

לע"נ
הרה"ת ר' לוי יצחק בן ברוך בענדיט ע"ה
תנ"ב.צ.ה.
נדבת משפחתו שיחיו

רשומות

A PRICELESS TREASURE

AS CHASSIDIM, EVERY AREA IN THE REBBE'S TORAH IS IMPORTANT AND STUDIED WITH UTMOST DILIGENCE.

Each possesses a special necessary component to our everyday lives. Yet the world of the Rebbe's Reshimos is unique in so many ways. Today, so many of us throughout the world study the Reshimos on a regular basis, delving into the world of the Rebbe's concise Torah thoughts, which lay hidden for so many decades;

Here we offer a glimpse into the more than six hundred pages of this unique treasure;

What are the Reshimos; what is the story behind them; what are the sections they contain, and what are the lessons we can learn from them...

We would like to thank Rabbi **Chaim Shaul Bruk**, Rabbi **Yosef B. Friedman**, and Rabbi **Levi Greisman** for their invaluable help in preparing this article. We were also greatly assisted by JEM's soon-to-be published book "The Rebbe's Early Years".

LIGHT IN A TIME OF DARKNESS

It was during the difficult period after Gimmel Tammuz, 5754, that a new light began to shine: In a drawer in the filing cabinet in the Rebbe's *yechidus* room, three binders filled with the "reshimos" were discovered. Hundreds of pages, covering a wide range of Torah topics; *nigleh*, *Chassidus*, *halacha*, *minhagim* and lessons in *avodas Hashem*, written in extreme concision, in a small, crowded yet meticulous writing. The Reshimos were written on loose-leaf graph paper measuring approximately 8 ¼ by 5 ¼ inches, in the Rebbe's packed miniscule handwriting, seemingly written only for his personal use.

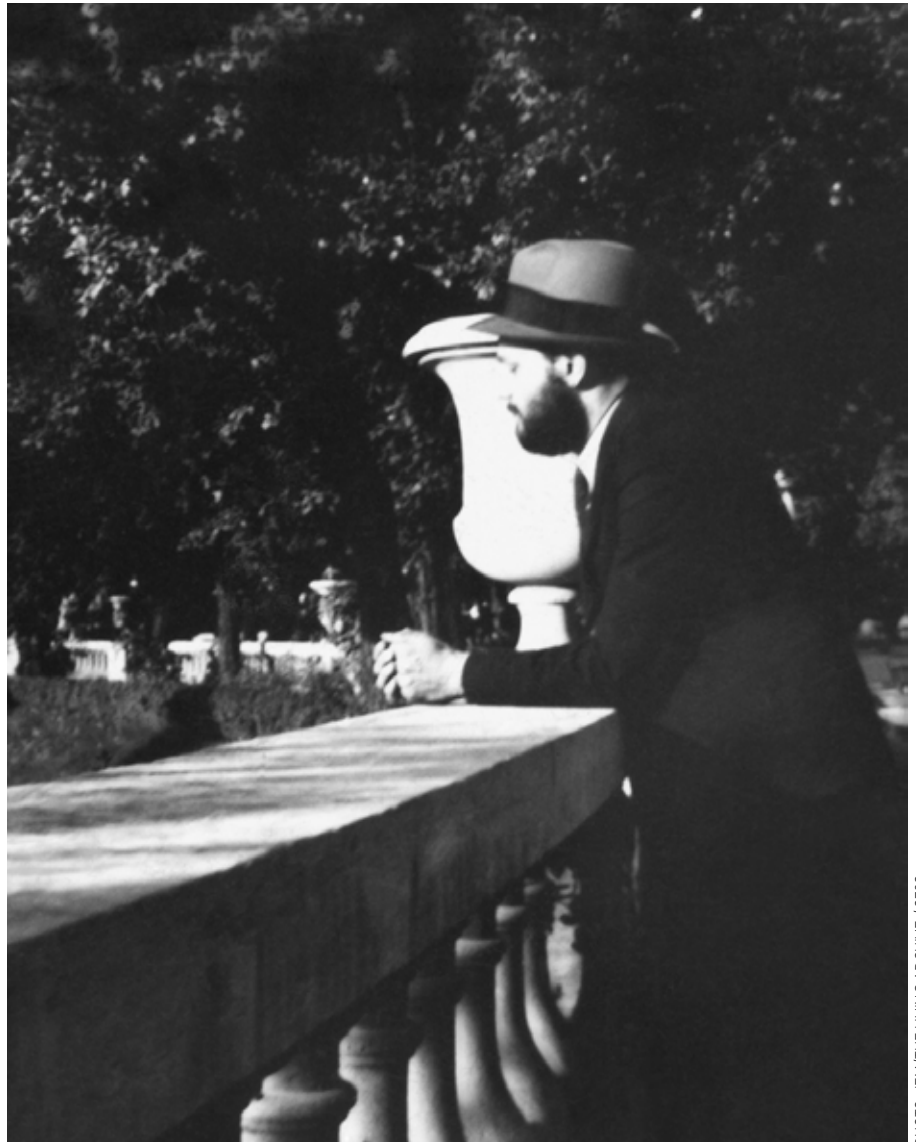
Kehos appointed a select team of editors, led by Reb Yoel Kahn, to prepare the Reshimos for publication. Each week a booklet was published, in which a Reshimah was brought to light, replete with footnotes and inter-word explanations, filling in suggested words and sentences in an attempt to explain the Rebbe's terse style.

In contrast to the vast majority of the Rebbe's Torah, which was generally recorded by *chozrim* and *manichim*, and oftentimes edited by the Rebbe, Reshimos is unique in that it was written entirely by the Rebbe.

Once all the Reshimos were published, comprising one hundred and eighty seven booklets, they were published together in a multi-volume set, in the same order as they appeared on a weekly basis. The *Reshimas Hayoman*, *Reshimas Hamenorah*, *Shnayim Ochazin Bitallis*, and the *Reshimos on Tanya*, being lengthy and independent topics, were each printed as individual *seforim*.

RESHIMOSAI

During the preparation of the first volume of the Rebbe's *Igros Kodesh*, the Rebbe gave a collection of his letters from the years before the *nesius* to be included in the *sefer*. Amongst the letters were a



THE REBBE AT THE JARDIN DU LUXEMBOURG PARK IN PARIS.

few pages of the Rebbe's *chiddushei Torah* written during that period.

While this was perhaps the first time anyone had seen these writings, the existence of the Reshimos had already previously been known. In many letters and *sichos*, the Rebbe had referenced "reshimosai," "my reshimos from the year..." etc.¹

When Rabbi Michoel Seligson was working on his edition of *Hayom Yom* with explanations and footnotes, the Rebbe lent him a copy of the first print of *Hayom Yom* on which the Rebbe had written the sources to the sayings and *minhogim* in the *sefer*². Many references were to "Reshimosai."

It was only after Gimmel Tammuz that the Reshimos were discovered in their entirety, and made available to the public.

A LONG OVERDUE PROJECT

Of the three binders, the first contains more than three hundred pages of *mafteichos* (indexes) to the basic *sifrei Chassidus*—*Tanya*, *Torah Ohr* and *Likutei Torah*, as well as a list and index of the *maamorim* of the Rebbe Rashab and the Frierdiker Rebbe, and a list and synopsis of the letters that the Rebbe received from his father, HoRav Levi Yitzchak. The *mafteichos* on the *maamorim* of the Rebbe Rashab contains a collection of "marganisi"—pearls—from his letters,

PHOTO: JEW/ THE LIVING ARCHIVE / 2702

sichos, and *maamorim*, and a separate section on his insights and *hagahos* on *Tanya*.

In contrast to regular indexes where the aim is simply to list all of the topics mentioned in the book, the Rebbe's *mafteichos*, which were published over the years, are written with incredible specificity, with many topics in *Kabbalah* and *Chassidus* defined by their seemingly innocent placement in one *erech* or another. One can gain much understanding of a subject by simply paying close attention to what is

mentioned within an *erech*, and what is left out.³

We do not know exactly when the Rebbe wrote the indexes; however, in the preface to *Sefer Hamafteichos* (published in 5766), the Rebbe writes:

These indexes were created at various times and under various conditions; in times of tranquility and plenty, and in times of distress and oppression. Therefore they do not have a consistent approach. But there is no time now to write them anew.

The first index was made public in 5714, when the first edition of *Tanya* was published in the United States, and the Rebbe added his *mafteiach* to the back of the *sefer*.

IN THE BEGINNING...

The second and third binders contain the bulk of the printed Reshimos. They are filled with over three hundred pages of *chiddushei Torah* the Rebbe wrote in Europe: notes for numerous farbrengens and public addresses that the Rebbe held; *reshimos* on *Tanya* known as *Mar'eh Mekomos*, *Hagaos v'Haoros Ketzoros*; correspondence with various individuals; and a detailed diary describing the things he saw and heard from the Frieddiker Rebbe, known as *Reshimas Hayoman*.

The third binder contains, exclusively, the Reshimos that the Rebbe penned in the United States, which consists mostly of notes that the Rebbe wrote in preparation for addresses at various functions, farbrengens, and *simchos* that he attended.

One can gain much understanding in a subject by simply paying close attention to what is mentioned within an *erech*, and what is left out

The sheets in the binders are not in a very specific order, and many Reshimos were written without mention of a date or location where they were composed. However, from those that do state dates and locations, we are able to get a general picture as to when the Reshimos in general were written, as well as an insight into the Rebbe's activities during the years before the *nesius*, shedding light on this somewhat unknown period of the Rebbe's life.

The earliest dated Reshimos are mainly copies of the Rebbe's correspondence

THE MAFTEICHOS REVOLUTION

During his early years in America, the Rebbe initiated what was essentially a revolution in the style of Chabad *seforim*. For the first time, *sifrei Chassidus* were being printed in a new form, with tables of content, indexes, and copious footnotes directing the student to other places where the issue is discussed, thereby enriching the reader's knowledge and understanding of the subject.

Many years later, in a letter to Gershon Steinman, the Rebbe urged him to include footnotes and sources in his own books as "handles" with which to "grasp" the work. The letter concludes by mentioning the indexes the Rebbe himself authored: "You certainly have in your possession indexes to Chabad works which I composed at various times... I have found them very useful not only for others but even for myself."

As time progressed, indexes became a staple feature in many Chabad *seforim*, and the majority of the indexes in the binder were printed in their appropriate places. In fact, this binder was found extremely well used, with many of its pages torn and worn out, perhaps due to its constant use for publishing.

It seems however, that there was a deeper purpose for the indexes as well. In a letter to Rabbi Shlomo Yosef Zevin, editor-in-chief of *Encyclopedia Talmudis*, the Rebbe writes about a mammoth project that had inaugurated around that time, when the Rebbe had tasked Reb Yoel Kahn with creating *Sefer Ha'arachim* an encyclopedia that would encompass the entire *Toras HaChassidus*.

"The great need for this," writes the Rebbe, "is also understood from the fact that many similar *seforim* exist in *Toras Hanigleh*, arranging the material in alphabetical order or according to topic... Even in *Kabbalah* such works exist. But specifically for Chassidus, such a *sefer* does not exist!"

"...I have felt the need for decades, but due to several reasons, the [matter] has been delayed. I have begun doing the necessary groundwork for this project decades ago, by creating indexes to the fundamental works of Chassidus."

during those early years. The first is estimated to be dated 5685, when the Rebbe was 23-years-old.

In a letter which seems⁴ to be written to his first cousin, Menachem Mendel Schneerson,⁵ on the occasion of his ninth birthday, the Rebbe examines the Mishna's statement "*ben eser l'Mishna*," discussing—in a rather scholarly style—whether it refers to ten complete years of age, or it applies to the beginning of the tenth year as well.⁶

A similar letter follows on the occasion of his eleventh birthday⁷. Two years later, when he became bar mitzvah, the Rebbe again wrote him a lengthy letter discussing the bar mitzvahs of our forebears Yitzchak, Yaakov, Shimon and Levi, drawing a common line between all of those occasions, how they were not affected by their negative surroundings, and how they were not fearful of standing up to defend their beliefs and customs.⁸

One of the more notable letters included in the collection is one written to the Frierdiker Rebbe, where the Rebbe asks about Chabad's tradition of not discussing miracles performed by the Rabbeim. In this letter, the Rebbe maintained that in today's day and age, people are not on the same level as Yidden of old. Today there are those that see their physical surroundings as the true reality, as opposed to spirituality. Miracles, the Rebbe writes, have the ability to lift a person higher, so that he realizes that his essence is not in the stark physicality of daily life, rather it lies in the *ruchniyusdiker* side, the *neshamah*.⁹

Another fascinating collection is the Rebbe's correspondence with the Rogotchover Gaon, HoRav Yosef Rosen. While the Rebbe wrote to him on numerous occasions beginning in 5685 and even earlier, the first of the five-letter collection found in Reshimos is dated 5688. Penned in the Rogotchover's style of terse writing peppered with references to all parts of the Torah, the letters are extremely profound, covering a vast array of Torah subjects.¹⁰

THE REBBE STANDS NEAR THE FRIERDIKER REBBE AS HE ADDRESSES THE DINNER BENEFITING MERKAZ HAYESHIVOS TOMCHEI TMIMIM.



PHOTO: JEM/THE LIVING ARCHIVE / 102359 / 29 SIVAN, 5702

RABBI WEINBERG'S KUNTRES

In the beginning of Teves 5688, the Rebbe arrived in Berlin and attended classes at the University of Berlin. In the process of registering, the Rebbe was in need of a certificate attesting to his education.

For this purpose, the Rebbe visited Rabbi Yechiel Yaakov Weinberg, the then head of the Hildesheimer Seminary for Rabbanim, whose *smicha* ordination—from an institution that taught both Torah and secular subjects—would suffice as the document the Rebbe needed.

In order to qualify for the *smicha*, the Rebbe offered to take home any *sefer* of Rabbi Weinberg's choice and return on the following day to be tested on it.

Rabbi Weinberg agreed to the challenge. He gave the Rebbe a halachic *kuntres* on an obscure subject which he had authored, *Pinui Atzmos Meisim*—halacha's view of relocating bodies from one grave to another.

The Rebbe passed the test satisfactorily, and he was duly conferred the *smicha* certificate. When the Reshimos were discovered after Gimmel Tammuz, an interesting entry was found, dated Teves 5688, where the Rebbe refers to the treatise, asks a number of questions on it, and proceeds to give his own solutions to the issues that Rabbi Weinberg had raised.

As recorded by Rabbis Gershon Mendel Garelik and Chaim Nachman Kovalsky in JEM's film The Early Years Supplement, who heard the story from Rabbi Weinberg himself.

A similar example of the Rebbe's Torah discussions is found in his comments to letters from his father. HoRav Levi Yitzchak had sent him comments

regarding *chiddushei Torah* that he had written, and the Rebbe had comments of his own questioning the basis of his father's positions.¹¹

Other letters include three written to the “Rav M’Horodok,” on the occasion of Chanukah, Purim, and Shavuot¹² during the year following the Rebbe’s wedding and a letter to the author of the *sefer Lev Aryeh*, who had sent the Rebbe a copy of his *sefer*, perhaps as a *drasha geshank* (wedding gift). As he often did in later years when authors sent him their *seforim*, the Rebbe comments on his work, critiquing a number of his statements, and offering an alternative explanation to his ideas regarding *hashgacha pratis* and *emunah*.¹³

Numerous other letters were kept in the binders. Some written many years later, when the Rebbe was already living in the United States, and they reflect the work the Rebbe did as the head of Machne Yisrael and other institutions.

Miracles, the Rebbe writes, have the ability to lift a person above the stark physicality of daily life

CHASSONO D’VEI NESIOH

On Yud Daled Kislev 5689, approximately six years after meeting the Frierdiker Rebbe for the first time, the Rebbe and Rebbetzin’s wedding took place in Warsaw.

Three weeks after the wedding, on Hei Teves, we find the first entry in Reshimas

Hayoman. The Rebbe writes that the Frierdiker Rebbe had summoned him into his room, and divulged that he had seen the Rebbe Rashab in a detailed vision, in which he delivered a *maamar* before him. In the *chizayon*, he said, a number of individuals were present, including the Rebbe’s brother Leibel, and he instructed the Rebbe to ask his brother about it.

A few months later, the Rebbe received a letter from his father, HoRav Levi Yitzchak, from far away Yekatrinoslav. After writing a series of advice and instructions, HoRav Levi Yitzchak concludes the letter:

When Hashem will help you to innovate chiddushim in Torah, write them, so that you will not forget them.

Your father, who loves you with an everlasting love.

Perhaps the Rebbe’s writing of Reshimos was (also) to honor his father’s request. Indeed, it seems that a short time after receiving the above letter, the Rebbe began to regularly write the Reshimos that we have today.

The Rebbe and Rebbetzin spent the bulk of the following ten years in Berlin and Paris, far from the Frierdiker Rebbe’s headquarters and the throngs of Chassidim that gathered there. The Rebbe’s communal activity—as far as we know—consisted mainly of work he would do for the Frierdiker Rebbe from afar: editing the *Hatomim*

journal, carrying out various missions to *rabbonim* and other tasks that were accomplished far from prying eyes.

This would all change when the Rebbe and Rebbetzin would travel to “Lubavitch” (wherever the Frierdiker Rebbe was living at the time) for *yomim tovim*. From the year he became the Frierdiker Rebbe’s son-in-law, the Rebbe would conduct a *simchas beis hashoevah* farbrengen with the Chassidim – especially the bochorim—that had come to spend yom tov with the Rebbe.¹⁴ These yearly farbrengens were held per the instruction of the Frierdiker Rebbe.

The notes with which the Rebbe prepared for these farbrengens make up a very large part of the Reshimos binders. In a style that resembles the rest of the Reshimos, the Rebbe would quote a Mishna or *halacha*, perhaps delve a bit into the *meforshim* on the topic, and then proceed to explain its deeper meaning in one’s service of Hashem. Often spending many hours on this same subject, the Rebbe’s words amazed the listeners, quoting from vast arrays of seemingly unconnected Torah subjects, and tying them all back to the same point with which he had begun.

The lengthiest Reshimah (aside for those published in individual *seforim*) is from the *Simchas Beis Hashoevah* farbrengen of 5692, which took place in Otwock, where the Frierdiker Rebbe was spending yom tov with the students of Tomchei Tmimim. According to eye witnesses, the Rebbe farbrenged from eight o’clock in the evening until seven in the morning, much of it on the subject of the Mishna quoted at the beginning of Shulchan Aruch:



THE BUILDING THAT SERVED AS YESHIVAS TOMCHEI TMIMIM IN OTWOCK, POLAND, AS IT STANDS TODAY.

ON THE STATIONARY OF KUPAS BOCHURIM [BOCHURIM FUND] IN OTWOCK, POLAND, THE REBBE IS LISTED AS CHAIRMAN.



THE REBBE'S FATHER, HORAV LEVI YITCHOK SCHNEERSON, ENCOURAGED THE REBBE TO WRITE HIS CHIDUSHEI TORAH.

Rabbi Yehudah ben Teima said: Be bold as a leopard, light as an eagle, swift like a deer, and be strong as a lion, to carry out the will of your Father in heaven.

In the Reshimah, the Rebbe presents numerous explanations as to the deeper meaning of the Mishna, going as far as to explain how the name of the *tana*—Rabbi Yehudah ben Teima—brings additional meaning to the lesson learned in our *avodas Hashem*. Additionally, in a style we would see years later, the Rebbe also spoke of that year's significance—5692—being a Shnas Hakhel.¹⁵

TORAH ACHAS

As chassidim would come to learn many years later, this approach to Torah is a foundation in the Rebbe's way of learning. Throughout the generations, the study of *nigleh* and *nistar* were kept separate; even when a concept in *nigleh* is explained in *Chassidus*, the *nigleh* seems to usually be used as a *keli* to reach the desired teaching.

Not so was the Rebbe's way of learning. Throughout the Rebbe's Torah one can find full *sugyos* in *nigleh* explained *al derech haChassidus*, and many Chassidic concepts explained through a basis in *nigleh*. The Rebbe explained on many occasions that the entire Torah is *Torah achas*, and it is therefore inevitable that each part of Torah will complement the other.

See to it that you add more pepper and salt, meaning they should be more and more based on Kabbalah

This concept is clearly brought out in the Reshimos. Many of the entries explain a matter in *nigleh* and then proceeds to extract its lesson, dissecting the idea into separate parts and showing how each of its seemingly insignificant details fit perfectly into the structure that the Rebbe had built¹⁶.

In the Rebbe's own words, in the preface to the Reshima on Shnayim Ochazin:

A talk which explains an entire sugya and the way it is studied in Chayei Hanefesh... which is an old concept... as we find frequently in midrashei chazal and the seforim of Gedolei Yisrael.

In an entry to *Reshimas Hayoman* in 5693¹⁷, the Rebbe records that the Frierdiker Rebbe asked to hear a synopsis of what the Rebbe had spoken during the *simchas beis hashoevah* farbrengen on the previous night before. After hearing what the Rebbe said (this farbrengen is also



PHOTO: JEM/THE LIVING ARCHIVE / 2724

THIS PICTURE WAS PRESUMABLY TAKEN DURING THE PERIOD OF THE REBBE'S WEDDING.

recorded in Reshimos¹⁸), the Frierdiker Rebbe commented that this way of understanding Torah is one that existed in previous generations¹⁹, and the Rebbe Rashab had also gone down that path. In that vein, the Frierdiker Rebbe went on to share a *drash* with the Rebbe in a similar style that he so happened to learn that day as part of his daily *shiurim*.

We find a similar style of learning in the Torah of the Rebbe's father, HoRav Levi Yitzchak, who is well known for his Kabbalistic interpretations of any given concept in *nigleh*. In fact, we find that he had also encouraged the Rebbe to do so, with reasoning that reflects the ideas that the Rebbe mentioned on numerous occasions, as noted above.

In a letter dated 5694, HoRav Levi Yitzchak writes:

...My dear son, this is my advice to you: See to it that you add more pepper and salt, meaning that they should be based more and more on the true chochmah, the Kabbalah, which is the truth of the Torah... Then the ideas will be much clearer, and they will be keilechdik—well rounded—from all sides and corners, and then it is clear that the inyan is true.

The writing of a Reshimah never seemed to end. Some of the entries have numerous additions, added as the

Rebbe was writing, in some instances in the form of footnotes, where the Rebbe would insert a star at the place of discussion, and write a line pertaining to it on the bottom of the page. There are places where the footnote, written on the last line of the page, is meant to be read bottom-up; i.e. the Rebbe would add a second line to the footnote, on top of the first one.

IN FLIGHT

On the eve of 5700, the Nazis began their invasion of Poland, quickly overrunning the entire country, including the city of Otwock—where the Frierdiker Rebbe was located, along with the entire Yeshivas Tomchei Tmimim.

As the danger increased, Chassidim in the United States scrambled to obtain American visas for the Frierdiker Rebbe and his entire family, with their efforts focused on those in immediate danger, under Nazi occupation in Poland. The Rebbe was located in Paris which—although had not yet been invaded—was clearly in the Nazis' sights.

Within a few months, their efforts bore fruit, and the Frierdiker Rebbe arrived on American shores, shortly before Purim that year. As the efforts to save the Rebbe and Rebbetzin began in earnest²⁰, the Rebbe continued going about his

daily life in Paris, while the Nazis slowly inched closer and closer to France and Paris.

One would expect that living under extreme pressure, with a lack of peace of mind and fearing for his life, that the Rebbe's Torah study would be affected and that the pace of his writing of the Reshimos would have slowed down. Yet, looking at the Reshimos, it is clear that this was not the case. On the occasion of Chanukah and Purim of that tumultuous year, the Rebbe penned Reshimos dealing with each yom tov respectively. On Beis Nissan, the Rebbe delivered a sermon in a Paris shul—as he had done on a number of occasions during the previous years, as deduced from the Reshimos—where he explained the design and the function of the *ulam* in the *Beis Hamikdash* as it pertains to ones *avodas Hashem*, going into great detail as was his usual custom.²¹

As Shavuot approached, news arrived that the Nazis entrance to the city was imminent and all of the city's Yidden rushed to escape before it would be too late. The Rebbe and the Rebbetzin were no exception; with a small amount of belongings, they boarded a train that would transport them to a small city in southern France called Vichy. There they remained for two months, waiting for their much anticipated visas, which would allow them to cross the Atlantic Ocean to safety.

During their stay in Vichy, the Rebbe wrote six long entries to the Reshimos, generally on the *parshah* of the week. These Reshimos are written in extremely tight script, perhaps due to a shortage of paper, as would be expected in wartime.

A Reshimah written on 14 Tammuz, is on the topic of "*arba'ah tzrichim l'hodos*"—the obligation to recite *Hagomel* when saved from a danger. Ironically, the Rebbe would not be able to recite the *bracha* for almost another full year, but still he explained its deeper meaning in *Kabbalah* and *Chassidus*, ending with—as always—the lesson in *ma'aseh bepoel*.²²



VICHY, FRANCE

After a while, the French government in Vichy became increasingly hostile to Yidden, so the Rebbe and Rebbetzin decided to flee even further, to Nice.

On 16 Cheshvan, in Nice, the Rebbe wrote down a *shiur* that he had given in a *shul*, explaining a *sugya* in *Maseches Pesachim* according to *Chassidus*. Three more Reshimos were written during that period, two of them also on subjects relating to *Pesachim*.²³

The last Reshima that we find dated prior to the Rebbe's departure from war torn Europe, is dated 16 Sivan, in Lisbon. The Rebbe had arrived there—among thousands of other Jewish refugees—in order to obtain tickets and to board a ship headed towards North America.

A perilous journey lay ahead; no one knew whether they would manage to avoid German submarines infesting the waters of the Atlantic. It was then that the Rebbe penned the lengthy Reshimah on the subject of Moshiach's arrival, based on the rather puzzling statement of the Gemara in Sanhedrin: *Ein ben Dovid ba ad sheyisbakesh dag l'choleh v'lo yimatze*, explaining its meaning according to *toras hanistar*.²⁴

The Rebbe's lack of access to *seforim* is clearly evident in the Reshimos. While the Rebbe often quotes from across the entire spectrum of the Torah *seforim* verbatim, his practice was to never write a source without first seeing the *sefer* on hand.

Throughout Reshimos, the Rebbe leaves empty spaces for sources in *seforim* not in his possession, in order to fill in the precise reference on a later occasion. When writing this Reshimah however, the scarcity of *seforim* was so severe, that the Rebbe leaves empty spaces even by basic quotes from Gemara.

THE "LOWER HEMISPHERE"

The Reshimos written in the United States reflect the Rebbe's activities as the chairman of Merkos L'inyonei Chinuch, Machne Yisrael and Kehos Publication Society.



THE REBBE SPEAKS AT THE WEDDING OF REB NISSAN GORDON.

Living in close proximity to the Frierdiker Rebbe and a Chabad community for the first time since his wedding, the Rebbe was frequently honored—as the son-in-law of the Rebbe—to speak at *simchos* of Chassidim living in New York. We find that the Rebbe often prepared notes in advance, usually on a subject pertaining to the occasion; be it a wedding, bar mitzvah, or *bris*. On occasion, the Rebbe did not end up delivering what he had prepared, and he would write on the top of the entry “*lo ne'emar*.”

A perilous journey lay ahead; no one knew whether they would manage to avoid German submarines infesting the waters of the Atlantic

Other entries pertain to his work. We find notes of a sermon at a *siyum haschas* arranged by Machne Yisrael, as well as an address prepared for the *hagrolas haMishnayos* that the Rebbe had arranged, and letters that the Rebbe prepared to send to various American rabbonim regarding the work of Machne Yisrael.

A RAY OF LIGHT

When dealing with the Reshimos, which were—by *hashgacha pratis*—revealed to us in a time of such intense darkness, it is worthy to note the speciality of the discovery.

It should be mentioned, that although it is beyond our capabilities to compare the various forms of the Rebbe's Torah, it is clear that one of the unique aspects of the Reshimos is the fact that from beginning to end—they were all written by the Rebbe's holy hand. This is in contrast to the vast majority of the Rebbe's Torah, which was initially spoken by the Rebbe, only later put on paper by the *chozrim* and *manichim* and submitted to the Rebbe for editing.

Additionally, these Reshimos were written by the Rebbe primarily for his own personal use unlike the rest of the Rebbe's Torah, which was directed to the public from the outset. We might say that there is an advantage found in the Torah which was not meant for the public, being that they were not put through the “*tzimtzum*” which may be necessary in order to teach Torah to the public. In other words, the revelation of the Reshimos to our generation serves as an keyhole, through which we can catch a glimpse of the Rebbe's Torah as it is on the Rebbe's level.



RESHIMAS HAMENORAH

One very long and unique Reshimah is what has become known as *Reshimas Hamenorah*, where the Rebbe explores the complexity of the *sefer* of lighting the menorah in the Beis Hamikdash.

Dated Paris 5699, and divided by chapters, this Reshimah was written at the behest of the Friediker Rebbe, and is in fact an elaborate version of a short letter. In Adar 5699, Rabbi Schneur Zalman Shmotkin wrote to the Rebbe concerning the lighting of the menorah, with questions on what is explained in the *maamar* of the Alter Rebbe in *Torah Ohr, dibbur hamaschil* בכ"ה בכסלו. The Rebbe responded in writing shortly after²⁵.



RABBI SHNEUR ZALMAN SHMOTKIN HY"D.

When learning of this exchange, the Friediker Rebbe wrote to the Rebbe, requesting that he develop this concept in a clear and comprehensive manner, including an explanation according to Chassidus and its practical implications.

In the words of the Friediker Rebbe:

I am requesting that you prepare the letter with which you answered Rabbi Shmotkin about the kindling of the menorah. זאלסטו דאס ריכטיג גוט בעארבעטן — expound on it and develop at length—and then explain it according to drush and remez the way it pertains to a person. And how it is explained through Chassidus, which we received from the Baal Shem Tov and Maggid. And [finally] how it is explained according to Chassidus Chabad.

The Rebbe responded and included his opening remarks at the beginning of his Reshimah, quoting, "In response to his question, which he poses in his letter..."

In his opening sentences the Rebbe defines the manuscript as an explanation to the "various opinions regarding the kindling

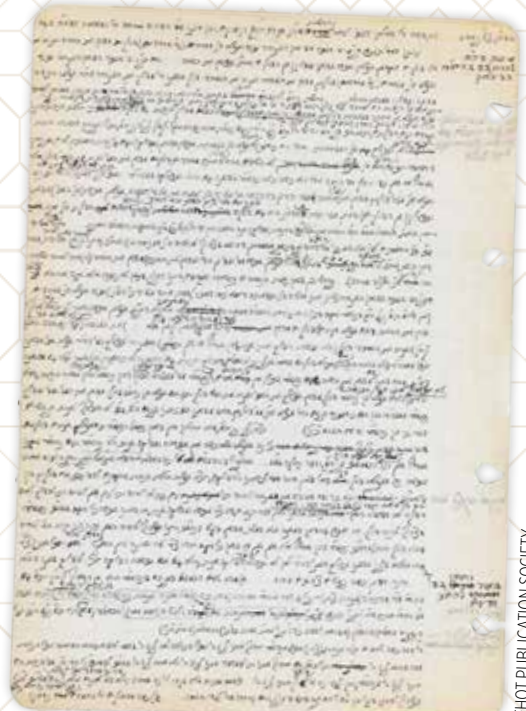
of the menorah in the *Beis Hamikdash*," and to "what Chassidus explains on this [topic]."

The first part of the Reshimah reviews the complex issues pertaining to the menorah's lighting, considering the many nuances within this issue. The Rebbe, in a highly systematic manner, resolves many of the difficulties regarding the pertinent *halachos*, aiming to provide an articulate account of the Rambam's seemingly contradictory positions. Where many *meforshim* remain puzzled by the Rambam, the Rebbe gives a clear way of learning, and in the course of this novel explanation many new concepts are brought to light.

In the second section, the Rebbe describes the concept of lighting the menorah—including all the relevant arguments—according to Chassidus. Addressing the principal argument of where the menorah stood, either from east to west or from north to south, the Rebbe delves into the deeper meaning of the menorah, based on his preface regarding the other utensils in the *Beis Hamikdash*.

Throughout the following years, a number of people wrote to the Rebbe with similar questions to that of Rabbi Shmotkin, concerning the exact *sefer* of lighting the menorah according to the *maamar* of the Alter Rebbe. In one such letter the Rebbe replied, "In another place I wrote at length about this," seemingly referring to this Reshimah.

In this Reshimah too, one can identify the Rebbe's unique style. The way everything is explained clearly and precisely, concluding with an explanation according to Chassidus, and how all aspects of Torah are brought together, woven in perfect harmony. Torah is eternal on every level, the same *machlokes* in *nigleh* has practical implications to every person; they are not two separate entities.



THE FIRST PAGE OF RESHIMAS HAMENORAH. ON THE RIGHT, THE REBBE ADDS TITLE FOR EACH CHAPTER IN PRINT LETTERING.



SHNAYIM OCHAZIN B'TALLIS

In the beginning of the winter of 5702, the Rebbe began writing a Reshimah in which he elaborated on the first *sugya* in Bava Metziah, on the Mishna “*Shnayim Ochazin B’tallis*,” which was being studied in many yeshivos that year.

From the date on the Reshimah (Tishrei–Cheshvan 5702), and from the Rebbe’s foreword to the *sefer*, it seems that this was the topic that the Rebbe discussed when he farbrenged with yeshiva *bochurim* from a variety of non-Chabad yeshivos during *simchas beis hashoevah* of that year.

The Rebbe later wrote up his talk in a structured fashion in order for it to be published, and he then wrote it again, this time in large clear print—unlike the rest of the Reshimos—for the publisher’s benefit. The manuscript was then typed on a typewriter, and the pages were edited by the Rebbe.

The Rebbe also composed a *pesach dovor*, designed a *shaar blatt* in which he named the organization Merkaz Yagdil Torah, and even drew a the outline of the Kehos logo indicating where it should be placed on the page.

The *sefer* opens with a synopsis of the *sugya* in *nigleh*, and with a slew of questions on it. The Rebbe then writes a lengthy explanation according to Chassidus, through which all of the questions are answered, and additional insight is revealed.

It seems that the basis of the explanation was originally written by the Frierdiker Rebbe, based on the Tzemach Tzedek’s writing, which—in turn—is based on a short Torah from the Baal Shem Tov: “The explanation of the Mishna...as it is studied in the heavenly *mesivta*.”



THE REBBE’S HANDWRITTEN SKETCH FOR THE SHAAR BLAAT OF SHNAYIM OCHAZIN BITALLIS.

[It should be noted that the Rebbe’s *chiddush* is quite remarkable, in comparison with the *biurim* from the previous generations. While in previous generations the *nigleh* was explained according to Chassidus, only in the Rebbe’s Reshimah does the Chassidus explain every single detail of the *sugya*, and it also answers all of the apparent difficulties.]

The point of the *kuntres*—as the Rebbe notes in the preface—was “*hafotzas hama’ayanos*,” aiming to introduce *pnimiyus hatorah* to yeshiva *bochurim* with no background in *Toras Hachassidus* and *Darkei Hachassidus*.

It seems that for this reason the Rebbe avoids mentioning the word “Chassidus” throughout the *kovetz*, always referring to “ways of *avodas Hashem*” and “*chayei hanefesh*.” He also makes no references to any *sifrei Chassidus*, rather bases the entire Reshimah on *mekoros* in *nigleh*, such as *midrashim*, Rambam, and the like. [This was something that the Rebbe emphasized repeatedly throughout the years: that every single concept discussed in Chassidus has a solid foundation in the revealed part of Torah.]

Although it seems to be complete ready for press, the *sefer* was never sent to print for reasons unknown to us, and was released to the public, for the first time, two years after Gimmel Tammuz.



COMMENTARY ON THE TANYA

Throughout the generations, the Rebbeim have placed a special emphasis on the study of the holy *Tanya*. The Rebbe very often mentioned that the Frierdiker Rebbe wrote: “*Tanya* is the *Torah Shebiksav* of *Toras Chassidus Chabad*.”

The Rebbe once explained that in the study of *Torah Shebiksav*, emphasis is placed on the fact that our understanding is only according to our capabilities. Connecting this to *Tanya*, the Frierdiker Rebbe continues in the above letter:

The Tanya is like a Chumash.

Every Jew, from the greatest of Geonim to the smallest of the small, studies Chumash. And everyone, according to their capabilities,

knows what they know, but no one truly understands it; the greater the student, the more he understands the wonder—hafla'ah—of the subject.

The current print of the *Tanya* was initially published, per the Rebbe Rashab's instructions, in 5660 in Vilna. In 5714, the Rebbe republished it, this time with the addition of a *moreh shiur*, *mafteach*, comments, a *luach hatikkun*, and more.

In the preface to the *Hosafos*, the Rebbe wrote:

In the complete edition of Tanya which is being prepared for print, the [text of] Tanya will appear in the center of the page, and surrounding it will be: mar'eh mekomos, a short commentary, a collection of the words of the Rebbeim and their writings which explain the words of Tanya, etc.

In the Rebbe's *Igros* as well, we find that he was very involved in the publishing of *Tanya*. In a number of letters, the Rebbe requests that those in possession of *biurim* and explanations of *Tanya* recorded by Chassidim be sent to him, and he mentions that there is a possibility that the *Tanya* will be published with *mar'eh mekomos* etc.

Among the Reshimos discovered after Gimmel Tammuz, there was a collection of forty pages. It contained—as the Rebbe wrote for the title—“*mar'ei mekomos, hagahos, and ha'aros ketzaros to sefer shel beinonim*,” in a small tight handwriting, starting from the beginning of *Lekutei Amarim* and going through the end of *Kuntres Acharon*.

It seems that the Rebbe prepared three drafts for this *sefer*. While still in Europe, the Rebbe wrote the first draft, and—always anticipating more information—after each line he left the space of four additional lines empty, in which, over time, he added new sources and explanations.

Sometime later, the Rebbe rewrote the entire booklet, this time leaving just one empty line for later additions. It was this edition in which the Rebbe added the many new *biurim* that he obtained after arriving in the United States. The new sources that the Rebbe received include *ha'aros* on *Tanya* from the Tzemach Tzedek and the Rebbe Rashab, as well as a booklet of *biurim* from the *mashpia* in Tomchei Tmimim of Lubavitch, Reb Shmuel Gronem Esterman.

Interestingly, we find—based on the style of the Rebbe's

handwriting, and the writing instrument the Rebbe used—that the Rebbe continued adding to the manuscript all the way through the 5720s, and possibly even the 5730s. This is possibly due to new explanations on *Tanya* that would be sent to the Rebbe during those years.

In a third draft, the Rebbe prepared the manuscript for print, rewriting the content in larger print, in an organized and clear manner.

This content-rich *chibbur* is replete with source references for every *possuk*, *maamar Chazal*, quotes from the Zohar and additional Kabbalah *seforim*; a short explanation whenever the *Tanya* needs clarification; *diyukim* in the Alter Rebbe's *leshonos*; references to additional places where a concept is explained, especially to *seforim* of *Toras Chabad*.

It is worthy to mention what the Rebbe writes about his father's *biurim* on *Tanya*; that although the explanations usually seem to be on small *diyukim*, one can nevertheless see—with proper examination—that they often shed light on entire topics. In fact, the Rebbe spent roughly half a year explaining *Igeres Hateshuvah* at each Shabbos farbrengen, all based on his father's short and concise notes.

This same can be said of the Rebbe's *pirush* on *Tanya*. It is clear that the Rebbe's work was not meant to simply be a collection of explanations. Every *biur* is essentially a part of a broader *pirush* which the Rebbe painstakingly put together, bringing light to his unique way of understanding *Tanya*. From all of the *biurim* that the Rebbeim wrote, the Rebbe chose specific ones and left out others, perhaps because those are not *nogea* to the understanding of *Tanya* in the Rebbe's distinct way of learning.

The study of the Rebbe's *chibbur* on *Tanya* is one that deserves much *iyun* and *ha'amakah*. With proper attention, one is certain to gain a deeper appreciation of *Tanya*.



IN THIS KEHOS CATALOG - PRINTED IN THE BACK OF TEHILLIM OHEL YOSEF YITZCHAK 5717 - WE FIND ONE OF THE clearest references to the Reshimos on Tanya: A SEFER MAREI MEKOMOS, TZIYUNIM AND HA'AROS ON TANYA IS LISTED AMONG THE REBBE'S SEFORIM AS READY FOR PRINT.



RESHIMAS HAYOMAN: THE REBBE'S PERSONAL DIARY

As mentioned in the main article, the Rebbe began to write Reshimas Hayoman a short time after his wedding.



THE REBBE AND THE FRIERDIKER REBBE IN PURKERSDORF, AUSTRIA

A “diary” usually refers to a personal record of one’s activities and experiences; the Rebbe’s *yoman* is of a very different style. The Rebbe does not write about himself and is almost never mentioned. The vast majority of the diary is a rich compendium of stories and anecdotes about the previous Rebbeim and their Chassidim, which he heard—usually privately—from the Frierdiker Rebbe. Many of the stories are wondrous episodes, truly *inyanim shmaymiyim*, which the Frierdiker Rebbe had told no one else, and at times requested that the Rebbe not reveal them to the public either.

When copying the stories into the notebook, the Rebbe took great care to quote the Frierdiker Rebbe’s exact words. At times, when more explanation is needed, the Rebbe would add his own understanding, always indicating which words he heard from the Frierdiker Rebbe and which are his own additions. The additions are usually in parentheses, usually followed by the Rebbe’s initials.

In the *yoman* the Rebbe also kept a detailed record of *hanhagos* and customs that he witnessed by the Frierdiker Rebbe. Years later, these accounts would serve as the source for *minhagei Chabad* that the Rebbe published in the booklets of the Frierdiker Rebbe’s *maamorim*, and which eventually formed the basis of *Sefer Haminghagim—Chabad*.

During the first year of the Rebbe’s *neisus*, he explained why he had begun this practice:

“I asked the [Frierdiker] Rebbe why no one recorded *minhagim* in the past; he answered, ‘People didn’t focus on them.’

“I asked, ‘But there are many relevant *minhagim* with practical applications.’ He replied, ‘The truth is, it’s a shame that they haven’t been recorded.’

“From then on, whenever I saw [the Frierdiker Rebbe] performing a particular *minhag*, I recorded it in my diary.”

A LIGHT SHINES AT NIGHT

Reshimas Hayoman also gives us a rare glimpse into the special *yachas* and *kiruv* that existed between the Frierdiker Rebbe and the Rebbe, as it played out in various ways.

One occurrence stands out. On Yud-Beis Kislev 5693, the Frierdiker Rebbe told the Rebbe that for the dream he saw the previous night, it would be worthy to give *mashke*. He then instructed the Rebbe, “Give me a kiss, bring *mashke*, and let us begin studying Chassidus.”

In explaining his words, the Frierdiker Rebbe continued:

“My father [the Rebbe Rashab] told me: ‘Why are you dejected? In your house, a light shines at night.’

“I awoke, and the moon was lighting up the room. But... [at this point the Rebbe comments that from the Frierdiker Rebbe’s gesture, he seemed to say that ‘this was not what he meant’] I went to the library and I found [you] reading a *sefer*...”

On another occasion—Shavuot 5692—the Friediker Rebbe shared another *chizayon laylah* with the Rebbe, telling him that while the Torah part of the dream is not a secret, “...The rest of the details are for you only.”²⁶

THE REBBEIM'S MINHAGIM

Around the period of the first dream mentioned above, the Friediker Rebbe asked the Rebbe if he owned Shimusha Rabbah *tefillin*. The Rebbe answered that he did not, and inquired if the Friediker Rebbe thought he was *shayach* to it. The Friediker Rebbe replied, “For you, everything is an *inyan*.”²⁷

Another unique practice of the Rebbeim, which the Friediker Rebbe instructed the Rebbe to do, was regarding the special customs of Tisha B’Av.²⁸

While we ordinarily do not lay *tefillin* during the morning hours, instead doing so at Mincha, the Friediker Rebbe instructed the Rebbe to follow the personal *minhagim* of the Rebbeim, which was to lay *tefillin* in private in the morning as well.

Another custom regarding a fast day was told to the Rebbe on the first Motzaei Yom Kippur that the Rebbe spent with the Friediker Rebbe as his son-in-law. The Rebbe inquired as to

whether he should recite the *bracha* of *She’asah Li Kol Tzarki*—which is not recited on Yom Kippur and Tisha B’Av—when he puts on his shoes after Yom Kippur.²⁹

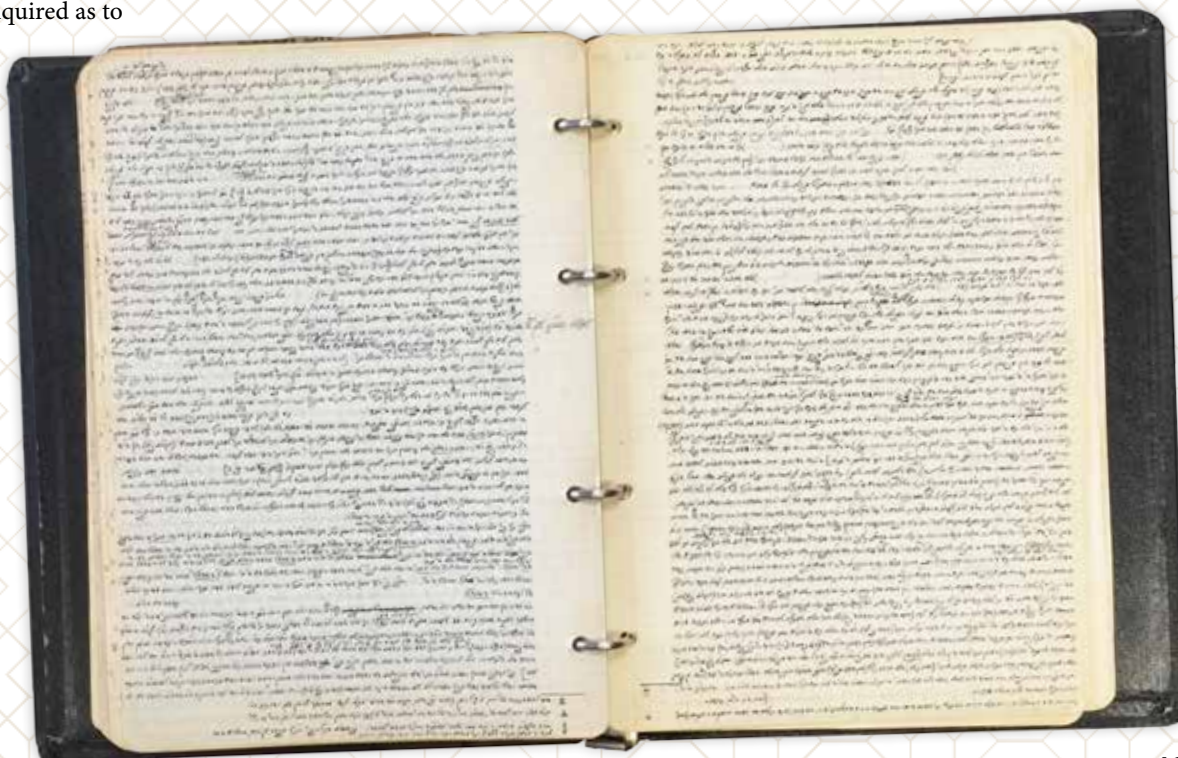
The Friediker Rebbe replied that he had asked his father, the Rebbe Rashab, the same question in his childhood, and that the Rebbe Rashab had asked his father the Rebbe Maharash, who in turn had asked the Tzemach Tzedek, who had asked the Alter Rebbe, and they had all answered to “put off [saying the *bracha*] till tomorrow.” **D**

1. Igros Kodesh vol. 2 p. 252; vol. 6 p. 198
2. These were eventually printed in the regular Hayom Yom.
3. See Igros Kodesh vol. 22 p. 228
4. The bar mitzvah mentioned below is clearly addressed to Reb Menachem Mendel; it is assumed that the other letters are to him as well.
5. Reb Menachem Mendel was the only son of Reb Shmuel and Rebbetzin Miriam Gittel Schneerson.
6. Choveres 55
7. Choveres 21; 160
8. Choveres 59
9. Choveres 138
10. Choveres 33; 159; 104

Reb Shmuel was the brother of Reb Levi Yitzchak, and Rebbetzin Miriam Gittel was the sister of Rebbetzin Chana, making Menachem Mendel the Rebbe’s first cousin from both sides.

11. Choveres 168
12. Choveres 3; 6; 96; 174
13. Choveres 68
14. These farbrengens continued to take place after the Rebbe arrived in America; Merkos L’inyonei Chinuch would advertise in the Jewish newspapers that the Rebbe would be holding a Simchas Beis Hasho’evah gathering geared towards Yeshiva Bochurim, and indeed, *bochurim* from a wide array of Yeshivos would take part. This tradition continued through 5724.
15. See *Reshimos - Maftiach Ve’Toichen*, 5692
16. A very vivid example of this style is evident in a *siyum* the Rebbe said on Chof Av 5719 on *Maseches Gittin*—which the Rebbe chose due to the fact that this was the *masechtah* studied in yeshivos that year (same as this year)—where the Rebbe shows, over many *sichos*, how an explanation in *Chassidus* answers numerous difficulties in *nigleh*. See *Toras Menachem* vol. 26 pg. 156.
17. P. 266
18. Choveres 15.
19. Perhaps implying that this style is not for regular individuals in current generations.
20. See last issue of A Chassidisher Derher.
21. Choveres 53
22. Choveres 102; 103
23. Choveres 144
24. Choveres 11
25. The letter can be found in *Reshimos* as well.
26. *Reshimos* HaYoman p. 235
27. Ibid. p. 296
28. Ibid. p. 155
29. Ibid. p. 169

THE SECOND BINDER OF THE REBBE'S RESHIMOS, WRITTEN MOSTLY IN EUROPE.



[illegible]

and tiny letters, the
were penned in the United States,
have much bigger letters and
broader lines.

