

MISSION/VISION STATEMENT

YESHIVA GEDOLA

Suffield, Connecticut

We are endeavoring to open a Yeshiva Gedolah, following in the spirit of Tomchei Tmimim, founded by the Rebbe Rashab in 5657. We truly hope and pray to Hashem, that with His help, the Talmidim will grow and greatly ascend, physically and spiritually, to be shining lights in the inner light of life: To illuminate their inner selves as well as all of their surroundings, until the fulfillment of the ultimate promise of Hashem's revelation throughout the world, with the revelation of Moshiach.

Our work is to illuminate, to **enlighten the world** with the light of the Torah. To develop **students who will be solidly grounded, mentchen, diligent students, Yirei Shomayim, refined and cultivated. They will be imbued with the spirit of Chassidus, drawing from the inner wisdom and radiating Chassidische warmth and compassion**, their hearts and minds striving to correlate to Hashem's inner intent.

It is our duty to dedicate ourselves, with Hashem's help, **to reveal in every student, according to his unique path and ability**, the "אור כי טוב" for him in his true self, **and to give him the "Tools" for life**, to enable him to be genuine in his Avoda through learning the fundamental values and beliefs of Chassidus, to develop himself, as well as to work with his surroundings, and ultimately to touch the entire world. **To be a fully dedicated Chossid that is connected to אילנא דחיי**, one who is stronger and prouder from one day to the next, to live according to His holy will, to go in His ways, to bond to Him, and to fulfill His directives."

INFUSED WITH A SPIRIT OF TRUTH, LOVE, LOYALTY AND DEVOTION

- The Yeshiva's intent is that each student feels as a **beloved child embraced by the Yeshiva**.
- Each student should feel deeply rooted in the Yeshiva, **recognizing their time there as the foundation of their life and the most precious years**, living fully and wholly within the Yeshiva's embrace - his very essence is fully situated between the walls of the Yeshiva. Moreover, the warmth and light, in the depth of his soul, **that he experiences in the Yeshiva will stay with him his entire life**.
- The love between students **should be exemplary**.
- The connection between students and administration **should be unparalleled, without equal**.
- All this made possible through the many farbrengens, **where hearts are opened, allowing for authentic communication and deep listening**.
- These Chassidic gatherings have a purifying effect on the atmosphere, creating a radiant environment that illuminates the path to serving Hashem, **grounding the student on a foundation of truth that resonates deeply within their mind and heart, forever impacting their spiritual journey**.
- A **deeply personal, internal, and heart-to-heart connection** is forged between each student and the Hanholo, nurturing a **profound sense of spiritual** growth, love, and understanding, attuned to the unique needs and experiences of each individual student, **embracing them with guidance and empowerment**.
- The yeshiva atmosphere will be **infused with the vibrant energy of Hiskashrus, bonding strongly and deeply with the Rebbe**. This is cornerstone of a Chassid's life in all of his Avoda, and especially for the Tmimim, the Rebbe's children.

LEARNING TORAH

LEARNING CHASSIDUS

- The yeshiva student will learn Chassidus and **understand every idea well and clearly**, similar to how one understands a sugya in Nigleh, comprehending it fully, and just accepting it as words of Kabala.
- To know and recognize how to learn a **“Hemshech”**.
- The student must recognize that immersing in Chassidus **demands a profound inner Avoda journey**, studying and training himself so that **every idea** that they learn can become **tangibly integrated into their personal lives**.
- To study concepts, ideas, understandings, and Avodah - in the teachings of Chassidus, **based on foundational Maamorim**, with an emphasis on perceiving the great innovation of the subject, **from its intellectual perspective and in Avoda**. (Perceiving the “Ashreinu” in everything).
- To study **foundational** Sichos, Maamorim, and Igros, that set down the Rebbe’s unique approach (see partial example list below)

LEARNING GEMARA

- The study of Gemara should be thorough, **seeking a profound and nuanced understanding**, without trying to come up with innovations. Rather, **to strive to understand each concept as well as the reasoning behind each differing opinion**, to delve into the depths of the material to grasp the underlying principles and concepts, and how the differences apply, as well as to delve into the Halacha in all its detail.
- As the Rebbe writes: "with regards to the manner of study, the most desired and good way is to study with integrity and depth, to arrive at the conclusion, **to know what to do according to Halacha**. As in the terminology of Chazal in the teachings of our Rebbes - “what differences are there according to the differing opinions, what relevant differences are there” **to clarify and define the details so as to arrive at and reveal the essence of the law and its practical applications.**"
- This will occur only through **great diligent effort and a strong desire and willingness** of the student to understand and explore deeply, to strive for a profound and nuanced grasp, to find the true intent, and not to simply find new angles and innovations in the material, *Chas V'shalom*.
- The student should strive that his Torah study, with deep understanding, **should be with enthusiasm and vitality**.
- To know be familiar with a holistic and broad spectrum of subjects, and foundational and widely applicable and known ideas in Shas, Rishonim and Acharonim.

LEARNING RAMBAM

- To study Rambam, **as established by the Rebbe**, with the intent of leading one to action, **to know** the relevant halachos so that you follow them correctly. This also includes the idea of **learning and knowing** the entire written Torah and the oral Torah.
- To truly **fulfill this directive requires understanding the straightforward**, simple, and clear meaning of each Halacha.
- To know how to approach learning Rambam, one must learn and comprehend how the seforim and Halachos of the Rambam are divided, and the introductions.

- When one succeeds in understanding the straightforward Rambam in his formative years in Yeshiva, **this learning will accompany him in learning the daily Rambam throughout life. Since grasping the Halachos will allow him to continually delve deeper.**

LEARNING HALACHA:

- Study all parts of the Alter Rebbe's Shulchan Aruch Orach Chayim.
- Understand well the **underlying reasoning behind the Halachos**, and the sources.
- Gain a clarity in the Alter Rebbe's unique approach in each Sugya, and his unique insights and rulings, derived from all the other poskim.
- Shiurim on Halacha and Minhag, and the detailed sources of Minhag Chabad.
- Study the laws of each Yom Tov before that Yom Tov.

FUNDAMENTALS IN HASHKAFKA

- Shiurim in **Nos'im B'yahadus - Foundational ideas in Yiddishkeit** according to essential Chassidic teachings, based on Tanya and Sichos of the Rebbe, In order that every one of our students should know, in a clear and orderly manner, **the essential fundamentals of Chassidic Hashkafa**, as well as how to live life in accordance with the teachings of Chassidus. (see partial sample list below).
- **Shiurim in the fundamentals of our Emunah and Jewish philosophy**, principles of Judaism, and Jewish history (see partial sample list below)

CHASSIDIC DAVENING

- Understand the simple meaning and content of every prayer, as well the deeper intent of the prayers according to the teachings of Chassidus.
- Strive to feel like a servant pleading before his master while davening, and like a son imploring to his Father.
- Through understanding the davening, the student will establish a strong and enduring connection with Hashem, a connection that will last a lifetime - through his daily davening.

LIVING IN THE WAYS OF CHASSIDUS

- Students should learn to see things from the perspective that Elokus is the obvious reality, while their own existence, and anything aside from Hashem is a novel perception.
- A Pnimi knows where he stands. He internalizes things. His true desire is that his fulfillment of Mitzvos and Learning Torah be with a Chayos Pnimi.
- Nurture Talmidim in an environment infused with Hiskashrus to the Rebbe. Hiskashrus is the foundation for the life of a Tomim and of the Yeshiva.
- Everything must be done with a full true heart, without fooling yourself or others.
- The Yeshiva should be a place of education, where a student learns and experiences how to be a complete Jew, in Mitzvos, Davening, and Torah – so that all will recognize in him the connection of the three aspects: the Jew, the Torah, and Hashem. There should be a great focus on developing students who will be well grounded.

- Avoda should be internalized so that it affects a Bittul, a subjugation to Elokus. The intellect is an instrument to achieving self-nullification to Hashem, and thereby fully and utterly submit and dedicate yourself to Him
- To bind the natural love of God that is inherited from our forefathers and is part of our essence and the nature of our souls.
- To embark on achieving profound awe of Hashem, the path to which is through contemplation and introspection, and requires careful preparation.
- To embody a life of unwavering joy, with a heart full of delight and a soul that radiates light, for this is the pinnacle of spiritual closeness to Hashem.
- Self Control and discipline. Training to govern our natural materialistic instincts and utterly nullifying one's own desires and inclinations, to the point where one's mouth is silenced from speaking vain words that the heart and thoughts strongly desire, so that the light of Hashem may shine and become exalted.
- The Yeshivah will give expression to the Baal Shem Tov's path of self-sacrifice for the knowledge of Elokus and for love of a fellow Jew. The idea of utterly surrendering one's being, beyond reasoning, to Hashem's will, and nullifying one's own interests.
- In every aspect of life, remain conscious of Hashem, even amidst mundane pursuits, for Hashem wants the world to be governed naturally, and that that the Jew should the material world, while always remembering the presence of Hashem.
- Love for our fellow Jew - What's mine is yours. The piece of bread that I have is YOURS just as much as it is mine. And in Mivtzoim, as part and parcel of Ahavas Yisroel, one takes responsibility for another Jew and brings Avodas Hashem and Ahavas Yisroel, to a broader spectrum of people.
- The ultimate focus, goal, mission and vision of all the above, and of every part of a students day to day life is to prepare oneself, their surroundings, and effectively the entire world for the coming of Moshiach speedily.



רשימה חלקית של נושאים ביהדות עפ"י יסודות החסידות שיהיו נלמדים בישיבה

- **מהותו של יהודי:** גוף ונשמה, ישראל אורייתא וקוב"ה, ירידה צורך עלי', נפש האלוקית נפש השכלית ונפש הבהמית, והנפש השנית - חלק אלוקה ממעל ממש, נפש רוח נשמה חיה יחידה (נרנח"י), אתה בחרתנו - בגוף הגשמי, ירושה מהאבות, מעל ההבנה, ישמעאל ויצחק, כריתת הברית, התורה המצווה והתשובה - אע"פ שחטא ישראל הוא, להחליפם באומה אחרת איני יכול, בין ישראל לעמים.
- **הצדיק הרשע והבינוני:** זרע אדם זרע בהמה, צדיק יסוד עולם, רבי - ראש בני ישראל, "ולדבקה בו", המוח שליט על הלב, היצר הרע וכוח המתאוה, המאבק בין הנפשות, על כל דחייה ודחייה, אולי לכך נברא.
- **תורה:** מהות התורה, משל הקדמוני, ונתן לנו את תורתו, לימוד התורה של האבות, דבר ה' זו הלכה, אמיתתה של תורה, לא תהיה מוחלפת, לא בשמים היא, נצחוני בני, מחלוקת בתורה, אלו ואלו דברי אלקים חיים, יחוד נפלא .. להיות לאחדים ומיוחדים ממש, התבטלות מוחלטת לנותן התורה, זיכור מוחו וליבו, זיכור הנפש, זיכור העולם, עבד או תלמיד, לשמה ושלא לשמה, דירה בתחתונים.
- **מצוות:** רצונו של הקב"ה, עדות חוקים ומשפטים, טעמי המצוות, לבושים לרצון העליון, דירה בתחתונים, הגישה הנכונה כלפי מצוות, הרצון והכוחות, הבנה רגש וקבלת עול, בין אדם למקום, בין אדם לחברו, מצוות דרבנן, מנהגים,

- **הבריאה:** אסתכל באורייתא וברא עלמא, ד' עולמות אבי"ע, אחדות ה', השגחה פרטית כוונת הבריאה, דירה בתחתונים, שלימות הבריאה בימות המשיח.
- **ידיעת ה':** יסוד היסודות ועמוד החכמות, העיקר הראשון, ידיעת החיוב ידיעת השלילה, מחוייב המציאות, מצוי ואינו מצוי, שינוי גדרי השכל
- **שכר ועונש:** תפקידם, עושה מאהבה, עושה מיראה, בחירה מתוך קבלת עול, בחירה בתורה ומצוות.
- **נס וטבע:** ביטול היש וביטול במציאות, יחו"ע ויחו"ת, נס מלובש בטבע, ביטוי של הבלי גבול, גילוי כח הגבול.

רשימה חלקית של יסודות האמונה ומחשבת היהדות שיהיו נלמדים בישיבה

- **עיקרי הדת:** יסודות יהודיים, עצות והדרכה לחיים, שכר ועונש, הצלחה ואושר אמיתית, תפילה ורפואה. אמונה וביטחון. ירידת הנשמה לתוך הגוף.
- **ארץ ישראל:** מצוות התלויות בארץ, הארץ והנשמה, שלימות הארץ.
- **דברי ימי ישראל:** בתקופת התנ"ך, תנאים, אמוראים, גאונים, ראשונים ואחרונים, חידושים שנתחדשו משך הדורות, ויכוחים גדולים ביהדות, השפעת היהדות לעולם, קיומה של עם ישראל, מסע של אומה.
- **מחשבת היהדות:** עולם הקבלה והחסידות, מסע של הנשמה, קבלה של הנשמה, כוח של הנשמה.
- **יהודי מתלבש בעולם הטבע:** מאבק עם אמונה, בכל לבי, מעבר לאמונה.

דוגמאות של שיחות בסיסיים שיהיו נלמדים בישיבה לכל פרשה ולכל חג

- ח"ה ע' 57 ואילך – **ידיעה ובחירה**
- ח"ו ע' 13 ואילך – ההבדל בענין "דירה בתחתונים" בין המשכן, בית המקדש ולעתיד לבא
- ח"ו ע' 69 ואילך – לשיטתייהו דבית שמאי ובית הלל אי אזלינן בתר "בכח" או בתר "בפועל"
- ח"ו ע' 81 ואילך – **עיקר שכינה בתחתונים היתה**
- ח"ו ע' 86 ואילך – "וישב הים גו' לאיתנו" – **התהוות בכל רגע וכו'.**
- ח"ו ע' 107 ואילך – דצח"מ; אותיות, מדות, שכל, דיבור.
- ח"ז ע' 153 ואילך – אלקיכם כהן הוא.
- ח"ז ע' 175 ואילך – ביאור מ"ש בתניא פמ"א בענין **קבלת עול** ומשל הזהר שהובא בתניא "כהאי תורא דיהבין עלי' עול כו'".
- ח"ז ע' 188 ואילך – פלוגתת ר"י ור"ש בנוגע **חיות רעות לע"ל** – מעבירם מן העולם או משביתן שלא יזקו
- ח"ח ע' 21 ואילך – ג' הענינים במ"ת: **תחתונים יעלו לעליונים; עליונים ירדו לתחתונים;** חיבורם יחד
- ח"ב ע' 70 ואילך – **דירה בתחתונים** – מצד ענינם הם
- חט"ו ע' 42 ואילך – **גילוי בחכמות חיצוניות ובפנימיות התורה** בסוף אלף הששי
- חט"ו ע' 83 ואילך – ג' תקופות המהוות **הכנה למתן תורה**
- חט"ז ע' 475 ואילך – (א) דירה (ב) בתחתונים.
- חכ"ה ע' 193 ואילך – ביאור שני החידושים בשער היחוד והאמונה: **התהוות בכל רגע; צמצום אינו כפשוטו**
- חכ"ז ע' 191 ואילך – ביאור דעת הרמב"ם שלע"ל **עולם כמנהגו נוהג** אף שתחיית המתים היא חידוש **במעשה בראשית**
- קונטרס ענינה של תורת החסידות
- הדרנים על הש"ס והרמב"ם

