


לזכות
הגה"ח הרב אברהם ליב וזוגתו שיחיו שוחאט
שלוחי כ"ק אדמו"ר למדינת ונצואלה מאז
שנת תשמ"ה להצלחה רבה בכל המצטרך
נדפס ע"י בנם
הרה"ת שלום דובער ומשפחתו שיחיו
שוחאט

Unleashing *the* Light

PUBLISHING THE TORAH OF
OUR RABBEIM THROUGH
EACH GENERATION

By: Motti Wilhelm





Today, if you walk into any Chabad home you'll likely see a bookcase filled from top to bottom with *sifrei Chassidus* containing the holy teachings of our Rabbeim. Not only the famous, basic seforim—like Likkutei Torah, Likkutei Dibburim and Likkutei Sichos—but voluminous sets of *sifrei maamarim*, *sifrei sichos*, *igros kodesh*, and much more.

What's most striking about this phenomenon is that although some of these teachings are more than 200 years old, almost none of these *seforim* existed until just several decades ago.

After being placed at the helm of “Kehos,” the Lubavitch publishing house, by the Friediker Rebbe, the Rebbe led a revolution when it came to printing and publishing Chassidus.

In earlier generations, *maamarim* were primarily disseminated in manuscript form, and the publication of Chassidus was limited, due both to practical constraints and spiritual considerations. But this began to change with Chabad's move to America, where the publication of Chassidus expanded on an unprecedented scale. The Rebbe took this momentum and elevated it further, urging the wide-scale printing of all of Chassidus Chabad. As the Rebbe once expressed¹, “We need to print 613 *seforim* of Chassidus so that everyone can find (and no one will be left without finding) a *sefer* and a topic that resonates with their inner inclination... The main thing is to study Chassidus!”

The Rebbe once explained that although the Rabbeim chose not to publish these teachings widely, he took the liberty to do so. Citing the famous *meshal* of the Alter Rebbe, when the king was willing to grind up his most precious stone in order to save the life of his only son, the Rebbe explained: “For some people, the only way to excite them about learning Chassidus is to print something new. It is worthwhile to ‘grind the precious stone’ just in case even one small drop will enter into their mouths...”

The Rebbe continued that it is extremely important for everyone to take advantage of all the Chassidus being printed, in order to show that the publishing was actually purposeful and not in vain. “Nevertheless,” concluded the Rebbe, “we are declaring here publicly that even if there are some people who will not learn the newly printed Chassidus, *chas v'shalom*, this will not stop me from printing more. On the contrary, the more flack we get, the more we will publish (‘כְּאִשֶּׁר יַעֲנוּ אֹתוֹ כֵּן יִרְבֶּה וְכֵן יִפְרֹץ’)...”²

In this article, we will trace the timeline of the publication of each of the Rabbeim's Chassidus—from the works printed during their lifetimes to those published by the Rabbeim and Chassidim after their *histalkus*, and continuing to the present day.

In addition to their Chassidus, the Rabbeim also contributed extensively in *nigleh*, authoring *Sifrei Halacha*, *teshuvos* and *chiddushim*, spanning all areas of Torah. They each penned many *igros kodesh* as well, addressing topics in *avodas Hashem* and communal activism, among others. These works are each worthy of their own spotlight; as such, this article will focus specifically on the publication of their *maamarei Chassidus*.

The Alter Rebbe's Chassidus

The Alter Rebbe, founder of Chassidus Chabad, built upon the teachings of the Baal Shem Tov and the Maggid of Mezritch, bringing their profound ideas into a framework that could be comprehended and appreciated. In this context, the Baal Shem Tov and the Maggid are associated with the *sefira* of “Kesser” which transcends intellect, while the Alter Rebbe represents “Chochma”—the first of the intellectual attributes.

The Alter Rebbe was also a halachic codifier—a “posek”—in both the revealed and hidden parts of the Torah. In *nigleh*, the Alter Rebbe authored the Shulchan Aruch, providing clear halachic rulings to guide practical, day-to-day life. In *nistar*, he authored the Tanya, which teaches a person how serving Hashem according to Chassidus is very attainable (“*karov me’od*”) in a practical sense.³



FIRST EDITION OF 'TANYA MAHADURA KAMA.'

Tanya: The First Published Work

The first work of Chabad Chassidus to be published was the *Tanya*, the seminal text known as “the *Torah Shebiksav* of Chassidus.” It was first printed in Slavita in 5557, comprising the initial two sections: *Likkutei Amarim* and *Sha’ar Hayichud V’haemunah*. The second edition, published in Zhovkva in 5559, introduced the first version of *Igeres Hateshuva*, not yet divided into chapters. Seven years later, in 5566, the final edition of *Igeres Hateshuva* was included in a *Tanya* printed in Shklov.

During the Alter Rebbe’s lifetime, the *Tanya* was printed several more times in various locations. After his *histalkus*, his sons oversaw another printing in Shklov in 5574, which included the final two sections: *Igeres Hakodesh* and *Kuntres Acharon*.

Over the next 86 years, the *Tanya* was published an additional 27 times. In 5660, the renowned Romm Publishing House in Vilna printed the 36th edition, meticulously edited based on manuscripts. In the year

5669, they transferred the publishing rights to the Rebbe Rashab, and all subsequent editions have been based on the version he authorized.

Since then, the *Tanya* has been printed over 8,000 times, largely due to the Rebbe’s directive that a *Tanya* be printed wherever Jews live. The printing of the *Tanya* is a story in its own right, and two books have been written to tell it: *Sefer HaTanya – Bibliography*,⁴ by Rabbi Yehoshua Mondshine offers a bibliographic overview of the editions of *Tanya* and was published at the Rebbe’s request. *Toldos Sefer HaTanya*⁵ discusses the history of the *Tanya* from its composition to the present day.

It is worth noting that in 5738, the Rebbe requested the publication of *Tanya Mahadura Kama*—a scholarly edition comparing the various manuscript versions of the *Tanya*. This would allow for a deeper understanding of the text by highlighting differences between editions and clarifying the precise wording. In 5741, the Rebbe intensified his efforts to see the project completed, and it was accomplished in record time. The first edition was published before Yud-Tes Kislev 5742, followed by a second edition in time for Chof-Daled Teves of the same year.



THE REBBE VIEWING SIFREI CHASSIDUS AVAILABLE FOR PURCHASE AT THE KEHOS SHOWROOM (THEN LOCATED AT 788 EASTERN PARKWAY).

Other Works

After the *Tanya*, the next work of Chassidus by the Alter Rebbe to be published came after his *histalkus*. In 5576, three years after the Alter Rebbe's passing, the Mitteler Rebbe printed *Seder Tefillos Mikol Hashanah Im Pirush Hamilos Al Pi Dach*—commonly referred to as *Siddur Im Dach*. This work compiled the Alter Rebbe's *maamarim* related to the words of davening and was printed alongside the *tefillos* themselves.

In the introduction to *Siddur Im Dach*, the Mitteler Rebbe wrote to the Chassidim⁶:

"If your hearts are truly devoted to engaging with these teachings earnestly, to contemplate them, to walk in all the ways of Hashem, to incline your hearts toward Him—may these holy words, established upon golden foundations, the bastion of Torah's sweetness, become close to your souls and hearts, so that you may pursue knowing Hashem all your days and inspire your descendants after you... I will certainly not withhold goodness, as Hashem has graciously enabled us, to bring to print all the writings that elucidate the teachings of the Zohar and

all the Torah insights and explanations given each year..."

It seems the Chassidim fulfilled these conditions, as later that same year, the Mitteler Rebbe published *Biurei Hazohar*—*maamarim* of the Alter Rebbe that explain passages of the Zohar. These *maamarim* were transcribed by the Mitteler Rebbe in his unique style and enriched with his own explanations. As a result, the *sefer* is sometimes attributed to the Alter Rebbe and sometimes to the Mitteler Rebbe.

In the following years, the Mitteler Rebbe published several works of Chassidus that presented the Alter Rebbe's teachings alongside his own explanations and elaborations. These *seforim* will be explored further in the section on the Mitteler Rebbe's Chassidus.

Torah Ohr and Likkutei Torah

After the Mitteler Rebbe's *histalkus*, the Tzemach Tzedek began compiling the Alter Rebbe's *maamarim* on the weekly *parshiyos*. He focused on gathering the most precise *hanachos*, primarily those transcribed by

the Maharil, the Alter Rebbe's brother. These *hanachos* had been reviewed and edited by the Alter Rebbe himself. Although most of the original manuscripts no longer existed, the Tzemach Tzedek collected handwritten copies of them, relying on the style and precision of the text to determine their authenticity.

In 5597, the Tzemach Tzedek completed his work on the first volume and published *Torah Ohr*, which covered the *chumashim* of Bereishis, Shemos, and Megillas Esther. Plans were made to print a second volume, covering Vayikra through Bamidbar, the following year. However, by that time, the Czarist government had shuttered all Jewish printing houses in Russia, except for one in Vilna. This print house was overwhelmed with producing essential *seforim*—such as *siddurim*, *chumashim*, *Mishnayos*, *Gemara*, and *sifrei Halacha*—for all of Russian Jewry, leaving no capacity for printing works of Chassidus.

Several years later, the government allowed the opening of a second Jewish printing house in Zhytomyr, operated by the renowned Shapiro brothers, descendants of Reb Pinchas of Koretz. As devoted Chassidim, they prioritized the printing of *sifrei Chassidus*. In 5608, they published the second volume of the Alter Rebbe's *maamarim* on the *parshiyos*, under the title *Likkutei Torah*.

The change in title was necessitated by governmental restrictions. When the Tzemach Tzedek initially published *Torah Ohr*, he had applied for a permit to print a second volume under the same name but was denied.

Consequently, the second volume was issued as a stand-alone work with a new title.

This second volume differed significantly from the first, with substantial material added by the Tzemach Tzedek, following a remarkable dream involving the Alter Rebbe. As recorded by the Rebbe in *Hayom Yom*:

“When the second part of *Torah Ohr* was about to be printed, Chassidim knew that the Tzemach Tzedek had written glosses and commentaries on the *maamarim*. They pleaded with him to publish these with the *maamarim*, but he refused. He then dreamt that his grandfather, the Alter Rebbe, visited him and asked him to publish them, but he revealed this to no one. Only after three of his sons had the same dream and reported this to him did he agree to have his glosses and commentary printed with the second part of *Torah Ohr*. It contained *maamarim* on the remaining *parshiyos* and Shir Hashirim, which they now entitled ‘*Likutei Torah*.’”⁷

The publication of this new volume of the Alter Rebbe's Torah was not seen as merely a technical process or a convenience for Chassidim. When the Rebbe Maharash asked the Tzemach Tzedek about the *ketz*—an anticipated time for Moshiach's arrival—in the year 5608, the Tzemach Tzedek replied, “After all, *Likutei Torah* has been published!”⁸ This response highlights that he regarded its publication as nothing less than a revelation akin to the coming of Moshiach.



INSIDE THE FIRST EDITION OF 'SIDUR IM DACH' OF THE ALTER REBBE.

Ma'amarei Admur Hazaken

The next major collection of the Alter Rebbe's *Chassidus* was published nearly seventy years later, in 5673, to commemorate the Alter Rebbe's 100th *yahrtzeit*. The project was spearheaded by Rabbi Chaim Meir Hilman, author of *Beis Rebbi*, and Rabbi Chaim Eliezer Bichovski, a Liadier and later Babroisker chossid, renowned as one of the primary publishers of Chabad Chassidus in his time. The collection, titled *Me'ah She'arim*, consisted of exactly 100 pages and featured 50 *maamarim* from the Alter Rebbe, Mittlerer Rebbe, and Tzemach Tzedek, alongside 50 letters. It was initially included as an appendix to a *siddur* of the same name but was sold as an independent work as well.

In 5686, another collection of the Alter Rebbe's *Chassidus* compiled by Rabbi Chaim Eliezer Bichovski, titled *Boneh Yerushalayim*, was published posthumously in Yerushalayim.⁹

Thirty-two years later, in 5718, the Rebbe initiated the systematic publication of all the Alter Rebbe's *maamarim* in chronological order. The first volumes were based on specific *bichelach*—collections of *hanachos* named after their scribes or distinguishing features. For example, one such *bichel* was titled *HaR"P Z"l*, referring to *hanachos* written by Reb Pinchos Reizes. The *sefer*

printed from this *bichel* carried the name *Ma'amarei Admur Hazaken Hanachos HaR"P Z"l*. Another *bichel* was called *Es'haleich—Liozna*, named for the opening *dibbur hamaschil*, *Es'haleich lifnei Hashem*, and the location where the *maamarim* were delivered by the Alter Rebbe, in Liozna.

After those initial volumes were published, the *maamarim* were organized and released in chronological order, beginning with *maamarim* said in 5562. Once the *maamarim* through 5570 were published, additional volumes were dedicated to the "short" *maamarim* of the Alter Rebbe, generally delivered "before Petersburg"—prior to the Alter Rebbe's release from imprisonment in 5559.

Further volumes focused on *Inyonim* (topics), *Parshios Hatorah V'hamo'adim*, *Nevi'im*, *Kesuvim*, and *Ma'amarei Chazal*. Most recently, the volumes covering the years 5571–5573 were published. The final volume includes a remarkable *maamar* that the Tzemach Tzedek recorded hearing from the Alter Rebbe in a dream two years after his *histalkus!*

Today, *Ma'amarei Admur Hazaken* spans 29 volumes. The most recent volume, printed just this past year, includes previously unpublished *maamarim* as well as alternate *hanachos* of published *maamarim* that had previously been available only in booklet form.



THE FIRST EDITIONS OF TORAH OHR AND LIKKUTEI TORAH.

The Mitteler Rebbe's Chassidus

The Mitteler Rebbe is known to represent the *sefira* of “*Bina*”—which functions to expound upon the foundational ideas of “*Chochma*.” True to this attribute, the Mitteler Rebbe’s extensive *maamarim* take the concise concepts introduced by his father, the Alter Rebbe, and expand on them with remarkable breadth and depth.

Additionally, the Mitteler Rebbe had a unique contribution to the dissemination of Chassidus. As the Rebbe explains:

“It is well known that the Mitteler Rebbe wrote numerous letters about the critical necessity of studying Chassidic teachings with understanding and comprehension... Therefore, he continues in his letters, he strives to print *ma’amarei Chassidus* immediately and in a way that these *maamarim* will be accessible to everyone, by printing each booklet separately, and its price will be so many kopeks (as he specifies exactly in his letter), ‘So as not to burden the buyers,’ ensuring everyone can purchase and study Chassidic discourses.

“In other words: Beyond dedicating his time to delivering *maamarim*, we see a special effort to print these teachings in a manner that would reach those with limited spiritual capacity in understanding, and even those with limited financial means, who can only spend a very small amount.

“To such an extent that he personally involved himself in this matter—not just through his emissaries and students, but personally labored to write these letters, personally worked to divide the *maamarim* in a way that would fit the size of each booklet, and personally set their prices, etc.

“...We did not find this approach among the other Rebbes, before or after him.”¹⁰

Following the Alter Rebbe’s *histalkus*, the Mitteler Rebbe immediately set to work printing and disseminating Chassidus, both his father’s teachings and his own. While he printed his father’s teachings as complete volumes, he chose to publish his own Chassidus in small, cost-effective booklets, making them more affordable for as many Chassidim as possible—a practice he detailed in the letter quoted by the Rebbe.

The Mitteler Rebbe’s Own Seforim

The first *sefer* of the Mitteler Rebbe’s Chassidus to be printed was *Pokeach Ivrim*, a treatise for *baalei teshuva* written and published in Yiddish—a novelty for

ma’amarei Chassidus. Over the following five years, he published several other works, each exploring a distinct theme in Chassidus. In 5577, he released the first volume of *Shaarei Teshuva*, which focused on *teshuva*, *tefilla*, and *bechira*. This was followed by the second volume in 5578, addressing *teshuva* and *chinuch*, and the third volume in 5579, which expanded on *teshuva* and was later reissued independently under the title *Derech Chaim*. In 5580, he published *Ner Mitzvah V’Torah Ohr*, featuring *Shaar Haemunah*, a collection of *maamarim* on *emunah* and *Pesach*, and *Shaar Hayichud*, which delves into *hisbonenus* and *sefer hishtalshelus*. In 5581, he authored *Imrei Binah*, exploring concepts of *Achdus Hashem* as expressed in *Krias Shema*, as well as *Ateres Rosh*, a collection of *maamarim* for the *Yamim Noraim*. The following year,

in 5582, he released *Shaarei Orah*, containing *maamarim* for Chanukah and Purim.

“Grandfather [the Mitteler Rebbe] had Chassidim of various types, as different from each other as east is from west. For each type of Chassidim, he wrote Chassidus according to their level. From *Pokeach Ivrim* to *Imrei Binah* is a progression of increasingly elevated levels, and this is Grandfather’s essence. He infused divine knowledge into the Yiddish *Pokeach Ivrim* and brought in deeper, more thoughtful explanations in *Imrei Binah*,” the Rebbe Rashab said, as recorded by the Frieddiker Rebbe.¹¹

Throughout this entire period, the Mitteler Rebbe continuously urged the Chassidim to study Chassidus and make use of the newly accessible booklets that were being distributed. In the introduction to *Derech Chaim*, the Mitteler Rebbe offers a keen observation about the nature of Chassidim—an insight that remains just as relevant today as it was when first penned in Czarist Russia.

“I am well aware of the nature of *anash*, that when it comes to handwritten manuscripts—even if they are full of errors—they spare no expense to acquire them. Yet, when the very same material is printed, they feel no urgency to purchase it, even at the lowest price. And even those who do buy it, they bind it beautifully and place it in a corner for safekeeping, telling themselves they will learn it ‘when they have time’—a time that never comes, as their spirit is wearied by the toil of their daily labor...”¹²

Elaborating on the Alter Rebbe’s Torah

After publishing these *seforim*, the Mitteler Rebbe sought to publish the Alter Rebbe’s *maamarim* on the *parshios*, along with his own explanations and insights. He named this project *Toras Chaim* and, in a letter written in 5584¹³ expressed his intention to publish the *maamarim* on the entire Torah over the next two years. In this letter, the Mitteler Rebbe outlined his plan to publish the *seforim* in small booklets, which would be distributed to subscribers.

Months passed, and the *sefer* had not yet been printed. On 2 Kislev 5585, the Mitteler Rebbe wrote again to the Chassidim,¹⁴ informing them of his plans to publish the first volume, which would include *maamarim* through *Parshas Vayetzei*. The second volume, covering the rest of *Bereishis*, would follow.

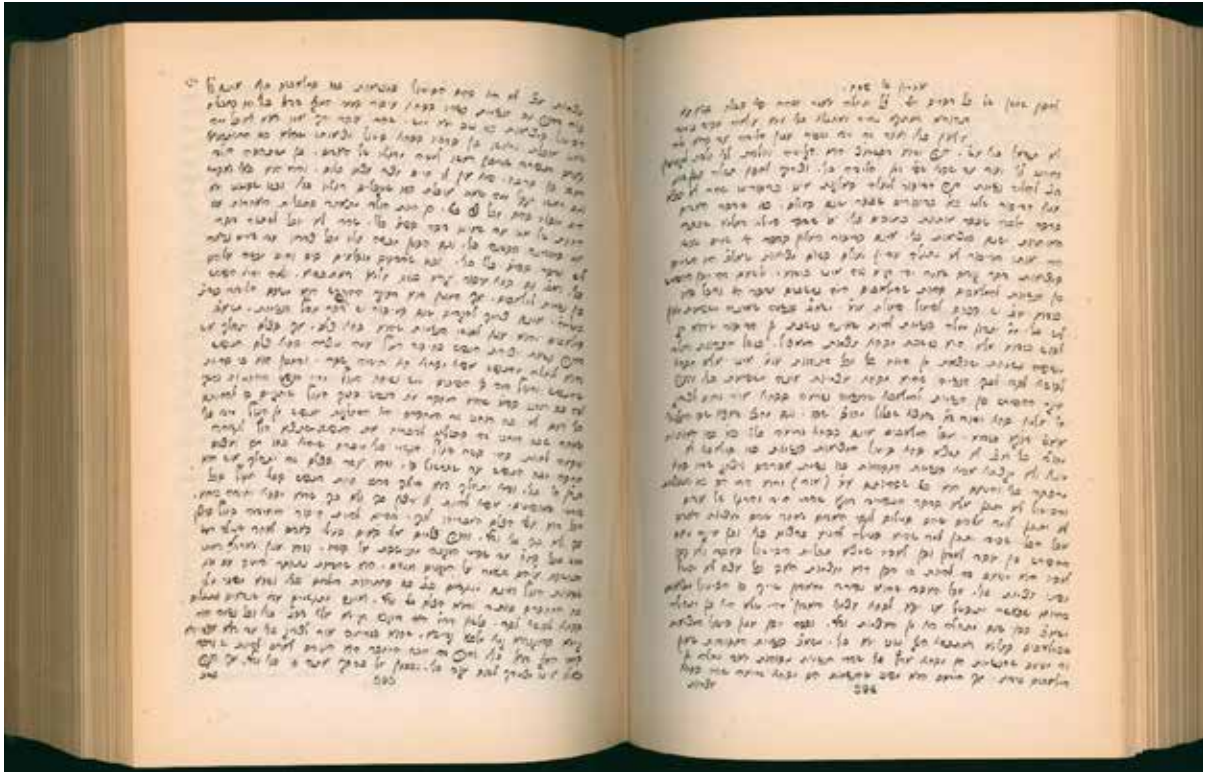
However, the harsh decrees imposed on the Jews of Czarist Russia, coupled with the Mitteler Rebbe’s declining



AN EARLY EDITION OF THE FIRST SEFER OF THE MITTELER REBBE’S CHASSIDUS TO BE PUBLISHED.

health, prevented him from continuing his efforts. As a result, when the *sefer* was finally printed in 5586, it only included *maamarim* through *Parshas Chayei Sarah*. The next volume, covering the rest of *sefer Bereishis*, would not be published until 5626, decades after his *histalkus*, by his son, Harav Menachem Nochum.

Toras Chaim on Shemos would have to wait several more decades before it could be printed. In 5707, seven years after the Frieddiker Rebbe arrived in America, he instructed that it be printed. The *sefer* was published using a photograph of the handwriting of Reb Shmuel Sofer, the renowned copyist in Lubavitch, known for his exceptionally clear and precise writing. It was not until 5763 that the *sefer* was typeset.



PRINTED EDITIONS OF THE MITTELER REBBE'S TORAS CHAIM ON SEFER SHEMOS BEFORE IT WAS PROPERLY TYPESET.

Other Works

Another work of the Mitteler Rebbe is a pamphlet titled *Kuntres Hahispa'alus*. Authored by the Mitteler Rebbe in 5574, it was first published in 5585, during his lifetime, although it seems to have been published without his knowledge.¹⁵

In 5627, another work titled *Perush Hamilos* was published, followed by *Iyun Tefillah* in 5631, and in 5642, two *maamarim* under the title *Ma'amarim Yekarim*. Sometime between 5573 and 5597, the Mitteler Rebbe's *maamar L'hovin Inyan Hahishtachus*, which explains the concept of davening by *kivrei tzadikim*, was printed.

Another collection, *Shnei Hame'oros*, was printed in 5642 and attributed to the Mitteler Rebbe. However, in truth, these were *maamarim* of the Alter Rebbe that had

been recorded by the Mitteler Rebbe, but without his own explanations.¹⁶

At the farbrengen of Yud Kislev 5745,¹⁷ the Rebbe instructed the printing of the remaining *maamarim* of the Mitteler Rebbe, beginning with *Vayikra*. Since a large portion of the *maamarim* on the first two *chumashim* had already been published in *Toras Chaim*, the project began with subsequent volumes. Over the next few years, 19 volumes of *Ma'amarei Admur Ha'emtzai* were printed, including three volumes of *maamarim* on *Bereishis* and *Shmos* that were not previously included in *Toras Chaim*.

An overview of the publication of the Mitteler Rebbe's Torah would be incomplete without mentioning the comprehensive bibliography compiled by Rabbi Alexander Zissel Piekarsky, published by Kehos in 5782, which meticulously catalogs and indexes every known edition of the Mitteler Rebbe's works.

The Tzemach Tzedek's Chassidus

The uniqueness of the Tzemach Tzedek's contribution lay in his ability to unify the inner and revealed dimensions of Torah, demonstrating how the inner teachings of Chassidus are revealed and manifest through the concepts of *nigleh*. The Frieddiker Rebbe related that, at the start of the Tzemach Tzedek's *nesius*, Chassidim struggled to understand and retain his *maamarim*. This was because they were accustomed to the Mittlerer Rebbe's style, which primarily featured lengthy explanations in Chassidus alone. In contrast, the Tzemach Tzedek's *maamarim* were interwoven with *pesukim* from *Tanach* as well as teachings from *Chazal* found in *Midrash*, *Gemara*, and *halacha*.¹⁸

Even among the Rabbeim, the Tzemach Tzedek stood out as an extraordinarily prolific writer in both Chassidus and *nigleh*. It is said that he authored up to 60,000 leaves of *chiddushei Torah* and *maamarim*.¹⁹ Dividing this number across his lifetime yields an average of three and a half leaves **per day** from the time he turned eight until his *histalkus*²⁰—a remarkable figure, though, of course, not a literal reflection of daily writing, as it includes Shabbos and Yom Tov when writing would not have occurred.

During a *nichum aveilim* visit with Rashag, the Rebbe

commented²¹: “It’s known that the Tzemach Tzedek wrote an enormous amount—twenty-four or sixty thousand pages! Initially, I thought this was an exaggeration, but now we see the sheer volume of his *maamarim*, both those already printed and—even more—those still waiting to be published. So this is no exaggeration at all.”

However, unlike the Mittlerer Rebbe, the Tzemach Tzedek did not publish his own Chassidus. Instead, he focused on compiling and printing the Alter Rebbe's *maamarim*, first in *Torah Ohr* and later in *Likkutei Torah*.

In *Torah Ohr*, the Tzemach Tzedek edited the *maamarim* only minimally, mainly adding references to other *maamarim* of the Alter Rebbe that provided further explanation. In *Likkutei Torah*, however, his involvement was far more extensive. He included numerous cross-references to *sifrei Kabbalah*, *Midrashim*, and other sources, along with his own annotations, glosses, and explanations, significantly enriching the text. Notably, in the biographical sketches of the Rabbeim authored by the Rebbe and published in the first edition of *Hayom Yom* in 5703, *Likkutei Torah* is listed as a *sefer* of the Tzemach Tzedek, although this was changed in later editions.



AN EXAMPLE OF A 'LEAF' CONTAINING THE TZEMACH TZEDEK'S HANDWRITING WITH CHIDDUSHIM IN NIGLEH.

Over 50 Volumes of Chassidus

The next printing of the Tzemach Tzedek's Chassidus took place after the *histalkus* of his son, the Rebbe Maharash. The first was *Likkutei Torah L'Gimmel Parshios*, published in 5644. This work included the Tzemach Tzedek's glosses and explanations on the *maamarim* in *Torah Ohr* for the first three *parshios* and was attributed to the Rebbe Maharash due to a series of events, detailed later in the section about the Rebbe Maharash.

The next publication was *Haggadas Sod Kedoshim*, which was first printed in 5626 with *maamarim* of the Alter Rebbe and Reb Aharon Strasheler. In 5646, a new edition was released, which also included *maamarim* of the Tzemach Tzedek on Pesach-related topics. These *maamarim* were later incorporated into *Derech Mitzvosecha*.

In 5671, Rabbi Chaim Eliezer Bichovski began printing the writings of the Tzemach Tzedek. The first work he published was *Taamei Hamitzvos*—a unique text exploring the reasons behind mitzvos as explained in Chassidus,

which he titled *Derech Mitzvosecha*. The following year, in 5672, Reb Chaim Eliezer published *Sefer HaChakira*, a philosophical treatise by the Tzemach Tzedek written in connection with his trips to Petersburg, where he debated the *maskilim* and addressed complex philosophical questions.²² He gave this work the title *Derech Emunah*.

That same year, Reb Chaim Eliezer released the second volume of *Derech Mitzvosecha*, containing *maamarim* of the Tzemach Tzedek explaining the meaning of the words of davening (*pirush hamilos*). In his introduction to the 5713 edition of *Derech Mitzvosecha*, which combined both volumes, the Rebbe questioned the appropriateness of the title²³:

“It remains entirely unclear why the publisher chose to title this book the second volume of *Derech Mitzvosecha*, when the Tzemach Tzedek himself referred to it as a ‘commentary on the words of prayer,’ as the publisher himself acknowledges in his introduction. Furthermore, the content of this work bears no relation to *Derech Mitzvosecha*.”

In 5673, Reb Chaim Eliezer Bichovski, together with Reb Chaim Meir Hilman, published another volume of the Tzemach Tzedek's *maamarim* organized by *parshios*. Titled *Ohr Hatorah*, the nearly 900-page first volume covered *Chumash Bereishis* and *Chanukah*. This series only



DERECH MITZVOSECHA AND SEFER HACHAKIRA OF THE TZEMACH TZEDEK AS THEY WERE ORIGINALLY PUBLISHED BY REB CHAIM ELIEZER BICHOVSKI.

continued in 5710, when the Rebbe, on the instruction of the Frierdiker Rebbe, published *Ohr Hatorah Shemos Chelek Alef*, covering *parshas Shemos*. This was followed by volumes with *maamarim* and *reshimos* on *Megilas Eicha* (5711 and *miluim* in 5712), *Megilas Esther* (5715), *Shir Hashirim*, *Rus* and *Koheles* (5721), an updated volume on *Shemos* covering *parshios Shemos* through *Bo* (5721), *Vayikra* (5725), four volumes on *Devorim* (5725-5726), *Bamidbar* (5726), and five additional volumes on *Shemos* (5727-5728). As additional *maamarim* of the Tzemach Tzedek were discovered in libraries around the world or cataloged in the Rebbe's library, more and more volumes were printed. Today the set comprises 41 volumes on the five *Chumashim*, *Nach*, the five *Megilos*, *Siddur*, and *Ma'amarei Razal* and *Inyonim*.

Another *sefer* of the Tzemach Tzedek's Chassidus published by Reb Chaim Eliezer Bichovski was his *reshimos* on *Tehillim*, printed under the title *Yahel Ohr*. Released in 5678 in a limited edition,²⁴ the *maamarim* were reprinted in 5713 by Kehos, accompanying a *Tehillim Mikraos Gedolos*. This edition also included the *Kovetz Michtavim* of the Frierdiker Rebbe, an appendix found in every *Tehillim Ohel Yosef Yitzchok*. As a result, the *sefer* was titled *Sefer Tehillim Ohel Yosef Yitzchok Hasholem*, with the name *Yahel Ohr* retained specifically for the section with the Tzemach Tzedek's *maamarim*.

Other Works

In 5708, the Rebbe published *Kitzurim V'haoros L'Sefer Likkutei Amarim*, a collection of summaries, explanations, sources, and glosses by the Tzemach Tzedek on the first section of *Tanya*. In 5728, Kehos published *Biurei Hazohar Tzemach Tzedek*, which contained the Alter Rebbe's *maamarim* explaining the *Zohar*, alongside the Tzemach Tzedek's notes and elucidations.

A unique project in the publication of the Tzemach Tzedek's Chassidus was the Rebbe's initiative in 5737 to compile and print *Sefer Halikutim Tzemach Tzedek*, an encyclopedic work that organizes quotations from the Tzemach Tzedek's Chassidus by topic. The first volume, covering topics beginning with the letter *Tof*, was published in Adar of that year, and the final volume, covering the letter *Alef*, was released on Chof Av, 5742.

Despite the large number of *seforim* of the Tzemach Tzedek's Chassidus already published, there is more. A volume of the Tzemach Tzedek's *maamarim* arranged chronologically was published in 5757, covering the years 5614–5615. A new series, *Ma'amarei Admur Hatzemach*

The Publisher From Babroisk

It is worth taking a moment to discuss Reb Chaim Eliezer Bichovski, a pivotal figure in revolutionizing the printing of Chassidus. During an era when publishing was a daunting challenge—especially for Chassidus—Reb Chaim Eliezer prepared and published 14 *seforim* of Chassidus Chabad, an extraordinary accomplishment given the circumstances of the time. (A 15th volume he had compiled and edited was published after his passing.)

However, his contributions were not always welcomed in Lubavitch. As a chosid of Harav Shmayrahu Noach of Babroisk, Reb Chaim Eliezer took an active part in his dispute with the Rebbe Rashab over Colel Chabad in Eretz Yisroel. Due to the lack of respect he had shown for the Rebbe Maharash, the Rebbe Rashab refused to allow his published works to be used.²⁵

Decades later, after Lubavitch remained the only stream of Chabad, the Rebbe clarified that this earlier stance had been a *hora'as sha'ah* (a temporary directive)²⁶. Furthermore, the Rebbe not only oversaw the reprinting of Reb Chaim Eliezer's published *seforim* from the Alter Rebbe and the Tzemach Tzedek but also instructed that Reb Chaim Eliezer's own writings be published—albeit without the Kehos logo.

Tzedek – Hanachos, began on Yud Gimmel Nissan, 5777, marking 150 years since the Tzemach Tzedek's *histalkus*, and is ongoing. The series currently comprises three volumes covering *Bereishis* through *Beshalach*, with approximately seven more volumes anticipated. Additionally, a third volume of *Biurei Hazohar* was published just this past year, and several booklets containing previously unpublished *maamarim* of the Tzemach Tzedek are published by Kehos every year.

The Rebbe Maharash's Chassidus

The Chassidus of the Rebbe Maharash is unique in that it conveys exceptionally deep and profound concepts with remarkable brevity. This reflects the Rebbe Maharash's famous motto, “*L'hatchila ariber*”: The ideas he taught were of the highest quality—far beyond what words could fully capture. Yet, he masterfully condensed them into short, clear paragraphs that even simple people could grasp.²⁷

Another hallmark of the Rebbe Maharash's Chassidus is the introduction of “*hemsheichim*”—a format in which a series of *maamarim* are presented as a continuous, interconnected progression of ideas. Each *maamar* builds upon the previous one, offering a structured and cumulative approach to understanding complex concepts in Chassidus.²⁸

The first sefer to be published under the Rebbe Maharash's name was *Likkutei Torah L'Gimmel Parshios*, which became the focus of significant controversy. The Rebbe shared the following account, as related by the Frieddiker Rebbe²⁹:

“After the Rebbe Maharash's *histalkus*, emissaries from Lubavitch were sent to Vilna to print *Likkutei Torah L'Gimmel Parshios* – ‘*biurim, drushim and hagahos*’ by the Rebbe Maharash on the Tzemach Tzedek's *maamarim*. When the Kopuster Chassidim learned of this, they devised a scheme and managed to remove the Rebbe Maharash's explanations and *drushim*, leaving only the *hagahos*. As a result, the *maamarim* that were printed were solely those of the Tzemach Tzedek, accompanied only by annotations from the Rebbe Maharash.

“The [Frieddiker] Rebbe related that the emissaries from Lubavitch were *batlonim* and did not pay attention to what they were printing—either because they felt it wasn't their responsibility to scrutinize the material, as their role was simply to fulfill the *shlichus*, or because they relied on the teaching of Chazal that ‘*shluchei mitzvah*

FIRST SEFER TO BE PUBLISHED UNDER THE REBBE'S MAHARSH'S NAME, PRINTED IN THE YEAR FOLLOWING HIS HISTALKUS.



are not harmed.”

“When they returned to Lubavitch, they discovered that only the Tzemach Tzedek's *maamarim* had been printed. The Kopuster Chassidim then raised a great uproar: How could the Lubavitcher Chassidim print the Tzemach Tzedek's *maamarim* under the name of the Rebbe Maharash!

“This is also why the *Likkutei Torah L'Gimmel Parshios* did not gain widespread circulation among the Chassidim.

“In any case, the *sefer* contains many *hagahos* by the Rebbe Maharash...”

Since the *sefer* is primarily Chassidus of the Tzemach Tzedek, it is at times attributed to him, such as in *Shalshelos Kabbalos Hachassidus* authored by the Rebbe and published at the end of *Kuntres Toras Hachassidus*, where the Rebbe placed this *sefer* among the list of the Tzemach Tzedek's works. In the Rebbe Maharash's list of *seforim*, the *sefer* is noted as well, with a reference to see the Tzemach Tzedek's list. In 5730, this *sefer* was incorporated into the second series of *Ohr Hatorah* on *Bereishis*.



ONE OF THE FIRST HEMSHECHIM PRINTED BY THE REBBE WAS תרל"ז - וככה. THE REBBE WOULD OFTEN QUOTE FROM THIS HEMSHECH, AND ON SUKKOS WOULD BE SEEN CARRYING THE HEMSHECH TO AND FROM THE SUKKA, AS SEEN IN THIS PHOTO FROM HOSHANA RABBA 5737. IN THE EARLY YEARS, CHASSIDIM COMING INTO THE SUKKA TO BENTCH ON THE REBBE'S DALED MINIM WOULD SEE THE REBBE LEARNING וככה. MANY OF THE REBBE'S SUKKOS MAAMARIM ARE BASED ON THE HEMSHECH.

Maamarim

While the Rebbe Maharash's own *maamarim* were distributed in manuscript form already during his lifetime in "hundreds and thousands of copies,"³⁰ they were not printed until several decades later, and as such, they became hard to come by. As Rashag once told the Rebbe³¹: "In my time [in Lubavitch], it was difficult to find a *maamar* from the Rebbe Maharash, but now the *yungeleit* have everything—from the Rebbe Maharash and the Tzemach Tzedek—and they can study as much as they want!"

In 5705, the Rebbe, then director of Kehos, began publishing the *maamarim* of the Rebbe Maharash. The first to be printed was the renowned *hemshech V'hecherim* 5631. On the suggestion of the Frierdiker Rebbe,³² this *sefer*, and the subsequent ones, were named *Likkutei Torah – Toras Shmuel*.

In his introduction to the *sefer*,³³ the Rebbe outlined the plan to publish seven larger, well-known *hemshechim* and *maamarim* of the Rebbe Maharash, detailing which writings would come next. Over that year and the next, they were all indeed printed.

After those were completed, the Frierdiker Rebbe proposed that Kehos print the *maamarim* of 5626.³⁴ The publication was delayed, however, and the *sefer* was printed in

Shevat 5711, in time for the Frierdiker Rebbe's first *yom hilula*. This was followed by *Toras Shmuel* 5627 (5712), *Toras Shmuel* 5628 (5717), *Toras Shmuel* 5629 (5719), *Toras Shmuel* 5630 (5733), and a number of individual *maamarim*.

These *seforim* were originally not typeset but were photocopies of the handwritten manuscripts of Reb Shmuel Sofer. It was only in the 5740s, following the Rebbe's directive that all *sifrei Chassidus* should be printed in block letters (instead of the Rashi font commonly used for such works), that this approach was revised. As a result, the previously published *seforim* were reissued in new editions, and many additional volumes were published. Today, *Toras Shmuel* consists of 28 volumes, many of them printed for the first time in recent years.



THE FIRST OF MANY HEMSHECHIM OF THE REBBE MAHARASH TO BE PUBLISHED

The Rebbe Rashab's Chassidus

The Rebbe Rashab is often regarded as the “Rambam” of Chassidus. Just as the Rambam gathered and organized the diverse opinions found throughout Shas, Bavli, Yerushalmi, and other sources into a clear and systematic presentation of halacha, the Rebbe Rashab did the same for Chassidus. He synthesized the various approaches to understanding Chassidus found in the *maamarim* of the previous Rabbeim, presenting a cohesive and definitive “ruling” on these concepts.³⁵

The Rebbe Rashab's *maamarim* are also distinguished by their clarity and accessibility. Presented with exceptional precision and structure, they are approachable even for those with limited familiarity with Chassidus, offering a clear path to understanding its profound ideas.³⁶

During the years of the Rebbe Rashab's *nesius*, the use of mimeograph or “stencil” machines became widespread. These machines allowed for low-cost duplication of handwritten or typed texts without the significant time and expense associated with traditional printing. This technological innovation notably impacted the dissemination of *Chassidus*, as many *maamarim* began being produced and distributed via mimeograph.

A quick review of the entries in the Rebbe's library or the National Library of Israel under the Rebbe Rashab's name reveals numerous copies of his *maamarim* and *kuntreisim* printed by mimeograph. However, since these were more unofficial and quickly produced, it would be almost impossible to properly catalog or track these publications, much like photocopied works today. Accordingly, we will focus on the formally printed works.

A COLLECTION OF MAAMARIM OF THE REBBE RASHAB FROM THE YEARS 5660–5668, PRODUCED AND DISTRIBUTED VIA MIMEOGRAPH IN THE PERIOD BEFORE THEY WERE PROPERLY PUBLISHED.



The Kuntreisim

The first Chassidus of the Rebbe Rashab to be printed was *Kuntres Hatefilla*, printed by the Romm Print House in Vilna in 5684, four years after the Rebbe Rashab's *histalkus*. It was reprinted with additional material in *Hatomim* journal volumes seven and eight, published in Warsaw in 5697 and 5698, respectively. It was reprinted on its own in Brooklyn in 5702, in Shanghai in the same year, and in Munich, Germany in 5707.

In 5702 in New York, an initiative was begun to print the Rebbe Rashab's Chassidus. The Rebbe relates what happened in his introduction to *Kuntres U'Maayon*,³⁷ published in 5703.

“On Beis Nissan, 5702—the *yom hilula* of the Rebbe Rashab—during a gathering of the *Tomchei Temimim* students, the suggestion was made to establish a special fund for publishing the *maamarim* of the Rebbe Rashab. The fund was named “Keren Shalom.”

“With the agreement of the Rebbe, my father-in-law, *Shlita*, it was decided to first publish three booklets authored by the Rebbe Rashab: *Kuntres U'Maayon*, *Kuntres Etz Hachaim*, and *Kuntres HaAvoda*. (*Kuntres HaTefilla* had already been published earlier in the winter of 5702.)

“After the publishing committee successfully overcame various obstacles, this booklet, *Kuntres U'Maayon*, is now being published.”

This was followed by *Chanoch Lana'ar* (5703), *Kuntres Etz Hachaim* and *Kuntres Ha'avoda* (both in 5706), and the *maamar Hechaltzu 5659* (5709). Over the subsequent decades, several *maamarim* were printed in individual booklets, the *kuntresim* were reprinted, and mimeographed volumes—generally titled *Kisvei Kodesh*—continued to be distributed. However, no formal seforim of *maamarim* were published during this period.

The Story of Samach Vov

In 5725, the Rebbe instructed Rabbi Mordechai Shusterman, owner of the Ezra/Balshan publishing house, to begin typesetting the famous *hemshech Samach Vov* in preparation for printing. However, the project was called off shortly thereafter.

In his memoirs, Reb Mordechai recalls the details of this episode³⁸:

“On the evening of Beis Nissan, 5725, after Maariv, Rabbi Hodakov called me and said that the Rebbe had



THE FIRST CHASSIDUS OF THE REBBE RASHAB TO BE PRINTED, FOUR YEARS AFTER HIS HISTALKUS.

instructed him to telephone me upon returning from the Ohel that day, with the following message: “Tonight they should begin typesetting the *hemshech* Yom Tov Shel Rosh Hashanah - 5666.”

“He added: ‘They should try to obtain the most carefully proof-read manuscript of the *hemshech*.’

“My son Gershon, who was still a yeshiva student at the time, had a mimeographed copy of the 5666 *hemshech*, which I obtained from him.

“I called Rabbi Baruch Shalom Schwei, who was then a typesetter at the printing house, and handed him the manuscript. He went to the printing house and began typesetting that very night—as the Rebbe had wished.

“They urged us to work quickly, and we continued.

“On *Motzei Acharon Shel Pesach*, during *kos shel bracha*, the Rebbe gave me a bottle of wine, saying: ‘This is for the *Samach Vov*.’

“However, after a few weeks, Rabbi Hodakov telephoned to say: ‘Do not continue typesetting!’ Why? Why

³⁷ 5684-1924, 5697-1937, 5698-1938, 5702-1942, 5707-1947, 5703-1943, 5706-1946, 5659-1899, 5709-1949, 5725-1965, 5666-1906

suddenly stop after they had urged us to work?

“Later, we learned that one of the Chabad Chassidim in Eretz Yisroel had printed a large number of copies of the *hemshech* via mimeograph. When he heard that Kehos was publishing the *hemshech* in print in block letters, and realizing no one would buy his books and he would suffer a significant loss, he wrote to the Rebbe about this. We heard this was the reason for stopping the work.

“However, Rabbi Moshe Leib Rodshtein z”l, the Rebbe’s secretary—and a friend of mine—told me not to pay attention to the instruction to stop, saying: ‘Keep typesetting!’

“(He presumably knew the ‘reason’ for the stoppage... and therefore told us to continue.)

“During that time, we once had a work shortage, and we typeset around fifty galleys—proofreading sheets (but we did not receive payment for typesetting that we were not instructed to do). I kept the bottle of wine the Rebbe gave me for *Samach Vov* in a concealed place, until further developments.

“...On Erev Rosh Chodesh Elul 5730, when I entered for a *yechidus*, the Rebbe himself asked me: ‘What’s happening with *Samach Vov*? Where does it stand?’

“I answered: ‘We were instructed to stop—so we stopped, but Rabbi Rodshtein z”l (this was after his passing) advised us to continue typesetting, and we then typeset around fifty galleys.’ The Rebbe called out: ‘*Tavo alav bracha!*’

“Indeed, on this occasion, we completed the typesetting and printing in its entirety.”

“I Am Apprehensive to Print”

In 5735, the *hemshech* of 5670, known as ‘*Eter*’, was printed along with the other *maamarim* of that year. In 5737, another famous *hemshech*, that of 5659, known as ‘*Ranat*’, was printed. A few weeks later, at the farbrengen of Chof Kislev, the Rebbe surprised Chassidim by announcing his intention to publish the *hemshech Ayin Beis*—the monumental, 124-*maamar* series renowned among Chassidim for its unparalleled depth and breadth. This announcement came as a shock, as the Rebbe had previously declined requests to publish it, including appeals from Rashag,³⁹ Reb Moshe Gurary,⁴⁰ and Reb Yaakov Landa.⁴¹

In the *sicha*, the Rebbe remarked,⁴² “There were several



OPENING PAGE OF HEMSHECH “AYIN-BEIS” IN THE REBBE RASHAB’S KSAV YAD KODESH.

reasons I was apprehensive to print this *hemshech*.” As a solution, the Rebbe requested that each chossid contribute a dollar toward its publication, thereby making the responsibility a collective one. The Rebbe also specified that no names or dedications would appear in the *sefer*—only the names of the Rebbe Rashab and the Frieddiker Rebbe would be mentioned. (Accordingly, even the introduction was left unsigned and was not attributed to Otzar HaChassidim, unlike other Kehos publications.)

Toward the end of that year, *Sefer HaMa’amarim* 5646 was published, as well as *Sefer Hamaamarim* 5678, adding to the growing series of volumes containing the *maamarim* from individual years. This was quickly followed by 5647 and 5680, with the remaining years released over the next decade. In 5744, a collection of previously unpublished *maamarim* was printed, followed by another in 5753. These were later incorporated into their respective volumes. A complete set of *maamarim* from 5663, preserved in the Frieddiker Rebbe’s handwriting, was discovered in the Russian Military Archive and printed in 5763.

The Friediker Rebbe's Chassidus

One of the Friediker Rebbe's groundbreaking contributions to Chassidus was his effort and insistence that its teachings be translated into multiple languages, making them accessible to people of all backgrounds around the world. This initiative significantly expanded the reach of Chassidus, bringing it to distant places and embodying the true essence Baal Shem Tov's mandate of "hafatzas hamaayanos chutza."

At the same time, the Friediker Rebbe sent shluchim across the globe to further advance this mission. These efforts served as the ultimate preparation for the coming of Moshiach, when the entire world will be transformed into a dwelling place for G-dliness.⁴³

During the Friediker Rebbe's *nesius*, advances in printing technology made the process significantly more accessible and affordable. This development enabled the publication of *seforim* and *kuntresim* on an unprecedented scale, including the Friediker Rebbe's Chassidus. The first booklets of his printed *maamarim* appeared as early as 5685, just five years after he assumed the *nesius*.

This publication trend continued with numerous *maamarim* printed independently, compiled in collections, or featured in periodicals such as *Hatomim*.

The first full *seforim* of the Friediker Rebbe's Chassidus to be printed were *Sefer Hama'amarim Yiddish* (5706), compiling the Yiddish *maamarim* prepared by the Friediker Rebbe for publication in *Hakriah V'hakedusha*, and *Sefer Hakitzurim - Shaarei Orah* (5708), containing *kitzurim* on the Mittlerer Rebbe's *Shaarei Orah*.

It was also during that period that Chassidus began to be published in English and other languages, marking the beginning of a significant development in making Chassidus more accessible to a wider audience, a full topic in its own right.

The series of the Friediker Rebbe's *Sifrei Maamarim* began with *Sefer Hamaamarim 5710*, printed in Shevat 5711. The next volume to follow was *Sefer HaMaamarim Kayitz 5700*, which was the result of an initiative launched five years earlier but only brought to fruition at that time.

On the eve of Yud-Beis Tammuz 5705, a group of 34 Chassidim, including the Rebbe, wrote a letter

to the Friediker Rebbe.⁴⁴ In the letter, they expressed their desire to honor the triple celebration of Yud-Beis Tammuz—a day marking the Rebbe's birthday, his liberation from imprisonment, and fifty years of his sacred communal leadership.

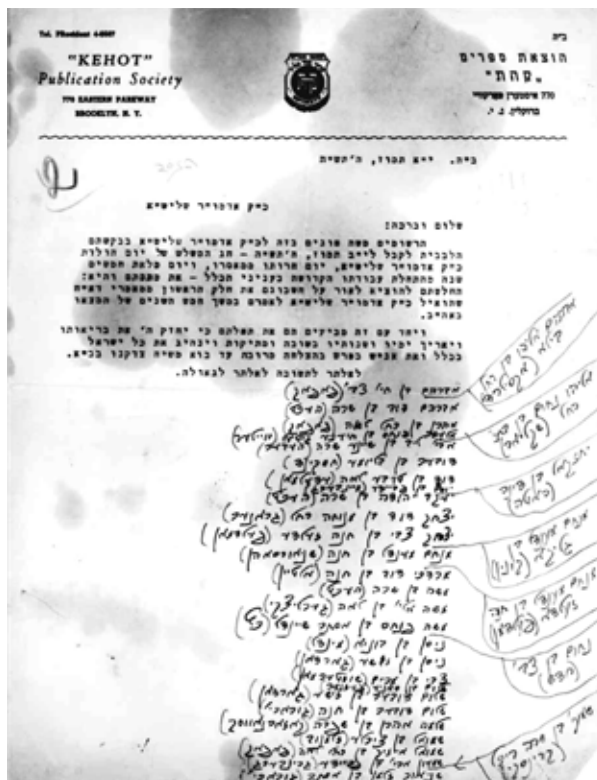


FIRST MAAMAR OF THE FRIEDIKER REBBE TO BE PRINTED, 5685.

They wrote: “We, the undersigned, turn to the Rebbe *Shlita* with a heartfelt request. In honor of Yud-Beis Tammuz, 5705, we wish to present a gift: our decision to publish, at our own expense, the first volume of *maamarim* delivered by the Rebbe during his five years of residence in the United States.”

This initiative led to the eventual publication of *Sefer HaMaamarim Kayitz 5700*, which had been planned soon after the letter but was delayed until its release several years later.

These were followed by additional *Sifrei Maamarim*, with new volumes continuing to be published as recently as the 5760s. ¹



LETTER TO THE FRIERDIKER REBBE SIGNED BY 34 CHASSIDIM, INCLUDING THE REBBE, ON 12 TAMMUZ 5705. THE LIST OF NAMES IS WRITTEN IN THE REBBE'S HANDWRITING WITH HIS OWN NAME BEING IN THE MIDDLE OF THE LIST. THE REBBE ALSO ADDED NAMES ALPHABETICALLY.

Chassidus from Chassidim

Another area where the Rebbe encouraged was the publication and study of *maamarim* authored by Chassidim, a practice that was largely discouraged in earlier generations.

Some of these include:

Reb Hillel Paritcher's Chassidus: Published as *Pelach Harimon*. The first two volumes, covering *Bereishis* and *Shir HaShirim*, were originally printed in 5648 and 5678, respectively. The Rebbe reprinted the volume on *Bereishis* in 5714 and, in 5716, printed the volume on *Shemos* for the first time. Subsequent editions included a reprint of *Shir HaShirim* in 5727 and the release of new volumes in more recent years: *Vayikra* (5762), *Tishrei* (5775), and *Bamidbar* (5783).

Reb Eizik Homiler's Chassidus: His writings comprise two primary works: *Chana Ariel* on the Torah and *Yomim Tovim*, and *Asara Ma'amaros*—a collection of treatises on ten distinct topics, with

some individual sections extensive enough to constitute full *seforim*. In 5731, Kehos reprinted *Ma'amar Shnei Hameoros*—the most extensive of the *Asara Ma'amaros*—at the Rebbe's directive. In 5779, Kehos printed a new edition of *Chana Ariel*, and in 5784, a new edition of *Maamar Shnei Hameoros*. The remainder of his *seforim* are currently being worked on for publishing.

The Rebbe also encouraged the study and publication of the Chassidus of Rebbes in other Chabad dynasties, including those who had disputes with the Rabbeim, such as Harav Aharon Strasheler (“If I had Chassidim I could rely on, I would print them⁴⁶”), the sefer *Magen Avos* from the Kopuster (“The *maamarim* are *geshmak*, and based on the Tzemach Tzedek's *maamarim*, and they can be studied⁴⁷”) and the Raza (“Surely the time will come to print them⁴⁸”).

The Rebbe's Chassidus

Covering the publication of the Rebbe's Torah would require numerous articles, and indeed, *A Chassidisher Derher* has explored many aspects of the Rebbe's Torah in depth. Topics covered include *Likkutei Sichos* (Issues 58 and 60), *Igros Kodesh* (Issue 46), *Michtavim Kloli'im* (Issue 72), *Hayom Yom* (Issue 37), *Reshimos* (Issue 33), and more. For these articles, visit the index of *A Chassidisher Derher's* website at index.Derher.org.

Why Now?

On many occasions, the Rebbe explained that our generation specifically merited such an extraordinary outpouring of Chassidus for two key reasons: the intensifying spiritual darkness of the times and our proximity to the era of Moshiach.

As the Rebbe expressed on *Acharon Shel Pesach* 5730⁴⁵:

“This is also why, specifically in this final *galus*...new insights in Torah continue to be revealed. These insights emerge in an ever-expanding manner, particularly through the publication of the Rabbeim's *maamarim*, which are studied by one, two, three, or even more individuals.

“The underlying explanation is this: As time progresses and we draw closer to the coming of Moshiach—whether by another year, month, week, or even day—additional strength is granted to help us overcome the darkness of *galus* and transform it into light.”

1. 25 Tishrei 5730, published in *Toras Menachem* vol. 58, p. 206.
2. *Shabbos Parshas Mikeitz* 5746; *Hisvaaduyos* 5746 vol. 2, p. 152.
3. *Toras Menachem*—Maayinei Hayeshua, p. 179.
4. Kehos, Kfar Chabad, 1982.
5. Rabbi Yitzchok Menachem Stroh and Rabbi Moshe Marinovsky (Heichal Menachem, Boro Park, 2016).
6. *Siddur Im Dach*, revised ed. (Kehos, Brooklyn, NY, 2019), p. 54.
7. *Hayom Yom*, 15 Shevat.
8. *Likkutei Sichos*, vol. 6, p. 80, footnote 70. The story is also recorded in *Toras Shalom* (p. 237) and in the Friediker Rebbe's *Igros Kodesh*, vol. 1 (p. 485), with additional details and variations in the name of the questioner. See also *Migdal Oz* p. 484.
9. For more about this *sefer*, see R”D 25 Tishrei 5730 (*Toras Menachem* vol. 58, p. 202).
10. 10 Kislev 5745; *Hisvaaduyos* 5745 vol. 2, p. 768.
11. *Reshimas Yud Kislev* 5667, printed in *Hatomim*, no. 2, p. 79 (vol. 1, p. 173 in two-volume edition; Kehos, Kfar Chabad, 1984).
12. *Derech Chaim* (2022 edition), p. 9.
13. *Igros Kodesh Admur Ha'emtzai* (Kehos, Brooklyn, NY, 2012), p. 193.
14. *Ibid*, p. 206.
15. See Piekarski, Alexander Z., *Maftaiach Sifrei Maamorei Udrushei Admur Haemtzoee Udfuseihem* (Kehos, Brooklyn, NY, 2022), p. 510.
16. *Toras Menachem* vol. 43, p. 113.
17. *Hisvaaduyos* 5745 vol. 2, p. 778.
18. 29 Elul 5722; *Toras Menachem* vol. 34, p. 319.
19. *Reshimas Motzei Shabbos Metzora* 5662, printed in *Hatomim*, no. 3, p. 25 (vol. 1, p. 257 in two-volume edition; Kehos, Kfar Chabad, 1984).
20. *Reshimas Hayoman* (Kehos, Brooklyn, NY, 2015), p. 406.
21. *Toras Menachem* vol. 58, p. 205.
22. *Hayom Yom* 28 Teves.
23. *Derech Mitzvosecha* (Kehos, Brooklyn, NY, 1991), p. iii.
24. *Hakdama to Sefer Tehillim Ohel Yosef Yitzchok Hasholem*.
25. *Toras Menachem* vol. 58, p. 201.
26. *Ibid*.
27. *Motzei Shabbos Haazinu* 5739; *Sichos Kodesh* 5739 vol. 1, p. 66. See *Shabbos Parshas Bechukosai* 5744.
28. *Shabbos Parshas Haazinu* 5746; *Hisvaaduyos* 5746 vol. 1, p. 163.
29. 25 Tishrei 5730, *Toras Menachem* vol. 58, p. 200. The story with additional details is recorded in *Reshimas Hayoman* p. 280.
30. The Rebbe's *Hakdama to V'hecherim* 5631, published in *Toras Shmuel* 5631 (Kehos, Brooklyn, NY, 2004), p. 392.
31. *Toras Menachem* vol. 58, p. 205.
32. *Toras Shmuel* 5631, p. 396.
33. *Ibid*, p. 395.
34. The Rebbe's *Hakdama to Toras Shmuel* 5626, published in *Toras Shmuel* 5626 (Kehos, Brooklyn, NY, 1989), VI.
35. *Hoshaana Rabba* 5742; *Hisvaaduyos* 5742 vol. 1, p. 209.
36. *Likkutei Sichos* vol. 7, p. 209.
37. *Kuntres Umayan* (Kehos, Brooklyn, NY, 2006), p. 4.
38. *Lema'an Yeda'u... Banim Yivaleidu* (Eshel, Kfar Chabad, 1997), p. 150.
39. *Hamelech B'misibo* vol. 1, p. 98.
40. *Igros Kodesh* vol. 2, p. 112.
41. *Ibid*, p. 147.
42. *Sichos Kodesh* 5737, vol. 1, p. 351.
43. See *Toras Menachem*—Maayinei Hayeshu, p. 301.
44. *Sefer Hamaamarim* 5700, VI - printed in *Sefer Hamaamarim* 5699-5700 (Kehos, Brooklyn, NY, 2014).
45. *Toras Menachem* vol 60, 127.
46. *Hamelech B'misibo* vol 1, 152.
47. *Toras Menachem* vol. 58, p. 201.
48. *Toras Menachem* vol. 4, p. 116.