

נדפס ע"י ולזכות
הרה"ת ר' אברהם וזוגתו מרת רבקה
בערגשטיין
ומשפחתם שיחיו,
להצלחה רבה ומופלגה בשליחותם
להפצת התורה ומעיינות החסידות
בפייר-לאן, ניו דזשערסי



The Marvels and Wonders of Chassidus

UNCOVERING
THE HIDDEN TREASURE
of
HEMSHECH AYIN-BEIS

ספרי' – אוצר החסידים – ליובאוויטש

קובץ
שלשלת האור

שער
ששי

היכל
שביעי

בשעה שהקדימו-תער"ב

– חלק ב –

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מאת
כ"ק אדמו"ר
אור עולם נזר ישראל ותפארתו כקש"ת
מוהר"ר שלום דובער
זצוקלה"ה נכב"ם זי"ע מליובאוויטש



יוצא לאור על ידי מערכת
„אוצר החסידים“

ברוקלין, ניו.

770 איסטערן פארקוויי

שנת חמשת אלפים שבע מאות ששים ושלוש לבריאה

This Yud-Tes Kislev marks forty years since the extraordinary farbrengen where the Rebbe announced that the time had finally come to publish the famous “Hemshech Ayin Beis”—named after the year it began, ה'תרע"ב—the longest hemshech (series of maamarim) in the history of Chabad-Lubavitch—known to be one of the most profound texts of Chassidus. Let us explore the fascinating story of this sefer.

The Frieddiker Rebbe related to the Rebbe: “The Rebbe [Rashab] נ"ו gave me a ksav [a handwritten maamar] to copy, and settled on the couch, positioned with one foot on the couch, the other on the ground, and a cigarette between his fingers. This was at about 5 o'clock in the afternoon. I [went into his room and] approached him several times [throughout the evening], and saw that he was sitting motionless, with open eyes.

“Thus he sat—until 3:45 A.M.! Then he stirred. Glancing quickly at the cigarette, he threw it away. He picked up his watch and was shocked to see the time. Walking over to the window, he remarked, “It seems time to daven maariv,” until I divulged that most of the night had already passed. He had been entirely removed from the world.” –Reshimas Hayoman

There is something almost “mysterious” about Hemshech Ayin Beis. In truth—and this is sometimes easy to forget—all of Chassidus belongs to the realm of the hidden and esoteric, the “diamond in the king’s crown,” for most of Jewish history it was learned only by a select few who were worthy of contemplating the secrets of creation.

Even after the Baal Shem Tov revealed Chassidus as a way of life for every Jew, it remained uncharted territory. When a colleague of the Maggid observed a paper of Chassidus fluttering in the wind and deemed his outreach activities as having gone too far, it was only the Alter Rebbe’s intervention that saved the Maggid from a heavenly *kitrug*. As a consequence of his own activities in spreading Chassidus, the Alter Rebbe was imprisoned not once but twice. Every time the treasures of the king were dipped into further, a real risk was taken.

There seems to have been something especially tricky when it came to the official publishing of Chassidus. Even as the generations progressed and the Rabbeim were continuously saying new *maamarim*, the *maayanos* of Chassidus gushing forth in an ever expanding manner, the vast majority of Chassidic

writings remained unpublished. Chassidim had to suffice with a few basic *sefarim*—most prominently Tanya, Lekutei Torah and Torah Or—and whichever unofficial, handwritten copies of *maamarim* they somehow managed to obtain. Until about sixty years ago, the entire Chabad library filled maybe one shelf.

Then Lubavitch arrived in America. Once the Frieddiker Rebbe appointed the Rebbe as chairman of the newly established Kehos Publication Society, the floodgates were opened, marking a new era in *hafatzas hamaayanos*. In the following years, thousands upon thousands of writings and *maamarim* of the Rabbeim were typed up and published, complete with cross-references, footnotes and indexes. Some were works that Chassidim had whispered about for years; then there were complete libraries few had ever even heard of before (like the dozens of volumes of the Rebbe Maharash’s *sefarim*). Over a short few decades, the number of published works of Chassidus went from a handful to many hundreds. In the early years, the Rebbe himself did all the work, and later, too, he was personally involved in guiding Kehos on what books should be printed and how. Suddenly, there no longer was such a thing as a *maamar* that was off-limits to be published; nor was there such a thing as printing too much.

With one exception: Hemshech Ayin Beis.



Twenty six years in the making

The legendary Hemshech Ayin Beis, referred to by Chassidim as Hemshech Te'erav—by reforming the letters of the year תרע"ב to תרע"ז (as the Rebbe noted¹), is by far the longest single *hemshech* in the history of Chassidus, spanning 144 *maamarim* in total. (For comparison's sake, the average *hemshech* has about five to ten *maamarim*; Hemshech Samach Vov, the closest match, clocks in at 61.) And it's not only about the length; in these *maamarim*, the Frierdiker Rebbe said, "the deepest concepts of Chassidus are broadly discussed, as if it were discussing regular, material subjects."² The Rebbe remarked at a farbrengen that it "has *gedolos veniflaos*, marvels and wonders—even in comparison to the wonders in Hemshech Samach Vov and other *hemshechim*."³

If you look at the index of the *hemshech*, which fills three hefty *sefarim*, you will see that it took the Rebbe Rashab almost four years to recite, from Shavuos 5672 (תרע"ב) to Shabbos Parshas Vayeira 5676 (תרע"ז)—though there were several breaks in between), a monumental amount of time for a single *hemshech*, which ordinarily lasted weeks or months. But even this time-span is somewhat deceiving. The Rebbe Rashab continued working on the *hemshech* for years—writing hundreds of pages that were never recited in public, adding lengthy *hagahos* and *kitzurim* (synopses) for each paragraph, and more—all the way up until the year of his *histalkus* in 5680.

Additionally, the work didn't begin just in 5672, when he began delivering the *maamarim*. The early seeds of the *hemshech* were sown many years earlier, in the very first years of the Rebbe Rashab's *nesius*,



as the Frierdiker Rebbe related at a farbrengen:

"In 5647 (תרמ"ז), my father toiled much in the study of the Mittlerer Rebbe's *sefer Imrei Bina*...

"...My father later told me that at the time he toiled so much and with such depth that his hair began falling out of his head. From this came the foundations of the *hemshech hagadol*, Te'erav-Ayin Beis."⁴

Thus, the groundwork for the *hemshech* was being laid as far back as 5647, an astonishing twenty-six years earlier!

He didn't know what day it was...

Fast forward sixteen years, to 5663. This is about twenty years into the *nesius* of the Rebbe Rashab; Tomchei Temimim was flourishing

with the Frierdiker Rebbe at its helm. In the early winter, the Rebbe Rashab traveled to Vienna to consult with the great doctors of the region about his health, and upon their recommendations, he spent several months in Vienna resting up.

"The year 5663 (תרס"ג) was a happy year for me," the Frierdiker Rebbe later said. "I had the great merit, and the spiritual pleasure, of being with my father for a period of three months. Every day, he would spend several hours with me, learning with me and telling me stories."⁵

Several times a week, they would visit the local *shtibel* in the evenings, where they would learn and also spend time with the local Polisher Chassidim, listening to *chassidishe* stories, hearing a *chassidishe vort*, and so forth.

One evening, the Rebbe Rashab told the Frierdiker Rebbe that they



THE FRIERDIKER REBBE IN HIS YOUTH.

would not be going to the *shtibelech* because “he has to go through an *inyan*.”

The Frierdiker Rebbe recounted: “Our rooms were adjacent to each other, with a door open in between. The Rebbe [Rashab] נ”ע gave me a *ksav* [a handwritten *maamar*] to hand-copy, and settled on the couch. He was positioned with one foot on the couch, the other on the ground, and a cigarette between his fingers. This was at about 5 o’clock in the afternoon. I [went into his room and] approached him several times [throughout the evening], and saw that he was sitting motionless, with open eyes.

“Thus he sat—until 3:45 A.M.! Then he stirred. Glancing quickly at the cigarette, he threw it away. He

picked up his watch and was shocked to see the time. Walking over to the window, he remarked, “It seems time to daven *maariv*,” until I divulged that most of the night had already passed. He had been entirely removed from the world; I even had to remind him what day it was. We used to learn Ramban on the Torah together, and this time he began asking me ‘by the way’ which portion we were supposed to learn that day. I realized that he was trying to find out what day it was.”⁶

This episode, the Rebbe said in a *sicha*, is an example of *klos hanefesh* in the modern era, and added, “Some say that the Rebbe Rashab later revealed to the [Frierdiker] Rebbe that the Chassidus that he contemplated in those hours formed the foundation

for the famous Hemshech Ayin Beis.”⁷ Thus, the preparations for Ayin Beis, which the Rebbe Rashab had begun years earlier when learning Imrei Bina, continued through his time in Vienna.

This process in preparing a *hemshech* wasn’t unheard of. For example, in the summer preceding the famous Hemshech “Ranat” (תרנ”ט), the Rebbe Rashab would often sit in the garden for hours, deep in thought. “Every *maamar* Chassidus that my father said, every *maamar* Chassidus that my father wrote, was a special experience,” the Frierdiker Rebbe stated.⁸ What is unique about Ayin Beis is the fact that this process had begun so many years before the *hemshech* actually began.

The final preparations were made during the winter of 5672 (a few months before the first *maamar* of the *hemshech* was delivered), when the Rebbe Rashab went to Menton, a vacation spot, to rest. The Frierdiker Rebbe relates: “When I was accompanying my father on the trip, [on the first leg] from Lubavitch to Warsaw, he commented that he hopes that in Menton he will have the time to think through a profound, new *inyan* in Chassidus.

“[Later on] in one of his letters to me from Menton at the time, my father wrote that he is B”H happy that Hashem fulfilled his wish and hope. It is no more than the structure of the idea—my father wrote in his letter—and even that is only extremely condensed, but B”H it is already a generally organized concept.

“It is superfluous to say that I had a great desire to know what this new *inyan* in Chassidus that my father was involved in was. But I figured that, in truth, these are things that one shouldn’t want to know....Half a year later, on Shavuos 5672, when my father began the famous *hemshech*... he told me that he had begun it in Menton.”

The Chassidim's training process

During these many years, as the Rebbe Rashab was preparing “the great *hemshech*” (as it is sometimes called), it seems that he was also readying the Chassidic world for this great revelation. In a lengthy *sicha* in Likutei Diburim, speaking about the *hemshech*, the Frierdiker Rebbe first gave a short overview of the Rebbe Rashab’s revolution in the *haskalah* of Chassidus.

“The entire Chassidus-Maskil world recognized my father as the *gaon* of *haskalah* in Chassidus,” the Frierdiker Rebbe said. “The Chossid, my teacher Rashbatz called my father the Rambam of Chassidus, because with my father every concept was an organized *halacha*, with the entire explanation of the idea, each component in its right place. For my father, every *maamar* Chassidus is a sea of wisdom, an entire *mesechta*.”

The Frierdiker Rebbe begins the history with 5654 (תרנ”ד), when the Rebbe Rashab took upon himself the *nesius* of Lubavitch in a fully revealed manner, and divides the following eighteen years into a series of time periods, each characterized by continuing growth in Chassidus.

The first was from 5654-5657 (תרנ”ד-תרנ”ז). During this time, the Rebbe Rashab began saying *maamarim* consistently, and the *yoshvim* (married Chassidim who spent the year by the Rebbe Rashab) learned the *maamarim* with great diligence. At the end of 5657, Tomchei Temimim was established, and unlike in earlier eras when Chassidus was only an extra-curricular subject, the *bochurim* began learning Chassidus in an organized fashion, which, naturally, greatly enhanced its study. Over the following three years from 5658-5660 (תרנ”ח-תר”ס), as the Chassidim progressed



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in their learning, the *maamarim* became progressively more complex. Whereas the *maamarim* in early 5658 “discuss topics that even beginners in Chassidus are able to grasp,” the *maamarim* of 5659-5660 were geared towards those with a deeper understanding in it.

The next stage was from 5661-5665 (תרס”א-תרס”ה), as the *maamarim*, *hemshechim*, and *sichos*, became more and more advanced. This set the stage for the famous *hemshech* 5666 (תרס”ו), which marked the beginning of a yet a new era in Chassidus. “The six years from 5666 until 5672,” the Frierdiker Rebbe says “enriched *Toras haChassidus* with truly talented people and certain *baalei avoda*. [Overall]

during these eighteen years from 5654 to 5672, the *inyan* of Chassidus—both the learning of Chassidus, and the *avoda* of Chassidus—was placed on it’s rightful high level, where *Toras* and *avodas haChassidus* should be.”

At the conclusion of this very lengthy *sicha* speaking about the history of Chassidus in that era, the Frierdiker Rebbe said:

“The fact that I have familiarized you with the history of the broadening of Chassidus...up until 5672—this is all in order for you to truly understand the *vort* that my father said, that when he arrives in Menton he hopes to have enough time to think through and organize a new *inyan* in Chassidus.”⁹⁹

“The Chossid, my teacher Rashbatz called my father the Rambam of Chassidus, because with my father every concept was an organized *halacha*, with the entire explanation of the idea, each component in its right place. For my father, every *maamar* Chassidus is a sea of wisdom, an entire *mesechta*.”

Like gazing at a beautiful painting...

Later that year, the Frierdiker Rebbe visited the Rebbe Rashab in Menton for Shabbos. “When I met my father, he was very relaxed and happy,” he later said. “I felt that it was due to his work in Chassidus, which was very enjoyable for him.”

On Purim, the Frierdiker Rebbe was again with the Rebbe Rashab in Menton. During a powerful farbrengen at the Purim *seuda* the Rebbe Rashab spoke profound *sichos* about how a person is capable of truly understanding *Elokus*. As the Frierdiker Rebbe quotes it in the *sicha*,

he was clearly alluding to his own recent work with Ayin Beis.

“When you think deeply...in an *inyan* of Chassidus, you feel the air of Gan Eden,” the Rebbe Rashab proclaimed. True, he acknowledged, it is very difficult. “Businessmen think that they know what toil means, and they know what stress means. A businessman who loses a night of sleep—he surely thinks that that is true work and stress. But even someone that is not all that wise, understands that the toil and stress of ideas is much more than that of a businessman.”

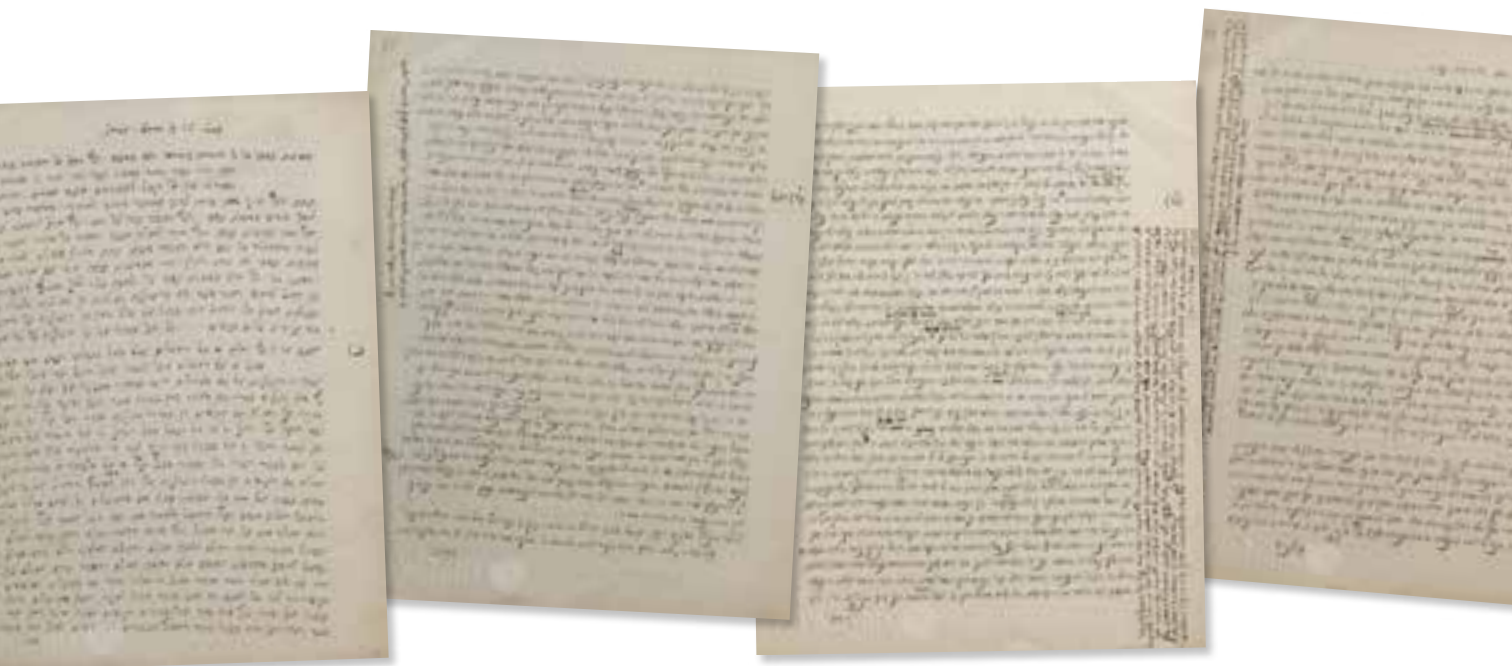
But, the Rebbe Rashab said, when Hashem helps and a person truly

arrives at a profound understanding of the idea, “the pleasure and joy from this knowledge is much more than that of a businessman... When one beholds a G-dly idea that he understands, it is like gazing at a beautiful painting: every stroke in the painting is absorbed into the eye, and the person becomes entirely consumed in the enjoyment. The same, and even more so, is the enjoyment from an idea—to the extent that a person may have *klos hanefesh* from the great pleasure.”

The participants at the farbrengen were overwhelmed by the Rebbe Rashab’s dramatic words. Yet, little did they know that in only a few months, one of the greatest revelations in the history of Chassidus would begin.

The first *maamar* was said on the first day of Shavuos 5672, and the Rebbe Rashab continued delivering them over the following four years.

As mentioned above, even after he stopped delivering the *maamarim* in public, he continued working on this great *hemshech* up until the year of his *histalkus* in 5680.



PORTION OF THE HEMSHECH WRITTEN IN THE HOLY HANDWRITING OF THE REBBE RASHAB.

What It's All About

While it is impossible to get a true picture of this masterpiece within the confines of an article, we asked **Rabbi Dovid Olidort**, one of the editors that worked on the reprinting of the *hemshech* in 5752 to provide our readers with a taste:

As we all know, the aim of Chassidus in general is to shed new and transformative light on the *avodah* and purpose of Yidden in this world. In *Hemshech Ayin Beis*, the Rebbe Rashab gives a new comprehensive treatment to many key concepts of Chassidus—both in *haskala* and *avodah*—explaining them at length and putting them in a broader perspective. It is important to keep in mind that the sheer amount of concepts covered makes it impossible to truly give any type of synopsis. In very broad terms, the *hemshech* is built in a series of steps:

In the first part (*B'shaa Shehikdimu* 5672—*Velo Yachal Yosef* 5673) the Rebbe Rashab provides a map of *seder hishtalshelus*, giving an extensive explanation on the concept of the ten *sefiros* and various levels in *makif* and *pnimi*, and the concept of *kesser*.

In the second part (*V'asisa Chag Shavuos* 5673—*V'Havaya Omar Hamichasseh* 5674), he explains how through Torah and mitzvos Yidden are able to draw down from the highest levels of *seder hishtalshelus*.

The third part (*Veheye Etzlo Amon* 5674—*V'shavs'a* 5675) goes to the next step; that through Torah and mitzvos, Yidden are able to draw down from a level far beyond *seder hishtalshilus*, from *atzmus u'mehus* itself—through transforming the darkness of the *tzimtzum* into light, by revealing how essentially, the *tzimtzum* is not really concealing the *ohr ein sof*. Incidentally, within this framework, he also explains the levels of *tohu* and *tikkun*—but in a different way than in most other places in Chassidus.

In the fourth part (*Va'yidaber Elokim* 5675—*V'Havaya Omar Hamichasseh* 5676), and continuing in the part that wasn't recited, the Rebbe Rashab takes it to the next step. Offering a lengthy explanation on the *possuk* אין עוד הוא האלקים... כי הוי' הוא האלקים, he explains how Yidden draw down from an even higher level, which is beyond the differences between darkness and light, revealing the ultimate *Getlechkeit* within our reality, yet without nullifying the reality (also called the unification of *yichuda ila'a* and *yichuda tata'a*).

To give a simplifying *moshol*:

When a great rav imparts his knowledge to a student—that would be called a *giluy*, a revelation. He's opening himself up and connecting with the student on an intellectual level; on a level that they both relate to.

But when this great rav tries to connect with his young child, as much as he tries, he'll never be able to convey his knowledge—because the child won't understand a word. So in order to relate to him, the father must reach much deeper into himself, to a place beyond intellect—a place where they are innately connected, where they are simply father and son. The connection is much deeper; it is a connection of *etzem*.

In the *nimshal*, this would be the level of *Elokus* that is higher than *seder hishtalshelus*, where we cannot connect to on a level of revelation—only *etzem*.

However, there is still an advantage in the connection with the student, being that it is much more revealed and open. So combining both advantages—revelation and depth—brings us to the highest level—*giluy* and *etzem*; *oros* and *keilim*. This is incomprehensible from a human perspective and is only possible through the revelation of *Atzmus*, which is utterly beyond the differences between revelation and concealment.

This is the final conclusion of the *hemshech*; how ultimately our *avodah* brings about this level of *achdus Hashem* which will be revealed with the coming of Moshiach.



In addition to the general outline, many deep *sugyos* in Chassidus are elucidated within the *hemshech*. Some of these *sugyos* include:

א) נקט כהשיטה דאורות מצויירים, וביאר כ"ק אדמו"ר בשמח"ת תשט"ו שזה עומק חדש באחדות השם (ומבואר היטב ב'ספר הערכים' ערך אורות דספירות, "פשיטותם" ו"צירותם"); (ב) ביאור היטב מהות ענין הספירות; (ג) ענין אורות וכלים וההבדל בין הביטול שלהם, ועומק חדש בענין ביטול האור (נתבאר בד"ה קץ שם לחושך תשכ"ד); (ד) ביאור ארוך במהות ענין חכמה סתימאה; (ה) "אלקות בפשיטות ומציאות בהתחדשות"; (ו) החושך עצמו יאיר; (ז) ג' מדרגות בתענוג שבג' סעודות שבת; (ח) ביאור ארוך מאד בתורת הרב המגיד בפרשת בהעלותך על הפסוק "שתי חצוצרות"—שתי חצאי-צורות; (ט) ההבדל בין צמצום ופרסא; (י) מעלת ישראל ומעלת התורה. (יא) ההפרש בין תורה ותפילה.

Not for Publishing

And then, it all went quiet. After all the years of toil that the Rebbe Rashab invested in his final *hemshech*—far beyond the work he put into any of his other works—it was never published. Aside for a few hundred pages at the beginning of the *hemshech*, which were given out to Chassidim unofficially and copied by mimeograph, this great manuscript, estimated to be the largest *sefer* in Chassidus, lay silently in the archives, seen only by the Rabbeim themselves.

In the first years after the Rebbe Rashab's *histalkus*, as religious Judaism was fighting for its life in the trenches of Communist Russia and publishing new *sefarim* wasn't a simple undertaking, this may have been chalked up to technicalities.

But then Kehos was established, and *sefarim* were being printed by the dozen; it should have been the perfect opportunity to finally publish this long awaited *sefer*. Yet somehow it never ended up happening.

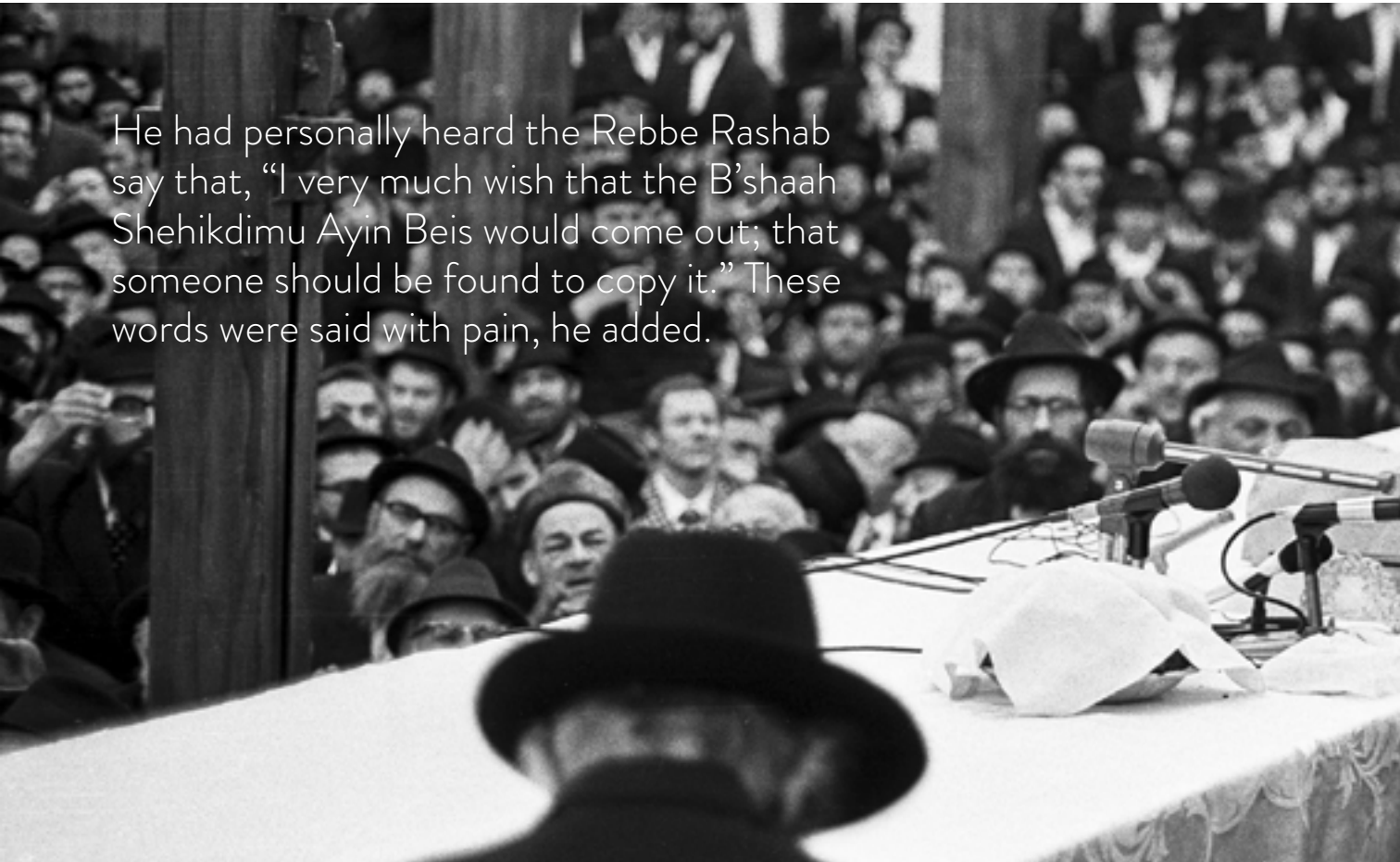
In 5706, Rabbi Yaakov Landau, a known Chossid who had a very close connection to the Rebbe Rashab, wrote to the Rebbe asking about printing the *hemshech*. He had personally heard the Rebbe Rashab say that, "I very much wish that the B'shaah Shehikdimu Ayin Beis would come out, that someone should be found to copy it." These words were said with pain, he added. Now that everything is being printed, isn't it an obligation to fulfill his will?

The Rebbe replied: "I spoke about this several times with *anash* here, but

what does speaking help...The printing will bear a cost of about ten thousand dollars, and who will provide the money? Because, obviously, it cannot be expected that too many people will buy it [in order to offset the cost]..."¹⁰

When various Chassidim inquired about printing throughout the years, this was the principal explanation given for the delay.

Although Chassidim never saw the majority of Ayin Beis in written form, they came to be familiar with many of the concepts expounded therein, whether they knew it or not. The Frierdiker Rebbe and the Rebbe both said many *maamarim* based on Ayin Beis—specifically the (greater) part, which Chassidim had no access to, even in mimeograph—which they possessed in hand-written form. In



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FARBRENGEN YUD-TES KISLEV 5737, WHEN THE REBBE ANNOUNCED THE PRINTING OF THE HEMSHECH.

fact, over a hundred *maamarim* of the Rebbe recited before 5737 were based on Ayin Beis. The longest *hemshech* of the Rebbe's *nesius*, a nine *maamar* series which began on 25 Elul 5730 and continued through the month of Tishrei 5731, is based on *maamarim* in the *hemshech*. Thus, although it hadn't come time for it to be printed, the lion's share of the *hemshech* was effectively taught orally to the Chassidim over the years.

I will put it out among the Chassidim!

In a striking *sicha* on Yud-Tes Kislev 5737, the Rebbe pulled back the curtain.

The Rebbe began by saying that one of the indications of *hafatzas*

hamaqanos chutza is when longer *maamarim* and *hemshechim* are published, in addition to shorter *maamarim*. It had bothered him throughout the years, the Rebbe said, that Hemshech Ayin Beis, which the Rebbe Rashab had *koched* in greatly, had never been published.

The Rebbe revealed that, many years earlier, he had obtained a personal copy of the secret manuscript:

"When my father-in-law traveled away from home," the Rebbe said, "he needed [someone] to guard the *sefarim* and, most importantly, the *kesavim*... It seems that, because of the situation, he was left with no choice and was forced to leave them with me."

The Rebbe was referring to the Frierdiker Rebbe's extended trip to

Eretz Yisrael and America in 5689 (תרפ"ט), when he entrusted his library of *kesavim* and *sefarim* with the Rebbe during his months abroad. Among this library was a brown suitcase, engraved with the Frierdiker Rebbe's initials, J.S., which held the Frierdiker Rebbe's most prized possessions, including: the handwritten letters of the Rabbeim; the *ksovim* of his father, the Rebbe Rashab; the *siddur* of the Baal Shem Tov; and the letter of the Baal Shem Tov to the Toldos. The Frierdiker Rebbe never let it out of his sight. During the Holocaust, when—under an onslaught of relentless bombings—he was fleeing from house to house, he never left anywhere without this suitcase. Although much of his library was left at the American embassy in Poland, this suitcase came to America



YOSSI MELAMED via JEW 23175



THE SUITCASE IN WHICH THE FRIEDIKER REBBE KEPT HIS MOST PRECIOUS POSSESSIONS, INCLUDING THE MANUSCRIPT OF HEMSHECH AYIN-BEIS. IT REMAINS IN HIS YECHIDUS ROOM TODAY.

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with the Friediker Rebbe, and was kept in his *yechidus* room.

Inside the suitcase was the manuscript of Hemshech Ayin Beis. When the Friediker Rebbe gave it to the Rebbe for safekeeping, the Rebbe immediately seized the opportunity.

In the *sicha*, the Rebbe went on to explain the halachic underpinnings for his following step. As a rule, a person is not permitted to use an object deposited with him, however a *talmid chacham* is permitted to use *sefarim*. The rationale is that everyone knows that a *talmid chacham* would

not be able to resist using them, so when you give him a *sefer* to guard, you automatically assume that he will use it. Although you didn’t say it, you essentially gave him silent permission.

The same rationale applied here, the Rebbe said. “For many years, even during the [Friediker] Rebbe’s lifetime, the suspicion was that if I was given a *ksav*—especially a *ksav* that the general crowd didn’t have—I would definitely make a copy. Just as giving a *sefer* to a *talmid chacham* is tantamount to giving him permission to learn it, if a person gave a *ksav* to someone that is suspected of copying it—and suspected for good reason, with clear proof—it was surely assumed [by the Friediker Rebbe] that a copy would be made.

“And that is what I did. I didn’t think too much about the *psak din* in *halacha*; as soon as I realized that the *hemshech* was there [in the suitcase], I immediately jumped at the opportunity—before someone started thinking this way or that way—and I immediately made copies, which I have in my possession until this very day.

“Then I began thinking: *Hayitochen*, how is it possible that all types of *maamarim* are being published, *hemshechim* are being published, yet specifically Hemshech Ayin Beis remains unpublished! This is a *hemshech*...that has *gedolos veniflaos*, marvels and wonders, even in comparison to the wonders in Hemshech Samach Vov and other *hemshechim*!”



THE REBBE’S RESPONSE TO THE BEIS RIVKAH GIRL’S SCHOOL OF FRANCE, ALLOWING THE GIRLS TO PARTICIPATE IN THE PRINTING OF AYIN BEIS.

On the one hand, the Rebbe said, “I am able to see to it that it will be published, and *gelt felt nisht bai Chassidim*—by Chassidim money does not lack—so if I don’t publish it, I have the responsibility of the-opposite-of *hafatzas hamaayanos chutza*. On the other hand, there were many reasons why I was fearful of doing so.

“Until I had an idea: why do I have to carry the responsibility upon myself? I will put it out among the Chassidim!”

The Rebbe added that the intent wasn’t to raise money for the printing, nor for the Chassidim to do the work. “We won’t even force you to learn the entire *hemshech* from beginning to the end! I only wish,” the Rebbe said, “to have others together with me in carrying the responsibility of publishing and publicizing the entire Hemshech Te’erav, including the part that wasn’t said, and the supplements.”

The Rebbe announced that anyone who wished to join this endeavor should give a single dollar towards the project, no more and no less. This

could be given on behalf of every person in the family, even infants. When all the dollars were counted it would be known how many people were taking upon themselves this responsibility. “Surely there will be many participants, not only in quality, but also in quantity...and may it be Hashem’s will that it will be done with the greatest *zrizus*.”

The Rebbe said that these dollars should be given to the *mazkirus*, and in other countries it should be given to the local office of Merkos or Machne Yisroel. The Rebbe took a few coins from his pocket, put it into an envelope on the table, and said: “As soon as the first dollar was contributed—which was already given by [the Rebbe said his name—M.M. ben Chana]—the preparations have already begun, with the hope and certainty that many other Yidden will want to join in the responsibility as well.”

Then the Rebbe added another element to this already *himmel’dike* endeavor. He announced that not

a single personal name would be printed anywhere inside the new *sefer*—not the publishers, editors, or proofreaders. No *hakdashos* were for sale. (If someone wanted to donate, they could buy as many *sefarim* as they’d like and give it out for free.) “Only the name of the author, the Rebbe [Rashab] *nishmaso eden*, and his only son, *nessi doreinu* [the Frieddiker Rebbe].” This is all, the Rebbe said, because “it seems there are reasons for concern about this. Therefore, in order that it should be in the smoothest way possible, with equal responsibility for everyone, it will be done in this way, with Hashem’s help.” (The Rebbe was so careful about this, that he later instructed the publishers not to print his footnotes on one of the *maamarim* (Pada B’shalom 5675), which he had written several years earlier when it was published as a single *maamar*.)

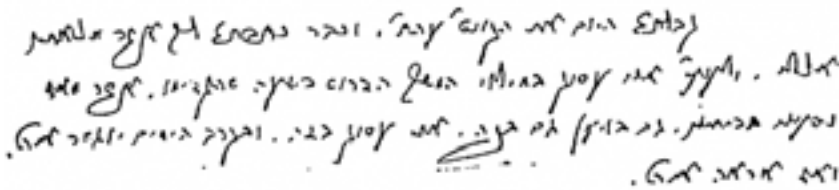
After the two *sichos* on the topic were concluded, the Rebbe said to sing “*Teromamna Karnos Tzadik*.” Then he added: “Since this is being done in the *nesius* of the my father-in-law, *nessi*



THE REBBE'S HAGAHOS ON THE PREFACE OF THE 5752 EDITION.



THE REBBE'S HAGAHOS ON THE PESACH DAVAR OF THE FIRST PRINTING OF THE HEMSHECH.



A LETTER FROM THE REBBE RASHAB TO HIS SON, THE FRIEDIKER REBBE, ABOUT HEMSHECH AYIN-BEIS.

doreinu [whose name is Yosef]—we are from the descendents of Yosef, on whom a not-good eye cannot take effect, and therefore ‘they will multiply abundantly in the midst of the land...’”

On the spot, the astonished Chassidim immediately passed up dollar bills to the Rebbe’s farbrengen table, and the project was underway.

On the Rebbe’s schedule...

Immediately following the farbrengen, the Rebbe sent his copies of Ayin Beis over to Otzar Hachassidim, the editing division of Kehos, and instructed them to move along as quickly as possible.

The project began at the printing company Ezra Press, as with most Kehos *sefarim*. However, they still did

their typesetting by hand, and after a full day’s work they had only managed to complete a single page. When the Rebbe returned from the Ohel and saw their progress, he expressed his dissatisfaction at the snail’s pace.

It was decided to move to Empire Press, a company run by Lubavitcher Chassidim, which at that time had begun using computers, enabling an exponentially faster pace. All other projects were cleared from the schedule. Rotating teams of workers kept the presses running twenty four hours a day, six days a week, and a dozen *bochurim* from 770 were recruited to help with the editing. The Rebbe’s *mazkirus* phoned them every day (!) for updates on the progress.

At a certain point, one of the workers at the press fell ill, potentially delaying the project. They wrote about

it to the Rebbe, who immediately replied that “great is the merit” of all those involved in the project, a merit which would stand by him in his illness. The Rebbe’s *bracha* was fulfilled, and he was promptly able to return to work.

By 7 Adar, only two and a half months after the Rebbe’s announcement, the entire Hemshech Ayin Beis set was complete—a mind boggling achievement, especially at the time. As the *hemshech* was being printed, the Rebbe instructed that *mafteichos*, an index, be prepared as well. These were ultimately published in separate booklets shortly after the *sefarim* themselves. **T**

1. Sichos kodesh 5737 vol. 1 p. 349.
2. Lekutei Diburim vol. 2 p. 305.
3. Sichos kodesh 5737 vol. 1 p. 350.
4. Sefer Hasichos 5680-87 p. 52.
5. Sefer Hasichos 5701 p. 87-88.
6. Reshimos Hayoman p. 210, including some details from Sefer Hasichos Admur Harayatz 5694 p. 45 and Lekutei Sichos vol. 27 p. 275.
7. Lekutei Sichos vol. 27 p. 275.
8. Lekutei Diburim vol. 2 p. 592.
9. Lekutei Diburim vol. 2 p. 600.
10. Igros Kodesh vol. 2 p. 147.

Timeline of Hemshech Ayin Beis

5643

The Rebbe Rashab becomes *nossi*.

5657

Tomchei Temimim is established.

5666

Hemshech Samech Vov is begun.

5672, Shavuos

The first *maamar* is delivered.

5674, Shabbos

Parshas Bamidbar Part three begins.

5647

The Rebbe Rashab toils in Imrei Bina, setting the groundwork for the *hemshech*.

5663

The Rebbe Rashab spends hours in a state akin to *klos hanefesh*, contemplating Chassidus.

5672, Winter

The Rebbe Rashab thinks through a new concept in Chassidus in Menton, setting the stage for the *hemshech*.

5673, Shavuos

The second part of the *hemshech* starts.

5675, Shavuos

Part four begins.

In 5752, a new edition of the *hemshech* was being discussed, as the first edition was out of print. In addition to correcting mistakes, a number of revisions were proposed. First of all, the editors considered changing the font, which until then had been the standard font of the Rebbe Rashab's *sefarim*. Although this would have been a radical change, the editors remembered that, shortly after the first edition had been printed, someone had mentioned to the Rebbe that, in his opinion, the *hemshech* should have been printed in a different font, as befitting such a great manuscript. At the time, the Rebbe had agreed. Now they asked the Rebbe if they should implement the change.

In addition, they proposed splitting up the entire *hemshech* into paragraphs, including the parts that the Rebbe Rashab hadn't completed dividing himself. (In order to avoid confusing these divisions with those made by the Rebbe Rashab, the paragraphs would be left un-numbered.)

The Rebbe agreed to both of these changes. With the Rebbe's approval, they also included a number of additions at the end of the *sefer*, including the Rebbe's *sicha* from 5737; a summary of the *hemshech*; and a bibliographical sketch of the handwritten manuscripts. Since the Rebbe had been so careful to avoid mentioning personal names in the *sefer*, they omitted the names of the Chassidim who had originally copied the *hemshech* on behalf of the Rebbe Rashab.

On Chof Cheshvan 5752, the first *sefer* was submitted to the Rebbe so that he could give his final approval and add the date in the *pesach davar*, as was the process with all *sefarim* of Kehos.

Usually, the Rebbe would return the *sefer* with a date and approval within a few hours. To their astonishment, a day passed, two days passed, and the *sefer* remained in the Rebbe's room. Finally, three days later, it was approved. To their surprise, the Rebbe had gone through the bibliographical sketch they had written, and instructed them to add in the names of the Chassidim who had copied the manuscripts. The Rebbe added in the *maane* that the faster it can be printed the better. The complete *hemshech* was re-published within the year.

The set has since been reprinted.

Beginning in the year 5772, marking 100 years since this historic *hemshech*, Kehos began publishing an edited version of the Ayin Beis in periodical pamphlets, including many enlightening footnotes. To date, all the *maamarim* through Tishrei 5675 have been released.



YOSSI MELAMED via JEM 150889

5676, Shabbos Parshas Vayeira
The final *maamar* is recited.

5676-5678
Estimated time that the additional, unrecited sections, were written.

5680, Beis Nissan
The Rebbe Rashab's *histalkus*, and the Frierdiker Rebbe assumes the *nesius*.

5710, Yud Shevat
The Frierdiker Rebbe's *histalkus*, and the Rebbe assumes the *nesius*.

5737, Zayin Adar
The *hemshech* is published.

5676
The Rebbe Rashab moves to Rostov to escape the Germans.

5679-5680
Estimated time that the summaries were written and the chapters were split up.

5689
When the Frierdiker Rebbe travels abroad, the Rebbe obtains a personal copy of the *hemshech*.

5737, Yud-Tes Kislev
The Rebbe announces the publishing of the *hemshech*.

A visual tour of Hemshech Ayin Beis

As with most maamarim of the Rebbe Rashab, the maamarim in Ayin Beis consist of several elements:

Gufhamaamar, the *maamar* itself, excluding the beginning and end sections (see below). The entire *hemshech* is written as a single running manuscript, with the exception of three places where the Rebbe Rashab makes a break and begins a new piece, effectively splitting it into four sections. Each section lasted for about a year, with each new piece beginning on the following Shavuot (just as most *hemsheichim* of the Rebbe Rashab began on Shavuot [or Rosh Hashanah]):

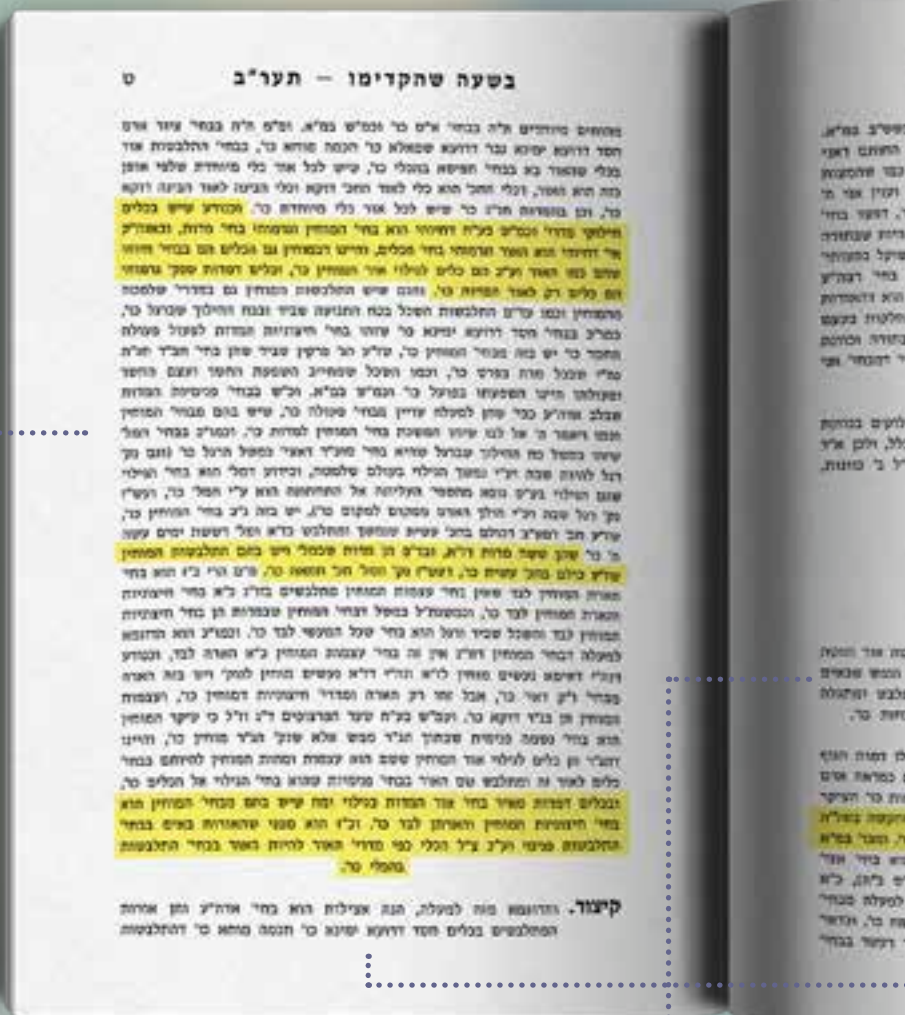
Bishaa Shehikdimu (Shavuot) 5672 - Vilo Yachol Yosef 5673

V'asisa Chag Shavuot (Shavuot) 5673 - V'Havaya Omar Hamichase 5674

V'ehey Etzlo Amon (Erev Shavuot) 5674 - V'shavsa 5675

Va'yidaber Eloikim (Shavuot) 5675 - V'Havaya Omar Hamichase 5676, the final maamar in the hemshech that was said.

(This is in addition to the part that was not recited; see below.)



The beginnings and conclusions: The *haschalos* and *siyumim*, the beginnings and conclusions: Every *maamar* begins with a list of questions on a *possuk* or *maamar Chazal*. At its conclusion, the *maamar* explains how these questions are resolved through the concepts elucidated within the *maamar* - See above, *siyum* not shown.

In an ordinary *maamar* that isn't part of a *hemshech*, the beginning and end sections were written together with the *maamar* itself. But when penning a *hemshech*, the Rebbe Rashab would first write the entire *hemshech* as one long manuscript, covering tens or hundreds of pages. Later on, when delivering the *hemshech* over a series of Shabbosim, he would begin each *maamar* with a question related to the *parsha* or time of year, which would then lead into the topic of the *hemshech*. Then, towards the end, he would add a conclusion which resolved those questions. These were later written and added to the *hemshech*.

Hagahos (notes): These are pieces which were added at a later time. Many are only a few lines, but some go on for a page or more - See below, highlighted text.



The *hemshech* was written in several stages:

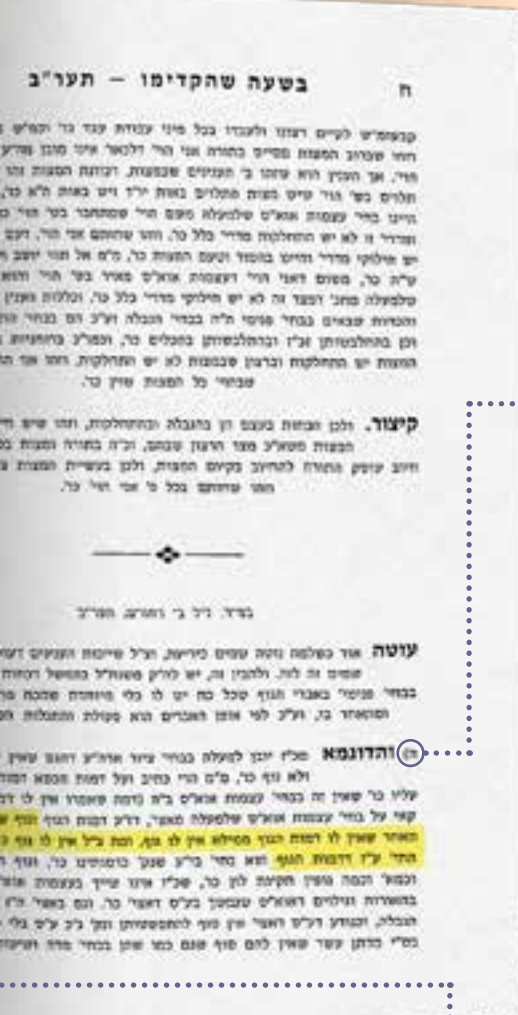
First, the Rebbe Rashab wrote the entire *hemshech* as one long manuscript (without the beginning and end sections), the *guf hamaamar*. It was written in twenty-two small notebooks, in miniscule handwriting, covering 173 pages in total.

Next, he wrote the **beginnings and conclusions**, as well as many of the *hagahos*. This part ended up being longer than the *hemshech* itself, as it was written in 45 notebooks covering 343 pages in total.

After these two main elements of the *hemshech* were completed, a number of Chassidim were selected to merge them by copying them all into a new manuscript, for the Rebbe Rashab's private use. When he received the finished copy, the Rebbe Rashab began adding additional edits—correcting printing mistakes, and adding new lines or paragraphs.

Finally, the Rebbe Rashab began splitting the *hemshech* into *prakim* and writing *kitzurim* on each perek. It is estimated that this took place years after he completed reciting the actual *hemshech*, in 5679-5680. The *kitzurim* covered 46 pages in 6 notebooks.

In addition, he wrote another section of the *hemshech*, that was never said in public, and covered 75 pages. This, too, was divided into two sections. The Rebbe Rashab never added **beginnings and ends** or *kitzurim* to this section, nor was it ever copied, even for his own private use. This is known as the *chelek shelo ne'emar*, the section that was never said (*chelek gammel* in the printed version).



Prakim (paragraphs): Towards the end of his life, the Rebbe Rashab began splitting the *hemshech* into numbered *prakim*, an uncommon practice in his *maamarim*.

Kitzurim (summaries): A short summary at the end of every paragraph.

