

# The Basics of Chassidus

A Comprehensive Anthology  
of Chabad Thought

A CHAPTER FROM VOLUME 1

## CHABAD: Its Origins, Principles, and Purpose

RABBI NISSAN DOVID DUBOV  
RABBI NAFTOLI HERTZ PEWZNER



## CHAPTER 4

# Chabad

## 1. THE INTELLECTUAL APPROACH

### The Emergence of Chabad

The chassidic movement founded by the Baal Shem Tov grew tremendously under the direction of his student and successor, Rabbi Dov Ber, the Maggid of Mezritch.<sup>1</sup> Rabbi Dov Ber attracted numerous disciples, including many of the greatest Torah scholars of the generation. It was upon his instruction that after his passing many of these disciples went on to begin their own chassidic courts.<sup>2</sup> As a result, while the general philosophy and

---

1. See above p. 000. For a comprehensive biography of Rabbi Dov Ber, refer to *The Great Maggid* by Rabbi Dr. Jacob Immanuel Schochet (Kehot).

2. While there were several dozen key disciples, among the most famous are: Rabbi Aharon (HaGadol) of Karlin, Rabbi Avraham of Kalisk, The Maggid's son Rabbi Avraham the Malach, Rabbi Elimelech of Lizhensk, Rabbi Levi Yitzchok of Berditchev, Rabbi Menachem Mendel of Vitebsk, Rabbi Menachem Nachum of Chernobyl, Rabbi Shlomo of Karlin, Rabbi Shmuel Shmelke of Nikolsburg, Rabbi Pinchas Horwitz, Rabbi Yaakov Yitzchak of Lublin, Rabbi Yehuda Leib Hakohen, Rabbi Yisroel the Maggid of Koznitz,

teachings of the Baal Shem Tov remained, each branch took on specific identity and focus.

Ultimately, the majority of chassidic courts focused on an emotional approach in the service of G-d, along with relying heavily on the *tzaddik* and his Divine service. It was largely perceived that the teachings of *Chassidus* themselves were to remain inaccessible to the average man. Instead, the values of *Chassidus* were to be impressed upon the masses by means of the *tzaddik*'s fervor and his connection to these lofty teachings.<sup>3</sup>

In contrast, one of the foremost students of the Maggid, Rabbi Schneur Zalman of Liadi,<sup>4</sup> blazed a new path in *Chassidus*, that of *Chabad*,<sup>5</sup> namely the intellectual approach. While the core

Rabbi Zusha of Anipoli, and Rabbi Shneur Zalman of Liadi. For a more complete listing see *The Great Maggid* (Kehot) p. 238

3. See *Likkutei Dibburim*, Vol. 1, p. 141a.

4. Rabbi Schneur Zalman was born on the 18th of Elul (which is also the birthday of the Baal Shem Tov), in the year 5505/1745, to his parents, Rabbi Baruch, a clandestine student of the Baal Shem Tov and direct descendent of the Maharal, and his mother, the scholarly Rebbetzin Rivkah. In 5520/1760, Rabbi Schneur Zalman married Rebbetzin Sterna, the daughter of Rabbi Yehudah Leib Segal of Vitebsk, and they were blessed with three sons and three daughters.

While the Baal Shem Tov was intimately involved with every element of his birth and education, he instructed that the child was not to be directly exposed to *Chassidus*, instead, he instructed his disciple and future successor, the Maggid of Mezritch, how to guide Rabbi Shneur Zalman when he would arrive to *Chassidus* on his own accord. Once Rabbi Schneur Zalman did make his way to the Maggid at the age of eighteen, he became the youngest student in the Maggid's inner circle. It was when he was barely twenty-five years old that the Maggid commissioned him to re-codify the *Shulchan Aruch*. He tasked him with organizing the laws recorded in the *Shulchan Aruch* and later authorities in concise language, providing their reasonings, as well as arbitrating when necessary to reach the proper halachic verdict. Despite his youth, this revolutionary work became known authoritatively as the *Rav's Shulchan Aruch*.

Rabbi Schneur Zalman passed on in the town of Piyena on 24 Teves, 5573/ 1812 and is interred in Haditch, Ukraine. For a brief biographical outline of the Alter Rebbe's life, as well as that of the succeeding *Chabad* Rebbeim, see the introduction to *Hayom Yom*.

5. *Chabad* is an acronym for *chochmah*, *binah*, and *daas* (literally translated as "wisdom," "understanding," and "knowledge"), which are the three intellectual capacities related to recognition, appreciation, and acquisition of an idea. These mental functions are also parallel to the first three supernal *sefiros*. This intellectual approach to Divine service directly contrasts with the method of other disciples of Rabbi Dov Ber, who taught a more heartfelt approach. This latter path is also known by the term *Chagas*, an acronym for *chessed*, *gevurah*, and *tiferes* (literally translated as "kindness," "severity," and "beauty"), which are the primary emotional attributes and correspond to the first three of the seven emotive *sefiros*.

principles of *Chassidus* are inherently soulful, and thus the human intellect is not conditioned to comprehend them,<sup>6</sup> Rabbi Schneur Zalman taught these very chassidic concepts in a manner which can be perceived and appreciated by the intellectual mind. With this unique approach, Rabbi Schneur Zalman made these inner teachings of the Torah accessible to all, even those of average intelligence.<sup>7</sup>

Rabbi Schneur Zalman,<sup>8</sup> also known as the Alter Rebbe,<sup>9</sup> thus began the chain of the seven Rebbeim<sup>10</sup> of *Chabad*, all of whom expounded upon the Alter Rebbe's teachings and ideals, further developing *Chassidus Chabad*.

Rabbi Schneur Zalman taught that every Jew is intrinsically bound with G-d, to the point that a Jew does not want to, nor

6. Concepts that are key to *Chassidus*, such as the true character of the soul, the nature of G-d's bond with each Jew, G-d's omnipresence and its relevance to daily life, all transcend the human framework of comprehension.

7. There are those who study *Chassidus* but maintain that it is too lofty for them to fully understand. However, the Torah was not given to angels and every part of Torah has been revealed for a purpose, therefore one has the ability to study it.

This applies even more to *pnimiyus haTorah*, the "soul" of the Torah, which also energizes the study of *nigleh*, the revealed aspects of the Torah. One who is struggling to understand *Chassidus* must apply the principle that, "If you toil, you will succeed," (see *Megillah*, 6b), meaning that true application and perseverance will ultimately bear fruit and one should not be distracted by the excuses of the *yetzer hara*. See *Igros Kodesh*, Vol. 11, p. 18.

8. The Baal Shem Tov expounded on the name of the Alter Rebbe soon after his birth saying that it would represent his life's mission and accomplishment. He explained the name Schneur to be a composite of two words: *Shnei*, meaning two, and *ohr*, meaning light. Ultimately, the Alter Rebbe illuminated the Jewish world with two lights: the light of *nigleh*, by writing the *Shulchan Aruch HaRav*, and the light of *nistar*, by writing the *Tanya*. Also, the name Zalman was later explained as having the same letters as *lizman*, connoting time. This indicates that the role of the Alter Rebbe was to draw down the teachings of *Chassidus* into our earthly dimensions of time, space and rational intellect. See *Sefer HaSichos* 5750, Vol. 1, p. 243.

9. This is literally translated as "the elder Rebbe" or "the old Rebbe" given his seniority as the first Rebbe of the *Chabad* dynasty. Notably, the Alter Rebbe is also referred to as *Rabbeinu HaGadol* or "our Great Rebbe."

10. The name 'Rebbe' is an acronym for *Rosh Bnei Yisrael*, head of the Jewish People, (See Rabbi Mordechai Hakohen, 16th century, in *Sifsei Kohen* on *Chumash*, *Shemos* 30:11). See *Tanya*, Ch. 2, where the Alter Rebbe explains how all the souls of a given generation are bound with the head and leader of the generation, who is also known as the *nasi*. See further, Chapter Nine.

can they separate themselves from G-d.<sup>11</sup> As such, he taught that *Chassidus Chabad*, which comprehensibly explores that connection, is not intended for a specific audience, but rather is the birthright of every Jew.<sup>12</sup> In this vein, the Chabad Rebbeim dedicated themselves to the spiritual and physical welfare of Jews, wherever they may be, regardless of their community affiliation or level of observance.

## Comprehending the Divine

A key element in the study of *Chassidus Chabad* is to **comprehend** the study, and obviously to not suffice with merely reciting the words. Although there is a notion that even the recital of the words of the *Zohar* and other Kabbalistic works brings merit to the soul that can profoundly affect a person,<sup>13</sup> nevertheless, in *Chassidus Chabad*, the emphasis is on **comprehension** and explanation of the concepts using models, parables, and examples from the human psyche and experience. Such presentation is well within the reach of our comprehension and is an effective path to understanding metaphysical concepts.<sup>14</sup>

---

11. *Hayom Yom*, 25 Tammuz. In fact, when a Jew does deviate from the path of Divine service, they will most often do so with the self-justification that this must not be detrimental to their Jewish identity, as relinquishing that identity would never be intended. See *Hayom Yom*, 21 Sivan; *Tanya*, Chapter 14.

12. See *Toras Menachem*, Vol. 36, p. 123; *Igros Kodesh, Rebbe Rayatz*, Vol. 10, p. 304.

13. See *Pardes Rimonim* 27:1.

14. It happened once that Rabbi Shmuel, the fourth Lubavitcher Rebbe, took his son and future successor, Rabbi Shalom Dov Ber to visit the spiritual upper worlds by mystical means. When they reached a certain point, Rabbi Shmuel said that from hereon he would continue his ascent alone, and that Rabbi Shalom Dov Ber should wait for him. Rabbi Shalom Dov Ber noticed a certain brightly illuminated area in heaven where a Jew was sitting with closed eyes. Seemingly, this Jew was not a gifted individual and he didn't seem as if he ought to have merited being in such a lofty place. When Rabbi Shmuel returned, Rabbi Shalom Dov Ber asked him about this Jew and Rabbi Shmuel answered that he was a simple Jew who was fluent verbatim in the *Tanya*; during his lifetime, he had recited the words of the *Tanya* by heart constantly. Therefore, he merited to have his eternal rest in such an elevated place; however, his eyes were closed because he hadn't understood what he was saying.

From this incident it is evident that even when one does not comprehend the subject one can amass great merit and thereby gain entry to a great celestial place. Nevertheless, in order to not have to sit there with closed eyes (meaning that one sees but does not understand what they are seeing, and one hears but does not understand what they

The prophet Iyov states: “From my flesh I shall perceive G-d.”<sup>15</sup> This means that the study of human physiology and psychology will allow a person to infer a perception of the Divine realms, since man is made in the image of G-d. Now, although G-d has no “image,”<sup>16</sup> the concept of an image of G-d refers to the Divine creative process, *Seder Hishtalshelus*, which is reflected in the configuration of man’s anatomy and psyche.<sup>17</sup> Therefore, one can explain supernal concepts through the examination of our human characteristics. Such presentation allows even someone who has not attained a spiritually refined state, or does not possess a lofty soul, to understand *pnimiyus haTorah*.<sup>18</sup>

An example: a fundamental teaching of Rabbi Schneur Zalman is that “the mind rules the heart.”<sup>19</sup> Relating to the suppression of negative desires and feelings, he taught that by using the mind, one can guide their emotions to

---

are hearing), it is necessary to toil in one’s study in order to properly comprehend the concepts in *Chassidus* so that one’s eyes and ears are “open.” *Toras Menachem*, Vol. 11, pp. 93-4.

15. Iyov 19:26. According to most commentaries this verse refers to the Divine judgment executed upon Iyov’s body, see however *Ramban* and *Alshich* ad loc.; *Zohar* I, 94a; *Bereishis Rabbah* 48:2.

16. *Devarim* 4:15; *Rambam’s* Thirteen Principles of Faith, Principle 3, *Rambam’s* preface to his commentary on chapter *Chelek* of *Sanhedrin*; *Mishneh Torah*, *HaMada*, *Hilchos Yesodei HaTorah*, 1:8.

17. Notably, it is specifically in Kabbalistic sources which interpret the verse: “From my flesh I shall perceive G-d” as referring to the physical or corporeal element of man as it parallels the Divine (see for example *Eitz Chaim*, *Shaar* 23, Ch. 5), while *Chassidus* interprets the verse in regard to the psychological element of man that is explored in context of understanding the Divine. While knowledge of the physical body and its analogy to the Divine forges a sense of **relatability** to *Seder Hishtalshelus*, on a cognitive level it remains a mere **parallel association**. *Chassidus*, however, by focusing on the human psychological and mental element, which the human mind can understand, allows access to actual understanding of the Divine. See *Toras Shalom — Sefer HaSichos*, p. 113.

18. This is opposed to the study of Kabbalah, which despite the permission granted in recent generations, as explained earlier in Chapter Two, instructions are made that one must first attain a state of spiritual refinement as a prerequisite to its study; see Rabbi Chaim Vital’s second introduction to *Shaar HaHakdamos*. Moreover, those who are best suited for the appreciation of Kabbalah are those whose souls are not tainted by the descent through the process of Creation and retain the state of the world of *Atzilus*; See *Hemshech* 5666 pp. 206, 287 (Kehot 2010), in the name of the *Ramak*.

19. Sourced in *Zohar* III, 224a, see *Tanya*, Chapters 12, 17, 51. See also *Hayom Yom*, 16 Kislev.

conform with, and adapt to, appropriate intellectual ideals.<sup>20</sup>

Now, beyond its relevance to the practical service of G-d, this inborn quality of the human psyche can actually be applied to the comprehension of the Divine itself.<sup>21</sup>

When attempting to understand the process of creation, one may assume that the Divine creative energy simply forces the universe to exist.<sup>22</sup> However, by examining the aforementioned notion that “the mind rules the heart,” a second model of constructive influence can be recognized. The mind does not restrain the heart with authoritarian force; it redirects the heart with gentle impact and education.<sup>23</sup>

We can therefore understand that similarly, in the process of creation there is an element of the supernal “mind” parallel to the gentle domination of the human mind.<sup>24</sup> It is this attribute of the Divine “Mind” that enlivens creation in an attentive manner, giving each creation its distinct space and personality.<sup>25</sup> Without authoritarian coercion, it is in this gentle manner that each creation is granted its unique individuality amongst the grand scheme of existence.<sup>26</sup>

20. Not only can the mind override the heart, but the mind can actually nurture the heart’s emotional composition as well, as a deepened intellectual awareness can replace the negative emotions with positive, and enlist the heart in the service of G-d. See also *Hayom Yom*, 16 Kislev.

21. See *Besha’ah Shehikdimu* 5672, Vol. 1, pp. 5, 90.

22. As can be understood from the verse, *Tehillim*, 33:9 “For He said and it came about,” the passive expression “it came about” denotes that the creative force caused creation in more of an uninvolved, passive manner.

23. See *Besha’ah Shehikdimu* 5672, Vol. 1, p. 90. It is worth mentioning that the power of will, *ratzon*, is also found in the brain, and does wield force over the heart and its temptations. See *Tanya*, Chapter 12: “Every person may, with the power of the will in his brain, restrain himself and control the drive of his heart’s lust, preventing his heart’s desires from finding expression in deed, word, and thought.”

24. As it is stated, *Tehillim*, 104:24 “You have made all [your works] with wisdom.” See also *Chagigah* 12a.

25. See also *Toras Menachem*, *Sefer HaMaamarim Melukat*, Vol. 1, p. 90.

26. Just as the heart ultimately welcomes the mind’s influence, so too, the G-dly energy invested within the creation is appreciated by the creations shaped by His energy. This significantly enhances the inherent sense of joy and gladness to exist that rightfully



Deeper yet, this element of creation, known as *koach ha-poel benifal*, or the invested creative force,<sup>27</sup> informs us of its respective root-source. One can recognize that just as this nurturing theme is found in the process of creation, similarly, there must be a specific, nurturing element within the infinite light of *Ohr Ein Sof*.<sup>28</sup>

Another valuable point to mention: Considering that the study of the Divine is from the human paradigm which is fashioned in the image of G-d, the information is being derived from a reflection of the original, rather than from a distinct foreign entity.<sup>29</sup> This allows for tangible, accessible knowledge of G-d in the most direct manner possible.<sup>30</sup>

## Essential Mitzvos Enhanced by the Wisdom of Chabad

This revolutionary intellectual approach of Rabbi Schneur Zalman was not only monumental in the furtherance of the chasidic movement, it was a significant breakthrough in terms of the performance of several essential *mitzvos* as well.

Among the six constant *mitzvos* listed in *halachah*<sup>31</sup> are the *mitzvos*: To know G-d,<sup>32</sup> to develop a love for G-d, and to fear Him. It is in these *mitzvos* that the ability to intellectually pur-

---

belongs to all creations. For more on the joy to exist, and a relevant interpretation of the statement found in *Rosh Hashanah*, 11a: "All the acts of Creation were created with their consent," see *Toras Menachem* 5747, Vol. 1, pp. 340-342.

27. This concept will be clarified in Volume Two of this series.

28. This element is known as "the light which has relevance to creation," and is in contrast to "the light which reveals His Essence." See references below p. 000, fn. 000. These concepts will also be discussed in Volume Two of this series.

29. See *Tanya*, Chapter 3 where it is emphasized that the ten capacities of the soul are not only corresponding to the ten supernal *sefiros*, instead they are actually a linked descendent of these Divine attributes.

30. This approach of "From my flesh I shall perceive G-d," also allows one to see the human physiology and psychology in a positive light; instead of considering one's physicality as a hindrance to spiritual engagement, it is seen as a sort of telescopic lens to perceive the Divine. See *Likkutei Dibburim*, Vol. 2, p. 266.

31. *Sefer HaChinuch*, introduction; *Mishnah Berurah*, *Biur Halachah* on *Orach Chaim* 1:1.

32. See Chapter One p. 000.

sue the knowledge of G-d, as effectuated by *Chassidus Chabad*, can cause significant enhancement.<sup>33</sup>

In order to emotionally appreciate G-d, one must know Him in some way. In fact, it would be untenable that we should be commanded to have feelings towards something if we would not have access to a “trigger,” which generates those emotions.<sup>34</sup> Thus, it is the fulfillment of the *mitzvah* to know G-d and His greatness<sup>35</sup> that enables the commanded love and fear of G-d as well.

Now, until the revelation of *Chassidus Chabad*, the knowledge of G-d remained mostly inaccessible to the non-philosopher or Kabbalist.<sup>36</sup> Instead, one needed to acquire knowledge of G-d indirectly, by pondering the wonders of creation and thus rec-

33. Prior to the revelation of *Chassidus Chabad*, the knowledge of G-d was primarily accessible by means of either *Chakirah* / Rationalist Jewish Philosophy, or Kabbalah. Given that *Chakirah* is more about polemics than inspiration, as it offers a ground-up approach to realize the truths of Judaism, therefore, it can be difficult to translate such analytical information into an emotional connection to G-d. On the other side of the spectrum is the wisdom of Kabbalah; while offering Divinely endowed knowledge of G-d, it can be found to be too abstract to change one's emotional condition. In contrast, *Chassidus Chabad* presents an achievable method to know G-d “on His terms” as it were, scraping away the preconceived notion of self, *Yesh*, and channeling the inherent faith to be expressed within the intellectual realm. Moreover, as a result of the comprehensive understanding offered, it is only natural that the student will leave behind their ego and self-love and passionately dedicate themselves to G-d.

34. *Derech Mitzvosecha* p. 199a; *Sefer Hamaamarim* 5701 p. 116. See *Sefer HaSichos* 5748 Vol. 2, p. 614, fn. 19. There is some nuance in regard to fear of G-d, as it does not necessarily need to result from intellectual knowledge. This is for two reasons: a) Fear by nature is often impressed *upon* the person, whereas love must be cultivated from within, making it more personal and passionate. b) Fear of Heaven is more innate within the nature of the Jew, thus needing less intellectual cultivation. See *Sefer Hamaamarim* 5699 p. 2; *Kuntres HaAvodah* of the Rebbe Rashab, Chapter 3.

35. While the very awareness of G-d's existence can lead a person to love G-d, as they now see themselves as dependent on Him, it is still crucial to appreciate the **greatness** of G-d. For while a dependent being surely appreciates its creator and benefactor, such an appreciation is largely self-centered. Realizing the greatness and infinity of G-d, however, causes the person to appreciate G-d “for who He is,” so to say, recognizing the uniqueness of the Divine, and thus wishing to dedicate themselves to this truth. See “*Pirush*” on the *Mishneh Torah*, *HaMada, Hilchos Yesodei HaTorah* 2:1; *Sefer Hamaamarim* 5708 p. 82.

36. As the Rambam refers to the knowledge of G-d with the term “*Devarim Hastumim*,” Hidden Matters; *Shoftim, Hilchos Melachim*, 12:4.

ognizing G-d's wisdom. It was only by such indirect means that one was able to arouse the required love and fear of G-d.<sup>37</sup>

This is stated by the *Rambam*.<sup>38</sup> "What is the path to attain love and fear of Him? When a person contemplates G-d's wondrous creations realizing G-d's infinite wisdom, he will immediately love, praise, and glorify Him,... and when he continues to reflect on these same matters, he will immediately recoil in awe and fear, appreciating how he is a tiny, lowly, and dark creature, standing with his flimsy, limited wisdom before He who is of perfect knowledge..."<sup>39</sup>

However, by means of *Chassidus Chabad* one can directly approach the knowledge of the Creator, not only by means of His Creation. By studying *Chassidus Chabad*, one can understand G-d's transcendence above Creation, as well as recognizing his presence within it. As a result, both the intellectual and emotional appreciation of G-d are more direct, unmediated, and personal.

Thus, by developing *Chassidus* as an intellectual understanding of G-dliness, Rabbi Schneur Zalman enabled every Jew, including those who are neither Kabbalists nor philosophers, to fulfill these essential *mitzvos* of love, fear, and, of course, knowledge of G-d, in a most wholesome and direct manner.

This unique feature of *Chassidus Chabad* is reflected in the words of the Rebbe Rashab, the fifth Rebbe, that "the teachings of *Chassidus* position the chassid face-to-face with the essence of G-d Himself."<sup>40</sup>

37. See *Likkutei Sichos* Vol. 26, p. 117, that knowledge of the world's wonders is not merely a trigger to love and fear G-d, but also a component of knowing G-d, as it also proves G-d's existence and supremacy. See also "Pirush" on the *Mishneh Torah* ad loc.

38. *Mishneh Torah, Hilchos Yesodei HaTorah* 2:2.

39. As he continues: "Based on these concepts, I will explain important principles regarding the works of the Master of the worlds to provide a foothold for a person of understanding to develop love for G-d, as our Sages said regarding love: 'In this manner, you will recognize He who spoke and thus brought the world into being.'" See also *Mishneh Torah, HaMada, Hilchos Yesodei HaTorah* 4:12. For an in-depth exploration of the *Rambam*'s definition of love for G-d, and its nature as a foundation of Judaism, see *Likkutei Sichos*, Vol. 34, pp. 32-40.

40. *Sefer HaMaamarim* 5646-5650 p. 563; *Igros Kodesh, Rebbe Rayatz*, Vol. 2, p. 407.

## 2. AUTHENTIC CHASSIDUS

### ***Chassidus Chabad:* An Adaptation or Innovation?**

Having explained Rabbi Shneur Zalman's focus on the intellectual presentation of *Chassidus*, one may wonder: Did this create a meaningful difference between the *Chassidus* of the Baal Shem Tov, often referred to as *Chassidus HaKlalis* or general *Chassidus*, and *Chassidus Chabad*? Rabbi Shneur Zalman's new style of delivery surely did broaden the influence of *Chassidus*. However, did this actually modify its message? Is *Chassidus Chabad* a distinct entity within the world of Chassidism?

### **Unpacking a Condensed Torah**

A closer look will reveal that *Chabad's* adaptation of the *Chassidus* of the Baal Shem Tov into intellectual presentation actually follows a pattern in the development of Torah in general: The Torah is often presented initially in a condensed form and relies on the students' effort and investment to discover the embedded nuance, depth, and application by means of their intellectual dissection and scrutiny.<sup>41</sup>

At Sinai, G-d granted the Torah as a gift from above, delivering it to the Jewish People. The Torah was of course granted as one cohesive whole, encompassing within it all of the vastness, detail, and richness of G-d's infinite wisdom. However, although "delivered," it was yet to be "unpacked," the Jewish people were yet to discover the layers of meaning and nuance hidden within the Torah they were gifted.

It was throughout the generations that those studying the Torah, with much personal investment and effort, uncovered many of the Torah's secrets, discovering an endless amount of *halachos*, explanation, and depth within the G-d given Torah. Quite paradoxically, these Torah discov-

---

41. See *Toras Menachem, Sefer HaMaamarim Melukat*, Vol. 3, p. 326.

eries are referred to by our sages as *chiddushei Torah*, or Torah innovations.<sup>42</sup>

The reason that they are referred to as **novel** ideas despite them having been merely “unpacked” from within the original G-d-given Torah is because, at least from the student’s point of view, they are actually innovative and original. Considering the student invested their own energy and effort to deduce and prove this innovative idea from within the Torah, the student is no longer a mere recipient of Torah, rather, they are collaborators in the revelation of the Torah as well.<sup>43</sup>

Ultimately, the significance of this process can be explained as actually integral to the Torah in and of itself.

To explain: The Torah is intended to be integrated within the Jewish People, becoming completely unified with them. It is in this context that the Torah is termed “the life-force of the Jew.”<sup>44</sup>

Just as a living organism does not just receive life, rather, it is alive itself,<sup>45</sup> so too, it is insufficient for the Jew to have merely received the Torah from G-d, rather he must “be” Torah.

The Jew should not only accept the Torah’s truths; rather, they are meant to invest effort to understand and intellectually grasp the Torah. Doing so, the Torah becomes the student’s “intellectual property,” to the point that he will discover new insights embedded within the Torah. In this

42. See *Megillah* 19b, as well as *Likkutei Sichos*, Vol. 19, p. 252, fn. 21, for a comprehensive analysis, tracing the origin of this term.

43. Thus, the term *chiddushei Torah* is meant more on a personal, transformational level, rather than from an objective perspective. See also *Shaloh* p. 25a f; *Likkutei Sichos*, Vol. 30, p. 13, and fn. 45\*. For another approach in explaining how Torah innovations are in fact genuinely new from all angles, see *Sefer HaSichos* 5752, Vol. 2, pp. 508-9.

44. “Ki heim chayeinu v’orech yameinu,” *Ahavas Olam* preceding the *Arvis Shema* prayer. See *Brachos* 61b.

45. Unlike an electronic device, for example, which merely receives electrical current that powers the device. The electricity remains a distinct entity from the device, as it merely flows through it. In contrast, the physical body is more than impacted by the life-force, it is alive. See *Sefer HaMaamarim* 5686, pp. 94-95.

manner the Jew is more than a **recipient** of Torah, they are **contributors** in the Torah; the Jew is Torah.

Thus, we can understand the significance of the Torah being delivered to the Jewish people in a manner that requires “unpacking” and discovery. By expecting maximum involvement from its students, and by making their study intrinsic to Torah’s application, the Torah was designed to transform its recipients into collaborators.

This pattern of Torah transmission is followed throughout all of Torah’s stages of development. For example, the *Mishnah* states all of the *halachos* of the Oral Torah in condensed form, while the discussion in the Talmud and its commentaries are necessary in order to “unpack” and properly extrapolate and apply the *Mishnah*’s ruling.<sup>46</sup>

## The Parallel Pattern of *Chassidus*’s Development

This format of presentation is clearly displayed in the development of *Chassidus* as well. The *Chassidus* of the Baal Shem Tov and his successor, the Maggid of Mezritch, was delivered in concise form, with their teachings being short, soul-stirring and fiery. In contrast, *Chabad* teachings have a more developed intellectual structure, bringing these lofty, esoteric concepts within the grasp of the intellectual mind.

Similar to the *Mishnah* which is structured as a brief consolidation of many ideas, with the Talmud being where these ideas are properly analyzed, clarified, and often extrapolated, it is in *Chassidus Chabad* where the condensed teachings of the previous chassidic masters receive detailed treatment and appreciation.<sup>47</sup>

---

46. *Likkutei Sichos*, Vol. 19, pp. 252-255.

47. The comparison of general *Chassidus* to *Mishnah*, and *Chassidus Chabad* to Talmud explains a point in *Halachah*:

The Talmud in *Kiddushin* 30a states that a person should divide the time he has to study Torah into three. A third of his time should be set aside for studying Scripture, a third for *Mishnah*, and a third for Talmud. This is ruled as *halachah* — see *Mishneh Torah, HaMada, Hilchos Talmud Torah* 1:11-12, *Shulchan Aruch, Yoreh Deah*, 246:4. The Alter Reb-

According to the above parallel, we can appreciate additional virtue in the intellectual presentation of *Chassidus Chabad* which enables and obligates each individual to understand it within the parameters of the human mind and intellect.

As explained above, Torah in general, although gifted from above, is meant to be discovered and internalized by the student, to the extent that the subject learned can be referred to as the student's "innovation." Likewise, although the gift of *Chassidus* was granted to all by the Baal Shem Tov,<sup>48</sup> it is awaiting the student to "unpack" these teachings by internalizing it within their own intellect.

While all of *Chassidus's* teachings in general are indeed transformative, there is a key difference between *Chassidus* as it is gifted, and *Chassidus* as it is intellectually appreciated, namely *Chabad*:

The *Chassidus* of the Baal Shem Tov places much emphasis on the concept of *emunah*, belief: While true belief is certainly with conviction, it is often not self-attained; rather it can be passed down through tradition or can even be hereditary.<sup>49</sup> Thus, *emunah*, and by extension the *Chassidus* that reveals this *emunah*,

---

be in his *Shulchan Aruch, Hilchos Talmud Torah* 2:1 rules that Kabbalah is to be included in the third dedicated for Talmud. However, in *Likkutei Torah, Vayikra* 5c, the Alter Rebbe explains that learning *Zohar* and the writings of the *Arizal* are to be studied in the time allocated for Scripture. This is for the reason that the *Midrash* of the *Zohar* is based on Scripture, and furthermore the study of mystical concepts is actually similar to reading Scripture, which is simply an expression of the Divine and in which one does not fully grasp what is hidden within them. This seems to be a contradiction in the writings of the Alter Rebbe.

However, according to the above similarities drawn between general *Chassidus* and its comparison to *Mishnah*, and *Chassidus Chabad* and its comparison to Talmud, the difference is clear: When one learns *pnimiyus haTorah* in nugget form it is included in the third of Scripture. However, when learning *Chassidus* in depth, (in a Talmudic style), this is included in the third of Talmud because one is learning the reasons behind the subject matter.

See *Likkutei Sichos*, Vol. 30, pp. 172-4, *Igros Kodesh*, Vol. 14, p. 406.

48. The description of *Chassidus* as a gift from "above," relates to the nature of a *tzaddik* as a figure who towers above the masses, as emphasized by our Sages' statement (*Rus Rabbah* 4:3) "tzaddikim are akin to their Creator."

49. As the Jewish people are referred to as "*maaminim bnei maaminim*," "believers, the children of believers," implying that an integral element of faith is received as an inheritance. *Shabbos*, 97a. This idea will be discussed at length in Volume Three of this series.

can remain akin to a gift from above, with the believer being a recipient.

The alternative is when one studies the inner dimension of the Torah and understands it independently in a *Chabad* manner. Then the understanding and application of this Divine knowledge is something that has been generated by the person themselves and is therefore more vivid, meaningful, and integrated. They are not just a recipient of *Chassidus*, rather they “are” *Chassidus*.

Thus, a primary contribution of *Chassidus Chabad* is the transformative opportunity. Beyond enabling greater access to *Chassidus*, it allows the recipient to be a “contributor,” in the sense that his grasp of the subject stems from his own effort and contribution.<sup>50</sup>

## Self-Achieved Divine Service

The distinction explained above between the general *Chassidus* as revealed by the Baal Shem Tov, and *Chassidus Chabad* as revealed by the Alter Rebbe, was articulated in a short aphorism by Rabbi Yosef Yitzchak, the sixth *Chabad* Rebbe:

“The Baal Shem Tov showed how we **should** serve G-d and the Alter Rebbe showed how we **can** serve G-d.”<sup>51</sup>

Surely the intention of this saying is not to imply that the Baal Shem Tov only taught **about** the service of G-d and not necessarily **how** to actually achieve it. In fact, the Baal Shem Tov was known as a master guide in Divine service, having succeeded in guiding a large number of students from all backgrounds, teaching them how to serve G-d.<sup>52</sup>

Rather the aforementioned aphorism is intended to describe the two models of *Chassidus* explained above, the *Chassidus*

50. *Likkutei Sichos*, Vol. 19, pp. 255-256.

51. *HaTamim*, Vol. II, p. 58; *Sefer HaMaamarim* 5708, p. 292.

52. Additionally, the Baal Shem Tov is seen as a guide in the service of G-d for subsequent generations, as there are large numbers of chassidim who follow the general path of *Chassidus* without the study of *Chassidus Chabad*. Surely it was not only the Alter Rebbe who showed the way of Divine service. See *Likkutei Sichos*, Vol. 19, p. 251.



granted from above, versus the self-attained *Chassidus*: The term “how we **should** serve G-d” is not to describe the instruction as being only theoretical, but to emphasize that it is in some way superimposed from above, whereas “how we **can** serve G-d” emphasizes how this is achieved on our own.<sup>53</sup>

This distinction is also reflected in *Chabad* being more detail-oriented, while *Chassidus Klalis* is more peripheral. General *Chassidus* infuses new vitality, permeating a chassid’s entire life (one’s learning, prayer, *mitzvah* performance, and mundane activity); however, since this new energy is superimposed from “above,” the emphasis is the principle rather than the particular. In contrast, the Alter Rebbe innovated methods by which one can independently cultivate enthusiasm for Divine service through the study and appreciation of *Chassidus*.<sup>54</sup> This enthusiasm stems specifically from understanding the inner content of each particular Divine service. Thus, every area of life is specifically invigorated,<sup>55</sup> as it has been reframed by the *Chassidus* that one internalized.<sup>56</sup>

---

53. *Likkutei Sichos*, Vol. 19, p. 256.

54. This is illustrated by a story regarding a chassid of the Alter Rebbe. There was a great Rebbe named Reb Chaim Chaikel from Amdur who, prior to coming under the tutelage of the Maggid of Mezritch, was a disciple of the Gaon of Vilna. Reb Chaim Chaikel was a passionate, fiery *tzaddik* whose intensity burned within his disciples. It happened once that a *Chabad* chassid davened in the vicinity of an Amdur chassid and was jealous of his religious fervor. After days of looking on in awe and being unable to light his own fire, he visited his Rebbe, the Alter Rebbe, praising the intensity of this chassid and lamenting his own comparatively dull religious experience. The Alter Rebbe, in his singsong style of speaking, answered his chassid as follows: “The Amdur chassid did not light his fire; the fire of his Rebbe, Chaim Chaikel, is burning within him. And I want you to generate your own fire.” (i.e., you should be inspired based on your own *avodah* — service of G-d).

55. In the lexicon of *Chassidus*, this is the quality of *chayus pratis*, or the specific, individually tailored life-force that enlivens the particular organ or limb, vs. *chayus klalis*, the general and all-encompassing life force that causes the body to be alive. See *Likkutei Sichos*, Vol. 19, pp. 248, 256.

56. *Likkutei Sichos*, Vol. 19, p. 256. See *Toras Menachem* 5742, Vol. 4, pp. 2192, 2202, where the Rebbe examined the opening teachings of *Tzavaas HaRivash* and of *Tanya*, the central works of the Baal Shem Tov and Alter Rebbe, respectively.

## 3. IN PREPARATION FOR MASHIACH

**Future Focused**

As explained previously,<sup>57</sup> the reason Heavenly permission was granted to disseminate the mystical dimension of Torah, even though it was restricted in bygone generations, is twofold:

- 1) The darkness of the exile increased, requiring greater resources to counteract the heightened concealment.
- 2) It is to serve as a prelude and preparation to usher in the revelation of G-dliness in the days of *Mashiach*.

These two reasons also shed light on the difference between General *Chassidus* and *Chassidus Chabad*. With respect to the first reason, a revelation of *Chassidus* in aphoristic form was sufficient; the short and fiery teachings of the Baal Shem Tov and the Maggid were powerful enough to arouse the soul and awaken the Jew from a state of spiritual faint.<sup>58</sup>

However, as a prelude to *Mashiach*, when the entire world will be engaged in the knowledge of G-d, it is necessary for there to be a revelation of teachings that could be totally grasped by the mind, in order for mankind to “know” G-d to the best of its ability.<sup>59</sup> This was achieved through the revelation of *Chassidus Chabad*.<sup>60</sup>

57. Chapter 3, p. 000.

58. It is worthy to note that in recent generations, when there is tremendous polemic and debate about faith in general, the immune response must be in an intellectual form as well. This is supplied in the intellectual methodology of *Chassidus Chabad* specifically, see *Likkutei Sichos*, Vol. 30, p. 292. See also *Igros Kodesh*, Vol. 20 p. 90ff for a comparison of *Chassidus Chabad* and *Chagas* with the practice of *mehadrin* and *mehadrin min hamehadrin* on Chanukah. While initially the practice of *mehadrin* was commonplace, *mehadrin min hamehadrin* has since become universally practiced.

59. In the words of the *Rambam*: The occupation of the entire world will be solely to know G-d. Therefore, the Jews will be great Sages and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as [*Yeshayahu* 11:9] states: ‘The world will be filled with the knowledge of G-d as the waters cover the ocean bed.’ *Mishneh Torah, Shoftim, Hilchos Melachim* 12:5.

60. See *Likkutei Sichos*, Vol. 30, p. 174. As will be explained below, p. 000, despite the fact that already the Baal Shem Tov received the instruction from *Mashiach* that “bringing the wellsprings of *Chassidus* to the outsiders” is an integral preparation for his ar-

## The Visit From On High

The now-expanded role of *Chassidus* as a preparation for *Mashiach* can explain the following fascinating episode:

During the imprisonment of the Alter Rebbe in 5559/1798,<sup>61</sup> he was visited by his Rebbeim, the Baal Shem Tov and the Maggid of Mezritch.<sup>62</sup> The Alter Rebbe asked them why he deserved to sit in jail and what was required of him. They explained that there was a heavenly accusation against him because he was expounding too much *Chassidus* in such a revealed manner. The Alter Rebbe asked them if he should stop teaching *Chassidus* when he would be released from jail. They replied that he should not stop and, on the contrary, he should teach even more.<sup>63</sup>

When analyzed, this story is somewhat puzzling. Decades prior, when the Alter Rebbe was studying under the tutelage of the Maggid, a similar heavenly accusation was made and was already nullified. This happened when a manuscript of these holy teachings of *Chassidus* was found dirtied in the gutter. This accidental incident aroused a heavenly claim against the Maggid that *Chassidus* was being spread excessively, which was considered to be unbecoming of these holy secrets of Torah. The Alter Rebbe, then a young man, averted this accusation by arguing the vital necessity of *Chassidus*.

---

rival, nevertheless, this process only picked up steam with the founding of *Chassidus Chabad* and the integration of *Chassidus* within the human psyche. Therefore, the shift in presentation of *Chassidus* from short, inspiring teachings to lengthy explanations only took place two generations later, by the Alter Rebbe.

61. Rabbi Schneur Zalman was arrested by the czarist regime under the accusation that his teachings undermined the imperial authority, along with libelous accusations that his support to the Jewish community in Israel was a guise for a revolutionary attempt to overthrow the czar. Having been held on charges of treason in a high-profile prison in Petersburg for 53 days, his miraculous release is celebrated annually on the 19th of Kislev, which is known as the *Rosh Hashanah* of *Chassidus*.

62. The phenomenon of sages from previous generations returning to this world can be found in *Kesubos* 103a; *Sefer Chassidim* of Rabbi Yehuda HaChasid, Sec. 929, referenced in the *Gilyon HaShas* of Rabbi Akiva Eiger on *Kesubos*, *ibid*; See also *Shem HaGedolim* of the *Chida*, Sec. 199.

63. See *beis Rebbe*, Vol. 1, Ch. 16; *The Arrest and Liberation of Rabbi Schneur Zalman of Liadi* (Kehot).

Portraying *Chassidus* as a life-saving cure, he presented the since-famous parable of the prince who fell ill and the only cure was to be derived from the most precious jewel of the king's crown. As detailed in the previous chapter, the parable describes how the king rushed to squander the jewel to cure his son. He ordered that the precious gem be crushed and mixed into a potion with the hope that a single drop would enter the unconscious prince's mouth and return him to health. Defending the broad revelation of *Chassidus*, he explained that as lofty as it may be, it is fitting that it be squandered in the effort to resuscitate the Jewish soul from faint.<sup>64</sup>

If that was the case, why was this heavenly accusation leveled in the days of the Alter Rebbe once again? Furthermore, why didn't the Alter Rebbe employ the very same parable for himself, that the revelation of *Chassidus* was necessary for his generation as well?

The answer is that the Alter Rebbe's parable justifies the method by which Baal Shem Tov and the Maggid taught *Chassidus*: in brief, condensed form due to this being enough to arouse the faint soul. The Alter Rebbe, however, had begun disseminating *Chassidus* in a broad manner, and this sparked a new heavenly accusation arguing that it was more than enough. Therefore, the Alter Rebbe was unsure whether to continue his new, broad path of *Chabad*. The reply of his holy teachers was that because he had begun this path he should continue, and in an increasing manner, inasmuch as he was thereby paving the way for the coming of *Mashiach*.<sup>65</sup>

---

64. See above, p. 000.

65. See *Likkutei Sichos*, Vol. 30, p. 174; *Sefer HaSichos* 5747, Vol. 1, p. 105. The primary dissemination of *Chassidus* began following the Alter Rebbe's liberation on the 19th of Kislev, see *Sefer HaSichos – Toras Shalom*, p. 112.

## 4. THE PATH OF CHABAD

***Avodas Hashem From Within***

The difference between the two approaches of *Chabad* and *Chagas*<sup>66</sup> is denoted by their names: “*Chagas*” is an acronym for the principle emotions of *chessed*, *gevurah*, and *tiferes*; in contrast “*Chabad*” is an acronym for the three principal intellectual faculties of *chochmah*, *binah*, and *daas*.

The distinction between intellect and emotion can be summarized as follows: Emotion is driven by some form of stimulation and interpersonal context. For example, *chessed* is foremost dedication and love for another, either towards G-d or another person. As with all emotions, it must be stimulated.<sup>67</sup>

In most chassidic communities, it is the *Tzaddik* who nourishes his chassidim with *emunah*, stimulating their emotions.<sup>68</sup> The chassidic community, along with being in close proximity to the *Tzaddik*, helps the chassid to become inspired in his service of G-d.

In contrast to *Chagas*, the elements of intellect, or *Chabad*, are by their very nature calm and calculated. It processes not through excitement, but by understanding. Indeed, intellect and emotion are two very separate worlds: intellect is a cold and settled world while excitement is a turbulent and impetuous one. The approach of *Chabad* is for a person to combine and unite them through *avodah*. The emotion is then transformed into aspiration directing the naturally frenetic energy toward positive goals, while the intellect becomes the guide to a life of *avodah* and action.<sup>69</sup>

---

66. See above, p. 000, fn. 000.

67. See for example *Hemshech* 5666, p. 149f (Kehot 2010).

68. In chassidic teachings, this is alluded to in the verse “The righteous shall live by his faith,” *Chavakkuk* 2:4, that the *tzaddik* gives life to his followers by nourishing them with faith. See *Likkutei Dibburim*, Vol. 1, p. 141a.

69. *Hayom Yom*, 12 Shevat.

This difference reflects itself in the relationship between the Rebbe and the chassid.<sup>70</sup>

In *Chagas*, the Rebbe is the principal servant of G-d through his *avodah*, and the chassid attaches himself to the Rebbe, becoming enthused by the faith and spiritual nourishment given to him by the Rebbe.

By contrast, in *Chabad*, the Rebbe is principally a teacher who teaches the chassid. The chassid has to take these lessons with him, internalize them, and then serve G-d with his own faculties.<sup>71</sup> This is called *avodah b'koach atzmo*, or service with one's own abilities.

The advantage of such an approach is summarized in a teaching from *Hayom Yom*:

“There must be *avodah* by one's own efforts. Superior heights are attained when one is taken by the hand and led; however, it is more precious when it is by one's own strength.”<sup>72</sup>

This approach is consonant with the general emphasis in *Chassidus Chabad* that the purpose of creation is *Dirah BeTachtonim*. The ultimate goal is for G-d to have a dwelling within the parameters of creation.<sup>73</sup>

For the human being, this means that G-d does not want a person to serve Him with only the peripheral powers of faith and emotion, but rather to internalize G-dliness with intellect. In this manner, the intellectual knowledge, known as *daas*, causes internal connection to the subject

70. More on the Rebbe and chassid relationship will be discussed in Chapter Nine.

71. See Endnote 0 on page 000. *Hayom Yom*, 9 Adar II: “The intense longing for *Hiskashrus* (to be bound closely to the Rebbe) can only be satiated by learning *maamarim* of *Chassidus* which the Rebbe delivers; simply seeing him is not enough.”

72. *Hayom Yom*, 29 Menachem Av. Furthermore, not only is the independent effort cherished more, but given that it fulfills G-d's ultimate desire, it is thus of infinite significance, and reaches beyond the superior heights otherwise achieved. *Likkutei Sichos*, Vol. 9, p. 27, and fn. 20, 26. See there for comparison to the unique quality of the Second Temple such that it is described as greater than the First Temple (*Bava Basra* 3a), despite it lacking some of the revelation present in the First Temple (*Yoma* 21b).

73. This will be covered extensively in Chapter Ten.

matter, making that the emotions aroused are enduring and personal.

Furthermore, once this is intellectually comprehended, the G-dly soul has the language to communicate with the animalistic soul so that the latter works in partnership with it.

Ultimately, when these two souls serve in tandem, with the G-dly soul embracing the animalistic soul and thereby harnessing the human faculties of the body, this truly fulfills the creation of a dwelling place for G-d in the lowest part of man, the animalistic soul.<sup>74</sup>

The fact that most of us were not created as *tzaddikim*, completely infused with the Divine reality, is not to be seen as a deficiency to overcome; rather as an opportunity to embrace.<sup>75</sup> It is because of our inborn insensitivity to G-dliness that we can fulfill His intended purpose in creation, and achieve awareness of the Divine within our own worldly capacities.<sup>76</sup>

## 5. THE REBBEIM AND THEIR WRITINGS

### The First Generation — the Alter Rebbe

The principal work of *Chassidus Chabad* is *Likkutei Amarim*<sup>77</sup> *Tanya*, which was authored by the Alter Rebbe. For twenty years, the Alter Rebbe elaborated its style and form, making every word and letter punctiliously meaningful,<sup>78</sup> and finally sent it to print in 5597/1796. It was immediately received with tremendous acclaim and became the cornerstone of chassidic teaching.

---

74. See below, p. 000, 000.

75. See below, p. 000.

76. This is reflected in the difference between the quality of the Divine presence, the *Shechinah*, which rested in the *Mikdash*, (see *Bamidbar Rabbah* 13:2, 12:6.) and the revelation of the *Shechinah* at Sinai. While all of the world basked in the Sinaitic revelation, it was not achieved through worldly effort, in contrast to the *Mishkan* and *Mikdash* that were constructed by man. See *Likkutei Sichos*, Vol. 21, p. 150; *Likkutei Sichos*, Vol. 9, p. 62ff.

77. See *Sefer HaSichos* 5750, Vol. 1, p. 285 fn. 155, for an explanation of this term.

78. See also *Igros Kodesh, Rebbe Rayatz*, Vol. 4, p. 261.

Rabbi Yosef Yitzchak, the sixth Rebbe of *Chabad*, used the phrase *Torah Shebichsav* (“Written Torah”) of *Chassidus*<sup>79</sup> to describe the *Tanya*. There were a number of reasons for this classification:

- 1) The *Tanya* was written by the Alter Rebbe himself. This was in contrast to many of his other discourses, which were recorded by others and subsequently edited by him.<sup>80</sup>
- 2) The character of the *Tanya* relative to the other discourses of the Alter Rebbe has similarity to the character of the *Torah Shebichsav* in contrast to the *Torah Sheb'al Peh*.<sup>81</sup>
- 3) Just as the Written Torah encompasses all of the Oral Tradition, the *Tanya* encompasses all of *Chassidus*, including the teachings of *Chassidus HaKlal*.<sup>82</sup>

The *Tanya* is composed of five parts:

- 1) *Likkutei Amarim*, serving as a comprehensive guide for the average person, enabling one to successfully serve G-d in heart, speech, and deed.
- 2) *Shaar HaYichud VeHa'emuna*, presenting a comprehensive treatise on G-d's Oneness, explaining that there is none besides G-d's unity.
- 3) *Iggeres HaTeshuvah*, containing a complete guide to *teshuvah*, setting forth the fundamental principles of return to G-d.
- 4) *Iggeres HaKodesh*, a collection of letters, the majority of which discuss the importance of *tzedakah*.
- 5) *Kuntres Acharon*, a Kabbalah-themed addendum to *Likkutei Amarim*.

79. See *Igros Kodesh, Rebbe Rayatz*, Vol. 4, p. 261; *Igros Kodesh*, Vol. 7, p. 158.

80. See *Toras Menachem*, Vol. 29, p. 149. See at length *Sifrias Lubavitch*, p. 12.

81. See *Likkutei Sichos*, Vol. 20 p. 182. This is explained in relevance to the Written Torah's virtue of being implanted within the physical, in contrast to the Oral Torah which is appropriately relegated to the world of ideas (See *Alter Rebbe's Shulchan Aruch, Hilchos Talmud Torah* 2:12-13). Likewise, it was the printing of the *Tanya* which solidified the teachings of *Chassidus* within the “*chutzah*” of tangible physicality.

82. *Ibid.*, p. 184, *Sefer HaSichos* 5751, Vol. 2, p. 765.



The Alter Rebbe also said thousands of *chassidic* discourses, “*maamarim*,” which were later printed in his works, *Torah Ohr*, *Likkutei Torah*, and the twenty-seven volumes titled *Maamarei Admur HaZaken*.

*Torah Ohr* and *Likkutei Torah* were collected and arranged by the Tzemach Tzedek, the Alter Rebbe’s grandson and third *Chabad* Rebbe.<sup>83</sup> The intention of publishing this collection was for it to be an all-encompassing anthology of *Chassidus Chabad*.<sup>84</sup> Sifting through two thousand *maamarim*, the Tzemach Tzedek carefully selected discourses on all of *Chumash*, the Holidays, and *Shir HaShirim*. The majority of the *maamarim* selected were delivered by the Alter Rebbe in his later years,<sup>85</sup> when the style and course of *Chassidus Chabad* was firmly established.<sup>86</sup> They immediately took a central place in the life and study of *Chassidus* and are known as the “Oral Torah”

---

83. While it was initially meant to be printed as two volumes both titled *Torah Ohr*, the second volume was ultimately published under the title *Likkutei Torah*. This was partially related to the eleven-year gap between the publication of the first volume in 5597/1837 and the second volume in 5608/1848. This hiatus was due to the government closure of many Hebrew printshops, caused by the slander of the enlightenment movement in an effort to disrupt the printing of *Chassidus*. Additionally, the name was changed to include reference to the notes of the Tzemach Tzedek, which were included in the second volume. See *Hayom Yom*, 3 Shevat, 15 Shevat; *Toras Menachem* 5748, Vol. 2, p. 209, fn. 9.

84. See *Toras Menachem* 5746, Vol. 3, p. 385.

85. From the year 5556/1796 until 5572/1812, shortly before the passing of the Alter Rebbe in late 1812 / Teves 5573.

86. The Alter Rebbe’s teachings were initially shorter, more intense bursts of inspiration, similar to that of general *Chassidus*, and over time these expositions became longer and more explanatory, solidifying the style of *Chabad*. While this evolution was gradual, a pivotal catalyst in this process was the Alter Rebbe’s 1798 and 1801 imprisonments in Petersburg.

The Rebbe Rashab, the fifth *Chabad* Rebbe, related, “It is known amongst chassidim, and it is true, that before Petersburg the chassidic discourses would ‘burn’ the world due to their transcendent nature; no one could hear a discourse from him and remain in their previous condition. However, after Petersburg the discourses changed and no longer had such an effect; instead they began to be focused toward internal transformation. This was especially so after he returned from Petersburg the second time. It is difficult to say, but such is the truth; just as an olive releases its oil when crushed, so too, through the persecutions in Petersburg, the interiority [i.e. the intellectual aspect of *Chassidus* that allows G-dliness to be internalized within the psyche] was revealed.” *Toras Shalom—Sefer HaSichos*, p. 26.

of *Chassidus*.<sup>87</sup> Its discourses are also referred to as the chassidic *Parsha*, as it provides the chassidic application of the *Parsha* in daily life.<sup>88</sup>

## The Second Generation — the Mittlerer Rebbe

The Alter Rebbe's son Rabbi Dov Ber,<sup>89</sup> known as the Mittlerer Rebbe, or *Admur HaEmtza'i*,<sup>90</sup> succeeded his revered father, becoming the second Rebbe of *Chabad*.<sup>91</sup> He relocated to the town of Lubavitch, from where he broadly expanded the dissemination of *Chassidus*.

This expansion is noticeable from the amount of *Chassidus* that he brought to print. He published many of the *maamarim* that he heard from his father, including many which the Alter Rebbe delivered in private.<sup>92</sup> Additionally, he published many of his

87. The Alter Rebbe himself did not commit these *maamarim* to writing, unlike the practice of the following five *Rebbeim* who had the practice of writing the *maamarim* they said in public. *Toras Menachem*, Vol. 29, p. 149.

88. See *Sefer HaSichos* 5749, Vol. 1, p. 41, fn. 29.

89. See *Sefer HaSichos* 5750, Vol. 1, p. 243, for an explanation of the name *Dov Ber* and how this name expressed his chassidic teachings.

90. *Mitteler* means "in between" or "in middle." The origins of this title is due to the fact that he was the Rebbe in between the Alter Rebbe and the Tzemach Tzedek. In the days of the Alter Rebbe, the Alter Rebbe was referred to as the *Maggid* of Liozna. His son, the *Mitteler Rebbe*, was the first Rebbe to settle in the town of Lubavitch. In the days of the Tzemach Tzedek, the chassidim needed to distinguish between the three *Rebbeim* in the dynasty, hence they used the titles *Alter Rebbe*, *Mitteler Rebbe* and the *Rebbe*, may he be well, to clearly delineate between them. (It was following the passing of the third Rebbe that the practice became to refer to him as the Tzemach Tzedek, after the title of his halachic responsa which shares the numerical value of his name.)

91. Rabbi Dov Ber was born to his parents the Alter Rebbe and Rebbetzin Sterna on 9 Kislev, 5534/1773. At age sixteen he married Rebbetzin Shaina, the daughter of Reb Yaakov of Orsha. The couple had eight daughters and two sons, including Rebbetzin Chaya Mushka, whose husband, Rabbi Menachem Mendel, succeeded Rabbi Dov Ber as the third Rebbe. After the Alter Rebbe's passing, the *Mitteler Rebbe* adopted the family name of "Schneuri," which in succeeding generations was changed to "Schneerson," or "Schneerson." He passed away on his 54th birthday, 9 Kislev, 5588/1827 just as he concluded the delivery of a *maamar*, and was interred in the town of Niezhin.

92. Such as the *Biurei HaZohar*, as well as the discourses printed in the *Siddur im Da'ch*, see *Likkutei Dibburim*, Vol. 2, p. 274b.

own works, and recited *Chassidus* on every occasion.<sup>93</sup> Primarily, however, the Mitteler Rebbe's expansion of *Chabad* thought is found in the style of his teachings, where the style of delivery is tremendously expansive. His discourses are lengthy<sup>94</sup> and thoroughly treat the entire concept while delving into the deepest dimensions of the topic at hand.<sup>95</sup>

During his short fourteen years of leadership<sup>96</sup> *Chassidus Chabad* saw flourishing growth which revitalized Russian Jewry in the aftermath of the Napoleonic war of 1812.<sup>97</sup> With many young people dedicating themselves to *avodas Hashem* in the chassidic path, the Mitteler Rebbe instructed them to teach chassidic discourses in public wherever they traveled, popularizing *Chassidus Chabad* across Eastern Europe.

In prolific fashion, in addition to the 22 extant volumes of his *maamarim* titled *Toras Chaim* and *Maamarei Admur HaEmtza'i*, he published books covering various topics including: Prayer, *teshuvah*, Holidays, and chassidic meditation. Additionally, he composed entire volumes catering specifically to particular individuals.<sup>98</sup>

93. It was common practice for him to deliver three *maamarim* on a single Shabbos, *Toras Menachem*, Vol. 32, p. 244.

94. In fact, it is common for a single *maamar* to cover several dozen printed pages.

95. In terms of *sefiros*, the Alter Rebbe can be compared to the *sefirah* of *chochmah* and the Mitteler Rebbe to the *sefirah* of *binah*; see *Sefer HaSichos* 5747, Vol. 1, p. 104-108, *Sefer HaSichos* 5752, Vol. 1, p. 148.

96. From his father's passing on 24 Teves 5573/1812, until his passing on 9 Kislev 5588/1827.

97. It is worthy to note that the Mitteler Rebbe also focused on stabilizing the economic welfare of the Jewish community after the war, and urged many to move to villages and settlements where they could learn to cultivate the land, or acquire skills and learn crafts that would provide them with an honest, steady income. In fact, the Mitteler Rebbe himself founded several farming colonies, which provided livelihood to many hundreds of families.

98. *Hayom Yom* 15 Adar II: "The Mitteler Rebbe wrote specific *maamarim* and a special book for every kind of *maskil* and *oved* in the chassidic community."

- *Maskil* is the term used to denote one who devotes himself primarily to the intellectual aspects of *Chassidus* while the *oved* devotes himself primarily to the emotional and worship aspects. In truth, the *oved* is a *maskil* and the *maskil* is also an *oved*, since the intellectual and emotional are symbiotic; both are essential to the process. The distinction is merely in their primary emphasis. -

"*Shaar Hayichud* and *Shaarei Orah*, however, are general works written for all chas-

## The Third Generation — the Tzemach Tzedek

The third Rebbe, Rabbi Menachem Mendel of Lubavitch, who is popularly known as the Tzemach Tzedek, was the Alter Rebbe's grandson, and the son-in-law of the Mitteler Rebbe.<sup>99</sup> Raised by the Alter Rebbe himself, he began to write *Chassidus* at an early age. In fact, over his lifetime he wrote close to a half a million pages of *Chassidus*, *chiddushim* and responsa.<sup>100</sup>

After the passing of the Mitteler Rebbe, he succeeded his father-in-law as Rebbe.<sup>101</sup> Under his leadership, *Chabad* continued to grow, with the vast majority of Jews in white-Russia becoming chassidim.<sup>102</sup>

sidim. *Shaar Hayichud* is the key to the teachings of *Chassidus* while *Shaarei Orah* is the *aleph-beis* of *Chassidus*.<sup>98</sup>

Most notably, the Mitteler Rebbe made the cost of his books affordable so even the poor could obtain them; see *Sefer HaSichos* 5747, Vol. 1, p. 106, fn. 33.

99. Rabbi Menachem Mendel was born on 29 Elul, 5549/1789 in Liozna, Belarus. His father was the scholarly Rabbi Shalom Shachna Altshuler, a nephew of the Maggid of Mezritch, and scion of a noted rabbinic family. His mother, Rebbetzin Devorah Leah, was the saintly daughter of the Alter Rebbe and is forever remembered for her ultimate self-sacrifice for *Chassidus*. In the year 5552/1792 the Alter Rebbe's life was in danger due to a heavenly decree in consequence of his intense spreading of the secrets of Torah. Rebbetzin Devorah Leah courageously asked that her life be taken to spare her father's. Indeed, several days later at the young age of 26 she passed away, while her father lived for another twenty years. Thus, orphaned from his mother at the tender age of three years old, Rabbi Menachem Mendel was raised by his grandfather, the Alter Rebbe. In 5564/1803, Rabbi Menachem Mendel married his first cousin, Rebbetzin Chaya Mushka, the daughter of the Mitteler Rebbe, and they had seven sons and two daughters. *Rabbi Menachem Mendel* passed away on 13 Nisan, 5626/1866, and was interred in the town of Lubavitch.

100. His collection of writings consisted of sixty-thousand booklets, each containing eight pages, totaling an enormous 480,000 pages. While many manuscripts were lost in two fires that occurred in the town of Lubavitch and the later upheavals of the two world wars, ultimately nearly one hundred manuscript volumes in the Tzemach Tzedek's hand did survive and are held in the central Chabad library in New York, with additional manuscripts being held in the Israel National Library. As published, these writings fill more than 50 volumes.

101. After the passing of the Mitteler Rebbe, his son-in-law the Tzemach Tzedek was reluctant to formally accept the position of Rebbe. It was only after a year and a half, that just before Shavuot 5589/1829 that he acceded to the chassidim's pleas and accepted the mantle of leadership. See *Igros Kodesh, Rebbe Rayatz*, Vol. 4, pp. 506-507.

102. According to some accounts, they numbered over a half a million. In addition, the systemic opposition from the *misnagdim* ceased in this period of time, as it became

The Tzemach Tzedek's tremendous scholarship is reflected in his unique style of writing *Chassidus*, namely that chassidic concepts are referenced and juxtaposed with parallel ideas across the spectrum of all four dimensions of *Pardes* and *Chassidus*. It is in his *Chassidus* that the oneness of the Torah is clearly apparent, emphasizing how the body and soul of the Torah are completely intertwined, with every idea of *Chassidus* deeply rooted in the revealed part of Torah. The Tzemach Tzedek's main works of *Chassidus* are *Derech Mitzvosecha*<sup>103</sup> and the forty-two volumes of *maamarim* mostly titled *Ohr HaTorah*.<sup>104</sup>

## The Fourth Generation — the Rebbe Maharash

After the passing of the Tzemach Tzedek, his son Rabbi Shmuel of Lubavitch, known as the Rebbe Maharash,<sup>105</sup> filled his place.<sup>106</sup> The Tzemach Tzedek had seven sons, of whom Rabbi Shmuel

---

clear that the original concerns and suspicions were unfounded. See *Igros Kodesh, Tzemach Tzedek*, p. 63 (Kehot 2013).

Moreover, the leading Lithuanian Torah giants met the Tzemach Tzedek upon his visit to Minsk and Vilna in 5598/1838, and held him in tremendously high regard.

103. Or *Sefer HaMitzvos*, a chassidic exposition on close to 40 *mitzvos* as well as a tract on prayer, which contains 49 chapters, known as *Shoresh Mitzvas HaTefillah*.

104. The *maamarim* cover all of Torah, Prophets, Writings, Talmudic sayings and the prayers. In 1977 the Rebbe instructed that due to its all-encompassing nature, the concepts in *Ohr HaTorah* should be organized by topic and published in systematic form. This compilation is titled *Sefer HaLikkutim* and is comprised of twenty-six volumes.

105. Rabbi Shmuel was born on 2 Iyar, 5594/1834 in Lubavitch. He was the youngest child of the Tzemach Tzedek and Rebbetzin Chaya Mushka. In 5608/1848, he married his niece Sterna, the daughter of his brother, Rabbi Chaim Schneur Zalman, yet she tragically passed on shortly thereafter. Rabbi Shmuel remarried a year later, his new wife being Rebbetzin Rivka, a granddaughter of the Mitteler Rebbe. They had four sons and two daughters, with one son, Avraham Sender passing on at age eight. In 5615/1855, Rabbi Shmuel began his involvement in communal affairs at his father's behest, and in 5626/1866 he succeeded his father as Rebbe. Rabbi Shmuel passed away on 13 Tishrei, 5643/1882 at the young age of 48 and was interred alongside his father in Lubavitch.

106. The Hebrew term for successor, "*mimalei makom*," actually translates as "the one who fills his place." Implying that a true Jewish leader is succeeded by one who is as virtuous as the first, to the point that no void remains, instead, the successors' leadership is a direct continuation of the first. This is especially true with the *Chabad* Rebbeim who saw themselves as one continuous entity. See *Likkutei Sichos*, Vol. 1, p. 132; *Toras Menachem* Vol. 2, p. 106; see also *Sefer HaSichos* 5752, Vol. 1, p. 150, fn. 146.

was the youngest. It was upon his instruction and urging that the Rebbe Maharash succeeded him as Lubavitcher Rebbe.<sup>107</sup>

Forming a spectacular blend of approachability and genius, the Rebbe Maharash delivered *Chassidus* with both tremendous clarity and profundity. Interwoven with *Midrash* and practical relevance, his *maamarim* were even appreciated by simple townspeople, while simultaneously being acclaimed for their novel insight by the greatest scholars.<sup>108</sup> This personified the Rebbe Maharash's general approach of "*lechatchila ariber*,"<sup>109</sup> where challenges or deficiencies are not to be viewed as hindrances; rather they are to be seen as opportunities to rise beyond. Such, that despite the esoteric nature of *Chassidus*, for the Rebbe Maharash, it is only natural for it to be presented in a manner that can be appreciated by all.<sup>110</sup>

In addition, the Rebbe Maharash introduced a new development in the dissemination of *Chassidus*, namely the delivery of chassidic teachings as a *hemshech*, or series, where a continuous theme is threaded through a series of discourses. These series would extend for a number of weeks or months, often diverting to discuss various sub-themes, ultimately arriving at a rich and comprehensive synthesis of chassidic thought. With this type of structured flexibility, the Rebbe Maharash designed a model that allows for sustained study of a single chassidic principle,

107. Besides the Rebbe Maharash, several of the older brothers served as Rebbeim in various communities. Namely, Rabbi Yehuda Leib, known as the *Maharil*, settled in Kopust, Rabbi Chaim Schneur Zalman in Liadi, Rabbi Yisroel Noach, or *Maharin*, in Niezhin, and Rabbi Yosef Yitzchak in Avrutch. Notably, the eldest brother, Rabbi Baruch Shalom refused to serve as a Rebbe in his own right. His father the Tzemach Tzedek commented on his reluctance to become a Rebbe that "The fourth generation shall return" (*Bereshis* 15:16). Remarkably, the Seventh Rebbe, Rabbi Menachem Mendel Schneerson, who succeeded his father-in-law, the Rebbe Rayatz, was indeed Rabbi Baruch Shalom's great-great-grandson. See Laufer, *Yimei Melech*, Vol. 1, pp. 28-29.

108. As the *Maharil*, (the Rebbe Maharash's brother who was 22 years his senior,) once exclaimed after hearing his brothers *maamar*: This was said by [someone on the caliber of] our father. *Sefer HaSichos* 5705, p. 32.

109. The Rebbe Maharash was known to say: "The world says that if you cannot crawl under an obstacle, try to leap over it. However, I say, leap over it in the first place!" The phrase "leap over it in the first place" in the original Yiddish is "*lechatchila ariber*." *Igros Kodesh, Rebbe Rayatz*, Vol. 1, p. 617.

110. See *Toras Menachem* 5744, Vol. 3, p. 1745.

giving it proper treatment and enabling a deeper appreciation and application.<sup>111</sup> In fact, it can be said that it is the *hemshech* that brought *Chassidus* to life.<sup>112</sup>

His *maamarim* are published under the title *Likkutei Torah – Toras Shmuel*, and consist of twenty-seven volumes.

## The Fifth Generation – the Rebbe Rashab

The Rebbe Maharash's son and successor, Rabbi Shalom Dov Ber of Lubavitch, is known as the Rebbe Rashab.<sup>113</sup> He also continued to shape the ever-developing pattern of *Chassidus Chabad*, expounding and elaborating on the concepts taught in great detail. He had a distinctive and systematic style of presenting *maamarim*, which earned him the title of "The *Rambam* of *Chassidus*."<sup>114</sup>

In addition, *Rabbi Shalom Dov Ber* delivered noteworthy *hemsheichim*, themed discourses which spanned months and even years, causing a revolutionary transformation to the study and application of *Chassidus*. Most notable are the *hemshechim* titled *Yom Tov Shel Rosh Hashanah 5666* and *BeSha'ah Shehikdimu 5672*.

111. For a contemporary appreciation of the *Hemshech*: see Rabbi Eli Rubin, *The Hemshech: A New Genre of chassidic Exposition*, Chabad.org/3646993/

112. See *Likkutei Diburim* Vol. 2 p. 300a, in reference to the effect of *Hemshech 5666* of the Rebbe Rashab.

113. Rabbi Shalom Dov Ber was born on 20 Cheshvan, 5621/1860 in Lubavitch. He was the second son of the Rebbe Maharash and Rebbetzin Rivka. In 5635/1875, he married his cousin, Rebbetzin Shterna Sarah, the daughter of his uncle, Rabbi Yosef Yitzchak of Avrutch. In 5640/1880 they had their only child, Rabbi Yosef Yitzchak. It was in 5643/1882, when Rabbi Shalom Dov Ber was 21 years old, that his father the Rebbe Maharash passed on and the responsibility of leadership was passed on to him. With the advance of the first World War, he left Lubavitch in late 1915 and moved to Rostov-on-don. Rabbi Shalom Dov Ber passed away on 2 Nisan 5680/1920 and is interred in Rostov.

114. The Rebbe Rashab was called the "*Rambam*" of *Chassidus* because his discourses were orderly and themed, with everything being well explained. The *Mishnah Torah* of the *Rambam* is systematically ordered, easily read, and accessible to all, as is the *Chassidus* of the Rebbe Rashab; see *Likkutei Dibburim*, Vol. 2, p. 296a, *Sefer HaSichos 5747*, Vol. 1, p. 64.

The former focuses on the purpose of Creation, highlighting the elements of Torah and *mitzvos* that cause its fulfillment, and spanned more than two years. Known as *Hemshech Samech Vov*, it is comprised of 61 installments, beginning on Rosh Hashanah of 5666/1905, and concluding in 5668/1908. The latter work, known as *Hemshech Ayin Beis*, began on Shavuot of 5672/1912 and spanned approximately five years. The series consists of 144 weekly installments, and a more cryptic, never-completed manuscript which was not delivered in public.<sup>115</sup> This revolutionary *hemshech* covers all of the deepest concepts of *Chassidus*, and its teachings are explained in clear terms.<sup>116</sup>

In all, the Rebbe Rashab's teachings span close to forty volumes, and his *maamarim* are published under the title *Sefer HaMaamarim*.<sup>117</sup>

Another monumental expansion of *Chassidus* by the Rebbe Rashab was the establishment of a unique Yeshivah, which he named "*Tomchei Temimim*."<sup>118</sup> This Yeshivah was to stand out by guiding its students to serve G-d in a wholesome manner, inspired with *yiras Shamayim* — fear of Heaven, *ahavas Yisrael* and an appreciation of the whole of G-d's Torah.

115. This final portion covers 270 pages in printed form.

116. *Likkutei Diburim*, Vol. 2, p. 296a. Once, the Rebbe Rayatz saw his father, the Rebbe Rashab sitting on the sofa, completely immersed in thought. His eyes were open, but he was utterly unaware of his surroundings like one who is in another world. So much so, that when he came to himself, he did not know what day it was or where he was, etc. (he had been beyond the limitations of body, time, and space). Later, the Rebbe Rashab told him that at that time he was engrossed in chassidic concepts of extraordinary depth, which would become the foundation for the series known as *Ayin Beis*." See *Hosafos to Besh'a'ah Shehikdimu* 5672, Vol. 3, p. 11, sub-note to note 10.

117. In addition, he authored several introductory tracts to prayer, *avodah*, the study of *Chassidus* etc. These include: *Kuntres Uma'ayan* — on self-transformation and battling evil desires; *Kuntres HaTefillah* — an explanation of chassidic prayer; *Kuntres HaAvodah* — on Divine service; *Kuntres Eitz HaChayim* — on the importance of the study of *Chassidus*; and *Chanoch Lana'ar* — an ethical will.

118. While this yeshivah was years in the making, as the Rebbe Rashab implied that it was the desire of the previous Rebbeim to establish such a yeshivah, ultimately, the yeshivah was founded in Elul 5657/1897 within the *Sheva Brachos* of his son Rabbi Yosef Yitzchak. Refer to *Likkutei Sichos*, Vol. 20, p. 392. See below, p. 000.



Naturally, to accomplish such an ideal, central focus must be given to the study of *Chassidus*. The Rebbe Rashab thus introduced a course of study in which *Chassidus* would be studied in an analytic style, similar to the study of the Talmud and its commentaries. Dedicating four hours of the day to the study of *Chassidus*, the Rebbe Rashab revolutionized the manner of study of *Chassidus*, while having a transformative effect on the students.

In other Yeshivos, the main emphasis was on the study of Talmud, using the study of *mussar* as a means of character development. In *Tomchei Temimim*, however, due to a third of the day being devoted to the study of *Chassidus*, the students were infused with the feeling that the Torah they were studying was G-d's Torah and that their subservience was to the Giver of the Torah.

Furthermore, great emphasis was placed on *avodah* and personal development, and much focus was placed on *kabbalas ol*,<sup>119</sup> praying at length with chassidic meditation, and in implementing *iskafya*<sup>120</sup> in daily life. In a short amount of time, the Yeshivah succeeded in producing hundreds of students who were well versed in both *nigleh* and *Chassidus*, becoming true servants of Hashem.

The students who studied at this Yeshivah are called "*temimim*"<sup>121</sup> which translates as "complete" or "wholesome ones."<sup>122</sup> This particularly represents the yeshivah's unique approach to Torah study in which both *nigleh* and *Chassidus* are learnt with proper comprehension, causing all of Torah to be appreciated

---

119. The acceptance of the yoke of Heaven, also resulting in an attitude of subservience and an ability to receive. This is also expressed in careful observance of the times of study. See *Likkutei Sichos*, Vol. 14, p. 319ff.

120. The suppression of one's natural desire for indulgence. See *Kuntres Uma'ayan*, published in English as *Overcoming Folly*.

121. Or "*Tamim*" in the singular.

122. The wholesome character of the *Temimim* is also indicated in a lack of internal schism of character. Beyond the relevance to their method of study, the title also serves as reference to the completeness in their personal character, as their studies are not a hindrance to their concern for the needs of another Jew, or the needs of the community at large.

as a cohesive and complete entity, with all elements of Torah complementing each other.<sup>123</sup>

The Rebbe Rashab also described the students of the Yeshivah as “*neiros leha’ir*,” or illuminating candles, in the sense that their goal was not only to serve G-d as individuals, but they were also to dedicate themselves to communal activity,<sup>124</sup> acting as trustees of *Yiddishkeit* in whichever environment they might find themselves.<sup>125</sup>

The *Temimim* were also called by Rabbi Shalom Dov Ber, “*chayalei beis David*,” the soldiers of the House of David.<sup>126</sup> Divesting them from their civilian status, he instructed them to be exclusively dedicated, with military-like devotion, to Torah, *avodah*, and the Jewish People.<sup>127</sup>

Two reasons were given by the Rebbe Rashab for founding this unique Yeshivah:

123. This virtue is inferred in the verse in *Tehillim* (19:8): “*Toras Hashem temimah*,” “G-d’s Torah is complete and perfect.”

124. Additionally, just as when one candle kindles another, the second candle receives not only a flame for itself to be luminated, but also the ability to kindle additional candles. So too, the *Tamim*’s energy is contagious in the sense that those who come in contact with them are empowered to become beacons of light for their circle of influence as well. See also *Igros Kodesh*, Vol. 19, p. 101.

125. See *Toras Menachem*, Vol. 19, p. 241; *Toras Menachem*, Vol. 7, p. 19. In this generation, many students devote their free time on Fridays and throughout the summer months to activities of *mitvzoim*, (engaging in the Rebbe’s *mitzvah* Campaigns,) or to *Merkos shlichus*, traveling to outlying Jewish communities to seek out the physical and spiritual welfare of the Jews.

126. The reference to King David’s soldiers was specific as the Talmud (*Shabbos* 56a; *Kesubos* 9a) details that the soldiers of King David would serve a bill of divorce to their wives before going out to battle. This was meant to enable the women to remarry in the event that their husbands would not return from the battlefield leaving their whereabouts unknown. In this context, the description means that the *Temimim* were to “divorce” themselves from the vanities of this world, and dedicate themselves wholly to the needs of the Jewish People.

The singular form of the aforementioned Hebrew word “*chayalei*” is “*chayal*”. In addition to its literal meaning, this word is also an acronym for chassid, *yerei Shamayim*, (a G-d fearing individual), and *lamdan*, (one who is learned and studious). This implies that the first step is to become a chassid, because the *yiras Shamayim* and Torah study of a *Chabad* yeshivah student is developed by the study of *Chassidus* and the direction and nurturing of the Rebbeim. See *Toras Menachem*, Vol. 60, p. 52.

127. See *Sefar HaSichos* 5702, pp. 133-141.

1) With the advancement of the various movements and ideologies that became prevalent at that time, creating the Yeshivah would be a preemptive measure to strengthen Torah-True Judaism.

2) To serve as a preparation, and a “starter” of sorts, for the ultimate redemption. The Yeshivah was designed to create an environment where G-dliness is palpably sensed as the true and all-encompassing reality, which is to ultimately cause a ripple effect throughout the Jewish community and create the Divine consciousness appropriate for the coming of *Mashiach*.<sup>128</sup>

These two reasons correlate exactly with the reasons mentioned earlier as to why *Chassidus* was revealed in recent generations:

1) To combat the deepening darkness of *Galus* and arouse the faint Jewish soul.

2) To prepare the world for the Messianic Era, when the world will engage in knowing the Creator as the world will be filled with the knowledge of G-d.<sup>129</sup>

In the more than 120 years since its establishment, the yeshivah has been blessed with tremendous success, and has had a transformative effect on *Chassidus Chabad*, with the system of *Tomchei Temimim* becoming the gold standard of *Chabad* education.<sup>130</sup> Moreover, the Rebbeim taught that studying in this Yeshivah is more than a station in life, instead, “once a *Tamim*, always a *Tamim*,”<sup>131</sup> as the Yeshivah fosters an identity of wholesomeness in Torah, *yiras Shamayim*, and *ahavas Yisrael* that surely does not change once the student leaves the Yeshivah.

It is *Tomchei Temimim* which shaped the most recent generations of *Chabad* chassidim, bringing the values of *Chassidus* to life in its students’ relentless dedication to the Jewish People. In

128. *Sefer HaSichos* 5702 p. 141, *Likkutei Dibburim*, Vol. 4, p. 787b; See also *Toras Menachem* 5751, Vol. 4 pp. 244-247; *Sefer HaSichos* 5752, p. 93.

129. *Mishneh Torah*, *Shoftim*, *Hilchos Melachim*, 12:5, from *Yeshayahu* 11:9.

130. Since the yeshivah’s original founding in 1897 there have been scores of branches opened around the world, educating hundreds of thousands of students.

131. See *Toras Menachem*, Vol. 25, p. 267.

fact, the entire project of *shlichus* is the expression and application of the *Tomchei Temimim* education.<sup>132</sup> Its success is such that there is barely a Jew that has not been reached by one of the “*neiros leha’ir*,” the illuminating candles, of *Tomchei Temimim*.<sup>133</sup>

## The Sixth Generation — the Rebbe Rayatz

The sixth Rebbe was Rabbi Yosef Yitzchak, the only son of *Rabbi Shalom Dov Ber*.<sup>134</sup> He is known as the Rebbe Rayatz or the Previous Rebbe. His leadership began in 5680/1920, on the heels of the Bolshevik Revolution. With the Russian communist party doing all they could to uproot Judaism, Rabbi Yosef Yitzchak emerged as the fearless leader of Russian Jewry. Personifying complete self-sacrifice, *mesirus nefesh*, he vigorously strengthened Judaism, especially the Jewish education of children.

After his miraculous release from Russian imprisonment in 5687/1927, he left the Soviet Union, initially settling in Latvia, and later continuing to Poland.<sup>135</sup> The move enabled the Rebbe Rayatz to further expand his underground network within Russia,<sup>136</sup> while having tremendous influence on Jewish life across Europe and around the world.<sup>137</sup>

132. See *Sefer HaSichos 5747*, Vol. 1, p. 93; *Sefer HaSichos 5748*, Vol. 1, p. 102, fn. 68.

133. See also *Toras Menachem*, Vol. 11, p. 117.

134. Rabbi Yosef Yitzchak was born on 12 Tammuz, 5640/1880 in Lubavitch. He was the only child of the Rebbe Rashab and Rebbetzin Shterna Sarah. In 1897 he married his second cousin, Rebbetzin Nechama Dina, a great-granddaughter of the Tzemach Tzedek. They had three daughters, including Rebbetzin Chaya Mushka, the wife of the seventh Rebbe. Rabbi Yosef Yitzchak passed away on 10 Shevat, 5710/1950 and is interred in New York.

135. For the personal account of the Rebbe Rayatz’s arrest and imprisonment and subsequent liberation from Soviet prisons in 1927, see [Chabad.org/2994](http://Chabad.org/2994).

136. Despite the Rebbe Rayatz’s departure from Russia, his chassidim courageously continued his heroic struggle to preserve *Yiddishkeit* in the Soviet Union. These efforts came at tremendous personal risk as countless chassidim were harshly imprisoned, tortured, and most tragically, in many cases, put to death. It was this tremendous *mesirus-nefesh*, self-sacrifice, that successfully preserved Jewish education and practice under decades of communist rule.

137. In 1929, the Rebbe Rayatz conducted a brief visit to the Holy Land, after which the Rebbe Rayatz continued to America where he canvassed the country for close to a year.

At the outbreak of the Second World War, the Rebbe Rayatz did everything possible to procure visas for Polish Jews, thus allowing many to flee the Nazi invasion. Willfully remaining in Warsaw throughout the Nazi bombardment and capture of the city, it was only after he had exhausted all avenues in his rescue efforts that he finally agreed to flee Poland, ultimately arriving in Sweden, from where he embarked for America.<sup>138</sup>

Upon arriving to New York in 5700/1940, the Rebbe Rayatz took on the formidable challenge to change the tide of the frigid spiritual atmosphere of the Western world. He declared “America is no different,” and that even in this bastion of materialism and assimilation the timeless truths of Torah can take root and flourish.<sup>139</sup>

Soon after his arrival in America, he founded three organizations:

- 1) *Machaneh Yisrael*, set on creating a vast outreach network;
- 2) *Merkos L'Inyonei Chinuch*, the world central organization for Jewish education, tasked with creating an educational network of schools and publications;
- 3) *Kehot Publication Society*, a publishing house that would publish a large variety of Jewish literature, including the works of the Rebbeim and their disciples.

When Rabbi Yosef Yitzchak's son-in-law and future successor, Rabbi Menachem Mendel Schneerson,<sup>140</sup> arrived in America,

---

The purpose of his visit was to assess and strengthen the educational and religious state of American Jewry, and raise awareness of the plight of Soviet Jews. The visit left an immeasurable mark on America's Jewish community.

138. Immediately upon his arrival to New York, the Rebbe Rayatz began earnest *hatzalah*, rescue efforts, while also strengthening the morale of the Jewish People abroad, encouraging a campaign of *teshuvah* to usher in the immediate Redemption. For several of the public declarations in this regard, see *Igros Kodesh, Rebbe Rayatz*, Vol. 5, p. 361ff, 377ff, 408ff, Vol. 6, 430ff.

139. See *Sefer HaSichos 5706*, p. 53, and references there. See also *Toras Menachem*, Vol. 59, p. 91.

140. The Rebbe, Rabbi Menachem Mendel Schneerson, was born on Friday, 11 Nisan, 5662/1902 in the Ukrainian town of Nikolayev. His father, Rabbi Levi Yitzchak Schneerson, a direct descendent of the third Rebbe, the Tzemach Tzedek, was a scholar steeped in both Talmudic and Kabbalistic learning and a close chassid of the fifth Rebbe. His

Rabbi Yosef Yitzchak appointed him as the head of these three organizations.

The Rebbe Rayatz initiated the translation of works of *Chassidus* into foreign languages,<sup>141</sup> and publicized *Chassidus* in a manner that would inspire even the uneducated.

By the time of his passing in 5710/1950, he had laid the foundation for the global renaissance of Torah-true and chassidic-flavored Jewish life, which was to be heralded by his son-in-law and successor, the Rebbe.

Despite the tumultuous times of most of his leadership, the Rebbe Rayatz is seen as a major contributor to the expansion of *Chassidus*. He would regularly deliver chassidic discourses, and whatever the topic at hand, it was clarified with rich and lucid explanation.

The Rebbe Rayatz expounded greatly on the more intricate *maamarim* and *hemshechim* of his father, the Rebbe Rashab. Providing extensive elaboration and organized reasoning, the Rebbe Rayatz clarified many of the deepest ideas of *Chassidus Chabad*.<sup>142</sup> In addition to the *maamarim*, the Rebbe Rayatz delivered many hundreds of *sichos* conveying the values of *Chassidus* and clear action-oriented guidance. Beyond his oral teachings, his writing is also prolific and exceptionally vivid, communicating much of the history of the *Chabad* Rebbeim, as well as many *Chabad minhagim*, sharing them with the broader community.<sup>143</sup> His works include the twenty-six volumes of *maamarim*

---

mother, Rebbetzin Chanah, was an astute, aristocratic woman and the daughter of the city's rabbi. In 5669/1909, the family moved to Yekatrinslav, Ukraine, where Rabbi Levi Yitzchak served as rabbi. In 5689/1928 he married Rebbetzin Chaya Mushka, the second daughter of the Rebbe Rayatz, and in 5701/1941 they escaped war-torn Europe for the U.S. where they were reunited with the Rebbe Rayatz. For an extensive biography of the Rebbe's early life, refer to *Early Years: The Formative Years of the Rebbe, Rabbi Menachem M. Schneerson as Told by Documents and Archival Data* (Kehot).

141. See *Likkutei Sichos*, Vol. 3, p. 875; Vol. 36, p. 43. The Rebbe also saw great significance in the subsequent publication of *Chassidus* in Braille; see *Sefer HaSichos* 5751, Vol. 2, p. 764ff.

142. See *Sefer HaSichos* 5751, Vol. 1, p. 122; *Sichos Kodesh* 5739, Vol. 1, p. 356.

143. Previously, much of this information was kept exclusively within the Rebbeim's family. See *Likkutei Sichos*, Vol. 2, p. 512.

titled *Sefer HaMaamarim*, and over thirty additional volumes of talks,<sup>144</sup> letters, and memoirs.

## The Seventh Generation — the Rebbe

Upon the passing of the Rebbe Rayatz on the 10th of Shevat 5710/1950, his son-in-law, *Rabbi Menachem Mendel Schneerson*, was seen as his natural successor, yet he was reluctant to accept the title of Rebbe. It was one year later, on the first *yahrtzeit* of the Rebbe Rayatz, that *Rabbi Menachem Mendel* finally assumed the mantle of leadership and formally became the seventh Lubavitcher Rebbe.<sup>145</sup>

Earning universal appreciation for his immense love, dedicated care, and utmost respect for each and every Jew wherever they may be, the seventh Lubavitcher Rebbe soon became known to the world simply as “The Rebbe.” Emerging to be an incomparable leader of the Jewish people in modern times, the Rebbe vigorously sought the physical and spiritual welfare of every Jew. Motivating the world to focus on the realization of the Divine purpose, which is to culminate in the imminent *Geulah*, the Rebbe’s global influence continues to be felt around the world.<sup>146</sup>

---

144. These talks are published under the title *Likkutei Dibburim*, and *Sefer HaSichos*.

145. His acceptance of the leadership was with the delivery of his first *maamar* titled *Basi LeGani*, in which the Rebbe detailed the mission statement of our generation, saying that it is our task to catalyze the permanent revelation of the *Shechinah*, or G-d’s Divine presence, within our physical world. Within the *maamar*, the Rebbe articulated a very practical vision of the mission facing Chabad’s seventh generation. “Upon us rests the mission to draw from the loftiest heaven below... When you come to a place where they don’t know of G-dliness, they don’t know of Judaism... you put yourself totally aside... and make sure that those who knew of nothing until now should go into the streets and shout... that G-dliness and the world are wholly one..”

“Although the fact that we are in the seventh generation is not the result of our own choosing and our own service, and indeed in certain ways perhaps contrary to our will, nevertheless ‘all those who are seventh are cherished.’ ...And our spiritual task is to complete the process of drawing down the *Shechinah* — moreover, the essence of the *Shechinah* — within specifically our lowly world;” Chabad.org/115145/.

146. This can be seen as an exemplification of the words of the *Gemara*, *Taanis* 5b “Yaakov, our father, did not die,” “for just as his children live on, so does he live on [through them].” So too, in our times the world continues to experience the perpetual effect of the Rebbe’s presence, decades following his physical passing on the 3rd of Tammuz 5754/1994. See also below, p. 000.

Much biographical material has been written about the Rebbe, chronicling his scholarship and holiness, his myriads of achievements and wide scope of influence, along with his vast outreach network which includes more than five thousand families of *Chabad shluchim* in over one hundred countries to date.

Here, we shall focus on the character of the Rebbe's Torah teachings and their significant contribution to the development and application of *Chassidus*:

A prolific teacher, the Rebbe taught Torah in a tremendously broad manner, discussing all areas of Torah with signature clarity, ingenuity, and compelling logic.

The defined majority of the Rebbe's teaching were delivered in the framework of the *farbrengens*, which the Rebbe led on Shabbos, festivals, and other significant occasions.<sup>147</sup> It was there that the Rebbe delivered Torah teachings for hours, only interspersed with the singing of *niggunim* between the talks. While most *farbrengens* included the recital of a single *maamar*, numerous *sichos* were also delivered,<sup>148</sup> spanning a broad array of Torah genres and topics.<sup>149</sup>

147. Soon after his arrival in America, the Rebbe began leading *farbrengens* on a monthly basis at the behest of his father-in-law, the Rebbe Rayatz. These *farbrengens* were held on *Shabbos Mevarchim*, the Shabbos which precedes the new month. It was immediately following the passing of the Rebbe Rayatz, that the Rebbe began to lead *farbrengens* at a broader and more formal capacity.

Over the years, the *farbrengens* began to receive worldwide attention, and beginning in 1970, the weekday *farbrengens* began to be broadcast internationally via telephone hook-up. Starting in 1980 many such *farbrengens* were also broadcast live on cable television.

For a vivid description of a *farbrengen*, see the introduction to *Selections of Likkutei Sichos, Bereishis* (SIE).

148. The style and delivery of a *sichah* (talk) and a *maamar* (discourse) were clearly distinguishable: A *sichah* was a lecture and discussion, with the Rebbe engaged in its animated delivery. In contrast, the *maamar* was recited in a more focused manner with the Rebbe closing his eyes and delivering the *maamar* with immense concentration, and in a gently-modulating tone of Torah recitation. Preceding the *maamar*, the Rebbe would signal for the singing of a preparatory soul-stirring melody, which was an indication for all those assembled to prepare for the delivery of the *maamar*. From the awe-inspiring and soul-piercing undulating manner of the Rebbe's delivery, it was clear that the *maamar* was emanating from a higher source. Rabbi Hillel Paritcher, a great chassid of the Tzemach Tzedek, once said that when a Rebbe delivers a *maamar*, it is akin to standing at Sinai and the *Shechinah* is speaking from within his throat. See *Sefer HaSichos* 5751, Vol. 2, p. 719.

149. Among the topics covered extensively on a regular basis were *Rashi's* commen-



It was in the open format of the *farbrengens* that the Rebbe communicated a monumental perspective of the Torah's deep-rooted truth, wholesome oneness, and ever-applicable relevance.<sup>150</sup>

Regardless of the topic discussed, a deep reverence for every bit of Torah was vividly displayed. While constantly illustrating the precision of each Torah-perspective and opinion, the Rebbe demonstrated the inherent truth expressed in every iota of Torah. Often emphasizing that all of existence is sourced within the Torah, the Rebbe explained that nothing can mitigate the Torah's G-dly truth.<sup>151</sup>

Furthermore, the Rebbe systematically illustrated the interdependent unity of all elements of Torah. For instance, the Rebbe often displayed that it can be impossible to fully appreciate a specific comment of *Rashi* on *Chumash* without the depths of *Chassidus*, or that it is with a nuanced precept of Talmudic understanding that one can accurately grasp an abstract idea of *Chassidus*. It is in the Rebbe's talks and writings that the various disciplines of *pshat*, *halachah*, Talmud, and *pnimiyus* are seen as one natural whole.

In addition, constantly referring to the Torah as "*Toras Chaim*," the Torah of Life,<sup>152</sup> the Rebbe continually displayed the relevance of the Torah's teachings to every element of life.<sup>153</sup> Most strikingly, the Rebbe saw each and every Torah idea as guiding light to one's day-to-day Divine service. As such, each *farbrengen* of the Rebbe was brimming with guidance and empower-

---

tary on *Chumash*, *Pirkei Avos*, *Rambam's Mishneh Torah*, the conclusion of Talmudic tractates known as *Hadranim*, the *Zohar* (with his father's commentary), and sections of the *Tanya*.

150. The Rebbe would often cite the biblical and liturgical descriptions of the Torah, *Toras Emes*, the Torah of Truth; *Torah Achas*, the one Torah; and *Toras Chaim*, the Torah of Life.

151. This also found application in the Rebbe's stance on the relationship between science and Torah. Much of the Rebbe's position on the matter has been collected in *Mind Over Matter* (Shamir Publications), [Chabad.org/1757046/](http://Chabad.org/1757046/). This will also be discussed further in Volume Three of this series.

152. *Sim Shalom*, the final blessing of the *Amidah* prayer.

153. This is also displayed in the numerous occasions that the Rebbe took time during a *farbrengen* to discuss timely topics relating to the integrity of the Jewish People, of Israel's security, and instruction in various world affairs.

ment, providing the individual with numerous lessons and pointers in actualizing their Divine purpose.

In all, the Rebbe's oral teachings fill over two hundred volumes in printed form, with his principal work being *Likkutei Sichos*, or Anthology of Talks. Carrying the modest subtitle "ideas on the portions of the Torah and Holidays," the thirty-nine volumes are a compilation of over 1200 essays that were released over several decades as a weekly publication. Having been culled from the Rebbe's public talks and curated for publication, each booklet was meticulously edited by the Rebbe himself, and widely publicized throughout the Jewish world. In these booklets-turned-volumes, the Rebbe presented an original and lucid perspective on nearly every aspect of Torah learning and Jewish life.

The remaining majority of the Rebbe's talks are published under the titles *Sefer HaSichos*, *Sichos Kodesh*, and *Toras Menachem — Hisvaaduyos*.<sup>154</sup> These transcripts offer access to the full range of Torah genius and direction shared by the Rebbe in over 11,000 hours of public addresses.<sup>155</sup>

While much of the above focused in particular on the Rebbe's *sichos*, it is the *maamarim* that communicated some of the Rebbe's most profound teachings. While maintaining tremendous uniformity to the discourses of his predecessors,<sup>156</sup> the Rebbe

154. With the exception of *Sefer HaSichos* and some other select talks, these transcripts were not edited by the Rebbe himself, leaving room for the possibility of slight inaccuracy and misunderstanding. While initially hesitating to allow their publication in their raw form, the Rebbe did ultimately agree for their publication, provided that they be classified as *bilti mugah*, or "unedited."

One might refer to the words of the Rebbe in his introduction to *Sefer HaSichos — Toras Shalom*, the collection of *sichos* of the fifth Rebbe, the Rebbe Rashab. "Bear in mind that all the writers of these *sichos* were chassidim, to whom every word of the Rebbe was holy, and there is no doubt that they tried to the best of their capability to retain the words of the Rebbe... While human error is surely possible... nevertheless, in general the ideas are definitely accurate."

155. Some 51 volumes of condensed transcripts of the *sichos* from the years 5738-5752, 1977-1992, are published in English under the title *Sichos In English*. They are also available at [sie.org/2468550/](http://sie.org/2468550/).

156. Most often, *maamarim* are closely structured upon the teachings of one of the previous Rebbeim. Additionally, the Rebbe consistently began the *maamar* with an opening quote (known as the *Dibur Hamaschil*) that had been employed by one of the previous Rebbeim.

delivered *Chassidus* with non-esoteric accessibility, and pristine depth. Often using simple words to communicate the very soul of an idea, it is in the *maamarim* that one finds clear presentation of the underlying core of the Divine purpose and Jewish identity.<sup>157</sup>

While throughout his years of leadership the Rebbe rarely published his own discourses, this changed in the late 1980's when the Rebbe began editing *maamarim* on a regular basis. Within the next few short years, several volumes were filled with over 250 *maamarim*, carrying the title *Sefer HaMaamarim Melukat*. In addition, the remainder of the Rebbe's fifteen-hundred *maamarim* were since published, filling several dozen volumes.

In addition, the Rebbe penned an untold number of perhaps hundreds-of-thousands of letters and written responsa. Maintaining a staggering correspondence with people from all walks of life, the Rebbe addressed an infinitely broad range of issues and ideas. A treasure trove of guidance and inspiration, much of this collection has been published under the title *Igros Kodesh*.<sup>158</sup>

While it is impossible to determine the extent of the Torah revolution contained in the unparalleled breadth and depth of the Rebbe's Torah teachings, one can surely say that the Rebbe succeeded in illuminating many of the deepest elements of the Torah and Jewish faith. Bringing these ideas to life, the Rebbe's teachings caused a significant impact on Jewish life and per-

---

157. Besides the actual style of delivery, which varied from Rebbe to Rebbe, we also find variance in regard to the spiritual planes most often discussed. For example, while the Alter Rebbe's discourses frequently highlight the dimension of *Atzilus*, in the Mittlerer Rebbe's writings, ideas are often discussed as they are sourced in the *Ein Sof* preceding the *tzimtzum*. See *Toras Menachem*, Vol. 11, p. 254. While the Rebbe Rashab did expound further, even giving broad discussion to concepts relating to the Essence of the Divine (*Atzmus*), it is in the Rebbe's *maamarim* that such discussion is commonplace, granting access to the essential connection that the essence of the *neshamah* shares with the essence of the Divine.

158. To date, over forty volumes of letters have been published, containing approx. 20,000 letters with public relevance. Notably, the Rebbe would often release public letters addressed "to the Sons and Daughters of our People Israel, everywhere." Published ahead of major Jewish Holidays, these letters would set the tone for the upcoming holiday. An extensive online database of the Rebbe's letters in English is available at [Chabad.org/60681/](http://Chabad.org/60681/).

spective, even for many who would not consider themselves the Rebbe's students.<sup>159</sup>

In all, the Rebbe made significant contribution to the teachings and application of *Chassidus Chabad*. Let us suffice by enumerating several signature attributes of the Rebbe's contribution to *Chassidus*:

1) The Rebbe magnificently applied *Chassidus* to contemporary society, touching even the most assimilated souls of the generation, thus bolstering their Jewish identity and observance while guiding countless Jews in the return to their faith.

2) In the Rebbe's teachings, the entirety of *Chassidus* is shown to be relevant to the creation of a *Dirah BeTachtonim*, the ultimate purpose of creation. It is this emphasis that ultimately fuels the Rebbe's intensive efforts for our generation to do all that we possibly can to usher in the complete *Geulah*.<sup>160</sup>

3) Furthering the revelation of *Chassidus*, the Rebbe synthesized the teachings of all the previous Rebbeim, while imbuing them with unique perspective, reaching a "sum total" of the message and meaning of *Chassidus*.<sup>161</sup>

In addition to his own teachings, the Rebbe oversaw the publishing of hundreds of volumes of *Chassidus* from the preceding six Rebbeim, much of which had never been published previously, thus sharing them with the general public for the first time. Addi-

---

159. It can surely be said that the paradoxical scope of the Rebbe's Torah teachings, being both quintessentially deep and strikingly relevant, is a personification of the character of the very depths of soul, the *yechidah*. (As will be explained in the following chapter, the *yechidah* relates to the very essence of the soul, making it therefore relevant to every element of its character and existence.) This is certainly a fitting description for the Rebbe, who completely invested himself into sharing the Torah with every Jew. See *Likkutei Sichos*, Vol. 27, p. 24; Vol. 21, p. 176. regarding the investment of a Rebbe within his Torah teachings, which is only surpassed by his dedication to the Jewish People.

160. See below, p. 000.

161. One might suggest that this reflects the character of the *sefirah* of *Malchus*, which receives the many influences of all the previous *sefiros* and encapsulates them within a singularity of purpose and focus. See *Sefer HaSichos* 5751, Vol. 2, p. 642, fn. 73, for the relevance of the *sefirah* of *malchus* to our entire generation.

tionally, the Rebbe commissioned an encyclopedic work of *Chassidus Chabad*, called “*Sefer HaArachim Chabad*.”<sup>162</sup> Moreover, in an effort to share *Chassidus* with the masses, the Rebbe encouraged the adaptation of *Chassidus* in every avenue possible.

Today, the wisdom of *Chassidus* is widely available in numerous presentations and languages, and with the advent of modern technology, the world is awash with its teachings. This is a genuine fulfillment of *Mashiach’s* prediction to the Baal Shem Tov, that his arrival will be preceded by the broad dissemination of *Chassidus*.<sup>163</sup>

---

162. Much like its parallel in *nigleh*, the “*Encyclopedia Talmudis*,” *Sefer HaArachim Chabad* lays out concepts of *Chassidus* in a systematic and brilliant fashion.

163. See *Sefer HaSichos* 5752, p. 163 that the goalpost of bringing the wellsprings of *Chassidus* to the “outside” has been reached. Anecdotally, when the Baal Shem Tov heard that *Mashiach’s* arrival is dependent on *Chassidus* being spread outward, he cried, as it seemed far-off (see above, p. 000, from *Kesser Shem Tov*, sec. 1; *Sefer HaSichos — Toras Shalom*, p. 113). In our times, these same words of “*eimasai ka’asi mar, lichsheyafutzu mayanosecha chutzah*” are commonly sung to a joyous tune, as it is no longer a distant ideal, instead it is a fitting description of our current environment. (Refer to *Igros Kodesh*, Vol. 19, p. 323 regarding the origins and theme of this melody.)

