

Among the Alter Rebbe's Chassidim there were also some simple people. The Alter Rebbe would say *maamarim* specially for them. There was no set time or schedule for this. Whenever the Alter Rebbe wanted to do so, he would send his attendant to gather this group of Chassidim, and they—and only they—were allowed into the room; even the *eltre* Chassidim were denied entry. These *maamarim* were known as “the young Chassidus,” i.e., chassidus for younger people.

Source: Otzar Sipurei Chabad vol. 15, p. 308.

1

eight facts MAAMORIM

2

“For a certain reason, the [Friediker] Rebbe did not conclude this *hemshech* verbally or in writing.”

That is what the Rebbe writes in a footnote to the *pesach davar* of the last *maamar* of the *hemshech* of Tishrei ד'תרצ"ד.

The story behind this was related by Reb Meilech Zweibel:

When the Friediker Rebbe moved to Poland, there was a Chossid who would disseminate his *maamarim* to other (non-Lubavitcher) Chassidim.

In the year ד'תרצ"ד, during the time when the Friediker Rebbe was delivering this *hemshech*, this Chossid complained that it was too deep and he wasn't able to pass it on to others.

The Friediker Rebbe took notice of his concerns, stopped the *hemshech*, and went on to other things.

The Rebbe was not in Warsaw at the time, but when word of this incident reached him in Paris, the Rebbe said that he has two strong complaints against this individual.

Firstly, because of his actions we lost out on a *hemshech*. Second, and more importantly, “Why is he mixing into matters pertaining to the *shver* (my father-in-law [the Rebbe])?”

Source: Sefer Hamaamarim (of the Friediker Rebbe) 5711, p. 158. Related by Reb Meilech Zweibel.

3

The innovation of a *hemshech* (a series of *maamarim* said over a period of time) in Chassidus is attributed to the Rebbe Maharash.

Taking a closer look at the Alter Rebbe's *maamarim* in Torah Ohr and Likkutei Torah, one will notice that each *maamar* is a concept for itself. Although one can see how each *maamar* adds understanding and depth to the previous one; nevertheless, at face value, each one is independent.

This is also the case with the *maamarim* of the Mittlerer Rebbe and the Tzemach Tzedek. So the special *chidush* of the Rebbe Maharash's style of Chassidus was “*hemsheichim*.”

Source: Toras Menachem 5746 vol. 1, p. 163.

The candles were lit and Shabbos was ushered in. In the Rebbe Rashab's court this was usually done by hearing a *maamar* from the Rebbe.

Each Friday evening the tables in the big *zal* would be arranged in a large square shape, with the Friediker Rebbe standing inside facing the chair where his father would sit.

The room fell silent as the Rebbe Rashab entered and for a few short moments his gaze would lock with that of his son.

And then in a low voice the Rebbe Rashab would begin the *maamar*, slowly raising it as he moved on with the words of Chassidus, as those gathered inside paid keen attention.

After concluding, the Rebbe Rashab, dripping with sweat, would go into his room to rest. The energy and attention poured into the Chassidus was apparent to all.

Source: Lubavitch V'chayaleha, p. 23

4



There is something very unique about the way the Tzemach Tzedek wrote Chassidus.

In general, after learning various *maamarim* of the Tzemach Tzedek, one will notice three writing styles:

The first are transcriptions in which he wrote down the Chassidus the way he heard it said. The second are his notes and comments that he innovated through toiling on *maamarim* that he heard from his Rebbe like a Chossid. Finally, there are the *maamarim* that he wrote as a Rebbe.

The Rebbe describes the Tzemach Tzedek's thinking as a "constantly flowing spring," and at times he would be seen writing notes and ideas even in the middle of *Birchos Krias Shema*.

Source: Reshimas Hayoman, p. 247; Beis Rebbe vol. 3, p. 8.



The Tzemach Tzedek's *maamarim* were different from those of his predecessor, the Mittler

Rebbe, and at first the Chassidim had a difficult time grasping them altogether.

What made them different was the Tzemach Tzedek's more frequent quoting of *maamarei Chazal* and *Midrashim*.

On one occasion, during the *chazara* of a *maamar*, the Chassidim were trying to figure out a statement that the Tzemach Tzedek had quoted. The Rebbe Maharash was a young boy of five or six at the time, but was already fluent in Midrash and *maamarei Chazal*. When he overheard their discussion he offered a solution, but not before securing in return a certain toy that he wanted...

Source: Shabbos Bereishis 5713, Toras Menachem vol. 7, p. 131.

לע"נ
שד"ר רבותינו נשיאנו
הרה"ח הרה"ת
ר' מנחם שמואל דוד הלוי ע"ה
רייטשיק
נלב"ע ח' שבט ה'תשנ"ח
נדפס ע"י משפחתו שיחיו



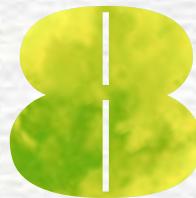
Did you know that "*Lchatchila Ariber*" is more than just a *niggun* attributed to the Rebbe Maharash?

In fact, this theme encapsulated everything about the Rebbe Maharash, including the way he said and wrote Chassidus.

At a *farbrengen* for 13 Tishrei, the Rebbe Maharash's *yahrtzeit*, the Rebbe explained how we see this in his *maamarim*.

The phrase "*Lchatchila Ariber*" represents something that is higher than the usual and regular limitations. When looking at the Rebbe Maharash's *maamarim*, the quantity belies the incredible wealth of quality that is buried inside. In one *maamar* there can be a tremendous amount of concepts touched upon very briefly. In fact, the Rebbe Rashab, who later expounded his father's Chassidus, spends pages and pages to explain just one sentence of the Rebbe Maharash.

Source: 13 Tishrei 5739, Sichos Kodesh 5739 vol 1, p. 66.



As you certainly have noticed from opening up a Torah Ohr or Likkutei Torah, the Alter Rebbe's *maamarim* are relatively short. Therefore, one can analyze each and every word to understand its meaning.

Indeed, we find many *diyukim* in expressions of those *maamarim* in the *maamarim* of the Tzemach Tzedek, Rebbe Maharash, Rebbe Rashab, and the Rebbe.

The Mittler Rebbe's *maamarim*, on the other hand, are lengthier and he uses more elaborate wording to explain each concept. Therefore, the focus should be on grasping the idea and not so much on hairsplitting each and every word.

When explaining this difference that he heard from the Frieddiker Rebbe at a *farbrengen*, the Rebbe concluded, "And the reason this was told to me is because my style is similar. Focus more on the understanding..."

Source: Toras Menachem 5743 vol. 3, p. 1595.