

לזכות

הרה"ת הרב שלום דוב בער וזוגתו מרת
חיה מושקא שיחיו

לרגל יום נישואיהם - יום הבהיר ראש
חודש כסלו

ולזכות בנותיהם ברכה ליפשא, עליזה,
שיינדל, ובנם מנחם מענדל שיחיו
שוחאט





Sparking a revolution

THE HISTORY OF THE TANYA
AND ITS ROLE AT THE DAWN
OF CHASSIDUS CHABAD



When the Frierdiker Rebbe was 11 years old, his father, the Rebbe Rashab, began teaching him Tanya.

“I want to teach you the Tanya in a fashion that will be deeply ingrained within you, בפנימיות,” said the Rebbe Rashab. “To prepare you for this type of learning, I will share with you these stories.” More than teaching the content of the *sefer*, the Rebbe Rashab focused on sharing the traditions, stories, and history surrounding the Tanya and its development.

Years later, the Frierdiker Rebbe reflected on how these stories and anecdotes “האבן מִיךְ אוועקגעשטעלט אויף די חסידישע פיס”¹—set me on my Chassidisher footing.”

In turn, throughout his *nesius*, the Frierdiker Rebbe gifted us with the rich traditions and history of the Tanya.

As we begin the Tanya anew this Yud-Tes Kislev, we hope that the following pages will be eye-opening, inspiring, and invoke a sense of אשירינו. Indeed, how fortunate we are for the gift of Chassidus, and that we are *zoche* to be a part of the great and holy mission of *hafatzas hamaayanos*.

As these stories did for the Frierdiker Rebbe, we hope they will help set you on your “Chassidische footing.”



he story of Tanya begins many years before the Alter Rebbe became a leader.

On Rosh Hashanah 5507* (תק"ז), the Baal Shem Tov ascended on high to the spiritual worlds. Ascending to unprecedented heights, the Baal Shem Tov ultimately reached the chamber of Moshiach.

The Baal Shem Tov asked Moshiach: “אימת אתי מר—When will the master come?”

Moshiach responded with those fateful words that continue to reverberate through time: “לכשיפוצו מעינותיך חוצה—When your teachings become known and revealed in the world, and your wellsprings spread forth outward.”

But this answer greatly pained the Baal Shem Tov. “How much time would it take to accomplish this?” The teachings the Baal Shem Tov learned while in Moshiach’s chamber he was not permitted to reveal for his entire life.²

It would take 50 years until the words of Moshiach would come to fruition, with the revelation of Chassidus Chabad by the Alter Rebbe through the publishing of the Tanya.³

When Reb Yehuda Leib Hakohen, one of the esteemed *talmidim* of the Mezritcher Maggid, first saw

the manuscripts of Tanya, he said: “When Moshiach said these words, he had in mind the Alter Rebbe.”⁴

The Alter Rebbe was then barely one year old.

A NEW SOUL IS BORN

Two years prior, on Rosh Hashanah 5505* (תק"ה), the court of the Baal Shem Tov was enveloped by a distinct atmosphere. Usually, the *Yomim Noraim* were marked by a serious and somber mood, but this year the Baal Shem Tov was uncharacteristically joyous.

The Baal Shem Tov sensed that a rare *neshama* was



THE FRIERDIKER REBBE STUDYING TANYA DURING HIS VISIT TO THE UNITED STATES IN 5690*.

to be born that year. It would stem from the world of *Atzilus*, and would be a נשמה חדשה, a pristine new soul that has never before inhabited our physical world.⁵

Almost a full year later, on Chai Elul 5505* (תק"ה), the Alter Rebbe was born. On that day the Baal Shem Tov was in very high spirits and said: "Today a new soul has descended into our world that will illuminate the world with both *toras hanigleh* and Chassidus. It will have *mesiras nefesh* for the ways of Chassidus, and will be successful until Moshiach arrives."

On Shabbos, 2 Sivan 5520* (תק"ך), just days before his *histalkus*, the Baal Shem Tov divulged the Alter Rebbe's identity to the Mezritcher Maggid.

"From the day this *neshama* of *Atzilus* was destined to descend into a body, I had *mesiras nefesh* for it. He [the Alter Rebbe] is yours. But he needs to come to you on his own initiative, without any outside force compelling him. When he comes to you, you must realize what he is capable of. You must take extreme care of his development so that he can successfully fulfill the mission assigned to him."⁶

LIFE'S MISSION

At 20 years old, the Alter Rebbe felt that it was time for him to travel to a center of Torah and *avodah*. He chose to travel to Mezritsch, the seat of the Mezritcher Maggid.

Upon arriving,⁷ the Maggid revealed to him that he was expecting him. He shared that the Baal Shem Tov told him many years earlier about his soul's unique identity and his life's purpose—to bring Chassidus to its next stage through the revelation of Chassidus Chabad.

The path will be difficult and dangerous, he was told, but he will ultimately succeed. The Baal Shem Tov assured that he and his heavenly teacher, the great *navi* Achiya Hashiloni, will always invoke *rachamei Shamayim* upon him and his followers until Moshiach comes.⁸

Hearing these words shook the Alter Rebbe to his core, and tears flowed down his eyes. But now, with his path charted, he devoted himself to furthering his studies and developing his path of Chassidus.

The Alter Rebbe was the youngest of the Maggid's 120 *talmidim*, reserved and unassuming. But with time, the more senior *talmidim* sensed his true greatness. He was eventually considered one of the most outstanding and well-respected *talmidim*, referred to as "דער יונגער"—the young elder.⁹

By the year 5532* (תקל"ב), eight years after arriving in Mezritsch and still within the lifetime of the Maggid,



A MAP OF THE REGION.

the Alter Rebbe completed the development and established the path of Chassidus Chabad.¹⁰

NESIUS BEGINS

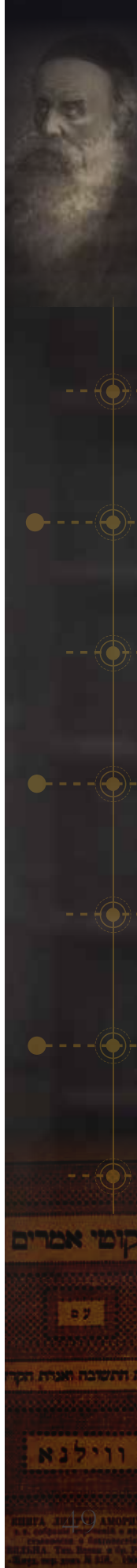
As soon as he first learned of his life's mission, the Alter Rebbe began teaching and leading. He sought out exceptionally gifted *yungerleit* to bring under his mentorship.¹¹ After the *histalkus* of the Maggid in 5533* (תקל"ג), the Alter Rebbe established his famous "*Chadaramim*," three units of *yungerleit* who he personally mentored and taught.¹²

Within a few months, in the year 5534* (תקל"ד), the Alter Rebbe was considered one of the central pillars of the Jewish community and headed the steering committee for the Chassidic movement.¹³ Around that time, the Alter Rebbe officially started his *nesius* as a Rebbe and *manhig*.

The future of Chassidus was precarious in the years following the *histalkus* of the Mezritcher Maggid. Until this point, the fledgling movement was built around one central leader. The Maggid's *talmidim* understood that they needed to carry the torch of Chassidus and perpetuate its growth. In 5536* (תקל"ו), a pivotal meeting was held to plan the future of the Chassidic movement.

It was resolved that the *talmidim* should not hide their true greatness anymore, and that they must start becoming active leaders throughout European Jewry. Each *talmid* was assigned a specific area and territory, giving each an independent and unique region to develop their unique path of Chassidus.

The Alter Rebbe was assigned the area of White Russia and Lithuania, a large swath to the north-east of European Jewish life, known in Yiddish as *Raïssin* (רייסיין).¹⁴ The Yidden in this region were more intellectually inclined than their Polish brothers, and it would serve as fertile ground for developing the unique



approach of Chassidus Chabad.¹⁵ He also would face the opposition head-on, with *Raissin* being home to the *Misnagdishe* centers.

The Alter Rebbe continued to expand his now famous “*Chadarim*,” units of *yungerleit* who would receive *hadracha* from the Alter Rebbe. In these early years of his leadership, he first began conceptualizing and forming what would later become the Tanya.¹⁶

THE FIRST PROTOTYPE

The Alter Rebbe was a unique leader, a true shepherd to the people, a רועה נאמן. He didn’t only tend to the brightest minds and lofty souls. He welcomed in and personally mentored even the most simple and illiterate Jews, giving each a personalized *derech* in *avodas Hashem*.¹⁷ He even counseled his Chassidim in physical matters.¹⁸

Each Chossid would have the opportunity to merit a private *yechidus* with the Rebbe. In this setting, they opened their hearts and souls to the Rebbe, revealing all their spiritual struggles and challenges. The Rebbe answered and counseled, charting a personal *derech* for each one in their *avodah*.

It was the advice, teachings, and counseling from these *yechidus’n* (specifically from the years 5539*-5551* (תקל”ט-תקנ”א)) that would later be transcribed and become the teachings of the Tanya.¹⁹

At the same time, starting in 5542* (תקמ”ב), the Alter Rebbe also started publicly teaching the concepts of Tanya as *maamarim*.²⁰ This marks the first time the Alter Rebbe systematically shared the Tanya.

Over the following years, the Alter Rebbe began to formulate these ideas and draft specific portions (or, as it was then called, *simanim*). While this initial prototype of a written Tanya was never officially publicized, it quietly circulated amongst the Chassidim. They cherished these unofficial writings and combined the disparate segments into one manuscript. This was the most original form of Tanya, which Chassidim unofficially titled *Sefer Ha’etzos*, the book of counsel. Some referred to it as *Sefer Habirur* or *Sefer Ha’avodah*, the book of clarity and the book of service.²¹

REBBE FOR THE MASSES

At first, the Alter Rebbe was not the only Chassidic leader in the region. However, that would quickly change.

SEFER SHEL TZADDIKIM

In addition to *Sefer Shel Beinonim*, the Alter Rebbe also started authoring a *Sefer Shel Tzaddikim*, a guide for the *avodah* of a *tzaddik*.

But the Shpoler Zeide, a contemporary of the Alter Rebbe, was privy to this, and told the Alter Rebbe, “You started writing a *Sefer Shel Tzaddikim*, but the world cannot handle such a *sefer*. It was challenged in heaven, and it was decreed that the *sefer* must be burned, and I will go up in that same fire.”

And so it was. A fire ravaged the Alter Rebbe’s home in the year 5572*, and many of the Alter Rebbe’s writings were tragically destroyed.⁴⁴ The manuscript of the *Sefer Shel Tzaddikim* was lost in that fire, and at the very same time, the Shpoler Zeide returned his holy soul to his maker.⁴⁵

In 5537*, two prominent Rebbes in the area, Reb Menachem Mendel Vitebsker and Reb Avraham Kalisker, headed off with a group of Chassidim to Eretz Yisroel to create a Chassidic settlement there.

The departing Rebbes appointed three Rebbes in their stead, among them the Alter Rebbe. But within a few short years, the Alter Rebbe was the only leader remaining. A massive populace of Jewish life was left with only one Rebbe.²²

Reb Menachem Mendel was adamant that the Alter Rebbe be the ultimate leader of Chassidus in Russia and Lithuania²³ and warned against traveling to seek Rebbes in neighboring countries or importing a Rebbe from another region. “No one should leave their place,” wrote Reb Menachem Mendel to the Russian Chassidim.²⁴ “Hashem has been gracious to you, and you have in your land an exceptional leader [the Alter Rebbe].”

“I know and am very well familiar with the Chassidim in your land,” wrote Reb Menachem Mendel in his final letter to the Russian Chassidim before his *histalkus*.²⁵ “They won’t be able to receive from just any person.”

The Alter Rebbe was already spreading and teaching Chassidus in the region. Still, he was reluctant to accept the responsibility of being the sole leader of the flock.²⁶ He knew how demanding and challenging the work would be.²⁷ But Reb Menachem Mendel pressed on, urging him to assume the mantle of leadership while simultaneously encouraging the Chassidim to accept the Alter Rebbe as their Rebbe.

OVERWHELMING GROWTH

Within a few short years, the Alter Rebbe's reputation grew and so did his following. Beyond the organic growth of Chassidim, the Alter Rebbe didn't wait for Yidden to come to him; he organized a group of operatives who would travel to the surrounding Jewish communities and villages to spread the ways of Chassidus, including in the *Misnagdishe* strongholds.²⁸

These efforts bore tremendous fruits, and from far and wide, Yidden from cities across Russia and Lithuania came streaming by the tens of thousands. By the mid-5540s*, the Alter Rebbe's Chassidim were possibly over 100,000 strong.²⁹ No other Chassidic court had remotely similar numbers.³⁰

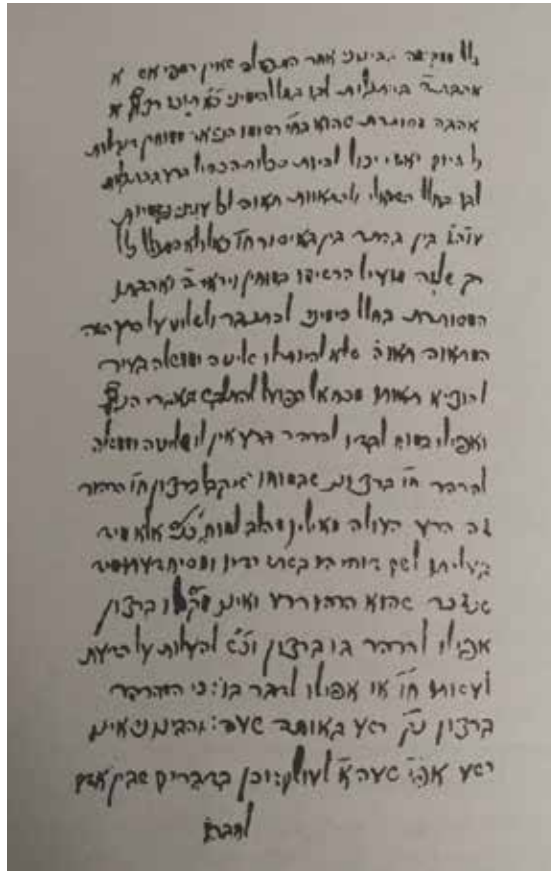
But the explosive growth of Chassidus Chabad came with its challenges. With no other Rebbes in the area, the entire burden fell on the Alter Rebbe.³¹ How could he personally shepherd so many Yidden? He simply didn't have time to give one-on-one attention and personal guidance as he had in the past. Chassidim were also forgetting the counsel they'd been previously instructed in *yechidus* and were coming back with the same questions only to hear the same advice they had already been given.³²

Additionally, the more veteran Chassidim were overwhelming the new Chassidim, not giving them the time and space to enter *yechidus* to receive the guidance they needed for their newfound path.³³

It was clear that the current system of *yechidus* could not work anymore.

To solve these problems, the elder Chassidim, with the approval of the Alter Rebbe, created a set of rules for the Chassidim known as *Takanos Liozna*, the enactments of Liozna.³⁴ In the *takonos*, the Alter Rebbe set strict limitations on when and how often the veteran Chassidim may visit the Rebbe's court and have a *yechidus*.³⁵

These *takonos* generated much-needed order in the Rebbe's court. But it also left the Chassidim despondent. With such limited access to the Rebbe, how would they



THE FIRST DRAFT—MAHADURA KAMA—OF PEREK 12 OF TANYA IN THE ALTER REBBE'S HANDWRITING. THESE MANUSCRIPTS WERE COPIED OVER AND OVER, BECOMING THE 'KUNTREISIM' THAT CIRCULATED.

THE MANUSCRIPTS CONTAINING THE FINAL DRAFT—MAHADURA BASRA—IN THE ALTER REBBE'S HANDWRITING WERE LOST TO A FIRE IN 5570*, 13 YEARS AFTER THEY WERE PRINTED.

receive the guidance and mentorship they desperately needed for their *avodas Hashem*?

THE TANYA TAKES FORM

The Alter Rebbe recognized this problem. His response was to officially begin authoring a monumental work that we now know as the Tanya. The work started in the year 5550* (תק"י).³⁶

He began with collecting all the advice he'd given as responses to the questions he received over the previous decade,³⁷ and then compiled them into a methodical guide. The Alter Rebbe thought about every Chossid and the conversations they'd had in *yechidus*, and made sure to include personalized guidance for every individual Chossid, so that each Chossid could use it as a practical manual for their *avodas Hashem* without needing personal *yechidus*.³⁸

The Alter Rebbe invested his entire heart and soul into the project. Whatever topic the Alter Rebbe was writing was reflected in the mood in the Alter Rebbe's court. When writing on a matter of a more serious nature (מורה שחורה), the earnestness was evident on the face of each Chossid. If it was of joyous content, the atmosphere was filled with immense joy.³⁹

The Alter Rebbe spent the next few years laboring over the writing of the Tanya, investing tremendous depth and precision into every sentence, word, and letter.

Once, the Alter Rebbe's younger brother Reb Yehuda Leib, known as the Maharil, entered the Alter Rebbe's study and found him poring over the manuscripts, deep in concentration. After an hour, the Alter Rebbe noticed his brother and explained:

"It's already been three weeks that I'm deliberating whether to include the letter *vov*—implying grammatical conjunction to the previous sentence. It is proper to devote six weeks to a *vov* in 'beinonim.' By the seventh week, the matter will become clearly illuminated with אור עצמי.

"For every connecting letter in the Sefer of Beinonim I first review the entire *sefer*."⁴⁰

The letter *vov* the Alter Rebbe was deliberating over is at the beginning of chapter 41: "ראשית העבודה ועיקרה" ו—The beginning of Divine service, its core and its root." The Alter Rebbe was contemplating if the word עיקרה should be with or without a *vov* ("**and** its core"). Ultimately, it was included.⁴¹

The Alter Rebbe invested tremendous effort into the

exact spelling of every word. Optional letters, such as a *yud* or *vov*, were carefully weighed if and when to be included, so that every word of Tanya is aligned with the profound Kabbalistic concepts contained within it.⁴²

Parallel to the transcribing, the Alter Rebbe also began saying the Tanya as *maamarim*.⁴³ This marks the second time the Alter Rebbe taught the Tanya as oral *maamarim*.

Two years into the writing process, in 5552* (תקנ"ב), the Tanya took on the form as we know it today, and the manuscripts were slowly released to the public. The Tanya was now for the first time officially in circulation.

DANGER AND SACRIFICE

No text delineating the path of Chassidus in such depth had ever been published before, and here, for the first time, was a practical, methodical, and in-depth guide to *avodas Hashem*. Tanya revolutionized the previous model of Chassidus, offering the very first access point to intellectually internalize the teachings and fire of Chassidus.

Even the Alter Rebbe's *maamarim* of the time did not contain this quality. They were typically short and fiery, lacking the structured elucidations and metaphors common in Chassidus Chabad. Tanya was truly the trailblazer in this mode.⁴⁶

However, this surge in revelation came at great risk. Every time the Alter Rebbe made a new push for the development of Tanya, there was a surge in adverse



THE EARLIEST HANDWRITTEN COPY OF THE MAHADURA KAMA OF THE TANYA FROM THE EARLY 5550S*, CONTAINING 39 PERAKIM.



TWO OF THE KUNTREISIM THAT PRECEDED THE PRINTING OF THE TANYA, HOUSED IN THE LIBRARY OF AGUDAS CHASSIDEI CHABAD.



kitrugim as well.

The Alter Rebbe was well aware of the spiritual and physical danger he was in, but this didn't deter him; he was ready to sacrifice his life in order to spread Chassidus and bring the Tanya to the masses.

Eight years prior, in 5542* (תקמ"ב), when the Alter Rebbe first started sharing the teachings of Tanya in *maamarim*, this surge in *kitrugim* began, and the opposition to Chassidus—and the Alter Rebbe in particular—rose to a shocking level. Now, eight years later, with the Alter Rebbe's transcribing and orally teaching Tanya for the second time, the *kitrugim* renewed with a vengeance.

And in 5552* (תקנ"ב), with the manuscripts beginning to be finalized and distributed, the *kitrug* reached its peak.⁴⁷

Sometime before Rosh Hashanah, the Alter Rebbe disclosed to his daughter Rebbetzin Devorah Leah, the mother of the Tzemach Tzedek and an extraordinary woman and Chossid in her own right, about the tremendous danger he faced.⁴⁸

"You cannot agree to this!" Rebbetzin Devorah Leah forcefully pleaded to her father.

In a great act of sacrifice, Rebbetzin Devorah Leah assembled a group of distinguished Chassidim to act as a *beis din* and *pasken* that her life should be taken in place of her father.⁴⁹

On the second day of Rosh Hashanah 5553* (תקנ"ג), Rebbetzin Devorah Leah fell ill.⁵⁰ The following day, on Tzom Gedalya, her holy soul returned to its maker.⁵¹

Rebbetzin Devorah Leah made the ultimate sacrifice for the continuity of Chassidus. The *kitrug* had been averted and the Alter Rebbe's life was spared, his work now able to continue. He continued writing the Tanya and the manuscripts continued to spread even further.⁵²

The process of writing and teaching the Tanya concluded on 10 Kislev, 5554* (תקנ"ד).⁵³

I KNOW YOU

The Tanya's completion was met with immense joy, but there was also an undertone of sadness amongst the Chassidim. They so cherished the personal relationship they merited with the Alter Rebbe; would a one-size-fits-all *sefer* be able to replicate the intimate Rebbe-Chossid relationship? Could reading words in a book ever compare to the experience of hearing one's Rebbe say it to him directly?

After all, no two people are alike, each with their own distinct psyche. A Rebbe in *yeichidus* can tailor-fit the counsel to the needs of every individual Chossid,

but can a uniform boilerplate text speak to the spiritual needs of every individual Chossid?

Additionally, many Chassidim were simple and unlearned, and deep teachings in a *sefer* would simply elude them, barring them from their Rebbe's teachings and guidance.

The Alter Rebbe understood the Chassidim's worries, and in 5555* (תקנ"ה) he penned a remarkable letter to all the Chassidim. He validated these concerns; as a rule, reading from *sefarim* indeed has these drawbacks. Tanya, however, is an exceptional *sefer* and was created differently.

"אך בידעיי ומכירי קאמינא! I refer in this *sefer* to people who I know and am intimately familiar with—the *anash* in our country and nearby countries. We've had intimate and affectionate conversations on multiple occasions, and I have not forgotten these conversations, *chas veshalom*. You've bared all the secrets of your heart and mind in matters relating to *avodas Hashem*. To you I write these words in these *kuntreisim*!"⁵⁴

The Alter Rebbe reassured that in Tanya every Chossid will be able to find every answer to every difficulty they will ever encounter in their spiritual journey.

Responding to the difficulty simpler Yidden will face in studying the Tanya, the Alter Rebbe appointed throughout the *Chassidische* communities teachers and elders—*mashpi'im*—who were assigned to help their fellow Chassidim in studying and applying the teachings of Tanya.

These words reassured the Chassidim and when the Tanya was officially published, this letter was adapted to serve as the *Hakdamas Hamelaket*, the "compiler's introduction" to Tanya.

A tradition was passed down amongst the Chassidim, that with these words the Alter Rebbe wasn't only referring simply to the Chassidim of his time. Rather, with *ruach hakodesh* he peered into the soul of every Yid who will learn the Tanya until Moshiach comes, and had them in mind as well while authoring the Tanya, ensuring that they too can receive the guidance that they need.⁵⁵

UNOFFICIAL DISTRIBUTION

The Alter Rebbe did not want to officially publish the Tanya. Instead, handwritten manuscripts spread organically, spurring further handwritten copies and copies of those copies. This early version of Tanya was known simply as "*kuntreisim*."

But this unofficial organic spread of Tanya came



with an unavoidable drawback. When copying a text, mistakes inevitably occur. With the rapid proliferation of Tanya, this problem was prone to happen. In fact, even before mistakes entered circulation, the Alter Rebbe himself had released slightly varying versions of the text. The manuscripts progressively mutated, with different versions in circulation. At times, a phrase's precise meaning would change depending on the version.⁵⁶

Chassidim attempted to curb this problem by appointing skilled scribes with neat handwriting in key cities to produce copies of the Tanya.⁵⁷ The Alter Rebbe also reviewed and edited certain manuscripts.⁵⁸ These efforts, however, were not enough to entirely solve the issue.⁵⁹ It was soon widely recognized and accepted that Tanya existed in many variations.

MISNAGDIM'S REACTION

Within a few months, the *kuntreisim* spread far and wide. By 5554* (תקנ"ה), the Alter Rebbe received letters with questions on Tanya from as far south as Galicia and Romania. While these letters attested to the Tanya's far reach, they also revealed something unsettling; foul play was clearly at hand.

The success of Tanya had not gone unnoticed, and while it was not known then, the Tanya was under attack by *misnagdim*.

While earlier opposition to Chassidus was mainly motivated by noble convictions, at this point, it shifted to sheer jealousy.⁶⁰ The *misnagdim* wished to stop the Tanya's success and a particular group resorted to an unscrupulous tactic.

They noticed the above-described vulnerability in the *kuntreisim* and exploited it in an attempt to hurt the Alter Rebbe by producing fraudulent manuscripts with subtle but critical changes to the text, even construing specific passages to seem heretical, *Rachamana litzlan*. These minor changes were easy for the ordinary to miss, as variations in the text were already commonplace and expected.

With these forged manuscripts in circulation, the smear campaign against the Alter Rebbe began. Many *misnagdishe rabbonim* and *geonim* unwittingly joined in the frenzy.

Messengers were sent to the Vilna Gaon with the incriminating evidence, even seeking to obtain a *psak* that the Tanya must be burned and Chassidim persecuted as a movement at odds with Yiddishkeit.

At rabbinic conventions in Minsk and Slutsk, a



PRINTING PRESSES FROM THE TIME PERIOD OF THE FIRST TANYA PRINTING.

cherem was proposed against Chassidim and all who supported or befriended them.

In the town of Shklov, a unique idea was put forth: To find a work of *musar* that would make a compelling competition to Tanya and weaken its appeal.

But such a *sefer* had to be located. A university-educated *misnaged* with academic know-how was sent to comb through libraries in Berlin and Paris. He found a relatively little-known *sefer* titled *Lekach Tov*, authored by the 16th-century Italian *mechaber* Avraham ben Chananya Yagel. The short *sefer* was written as a dialogue between a *rav* and *talmid*, and it discussed concepts such as *emunah*, *ahavas Hashem*, etc., in a compelling and straightforward style.

The *misnagdim* hoped this *sefer* would do the trick, and several thousand copies were printed and distributed free of charge.⁶¹ There is no indication, however, that this effort was successful.

CAUGHT IN THE ACT

Finally, in the year 5555* (תקנ"ו) the suspicions were confirmed.

Two Chassidim, Reb Pinchas Reizes (Shik) and his brother-in-law Reb Binyomin Kletzker, were on a trip to the market fair in Leipzig when they found someone selling copies of the *kuntreisim*.

Being fluent in Tanya, they noticed suspicious changes in the text, and upon confronting the merchant he admitted that he was sent by the *misnagdim* to spread the falsified copies. To prevent this desecration of the Rebbe's name, Reb Pinchas and Reb Binyomin put forth the exorbitant sums to buy out the remaining copies, effectively shutting down the operation.

It was clear that things had to change. The Tanya

was too vulnerable as an unofficial manuscript and it would have to go to print.

PREPARING FOR PUBLISHING

The Alter Rebbe was very reluctant to bring Tanya to print. Publishing his own works was simply not his practice.⁶² Indeed, virtually all of the Alter Rebbe's voluminous output (over 40 *sefarim*) was published only after his *histalkus*. Even his Shulchan Aruch was only published after the *histalkus*.

But after much thought, the Alter Rebbe ultimately decided to go to print.

Before handing off the final manuscript to the printer, the Alter Rebbe first re-edited the entire work. This editing process wasn't simply correcting mistakes; it was an intense overhaul of the Tanya. The Alter Rebbe reexamined the entire text, and made countless edits and additions.

Most of these edits seem minor: slightly restructuring a sentence, replacing a word, changing the spelling of a word, etc. (Of course, as we've seen earlier, every word and letter in Tanya contains tremendous depth and layers of meaning.)

From the most significant amendments are the additions of chapters 30 and 32, two brand new *perakim* that weren't in the *kuntreisim*. It is quite notable that this most iconic chapter about *ahavas Yisroel*, considered the very heart of the entire Tanya, was not a part of the original version. The Alter Rebbe also added notes, included as *hagahos* in many *perakim*.

At the end of 5556* (תקנ"ו), after approximately a year of laboring over the manuscripts, the final masterpiece of Tanya was ready; a labor of love and sacrifice, the culmination of 20 years of development.⁶³ The final version now totaled 53 chapters, mirroring the Torah's 53 *parshiyos*, as fitting for the *Torah Shebiksav* of Chassidus.⁶⁴

This initial print of Tanya would consist only of the first two sections: *Sefer Shel Beinonim* and *Shaar Hayichud Vehaemunah*. The additional three sections that we currently have in the Tanya were added in later editions.⁶⁵

The Alter Rebbe was unsure which section should be placed first; *Sefer Shel Beinonim* is the practical *avodah*, but *Shaar Hayichud Vehaemunah* is the intellectual foundation the *avodah* is built upon. Ultimately, *Sefer Shel Beinonim* was placed first, but as an allusion to this dilemma the Alter Rebbe kept a handful of hints indicating the consideration that *Shaar Hayichud*

THE RETURN OF THE KUNTREISIM

With the official publication of Tanya, the handwritten manuscripts of the *kuntreisim* fell into disuse and were discontinued.

However, in 5738* (תשל"ח), the Rebbe instructed that a *sefer* be published of the original version of Tanya, in all its variations.

Within a few years, *Likkutei Amarim—Mahadura Kama* was published. Indeed, there is much to learn by studying and contrasting the original to the final product.⁸⁴



THE SHAAH BLAT OF LIKKUTEI AMARIM—MAHADURA KAMA, PUBLISHED AT THE REBBE'S BEHEST IN 5742*.

Vehaemunah come first.⁶⁶

With the manuscript ready for production, the Alter Rebbe made two conditions before going to press:

1. That the two *tzaddikim* Reb Yehuda Leib Hakohen and Reb Zushe of Anipoli review and approve the project.
2. That the *sefer* be published anonymously, with the author's name omitted.⁶⁷

PEER REVIEW

Reb Yehuda Leib Hakohen and Reb Zushe were contemporaries of the Alter Rebbe, all having been raised by the Mezritcher Maggid as his *talmidim*. Even more so, the Alter Rebbe felt a special love and affection for them.⁶⁸ When the Tanya was circulating in manuscript form many years earlier, they both had urged the Alter Rebbe to officially publish the work.⁶⁹ Now that it was ready for print, the Alter Rebbe wanted them to review the *sefer* and give their written endorsement.

A commission of Chassidim was chosen to travel to Anipoli, the seat of both Reb Yehuda Leib and Reb Zushe, and gave each a copy of the manuscript to review. They immediately began reviewing it that day.

Late that night, amidst reviewing the manuscripts, Reb Yehuda Leib Hakohen was unable to contain his excitement and went to visit Reb Zushe to discuss the greatness of the Tanya. At the same time, Reb Zushe had the same experience—he excitedly started heading to Reb Yehuda Leib's house. They found one another in the city streets, ecstatically on the way to each other's home. Their midnight meeting is described simply as "גאנץ נאנט אןיפאלי האט געברענט—the entire Anipoli was on fire."⁷⁰

The following day, the Chassidim returned to the two *tzaddikim*. Both emphatically gave their *haskama* and shared their impression of the *sefer*.

Reb Yehuda Leib said, "The Tanya is the remedy (קטרת) for all the spiritual ailments that will be before Moshiach comes."

Reb Zushe said, "With the Tanya the Yidden will go to greet Moshiach Tzidkeinu."⁷¹

Initially, Reb Zushe was adamant that he wanted to reveal the author's identity in his *haskama*; the world ought to know who brought this gift to the world! The Chassidim told Reb Zushe that the Alter Rebbe refused to have his name published and that he wouldn't accept

the *haskama* if it would reveal his identity. "Nu, I won't write his name," Reb Zushe responded, "but everyone will know on their own. Who else can author such a work other than Reb Zalminke?"

As Reb Zushe began writing his *haskama*, he repeatedly asked for more and more paper. But eventually he abandoned this draft, saying that no quantity of paper in the world would be enough to capture the virtues of the Tanya and the Alter Rebbe. Instead, he took a small piece of paper and wrote a short *haskama*.⁷²

INSTRUCTIONS FOR SLAVITA

With both *haskamos* in hand, the Alter Rebbe gave his full approval for the Tanya to be sent to print.

The print house in Slavita was selected for the job.⁷³ Slavita was a Chassidisher city, and the print house was known for their superior paper and ink and had a reputation for printing *sefarim* of exceptional quality.⁷⁴

Two trusted and esteemed Chassidim were assigned to this sacred task: Reb Sholom Shachna, the Alter Rebbe's son-in-law and father of the Tzemach Tzedek, and Reb Shmuel Halevi Hurwitz, an experienced printer from Shklov. These two partnered and invested the funds and the physical labor to bring the project to fruition.⁷⁵



1 - THE SHAAR BLAT OF THE FIRST PRINT OF TANYA IN SLAVITA 5557*.

2 - AT THE BOTTOM OF THE PAGE CONTAINING THE "LUACH HATAUS" (LIST OF ERRORS) IN THE SLAVITA PRINTING, THE PUBLISHER WRITES THE DATE THE WORK WAS COMPLETED: CHOF KISLEV 5557*.

3 - THE FINAL PAGE OF LIKKUTEI AMARIM IN THE FIRST PRINTING OF TANYA.



In a letter to the printers, the Alter Rebbe beseeched them to take extreme care during the typesetting process that each word be spelled precisely. Adding or removing even one letter can destroy the tremendous depth contained within a word or phrase.⁷⁶

Another significant instruction was that the *sefer* be published entirely in what's known as אותיות מרובעות, block Hebrew letters. The block letters are considered to contain holiness within, being similar in form to the כתב אשורית that a Torah is written in.⁷⁷ For this reason, traditionally, only the most classic *sefarim*, such as Tanach, Midrashim, and Gemara, were printed in this typeset. All others were published in what's known as Rashi script. Printing the Tanya in the typeset of אותיות מרובעות further highlighted the Tanya's unique identity as the *Torah Shebiksav* of Chassidus.⁷⁸

Finally, the Alter Rebbe instructed the printers that the printing *must* be completed no later than early Kislev of the coming year, 5557* (תקנ"ז), and that the *sefarim* should be brought immediately to Liozna so that Chassidim can learn from the freshly printed *sefarim* on Yud-Tes Kislev, the *yahrtzeit* of the Maggid.⁷⁹

“CHOF KISLEV, CHOF KISLEV, CHOF KISLEV...”

Cheshvan, 5557* (תקנ"ז). The news spread quickly that the Tanya was finally in production, and Chassidim could hardly contain their excitement. They were on the cusp of a historical turning-point in *hafatzas hamaayanos*.

But as the days went by with no updates from Slavita, it became apparent to the Alter Rebbe that the Tanya would not be ready by the agreed-upon time.

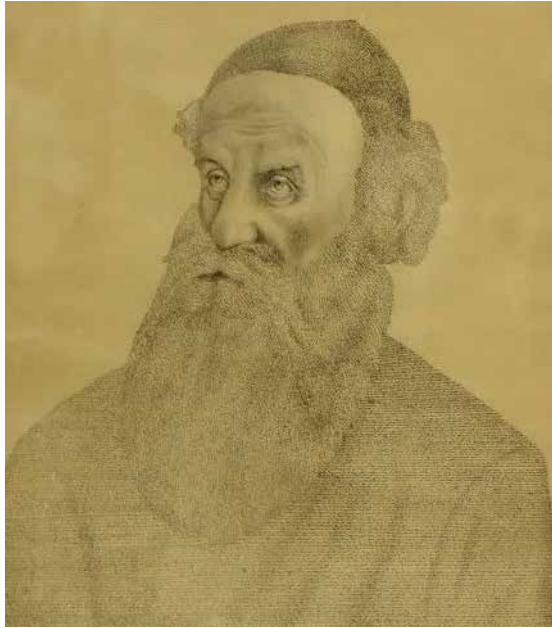
Yud-Tes Kislev arrived and the Tanyas had not arrived. The Alter Rebbe was clearly greatly pained.

Exactly a week later, on 26 Kislev, a rushed courier arrived from Slavita with 200 Tanyas hot off the press. The printing had been completed on Chof Kislev.

The Chassidim immediately rushed a copy to the Alter Rebbe. The Alter Rebbe held the *sefer* in his hands, intently gazing at it for a long while, and finally said:

“רבות מחשבות בלב איש—*Many thoughts are in man's heart.*⁸⁰ My desire was that the printing should be completed early Kislev, so that on the *yom hahilula* of my Rebbe we would learn from it. ועצת הוי' היא תקום—*But the counsel of Hashem will prevail,* and the printing was only completed on Chof Kislev.”

Then the Alter Rebbe concluded: “Chof Kislev, Chof



REB MOSHE GREENBERG, A BOCHUR IN TOMCHEI TMIMIM OF WARSAW IN THE 5690S*, MADE THIS DRAWING OF THE ALTER REBBE, COMPOSED FROM THE ENTIRE TEXT OF TANYA. IN MIDST OF HIS PROJECT, THE HANHALA OF THE YESHIVA SHOWED THE DRAWING TO THE FRIERDIKER REBBE WHO TOLD THE YOUNG BOCHUR TO CONTINUE.

Kislev, Chof Kislev. כל דעבד רחמנא לטב עבד—*Everything that Hashem does, He does for the good.*⁸¹

These events stunned and mystified all of the Chassidim. Even the Alter Rebbe's own children didn't understand the meaning behind it. After all, of what major significance was it if the Tanya arrived two weeks later? What was the significance of the printing concluding on Chof Kislev, and why did the Alter Rebbe say “Chof Kislev” three times?

Two years later, however, it all became clear. When the Alter Rebbe was released from imprisonment on Yud-Tes Kislev, he was mistakenly brought to the house of one of the *misnagdim* who in fact presented the slander to the government. For three hours he berated and tormented the Alter Rebbe, an experience the Alter Rebbe said was more difficult than his entire





THE REBBE LEAVES 770 AFTER THE FARBRENGEN OF YUD-ALEPH NISSAN 5744*, HOLDING A COPY OF THE 1000TH PRINT OF THE TANYA, DISTRIBUTED THAT NIGHT THROUGH THE MEMBERS OF THE KOLLEL. IT INCLUDED COPIES OF ALL THE TITLE PAGES OF EVERY TANYA PRINTED UP UNTIL THEN.

imprisonment. Ultimately, realizing that something was amiss, Chassidim tracked down the Alter Rebbe and rescued him. The Alter Rebbe was only truly free on the eve of Chof Kislev.

RAPID GROWTH

Despite this initial delay, the Tanya was finally ready for distribution. 15,000 copies, a staggering number, were printed and began selling rapidly. Word of the *sefer* spread throughout Jewish communities far and wide, even beyond Europe, and demand was high.

Letters from far and wide started arriving in the Alter Rebbe's court, requesting copies of Tanya. The Alter Rebbe personally directed how many copies should be sent to each city.⁸²

Within the year the entire print was sold out, and in 5558* (תקנ"ח), the Tanya went to press a second time, with 5,000 copies printed. A third printing of 20,000 copies followed soon after in 5559* (תקנ"ט). Within just the first three years, over 40,000 (!) copies of Tanya were sold, with many additional subsequent printings.⁸³

INTERNAL OPPOSITION

With the proliferation of the Tanya, a new challenge arose, and this time from an unexpected direction—from within.

The Tanya absolutely revolutionized the model of Chassidus at the time. It was the first to transmit the light of Chassidus through the medium of human intellect; Tanya was a *sefer* one studied and digested with the mind.

Until this point such a pursuit had been totally off-limits for the common Jew; only the *tzaddik* had access to this sublime light. The role of a Chossid was to connect and draw close to the *tzaddik*, thereby drawing in the Rebbe's energy to inspire and arouse his own *avodas Hashem*.

The Tanya now reversed the narrative: It demanded that *every* Yid must own their own *emunah* in a deep way. One cannot simply rely on the *tzaddik's avodah* to sustain his own, rather each and every Yid must invest the effort to develop and cultivate it on their own.⁸⁵

This revolutionary approach did not sit well with some of the Alter Rebbe's contemporaries, specifically Reb Avraham Kalisker.

Reb Avraham was the leader of the Chassidim in Eretz Yisroel, having succeeded Reb Menachem Mendel Vitebsker after his *histalkus*. In the years prior he was a major supporter of the Alter Rebbe, and the Alter Rebbe also ensured that the Russian Chassidim continued donating to the tzedakah of Eretz Yisroel during his years of leadership.

But when the Tanya started reaching his Chassidim in Eretz Yisroel, Reb Avraham was alarmed by its contents and felt that he cannot remain silent. In 5557* (תקנ"ז), the year Tanya was printed, he penned a letter to all the Chassidim in Russia, decrying the intellectual study of Chassidus. "In my opinion, all the Tanyas should be collected and held hidden under the hands of the select few elevated souls, and the Tanya should be taught only by them, a little at a time, and only after the students make intense preparations."

A few months later, in 5558* (תקנ"ח), he sent a strongly worded letter to the Alter Rebbe:

"Our teachers were very cautious and refrained from teaching Chassidus directly to the vast majority of the Chassidim," wrote Reb Avraham in his letter. "Rather, they would suffice with words of *musar* and to bring them in with *emunas tzaddikim*. It is enough for Chassidim to have *emunas chachamim* and to be aware of their shortcomings."

Reb Avraham also protested the practice of Chassidim teaching Tanya to the other Chassidim. He saw it as a breach in the hierarchy of spreading Toras HaChassidus, which until then was the exclusive domain of the Rebbe.

This *shita* is based on the famous words of the *navi* Chabakuk "צדיק באמונתו יחי" (צדיק באמונתו יחי), often interpreted to mean "a *tzaddik* lives with his *emunah*." But the early Chassidic leaders taught to read the word "יחי" (*yichye*) differently—*יחיי* (*yichaye*). Now the *possuk* reads "a *tzaddik* enlivens (others) with his *emunah*." According to this doctrine, all that a Yid needs for his relationship with the *Aibershter* and a healthy Yiddishkeit is simply to believe and cleave to a *tzaddik*, and the *tzaddik's emunah* will rouse his heart and soul.⁸⁶

In a letter to Reb Avraham, the Alter Rebbe firmly defended his position.⁸⁷ He was being true to the path of the Baal Shem Tov and the Maggid, he argued, and the Tanya's approach is absolutely vital to the spiritual health of every Yid.

To illustrate his position, the Alter Rebbe employed the phenomenon the Gemara speaks of, "a thief at the entrance of his tunnel prays to Hashem." The scenario is an absolute absurdity; the thief believes in Hashem and is even turning to Him in prayer, but at that very

moment he is about to break into a home, and is even potentially prepared to murder if need be! It is a total contradiction!

Yet this is the reality. One can believe in Hashem, but if that belief is not deep and palpable, then it risks remaining aloof. It may not be enough when it is perhaps needed most.

This is why it is critical for every Yid to have his own *emunah* to hold onto; a superficial faith won't successfully translate into something concrete. To have a real relationship with the *Aibershter*, one that translates into palpable emotions, one needs to be *misbonen*, to contemplate on these ideas on his own, and indeed make his *emunah* his own.

Thus, the Alter Rebbe understood the words of Chabakuk literally. It is an absolute imperative: צדיק באמונתו יחי—every Yid must live with his own *emunah*.⁸⁸

Notably, Reb Levi Yitzchok of Berditchev, one of the most esteemed of *talmidei haMaggid*, came to the Alter Rebbe's defense. "I am shocked to hear that you attacked the actions of the Rebbe, claiming that it is not faithful to the path of the Maggid," writes Reb Levi Yitzchok in a letter to Reb Avraham, arguing that the Alter Rebbe's *derech* is in fact the very approach of the Maggid and the correct approach of the Torah. "If only all the Rebbes would lead in this fashion. Anyone who does not is not following the path of our teacher the Maggid, and anyone who criticizes this path is as if he is criticizing our Rebbe the Maggid, *chas veshalom*."⁸⁹

Other Chassidic Rebbes also got involved, many taking Reb Avraham's side, and the *machlokes* persisted for a few years, causing great anguish to the Alter Rebbe.⁹⁰

The Alter Rebbe later reflected on this *machlokes*: "I have no resentment that he wrote publicly about this before writing privately to me; for this was not a dispute over money, rather a dispute over spiritual matters. But what fault do I have? We both stood and heard Chassidus from our Rebbe, Reb Menachem Mendel Vitebsker. When we left, I understood it one way and they understood it differently. When Moshiach arrives we will debate the truth before him, and I believe that I will be proven correct."⁹¹

Eventually Reb Avraham backed down, writing publicly that the *machlokes* was over. But a short while later it flared back up.

It was at this point that the split between *Chassidus haklolis* and *Chassidus Chabad* began.⁹²



THE FINAL CHALLENGE AND VICTORY

In the midst of this internal *machlokes*, a different challenge was on the rise.

As we've seen above, the Alter Rebbe placed himself in grave peril by this unprecedented revelation.⁹³ For almost two consecutive years, from when the Tanya was published, the Satan was challenging the Alter Rebbe.⁹⁴

The Alter Rebbe accepted upon himself the danger involved, even if it would entail death, so long as his *sefer* would be accepted amongst the Jewish people and successfully add in the knowledge of Hashem and *yiras Shamayim*.

This spiritual challenge was manifested in the form

of physical adversity, and following a string of libelous reports brought forth to the Czarist regime by *misnagdim*, the Alter Rebbe was arrested on Isru Chag Sukkos, 5559* (תקנ"ט).

The entire period of his arrest was extremely severe. The Alter Rebbe was seized in a black wagon, an ominous signal that the arrestee is facing the death penalty.

While in his cell, the Baal Shem Tov and Mezritcher Maggid came from the "World of Truth" to visit the Alter Rebbe. "Why do I deserve this?" asked the Alter Rebbe. "What do they demand of me?"

"This is a heavenly *kitrug*, for you revealed and are openly teaching Chassidus," they responded.

"Does this mean that when I am released I must stop?" asked the Alter Rebbe.

"No," they responded. "Since you started, you must

1 *Sefer Hasichos Kayitz* 5700, p. 115; *Sefer Hasichos* 5705, p. 16.

2 *Poras Yosef*, p. 128a; *Keser Shem Tov* (Kehot, 5764), pp. 4-5.

3 *Bais Rebbe*, ch. 27, footnote. See *Sefer Hamaamarim* 5717, pp. 236-237.

4 *Ramach Osiyos*, 218.

5 *Sefer Hasichos* 5705, pp. 127-128.

6 *Sefer Hasichos* 5705, p. 132.

7 For the detailed account of the Alter Rebbe's travels to Mezritch and deliberations if to stay, see *Sefer Hasichos* 5708, pp. 195-198.

8 *Ibid.*; *Sefer Hasichos* 5700, p. 160

9 *Bais Rebbe*, ch. 2; *Sefer Hasichos Kayitz* 5700, p. 171.

10 *Hayom Yom, Shalshelas Haychas*. The Alter Rebbe first started developing Chassidus Chabad as young as 13 years old, see *Sefer Hasichos Kayitz* 5700, p. 79.

11 *Sefer Hasichos* 5705, p. 132.

12 *Hayom Yom, Shalshelas Haychas*.

13 *Sefer Hasichos* 5680-5687, p. 231.

14 *Hatomim*, vol. 2, p. 50 [144]; *Sefer Hasichos* 5680-5687, p. 231.

15 *Toras Menachem Hisvaaduyos*, vol. 9 p. 51.

16 *Hayom Yom*, 6 Adar II.

17 *Sefer Hasichos* 5680-5687, p. 228; *Likkutei Dibburim*, vol. 2, pp. 207a-207b; vol. 4 pp. 513b-514a. *Igros Kodesh Admor Moharayatz*, vol. 14 p. 14. See the letter of Reb Aharon Strasheler (Horowitz), one of the most esteemed talmidim of the Alter Rebbe, *Migdal Oz*, p. 629; *Mibeis Hagnazim*, p. 14.

18 See *Tanya, Igeres Hakodesh*, 11 and 22.

19 *Likkutei Amarim-Tanya, Hakdamas Hamelaket*, p. 4a; *Hayom Yom*, 6 Adar II; *Sefer Hasichos* 5708, p. 264.

20 *Sefer Hasichos* 5703, p. 59.

21 *Sefer Hasichos* 5708, pp. 263-264.

22 See *Toldos Chabad BeRussia HaTzaaris*, ch. 11.

23 See *Igros Kodesh Admur Hazaken*, pp. 485ff.

24 *Igros Kodesh Admur Hazaken*, p. 486.

25 Summer 5588, *Igros Kodesh Admur Hazaken*, pp. 490-491.

26 *Igros Kodesh Admur Hazaken*, p. 340; pp. 487-489.

27 See the Alter Rebbe's written testimony from his first arrest in 5559, *Igros Kodesh Admur Hazaken*, p. 219.

28 *Likkutei Dibburim*, vol. 3 pp. 259b-260a.

29 *Sefer Hasichos* 5680-5687, p. 231. The years 5558-5562 were especially strong years of growth. *Likkutei Dibburim*, vol. 1 p. 40b-41a.

30 *Igros Kodesh Admur Hazaken*, pp. 114-115.

31 *Igros Kodesh Admur Hazaken*, pp. 111-118.

32 These are the primary reasons for writing the Tanya given by the Alter Rebbe in the *Hakdamas Hamelaket*. *Likkutei Amarim-Tanya*, p. 4a.

33 *Igros Kodesh Admur Hazaken*, p. 112.

34 *Hatomim*, vol. 2, p. 32 [126]. It is unclear when these *takanos* were originally instituted, see *Toldos Chabad BeRussia HaTzaaris*, p. 35.

35 *Igros Kodesh Admur Hazaken*, pp. 102-103; 144-146. For an overview of the *Takanos Liozna*, see *Toldos Chabad BeRussia HaTzaaris*, ch. 12.

36 *Sefer Hasichos* 5703, p. 23. See, however, *Igros Kodesh Admur Moharayatz*, vol. 4 p. 274, where it gives the date summer 5552 (תקנ"ב).

37 *Igros Kodesh Admur Moharayatz*, vol. 4 p. 274; *Hayom Yom*, 6 Adar II.

38 *Likkutei Amarim--Tanya*, p. 4a.

39 *Toras Shalom-Sefer Hasichos*, p. 86.

40 *Likkutei Sichos*, vol. 4, p. 1212; *Igros Kodesh Admur Moharayatz*, vol. 17 pp. 74-75.

41 *Igros Kodesh*, vol. 5 p. 295.

42 Introduction of *Avodas Hakodesh* by Reb Aharon Strasheler (Horowitz).

43 *Sefer Hasichos* 5703, p. 23; p. 59.

44 *Hatomim*, vol. 2, p. 46 [140].

45 *Igros Kodesh*, vol. 9 p. 232; *Toras Menachem—Hisvaaduyos*, vol. 32 p. 342. The Rebbe was emotional while sharing this story.

46 *Toras Shalom—Sefer Hasichos*, pp. 55-56.

47 See *Sefer Hasichos Kayitz* 5700, p. 39; p. 64; p. 65. *Likkutei Dibburim*, vol. 4 p. 666b. *Likkutei Dibburim*, vol. 1 p. 41a; 43a; *Sefer Hasichos* 5701, p. 146.

48 *Likkutei Dibburim*, vol. 4 p. 666a; 667b. *Sefer Hasichos Kayitz* 5700, p. 40.

continue. And to the contrary, when you are released you must teach even more Chassidus.”⁹⁵

The arrest lasted for 53 days, corresponding to the 53 *perakim* of Tanya. During that time, the Alter Rebbe was interrogated on many aspects of his leadership and teachings, including on teachings in the Tanya.

Finally, on Yud-Tes Kislev, the joyous news arrived: the Alter Rebbe was to be released! Hundreds of Chassidim came to S. Petersburg to be in the Rebbe’s presence for the celebration. Later that evening, on the eve of Chof Kislev, the Alter Rebbe was finally fully free and back with the Chassidim.

“It was the two years that the Tanya had infused a *chayus* in the Torah and *avodah* of Chassidim that saved me from death,” the Alter Rebbe said upon his release. “The millions of angels created from the words and letters of Tanya, the teachings of my holy Rebbes,

interceded to bring about this rightful result.”

The entire affair was deeper than a mere unsuccessful libel attempt. It was a spiritual assault on the *shita* of the Alter Rebbe. And accordingly, the ensuing victory was a total vindication for the path of Chassidus Chabad, blazing the way for the valiant *hafatzas hamaayanos* in the years to come.

Upon his release from imprisonment, the Alter Rebbe told his grandson, the Tzemach Tzedek: “My Rebbe the Maggid told me in the name of the Baal Shem Tov that I will face tremendous difficulties and opposition for the path of Chassidus. But if I will endure the physical and spiritual agony, then I will succeed in my holy path for generations, until Hashem will gather the Jewish people from the four corners of the globe through our righteous Moshiach.”⁹⁶ **T**

49 *Likkutei Dibburim*, vol. 4 p. 666aff. *Likkutei Dibburim*, vol. 1 pp. 41a-41b.

50 *Sefer Hasichos Kayitz* 5700, p. 40.

51 *Likkutei Dibburim*, vol. 1 pp. 43a-43b.

52 *Sefer Hasichos* 5708, pp. 256-257.

53 *Sefer Hasichos* 5703, p. 23; *Hayom Yom*, 9 Kislev.

54 See the original version of this letter as printed in *Igros Kodesh Admur Hazaken* (5772), p. 161.

55 *Likkutei Biurim B’sefar Hatanya*, vol. 1 p. 9. See *Likkutei Sichos*, vol. 26 p. 38.

56 See *Likkutei Amarim—Mahadura Kama* (Kehot, 5741). There were also variations in the division of chapters, see the listing of *Dfusei Tanya, Likkutei Amarim—Tanya*.

57 *Sefer Hasichos* 5708, p. 256.

58 See the *Pesach Davar* to the *Mafteichos*, written by the Rebbe, printed at the end of *Tanya*, p. 180.

59 *Tanya*, 4b.

60 *Sefer Hasichos* 5680-5687, p. 231.

61 *Sefer Hasichos* 5708, p. 257. A copy from this printing is in the Rebbe’s library, #40556.

62 *Likkutei Amarim—Tanya*, 2a.

63 *Igros Kodesh Admor Moharayat*, vol. 4 p. 264.

64 *Ibid.* p. 265. See also *Sefer Hasichos* 5703, p. 23, on the significance of the number 53 *perakim* of Tanya.

65 For more on the addition of these three sections, see *Toras Chabad—Bibliography* (Kehot, 5741), vol. 1.

66 *Likkutei Sichos*, vol. 25 pp. 199-200.

67 *Sefer Hasichos* 5708, p. 258; *Igros Kodesh Admor Moharayat*, vol. 4 p. 264.

68 *Ramach Oisiyos*, #219; *Bais Rebbe*, p. 5b.

69 Told over by Reb Itche der Masmid. See *Kfar Chabad magazine*, issue 1209 p. 22; issue 1159 p. 23.

70 *Shiurim B’sefar Hatanya*, vol. 1 p. 46, in the name of Reb Itche der Masmid.

71 *Igros Kodesh Admor Moharayat*, vol. 4 pp. 266-267.

72 *Ramach Oisiyos*, #218; *Bais Rebbe*, ch. 27, footnote

73 *Igros Kodesh Admor Moharayat*, vol. 4 p. 264.

74 See *Ohel Rochel*, vol. 1 p. 176; vol. 2 p. 35, pp. 48-49; vol. 3 pp. 621-622. These are offered as possible reasons why the Alter Rebbe published the Tanya in Slavita and not in Shklov which was closer to Lioznia. See p. 199ff. for discussion on an additional theory, and see *Kfar Chabad Magazine*, issue 1213 and 1214.

75 Haskama of Reb Zushe of Anipoli and the Alter Rebbe’s *Hadamas Hamelaket*. *Likkutei Amarim—Tanya*, p. 2b; 4b.

76 *Igros Kodesh Admor Moharayat*, vol. 4 p. 264.

77 *Reishis Chochmah, Shaar Hayirah*, ch. 15.

78 *Ramach Oisiyos*, #551.

It is only in the most recent decades that it has become accepted and common to print *sefarim* in מרובעות. See

Sefer Hasichos 5749, vol. 2 p. 431.

79 *Igros Kodesh Admor Moharayat*, vol. 4 p. 262.

80 *Mishlei*, 19:21.

81 *Brachos* 60b.

82 *Halekach V’Halibuv* (5776 ed.), vol. 2 p. 197.

83 *Sefer Hasichos* 5708, p. 258. See the listing of *Dfusei Tanya* towards the end of *Sefer Hatanya*, p. 203a.

84 *Sichos Kodesh* 5738 vol. 2, p. 466.

85 *Tanya*, ch. 31.

86 See *Likkutei Dibburim* vol. 1, 141b, et. al.

87 Unfortunately, this letter is no longer extant. We only know of its content from a different letter from the Alter Rebbe, where he summarizes the *machlokes* with Reb Avraham, *Igros Kodesh Admur Hazaken*, p. 342.

88 *Likkutei Amarim—Tanya*, ch. 33.

89 *Igros Kodesh Admor Hazaken*, p. 508.

90 *Sichos Kodesh* 5691, p. 174.

91 *Yagdil Torah*, issue 68 p. 51.

92 For an overview of the relationship between the Alter Rebbe and Reb Avraham Kalisker, see *Toldos Chabad B’Eretz Hakodesh*, p. 23ff.

93 *Sefer Hasichos* 5703, p. 59.

94 *Igros Kodesh Admor Moharayat*, vol. 4 p. 264.

95 *Bais Rebbe*, ch. 16, footnote.

96 *Sefer Hasichos* 5708, p. 196.

