



תקנות הרבי

In honor of the Siyum HoRambam

As Chassidim, one of the most basic ways of connecting with our Rabbeim is by following the *takanos* they instituted.

In honor of our celebrating the Siyum HoRambam this month, we bring this collection of *divrei hisorerus* and stories highlighting the importance of fulfilling the Rebbe's *takanos*.

Chitas

From the beginning of the Rebbe's *nesius*, the Rebbe often spoke of how vital it is for every Chossid, and for that matter every Yid, to study the daily *shiurim* of Chitas. In addition to this being a basic part of our *hiskashrus*, the Rebbe emphasized this as a source for blessings in one's life.

At several of the major *farbrengens* each year, the Rebbe consistently mentioned the study of Chitas and encouraged everyone to adhere to this *takana* of the Friediker Rebbe.

On Yud Shevat and Yud-Beis Tammuz, the Rebbe would discuss Chitas as a *takana* of the "baal hahilula" or "baal hageulah." On Simchas Torah and Shavuos the Rebbe would also speak of Chitas, drawing on its connection to these special days. On Simchas Torah we begin the study cycle of Torah anew. On Shavuos we received the Torah from Moshe Rabbeinu (Chumash), we mark the *yahrtzeit* of Dovid Hamelech (Tehillim), and the *yahrtzeit* of the Baal Shem Tov, who revealed Chassidus to the world (Tanya).

Reading the Rebbe's letters printed in Igros Kodesh, one notices that often the Rebbe concludes a letter by instructing the recipient to keep the daily *shiurim* of Chitas. The words בטח שומר שלשת השיעורים השונים לכל נפש מתקנת כ"ק מו"ח אדמו"ר—are found literally hundreds of times throughout the Igros Kodesh.

DON'T BE FREE

In response to your letter from 12/16 in which you write that due to your preoccupation with your studies you only study Chumash with Rashi, but do not keep the monthly *shiur* Tehillim or the *shiur* Tanya. You ask that you should be freed from the obligation of these two *shiurim*.

I am surprised at your [train of thought]. Keeping these *shiurim* is not for the benefit of someone else other than yourself. Just like all of Torah and mitzvos which are for the benefit of the one fulfilling them.

Thus, if you were freed of the obligation to keep these *shiurim*, you are also “freeing” yourself of the good results that come from keeping these *shiurim*...

(Igros Kodesh vol. 14 p. 288)

Hiskashrus

Less than one month after Yud Shevat 5710, the Rebbe wrote in an introduction to one of the *kuntreisim* he printed about the importance of keeping the [Frierdiker] Rebbe's *takanos*, quoting a letter from the Frierdiker Rebbe in this regard:

“השואל במה היא ההתקשרות שלו אלי מאחר שאין

אני מכירו פנים... ומקיים בקשתי באמירת תהלים...”

The Rebbe makes sure to add a footnote that at the time when this letter was written, the *takana* of Chitas was not yet publicized in its entirety; only Tehillim.¹

In another letter to an individual, the Rebbe wishes him well in honor of his birthday, and adds that as a Chossid, he must influence others to follow in the Rebbe's ways as well:

...A Chossid is engaged in strengthening his *hiskashrus*, through learning Chassidus of the *nossi* and especially through holding strong on to the three daily *shiurim* of Chumash, Tehillim and Tanya.

But the job of the Chossid is not to suffice with working on himself. He must also influence his surroundings—be *mekarev* them, to awaken them, and enlighten them with

the light of Torah and mitzvos, permeated with the luminary; *toras haChassidus*...²

Also, in his famous letter in preparation for Yud Shevat, 5711, the Rebbe writes:

During the period [of the *yahrtzeit*] people (who are fit for this task) should visit the local shuls and botei medroschim to convey a thought or *pisgam* from the [Frierdiker] Rebbe's Torah; elaborate about his *ahavas Yisroel* for every single Jew; and inform them and explain his *takana* of reciting Tehillim, studying Chumash with Rashi, and, where appropriate, also the daily study of Tanya that he divided...³

In a similar vein, the Rebbe once spoke at a farbrengen of each Chossid's responsibility to influence other Yidden in the study of Chitas:

When Moshiach comes, he won't want to hear of any excuses (“*kuntzn*”). He will demand of everyone: List for me on a piece of paper how many people you transformed into Chassidim of the Rebbe. How many Yidden did you influence to study the *shiurim* of Chitas? How many Yidden did you influence to come and recite the entire Tehillim on *Shabbos mevorchim*?⁴

This is the Takana!

At one particular farbrengen, the Rebbe admonished those who do not fulfill the Frierdiker Rebbe's *takana* of reciting Tehillim on *Shabbos mevorchim* in the proper manner:

Being that *Shabbos Bereishis* influences all the *shabbosos mevorchim* throughout the entire year, it is appropriate to urge [everyone] regarding the [Frierdiker] Rebbe's *takanos* for *Shabbos mevorchim*: Reciting the entire Tehillim before davening and holding a farbrengen after davening.

The recital of Tehillim was instituted to be done specifically *be'tzibur*—with the minyan... Not like those of “*shpitz Chabad*” who think they are exempt from coming to recite Tehillim because they are busy learning Chassidus, or being “*meyached yichudim*,” or not even knowing themselves what they are doing... They therefore say Tehillim on their own, for [they think] they are better than the rest.

This was not the *takana*! The Tehillim must be recited with the minyan, together with all the Yidden.



THE REBBE HOLDS A RAMBAM DURING A CAR RIDE THROUGH THE LAG B'OMER STREET FAIR, 5744

Then there is also the second *takana*: the farbrengen after davening. The idea of a farbrengen is based on *ahavas Yisroel* (in addition to other special qualities of a farbrengen); when we come together at a farbrengen we say *l'chaim* and bless one another...⁵

Remedy for Our Time

The Rebbe often explained that the daily study of Chitas serves as a channel to bring countless *brachos* in our lives. In scores of letters, the Rebbe advises people who seek his blessing to be more careful in keeping the daily *shiurim*.

At one farbrengen, the Rebbe explains this concept:

Being that we are now in a new time-period, where together with all the new blessings and remedies that come to being, there are also new

undesirable things. Therefore, in order to combat this new issue, we must have a new remedy...

...One of the new things revealed in our generation is the [Friediker] Rebbe's *takana* of studying one portion of Chumash each day with Rashi's commentary. On the first day of the week; from the beginning of the sidra until sheni, on the second day of the week; from sheni until shlishi, and so on. In previous generations, only select individuals followed this custom. But in our time, the [Friediker] Rebbe publicized it for everyone.⁶

Furthermore, the Rebbe once said that the *shiurim* are actually a source of life for each and every Jew in this generation:

...The *shiurim* of Chitas were instituted by the *nossi hador* for each and every member of the generation, stressing that these *shiurim* are שווים לכל

נפש - equally applicable to everyone - including a simple person who does not know what he is saying.

The reason is: these shiurim are not (only) in the category of the general mitzvah of studying Torah (which one can only fulfill if he understands what he is saying). These shiurim are a separate thing, connected with the very life of the soul, and the essence of the soul (פנימיות הנפש) - of each and every one in the generation...⁷

TAKANOS OF MOSHE

The [Frierdiker] Rebbe's *horaos* are like the *takanos* that Moshe Rabbeinu made for the Yidden... They are called "*takanos*," as opposed to "*mitzvos*," because *mitzvos* are *m'doraysa* and are given from above, whereas "*takanos*" are *m'dirabbonan*; and are given down here, in order to be מתקן—to rectify and perfect the lower realms...

...Just like Moshe made *takanos*, the heads of *Klal Yisroel*—the "extensions" of Moshe Rabbeinu in each generation—also made *takanos*, which serve as a *tikun* for the *nefesh*. The same applies to the *takanos* of the [Frierdiker] Rebbe, the "extension of Moshe Rabbeinu of our generation" (אתפשטותא) (דמשה שבדורנו), like the *takana* to study Chitas...

(*Sichas Pesach Sheini* 5710; *Toras Menachem* vol. 1 p. 54)

הוא בחיים

Perhaps more powerful than anything else, are the Rebbe's words about the [Frierdiker] Rebbe's *takanos* during the *yechidus k'lolis* on 15 Tammuz 5745:

There are a number of *takanos* that the *baal hageulah* instructed be printed and and publicized for all Yidden. Like the *takana* of learning Chitas—Chumash, Tehillim, and Tanya—and other *takanos*, including the main *takana*: to spread *ahavas Yisroel*...

...When we learn his Torah and follow in his ways, by fulfilling his *takanos*, fulfilling his *shlichus etc.*, then the activity of the *baal hageula* is emphasized publicly and as we said just as his children are alive, so too he is alive—מה זרעו בחיים—אף הוא בחיים. Meaning, the *baal hageula* lives within

our midst and more so, he lives within each one of us, to such an extent that our entire being is no more than being *shluchim* and fulfilling *shlichus* of the *baal hageula*, since *shlucho shel odom k'mosoi*.⁸

Rambam

From the time the Rebbe instituted the daily study of Rambam, he never ceased to speak of this important initiative and to create the greatest tumult around its every detail.

During almost every *farbrengen* or *sicha* spoken (including *divrei kivushin* on fast-days, *yechidus k'lolis*, children's rallies, etc.), the Rebbe would dedicate part of the time to discuss the daily *shiur* of three *perokim* in Rambam; much as he had always done with the daily *shiur* of Chitas.

More than a month before the first *siyum hoRambam*, on Zayin Adar 5745, the Rebbe began encouraging everyone to arrange *siyumim* in the greatest and most productive manner. From then on, the Rebbe continued speaking about the importance of arranging *siyumim* everywhere, even after the actual date of the *siyum* passed! In fact, the Rebbe used the expression: even if there are 999 reasons for not holding a *siyum* in a specific place, and only one reason to do it, the *siyum* must take place!⁹

At one *farbrengen*, the Rebbe explained why studying Rambam is for each and every Jew:

Obviously, this is not limited to one circle exclusively. The study of Rambam is applicable to each and every Jew until the end of time, much as the study of *Torah Shebiklav*, the Torah of Moshe Rabbeinu, is applicable to each and every Jew through all generation. This is emphasized by the statement of *gedolei Yisroel* that משה לא קם כמשה. And as the Rambam writes in his introduction, his *sefer* is accessible לקטן ולגדול—i.e. each and every person - from the greatest to the smallest- has the ability to benefit from it; until this affects the entire world...¹⁰

Later on at that *farbrengen*, the Rebbe used exceptional terms about the proportions and reach of this *takana*:

אופניים: א) להשתדל ללמוד בכל יום שלשה פרקים כדי לסיים במשך השנה הבעל"ט,

N A HAGOHA TO THE SHALSHELES HAYACHAS PREPARED FOR PRINT IN HAYOM YOM, THE REBBE CROSSES OUT THE WORD להשתדל IN THE ENTRY ABOUT LEARNING THREE PEROKIM RAMBAM.



LIBRARY OF AGUDAS CHASIDEI CHABAD

This idea is worthy of reaching and encompassing the entire Jewish nation. In fact, it should reach and encompass the entire world! As stated, the non-Jews have already expressed their willingness to make a *shturem* about the Rambam...¹¹

בימים כתיקונן - היו צריכים ה"משפיעים" להשתדל ולעורר ע"ד ענין הנ"ל, וכיו"ב בשאר הענינים "אין וועלכע מ'קאכט זיך און מ'רײסט זיך אויס די הארץ"... (ש"פ תצוה תשמ"ה; אודות לימוד הרמב"ם)

Living with Rambam

Starting in 5741 (תשמ"א) on each night of Sukkos, the Rebbe would say a *sicha* and speak of the *ushpizin* of that night, as well as the *shiur* of Chitas and, later, Rambam.

Once, the Rebbe explained:

The Alter Rebbe says, "One must live with the times," which means with the *parsha* of the week, and the *shiur* of each specific day. In addition, one must live with the daily *shiur* Rambam as well, for as the Rambam writes in his introduction, his *sefer* comes in sequence to *Torah Shebiksav*...¹²

Be a Mentch!

In conclusion, we bring a fascinating story told by Reb Aharon Dalfin, who studied as a *bochur* in 770, in the 5710s:

When I was younger, I was always very careful to learn Chitas. Then, when I got older and busy with work, I began to slack off.

One day, I wrote a long letter to the Rebbe enumerating many issues I had at the time, and I hoped to receive the Rebbe's answer and guidance.

Generally, the Rebbe always answered my questions. But this time, the only reply I got was one word: "**Chitas?**"

I thought to myself: "This is the Rebbe's answer to all my ten questions?"

Then I realized that as a Chossid, I need to be connected to the Rebbe. The Rebbe is already feeling that our connection has weakened by my failure to say Chitas!

Whatever the case is, life went on and I didn't make any drastic changes. Maybe I started to say Chitas a little bit, but for whatever reason, I didn't take the matter too seriously.

A few months went by and again I wrote to the Rebbe a long list of questions. Again, instead of addressing any of my questions, the Rebbe replied with one word: "**Chitas.**"

By now I understood: the Rebbe will not answer any of my questions until I become somewhat of a *mentch*. As if he was saying, "First learn Chitas, then I'll answer you!"

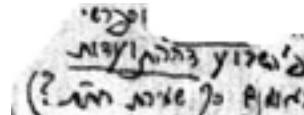
So this time, I started saying Chitas meticulously each and every day.

Then, a few months later, I again wrote a list of questions to the Rebbe, and this time the Rebbe answered every single question, one by one.¹³ **T**

IS THIS CALLED LEARNING?

This *ksav yad kodesh* was written by the Rebbe in response to a question asked on one of the *sichos* of the previous week's *farbrengen*.

The Rebbe cites one of Rashi's *pirushim* on that week's *parsha* as a proof that the way he asserted in the *sicha* was correct, and then noted:



(וכפרש"י בפ' השבוע **זההתעדות** (האומנם כך שמירת חת"ת?)

...As Rashi explains in the *parsha* of the week of this *farbrengen* (is this [considered] keeping [the *shiurim* of] Chitas?)

In other words: if there is a Rashi in this week's *parsha* that implies this concept, one should be familiar with it by having learned Chitas.

(Teshura Rimler-Schneider 5765)

1. Igros Kodesh vol. 3 p. 242
2. Igros Kodesh vol. 5 p. 193
3. Ibid. vol. 4 p. 144
4. Shabbos parshas Pekudei 5727; Toras Menachem vol. 49 p. 157
5. Shabbos Bereishis 5721; Toras Menachem vol. 29 p.115
6. Yud-Aleph Nissan 5742; Hisvaaduyos 5742 vol. 3 p. 1224
7. Shabbos parshas Mattos-Maasei 5746; Hisvaaduyos 5746 vol. 4 p. 144
8. Hisvaaduyos 5745 vol. 4 p. 2487
9. Ibid. vol. 3 p. 2070
10. Ibid. vol. 2 p. 1306
11. Ibid. p. 1308
12. Hisvaaduyos 5746 vol. 1 p. 207
13. Based on Reb Aharon's "My Encounter" interview with JEM; published on Living Torah disc 102 program 407.