

לזכות
שלוחי כ"ק אדמו"ר
בכל אתר ואתר
שיצליחו בשליחותם הק' מתוך
הרחבה בגשמיות וברוחניות

נדפס ע"י
הרה"ת ר' אהרן
וזוגתו רבקה שיחיו
סלונים





Wellsprings Unleashed

THE REBBE'S REVOLUTION:

PRINTING THE WHOLE
OF CHASSIDUS¹

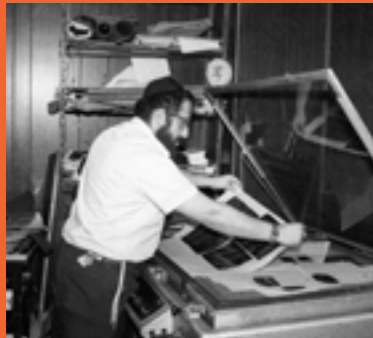
We were greatly assisted in the preparation of this article by Rabbi Chaim Shaul Brook, director of Vaad Hanachos B'Lahak; Rabbi Eliyahu Matusof, senior editor at Otzar HaChassidim; Rabbi Dovid Olidort, senior editor at Kehot Publication Society; and Rabbi Gavriel Shapiro, senior editor at Otzar HaChassidim. זכות הרבים תלוי' בהם.

We also drew many resources from the book "Kehos" by Rabbi Zushe Wolf.

KEHOS PUBLISHERS AT WORK
AT THE PRINTING PRESS.



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With every successive generation, Chassidus has been spread in an increasingly growing manner.

One of the most important approaches to making Chassidus accessible for every person—to the *chutza*—was to write it down, thus making it available far beyond those who heard the *maamar*. The Torah of the Rabbeim was either written by them or transcribed by others and publicized far and wide in the form of *haatakos*—hand made copies.

Taking these fundamentally un-revealable treasures and spreading them to the masses comes with tremendous danger, and the Rabbeim risked their lives in doing so. When a page of Chassidus was seen floating in the streets, the Maggid nearly passed away from the Heavenly *kitrug* that ensued; the Alter Rebbe would have been *nistalek* if not for the sacrifice of his daughter, who gave her life in his stead; and the list goes on.

Yet, there was one area that was generally left untouched, and that was to officially publish the *maamarim* in *sefarim*. As we will see, the Rabbeim did do so to limited degrees, but the vast majority of Chassidus remained unpublished. The “*Chassidus hanidfas*”—the Chassidus that was published, and thus accessible to anyone who was ready to pay for it—could fit on a single shelf. In order to learn any other *maamar*, one needed to locate it in one of the *bichelach chassidus*—the binders of handwritten copies that were copied and collected by Chassidim. In addition to the fact that these were often full of mistakes and could only be read by a trained eye, many people simply had no access to them. The fact that today one can purchase a library of Chassidus in addition to a library of *nigleh* is revolutionary—a revolution that the Rebbe personally initiated and oversaw, primarily in the last few years before Gimmel Tammuz.

Printing the Tanya

The first significant publishing of Chassidus Chabad occurred in תקנ"ז, with the printing of the Tanya. At first, the Tanya was copied by hand in the thousands, but as copies were made from copies that were made from copies, more and more mistakes crept into the text (as the Alter Rebbe notes in his *hakdama*). Additionally, the *misnagdim* took advantage of this and started deliberately adding mistakes of their own.

The Alter Rebbe agreed to send the Tanya to print, but although it made waves in the Jewish world, it came with a heavy cost.

In a *sicha*, the Tzemach Tzedek said that just as Avraham Avinu put his very life on the line to spread the truth about Hashem, so, too, the Alter Rebbe had real *mesirus nefesh* to spread Chassidus. He almost lost his life because of a *kitrug* (when his daughter, Devorah Leah, took his place instead).

"Yet, he put his holy soul in danger to put the Tanya in writing—the *Torah Shebiksav* of Chassidus. The danger continued until תקנ"ט, when in addition to the danger to his soul, his holy body was put in danger, and he suffered deathly pains for fifty-three days, for the fifty-three *perakim* of Tanya..."²

The Tanya was to be the only Chassidus published in the lifetime of the Alter Rebbe (with a few *maamarim* printed together with the תקס"ה edition). Several *manichim* (the Maharil, the Mitteler Rebbe, Reb Pinchas Reizes, etc.) wrote *hanachos* of the *maamarim*, but these were only publicized in handwritten form.

With the *nesius* of the Mitteler Rebbe in תקע"ג, everything changed. The Mitteler Rebbe was the first of the Rabbeim to write down his own Chassidus, and he also published many *sefarim*, both the Torah of his father as well as

his own. In fact, this level of publishing would not be rivaled until the establishment of Kehos, in 5702. It's not that the Mitteler Rebbe had an easier time publishing his *sefarim* than the Rabbeim before or after; on the contrary, his *nesius* was an especially difficult time for the Yidden, and the Chassidim and *beis harav* were very poor—worse than in any other generation. This is in addition to the difficulties of publishing at the time: it was full of hassle, complicated, and time-consuming. Yet, in the fifteen years of his *nesius*, the Mitteler Rebbe printed an astonishing amount of *sefarim*.

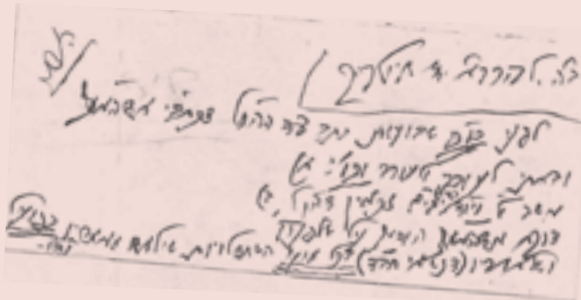
Unlike the Alter Rebbe, who gave the actual job of publishing the Tanya to other people, the Mitteler Rebbe was very involved in the printing. In fact, in order to enable even the poorest Chassidim to purchase the *sefarim*, he wrote them in a way that they could be split into separate *boigen*—eight-page sections.



FIRST PRINT OF SEFER HATANYA, SLAVITA 5556.

In addition to the danger to his soul, his holy body was put in danger, and he suffered deathly pains for fifty-three days, for the fifty-three *perakim* of Tanya...

The Rebbe spoke about the Mittlerer Rebbe's unique involvement in publishing many times, noting how he personally arranged that even people who weren't ready to spend more than a few pennies—and even those who couldn't digest more than a few pages at a time—could still learn Chassidus.⁴ This is a *ksav yad kodesh* written to a senior editor in Otzar Hachassidim, Rabbi Aharon Chitrik:



ב"ה. להרר"א שי חיתריק

מהיר

לפני כו"כ [כמה וכמה] שבועות כתב על דבר ההוצאה לאור
דכתיב אדהאמ"צ [אדמו"ר האמצעי]

ובאתי לעורר ולעורר וכו':

(א) אשר ט' ויו"ד כסלו ימים זכאין דהנ"ל,

(ב) דוקא אדהאמ"צ [אדמו"ר האמצעי] הוסיף על שלפניו
ושלאחריו (דנשיא חב"ד) בכל מיני השתדלויות שילמדו
מאמרי בפועל וד"ל [ודי למבין]

Boruch Hashem. To Rabbi Aharon *sheyiche* Chitrik
Rush

Many weeks ago you wrote [to me] about
publishing the writings of the Mittlerer Rebbe

I am now reminding you, and so on:

1) That Tes and Yud Kislev are special dates of [the
Mittlerer Rebbe]

2) The Mittlerer Rebbe specifically went beyond the
nesiei Chabad before him and after him, [exerting]
all types of effort that his *maamarim* should
actually be learned. *Veda"l* [=this is sufficient for
someone who understands].

It should be noted that this sign-off—*Veda"l*—was a
special phrase used by the Mittlerer Rebbe very often
in his *maamarim*. (See Sichas Motza'ei Shabbos Yud
Shevat 5737.)

He also personally wrote to the Chassidim to
arrange a system whereby they would purchase
one *boigen* at a time for only six *kopkes* each.
Over a period of a few years they would be able
to purchase the entire *sefer* and have it bound
without any major expenses.³

The Chassidus published over that time
period made up the bulk of the Chassidic
library until Kehos was established over a
hundred years later.

The Tzemach Tzedek was the most prolific
writer among the Rabbeim—the Rebbe
Maharash said that his writings filled about
sixty-thousand notebooks (eight pages each)!—
but he didn't publish any of his own *sefarim*.

There was one watershed publishing done
by the Tzemach Tzedek—the printing of Torah
Or and Likkutei Torah. This two-volume
set would become the essential *sefarim* of
Chassidus (often referred to as the *chassidishe*
parsha). The Tzemach Tzedek had worked on
these *maamarim* of the Alter Rebbe for thirty
years, editing them and adding his notes and
hagahos. After many years of painstaking work
(and the Tzemach Tzedek's deliberation about
printing his own *hagahos*) the Likkutei Torah
went to print in תר"ח.⁵

The following story, quoted and explained
by the Rebbe numerous times, should suffice to
give us a bit of an idea as to what this printing



FIRST PRINT OF LIKKUTEI TORAH, ZHITOMIR 5608.

symbolized: The year תר"ח was known as a year of a *ketz*, a final date for when Moshiach was supposed to arrive. Alas, the year came and went and Moshiach did not come. The Rebbe Maharash asked the Tzemach Tzedek how it was possible that Moshiach did not come. The Tzemach Tzedek replied that Likkutei Torah was published!

The Rebbe Maharash proclaimed, “But we want and need Moshiach *l’mata mei’asara tefachim!*...”⁶

As far as publishing, that’s where it more or less ended. It is difficult to know what happened during the *nesius* of the Rebbe Maharash,⁷ but it seems that the only Chassidus of the Rebbe Maharash that was printed is Likkutei Torah L’Gimmel Parshiyos, published in the year following his *histalkus*. Not a single *sefer* of the Rebbe Rashab was published during his lifetime, nor was anything printed by the Frierdiker Rebbe until he left Russia in תרפ”ו.

This doesn’t mean that people didn’t have access to their Rebbe’s Torah, of course; *bichelach* of the Rebbe Maharash and the Rebbe Rashab (and the previous Rabbeim) were copied from one person to another, and spread near and far, but they lacked the accessibility of print. From תר”ח until תרפ”ו, a period of eighty years, almost no new *sefarim* were published by the Rabbeim, with the exception of some reprints.

The Rebbe discussed this on more than one occasion, even expressing that the fact that more Chassidus was not published in previous generations was something he could not understand.⁸

A New Era

After the *geula* of Yud-Beis Tammuz, the Frierdiker Rebbe began a new initiative of publishing Chassidus. The Rebbe pointed out that this could not be simply attributed



THE FRIERDIKER REBBE WRITING AT HIS DESK.

to the fact that the Frierdiker Rebbe was now free from Communist Russia, because (as we have seen above) the publishing of Chassidus had been limited long before the days of Communism. Rather, the *geula* of the Frierdiker Rebbe on Yud-Beis Tammuz marked a new era in *hafatzas hamaayanos*, just as the redemption of Yud-Tes Kislev began an entirely new stage in the *hafatzas hamaayanos* of the Alter Rebbe.⁹

Chassidus was published in a number of different formats. First, the Frierdiker Rebbe began periodically publishing his *maamarim* and *sichos* in a series of *kuntreisim*—pamphlets (whereas the Rabbeim had previously only given their *maamarim* to be hand-copied). During his *nesius*, hundreds of *maamarim* and *sichos* of the Frierdiker Rebbe were published and publicized in this manner. Additionally, the Frierdiker Rebbe established the Hatomim periodical, where many letters and *kesavim* of the Rabbeim were published for the first time.

From the beginning, the Rebbe (to whom the Frierdiker Rebbe once referred as “my minister of intelligence”) was intimately involved in matters related to print. Hatomim, for example, did not carry the Rebbe’s name, but as the Frierdiker Rebbe told the Rebbetzin in a letter: “The editors on paper will be others, but all the work is his...”¹⁰ (It is interesting to note that the vast majority of Chassidus published by the Frierdiker Rebbe, even before he came to the United States, was printed after the Rebbe’s *chasuna*.)

The *geula* of the Frierdiker Rebbe on Yud-Beis Tammuz marked a new era in *hafatzas hamaayanos*, just like the redemption of Yud-Tes Kislev.

The Frierdiker Rebbe also wrote thousands of letters, many discussing matters of *avodas Hashem*, and he put the Rebbe in charge of organizing all his letters that were applicable to the public. Even when the Rebbe lived in a different location from his father-in-law, he was sent a copy of every letter of this kind. The Rebbe wrote an index of these letters, and began publishing them in various formats.

The Establishment of Kehos

After a harrowing journey through war-torn Europe, the Frierdiker Rebbe arrived in America on 9 Adar II 5700, followed by the Rebbe on 28 Sivan 5701. The arrival of the center of Chassidus in the *chatzi kadur hatachton*, the “lower” half of the globe, represented the culmination of the *geula* of Yud-Beis Tammuz, and all matters of *hafatzas hamaayanos* rose to an entirely new level.¹¹ The project of translating Chassidus into other languages, which the Frierdiker Rebbe had previously begun on a limited scale, now took off, signifying yet another transformative *chiddush* in *hafatzas hamaayanos*.¹²

The Frierdiker Rebbe established Kehos—Lubavitch’s first publishing house—in 5702 and placed the Rebbe at its helm. Shortly thereafter, the Frierdiker Rebbe established *Sifriyas Otzar Hachassidim*, a library and editing team that was specifically dedicated to publishing the Torah of the Rabbeim, with the Rebbe as editor-in-chief.

After so many decades without new *sefarim* of Chassidus, *sefarim* were suddenly being published one after another (in addition to the many *sifrei nigleh*, English books, and *siddurim/machzorim*). The Rebbe took a two-pronged approach:

- **Reprinting old *sefarim*:**
In addition to the *sefarim* printed by the Alter Rebbe, the Mittlerer Rebbe, and the Tzemach

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THE FRIERDIKER REBBE REVIEWS A NEWLY PUBLISHED EDITION OF THE HATOMIM JOURNAL.

Tzedek themselves, there were several more works of the Rabbeim published by other, non-Lubavitcher Chassidim. Within a few years of the establishment of Kehos, the Rebbe had put the basic *sefarim* of Chassidus back into circulation by arranging for them to be reprinted in inexpensive overseas print houses (in countries such as China and Germany).

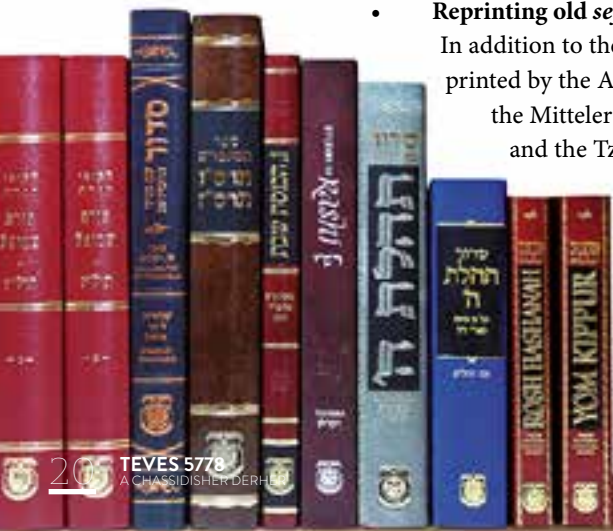
- **Publishing new *sefarim*:** In addition, many works of Chassidus were published for the first time ever, including newly printed *sefarim* of the Rebbe Maharash, the Rebbe Rashab, and the Frierdiker Rebbe.

When Kehos published its first catalog after seven years of publishing (5702-5709), almost two hundred publications had come out!

How a Sefer Should be Published

In addition to the fact that *sifrei Chassidus* were being published for the first time ever—in itself a revolution—another, quieter revolution was taking place.

One of the things the Rebbe did as editor-in-chief of Kehos was set the standards and guidelines as to how a *sefer* of Chassidus should come out in print. For the first time ever, *maamarim* began coming out with footnotes to *pesukim*, *maamarei Chazal*, and Kabbalah; footnotes to other places in Chassidus where an idea was discussed; and so on.



The Rebbe oversaw—or, better said, the Rebbe *did*—every step of the publishing process:

- Editing manuscripts,
- Adding *marei mekomos* and notes to other places in Chassidus,
- Designing the inside title pages (*shaar blat*) and writing the *pesach davar*,
- Finding sponsors,
- Arranging the shipment of *sefarim* from the print houses overseas and paying the local printers,
- Arranging for the *seforim* to be shipped to Chassidim worldwide.

In one remarkably candid letter to Reb Velvel Greenglass of Montreal, the Rebbe writes:

“The reason I didn’t write was due to the great amount of preoccupations, especially in publishing, and your complaint is without cause. To give you an idea of this work: Just lately, I needed to edit (—in addition to *kuntres* מ and, primarily, the appendix; and in addition to the *Shmuesen* and Talks and Tales—) a booklet about Purim and Pesach in French (similar to the one about Tishrei); a booklet about Purim in English; part one of Jewish history in English; and a final round of editing of [*hemshech*] Mayim Rabim [of the Rebbe Maharash].

—I am in the middle of editing: The appendix to the Tzemach Tzedek...the *kuntres* HaTzemach Tzedek Ut’nuas Hahaskala; and a booklet of the Rebbe Rashab’s *sichos* (which will be more than 300 pages, mimeograph).

—I am in the beginning stages of editing: the *sefer* Yelamdeinu Rabbeinu; *kuntres* Eitz Hachayim; a booklet about the Rebbe Maharash (a booklet of his *sichos* and a list of his *maamarim*); the Rebbe *shlita*’s *sichos* from 5700 until Rosh Hashana 5701...A *sefer* of *maamarim* of the Rebbe *shlita* (5700-5702); an English *sefer* of questions and answers from a rav and his student about religion and its customs; a Kitzur Shulchan Aruch for children in English; and more.

“If you will consider that in addition to all of the above there is the work of Merkos Linyonei Chinuch, Machne Yisrael, and Kehos in matters other than publishing—I hope that many questions, if you have them, will be resolved.”¹³

This approach—that Chassidus must be as clear and accessible as possible—shouldn’t be taken for granted. The following is a story the Rebbe was fond of repeating:

“They say that when the Likkutei Torah was reprinted in Vilna, during the time of the Rebbe [Rashab] *nishmaso eden*, Reb Anshel Aronovitch edited the Likkutei Torah and fixed three-thousand printing mistakes. When he came to Lubavitch and brought the Likkutei Torah with him, the Rebbe Rashab was happy about it. When he saw that the Rebbe Rashab was happy, and everyone else was happy, he went and told Reb Dovid Hirshel Chernigover [Radatz] about it...and he realized that, *eppes*, he wasn’t happy about it.

“[Radatz] was afraid to say anything sharp, since the Rebbe Rashab had liked it, but it was clear that there was something he wasn’t happy about...[After being pressed] Radatz told him: ‘You’re missing the point. The whole point of Chassidus is not necessarily to understand it with your physical mind; rather, it is that your mind should be occupied and involved with an *inyan* in Chassidus throughout the day.

So when you learn something, and there’s a mistake, and you therefore don’t understand it, you are forced to toil on the matter for a long time, until you realize that it’s a mistake...

“...‘What did you gain by fixing the mistakes in Likkutei Torah?!’ Radatz said

“The reason I didn’t write was due to the great amount of preoccupations... editing a booklet about Purim and Pesach in French... a booklet about Purim in English... Jewish history in English... Mayim Rabim [of the Rebbe Maharash]... Tzemach Tzedek... a booklet of the Rebbe Rashab’s *sichos*... a Kitzur Shulchan Aruch for children in English...”



THE REBBE IN 5702.

to Reb Anshel. ‘You gained that instead of a Yid spending an hour or two or three toiling in a *maamar* of Likkutei Torah, he will be able to run through the *maamar*—nothing is bothering him now, because the mistake was fixed—and then, who knows what he’ll go do?!’¹⁴

The Mittler Rebbe mentions a similar sentiment in his introduction to *Derech Chayim*, which the Rebbe also quoted many times: “...I know the nature of *anash*, that when it comes to handwritten manuscripts, they are ready to expend great amounts to obtain them, but when the very same things come out in print, they do not care to buy it even at the lowest prices—and even those that one *does* buy, he binds it in a nice binding and puts it away in a corner, so that he can learn it when he has time—and that time is never found...”¹⁵

Nevertheless, as the Rebbe noted, the Mittler Rebbe kept on publishing huge

amounts of Chassidus (despite writing this in his *hakdama*). The Rebbe took a similar approach: The more *sefarim* printed—and the more accessible and beautiful they were—the better. (Referring to the story of Radatz, the Rebbe said that it was simply his personal “*hergesh*,” not an actual approach to be taken in publishing.¹⁶)

Adding footnotes and indexes and creating bibliographies can be tedious work, yet the Rebbe did it himself. He wrote up indexes for the front pages of the *sefarim*, *mafteichos* for the back, lists of the different times a *sefer* was published, and so on. In fact, out of the three binders of *Reshimos* that were found in the Rebbe’s room, one entire binder consists solely of the Rebbe’s *mafteichos*.

The Rebbe’s work and approach served as guideposts for the rest of the *sefarim* Kehos would go on to publish.



BOOKLETS PRINTED IN THE EARLY YEARS OF KEHOS IN THE UNITED STATES.

5710-5738

After the Rebbe became *nossi* in 5710, he continued preparing the *sefarim* himself for many years, and personally signed all the *pesach davars* until 5724. As time went on, even as the Rebbe had less and less time to work on the *sefarim*, they still continued coming off the presses. Some of the prominent releases of this time period include a three volume set of the Alter Rebbe's *maamarim*—the first *maamarim* of the Alter Rebbe other than *Torah Or* and *Likkutei Torah* to be published.

In a remarkable letter to Zalman Shazar, who had arranged the funding for the Alter Rebbe's *sefarim*, the Rebbe described the process involved: “When I approached the project of preparing the *kisvei yad* for print, I made a generous estimate of how much focus, deep contemplation, and so on, it would take. When it came to actually doing it, though, I realized that the estimated time, focus, etc. would not suffice in any way. Not only that, but the very involvement in the *maamarim* and

preparing them for print—and even editing them after they were prepared—brings one to ‘another world,’ especially since several of the *maamarim* in these two volumes are from before Petersburg, about which the Rebbe Rashab said: ‘The *maamarim* from before Petersburg ignited the world; they are slaps from above.’ (19 Kislev 5663).¹⁷

As time went on, various people became involved with Kehos, most prominently Rabbi Leibel Groner and Rabbi Aharon Chitrik, who was hired by Rabbi Hodakov in 5722 and went on to become one of the senior editors of *Otzar Hachassidim*. The Rebbe remained involved in every step: deciding which *sefarim* to publish and when, setting publishing guidelines, and encouraging the editors to go above and beyond their capabilities to publish as many *sefarim* as possible.

Throughout the years of the *nesius*, whenever new Chassidus was published, the Rebbe would often say *maamarim* based on the newly-published *sefer*.

A True “Didan Notzach”

“Anyone who has in their possession manuscripts or *bichelach* of Chassidus that were not yet printed are asked to send them here, to the administration of Kehos, as soon as possible. This way, they’ll be able to be printed and published.

“Fortunate is the lot and great is the merit of those who will send these manuscripts here. With their effort, the study of Chassidus will be increased and disseminated to the outside—*hafatzas hamaayanos chutza...*”¹⁸

This was the Rebbe’s impassioned call during the trial over the *sefarim*. But the initiative of collecting all the “*bichelach*” did not begin then. It was a years-long project that spanned almost every continent.

From the time of the Alter Rebbe, the *maamarim* that the Rabbeim recited were transcribed (*hanachos*) and often gathered together in what is known as *bichelach* (binders or notebooks). Some *bichelach* contained actual *kisvei yad kodesh* written by the Rabbeim, but most of them were transcribed by Chassidim. They were copied from the Rabbeim’s transcriptions or written from a *chazara* of one of the Chassidim.

Throughout the generations, many of these *bichelach* remained in the private possession of families of Chassidim, while others were sold at auctions and purchased by various collectors. Additionally, with the fall of the Czarist regime, the rise of Communism, and the chaos brought about by WWII, many *bichelach* were displaced and ended up all over the world.

From the time the Rebbe was appointed by the Frierdiker Rebbe to head Kehos, he launched an intensive campaign to locate and gather all the *kisvei yad* and *bichelach* of Chassidus, and have them brought to their true home—the Chabad library in New York. Not only was it important that these manuscripts be printed for the benefit of the public, the Rebbe also highlighted the great significance in the mere fact that these manuscripts are in their rightful place. The Rebbe referred to this as part of the mitzvah of *pidyon shvuyim*, redeeming those in captivity.

In 5727, a *shnas Hakhel*, the Rebbe explained that just as there is a mitzvah to gather the Jewish people together in a year of *Hakhel*, there is a similar concept of gathering together all manuscripts of Chassidus and bringing them home.¹⁹

Often when reciting *maamarim* himself, the Rebbe mentioned *biurim* and concepts of Chassidus found in

recently “redeemed” *bichelach*. Once, at a Pesach night *farbrengen*, the Rebbe said that he recently received a *bichel* Chassidus that was not yet printed, brought by the “*kevutza*” *talmidim* from Eretz Yisroel. “*Yetzias Mitzrayim* happens on many levels and in many areas,” the Rebbe explained. “This *bichel* experienced a *yetzias Mitzrayim* of its own, having finally been redeemed from captivity and brought to its rightful home. Since it arrived here, *b’hashgacha pratis*, right before Pesach, I looked to see if it contains a *maamar* about Pesach and indeed I found one...” Then the Rebbe recited a *maamar* based on the newly arrived Pesach *maamar*.²⁰

The Rebbe also turned to individual family members who had *bichelach* in their possession and asked them to send them to the library. “The great *zechus* that this entails is impossible to articulate,” the Rebbe writes to a woman in Eretz Yisroel. “The *zechus* of *hafatzas hamaayanos* and the *zechus* of having so many people learn Chassidus through these printed manuscripts...”²¹

Throughout the years, there were many Chassidim who assisted in this special campaign and, with great effort, brought *bichelach* to the Rebbe. Some of those individuals include Reb Pinye Althaus, Rabbi Yehoshua Mondshine, Rabbi Avraham Chanoch Glitzenshtein, Rabbi Avraham Shemtov, and many others.

When a *bichel* finally arrived at the library, it would bear the unofficial name of the family who gave it. For example, in the Rebbe’s notes to Rabbi Berel Levine, we find references to “*Chein bichelach*,” referring to *bichelach* given by the Chein family, or “*Bichelach*

BICHELACH OF CHASSIDUS,
CONSISTING OF HANDWRITTEN
COPIES OF MAAMARIM.



of R.E.V.” referring to *bichelach* obtained by Reb Efraim Wolf of Eretz Yisroel.

The Rebbe showed immense appreciation for those who participated in the campaign.

Recently, a collection of a few new *bichelach* containing *maamarim* of the Alter Rebbe and others were located, purchased, and brought back home to the library of Agudas Chassidei Chabad. Quite a few of these *maamarim* were never printed before and are now being published for the first time, לע"נ ר' יוסף בנימין ע"ה בן ר' מנשה הי"ד.

“We’ve found some very interesting concepts of Chassidus in these *maamarim*; expressions that are not found anywhere else in Chassidus up until this point,” says Rabbi Gavriel Schapiro, one of the editors working on the publishing.

Considering the Rebbe’s immense *koch* in locating and printing *bichelach*, it would certainly be appropriate to study from this newly discovered treasure. And to reiterate the Rebbe’s call once more to all those who have *bichelach* in their possession: Bring them home!

As the Rebbe told Rabbi Avraham Chanoch Glitsenshtein and יב"ח"ט Rabbi Avraham Shemtov after they succeeded in bringing home a collection of *bichelach*:

“This is an act of *pidyon shvuyim*; may it usher in the *pidyon* (redemption) for all, on a personal level and on a communal level, with the *geula shleima*. This actually begins a *didan notzach*!”²²

The wellsprings gush forth

The year that everything changed was 5738. As Chassidim it is impossible to know why spiritual things happen, but it should be noted that there were two major events that occurred that year:

- *Shemini Atzeres*: During *hakafos* on Shemini Atzeres 5738, the Rebbe suffered a massive heart attack. Following a miraculous recovery defying all medical expectations, the Rebbe increased his *hashpa'a* to the Chassidim even more than before. (The volumes of Sichos Kodesh from that year and on are double and triple the size of the previous years.)
- *The kesavim are returned from Poland*: As described in a previous article in this magazine,²³ when the Frierdiker Rebbe escaped the Nazis, he came to America with a suitcase of his most prized possessions, including the writings of his father, the Rebbe Rashab, and the handwritten letters of the Rabbeim. The rest of the writings of the Rabbeim were left in a warehouse in Warsaw, and they were impossible to locate after the war. They were discovered decades later, and after protracted negotiations, the *kesavim* were finally brought to the Rebbe in Cheshvan 5738. The Rebbe left 770 for the first time after Shemini Atzeres to visit the library next door, where he sat for two hours looking through the *sefarim* and writing some notes on them. The next day, the Rebbe went home.
Now Lubavitch had finally regained ownership of many original writings of the Alter Rebbe, the Mittlerer Rebbe, the Tzemach Tzedek, and the Rebbe Maharash.

On Shavuos 5738, the Rebbe made an announcement:

“In conjunction with the fact that a *maamar* of the Alter Rebbe (a *biur* on Iggeres Hakodesh “*Poschin Bivracha*”) was recently published, together with more explanations from *rabboseinu nesieinu*—there exist many more





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"B'ezras Hashem, as soon as possible we will put together a staff that will publish the Torah of rabboseinu nesi'einu, and the sooner the better."

maamarim and *kesavim* of the Rabbeim, with different versions and so on...

"...I am speaking about this publicly because this is a joyous occasion for the Rabbeim. Additionally, because there are people who are experts in *kisvei yad*, in finding *marei mekomos*, and in comparing various versions (unfortunately, for several reasons, there are few such people), those who have experience in this field should reach out to the *mazkirus*, and, *bezras Hashem*, as soon as possible we will put together a staff that will publish the Torah of *rabboseinu nesi'einu*, and the sooner the better."²⁴

The relatively low-key tone of the announcement belies the drastic shift the Rebbe had initiated. For the first time in history, the Rebbe wasn't simply approving single *sefarim*, or even sets—the Rebbe was going to publish the entirety of the Rabbeim's writings.

Work was now being done simultaneously on the *kesavim* of many of the Rabbeim, and a couple of years later the Rebbe instructed that the Igros Kodesh of the Rabbeim be published as well. The Rebbe was very involved, giving people different projects to work on, setting timetables for when they should be finished, guiding the editors on deciphering the *kesavim* of the Rabbeim, deciding if and how varying versions of a single *maamar* should be published, deciding how to organize *maamarim* that did not fit with a *parsha*, and

even occasionally adding notes on the *sefarim* as they passed his desk. The Rebbe looked over every *pesach davar* and added the date.

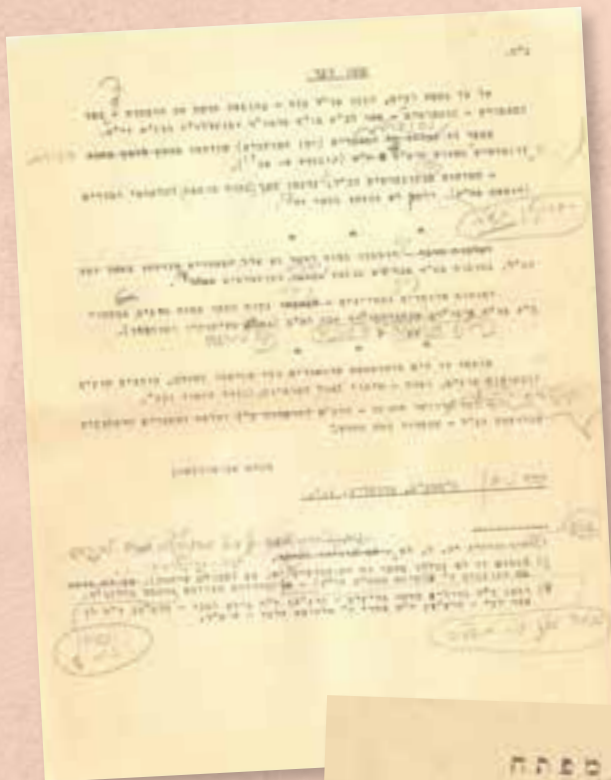
Now, as before, there were twin aspects in the Rebbe's approach to publishing. On the one hand, the Rebbe wanted the *sefarim* to be published quickly, with *zrizus*, and the editors of Otzar Hachassidim have innumerable *maanos* from the Rebbe encouraging them—pushing them—to get things out. (The Rebbe once sent Rabbi Chitrik a telegram to his house!) There were certain projects where one could clearly see that there was something spiritual pushing it along. One example: On Rosh Chodesh Kislev 5741, the Rebbe called in Rabbi Hodakov, and told him to arrange for people to work on a *sefer* of *mafteichos* to all the published works of the Alter Rebbe—and it had to be ready by **Yud-Tes Kislev**. It is mind-boggling to imagine creating such a *sefer* so quickly, but with the Rebbe's strong encouragement (they were required to send in daily reports), they managed to get it done.

On the other hand, the Rebbe did not allow sacrifices on the quality of the work just to finish it quickly.

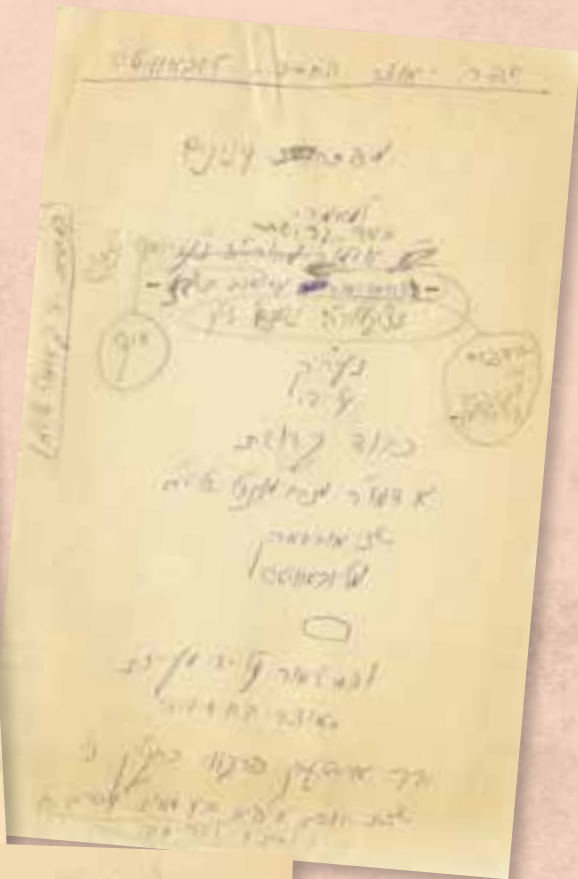
Rabbi Eliyahu Matusof, a senior editor in Otzar Hachassidim relates: "After we completed the set of the Alter Rebbe's *maamarim* (Maamarei Admur Hazaken) we were ready to move on to the Mittlerer Rebbe's *maamarim*. However, the *hanhala* of Kehos felt that we were working too slowly, and we were feeling a lot of pressure to publish the next series faster.

"I proposed that in order to truly resolve the issue, we needed to ask the Rebbe. We informed the Rebbe of our options: We could either publish the *sefarim* without footnotes, as is, and then we would be able to finish the entire twenty-*sefarim* set within a couple of years. Or we could continue publishing with footnotes, in which case we would complete

THE REBBE SIGNS THE DATE OF A PESACH DOVOR.



THE REBBE'S HAGAHOS ON THE PESACH DOVOR TO SEFER HAMAAMARIM KUNTREISIM. THE REBBE ADDS THE DATE "חדש ניסן".



THE REBBE'S HAGAHOS ON A SHAAAR BLAT FOR THE MAFTEI'ACH INYONIM OF THE FRIEDIKER REBBE'S MAAMARIM.



THE REBBE'S HAGAHOS ON THE MAFTEI'ACH OF SEFER HAMAAMARIM KUNTREISIM.

only two *sefarim* a year, and the set would take many years to complete. Which should we do?

“The Rebbe answered that *kapashut* [obviously] it should be done with *marei mekomos*...”

The Publishing Will Go On!

We Chassidim rarely sneak a peek into the inner workings of the world, and the same is largely true with the publishing of Chassidus. However, during the court case for the *sefarim* in 5746, the Rebbe *farbrenge*d three times in a row: on Shabbos Mikeitz, Motza’ei Shabbos (the eve of Zos Chanukah); and Motza’i Zos Chanukah, during which he compared the situation to the *kitrug* on the Alter Rebbe. The Rebbe addressed the unprecedented publishing of Chassidus that had begun only a few years earlier.

In general, the Rebbe said, one must be careful before publishing Torah, and especially Chassidus. These were *maamarim* that the Rabbeim had chosen not to publish at the time, and they had remained unpublished for decades or centuries—which shows that they didn’t *need* to be published. If so, the Rebbe asked, who said they belonged in print?! Perhaps these were the treasures of the king that were supposed to remain hidden forever! And even if a Rebbe did decide to reveal it at one point by saying the *maamar*, maybe that was a one time thing—for the needs of the time!

It’s true, the Rebbe continued, that in this case one would seemingly apply the famous *mashal* of the Alter Rebbe [regarding spreading Chassidus]: The son of the king was deathly ill, and the doctors told the king that the only hope was to take the most precious stone in the king’s crown—a stone that had no rival in the crowns of any other kings—crush it up, mix it with water, and then pour it on the son’s lips. And then *maybe* the son would swallow a drop of the cure and be saved. The king replied that it’s worth crushing even the most precious stone, because it is nothing in comparison with the son of the king.

One could seemingly use this explanation for the publishing of Chassidus now, the Rebbe said, but it doesn’t suffice: Hundreds and thousands of *maamarei Chassidus* had already been published—hundreds and thousands of precious stones. Why are more necessary?

The Rebbe answered: People are excited about new things, and when a new *sefer* is published, after it was hidden in the king’s vault for so long, there’s a better chance that people will learn it than that they will open a *maamar* of Torah Or. Being that this is the case, it is worth publishing all the new *maamarim* that had never been printed before—*maybe* one more Yid will learn it!

And by purchasing the new *sefarim* and studying from them, every person has the opportunity to prove that it was actually worth publishing them—which will cause even more *maamarim* to be published!

On the other hand, the Rebbe added, the *yetzer hara* should know that he need not bother trying to convince people not to study the new *maamar* in order to prevent new *maamarim* from being published, because it won’t help anyway. Even if people do not learn from them, we will continue printing, and, on the contrary—*ka’asher y’anu oso, kein yirbe v’chein yifrotz!* [As much as they would afflict them, so did they multiply and so did they gain strength.]

According to this, though, the Rebbe said—if *sefarim* would continue to be published regardless of whether people learned them—then the question remains: Who says that these *sefarim* should be published?



The answer is based on Chassidus, the Rebbe said. The responsibility for publishing was given over to a person who is known to have the nature of publishing and publicizing everything that comes into his hands [i.e. the Rebbe himself]. Furthermore, he had already been *nichshal* [“stumbled”] in this area many times before (if this could be called a mistake), which obviously meant that he would continue doing so—and yet the publishing was given to him. If so, it is a sure thing that they agreed to it!²⁵

Today, the staff at Kehos continue the Rebbe’s work of publishing Chassidus and making it available to broad audiences. As new *kisvei yad* are discovered, new *sefarim* are printed, and those already published are edited and fixed based on the new discovery. Many of the already published *sefarim* are being reprinted with sources, references, indexes, and other helpful learning tools. Bringing Chassidus to the outside world, Chassidus is translated and published in *sefarim* of many languages. **T**

Forty Years

On Yud Shevat 5750, which marked forty years of the Rebbe’s *nesius*, the Rebbe said:

“We see clearly that in the past forty years there was a tremendous amount of revelations of *Toras Hachassidus*, with the revelation of the writings of the Rabbeim, which eyes had not beholden over the course of the previous generations (except for certain special individuals), and they were even publicized in a manner of *yafutzu maayanosecha chutza*—that the wellsprings themselves reached the outside.”²⁶



THE KEHOS SHOWCASE IN THE LOBBY OF 770.

1. Much of the information in this article can be found in the *sefer Hotzaas Sefarim Kehos* by Rabbi Zushe Wolf, 5773.
2. *Sefer Hasichos* 5703, p. 59. See *Brightening Our Lives*, Derher, Kislev 5778.
3. See *Igros Kodesh Admur HaZaken*, Admur Ha’Emtza’i, Admur HaTzemach Tzedek vol. 2, pp. 81-84.
4. See e.g. *Toras Menachem* 5745 vol. 2, p. 768.
5. *Hayom Yom* 15 Shevat. See the letter of the Frieddiker Rebbe in the *hosafos* of *Likkutei Torah*, p. 8.

6. For elaboration on this story, see *Toras Menachem* 5742 vol. 4, p. 2201; *Toras Menachem* 5746 vol. 1, p. 455.
7. *Hamelech Bimesibo* vol. 2, p. 227.
8. *Ibid.*, p. 226 ff.
9. *Sichos Kodesh* 5727 vol. 2, p. 304.
10. *Igros Kodesh Admur HaRayatz*, p. 208.
11. *Sefer Hasichos* 5749 vol. 2, p. 545.
12. See e.g. *Toras Menachem* 5751 vol. 4, p. 172.
13. *Igros Kodesh* vol. 2, p. 90.



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14. Sichos Kodesh 5739, p. 129.
15. Derech Chayim, p. 7.
16. Toras Menachem – Hisvaaduyos 5743 vol. 1, p. 542.
17. Igros Kodesh vol. 16, p. 235.
18. 5 Chanukah 5746, Toras Menachem – Hisvaaduyos 5746 vol. 2, p. 130.
19. Shabbos Parshas Masei 5727.
20. Second night of Pesach 5728.
21. Igros Kodesh vol. 24, p. 207.

22. It should be noted that this *yechidus* took place in 5740, long before Chassidim associated the phrase with returning *sefarim*.
23. *Rescued from Poland*, Derher, Adar II 5774.
24. Sichos Kodesh 5738 vol. 2, p. 466.
25. Shabbos Mikeitz 5746, Sefer Hasichos 5746 vol. 2, p. 157.
26. Toras Menachem – Hisvaaduyos 5750, p. 233.