

Timely Titles

לזכות בנינו ובנותינו
ומשפחתם שיחיו
להצלחה רבה בכל העינים

נדפס ע"י
הרה"ת ר' יוסף יעקב וזוגתו
מרת מלכה בינה שיחיו
מאראס
בורני, טעקסאס

SEFER HAKAN

ספר הקן

קובץ מאמרים על אדמו"ר הזקן
רבי שניאור זלמן מלאדי
למלאות ק"ן שנה להסתלקותו

יצא לאור ע"י יחוגי חן- למשנת חב"ד
בהוצאת יקרית-ספר- בע"מ. ירושלים



The year 5723* was pervaded with a particular theme. It was 150 years since the *histalkus* of the Alter Rebbe on Chof-Daled Teves 5573*, and the Rebbe relentlessly called attention to the significance of this milestone. Dubbed "Shnas HaKan" (kuf-nun = 150), 5723* became known as the year of the Alter Rebbe. As such, many initiatives were launched to mark this momentous anniversary. One iconic example is the commemorative journal; Sefer HaKan.

Counting

anniversaries can be a very important thing. A round number denotes the completion of a cycle and fifty years mark the end of a distinct period. Thus, 150 years is considered especially significant, with the cumulative power of three jubilee eras reinforcing its importance.

On these auspicious occasions, the Rebbe would urge Chassidim to observe the anniversary and mark it through positive actions and accomplishments, often with some symbolism that relates to the particular anniversary.

Naturally, the year 5723* was a fruitful year in this regard, with many initiatives launched to commemorate the Alter Rebbe. The Rebbe encouraged Chassidim to assiduously study portions of the Alter Rebbe's Torah, and together they completed both the Tanya and Shulchan Aruch. They resolved to study Torah for an extra 150 hours, gave tzedakah in increments of 150, and many other admirable achievements.

One particularly remarkable initiative originated in a quaint club in Jerusalem. Spearheaded by Zalman Shazar, a group of like-minded intellectuals with a passion for Chassidus decided to pay homage to the Alter Rebbe and produce a memorial work that is Sefer HaKan.



OVERVIEW



Sefer HaKan is composed of 14 scholarly essays, each one focused on a different aspect of the Alter Rebbe's life, personality, and teachings. It opens with a foreword from Zalman Shazar, and is supplemented by two appendices and a bibliography.

👉 **Baal HaTanya U'Mehus Chassidus Chabad:** Copied from then-unpublished manuscripts, this essay is a brief biography of the Alter Rebbe and a primer to the essential tenets of Chabad Chassidus by Rabbi Avrohom Chein¹. In it he writes: Since the times of the Rambam there was never such a storied and multifaceted character as the Alter Rebbe. He was one whose entire life was sublime passion to Hashem, Yidden, and all of Hashem's creations.

👉 **Biurim L'Sefer HaTanya:** Published here for the first time is an excerpt of a composition that addresses difficulties in the beginning of Sefer HaTanya and resolves them with explanations from Chassidus. It had recently been discovered at the time in a handwritten manuscript and attributed to the Tzemach Tzedek.

👉 **Gilui V'Kisui B'Shitas Rabbeinu Hazaken:** An essay on revelation and concealment in the Alter

Rebbe's approach to the dissemination of Chassidus by Rabbi Moshe Aryeh Leib Shapiro², in which he proposes that the Alter Rebbe exposed the true nature of Chassidus (thus disarming and refuting the allegations of its opponents) and simultaneously concealed it through teaching in a grounded and comprehensible way.

👉 **Biurim B'Divrei Shulchan Aruch L'Admur Hazaken:** A collection of nine scholarly analyses of selected passages from the Alter Rebbe's seminal halachic work, the Shulchan Aruch, by Rabbi Dov Eliezerov.

👉 **Chabad Sheb'Shitas Chabad:** As it was the Alter Rebbe who innovated the identity of "Chabad," Rabbi Adin (Even-Yisroel) Steinsaltz submitted an in-depth essay exploring the makeup of *chochmah*, *binah*, and *da'as* the way they are coded in the human psyche and their spiritual parallels in Kabbalah.

👉 **Iggeres Admur Hazaken 'U'Tzedakah K'Nachal Eisan':** A piece by Chaim Liberman that provides background to the compilation of Iggeres Hakodesh of Tanya, and makes some important clarifications and corrections regarding the letter "U'Tzedakah K'Nachal Eisan" (Tanya pg. 321).

👉 **HaRebbi V'Haniggun:** An essay on the role of song and *neginah* in Chabad and the 10 *niggunim* of the Alter Rebbe, most notably the '*Daled Bavos*,' by Rabbi Shmuel Zalmanov.

👉 **Kavana U'Tefillah B'Mishnaso Shel Rebbi Shneur Zalman Mi'Liadi:** An analysis of the Alter Rebbe's understanding of *tefillah* and its requisite *kavana* (mindfulness) by Dr. Nissan Mindel.

👉 **Maamarei Admur Hazaken:** Another essay by Rabbi Adin (Even-Yisroel) Steinsaltz, wherein he charts the evolution of the Alter Rebbe's literary output and compares various works to contextualize them. This essay was written in light of the then-recent publication of two new collections of *maamarim*, "Maamarei Admur Hazaken–Hanachos Harav Pinchas (M'Shklov)" and "Maamarei Admur Hazaken–Es'halech Liozna," as they provide novel insight into

the structure and development of the Alter Rebbe's *maamarim*.

👉 **Oisvos Mesapros:** After examining a sample of the Alter Rebbe's handwriting, Ruth Zucker, an expert graphologist, provided a detailed character analysis of the Alter Rebbe. What emerges is a fascinating portrait of the Alter Rebbe from an objective outsider's perspective. Originally written in English, her report was translated into Hebrew by Zalman Shazar. (See sidebar "A Leaf From The Book.")

👉 **Harav Rabbi Shneur Zalman Mechadesh Hadrush:** An essay by Israeli author Eliezer Steinman where he posits that the Alter Rebbe revolutionized a new approach to preaching and pedagogy; instead of shunning the practice he embraced it and brought it to new frontiers.

👉 **Hatrumos Hapsichologiyos Shel Baal Hatanya:** A look at Sefer HaTanya through the lens of psychology and the Alter Rebbe's contributions to the field, by Zalman Schachter.

👉 **Gvulos HaHakarah B'Toras HaRav M'Liadi:** An essay on the classification of abstract and esoteric concepts in the Alter Rebbe's Torah by Dr. Amos Funkenstein.

👉 **Appendix A. Bizchus Artzenu Hakedosha:** A chapter in history about the early migration of Chassidim to Eretz Yisroel and the events which led to the inception of Colel Chabad, by Rabbi Chanoch Glitzenstein.

👉 **Appendix B. Al Admur Hazaken:** Several selections from the memoirs of the Wilensky-Gershuni family about the Alter Rebbe, by Miriam Yalan-Shteklis.

👉 **Bibliography:** Compiled by Avraham Meir Habermann, this extensive list (252 citations) records every work in the Alter Rebbe's canon as well as works about him.

1. A son of the famous Chossid, Reb Dovid Tzvi ("Radatz") Chein.

2. Rosh Yeshivah of Toras Emes, and Maggid Shiur of "Chugei Chein".

BACKGROUND

Every week, an eclectic group of people would gather in the home of Reb Avrohom Chein in Rechavia (Yerushalayim). It all began with a Tanya shiur that rapidly gained renown and attracted members of the literary and Jewish intellectual elite. Poets, professors, and politicians would convene weekly to study Chassidus with Reb Avrohom. Of notable mention is Zalman Shazar, one of the founding members and a regular participant, even while he served as president of the country.

After Reb Avrohom's passing in 5718*, Rabbi Shlomo Yosef Zevin was chosen to lead the learning. To honor the founder, Reb Avrohom, the shiurim were continued in his home, and the group rebranded themselves as "Chugei Chein L'Mishnas Chabad" (The Chein Society For Chabad Thought). When Rabbi Zevin became too preoccupied with his project of Encyclopedia Talmudit, he passed the mantle to Rabbi Adin (Even-Yisroel) Steinsaltz. Under Rabbi Steinsaltz's expert tutelage, the society flourished and later relocated its headquarters to Shazar's residence. Mr. Shazar would frequently correspond with the Rebbe about the society, usually reporting what they had learned and seeking advice as to which topics they should study.

When the Rebbe began to promote the 150th *hilula* of the Alter Rebbe, the society also wished to join in with a project of their own. A suggestion was raised to produce a commemorative journal containing academic essays about the Alter Rebbe submitted by the finest writers and thinkers of the time and have it published under the auspices of the esteemed "Chugei Chein L'Mishnas Chabad."

When Mr. Shazar informed the Rebbe about this idea, the Rebbe responded in a letter: "You are correct in assuming that I would be satisfied to hear about this; in fact, I am more than pleased." The Rebbe then expressed his concern that all of the material should be befitting of the publication and reflect the Torah and values of the Alter Rebbe accordingly. The Rebbe concluded: "This way, I will be able to formally express my satisfaction in public, and not only in our private correspondence."

Rabbi Steinsaltz was appointed to oversee the project, and he dutifully carried out his task. When he asked the Rebbe to contribute and write something for the *sefer*, the Rebbe declined and explained: "If I were to write something for the *sefer*, it will be interpreted as if I approve of everything written in the book and it must be studied by Chassidim and Temimim alike."

Since several of the contributors were not fully observant and did not possess Torah values, the Rebbe was reluctant to formally endorse everything written in the book. At the same

SIMILAR WORKS

Throughout various anniversaries of the Alter Rebbe, similar milestone works have been published:

- In 5673, Reb Chaim Eliezer Bichovsky and Reb Chaim Meir Hillman (author of *Beis Rebbi*³), published a book to commemorate 100 years since the passing of the Alter Rebbe. Titled "Me'ah She'arim," it contains a selection of 100 letters and maamarim that were not previously available.
- In 5705, the Friediker Rebbe commissioned Rabbi Yitzchak Avigdor Orenstein and Rabbi Shlomo Leib Eliezerov to publish a book marking 200 years since the birth of the Alter Rebbe. Unfortunately, although they collected a significant amount of material, the book was never published, likely due to the untimely passing of Rabbi Orenstein.

time, it is clear that the Rebbe supported and encouraged the project overall.

One of the most groundbreaking features of the book is the graphologist's analysis of the Alter Rebbe's handwriting (see sidebar "A Leaf From The Book"). In a letter to Mr. Shazar in 5719*, the Rebbe expressed his amazement at the results: "Had I not known that the graphologist wasn't at all familiar with the Alter Rebbe, and if I would not know you personally, I would not have believed this could be possible." The Rebbe also expressed his regret that he had neglected to suggest that they use a different sample of the Alter Rebbe's handwriting from which more can be gleaned about his character⁴.

Although *Sefer HaKan* was originally intended to be completed that year, for some reason it was delayed by several years. Finally, in 5729*, the completed *sefer* was released, more than five years after its inception. It was eagerly received by many, and the vast spectrum of contributors made a great impression of the unanimous admiration for the Alter Rebbe.

3. See Derher Cheshvan 5783 - "Timely Titles - Beis Rebbi".

4. The sample used in the study was from a famous letter of the Alter Rebbe, while the Rebbe now recalled a facsimile of a lengthy halachic responsa that was included in a certain edition of the Alter Rebbe's *Shulchan Aruch*. Incidentally, the sample picture that accompanies the article appears to be from the *Mahadurah Kama* (first edition) of Tanya, which is not, in fact, the handwriting of the Alter Rebbe.

A LEAF FROM THE BOOK

OISYOS MESAPROS
(THE LETTERS RECOUNT)

A GRAPHOLOGICAL ANALYSIS OF THE ALTER REBBE'S HANDWRITING

Presented with this manuscript, a graphologist would find himself in quite a predicament. He will be utterly stymied if he were to attempt to capture the spirit of the character that emerges from these letters, as there are no words in the modern dictionary that can do it justice, especially considering the vast distance in time, mentality, and greatness.

Furthermore, the sample presented is a mere facsimile of a manuscript. As such, this analysis is by no means a full representation of the magnitude of this character.

Upon first impressions, one will discern that this is an immensely great, sublime and mind-boggling figure. One sees intense feelings and admiration for personality and individualism, but as strong as it is—it is still restrained by a certain reverent awe before transcendental forces. It seems that the author was able to tolerate a certain duality and balance two conflicting ambitions, the tension of which would bring a lesser person to the brink of insanity.

אותיות מספרות
חקר גרפולוגי על כתיבת יד האדמו"ר הזקן

מאת
רות צוקר

הגרשולוג העומד בפני כתיבת יד מופלאה זו רואה את עצמו במטוכה רבה, ואינו יודע איך למצוא במילינו המודרני את המונחים ההולמים כדי לתאר כראוי את האישיות המתגלית מתוך האותיות של הפקסימילית הנחקרת. בשל המרחק העצום של מנטליות, של זמן ושל ממדי הגדלות, וקושי נוסף באנליות, הוא המחסור בחומר כחוב. כל המחקר הנוכחי בנוי לא על מקור כי אם על צילום של תעודה. על כן אם אי אפשר יהיה להקיף את כל גדלותה של אישיות הכותב, ישמחו נא הדברים האלה מעין הסבר והתנצלות.

הרושם הראשון המתקבל מתוך ציון בכתיבת היד הוא כי לפניך דמות עצומה, נשגבה, מוזעזת, מתגלית התפעלות והערצה עזה לאישיות, שהיתה איתנה מאד ומסוגלה להיות תמיד נחונה תחת השפעת יראת הכבוד בפני השראת כוחות טרנסצנדנטליים. המחבר, כנראה, היה מסוגל להתייבב בפני התמודדות של שתי השאיפות המקבילות, ששררו בתור נפש, התמודדות שהיתה אולי מביאה אדם קטן הימנע, לידי טרוף הדעת.

השאיפה האחת — לפתח את כל חושיו, ואת כל חיוניותו האישית והפיסית לכוון רב ושלם, עד שישמשו לו בסיס מוצק ואיחן.

אברהם וועזען אסן לא מוסר בקריקט יבאמין
לקרן של זל אסן אצ נפיק אטוב נעם מוסר
אסן א חוס, אמוס ציינן קרעין הוציק א
אלא איהו געל בקיוטו ולא אסוב אסן נקרא
צייק יצוד נעל ומואל אצ נחלש נש אהבא א
אויק הבלג אסן נקרא צייק אמוס עשיר :

כתב ידו של אדמו"ר הזקן, כפל ה"תניא"

The first ambition – is to develop all of his faculties and his personal and physical capabilities to their maximum strength, until they serve as a solid foundation for him. (Not continued - ed.)

TRANSLATOR'S NOTE

בתוך אישיותו המבוגרת של המחבר, לא היה יותר כל צורך להתמודד עם הרצונות, אבל ההתייחסות נגד ההתנגדות מבחוק, נשארה לו כנראה בכל תקפה. אישיותו של המחבר היתה איתנה למדי כדי שלא להיכנע בפני כל העולם שבחוץ.

כתיבת היד, לפי טיבה, אינה יכולה לפתור את החידה: מה היה בקרבו גדול ממה — רצונו להעניק משלו לאחרים, לתת לאחרים מחויבותיו ומאצילות התבוננותו התלהבותית — או סגולתו המופלאה שכבש לו, להקדיש את עצמו במידה אין סופית לאין סוף עצמו.

מאת המתרגם

גברת רות צוקר, מחברת הנתוח הגרפולוגי הוזה של כתיבת יד האדמו"ר הוקן ר' ש"ן מלאדי, הגה הוקרת שחוות דעתה שמשו שנים רבות יסוד להכרעות בתי דין ובתי משפט בישראל. היא למדה את תורת הגרפולוגיה מפי הפרופסור ג. א. מאנגאט, נשיא ארגון הגרפולוגים בניג'יבה שבשוויץ, ואחדים ממחקריה הגרפולוגיים על סופרים, חדשים גם ישנים, נתפרסמו בירחונים מקצועיים בלועזית וקנו להם שם.

כאשר בקשתי אותה לערוך נתוח גרפולוגי זה, עוד לא ידעה עברית כלל, מלבד צורת האותיות בלבד ולא הכינה את פירוש המלים. כמו כן בחנתי אותה יפה ונוכחתי כי לא היה לה או כל מושג על אישיותו של האדמו"ר הוקן, לא על תולדותיו ולא על תפקידו בעולם הרוחני של היהדות. כל כתיבתה זאת לא היתה אלא על יסוד נתוח האותיות בלבד ולא סיפרה אלא את אשר סיפרו לה האותיות.

המחקר בעשה על יסוד צלום של כתיבת יד אויטנטי, שקבלתי לצורך זה מידי האדמו"ר רמ"מ שניאורסון שליט"א, שבם קרא את הנתוח הוזה והסכים לפרסמו. בשעת תרגומי את מחקרה מאנגלית לעברית, לא נסיתי להפש למונחים שלה לברשים המקובלים בספרות החסידות, אלא בזהרתי יותר, שהמונחים ישארו כפשטותם, כפי שהיא השתמשה בהם.

ש"ן ש.

Mrs. Ruth Zucker, the author of this graphological analysis of the Alter Rebbe's handwriting, is a researcher whose opinion has served as a basis for many court rulings in Israel. She learned the theory of graphology from Professor G. A. Magnat, president of the Association of Graphologists in Geneva, Switzerland, and some of her graphological studies on writers were published in academic journals, earning her much renown.

When I asked her to conduct this graphological analysis, she did not know any Hebrew at all. She could only recognize the shape of the letters, but did not understand the meaning of the words. I also evaluated her carefully and ascertained that she knew nothing of the Alter Rebbe, neither his history nor about the significance of his role in the Jewish world. All of her writing was based only on the analysis of the letters and she only related what she was told by the letters.

The research was done on the basis of a photograph of an authentic manuscript, which I received for this purpose from the Lubavitcher Rebbe, who also read this analysis and agreed to publish it.

When I translated her research from English to Hebrew, I did not try to express her ideas in terminologies used in Chassidic literature, rather I was careful that the terms retain their basic meaning, as she used them.

Shneur Zalman Shazar