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לעילוי נשמת
הרה"ח הרה"ת רב פעלים וכו' ר' דוד ז"ל
בן הרה"ח הרה"ת ר' יעקב יוסף שו"ב ז"ל
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נלב"ע ז' אייר ה'תשע"א
תנצ"בה'
נדבת משפחתו שיחיו

Life to the Fullest

TANYA PEREK MEM-ALEPH



והנה ה'
מצב עלי,
ומלא כל,
הוא רץ כבוד

Every day for decades, the Rebbe was approached by thousands of individuals seeking his counsel on how to better their lives, materially and spiritually.

In response to many, the Rebbe showed how one small section of the Tanya can be a key to unlocking the solution to life's greatest issues: hopelessness, lethargy, negative character traits, improving relationships, becoming happier, davening and learning, and generally serving Hashem with joy despite challenges.

Step Up

As human beings created to live in a physical world, all of us deal with struggles, flaws, and negative traits that can hinder our work and the purpose for which we are here. Hashem created a world in which *Elokus* is not easily apparent. Distractions abound, and serving Hashem at all times proves challenging.

What can we do to remind ourselves to keep our focus and stay the course? There are several approaches.

Chassidus, especially the Rebbe's teachings, always try to illuminate a Yid's life, allowing them to recognize the immense spiritual capabilities they possess. Beginning with Tanya—the Alter Rebbe teaches that each and every one of us is a *chelek Elokah mimaal mamosh*—we are a part of Hashem Himself in the most literal sense. The Rabbeim elaborated on this idea, and the Rebbe masterfully shows how relevant it can be to our lives. Recognize who you are, identify what your mission is for every moment you spend in this world, and appreciate the magnitude of your opportunity, along with your responsibility.

In a beautiful *sicha* said on Simchas Torah 5716¹, the Rebbe explained that this approach is what sets *Toras HaChassidus* apart from the school of *Mussar*:

Mussar generally teaches a person to focus on ridding themselves of bad traits. It discusses how bad things can get if a person continues on the wrong path, thereby encouraging them to stop.

If the person succeeds at reaching their goals with the *mussar* approach, said the Rebbe, all is fine and good. But if the person does *not* succeed in ridding themselves of their

bad habits, they'll turn around after years of hard work and realize, "What have I been busy with this whole time? With *gaavah*, *lashon hara*, and other negative things!" True, if there's trash in the house, it needs to be removed. But aren't there better things to occupy yourself with than just taking out the trash?!

A different approach is to shine a brighter light of positivity in the house, and let the trash take care of itself. "*Me'at ohr doche harbei choshech*," a little light dispels much darkness. The negative forces in a person's life will automatically dissipate when faced with so much spiritual light.

Chassidus teaches us that every Yid, no matter who he or she is, no matter what they've been busy with up until this moment, still has a *chelek Elokah mimaal mamosh* within them. Just like Hashem is everlasting, so too is the *neshama* of a Yid. No external forces can ever extinguish its light, and nothing can ever destroy it. Yes, it's possible for the *neshama* to be *temporarily* imprisoned by the *yetzer hara*, but that doesn't change its essence.

When you explain to a Yid that his *neshama* is always intact, and that no matter what he's done, he is extremely precious in the eyes of Hashem, eventually this sentiment will have its desired effect.

The Rebbe championed this approach. The Rebbe guided the hundreds of thousands of people who turned to him, publicly and privately, by uplifting the individual and allowing them to see themselves for who they really are, and to see their lives for what it really is: a divine *neshama*, on a divine mission in this world. At every given moment and in every place, you have a *shlichus* from Hashem that it is your privilege and responsibility to fulfill.

To fully ingrain this idea into the people's hearts and minds, the Rebbe pointed to a cornerstone teaching of



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Chabad Chassidus, found in its most foundational text: the first section of **Perek Mem-Aleph** of Tanya.

The Rebbe encouraged everyone to learn this section well and contemplate its words until they know it by heart. The Rebbe sees it as a remedy to scores of issues arising in everyday life: depression, anxiety, self doubt, hopelessness, anger, haughtiness, negative thoughts, laziness, unease of the mind, irrational fears, and more.

On the positive side, the Rebbe advised people to study Perek Mem-Aleph as a means to attain success in Torah study, self control, true *bitachon*, spiritual cleansing of the body, *simcha*, davening properly, doing *teshuva*, and much more.²

The Rebbe clearly sees the content of Perek Mem-Aleph as an essential pillar of a Yid's life and its guiding light.

Can Fear Bring Joy?

The Alter Rebbe's approach to *avodas Hashem* as laid out in the beginning of Perek Mem-Aleph is truly exceptional.

Throughout the 53 chapters of Tanya, the Alter Rebbe elaborates on the need for *Ahavas Hashem* and *Yiras Hashem*, serving Hashem with love and awe. In the chapters leading

up to Perek Mem-Aleph (38-40), he explains how important it is to perform mitzvos with feeling and with love for Hashem, with the intention that through these mitzvos, we connect ourselves with His infinity and cleave to Him with *dveikus*. In a sense, Perek Mem-Aleph presents a caveat, saying that although love of Hashem is so important, awe of Hashem must take precedence, for *yirah* is *reishis ha'avoda, ikara, v'sharsha*—in serving Hashem, it is the first step and the most important element. It is also the *root* of *avodas Hashem*.

One might think that *yirah* should make a person feel fear and trepidation. But as explained above, Chassidus gives the person a “paradigm shift,” allowing them to see things from a vantage point illuminated by the truth: Yes, we are accountable for every thought, speech, and action. Hashem is always standing above us to see if we're behaving correctly. However, the fact that Hashem is always there means that what we do **matters**. It means that Hashem, Who is creating and leading an infinite amount of spiritual and physical worlds, still takes interest in **each of us specifically** and wants to see us do the right thing. He is always at our side, giving us the strength and reassurance we need to get our job done.

That's empowering!

Now, let us learn the Tanya in the Alter Rebbe's words:³

Chapter 41 פָּרָק מֵא

בְּרַם, צְרִיחַ לְהִיט לְזַכְרוֹן תְּמִיד
רְאשִׁית הַעֲבוּדָה וְעִקְרָה וְשֵׁשׁ.

וְהוּא, כִּי אֵף שֶׁהִירָאָה הִיא שֶׁרֵשׁ לְ"סוּר
מִרַע" וְהִיא הִבְדָּה לְ"וַעֲשֵׂה טוֹב",

I.e., fear of Hashem keeps one from evil and transgression, while love of Hashem motivates the performance of mitzvos,

אֶף-עַל-פִּי-כֵן, לֹא דִי לְעוֹרֵר
הִיא הִבְדָּה לְבִדָּה לְ"וַעֲשֵׂה טוֹב",

וּלְפָחוֹת צְרִיחַ לְעוֹרֵר תַּחֲלָה הִירָאָה
הַטְּבִיעִית הַמְּסוּתֶרֶת בְּלֵב כָּל יִשְׂרָאֵל,
שֶׁלֹּא לְמַרְדּוֹד בְּמַלְכֵּה מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ-בְּרוּךְ-הוּא, בְּנוֹכַח לְעֵיל,

שֶׁתִּהְיֶה בְּהַתְגַּלּוּת לְבוֹ אוֹ
מוֹחַד עַל כָּל פְּנִים.

One must, however, constantly bear in mind what is the beginning of [divine] service as well as its core and root.

Namely, although fear is the root of “turn away from evil” and love [is the root of] “do good,”

nevertheless, it is not sufficient to awaken the love alone to “do good,”

but at the very least, before performing a positive command, one must first arouse the innate fear which lies hidden in the heart of every Jew not to rebel against the supreme King of kings, the Holy One, blessed be He, as has been stated above,

so that [this fear] should manifest itself in his heart or, at least, in his mind.

Optimally, a Jew should be able to create a feeling of fear in his heart through meditating upon Hashem's greatness. If, however, this proves to be beyond his capacity, he should at least arouse the innate fear that lies hidden in his heart. This degree of fear is attainable to all inasmuch as it does not require such profound meditation.

This innate fear may be aroused either (a) to such a degree that it is actually felt in his heart or (b), if the individual is incapable of evoking palpable fear in his heart, he will at least be able to summon up his innate fear in his mind so that he will be able to apprehend and experience the fear of Hashem intellectually.

דְּהֵינּוּ, לְהִתְבּוֹנֵן בְּמַחְשַׁבְתּוֹ עַל כָּל פְּנִים
גְּדוּלַת אֵין־סוֹף בְּרוּךְ־הוּא, וּמְלָכוּתוֹ

אֲשֶׁר הִיא "מְלָכוּת כָּל עוֹלָמוֹם"
– עֲלִיוֹנִים וְתַחְתּוֹנִים,

וְאִיהוּ "מְמַלֵּא כָּל עֲלָמוֹן"

וְ"סוֹבֵב כָּל עֲלָמוֹן",

וְכִמּוֹ שֶׁכְּתוּב: "הֲלֹא אֵת הַשָּׁמַיִם
וְאֵת הָאָרֶץ אֲנִי מְלֵא",

וּמִנִּיחַ הָעֲלִיוֹנִים וְתַחְתּוֹנִים,

This means that in order to arouse within himself the latter category of fear, he should at least contemplate in his mind the greatness of the blessed Ein Sof and His Kingship,

which extends to all worlds, both higher and lower, bearing in mind that the greater the king's dominion, the more awe it inspires in his subjects,

and let him further consider that "He fills all worlds," animating them with an indwelling life-force that created beings can experience and comprehend,

"and encompasses all worlds," i.e., He also animates them with a life-force that transcends the experience and comprehension of created beings,

as it is written: "Do I not fill heaven and earth?"

Yet He leaves aside [the creatures of] the higher [worlds] and [the creatures of] the lower [worlds],

Neither the higher nor the lower creatures represent the Creator's ultimate intention. He therefore does not bestow His Kingship upon them so that He be called their G-d and King; rather:

וּמִיִּיחַד מְלָכוּתוֹ עַל עַמּוֹ יִשְׂרָאֵל
בְּכֻלָּל וְעַלְיוֹ בְּפָרֶט, כִּי חַיִּיב אָדָם
לֵאמֹר: "בְּשִׁבְלִי נִבְרָא הָעוֹלָם",

He uniquely bestows His Kingship upon His people Israel in general—for Hashem is known as "Melech Yisroel"—and upon him in particular, for a man is obligated to say: "For my sake was the world created."

A Jew should remind himself that the whole purpose and intent of creation, viz., Hashem's Sovereignty, relates to himself specifically, that Hashem become King over him.

The realization that Hashem bestows His Kingship upon each individual in particular touches a responsive chord within a person; he is then more apt to demand of himself that he accept the heavenly yoke.

וְהוּא גַם הוּא מְקַבֵּל עָלָיו מְלָכוּתוֹ,
לְהִיּוֹת מְלֶכֶה עָלָיו, וְלַעֲבֹדוֹ וְלַעֲשׂוֹת
רְצוֹנוֹ בְּכָל מִינֵי עֲבֹדַת עֶבֶד.

And he, for his part, accepts His Kingship upon himself, that He be King over him, to serve Him and do His will in all kinds of servile work.

"וְהִנֵּה ה' נֹצֵב עָלָיו", וְ"מְלֵא כָּל
הָאָרֶץ כְּבוֹדוֹ", וּמִבֵּיט עָלָיו,

"And, behold, Hashem [Himself] stands over him," and "The whole world is full only with His Glory," and not only being omnipresent does He see everything, but moreover, He scrutinizes him in particular,

וּבֹחֵן כְּלִיּוֹת וְלֵב אִם עוֹבְדוֹ כְּרָאוּי.

and searches his reins and heart i.e., his innermost thoughts and emotions [to see] if he is serving Him as is fitting.

וְעַל כֵּן צָרִיךְ לְעִבּוֹד לְפָנָיו בְּאִמָּה
וּבִירְאָה, כְּעוֹמֵד לְפָנֵי הַמֶּלֶךְ.

Therefore, he must serve in His Presence with awe and fear not like one merely located in the King's domain, but moreover like one standing before the King.

Everyone is Relying On You

The Rebbe points out that the Alter Rebbe specifically cites the words of the Mishnah: “חייב אדם לומר בשבילי נברא העולם—A person is obligated to say, ‘the world was created for my sake,’” because it teaches us a very important point:

A person might think: True, the world was created so the Jewish people would do their *avoda*. But there are many other Jewish people doing what needs to be done. Is it really so important for me to do what I have to do at this very moment?

The Alter Rebbe addresses this by quoting the Mishnah: The fact that a person is supposed to see the world as having been created for his own sake is, as explained earlier in this Mishnah, because Adam Harishon was created alone. Adam Harishon knew that there was no one else in the world he could rely on to get his job done. The buck stopped with him. Every Yid must understand that his *avoda* is **just as** important. There is no one else who can do what he needs to do, and what he does will have an effect on the world **in its entirety**. If he, at this very moment, misses the opportunity and fails to do his *avoda*, a Yid will have caused a negative effect on

all of the worlds. And if a Yid seizes the moment and does a good deed, he can transform the entire world for good!⁴

Hashem “Needs” You

Many will recognize the words towards the end of this section: “*V’hinei Hashem nitzav alav*,” as one of the 12 *Pesukim* that the Rebbe selected for children to learn and know by heart. Indeed, the Rebbe sees this section of Tanya as so fundamental to the life of Yid that he included it in the things that a child needs to know from their youngest years. When introducing this passage, the Rebbe pointed out that a child needs to know that “*Hashem nitzav alav*”—Hashem stands (i.e. *kevayachol* depends) upon his or her *avodas Hashem!* Hashem’s kingship over the world is dependent upon whether we, the Jewish people, do our job.⁵

Every Single Moment

The Alter Rebbe then takes this a step further:

In order for Hashem’s kingship to be solid in the world, one might think it’s enough if we accept His kingship by saying Shema Yisroel with deep feeling and concentration,



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by proclaiming His sovereignty through the Shofar blowing on Rosh Hashanah, or by rejoicing with fervor on Simchas Torah.

No, says the Alter Rebbe. In order to really have “*Hashem nitzav alav*,” we have to realize that Hashem is “*bochen k’layos valev im ovdo kara’uy*,” He constantly inspects our *avoda* to ensure that we are doing it correctly. At every single moment of every single day, we need to be on top of our game and be sure to do our *avoda* correctly. Hashem’s sovereignty over the entire world is in our hands!⁶

The Rebbe’s Revolutionary Approach

As mentioned, the Rebbe advised countless individuals to turn to the beginning of Perek Mem-Aleph as their guiding light in *avodas Hashem*.

One such individual, Rabbi Yitzchok Meir Gurary, the mashpia in Yeshivas Tomchei Tmimim in Montreal, shared the following in an interview with A Chassidisher Derher:

“The Rebbe told me many times, and also many other people in *yechidus*, to always keep the beginning of Perek

Mem-Aleph in mind, and that it would be a tremendous help in our *avodas Hashem*. It was a *seder avoda* that the Rebbe always emphasized over and over, both to me and my friends. The Rebbe told me that this was also a way to deal with melancholy, since remembering that Hashem is always with you is a sure way to feel happiness.

“I’ve never heard that the Rebbe Rashab would say this to *bochurim* in Lubavitch, and I’ve also never heard that the Frierdiker Rebbe would say this to people. In Lubavitch, the emphasis was on davening for hours, and the influence of davening would last throughout the day.

“The Rebbe’s approach, on the other hand, was that one should daven to the utmost of his ability, but for the rest of the day, the emphasis was on remembering that Hashem stands over you; based on the premises laid out in Tanya Perek Mem-Aleph.”⁷

In a letter to the Rebbe, Rabbi Gurary wrote that it seemed that the *hisbonenus* in Perek Mem-Aleph was not affecting him. The Rebbe answered: “It is impossible that it doesn’t have an effect. If afterwards the *le’umas zeh (klipa)* sometimes returns, this is already explained in Tanya, and in Torah Or *dibur hamaschil ‘Hayinu Kicholmim*,’ and in several places.”⁸

[In that *maamar*, the Alter Rebbe explains that *golus* is like a dream. In a dream, opposites come together; similarly in *golus*, at one moment, a person can be at the ultimate level of *kedusha*, and immediately afterward his *yetzer hara* can flare up with the greatest intensity. The fact that his *yetzer hara* was awakened is not due to a lack in his *avoda*—his *avoda* was real, and his inspiration was authentic—but *golus* is a place where opposites co-exist.

Similarly, the Rebbe was telling him, *Perek Mem-Aleph will always have an effect*. If the effect abates afterward, there is no reason to be discouraged, since that is not due to a lack in the *avoda*, but rather to the nature of *golus*.]



אברהם אבינו

In Everyday Life

The following is a sampling of the Rebbe's letters where he advises to learn the first section of Perek Mem-Aleph and the good effects that result:

It Means You Too

You write in your letter that contemplation upon the first section of Tanya Perek Mem-Aleph (from the beginning until the word *hamelech* on the following page) is not applicable to you in your current standing. Do not be affected by these persuasions of the *yetzer hara*. Instead, review the text in your mind multiple times, and the *yetzer hara's* arguments will be silenced automatically.⁹

Worries

Study by heart the first section of the holy Tanya Perek Mem-Aleph (from the beginning until the word *hamelech* on the next page). If you'll contemplate upon the fact that Hashem is standing upon you, and He is the essence of goodness, and He has promised that when one comes to purify himself, he is assisted from on high, and that when a person sanctifies himself a bit from below, heaven will sanctify him even more, your worries will certainly diminish gradually until they go away completely.¹⁰

Bitachon

[You ask for advice] about guarding your speech and strengthening your *bitachon*. There is one solution to both of these problems: Contemplate the fact that Hashem is standing above you, examining your heart and insides etc. as explained in the holy Tanya, Perek

Mem-Aleph. It would be worthwhile to know the section by heart, from the beginning of the chapter until the word "*hamelech*" on the following page, and review it from time to time.¹¹

Working On Oneself

In response to your letter from 9 Adar in which you ask where you should start when it comes to working on yourself (*hanhaga pnimis*):

As a rule, these kinds of questions should be discussed with your *mashpia*, who teaches you Chassidus. He will guide you.

However, in a more general sense: [Begin by] engraving in your mind the content of the beginning of Tanya Perek Mem-Aleph, how Hashem is standing above you, examining your heart and your insides, etc. Also, [study] that which is explained in Kuntres Ha'Avoda about the importance of organized, internalized *avoda*. Most importantly, you must follow the *seder* at yeshiva diligently, studying *nigleh* and Chassidus and davening at the proper times. Also, you must guard your health [in an organized fashion]. In so doing, you will train yourself to live a more organized life, which will make it easier for you to be organized when it comes to *avodas Hashem*, which is a requirement for *avoda pnimis*.¹²

Hopelessness

In response to your letter dated 10 Iyar, in which you ask for a *tikkun* (spiritual rectification) for [certain transgressions], as well as advice on how to better fend off this issue in the future. You also describe being overcome with hopelessness, and so on:

Various sources explain that hopelessness is one of the tactics of the *yetzer hara*, which he uses to entrap the person by explaining that since you will not have the ability to overcome the *yetzer hara*, *chas veshalom*, there is therefore no purpose and use in fighting against him.

Obviously, this argument is heresy, *rachmana litzlan*, contrary to our belief in Hashem: He creates the entire world, including humans. No place is devoid of His presence. He told us in His holy Torah: "I created the

yetzer hara, and I created the Torah as its antidote.”

...It would be appropriate for you to learn by heart from the beginning of Perek Mem-Aleph in Tanya until the words “*ke'omed lifnei hamelech*,” and likewise to have your tefillin checked.¹³

Kidney Failure

In response to your letter in which you write about your health improvement, and that the attacks on your kidneys have stopped. You certainly see the indication from high in these [occurrences], based on the words of the Baal Shem Tov, that everything a Yid sees or hears must serve as a lesson in *avodas Hashem*. The lesson in our instance is: now that Hashem has helped and the physical attacks on your kidneys have stopped, you now need to do your part with much greater effort in making sure that there are no spiritual attacks on your kidneys. This is accomplished by contemplating the words of Tanya Perek Mem-Aleph, how Hashem stands upon you, gazing at you, and examines the kidneys, etc.¹⁴

Anger and Arrogance

Regarding what you write about anger and arrogance: As is the case in every area of life, the way to fix this is by taking one step at a time. The first step is to refrain from expressing your feeling of anger or arrogance in words, which will, in turn, minimize the expression of the feeling as a whole, as is readily apparent. At the same time, when the feelings [of anger or arrogance] flare up, contemplate the content of the beginning of Tanya Perek Mem-Aleph. You should be well-versed in it, and best would be if you memorize it by heart...¹⁵

Irrational Fears

You write that at times you become frightened and that you imagine having heart problems. In my opinion, both of these things are products of your imagination. You should therefore check your tefillin and the mezuzos of your dwelling, at least the one on your room, and check the *tzitzis* on your *tallis katan* daily. Be strong in your *bitachon* in Hashem, Who watches over every single person with individual providence,

and He stands upon you etc. Best would be if you study by heart from the beginning of Perek Mem-Aleph in the holy Tanya, at least up until the words “*lifnei hamelech*.”¹⁶

Self Control

You write that you are lacking in the area of “*moach shalit al halev*” (having the mind control the emotions), which causes you to become alarmed at any given situation, big or small...

It would be appropriate for you to engrave in your memory the words of the beginning of Tanya Perek Mem-Aleph up to the words “*lifnei hamelech*,” and when you feel your emotions overtaking you, think about these words in your mind or even say them orally.¹⁷

Laziness

In response to your letter in which you write about the problem of laziness and you ask what is the solution for it:

Study in depth the beginning of Tanya Perek Mem-Aleph, at least up until the words “*lifnei hamelech*,” know it by heart, and from time to time, review it orally or at least in your mind. Contemplating even the most basic translation of these words will be enough to get rid of the laziness completely...¹⁸

Torah Study

In response to your letter from 27 Teves in which you ask for advice to assist you in learning Torah diligently, as well as to ignore the people who scoff at you:

The answer is already stated at the very beginning of all four volumes of the Shulchan Aruch: “I place Hashem in front of me at all times,’ this is a great principle of the Torah... [and by contemplating upon this] the fear of Hashem will immediately descend upon you... and one should not be ashamed [by those who scoff], etc.”...

A good way to strengthen the effectiveness of this contemplation would be to study the beginning of Tanya Perek Mem-Aleph until you know it by heart...¹⁹

Joy

You write in your letter at length about your personal situation and that you are not always joyful. This issue is discussed in longer and shorter segments of the Alter Rebbe's holy Tanya, especially Perek 33. You can add to this *simcha* sentiment [explained in ch. 33] by the reflections stated in the holy Tanya beginning of Perek Mem-Aleph, how the supreme King of kings, Hashem, places aside all the higher and lower realms and takes interest only in you (each and every Jew), and how the whole world is filled with His presence etc. etc.—and wherever Hashem is, there is joy... This contemplation will bolster the joy within a person...²⁰

Davening

How can one achieve *kavana* during davening?

By contemplating before davening, at least for a few minutes, Who you are about to daven to. It would be appropriate to study by heart from the beginning of Tanya Perek Mem-Aleph until the word "*hamelech*."²¹

Teshuva

You write about your will to do *teshuva* and how to go about it while there are multiple things distracting you from this:

Contemplate deeply into what the Alter Rebbe (who

wrote the Tanya as the *posek* in areas of *nistar* of Torah, and the Shulchan Aruch as the *posek* in areas of *nigleh* of Torah) wrote in his holy Tanya in the beginning of Perek Mem-Aleph. Best would be to study by heart from the beginning of the chapter until the word "*hamelech*" on the following page...²²

G-d Is Watching Over You

A letter from the Rebbe written in English:

By the Grace of G-d
7th of Adar II, 5717
Brooklyn, N.Y.

Greeting and Blessing:

I received your letter of the 5th of Adar I.

With regard to the inclination toward a feeling of sadness, a good remedy for it is to have it firmly engraved on your mind that G-d, the Creator of the world, watches over everyone individually, and being the Essence of goodness, there is therefore, no room for sadness or worry, and has been explained at length in various parts of the Tanya (see Index). It would especially be good for you to learn by heart from the beginning of Chapter 41 to page 56, second line, whenever you feel sad or depressed you should review that section in your mind or recite it orally to dispel the unwelcome feeling...

1. Toras Menachem vol. 15, p. 144.

2. For detailed sources to many of these letters from the Rebbe, see "Haschalas Perek Mem-Aleph B'Tanya," Heichal Menachem 5766.

3. Text taken from Lessons In Tanya, published and copyright by Kehot, with some minor changes and explanations added by the editors.

4. Likkutei Sichos vol. 5, p. 292-3.

5. Sicha, 1 Rosh Chodesh Iyar 5736; Sichos Kodesh p. 148.

6. Likkutei Sichos ibid. p. 295-6.

7. Interview with Rabbi Gurary, Derher Iyar 5775.

8. Teshura Gurary-Matusof 5772, p. 15.

9. Igros Kodesh vol. 18, p. 356.

10. Ibid. p. 127.

11. Ibid. p. 121.

12. Ibid. vol. 19, p. 216.

13. Ibid. vol. 11, p. 103.

14. Ibid. vol. 7, p. 270.

15. Ibid. vol. 14, p. 459.

16. Ibid. vol. 10, p. 289.

17. Ibid. vol. 15, p. 352.

18. Ibid. vol. 11, p. 280.

19. Ibid. vol. 16, p. 264.

20. Ibid. vol. 11, p. 74.

21. Ibid. vol. 17, p. 111.

22. Ibid. vol. 20, p. 3.

23. Teshura Ceitlin 5767; Petakim Mishulchano Shel HaRabbi vol. 2, p. 91.