



13 AV 5726, 103225 JEM

לזכות החייל בצבאות ה'
מנחם מענדל שיחי'
לרגל הולדתו י' אייר ה'תשע"ח
ולרגל הכנסו בביתו של אאע"ה
י"ז אייר ה'תשע"ח
הוקדש ע"י הוריו
הרה"ת ר' נחום וזוגתו מרת צבי'
ומשפחתם שיחיו
שפירא

בברכת ה'לה אימת דקריינע וצמיות וכו'

Oznayim L'Torah

**The Rebbe's effort to make
Torah accessible to everyone**

*In the preparation of this article we were greatly
assisted by Rabbi Eliyahu Matusof, senior editor
at Otzar HaChassidim, and Rabbi Mendel
Misholovin. Much of the information in this article
is culled from Kehos by Rabbi Zushe Wolf.*

זכות הרבים תלוי בהם.



THE REBBE'S

REVOLUTION IN
THE PUBLISHING OF

CHASSIDUS IS AN EFFORT ENCOMPASSING DECADES OF WORK THAT BROUGHT THE NUMBER OF *SIFREI CHASSIDUS* FROM THE DOZENS TO THE HUNDREDS, AND EFFECTED A FUNDAMENTAL CHANGE IN THE VERY NATURE OF THE STUDY OF CHASSIDUS. (SEE *WELLSPRINGS UNLEASHED*, DERHER TEVES 5778.)

BUT THERE WAS ANOTHER TRANSFORMATION TAKING PLACE SIMULTANEOUSLY. UNTIL THE REBBE BEGAN PUBLISHING CHASSIDUS *SEFORIM*, NEARLY EVERY SINGLE *SEFER* OF CHASSIDUS PUBLISHED LACKED SOURCES, REFERENCES, OR INDEXES. THIS WASN'T BY ANY MEANS UNIQUE TO *SEFORIM* OF CHASSIDUS. THE VAST MAJORITY OF *SEFORIM* IN *NIGLEH* ALSO LACKED ANY *OZNAVIM L'TORAH*—WHICH LITERALLY MEANS “HANDLES FOR THE TORAH”—AN UMBRELLA TERM FOR ALL THE VARIOUS TOOLS THAT ENABLE ONE TO NAVIGATE THE CONTENT OF A *SEFER*, INCLUDING SOURCES (*MAREI MEKOMOS*), REFERENCES (*TZIYUNIM*), INDEXES (*MAFTEICHOS*), HEADERS, AND ENCYCLOPEDIAS (*SIFREI ERKIM*).

THROUGHOUT HIS *NEVIUS*, THE REBBE WENT ON A CAMPAIGN TO CHANGE THIS, AND IN EVERY AVENUE POSSIBLE. AS THE DIRECTOR AND CHIEF EDITOR OF *KEHOS*, THE REBBE DEVELOPED A SYSTEM OF SOURCES AND REFERENCES, WHICH HE USED FOR *SEFORIM* IN CHASSIDUS (IN ADDITION TO HIS WORK ON *NIGLEH*), AND HE WOULDN'T EDIT ANY OF HIS OWN TORAH FOR PUBLISHING UNLESS IT WAS WELL-SOURCED. WHEN PUBLISHERS AND AUTHORS SENT *SEFORIM* TO THE REBBE, WHATEVER THEIR SUBJECT—*NIGLEH*, *KABBALAH*, *CHASSIDUS*, *MACHSHAVA*, OR EVEN STORIES—THE REBBE WOULD ENCOURAGE THEM, OFTEN VERY EMPATHETICALLY, TO MAKE THEIR WORKS MUCH MORE ACCESSIBLE AND USEFUL WITH THESE SEEMINGLY SMALL ADDITIONS.

The Challenge

In order to appreciate the significance of having these study-aids, one must first take a step back and imagine how Torah scholarship would look without it. In today's day and age, there are a host of different ways for a person to find information: if you're trying to find out a specific *halacha*, you'll look it up in the *Kitzur Shulchan Aruch*; if you want to study a passage of Gemara, you have numerous translations to choose from. If you want to delve deeper into a *posuk* in Chumash, there are plenty of *seforim* that collect the commentaries on the *posuk* and present them in a concise manner.

But put yourself into the shoes of a typical person living a few hundred years ago. The entire library of Torah scholarship basically consists of scrolls: Tanach scrolls, Mishnah scrolls, Gemara scrolls. If you even managed to get ahold of a scroll to study from—not an easy task by any measure, especially if you lived in the wrong place at the wrong time—you still had no way of knowing what they were talking about until you deciphered them, since there were no indexes or summaries. It is said that the famous *baal tosafos* Rabbeinu Yitzchak (“ר״י”) would study with sixty students surrounding him, each one of whom had mastered another tractate of *shas*, so that between them all they could get to the bottom of each *halacha*. In other words, if you thought that a passage of Gemara Shabbos was also discussed in Eruvin, you couldn't just look at the side of the page to find it—as we do today—you had to go find a person who knew Eruvin!

Fast forward a few hundred years, to no more than seventy years ago, and there were still a myriad of challenges facing most people in the study of *nigleh*—footnotes were viewed by many as a modern and distasteful

invention, and many *seforim* lacked even the most basic index in the front. In fact, because the library of *seforim* had ballooned over the centuries, in a way it was even *more* difficult than in the times of the Gemara. As Rabbi Meir Berlin put it in his preface to the Encyclopedia Talmudis: “Sometimes there is an argument of the *tana'im* on a certain topic, and the definition of their disagreement is explained by the *amora'im* who came after them. But the *amora'im* themselves disagree on the nature of the *tana'im’s* argument—and the definition of *their* disagreement is *itself* the subject of debate among the *mefarshim!*... Thus, there is no single place where one can find a clear explanation of an entire topic.”

The challenges facing someone who wanted to delve into the comparatively new study of Chassidus were especially daunting. As recently as seventy years ago, there was only a single shelf of published Chassidus *sefarim*, and most of them were essentially typed-up manuscripts: there were no indexes telling you what the *seforim* were discussing, and no references or footnotes to help you broaden your knowledge on the subject.

Those were the published books. The majority of Chassidus was contained in handwritten, error-ridden manuscripts; deciphering the handwriting and understanding the subject matter was a feat in its own right.

As Reb Yoel Kahn explains in his preface to *Sefer Ha’erkim*: “Most topics that are explained in the *seforim* and *maamarim* of Chassidus do not have a *revealed* connection with the names of the *seforim* in which they are covered. For example: the *sefer* Shaarei Ora has two parts: Shaar Chanukah and Shaar Purim. But a major section of the *sefer* has no obvious connection with either Chanukah or Purim. If you are looking for the explanation

of the topic of *sovev* and *memaleh*, for example, you wouldn’t imagine to look in Shaarei Orah in the Shaar Purim. The same is true with the other *seforim* of Chassidus, and especially the *maamarim* and *hemshechim*, which are simply titled by the *possuk* with which they begin.

“In addition, even when you do know the primary place that a topic

is discussed, you *still* need to look in other places where there is a different explanation for it... For, in addition to the fact that, in general, ‘the words of Torah are poor in one place and rich in another,’ the concepts of Chassidus are very subtle, and you can only arrive at a true understanding by studying how they are expressed in a variety of different ways.”



GEMARA PESACHIM, PROVENCE CA. 1447-1452.



The Pushback

Before the era of translations, guidebooks, and annotated *seforim*, the study of Torah for the layman was often more of a holy activity: unless you dedicated significant time to study, you had no real chance of gaining a comprehensive understanding of even the basic concepts.

If these study-aids are so critical to the accessibility of Torah, why weren't they more prevalent in the past? It's impossible to know the complete answer to this question, but one can identify several themes in the pushback that was given to such efforts:

- **The Risk of Accessibility:** In a conversation with Rabbi Pinchas Menachem Alter of Gur regarding this issue, the Rebbe mentioned the famous story of the Mahari Vail, one of the great halachic authorities of his generation, who was initially opposed to the publishing of the Beis Yosef on the Tur. (The Tur is a halachic code written with scant sources, and the Beis Yosef cites the sources for each *halacha* while also adding commentary.) The Mahari Vail reasoned that having everything right there on the page would cause laziness among the scholars, and decreed that his students not use it.

The Rebbe pointed out although this was the Mahari Vail's initial reaction, he changed his approach after the following episode: His practice was to study the Tur together with his students, and he would always say where each *halacha* in the Tur could be found in the Gemara. He had

...The fact that he had been caused to forget a Gemara that he had known was a sign that it was the heavenly wish for the Beis Yosef to be spread throughout the world.

never forgotten a single one. One day, following his decree against the Beis Yosef, he was teaching his students and he could not remember the source for a certain *halacha*. He searched and searched, but could not find it. The Mahari Vail declared that the fact that he had been caused to forget a Gemara that he had known was a sign that it was the heavenly wish for the Beis Yosef to be spread throughout the world.

The Rebbe compared this to the development in the publishing of Chassidus: Some of the first *seforim* published by Kehos were *maamarim* of the Rebbe Maharash. A portion of them were type-set like regular *sefarim*, but many were published as copies of the handwriting of Reb Shmuel Sofer. [This is a case where one clearly sees how attitudes were different in previous generations. The Rebbe doesn't mention this in the *yechidus*, but the Frierdiker Rebbe said at the time, "We've brought the bucket to the horse enough—now it's time for the horse to come to the water," meaning that some type of effort could be expected from the reader.] But, the

Rebbe said, when you look at the facts on the ground, you see that the *seforim* that were published with a nice type-set are studied much more than the handwritten ones—they are simply easier to read.

"In today's day and age," the Rebbe said, "we must search for all kinds of ways to get more people to study... We must give in to [their needs], even if it will only lead to one or two more people beginning to study." The same is true with study-aids, the Rebbe said:



HANDWRITTEN COPY OF A MAAMOR OF THE REBBE RASHAB.

Why Waste your time?!

“There are some contrarians who argue: why must you expend so much time and effort on making indexes—it would be better to use your time to study Torah itself?... The Gemara tells us that Shlomo made *oznayim l’Torah*. Now, Shlomo Hamelech was ‘the wisest of all men’—shouldn’t he have spent his time delving into the depths of the Torah?! Yet we see that even he needed to make study-aids... We find the same by the Rebbeim: the Tzemach Tzedek and the [Friediker] Rebbe both had a *koch* in writing summaries, and many of the Tzemach Tzedek’s glosses (in Likkutei Torah and Torah Or) are essentially indexes—[pointing to other places] where this topic is discussed and so on....

“...In these generations there is also a timely consideration: the indexes assist in the effort of spreading Chassidus to the outside—that even those who are still ‘on the outside’ have a key to open the door to the wellsprings of Torah. And through this effort, *ka’asi mar*, Moshiach will come.”⁴

What’s with the Maftechos?

Rabbi Immanuel Schochet was charged by the Rebbe with the job of creating an index of the *seforim* of the Baal Shem Tov and the Mezritcher Maggid. He related: “To me, this was a hard job. The Baal Shem Tov’s *seforim* weren’t too hard, because his *toros* are short, but the Maggid’s works are longer, and they are not easy to read or understand. In general, I didn’t enjoy the technical work of creating indexes, which takes a lot of patience; it wasn’t my style. I studied all of the Maggid’s Torah before I began working on the index, and for an entire year I tried making it, but I just wasn’t making any progress.

“But the Rebbe would not let go. Every contact I had with him, there was always the question: “What’s with the *maftechos*?” At one point, the Rebbe wrote to me a *tzettel* telling me that, ‘I don’t know why it’s important for you to do it—but what’s the difference?’ Meaning that it was important that specifically I should do this work, though even the Rebbe didn’t know the reason.

“I wrote to the Rebbe saying, ‘This project is too complex, and it really requires total immersion and concentration, and I just can’t do it.’ I even offered to pay somebody else to write it. I said, ‘Let it be done by someone who is used to doing things like this and knows how to go about it, because I don’t.’

“In 5738, shortly before the events of Shemini Atzeres, I wrote the Rebbe a letter. Of course, once his medical condition became dire, I expected no reply. Yet I got a reply one week later—a piece of paper with just one word: *Hamaftechos*? (‘The indices?’)

“The Rebbe’s health was in terrible condition, and this is what he was concerned about?! That shook me up. So I sat down to work, and where before I just couldn’t get into it, now it all came together. I got it done in two months’ time.”

The fact of the matter is that the more accessible Torah is, the more people can study and understand.”¹

- **Technical Drudgery:** Perhaps the biggest hindrance to the development of these study-aids wasn’t so much ideology as psychology: By nature the people authoring *seforim* could not appreciate just how inaccessible they were to the layman—or other scholars for that matter—and many weren’t very interested in the technical

drudgery involved in creating indexes and references. As the Rebbe writes incredulously to one author, “...The *sefer* contains close to five-hundred pages, yet there is not a single index, not even a simple index with the headers of the chapters and so on. If the point is for the *sefer* to be accessible to a wider crowd, as is written in the preface, it is necessary to have at least a general index of the topics, better yet—a detailed one...”²

- **Modern Techniques** There were some who felt that because the style of many of these study-aids—including bibliographies, footnotes at the bottom of the page, and some types of indexes—came from the academic world, they shouldn’t be used in Torah. But the Rebbe said that the opposite was true, as he writes to one author: “...[The biographies of Gedolei Yisroel] should not be worse than the biographies of the masters of worthless talk, which are

adorned with ‘handles on the barrel’: bibliographies, lists of dates, and so on and so forth. This is especially true in our orphaned generation, when there are certain groups of people that can only be brought to ‘the beacon light’ by showing them external beauty. Once this perks their interest, these insignificant additions bring them to the main thing.”³

Mundane in the Sacred

Perhaps the most controversial aspect of study-aids was in Chassidus. Although, as mentioned above, the study-aids in *nigleh* have historically been far from adequate—in Chassidus they were virtually non-existent. As the Rebbe writes in regards to the necessity of making a *sefer ha’erkim* [encyclopedia] of Chassidus: “...There are many such *seforim* for *nigleh*—*seforim* that organize information alphabetically or according to topic, and there are even more *seforim* of *poskim* that summarize the *halacha*. Even in Kabbalah there are several such *seforim*; only Chassidus lacks it. Chabad emphasizes that one should truly comprehend concepts [of Chassidus], so that even the ‘animal soul’ will understand it, yet I have not seen even an initial effort in this regard, except for the Shaar Hayichud of the Mittler Rebbe on the *sefer hishtalelshus*, which is extremely brief.

“I have felt this need for decades, but it has been delayed for many reasons. I began the preliminary work for a *sefer ha’erkim* decades ago, through creating indexes of the foundational *seforim* of Chassidus.”⁶

In addition to the simple cause for the lack of study-aids—Chassidus is a far newer area of study than *nigleh* or Kabbalah—there were also philosophical arguments made against “academesizing” the sacred study of Chassidus. If the study of Chassidus



SEFER LIKKUTEI TORAH, VILNA 1884.

is a holy endeavor, why taint it with the mundane trappings of academic study? If it can be studied out of a manuscript, why ruin that experience by publishing it in a *sefer*? If Chassidus is understood through the *avoda* of the soul, what can possibly be gained by the cerebral exercise of looking up the topic in more sources?

In fact the Rebbe discussed some of these arguments by *farbrengens*. For example:

- When a *din* in *nigleh* was quoted in a *maamar*, the Rebbe always looked for the source of each one—but some felt that this displayed a lack of belief in the authority of the Rebbeim: the Rebbeim themselves *are* the source!⁷
- The Rebbe would always search for parallels in *nigleh* for every topic in Chassidus — while others felt that Chassidus does not need *nigleh* for legitimacy.⁸
- The Rebbe put a great emphasis on deciphering who was the author of each *maamar* Chassidus—but some felt that this held no importance, as “all the Rebbeim are one luminary.”⁹

The Rebbe’s answer to all of these was usually the same: Anything that

will assist in the understanding of the subject-matter—anything that will make the Torah of the Rebbeim more accessible—should be sought out and utilized.

In the Rebbe’s approach to this issue, one can see an expression of some of the larger themes of his *nesius*. The Rebbe often discussed the nature of the relationship between belief and knowledge: On the one hand, a person’s fundamental approach to Yiddishkeit must be one of pure belief that every letter in Torah is infinitely true and that a created being cannot ever arrive at the depth of even a single word in Torah. At the same time, there is no room for acceptance and belief when it comes to the actual study of Torah: study means—to *study*—questioning, asking, and probing deeper. Examining something from a hard, logical perspective does not detract from your belief in it. To the contrary, the more you gain an academic comprehension in Torah and Chassidus, the more you come to embody it.

The Rebbe’s Own Work

In addition to urging others to do so, the Rebbe himself spent countless hours working on indexes and footnotes of various works, both in *nigleh* and Chassidus. In fact, of the

three binders of handwritten *reshimos* that were found in the Rebbe's room, an entire binder is filled with indexes.

The Rebbe's efforts encompassed several major works in *nigleh*, including his *haggadah*, a revolutionary work that contains extremely thorough and innovative sources on every passage of the *haggadah*; the S'dei Chemed, an encyclopedia of *halacha* that the Rebbe organized and published; and the works of the Tzemach Tzedek.

But the Rebbe's greatest innovations were in the Chassidus-library. Almost immediately after arriving in America, the Rebbe began publishing the Frierdiker Rebbe's *maamarim* and *sichos* with sources and references at the bottom of the page—marking the

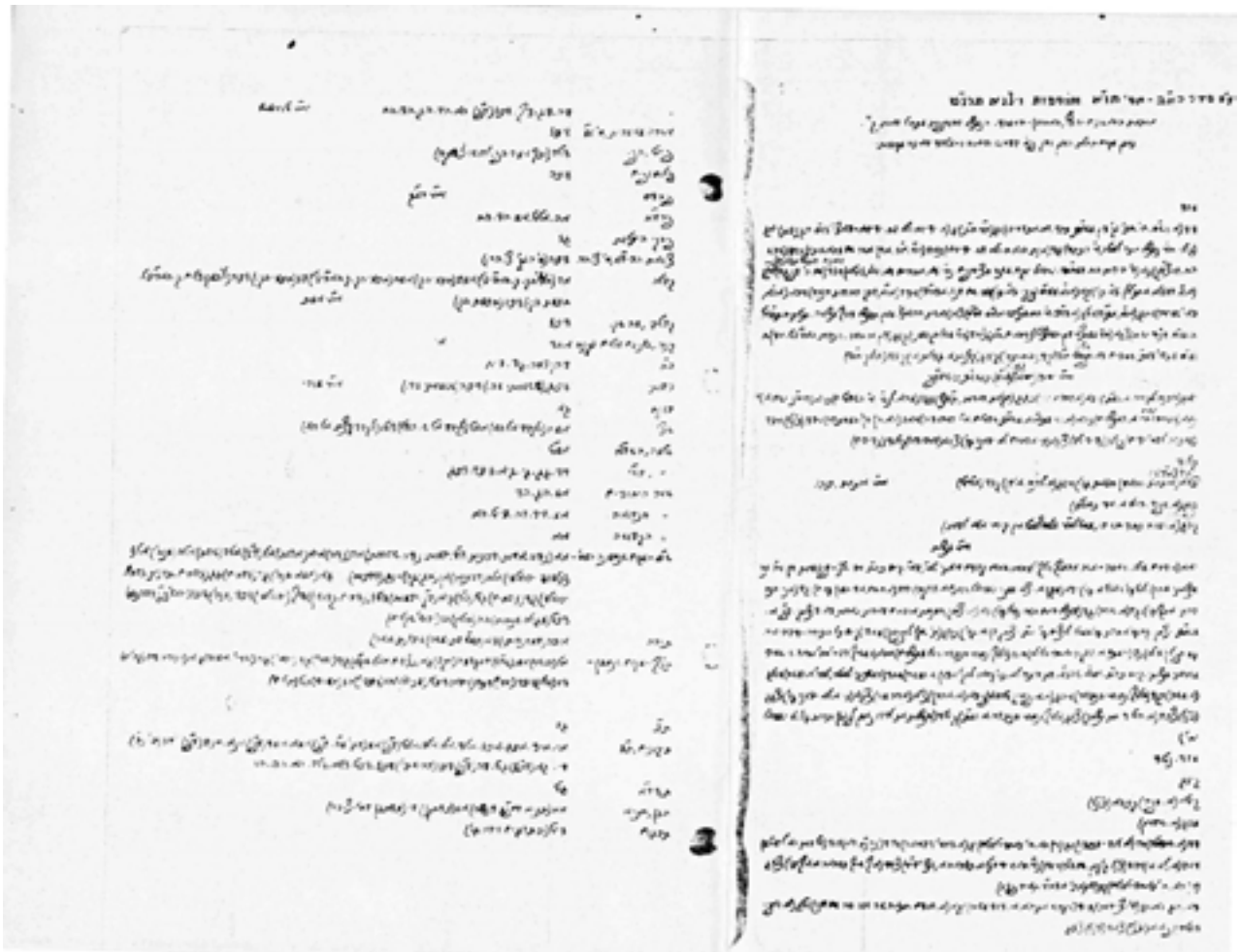
first time ever that works of Chassidus was published with these modern-style footnotes—and he also authored *maftechos* on the most fundamental works of Chassidus, including the Tanya, Torah Or and Likkutei Torah, and many other *seforim* and *maamarim*.

In addition to pioneering the general use of sources, the Rebbe found sources for passages that until then had left scholars puzzled. A special focus was placed on demonstrating how everything in Chassidus can be sourced somewhere

in *nigleh*, and that even inspirational messages—the types of things whose intent would seem to be not study but inspiration, and that sometimes appear to lack any basis in the simple meaning of the text—have a solid foundation in Torah. Some of the famous ones that the Rebbe spoke about throughout the years are:

- The foundational torah of the Baal Shem Tov that everything in the world must be constantly recreated—can be found in Midrash (Midrash Tehillim 119).

I expected no reply. Yet I got a reply one week later—a piece of paper with just one word: Hamaftechos?



THE MAFTEICHOS ON TORAH OHR, WRITTEN IN THE REBBE'S KSAV YAD KODESH.

- The Torah of the Baal Shem Tov that a person must learn a lesson from everything that he experiences, even from non-Jews—can be found in the Gemara in a story about Rabban Gamliel.¹⁰
- The concept that one must learn a lesson in serving Hashem from everything in Torah—is a clear *possuk* in Chumash, ויצונו ה' לעשות את כל החוקים האלה ליראה את הו' אלוקינו. And Hashem commanded us to perform all these statutes—to fear Hashem our G-d.¹¹

One fascinating example: There is a famous story, quoted countless times by the Rebbe, of a Chossid who wanted to go to Eretz Yisrael, and when he asked the Tzemach Tzedek, the Tzemach Tzedek told him, “ווילסטו, פארן קיין ארץ ישראל?—מאך דא ארץ

ישראל!—You wish to travel to Eretz Yisroel? Make Eretz Yisroel *here!*”

This would seem to be more of a *chassidische* directive, but in a footnote in Likkutei Sichos¹², the Rebbe says that there is halachic basis for this: In the laws prohibiting leaving Eretz Yisrael, the Meiri writes that, “Every location where wisdom and fear of heaven are found, it is considered to be like Eretz Yisroel.” Thus, the Rebbe writes, this is what the Tzemach Tzedek was telling the Chassid: He should make Eretz Yisroel *here*, for it would truly have the halachic status of Eretz Yisroel.

The Frierdiker Rebbe attributed great importance to the Rebbe’s footnotes on his writings, as is displayed in the following story:

There were two printheuses that published the Frierdiker Rebbe’s *kuntreisim* (pamphlets) of *maamarim* and *sichos*: “Schulzinger,” owned by

the Schulzinger brothers, and “Ezra,” established at the Rebbe’s behest by Rabbi Mordechai Schusterman (shortly after he arrived in America in 5708) in partnership with Merkos. Rabbi Schusterman later related: “There was a difference between how the Schulzinger printhouse published the *kuntreisim* and how we did. In Schulzinger, they referenced to the Rebbe’s footnotes by putting a smaller-font letter (*alef, beis, gimmel*, etc.) inside the *maamar* itself. But we didn’t have smaller fonts in our printhouse, so we couldn’t mark the footnote inside the *maamar* itself; instead, we would quote a few words from the *maamer* in italics at the bottom of the page.”

This is how they printed the first few *kuntreisim* of 5709. Then, when he had just finished preparing the *kuntres* of Beis Nissan 5709 for print, Rabbi Schusterman received a phone call



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“I need about an hour and a half to complete the project. These *maftechos* will illuminate the entire Likkutei Torah, but I do not have this hour and a half...”

from Rabbi Hodakov. “Rabbi Hodakov told me,” Rabbi Shusterman says, “that he had just been by the [Friediker] Rebbe, and the [Friediker] Rebbe had asked him why the footnotes weren’t marked inside the *maamar* itself?”

“Rabbi Hodakov suggested that I mark the footnotes with a star (*) inside the *maamer* itself. That’s what I did, and early the next morning I went to the printhouse to change the *maamar* before it was published. From then on, all the footnotes of the Rebbe were marked with a star.”

Says Rabbi Eliyahu Matusof, a senior editor in Otzar Hachassidim, “We use the Rebbe’s footnotes for our own sources, and it boggles the mind how someone could be so precise before the age of computers. I’ll give you an example: In Tanya Iggeres Hakodesh, *perek chof-zayin*, where the Alter Rebbe speaks about the *histalkus* of *tzadikim*, he quotes in the name of *Chaza”l* the term שבק חיים לכל חי, ‘he left life for the living,’ referring to the passing of a *tzadik*, and elaborates on it.

“Although the Alter Rebbe says that this is a *maamar chazal*, the Rebbe writes in his notes on Tanya¹³ that the source for this is in the Rambam’s version of the *chalitza* document (which he records in the Mishneh Torah). This implies that he didn’t find this term in the Gemara, *midrashim*,



REB YOEL KAHAN DELIVERS A SHIUR IN THE SMALL ZAL AT 770.

Illumination

Rabbi Nissan Nemenov said that he once asked the Rebbe in *yechidus* to edit and publish the Rebbe’s *maamarim*, so that the Chassidim would be able to study them. The Rebbe told him that he didn’t have the time for it, adding: “I have with me the *maftechos* on the Likkutei Torah, and I need about an hour and a half to complete the project. These *maftechos* will illuminate the entire Likkutei Torah, but I do not have this hour and a half...”

rishonim, Rashi, *tosfos*—anywhere; the only early source is in the Rambam.

“Now, this was before the days of computers, which means that the Rebbe was relying exclusively on his memory to find the term. I recently decided to check it out, to see whether anything else would come up. And indeed the *only* source is the Rambam.”

Insight from the Headings

Beyond the primary use for the Rebbe’s indexes and footnotes—accessibility to the text—scholars have mined tremendous insight from the nuances of the Rebbe’s work.

Creating an index of topics is by definition a tricky job. On the one hand, the point of an index is to direct the reader to all the places a topic is discussed, even if it’s mentioned only tangentially, as long as it aids them in understanding it—but *only if it aids them in understanding the topic*; if it sends the reader to look up *every time* the topic is mentioned, it will waste their time and energy and discourage further use of the index.

On at least one occasion when the Rebbe was directing others on the creation of *maftechos*, he told them that when in doubt, they should err on the side of including too much, not too little. But the Rebbe’s own

away, Rabbi Yehoshua came to the study hall and wanted to change the *halacha*. At that point, the Gemara continues, “Rabbi Yocanan ben Nuri stood on his feet and said: I see that [the appropriate policy is] בטר רישא אזיל גופא אזיל, the body must follow the head. All of Rabban Gamliel’s life we established the *halacha* in accordance with his [opinion], and now you seek to annul his statement? Yehoshua, we do not listen to you, as the *halacha* has already been established in accordance with Rabban Gamliel. And there was no one who disputed this statement in any way.”

The next source is from a Mishna in Sota that discusses the laws of *egla arufa*. If a slain person is found in an unpopulated area, the Torah tells us that the elders of the closest city must perform the mitzvah of *egla arufa*, they break the neck of a calf as atonement for the crime, and then the victim is buried on the spot that he was found.

What if the body and head are found in two different places? Rabbi Eliezer says that they bring the head to the body and Rabbi Akiva says that they bring the body next to the head. The opinion of Rabbi Akiva is thus another source for the concept that—בטר רישא גופא אזיל—the body goes after the head.

Now, it seems rather strange to bring the source from the laws of *egla arufa*. The *halacha* is inconclusive—Rabbi Eliezer holds that the head goes to the body!¹⁵—and it seems to be a technical issue that applies primarily to a physical body. As the Gemara explains: Rabbi Eliezer holds that the head rolled away from the body, and Rabbi Akiva holds that the body rolled away from the head. The story about Rabban Gamliel is a beautiful source for the notion of a (*spiritual*) body going after a (*spiritual*) head—why even mention the *halacha* of *egla arufa*—which doesn’t even use the actual term בטר רישא גופא אזיל!

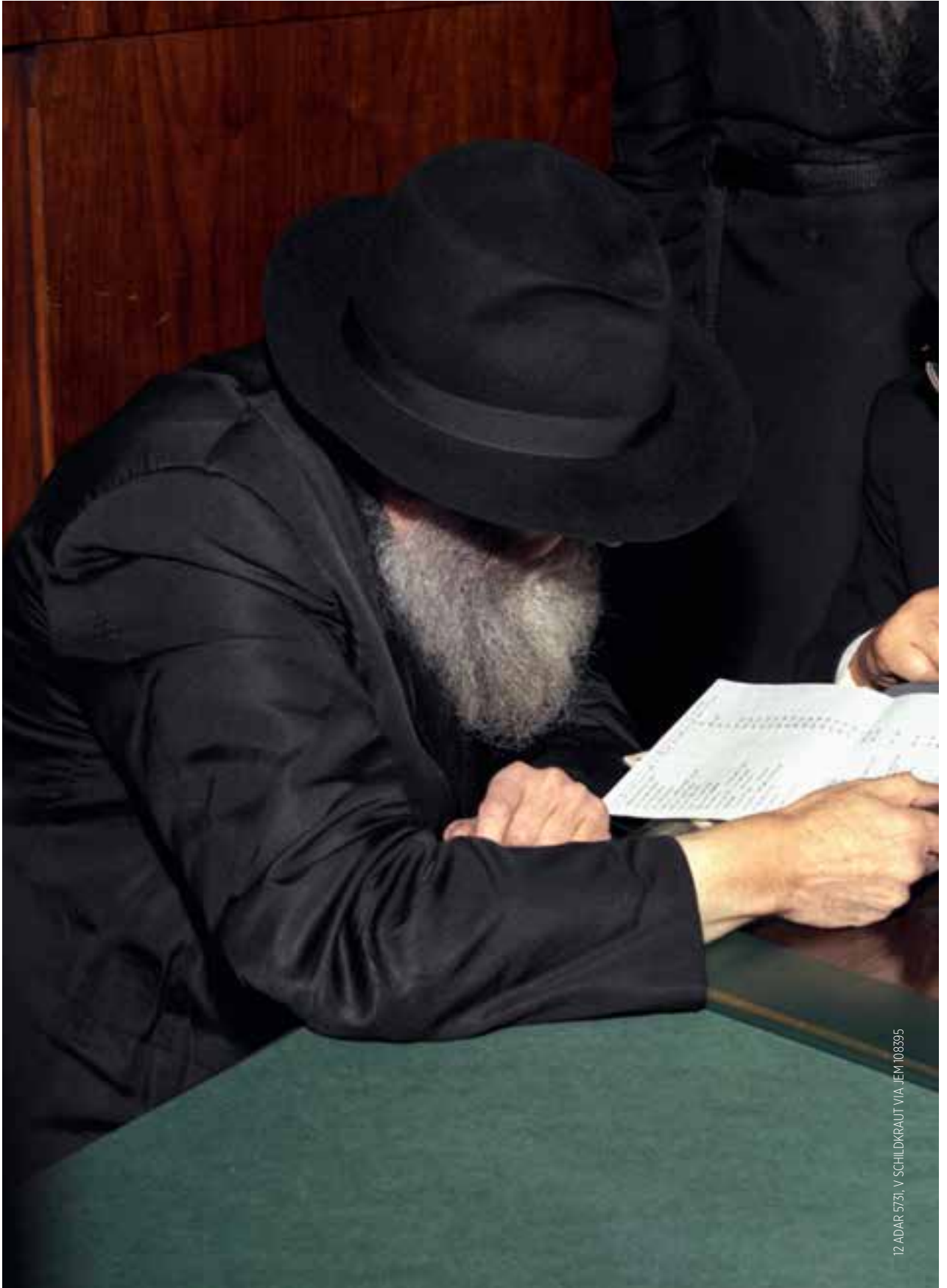
Without speaking explicitly about all these questions, the Rebbe explained at a farbrengen that there was a profound intent here. The Rebbe said: “People think that the adage ‘בטר רישא גופא אזיל—the body follows the

head’ applies only when the body is connected to the head, and behaves as the head wishes. But the true innovation [*chiddush*] of this adage is that even when the body is *cut off* from the head, as with the law of *egla*



SEFER "HOTZAAS SEFORIM KEHOS" / Z WOLF

THE REBBE'S HAGAHOS TO THE COVER AND CONTENT OF THE SEFER MAFTEACH INYONIM OF THE FRIERDIKER REBBE'S MAAMORIM.



12 ADAR 5731, V. SCHILDKRAUT VIA JEM 108395

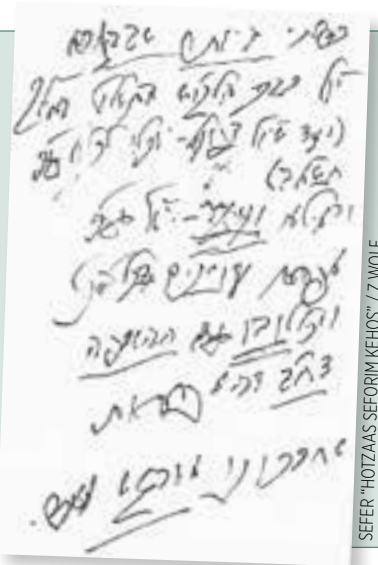
An index is very lacking

In the following handwritten note, the Rebbe instructs the editors of Vaad Lehaftozas Sichos to publish the next volumes of Likkutei Sichos, with the goal of adding indexes as well:

כדאי ביותר שבהקדם יוציאו לאור כרכי הלקו"ש מתשל"ט ואילך (ועד שיוציאו לאור בפועל—יוכלו לכלול תשמ"ב), ובמילא ועיקר יוציאו לאור גם כן מפתח ענינים דכל הנ"ל ויכללו בו גם ההוספה דחלק ב' דהמפתחות שחסרונו מורגש מאוד.

It would be very good to publish, as soon as possible, the volumes of Likkutei Sichos [which would include the pamphlets published] from 5739 and on (and until it actually comes out, it can include 5742 as well.)

And then, **and this is the main thing**, they should publish an index of the topics discussed, and **this** should also include **an addition to volume two** of the index, the lack of which is **felt** immensely.



SEFER "HOTZAAS SEFORIM KEHOS" / Z WOLF

אתה בחרתנו ^{כ"ו} ~~מכל העמים~~
 ורוממתנו
 ת"א ט"א
 אתה תראית לדעת גוי'
 לקי"ה ח"ד.
 פ"ד ז. ח.
 אתה פוררת בעון יסו'
 פ"ד ט"א.
 אתה קדוש ושמן כו' סלה:
 ת"א ט"ב.
 לקי"ה ט"א.
 אתה פכא, אתה פכא:
 ת"א ט"ב.
 ת"א פ"ד (פנים אחרו' כשם שאן
 בלך - אה" - כך כו' - אה"כ).
 פ"ד (פ"ד, ספ"ד) קידו' וכ"ל.
 פ"ד אה"כ.
 לקי"ה ט"א. נכ"א (אה"כ, הקדו"ש
 לאה"כ). נכ"ד (א"א, סק"ש ששכ"ן,
 שבת חול) גלוב (ספ"ד אה"כ) נכ"א
 (שבת חול) נכ"ד (אה"כ, לכו"ש,
 אה"כ ערו"ש) נכ"ה (א"א, חו"כ)
 ח"ד (א"א, כ"י אה"כ) הלכ"א
 (אה"כ בסומ"ע).
 פ"ד ק"ו.

בחירת הקב"ה בישראל

בעת חכמת ספר המפתחות לסמרי אדמו"ר לדמו"ר הואיל כ"ק אדי"ש
 להוסיף לנרך אתה בחרתנו כו' ורוממתנו גם ערך יובנו בחרתנו (והכניס המ"מ
 בתניא ח"א פמ"ט). [כן יצויין השמטת "כ"י" תחת תיבות "מכל העמים" -
 ולהעיר שיש עוד תיבות עד ירוממתנו" הגם שבתניא המצויין מובא רק אותם
 התיבות, וכפשוט בחיפוש ערך במפתח עדיין אינו ידוע איזה תיבות הובא
 בחמ"מ].

arufa, that 'the head was in one place, and the body was in another'—even then, 'the body is brought to the head'. Meaning that even when a person sinned and became *disconnected* from the head, even then the ruling is בטר רישיא גופא אזיל [and he receives energy from the head]!

"And in order to emphasize this *chiddush*, we always specifically bring the source from *Masechta Sota* [which discusses *egla arufa*]."¹⁶ **T**

1. Sichos Kodesh 5739 vol 3 p. 769-771.
2. Igras Kodesh vol. 20 p. 144.
3. Igras Kodesh vol. 11 p. 347.
4. Sichos Kodesh 5741 vol. 3 p. 8-10
5. This account is taken primarily from *Here's My Story*, Va'eira 5773; and from a farbrengen with Rabbi Schochet.
6. Igras Kodesh vol. 27, p. 132.
7. See Igras Kodesh vol. 21, p. 117.
8. Hisvaaduyos 5746, vol. 1, p. 305.
9. Hisvaaduyos 5747, vol. 4, p. 400.
10. Toras Menachem Hisvaaduyos 5746 vol. 1 p. 305.
11. Devorim 6,24
12. Likkutei Sichos vol. 18 p. 404 footnote 48.
13. In Shiurim B'sefer Hatanya
14. See e.g. Igras Kodesh vol. 9 p. 140; Ibid vol. 22 p. 397; Likkutei Sichos vol. 8 p. 199 footnote 34.
15. The Rambam, however, rules in accordance with Rabbi Akiva.
16. Toras Menachem vol. 50 p. 262.