Farbrengens began to circulate almost immediately after Yud Shvat. A group of bochurim started transcribing every Farbrengen and sicha, sending out the *hanachos* (transcriptions) to chassidim and communities who had requested them. This group was called Vaad LeHafotzas Sichos. Later the people working on these sichos were the ones preparing and printing the Likkutei Sichos, and the unofficial *hanachos* were shelved.

This continued on and off until 5736 when Vaad Hanochas Hatmimim was founded to specifically to make *hanachos* of each Farbrengen. From then, **not one** Farbrengen is missing.

In 5745, a few bochurim began an ambitious project to collect all the scattered *hanachos* and print them in one set of sforim – to make all the sichos accessible for study. They combed libraries and personal collections to print the 50 volume set.



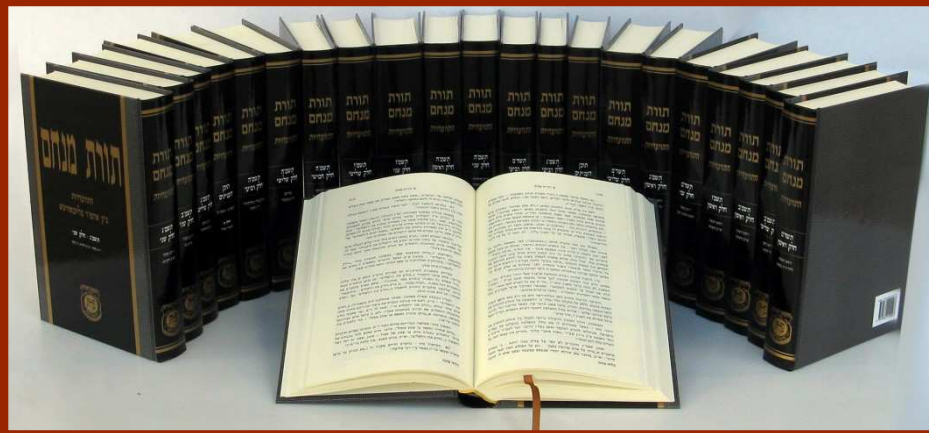
FORMAT OF SEFER:

According to the date spoken, and more or less the words of the Rebbe as spoken.

LANGUAGE:

Yiddish.

Toras Menachem 5710-5727 45 Volumes; 5742-5752 42 Volumes



With the Yiddish *hanachos* published by Vaad Hanachos Hatmimim, the next thing needed was LaHaK, both for the “Yeshiva

world” and for those chassidim who did not understand Yiddish.

In 5742, Vaad Hanachos B’LaHaK was

established to write *hanachos* in Lashon HaKodesh. They continued this work until 5752.

Today Vaad Hanachos B’LaHaK is on a historic project to organize, and translate into LaHaK, all sichos from 5710 onwards. To complete this task, they are collecting many lost sichos and filling in missing sections of Farbrengens from private notes written at the time. Their next sefer is expected before this Gimmel Tammuz.

FORMAT OF SEFER:

According to the date spoken, and more or less the words of the Rebbe as spoken.

LANGUAGE:

LaHaK.

Sefer HaSichos 11 Volumes

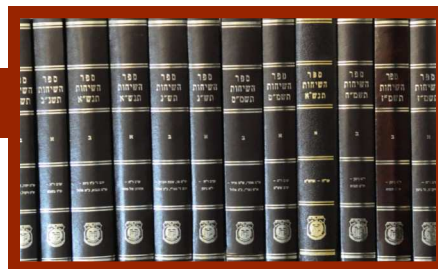
Through the years the Rebbe would edit single sichos which would be published in small pamphlets. These would be published in the back of Likkutei Sichos as part of the supplements (Hosafos).

Unlike the Likkutei Sichos that were considerably worked on, usually collating a few sichos and completely changing the format from that of a spoken sicha to a question answer format, these sichos were formatted closer to the way they were originally spoken.

Already from 5744, the amount of *Mugah* sichos began to grow, but the real explosion

came in 5747, when the Rebbe began to edit sichos every single week. Starting Tishrei 5748, the Rebbe would edit a sicha each week. Vaad Hanachos Hatmimim, and Vaad B'LaHaK would alternate weeks, preparing the sicha in their language, VAH"YH in Yiddish and VHB"YH in LaHaK. They were intended for printing in the weekly magazines, the Yiddish *Algemeiner Journal* and the Hebrew *Kfar Chabad*. Each respective paper would print the *Mugah* sicha one week and translate the sicha from the other paper the next week.

The sheer volume of the sichos made it impossible to include them in the back of



Likkutei Sichos, so a separate collection was created, called Sefer HaSichos.

FORMAT OF SEFER:

The sichos are taken from Farbrengens and organized into a print format. Most of what was said at the Farbrengen is included in this write up.

LANGUAGE:

Yiddish and Lashon Kodesh in alternate weeks.

To read further, and in more detail, see Kuntres Toras Rabeinu VeHotzahoso Leor, Vaad Tamidei Hatmimim, 5770.

Mugedike Sichos are Pikuach Nefesh Mamosh!

The constant call to chazzer Chassidus in shuls led two bochurim, Reb Leibel Raskin and Reb Nachmen Sudak, to send a letter to the Rebbe before Shavuos, 5718. Writing in the name of the volunteer speakers, they asked the Rebbe to edit each week a sicha from one of the previous years that they could then use to chazzer in the shuls.

Rabbi Raskin later related how after they had begged and pleaded with the Rebbe, Rabbi Chadakov gave them a message from the Rebbe: You yourselves know the value of the Rebbe's time. Do you not know he works on severe life-threatening issues? A Jew is lying down, his heart is being cut open, he is losing blood and he asks for a bracha and an answer to his letter. How do you have the audacity to ask the Rebbe to take from his precious time to edit sichos for your convenience?

They were not fazed and replied that for Chassidim sichos from the Rebbe are vital, for them not having sichos is also life threatening...

Rabbi Chadakov brought their response back to the Rebbe, and, to the Chassidim's great joy, he accepted their argument and agreed to their request. It was then that the first Likkutei Sichos were made public.



THE REBBE THROUGH

5710	5711	5712	5713	5714
Sichos Kodesh (Published 5745)				
Toras Menachem (Published 5752—Present)				
5720	5721	5722	5723	5724
			Likkutei Sichos Vol. 3-4	
Sichos Kodesh				
Toras Menachem				
5730	5731	5732	5733	5734
Likkutei Sichos Vol. 5-9			Likkutei Sichos Vol. 10-14	
Sichos Kodesh				
5740	5741	5742	5743	5744
	Likkutei Sichos Vol. 20-24		Likkutei Sichos Vol. 25-29	
Sichos Kodesh		Toras Menachem (Published 5742-5752)		
5750	5751	5752	5753	5754
Likkutei Sichos Vol. 35-39				
Sefer HaSichos				
Toras Menachem				

E'S TORAH THE YEARS

5715	5716	5717	5718	5719
			Likkutei Sichos Vol. 1-2	
5725	5726	5727	5728	5729
5735	5736	5737	5738	5739
	Likkutei Sichos Vol. 15-19			
5745	5746	5747	5748	5749
		Likkutei Sichos Vol. 30-34		
		Sefer HaSichos (Published 5747-5752)		

KEY

Yiddish

Muga

Bilti Muga

Lashon
Kodesh

Muga

Bilti Muga