

Living With the Times

THE CHASSIDISHE PARSHA

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Much of the information in this article was taken from the Kovetz "Asher Bachar Banu" — published by Vaad Talmidei Hatmimim, 5784.

לע"נ
ר' ארלי ב"ר יצחק ע"ה
נפטר ו' אדר שני תשי"ד
ליום היארציית השבעים

ואת מרת בילא בת ארון דוב ע"ה
נפטרה כ"ו ניסן תשי"ג
ת"נ צ"ב'ה'
נדפס ע"י בנם ר' יצחק צבי שי' סופרין





In *sichos*, farbrengens and letters, the Rebbe frequently refers to Torah Or and Likkutei Torah as the “Chassidische Parsha” or “Chassidische Sedrah” of the week. The Rebbe attributed this idea to the Frierdiker Rebbe.

Just as there is a Parsha in the Torah that is read every week, there are *maamarim* that make up a “Chassidische Parsha.” These are the *maamarim* of Torah Or (in the winter months) and Likkutei Torah (in the spring and summer months).

The extent of this analogy can be seen in the Rebbe’s words on Shabbos Parshas Vayeshev 5746:¹

“There is a well known saying of the Alter Rebbe that one must ‘live with the times,’ which means—as the Mittler Rebbe explained—to live with the lessons of that week’s Parsha, especially the portion of the Parsha related to that day. On Sunday—from the beginning of the Parsha until *Sheini*, and so on, until Shabbos—from *Shevi’i* until the end of the Parsha. Since the Torah is eternal, all of its lessons are eternal as well. Therefore, when one studies these lessons in the Parsha on a given day, one must ‘live’ with them, incorporating their teachings into one’s daily routine.

“Just as this is true about the regular *Parshas Hashavua*, so too with regard to the Chassidische Parsha, one should ‘live’ with the *maamarei Chassidus* of that week. In fact, since Chassidus is *Pninius Ha’Torah*, the idea of eternal relevance is more pronounced. After all, *pninius* is more permanent than *chitzoniyus*, as seen in the contrast between the *neshama* and the *guf*. Thus, the timeless relevance of these lessons is even more pronounced.

“Among the *maamarim* on the Parsha, there are many *maamarim* that were said by our Rabbeim throughout the generations, up to the [Frierdiker] Rebbe. However, as we stand on the Shabbos after Yud Tes Kislev... there is precedence to the *maamarim* of the *ba’al hageulah* ... which are the *maamarim* in Torah Or...

“The weekly Parsha is split up for the seven days of the week and the same is true of the Chassidische Parsha. Although it is not explicitly written which part is related to which day (like in the weekly Parsha), it is clear that the beginning of the first *maamar* is connected to the first day of the week, and the end of the last *maamar* is connected to Shabbos.”

An Old Minhag

Chassidim would always learn the “Chassidische Parsha” every week. What follows is a firsthand account of this custom in the Rebbe’s early years:

In the summer of 5668, Reb Yitzchok Dubov traveled from Tomchei Temimim in Lubavitch to the city of Nikolayev with his friend Reb Shmuel Grossman, son of the famed chossid Reb Osher Nikolayever.

When they reached the home of Reb Osher, he told them: “Let us go and greet Harav Levi Yitzchok.” They went to Harav Levi Yitzchok’s home together, where they encountered the following sight: Harav Levi Yitzchok was sitting in the garden, holding a *sefer*, and his two young sons, one aged six and the other aged three, sat on the grass listening to their father. When they got closer, they saw that the *sefer* was Likkutei Torah, and he was learning that week’s “Chassidische Parsha” with his sons.

Reb Osher was shocked: “You’re learning Likkutei Torah with them? They understand?”

Harav Levi Yitzchok answered simply: “If you wish, you can test them...”

Reb Osher turned to the older boy (the Rebbe) and asked him to repeat what he had learned. The Rebbe began to recite the entire page of Likkutei Torah by heart.²

In light of this story, it is interesting to observe the following footnote to a *sicha* from 5749³: “It should be noted, that many Chassidim had the custom to learn the Chassidische Parsha every week (and especially on Shabbos - in the winter months, Torah Or, and in the summer months (and the end of winter), Likkutei Torah). Some had the custom to learn it (at least on a cursory level) with their families, even with children of Bar Mitzvah age (or even younger)”.

The Rebbe Rashab once told a chossid to learn Likkutei Torah on the *sedrah* every week. When he said that he didn’t have enough time, the Rebbe Rashab told him that he should go through it at least the way he is ‘*maavir sedrah*’ (*Shnayim mikra v’echad targum*).⁴

Our Rebbe reinforced this *minhag*, on several occasions encouraging Chassidim to study the Chassidische Parsha, and giving specific instructions on how to learn it.

For the Public

The Rebbe’s desire to bolster this *minhag* was already evident at the beginning of the *nesius*. In a letter dated 23 Shevat 5711, the Rebbe wrote:

“For the same reason that you explain the benefit of studying a tractate *limigras* (cursorially), (i.e., that this provides [the student] with at least superficial knowledge of another tractate), if I was granted the power, I would institute such

study of Chassidus as well (though with regard to Chassidus in general, internalizing one’s study is more important). For example, [it would be desirable to study] the *Chassidische sedrah* etc.”⁵

In a letter from 5 Kislev 5712, the Rebbe gave someone a clear directive:

“It is proper that you should learn some *derushim* from the Chassidische Sedrah every week, in the winter—Torah Or, and in the summer—Likkutei Torah, [and this study should be] from the *derushim* on that week’s Parsha.”⁶

The Rebbe’s first public mention of it was several years later, on Shabbos Parshas Vayeshev 5715, apparently in connection with the publishing of Torah Or during the previous week:

“...Working people must learn Chassidus very frequently... this applies even to those which *Torasam Umnasam* in the literal sense, i.e. their physical sustenance comes from Torah...”

“The fact that the *maamarim* of Torah Or and Likkutei Torah are arranged according to the weekly Parsha means that they are related to the Parsha. Now, as the Shelah explains, the weekly Parsha is linked to the week in which it falls, therefore, each week, one should learn the *maamarim* of the weekly Parsha in Torah Or and Likkutei Torah.

“Everyone should take upon themselves, *bli neder*, to complete these two *seforim* (besides for the section on Shir Hashirim) by the upcoming Shabbos Bereishis, when we begin to read the Torah again from Bereishis. They should learn the *maamarim* of each week in their appropriate week, and—by the week of Parshas Bereishis—they should make up the *maamarim* from the beginning of the year until now.

“Being that ‘Hashem looked into the Torah and created the world’ and the Zohar says that ‘A man that looks into the



A KUNTRES WITH MAFTEICHOS AND HA'AROS AUTHORED BY THE REBBE PRINTED ALONG WITH THE NEW EDITION OF TORAH OR IN 5715, THE FIRST SINCE THE START OF THE REBBE'S NESIUS.



Torah sustains the world, this will be a vessel for ample livelihood, and enable them to learn calmly and with *harchavas ha'daas*, ease of mind.

“It is obvious that these words are not intended specifically to those present here, but to every Jew throughout the world who will learn Torah Or and Likkutei Torah every week. There is the promise: *‘Im bechukosai telechu’*—if you toil in Torah—“*venosati gishmeichem be'itam*”—there will be [a filling of all] material [needs in a] pleasant way and at the proper time. Most importantly, the blessing will rest in this and the physical blessing will be utilized for healthy and joyous purposes.”⁷

To Add, Not Decrease

As a result of this *sicha*, *shiurim* were founded in *anash* communities around the world, and many people began to study the Chassidishe Parsha on their own.

A few weeks after this *hora'ah*, the Rebbe wrote to someone who apparently did not think he had enough time to learn Torah Or in addition to his other studies, and asked the Rebbe whether he should cancel one of his other *shiurim* in order to learn the Chassidishe Parsha. The Rebbe responded, “It is obvious that it is not my practice to interrupt studies of the holy Torah but to increase them, therefore if it is possible to add the study of Torah Or [to your weekly learning schedule] even *limigras* (superficially), then it is worthwhile, being that it is [connected to the] *Parshas Hashavua*, as the Alter Rebbe

famously said, that we should ‘live with the times’, meaning to live with the weekly Parsha.”⁸

Some time later, the Rebbe was asked by a chossid who gave regular *shiurim* to *baalei-batim* in his local shul whether to stop one of his regular *shiurim* in *nigleh* and Chassidus and substitute them with *shiurim* in the Chassidishe Parsha. The Rebbe responded that “I have explained several times that I came only to add, not detract, *chas veshalom*, and this applies to his inquiry as well... They will certainly find additional time to learn at least several portions of Chassidus on the weekly Parsha. Though the *sicha* with regard to working people said to learn the entire Parsha, this understandably does not apply to public *shiurim*.”⁹

In Iyar of that year, the mashpia Reb Nissan Horowitz wrote to the Rebbe that he was unable to find a *chavrusa* with whom to study the weekly Likkutei Torah. In response the Rebbe wrote (24 Iyar)¹⁰: “Our sages have told us that ‘*Lo yogata umatzasa al ta'amin, yagata v'lo matzasa al ta'amin* (One who says he succeeded without toil is not to be believed; neither is one who says he toiled and did not succeed). It is obvious that the intent of the aforementioned [study of the Chassidishe Parsha] is not to detract from the hours dedicated to the study of *nigleh*, but rather to supplement them.”

On Shabbos Parshas Devorim, the Rebbe prefaced the *maamar* by saying that in that week's Likkutei Torah, there is a *maamar* on the *possuk* ציון במשפט תפודה, and concluded by saying: “We’ve discussed studying the weekly Likkutei Torah, the ‘Chassidishe Parsha’, every week—so everyone has

probably already learned the *maamar*, especially since this week's 'Chassidishe Sedrah' is short. Therefore, I will now briefly repeat the *maamar*.¹¹

At the conclusion of the cycle, on Shabbos Bereishis 5716, the Rebbe spoke about committing to add daily in *limud HaTorah*—both *nigleh* and Chassidus, and said:¹² “The study of Chassidus should also include a portion of the weekly Sedrah in Torah Or and Likkutei Torah.”

In the winter of 5716, in response to a request for a *seder* in learning *nigleh* and Chassidus, the Rebbe wrote (among other things):¹³ “In Chassidus *limud le'migras* [should be in] the weekly Parsha (Torah Or in the winter and Likkutei Torah in the spring and summer) or in the *kuntresim* that are printed at regular intervals.”

Reinvigorating

Although the 5715 initiative of learning the Chassidishe Parsha had an effect on the Chassidim, a larger and more sustained effort took place ten years later, in 5725, when the Likkutei Torah was reprinted with many additions, including indexes compiled by the Rebbe himself.

The first copies were brought to the Rebbe on 17 Adar I, Erev Shabbos Parshas Ki Sisa. At the farbrengen on Shabbos Parshas Vayakhel, the Rebbe spoke about it:¹⁴

“Regarding the *sefer* Likkutei Torah with *hosafos* that was just published, my wish was for the printing to have been finished long ago, but for various reasons, it was completed this Erev Shabbos Kodesh, Parshas Vayakhel, [which is unique because] the *derushim* in Torah Or finish with this Parsha, and the *derushim* of Parshas Pekudei (which we begin to read at Mincha) are in Likkutei Torah...

“Being that ‘את הכל עשה יפה בעתו’ — He has made everything beautiful in its time’ (something said with regard to Torah), I suggest that it is fitting and proper, that every person learn all the *derushim* in Likkutei Torah weekly, in accordance with the Parsha of the week.

“Ideally, this Shabbos they should learn the *derushim* of Parshas Beshalach in the beginning of Likkutei Torah (before the *derushim* of Parshas Pekudei) in order to finish them before beginning the *derushim* of Parshas Pekudei...

“It is obvious that all of the above applies to everyone, both those present and those who are not, and certainly whoever hears this should transmit these words to his acquaintances, and—after Havdalah—through modes of communication that cannot be utilized on Shabbos, and in a manner of *‘ani hamaschil’*, to accept upon himself to learn [the Chassidishe Parsha]. Then he will be able to influence others to follow suit, so that the number of those studying [Likkutei Torah] will grow, and *yafutzu ma'ayanosecha chutza*, until the whole world will be ‘flooded’ with the study of Chassidus.

“Being that Likkutei Torah has been newly reprinted, the *sefer* will be readily available to everyone,” and the Rebbe added with a smile, glancing at Rabbi Hodakov¹⁵: “I will discuss with my ‘finance minister’ that the *seforim* be sold for less than the cost of production, so that they are affordable to everyone.

“Thus, it is dependent only on one's desire [to accomplish this], and every Jew has this desire [to study the Chassidishe Parsha], and it merely needs to be revealed...”

In the *maamar* said at that farbrengen, the Rebbe explained a portion of that week's Chassidishe Parsha (in Torah Or, Parshas Vayakhel). He also expounded on the connection between the *siyum* of Torah Or and the *haschala* of Likkutei Torah.

“He Means It Seriously”

When Shabbos ended, Rabbi Hodakov entered the Rebbe's room. The Rebbe asked him to relay that they should add during *chazarah* that “He [the Rebbe] means it seriously, and it could be that at another farbrengen or in *yechidus* one will be asked where he is holding.” The Rebbe repeated this three times!

Immediately after Shabbos, *bochurim* and *anash* hurried to begin fulfilling the Rebbe's directive and to communicate it to those who had not been present at the farbrengen.

The Rebbe's words had a clear and immediate effect on Chassidim around the world, and Tzach in Eretz Yisroel ran a campaign to publicize the new *hora'ah*.

Discounted prices

That week, as per the Rebbe's request, a sale was announced on Likkutei Torah. The new price was \$5 for *baalei-batim* and \$4 for *bochurim*.

On the following Thursday night after Maariv, freshly printed copies of Likkutei Torah were brought to 770. That day the Rebbe notified Rabbi Hodakov that the sale should continue until Pesach.

In a letter from 3 Adar II, Rabbi Hodakov wrote to the *hanchalah* of Yeshivas Tomchei Temimim in Lod:¹⁶ “An amazing new edition of Likkutei Torah has just been published with additions and references. This obviously cost a lot, including expenses that could not be foreseen.

“Despite the cost, in order to give everyone an opportunity to easily obtain the *sefer*, enabling them to immediately begin studying it in fulfillment of the Rebbe Shlita's directive to learn the *maamarim* of each Parsha during the appropriate week, as well as the section on Shir Hashirim, in order

to complete the entire Likkutei Torah by the coming Simchas Torah, we were forced to lower the price of the *sefer* to far below what would ordinarily be possible, accepting donors to help fill the deficit.

“In order to enable all of the above to those living in *Eretz Hakodesh*, we plan to immediately print another edition of Likkutei Torah, about 1,000 copies, in *Eretz Hakodesh*.

“Due to the urgency of the matter we request that you respond via telegram.”

To cover the costs and subsidize the discounted price, the Rebbe chose ten donors and asked them to donate \$1,000 each.¹⁷ On Shabbos Parshas Pekudei the Rebbe thanked them publicly and asked them to say *L'chaim*, blessing them with everything they needed *b'gashmiyus* and *b'ruchinyus*. Each of the donors also received a copy of the new *sefer* signed by the Rebbe with a *bracha* that the *sefer* should have the proper effect.

Encouraging the Study of Likkutei Torah

Beginning that Shabbos until the conclusion of the cycle of study, every Shabbos the Rebbe would mention the study of Likkutei Torah in two ways:

1. The Rebbe's *maamarim* were based on, and explained, the *maamarim* of the week's Likkutei Torah.

Nearly every Shabbos, the Rebbe would announce that those who had finished Likkutei Torah for that week, or who were planning to finish it before Havdalah, should say *L'chaim*.

Obviously, this added to the excitement of the *bochurim* in fulfilling the *hora'ah*.

Additionally, the Rebbe encouraged the practice on many other occasions, both publicly and in letters and *yechidus'n*.

Siyum on Likkutei Torah

Already on Erev Shabbos Parshas Pekudei, the first Shabbos after the launch of the *takanah*, the Rebbe requested that the *Mazkirus* publicize that at the far-brengen the following day, a *siyum* would be held on Chumash Shemos in Likkutei Torah (though it is only on two *parshiyos*). The following was transcribed by the *bochur* Menny Wolf in his diary:

“During Reb Zalmen Duchman's announcement



LIKKUTEI TORAH PRINTED IN 5725.

הוספנו — בראש הספר (א) ספרה כללי לכל החלקים. בסוף הספר (ב) אגרות התורה של ב"ק אדמו"ר ה.צ.מ. צדק — אודות התהיל של התורה אור"י. (ג) אגרות הקודש" של ב"ק אדמו"ר (מהחיי"א) ניג — ע"ד חסי ת"א ולקרי"ת. (ד) ספרה עניינים. (ה) ספרה שמות ספרים ואנשים. (ו) התמנות בלקי"ת. (ז) הקרות תיוונים. (ח) דמות הספר לקוטי תורה (תישומה נצרה) — התמנות ד"ח — נפרסו ע"י ב"ק אדמו"ר שליט"א.

כך הוספנו בסוף הספר: (ט) אנטומולוגיה משער התוצאה הראשונה של לקי"ת. השער התוספות. (י) הסכמות" הרבנים לדפוסים הראשונים של הלקי"ת. (יא) מראי מקומות למסוקי תנ"ך. מאמרי רז"ל שבלק"ת (נפרסו ע"י חברי המלל ע"י מוכרות ב"ק אדמו"ר שליט"א). (יב) התמנות להקרות תיוונים (נפרסו ע"י הרב המסופ ר' יהודה ל"ב ש"י ט"אנצ"ר). (יג) מודעת רבה — שנדפסה בהוצאת ווילנא. תרפ"ח. ולהאמנה ווילנא. תרפ"ח.

מקריבת, אוצר החפזים" ו' אדר השני. ברוקלין. ג' י'

THE DATE THE REBBE PLACED FOR THE PRINTING WAS 6 ADAR I 5725. THIS WAS IN CONTINUATION TO A SERIES OF SEFORIM OR KUNTREISIM THAT WERE DATED THE 6TH OF EACH MONTH, BEGINNING WITH 6 CHESHVAN, A MONTH AFTER THE PASSING OF REBBETZIN CHANA ON 6 TISHREI.

5725
 הרבנית הצדקנית מרת חנה ע"ה שניאורסאהן
 בת הרה"צ הרה"ח ר' מאיר שלמה ע"ה
 אם ב"ק אדמו"ר שליט"א
 נספחה כיום השבת קרש, ו' רעש"ת בעלות המנהל
 שנת ה'תשכ"ה

THERE WAS ALSO A SPECIAL HAKDASHA IN THE SEFER FOR REBBETZIN CHANA.

ד"ר דודקה אמעוונות האדמת אקונות ל"ב א"י
 וזמורה - ת"ת ה"ת העניינים. וזמורה
 אצל אורה ונאמה ד"ר זלמן

HAKDASHA IN THE REBBE'S HOLY HANDWRITING INSCRIBED IN A COPY OF THE NEW SEFER, GIVEN TO EACH OF THE DONORS.

regarding the Siyum on Likkutei Torah, the Rebbe smiled the entire time... The Rebbe entered the farbrengen at 1:30... with a Siddur and the [newly printed] Likkutei Torah.

“The Rebbe took the Likkutei Torah and began saying the second *sicha* on Likkutei Torah, after which he instructed all who had finished Likkutei Torah to say L’chaim...”

“Everyone began saying L’chaim, the Rebbe himself drank some L’chaim, and then suddenly announced again ‘The *mesaymim* should say L’chaim.’ Meanwhile the crowd began to quietly sing the niggun known as ‘Reb Yonah’s Niggun.’ The Rebbe broke out [and encouraged the singing] very strongly and vigorously.

“The Rebbe moved his hands strongly, stronger and stronger, as the crowd danced joyously, the Rebbe then stood up and clapped... the Rebbe kept picking up his *gartel* so it shouldn’t fall. The Rebbe turned around to the elders to see how they were dancing, the Rebbe’s expression was fiery... Everyone said that they did not see such joy even on Simchas Torah...”

Later that year, on Shabbos Parshas Bechukosai, the Rebbe made another siyum, on Sefer Vayikra.¹⁸ At the end of Sefer Bamidbar, on Shabbos Parshas Matos-Maasei, the Rebbe made another siyum.

At each siyum the Rebbe connected the first and last *maamarim* of the *sefer*. At the siyum on Parshas Pekudei the Rebbe connected the siyum to the *maamar* of Parshas Beshalach, which begins Likkutei Torah.

At the end of the farbrengen on Simchas Torah 5726, the Rebbe said that it would have been proper to make a siyum on the entire Likkutei Torah but due to time constraints, the siyum would be held the following Shabbos, Shabbos Bereshis.¹⁹ Ultimately, however, no siyum was held.

An interesting vignette from that Simchas Torah was related by Reb Yosef Minkowitz: Many Chassidim who had finished Likkutei Torah had not completed the part on Shir Ha’Shirim as there was no set time to do so. Rabbi Minkowitz recalls many Chassidim standing around during the sale of Ata Hareisa before Hakafos, which in those years took a long time, finishing Likkutei Torah on Shir Ha’Shirim so that they could make a proper siyum...

Torah Or As Well

In contrast to the *hora’ah* in 5715, when the Rebbe explicitly instructed Chassidim to learn not only Likkutei Torah (for the summer months) but Torah Or as well (for the winter months), in 5725 the Rebbe mentioned only Likkutei Torah. Nevertheless, on several occasions the Rebbe indicated that he intended for Chassidim to continue with Torah Or after concluding Likkutei Torah.

On Shabbos Bereshis 5726 the Rebbe instructed all those

who had completed the weekly Likkutei Torah and Torah Or (or would before Havdalah) to say L’chaim. The Rebbe also encouraged Chassidim to undertake *hachlatos* for *kevias itim* for studying Chassidus in general, in continuation to the study of Likkutei Torah, in a manner that would be continued throughout the year, and with *simcha*.²⁰

The following is an account from a *bochur* in a letter written on 26 Cheshvan 5726:

“A week ago Reb Shmuel Levitin entered *yechidus*. When he emerged, he related that he understood from the Rebbe’s words that he wanted the Chassidim to learn Torah Or.

“Not long ago someone entered *yechidus* and told the Rebbe that he was learning Ohr Ha’Torah, to which the Rebbe immediately responded: ‘Surely you mean Torah Or.’

“It is clear that the Rebbe wants us to learn Torah Or, and wants the Chassidim to understand on their own that they must learn Torah Or.”

Similarly, in a *maaneh* from Rosh Chodesh Kislev to one of the *bochurim* who asked whether the *maamarim* of the Rebbe Rashab from 5660-65 would be published, the Rebbe responded:²¹

“I have always heard that ‘*bochurim* from Tomchei Temimim’ need to learn *nigleh* and Chassidus diligently and be involved in *avodas haTefillah* and fulfilling the Mitzvos etc.

“What do they have [to do with issues] **relevant to ‘Kehos’ and the like?** Have they learned and completed everything [in Chassidus] that has already been published and lack only knowledge of the above [mentioned *maamarim*]?”

“Do they keep [the *takanah* of learning] Chitas?”

“Did they complete the Likkutei Torah for Shabbos Bereishis?”

Later that year, on Purim, in response to a chossid who requested *mashkeh* from the Rebbe, the Rebbe asked whether he accepts upon himself to learn the entire Likkutei Torah and Torah Or, a Parsha each week, saying that this was a ‘business deal’, and that if he accepts it upon himself, the Rebbe would give him *mashkeh*. When the person accepted the ‘deal’, the Rebbe gave him *mashkeh*, saying: “This is a full cup, and the learning should also be full...”²²

“There’s No Time”

Seven years later, in 5732, the Rebbe again spoke about the study of Torah Or and Likkutei Torah. At that time the Rebbe had stopped the publication of the weekly Likkutei Sichos. After receiving several letters about this, the Rebbe delivered a sharp *sicha*, including the following words:²³

“I have spoken before about how in the past, the custom was for one to learn Torah Or each Shabbos, and in the subsequent weeks, Likkutei Torah, or *maamarim* related to the weekly Parsha. However, since starting to publish the



JEM 310465 (19 KISLEV 5724)

Likkutei Sichos, this became the primary study for the week. As someone who identifies as *'shpitz Chabad'*, he claims, being that so-and-so [the Rebbe] instructed to publish this booklet for this week, it is a sign that this *limud* is connected to this week. So, the entire week he thinks that because he needs to learn Likkutei Sichos, he no longer needs to learn Torah Or and Likkutei Torah. In practice, he does not learn the Likkutei Sichos either, he just glances at it between Mincha and Kabbolas Shabbos...

"Therefore, since a new year is beginning, from now on they should learn the *maamarim* in Torah Or and Likkutei Torah and the other *maamarim* that begin with the *pesukim* of each week's Parsha, in a manner of הפך בה והפך בה דכולא בה (delve deeply into it, for everything is in it)²⁴ and there will

be no time left for writing letters to ensure that someone else should have the Likkutei Sichos..."

The following month, the Rebbe asked that the Hanhalas haYeshiva instruct the *bochurim* to "Learn the Chassidische Sedrah every week in Torah Or, and beginning from Parshas Pekudei, in Likkutei Torah. This should be done in their private time, and they should be tested for comprehension..."

"This is Just Temporary"

Another occasion on which the Rebbe again asked the Chassidim to strengthen their commitment to studying the



LEVI FREIDIN VIA JEM 15400 (18 TISHREI 5748)

Chassidische Parsha was Shabbos Parshas Va'eira 5740, as part of the Rebbe's push to encourage study of the Alter Rebbe's Torah in connection with 24 Teves. In conclusion the Rebbe said:²⁵

"The primary purpose of all of the above is not speech... but action:

"One should increase his study of Torah Or and Likkutei Torah, as well as the Alter Rebbe's Shulchan Aruch, which for various reasons very few people study, as discussed at the previous farbrengen (Motzei Shabbos Parshas Shemos).

"...In recent times, the study of Torah Or and Likkutei Torah has been set aside, since people are learning Hemshech 5666 and so on. However, this is just temporary, being that Moshiach is coming soon, and then "אהרן ומשה עמהם" - Aharon and Moshe will be there," and the Alter Rebbe at our head, the Torah Or and Likkutei Torah will certainly be studied, along with the rest of the Alter Rebbe's *seforim*.

"Therefore, we suggest that they renew the weekly learning of the 'Chassidische Parsha'...The learning should be done by each person on his level, but at least several lines should be learned in depth, while the rest can be learned superficially..."

"Halevai it was indeed so"

Four years later, in Adar I 5744, after the 5725 edition of Likkutei Torah was sold out, a new edition was published with additional *marei mekomos*. On Friday, Purim Katan, the first new copies arrived at 770.

That Shabbos, the Rebbe entered the farbrengen with the new Likkutei Torah in hand. During the farbrengen, the Rebbe spoke extensively about the printing, distributed L'chaim to those involved in the project, and said a long *sicha* on an idea from Likkutei Torah.

Several weeks later, on Shabbos Parshas Shemini, after citing that week's Likkutei Torah, the Rebbe said:²⁶

"Certainly [you have] learned about this in the weekly Likkutei Torah.

"After I spoke about the new edition of Likkutei Torah with *marei mekomos* etc., I was sure—and *halevai* it was indeed so—that the weekly Likkutei Torah would be learned; at the very least, the beginning of the weekly Likkutei Torah!

“I see that there are those looking at me with surprised expressions: How can I have such a thought, and even more so with certainty, that after speaking about Likkutei Torah, the *hisorerus* would last until now!? This is something which was discussed at a specific time, and afterwards they did me a ‘favor’ and made a *farbrenge* at which they spoke about learning Likkutei Torah, but that this should continue afterwards!?”

“Regardless—why is it that I have to be the one that inspires the opposite of *mara leveina* [cheerfulness]? The Alter Rebbe says in Torah Or²⁷ that when someone is predisposed to *marah shechorah* by nature, he should utilize this for diligent study of the Torah, and how much more so—to encourage others to study Torah. The main thing is that from now on everyone should learn at least several lines from the beginning of the week’s Likkutei Torah.”

A Weekly Explanation of the Maamar

Four years later, on the fourth night of Pesach 5748, the Rebbe again spoke about the study of the ‘Chassidische Parsha’.²⁸

“It is fitting and proper to establish *shiurim* in Chassidus not only in the Torah of my father-in-law, the [Friediker] Rebbe, *nesi doreinu*, but also in the Torah of the first *nossi* of Chassidus Chabad, the Alter Rebbe, in the *maamarim* in Torah Or and Likkutei Torah, the ‘Chassidische Parsha’, and so on.”

Beginning from Shabbos Parshas Tazria-Metzora of that year, the Rebbe began to explain an idea from the week’s Likkutei Torah during the *maamar* every Shabbos. This continued until Shabbos Parshas Chukas, when the Rebbe did not say a *maamar* at all.

On 28 Tammuz, the *bochur* B.M. Kahana wrote in his diary:

“Today, I began to collect signatures on a letter to the Rebbe ‘that we the Temimim accept upon ourselves to learn the first *maamar* in Likkutei Torah each week, in connection to the fact that over the last two weeks the Rebbe did not say a *maamar*, and we ask that we merit to once again hear *maamarim*...’ By Friday I managed to collect more than 80 signatures from the *bochurim* and I gave it to Rabbi Groner that day.

“On Shabbos, Rabbi Groner told me before Shacharis... that the Rebbe responded to the letter with “*Azkir al hatziyun*”. In the end, this Shabbos we also did not merit to hear a *maamar*”.

As the year went on, the Rebbe did say several *maamarim*, including explanations on the week’s Likkutei Torah.

“Similar to *Limud Ha’Rambam*”

The last time we merited to hear the Rebbe speaking about this practice was on Shabbos Parshas Chayei Sarah, the Shabbos of the Kinus Hashluchim 5752. The Rebbe equated this *hora’ah* with learning Rambam:²⁹

“Similar to the *takanah* of learning Rambam (*nigleh*), completing it in a year—it is fitting and proper to also learn (in Toras Ha’Chassidus) the entire sefer Torah Or and Likkutei Torah, until it’s conclusion in the *derushim* on Shir Ha’Shirim.”

In the *sicha* as edited by the Rebbe, the Rebbe added that this practice brings the *geulah* closer.³⁰

Even Before Drinking Tea or Coffee

In addition to the occasions mentioned above, the Rebbe spoke about this *hora’ah* many other times over the years:

At the beginning of the *Farbrenge* on Shabbos Parshas Re’eh 5745, the Rebbe said: “By Chassidim, everything must begin with the ‘Chassidische Parsha’—the *maamarim* of Torah Or and Likkutei Torah, arranged according to the order of the Parshiyos and Yomim Tovim. And in this case, regarding Chodesh Elul, we should begin with what is explained in Likkutei Torah on this week’s Parsha.”³¹

The next year, on Shabbos Parshas Bechukosai 5746, the Rebbe explained at length the reason that Likkutei Torah begins with the *maamar* *לכם השבת*. In conclusion the Rebbe said³²:

“*Yehi ratzon*—and this is the main thing—that everyone should increase their study of *pnimius ha’Torah*, beginning with Likkutei Torah. Because, together with the study of the *maamarim* of the *nossi hador*, [like it says regarding Moshe that] ‘דבר אחד לדור - There is only one spokesman in each generation,’³³ the *hora’ah* about learning the ‘Chassidische Parsha’ is well known (in the summer months—the *maamarim* of Likkutei Torah) which begin with the aforementioned *maamar* *לכם השבת*, ראו כי ה' נתן לכם השבת [the title of the *maamar* indicating] study in a manner akin to ‘seeing’.

“Through this we will merit the revelation of *pnimius haTorah* in the most complete way—in the Torah of Moshiach”...

A unique expression of the custom’s importance to the Rebbe can be seen in his words on Shabbos Parshas Lech Lecha 5749:³⁴

“In simple terms: It is impossible that a ‘*Chassidisher Yid*’ does not study the ‘Chassidische Sedrah’ (even before he drinks tea or coffee...)

“For some reason this *minhag* did not make it to America. Or, perhaps it did reach [America], but is not commonly known, because it is done in a modest manner... However, it has already been said many times that now is not the time for modest behavior (sitting by oneself under a ‘*poplitz*’³⁵). Rather, everything must be done with a ‘*shturem*’, to add more in the spreading of Torah and Yiddishkeit.”

The Chassidische Parsha Details:

Over the years, the Rebbe gave various instructions on how to study the Chassidische Parsha, including the following:

- The primary obligation to study the Chassidische Parsha is for those over the age of 20, but doing it earlier is praiseworthy, “וכל המקדים הרי זה משובח” [i.e. the earlier the better].³⁶
- Learning the Chassidische Parsha should be in addition to the other times set aside for learning, not a means of detracting from them, *chas veshalom*.³⁷
- Those who, for whatever reason, are not learning the entire Chassidische Parsha should learn at least the beginning of the Parsha.³⁸
- Those who are able to learn in depth, all the better; someone who cannot should learn at least several lines in depth, studying the rest superficially, though understanding it at least at a basic level.³⁹

- The learning should be in the appropriate week, not postponing the study of the longer Parshiyos to the following week.⁴⁰
- If someone falls behind in the learning, it’s worthwhile to continue learning in order (rather than skipping to the current Parsha), in the hope that he’ll catch up to the cycle. On the other hand, not always will he “pay up old debt”.⁴¹
- The *maamarim* of Pesach should be learned in the appropriate week (Parshas Tzav) but can be made up on Pesach.⁴²
- In 5715, the Rebbe said that the *takanah* did not include the *maamarim* on Shir Ha’Shirim, since that the reason for the *takanah* was to ‘live’ with the weekly Parsha. However, in 5725 and 5752 the Rebbe explicitly included those *maamarim* in his directive.
- The *maamarim* of Shir Ha’Shirim should be divided for study throughout the year, especially on Shabbos and Yom Tov, particularly on Pesach which does not have its own section.⁴³

We conclude with the Rebbe’s words from Shabbos Parshas Vayakhel 5725:⁴⁴

“When they will complete all of the *maamarim* in Likkutei Torah, which include all of the concepts of *pnimius haTorah*, then the promise of Moshiach will be fulfilled, that when “*yafutzu ma’ayanosecha chutzah*” then “*asi mar*”—Moshiach will come, *b’karov mamash*. **T**

1. Hisvaaduyos 5746 vol. 2 pg. 96-97.
 2. Yalkut Levi Yitzchok vol. 5 pg. 13-14.
 3. Sefer Hasichos 5749 vol. 1 pg. 41 fn. 29.
 4. Reshimos Devorim page 167.
 5. Igros Kodesh vol. 4 pg. 158.
 6. Igros Kodesh vol. 5 pg. 58.
 7. Likkutei Sichos vol. 20 pg. 598, vol. 30 pg. 291-292.
 8. Published as an appendix to Maamar Vayidaber Moshe (Mattos) 5723, Lahak Kuntres for 3 Tammuz 5779.
 9. Igros Kodesh vol. 10, p. 301.
 10. Igros Kodesh vol. 11, p. 122.
 11. Toras Menachem vol. 14, p. 238-239.
 12. Likkutei Sichos vol. 1, p. 3.
 13. Igros Kodesh vol. 12, p. 105.
 14. Toras Menachem vol. 42, p. 306-309.
 15. Reb Yosef Minkowitz.
 16. Yemei Temimim vol. 3 p. 280.

17. Reb Yosef Minkowitz.
 18. Edited and published in Likkutei Sichos vol. 17 pg. 334-339.
 19. Toras Menachem vol. 45 pg. 151.
 20. Ibid pg. 159.
 21. Igros Kodesh vol. 24 pg. 8. Techayeinu issue 10 pg. 12.
 22. Toras Menachem vol. 46 pg. 197 fn. 379.
 23. Toras Menachem vol. 66, p. 118.
 24. Avos 5, 21.
 25. Sichos Kodesh 5740 vol. 1, p. 825.
 26. Yiddish hanacha of the farbrengen p. 12.
 27. Toldos 19c.
 28. Toras Menachem Hisvaaduyos 5748 vol. 3, p. 81 margin-note to fn. 19.
 29. Sichos Kodesh 5752 vol. 1, p. 334.
 30. Sefer Hasichos 5752 p. 113.
 31. Hisvaaduyos 5745 vol. 5, p. 2804.
 32. Hisvaaduyos 5746 vol. 3, p. 388.

33. Sanhedrin 8a.
 34. Hisvaaduyos 5749 vol. 1, p. 321.
 35. A Russian expression meaning, a chicken coop under the oven.
 36. Toras Menachem vol. 42, p. 308.
 37. Igros and Yechidus quoted above.
 38. Shabbos Parshas Shemini 5744 quoted above, see also Hisvaaduyos 5748 vol. 3, p. 517.
 39. Toras Menachem vol. 43, p. 83. Shabbos Parsha Va’eira 5740 quoted above.
 40. Toras Menachem vol. 42, p. 307.
 41. Likkutei Sichos vol. 24, p. 365. Igros Kodesh vol. 23, p. 366.
 42. Toras Menachem vol. 43, p. 105. Hiskashrus issue 275, p. 14.
 43. Toras Menachem vol. 42, p. 307, vol. 43 p. 153.
 44. Toras Menachem vol. 42, p. 309.