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CHABAD  
חב"ד  
CHASIDUT

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Book 1  
What is Chabad Chasidut?





## Introduction

With gratitude to *Hashem*, we are proud to present an introduction to *Chabad Chasidut*. This volume is the first of a larger work which will encompass *Seder Hishtalshlut, Torah and Mitzvot* etc., which we intend to publish in the near future. However, we hope that the reader will find this stand-alone introduction to what *Chabad Chasidut* is useful.

"*Chabad*" is a household word in the Jewish world today. Many people are familiar with its outreach activities and its "*Mitzvah Campaigns*". But what is the philosophy that powers *Chabad*? What exactly *is Chasidut*? How does *Chabad* see the purpose of creation, and what should be the emphasis in Jewish life today?

This "*Introduction to Chabad Chasidut*" will explore the answers to these questions. It will first explain the development of *Torah* throughout the ages and why, in latter generations, there was the necessity for the revelation of *Chasidut*, and its bearing on the contemporary condition. It will also explain the necessity for studying *Chabad Chasidut*.

We will then go on to explain the purpose for creation — *Dirah Betachtonim* — as explained in *Chasidut*, which will lead us to understand our present position in history. We will explore the reason for the soul's descent to this world and the fulfillment of its purpose here, and how our focus in this generation is outreach and the broad dissemination of *Chasidut* as a prelude to the coming of *Mashiach*.

The style in which this has been written is to present key points in the main text and then to provide source material in the footnotes as an explanation. Much of the rich quality of the subject is within the footnotes.

Many works have already been written on this subject, and we stand as midgets on the shoulders of giants. Nevertheless, each volume has its own merits and we hope that this work will present a new dimension thus adding to the *Hafatzat HaMayanot Chutzah*, the dissemination of *Chasidic* wisdom, which in turn will hasten the coming of *Mashiach* speedily in our days, *Amen*.

## **Acknowledgments**

A warm word of gratitude to Rabbi Doniel S. Golomb for his editorial expertise and special thanks to my wife and children for all their support in our joint *Shlichut*.

**Rabbi Nissan Dovid Dubov**

*Chabad Wimbledon*

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## ❧ Chapter 1 – Faith

1. “In the beginning G-d created heaven and the earth.”<sup>1</sup> The very first verse of *Bereishit* identifies G-d as Creator, and that He created both the spiritual realm of heaven and the physical realm of the earth. *Rambam* states: “The Foundation of all foundations and the pillar of all knowledge is to know that there is a Primordial Being who brings all other beings into existence”.<sup>2</sup>

1.1 The very fact that G-d created both heaven and earth indicates that both are essential to the purpose of creation. Man is the being that, although created last, was “first”, uppermost in Divine thought. Man stands at the crossroads between heaven and earth. He has the ability either to become totally enveloped in a heavenly or spiritual existence, living the life of an ascetic and detaching himself from the physical, or alternatively, he may nose dive into the earthly and submerge himself in its vices. Man is endowed with the supreme quality of free choice, and may choose to rise and fulfill the purpose of creation, or to ignore and deny his purpose in creation.

1.2 It is interesting to note that the very name of man, “Adam” is a juxtaposition of the letter *Aleph*, referring to *Alufo Shel Olam*, the Almighty, and *dam*, which means blood. Man fuses a G-dly soul, *Alef*, with an earthly body, *dam*. The name *Adam* also signifies that he was created *min haAdamah*, “from the earth,” but he has the potential and ability rise to the state of being *Domeh L’Elyon*, “emulating the Divine.”<sup>3</sup>

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1. *Bereishit* 1:1.

2. Opening words of *Hilchot Yesodei HaTorah*.

3. *Yevamot* 61a; *Shela, Torah Shebichtav, Vayeshev* 301b.



2. The creation of both heaven and earth indicates that the purpose of creation is the fusion of heaven and earth, to bring heaven down to earth, and to bring earth up to heaven. This fusion of heaven and earth, spiritual and physical, body and soul, is the unique task of man, and fulfills the very purpose in creation, namely to create an abode for the Divine here on this earth. The concept of creating this abode shall be discussed at length in later chapters.

3. The existence of a Creator is evident from the intelligent design within creation.

4. The existence of a purposeful Creator is indicated by the fact that the inorganic universe contains every ingredient needed to make organic life possible. The world exists as an arena for life, and the probability that this is entirely due to chance is infinitesimally small.

4.1 The essence of the argument is that, mathematically, the more complex an ordered structure, the less the probability of its structure being due to chance. The chemistry of life is by far the most complex process in our experience, and yet we find that the inorganic matter of the universe can support this process. Since there is only one type of matter in the universe, the chances of its having all the chemical and physical properties needed to support life are remotely small, unless we take into account a purposeful Creator.<sup>4</sup>

4.2 Although intelligent design is manifest throughout creation, nowhere can this be seen with greater clarity than in the act of procreation itself. Embryology and its mysteries are so magnificently complex that it is hard to imagine how such complex processes could have evolved autonomously without a master designer.

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4. Rabbi Aryeh Kaplan, *The Handbook of Jewish Thought*, vol. 1, p. 1.

4.3 *Chovot HaLevavot*<sup>5</sup> says that this is the meaning of the verse in *Iyov*,<sup>6</sup> “From my flesh I will see G-d,” meaning that by studying the wonders of the human body, we may perceive the wondrous art of the Creator.

4.4 In summary, proof of the existence of G-d is from:

- (1) Philosophical proof and intelligent design;<sup>7</sup>
- (2) Traditional proof;<sup>8</sup>
- (3) Historical proof, as discussed in the book *Prophecy and Providence: The Fulfillment of Torah Prophecies in the Course of Jewish History*.<sup>9</sup>

This book tracks the fulfillment of *Torah* prophecies and shows how Jewish history defies all the laws of natural history and how our survival and return to the land of our forefathers was prophesied and realized only by the hand of Divine Providence.<sup>10</sup>

5. The foundation of Judaism and the basis of all true religion is the realization that existence is purposeful, and that man has a purpose in life.<sup>11</sup>

5.1 Both man and nature have meaning because they were created by a purposeful Being. It is this Being that we call G-d. If there were no Creator, then the universe would be purposeless, human existence pointless, and life devoid of meaning and hope.

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5. *Chovot HaLevavot* 2:5.

6. *Iyov* 19:26.

7. *Chovot HaLevavot* 1:6.

8. *Kuzari* 2:26, our standing at Sinai and thus the testimony of a nation.

9. *The Fulfillment of Torah Prophecies in the Course of Jewish History*, by Rabbi Meir Simchah Sokolovsky (Feldheim Publications).

10. See, at length, *Judaism Key Faqs*, Ch. 1, “Proof of the existence of G-d” by this author.

11. *The Handbook of Jewish Thought*, vol. 1, Ch. 1.

6. It is inconceivable that G-d did not communicate this purpose to His creation.<sup>12</sup> We believe that G-d communicated His purpose and desire in creation to man and that this communication was received by prophecy.<sup>13</sup> G-d spoke to *Adam*, *Noach*, and *Avrohom*, but the greatest of all prophets was *Moshe*.<sup>14</sup> It was *Moshe* who received the *Torah* at Sinai.<sup>15</sup>

7. *Torah* means “instruction” or “teaching” and it is G-d’s teaching to mankind.<sup>16</sup> G-d communicates His purpose and desire for creation in His *Torah*. This contains directives for all mankind, both Jew and gentile.<sup>17</sup> We shall discuss this at greater length in the next chapter.

8. “I am the L-rd your G-d who took you out of the land of Egypt.”<sup>18</sup>

8.1 This verse is interpreted as a command obligating us to reaffirm our relationship with G-d. However, the definition of that obligation is a matter of discussion:

- (a) *Sefer HaChinuch*<sup>19</sup> says the *Mitzvah* is to **believe** in G-d, while the *Rambam*<sup>20</sup> states the *Mitzvah* is to **know** G-d.
- (b) The *Abarbnel*<sup>21</sup> explains *Rambam*’s position: unless a person believes in G-d, there can be no concept of

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12. See Rabbi Aryeh Kaplan, *If you were G-d*.

13. See, at length, *Handbook of Jewish Thought*, vol. 1, Ch. 6.

14. *Rambam’s Thirteen Principles of Faith*, Principle 7; *Rambam, Hilchot Teshuvah* 9:2. See *Handbook*, vol. 1, Ch. 7.

15. *Avot* 1:1.

16. See *Radak on Tehillim* 19:8, *Gur Aryeh on the beginning of Bereishit*; *Zohar* III, 53b.

17. Gentiles are instructed to keep the Seven Noahide Laws. See *Rabbi Chaim Clorfene, The Path of the Righteous Gentile*. A gentile who observes the Noahide Laws has a portion in the World-to-Come; *Rambam Teshuvah* 3:5. See *Sefer HaSichot* 5748, vol. 2, p. 629, fn. 54, regarding the studying of *Chasidut* by gentiles.

18. *Shemot* 20:2.

19. *Sefer HaChinuch*, *Mitzvah* 25 and *Rambam’s Sefer HaMitzvot*.

20. *Hilchot Yesodei HaTorah* 1:1.

21. *Rosh Amanah*, Chs. 4, 7, and 17.



adherence to His commandments, since before there are commandments, there must be a commander. It follows, therefore, there cannot be a command to *believe* in a commander, rather, the command must be to *know* G-d. Furthermore, one can't command a belief or a feeling<sup>22</sup>; belief is a feeling that either does or does not exist. Thus, the command is to study, explore and meditate, so that one will develop one's faith through intellectual appreciation.

8.2 *Chasidut* explains that there are three stages of faith:

- (1) Innate faith that stems from the fact that the Jewish soul is part of G-d<sup>23</sup>. A Jewish person does not need a command to believe in G-d, for it is a natural consequence of His presence within their soul.
- (2) Nevertheless, because of the soul-descent within the body, and the concealment of the animal soul, this innate faith needs to be nurtured. The animal soul, and its materialistic desires, can be so overpowering that it can eclipse and obscure the innate faith, relegating it to the peripheral. In order for the faith to surface, there must be the act "to know" G-d by intellectual pursuit and study.
- (3) And so begins a journey of intellectual investigation and understanding. However, ultimately, the mind realizes its own limitations. Logic will lead a person to know that their powers of conception have limited parameters. A person thinks and conceives only in certain dimensions and they are unable to grasp the unknown. They graduate from knowing what can be known to knowing that they will never

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22. See *Derech Mitzvotecha, Mitzvat HaAmanat Elokut*.

23. *Tanya*, Ch. 2; see the discourse *Ve'atah Tetzaveh*, 5741, and *Nurturing Faith*, (Kehot, 2005).

fully know. This is often referred to as *Yedia Chiyuvit* (an understanding validated by our perception) and *Yedia Shlilit* (an understanding deduced from limited knowledge, i.e. knowing what G-d *isn't*). Once the intellect has reached its boundaries, true faith will take over. *Chasidut* talks in terms of knowledge within the limits of intellect—a knowledge of G-d's imminence as *m'Malei Kol Almin*, and knowledge/faith that transcends intellect as *Sovev Kol Almin*.

9. "G-d is a G-d of knowledges." <sup>24</sup> *Chasidut* <sup>25</sup> interprets the verse that G-d allows Himself to be known in many ways. There are dimensions of G-dliness that can be perceived through intellect, and there are more sublime and transcendent dimensions that can only be grasped through faith. <sup>26</sup>

10. In this verse, the first of the Ten Commandments, G-d is identified not only as the Creator of heaven and earth, but also as the G-d of history and providence, <sup>27</sup> the One who has chosen a nation from other nations to be a kingdom of priests (to fulfill a priestly function) and to be a treasure among the nations, <sup>28</sup> "a light unto the nations."

11. The purpose of the Jewish People's Exodus from Egypt was to bring them to Mount Sinai to receive the *Torah* and hear the Ten Commandments directly from G-d. <sup>29</sup>

12. The gathering of the entire Jewish People at Sinai and their hearing the Commandments directly from G-d, distinguishes the Jewish faith from all others. Other religions base their faith

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24. *Shmuel* 1:2:3.

25. *Torah Or, Yitro* 68a ff.; *Likkutei Torah, Reeh* 23d ff.

26. See *Derech Mitzvotecha, Mitzvat HaAmanat Eloket; Likkutei Sichot*, vol. 26, p. 114; Rabbi E. Touger, *What We Believe*, p. 13. See also *Sefer HaSichot* 5750, vol. 1, p. 123.

27. See *Ramban on Shemot* 20:2.

28. *Shemot* 19:3-6.

29. See *Devarim* 4:9-10.

on the revelation to an individual or a small group of individuals. However, the Jewish faith is not based solely on the prophecy to *Moshe*; rather the Decalogue was witnessed by an entire nation of people, amongst whom were sages and skilled craftsmen.

12.1 *Rambam* and *Rashba* point out that the stand at Sinai was a necessity, because without the collective witness of the entire nation, someone, somewhere, may have questioned the validity of *Moshe's* prophecy. However, once witnessed by a nation, it became an undisputed fact of history, eye-witness being the strongest form of proof.<sup>30</sup>

12.2 The priestly function of the Jewish People is to bring G-d to the world and to bring the world closer to G-d. They are tasked with the difficult and challenging task of spreading, in every place, to the remotest corners of the world, the Unity of G-d, true monotheism, through living and spreading the light of *Torah* and *Mitzvot*.<sup>31</sup> The Jew fulfills the priestly function by being a holy nation, i.e. set apart from other nations in their adherence to *Torah* and its *Mitzvot*.<sup>32</sup>

13. Man was created to serve G-d<sup>33</sup> and fulfill the purpose of creation, and for this he will receive a reward. G-d does not

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30. See *Judaism Key Faqs* – *ibid*.

31. See *Zohar* II, 221b; *Kuzari* 3:36.

32. See *Rashi* on *Bereishit* 1:1: “The world was created for [the nation of] Israel and for *Torah*, both of which are called *Reishit*.” The Jewish People, through *Torah* and *Mitzvot*, illuminate the world (for “A *Mitzvah* is a candle and *Torah* is light” (*Mishlei* 6:23)) and create a *Dirah Betachtonim*.

It is for this reason that initially the world was “void and empty” and then G-d said “Let there be light” (*Bereishit* 1:2-3). i.e., although [the nation of] Israel and the *Torah* *preceded* creation in terms of planning, nevertheless, in the *order* of creation, first came darkness and confusion, and then illumination. The same is true of history; see *Sefer HaSichot* 5751, vol. 1, pp. 65-67.

33. “I am created to serve my Master”; *Mishnah Kiddushin* (end). See *Sefer HaSichot* 5750, vol. 1, p. 304, fn. 62, for two different readings of this passage and how they reflect the different reasons for creation.



withhold the reward of any creation. The reward may come either in this world or the next.

14. Man is uniquely endowed with the gift of “free choice”;<sup>34</sup> he can choose either to do good or evil. If he chooses the good he will be rewarded, and if he chooses the path of evil, he will be punished. The value of free choice is that man can earn his reward with integrity, through his own efforts.<sup>35</sup>

15. G-d created the world as a developmental process, a chain order of creation, and in this chain, there are higher and lower worlds. It is in these higher spiritual metaphysical worlds and realms that the soul receives its reward after its sojourn in this world. The reward is in the form of basking in the Divine light accessible in those realms.

16. In general, we refer to this physical world as “*Olam HazeH*” and the higher spiritual worlds, where our soul goes after passing on from this world, as “*Olam Haba*”, the World-to-Come. The creation of these two realms serves the purpose of firstly creating a place of maximum concealment and challenge, where man must transform darkness into light and bitterness into sweetness, *Olam HazeH*; secondly, a place of realization of accomplishment, where the soul can receive its reward and bask in the Divine light, *Olam Haba*.

17. The creation of these two realms also answers philosophically the question of why the righteous suffer and the wicked prosper: in order to maintain free choice and

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34. One of the meanings of the statement that man was created “in the image of G-d” (*Bereishit* 1:27) is that man was endowed with free choice; see *Bereishit Rabbah* 21:5.

35. See *Rambam, Hilchot Teshuvah* Ch. 5; *Emunot VeDeyot* 4:4; *Zohar* I, 23a. G-d created a world where both good and evil can freely operate; see *Moreh Nevuchim* 3:10. He then presented man with the greatest possible challenge to maximize man’s accomplishment upon fulfilling the purpose of creation. See *Emunot VeDeyot* 4:5; *Tanya*, Ch. 36. Trials and tribulations are presented to test a person and to ultimately to elevate him; see *Sefer HaSichot* 5749, vol. 1, p. 264.

challenge, it is necessary to create an environment in which there is no immediate reward or punishment. If we were to receive immediate remuneration for our service, we would automatically do good all the time to receive our reward.

171 However, seeing the righteous suffer creates a question and a challenge. We need to rely on our reservoirs of faith to believe that the suffering of the righteous may be their receiving a consequence for the minutest of infractions in this world, only to receive full recompense in the World-to-Come. Conversely, when the wicked prosper in this world, they may be receiving their reward for the good they have done in this world only to receive full consequence in the World-to-Come.

172 The foundation of faith is that G-d is just and ultimately justice is applied. There is no escape from judgment, as the verse states<sup>36</sup> ; “The Rock, perfect are His deeds for all His ways are just.”<sup>37</sup>

18. The reward given, or punishment meted out, to souls are consequences of the soul’s actions in this world.<sup>38</sup>

19. Although the soul will be rewarded for its service of G-d in the World-to-Come, nevertheless, the ultimate purpose of creation is to make an abode for G-d in our present world. We shall discuss this concept at great length in later chapters.<sup>39</sup>

20. In summary, we believe in a purposeful Creator, who has created the world for a reason. Our role is to serve G-d and fulfill

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36. *Devarim* 32:4.

37. See at length *The Handbook of Jewish Thought*, Kaplan, vol. 1, Ch. 3.

38. See *Recanti on Bechukotai; Handbook of Jewish Thought*, vol. 1, Ch. 5:52.

39. We will explain the concept of *Taanug Borei* (the pleasure of the Creator) and *Taanug Nivra* (the pleasure of the created being). Although the soul, which is a created being, has its greatest pleasure in the World-to-Come where it can bask in and receive the Divine light, nevertheless, in terms of *Taanug Borei*, the greatest achievement is in the creation of a *Dirah Betachtonim* as will be explained.

that purpose. We serve G-d by adhering to *Torah* and observing the *Mitzvot*. We receive reward for this service.

21. At this point in history we stand at a crucial and exciting moment: the threshold of the coming of *Mashiach*. This is the final stage of our role in the fulfillment of the Divine plan, which will ultimately culminate in a Utopian messianic era, followed by the Resurrection of the Dead.<sup>40</sup> The historical progression of this plan will be explained in later chapters.

22. In the days of *Mashiach*, this ultimate plan of all creation will be realized, and “the world will be full of the knowledge of G-d.”<sup>41</sup>

23. Understanding what *Chabad Chasidut* is will clarify how intrinsic its role is in the realization of this Divine plan.

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40. *Rambam's Thirteen Principles of Faith*.

41. *Yishayah* 11:9.



## ❧ Chapter 2 – Torah

24. The *Torah* and the *Mitzvot* are the wisdom and will of G-d.

24.1 *Maharal* in the introduction to *Gur Aryeh*, his commentary on *Rashi*, explains that *Torah* comes from the word *Hora'ah*, which means that *Torah* is G-d's instruction to mankind. Hence we refer to the *Torah* as a *Torat Chaim*, a living *Torah*, for it contains directives for our daily lives.

25. The foundation of Judaism is that our religion is based on revelation from Above. It is G-d reaching out to us and communicating His purpose and desire for creation.<sup>42</sup>

25.1 Although man has been endowed with intelligence, any form of spirituality generated by humanity will ultimately be limited to the parameters of the human experience. True Judaism is not a man-made religion. True purpose is achieved when the omnipotent G-d creates and communicates His purpose in creation to man and man fulfills that purpose.

25.2 The greatest possible good for man is when he fulfills that purpose. Furthermore, human logic and morality is debatable and transitory, in contrast to Divine wisdom which is transcendent and immutable. In simple language, the one who knows creation best is the Creator.<sup>43</sup>

26. A further foundation of our faith is that of reward and punishment. We ultimately believe in Divine justice; our good acts being rewarded (whether in this world or the next) and our evil deeds punished. Only G-d who transcends time has the capacity to enforce such a system.

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42. See *Kuzari* 3:53

43. *Ibid.* 2:49.

- 26.1 Reward or punishment, being either in material form in this world, or spiritual form in the next, or through reincarnation, are the medium through which G-d implements that justice. Only G-d has the ability to ensure that ultimate justice is done. Furthermore, G-d has granted the gift of *Teshuvah* (returning to G-d with repentance), the ability to change the past and correct our deeds even to the extent of transforming a past transgression into a merit.
- 26.2 Ultimately if we fulfill our purpose in life by adhering to G-d's directives in the *Torah*, then this is the surest path to a good life in this world, one will receive reward for this in the World-to-Come and, most importantly, such adherence forges a bridge that connects man with G-d and creates an everlasting relationship.

27. "*Torah* and *Mitzvot* encompass man from the instant he emerges from his mother's womb until his final time comes. They place him in a light-filled situation, with healthy intelligence and acquisition of excellent moral virtues and upright conduct, not only in relation to G-d but also in relation to his fellow man. For whoever is guided by *Torah* and the instructions of our Sages has a life of good fortune, materially and in spirit." <sup>44</sup>

28. In summary, the *Torah* may be viewed as:

- (1) "Wisdom", as it states, "For [the *Torah*] is your wisdom in the eyes of the nations." <sup>45</sup> The *Torah* contains brilliant wisdom, incomparably greater than other ethical and social systems;

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44. *Hayom Yom*, 27 *Tishrei*. See further Chapter 7 for the utility and purpose of the *Mitzvot*.

45. *Devarim* 4:6

- (2) "*Mussar*", an ethical discipline that helps us control our base desires and guides us through the moral maze;
- (3) The pathway to reward. If we keep the *Torah* and *Mitzvot*, we will earn our reward in the World-to-Come.

29. Although the *Torah* contains all the above elements, it is essentially something much deeper: the *Zohar* describes the *Torah* as "Divine Wisdom" and the *Mitzvot* as "His Will". In essence, *Torah* study is the most profound way for us to connect with G-d and become "one" with Him. In the words of the *Zohar*, "There are three bonds: *Yisrael*, *Torah* and G-d; *Yisrael* connects to G-d through the *Torah*".<sup>46</sup>

29.1 Thus, the *Torah* and the *Mitzvot* transcend time and actually existed before the creation of the world.

30. The concept of *Torah* being Divine Wisdom that preexisted Creation is expressed in the *Talmud*<sup>47</sup> by describing the *Torah* as G-d's "hidden treasure".

30.1 When *Moshe* ascended *Har Sinai*, he entered heaven to receive the *Torah*. However, the angels claimed that the *Torah* should remain in the upper realms and should not be given to our world. G-d instructed *Moshe* to answer the angels' challenge and persuade them why the *Torah* belonged down below. *Moshe* employed the argument that since the angels were free of the *Yetzer Hara* and bodily temptation, thereby not being subject to adultery, stealing, and so on, therefore the *Torah* served no purpose for them.

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46. See *Zohar* III, 73a, *Likkutei Torah*, *Nitzavim* 46a. See also *Sefer HaSichot* 5751, vol. 2, p. 818, for an explanation of the three bonds.

47. *Shabbat* 88b.

30.2 However, this entire exchange is rather perplexing; *Moshe's* argument seems fairly obvious. After all, the *Torah* is G-d's instruction to man, so why should it remain in the heavens?

30.3 The answer is that the *Torah* in essence is Divine wisdom, as in the words of the *Zohar*, "*Torah* and G-d are one." There are, in fact, two levels in the *Torah*:

- (1) The *Torah* as it exists as pristine Divine wisdom: a treasure in the heavens;
- (2) The *Torah* as it exists down here: a code of instruction for man.

31. In general, we could categorize these two levels as the *Torah* and the *Mitzvot*. The *Torah* represents Divine wisdom, and *Mitzvot* are the Divine wisdom as it descends below and translates into Divine will in the form of earthly commands. From this perspective, a person studying *Torah* is merely mouthing the word of G-d,<sup>48</sup> which is a conduit to expressing the Divine wisdom.

32. This difference is also expressed within the Oral Law itself, in the contrast between the discussion and debate which precedes a ruling versus the final ruling, the *Halachah*.

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48. See *Torah Or*, *Vayeshev* 27b.

In contrast, when a person is doing a *Mitzvah* he is like a servant obeying the will of the King. When studying *Torah*, it is the topic being studied is *Torah* as it transcends creation, thereby guarding the person both when studying and when not (see *Sotah* 21a) whereas *Mitzvah* observance reckons more with earthly status, guarding the person only when engaged in the *Mitzvah*. Ibid.; *Or HaTorah*, *Nach* vol. 1, p. 570; *Kuntres Etz HaChaim*, Ch. 2.

This difference is also expressed within the *Torah* in the difference between the Written and the Oral Law, in their way of study and derivation. When studying the Written Law, one fulfills the *Mitzvah* of *Torah* study even if one does not understand the text (for it transcends creation), whereas when studying the Oral Law, one must understand and grasp it within the realm of human earthly intellect. See *Rabbi Schneur Zalman of Liadi*, *Hilchot Talmud Torah*, end of Ch. 2.



32.1 In preliminary discussion, varying viewpoints are valid, for “both are the word of the living G-d (*Elokim*).”<sup>49</sup> However, when a legislative body (the *Sanhedrin*, or *Beit Din*) rules, this then becomes “the word of G-d (*Havaye*)”. The Name “*Elokim*” refers to G-d as inherent within creation, while the Name “*Havaye*” refers to G-d as transcending creation.<sup>50</sup> Thus *Rambam* inscribes the name *Havaye* in the opening words of his *Mishnah Torah*;<sup>51</sup> for this work is one of decisive rulings.<sup>52</sup>

32.2 The *Zohar* states that G-d looked into the *Torah* and created the world; the *Torah* was the blueprint for all of creation. It is man who keeps the world in existence by studying the *Torah* and fulfilling its *Mitzvot*.<sup>53</sup>

33. As we said earlier, G-d did not create the world for a purpose without communicating that purpose to those living in it. One of the principles of faith is that G-d has communicated His purpose and desire for creation with humanity. This communication comes in the form of prophecy<sup>54</sup> and *Ruach HaKodesh* (Divine Inspiration).<sup>55</sup>

34. Upon creating *Adam*, G-d instructed him not to eat from the Tree of Knowledge and also told him to be fruitful and multiply, and to “conquer” the world.<sup>56</sup> He was also instructed with a

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49. In Hebrew, “*Elu v’Elu Divrei Elokim Chaim*” (*Eruvin* 13b).

50. See *Shabbat* 138b; *Sanhedrin* 93b.

51. *Hilchot Yesodei HaTorah* begins: *Yesod HaYesodot Ve’amud HaChachmot* (“The foundation of *all* foundations and the pillar of wisdom [is to know that there is a Primary Being..]”).

52. See *Sefer HaSichot* 5748, Vol.1 p. 213; *Sefer HaSichot* 5752, vol. 2, p. 333.

53. *Zohar* I, 134a.

54. *Amos* 3:7, “He revealed His word through His servants the prophets.”

55. *Rambam*, *Hilchot Yesodei HaTorah*, Ch. 7; *Arizal*, *Shaar Ruach HaKodesh* and *Shaar Hayichudim*; *Likkutei Sichot*, vol. 23, p. 86; *Handbook of Jewish Thought*, Kaplan, vol. 1, chs. 6 and 7.

56. See *Sefer HaSichot* 5751, vol. 1, pp. 84-86. The concept of “conquering the world” is equated with making a *Dirah Betachtonim*.

universal code for mankind.<sup>57</sup> These laws constitute the basis of faith in G-d and human morality, still remaining today as the constitution for a moral and decent society.<sup>58</sup>

- 34.1 Scripture describes the decadence of the early generations, resulting in the flood in the times of *Noach*, and thereafter the idolatrous practices that prevailed in society until the time of *Avrohom*.
- 34.2 G-d spoke to *Avrohom*, telling him to leave his birthplace and start a nation that would be faithful to monotheism. He was instructed to circumcise all male children.<sup>59</sup>
- 34.3 This prophecy continued to *Yitzchok* and *Yaakov* who were given further *Mitzvot*.
- 34.4 Our Sages tell us that the Patriarchs studied and kept the *Torah* even before it was given at Sinai. However, there was a qualitative difference between the *Torah* as it existed *prior* to Sinai and *post* Sinai. As explained earlier, the *Torah* is Divine wisdom, which can be studied both in its esoteric and mystical dimension as well as its practical dimension.
- 34.5 Before the Giving of the *Torah*, there was a division between the upper and lower realms. This meant that although esoteric wisdom was accessible, it did not

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57. There are six universal *Mitzvot*. A seventh was given to Noach; hence the *Sheva Mitzvot Bnei Noach*, the Seven Noahide Laws; see *Avodah Zarah* 64b; *Encyclopedia Talmudit* entry *Bnei Noach*.

58. Jews are obligated (see *Rambam, Hilchot Melachim* 8:10) to communicate this code to wider society. The *Rebbe* spoke about this obligation on many occasions; today much has been written and published on the subject, both in book and on-line. See *Likkutei Sichot*, vol. 26, p. 132.

59. See *Maharal, Tiferet Yisrael* 2:17; *Derech Mitzvotecha* 9b, regarding the concept of the number eight, which transcends nature, represented by the number seven. This is expressed by *Brit Milah*, the bodily covenant on the eighth day, representing the transcendent bond between G-d and the Jewish People. *Abudraham*, p. 355, notes that circumcision was the eighth *Mitzvah* to be given to mankind.

require any specific physical performance in the form of *Mitzvot*.

34.6 The *Midrash*<sup>60</sup> describes this concept with a metaphor:

*The Romans once decreed their citizens were not allowed to descend to Syria and the Syrians were similarly forbidden from ascending to Rome. Later, this decree was abolished, allowing travel between the two countries.*

Similarly, the decree dividing the upper and lower realms was abolished at Sinai with G-d descending, and *Moshe* ascending, the mountain.

34.7 In essence, prior to the event at Sinai, there was no fusion of the spiritual and material domains; each were separate entities. At Sinai, this division was abolished and the *Torah* from Sinai began to function as a synthesis of the spiritual and the material, of heaven and earth, of body and soul.

34.8 Thus, we see that the ultimate purpose of *Mitzvot* is so that the spiritual should infuse the physical, permeating it with spiritual purpose, thereby elevating the physical and creating an abode for Divinity on earth.

34.9 The Sages base the above explanation on a verse in *Shir Hashirim*<sup>61</sup>, which describes the *Mitzvot* of the Patriarchs as “perfumes”, as opposed to *Torah* at Sinai which is compared to “oil.” The difference between perfume and oil is that although perfume has quite an effect on the senses, it is fundamentally without substance; by contrast, oil is poured, or physically moved, from one level down to the next.

34.10 The esoteric *Torah* study of the Patriarchs, concepts which they accessed through their prophetic meditation, is

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60. *Tanchuma, Va'era* 15; *Shemot Rabbah* 12:3.

61. *Shir Hashirim* 1:3 and the *Midrash*, *ibid*.

thus likened to perfume, while the *Torah* from Sinai, the trans-formative Divine wisdom that descends into the material world and fuses with it through the *Mitzvot*, is likened to oil.

35. Seven generations after G-d spoke to *Avrohom*, He spoke to *Moshe*.<sup>62</sup>

35.1 Scripture describes the prophecy of *Moshe* as the clearest form of prophecy, with G-d speaking to *Moshe* “face to face,”<sup>63</sup> For this reason, *Moshe* is the greatest of all the prophets, receiving the clearest form of prophecy.

35.2 At Sinai, G-d uttered the Ten Commandments to all Israel, thereafter He communicated to *Moshe* who subsequently taught the 613 *Mitzvot* to the entire Jewish People.<sup>64</sup>

35.3 One might ask an obvious question: if *Torah* is G-d’s instruction to mankind and the purpose of the world’s creation is for *Torah* and *Yisrael*, so that *Yisrael* should keep the *Torah*, then why was the *Torah* not given in its trans-formative state until twenty-six generations had passed since creation?<sup>65</sup>

35.4 *Rashi* in his opening commentary on the *Torah* asks why the *Torah* did not begin with the first commandment to the Jewish People as a nation: the *Mitzvah* of calculating the new moon. *Rashi* answers that the narrative up until the story of the Exodus was necessary to quell a claim of the nations that the Jewish People stole the Land of

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62. *Avrohom, Yitzchok, Yaakov, Levi, Kehot, Amram, Moshe.*

63. *Shemot* 33:11.

64. See at length *Handbook of Jewish Thought*, Ch. 1, Ch. 5.

65. We find a similar question in the *Torah* itself: the *Torah* begins with the letter *Beit* of *Bereishit*. The *Midrash* tells us that the letter *Alef* was upset since being the first letter, the *Torah* should have begun with an *Alef*. It was placated by being told that the Ten Commandments will begin with the *Alef* of the word *Anochi*. This is rather perplexing: why didn’t the *Torah* begin in the first instance with the *Alef*?

Israel. The account of creation and the subsequent story of the Patriarchs highlights how in fact we merited the land.

- 35.5 This comment by *Rashi* also sheds light on the aforementioned questions. In truth, the *Torah* as it stands alone transcends the world, and is represented by the letter *Alef*. The purpose of creation (as shall be explained at great length in further chapters) is *Dirah Betachtonim*; to create an abode for G-d in this world. Intrinsic to this purpose is that the abode be innovated **by** the *Tachtonim* (the “lower” creations) within the natural parameters of the *Tachtonim*.
- 35.6 This is the reason the *Torah* was not given to *Adam* in its entirety and only revealed to the world after twenty-six generations. Through the cumulative efforts of the generations that descended into sin, and the subsequent creation of the Jewish People and their ascent to Sinai, man refined the world to facilitate the correct atmosphere for the Giving of the *Torah*, the fusion of the transcendent *Torah* with earthly man, the fusion of the “upper” and the “lower.”
- 35.7 This can be compared to the education of a child. A boy only becomes obligated in *Mitzvot* at the age of *Bar Mitzvah*. Before that point, he is considered a minor and must work on developing and refining himself to the stage that he is mature and responsible enough to keep the *Mitzvot*. Similarly, the entire narrative of *Bereishit* is a period of development that culminated in the *Bar Mitzvah* of the Jewish People at Sinai.<sup>66</sup>

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66. See *Sefer HaSichot 5747*, vol. 2, pp. 445-448.

36. The *Torah* tells us that we should not add or detract from the *Mitzvot*.<sup>67</sup> They are eternal and immutable.<sup>68</sup> In fact even if a prophet would arise later in history and abrogate any of the *Mitzvot*, saying that they were no longer applicable, he is deemed a false prophet.<sup>69</sup>

37. *Moshe* received two *Torah* instructions at Sinai:<sup>70</sup>

- (1) *Torah Shebichtav*, the Written Law, which came in a form of dictation when G-d dictated the Five Books of Moses to *Moshe*;<sup>71</sup>
- (2) The *Torah SheBaal Peh*, the Oral Law, which is an interpretation of the Written Law that was not initially written down but passed on to each generation orally.<sup>72</sup>

38. The *Torah* contains six-hundred and thirteen *Mitzvot*, all of which have the status of Scriptural Law (*d'Oraita*); the details and interpretation of these laws are in the Oral Law. The *Torah* also mandates<sup>73</sup> setting up a Supreme Court of seventy-one judges called the *Sanhedrin*<sup>74</sup> whose function was:

- (1) A body of trustees, entrusted with keeping and interpreting the Oral Law;
- (2) Ruling on any questions of Law that are in doubt;

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67. *Devarim* 13:1, *Rambam*, *Hilchot Mamrim* 2:9.

68. *Rambam*, *Thirteen Principles of Faith*, 9; *Hilchot Yesodei HaTorah* 9:1. *Sefer HaIkkarim* 3:16. See at length *Sefer HaSichot* 5752, vol. 1, pp. 27-36, for a discussion of the eternal nature of the *Mitzvot*.

69. *Rambam*, *Hilchot Yesodei HaTorah* 9:1.4. A prophet *is* allowed to abrogate a *Mitzvah temporarily*, as in the case of the sacrifice of *Elijah* on Mount Carmel; *ibid*.

70. See *Rashi* on *Devarim* 26:46.

71. *Rambam*, *Thirteen Principles of Faith*, 8. See also *Sefer Chasidim* #1016, and *Ramban's* introduction to his *Torah* commentary. See *Handbook of Jewish Thought*, vol. 1, Ch. 7, for full treatment of this subject.

72. *Rambam's* introduction to *Mishnah Torah*; *Handbook of Jewish Thought*, vol. 1, Ch. 9.

73. *Devarim* 16:18.

74. Derived from a Greek word denoting a council; *Handbook*, *ibid.*, 10:1.



- (3) A Supreme Court to rule in cases of capital punishment;
- (4) Making rabbinical enactments that either safeguard Scriptural law, commemorate a miracle (such as *Purim* and *Chanukah*) or enact legislation according to the need of the time or community.<sup>75</sup>

The *Torah* expressly exhorts us to listen to the *Sanhedrin*.<sup>76</sup>

39. The *Torah* instruction given prophetically to *Moshe* contains:

- (1) Eternal and immutable *Mitzvot*, as explained above;
- (2) Prophecies for the future.<sup>77</sup>

39.1 The prophets after *Moshe* also received prophecies for their time or future prophecies, although no prophet could alter or abrogate the *Mitzvot* permanently.

39.2 There was a qualitative difference between the level of prophecy of the further prophets and that of *Moshe*: future prophets received their prophecies in the form of a dream with the message couched in the form of a vision or a parable; *Moshe's* prophecies came to him while he was awake and the message was clear.

40. Open prophecy ceased at the time of the Second Temple's construction.<sup>78</sup> At this time, the "*Anshei Knesset HaGedolah*", the "*Men of the Great Assembly*", closed the *Tanach* (the Scriptural Books of the Prophets and the Writings).<sup>79</sup> Nevertheless,

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75. See *Handbook*, *ibid.*, Ch. 11.

76. *Devarim* 17:10-11; *Rambam*, *Hilchot Mamrim* 1:1. The *Torah* states "You must not turn aside (from the judgment of the *Sanhedrin*)" and therefore their decisions represent the Will of G-d; *Ramban* on *Devarim* 17:11.

77. Rabbi Meir Sokolovsky, "Prophecy and Providence: The Fulfillment of *Torah* prophecies throughout the course of Jewish History"; Feldheim Publications.

78. *Yoma* 9b, *Sotah* 48b, and *Sanhedrin* 11a. It should be noted that the Sages do not say that prophecy ceased completely, rather the expression is one of temporary cessation. See *Likkutei Sichot*, vol. 14, p. 72.

79. This means that the books they chose to be included in Scripture were considered as prophetic, the last of which being the Book of *Esther*. Further books were

Divine communication continued in a form of revelation called “*Ruach HaKodesh*”.<sup>80</sup> On this level, G-d may guide a person’s speech or actions and they may be aware of future events, as well as other people’s thoughts.<sup>81</sup> It should be noted that prophecy will return in the Messianic Era.<sup>82</sup>

41. Initially, the Oral Law was not written down, since there was a rule that the Written Law was read from a scroll not recited orally, while the Oral Law was not to be written down but rather transmitted orally.<sup>83</sup> In Roman times, due to persecution and the

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considered Apocrypha, such as *Megillat Antiochus*, and were not included in Scripture. See *Sefer Chasidim* #1016; *Rashi* on *Bava Batra* 15a; *Bamidbar Rabbah* 14:14; *Sanhedrin* 90a, and 100b.

80. See *Rabbi Chaim Vital, Shaarei Kedushah* 3:7, *Rabbi Reuven Margolius, Pirkei Giluyim* section of his introduction to *She’elot U’teshevot Min HaShamayim; Likkutei Sichot*, *ibid.*, p. 73. Furthermore, *Rambam*, which is a *Halachic* work, cites all the conditions for prophecy and he does not state that prophecy has ceased. The implication is that if someone would arise and fulfill all the criteria for prophecy, then he would be deemed a true prophet; see *Likkutei Sichot*, *ibid.*

81. See *Handbook of Jewish Thought*, vol. 1, 6:21.

82. See *Igeret Teiman* of the *Rambam*, Ch. 3. In fact he writes that *Mashiach* will be a great prophet, close to the level of *Moshe*; see *Rambam, Hilchot Teshuvah* 9:2. See, however, *Midrash Tanchuma, Toldot* (end), for an implication that *Mashiach* will be an even **greater** prophet than *Moshe*. See *Likkutei Sichot*, vol. 6, p. 254. *Sefer HaSichot* 5751 (vol. 2, p. 789) where the *Rebbe* explains at length that this return of prophecy applies even in the last moments of *Galut*. Since the advent of the *Arizal* and, further to that, the revelation of *Chasidut*, there was a return of this level of prophecy.

To quote from *Sefer HaChakirah* by the *Tzemach Tzedek*, 65a: “Since the days of the *Rishonim*, we have not seen such open miracles that completely transcend nature like seen by the *Baal Shem Tov*, as I heard from my grandfather the *Alter Rebbe*, that he and his student the *Maggid of Mezritch* could literally see from one end of the world to the other and **told** their students what they saw. This is because they accessed the light that was created on the first day of creation, which G-d has hidden within the *Torah*. These miracles revealed the Infinite One, blessed be He. In addition, I heard future events from my grandfather (the *Alter Rebbe*) that were absolutely accurate.” See *Sefer HaSichot*, *ibid.*, where the *Rebbe* attributes this phenomenon to the fact that the *Chabad Rebbeim* are the extension of *Moshe* in each generation (since every generation has someone of *Moshe’s* stature); see *Zohar* III, 273a; *Tikkunei Zohar* 69; *Bereishit Rabbah* 56:7; *Tanya*, Ch. 43 (63a); *Igeret HaKodesh*, 27 (147b).

83. *Eduyot* 1:3. However, it was permitted for individuals to keep notes for their personal use; see *Handbook*, *ibid.*, 9:33,34.

risk of *Torah* teachings being forgotten, *Rabbi Yehudah HaNassi* wrote down the Oral Law, as the *Mishnah*.<sup>84</sup>

42. Thereafter, voluminous discussion surrounding the topics and laws found in the *Mishnah* was recorded in two *Talmuds*: the Jerusalem *Talmud* and the Babylonian *Talmud*. In addition, many other works transcribing the Oral tradition, including commentary on the Scripture, for example, the *Midrash*, were transcribed.

43. Included in these works were books recording the mystical tradition. The most famous of these books was the *Zohar*.

43.1 The *Zohar* is a mystical *Midrash* on the Five Books of Moses. It was written by *Rabbi Shimon Bar Yochai*, a giant of the mystical tradition. Encrypted in the *Zohar* are many secrets, thus, it remained a closed book to many. *Tikkunei Zohar* 6 (end) records the words of *Eliyahu HaNavi* to *Rabbi Shimon* that, "Many people here on earth *Yitparn'sun* ('would be nourished') by this work when it will be revealed in future generations at the end of days; because of it, freedom will be called for the land." This indicates that *Eliyahu HaNavi*, who is the harbinger of the redemption, prophesied that the *Zohar* would only be revealed in the latter generations. Indeed, the book was concealed for many generations and only revealed by *Rabbi Moshe de León* in the thirteenth century. Even when printed, it remained a cryptic text and it was

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84. *Rambam*, Introduction to *Mishnah Torah*. *Mishnah* comes from the word *Shannah*, meaning "review," since it was to be reviewed multiple times and memorized. Furthermore, it comes from the word *Sheni*, meaning "secondary," insofar as the *Mishnah* was secondary to the Written Law; *Handbook*, *ibid.*, 9:32. Permission to transcribe the Oral Law was gleaned from the verse in *Tehillim* 119:126, "It is a time to act for the L-rd: they have abrogated Your *Torah*,"; see *Rashi* on *Gittin* 60b. This is an example of a seismic change in Jewish history regarding the order of transmission, which was introduced because of the need of the generation. As we shall soon see, the revelation of *Chasidut* was also partially for the need of the generation, to arouse them from spiritual faint.

only with the advent of the *Arizal*, and further works elucidating the *Zohar*, that it become accessible.

43.2 There is a fascinating comment in the book *Kisei Melech*: “In the last generation close to the days of *Mashiach*... even though this will be many hundreds of years after the revelation of the *Zohar*... for the learning of the mystical tradition needs to be in a manner of *Yitparn’sun*, meaning that the work of the *Zohar* will be explained and its deep secrets unraveled by introductions revealed by the *Arizal*, so that we understand the text, since one who reads the text will only receive the reward referred to as ‘freedom will be called’ (meaning the coming of *Mashiach*) when its discourses are fully interpreted and explained.”<sup>85</sup>

44. Permission was given to the *Sanhedrin* to make decrees and enactments to safeguard the Written Law. Decrees that were universally accepted in the Jewish world attained the full status of Rabbinic Law (*d’Rabbanan*).<sup>86</sup>

45. Since the *Torah* exhorts us to listen to the *Sanhedrin*, although their enactments are only rabbinic in nature, nevertheless we have a Scriptural Law that exhorts us to listen to them.<sup>87</sup> In fact,

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85. Even reading the text without understanding it fully brings great blessing to the person; however the greatest reward (as above) comes through its understanding. See also the introduction of *Rabbi Chaim Vital* to *Shaar Hakdamot; Likkutei Sichot*, vol. 3, p. 873, fn. 7. One cannot compare the comprehension of something discussed in the *Zohar* beforehand and then as it is explained by the *Arizal* and in works of *Chasidut*. This could be equated to studying the *Mishnah* in its original form, and thereafter, in the *Talmud* with its commentaries, where it would be far better understood. Similarly, many of the concepts in *Zohar* can only be fully understood through the explanations of the *Arizal* and subsequently *Chasidut*. The *Mittler Rebbe* and the *Tzemach Tzedek* wrote entire books entitled *Biurei HaZohar*, “Explanations on the *Zohar*”; see *Igrot Kodesh*, vol. 22, p. 151.

86. *Rambam*, *Sefer HaMitzvot*, *Shoresh 2*.

87. *Rambam*, *Hilchot Mamrim* 1:2. For an analysis, see *Handbook*, vol. 1, 11:25-26.

on a certain level, rabbinic enactments have a stricter status than Scriptural Law.<sup>88</sup>

46. Recorded in the *Mishnah* and *Talmud* are principles of exegesis. Although there are differing opinions as to how many principles there are, *Rabbi Yishmael* (cited in the daily service) said that there are thirteen principles.

47. Permission is granted to Sages to employ these thirteen principles in the derivation and interpretation of law. As long as they follow these principles and their derivation was accepted by the Sages of the *Talmud*, then such interpretation attains the status of law.

48. The Sages say, “Any innovation that a seasoned student introduces was already given to Moshe at Sinai”.<sup>89</sup> This means that a seasoned student may strictly follow the principles of exegesis and use those methods to reveal a dimension of the *Torah* that hitherto had been concealed.<sup>90</sup> It is nevertheless considered to be an authentic part of the *Torah* that was received by *Moshe* at Sinai.

48.1 In a landmark talk,<sup>91</sup> the *Rebbe* expands on this concept and analyzes this statement noting that the wording implies the student is truly innovative; however, if *Moshe* was given general principles at Sinai and the student *used* them to derive the detail, then it is *not* truly novel since the details were latent within the principle, albeit sublimely. Conversely, if the detail was *completely* concealed within the principle, then how can we truly say that it was originally given to *Moshe* at Sinai?<sup>92</sup>

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88. *Eruvin* 21b, *Handbook*, *ibid.*, 11:25-29.

89. *Megillah* 19b; *Jerusalem Talmud*, *Peah* 2:4; *Shemot Rabbah* 47.

90. See *Likkutei Sichot*, vol. 19, p. 253 and *Torat Menachem*; *Hitvaaduyot*, vol. 40, p. 37.

91. *Hadran* on the Tractates of *Berachot* and *Moed Katan*—*Sefer HaMaamarim Melukat*, vol. 6, p. 118.

92. *Menachot* 29b (and see *Bamidbar Rabbah* 19:6). The fact that *Moshe* was not aware of certain laws is seen in the *Talmud*, which tells how G-d showed *Moshe* how

- 48.2 Moreover, there *are* certain laws that are a *true* innovation of the Oral Law, yet the Sages find support for them within Scripture. Therefore, the Sages' decrees, institutions and customs, which were apparently *not* latent or enveloped in the principles received by *Moshe*, became an actual part of the *Torah* as received by *Moshe* at Sinai. How is this so?<sup>93</sup>
- 48.3 The *Rebbe* explains that *Torah* is not in the heavens;<sup>94</sup> it was given to the Jewish People to legislate Jewish Law according to their understanding, following a majority opinion. Indeed, for this reason, if there were to be a difference of opinion between an earthly court and a heavenly voice, we would not heed the heavenly voice.<sup>95</sup>

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*Rabbi Akiva* was expounding the unusual shapes, protrusions, and crowns on the letters of the *Torah* script and deriving laws from them that even *Moshe* had not heard of. Thus, *Moshe* himself was unaware of certain laws that were revealed by *Rabbi Akiva* in a later generation. That this is possible is because *Rabbi Akiva* was using the principles of exegesis that had been given to *Moshe*, and consequently, the laws he was revealing were in fact given to *Moshe* at Sinai albeit in a sublime way. See, however, *Midrash Tehillim* 12:7, that G-d revealed to *Moshe* forty-nine aspects of each case of *Tahor* and *Tamei* which suggests that G-d taught *Moshe* not only principles but also detail.

93. See *Midrash Tanchuma, Nasso* 29 (in reference to the law that leftover oil from the Chanukah *menorah* has been designated for a *Mitzvah* and may not be used): "A person should not say, 'I am not going to keep the *Mitzvot* of the Sages since they are not from the *Torah*.' G-d says, 'My children, do not say such a thing, but anything they decree upon you keep, as it states, "And you shall do according to the *Torah* that they shall instruct you." Why? Because I, G-d, agree with their words.'" See also Rabbi Yosef Engel, *Atvan d'Oraita*, sec. 10, that Rabbinic commandments are like Scriptural commandments in the sense, that apart from the obligation upon the person, there also rests holiness on the object of the *Mitzvah* (as in the case of the leftover oil). See also *Tanya*, Ch. 8. Furthermore, we find that even a Jewish custom that was not originally introduced by the *Sanhedrin*, but became universally accepted, is also considered "*Torah*"—see *Shulchan Aruch HaRav, Orach Chaim*, sec. 180 and 494:16. See also *Likkutei Sichot*, vol. 22, p. 56 fn. 2.
94. *Devarim* 30:11-12; *Bava Metzia* 59b.
95. Furthermore, matters which are innovated by the Sages attain a status of *Torah*; see *Bava Metzia*, *ibid*. The true reason for this is because of the greatness of the Jewish People, as stated in *Bereishit Rabbah* 1:4 and in *Tanna Dvei Elyahu Rabbah* 14 "The thought of *Yisrael* preceded everything" including the *Torah*. We may understand this by employing the teaching of the *Maggid of Mezritch* in *Or Torah* 2:3 that "*Yisrael* arose in G-d's thought," and may be compared to a father who



48.4 However, since G-d transcends the constraints of past, present, and future, therefore any *Torah* innovation generated by *Bnei Yisrael* become part of the *Torah* as it exists as G-d's mind. Thus, when the *Torah* was received by *Moshe* at Sinai, he *did* receive the entire *Torah*, i.e. G-d's wisdom as it *transcend* time, including any latent elements and innovations that the Sages or seasoned students in future generations reveal.<sup>96</sup>

49. Having understood the *Rebbe's Sichah*, we can return to the original statement, that innovation of *Torah* were nevertheless present *within* *Torah* at Sinai, and understand how both aspects are true:

- (1) The *Torah* innovation *is* novel in historical terms, because it only came to light in a later generation;
- (2) *Torah* innovation (*Chiddushei Torah*) was nonetheless present *at* Sinai, since this thought, whilst innovated by the student, was hidden within the body of the *Torah* as part of G-d's primordial thought, and it was this *transcendent level* that was given to *Moshe*.

In summary, there are two levels of *Chiddushei Torah*: the first level is a *Chiddush* where one reveals a deep thought in *Torah* that was latent *within* the *Torah* as a *detail* of the main principle (a "*Prat*" of the "*Klal*") but that the *emergence* of this detail from

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has the form of his son engraved in his thought. In other words, because of the great love of G-d to *Yisrael*, G-d desired that the *Torah* that would be generated by *Yisrael* would be engraved in His mind.

96. It may further be suggested that there is an advantage of the matters generated by the Jewish People over the *Torah* as it is in its original status as the *Torah* of G-d, because the *Torah* is G-d's wisdom (*Chochmah*), but concepts that are developed by *Yisrael* are conceptualized at the level of *He'elem HaAtzmi*, which is much *higher* than *Chochmah* because *Yisrael* stem *from*, and are rooted *within*, *Atzmut*. This idea is expressed by the Sages when they say *Sanhedrin* 88b, "The words of the Sages are more stringent/beloved than the words of *Torah*." For *Torah* is compared to a *Sefer* whereas *Yisrael* are likened to the *Sofrim* who *write* the *Sefer*; see *Likkutei Torah, Drushei Sukkot* 80b; *Shir Hashirim* 46c.)

the main topic is a novelty; in the parlance of *Chasidut*, this is referred to as a “*He’elem Sheyeshno Bimtzit*”. The second level is a *true Chiddush*, which is an *addition* to the depth of *Torah* as it exists by itself, but the *Chiddush* is innovated by *Yisrael* because they are rooted in *Atzmut*, which transcends the level of *Chochmah* (from which *Torah* stems); therefore the *Chiddush* is on the level of *He’elem Atzmi*, which is higher than revelation.”<sup>97</sup>

50. Having clarified the two elements of *Chiddush* in *Torah*, we now see that there is a sequence to the development and transmission of *Torah* as follows:<sup>98</sup>

- (1) Scriptural Law, which is clearly stated in the Written Law, *d’Oraita*;
- (2) Detail of Scriptural Law, which is not explicitly stated in the Written Law but was received as a tradition from *Moshe* at Sinai;
- (3) Detail of Scriptural Law, which is not explicitly stated in the Written Law but was derived using accepted principles of exegesis.
- (4) Rabbinic enactments and decrees of the *Sanhedrin*, which are accepted throughout the Jewish World.
- (5) Customs that have become universally accepted.<sup>99</sup>

51. We mentioned the rule that *Torah* is not in the heavens,<sup>100</sup> which means that ultimately, matters of *Torah* law are to be decided by the earthly process of Jewish legislation, decision and

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97. The *Sichah* goes on to discuss how this applies to the elevations of the World-to-Come and the revelations of *Torah* in that era, and how this reflects itself in the *Siyum* of these two *Tractates*. Furthermore, there were certain customs, some of which were introduced by prophets which became universally accepted in the Jewish world which attain the status of law: “*Minhag Yisrael Torah He*”, a Jewish custom is “*Torah*” See *Tosafot* on *Menachot* 20b; *Rema*, *Shulchan Aruch Yoreh Deah* 376:4; *Likkutei Sichot*, vol. 22, p. 56 fn. 2

98. See at length *Handbook*, vol. 1, chapters 9 and 11.

99. *Handbook*, *ibid.*, Ch. 13.

100. *Devarim* 30:11-12; *Bava Metzia* 59b.

development. G-d has granted that jurisdiction in *Torah* matters is to be decided by the earthly court;<sup>101</sup> an example of this is the establishing of a fixed calendar<sup>102</sup>.

52. In the *Mishnah* and the *Talmud*, we find much discussion and debate and differing viewpoints. Our Sages stated that, “Both opinions are the word of the living G-d.”<sup>103</sup> This means that when a *Torah* sage voices a legitimate opinion, either based on a teaching he has received from his *Rebbe* or by derivation according to the principles of exegesis, he is representing an authentic facet of the *Torah*.<sup>104</sup>

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101. *Bava Metziah*, *ibid.*; *Rambam*, *Hilchot Yesodei HaTorah* 9:1. See *Sefer HaSichot* 5747, vol. 1, p. 331.

102. The Jewish calendar was originally calculated based on the testimony of witnesses who came to the *Sanhedrin* after seeing a new moon. The Sages would interview the witnesses and would declare the day to be *Rosh Chodesh* if they were satisfied that their testimony was accurate.

In practice, this means that the sanctity of the *Yomim Tovim*, along with their *Mitzvot*, such as fasting on *Yom Kippur* or eating *Matzah* on *Pesach*, were determined according the calculations of the *earthly* court and this was by Divine intent so that we should become full *partners* in *Torah* legislation.

It was only in latter generations (in the time of *Hillel the Second*) that the present-day calendar was fixed mathematically for all generations until the rebuilding of the *Third Beit HaMikdash*, when we will revert to calculating the calendar based on the testimony of witnesses.

103. *Gittin* 6b, *Handbook*, *ibid.*, vol. 1, 12:12.

104. His interpretation might even be influenced or nuanced by the source of his individual soul. For example, when deciding *Halachah*, the *House of Hillel* was generally lenient in its ruling, permitting something where possible. In contrast, the *House of Shammai* was generally more stringent and their default stance was more likely to oppose *Hillel* and forbid it. *Tanya* explains that this is because the soul-root of *Hillel* is from the *Sefirah* of *Chessed* (kindness) while the soul-root of *Shammai* is *Gevurah* (severity); these emotive predispositions influenced both their attitudes and their decision-making processes. However, since *Chessed* and *Gevurah* are *both* attributes of the One G-d, they underpin an equally valid and authentic ruling, both academically and spiritually. In practice though, we must arrive at a definitive ruling: we can only rule according to *one* of them and the responsibility of deciding *which* opinion to enshrine in *Halachah* was left to the *earthly* court. This explains the *Arizal's* statement that although we generally rule according to *Hillel*, we will rule according to *Shammai* in the Messianic Era; since both views are legitimate, although the *Sanhedrin* has ruled according to the view of *Hillel* in *this* era, the *Sanhedrin* will be greater in the Messianic Era and can reverse its position, ruling according to *Shammai* instead. See *Sefer HaSichot* 5751, vol. 2, p. 572-578, regarding the superior power of the *Sanhedrin* after the

52.1 In practice, we have *Halachic* guidelines on reaching definitive rulings in cases of doubt, one of which is to rule according to the majority.<sup>105</sup>

53. Since the *Mishnah* and *Talmud* were accepted by all Israel, it is the final authority in all questions of *Torah* law.<sup>106</sup> Any practice, decision or code that is universally accepted by the Jewish People is assumed to represent G-d's will and is binding as such.<sup>107</sup>

53.1 In general, *Halachah* tells us to follow the opinion of the majority,<sup>108</sup> and the great *Halachic* codifiers, such as *Rabbi Yosef Karo* who wrote the "*Shulchan Aruch*", the Code of Jewish Law, relied on the majority opinions of the great *Rishonim*, the *Rambam*, *Rif*, and *Rosh*.<sup>109</sup>

53.2 In a similar vein, we find divergent views in the "*Nistar*", or esoteric part, of the *Torah* as well and both views are similarly an authentic representation of the "words of the living G-d." Two examples illustrate this:

(1) There is a difference of opinion between *Rambam* and *Ramban* as to the meaning of the "World-to-Come"

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coming of *Mashiach*. See also *Sefer HaSichot* 5752, vol. 1, p. 18, fn. 71.

105. In the days of the *Sanhedrin*, the doubt was solved by a majority ruling of the *Sanhedrin*, which explains why there were less divergence of opinion or custom in those days; the *Sanhedrin* would resolve the matter. Nowadays, we follow certain principles of ruling, which were formulated to navigate and ultimately arbitrate dispute on *Halachah*. For example, we have a rule that where there is a doubt in a Scriptural Law, we are stringent; in Rabbinic law, we are lenient. For a full discussion of the *Halachah* process, see *Handbook*, *ibid.*, Ch. 12.

106. *Handbook*, *ibid.*, 12:10.

107. *Ibid.* 12:9. One who opposes the teachings of the *Talmud* is like one who opposes G-d and His *Torah* (*ibid.*, 12:10).

108. *Shemot* 23:2.

109. *Rabbi Moshe Isserles* (known by the acronym of his name, *Rema*) added glosses to the *Shulchan Aruch* mainly recording *Ashkenazic* custom, since *Rabbi Yosef Karo* was of *Sephardic* descent.

See *Sefer HaSichot* 5749, vol. 2, p. 722, for a discussion of how specifically *Halachah* has an affect on the material world. On numerous occasions the *Rebbe* mentioned how important a *Halachic* ruling was on a matter and how this affected the world.

cited by the *Mishnah* and *Talmud*. *Rambam* interprets the World-to-Come as the vertical plane: we live our lives in this physical realm and we go up to heaven after we pass away from this world. In contrast, *Ramban* interprets the World-to-Come as a horizontal plane: a linear world history, including our current lives, the future Messianic Era and the time of the Resurrection.

However, these seemingly opposing views are semantics since both *Rambam* and *Ramban* believe in the vertical and horizontal states. Where they differ is whether there will be death after the Resurrection. *Rambam* argues that the ultimate reward will still be in a spiritual heaven, hence people will *still* die after the Resurrection<sup>110</sup> and subsequently enter heaven, while *Ramban* maintains that there will be *no* death after the Resurrection and the ultimate reward will be granted in the present world.

While both opinions are legitimate, the *Kabbalists* and *Chasidut* rule according to the *Ramban*. In fact, *Chasidut* explains at great length *why* the ultimate reward is *here* on earth at the time of resurrection, which we will examine later in our analysis of the Divine purpose in creation and *Dirah Betachtonim*.<sup>111</sup>

- (2) There is a difference of opinion between *Ramak* and the *Arizal* if creation took place through a developmental process of “*Illah*” and “*Allul*”, cause and effect, or if there had to be “*Tzimtzum*”<sup>112</sup>.

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110. Although they will have longevity of years first.

111. See also “*To Live and Live Again*”; SIE Publications; *Likkutei Sichot*, vol. 20, p. 44, vol. 21, p. 88; *Sefer HaMaamarim Melukat* vol. 5, p. 250.

112. Literally, “contractions”; a continual diminution of G-dly radiance, each realm receiving less than the previous, allowing the beings there to have a subjective reality without being overwhelmed and nullified to the point of non-existence.

*Tzimtzum* is well developed in the works of the *Arizal*. However, even after the introduction of the concept of *Tzimtzum*, there are a number of different opinions as to whether the *Tzimtzum* took place literally or not. Again, we regard both opinions as legitimate, yet the weight of scholars and sages follow the opinion of the *Arizal* (and subsequently the *Alter Rebbe's* interpretation) regarding *Tzimtzum* and this has become the accepted opinion.<sup>113</sup>

54. Sages and righteous men throughout the centuries navigated the sea of *Torah* wisdom, carefully following the guidelines and principles of exegesis, and adding their own insights and commentary. No Scriptural Law was ever abrogated or added and there was clear distinction between Scriptural and Rabbinic rulings. Furthermore, a vast amount of commentaries was written on Scripture itself. A Sage would be measured by his piety and conduct, and if he authored a work, it was placed under the scrutiny of other *Torah* Sages; if ultimately accepted by all of Israel, it gained prominence on the bookshelf of Jewish

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113. Just as we have stated above that *Hillel* and *Shammai* differed in academia based on their soul-roots, similarly different prophets and sages' souls could perceive differently with *Ruach HaKodesh*. An example of differing soul-roots among the prophets is *Yishayah*, whose soul was rooted in the world of *Beriah*, while *Yechezkel's* was from the world of *Yetzirah*. The myriad teachings of the prophets and the sages are all viewed as legitimate as long as they follow due *Torah* process. It is axiomatic that none of the sages or prophets abrogate any *Mitzvot* absolutely; furthermore, all sages agreed to the majority opinion and authority of legitimate *Halachic* processes and ruling of the courts.

An interesting question is what to do when there is a difference of opinion between *Halachah* and *Kabbalah*. In the *Shulchan Aruch*, it is ruled that we follow the opinion of the *Halachah*. However, in the notes at the end of the *Alter Rebbe's Shulchan Aruch*, he cites in the name of *Rabbi Hillel of Paritch* that this is the opinion of the *Halachah*, but *Kabbalah* rules that in such a dispute we should follow the *Kabbalah*. In practice, we find various customs, some following the *Halachah* and some the *Kabbalah*; however this is an authentic process and represents the legitimate development of the *Halachic* process, which can often present various opinions and all of them accepted as the word of the living G-d.



scholastic history, adding depth and dimension to the infinite dimensions of *Torah*.

55. *Tzaddikim* were able to receive deeper understanding and even access esoteric wisdom by possessing *Ruach HaKodesh*.<sup>114</sup>

56. As the generations progressed, great *Torah* leaders emphasized different aspects and perspectives of *Torah* relevant to their generation. For example; in his generation, *Rambam* wrote *Moreh Nevuchim*, the Guide for the Perplexed, which explained aspects of *Torah* in a rational manner.<sup>115</sup>

57. As we have previously mentioned, the Oral Tradition includes the mystical dimension of the *Torah*.<sup>116</sup> Originally, this mystical dimension was only studied by a select elite group, and there were severe restrictions on the teaching and dissemination of this aspect of the *Torah*.<sup>117</sup>

58. Nevertheless, with the progression of generations, and the needs of the time, the sixteenth century *Arizal*<sup>118</sup> stated that in his times it was a *Mitzvah* to reveal this wisdom.

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114. Literally, "Divine Spirit". See *Hayom Yom*, 6 *Shvat*: "My revered father [Rabbi Shalom Dovber of Lubavitch] writes that he heard in the name of the *Alter Rebbe* that all rabbinic authors until, and including, the *Turei Zahav* (the *Taz*) and *Siftei Kohen* (the *Shach*), both of whom are principal commentaries on *Shulchan Aruch*, composed their works with *Ruach HaKodesh*. An individual's *Ruach HaKodesh*, as explained by the *Korban HaEdah* in Tractate *Shekalim*, end of Ch. 3, means that the mysteries of the *Torah* are revealed to him. This comes from the aspect of *Chochmah* in its pristine state, prior to its revelation." See Endnote 1 on page 220.

115. See Endnote 2 on page 220.

116. For a Bibliography of the *Zohar*, *Sefer Yetzirah* and other works of *Kabbalah* see Rabbi Aryeh Kaplan, *Sefer Yetzirah and Inner Space*.

117. See *Chagigah* 11b and 13a; *Pesachim* 119a; *Kiddushin* 71a; *Zohar* II, 149a; III, 79a and 159a; *Tikkunei Zohar*, Intro. 1a; *Rambam*, *Hilchot Yesodei HaTorah*, Ch. 2 (end) and Ch. 4:11; *Sefer HaSichot* 5700, p. 41. Nevertheless, there are a number of references in the *Talmud* to the study of early *Kabbalistic* works such as *Sefer Yetzirah*.

118. *Rabbi Yitzchok Luria* (1534-1572) of *Safed*, known as the *Arizal*, an acronym for "Ashkenazic Rabbi Yitzchok," and literally translated as "the lion of blessed memory." The foremost authority on the *Kabbalah* since *Rabbi Shimon Bar Yochai*, he is perhaps most well known for his *Kabbalistic* teachings compiled by his

58.1 How indeed was this permitted in later generations? The answer: The restrictions imposed in earlier generations were not because the mystical dimension of the *Torah* had to remain concealed, rather it was because the majority of people would not be able to grasp the subject and any misunderstanding of the subject may have been damaging.

In fact, regarding the future Messianic Era *Rambam* (*Hilchot Melachim*, ch. 12, end), tells us, “In that time... the engagement of the entire world will be to know G-d, and therefore the Jewish people will become great Sages and know the hidden things, and they will grasp the knowledge of their Creator as best possible for a human being, as it states (*Yishayah* 11:9), ‘For the world will be full of knowledge of G-d as the water covers the sea.’” It is clear that in the Messianic Era the engagement of the world will be “to know G-d,” and the principle study of the *Torah* will not be in the revealed parts of the *Torah*, but rather in those parts of the *Torah* that reveal knowledge of the Creator—the mystical dimension. It is quite obvious that in this era there will be no restrictions on the learning and dissemination of this knowledge. It is therefore clear that the restrictions of previous generations were not because this dimension of *Torah* had to remain concealed, but rather as previously mentioned, it was because it may not be fully understood.

Nevertheless in later generations it became permitted and a *Mitzvah* to teach and disseminate this dimension of *Torah* principally for two reasons:

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student *Rabbi Chaim Vital* (1543-1620).

See introduction to *Etz Chaim*; *Shaar Hagilgulim* (end of introduction); introduction to *Shaar HaMitzvot*; *Shulchan Aruch of Arizal*, sec. 3.

- (a) We mentioned previously that *Rabbi Yehudah HaNassi* wrote down the *Mishnah* even though there was a prohibition to transcribe the Oral Tradition, and this was done because “It is a time to act for the L-rd; they have abrogated your *Torah*,” meaning that in order to save the Oral Tradition from being forgotten (since the Romans were killing *Torah* teachers and students), it became necessary to write it down. Similarly, *Rambam* writes in his introduction to “*Guide to the Perplexed*” that the reason he wrote his book, even though it discussed hidden matters, was because of the same principle of, “It is a time to act for the L-rd...,” meaning that in his generation, the Jewish people were perplexed and he had to reveal hidden matters in order to guide them in their faith. So, too, it was with the revelation of the *Kabbalah*. Due to the immense descent of the generations, and the increasing darkness of the Exile and pervading forces of enlightenment, etc., it was necessary to reveal the inner dimension of the *Torah* to arouse deeper soul powers which would allow the Jew to transcend the darkness of the inner and outer Exile and to serve G-d with a perfect heart.
- (b) The revelation of the mystical dimension of the *Torah* was a preparation for the coming of *Mashiach*, in whose time, as previously mentioned, the engagement of the entire world will be to grasp the knowledge of G-d according to the ability of man.

59. Above,<sup>119</sup> we cited the words of the *Tikkunei Zohar* 6:23b-24a:

“Many people here on earth *Yitparn’sun* (‘would be nourished’) by this work of *Rabbi Shimon bar Yochai*

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119. Sec. 33.

when it will be revealed in latter generations at the end of days, and because of it freedom will be called for the land.”

60. *Rabbi Avrohom Azulay* writes in his introduction to *Or HaChamah*:

“The decree against open involvement with *Chochmat HaEmet (Kabbalah)* was but for a set period of time, namely up until the end of the year 5250 (1490). From then on is considered the ‘last generation’ and the decree was nullified and it was permissible to occupy oneself with the *Zohar*. Since the year 5300 (1540) it is a most meritorious precept to be occupied therewith in public, for both the great and the small. As it is by virtue of this merit, and not another, that *King Mashiach* will come in the future, it is improper to be slothful (with this study).”

61. The promulgation and dissemination of the mystical dimension was something very much needed for the time. In fact, G-d does everything in the correct time, and when the time arrived for a specific generation to access a deeper aspect of the *Torah*, G-d placed a Sage in that generation that would reveal that dimension.

61.1 When there is an increase on the side of impurity, it is obvious that there needs to be an increase on the side of holiness and blessing to counterbalance it. The argument that it is enough to rely on the armory that we had until now is fallacious because any surge in the advance of the side of impurity cannot be met with complacency and must be equaled by a counter attack in the side of holiness. This is the reason why from generation to generation there has been an increase in the revelation of *Torah*. Even though there has been

a descent in the spiritual caliber of the generation and seemingly the generation is not worthy of such revelation, nevertheless, the descent itself is the very reason why it needs more spiritual increase in *Torah* to counterbalance it.

This also answers the question that if *Chasidut* is so vital for one's *Torah* study and *Mitzvah* observance to be as they should, infused with light and energy, why was *Chasidut* not introduced in an earlier generation?

The general answer is that G-d always sends the cure before He strikes, and in this context, before the spiritual descent or challenge of a generation, G-d sends the spiritual cure. (In our context, G-d sent *Chasidut* to the world to combat the darkness of the Exile). Nevertheless, the cure is only sent to the world shortly before the strike, and in its correct time."<sup>120</sup>

The essence of the idea is that each generation is given the leaders and the ideas that the generation needs to combat the challenges of the generation. The generations of the Epoch of the *Mashiach* face huge challenges and commensurate, and with this G-d revealed the deepest aspects of *Torah* to the world through *Tzaddikim* so that we may overcome the challenge.

62. As previously stated, this new revelation is not a digression or diversion from *Torah*, rather it brings fresh perspective and vitality very much needed for that generation.<sup>121</sup>

63. There are laws governing how one should begin studying the *Torah* and how the advanced student should study the *Torah*. These are detailed in *Hilchot Talmud Torah* (Laws of *Torah* Study). It explicitly states in those laws that not only is a person obligated

120. *Igrot Kodesh*, vol. 15, p. 110.

121. See at length Rabbi J. I. Schochet, *The Mystical Tradition* (Kehot), p. 145.

to study the revealed dimension of the *Torah* but its mystical dimension as well.

63.1 The *Alter Rebbe* writes<sup>122</sup>: “The Sages of the true [wisdom] also taught that in order to perfect oneself, every soul must engage in the *Pardes*<sup>123</sup> [of the *Torah*] according to its capacity to comprehend and perceive. Any person with the potential to comprehend and perceive much, but due to laziness comprehended and perceived only little, must reincarnate until he comprehends and perceives everything that his soul can comprehend and perceive in the knowledge of the *Torah*. This includes the simple [meaning of] the laws, the allusions, the exegetical derivations, and the mystical secrets. For whatever the soul can comprehend and perceive in the knowledge of the *Torah* consummates its perfection. It cannot reach consummate perfection in the Bond of Life<sup>124</sup>, G-d, the Source from which the soul was hewn, without having acquired this knowledge. Therefore our Sages declared: “Happy is he who arrives here [to *Gan Eden* in the spiritual realms] with his knowledge in hand,”<sup>125</sup> so that he will not have to reincarnate and [descend] again to this [material] world.”

It is clear that the *Alter Rebbe* rules that every person has an obligation to study all aspects of the *Torah* according to the individual’s understanding, even the aspect of *Sod*, the mystical dimension. In bygone times a person may have had the excuse that *Kabbalistic* texts were too cryptic and they had no idea what they were talking about, however with the advent of *Chabad Chasidut*

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122. *Hilchot Talmud Torah* 1:4.

123. See below, sec. 53.

124. See *Shmuel* 1:25:29.

125. *Pesachim* 50a.



which places the mystical within the reach of the average intellect, such a level of *Torah* study is entirely accessible for everyone. <sup>126</sup>

64. There are four methods by which to interpret the *Torah*: *Pshat*, *Remez*, *Drush*, *Sod*. These methods are:

- (1) *Pshat*; simple interpretation of the Scripture;
- (2) *Remez*; allusion, what the Scripture alludes to;
- (3) *Drush*; homiletic interpretation;
- (4) *Sod*; the mystical interpretation. <sup>127</sup>

The acronym of these four spells "*Pardes*", which means "orchard".

65. As we will see in later chapters, G-d created the world by means of a chain order of creation; a *Seder Hishtalshlut*. The *Torah* is G-d's wisdom, and as this wisdom descends through each of the worlds it assumes a different form. It may be compared to a waterfall. The water at the base of the waterfall is the same as the

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126. See also commentaries of *R. Eliyahu*, the *Gaon of Vilna* on *Proverbs* 5:18, 7:12, 4:22, 20:9, on *Heichalot HaZohar*, *Pekudei* 17, and on *Tikkunei Zohar* 107:3. The *Gaon of Vilna* writes (cited in *Even Sheleimah*, ch. 8): "One who does not understand the mystical aspect of a concept does not even grasp its simple meaning...one who has the ability to grasp the secrets of the *Torah* but does not try to do so is judged with severe judgment, may G-d protect us...the *Yetzer Hara* can't attack those who engage in *Remez* and *Sod*."

See also *R. Chaim Vital* in his introduction to *Shaar HaHakdamot*, and *Rabbi Shalom Dovber of Lubavitch* in his *Kuntres Etz HaChaim*.

One who wishes to pass judgment as to whether one should study *Chasidut* today is only one who has learned thoroughly the subject for many years and has a good grasp of it. See *Rosh* on *Bava Kama* 4:4; *Kuntres Limmud HaChasidut*; *Likkutei Sichot*, vol. 30, p. 292.

See *Torat Menachem—Hitvaaduyot* 5746, vol. 2, p. 782. A historical note: The *Alter Rebbe's Hilchot Talmud Torah* was one of his earliest published works and was originally published without his name. The work was lauded as a masterpiece even by the greatest of the *Mitnagdim* who were overcome by the brilliance of the work, and even gave an approbation for it. Thus, they too had agreed with this ruling that every person has the obligation to study the mystical dimension of the *Torah*.

127. *Chagigah* 14b; *Shir Hashirim Rabbah* 1:28; *Zohar* I, 26b; II, 99a-b; *Shmonah She'arim*, *Shaar HaMitzvot*, *Va'etchanan*, p. 79; *Alshich* on *Iyov* 28:16.

water at the top of the waterfall, the only difference being that as this water (and *Torah* is compared to water) cascades down the various worlds, it takes on a form of interpretation relevant to those worlds.<sup>128</sup>

66. As we shall explain, there are in general four worlds: *Atzilut*, *Beriah*, *Yetzirah* and *Asiyah*. *Pardes* parallels these four worlds. *Sod* is *Torah* as interpreted in *Atzilut*, *Remez* in *Beriah*, *Drush* in *Yetzirah* and *Pshat* in *Asiyah*.<sup>129</sup>

67. The Scripture is therefore multi-layered and when one reads a story of the Patriarchs for example, one needs to be aware that, in the higher worlds, each of the names and details of the story apply equally to metaphysical concepts as well as their literal characters and events in this world.<sup>130</sup> Looking at *Torah* from a nether-worldly perspective, one could say that *Torah* is speaking in the higher worlds and hinting to the lower worlds. Looking up from this physical world below, one could say that everything in this world derives from a concept in the higher worlds.<sup>131</sup>

68. Nevertheless, Scripture never departs from its plain meaning,<sup>132</sup> and the *Torah* speaks in the language of mankind<sup>133</sup> so that it is accessible to all people for all times.<sup>134</sup>

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128. See *Tanya*, ch. 4.

129. See *Likkutei Sichot* vol. 21 p. 36 fn. 57.

130. See *Bachya* on *Bereishit* 5:28; *Zohar* II, 55b.

131. See *Rabbi Menachem Azarya of Fano, Asarah Maamarot, Maamar Chikur Din* 3:22; *Shaloh* 13b, 161a.

132. *Shabbat* 63a.

133. *Berachot* 31a.

134. See *Moreh Nevuchim* 2:29; *Zohar* II, 15b.

## ❧ Chapter 3 – Chasidut

69. Even though the *Arizal* had stated that it was a *Mitzvah* to reveal the study of *Kabbalah*, nevertheless, it still remained relatively in the possession of the elite for a number of reasons:

- (1) There were those that opposed the study of *Kabbalah*;<sup>135</sup>
- (2) *Kabbalistic* works were not that accessible to the masses;<sup>136</sup>
- (3) The study of *Kabbalah* required great preparation.<sup>137</sup>

70. In Europe, after the terrible pogroms of the years 5548-9,<sup>138</sup> the Jewish world was depressed economically and spiritually.

70.1 In addition, there was a schism<sup>139</sup> between the great *Torah* scholars who lived in the citadels of *Torah*, mainly in Lithuania, and the uneducated simple but devout masses throughout Poland and White Russia.

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135. See *Memoirs of the Previous Rebbe* (Kehot) and *Sefer HaSichot* 5700 p.41.

136. For many works were cryptic and beyond the grasp of those who were used to studying *Mishnah* and *Talmud*.

137. There were special prayers that one recited before study, and one needed the guidance of an expert master in the subject. It should also be noted that even the *Baal Shem Tov* exhorted his students not to learn books of *Kabbalah*, if one did not have the ability of appreciating the subject in a non-anthropomorphic way. The *Kabbalah* of the *Arizal* employs much anatomical language to describe the infrastructure of the supernal realms, often employing reference to procreativity. One needs to be able to separate this lexicon from its literal physical meaning and extrapolate it to the Divine. See *Derech Mitzvotecha Shoresh Mitzvat HaTefillah* Ch. 2 (end), *Likkutei Torah Vayikra* 51c. Even later, in the times of the *Alter Rebbe*, it is well-known that *Chasidim* made extensive preparations to enter *Yechidut* with the *Rebbe* and were guided by mentors exactly what to study; see *Igrot Kodesh Rayatz* Vol.4 p.540. Nevertheless, in this generation, all these limitations have been removed and one should be immersed in the study of *Chasidut*; the radiance within will set one right; see *Shaarei Limmud HaChasidut* p.135 (Kehot).

138. The year 1787 of the Common Era.

139. In fact the simple Jews were often referred to with the pejorative term "*Amei HaAretz*" (lit. people of the land), the uneducated. This of course was no fault of their own: in the vast majority of cases, mere survival was at stake and as soon as the youth could work, provision took precedence over education.

## 70.2 The Jewish world was in a state of spiritual faint.<sup>140</sup>

71. It was into this milieu that G-d sent to the world the soul of *Rabbi Israel Baal Shem Tov*,<sup>141</sup> who introduced a novel path in the service of G-d, called *Chasidut*.<sup>142</sup> The *Baal Shem Tov* emphasized the cosmic importance of any *Mitzvah* done with sincerity and a

140. *Likkutei Sichot* Vol.2 p.516.

141. For a full biography of his life, see "*Rabbi Israel Baal Shem Tov*" (Kehot). Note that there were great *Tzaddikim* even *before* the advent of the *Baal Shem Tov*, some of whom *also* had the appellation *Baal Shem*, advocating the study of *Kabbalah*, and had clandestine groups of followers called *Nistarim*; see "*Memoirs of the Previous Lubavitcher Rebbe*" (Kehot).

142. The movement was called the *Chasidic* movement and its adherents were called *Chasidim*. Much has been written about the history of the *Chasidic* movement and the initial opposition from the *Mitnagdim*/opponents. Suffice to say that as time went on, opposition to the movement waned and today *Chasidism* is part and parcel of mainstream Judaism. Furthermore, today someone who is called a *Chasid* is known as a pious observant Jew.

It is also fascinating to research the history as to why the movement was called the *Chasidic* movement and its adherents *Chasidim*. The reader is referred to "*The Philosophy of Chabad*" by Rabbi Dr Nissan Mindel (Kehot).

We will suffice here with a quote from *Hayom Yom* 21<sup>st</sup> Adar Rishon:

"The term *Chasid* is an ancient one that the Sages had even applied to *Adam* [Eruvin 18b]. It describes perfection and excellence in intellectual or emotive character traits, or in both. However in *Chabad Chasidic* doctrine, the appellation "*Chasid*" refers to one who recognizes his own essential character and his standing in the knowledge and study of *Torah*, as well as his situation in observing *Mitzvot*. He knows what he lacks, is concerned with filling that void. He is diligent in obedience in the manner of "*Kabbalat Ol*", accepting the yoke."

One further point is that *Talmud Niddah* 17a states (in reference to finger or toe nails); "The rabbis taught three things about nails; a *Chasid* burns them, a *Tzaddik* buries them and a *Rasha* throws them away." The reason for this is that if a pregnant women were to step on a nail, it may harm her. Therefore the *Tzaddik* and *Chasid* remove them from public harm. The question is as to why the *Chasid* burns them; why is it not enough to bury them as the *Tzaddik* does? *Tosafot* explains that spiritually when part of one's body is burned, even if detached, it harms the person. Nevertheless a *Chasid* is willing to burn his nails, even though he harms himself, because a *Chasid* is one who always goes one step further than the rule of the law.

In essence this means that a *Chasid* is willing to do something for another even at the cost to himself. The reason for this is that the *Chasid* feels essentially that all revelation is not for himself, rather the intention is that *Hashem's* desire be fulfilled. He is therefore willing to forgo any self-indulgence, even of a spiritual nature, in order to help another. See *Sefer Maamarim* 5672 Vol.2 p.773 and *Likkutei Dibburim* Vol.1 p.68. This is the very essence of *Shlichut*: that a *Chasid* is willing to travel from a spiritual comfort zone to a spiritual wasteland to do another Jew a favor, both in the material and especially in the spiritual.

pure heart; he inculcated *Ahavat Yisrael*, love of a fellow Jew, as the foundation of service, and he taught his students the inner dimension of the *Torah* in a new fashion. He breathed new life into the masses and started a new movement that emphasized joy in the service of G-d. It was the *Baal Shem Tov* who aroused the Jewish World from its faint.

72. A parable is given: <sup>143</sup>

*Once there was a king who had a son, and this prince contracted an illness that left him critically ill. The king summoned all the physicians of the land but none could revive the prince. Finally, one doctor said that the only cure for the prince was to take the crown jewel that was the centerpiece of the king's crown, grind it into powder, mix it with water and then feed the elixir to the prince. The king was asked if he was willing to allow the crown jewel to be taken for this purpose, and the king readily agreed, for the life of his son clearly surpassed the worth of the gem.*

*The crown jewel was taken and ground into dust, mixed with water and a few drops were placed on the prince's lips, and slowly but surely, the life-saving elixir worked and the prince was revived.*

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143. This parable was given by the Alter Rebbe; see *Or HaTorah, Hosafot* par.91, *Likkutei Sichot* Vol.10 p.237. In essence, the parable explains that we need some extra special medication as a cure specifically *because* of the spiritual malady of our generation. Although in past generations, it was not necessary to use such medication, nevertheless due to the urgency of the situation, a radical approach to treatment is necessary.

This also explains the well known paradox of the *Para Adumah* which, "defiles those that are pure and purifies those that are defiled,"; see *Midrash Tehillim* 9:2. Similarly, the same medication that can cure the sick who *need* it, may harm the healthy who do *not* need it; *Maamarei Admur HaZaken* 5563 Vol.1 p.237. The *Tzemach Tzedek* in *Or HaTorah Chukat* p.777 (see also *Likkutei Sichot* Vol.20 p.106) applies this to our case: the earlier generations were strong and healthy in their *Yirat Shamayim* and thus did not need the study of *Pnimitiyut HaTorah*, unlike our generations when this study has become an obligatory necessity.

Similarly, in the days of the *Baal Shem Tov*, the economic and spiritual state of the Jewish People was one of spiritual faint, and some elixir was needed to revive them. In His kindness, *Hashem* allowed the crown jewel, the deepest teachings of *Chasidut*, to be revealed and it was this medicine that would revive the Jewish People,<sup>144</sup> preparing them for the coming of *Mashiach*.

73. One *Rosh Hashanah*, by using mystical means, the *Baal Shem Tov* had a soul-elevation, and his soul entered into the heavenly palace of *Mashiach*. The *Baal Shem Tov* asked the soul of *Mashiach*, "When will you come?" *Mashiach* answered, "*Lichsheyafutzu Mayanotecha Chutzah*", which means "When the wellsprings of your teachings will be widely dispersed".

73.1 This was recorded in a famous letter that the *Baal Shem Tov* wrote to his brother-in-law, *Rabbi Avrohom Gershon of Kotov*, and subsequently published by *Rabbi Yaakov Yosef of Polnoy* (to whom it had been entrusted by the *Baal Shem Tov* for delivery to his brother-in-law) as an appendix to his book *Ben Porat Yosef*. It was subsequently reprinted in *Keter Shem Tov* and the following is a transcript:

"On *Rosh Hashanah* 5507,<sup>145</sup> I performed the evocation of *Aliyat HaNeshamah* (ascent of the soul to celestial spheres)... I saw wondrous things in a vision as I had not seen heretofore since the day I reached maturity. It is impossible to relate and tell, even face to face, what I saw and learned when I ascended there... I ascended level after level until I reached the palace of *Mashiach*, where *Mashiach* studies *Torah* with all the *Tannaim* and the *Tzaddikim*, and also the Seven Shepherds (*Adam, Seth,*

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144. Of note is the fact that in the darkest moments of modern history, such as during the communist regime, of all the different strands of orthodoxy, the ones who withstood the trials and tribulations of that period the best were those who studied *Chasidut*. See *Igrot Kodesh* Vol.11 p.337.

145. The year 1746 of the Common Era.

*Metushlech, Avrohom, Yaakov, Moshe, and Dovid*)...and I asked the *Mashiach*:

“When will the Master come?” And he answered me: “By this you shall know it: when your teachings will become renowned and will be revealed throughout the world, and, “Your wellsprings will be dispersed *Chutzah* (abroad, externally)”...<sup>146</sup> then the *Kelipot* will perish and it will be a time of propitiousness and deliverance...”

73.2 One who truly contemplates this episode understands how vital it is nowadays to broadly disseminate the teachings of *Chabad Chasidut* and how it is key to the *Geulah* (redemption). If *Rabbi Chaim Vital* wrote that in *his* generation one holds up the *Geulah* if he does not study the mystical dimension of the *Torah*, then how much more so after this revelation of the *Baal Shem Tov*, that the coming of *Mashiach* is dependent on *Hafatzat HaMayanot*, which we are obligated to do with huge strength and energy. One who truly desires *Mashiach* to come, and yearns for the rebuilding of the *Bet HaMikdash* (Temple) and the return of the *Shechinah*, understands how vital this activity is.

73.3 This yearning enters sharper focus when one contemplates the saying of *Chazal*<sup>147</sup> that if the *Bet HaMikdash* is not *built* in one’s days, then it is as if it were *destroyed* in his days. This means that with every passing moment in *Galut*, the *Shechinah* remains in exile, and the *Bet HaMikdash* remains in ruins.

Imagine if a person witnessed the Temple’s destruction with their own eyes; surely this would cause them

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146. *Mishlei* 5:16.

147. *Menachot* 111a.



tremendous pain. Similarly, with each day that *Mashiach* has not yet arrived, this should cause tremendous pain to a person, and they should yearn for *Mashiach* so that *Klal Yisrael* and the *Shechinah* go out of *Galut*. The pain is magnified if one is holding the passport to exit the *Galut* and one is not utilizing it. The passport out of *Galut* is *Hafatzat HaMayanot* as *Mashiach* has told the *Baal Shem Tov*: one who truly understands this will “*Ker a Velt*” (turn the world over) to do everything within their power to bring *Mashiach* now! This means, in literal terms, to learn, teach and disseminate the *Mayanot HaChasidut Chutzah* in the widest possible circles.<sup>148</sup>

73.4 *Rabbi Moshe Chaim Ephraim of Sudylkov*, the *Baal Shem Tov*'s grandson and student, refers to this letter in his book *Degel Machaneh Ephraim, Beshalach*,<sup>149</sup> and adds:

“This reply of *Mashiach* seems to allude to the verse ‘And the children of Israel went out [of Egypt] *B’yad Rama* (with an uplifted hand).’<sup>150</sup> *Targum Unkelos* translates ‘*B’yad Rama*’ as ‘*Bereish Galey*’ (in an open manner).

*Bereish* is an acronym for *Rabbi Yisrael Baal Shem Tov*, and the word *Galey* alludes to the time when his teachings shall be revealed and his wellsprings will be dispersed; that is when Israel shall come out of exile.”

73.5 In *Sefer HaSichot*,<sup>151</sup> the *Rebbe* adds that the word *Bereish* is not only an acronym for the name of the *Baal Shem Tov* but it also alludes to:

(a) *Rabbi Shimon Bar Yochai*;

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148. See *Sichah Yud Bet Tammuz* 5744. Also see *Sefer HaSichot* 5750 Vol.1 p.56 for an explanation of why *Mashiach* immediately answered *Hayom* ‘today’ and only later explained “if you will listen to my voice.”

149. See also *Likkutei Sichot* Vol.3 p.872.

150. *Shemot* 14:8.

151. *Sefer HaSichot*. 5750 vol. 2 p. 461 ft. 15

- (b) *Rabbi Yitzchok ben Shlomoh (the Arizal)*;
- (c) *Rabbi Yosef (Yitzchok) Ben Shalom Dovber* (a reference to the *Previous Lubavitcher Rebbe*).

All these Sages formed a line of transmission of *Pnimiyut HaTorah*.

73.6 This answer from *Mashiach*, “When your wellsprings will be dispersed *Chutzah*”, is based on a verse in *Mishlei*,<sup>152</sup> “*Yafutzu Mayanotecha Chutzah*”. This phrase has three key elements:

- (1) *Yafutzu* – this means that the wellsprings have to be disseminated *Hafatzah* – a pro-active effort, utilizing every opportunity,
- (2) *Mayanotecha* – the wellsprings – this refers to the living waters of *Chasidut*,
- (3) *Chutzah* – outwards.

73.7 Each of these three phrases has a specific explanation:

- (1) *Hafatzah* – a person may not sit enclosed in their four cubits and enjoy the teachings of *Pnimiyut HaTorah* in their own mind and soul. Rather, the task at hand is one of *Hafatzah* – taking these teachings and spreading them widely. This means using every means of communication and every resource available. This is true personally: if a person has a certain talent, such as public speaking or writing, then he should use that talent to spread *Chasidut*, or if a person has been blessed with unusual resource such as wealth, he should use that wealth to finance the *Hafatzah*.<sup>153</sup>

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152. *Mishlei* 5:16.

153. See *Hayom Yom* 23<sup>rd</sup> *Shvat*.

- (2) *Mayanotecha*; there are a number of differences in *Halachah* between a *Mayan* (natural spring) and a *Mikvah* (gathered body of water). One of these differences is that a *Mikvah* only purifies if it contains 40 *Se'ah* (measures) of water, whereas a *Mayan* can purify with even a drop of water. This is because the water is termed *Mayim Chaim*, "living waters".

This analogy to water translates into the spiritual dimension as the source of the teaching: the teachings of *Chasidut* are considered to be from a *Mayan* and, as we shall discover later, are from the level of *Yechidah*, which has the power both to revive the weary and faint soul, and also to prepare and condition the mind for the coming of *Mashiach*. Even a drop of these teachings purifies the person.

An example of this is the small book *Hayom Yom*, a collection of *Chasidic* aphorisms and directives collated in diary form, written by the *Rebbe* and printed first in 1943 by Kehot Publications. Each and every thought for the day is a drop from the *Mayan*, which purifies and connects a person to their higher goal and purpose.

- (3) *Chutzah* – outwards. There are two meanings in *Chutzah*:
- (d) In the *Chutzah* of the person themselves, meaning in their animal soul.

When a person studies *Chasidut*, it becomes the language of communication from the G-dly soul to the animal soul, and allows the G-dly soul to communicate and persuade the animal soul that it *too* should be elevated and permeated with higher purpose, and that it should strive for a more spiritual life being connected with *Hashem*.

- (e) In the *Chutzah* of the world: outside, meaning to the furthest possible corners of the world literally, both geographically and spiritually.

In practice, *Chasidut* should be learned in every location, and indeed the *Rebbe* spearheaded a campaign to print *Tanya* in every possible location. Spiritually, it also means that *Chasidut* should be studied by everyone, even people who are at present distant from *Torah* and *Mitzvot*, yet the radiance from within the teachings has the capacity bring them back to *Yiddishkeit*: the *Mayan* itself should be in the *Chutzah*.<sup>154</sup>

74. Let us further examine the connection between *Hafatzat HaMayanot* and the coming of *Mashiach*: why did *Mashiach* say that the two are interdependent?

74.1 Firstly, "From the reward of a matter, one may appreciate the matter itself."

The nature of a reward is that it is commensurate with the activity that *generates* the reward. If the coming of *Mashiach* is the *reward* for spreading *Chasidut*, then there is a direct link between the two. This can be understood by the fact that when *Mashiach* will come, then the entire world will be engaged in knowing G-d according to the ability of mankind.<sup>155</sup>

In the messianic era, every individual will study *Pnimitiyut HaTorah* in order to grasp G-d's wisdom according to the best of their ability. Therefore, as a preparation his coming, *Mashiach* himself said that we must start living with *Mashiach*, in the sense of learning *Chasidut*, which is the prelude to the *Torah* of *Mashiach*. This concept can

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154. See *Likkutei Sichot* Vol.4 p.1119, Vol.10 p.106, Vol.5 p.432.

155. *Rambam Hilchot Melachim* Ch. 12.

be compared to the *Halachah* that on Friday afternoon, the eve of *Shabbat*, one eats a little of the food prepared for *Shabbat* to make sure it is tasty. Similarly, the broad dissemination of *Chasidut* is a 'taste' of the future *Torah* of *Mashiach*.

74.2 Secondly: the *Talmud*<sup>156</sup> tells a story about the sage *Rabbi Yehoshua ben Levi*. He once met *Eliyahu HaNavi* and when he asked him when *Mashiach* is coming, *Eliyahu* told to ask *Mashiach* himself.

"Where is he?" asked *Rabbi Yehoshua ben Levi*.

"He is one of the lepers who is sitting at the gates of Rome, and you will recognize him by the fact that all the lepers change their bandages in one go, whereas *Mashiach* changes his bandages one at a time."

*Rabbi Yehoshua ben Levi* went to Rome, saw the lepers and noticed that there was indeed one leper who changed his bandages one at a time. He approached him and said, "*Shalom Aleichem Rabi Umori*," and the man replied, "*Aleichem Shalom ben Levi*." From the fact he knew his name, *Rabbi Yehoshua ben Levi* understood that this was in fact *Mashiach*.

"When are you coming?" asked *Rabbi Yehoshua ben Levi*.

"Today" was the reply. Later when *Rabbi Yehoshua ben Levi* met *Eliyahu*, *Eliyahu* asked him how was his meeting with *Mashiach*.

"He lied to me" replied *Rabbi Yehoshua ben Levi*, because he said that he was coming today and he never came.

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156. *Sanhedrin* 98a.

“You didn’t understand him,” said *Eliyahu*, “He was quoting the verse in *Tehillim*, ‘Today if you will listen to my voice.’”<sup>157</sup>

74.3 From this story we glean that *Mashiach* will come today if we will listen to *Hashem*. Indeed, one of the Thirteen Principles of Faith is that *Mashiach* can come at *any* time and that there is someone in every generation who is worthy to be *Mashiach*; if the generation is worthy, then *Hashem* will give him the ‘green light’ and he will reveal himself.

74.4 However, what remains puzzling is that if *Mashiach* had already told *Rabbi Yehoshua ben Levi* that he will come when we will hearken to *Hashem’s* voice, then why, when the *Baal Shem Tov* asked *Mashiach* exactly the same question, was he given a *different* answer? *Mashiach* should have told the *Baal Shem Tov* that he had already answered *Rabbi Yehoshua ben Levi*, namely that he will come if we listen to *Hashem’s* voice; why did *Mashiach* give the *Baal Shem Tov* a different answer? Was *Mashiach* moving the goalpost?

74.5 The answer is that *Mashiach* was telling the *Baal Shem Tov* that in these latter generations, the pathway to listening to *Hashem’s* voice is achieved through the study of *Chasidut* and by its broad dissemination. When a person studies *Chasidut* today, this brings him to know *Hashem* and serve *Hashem* with a full heart. So the quickest path to listening to *Hashem’s* voice today, and hence precipitate the coming of *Mashiach*, is the study of *Chasidut*.

75. What is clear is that there are two distinct reasons the introduction of the path of *Chasidut*. The first reason is that it

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157. *Tehillim* 95:7.

was needed for the *Baal Shem Tov's* generation (and subsequent generations) to arouse the people from spiritual faint. In fact *Chasidut* would become the most powerful elixir to arouse the soul and connect the soul to its Maker. *Chasidut* can be described as 'soul talk' because of its amazing power to arouse the soul.

75.1 There once lived a great *Chasid* called *Rabbi Hillel of Paritch*, who was a *Chasid* of *Rabbi Dovber of Lubavitch*, and thereafter of the *Tzemach Tzedek*.

The *Rebbe* instructed *Reb Hillel* to visit towns and villages and review *Chasidut*, thereby strengthening the religious life of these communities. *Reb Hillel* would review the discourses he had heard from *Rabbi Dovber*, which contained some of the most profound teachings of *Chasidut*. However, he often felt that these words were too lofty for some of the listeners, who were simple folk.

Once, when he was in a private audience with the *Rebbe*, *Reb Hillel* asked the *Rebbe* whether he should continue his practice of reviewing such *Chasidut* for the simple folk.

The *Rebbe* replied: "The teachings of *Chasidut* are heard by the soul. *Shir Hashirim* states, "And flowing streams from *Levanon*": *Levanon* stands for *Lamed-Bet* and *Nun*, meaning the *Chochmah* and *Binah* in the *Neshamah*. When the *Neshamah* 'hears' the teachings of *Chasidut*, there is a 'flow' that streams through and illuminates the soul, which in turn vivifies the body; this results in a person strengthening his performance of the positive *Mitzvot* and turning away from contravening the negative *Mitzvot*." <sup>158</sup>

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158. *Hayom Yom* 24<sup>th</sup> *Adar Rishon*.



76. The second reason for introducing the path of *Chasidut* was because it is a direct preparation for the coming of *Mashiach*.<sup>159</sup> In fact, *Rabbi Chaim Vital*, in his introduction to *Shaar Hakdamot*, writes that the lack of study of the mystical dimension of *Torah* holds up the redemption and keeps the *Shechinah* in exile!<sup>160</sup>

76.1 The teachings of *Chasidut* are like the jewel in the center of *Hashem's* crown; they are the deepest secrets of the *Torah*, *Hashem's* wisdom, yet packaged in a way that is accessible and applicable to the average person.<sup>161</sup>

77. If a strong elixir was needed to rouse the soul in the times of the *Baal Shem Tov*, then how much more so is this true in our generation when technological advances have brought us unprecedented spiritual challenges.<sup>162</sup>

78. Today, learning *Chasidut* is absolutely vital to serve *Hashem* properly.<sup>163</sup> The *Rebbe* stresses<sup>164</sup> the importance of learning *Chasidut* today in a way of *Temimut*, where it is clearly noticeable that *Nigleh* and *Nistar* are one, and how this is vital for our generation. The *Rebbe* also cites the *Midrash*<sup>165</sup> which quotes the verse in *Tehillim*, "He lifts the poor from the dust",<sup>166</sup> and explains this to mean that when the spiritual level of the generation falls as low that it is compared to dust, alluded to by the verse "And

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159. See *Kuntres Etz Chaim* of the *Rebbe Rashab* Ch. 13, and the letter there on p. 82. See also *Zohar* Vol.3 124b; "With this book of *Zohar*, Jews will go out of Exile with mercy." See *Tikkunei Zohar* 6.

160. See *Igrot Kodesh* Vol.3 p.159.

161. The future redemption with *Mashiach* is compared to a wedding between *Hashem* and the Jewish People; see *Shemot Rabbah* 15 (end). Just as one prepares jewelery for the bride before a wedding so that she enters the *Chuppah* beautifully adorned, similarly when we are about to enter the cosmic *Chuppah* with *Hashem*, we need to be adorned with the 'crown jewels' of *Chasidut*. See *Likkutei Sichot* Vol.20 p.177.

162. See *Sefer Maamarim* 5666 p.627.

163. *Igrot Kodesh* Vol.13 p.280.

164. See *Igrot Kodesh* Vol.17 p.264.

165. *Midrash Shemot Rabbah* 25:8.

166. *Tehillim* 113:7.

your seed shall be as the dust of the earth”,<sup>167</sup> specifically *then* will be the time when the promise of “*U’foratzta*” in the latter part of the sentence will be fulfilled, and the *Poreitz*, i.e. *Mashiach*, will arrive to lift the poor from the dust.

78.1 This means that specifically in such a challenging generation that there will be an outburst of the wellsprings of *Chasidut*, which are a prelude to, and a preparation, for the coming of *Mashiach*.

78.2 Furthermore, it does not suffice to learn *Chasidut* oneself, but *Hafatzat HaMayanot Chutzah* involves teaching *Chasidut* to others as well. The *Haskalah* of *Chasidut* needs to be reflected first in personal *Avodah* and thereafter in *Hafatzah*. One must therefore be aware that the *Haskalah* was granted in the first place for the purpose of the *Avodah* and *Hafatzah*.<sup>168</sup>

79. The *Zohar*<sup>169</sup> predicted that in the year 5600,<sup>170</sup> there would be unprecedented technological developments and inventions. This was the start of the industrial revolution, which led to many other revolutions, including the explosion of information technology we experience today. The *Zohar* states that in tandem with this explosion of terrestrial knowledge, there will be an outpouring of *Pnimitiyut HaTorah*. These two will converge in the messianic era when scientific knowledge will be used as a vehicle to comprehend the Divine.

80. It is fascinating to note that the aforementioned technological revolutions were paralleled by the development of *Chabad Chasidut*, both in its dissemination and depth. In fact it was the *Rebbe* who actively encouraged his *Chasidim* to employ modern

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167. *Bereishit* 28:14.

168. See *Sefer HaSichot* 5747 Vol.1 p.106.

169. *Zohar* Vol.1:117a.

170. The year 1840 of the Common Era.

technology to spread *Chasidut*. Today with the advent of the Internet, the world is awash with *Chasidut*.<sup>171</sup>

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171. Excerpt of a *Sichah* of *Acharon Shel Pesach* 5730:

“The *Zohar* states; “In the six-hundredth year of the sixth millennium, the gateways of supernal wisdom and the wells of terrestrial wisdom will be opened... and the sign is, “In the six-hundredth year of the life of *Noach*... there burst open all the wellsprings of the great deep.”

The *Zohar* simply means that in that time, the gateways of wisdom in general will open and especially the gateway to the wisdom of *Torah*. This has been witnessed in modern history with technological advances, which have been paralleled by the development in *Torah* wisdom, in that we merited in the modern era revelations of *Pnimitiyut HaTorah* that had hitherto been hidden.

Initially, the mystical tradition was only known to an elite few, and even then only discussed privately and not publicly, see *Tanya*, *Igeret HaKodesh* 26. However, in the days of the *Arizal*, he pronounced that it is permitted in the latter generations and it is a *Mitzvah* to reveal this wisdom. However, even after this pronouncement, its teachings were not widely spread until the times of the *Baal Shem Tov*, who acted upon the answer of *Mashiach* and starting disseminating *Chasidut* widely. This gained special momentum after the revelation of *Chabad Chasidut* by the *Alter Rebbe*, at which time *Chasidut* became en-clothed in the garment of intellect and digested in the human mind.

Now this is rather perplexing: these latter generations are the time of the epoch of the *Mashiach* when the Jewish People are spiritually orphaned and in a poor state, residing in a double darkness of *Galut*; how is it possible that, whilst in such a state, they should merit such a lofty revelation, even greater than was merited by earlier greater generations such as those of the *Tannaim*, *Amoraim*, *Ge'onim*, *Rishonim* etc.?

However we do find a precedent for this in *Torah* in general:

*Chazal* state: “Anything a seasoned student will innovate has already been given to *Moshe* at Sinai.” This too is perplexing, for if the innovation has already been given at Sinai, then why did it remain concealed for so many generations until such time that a seasoned student had to reveal it?

The explanation:

The *Torah* states (*Kohelet* 3:11): “He does everything correctly in its time.” *Chazal* say that the first man *Adam* was worthy that *Torah* be given to him; however *Hashem* decided that he would give *Torah* to his descendants in a later generation instead, for then the timing would be correct. From this we can deduce that until the time that the seasoned student innovated the idea, the world was not yet ready for the idea, and for that reason it was not revealed.

*Torah* etymologically stems from the word *Hora'ah* meaning instruction. The purpose of *Torah* is to instruct the Jewish People the path that they should follow, and their *Avodah* of *Birur*, refining the world, thereby fulfilling the purpose of their soul-descent. And since the world was not yet ready for the *Birur* of the *Torah* instruction innovated by the student, therefore the *Chiddush* was not revealed (even though it was a part of *Torah*, similar to the idea that special individuals studied *Torah* before it was given, even though *Torah* was only given to the entire nation after twenty-six generations.) And when the time

81. The *Talmud*<sup>172</sup> forecasts the tumultuous times we will experience before the coming of *Mashiach*. Today, it is not enough to face this challenge with the learning of *Nigleh*, the revealed parts of the *Torah*, such as the *Talmud* and the *Halachic* codes, even if coupled with *Mussar*, but one must also study the soul of the *Torah* which will connect the soul of the Jew with the soul of *Hashem*. The soul of the *Torah* in this generation has been revealed to the mind in *Chabad Chasidut*.<sup>173</sup>

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came for the student to innovate the idea, that itself was the proof that the time had arrived for the innovation, for the world was ready for it.

Similarly, all future revelations of the coming of *Mashiach* are dependent on our actions and *Avodah* in this time of *Galut* (*Tanya* Ch. 37). In fact our *Avodah* culminates not only *this Galut* but *all* the previous exiles. Therefore, specifically in *this* last generation of the epoch of *Mashiach* does the *Avodah* have to be of the highest caliber and strength, for this is the preparation to the final redemption when the greatest darkness will be transformed to the greatest light.

*Hashem* does not make impossible demands and He only asks what we have within our ability. It is specifically this generation that merits a revelation of the loftiest and deepest *Torah*, which empowers us and gives us the strength to be successful in our *Avodah*.

In addition to the fact that such a task requires immense power, it is well-known that the more important the task is, and the more vital its success, there are powers of *Kelipah* and *Yetzer Hara* unleashed that combat this success. And since we are talking here of the culmination of the *Avodah* of *all* the previous generations, therefore the opposition is ferocious. It is therefore necessary to be armed and equipped with the most potent and effective spiritual weaponry to gain victory and fulfill the desire of *Hashem* to make this world into a *Dirah Betachtonim*."

172. *Sotah* 49b. The *Talmud* in *Sanhedrin* says that the world will exist for six-thousand years, after which, when we enter the seventh millennium, it will be a messianic era and time of the resurrection. Of course we believe that *Mashiach* can come at any time if we merit; however, the end time for the coming of *Mashiach* is before the year 6000. Each millennium is considered like a day. It follows that *this* millennium is 'Friday' and soon '*Shabbat*' will be ushered in. As mentioned earlier, the *Shulchan Aruch* (of the *Alter Rebbe* 250:8) rules that one should sample of all the foods of *Shabbat* on Friday afternoon and make sure they are tasty, so that one will enjoy the food on *Shabbat*. We apply the verse; "Those that taste will merit life" to this custom. (See *Pri Etz Chaim Shaar Shabbat* 3, *Shaar Hakavanot Tevilah Erev Shabbat*, *Shulchan Aruch* of *Alter Rebbe Hilchot Shabbat* 250:8.) In a spiritual sense, since we now stand so close to the era of *Mashiach's* arrival, we should "taste of the food of *Shabbat*", so to speak, by learning *Chasidut*, the prelude to the *Torah* of *Mashiach*. *Sefer Maamarim Melukat* Vol.1 p.462, *Likkutei Sichot* Vol.15 p.282, Vol.20 p.173. See further Chapter 11.

173. *Igrot Kodesh* Vol.15 p.283, Vol.4 p.377.

## ❧ Chapter 4 – Chabad

82. The *Chasidic* movement was started by *Rabbi Yisrael*, the *Baal Shem Tov*, and continued by his student, *Rabbi Dovber*, the *Maggid of Mezritch*. *Rabbi Dovber* had numerous disciples, all of whom created *Chasidic* dynasties. However, most of them focused on an emotional approach in the service of G-d, along with relying heavily on the service of the *Tzaddik*. In contrast, it was one of the most foremost students of the *Maggid*, *Rabbi Schneur Zalman of Liadi*, the author of *Tanya*, who blazed a new path in *Chasidut*, that of *Chabad*,<sup>174</sup> namely the *intellectual* approach, making the inner teachings of the *Torah* accessible to the average intellect.

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

82.2 How much more so regarding *Pnimitiyut HaTorah*, the ‘soul’ of the *Torah*, which also energizes one’s studying of *Nigleh*, the revealed aspects of the *Torah*. One who is struggling to understand *Chasidut* must apply the principle that, “If you toil, you will succeed”, meaning that true application and perseverance will ultimately bear fruit, and that one should not be distracted by the excuses of the *Yetzer Hara*.<sup>175</sup>

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174. *Chabad* is an acronym for *Chochmah*, *Binah*, and *Daat* (wisdom, understanding, and knowledge), denoting the focus on an *intellectual* approach to Divine service, as opposed to the other disciples of *Rabbi Dovber*, who focused on the heartfelt approach. This latter path is also known by the term *Chagat*, an acronym for *Chessed*, *Gevurah*, and *Tiferet* (kindness, severity, beauty), which are the first three of the seven emotions, or *Sefirot*.

175. See *Igrot Kodesh*, vol. 11, p. 18

83. A key element in the study of *Chasidut* is to *comprehend* the study, rather than just reciting the words. Although there is a notion that even just reciting the words of the *Zohar* and other *Kabbalistic* works brings merit to the soul that can profoundly affect a person,<sup>176</sup> nevertheless, in *Chabad Chasidut*, the emphasis is on *comprehension* and explanation of the concepts using models, parables, and examples from the human psyche and experience. Such material is well within the reach of our comprehension and is an effective path to understanding metaphysical concepts.<sup>177</sup>

84. The prophet *Iyov* states: "From my flesh I shall see G-d."<sup>178</sup> This means that a study of human physiology and psychology will allow a person to extrapolate a perception of the heavenly spheres, since man is made in the image of G-d. Now, even though G-d has no 'image', the *concept* of an image of G-d refers to the Divine creative process, *Seder Hishtalshlut*, which is reflected in the configuration of man's anatomy. By employing such models, one can thereby explain supernal concepts. Such presentation

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176. See *Pardes* 27:1

177. It happened once, that *Rabbi Shmuel*, fourth *Lubavitcher Rebbe*, took his son and future successor, *Rabbi Shalom Dovber* 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 Dovber* should wait for him. *Rabbi Shalom Dovber* noticed a certain area in heaven that was brightly illuminated, 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 Dovber* 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 gain entry to a great celestial place. Nevertheless, in order not to have to sit there with closed eyes (meaning that one sees but one does not understand what one is seeing, and one hears but does not understand what one is hearing), it is necessary to toil in one's study in order to comprehend the concepts in *Chasidut*; then one's eyes and ears are open; *Sichah Shabbat Parshat Mishpatim* 5714.

178. *Iyov* 19:26

allows even someone who has not refined themselves, or does not possess a lofty soul, to understand *Pnimitiyut HaTorah*. Ultimately this comprehension is not only in the intellect of the G-dly soul, but also in the intellect of the intellectual soul and finally even in the intellect of the animal soul.<sup>179</sup>

85. One may ask: what is the point of such study if one only grasps the concept as it is refracted through human models and mind? Or in the parlance of *Chasidut*, wherein lies its value if it is only *Yediat HaMetziut*, “knowledge of the fact”, and not *Yediat HaMehut*, “knowledge of the essence”? If one cannot ultimately grasp the Divine, why try?

86. There is a verse that states; “Know the G-d of your father and serve Him with a perfect heart”.<sup>180</sup> In order to serve G-d with a perfect heart, there needs to be a deep comprehension of the greatness of G-d not just ‘blind faith’. This awareness brings a person to love and fear G-d, the two dynamics of action and service. Climbing the ladder of the *Seder Hishtalshlut*, and gaining an intimate and detailed knowledge of all its various levels, rather than a cursory overview, can lead a person to a true appreciation of the vastness and awesome nature of the Creator, and bring the necessity for Divine service sharply into focus.

87. *Rabbi Schneur Zalman of Liadi*, the *Alter Rebbe*,<sup>181</sup> was the first of a chain of seven *Rebbeim*<sup>182</sup> of *Chabad*, all of whom developed *Chabad Chasidut*.

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179. *Torat Shalom – Sefer HaSichot*, pp. 113, 185.

180. *Divrei Hayamim* 1:28:9.

181. The name *Schneur* is a composite of two words: *Shnei*, meaning two, and *Or*, meaning light. 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*. The name *Zalman* has the same letters as *Lizman*, connoting time. This indicates that the role of the *Alter Rebbe* was to draw down the teachings of *Chasidut* into our earthly dimensions of time, space and rational intellect. See *Sefer HaSichot* 5750, vol. 1, p. 243.

182. The name ‘*Rebbe*’ is an acronym for *Rosh Bnei Yisrael* (head of the Jewish People). See *Tanya*, Ch. 2, where the *Alter Rebbe* explains how all the souls of a given



88. What is the difference between general *Chasidut* and *Chabad Chasidut*? The *Chasidut* of the *Baal Shem Tov* and his successor the *Maggid of Mezritch* was in capsule form; their teachings being short, emotional and fiery. In contrast, the teachings of *Chabad* have a more developed intellectual structure, in that they bring lofty esoteric concepts within the grasp of the average mind.

This may be compared to the difference between the study of *Mishnah* and the study of *Talmud*.<sup>183</sup>

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generation are *bound* with the head and leader of the generation, who is also known as the *Nassi*. See further, Chapter 8.

183. Since the revelation of *Chasidut* was (a) revive the soul, and (b) prepare the world for *Mashiach*, this gives rise to two distinct ways in which *Chasidut* has been revealed, which can be compared to the difference between *Mishnah* and *Gemarah*, the full text of the *Talmud*. There is the revelation of general *Chasidut* in nugget-form, where the gist of the matter is encapsulated in a short idea, similar to the *Mishnah*, which is brief yet contains many ideas within it. In contrast, the *Talmud* gives a more lengthy and detailed analysis, which is similar to the revelation of *Chabad Chasidut*, with its in depth exploration of a theme.

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

The *Talmud* in *Kiddushin* 30a states that a person should divide the time they have to study *Torah* into three. A third of their time they should study Scripture, a third *Mishnah* and third *Talmud*. This is ruled as *Halachah* — see *Rambam Hilchot Talmud Torah* 1:11-12, *Shulchan Aruch Yoreh Deah* 246:4. The *Alter Rebbe* in *Shulchan Aruch Hilchot Talmud Torah* 2:1 rules that *Kabbalah* is to be considered as included in the third of *Talmud*. However, in *Likkutei Torah Vayikra Biur Vlo Tashbit* Sec. 4-5, the *Alter Rebbe* explains that learning *Zohar* and the writings of the *Arizal* are to be considered as in the third of Scripture, since the *Midrash* of the *Zohar* is based on Scripture, and furthermore the study of mystical concepts is like reading Scripture, which has names of G-d, 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 what we have explained, the difference is clear: when learning *Pnimitiyut HaTorah* in nugget form (like *Mishnah*) this is included in the third of Scripture. However, when learning *Chasidut* in depth (like learning *Gemarah*), this is considered as learning in the third of *Talmud* because one is learning the reasons behind the subject matter.

See *Likkutei Sichot* Vol 30 p. 172-4, *Igrot Kodesh*, vol. 14 p. 406. Today, when there is tremendous polemic and debate about faith in general, the response has to be in an intellectual form. This is supplied in *Chabad Chasidut* rather than in *Chagat* — see *Likkutei Sichot*, vol. 30 p. 292, *Igrot Kodesh*, vol. 12 p. 364. See also *Igrot Kodesh*, vol. 20 p. 90 for a comparison of the difference of *Chabad Chasidut* and *Chagat* to the conduct of *MeHadrin* and *MeHadrin Min HaMeHadrin* of *Chanukah*.

89. The difference between the general *Chasidut*, as revealed by the *Baal Shem Tov*, and *Chabad Chasidut*, as revealed by the *Alter Rebbe*, was articulated in a short aphorism by *Rabbi Yosef Yitzchok*, the sixth *Lubavitcher Rebbe*:

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

89.1 This seems to suggest that from the teachings of the *Baal Shem Tov* we only know how important serving G-d is, but not necessarily *how* to actually achieve it. However, such a shallow interpretation is not credible; how can one possibly suggest that the *Baal Shem Tov* didn't actually *show* the way to serve G-d?

89.2 Moreover, the *Baal Shem Tov* raised a large number of students who served G-d even *before* the revelation of *Chabad Chasidut*, and today there are large numbers of *Chasidim* who follow the general path of *Chasidut* but who do *not* study *Chabad Chasidut*. These students surely serve G-d in the way of *Chasidut*, so how can one suggest that it was only the *Alter Rebbe* who showed the way one can serve G-d?

90. The revelation of general *Chasidut* by the *Baal Shem Tov* may be compared to a revelation from Above, from *Tzaddikim*, who are compared to their Creator.<sup>184</sup> This is why one of the main emphases of general *Chasidut* is the concept of belief in a *Tzaddik*: belief being something that comes from Above, from a father or master to a son or student, with the latter being the recipient.

90.1 In contrast, the *Alter Rebbe's* founding of an *intellectual* branch of *Chasidut* brought about the ability, as well as the obligation, for *Chasidut* to be understood within the parameters of the human mind and intellect.

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184. *Rut Rabbah* 4:3.

The son or student thus becomes a contributor as well as a receiver, in the sense that their grasp of the subject stems from their own effort and contribution.

90.2 When one studies the inner dimension of the *Torah*, understanding it without relying on mere faith alone, the energy created by this understanding is something that has been generated by the person themselves and is therefore more vivid, meaningful and integrated.

90.3 This is the reason the empowerment, that such *Torah* could be intellectualized, was innovated through a *new* soul, the soul of the *Alter Rebbe*.

90.4 We can now understand the aforementioned aphorism: “how we *should*” emphasizes something that is superimposed from Above, whereas “how we *can*” emphasizes how this is achieved on our own.

91. General *Chasidut* brought new energy that permeated a *Chasid's* entire life: his learning, prayer, *Mitzvah* performance and mundane activity. However, since this new energy was superimposed from “Above,” what is emphasized is the *principle* rather than the detail. In contrast, the *Alter Rebbe* innovated the methods by which one *can* serve G-d, meaning how a person can cultivate enthusiasm for Divine service by himself, through the study of *Chasidut*. This enthusiasm stems specifically from understanding the inner content of each precise Divine service.<sup>185</sup>

91.1 We have previously explained that the reason Heavenly permission was granted to disseminate the mystical dimension, even though it was restricted in bygone generations, is twofold:

- (1) The darkness of the exile;
- (2) A prelude to *Mashiach*.

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185. *Likkutei Sichot*, vol. 19, p. 251.

91.2 These two reasons also shed light on the difference between general *Chasidut* and *Chabad Chasidut*. According to the first reason, a revelation of *Chasidut* in nugget-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 spiritual faint.

91.3 However, as a prelude to *Mashiach*, when the entire world will be engaged in the knowledge of G-d, what was necessary was a revelation of teaching that could be *totally* grasped by the mind, so that mankind would be able to “know” G-d to the best of his ability. This was achieved through the revelation of *Chabad Chasidut*.<sup>186</sup>

92. This explains the following fascinating episode:

When the *Alter Rebbe* was in jail, he was visited by the *Baal Shem Tov* and the *Maggid of Mezritch*. The *Alter Rebbe* asked them why he deserved to sit in jail and what is required from him. They explained to him that there was a heavenly accusation against him because he was expounding too much *Chasidut* in such a revealed manner. The *Alter Rebbe* asked them whether he should stop teaching *Chasidut* when he leaves jail. They replied that since he had begun to do so he should not stop, and on the contrary, he should teach even further.<sup>187</sup>

92.1 However the story is somewhat puzzling because a similar accusation was made in the days of the *Maggid of Mezritch* when a *Chasidic* manuscript was found rolling in the gutter and there was a heavenly accusation against the *Maggid*. The *Alter Rebbe*, using the parable of the prince who was sick and the crown jewel,

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186. See *Likkutei Sichot*, vol. 30, p. 174.

187. See *Beit Rebbi*, vol. 1, Ch. 16;  
*The Arrest and Liberation of Rabbi Schneur Zalman of Liadi* (Kehot).

explained that the revelation of *Chasidut* was necessary to arouse the Jewish soul from faint.

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

92.3 The answer is that the *Alter Rebbe's* parable justifies how the *Baal Shem Tov* and the *Maggid* taught *Chasidut*: in short nugget-form, and that this would be enough to arouse the faint soul. The *Alter Rebbe*, however, had begun disseminating *Chasidut* in a broad manner, and this sparked a *new* heavenly accusation on the basis that a mere 'nugget' could suffice; therefore the *Alter Rebbe* was unsure whether to continue his new, broad path of *Chabad*. The reply was that since he had begun this path, he should continue since he was thereby paving the way for the coming of *Mashiach*, and in an increasing manner.

93. In practical terms, we must all prepare for the coming of *Mashiach* through studying the *Inner Torah* in the *Chabad* way, which means by understanding and grasping the concepts intellectually. This will help fulfill the promise of *Mashiach* to the *Baal Shem Tov*, that he will come when the wellsprings of *Chasidut* will be disseminated abroad.<sup>188</sup>

94. The difference between the two approaches of *Chabad* and *Chagat*<sup>189</sup> lies in their names: "*Chagat*" being an acronym for the principle emotions of *Chessed*, *Gevurah*, *Tiferet*, in contrast to

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188. See *Likkutei Sichot*, vol. 30 p. 174; *Sefer HaSichot* 5747, vol. 1, p. 105. The primary dissemination of *Chasidut* began following the *Alter Rebbe's* liberation on *Yud Tes Kislev*, see *Torat Shalom*, p. 112.

189. See footnote 174 on p. 57.

“*Chabad*” being an acronym for the three principle intellectual faculties of *Chochmah, Binah, Daat*.

94.1 The distinction between intellect and emotion can be summarized as follows: emotion is driven by excitement and one’s feeling towards another. For example, *Chessed* translates into kindness for another; either the love of G-d, or another person. As with all emotions, it must be stimulated.

94.2 In general *Chasidut*, it is the *Tzaddik* who nourishes his *Chasidim* with *Emunah*, stimulating their emotions.<sup>190</sup> The *Chasidic* community and fraternity, with the *Chasid* being in close proximity to the *Tzaddik*, helps the *Chasid* to become inspired in his service of G-d.

94.3 In contrast, *Chabad* by its very nature is 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 seething and impetuous one. The approach of *Chabad* is that man’s *Avodah* is to combine and unite them. The emotion is then transformed into striving and aspiration, while the intellect into the guide in a life of *Avodah* and action.<sup>191</sup>

95. This difference reflects itself in the relationship between the *Rebbe* and the *Chasid*. In *Chagat*, the relationship is that the *Rebbe* is the principal servant of G-d through his *Avodah*, and the *Chasid* 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 would *teach* the *Chasid*. The *Chasid* then has to take these lessons away

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190. In *Chasidic* teachings, this is alluded to in the verse “The righteous shall live by his faith”, *Chabakkuk* 2:4, that the *Tzaddik* gives life to *another* by nourishing them with faith. See also *Makkot* (end); *Tanya*, Ch. 33.

191. *Hayom Yom*, 12<sup>th</sup> *Shvat*.

with him, internalize them lessons and then serve G-d with his *own* faculties.<sup>192</sup> This is called *Avodah b'Koach Atzmo*.

96. 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>193</sup>

97. This approach is consonant with the general emphasis in *Chabad Chasidut*, that the purpose of creation is *Dirah Betachtonim*, the ultimate goal is that G-d wishes to have a dwelling *within* the creation, and *within* its parameters.

97.1 For the human being, this means that G-d does not just want a person to serve Him with his *peripheral* powers of faith and emotion, but rather to *internalize* His being with our intellect.

97.2 Furthermore, once this is comprehended by the intellect, there exists the language in which the G-dly soul may communicate with the animal soul so that the latter works in partnership with it.

97.3 Ultimately, when these two souls serve in tandem, with the G-dly soul embracing the animal soul and thereby harnessing the human faculties of the body, this truly fulfills the creation of a *Dirah* in the lowest part of man, which is his animal soul.<sup>194</sup>

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192. See Endnote 6 on page 222. *Hayom Yom* 9<sup>th</sup> Adar Sheni: "The intense longing for *Hitkashrut* (to be bound closely to the *Rebbe*) can only be satiated by learning *Maamarim* of *Chasidut*, which the *Rebbe* delivers as oral discourses and written down; simply *seeing* him is not enough."

193. 29<sup>th</sup> *Menachem Av*.

194. See Chapter 10. See also "The Philosophy of Chabad" by Rabbi Dr. Nissan Mindel (Kehot) for an overview of the *Tanya*, and "Opening the *Tanya*" and "Learning the *Tanya*" by Rabbi Adin Even Israel Steinzaltz.



98. The principal work of *Chabad Chasidut* is *Likkutei Amarim*<sup>195</sup> *Tanya*, which was authored by the *Alter Rebbe*.

98.1 It was *Rabbi Yosef Yitzchok* who used the phrase *Torah Shebichtav* ("Written Law")<sup>196</sup> to describe the *Tanya* and there were a number of reasons for this:

- (1) The *Tanya* was written by the *Alter Rebbe* himself, in contrast to many of his other discourses, which were recorded by others and subsequently edited by him;<sup>197</sup>
- (2) The comparison of the *Tanya* to the other discourses of the *Alter Rebbe* is similar to the comparison of the *Torah Shebichtav* to the *Torah SheBaal Peh*.<sup>198</sup>
- (3) *Tanya* records teachings of *Chasidut Haklalit*, which included the works of the *Baal Shem Tov* and the *Maggid*, not just *Chabad Chasidut*.<sup>199</sup>

99. The *Tanya* is composed of five parts:

- (1) *Likkutei Amarim*
- (2) *Shaar Hayichud VeHa'emuna*
- (3) *Igeret HaTeshuvah*
- (4) *Igeret HaKodesh*
- (5) *Kuntres Acharon*

100. The *Alter Rebbe* also said thousands of *Chasidic* discourses, "*Maamarim*", which were later printed in his works, *Torah Or*, *Likkutei Torah* and *Maamorei Admur HaZaken*.

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195. See *Sefer HaSichot* 5750, vol. 1, p. 285 fn. 155, for an explanation of this term.

196. See *Kitzurim Vhe'arot L'Tanya*, p. 118; *Igrot Kodesh*, vol. 7, p. 158.

197. See *Sichat Parshat Noach* 5721, *Sichat Parshat Bamidbar* 5715. See at length *Sefer Sifriat Lubavitch*, p. 12.

198. *Likkutei Sichot*, vol. 20 p. 182.

199. *Ibid.*, p. 184, *Sefer HaSichot* 5751 p. 765.

100.1 *Torah Or* was first printed in 5597<sup>200</sup> in Kopust<sup>201</sup> without supplements. In a letter on 3<sup>rd</sup> *Shvat* of that year, the *Tzemach Tzedek* wrote: “*Torah Or*, now printed, contains *Maamarim* mostly from 5556<sup>202</sup> until 5572.<sup>203</sup> The *Alter Rebbe* carefully examined and edited many of these and agreed to have them published.

The book comprises two parts: the first is on the first two of the *Five Books of Moses*, *Chanukah* and *Purim*, with several discourses on *Shavuot* (in *Parshat Yitro*) and a small section for *Pesach* (in *Parshat Vayakhel*). The second part (with G-d’s help, will be) on the last three *Books of Moses*, *Shir Hashirim*, the festivals, *Rosh Hashanah* and *Yom Kippur*... The name of the author is fitting: *Schneur*,<sup>204</sup> just as the numerical value of *V’ahavta*<sup>205</sup> is twice that of the word *Or*.”<sup>206</sup>

100.2 Before the second part could be printed, informers caused the government close a number of Hebrew print shops in Russia, including the one in Kopust where the *Torah Or* was printed. In 5608,<sup>207</sup> the second part was printed in Zhytomyr<sup>208</sup> with a different title: *Likkutei Torah*.<sup>209</sup>

100.3 When the second part of the *Torah Or* was about to be printed, the *Chasidim* knew that the *Tzemach Tzedek* had written glosses and commentaries on the *Maamarim*.

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200. The year 1837 of the Common Era.

201. The Vitebsk Region of present-day Belarus, located near the border with Russia.

202. The year 1796 of the Common Era.

203. The year 1812 of the Common Era.

204. Literally, “two lights”.

205. Literally, “...and you shall love”.

206. Literally, “light”.

207. The year 1848 of the Common Era.

208. Zhytomyr is a city in the north of the western half of Ukraine.

209. *Hayom Yom*, 3<sup>rd</sup> *Shvat*.

They pleaded with him to publish these with the *Maamarim*, but he refused. He then dreamed that his grandfather, the *Alter Rebbe*, had visited him and asked him to publish them, but he did not reveal this to anyone. Only after three of his sons had the same dream and reported this to him did he agree to have his glosses and commentary printed with the second part of *Torah Or*, which were now entitled *Likkutei Torah*.”<sup>210</sup>

101. The *Alter Rebbe's* son *Rabbi Dovber*,<sup>211</sup> who was also known as the *Mittler Rebbe*,<sup>212</sup> became the second *Rebbe* of *Chabad*.<sup>213</sup> He continued his father's work of disseminating *Chasidut* but his style of delivery was more expansive; his discourses and writings were longer and with more explanation.<sup>214</sup>

102. In addition to his books *Torat Chaim* and *Maamorei Admur HaEmtzai*, he also wrote books of introduction to *Chasidut* and books for certain people.<sup>215</sup>

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210. *Hayom Yom*, 15<sup>th</sup> *Shvat*.

211. See *Sefer HaSichot* 5750, vol. 1, p. 243, for an explanation of the name *Dovber* and how this name expressed his *Chasidic* teachings.

212. *Mittler* means “in between” because 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 *Mittler Rebbe*, was the first *Rebbe* to settle in the town of *Lubavitch*. In the days of the *Tzemach Tzedek*, as there were now three *Rebbeim* in the dynasty, the *Chasidim* of the *Tzemach Tzedek* needed to distinguish between the *Rebbeim*.

213. The *Mittler Rebbe* lived between 1773 and 1827.

214. In terms of *Sefirot*, the *Alter Rebbe* can be compared to the *Sefirah* of *Chochmah* and the *Mittler Rebbe* to the *Sefirah* of *Binah*; see *Sefer HaSichot* 5747, vol. 1, p. 104-108, *Sefer HaSichot* 5752, vol. 1, p. 148.

215. *Hayom Yom* 15<sup>th</sup> *Adar Sheni*: My grandfather said that the *Mittler Rebbe* wrote specific *Maamarim* and a special book for every different kind of *Maskil* and *Oved* in the *Chasidic* community.

*Maskil* is the term used to denote one who devotes himself primarily to the intellectual aspects of *Chasidut* 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 *Chasidim*. *Shaar Hayichud* is the key to the teachings of *Chasidut* while

103. The *Alter Rebbe's* grandson, *Rabbi Menachem Mendel of Lubavitch*, was popularly known as the *Tzemach Tzedek*,<sup>216</sup> after the title of his responsa. He also had a unique style of writing *Chasidut*, namely that he sourced everything that *Chasidut* said in each of the other four levels of *Pardes*, thereby emphasizing the oneness of the *Torah*, how the body and soul of the *Torah* are completely intertwined. His main works of *Chasidut* are *Derech Mitzvotecha*<sup>217</sup> and *Or HaTorah*.<sup>218</sup>

104. The *Tzemach Tzedek* had seven sons. His seventh son, *Rabbi Shmuel of Lubavitch* was known as the *Rebbe Maharash*.<sup>219</sup> He succeeded his father as the leader of the *Lubavitcher Chasidim* and introduced a new development in the dissemination of *Chasidut*, namely to deliver *Chasidic* teachings as a *Hemshech*;<sup>220</sup> a continuous theme that threaded through his discourses, which would span a number of weeks or months.

105. The *Rebbe Maharash's* son and successor, *Rabbi Shalom Dovber of Lubavitch*, was also known as the *Rebbe Rashab*.<sup>221</sup> He also continued to shape the ever-developing pattern of *Chabad Chasidut*, 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 *Chasidut*.<sup>222</sup>

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*Shaarei Orah* is the *Aleph-Bet* of *Chasidut*.

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

216. The *Tzemach Tzedek* lived between 1789 and 1866.

217. A *Chasidic* explanation of a number of the *Mitzvot*.

218. A lengthy and detailed commentary on *Torah*, *Prophets*, *Writings*, *Talmudic* sayings and the prayers. Later, the concepts in *Or HaTorah* were put into systematic form in a voluminous work called *Sefer HaLikkutim*.

219. The *Rebbe Maharash* lived between 1834 and 1882, passing away at the age of 48.

220. Literally "a continuation".

221. The *Rebbe Rashab* lived between 1860 and 1920.

222. The *Rebbe Rashab* was called the "*Rambam*" of *Chasidut* because his discourses were orderly and themed, with everything being explained using parables and

105.1 In addition, *Rabbi Shalom Dovber* delivered noteworthy *Hemsheichim*, themed discourses which spanned months and even years, such as *Yom Tov Shel Rosh Hashanah 5666* and *B'Shaah Shehikdimu 5672*. The former began on *Rosh Hashanah 5666*,<sup>223</sup> with weekly installments continuing throughout 5667 and the beginning of 5668.<sup>224</sup> The latter works spanned more than three years of weekly installments, beginning on *Shavuot 5672*<sup>225</sup> and ending in 5676.<sup>226</sup>

106. Although each of the *Rebbeim* had a group of students to whom they would teach *Chasidut*, it was *Rabbi Shalom Dovber* who founded a special *Yeshivah*, which he called "*Tomchei Temimim*".<sup>227</sup>

106.1 In this *Yeshivah*, the study of *Chasidut* was to be similar to that of *Nigleh*: in a manner in which it would be well comprehended.

106.2 Furthermore, great emphasis was placed on *Avodah* and personal development. The *Yeshivah* succeeded in producing hundreds of students who were well versed in both *Nigleh* and *Chasidut*, becoming true servants of *Hashem*.

107. The students who studied at this *Yeshivah* were called "*Temimim*"<sup>228</sup> because their learning would be "*Torah Temimah*",<sup>229</sup> in the sense that they would spend two thirds of their day studying *Nigleh*, the revealed aspects of the *Torah* such as the

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examples. Just like the *Mishnah Torah* of the *Rambam* is systematically ordered, easily read and accessible to all, so too the *Chasidut* of the *Rebbe Rashab*; see *Likkutei Dibburim*, vol. 2, p. 296a, *Sefer HaSichot 5747*, vol. 1, p. 64.

223. The year 1905 of the Common Era.

224. The year 1907 of the Common Era.

225. The year 1912 of the Common Era.

226. The year 1915 of the Common Era. See *Sefer HaSichot 5751*, vol. 1, p. 118, fn. 28.

227. See further in paragraph 107.

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

229. Literally, "a complete *Torah*".

*Talmud* and Codes, and the remaining third would be devoted to studying *Chasidut*.

1071 The *Temimim* were called by *Rabbi Shalom Douber*, “*Chayalei Beit David*”.<sup>230</sup> This was a reference to the of King David’s soldiers, who would serve a bill of divorce to their wives before going out to battle so as to not leave them *Agunot* if they did not return from the battlefield.<sup>231</sup>

1072 In this context, the description means that the *Temimim* were to ‘divorce’ themselves from the vanities of this world and devote themselves completely to *Torah* and *Avodah*.<sup>232</sup>

1073 In other *Yeshivot*, the main emphasis was on the study of *Talmud* and its Codes, using the study of *Mussar* as a means of character development. In *Tomchei Temimim*, however, the third of the day that was devoted to the study of *Chasidut* infused the students 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*.

1074 The singular form of the aforementioned Hebrew word “*Chayalei*” is “*Chayal*”. In addition to its literal meaning, this word is also an acronym for *Chasid*, *Yerei Shamayim*<sup>233</sup> and *Lamdan*.<sup>234</sup> This implies that the first step is to become a *Chasid*, because the *Yirat Shamayim* and *Torah* study of *Chabad Yeshivah* student is directed and nurtured by the *Rebbeim* and the study of *Chasidut*.

1075 The hallmarks of a *Tamim* include:

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230. Literally, “the soldiers of the House of David”.

231. *Agunot* (sing. *Agunah*) are wives whose husbands’ welfare or whereabouts remained unknown, thus leaving them in limbo, unable to confirm their status as a widow and remarry.

232. See *Sefer HaSichot* 5702, p. 133-141.

233. Literally, “a G-d fearing person”.

234. Literally, “a learned person”.

- (a) The study of *Nigleh* and *Chasidut* as prescribed by the *Rebbeim*.<sup>235</sup> This includes studying the *Shulchan Aruch* and works by *Halachic* authorities, including becoming rabbinically ordained before marriage,<sup>236</sup> and to author and publish novel concepts both in *Nigleh* and *Chasidut*.
- (b) *Kabbalat Ol*,<sup>237</sup> especially as this expresses itself in strictly observing times of study.
- (c) Praying at length, learning and knowing the meaning of the prayers, as well as deeply contemplating and meditating on *Chasidic* concepts that explain the meaning of the prayer.
- (d) At times, especially on his birthday, a *Tamim* should publicly recite a *Maamar*, (if possible by heart) and deliver words of *Torah* publicly, such as in a *Shul*.
- (e) *Hitkashrut*,<sup>238</sup> to the *Rebbe* by studying his teachings and participating in regular *Farbrengens*<sup>239</sup> with a *Mashpia*.<sup>240</sup> These activities strengthen the essential connection between the *Rebbe* and the *Chasid*. This would also include traveling to the *Rebbe*<sup>241</sup> and picturing an image picture of the *Rebbe's* face.
- (f) Having a *Mashpia* to turn to for direction and advice.

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235. See at length *Kuntres Etz HaChaim*.

236. See *Torat Menachem - Hitvaaduyot*, vol. 4, p. 259; vol. 7, p. 185.

237. Obedience. Literally, "accepting the yoke [of responsibility]".

238. See also fn. 192 on page 66.

239. A *Farbrengen* is *Chasidic* gathering, spending time together in solidarity or festivity, similar to the German "verbringen". Other *Chasidim* sometimes use the term "Tish" or "Botteh".

240. A *Mashpia* is a Rabbi who serves as a spiritual mentor for a *Chasid*.

241. *Chasidim* of previous generations would travel to the town of *Lubavitch*. In this generation, *Chasidim* would travel to see the *Rebbe* at 770 Eastern Parkway, in the Crown Heights section of Brooklyn, New York. In more recent times, *Chasidim* visit the *Ohel* of the *Rebbe* in Queens.



- (g) Wearing a full beard, hat and jacket, woolen *Tzitzit*<sup>242</sup> with the *Tzitzit* displayed, and sleeping with a *Yarmulke*<sup>243</sup> and *Tzitzit*.
- (h) *Itkafia*, which means suppressing one's natural desire for indulgence, and *Tikkun HaMiddot*.<sup>244</sup>
- (i) *Shmirat Einayim* and *Brit*; being careful only to look at appropriately refined images and controlling carnal passion by diverting one's mind and heart to study and attachment to G-d.
- (j) *Ahavat Yisrael*<sup>245</sup> and *Ahavat Achim*,<sup>246</sup> putting ones own needs aside to do a favor for another.
- (k) *Hafatzat HaMayanot*,<sup>247</sup> dedicating time to strengthening *Yiddishkeit* and disseminating *Chasidut*.
- (l) *Simchah*, serving G-d with great joy.
- (m) "Living with *Mashiach*", especially by studying topics about *Mashiach's* arrival and the future Redemption.

107.6 *Rabbi Shalom Dovber* had originally founded the *Yeshivah* for two reasons:

- (1) A reaction to the Enlightenment Movement that was prevalent at his time;
- (2) To prepare the world for the coming of *Mashiach*.<sup>248</sup>

107.7 These two reasons correlate exactly with the reasons mentioned earlier as to why *Chasidut* was revealed:

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242. "Tzitzit", a four-cornered garment with fringes like a *Tallit*, worn by Jewish males under the shirt. Some *Chasidic* groups wear the *Tzitzit* *over* their shirt.

243. The skullcap, sometimes called a "*Cappel*" or "*Kippa*" is worn by Jewish males to keep the head covered at all times as a sign of respect and reverence for G-d.

244. Working to refine ones natural character traits.

245. Literally, "love for our fellow Jew".

246. Literally, "brotherly love".

247. See above par. 73.2, ch. 3 on page 45.

248. *Sefer HaSichot* 5702 p. 141, *Likkutei Dibburim*, vol. 4, p. 787b.

- (1) To combat the deepening darkness of *Galut* and arouse the faint Jewish soul;
- (2) To prepare the world for the Messianic Era, when the world will engage in knowing the Creator according to the ability of man.

1078 *Rabbi Shalom Dovber* also called the *Temimim* of the *Yeshivah "Nerot Leha'ir"*,<sup>249</sup> 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, acting as trustees of *Yiddishkeit* in whichever environment that might find themselves.<sup>250</sup>

108. The sixth *Rebbe* was *Rabbi Yosef Yitzchok Schneerson*, the only son of *Rabbi Shalom Dovber*. He was known as the *Rebbe Rayatz* or the *Frierdiker Rebbe*.<sup>251</sup> *Rabbi Yosef Yitzchok* led the *Chasidic* movement through some of its darkest moments of Communist Russia, the Holocaust and their resettlement in America. He personified *Mesirat Nefesh*<sup>252</sup> for *Yiddishkeit*.

109. When he reached America in 1940, he founded three organizations:

- (1) *Machaneh Israel*, a social outreach network;
- (2) *Merkos L'Inyonei Chinuch*, an educational network of schools and publications;
- (3) *Kehot Publication Society*, a publishing house that would release works of the *Rebbeim* and their disciples.

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249. Literally, "candles to illuminate".

250. See *Torat Shalom* pp. 82 and 87; *Kuntres Etz HaChaim*, p. 22; *Likkutei Sichot*, vol. 2, p. 484; vol. 10, p. 310; vol. 12, p. 149.

251. The *Frierdiker Rebbe* lived between 1880 and 1950.

252. Literally, "self sacrifice".

110. When *Rabbi Yosef Yitzchok's* son-in-law and future successor, *Rabbi Menachem Mendel Schneerson*,<sup>253</sup> arrived in America, he appointed him as head of these three organizations.

111. It was *Rabbi Yosef Yitzchok* who initiated the translation of works of *Chasidut* into foreign languages<sup>254</sup> and sent emissaries to various places to establish schools and *Yeshivot*. He would regularly deliver *Chasidic* discourses and his principal works are *Sefer HaMaamarim*, *Likkutei Dibburim* and his personal memoirs.

112. *Rabbi Yosef Yitzchok* passed away on the 10<sup>th</sup> *Shvat* 5710.<sup>255</sup> One year later, his son-in-law, *Rabbi Menachem Mendel Schneerson*, assumed the mantle of leadership and became the seventh *Lubavitcher Rebbe*. Much biographical material has been written about the *Rabbi Menachem Mendel*, known to the world simply as "*The Rebbe*", chronicling the development of his teachings, his vast outreach network and achievements, which include more than four-thousand families of *Chabad Shluchim* with *Chabad Houses* in seventy-five countries.

Here we shall focus on his works of *Chasidut*.

113. His principal edited work is *Likkutei Sichot*; thirty-nine volumes of *Chasidic* talks, which are arranged according to the portions of the *Torah*, in which the *Rebbe* addresses every aspect of Jewish life and *Torah* learning.

113.1 There are many other volumes of unedited talks, which are called *Sichot Kodesh* and *Torat Menachem*. The *Rebbe* also delivered over fifteen-hundred *Maamarim*, the majority of which are unedited. There are, however,

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253. *Rabbi Menachem Mendel Schneerson* lived between 1902 and 1994.

254. See *Torat Menachem — Hitvaaduyot*, vol. 1, p. 57; *Likkutei Sichot*, vol. 3, p. 862; vol. 13, p. 180; vol. 24, p. 10; vol. 26, pp. 299 and 315; vol. 36, p. 43; *Sefer HaSichot 5747*, vol. 1, p. 65; *5748*, vol. 2, p. 629. *Chasidut* has also been made available in braille; see *Sefer HaSichot 5751*, vol. 2, p. 791.

255. 28<sup>th</sup> January 1950.

six volumes of discourses which the *Rebbe* edited and published, primarily ahead of upcoming Festivals. There were subsequently collected in six volumes called *Sefer HaMaamarim Melukat*.

- 113.2 The difference between the style and delivery of a *Sichah* (talk) and a *Maamar* (discourse) was clear and noticeable: A *Sichah* was a lecture and discussion, at times peppered with stories and anecdotes. In stark contrast, the delivery of a *Maamar* was preceded by the singing of a special soul-stirring melody by the *Chasidim*. The *Rebbe* would signal for the singing of this melody, which was an indication for all those assembled to prepare for the delivery of the *Maamar*.

At the conclusion of the singing, the *Rebbe* would close his eyes and deliver the *Maamar*, with immense concentration, and in the gently-modulating tone of *Torah* recitation as heard in *Yeshivot* across the world. 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.

- 113.3 *Rabbi Hillel Paritcher*, a *Chasid* 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.<sup>256</sup>

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256. On one occasion, *Rabbi Hillel* argued with the *Tzemach Tzedek* about the meaning of a certain *Maamar*. *Rabbi Hillel* commented that the delivery of the *Maamar* was a revelation from Above, but thereafter it was necessary for mortals to comprehend and analyze it with the faculties of *Chabad*, and to challenge its concepts in order to internalize it properly. This actually reflects the approach of *Chabad*: on the one hand viewing *Primiyyut HaTorah* as pristine truth that has no questions or discussion attached; see *Igeret HaKodesh*, 26, and thereafter analyzing it in a manner similar to the system of analysis in *Nigleh*. In *Chasidut*, these two ways are termed "*Or Yashar*" and "*Or Chozer*"; See *Likkutei Sichot*, vol. 25 p. 164; *Sefer Maamarim Melukat*, vol. 4, p. 66. See *Sefer HaSichot* 5697, p. 165; *Sefer HaSichot* 5751, vol. 2, p. 719; see also *Likkutei Sichot* vol. 4, p. 1087; *Sefer HaSichot* 5752, vol. 2, p. 331.

114. In addition to his many talks and discourses, the *Rebbe* wrote thousands of letters addressing a wide range of issues, both material and spiritual, which are called *Igrot Kodesh*.<sup>257</sup>

115. To summarize the *Rebbe's* contribution to *Torat Chabad Chasidut* would be an impossible task; suffice it to say that, among his many accomplishments, the *Rebbe*:

- (a) applied *Chasidut* to contemporary society superbly, arousing the faint, perplexed and lost souls of the generation helping thousands to return to their faith;
- (b) displayed the relevance of all his predecessors' teachings in the creation of a *Dirah Betachtonim*, as will be explained in further chapters;
- (c) continued the revelation of *Chasidut*, mirroring the *Sefirah* of *Malchut*, which receives the many influences of all the previous *Sefirot*, and encapsulating them within a singularity of purpose and focus. The *Rebbe* synthesized the teachings of all the previous *Rebbeim*, adorning them with a unique perspective: the perspective of *Yechidah*, which revealed the essence of all the previous teachings, distilled as a sublimely unified "whole".

116. The *Rebbe* took the deepest concepts of *Chasidut* and explained them perfectly in terms of the ultimate purpose of creation. It was *Torah* of the level of "*Yechidah*";<sup>258</sup> both quintessential whilst simultaneously permeating every echelon of *Torah* and society. This truly is a prelude to the *Torah* of *Mashiach*.

117. In addition, the *Rebbe* commissioned an encyclopedic work of *Chabad Chasidut*, called "*Sefer Arachim Chabad*". Rather like its

257. To date, thirty-two volumes of Hebrew and *Yiddish* letters have been published. Unless otherwise stated, when there is a reference to *Igrot Kodesh* in the present work, it refers to these letters of the *Rebbe*.

258. We shall explain *Yechidah* at length in the next chapter.

parallel in *Nigleh*, the “*Encyclopedia Talmudit*”, *Sefer Arachim Chabad* lays out concepts of *Chasidut* in a systematic and brilliant fashion.

118. Today, numerous *Chasidic* texts have been translated into multiple 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 he will come when the teachings of *Chasidut* are broadly disseminated.

## ❧ Chapter 5 – Yechidah

119. We explained previously that there are four levels of *Torah* interpretation called *Pardes*. We have also explained that these four levels correspond to the four worlds.<sup>259</sup> In fact, they also correspond to different levels of the soul. *Kabbalah* teaches, that the soul, being part of G-d,<sup>260</sup> exists in all the worlds.

119.1 The part of the soul that inhabits the world of *Asiyah* is called *Nefesh*. The part of the soul in the world of *Yetzirah* is called *Ruach*. The part of the soul in the world of *Beriah* is called *Neshamah*. The part of the soul that inhabits the world of *Atzilut* is referred to in the *Zohar* as the *Neshamah* of the *Neshamah*.

119.2 However, the *Midrash* actually states that the soul has five names and that the higher levels of the soul are called *Chaya* and *Yechidah*. *Chasidut* explains that the level of the soul that inhabits *Atzilut* is called *Chaya*, and that higher than *Atzilut* is *Yechidah*.<sup>261</sup>

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259. See *Likkutei Sichot* vol. 21 p. 36 fn. 57.

260. See *Tanya*, Ch. 2.

261. See *Bereishit Rabbah* 14:9; *Devarim Rabbah* 2:37; *Zohar* I, 81a and 206a; *Etz Chaim Shaar Mab* (beginning) regarding the five names of the soul. To quote from the beginning of *Sefer Hagilgulim* of the *Arizal*: "The soul has five names, in ascending order: *Nefesh*, *Ruach*, *Neshamah*, *Chaya*, *Yechidah*... it is known that man connects all four worlds of *Atzilut*, *Beriah*, *Yetzirah*, and *Asiyah*, and therefore there must be a part of each of the worlds within his soul. These parts are named after the above five names. However a person does not immediately merit to receive each level of the soul; it depends on his virtues. One begins with the level of *Nefesh*. If he merits, he will receive the higher level of *Ruach*... know that all *Nefashot* are from the world of *Asiyah*, all *Ruchot* are from *Yetzirah*, all *Neshamot* are from *Beriah*. However the vast majority of people do not possess all the five levels; rather they only have the level of *Nefesh* from *Asiyah*... each person must rectify the general world of *Asiyah* and only then will receive the *Ruach* from *Yetzirah*...until he will merit the *Neshamah* from *Beriah*..."

In the human paradigm, *Nefesh* correlates with the blood (and the world of *Asiyah*), *Ruach* with the heart (emotions and world of *Yetzirah*), *Neshamah* with the mind (intellect and world of *Beriah*), *Chaya* with the transcendent soul-powers of will and pleasure (*Atzilut* and *Keter*), and *Yechidah* with the soul's essence.



120. To be specific, we can therefore refer to the ‘crown jewel’<sup>262</sup> as the highest level of the soul, *Yechidah*. This is Divine wisdom as it is rooted in the *Ein Sof*, the Infinite G-d Himself, and is the very essence of each of the levels.

120.1 In the parable, the king agreed to have the crown jewel removed and crushed to make an elixir that would heal his son. In the analogue, the crown jewel refers to the highest level of *Yechidah*.

120.2 The *Rebbe* is a “*Yechidah Conductor*” who takes the crown-jewel elixir and spoon-feeds the generation, nourishing them with faith and reviving them from their spiritual lethargy.

121. What this means is that *Chasidut* is not simply a new *interpretation* of *Kabbalah*, but rather that *Chasidut* is a new dimension that is completely *different* than *Kabbalah*. Although it often employs the language of *Kabbalah* and explains aspects of *Kabbalah*, nevertheless in the purest sense, *Kabbalah* is the part of *Torah* called *Sod*<sup>263</sup>, which is on the soul-level of *Chaya* in the world of *Atzilut*, whereas *Chasidut* is the higher level of *Yechidah*.

121.1 *Rabbi Shalom Dovber* stated<sup>264</sup>: “The world considers *Chasidut* to be an explanation of *Kabbalah*. That is a mistake...” The statement concludes, “*Kabbalah* is an explanation of *Chasidut*.”

122. The *Lubavitcher Rebbe* explains<sup>265</sup> this with two major ideas:

(1) The manner in which *Kabbalah* is an explanation of *Chasidut*, and not vice versa;

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262. See paragraph 72 on page 43.

263. Literally, “Mystery” or “Secret”.

264. *Torat Shalom — Sefer HaSichot*, p. 172.

265. *Kuntres Inyanei Shel Torat HaChasidut*, fn. 53. In English: *On the Essence of Chasidut*, fn. 71 (pp. 49-51).

- (2) The fact that *Kabbalah* is only an explanation, a reduced reflection, that does not capture the essence of *Chasidut*.

The *Rebbe* distinguishes between the nature and methods of comprehending G-d in *Chasidut* and *Kabbalah*.

- 122.1 *Kabbalah* is a descriptive “anatomy,” so to speak, of the “Body of the King”; the various manifestations of Divinity. It is interested in indexing, cataloging and locating these Divine revelations, assigning them places and names. Hence, *Kabbalah* is concerned with the technical identities and the relationship between the *Sefirot*, the worlds, *Seder Hishtalshlut*, and so forth.
- 122.2 *Chasidut*, however, is concerned with the direct **perception** of Divinity underlying all these terms, forms and “locations.” It thus employs all manner of explanations, examples and parallels (including *Kabbalah*) in order to reveal how the Essence of Divinity is expressed in all levels. That is to say, *Kabbalah* is the technical explanation of these forms and terms in themselves, while *Chasidut* only uses, and focuses on, these forms as a means for perceiving Divinity. *Chasidut* is not limited to any “forms.”<sup>266</sup>
- 122.3 An analogy: A physician only uses biology, chemistry, anatomy and the like, to gain an understanding of the body’s essential life-force so that he can heal. He does not necessarily need to study the anatomy for its own sake, but only insofar as it helps him understand the nature of the body’s existence. Similarly, *Kabbalah* is an “anatomy,” so to speak, while *Chasidut* is concerned with the essential comprehension of G-d’s being and existence.

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266. *On the Essence of Chasidut*, Chapter III (Kehot, 2003).

122.4 Another analogy: The anatomy textbook helps the physician understand the body; nevertheless, the text only represents this in a schematic form: a secondary reflection of the body rather than the *essence* of the body's life-force. Furthermore, the full measure of the physician's understanding of the human body is demonstrated in the practical healing that he does, rather in his knowledge of the anatomy.

123. Thus, *Chasidut* is a new dimension of *Torah* interpretation, on the soul-level of *Yechidah*. It is not merely a "fifth level" following the four levels of *Pardes*, but rather the very *essence* of each level. It may be compared to *Shemen* (oil), which floats above every liquid and yet permeates all ingredients when mixed with them.

123.1 The difference between wine and oil is as follows: The numerical value of *Yayin* (wine) equals that of *Sod*<sup>267</sup> and therefore *Sod* is likened to wine.

123.2 *Chasidut* however, is termed "secrets of secrets" and is likened to *Shemen*. The juice inside a grape matures with the grape, whereas oil within an olive remains the same. The implication is that the "secret" within the grape matures and gains potency by being concealed. In contrast, oil correlates with the essence, which transcends the modes of revelation and concealment. Therefore *Chasidut* has the power to transform the concealment into revelation since it stands *beyond* these two modes.<sup>268</sup>

123.3 *Rabbi Shalom Dovber* notes that the *Alter Rebbe's* liberation on *Yud Tes Kislev* is like the crushing of an olive, which brings forth the oil. It was specifically through the

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267. See fn. 263 on p. 81.

268. See *Torah Or* 39a and 110d; *Likkutei Torah, Nasso* 27d; *Imrei Binah, Shaar Kriat Shma* 54b. This property of oil also reflects itself *Halachically*; see *Tvul Yom* 2:5; *Chullin* 97a; *Rambam, Hilchot Tumat Ochalin* 8:10; *Shulchan Aruch, Yoreh Deah* 105:5.

accusations, which led to the arrest of the *Alter Rebbe*, his vindication and subsequent release, that *Pnimityut HaTorah* was revealed.<sup>269</sup>

124. Similarly, the revelation of *Chasidut* was not just a novel interpretation of *Kabbalah* but rather something quite different. *Chasidut* is the very essence of Divine wisdom; it is the quintessential essence of *Torah*, which is sourced higher than all levels but nevertheless permeates and illuminates them all.<sup>270</sup>

125. As we already discussed in previous chapters, *Torah* has many aspects:

- (a) *Chochmah*; *Torah* is the greatest wisdom, as it states “For (*Torah*) is your wisdom and understanding before the nations.” Furthermore, all life to the world flows through *Torah*.<sup>271</sup>
- (b) *Mussar*; the ethics and morals of *Torah*, especially as expressed in *Pirkei Avot*, are the ultimate in truth and goodness.<sup>272</sup>

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269. See *Torat Shalom — Sefer HaSichot*, p. 26; *Kuntres Inyanei Shel Torat HaChasidut* fns. 47-48.

270. In *Chasidic* terminology, “*Chasidut* is a new light, an effusion of the level of *Pnimityut HaKeter* and even higher: it is the level of *Pnimityut Atik*, which is the level of *Ein Sof* in *Raisha Dlo Ityada*”; see *Maamar Pada VeShalom* 5726, *Kuntres Inyanei Shel Torat HaChasidut*. See Endnote 7 on page 223.

271. *Tanya Kuntres Acharon* Sec. *David Zemiro* p. 160; *Derech Mitzvotecha* 41,a,b.

272. All other ethical systems are composite of good and bad (see commentary of *Rabbi Ovadia Bartenu*, introduction to *Pirkei Avot*), and the source of the good in each system is rooted in *Torah*. There is a well-known story of the *Previous Rebbe* who was once traveling and was engaged in conversation by a group of philosophers. Each one was trying to bring a proof from the *Torah* to his system of belief. When they asked the *Previous Rebbe* his opinion, he replied that since *Torah* is the ultimate good and truth, it is the source of the truth and goodness in each of their philosophies; see *Igrot Rayatz*, vol. 4, p. 200.

G-d created the world so that we are partners in creation, helping to perfect the world; see *Bereishit Rabbah* 11:6, *Zohar*, vol. 1, p. 47b. After the sin of eating from the Tree of Knowledge, everything in the world became an amalgamation of good and bad (see *Torah Or Parshat Toldot* (end), *Torat Chaim Toldot* 14b), and requires a process of *Birurim*; separation and refining. Every political and philosophical system is therefore a mixture of good and bad and requires

- (c) *Essence*; although *Torah* includes all types of wisdom and ethics, nevertheless, that is not the essence of *Torah*;<sup>273</sup> rather, the essence of *Torah* is that it is inextricably one with the *Ein Sof*.

Although this is the essence of *all* parts of the *Torah*, nevertheless the main *expression* of that essence is found in *Chasidut*. The reason for this is that in other parts of the *Torah*, the dimension of *Ein Sof* is enveloped within a certain garment and form of expression, be it either in *Pshat*, *Remez*, *Drush* or *Sod*. In fact, in some ways, the 'garment' can conceal the simplicity of the *Ein Sof* hidden within.<sup>274</sup>

By way of example, when we study the *Talmudic* discussion of an ox that gores a cow, and the resulting

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refining. In historical terms, it is fascinating to note the survival of *Torah* and *Yiddishkeit* throughout all the time periods of different systems e.g. Hellenism, Communism etc., displaying the faults of each system and ultimate truth of *Torah*. See *Likkutei Dibburim*, vol. 1, p. 87a.

273. *Dovid HaMelech* praised the *Torah*, saying that the flow of energy to the world is dependent on keeping the *Torah* in all its detail. However his extolling the praise of *Torah* in this way caused his punishment. G-d reprimanded him, saying "Do you call them songs?" for indeed *this* quality, that all the worlds are nothingness compared to one detail of it, is of the hinder-part of the profound thought... however the *internal* aspect of the depth, which is the inner aspect (or "*Pniniyut HaTorah*") is totally united with the *Ein Sof* that is clothed within *all* of *Torah*: this unity is perfect. In terms of the Infinite, all worlds are as absolute naught, sheer nothingness and non-existent, because "*You are the same before the world was created...*", therefore the internal aspects of *Torah* are also not to be lauded as being the vivifying force of all worlds, for they too are reckoned as nothingness itself; *Tanya* *ibid.* p. 160.
274. This is also the case when studying *Kabbalah* or *Sod* of *Torah*. So for example, when studying the writings of the *Arizal*, who maps out various worlds and levels within each world in somewhat of an anatomical survey, the 'garment' of the subject matter is the physical portrayal. Indeed, one of the prerequisites for studying *Kabbalah* is that one has to have the ability to *extract* the essence from the metaphor and not just try visualize the matter in a purely physical sense. By way of example, when explaining *Yichudim* in their sexual connotation, one again has to be particularly careful not to apply any physical notion to them. In contrast, when studying *Chasidut*, although it employs much of the vocabulary and concepts within *Kabbalah*, what stands out is the dimension of *Ein Sof*, rather than the parable or 'garment' used to express the concept.

*Halachah*, this is part of *Torah* and the *Halachah* is the Divine Will. Nevertheless what is at the forefront of the mind is the physical ox and the cow. In contrast, when studying *Chasidut*, the essence of the *Ein Sof* is revealed,<sup>275</sup> and even when *Chasidut* illuminates a certain part of *Torah* (as in this example, where *Chasidut* explains the law of an ox goring a cow in *Avodah*), what stands out in that explanation is not the ‘garment’ of the *Talmudic* argument (the ox) but the *essence* of its teaching as explained by *Chasidut*.<sup>276</sup>

126. Simply put, the *Torah* has body and soul, and we describe *Pnimitiyut HaTorah* as the ‘soul’ of the *Torah*.<sup>277</sup> The ‘body’ of the *Torah* comprises its laws and directives, and the soul of the *Torah* is the mystical dimension that brings the body to life and gives *Chayut*<sup>278</sup> to the body. Indeed, throughout *Pnimitiyut HaTorah*, *Chasidut* is described as *Chayut* because it brings *Chayut* into every aspect of *Torah*.<sup>279</sup>

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275. The *Rebbe Rashab* once said (*Sefer HaSichot* 5705 p. 85): “When sitting alone in the study and one opens a *Likkutei Torah*, one feels the Essence of the *Ein Sof*, blessed be He.”

276. *Sefer Maamarim* 5672, vol. 2:362.

277. *Zohar*, vol. 3, p. 152a, *Kuntres Torat HaChasidut*, *Kuntres Limmud HaChasidut* and *Kuntres Etz Chaim* Ch. 15.

278. Literally, “life”.

279. *Hayom Yom* 24<sup>th</sup> *Tevet*: “The *Rebbe Maharash* once asked his father, the *Tzemach Tzedek* “What did the *Alter Rebbe* intend with *Darkei HaChasidut* (the way of *Chasidut*) and what did he intend with *Chasidut*?”

The *Tzemach Tzedek* answered, “The intention of *Darkei HaChasidut* is that *Chasidim* are to be like one family, with affection, as *Torah* teaches. *Chasidut* is *Chayut* (vitality). *Chasidut* means to bring life and radiance into everything, to shed light even on the undesirable and to become aware of one’s own evil exactly as it is, in order to correct it.”

See Endnote 8 on page 225.

## ❧ Chapter 6 – Mashiach

127. In order to fully comprehend how *Chasidut* is a completely new dimension in *Torah*, we need to further analyze the answer of *Mashiach* to the *Baal Shem Tov* that *Mashiach* will come when the teachings of *Chasidut* are broadly disseminated; *Hafatzat HaMayanot Chutzah*.

128. From the reward of something we may deduce its essence.<sup>280</sup> If the reward of *Hafatzat HaMayanot* is the coming of *Mashiach*, then proper analysis of *Mashiach* and the messianic era will help us to understand the essence of *Chasidut* properly.

129. When *Mashiach* will come, several things will happen:

129.1 *Geulah*; The redemption of the Jewish People (and the *Shechinah*)<sup>281</sup> from *Galut*. *Mashiach* will rebuild the *Bet HaMikdash* (the Temple) in Jerusalem and gather in the exiles. *Torah* Law will be fully restored.<sup>282</sup>

129.2 Knowledge; in that era, the Jewish People will become great sages and know hidden matters, perceiving the knowledge of the Creator according to the ability of the human mind, as *Yishayah* predicts<sup>283</sup> that in those days the earth will be filled with the knowledge of G-d as the waters cover the sea.<sup>284</sup>

129.3 Miracles; there will be changes in the natural order.<sup>285</sup>

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280. *Tanya* Ch. 39.

281. See *Megillah* 29a, that *Hashem* will return from the *Galut* with the *Geulah*.

282. *Rambam Melachim* 11:1. There is a tradition that the restoration of the *Sanhedrin* will precede the coming of *Mashiach*. See “*Handbook of Jewish Thought*”; Kaplan, vol. 1, Ch. 10:44-46. It is interesting to note that although the *Rambam* passed away in Egypt, he was interred in Tiberias, and there are those who suggest the reason is because the *Sanhedrin* will be restored in Tiberias and the *Rambam* wished to be resurrected there and part of it.

283. *Yishayah* 11:9.

284. *Rambam*, end of *Laws of Melachim*.

285. The *Rambam* in *Hilchot Melachim* Ch. 12:1,2, writes; “Do not think that in the days



129.4 Revelation; G-dliness, as it transcends nature, will be revealed, both in this world and in the higher worlds. <sup>286</sup>

130. Nevertheless, all the above are resultant of the revelation of the essence of *Mashiach*, which is the level of *Yechidah*.

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of *Mashiach* the world order will change or there will be changes in creation; rather, the world will continue as normal. The prophecy of *Yishayah* that "The wolf shall live with the lamb..." is a parable [representing the peace amongst nations]; the Sages have stated that; "The only difference between this world and the days of *Mashiach* is the subjugation of the nations""

Nevertheless, the *Rambam* finishes the chapter by saying that, "In that [messianic] time, there will be no famine or war, jealousy or competition, because goodness will be dominant, all delicacies will be as abundant as dust and the engagement of the entire world will be to know G-d. Therefore, *Bnei Yisrael* will be great sages, they will know hidden matters and will be able to perceive the knowledge of the Creator according to the ability of man as *Yishayah* says, "For the world will be filled with the knowledge of G-d as the waters cover the sea".

There is much discussion as to why the *Rambam* in *Mishnah Torah* omits mention of the Resurrection of the Dead, which he previously enumerates as one of the Principles of Faith, to the extent that one who denies the resurrection is a heretic. (See *Raavad* *ibid*.)

In numerous places, the *Rebbe* discusses this issue at length (with copious references; see *Likkutei Sichot*, vol. 15 p. 417, vol. 27 p. 198) and surmises that in the days of *Mashiach* there will be two distinct periods:

(1) At the beginning of the messianic era, world order will continue as usual; the only difference being that *Bnei Yisrael* will no longer be subjugated by other nations. In truth, the concept that a human King will arrive, build the third Temple in Jerusalem, gather in the exiles and reinforce *Torah* law, is itself a seismic change; although this does not need to be miraculous in terms of change of nature, nevertheless this change is nothing short of a miracle. This point is also relevant in the *identification* of *Mashiach*, that although he needs to be descended from *Dovid HaMelech*, steeped in *Torah* etc., nevertheless he does not have to change nature and perform miracles (as the *Rambam* proves from the actions of *Rabbi Akiva* and *Ben Koziba*).

(2) A later period in the messianic era, when there will be changes in nature, culminating in the Resurrection of the Dead.

286. In those days, we will read the Tetragrammaton as it is written; see *Pesachim* 50a, because there will be a revelation of *Havaye* in the world; see *Zohar*, vol. 3, p. 257b and *Tanya Shaar Hayichud VeHa'emuna* Ch. 7. This will also reflect itself in the higher supernal worlds because what goes on in *those* worlds is predicated on what happens in *this* world.

By way of example, when the *Sanhedrin* replaced the traditional calculation of the Jewish calendar, which was based on visual sighting of the new moon, and introduced a static nineteen-year cycle to calculate the Festivals instead, the additional lights that radiate throughout the universe at these times, including in the supernal spheres, are precipitated by the calendar as it has been fixed on this physical world; see *Rosh Hashanah* 8b, *Talmud Yerushalmi Rosh Hashanah* 1:3.

130.1 *Dovid HaMelech* merited the revelation of the level of *Nefesh*, *Eliyahu* the level of *Ruach*, *Moshe* the level of *Neshamah*, *Adam* the level of *Chaya* and *Mashiach* the level of *Yechidah*.<sup>287</sup>

131. The difference between *Yechidah* and the other levels of *Nefesh*, *Ruach*, *Neshamah*, and *Chaya* is that the latter are *details* of the soul, as opposed to *Yechidah*, which is the *essence* of the soul.<sup>288</sup>

132. Just as *Yechidah* is the essence of every soul, similarly the level of *Yechidah*, which is the level of *Mashiach*, denotes the quintessential *Chayut* of creation, which will manifest itself in all levels when it is revealed.<sup>289</sup>

133. We may now fully understand what *Chasidut* is: since we know the essence of something by seeing its reward, when we see that the reward for disseminating *Chasidut* will be the coming of *Mashiach*, this tells us that everything that *Chasidut* innovates in *Torah* (including the full revelation of the level of *Sod*),<sup>290</sup> in *Avodah* (exceptional personal conduct and character

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287. *Sefer Gilgulim* of the *Arizal*.

288. Although all the other levels stem from *Yechidah*, this does not imply that *Yechidah* is just the source of the other levels; rather that *Yechidah* denotes a simple unity that transcends detail, or even a *source* of the detail (similar to how *Chasidut* explains the difference between *Yachid* and *Echad*; see *Imrei Binah Shaar Kriat Shma* sec. 8, *Likkutei Torah Balak* 70a). *Yechidah* is the quintessential point of the soul.

289. The essence of *Chayut* has no limitations. This manifests itself in being eternal and never changing, since the essence of something is not subject to change. This is one of the reasons why, in the World-to-Come, there will be eternal life (see *Sanhedrin* 92a, *Midrash HaNe'elam Vayera* 114b, *Likkutei Torah Tzav* 15c, *Shabbat Shuvah* 65d, *Derech Mitzvotecha* 14b). In the present era, where the *Chayut* is not flowing from the "*Etzem*" (essence) but from a "*Hitpashtut*" (diffusion), the concept of cessation and death exists, because *Hitpashtut* is subject to change and even disruption or destruction. In the World-to-Come, however, *Etzem* of the *Chayut* will be manifest and an *Etzem* is not subject to change.

290. We explained previously that in the process of *Torah* revelation over the millennia, certain parts of *Torah* were revealed at specific times, when needed by that particular generation. From the perspective of this developmental process, there were limitations on the revelation of *Sod*. However, from the perspective of the very essence of *Torah*, there is no difference between *Sod* and the other parts of *Torah* and they all can stand in a revealed manner. Thus, upon the revelation of *Chasidut* (the essence of *Torah*), even the part of *Sod* was fully

refinement)<sup>291</sup> and in the world around us (arousing the world from its spiritual faint)<sup>292</sup> are all the result of *Chasidut* being the catalyst that reveals an essential *Chayut* of the level of *Yechidah*.

134. When such a level is revealed in the world, initially by the *Baal Shem Tov* and the *Maggid* in the form of general *Chasidut*, and thereafter by a new soul,<sup>293</sup> through the *Alter Rebbe* who revealed *Chabad Chasidut*<sup>294</sup>, then the world starts to become energized

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revealed; *Kuntres Inyanei Shel Torat HaChasidut* fn. 40.

291. The soul-levels of *Nefesh*, *Ruach*, *Neshamah*, and *Chaya* maintain a form of independent existence that represents the *Metziut* (existence) of the person who serves G-d. In this existence, the intent of *Avodah* is for the purpose of *Gilyum* (revelations); this is categorized as serving G-d *within* the confines of the law, "*Al-Pi Shurat HaDin*", and there is some spiritual gain and desire to be had, even in the level of *Chaya*; see *Maamar VeZot HaTerumah* 5670 and *Kuntres Avodah* 5. Furthermore, he does not change the *nature* of his character but rather he employs the character he *has* to serve G-d.

In contrast to this, when the *Avodah* stems from the essence, the level of *Yechidah*, then there *is* no "end-game" or desirable spiritual outcome from the *Avodah*. This form of *Avodah* facilitates a conduct of "*Lifnim Mishurat HaDin*", going *beyond* the call of duty: the level of a *Chasid*. This creates an actual *change* in the very nature of one's character traits (for example a change of *Chessed* to *Gevurah* or vice versa); see *Kuntres Inyanei Shel Torat HaChasidut* fn. 41.

292. The concept of fainting only applies to levels of consciousness. However, in reference to the very essence of the soul, it is never a state of "faint", therefore, when the essence is revealed, the soul is automatically aroused from its faint. *Ibid.*, fn. 42.
293. *Sefer HaSichot* 5705 p. 127. It was the *Baal Shem Tov* who identified the birth of the *Alter Rebbe* as the advent of a "new soul"; it is well-known how involved the *Baal Shem Tov* was in the *Alter Rebbe's* soul's conception and birth. As to what exactly a "new soul" means, see *Likkutei Torah Shir Hashirim* 50a.
294. As previously explained, when the *Alter Rebbe* brought *Chasidut* from the realm of emotion (*Chagat*) into the realm of understanding (*Chochmah, Binah, Daat*); he revealed the very essence of *Pnimitiyut HaTorah*. See *Sefer Maamarim* 5685 p. 79 where the *Friediker Rebbe* writes:

"My father [the *Rebbe Rashab*] said [on *Yud Tes Kislev* 5679] that the reason the *Baal Shem Tov* was revealed to the world was in order for him to reveal *Pnimitiyut HaTorah*. Nevertheless, the revelation did not fully encapsulate itself within the psyche of the recipients.

The proof of this is that his student, the *Maggid of Mezritch*, who received double the spiritual power of his master, the *Baal Shem Tov* (similar to *Elisha's* power from *Eliyahu HaNavi*), would announce before saying *Chasidut*: "Listen to the secrets of the *Torah*", yet the world was not an adequate vessel to receive it. Even though this was a very high level of revelation, nevertheless it wasn't a revelation of the essence. The revelation

with a new lease of *Chayut*, an *essential Chayut*, which then precipitates many innovations within the world automatically, all of which will ultimately be manifest in the coming of *Mashiach*.

135. The new lease of *Chayut* that *Chasidut* injects into the microcosm of man and the macrocosm of the world stems from, and is rooted in, the *Chayut* that *Chasidut* brings into every other aspect of *Torah*.

The reason for this is that all aspects of creation stem from *Torah*, therefore when there is an innovation within *Torah*, then there is a corresponding innovation within the world.<sup>295</sup>

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of the essence came through the *Alter Rebbe* when he encapsulated *Prinimiyut HaTorah* within *Chabad*." See also *Likkutei Sichot*, vol. 4, p. 1138, *Sefer HaSichot* 5747, vol. 1, p. 63.

The ability to encapsulate *Chasidut* within the intellect stems from a very high source (see *Torat Shalom* p. 115), where "the end-deed is rooted first in thought", meaning that the intent of *Atzmut* is that *Torah* and *Elokut* should descend below into the *Chutzah* and transform the nature of the animal soul, which is the "Chutzah" within man, and ultimately his portion in the world thereafter.

Note: there is a saying that the whole point of *Chasidut* is to change the nature of the *Middot*; see *Likkutei Dibburim*, vol. 1, p. 56a and *Igrot Kodesh Rayatz*, vol. 3, p. 458. In fact, the greater the impact there is on the *Chutzah*, the greater the revelation of the essence, for it is only the power of the essence that can transform such a *Chutzah*; see *Sefer HaSichot* 5747, vol. 1, p. 63. This fits with the idea, which the *Alter Rebbe* said, that his *Avodah* was making *Baalei Teshuvah* (see *Likkutei Dibburim*, vol. 4, p. 755a, *Torat Shalom* p. 86), because *Baalei Teshuvah* represent the refinement and elevation of holy sparks that fell the lowest levels through intentional sin, but which are transformed into merits through *Teshuvah*.

295. *Zohar*, vol. 2, p. 161a. See also *Bereishit Rabbah* beginning.

It must be stressed that *Chasidut* introduces *Chayut* into each of the levels of *Pardes*. This happens in two ways:

- (1) *Chasidut* offers explanations on every level of *Pardes* (not only on *Sod*);
- (2) *Chasidut* energizes the subject matter, bringing a new *Chayut* into the learning, which thereby facilitates a deeper understanding of it. See Endnote 9 on page 225.

In *Kuntres Inyanei Shel Torat HaChasidut*, the *Rebbe* offers a lengthy example of how *Chasidut* illuminates all areas of *Torah*, explaining the meaning of *Modeh Ani* as it can be understood within *Pardes* and then offering the explanation of *Chasidut*, showing how *that* explanation illuminates all the *other* explanations. This is a classic *Sichah*, well deserving of study in its own right. See "On The Essence of *Chasidut*"; (Kehot).

136. The *Torah* that *Mashiach* will teach will be on the level of *Yechidah*.<sup>296</sup>

137. This brings us full-circle to a new understanding of what *Mashiach's* message was to the *Baal Shem Tov*, "*Lichsheyafutzu Mayanotecha Chutzah*". Since *Chasidut* is a revelation of *Yechidah*, this requires that:

- (a) it needs to be disseminated (*Yafutzu*);
- (b) the *Mayan* itself needs to be in the *Chutzah*;
- (c) being of the essence, it can and *must* illuminate even the greatest *Chutzah*,<sup>297</sup> thus paving the way for the days of *Mashiach* when even the greatest *Chutzah* will be full of the knowledge of G-d.<sup>298</sup>

138. In summation, the rule,<sup>299</sup> that "the beginning is wedged into the end" means that *Chasidut* influences the lowest levels

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296. Ibid., fn. 43. The verse in *Yishayah* 51:4 states; "For *Torah* will come forth from me." The *Midrash* in *Vayikra Rabbah* 13:3 comments: "A new *Torah* will go forth from me; [this means] an innovation in *Torah* will go forth from me." The concept of a "new *Torah*" does not, G-d forbid, mean the abrogation of any *Torah* laws, since such an idea is antithetical to the entire *concept* of *Mashiach*, a king who will restore *Torah Law* in full. Abrogating *Torah Law* also transgresses the prohibition of adding to, or subtracting from, the *Mitzvot*.

This is one of the reasons why the Jews could not accept *Yeshu* as the messiah, since his system suggested a new covenant and an abrogation of the *Mitzvot*. There is a saying from the *Rebbeim* that "The Giving of the *Torah* will not happen again", which means that *Mattan Torah* on Sinai happened only once and will not be repeated. All the *Mitzvot* in their entirety were given at Sinai and any *further* revelation only reveals a deeper meaning *within* the *Mitzvot*; therefore, the *Midrash* explains that the meaning of "a new *Torah*" is a deeper meaning in *Torah* and a revelation of its inner, esoteric dimensions, so that when it is contrasted with what was revealed beforehand, it *looks* like a new *Torah*. This will be the case when *Mashiach* reveals the level of *Yechidah*, which brings essential *Chayut*; thus, he presents the existing teachings of *Torah* on an entirely fresh level. See at length *Sefer HaSichot* 5751 p. 566, *Sefer Maamarim Melukat*, vol. 6, p. 29.

297. In later chapters, we shall discuss the purpose of the soul-descent. Suffice to say here that, in relationship to the soul, the body is the *Chutzah*. See Endnote 10 on page 225 for a quote from *Likkutei Sichot* Vol.10 p.102 that develops this theme further.

298. See Endnote 11 on page 230 for a quote from *Likkutei Sichot* Vol.15 p.282 that explains the term "*Hafatzat HaMayanot Chutzah*" further.

299. *Sefer Yetzirah* 1:7.

and transforms the nature of the animal soul, expressing the very essence of *Chasidut*. It is for this reason that the *Rebbeim* stressed that every concept that is studied in *Chasidut* must be brought into some direct *action*, because through one's *Avodah* in action, one may grasp the essence of *Chasidut*.<sup>300</sup>

139. The coming of *Mashiach* is dependent on our deeds and actions in this time of *Galut*.<sup>301</sup> Therefore it is our responsibility to teach and disseminate *Chasidut* to the extent that the *Chutzah* is transformed into *Mayanot*, and then the material nature of the world will be transformed to the extent that even the flesh will see *Elokut*.<sup>302</sup>

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300. *Kuntres Inyanei Shel Torat HaChasidut* sec.18. The following is a précis of sec. 19:

The *Talmud Kiddushin* 30b states: "I created a *Yetzer Hara* and I have created *Torah* as its antidote." This statement of *Chazal* is seemingly very difficult to understand. This world is the lowest of all worlds (*Tanya* Ch. 36) and *Chazal* state (*Sukkah* 52b) that G-d regretted creating the *Yetzer Hara*.

*Dovid HaMelech* praised the *Torah* by saying that all the supernal realms depend on the detail of a *Mitzvah*, and we find in fact that he was punished for this as explained above from *Tanya* (see fn. 273 on page 85). Now, if all the supernal realms are considered 'as nothing' in comparison to *Torah*, then how can we possibly suggest that the entire creation of *Torah* was to function as an antidote to the *Yetzer Hara*, which inhabits the lowest of all worlds and which G-d regretted creating?

The answer is that the essence of *Torah* is expressed *specifically* in its power to transform the *Yetzer Hara* to good. Such power can only stem from *Atzmut*. The explanation for this is that all *Giluyim*, even of the highest revelation, have the parameters of *Or* and *Giluy*, as well as any existence of evil (the opposite of *Or*), which is incompatible to their very being, therefore they do not have the power to *transform* evil; rather, they can only *fight* evil and try to nullify it. It is only *Atzmut*, which transcends all parameters, that has the ability to change and transform the *Yetzer Hara* to good.

This is why *Teshuvah* has the power to transform intentionally-committed sins into merits. Even though an intentionally-committed sin is the complete opposite of the Divine Will, nevertheless *Teshuvah* is rooted in the "*Baal HaRatzon*", the *owner* of the will, which transcends the will itself; therefore the *Baal HaRatzon* can change the intentionally-committed sin into a merit, when the sin becomes the catalyst for *Teshuvah*. See *Likkutei Sichot Vayikra* 5730.

301. *Tanya* Ch. 36.

302. *Kuntres Inyanei Shel Torat HaChasidut* sec. 21.



## ❧ Chapter 7 – Avodat Hashem

140. “I am only created to serve my Master.”<sup>303</sup> These are the words *Chazal* use to describe the purpose of man; we are created to serve G-d. In a further chapter, we will discuss at length the purpose of creation, that, “G-d desired to have an abode in the lowest of all worlds, a *Dirah Betachtonim*.” Following on from what has previously been said, it is clear that *Chabad Chasidut*, being a revelation of *Yechidah*, makes an essential contribution to every echelon of a person’s *Avodat Hashem*. In this chapter, we shall take a brief look at this impact.

141. *Torah* is G-d’s teaching to man. In the *Torah*, G-d instructs us how we should fulfill our purpose. *Torah* is Divine wisdom and learning *Torah* is the supreme way of becoming one with G-d.<sup>304</sup> As previously explained, *Torah* learning is tiered into the four levels of *Pardes*. We have also explained how *Chasidut* is a fifth level of *Yechidah* which is above all levels, yet permeates all levels.

141.1 *Mitzvot* were given for numerous purposes, all of which are complementary:<sup>305</sup>

(a) *Mitzvot* were given to refine the creation, and they are the pathway to a good life.<sup>306</sup>

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303. *Kiddushin* 4:14.

304. *Tanya* Ch. 5.

305. We find in *Chazal* many descriptions of the utility of *Mitzvot*:

- (1) They are necessary for the preservation of a harmonious society; *Kuzari* 2:48.
- (2) They hallow even the most mundane acts, such as eating, commerce and cohabitation, elevating them to the service of G-d; see *Berachot* 62a.
- (3) They teach us self-discipline; see *Avodah Zara* 5b.
- (4) They maintain the identity of the Jewish People; *Bamidbar Rabbah* 10:3.
- (5) They provide a framework for communal observance; *Moreh Nevuchim* 3:42.
- (6) They unify the Jewish People in observance, e.g. the *Pesach Seder*, Festival observance etc., reminding them of their unique history and responsibility; *Kuzari* 3:10.
- (7) They are transmitted from generation to generation, thus ensuring Jewish continuity; *Shir Hashirim Rabbah* 1:24.

306. *Midrash Bereishit Rabbah* 44:1. *Ramban*, *Devarim* 22:6 writes; “The *Mitzvot* were



(b) *Mitzvot* are the means to earn material reward in this world and spiritual reward in the World-to-Come.<sup>307</sup>

142. The *Mitzvot* are our bridge to the Divine; they create a connection and relationship between corporeal man and the eternal G-d.<sup>308</sup>

142.1 In addition to meaning 'commandment', the word *Mitzvah* is etymologically rooted in the Aramaic word "*Tzavta*", meaning connection. The *Mitzvot* connect us

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solely given to refine human beings... the *Mitzvot* do not benefit G-d; rather their purpose is to benefit humankind, to keep them safe from harm, to shield them from negative beliefs and base character traits, to remind them of the miracles and wonders of the Creator and to help them know G-d. The refinement of human beings through *Mitzvot* is likened to refining silver: the act of refining silver removes any latent impurities. Similarly, the *Mitzvot* remove harmful beliefs from our hearts, inform us of the truth and enable us to keep it continuously in our minds." See also *Rambam Igeret Teiman* and *Moreh Nevuchim* 3:27.

Although we can sometimes perceive the benefit of *Mitzvot*, at other times we might not comprehend it at all, nevertheless each *Mitzvah* has a specific benefit that allows us to live better, fulfilling and more meaningful lives; See *Sefer HaChinuch* 73 and *Reishit Chochmah Perek HaMitzvot*.

307. Rabbi Yosef Albo in *Sefer Ikarim* 1:10 defines three principles as the core of Judaism:

- (1) G-d exists and He creates and controls the world;
- (2) G-d communicated with humanity to teach right from wrong;
- (3) As human beings, we have free choice; we are rewarded and punished according to our deeds.

The *Mitzvot* are the means by which we may earn our reward, as the *Rebbe* writes in *Hayom Yom* 25<sup>th</sup> *Iyar*: "Among the *Alter Rebbe's Maamarim* of 5555 (1795) in Liozna:

"The reward of a *Mitzvah* is a *Mitzvah* (*Avot* 4:2)" The *Mitzvah* in its ultimate essence-state *is* the reward. The revelation of this essence will take place in the Time to Come. This is the 'enduring principle of the *Mitzvah*'. However, man also 'eats of its fruits in This World', each *Mitzvah* according to its particular nature; i.e. when man has that particular need, he is answered."

See at length *Sefer HaSichot* 5749, vol. 2, p. 643 the explanation of the *Mishnah* in *Avot* 4:2, "The reward for a *Mitzvah* is a *Mitzvah*."

308. *Midrash Tanchuma Vayigash* 6 describes *Mitzvot* as emissaries of G-d and the emissary is "as one" with he who sends the emissary. See *Sefer HaSichot* 5747, vol. 1, p. 87. In the text of our blessings, the Sages express this connection and relationship using the allegory of a marriage (well-used in *Shir Hashirim*) saying: "*Asher Kidshanu B'Mitzvotav*", who has sanctified us with His commandments. This connection and special relationship allows us to 'be within' the world and yet 'stay above', i.e. to rise above vanity and to focus instead on living a material life that is permeated and infused with spiritual purpose.

to G-d; they are the bridge that connect corporeal man with the eternal G-d.

142.2 The *Alter Rebbe* in *Tanya*<sup>309</sup> writes:

“The word *Kidshanu*, generally translated as ‘sanctified us’, can also translate as ‘betrothed us’. Thus, the words of the blessing imply that G-d has betrothed us through giving us His *Mitzvot*. Just as a man betroths a woman in order to unite with her in a perfect bond, as it is written<sup>310</sup> “...and he shall cleave to his wife, and they shall be one flesh”, similarly, and infinitely more so, is our union with the infinite light of G-d when we engage in *Torah* and *Mitzvot*. This is why *Shlomoh HaMelech*, in *Shir Hashirim*, depicts our union with G-d metaphorically as a groom and bride whose relationship is characterized by attachment, longing, desire, embraces and kisses.”

143. The *Mitzvot* are conduits through which we draw down and reveal G-dliness in this world thereby creating a *Dirah Betachtonim*.<sup>311</sup>

143.1 In general, we divide *Mitzvot* into three categories;

- (1) *Chukim*; these are statutes, laws without reason;
- (2) *Eidut*; these are *Mitzvot* that bear witness to events;
- (3) *Mishpatim*; these are rational laws.<sup>312</sup>

144. There are six constant *Mitzvot* that apply to every person at all times. These six *Mitzvot* are enumerated in the introduction

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309. *Tanya* Ch. 46.

310. *Bereishit* 2:24

311. See *Tanya* Ch. 36 & 37, “...for the reward of a *Mitzvah* is the *Mitzvah* itself, meaning, by virtue of performing a *Mitzvah*, a person suffuses infinite Divine energy from above downward, to be clothed in the corporeality of the world.”

312. See Endnote 12 on page 231 for further discussion as to whether the *Mitzvot* should be performed with obedience, rationale or both.

to *Sefer HaChinuch*, which refers to them allegorically as the “Six cities of refuge.”<sup>313</sup> Specifically, they are:

- (1) To believe in the existence and providence of G-d;
- (2) Not to believe that any other gods exist;
- (3) To believe that G-d is One, an absolute, non-composite, and all-encompassing unity;
- (4) To love G-d;
- (5) To fear G-d, i.e., to be in awe of Him;
- (6) To shield one’s mind from negative thoughts.

145. In the words of the *Rambam*,<sup>314</sup> the first positive *Mitzvah* is “To know that there is a Primary Being who brings into being all existence... the knowledge of this principle is a positive command as it is written, ‘I am the L-rd your G-d.’”

145.1 Note that although in his *Sefer HaMitzvot*, the *Rambam* uses the expression, ‘To **believe** (in G-d)’, however in *Mishnah Torah* he uses the expression, ‘To **know** (G-d)’.

146. *Chasidut* explains that this *Mitzvah* relates to the mind and the faculty of intellect. This means that although every single Jew believes in G-d with simple faith,<sup>315</sup> and his heart is whole with G-d,<sup>316</sup> nevertheless it is the duty of the mind and intellect to bring

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313. The “cities of refuge” were six locations designated by the *Torah* to serve as refuge for those guilty of manslaughter. The unintentional act of manslaughter is brought about by a faulty state of consciousness and spiritual misalignment. In such a case, the guilty individual was instructed to flee to one of those cities. He was to remain within the city of refuge until his sin was atoned for, which was divinely signaled by the death of the *Kohen Gadol*. Similarly, every Jew is instructed to correct his state of consciousness and spiritual alignment by “seeking refuge” in all of the six constant *Mitzvot* of the *Torah*, thereby abiding within the spiritual space they create and remaining continuously aware of G-d’s presence. See “*Living in Divine Space*” by Rabbi Yitzchok Ginsburgh.

314. *Mishnah Torah Yesodei HaTorah* 1:1.

315. See *Maamar Ve’atah Tetzaveh* 5572 where the *Rebbe* discusses the rationale and source of simple faith; see Chapter 1.

316. *Hayom Yom* 25<sup>th</sup> *Tammuz*: “There are two characteristic expressions in *Chasidut*:

(1) A Jew recognizes G-dliness and senses the supernatural; he needs no proofs

this faith to a level of conscious knowledge and comprehension. This is the meaning of the *Rambam's* words, "To *know* that there is a Primary Being". This *Mitzvah* specifies that there must be *comprehension* and an intellectual grasp, as written in the *Torah*:<sup>317</sup> "Know the G-d of your father and serve Him with a whole heart" and "Know this day..."<sup>318</sup>

147. A Jew believes in G-d by virtue of the essential Divinity within his soul.<sup>319</sup> Since his soul is, "An actual part of G-d",<sup>320</sup> his identification with G-dliness is intrinsic; an inherent element of his being. It is possible, however, that this awareness will not be sufficiently integrated and internalized so as to affect his daily thoughts and conduct. It is for this reason that *Chasidut* dwells at great length on the concept of "Knowing G-d", placing great emphasis on contemplation and meditation in a specific manner on this subject, in order to incorporate this concept properly. Therefore, a *Chasid* needs to learn *Chasidut* on a daily basis in order to know before whom he stands.<sup>321</sup>

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for these;

(2) A Jew neither wants, nor is able, to be disconnected from G-dliness.

The truth is that these two expressions are one and the same: a Jew recognizes G-dliness and senses the higher-than-natural; that is the reason why he neither wants to be, nor can be, torn away from G-dliness."

317. *Divrei Hayamim* 1:28:9.

318. *Devarim* 4:9. See *Hayom Yom* 19<sup>th</sup> *Shvat*.

The *Talmud Berachot* 63a tells the story of a thief at the threshold of a break-in who prays to G-d for success. It seems illogical that he should pray to G-d if burglary is a transgression. In truth, though, he does believe in G-d, albeit his faith is peripheral and has not filtered down to his thieving hands.

The *Talmud* describes Jews as "Believers, sons of believers", meaning that we are all imbued with the power of *Emunah Peshutah* (simple faith), which is both beautiful and pristine. Nevertheless, this faith can sometimes remain peripheral and might not permeate the totality of the human mind, the unconscious *and* the conscious. What is therefore necessary is that through the intellect, one internalizes the faith with the faculty of comprehension, thus aligning one's conscious thought with one's inner G-dly potential.

319. See the *Maamar, Ve'atah Tetzaveh*.

320. See *Tanya* Ch. 2.

321. Once, when *Rabbi Levi Yitzchok of Berditchev* came home from visiting the

148. A fundamental principle of *Chabad* philosophy is that the mind, which by its innate nature rules over the heart, must subordinate the heart to G-d's service by comprehending and profoundly contemplating the greatness of the Creator of the universe.<sup>322</sup>

149. *Chabad Chasidut* opens the gates to the halls of *Chochmah* and *Binah*, enabling one to know and recognize intellectually "the One Who spoke, and the world came into being".<sup>323</sup> *Chasidut* arouses corresponding feelings in the heart, which spring from whichever G-dly concept one has understood. Moreover, *Chasidut* guides every individual, each according to his level, along the path through which he can draw near to holiness, enabling him to serve G-d with his mind and heart. The focus is on the *individual*, who is required to forge a private path of spiritual expression. There is no standard formula or uniform pattern for everyone to follow. A person must work to develop the powers of his own soul, tapping its unique potentials.

150. From this perspective, studying *Chasidut* becomes the key that opens the mind to a *personal* understanding of "the One Who spoke, and the world came into being", each individual

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*Maggid of Mezritch*, his father-in-law asked him what he had learned in *Mezritch*.

"I learned that G-d exists," he replied.

"But even the gentile maid knows that!" exclaimed his father-in-law.

"She *says* it", he replied "but I *know* it".

322. See *Hayom Yom* 16<sup>th</sup> Kislev. Note the three expressions of:

- (1) *Haskalah*; the mind's creative power, related to *Chochmah*;
- (2) *Havanah*; comprehension, grasping intellectually, related to *Binah*;
- (3) *Daat*; knowing.

As we have seen, these three expressions of *Chochmah*, *Binah* and *Daat* form the acronym "*Chabad*". Some people mistakenly view the intellectual approach of *Chabad* as an end in itself. The above story makes it clear that knowledge and understanding are merely the stepping stones to enable a person to direct his heart toward a deeper spiritual purpose. In the graphic language of the *Previous Rebbe*, "*Chasidut* turned those who were *born Chasidim* into *genuine Chasidim*, and *Chasidim* turned *paper Chasidut* into *live Chasidut*." See *Hayom Yom* SIE p. 597.

323. *Baruch She'Omar; Siddur Tehillat Hashem* (Annotated), p. 30.

according to his capacity for meditation on spiritual concepts, and according to his ability to translate his intellectual perception into a spiritual emotion.<sup>324</sup>

151. The *Alter Rebbe* writes that a thorough knowledge of *Seder Hishtalshlut*, the chain order of creation, is a great *Mitzvah*, for through this knowledge, and meditating on the vastness and profundity of G-d, one will come to love and fear Him.<sup>325</sup>

152. *Chabad Chasidut*, as presented in this and subsequent volumes, presents *Seder Hishtalshlut* in a clear comprehensive manner, which the mind can grasp. Detailed meditation on the concepts as presented in *Chasidut* allow a person to grasp the omnipresence and omnipotence of G-d intellectually.<sup>326</sup>

153. Such meditation and contemplation brings one to serve G-d with one's full heart. It is written,<sup>327</sup> "Know the G-d of your fathers and serve Him with a whole heart", which means that every sort of *Torah* knowledge and comprehension, even the most profound, must be expressed in *Avodah*. This means that the intellectual attainment must bring about an actual refinement and improvement of one's character traits and, above all, it must be translated into a deep-rooted inner attachment to G-d, all of which is what *Chasidut* calls *Avodah*.<sup>328</sup>

154. Etymologically, the word "*Avodah*", service, is rooted in the concept of *Ibud Orot*, tanning skins.<sup>329</sup> In the tanning process, the coarse raw hide is processed and tanned to produce a supple

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324. *Hayom Yom* 17<sup>th</sup> Kislev, SIE p. 598.

325. *Tanya Kuntres Acharon* p. 312.

326. In the study of *Nigleh*, the revealed parts of the *Torah*, each subject is a complete *Sugya*; a subject with its depth and commentaries. Similarly, each subject in *Chasidut* is presented systematically with a full analysis, explanation and a practical application.

327. *Divrei Hayanim* 1:28:9.

328. *Hayom Yom* 6<sup>th</sup> Tevet.

329. *Torah Or Mishpatim* 76a.

leather. Eventually this leather may be made into a holy item, such as parchment for a *Sefer Torah* or a pair of *Tefillin*. The idea is to take something raw and coarse, and then refine it. Similarly, as reflected within a person, *Avodah* signifies taking the inner animal soul, with its innately unrefined and negative character traits, and refining it through *Avodah*, ultimately producing a refined character. This process is also called *Tikkun Middot*, the rectification of character traits.<sup>330</sup>

155. Classically, prayer is the request of one's needs from G-d.<sup>331</sup> However, on a deeper level, prayer is a composite of attaching the G-dly soul to its heavenly source and refining the animal soul at the same time.<sup>332</sup> It was within prayer that a *Chasid* would initiate an inner conversation to try and elevate the animal soul and refine its negative character traits.

156. This concept is further explained in *Likkutei Torah*<sup>333</sup> where the *Alter Rebbe* quotes the verse in *Vayikra*,<sup>334</sup> "A man who will bring, from among you, a sacrifice to G-d".

156.1 The *Alter Rebbe* questions the order of the words in the verse, which seemingly should have been, "A man from among you who will bring a sacrifice to G-d." Why then does the *Torah* say, "A man who will bring from you...", which implies that *you* are the sacrifice? The *Alter Rebbe* answers that the word used in the verse is "*Yakriv*", which means "to bring an offering" and shares an etymological root with the verb meaning "to draw near." One may therefore interpret the verse thus: "A

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330. The *Alter Rebbe* once said that the entire purpose of *Chasidut* is to change one's natural *Middot*; see *Likkutei Dibburim*, vol. 1, p. 56a. Also see at length *HaTamim*, vol. 3, p. 66.

331. *Rambam Hilchot Tefillah*.

332. *Kuntres HaTefillah — Rashab*. Also see at length "Deep Calling Unto Deep" by Rabbi Dr. J. I. Schochet; (Kehot).

333. *Likkutei Torah Vayikra 2a*.

334. *Vayikra 1:2*.



man who will offer”, i.e. if a person wants to draw near to G-d, the offering must come “from *you*”, from one’s very core; this is the animal *within*, which means to say, he must sacrifice his *Yetzer Hara*, which is called the animal soul.

157. From the above, we can understand that in the lexicon of *Chabad Chasidut*, “*Davening*” (prayer) takes on a new meaning: this is the time when, after learning *Chasidut*, a *Chasid* would internalize what he had just learned and use the words of the *Tefillah* alongside appropriate meditation and contemplation (both before and during) to apply the concept within, thereby transforming the animal soul.<sup>335</sup>

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335. *Hayom Yom 26<sup>th</sup> Nissan*: “From a *Sichah* of my father: *Chasidut* demands that one ‘wash his flesh (*Et B’saro*) with water, and clothe himself in them’ (the priestly garments); *Vayikra 16:24*. The intellectual element of *Chasidut* must thoroughly cleanse the flesh and rinse away the *habits* of the flesh. These habits are alluded to in the quoted verse by the word *Et* (and), signifying ‘that which is *incidental* to the flesh’, which are the habits developed by the body. Only then can one clothe himself in the “sacred garments.”

Pondering *Chasidut*, discussing *Chasidut*, and the practice of *Chasidim* to meditate before *Davening* are “sacred garments”; garments that were given from the heights of sanctity. However, it is the *person* who must ‘wash his flesh with water’. Whilst the garments of the soul are *given* to the individual from On High, the task of washing away the unwholesome ‘incidentals’ that arise from bodily nature and then transforming the body into ‘sanctified flesh’ is achieved *solely* by man’s own efforts.

This is what *Chasidut* demands and our great teacher, the *Alter Rebbe*, devoted himself totally and selflessly to this ideal. He opened a channel of total devotion and *Mesirat Nefesh* (self-sacrifice) for serving G-d through prayer, to be bound up with the Essence of the *Ein Sof*: *Chasidut* places a *Chasid* face-to-face with the Essence of the *Ein Sof*.”

1571 In the *Maamar, Bati Legani* 5710, the *Previous Rebbe* elaborates on this theme and explains that the G-dly soul must try to engage the animal soul using a language that the animal soul understands; he must communicate the advantage of Divine service to the animal soul.

1572 When a sacrifice was brought on the altar, it was consumed by two kinds of fire: a G-dly fire that descended from Heaven and an earthly fire that was kindled by man. Similarly, our prayers should be kindled by the G-dly fire in our souls, by the Divine flame that descends from Above.

1573 In addition, we should spark a mortal fire within our hearts by contemplating spiritual concepts in a way that even the animal soul can understand. When that happens, our animal souls will also draw closer to the Divine.

158. *Chabad*, by its name and philosophy, is a system based on intellect. The subject matter of the literature and doctrines is highly complex and abstract, challenging even the finest intellect. However, this is not an end in itself; rather, intellect has the power to *dominate* emotions, creating or uprooting them, and to assist man in controlling his behavior. Thus, another vital element in the *Chabad* system is developing the emotions, primarily *Ahavah*<sup>336</sup> and *Yirah*<sup>337</sup>, as expressed in *Davening*. The intellect, i.e. the teachings of *Chasidut*, are the “cleansing agents” that prepare a *Chasid* for *Davening*. But it remains the task for the *Chasid* to take the teachings of *Chasidut* that have been given to him, meditate and contemplate them deeply, and then apply them on his *own*, in his *Avodah* and self-refinement.

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336. Literally, “Love”.

337. Literally, “Fear” or “Awe”.

159. *Chasidut* actually outlines three distinct forms of meditation, or “*Hitbon’nut*”:<sup>338</sup>

- (1) Meditation during study; the *Chasid* meditates on the profundity of the concept he has studied and understood, reflecting on it, until it radiates within;
- (2) Meditation before *Davening*; this meditation is directed towards sensing the *Chayut* of the concept he has learned, an emotional appreciation of the *impact* of this study, as opposed to sensing the intellectual element emphasized in study meditation;
- (3) Meditation during *Davening*: To sense the “G-dly element” in the concept learned.

These three are the rungs on the ladder of sensitivity; it is only because of G-d’s kindness towards us that we may occasionally sense G-dliness spontaneously without any personal *Avodah* beforehand. This comes about by virtue of the latent quality of the essential G-dliness that resides within the soul. However, for *Avodah* through one’s *own* efforts, these three forms of meditation are essential.

159.1 This is also echoed in the following *Hayom Yom*:<sup>339</sup>

“In *Torah* study, the person is devoted to the subject that he wishes to understand and comes to understand. In *Davening* the devotion is directed to that which *surpasses* understanding. In learning *Torah*, the Jew feels like a student with his master; in *Davening* like a child with his father.”

159.2 From this, the difference between the meditation in *Chasidut* and that of the previous generations’ *Kabbalists* becomes clearer: the *Kabbalists* meditated on Divine names and *Yichudim* in their respective place within

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338. *Hayom Yom* 20<sup>th</sup> *Tammuz*.

339. *Ibid*.

prayer. In contrast, meditation in *Chabad*, requires that one should learn and understand a *Maamar* first, which only when fully understood could then be integrated, by feeling the *Chayut* and then the *Elokut* during *Davening*.

160. It follows that learning *Chasidut* is an absolutely essential component of being a *Chasid*. In fact, without learning *Chasidut* before *Davening*, one's prayer could become dry and by rote.

160.1 "The beginning of one's decline, G-d save us, is the lack of *Avodah* in *Davening*: everything becomes dry and cold and even a *Mitzvah* performed out of habit becomes burdensome. Everything is rushed; one loses the sense of pleasure in *Torah* study and the atmosphere itself becomes crass. Needless to say, one is totally incapable of influencing others."<sup>340</sup>

160.2 Thus, how one starts the day is crucial.<sup>341</sup> As we have seen, learning *Chasidut* is an essential preliminary to *Davening* in order for one to have something to contemplate during prayer.<sup>342</sup> When praying, in addition to understanding the plain meaning of the words, one must dwell on some concept that he has learned and apply that concept within himself, thus refining one's

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340. *Hayom Yom* 23<sup>rd</sup> Iyar.

341. See *Sefer HaSichot* 5747, vol. 2, p. 436 that the first part of the day should be devoted to G-d, rather like the first dough of the *Challah*. Also see *Sefer HaSichot* 5751, vol. 2, p. 662, that as soon as a person awakens he should realize that his entire being is created to serve G-d for the purpose of *Hafatzat HaMayanot!* The day begins with the recitation of *Modeh Ani*, contemplating the pristine nature of the soul and the purpose of the soul-descent.

*Hayom Yom* 11<sup>th</sup> Shvat: "The routine of the day starts with saying *Modeh Ani*. This is said before *Netillat Yadayim*, even while the hands are impure. The reason is that all the impurities of the world do not defile the *Modeh Ani* of a Jew. He might lack one thing or another but his *Modeh Ani* always remains intact."

Thereafter a *Chasid* would immerse himself in the purifying waters of the *Mikvah* before *Davening*. See Endnote 13 on page 232 about the role of *Mikvah*.

342. *Chasidim* have the custom to study a chapter of *Tanya* before prayer; *Sefer HaSichot* 5749, vol. 2, p. 412.

character. Combined with a deep attachment of the G-dly soul, one finishes the prayer with a yearning to be attached to G-d the entire day.

160.3 This yearning should immediately be quenched by learning some *Torah* after prayer, and thereafter conducting one's daily business permeated with the knowledge of G-d in all one's ways.<sup>343</sup>

161. The ultimate goal of *Avodah* is to love G-d "with all your heart", meaning with both the *Yetzer Tov* and the *Yetzer Hara*, i.e. both the G-dly and the animal soul. This ultimate *Avodah* is achieved when both souls serve in tandem and the animal soul sublimates as a vehicle to the Divine.<sup>344</sup>

162. *Avodat Hashem*, as presented in *Chabad Chasidut*, is a combination of studying *Nigleh*, studying *Chasidut* and actual *Avodah*.<sup>345</sup> Every *Chasid* should have fixed times to study *Nigleh* and *Chasidut*.<sup>346</sup> Even though *Chabad* stresses the intellectual

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343. True yearning for G-d can only be quenched by learning *Torah*. So immediately after *Davening* one should fix a time to study. The point of study is that it reflects itself in practice, hence a person's *Davening* and learning should reflect in how they conduct their business thereafter.

344. *Bati Legani* 5710 Sec. 2.

345. *Hayom Yom* 5<sup>th</sup> *Adar Sheini*: "Studying *Talmud* and related works, studying *Chasidut*, and actual *Avodah* are all imperative. Not only can there be no thought of one superseding, or being superseded by, the other but rather to recognize that their relationship is symbiotic and mutually enriching as *Pirkei Avot* (2:5) writes, 'An ignorant person cannot be a *Chasid*', therefore the study of *Talmud* and *Halachah* is an absolute necessity. 'Who is a *Chasid*? One who conducts himself with piety toward his Creator' [i.e. one who serves G-d beyond the requirements of the law *B'hiddur*, performing *Torah* and *Mitzvot* with more depth, more vitality; for which the study of *Chasidut* is an integral component], so there must be the study of *Chasidut*. The ultimate purpose of all study is actual *Avodah*."

346. In Hebrew this is called "*Kviut Itim*", fixed times of study. These times should not only be fixed in time but also in soul so that they are immutable. Furthermore, just as in the study of *Nigleh*, there is time for study of "*Girsa*" (quantity) and a time for "*Iyun*" (in-depth study), similarly in the study of *Chasidut*, there should be regular times for both *Girsa* and *Iyun* in *Chasidut*. For example, every Friday, *Halachah* mandates that one should review the weekly *Parsha* by saying the Scripture twice and the translation of *Targum Unkelos* once. Similarly, in the study of *Chasidut*, one should review the weekly *Chasidische Parsha*, which is the *Torah Or* and *Likkutei Torah*. The *Alter Rebbe* once said that one must "Live with

approach, nevertheless the most important focus was to translate any comprehension of one's studies into actual *Avodah*.

163. *Chasidut* contains two fundamental principles:<sup>347</sup>

- (1) Understanding every *Halachah* at its essential, spiritual root and its source within the various *Sefirot* within each of the spiritual worlds. The distinctive nature of each world is explained in the teachings of *Chasidut*.
- (2) Comprehending the subject of every *Halachah* in *Avodah*; meaning that although the *Halachah* is an expression of G-dly wisdom and intelligence, and is a law in *Torah*, nevertheless one must discover in it an *Avodah*-concept to guide man's conduct in his life here in this world.

With *Chasidut*, these two principles are perfectly aligned: on the one hand, learning how each *Halachah* is rooted in the spiritual worlds leads to *Haskalah*, an abstract understanding of how everything in this world is rooted in a higher spiritual reality; on the other hand, *Chasidut* calls for *Avodah* and practical application in everyday life, permeating it with a higher, G-dly reality.<sup>348</sup>

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the times", meaning one should draw direction and inspiration from the weekly *Parsha*. Similarly, one should also live with the *Chasidische Parsha*.

347. *Hayom Yom* 11<sup>th</sup> *Adar Sheni*.

348. In the *Yeshivah Tomchei Temimim* founded by the *Rebbe Rashab*, the daily schedule consisted of eight hours' study of *Nigleh* and four hours' study of *Chasidut*. The students had to learn both subjects with equal zeal and diligence. Nevertheless, due to their innate characters, some students more naturally gravitated towards the study of *Nigleh*, while others towards *Chasidut*. Even within the learning of *Chasidut* itself, some placed greater emphasis on the *Haskalah*, the abstract theology of *Chasidut*, while others were more focused on internalizing the concept and actualizing it in their *Avodah*.

The terms "*Maskil*" and "*Oved*" were coined to describe these two. In the above teaching, it is made crystal clear that abstract theology is not enough but it is absolutely necessary to translate *Haskalah* into *Avodah*.

164. The focus of *Avodah* is not reward, even of a spiritual nature; rather, the ultimate quest is an attachment to G-d alone and fulfillment of the purpose of one's soul-descent.<sup>349</sup>

165. A fundamental principle of *Avodah* is that one must serve G-d in a manner that is commensurate with all one's soul-powers.<sup>350</sup> If a high-powered soul is lazy and only engages in *Avodah* half-heartedly, it is considered a sin.<sup>351</sup>

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349. *Hayom Yom* 18<sup>th</sup> Kislev: "The Tzemach Tzedek writes: The love expressed in (the verse in *Tehillim* 73:25) 'Beside You I wish for nothing', means that one should desire nothing other than G-d, not even 'Heaven' or 'earth', i.e. *Higher Gan Eden* and *Lower Gan Eden*; because these were created with a mere *Yud* [G-d's name *Havaye* is the source of all creation, and *Olam Haba*, which includes *Gan Eden*, was created by the first and smallest letter, *Yud*.] Instead, the love is to be directed to Him alone, to His very Being and Essence. This was actually expressed by my master and teacher, the *Alter Rebbe*, when he was in a state of *Dveikut* and he exclaimed 'I want nothing at all! I don't want your *Gan Eden*, I don't want your *Olam Haba*... I want nothing but You alone'."

350. The soul contains various soul-powers: *Emunah* (faith), *Taanug* (pleasure), *Ratzon* (will-power), *Sechel* (intellect) and *Middot* (emotions). These faculties operate through the garments of the soul, namely thought, speech and action. Fundamental to *Avodat Hashem* is that one serves G-d with all these soul-powers, which means that both in the areas that transcend intellect, such as faith and *Mesirat Nefesh*, and also those areas that are rational, a person must serve G-d with his entire soul and being. This approach is holistic, permeating the entirety of the individual. Similarly, when doing *Teshuvah*, a person must do *Teshuvah* in all levels of their soul-powers, looking deep inside themselves to see where their pleasure and will lies, and transforming those inner desires to serve G-d.

*Chazal* say that every person is obligated to say, "When will my actions reach those of the patriarchs *Avrohom*, *Yitzchok* and *Yaakov*?", because they reached their full potential and were a *Merkavah* (chariot) for the *Shechinah*.

*Reb Zushe* of *Anipoli* presented this idea in the following way: he said that when *Zushe* comes to heaven, they will not ask him if he was as great as *Moshe Rabeinu*, or *Rabbi Akiva*, but instead they will ask him why he wasn't as great as *Zushe* could have been. This idea teaches that each individual must develop their *own* fullest potential in *Avodat Hashem* and become as great as they possibly can, developing their fullest talents and abilities in their personal *Avodah*. In the words of the *Rebbe* in *Hayom Yom* 19<sup>th</sup> Iyar: "*Chasidut* is Divine intelligence; an understanding that shows man how small he is and yet how great he can become".

351. There are numerous words for sin in Hebrew; e.g. *Avon*, *Pesha*, *Chet*, *Aveira*. The word *Chet* signifies something which is lacking, or a deficiency. We therefore have a novel interpretation of the words "*Al Chet*" (as recited in the *Vidui* of *Yom Kippur*). Not necessarily has a person done something wrong and literally transgressed, but *Al Chet* means "for the lack of"; i.e. the person bewails the fact that he has not done enough in this area commensurate with his true abilities.



165.1 The *Rebbe* explains in *Hayom Yom*<sup>352</sup> that one's *Avodah* must be consistent with his unique character and innate qualities. For example, if some has the skills to drill pearls or polish gems but chooses instead to work at baking bread, although baking bread is a most necessary craft and occupation, this person is considered to have committed a sin. The analogy in the realm of *Avodah* can be easily understood here.

165.2 The correct perspective on life is that a person should be happy with the material things that he has but should continuously strive higher for spiritual accomplishments.

165.3 In the *Rebbe's* words,<sup>353</sup> "In material matters, one who is 'satisfied with his lot'<sup>354</sup> is an individual of the highest quality. A person possessing this trait will, through *Avodah*, attain the highest levels. In spiritual matters, however, to be satisfied with one's lot is the worst deficiency, and leads G-d forbid, to descent and falling."

166. Before the giving of the *Torah* at Sinai, the Jewish People proclaimed "*Naaseh VeNishma*".<sup>355</sup> This proclamation defines the intrinsic quality of obedience *before* understanding. In *Chasidic* vernacular, the first step of all *Avodah* is *Kabbalat Ol*, accepting of the yoke of Heaven.<sup>356</sup>

166.1 The term *Kabbalat Ol* requires explanation; when we use the term "yoke" in English, we refer to the yoke placed on an ox to plow a field, so its use in reference to *Avodah* seems odd. However, the fact is that an ox

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352. *Hayom Yom* 25<sup>th</sup> Nissan.

353. *Hayom Yom* 30<sup>th</sup> Sivan.

354. *Pirkei Avot* 4:1.

355. *Shemot* 24:7. Literally, "we will hear and we will do". See *Shabbat* 88a.

356. See *Tanya* Ch. 41. It must be noted that the *Rebbe* instructed many people to learn the beginning of the *Tanya* Ch. 41 by heart and to review it frequently. He said this is a great *Segulah* for *Yirat Shamayim* and many other great qualities.

is stronger than a human being and much is achieved with its strength. Nevertheless, an unbridled ox can be very destructive, as in the cliché: “a bull in a china shop.” Only when a yoke is placed upon an ox is the ox channeled and goaded in the right direction to become productive.

166.2 Similarly, we are a composite of a G-dly soul and animal soul and the animal soul is compared to an ox. It is very powerful and, if left to its own devices, can be hugely destructive. It needs to accept a yoke of obedience which channels it to work in tandem with the G-dly soul. Together they can achieve their purpose in creation. It is for this reason the *Tanya* describes *Kabbalat Ol* as “*Reishit HaAvoda*”, the very beginning and principal of all *Avodah*.

167. A prerequisite of *Avodah* is *Bittul*.<sup>357</sup> The principal difference between the dynamic of the G-dly soul and the animal soul is that the G-dly soul is altruistically focused towards G-d while the animal soul is egocentric. In order for them to work together, the animal soul has to accept the yoke of Heaven, “*Kabbalat Ol*”, and nullify itself before the will of G-d.<sup>358</sup>

168. The foundation of the *Chasidic* way of life is *Ahavat Yisrael*, the love of one’s fellow Jew.<sup>359</sup>

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357. Literally, “humility”.

358. *Chasidut* talks about various levels of *Bittul*:

- (1) “*Bittul Hayesh*”; the *Bittul* of the ego. An example might be when a horse obeys the command of its master and sublimates its own wishes to a higher authority rather than walking where it wants.
- (2) “*Bittul Bimziut*”; complete nullification. An example might be a wagon; the wagon has no personal wishes to move in any direction. It exists, and indeed only fulfills the purpose of its creation, by being driven by the driver. In the realm of *Avodah*, *Bittul Bimziut* is nullification to the extent that nothing else exists apart from the Divine will.

See further on the descent of the soul and *Hayom Yom* 10<sup>th</sup> *Tevet*.

359. For a full discussion of this topic, see “*To Love a Fellow Jew* –

168.1 The *Rebbe Maharash* said, "What good is *Chasidut* and piety if the main quality of *Ahavat Yisrael* is lacking, even to the extent of causing anguish to another person (G-d forbid!)." <sup>360</sup>

168.2 *Chasidim* asked the *Alter Rebbe*: "Which is the superior *Avodah*: *Ahavat Hashem* or *Ahavat Yisrael*?"

He replied: "Both *Ahavat Hashem* and *Ahavat Yisrael* are equally engraved in every Jew's *Neshamah*, *Ruach* and *Nefesh*.

Scripture <sup>361</sup> is explicit: "I have loved you, says the L-rd." It follows that *Ahavat Yisrael* is superior, because you love whom your beloved loves." <sup>362</sup>

168.3 The *Alter Rebbe* also explains the rationale for *Ahavat Yisrael* in *Tanya*: <sup>363</sup>

"In essence, each Jew possesses a G-dly soul. The *Mitzvah* is to look beyond the outer veneer of the body and view the soul as a pristine part of G-d. All souls share a common root in the One G-d, and are therefore called brothers in the full sense of the word."

169. The *Zohar* teaches that G-d, the *Torah* and *Yisrael* are one. It therefore follows that *Ahavat Hashem* (love of G-d), *Ahavat HaTorah* (love of *Torah*) and *Ahavat Yisrael* (love of one's fellow Jew) are one. <sup>364</sup>

170. It follows that *Ahavat Yisrael* is an interpretation and commentary on *Ahavat Hashem*. He who loves his fellow Jew also loves G-d, because each Jew has a "part of G-d Above" within

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*The Mitzvah of Ahavat Yisrael in Chasidic Thought*"; SIE Publications.

360. *Hayom Yom* 8<sup>th</sup> *Menachem Av*.

361. *Malachi* 1:2.

362. *Hayom Yom* 28<sup>th</sup> *Nissan*.

363. *Tanya* Ch. 32.

364. See *Sefer HaSichot* 5700 p. 2, *Likkutei Sichot*, vol. 2, p. 499.

himself, therefore, when one loves the Jew, i.e. his inner essence, one loves G-d.<sup>365</sup>

171. Another foundation of *Chasidic* life is that everything one sees and hears is *Hashgachah Pratit*<sup>366</sup> and is to be interpreted as an instruction in *Avodat Hashem*.<sup>367</sup>

171.1 The *Baal Shem Tov* taught that creation is an ongoing process with G-d pumping Divine creative energy into the creation, bringing it forth every single second *ex nihilo*, something from nothing. The *Avodah* of a *Chasid* is to sense the *Koach HaPoel b'Nifal*<sup>368</sup> by recognizing the *Hashgachah Pratit* in everything.<sup>369</sup>

171.2 It follows therefore that if something comes my way, then this is by *Hashgachah Pratit*, for the purpose of serving G-d. This is the meaning of the *Chazal*, "Every

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365. *Hayom Yom* 12<sup>th</sup> *Menachem Av* quoting a teaching the *Alter Rebbe*, heard from the *Mezritcher Maggid*, who in turn heard it from the *Baal Shem Tov*.

366. Literally, "Divine Providence".

367. *Hayom Yom* 9<sup>th</sup> *Iyar*: "Our teacher the *Baal Shem Tov* said: Every single thing one sees or hears is an instruction for his conduct in the service of G-d. This is the idea of *Avodah*: to comprehend and discern in everything the way in which to serve G-d." See *Keter Shem Tov*, *Hosafot* 119.

The *Baal Shem Tov's* principle is not only an inspirational message, but a logical deduction from a fundamental tenet of our faith. Speaking of the purpose of man's creation, the Sages *Kiddushin* 4:14 state: Everything was created to serve me, and I was created to serve my Creator." Since this service is the *raison d'être* of our creation, it follows that it must encompass every aspect of our lives. And since everything that occurs to a person is directed by *Hashgachah Pratit*, down to the minutest detail, it follows that everything we see, hear or encounter, contributes to our ultimate purpose of serving the Creator.

See *Hayom Yom*; SIE p. 257.

*Hayom Yom* 29<sup>th</sup> *Sivan*:

"Man's *Avodah* according to *Chasidut* is to accustom himself to perceive *Hashgachah Pratit*; how G-d, in His goodness, renews the universe and all creatures every moment with His particular *Hashgachah Pratit*, which constitutes (to the exclusion of all else) the reality, life-force and sustained existence of all creatures."

368. Literally, "the power of the Creator within creation".

369. See *Tanya Shaar Hayichud VeHa'emuna* Ch. 1, *Hayom Yom* 26<sup>th</sup> *Tishrei*.

person is obligated to say ‘the world was created for me.’”<sup>370</sup>

171.3 The Hebrew for a world is *Olam*, etymologically rooted in the word *He’elem*, meaning concealment. This means that the entire world/concealment was created so that I reveal G-dliness within the concealment. If some task or challenge has been presented to me, this is the greatest proof that it is for me to refine, elevate and use for a *Mitzvah* purpose.<sup>371</sup>

172. *Chasidut* teaches a person not to indulge in the pleasure and vanities of this world for their own sake but rather to take the world and transform it into a vehicle for the Divine.<sup>372</sup> A *Chasid* of *Chabad* is totally devoted to an observant lifestyle, performing *Mitzvot* with full adherence to *Shulchan Aruch* and even going beyond the letter of the law to perform *Mitzvot* in the most beautiful manner possible.<sup>373</sup>

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370. *Sanhedrin* 37a.

371. There is a story of the *Alter Rebbe*. He was presented with a silver snuff-box which had a lid. The *Alter Rebbe* removed the lid and used it for a mirror to straighten his *Tefillin*. When this episode was related to the *Tzemach Tzedek*, he was told that the *Alter Rebbe* had broken the lid off the box to use as a mirror. The *Tzemach Tzedek* commented that it was not the way of the *Alter Rebbe* to “break” things, rather the lid was probably attached to the box by a link and the *Alter Rebbe* had removed the link.

From this story we may learn:

- (1) The way of *Chasidut* is not to “break” the world but rather to utilize it. This is similar to the *Baal Shem Tov’s* teaching on the *Mitzvah* that if one sees a one’s enemy’s donkey crouching under a load, then rather than leaving it, he must help it along. The *Baal Shem Tov* explains that the enemy’s donkey is a metaphor for one’s crass materialism and rejects the approach of breaking the body with undue afflictions; rather, it is our job to elevate it, helping it along to serve *Hashem* with joy.
- (2) Anything and everything in a Jew’s possession should be used for a matter of *Kedushah*.

See *Sefer HaSichot* 5750, vol. 1, p. 79.

372. *Hayom Yom* 17<sup>th</sup> *Sivan*: “Refraining from deriving pleasure from this world (in the fullest sense) is only a fine *preparation* for *Avodah*. *Avodah* itself is *transforming* the physical into a vehicle for G-dliness.”

373. Some external signs of a *Chasid Chabad* are:

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- (1) Men have a full beard. For full analysis of the importance of having a beard, see *Sefer Hadrat Panim Zaken*; Winer. There he quotes the opinion of the *Tzemach Tzedek* in responsa who forbids even the trimming of a beard. The hallmark of *Chasidei Chabad* is that they do not trim their beards in adherence to this ruling.
  - (2) A hat; the fedora black hat (brim down) is another hallmark. There are mystical reasons why one should wear two head coverings (i.e. a *Yarmulke* plus a hat: a *Makif* and a *Makif d'Makif*). See *Sefer Maamarim* 5707 p. 158 and *Hitvaaduyot* 5748, vol. 4, p. 164.
  - (3) *Mikvah*; men immerse in a *Mikvah* on a daily basis, and would certainly be very particular about *Tevillat Ezra* especially before wearing *Tefillin* of *Rabeinu Tam*. Immersion in a *Mikvah* brings *Taharat Haguf* (purity of body) and *Taharat HaMachshavah* (purity of mind). Even *Halachically* there is an obligation to wash face hands and feet before prayer. The added significance of *Mikvah* is that the four walls of the *Mikvah* represent the four letters of G-d's name; thus, immersion in the *Mikvah* is complete self-abnegation to the presence and will of G-d. There is a saying by *Chasidim* that *Mikvah* for men is not obligatory but nevertheless leads to the highest levels of service.
  - (4) *Tefillin* of *Rabeinu Tam*; there are different orders how to insert the *Parshiot* in *Tefillin*. The accepted order is the way *Rashi* prescribes. However, there are different opinions. Some exceptionally righteous individuals wear four pairs of *Tefillin* (*Rashi*, *Rabeinu Tam*, *Shimusha Rabbah* and *Raavad*; see *Hayom Yom* 19<sup>th</sup> *Menachem Av*). *Chasidei Chabad* have the custom of wearing two pairs of *Tefillin* from the age of *Bar Mitzvah*: *Rashi* and *Rabeinu Tam*. See *Imrei Binah Tefillin* for a mystical explanation of the difference between the two pairs: *Mochin* of *Abba* and *Mochin* of *Imma*.
  - (5) *Kapota*; on *Shabbat* and Festivals, men wear a long silk black frock coat that buttons right-over-left, which signifies the dominance of the right (*Yetzer Tov*) over the left (*Yetzer Hara*). See *Shulchan Menachem*, vol. 1, p. 16.
  - (6) *Gartel*; a black belt is worn for prayer. The concept of girdling oneself for prayer has *Halachic* sources as a special act of preparation for prayer.
  - (7) *Chitot* and *Rambam*; a study schedule of *Torah* that includes a daily study of *Chumash/Rashi* of the weekly *Torah* portion, reciting *Tehillim* as apportioned according to the days of the month, studying *Tanya* as apportioned to the days of the year, and learning *Rambam*, study of *Mishnah Torah* as divided into either three chapters a day, one chapter a day, or the study of *Sefer HaMitzvot*, as enacted by the *Rebbe*.
  - (8) *Nusach Arizal*; to pray with the text of the *Arizal* as organized by the *Alter Rebbe*. See introduction to *Siddur Tehillat Hashem* for an overview of the different texts and the special nature of *Nusach Arizal* as a *Shaar HaKollel*, an all-encompassing gateway of prayer.
  - (9) *Farbrengen*; participation in the *Farbrengen* of "Anash", which stands for "Anshei Shlomeinu" (lit. "men of our fraternity") and is a term used for the *Chabad* community (see *Sefer HaSichot* 5747, vol. 1, p. 246). It is especially auspicious to attend a *Farbrengen* on *Chasidic* holidays such as *Yud Tes Kislev*, *Yud Shvat*, *Yud Beis Tammuz*, etc.
  - (10) Picture of *Rebbe*; having a picture of the *Rebbe* in one's home and on one's person. Contemplating a picture of the *Rebbe* (*Tziyur Pnei HaRav*) was an *Avodah* by *Chasidim*. This is based on the *Talmud Sotah* 36b, that when *Yosef*

173. There is a verse in *Tehillim*:<sup>374</sup> “Turn away from evil and do good.” In general, the approach of *Chasidut* is emphasizing the “do good”, since a little light will push away much darkness.<sup>375</sup>

174. Of key importance in *Chasidut* are:

- (1) Storytelling; every *Chasidic* story can be a guide for daily living. Every story must bring the listener to a fine or improved character trait, an inner enthusiasm for *Hiddur Mitzvah* and should enable the listener to sense the “ways of pleasantness”<sup>376</sup> of *Chasidic* teachings.<sup>377</sup>
- (2) *Niggunim*; music is the pen of the soul. Some of the *Rebbeim* composed *Niggunim* themselves and many others were composed by *Chasidim*, each of

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pictured the image of his father *Yaakov*, he refrained from sin. Similarly, focusing on the *Shechinah* that rests of the face of the *Tzaddik* generates one’s love for the *Rebbe* and boosts *Hitkashrut*, transporting the *Chasid* to a higher plane.

- (11) *Mivtzoim*; the *Rebbe*’s campaigns. A true *Chasid* actively involves himself in the *Rebbe*’s institutions and *Mitzvah Campaigns*.

In summary let us quote from *Hayom Yom* 8<sup>th</sup> *Iyar*: “An emissary is one with his sender. This concept is similar to that of an angel acting as a Divine emissary, whereby he is actually called by G-d’s name. If this is so with an angel, it is certainly true of the soul; in fact, the quality of this oneness with the soul is of a higher order, as explained elsewhere. Now, *Chasidim* are emissaries of the *Rebbe*, the *Alter Rebbe*. So, if the *Chasid* actively discharges his mission, he is bound up with his *Rebbe* and bound up in his entire being; there walks a *Chasid*, there eats a *Chasid*, there sleeps a *Chasid*.”

374. *Tehillim* 34:14.

375. *Likkutei Torah Shir Hashirim* 48c, *Sefer HaSichot* 5748, vol. 2, p. 558. When one builds a building, one must first clean away all the waste and clean the room; only then can one bring in the new furniture etc. See *Sefer HaSichot* 5748, vol. 2, p. 563 fn. 106 for the parallel concept of *Dirah Betachtonim*. However, in today’s generation, too much dwelling on the negative can cause depression and apathy, therefore it is much healthier to focus on the positive.

376. *Mishlei* 3:17.

377. See *Hayom Yom* 26<sup>th</sup> *Menachem Av*. There is a daily *Mitzvah* to recount the Exodus from Egypt. In *Avodah*, the Exodus represents moving away from one’s own habitual constraints and negative character traits. In the *Chasidic* “Exodus from Egypt”, the *Mitzvah* to recount the Exodus verbally means to tell *Chasidic* stories so as to “sense” and appreciate the story in one’s deepest inner self.



the *Niggunim* expressing a certain soul-movement: sometimes *Simchah* (joy), sometimes introspection etc. It is a most powerful vehicle of soul expression.<sup>378</sup>

- (3) *Farbrengen*;<sup>379</sup> a *Farbrengen* is a *Chasidic* gathering, a meeting of souls. Usually led by a *Mashpia* (mentor), it is an occasion at which all participants strive and yearn to get closer to the truth, arousing themselves from their spiritual lethargy and slumber.<sup>380</sup>

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378. See *Hayom Yom* 25<sup>th</sup> *Tishrei*.

379. For the etymology of the word *Farbrengen*/*Hitvaadut*, see *Amos* 3:3.

380. There is a *Chasidic* saying that are three things one needs to know in life:

- (1) how it **should be**; this is clearly written and explained in *Shulchan Aruch* and in the writings of the *Rebbeim*;
- (2) how it **is**; this can be ascertained by metaphorically “looking in the mirror” and if one’s self-love “steams up” the mirror, then ask a good friend;
- (3) how it **could be**; this is the real power of a *Farbrengen*. A *Farbrengen* takes us from how it is, to how it could be. Human nature is such that we are affected by our surroundings and it is natural that we slip in our focus and commitment. This is why *Farbrengens* need to be held frequently to arouse and wake us up. A *Chasidische Farbrengen* is the birth of a *Chasid*; see *Likkutei Dibburim*, vol. 3, p. 488b.

*Hayom Yom* 24<sup>th</sup> *Tishrei*: “A public *Farbrengen* in general, and on *Shabbat* or *Motzei Shabbat* in particular, is one of the foundations in the ways of *Chasidim* and *Chasidut*. It is an opening and entry-way to the fundamental *Mitzvah* of *Ahavat Yisrael*. At the great majority of *Farbrengens*, the principal speakers encourage the participants to improve their conduct and practices, to designate times for the study of *Chasidut* and keep those times diligently, and that their study be directed to learning and fulfillment.

(The general concept and method of reproving another is well explained in the *Maamar V'im Ruach HaMosheil* [*Sefer Maamarim Kuntreisim*, vol. 2, p. 358b]. Every *Chasid* would do well to learn it thoroughly and take it deeply to heart.) But this reproving at a *Farbrengen* is only for such matters that will not cause any embarrassment whatsoever. This has been the way since the earliest days: *Chasidim* reproved another with love and deep affection.”

At a *Farbrengen*, *Chasidim* would drink some *Mashkeh* (vodka) and say “*L'chaim*” to each other (see *Sanhedrin* 103b). The word *L'chaim* itself means “to life” and is indicative of the whole point of the *Farbrengen*, which is to draw closer to **true** life, a life filled with *Torah* and *Mitzvot* as they are illuminated by *Chasidut*, and to be aroused to strengthen *Yiddishkeit* in general and be involved in *Hafatzat HaMayanot*; see *Sefer HaSichot* 5747, vol. 1, p. 109. Every *Farbrengen* must result in actual change! (Ibid.)

*Farbrengens* are especially important on the *Chasidic* festivals of *Yud Tes Kislev*, *Yud Beis & Yud Gimmel Tammuz*, *Yud Shvat*, *Yud Alef Nissan* etc. The spirit of the *Farbrengen* should remain with the *Chasid* the whole year. The *Alter Rebbe* once

- (4) *Mashpia*; every *Chasid* should appoint for him a *Mashpia*<sup>381</sup> with whom he may consult in spiritual matters.<sup>382</sup>
- (5) *Simchah*; the *Baal Shem Tov* emphasized the service of G-d with great joy. In fact, before the *Baal Shem Tov*'s followers were called *Chasidim*, they were called "*Der Freilicher*", the joyous ones.<sup>383</sup>
- (6) *Minhagim*; there is an entire genre of *Minhagei Chabad*, *Chabad* customs.<sup>384</sup>

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said that a note fell from Heaven stating that a *Chasidische Farbrengen* can achieve even more than the Angel Michael, and can create joy Above and unity with our Father in Heaven; *Igrot Kodesh Rayatz*, vol. 3, p. 413.

381. Literally, "spiritual mentor".

382. "Make for yourself a *Rav*"; *Pirkei Avot* 1:6. *Sefer HaSichot* 5747, vol. 1, p. 47-48, 56-57.

383. For full analysis of this subject and an explanation of the key importance of *Simchah*, see "*The Chasidic Approach to Joy*", SIE Publications by Rabbi S. Majeski, and "*Chasidic Dimensions*" by Rabbi Dr. J. I. Schochet, Kehot Publications, in the section "*Serve G-d with Joy*". See also *Sefer HaSichot* 5750, vol. 1, p. 43.

384. Collected in *Sefer Minhagim Chabad* (Kehot), which *Chasidei Chabad* adhere to.

## ❧ Chapter 8 – Rebbe & Chasid

175. Central to *Chasidic* doctrine is the unique *Rebbe-Chasid* relationship.<sup>385</sup> One of the positive *Mitzvot* of the *Torah* is to cleave to the Sages. One who cleaves to them and shows them reverence and respect is considered as if cleaving to G-d.<sup>386</sup>

385. See “*Chasidic Dimensions*” by Rabbi Dr. J. I. Schochet (Kehot); see also, *The Concept of a Rebbe/Tzaddik in Chasidism*, and “*A Tzaddik and His Students*”; SIE Publications by Rabbi S. Majeski.

These books deal with some of the greatest misconceptions and misunderstandings of the *Chasidic* movement. As in any area of Jewish law and study, one must first examine all the authentic sources *Talmudic*, *Midrashic* and *Mystical* to gain an overview on a particular subject. Often, misunderstanding, and condemnation arises from ignorance or lack of investigation.

It is well known that when the *Baal Shem Tov* first introduced the *Chasidic* movement, it was subject to great opposition. The history of this opposition, its polemics and debates are well documented. Suffice it to say that nowadays *Chasidism* is well accepted as mainstream and many pious and righteous Jews are *Chasidim* today.

Of key importance is that we should not dwell on the past, holding on to false claims that have long been dealt with. The *Alter Rebbe* truly desired that *Chabad Chasidut* be the inheritance of all Jews, not only a select group. One does not have to be “*Chabad*” to learn *Chabad Chasidut*. We must always bear in mind that the central theme of *Chabad Chasidut* is the revelation of *Yechidah* which, being a revelation of the essence of the *Ein Sof*, prepares the world and hastens the coming of *Mashiach*.

The coming of *Mashiach* is not a partisan or political issue. The serious issue that we face today is *Shechinta Begaluta*: the *Shechinah* is in *Galut*. The remedy to this as determined by the *Zohar*, the *Arizal* and the *Rebbeim* is the wide dissemination of *Chasidut*. This has universal application and it really makes no difference if one is Modern Orthodox, *Litvish* etc. Of key importance is that whichever grouping or *Derech* one follows, the path to *Geulah* and the way to sensitize the world to being full of the knowledge of G-d, the state of *Mashiach*, is by learning *Chasidut*. Similarly, what is key to the study of *Chasidut* is not the external garb but tapping into the level of *Yechidah* which comes through learning the *Chasidut* of the *Rebbeim*.

Put simply in layman’s terms, whether one wears a *Kippa Sruga*, black hat, *Streimel*, or even no *Kippa* at all, since we are standing on the threshold of the *Geulah*, we have an obligation to learn *Chasidut* in a way of *Chochmah*, *Binah* and *Daat* to prepare the world and hasten the coming of *Mashiach*!

386. *Ketubot* 111b. See *Mechilta Shemot* 14:31, “He who believes in the faithful shepherd of each generation believes in the One who spoke and created the world.”

Further statements of *Chazal*:

(1) “A *Tzaddik* decrees and G-d fulfills.”; *Zohar*, vol. 2, p. 15a.

(2) “G-d decrees and a *Tzaddik* has the power to nullify His decree.”;

176. The *Tzaddik* has no worldly desires other than connecting to G-d, following the laws of the *Torah* and guiding others to do the same. The *Tzaddik* is a true servant of G-d, not motivated or at all interested in personal gain, but rather completely focused on fulfilling the Divine will.

177. In each generation, there are many Sages and *Tzaddikim* of varying levels. Of the highest caliber, there is mention of thirty-six *Tzaddikim*. The *Midrash* states that G-d looked through the generations and saw there would be few *Tzaddikim* therefore He spread them thinly throughout all the generations.<sup>387</sup>

178. Then there is the *Tzaddik HaDor*, the principal *Tzaddik* of the generation, about whom it states,<sup>388</sup> "*Tzaddik Yesod Olam*", the *Tzaddik* is the foundation of the world.<sup>389</sup>

178.1 This *Tzaddik* possesses an all-encompassing soul, "*Neshamah Klalit*", which contains all the souls of that generation within it. He is also referred to as the "*Nassi HaDor*", the prince of the generation.<sup>390</sup>

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*Moed Katan* 16b.

- (3) "If someone in your family is not well you should go to the *Tzaddik* of your city and ask him to pray for you."; *Bava Batra* 116a; see *Rashbam* *ibid*. This is ruled as *Halachah* in *Shulchan Aruch Yoreh Deah* 335:10. See *Taanit* 23a in reference to *Choni HaMagel* and *Brachot* 34b in reference to *Rabbi Chanina ben Dosa*.
- (4) It says of *Moshe Rabeinu* that the *Shechinah* spoke through his throat; *Shemot Rabbah* Ch. 3; *Vayikra Rabbah* Ch. 3; *Mechilta, Shemot* Ch. 18.
- (5) Just as the *Shechinah* rests in the Temple, so does the *Shechinah* rest on the *Tzaddikim*. In fact the passing of a *Tzaddik* is equated with the destruction of the Temple; *Rosh Hashanah* 18b.
- (6) *Halachah* mandates a person to visit his *Rebbe* on the festivals similar to the pilgrimage of the three Foot-Festivals; *Rambam Hilchot Talmud Torah* 5:7.
- (7) The purpose of the *Tzaddik* is to bring the *Shechinah* down into this world; *Midrash Shir Hashirim* on the verse *Bati Legani*; *Sefer Maamarim* 5710.

387. *Tanya* Ch. 1.

388. *Mishlei* 10:25.

389. *Zohar*, vol. 1, p. 255a. For full reference see *Chasidic Dimensions* p. 85.

390. The leading Sage of the *Sanhedrin* was appointed as its head, taking the place of *Moshe* in the first *Sanhedrin* (*Rambam, Sanhedrin* 1:3). He was called the

178.2 The word *Nassi* is also an acronym for the words “*Nitzutz Shel Yaakov Avinu*”, a spark of the patriarch *Yaakov*.<sup>391</sup> *Yaakov* was a *Neshamah Klalit* containing within his own soul the souls of all the seventy children and grandchildren who descended to Egypt. Similarly, the *Nassi HaDor* contains within him all the souls of the generation.<sup>392</sup>

179. In *Tanya*,<sup>393</sup> the *Alter Rebbe* explains that all souls are bound with each other because they are all sourced in G-d. Employing a biological example, he explains that a child and his entire body is ultimately rooted in the brain of the father. Similarly, Jews who are termed as “Children of G-d,” are rooted in G-d’s mind.

179.1 As souls emanate from the higher worlds, they do so in the configuration of a body,<sup>394</sup> therefore some souls stem from the head while other stem from the feet. However, it follows that all souls are ultimately connected with the head and inter-connected with each other. The “head souls” are the Sages of each generation.<sup>395</sup>

179.2 The connection of a *Chasid* with a *Rebbe* is therefore not just one of a student to their teacher; rather the connection is a deep soul connection. The *Chasid* sees his soul as part of the *Neshamah Klalit* of the *Rebbe*. When connecting with the *Rebbe*, the soul senses that it is connecting with its higher part, the head.<sup>396</sup>

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*Rosh Yeshivah* but thereafter referred to as the *Nassi* (see *Taanit* 2:1). The leading Sage of the generation may therefore be called the *Nassi HaDor*. The root of the word *Nassi* etymologically stems from the concept of lifting up or raising. This indicates that the task of the *Nassi* is to raise the spiritual level of the generation.

391. *Kohelet Yaakov Maarechet Rabbi*. See *Likkutei Sichot*, vol. 4, p. 1051 fn. 18.

392. See *Rashi Chukat* 21:21, *Rambam Melachim* 3:6 that the King is the heart of Israel. See *Sefer HaSichot* 5748, vol. 1, p. 230.

393. *Tanya* Ch. 2

394. *Likkutei Torah Nitzavim*.

395. *Tanya*, *ibid*.

396. The revelation of the level of *Yechidah* in a person influences their entire body.

179.3 Similarly, when a *Chasid* makes a request from the *Rebbe*, such as asking the *Rebbe* to pray for him, this is because the *Chasid* feels “at one” with the *Rebbe* and the prayer of the head is more effective than that of the foot.

180. *Moshe Rabeinu* is described as a “*Raya Mehemna*”, a faithful shepherd. This has two meanings:

- (1) He faithfully shepherds the flock and takes care of every single individual;
- (2) He *feeds* the people with faith.<sup>397</sup> There is a “*Moshe*” in every generation, known as “the extension of *Moshe*”

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The level of *Yechidah* in each individual is the level of “*Moshe*” within every Jew; see *Tanya* Ch. 42, *Sefer HaSichot* 5747, vol. 1, p. 3. Moreover, since *Yechidah* is the essence, it permeates all levels of the soul; however, the principal *revelation* of *Yechidah* is in *physical* action; *Sefer HaSichot* *ibid.*, p. 4 fn. 20.

The *Rebbe Maharash* was want to say “*Lechatchila Aribet*”, meaning that when a person is challenged, he should immediately rise and surmount the challenge. In *Avodah*, this translates itself as the revelation of *Yechidah* in this physical world; *ibid.*

397. In the very last *Maamar* that the *Rebbe* delivered, *Maamar Ve'atah Tetzaveh* 5752, (printed in *Sefer Maamarim Melukat*, vol. 6) the *Rebbe* addresses the source of our faith.

The *Talmud Shabbat* 97a describes the Jewish People as “Believers, sons of Believers”, which implies that our faith is innate and something we were born with; in our DNA. This is most surprising because one would assume that faith is something we acquire through experience and intellectual investigation.

The *Rebbe* explains that since the soul is an actual part of G-d (*Tanya* Ch. 2) therefore our faith emanates from within our own soul. It is not that a Jew believes in G-d because of any experience, learning or spiritual journey, but rather that his faith is hard-coded within his G-dly soul.

The problem arises in the soul’s descent into a corporeal body. By it’s very nature, a corporeal body obscures the pristine essence of the soul and this effect can be so overpowering that the needs and aspirations of the soul are muted or ignored. Indeed, G-d deliberately configured the world this way in order to create and preserve free choice, which we illustrated previously, from the *Talmud* in *Berachot* 63a (see fn. 318 on page 98) where the thief prays to G-d for success. In short, faith can remain peripheral.

It is for this reason why we must constantly nurture faith. The Hebrew word for faith, *Emunah*, also denotes “*Imun*”, which means practice or training (see *Tanya* Ch. 42): we need practice and training to allow our inner-self to emerge and it is precisely at *this* point that the “shepherd of faith” makes his impact on our lives: it is a *Rebbe* who nurtures the faith of his followers and reveals their inner-self and their unique potential. *He*

in each generation.”<sup>398</sup> Just as *Moshe* was the *Nassi* of his generation, similarly, the extension of *Moshe* in every generation is the *Nassi* of that generation.<sup>399</sup>

181. The soul of the *Nassi* is on the level of *Yechidah*.<sup>400</sup> The *Nassi* of the generation, is the *Neshamah Klalit* of the generation, and also the potential *Mashiach* of the generation.<sup>401</sup> This soul is also referred to as a *Rebbe*, being an acronym for “*Rosh Bnei Yisrael*”, the “Head of the Jewish People”<sup>402</sup> and has the unique ability

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shows them how to rise to their challenges and utilize the material realm of their lives as a vehicle to the Divine. This is literally the meaning of the words “*Ve’atah Tetzaveh*”, “and *you* (*Moshe*) shall *connect* the people”.

398. “*Mordechai* in his generation was like *Moshe* in his generation”; see *Midrash Rabbah Bereishit* 56:7.

399. The term *Nassi* implies:

- (1) that he is more elevated than the people, “head and shoulders above the people” (see *Shmuel* 1:10:23, the anointing of *Shaul* as king);
- (2) that he elevates the people.

These two dimensions are interdependent, since it is precisely *because* the *Nassi* is more elevated than the rest of the people that he is able to elevate them. Put simply, every Jew of the generation exists as a spark within the soul of the *Nassi HaDor* and it is through the efforts of the *Nassi* that all the material and spiritual needs of the generation are brought down into this world.

See *Sefer HaSichot* 5750, vol. 1, p. 13.

400. See *Sefer HaSichot* 5747, vol. 1, p. 14 fn. 128. See also *Rashi Chukat* 21:21, “The *Nassi* is all.”

401. See *Sefer HaSichot* 5748, vol. 1, p. 290.

In every generation, there is a person from the dynasty of King David who is worthy to be *Mashiach*. When the time arrives, G-d will instruct that person to reveal himself and bring the redemption; see commentary of *Bartenura* on *Megillat Rut*, *Responsa Chatam Sofer Choshen Mishpat*, vol. 6:98 (end), *Sdei Chemed Peat Hasadeh Maarechet Alef Klal* 70.

The *Yechidah Haklalit* shines in the soul of the *Nassi HaDor*, which contains all the souls of that generation; see *Maamar Pada VeShalom* of *Shaarei Teshuvah* of *Mittler Rebbe* Ch. 12, *Sefer HaSichot* 5752, vol. 1, p. 95 fn. 127.

Every Jew has a spark of the soul of *Mashiach* within his own soul; *Meor Einayim Pinchas* (end). *Mashiach* is the *Yechidah Haklalit*; see *Etz Chaim Shaar Drushei Abia* 1, and *Likkutei Torah Reeh* 27a. This affects a Jew’s *Yirat Shamayim*; see *Sefer HaSichot* 5750, vol. 1, p. 248 fn. 12.

402. *Rambam* lists one of the 13 Principles of Faith as the belief that *Mashiach* can arrive at any moment. The *Chatam Sofer* explains that in order for this to realistically happen, there must be somebody *in* the generation, a suitable candidate, who is worthy to be the *Mashiach* of the generation so that if the Jewish People merit the



both to receive communication from departed souls and also to hear *Torah* being said in higher worlds.<sup>403</sup>

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arrival of *Mashiach*, then G-d will give him the go-ahead to reveal himself and bring the *Geulah*. As previously explained, *Mashiach* is the level of *Yechidah*, and it therefore follows that the *Nassi* of the generation, being the *Neshamah Klalit* (and hence the *Yechidah*) of the generation, is also the potential *Mashiach* of that generation; see *Maamar Pada VeShalom Shaar HaTefillah*, *Mittler Rebbe* Ch. 12.

Of note is that *Achiyah Hashiloni*, the *Rebbe* of the *Baal Shem Tov*, is called "*Baal Chaya Yechidah*"; see *Sefer HaSichot* 5700 p. 159. Similarly, the heads of each generation (the *Nessiim*) who revealed *Chasidut* are the level of *Yechidah Klalit*. *Ibid.*, and *Kuntres Inyanei Shel Torat HaChasidut* fn. 43.

403. We are familiar with accounts in the *Talmud* of a *Bat Kol* (Heavenly Voice) and discussion of *Mesiota d'Rkia* (The Heavenly Academy) where teachings were heard and recorded. However, in the next few examples we will demonstrate how in the latter generations, *Tzaddikim* in this world heard *Torah* from souls in the next world:

- a) *Hayom Yom* 17<sup>th</sup> *Shvat*: "On *Shabbat Parshat Beshalach* 5621 (1861), the *Tzemach Tzedek* delivered the *Maamar* entitled *Re'u Ki Havaye*, which appears in *Likkutei Torah*. He later told his son, my revered grandfather, the *Rebbe* [*Maharash*]: On *Shabbat Parshat Beshalach* 5565 (1805), my revered grandfather, the *Alter Rebbe* delivered this *Maamar*, and called me and told me that in the year 5529 (1769), while he was studying in *Mezritch*, the *Maggid* called him to his room and told him: "On *Shabbat Parshat Beshalach* 5516 (1756), the *Baal Shem Tov* delivered a *Maamar* on the verse (*Shemot* 14:27), 'And before dawn, the sea returned to its original strength', which our Sages interpret as meaning, 'according to its stipulation'.

In 5521 (1761) (this was a year after the passing of the *Baal Shem Tov*), my master, the *Baal Shem Tov* appeared to me and delivered the *Maamar* again, adding an explanation of the concept of 'fulfilling the will' as distinct from fulfilling the utterance 'of the Omnipresent'.

Today (concluded the *Alter Rebbe*) my master the *Maggid* appeared to me to review the *Maamar*." The *Maggid* delivered the *Maamar* before the *Alter Rebbe* and added then an explanation regarding the splitting of the *Ginai River* for *Rabbi Pinchas Ben Yair*, likening it to the splitting of the *Sea of Reeds*.

The *Tzemach Tzedek* concluded: "Today, the *Baal Shem Tov*, the *Maggid* and my revered grandfather, the *Alter Rebbe*, appeared to me and all delivered the *Maamar*, each according to his own style."

A few hours later the *Tzemach Tzedek* again summoned my revered grandfather, the *Rebbe Maharash*, and gave him an explanation of that *Maamar*."

- b) *Hayom Yom* 28<sup>th</sup> *Iyar*: "During one of the night-time visions in which the *Tzemach Tzedek* saw his maternal grandfather, the *Alter Rebbe*, within thirty days of the latter's passing, the *Alter Rebbe* delivered the *Maamar* (based on the teaching of the *Mishnah Avot* 1:2), "The world stands on three things...". After delivering the *Maamar*, the *Alter Rebbe* quoted and interpreted a *Talmudic* teaching: "When a man gives seed first, a female is conceived;

## 182. *Chasidim* would ask the *Rebbe* for a blessing both in material

this alludes to your mother. When a woman gives seed first, a male is conceived; this refers to you."

- c) *Sefer HaSichot* 5697 p. 190: "My father the *Rebbe Rashab* visited the *Ohel* of his father, the *Rebbe Maharash*, on Thursday 16<sup>th</sup> of *Elul* 5652 (1892), the last day of the *Sheva Brachot* following the wedding of my aunt. On the following day, he visited the *Ohel* once again, remaining there for many hours, and upon his return, his eyes were swollen. These two visits during the *Sheva Brachot* were quite unusual. On *Shabbat*, my father delivered a *Maamar* and prayed for many hours; in general, his entire conduct on that *Shabbat* was considered out of the ordinary.

A few weeks later, my father revealed the reason for his strange behavior: His custom was that after exerting himself in preparing a *Maamar* for recital in public, he would deliver it only after obtaining permission from Above; he knew he had been granted permission if the subject of the discourse had become "one" with him. The *Maamar* of that *Shabbat* however, had not become one with him ever after much exertion, so he decided to visit "the master of the subject" who had originally expounded the idea, which was his father, the *Rebbe Maharash*. This required two visits to his father's resting place, which resulted in him finally succeeding to become one with the subject. In return for his tremendous exertion, his father rewarded him that *Shabbat*, which was the 18<sup>th</sup> of *Elul*, the birthday of the *Baal Shem Tov*. His father, *Rabbi Shmuel*, said to him, "Come, let us go [heavenward] and hear a *Torah* discourse from the *Baal Shem Tov*." He took my father along.

Later, my father described the place where they went and commented that "*Gan Eden* is a place of order, unlike *Sheol*, which is described as a place of "imbalance" (*Kohelet* 9:10). My father related that on that *Shabbat* he heard seven teachings from the *Baal Shem Tov*." The *Previous Rebbe* then proceeded to relate what these seven teachings were. They are recorded in *Keter Shem Tov*, Kehot edition, Addendum 3. See also *Sefer HaSichot* 5747, vol. 2, p. 567.

- d) When the *Previous Rebbe* passed away on the 10<sup>th</sup> *Shvat* 1950, he left two sons-in-law, *Rabbi Shmaryahu Gurary* (who was known as the *Rashag*) and *Rabbi Menachem Mendel Schneerson* (who was known as the *Ramash*). The *Rashag* was the elder of the two and there was some uncertainty as to which of them would carry the mantle of leadership. In fact, it was a full year before the *Ramash* actually accepted the role of being the *Rebbe*, on the 10<sup>th</sup> / 11<sup>th</sup> of *Shvat* 5711, in 1951. Nevertheless, some time before that, an episode occurred, which convinced the *Rashag* that it was his younger brother-in-law that was to be the *Rebbe*. Someone had approached him with a problem and the *Rashag* was unsure what to advise so he decided to ask his brother-in-law, the *Ramash*. The *Ramash* replied that when he next visited the *Ohel* of their father-in-law, the *Previous Rebbe*, he would consult him and receive his direction. When the *Rashag* heard this and realized that the *Ramash* could communicate with the *Previous Rebbe*, who had passed on, he understood that the *Ramash* was of much greater caliber and was destined to become the next *Rebbe*.

From all the above (and the many more illustrative stories), we see that *Tzaddikim*

and spiritual matters.<sup>404</sup>

183. Open miracles would often happen as a result of a blessing of the *Rebbe*.<sup>405</sup> The *Alter Rebbe* in *Tanya* describes the miracles of *Tzaddikim* as a way of revealing G-dliness in the world.<sup>406</sup>

184. Seeing and hearing of miracles of *Tzaddikim* strengthens one's faith in G-d and His faithful servants the *Rebbeim*.<sup>407</sup>

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and *Rebbeim* can communicate with souls of the next world, can hear *Torah* from them and can convey what they heard in this world.

In fact, it is well-known among *Chasidim* that when the *Rebbe* would deliver a *Maamar*, his demeanor and manner of delivery (usually in a *Niggun*) was completely different than the delivery of a *Sichah*. There were instances of when the *Rebbe* requested a *Chozer* (someone who reviewed the *Maamar*) to review it for him and the *Rebbe* himself was surprised that he had actually said what he said in the *Maamar*. *Chasidim* concluded that the delivery of a *Maamar* was on the level of the *Shechinah* speaking through the *Rebbe* (as was the case by *Moshe Rabeinu*) and it was as if this teaching was delivered at Sinai. See *Sefer HaSichot* 5751, vol. 2, p. 719.

404. In *Tanya*, the *Alter Rebbe* exhorted *Chasidim* to only ask for spiritual mentoring, since guidance in material matters was in the realm of the prophets, as we find in *Tanach*, that *Shmuel HaNavi* was approached to help find the donkeys of *Shaul HaMelech*. Nevertheless, even after this exhortation *Chasidim* continued to seek the guidance and blessing of the *Rebbeim* in material matters, which the *Rebbeim* would give.
405. *Sippurei Tzaddikim* are replete with stories of this phenomenon. To see recorded contemporary stories of the *Rebbe*, see "To Know and To Care" SIE Publications. These blessings would often be conferred through:
- (1) *Kos Shel Brachah*; see *Likkutei Dibburim*, SIE, vol. 2, p. 161,
  - (2) An item of the *Rebbe*, such as a coin or dollar bill; see *Bava Batra* 15b, *Torat Shalom* p. 177,
  - (3) A handshake; see *Berachot* 5b,
  - (4) The look of a *Tzaddik*; see *Shabbat* 33b.
406. Initially, G-d wanted to create a world that functioned purely with the attribute of justice but He saw it would not endure, so He mixed the attribute of kindness with it, which is manifest through the miracles and wonders of *Tzaddikim*; *Tanya Shaar Hayichud VeHa'emuna* Ch. 5.
407. Although, in past times, there was not so much focus on miracles performed by the *Rebbeim* and the main focus was on their *Chasidut*, nevertheless the decline in spiritual power of the generation nowadays means we see can clearly that *Hitkashrut* to the *Rebbe* comes through seeing a *Mofet*, an open blessing and miracle of the *Rebbe*. See *Sefer HaSichot* 5747, vol. 2, p. 567.

There is an interesting story told by the *Rebbe* in this regard: a simple Jew once came to the *Baal Shem Tov* and told him that he had lost his cow, asking that the *Baal Shem Tov* to tell him where the cow was. The *Baal Shem Tov* opened a *Zohar*

185. The *Baal Shem Tov* described the *Tzaddik* of the generation as a *Baal Teshuvah*.<sup>408</sup> In this sense, he is the *Baal* (owner of) *Teshuvah* (causing us to return to the essence of G-d) in the generation. The *Tzaddik* of the generation possesses the keys of *Teshuvah*, which spiritually revive that generation.<sup>409</sup>

186. The specific *Avodah* of the generation in general, or a certain individual in particular, would be directed by the *Rebbe*, who is a true servant of G-d and to whom G-d reveals His directives.

187. The relationship of *Rebbe & Chasid* would take on two dimensions:

- (1) *Rav*; the *Rebbe* being a *Torah* teacher, and in this case revealing the level of *Yechidah*, which permeates and illuminates all levels;

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and pronounced that the cow was to be found in the town of Breslau. The Jew went to Breslau, found his cow and subsequently he became a *Chasid* of the *Baal Shem Tov*. The *Rebbe* asks a poignant question: how did the *Baal Shem Tov* know where the cow was? Presumably this was because there is a light in *Torah* that shines from one corner of the world to the other and G-d hid this light in the *Torah*. The *Baal Shem Tov* opened a *Zohar*, accessed this light and said where the cow was. But this is astonishing: why would the *Baal Shem Tov* use this light just to find a cow? The answer is that the question is only astonishing if you see the cow, the man and the *Baal Shem Tov* as separate entities. However, the *Baal Shem Tov* understood that the whole reason the man lost his cow was so that he would come to the *Baal Shem Tov* and subsequently become his *Chasid*. We should certainly bear in mind that often, by Divine Providence or as a result of challenging circumstances, are we drawn towards the *Rebbe*; these events are solely in order to strengthen our connection with the *Rebbe*, who in turn strengthens and connects us with G-d!

See *Likkutei Sichot*, vol. 4, p. 1138 regarding the extent of the spiritual vision of the *Baal Shem Tov*, the *Maggid* and the *Alter Rebbe*.

408. *Keter Shem Tov*.

409. This was clearly manifest in the *Rebbe's Mitzvah* campaigns. For example, in 1967 when the *Rebbe* launched the *Tefillin* campaign, the notion of approaching a stranger and asking him to lay *Tefillin* was revolutionary. Nevertheless, the *Tzaddik HaDor* is the *Baal* (owner of) *Teshuvah* for the generation and sees this approach as the *key* to *Teshuvah* in the generation. The proof is that thousands of Jews returned to observance through this and the other *Mitzvah* campaigns.

(2) *Melech* (King);<sup>410</sup> the *Rebbe* would issue directives to the *Chasidim*.<sup>411</sup>

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410. The *Tzemach Tzedek* in *Derech Mitzvotcha, Mitzvat Minui Melech*, discusses the idea of a monarch and how the prophet *Shmuel* appointed *Shaul* and *Dovid HaMelech*. The idea of a King is transparency, i.e. the king embodies the will of G-d. This is also the *Kavannah* one should have when putting on a *Tallit* (see *Tanya* Ch. 41); that when one wraps the *Tallit* one accepts upon oneself the kingship of G-d wholeheartedly. Similarly, in the *Rebbe/Chasid* relationship, there was an acceptance of the *Chasid* to be an *Eved* (servant) of the *Rebbe*. *Chasidut* (*Sefer Maamarim* 5666) discusses at length the difference between an *Eved Ne'eman* (faithful servant) and an *Eved Pashut* (simple servant). On the highest level, the *Chasid* utilizes all his faculties, to the point of *Mesirat Nefesh*, to fulfill the directives of the *Rebbe*. The *Rebbe* pointed out that the numerical value of the word "*Shliach*" plus ten equals the numerical value of "*Mashiach*". This shows that a *Shliach* must utilize all of his ten soul-powers to bring *Mashiach*. This is a further example of the concept of *Dirah Betachtonim*. The ultimate in *Avodah* is when the *Rebbe* directs a *Chasid* on a *Shlichut* and the *Chasid* takes that directive, fulfilling it with all his might using his own initiative and innovation. The *Rebbe* does not wish to "spoon-feed" the *Chasid* or lead him by the hand. In fact, there is a teaching in *Hayom Yom* that whilst being led by the hand represents a *higher* connection, using one's own initiative is more *precious*. Similarly, when it comes to bringing *Mashiach*, each *Chasid* is to take the *Rebbe's* directive of preparing himself, his place and the entire world for the coming of *Mashiach*. To this aim, he must utilize all his soul-powers, energy and initiative.
411. The difference between a *Rav* and a *Melech* is very different, in terms of the one receiving the message. In a student-teacher relationship, the most important element is to understand and comprehend the teaching. This requires review and analysis, followed by integration in *Avodah*. In contrast, when a *Chasid* receives a directive, it is to be followed without question and with complete *Mesirat Nefesh*. In the pristine *Rebbe-Chasid* relationship, the *Chasid* understands that the directive shared with him by his *Rebbe* is done so altruistically to help him. The *Chasid* pines for G-dly direction and to understand his purpose in this world; meanwhile, his *Rebbe* is devoted wholeheartedly to helping him reach that goal and lovingly tries to connect him to G-d; thus, the implicit trust between *Rebbe* and *Chasid* means that the *Chasid* understands his *Rebbe's* directives to be a transmission from G-d *through* his *Rebbe*: relevant, timely and achievable, even if a particular directive seems impossible at first.

Furthermore, the *Rebbe* always made it clear that he isn't like a military general who issues a command and then sits in his headquarters expecting the soldier to battle by himself; rather, the *Rebbe* appoints the *Chasid* as a *Shliach* and says, "*Ich For, Doch, Mit Eich*", "*I'm coming on this journey with you.*" Indeed, the greatest dynamic in accomplishing the mission is that the *Chasid* knows he is not operating "under own steam" but has been empowered by the *Rebbe*. When a *Chasid* has this relationship with the *Rebbe*, he does not even credit any of his personal achievements to his *own* prowess but he acknowledges that all success is a blessing and empowerment of the *Rebbe*.

187.1 The *Rebbe* would be a spiritual mentor revealing and guiding the *Chasid* as to his mission in life and the means to accomplish this.<sup>412</sup>

187.2 On the deepest level of connection, these directives would be given to the *Chasid* in *Yechidut*, a private audience with the *Rebbe*.<sup>413</sup>

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412. *Hayom Yom* 20<sup>th</sup> *Sivan*: "My revered grandfather, the *Rebbe Maharash* used to say that the intellectual and emotional constitution of a *Chasid* mirrors his first *Yechidut* with his *Rebbe*. The first *Yechidut* reflects the *Chasid's* essential nature: the path in Divine service that the *Rebbe* gives the *Chasid* at that time corresponds to this essential nature."

Furthermore, the *Rebbeim* had the ability to see a soul's previous incarnations and thereby determine the specific *Avodah* for a *Chasid*, based on what he needed to rectify or complete from a previous incarnation. On one occasion, the *Rebbe* spoke about how *Shlichut*, being sent by the *Rebbe* to a distant location to spread *Yiddishkeit*, not only benefits the local populace but also benefits the *Shliach*, helping to rectify his *Gilgul* (reincarnation) and it is noteworthy that the *Gematria* (numeric value) of the word "*Gilgul*" is the same as "*Chessed*" (kindness).

413. The word *Yechidut* is related to the word *Yechidah*, which is the highest and most quintessential level of the soul. Hence, the entry of a *Chasid* into *Yechidut* is primarily a meeting of the *Yechidah* of the *Chasid* with the *Yechidah* of the *Rebbe*. This needs great preparation since there is no holiness without preparation. As to the physical *place* of the *Yechidut*, this can be in the *Rebbe's* room or at the *Ohel*. In *Hayom Yom* 10<sup>th</sup> *Elul*, the *Rebbe* quotes from a letter of the *Previous Rebbe*: "Great elders of the *Alter Rebbe's Chasidim* used to say that *Yechidut* means "clear", "designated" and "united." The sources of these three interpretations are in *Shekalim* 6:2, *Yevamot* 62a, and *Bereishit Rabbah* 20:7. Simply put, *Yechidut* is:

- (1) to clarify one's own status;
- (2) to designate a mode of *Avodah* for him in, "turn(ing) away from evil" and in the acquisition of fine character traits;
- (3) that he should bind himself (to the *Rebbe*) in total oneness, and utterly dedicate himself (to the *Rebbe*) with all his desires.

From this teaching, we can learn that *Yechidut* is the act dedicating oneself to the *Rebbe* and relying on him for guidance and spiritual help.

Rabbi Leibel Groner, the *Rebbe's* secretary, tells a story that illustrates this point: he was once standing in the *Rebbe's* room and pondering as to why the *Rebbe* was giving so much attention to the letters and requests of a certain *Chasid*. Reading his mind, the *Rebbe* said that the reason why this *Chasid* deserved so much attention was because, "*Er Iz In Gantzen Meiner*", "he is *totally* mine." This *Chasid* had totally dedicated his *Avodah* to the *Rebbe* and his directives.

There is an interesting parallel between *Yechidut* and koshering meat. The purpose of koshering meat with salt is to remove the blood. In *Avodah*, "warm blood" represents a person's involvement with the vanities and temptations of the world. The procedure for koshering meat and making it fit for consumption has three stages: soaking, salting, rinsing. In *Hayom Yom* 26<sup>th</sup> *Elul*, the *Rebbe*



188. *Chasidim* would visit the holy grave-site (*Ohel*<sup>414</sup>) of the *Rebbeim* and beseech G-d there. It is customary to write a “*Pan*”, a *Pidyon Nefesh* (note of request), in which one asks the root-soul of the *Tzaddik* to arouse mercy from Above and bestow blessing and success upon the *Chasid*.<sup>415</sup>

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explains these three stages in *Avodah*: soaking means immersing in the *Rebbe's* words, salting refers to *Yechidut* and rinsing refers to a *Chasidic Niggun* (song).

Taking this analogy further, the *Previous Rebbe* goes on to explain two distinct approaches to studying *Chasidut*. In the first, a person carefully selects the subject matter that he wants to study; he may have identified a particular personal fault and chooses those discourses that will help him rise above and correct it. However, although this aspiration for spiritual refinement is admirable, there is an “echo” of egocentricity to this approach: it remains *his* personal aspiration.

In contrast to this, the three “koshering” steps show a second approach: firstly he “soaks” himself in the words of the *Rebbe*, becoming saturated with the *Rebbe's* spiritual teachings. In contrast to the first egocentric approach, the *Chasid* has relinquished spiritual control to his *Rebbe's* teachings and is carried by their power. With this motivation, he then seeks to enter his *Rebbe's* study and receive direct personal guidance from the *Rebbe*. Coming face-to-face with the *Rebbe* in *Yechidut* “salts the meat” and cools his heated desire for material things, purging the warm blood of egocentricity from the *Chasid*. Finally, the *Chasid* completes the process by singing a *Chasidic Niggun* and “rinsing” any residue from the “meat” of physicality; now free of any impurities, the “kosher” soul is revealed. See *Hayom Yom* SIE p. 469.

414. The structure often built over the grave-site of a *Tzaddik* is referred to as an *Ohel*.

415. For an in-depth look at the subject of praying at the grave-site of a *Tzaddik*, see “*Whispers Between Worlds*”; SIE Publications. In brief, when one visits the grave-site of *Tzaddikim*, there should be two intentions:

- (1) In the merit of the *Tzaddik* who is buried in this place, the *Chasid* is hopeful that his prayer to G-d will be well-received on High;
- (2) At the grave-site, the *Chasid* connects deeply with the soul of the *Rebbe* and they beseech G-d together.

The upper levels of the soul transcend time and place, thus *Tzaddikim* remain spiritually alive even after they have physically passed from this world. Therefore, when the *Chasid* stands at the grave-site, he can connect on a soul-level with the *Rebbe* and ask the “head” (of his own body and soul) to pray to G-d with him. See *Kuntres Hishtatchut* of the *Mittler Rebbe* at length. See also *Maane Lashon* and the *Zohar* printed there.

The *Zohar*, vol. 3, p. 71b, also quoted in *Tanya Igeret HaKodesh* 27, states that a *Tzaddik* who departs from this physical world, is to be found in *all* the worlds even more than in his lifetime. The *Alter Rebbe* in *Tanya* explains that the real life of a *Tzaddik* is his *Emunah*, *Ahavah* and *Yirah*. Whilst living, his physical body somewhat limits these spiritual qualities, but after his passing, the limitations of the body no longer exist; being now uninhibited by physical constraints, these qualities are more easily accessible especially to those close to the *Tzaddik*. This access is manifest predominantly at the grave-site of the *Tzaddik*. Hence,



189. True *Hitkashrut* (connection) to the *Rebbe* comes through learning his *Chasidut* and following his directives.<sup>416</sup> *Chasidim* would have a picture of the *Rebbe* in their home and on their person and would contemplate the face of the *Rebbe*.<sup>417</sup>

190. When seeking practical advice, the *Rebbe* gave the following instructions to *Chasidim*:

- (1) In matters pertaining to health one should consult an expert doctor (preferably two experts; if they disagree, consult a third and then follow the majority opinion).<sup>418</sup>
- (2) In matters of income and work, one should consult friends who have understanding of the situation.<sup>419</sup>

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*Chasidim* will visit and pray at the *Tzaddik's* grave-site, thereby accessing and receiving the above influence.

The *Rebbe* is also intrinsically attached to the *Bet Midrash* where he lived and delivered his teachings. In the case of the *Previous Rebbe* and the *Rebbe*, this was 770 Eastern Parkway in Brooklyn, New York. The *Rebbe* often referred to the *Mikdash M'at*, *Bet Rabeinu Sheb'bavel* (see *Megillah* 29a, *Rashi* *ibid.*), being the house in which the *Previous Rebbe* lived the last ten years of his life and chose as a center of dissemination of *Torah*-true *Yiddishkeit* and *Chasidut* to the entire world. Today, *Chasidim* are still drawn to "770" and absorb the teachings and ways of *Chasidut* there. See *Sefer HaSichot* 5747, vol. 1, p. 376. See *Sefer HaSichot* 5751, vol. 2, p. 641 that "770" is numerically equivalent to the word "*Poratzta*", (the center of outreach). For an in-depth look at this subject, see *Sefer HaSichot* 5752, vol. 2, p. 465-475.

416. *Hayom Yom* 24<sup>th</sup> *Sivan*: "You ask how can you be *Mekushar* (bound and connected) to me when I do not know you personally... the true bond is created by studying *Torah*. When you study my *Maamarim*, read the *Sichot* and associate with those dear to me (the *Chasidic* community and the *Temimim*) in their studies and *Farbrengens*, and you fulfill my request regarding saying *Tehillim* and observing *Torah*-study times, herein is the bond." This directive answers the question of many *Chasidim* in this latest generation, who did not see the *Rebbe*, and wonder how they can connect with the *Rebbe*. The answer lies in learning the *Rebbe's Torah* and fulfilling his directives.

417. See *Sotah* 36b in reference to *Yosef* being held back from sin upon seeing a vision of his father.

418. *Brachot* 60a.

419. *Mishlei* 11:14, 24:6.

- (3) In spiritual matters, ask the advice and direction of a *Rav* or *Mashpia*.<sup>420</sup>
- (4) One should mention all requests by the *Ohel*.<sup>421</sup>
- (5) One should learn and engage in the *Rebbe's Torah*; when one does so, powers are granted from the *Nassi* to succeed in doing the right and desired thing.<sup>422</sup>

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420. *Avot* 1:6,16.

421. See *Sotah* 13b, "Just as he served until now, so too..."

422. *Sefer HaSichot* 5748, vol. 1, p. 240, 247-8, 5749, vol. 1, p. 402.

## ❧ Chapter 9 – *Dirah Betachtonim*

191. *Chasidut* describes the process of creation with the term “*Seder Hishtalshlut*”, which means a “chain-order of creation”, the word “*Shalsholet*” meaning a chain.<sup>423</sup> G-d did not create the finite universe from His essence without intermediary stages; rather He established numerous levels, or worlds, each of which is a stage of gradual diminution of His infinite power in order to reveal the finite existence of this world.

192. The Hebrew word for a world is “*Olam*”, which is etymologically related to the word “*He’elem*”, meaning “concealment.” In the *Seder Hishtalshlut*, there are higher worlds and lower worlds. In the higher worlds, G-d’s presence is manifest far greater and with less concealment, the beings in those worlds basking constantly in the Divine presence. In the lower worlds, G-dliness is more concealed. The finite and physical world in which we live is called the “*Olam HaTachton*”, the lowest of all worlds, for it is the world with the greatest concealment of G-d’s presence.<sup>424</sup>

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423. A chain is made of numerous links. Each link in the chain is attached both to the upper and lower link. So too, each stage in creation is connected both to the higher and lower stage. *Sefer Maamarim* 5657 p. 248, 5671 p. 7. Only when there is a diminution of power and intensity in the higher level, can the lower level emerge into existence, otherwise the lower level would always remain enveloped and nullified by the level above it; see *Maamorei Admur HaZaken Inyanim* p. 120.

It therefore follows that the highest level of one world is precipitated by the lowest level of the higher world, just like the *top* part of the link in a chain is connected to the *bottom* part of the *higher* link. However it must be noted that in some parts of this chain order, the linkage is not direct (in the sense that a mere reduction of intensity is sufficient to allow a new less intense level) but rather, since the two levels are so distinct from each other, the only way to ‘step down’ is through a leap (*Dilug*) from one level to the next. This process is called *Tzimtzum*, which will be fully discussed in a later volume. See *Or HaTorah Inyanim* p. 226.

424. Although the wonders of nature point to the presence of a Master Creator, and we witness Intelligent Design at first-hand, nevertheless the fact that science cannot measure spiritual things and atheism flourishes is an indication that G-d has given man the ability in this world to deny (G-d forbid) His very own existence. In the words of the *Tanya* Ch. 36: “This world is the lowest in degree; there is none lower than it in terms of concealment of His light and no world

193. It must be understood that these higher worlds are not material entities, such as different galaxies, albeit in the same cosmos; rather they are *spiritual* realms and metaphysical entities that are divest of physical connotations. It is possible for a human being living in this *Olam HaTachton* to be aware of what is taking place in a higher world.<sup>425</sup>

194. In general, the *Kabbalah* talks of four levels of worlds: *Atzilut*, *Beriah*, *Yetzirah*, *Asiyah*.

194.1 *Atzilut*, the world of emanation or nearness is the “highest” world, meaning the world of greatest G-dly revelation. The entire level of *Atzilut* is permeated with G-dliness and everything that exists in *Atzilut* is totally nullified by the Divine Presence.

194.2 By contrast, the beings in the world of *Beriah* take on somewhat of an independent identity, although this too is very much regulated by the Divine Light.

194.3 A further step down in the world of *Yetzirah*, beings take on a form of their own although fully cognizant of their Divine source.

194.4 “We,” in “this world”, are in *Asiyah*, the world of action.

These four worlds will be examined in much more detail in a later volume, but the principle question that *Chasidut* addresses, and the vortex around which its philosophy centers, is to understand the ultimate purpose of creation; the “why?” of our existence.

195. Throughout the ages, and in many different works, answers have been offered to this question. Indeed, while Scripture contains many commandments and directives, it arguably does

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compares with it for doubled and redoubled darkness. Nowhere is G-d's light more hidden than in this world, so much so, that it is filled with *Kelipot* and *Sitra Achra* which actually oppose G-d, saying: ‘I am, and there is nothing else besides me.’” *Lessons in Tanya*, vol. 2, p. 473.

425. See Ch. 8.

not state definitively what the *true* purpose of creation actually is.<sup>426</sup> Clarifying this is central to understanding *Chasidic* doctrine and emphasis. Ultimately understanding this will also explain why G-d created the world with a *Seder Hishtalshlut*, and its utility.

196. We shall present here a number of reasons offered in *Zohar* and *Lurianic Kabbalah*<sup>427</sup> for the purpose of creation, after which we will clarify the position of *Chabad Chasidut*:

- (1) The *Zohar*<sup>428</sup> states that the purpose of creation is: "To know Him", i.e. to acknowledge His attributes.<sup>429</sup>
- (2) The *Arizal*<sup>430</sup> states that the purpose is: "To reveal the full extent of His powers and deeds," and, "To bestow goodness on His creation so that they recognize His greatness."
- (3) *Emek HaMelech*<sup>431</sup> states that the purpose is: "For He desires to be kind, and it is the nature of the good to

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426. The *Torah* gives commandments, telling us what we must do: to serve G-d, to love and fear Him, to create a sanctuary for Him etc., but seemingly nowhere does the *Torah* categorically state, "This is the purpose of creation." However, see *Kohelet* (end).

427. It should be noted that many classic philosophical texts discuss this question. In general the thesis is that G-d is good, and He wants to bestow goodness on His creation. However, G-d does not want this good to be received without our earning it; He therefore constructed a two-tier system: this world and the World-to-Come. In this world, a person has the opportunity to earn a place (or portion) in the World-to-Come, by observing *Mitzvot*. The ultimate reward for a person is in the World-to-Come and no pleasure of this world is at all comparable to the delight and bliss of the World-to-Come. In the words of the *Mishnah* in *Pirkei Avot* Ch. 4:16,17; "This world is a corridor before the World-to-Come... better one hour of bliss in the World-to-Come than all the pleasures of this world." See *Rambam* Laws of *Teshuvah* and *Mesillat Yesharim* (beginning). We shall soon discuss the practical difference between this thesis and the one presented in *Tanya*; however in this work, we shall focus on the reason for creation as presented by the *Kabbalists* and in the works of *Chabad Chasidut*.

428. *Zohar*, vol. 2, p. 42a.

429. *Ibid.* 42b.

430. *Etz Chaim* beginning, *Shaar Hakdamot* 3, *Shaar Haklalim* beginning.

431. *Shaar Shaashuay HaMelech* 1.

be good, and if there is no world, upon whom shall He bestow His goodness?"

- (4) *Tanya*<sup>432</sup> states that the purpose is: "In order to reveal His Kingship, for there is no king without a people."
- (5) *Midrash Tanchuma*<sup>433</sup>, as explained in *Tanya* Ch. 36,<sup>434</sup> states that the purpose is: "G-d desired to have an abode in the lowest world".

197. From the outset, *Chabad Chasidut* goes to great lengths to explain why the reason that "G-d desired to have an abode

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432. *Shaar Hayichud VeHa'emuna* Ch. 7; see *Emek HaMelech Shaar Shaashuay HaMelech* Ch. 1; *Rabeinu Bachai Vayeshev* 38:30.

433. *Nasso* 16; *Bechukotai* 3; *Midrash Rabbah Bamidbar* 13:6.

434. Since much of the present chapter is based on this chapter of the *Tanya* we shall here quote the relevant parts of the *Tanya* Ch. 36:

"It is a well known Rabbinic statement that the purpose of the creation of this world is that the Holy One, blessed be He, desired to have an abode in the lower worlds. But surely with Him the distinction of "upper" and "lower" has no validity, for He pervades all worlds equally? However, the explanation of the matter is as follows: before the world was created, He was One Alone, One and Unique, filling all space in which He created the universe. It is still the same now as far as He is concerned, because the change only relates to those who receive His blessed life-force and light, which they receive through many "garments" that conceal and obscure His blessed light, as is written, "For no man shall see Me and live," and, as our Rabbis of blessed memory have explained it, that even angels, who are called *Chayyot*, cannot see Him...

This is the concept of the *Hishtalshlut* (downward gradation) of the worlds and their descent, degree by degree, through a multitude of "garments", which screen the light and life that emanate from Him, until this material and gross world was created: the lowest in degree, than which there is none lower in the aspect of concealment of His blessed light; [a world of] doubled and redoubled darkness, to the extent that it is full of *Kelipot* and the *Sitra Achra*, which oppose the very G-dhead, saying: "I am, and there is nothing else besides me."

Clearly, the purpose of the *Hishtalshlut* of the worlds and their descent, degree by degree, is not for the sake of the higher worlds, because for them this is a *lessening* of the light of His blessed countenance. Rather, the ultimate purpose of creation is *this* lowest world because this was His blessed Will, that He shall have satisfaction when the *Sitra Achra* is subdued and the darkness is turned to light, so that the Divine light of the blessed *Ein Sof* shall shine forth in place of the darkness and *Sitra Achra* throughout this world all the more strongly and intensely, with the excellence of light emerging from darkness more than its brilliant radiance in the higher worlds, where it shines through "garments" and in concealment of the Countenance, which screen and conceal the light of the blessed *Ein Sof*, in order that they should not dissolve out of existence."

in the lowest world”, as presented in *Midrash Tanchuma* and *Tanya* Ch. 36, is the ultimate purpose in creation and how all the other reasons for creation are incorporated into it. It will also be evident through this study how keeping *Torah* and *Mitzvot* is central to the fulfillment of this purpose.<sup>435</sup>

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435. Understanding the true purpose of creation will have great bearing on the direction and focus of our *Avodah*. In the classic view of *Rambam*, our entire service in *Torah* and *Mitzvot* is viewed as the key to enter the “World-to-Come”, the spiritual plane of existence into which our souls enter after we pass on from this world. This echoes the *Mishnaic* statement in *Pirkei Avot* (ibid.), that this world is a stepping stone to the World-to-Come.

In contrast, the works of the *Kabbalists*, and specifically *Chasidut*, clarify how this material world is the *principal* purpose of creation, and although the soul receives reward for its efforts *after* it passes on from this world, nevertheless, the ultimate purpose of creation remains *this* world and that the ultimate revelation of G-dliness at the time of the resurrection will be here. This also explains why, in the view of *Rambam*, people will still die and pass on to the next world even after the resurrection, because he believes that the greatest revelation of G-dliness is only possible in soul-form, devoid of any physical body. In contrast to this, the *Kabbalists* maintain that the ultimate revelation will be *here* in the physical world and that all the souls in the netherworld will return here at the time of resurrection to receive this ultimate revelation. See “*To Live and Live Again*” SIE Publications p. 141, “*To understand the concept of the Resurrection of the Dead.*”

This strikingly different *Weltanschauung* has a massive effect on how we live our daily lives in this world because, in the classic view, this world is merely a stepping stone to the World-to-Come, therefore one’s entire focus of *Avodah* should be the acquisition of *that* portion, viewing this world as an arena of challenge to be surmounted and avoided wherever possible. In this view, the ideal is to live the life of an ascetic, detached from worldly matters, solely steeped in *Torah* learning and spiritual pursuit. Consequently, making a living should be kept to a bare minimum, living frugally in this world so as to maximize the benefits of the rewards of the World-to-Come. There are, in fact, many indications pointing to this lifestyle to be found in the words of our Sages.

In contrast to this, the view of *Chasidut* focuses on *this* world as the purpose of creation, and the World-to-Come being only a reward for the efforts we have made during our lifetime. In the view of *Chasidut*, it is specifically when we create a *Dirah Betachtonim* that we cause the greatest *Taanug Borei* (pleasure of the Creator), something we will discuss at length further in this chapter.

It is important to note, however, that this ideal does not suggest a life of indulgence in this world but rather advocates *embracing* the world to permeate it with holiness, thus elevating the mundane and channeling it as a vehicle for the Divine.

Interestingly, there is no overt reference in Scripture to the World-to-Come, in stark contrast to rabbinic writings which are full of these references. Perhaps this serves to emphasize that although great rewards for *Mitzvah* performance are stored in the World-to-Come, nevertheless the *Torah* is primarily occupied



198. Firstly, let us demonstrate how the reasons as presented in *Zohar* and *Arizal* can't be the ultimate purpose in creation:<sup>436</sup>

- (1) According to the *Zohar*, which states that the purpose is "To know G-d", this would have been achieved much better by the creation of the higher worlds, as described above because, in these higher worlds, G-dliness is perceived to a much greater extent. It is illogical to suggest that specifically in *this* corporeal world, where there is little understanding of G-d, that the ultimate purpose of creation is to know Him.<sup>437</sup>
- (2) Even according to the reason as stated by the *Arizal*, that the purpose is to reveal the full extent of His powers, this is not enough of a reason to create a material world. This is because of the principle of "*Ein Koach Choser Po'el*": that in the supernal realms, the ability to do something is not lacking in the end result.<sup>438</sup> In *this* world, however, the potential to achieve something remains in potential and there is a lengthy process involved to move from the

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with the actions of *this* world, in line with the ultimate purpose of creating a *Dirah Betachtonim*.

Rabbi Jonathan Sacks often pointed out how many verses the *Torah* dedicates to the account of creation as opposed to the numerous sections dedicated to the construction of the *Mishkan*. This emphasizes that *Torah* is predominantly concerned with making a dwelling to G-d rather than specifying the details and origins of the universe. Put simply, the *Torah* is a guide for life: a "*Torat Chaim*", a living *Torah*, rather than a historical account, scientific guide or the like.

436. Any reason for creation should provide a reason for the creation of the entire *Seder Hishtalshlut* both higher and lower worlds. As we shall demonstrate, the reasons provided in *Zohar* and *Etz Chaim* are good reasons for creating parts of *Seder Hishtalshlut*, but not good enough reasons for creating the lowest of all worlds.

437. *Sefer Maamarim* 5666 p. 5-7, 5702 p. 28-35. In the language of *Chasidut*, the knowledge of G-d in the higher worlds is *Yediat HaMehut* (the knowledge of the Essence) in contrast to the knowledge of G-d in the lower world which is only *Yediat HaMetziut* (the knowledge of the Being [but not grasping its Essence]).

438. Indeed, in this case, the *Po'el* does not add any perfection to the *Koach*.

potential to the actual. For this reason, given the necessity to reveal His powers and greatness, this could have been achieved far better by creation of the higher worlds alone and it was not necessary to create this world.<sup>439</sup>

- (3) The reason quoted in *Tanya*, that the purpose is to reveal His kingship, is not so much a reason *why* He created the world but rather *how* He created the world.

G-d created the world in such a way that there would be a separate entity that lauds Him as King. Yet this too is not sufficient enough reason to create this lowest of all the worlds because:

- (d) He reigned supreme before anything was created;<sup>440</sup>

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439. Ibid. In addition, although they are lofty spiritual realms, the higher worlds are *also* considered an independent existence whose creation was something novel: “*ex nihilo*”, something from nothing, and the *Or Ein Sof* revealed His power of novel and independent creation (see *Sefer Maamarim* 5664 p. 129, 5672, vol. 2:328). It follows logically that the revelation of this power is *specifically* in the higher worlds because when G-d created the lower worlds, He did so in a way that His G-dly power of creation would remain concealed *within* them. Thus, the end result is that the creation does *not* reflect the power that created it. This is certainly the case in the creation of this lowest corporeal world in which the concealment of the creative power is at its strongest, allowing created beings the ability to deny the very *existence* of the Creator.

True, the ability to create *Yesh* from *Ayin* (something from nothing) is more emphasized by the creation of *Beriah*, *Yetzirah* and *Asiyah* than by the creation of *Atzilut*, which would suggest that the ultimate achievement in revealing G-d’s powers is specifically in the lower realms. Nevertheless, the net result of creating the lower worlds is still that the source of the creative power is concealed, and the independent existence of the worlds is more apparent (see *Derech Mitzvotecha* 134a). In essence, therefore, whilst the novelty of creating *Yesh* from *Ayin* is much greater in the lower worlds, nevertheless if the purpose of this creation is that the created beings recognize the power of the Creator, then that recognition is still going to be greater in the higher worlds more than the lower worlds. See *Sefer Maamarim Melukat*, vol. 3, p. 152 and fn. 28 *ibid*.

440. An extract from *Adon Olam*.

- (e) This reign can be achieved by just creating higher worlds where the recognition of His power is greater than in the lower worlds. <sup>441</sup>
- (6) According to the reason that, “It is the nature of good to be good,” and, “G-d wished to bestow goodness on the creation,” this too could have been achieved more effectively by just creating the higher worlds because they are much more appreciative of His kindness than we are in this world. It is not enough of a reason to explain the creation of this world, where G-dliness is concealed and in which the wicked prosper. <sup>442</sup>

199. Therefore, *Chabad Chasidut* explains that the ultimate purpose of this corporeal and “lowest of all worlds” (in terms of Divine revelation) is because it was G-d’s desire that He have an abode specifically in this world, and as we shall soon explain, all the other reasons are intrinsic to this goal as well.

200. *Chasidut* delineates a most important principle: although we have stated above that the higher worlds perceive G-dliness to a much greater extent than the lower worlds, nevertheless the revelation of G-dliness in those worlds is ultimately a *descent* for G-d, in the sense that what is revealed in those worlds is only a ray, or mere fraction, of His power. <sup>443</sup>

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441. See *Sefer Maamarim* 5772 p. 622-3.

442. Furthermore, the entire concept of “good” and bestowing and receiving goodness is only in the levels of *Hishtalshlut* where the *Middah* of *Chessed* is revealed. However in the *Ein Sof*, as it says in *Tikkunei Zohar*, “He is not composed of any of these traits at all.”

443. *Tanya* Ch. 36.

In reference to *Atzmut*, the essence, all worlds are equal and there is no difference between them, whether higher or lower. Any difference exists only in reference to the recipients and how they perceive and absorb His light: those in the higher worlds receive more light than those in the lower worlds. In reality, though, all the worlds are as naught before Him (see *Zohar*, vol. 1, p. 11b) and the emergence of individual *Sefirot* (the manner by which G-d’s Divinity is manifest to His created beings) is in fact a *descent* from the pristine essence.

200.1 Even the loftiest realms where Infinite light is revealed, is incomparable to the Essence. Paradoxically, this Essence can only be revealed in this world, which by nature conceals revelation.<sup>444</sup> It is only the power of the Essence that can create such a world “*ex nihilo*”, something from nothing,<sup>445</sup> and it is the Essence that is revealed in this world.<sup>446</sup>

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The real purpose of the higher and lower worlds’ infrastructure is to create some intermediary stage between Creator and His creation. This intermediary stage is important because it facilitates:

- (1) Creation; G-d desires that His creation should follow a logical and developmental order (see *Sefer Maamarim* 5631 Ch. 35; *Likkutei Sichot*, vol. 29 p. 30). Creation does not necessarily *need* to have a specific order to it but this too forms part of His Divine plan;
- (2) Revelation; G-d desires that there should be a *Giluy* (revelation) of *Elokut* in the lower worlds so that we may “know Him”, as in the expression of the *Zohar*.

It becomes clear now that the entire purpose of creating the higher worlds was merely to function as intermediary stage that facilitates the existence of the *lowest* world since ultimate fulfillment of Divine purpose is here. Therefore, the higher worlds, albeit magnificent in terms of *revelation*, are subordinate in terms of *purpose*, because the ultimate purpose is this world and that can only be created by *Atzmut*. Paradoxically, it is in this corporeal world, which is *not* a vessel for *Giluyim*, that *Atzmut* can be revealed.

444. *Likkutei Sichot*, vol. 16 p. 141.

445. As previously explained, every created being is a dependent existence. Just as a dependent existence cannot sustain itself, so too it also does not have the ability to create something from nothing. What it *can* do is to reveal something that is already there, *Giluy Ha’He’elem*. It is only *Atzmut* that can create something new from absolute nothingness; *Tanya Igeret HaKodesh* 20, *Derech Mitzvotcha Shoresh Mitzvah HaTefillah* section 25. And even though the creation itself is achieved through *Or*, in a way of *Koach HaPoel b’Nifal*, nevertheless, the *Or* is only the tool through which the power of *Atzmut* chooses to operate. See *Sefer Maamarim* 5694 *Rosh Hashanah* Ch. 14, 5666 *Vayolech*.

In fact, one of the astonishing elements of this world is that it feels itself to be an independent existence. The irony is that this feeling is “hereditary” in that it stems from being created by the power of *Atzmut*, the ultimate Being, therefore the world feels as independent as its Creator; *Biurei HaZohar Beshalach* 43c, *Sefer Maamarim* 5677 *Matzah Zu*.

446. This is achieved through the *Avodah* of the Souls of Israel who are rooted in the Essence. This concept is explained at length later in this chapter and the next. In truth, the creation of this world something from nothing is only within the ability of *Atzmut*. Thus, the very existence of creation itself attests to the being of *Atzmut*. But if this is so, then what is added by our *Avodah*? The answer is that the power of *Atzmut* in creation is somewhat removed and aloof from the

200.2 This may be summed up by the phrase in the *Lecha Dodi* prayer, which we say on Friday night: “The end in deed is the first in thought.” This corporeal world was uppermost in G-d’s thought process when creating the world.

200.3 It can be compared to a king building a palace. Only after all the planning stages are complete does the king enter and dwell in the palace. Similarly, all the intermediary steps in the creation, namely the entire *Seder Hishtalshlut* chain-order of creation, is only in order to create this lowest of all worlds, in which the Essence is revealed.

201. *Tanya* further explains that the creation of this abode is a historical process,<sup>447</sup> culminating in the era of *Mashiach* and the Resurrection of the Dead, completing this abode.<sup>448</sup>

201.1 The construction of the *Mishkan*, and the two Temples in Jerusalem were important stages in this process, as is this long and dark exile, leading up to the days of *Mashiach*; all these stages contribute to its completion, with every generation performing a unique *Avodah*, each refining a particular aspect of creation.

201.2 Furthermore, the dispersion of Jewry to all four corners of the world, although precipitated by their sins,

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creation because we do not necessarily perceive it. However, through *Avodah*, we reveal that power of *Atzmut*; see *Sefer Maamarim Melukat*, vol. 5, p. 105 and *Sefer HaSichot* 5752, vol. 1, p. 15.

447. See *Tanya* Ch. 36: “It is well known that the Messianic era, and especially the time of the Resurrection of the Dead, is the fulfillment and culmination of the creation of the world, for which purpose it was originally created... some element of this revelation has already been experienced on earth; this was at the time of the Giving of the *Torah*”; see also Ch. 37.

448. See *Likkutei Sichot*, vol. 6, p. 20-25; vol. 9, p. 27-32; vol. 16, p. 141 fn. 21: “The principal and permanent *Dirah* will be effected by the Third Temple, which will be made by G-d and will therefore be eternal, in contrast to the First and Second Temples, which were human creations.” See also at length *Likkutei Sichot*, vol. 23 p. 172-181.

nonetheless has a deeper functions, namely to enable us to elevate all the sparks of holiness in those locations and peoples.<sup>449</sup> This historical process is discussed further in Chapter Eleven.

202. Let us analyze in more detail the wording of the *Midrash*, that G-d desired to have a dwelling in the lowest world. The Hebrew is נתאוה הקב"ה להיות לו ית' דירה בתחתונים<sup>450</sup>

- (1) נתאוה הקב"ה — G-d desired.<sup>451</sup>
- (2) 'להיות לו ית' — this abode is for "Him", i.e. for *Atzmut*,<sup>452</sup>  
His very Essence, not for any revelation, even of the

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449. In the words of the *Talmud*, "It was a *Tzedakah* when G-d dispersed the Jews throughout the world." See at length Ch. 11.

450. See *Likkutei Sichot*, vol. 16, p. 140 fn. 8,13 for explanation of the slight variance in text.

451. For a full discussion of this term, see Endnote 14 on page 233.

452. In the next volume of this work, we shall explain the term *Atzmut* at greater length and learn how creation emanates from *Atzmut*. At this point, suffice it to say that *Atzmut* is a term used for the *Essence* of G-d; any other revelation, such as *Or Ein Sof*, is a *Giluy*, a desired revelation.

highest order.<sup>453</sup> Furthermore, the Essence not only dwells in this abode but is also in a revealed state.<sup>454</sup>

453. *Likkutei Sichot*, vol. 4, p. 1054. The concept of a permanent dwelling for His Essence can be explained as follows: Revelations (even of the highest order) are revealed by the Essence by His will and their existence is not of themselves, i.e. they are dependent on His will. If He wills them to exist, then they exist and if He were to withdraw that will, they would cease to exist. Therefore one cannot apply the idea of a permanent dwelling to those revelations, for they themselves are a dependent existence. Furthermore since these revelations have certain parameters, it follows that they can only be revealed in a realm that is an appropriate vessel for that revelation. This is certainly not the case in the physical (and lowest of all) worlds, which is definitely not a vessel for revelations of the highest order. In contrast, the Essence has no parameters and stands above being revealed or concealed. His being is of His Essence and therefore paradoxically can be present even in the lowest of all worlds; *Likkutei Sichot*, vol. 16 p. 140.

In simple terminology, higher worlds are a *Dirah* for *Gilyim*, in contrast to this world, which is a *Dirah* for *Atzmut*. It should be noted that in *Midrash Tanchuma Bechukotai* 3 and *Nasso* 16, the term *Dirah* is also applied to the higher worlds. The difference in *Dirah* is as we have stated, that the higher worlds are a *Dirah* to *Gilyim* while the lower worlds are a *Dirah* to *Atzmut*.

Paradoxically, through fulfillment of purpose in creating a *Dirah Betachtonim*, this causes an elevation in all the higher worlds. The parable used in *Chasidut* to explain this concept is that of a lever: when lifting a heavy load one uses a lever to raise it from beneath. Similarly, when elevating the entire *Seder Hishtalshlut*, one raises everything from this lowest of all worlds; see *Sefer Maamarim Melukat*, vol. 1, p. 143, vol. 4, p. 110.

454. When *Chasidut* speaks of the revelation of *Atzmut*, it does not mean the comprehension of *Atzmut*, but rather that everyone is aware of the existence of *Atzmut* without being able to comprehend Him; *Sefer Maamarim* 5672 p. 277.

*Chasidut* often quotes the fact that even children know there is a G-d and people often refer to G-d in conversation, yet no one truly comprehends Him; see *Torah Or* 14b, *Sefer Maamarim* 5660 p. 43. As previously explained, paradoxically *Atzmut* is more felt in this corporeal world than in the higher worlds. In the higher realms, there is a feeling of proximity to the *Or* that is creating them; however in this world, where the *Or* seems so distant, one still feels the omnipotent power of *Atzmut*; that only He has the power to create such a physical world from nothing; *Sefer Maamarim* 5688 p. 173, *Sefer Maamarim Melukat*, vol. 3, p. 46.

On occasion, *Chasidut* employs the term *Hamshachat Ha'Atzmut*, the drawing down of *Atzmut* (as in the case of a *Mitzvah* which draws down *Atzmut* to the world). However, this is only a figurative use of the term since, technically, the word *Hamshachah* is used to denote the flow of something from one place to another (as in the case of *Mikvah* water, which enters the *Mikvah* through *Hamshachah*), but since *Atzmut* is everywhere, the term *Hamshachah* doesn't apply in a literal sense; See *Sefer Maamarim* 5672 p. 129, *Likkutei Sichot*, vol. 17 p. 328, vol. 23 p. 219 fn. 62. For further study of the concept of the revelation of *Atzmut*, see *Sefer Maamarim* 5711 p. 6-7, 5672, vol. 2, p. Alef 141, *Likkutei Sichot*, vol. 16 p. 141 fn. 20, vol. 5, p. 245 fn. 36, vol. 9, p. 63, vol. 12 p. 73, *Sefer Maamarim Melukat*,



- (3) דירה — a dwelling where one lives on a permanent basis.<sup>455</sup> A home is aesthetically beautiful and is a place that gives one great satisfaction.<sup>456</sup>
- (4) בתחתונים — this abode is:
- (e) In the lowest of all worlds,<sup>457</sup> and
- (f) Created by the inhabitants of the lowest worlds.<sup>458</sup>

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vol. 2, p. 50.

455. Unlike a temporary dwelling, where one feels like a guest; see *Torat Chaim Bo* 119b,c. As we shall explain, the ultimate *Dirah* will be realized in the messianic era and beyond it, in the time of the Resurrection of the Dead. Since the *Dirah* will be permanent, it follows that:

- (1) The third Temple will stand forever;  
 (2) After the in-gathering of the exiles there will be no more further *Galut*;  
 (3) After resurrection, people will live forever; see *Sefer Maamarim Melukat*, vol. 4, p. 333.

456. *Marchiv Daato Shel Adam*; see *Sefer HaSichot* 5772 22<sup>nd</sup> *Shvat*.

457. This is reflected in a *Chasidic* story about the *Alter Rebbe* who asked his son, the *Mittler Rebbe*, what meditation he prayed with on *Rosh Hashanah*. The *Mittler Rebbe* answered that he had prayed with the meditation of “*And all the upright shall bow down to you*”, the self-nullification of the *Partzuf* of *Adam Kadmon*.” Afterwards the *Mittler Rebbe* asked the *Alter Rebbe* what meditation he had prayed with. The *Alter Rebbe* answered, “With the *Shtender* (lectern), that the coming-into-being of the physical is from Divine essence. *Igrot Kodesh Rayatz*, vol. 4, p. 316.

458. These two concepts, that the *Dirah* should be for *Atzmut* and that the *Dirah* should be *Betachtonim*, are interdependent. Every revelation has natural parameters that are in the category of *Or* (light) and therefore the very existence of a *Tachton*, which exudes doubled darkness (*Tanya* Ch. 36), is antithetical to revelation. In order that there should be a *Dirah* even in the *Tachtonim*, it must be through there first being a *Dirah* for *Atzmut*, which may carry opposites and is omnipotent; *Likkutei Sichot*, vol. 12 p. 74.

Furthermore since this world is full of *Kelipah* and *Sitra Achra* (*Tanya* Ch. 36), which oppose G-dliness, it is understood that the making of the *Dirah* is not merely by revealing that which is concealed in this world (i.e. by revealing the good in this world); that does not suffice because this world is full of *Kelipah* and is a vessel to *Kelipah*. Rather, the making of the *Dirah* is achieved through something completely novel, i.e. transforming a place which is full of *Kelipah* thereby revealing the very Essence of G-d. Now, since the power of transformation is possessed by *Atzmut*, then just as He alone has the power to create something from nothing, so too only He has the power to transform something into nothing, i.e. to make a *Dirah* to *Atzmut* in *Tachtonim*. This power is invested in Jews, because Israel (the nation) and G-d are one (See *Sefer Maamarim* 5666 p. 355). Therefore they have the power of *Atzmut* to transform something (a world full of *Kelipah* and a vessel to *Kelipah*) to nothing, a world which now

203. The dwelling that G-d desired to create is a dwelling to the very Essence of G-d. In order to achieve this goal, two things are necessary:

- (1) A mechanism through which the Essence is drawn down, and
- (2) A method by which it is revealed in the lowest of all worlds.<sup>459</sup>

This is achieved by our adherence to *Torah* and *Mitzvot*.<sup>460</sup>

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becomes a *Dirah* to *Atzmut*. [Nevertheless, since the intent of *Dirah Betachtonim* is that the *Tachtonim* (*as Tachtonim*) should make the *Dirah*, it is necessary for it to be felt that the making of the *Dirah* is not because of the power of *Atzmut* invested in Israel but rather because of their own *Avodah*: *Avodah b'Koach Atzmo*].

The same applies to the world itself: the mechanism of making the world into a *Dirah* is through revealing the power of *Atzmut* in the world, i.e. revealing that the true existence of a created being (the *Yesh HaNivra*) is the very Essence of G-d (the *Yesh Amiti*).

However, there is a difference between the revelation of the power of *Atzmut* within Israel and within the world: when we say that the true existence of the world is *Atzmut*, we mean that it is *Atzmut* that creates the world, and besides Him there is no other true existence. In contrast, when we speak of the power of *Atzmut* invested in Israel, we refer to their very essence which itself is *Atzmut*. See *Likkutei Sichot*, vol. 12 p. 74-75, *Sefer HaSichot* 5749, vol. 2, p. 678.

From this, we gain a novel perspective into the meaning of *Achdut Hashem* (the unity of G-d). The very notion that this world can become a *Dirah* expresses the unlimited nature of *Achdut*, because when we say that the real existence of the created *Yesh* is *Atzmut*, this is only true because *Atzmut* is omnipotent and can carry opposites. Therefore *Achdut* (from the *perspective* of *Atzmut*) is that the world, as it stands: a place which opposes and conceals G-dliness, is nonetheless simultaneously one *with* Him. *Ibid.* ft. 30. See also *Sefer HaSichot* 5750, vol. 1, p. 75.

459. *Likkutei Sichot*, vol. 16 p. 440.

460. *Sefer HaSichot* 5748, vol. 1, p. 139: "In order for a Jew to fulfill his *Shlichut* of creating a *Dirah Betachtonim*, G-d also "sent" *Torah* and *Mitzvot* down to this world so that a Jew, through learning *Torah* and keeping *Mitzvot*, and through spreading *Torah* and *Mitzvot* in his environment, should be able to fulfill his *Shlichut* to transform the physical world into a *Dirah* for G-d". (The concept of *Torah* and *Mitzvot* being "sent" is expressed in *Tanya* Ch. 5, "And from there (the upper world) it traveled and descended..."; also in reference to *Mitzvot*, *Midrash Tanchuma Vayigash* 6 states, "Honor the *Mitzvot* for they are my emissaries"; see *Likkutei Torah Vayikra* 2a, *Yom Kippur* 68b.)

In order to create the *Dirah* two seeming opposite qualities are necessary:

- (1) The knowledge that one is an emissary of G-d and therefore must not deviate from the will and desire of G-d. This includes also not deviating

*Torah* is G-d's wisdom, and "*Torah* and G-d are one."<sup>461</sup> When a

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from the Divine will even if the person thinks that he will be able to have a greater influence on the environment by doing so, because deviating from a *Shlichut* annuls the *Shlichut*; see *Rambam Shluchim Veshutfim* 1:2, *Shulchan Aruch Choshen Mishpat* 182:2. Furthermore, a person must appreciate that all his achievements are not due to his own prowess (my power and the strength of my hand; see *Ekev* 8:17); rather due to the empowerment of G-d, who appoints him as an emissary from Above. See *Likkutei Torah Vayikra* 1c.

- (2) In order to have an impact on the world, a person must use their own intellect and mind. In fact intelligence is conditional for *Shlichut* (see Responsa *Rivash* 228).

These two opposing qualities are contingent on the two dimensions of *Dirah* and *Tachtonim*:

Just as in a *Dirah* (a "home"), a person feels free and unrestrained, in contrast to being in someone else's home, similarly, G-d in *His* abode should be revealed and unrestrained. (There is a *Halachah* that a King may not be seen undressed; see *Sanhedrin* 22a, *Rambam Melachim* 2:3. However, he may be so under certain conditions at the palace. This earthly *Halachah* stems from the *heavenly* concept, that on earth (G-d's abode), He may be fully revealed (see *Tanya* Ch. 36) without any garment, as will be the case on the World-to-Come; see *Yishayah* 30:20.

Nevertheless, the revelation of *Elokut* below is not only because of such intensity of revelation (with disregard to the earthly status) but rather that it should be "in" the *Tachtonim*, meaning within their parameters; see *Likkutei Sichot*, vol. 12 p. 73, vol. 15 p. 88.

It is for this reason we find two dimensions in the *Shlichut*: firstly there is a common dimension, i.e. that every man, woman and child is a *Shliach* of G-d. Secondly, each individual has a specific *Shlichut*, dependent on soul-powers, age, location etc. The first dimension, that of a common *Shlichut*, reflects itself in the concept of *Dirah*: that every individual should reflect G-dliness, independent of circumstances, collectively revealing *Elokut* below. Every Jew has a soul which is a part of G-d; *Tanya* Ch. 2, therefore on an essential level, each person reveals the Essence by doing even the most simple of acts, such as saying *Modeh Ani*. Nevertheless, in order to achieve a *Dirah* within the parameters of *Tachtonim*, this is achieved through a multitude of details and levels, with each Jew having their own coordinates in soul, space and time.

This concept is also reflected in *Torah* and *Mitzvot*. On one level, *Torah* and G-d are "one" and he "takes" G-d globally through learning *Torah* and performing *Mitzvot*; the *Mitzvot* being the pure *Ratzon* of G-d. Thereafter, *Torah* diffuses into different levels of *Pardes*, corresponding to the four worlds, and *Mitzvot* into 248 commands, corresponding to the 248 limbs (see *Makkot* 23b, *Zohar*, vol. 1, p. 170b), through which the detail of the world is refined. This is one of the meanings given by *Chazal* in *Makkot* (ibid.) that "G-d desired to give merit to Israel, therefore He gave them a multitude of *Torah* and *Mitzvot*"; the reason He gave them such detail in *Torah* and *Mitzvot* is to refine them ("*Lezakot*", from the word "*Zichuch*", meaning refinement rather than the traditional etymology of "*Lezakot*", which is "*Zechut*", meaning "to give merit"; see *Likkutei Sichot*, vol. 17 p. 412.)".

461. *Tanya* Ch. 23 in the name of *Zohar*. See *Zohar*, vol. 1, 24a, vol. 2, 60a, *Tikkunei Zohar*

Jew learns *Torah* he creates a most powerful unity of the mind and G-d's wisdom,<sup>462</sup> thereby drawing down the very Essence of G-d.<sup>463</sup> However, the very nature of *Torah* is that it resides within the realm of the intellect and is not completely clothed in the material of this world.<sup>464</sup> By contrast, *Mitzvot*<sup>465</sup> permeate and elevate the physical body, becoming the vehicle through which the Essence is revealed in this lowest of all worlds.<sup>466</sup>

204. Furthermore, just as in the analogy of a human dwelling, a person desires that their home should be aesthetically beautiful, so too, in the construction of the abode for G-d, His desire is that this abode for *Atzmut* should be luminous and beautiful.

204.1 In order for the dwelling to be "illuminated" and aesthetically beautiful, a person's service needs to be permeated with love and fear of G-d.<sup>467</sup>

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6, *Likkutei Torah Nitzavim* 46a.

462. *Tanya* Ch. 5, and there is no greater union than this.

463. See *Tanya* Ch. 51-53. See Endnote 15 on page 237.

464. See *Sefer Maamarim* 5704 p. 108, *Likkutei Sichot*, vol. 8, p. 352, vol. 16 p. 441 fn. 56.

465. *Mitzvot* are termed "limbs of the King" (*Tikkunei Zohar* 31, end) meaning that they are the means through which the soul (the essence of the person) expresses itself in the world. Similarly, the *Mitzvot* are clothed within the physical world, therefore the utility of a *Mitzvah* is that it refines the body and the material thereby drawing the Essence of G-d into the *Tachtonim*.

In *Halachah*, "the deed is the main thing", because ultimately what is most important is the construction of the abode and this is achieved by the deed. *Torah* learning is great only because it *leads* to the deed. In fact, although *Torah* learning is the greatest *Mitzvah* (as *Chazal* say, "*Torah* learning is equivalent to them all"), nevertheless *Halachah* says that *Torah* learning should be suspended in order to do a *Mitzvah* that can't be done by anyone else (apart from the one who is learning) because although the attachment of the mind to Divine wisdom is supreme unity with G-d (see *Tanya* Ch. 5), nevertheless in terms of creating the abode, a *Mitzvah*, which is done within the physical world, takes precedence.

466. *Tanya* Ch. 37. See Endnote 16 on page 238.

467. In order to create the *Dirah*, the *Tachtonim* must have *Bittul* (self-nullification). It is within this *Bittul* that the *Or Ein Sof* resides. This is the meaning of the verse *Devarim* 6:24; "And G-d commanded to do all these statutes to fear G-d."

*Torah* and *Mitzvot* were given down here in the material world, to a soul that resides in a physical body, specifically in order to transform the *Yesh* into *Ayin* thus making it a vessel for G-dliness.

In other words, although the deed is supreme in Judaism (insofar as what is most important is the deed), nevertheless part of the Divine desire is that the deed should also be animated, energized and elevated by feeling and thought.<sup>468</sup>

204.2 In fact, love and fear of G-d are the two principal motivating factors in *Mitzvah* observance: love of G-d motivates a person to fulfill the positive Commandments while fear of G-d steers a person away from the negative ones. Thus, love and fear of G-d are essential dynamic factors in creating the abode.

205. *Torah* is called "light", *Torah Or*, because learning *Torah* illuminates the mind. Love and fear of G-d, the primary emotions that motivate us towards action, are generated through the meditation and understanding that comes from learning.<sup>469</sup> Therefore a prerequisite to the *Mitzvah* deed is the *Torah* study. *Torah* teaches us how to keep the *Mitzvot* both in their practical and emotional dimension.<sup>470</sup>

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468. *Likkutei Sichot*, vol. 3, p. 956 fn. 11: "In the *Dirah* there are two elements:

- (1) The entire Essence should be *inside* the *Dirah* (just as people live in an apartment), which is achieved through physical *Mitzvah* performance;
- (2) That He is to be found within the *Dirah* in a *revealed* state, which is achieved through love and fear of G-d, which vitalizes the *Mitzvah*."

*Likkutei Sichot*, vol. 4, p. 1054: "G-d not only desires the actual *Mitzvah* performance but also the intent (*Kavannah*) of the *Mitzvot*. The reason is because the concept of *Dirah Betachtonim* contains two ideas: firstly that a *Dirah* should be made for *Atzmut*, and secondly that His Essence should be there in a revealed state, i.e. it should be a luminous *Dirah*. In order for the *Dirah* to be illuminated, the *Mitzvot* need to be luminous; *Mitzvot* that shine and refine both the person and the world around him".

469. One cannot command an emotion. When the *Torah* commands us to love G-d, this is a command to *meditate*, which will subsequently arouse an emotion of love; see *Tanya Chinuch Katan* introduction to *Shaar Hayichud VeHa'emuna*.

470. The majority of Jews are largely preoccupied with making a living and by doing so elevate the material world through their performance of *Mitzvot* on a daily basis. Nevertheless, they must fix times for *Torah* study. There must always be a strong nucleus of scholars who will teach and inspire the masses. This is the basis of the *Yissachar-Zevulun* (learner-businessman) relationship, with each supporting the other. *Zevulun* provides *Yissachar* with the means to live and

206. It is here that all the other reasons for creation (discussed previously) come into play and it is for this reason that the world was created in a chain order: when man comprehends G-d's attributes, "knows Him" and appreciates G-d's good nature and kindness, then he happily and willingly accepts G-d as his King and serves Him with his whole heart, with love and reverence. Thus, the dwelling is complete.

207. It is now clear that all the reasons offered above for the purpose of creation complement the ultimate reason, which is to create a *Dirah Betachtonim*. It explains the necessity to create this "lowest" of all worlds and why our *Avodah* is the transformation of darkness into light and bitterness into sweetness. In this *Avodah*, the deed is the main thing. Nevertheless, the deed requires instruction, hence we have *Torah* (meaning instruction) and *Torah* is the carrier of the Essence to our minds. Additionally, *Torah* meditation arouses emotion, the love and fear of G-d that generate action, which in turn creates the *Dirah*. Actions permeated with love and fear create a luminous abode. Therefore the statements of the *Zohar* and the *Arizal*, that the purpose is to "know Him" by recognizing His greatness etc., are totally complementary to the ultimate Divine purpose of Creation.<sup>471</sup>

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*Yissachar* provides *Zevulun* with *Torah* inspiration. See Endnote 17 on page 238 and Endnote 18 on page 239.

471. As explained in fn. 468, page 148, the desire of G-d is not only that we should *create* an abode for G-d, but also that the Essence of G-d should be *revealed* in that abode.

As we have explained, the reasons, "To Know Him" and "To be good to the creation," are all fulfilled in terms of revelation (*Gilyuim*) and are therefore also intrinsic in order for the Essence to be manifest in a revealed state within the abode. See *Likkutei Sichot* vol.6 p. 21 fn. 21.

To quote from *Sefer Maamarim Melukat*, vol. 5, p. 151: "These two ideas, firstly that there is an advantage in *Tachtonim* because the *Ikar Shechinah* was originally in *Tachtonim* (*Bati Legani* 5710), and secondly that the level of *Shechinah* was *Ikar Shechinah*, are explained by the words of the *Midrash* that G-d desired a dwelling in *Tachtonim*, which emphasizes the concept of a *Taava*, a deep desire.

In *Zohar* and *Etz Chaim*, the reasons for creation are presented as "To know Him," or "To reveal the perfection of His powers and deeds." By contrast, the



208. The point of having a chain-order of creation is so that man, through meditation, may experience and become aware of higher levels of G-dliness. Thus the worlds become a bridge from the Essence to man. Knowing the details of this chain is considered a great *Mitzvah*<sup>472</sup> because:

- (1) It is the fulfillment of the *Mitzvah* of “Know this day...that the Lord is G-d,”<sup>473</sup> and “Know the G-d of your father”;<sup>474</sup>
- (2) It leads to serving G-d ‘with a whole heart’ (the conclusion of the above verse) with awe.<sup>475</sup>

Man stands at the end of the process of creation, looks up the creative ladder at the different stages of emanation and creation, and realizes the greatness of G-d.<sup>476</sup>

wording of the *Midrash* that “G-d *desired*”, emphasizes that creation is a desire of G-d, something that transcends reason. Indeed, the *Alter Rebbe* was noted for saying “On a *Taava* there is no question”, meaning that one can’t apply reason or logic to a desire because the desire transcends reason.

The explanation: The *Zohar* and *Etz Chaim* refer to creation as it is in the level of *Gilyuyim*; since *Gilyuyim* (however lofty they are) still have certain parameters, therefore the will to do something is commensurate with the *parameters* of the *Gilyuy* and its reason. In contrast to this, the *Midrash* describes creation from the perspective of *Atzmut*, which has *no* parameters: the desire for creation from the perspective of *Atzmut* is *not* because there is some advantage in the creation, but rather because that is what G-d desired and this desire transcends all reason. And just like the *Taava* stems from *Atzmut*, similarly the object of the *Taava* is that a *Dirah* for *Atzmut* be created in *Tachtonim*. The very essence of a person lives in a *Dirah* and similarly the very Essence of G-d (*Atzmut*) needs to be revealed in this *Dirah*.”

A further point: Since His desire was for a *Dirah Betachtonim*, inherent in that desire were also the *parameters* of *Tachtonim*, including *Gilyuyim*, intellect and reason. Therefore, although the ultimate desire *transcends* reason and is a desire of *Atzmut*, nevertheless, it results in the formation of additional reasons for creation that *do* fall within the boundaries of reason and intellect.

See further *Sefer HaSichot* 5747, vol. 1, p. 203 fn. 73.

472. See *Kuntres Acharon Tanya* p. 312, *Lessons In Tanya* p. 320.

473. *Devarim* 4:39.

474. *Divrei Hayamim* 1:28:9

475. See *Likkutei Torah Vlo Tashbit*.

476. See *Maamorei Admur HaZaken — Inyanim* p. 62 where the *Alter Rebbe* emphasizes that the more one is aware of the details of the *Seder Hishtalshlut*, the greatness



This is true even though this knowledge is merely an awareness of its existence and not a grasp of its essence.<sup>477</sup> The knowledge of the greatness of G-d and the lowliness of man is a prerequisite for prayer.<sup>478</sup>

209. This also explains why G-d created the world with a *Seder Hishtalshlut* rather than a one-step creation of this world from *Atzmut*.<sup>479</sup> The purpose of creation is the *Dirah Betachtonim*, and that the *Tachtonim* should be nullified to G-dliness. This is achieved when the creation of lower worlds comes about from higher worlds. When the lower worlds perceive that they were originally enveloped and then developed from higher realms, then the lower worlds develop a desire to strive upwards and be included and enveloped once more within the higher realms

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of G-d will be correspondingly magnified and exalted in one's heart. Even though one will not grasp the essence of all the levels with all their detail, this should not worry him, because the worlds are not the *true Ein Sof* and the main *Mitzvah* of "knowing G-d" refers to the level of *Ein Sof*. The knowledge of the *Seder Hishtalshlut* facilitates a comprehension of the exalted nature of the *Ein Sof*, which fulfills the *Mitzvah* "Know this day and take it to heart that the Lord is G-d in the Heaven above and in the earth below, there is nothing else."

See also *Sefer Maamarim Admur HaZaken* 5565, vol. 1, p. 4 that although Jews are, "Believers sons of believers", however such faith is peripheral and likened to a crown which sits above the head (or "intellect"). Such faith may not preclude a Jew from sin, as the Sages state; "A thief in the act of thieving may ask for Divine assistance" because his belief has not trickled down to his behavior. However, through deep meditation and knowledge of G-d, this faith will be embedded within the mind and will eventually become second-nature. Even someone who possesses a heart of stone will be affected by the constant dripping of water (or "knowledge") on the stone, wearing it away and shaping the heart appropriately. After a while, the greatness of G-d will be established in his heart, which will now truly comprehend how all the worlds are truly nullified before Him. Contemplating this each day will become routine and the person will not deviate from the true path. See also *Derech Mitzvotcha Mitzvah HaAmanat Elokut* p. 88, *Encyclopedia Talmudit*, vol. 2, entry *Emunah* p. 37.

477. *Tanya* *ibid*.

478. *Shulchan Aruch Orach Chaim Hilchot Tefillah*.

479. Which certainly is within the power of *Atzmut* to achieve. Nevertheless, *Atzmut* chose to create the world with a *Seder Hishtalshlut*. What emerges is that the entire creation of the higher worlds and its infrastructure is firstly only by the desire of G-d, and secondly for the purpose of the lower world, so that the beings of the lower world may comprehend the vastness of the higher realms and become *Bottul*.

from whence they came. This upward yearning causes them to feel nullified and subordinate to the higher realms. It is for the purpose of this *Bittul* that the lower worlds were created from the higher worlds and not in a one-step process.<sup>480</sup>

210. Much of *Chasidut* is dedicated to the mapping and internal infrastructure of the higher worlds. However, it must be stressed at the very outset that this is not for the mere purpose of intellectual research. Central to *Chasidic* doctrine is that every *Haskalah* (theological or philosophical study) must be translated into some *Avodah*, some practical application in refining the *Tachton*, either in the person or in their portion in the world as

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480. *Sefer Maamarim Melukat*, vol. 6, p. 93-94. The *Rebbe* explains there that this provides new insight into the meaning of "*Yeridah Letzorech Aliyah*", descent for the purpose of ascent." The *Aliyah* achieved by the descent of the worlds is the *Ratzo* (upward yearning) of the lower worlds to be enveloped in the higher worlds. See *Likkutei Torah Pinchas 77c*, *Sefer Maamarim* 5679 p. 183, 5685 p. 150.

All the various levels in the *Seder Hishtalshlut* are equal before G-d and they only exist because G-d desires it. Even the most exalted realms have some form of defined existence or manifestation, whether finite or infinite. This description is in itself a limitation and G-d stands higher than any description.

This explains a very important principle. From the viewpoint of created beings, we look up at the chain-order of creation and climb the ladder into ethereal infinite realms. Our notion of G-dliness therefore is of something that is beyond and higher than our physical existence. In truth, however, G-d is higher than any form of revelation, which answers the question many people ask, namely whether G-d, an ethereal and omnipotent Being, is so bothered about the minutiae of *Torah* commandments. For example, when it comes to some measurements, *Halachah* is precise to the millimeter. Is G-d really so particular about such precision? The answer is that this question is predicated on the misunderstanding that G-d exists apart from, or 'higher' than, the world, but this is incorrect because G-d *transcends* both the finite and the infinite, with both the highest of all worlds and the lowest of all worlds being equal before Him. Thus, what matters to Him is the will that He expresses and if He has stated that the minutiae are important, then we know what He deems important and what not.

In numerous places in *Chasidut*, we find the famous argument between the nations of the world and the Jewish People, based on the verses in *Tehillim* 113. The nations say, "High upon all nations is G-d, His glory is upon the heavens" and the Jewish People respond "Who is like G-d our G-d, Who is enthroned on High yet deigns to look upon the heaven and the earth?" The claim of the nations is that G-d is so high that it is beneath Him to look at such lowly earthly matters. The Jewish response, however, is that both the most sublime heavenly realms and the lowest earthly physical entity are equal before Him.

we will discuss soon. In fact, *Haskalah* in its own right as abstract speculation, is discouraged if it is not linked with *Avodah*. The point of “Knowing G-d” is “Serving Him with a perfect heart.” What is the whole point of knowing supernal matters if it is not translated into character development and refining one’s *Middot*?<sup>481</sup>

211. From what we have stated above it is clear that the service of man needs to fulfill the purpose in creation, i.e. that the dwelling for the Essence must be made here in this lowest world. The *Avodah* therefore has to be:

(1) לוי ית' — only for Him,<sup>482</sup> i.e. to do His will and not for the goal of receiving a reward, not even a spiritual one, which could include any egotistic feeling that the person, through his service, has fulfilled the purpose; rather what is important is not that *he* has created the dwelling but that the *concept* (*Inyan*) of the dwelling has been created.<sup>483</sup>

(2) דירה — the *Avodah* has to be fixed and permanent;<sup>484</sup>

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481. See *Hayom Yom* entry of 8<sup>th</sup> *Menachem Av*: “What good is *Chasidut* and piety if the main quality is lacking: *Ahavat Yisrael*, love of another, even to the extent of causing (G-d forbid) anguish to another!

482. See Endnote 19 on page 240.

483. See *Likkutei Sichot*, vol. 16 p. 141. When a person’s service of G-d is dependent on his own being, even if this is of a spiritual nature, such as to cleave to G-d, or higher still, that he serves G-d in order to fulfill G-d’s desire in creation, nevertheless, such *Avodah* is dependent on his feelings and connection to G-d at any given moment, and thus ultimately subject to change in line with his own feelings. At times when he feels supremely spiritual, he will excel in his service of G-d, but at times when he feels low and disconnected, he might be lacking.

Furthermore, when a person’s service is dependent on his being, the type of service he does will be relegated to those areas where he feels fulfilled and derives pleasure, even though it is a spiritual pleasure. For example, he might serve G-d where he can feel the pleasure of intellectual pursuit in his learning or the connectivity he derives from in prayer. By contrast, when a person’s *Avodah* is not about himself but solely for G-d, then it is not subject to any change and it makes no difference whether he is involved in lofty and satisfying pursuits or in simple tasks; what matters is creating the abode for G-d. See also *Sefer HaSichot* 5747, vol. 2, p. 418.

484. This means that a person’s *Avodah* must be constant and not variable. If the *Avodah* fluctuates, then the *Dirah* will only be temporary. In order for the

- (3) בתחתונים — the *Avodah* is principally in the lowest realm.<sup>485</sup>

212. In summary, we have learned that the creation of the *Dirah Betachtonim* is a two stage process:

- (1) Making the physical world into a vessel for G-dliness;
- (2) Actually using the vessel for matters of G-dliness.<sup>486</sup>

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*Dirah* to be permanent, a person's *Avodah* must also be constant; *ibid.*

485. Here, the "lowest realm" refers to both the lowest realm in *Torah* and to the lowest realm in the world. In *Likkutei Sichot*, vol. 16 p. 142, the *Rebbe* explains how this level of *Avodah* was exemplified by the Previous *Rebbe* and his work in strengthening and spreading *Torah* and *Yiddishkeit*. In *Torah* this *Avodah* would refer to learning *Halachah* and the ability to apply *Torah* firmly to this world. This is a call to produce rabbis who are able to apply their learning to actual situations in daily experience. It also is a reference to learning with children thereby creating the next generation. In such a situation, a person may think that they are on too lofty a level to "stoop" to learn with a child. The indication here is that on such lofty levels, a person may simply be reveling in their own intellectual capabilities, whereas when they learn with a child, the *Avodah* is only for Him.

This concept also explains the great emphasis on outreach, spreading *Torah* and *Mitzvot* to the lowest of all realms i.e. to people who are distant from *Torah* and *Mitzvot*. The *Baal Shem Tov* taught that one should have *Ahavat Yisrael* for a Jew that one has never seen. This is understood not only in a geographical sense but also in a spiritual sense, i.e. one should display love for a fellow Jew, even one whose (external) spiritual level is very distant. When one takes such a person and rekindles his spark, and thereby he returns to the path of *Torah* and *Mitzvot*, then a dwelling has truly been created in the lowest of all levels. This is what *Chazal* mean when they say that "In the place that *Baalei Teshuvah* stand even the greatest *Tzaddikim* can't stand"; *ibid.*

486. *Sefer HaSichot* 5747, vol. 1, p. 199-206: "One may think that these two stages are equally important. However *Tanya* Ch. 36 implies that the *Bereishit* and principal *Avodah* is the transformation of the world into a vessel for G-dliness." See further Endnote 20 on page 240.

## ❧ Chapter 10 – The Soul-Descent

213. Let us take a closer look at the composition of the *Olam HaTachton*, the lowest of all the worlds. In general terms we may divide the *Tachtonim* into two categories:

- (1) The *Tachton* within a person;
- (2) The *Tachton* within the world.<sup>487</sup>

We shall now discuss the fulfillment of purpose of *Dirah Betachtonim* as it is fulfilled within each of them.

214. A person is composite of two souls: a *Nefesh HaBhamit*, which is an animal soul that vitalizes the body and a *Nefesh Elokit*, which is a G-dly soul.<sup>488</sup> Each soul possesses a complete infrastructure comprising powers of pleasure, will, intellect and emotion. These soul-powers express themselves through the garments of the soul, which are thought, speech and action processes.

215. The *Tanya* gives a lengthy explanation of the complex relationship between these two souls and how they compete with each other for control of the sentient mind and body. The *Nefesh Elokit* is a “*Chelek Eloka Mimaal Mamash*”, a literal part of G-d,<sup>489</sup> and being Divine in essence, it naturally strives for G-dliness, using all of its faculties to achieve attachment to the Divine and fulfillment of purpose. In contrast to the *Nefesh Elokit*, the *Nefesh HaBhamit* is self-centered and desires the fulfillment of bodily pleasure and desire. Similarly, it utilizes *its* faculties of intellect and emotion to fulfill *that* goal.

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487. See further Endnote 21 on page 241 on the *Dirah* within the souls of *Yisrael*.

488. *Tanya* Ch. 1, 2. See *Etz Chaim Shaar Drushei Abia* Ch. 1, *Likkutei Torah Reeh* 27a.

489. The greatness of the soul is that it is a “*Chelek Eloka Mimaal*”, a veritable part of G-d, meaning that it is rooted in the highest source and yet “*Mamash*”, it can have an effect on the most material of beings.

This is why the soul is compared to a candle, “The candle of G-d is the soul of man” (*Mishlei* 20:27), because a candle has the ability to illuminate the darkness. See *Sefer HaSichot* 5750, vol. 1, p. 381.

216. The *Tanya* also explains the different gradations of people: the *Tzaddik*, *Rasha* and *Benoni*, and explains how every person can strive to become a *Benoni*. In the definition of the *Tanya*, a *Benoni* is a person whose *Nefesh Elokit* is completely in control of the thinking mind at all times and all his thoughts, speech and action are controlled by the *Nefesh Elokit*. However, despite this achievement, the natural desires of the *Nefesh HaBhamit* have not been eradicated and they constantly challenge the *Benoni*, competing for control of his mind, which means that the *Benoni* must constantly suppress the thoughts of the *Nefesh HaBhamit*, unless in an obvious moment of *Torah* learning or prayer. The *Benoni* is therefore in a constant cycle of *Itkafia*<sup>490</sup> and *Ithapcha*<sup>491</sup> of the *Nefesh HaBhamit*.

217. In truth, the level of *Benoni* of *Tanya* is a lofty level to aspire to, but it is the level to which everyone can reach through immense exertion and *Avodah* as explained in *Tanya*. The vast majority of people are in the category of an imperfect *Rasha*, meaning (in the definition of *Tanya*) that at various moments, the *Nefesh HaBhamit* takes control of their thoughts, speech or actions, and the person acts out-of-sync with their G-dly soul. Such a person must constantly strive to do *Teshuvah*, returning to his G-dly purpose and refocusing his mind.

218. From this perspective of *Tanya*, we can define the *Tachton* of the person as his *Nefesh HaBhamit* and the creation of a *Dirah Betachtonim* within the person means to permeate, harness and elevate the *Nefesh HaBhamit*. The mechanism to achieve this is through *Torah*. The *Zohar* states: “*Yisrael*, *Torah* and G-d are one; *Yisrael* connect to G-d through *Torah*.” This means that when a Jew learns *Torah*, his mind becomes one with Divine wisdom and this gives him the strength and direction to suppress (*Itkafia*) and

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490. Literally, “suppression”.

491. Literally, “transformation”.

transform (*Ithapcha*) his *Nefesh HaBhamit*, thus creating a *Dirah* in the *Tachton* of the person.<sup>492</sup>

219. The true purpose of the descent of the soul to this world is to create a *Dirah Betachtonim*.<sup>493</sup> This means that a soul comes down to this world and is clothed in a body and a *Nefesh HaBhamit*, both of which cover and conceal the true G-dly nature of the soul. Through *Torah*, a soul can suppress and transform the *Nefesh HaBhamit* and body and make it into a vessel for the Divine, thereby creating a *Dirah Betachtonim*.<sup>494</sup> It is for this reason that

492. See *Tanya* Ch. 36.

493. The soul itself, being a part of G-d, does not require *Tikkun* (rectification); *Tanya* Ch. 37. Its purpose of descent is to refine the body, animal soul and its portion in the world, elevating holy sparks that fell into the material realm; see *Sefer HaSichot* 5747, vol. 1, p. 128.

When we speak of *Tikkun* for the soul, this refers to any rectification the soul requires *after* its descent into the body, where it may have been tainted by actions in this world. The soul may then require purification by immersion in *Nhar Dinor*, *Kaf Hakela*, a period in *Gehinom* or reincarnation; see "*To Live and Live Again*", SIE Publications.

494. The *Alter Rebbe* writes in *Tanya* Ch. 49 that when G-d chose the Jewish People from among the nations, his principal choice was the *body* of the Jew, which externally is similar in material to the gentile. In *Sefer HaSichot* 5747, vol. 2, p. 550, the *Rebbe* discusses this point and highlights the advantage that the body of the Jew has over his G-dly soul.

In terms of *Dirah Betachtonim*, the *soul* represents *Gilyuim* of the highest order and G-d's love for the soul is because of its great advantages. By contrast, the *body* of the Jew is a *Tachton*, and G-d's love for it is only because of the choice of *Atzmut*. Paradoxically, this again highlights that specifically in the lowest of *Tachtonim* (the body and the animal soul), and in a world which is not intrinsically an abode for *Elokut*, that *Atzmut* can reside and be revealed.

The Biblical paradigm for the unity and fusion of body and soul is the marriage of *Yitzchok* and *Rivkah*. *Yitzchok*, being the son of *Avrohom*, circumcised on the eighth day and a perfect sacrifice, was the epitome of holiness. In contrast to him, *Rivkah* grew up in a den of iniquity and is described as a rose among thorns. *Eliezer*, the servant of *Avrohom*, is dispatched to bring *Rivkah* to *Yitzchok*. Mystically, *Yitzchok* represents the soul while *Rivkah* represents the body and their union is the intent in the creation of a *Dirah Betachtonim*. This is achieved through the *Shlichut* of *Eliezer*.

All these elements parallel in our *Avodah* of extracting our animal soul from the quagmire and aligning it with the desires of the G-dly soul. In *Kabbalistic* terminology, this is called *Yichud Mah* and *Ban*. See *Sefer HaSichot* 5749, vol. 1, p. 58 for full reference and the valuable lessons we draw in the work of *Shlichut*. In that *Sichah*, the *Rebbe* also explains a fundamental point why it was necessary



*Torah* is referred to as “Oz”<sup>495</sup> because *Torah* provides the power for this transformation.<sup>496</sup>

220. As previously stated, *Torah* is primarily an engagement of the mind (although *Torah* should also be verbalized in speech). However it is *Mitzvah* performance that actually utilizes the body and its limbs as conduits for the Divine. Hence, in the sequence of creating the *Dirah*, the deed comes first because to create a *Dirah Betachtonim*, it is the deed of the *Mitzvot* that embrace the very *Tachton*, which is the physical body and world.

220.1 There is however a further stage. The engagement of a person in *Torah* study and *Mitzvah* performance is all very natural to the *Nefesh Elokit* but it is foreign to the *Nefesh HaBhamit*. It is only that the *Nefesh Elokit* manages to harness the *Nefesh HaBhamit* in service of G-d by accepting upon it the yoke of Heaven.

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to fuse *Yitzchok* (the soul) and *Rivkah* (the body) through a *Shliach* (*Eliezer*). He explains that if the soul were to overpower the body by the strength of its revelation, then although the body may be subsumed, nevertheless it would still remain unrefined: suppressed and subsumed but not transformed. Specifically through sending a *Shliach* (*Eliezer*) who is separate from the sender, *Avrohom*, could the body be refined. In the analogy, the *Rebbe* explains why the refining of the body has to be accomplished by the soul's descent. As we mentioned previously, the soul's descent is very great, so the purpose of this descent (*Shlichut*) is to inhabit the corporeal body where, through dialogue and *Avodah*, it can refine the body from *within*, thereby creating a *Dirah Betachtonim* within the parameters of *Tachtonim*. In fact, the soul, which is a *Chelek Eloka Mimaal* (a veritable part of G-d) descends into the world “*Mamash*” (literally) and it is specifically down here that it realizes its connection with the *Atzmut*, which we have learned transcends any limitations. Paradoxically, through its descent, it reaches the very highest level. This scenario is repeated in the descent of every soul to this world, and especially in our generation in which the *Rebbe* has made every Jew a *Shliach*!

495. Literally, “strength”; *Shir Hashirim Rabbah* 1:4, 2:3.

496. The opening word of the *Torah* is *Bereishit*. *Rashi* explains that this word is comprised of two words: “*Bet*” and “*Reishit*”, meaning that two entities are first. This implies that the world was created for *Torah* and *Yisrael*. When a Jew learns *Torah* and connects with the Divine, he fulfills the very purpose of creation to make a *Dirah Betachtonim*.

220.2 The ultimate in *Dirah Betachtonim* is to take those areas of activity that are basic elements of the *Nefesh HaBhamit* and to engage in them altruistically, *Leshem Shamayim*.<sup>497</sup> This is the meaning of the verse<sup>498</sup> “In all your ways, know Him”, which implies not only in those obvious areas of religious activity, but one creates a *Dirah Betachtonim* even in those spheres that are foreign to the G-dly soul and in the “comfort-zone” of the animal soul.<sup>499</sup> So for example, in eating, sleeping, commerce etc., when the *Nefesh HaBhamit* (which by nature is self centered and egocentric) engages with the world for the sake of Heaven, this is the ultimate creation of the *Dirah*.<sup>500</sup>

220.3 For this to happen, it is necessary that there be a dialogue between the *Nefesh Elokit* and the *Nefesh HaBhamit*; the G-dly soul must communicate with the animal soul that it is to its benefit to serve G-d.<sup>501</sup> This discussion takes place within prayer. In addition to requesting one’s needs from G-d, prayer serves two purposes,<sup>502</sup> namely the attachment of the soul to G-d and the refinement of the animal soul. It is within the

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497. Literally, “for the sake of Heaven”; *Pirkei Avot* 2:12.

498. *Mishlei* 3:6, *Shulchan Aruch Orach Chaim* 231.

499. For an explanation of the difference between “All your actions should be for the sake of Heaven” and “In all your ways, know Him”, see *Likkutei Sichot*, vol. 3, p. 907, where the *Rebbe* explains that when one does something for the sake of Heaven, whilst the activity still remains in the realm of the mundane, its purpose has been channeled for the sake of Heaven. In contrast, an even higher level is when the mundane act *itself* is transformed into *Kedushah*, i.e. the whole purpose of engagement in the mundane is to know Him. An example of this is eating on *Shabbat*, where the eating itself is a *Mitvah*. Similarly, when eating on a weekday, one should not only eat for the sake of Heaven but there should also be an element of “knowing Him”, which is accomplished through viewing the table like an altar before G-d. See Endnote 22 on page 242.

500. See Endnote 23 on page 242.

501. See *Bati Legani* 5710.

502. *Kuntres HaTefillah Rashah*.

“reactor” of prayer that there is this dialogue between the G-dly soul and the animal soul, where the G-dly soul (through deep reflection of the greatness of G-d and intensity of purpose) communicates to the animal soul persuading it, as an animal soul, to serve G-d.<sup>503</sup>

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503. As previously mentioned this requires language and communication. In the context of *Hafatzat HaMayanot Chutzah*, we could view the *Nefesh Elokit* of a person as a “*Mayan*” and their *Nefesh HaBhamit* as the “*Chutzah*”. In this context, *Hafatzat HaMayanot Chutzah* translates as learning *Chasidut* thereby enabling and giving the *Nefesh Elokit* a language with which to communicate to the *Nefesh HaBhamit* and transform it, creating a *Dirah Betachtonim*.

See *Sefer HaSichot* 5747, vol. 1, p. 105. In fn. 32 *ibid.*, the *Rebbe* quotes the *Tzemach Tzedek* in *Yahel Or* on *Tehillim* p. 455 as saying that *Middot* are *Chutzah* in relation to *Sechel*. Following this logic, *Mochin* is *Chutzah* in reference to *Eemunah*, and certainly in reference to *Etzem HaNefesh*, which is the essence of the soul; see *Likkutei Torah Vayikra* 4b. Based on this we could see the *Hafatzah* of the *Mayan* of *Chasidut* and how it diffuses within the *Eemunah*, *Sechel*, *Middot* and ultimately thought, speech and actions of a person. A further step outward is the dissemination to the world around.

An interesting question is whether one should begin with the *Hafatzat HaMayanot* within oneself, adorning oneself before one adorns others, or whether one should engage in *Hafatzah* to the outside world, even if there is much lacking in one’s own personal development?

The approach of the *Rebbeim* is certainly not to wait but rather to immediately engage in the widest possible *Hafatzah*. (This is due to the consideration of *Pikuach Nefesh* and the imminence of the coming of *Mashiach*.) Such an approach will also aid one’s own *Avodah* as the *Alter Rebbe* said, that through spiritual *Tzedakah*, one’s mind and heart become a thousand-times more refined (and the *Tzemach Tzedek* commented that this is to be understood literally and not an exaggeration). Nevertheless, one should not ignore self-refinement and one should fix times to study *Chasidut* and work on oneself. Both activities are necessary and complementary: the more one disseminates the wellsprings within, the more one will be successful in disseminating the wellsprings outwards. For this reason, every *Chasid* should learn *Chasidut* regularly and engage in *Avodat HaTefillah* because this will enhance their potency in the *Shlichut* to the *Chutzah*.

*Likkutei Sichot*, vol. 10 p. 106: “And this is the innovation of *Yud Tes Kislev* of *Hafatzat HaMayanot* within the microcosm of man. When we use the expression *Yafutzu Mayanotecha Chutzah*, two ideas are emphasized:

- (1) Not only do the *Mayanot* have an effect *on* the *Chutzah* but the *Mayanot* are actually *in* the *Chutzah* themselves (see also *Likkutei Sichot*, vol. 4, p. 1119);
- (2) As they stand in the *Chutzah*, they are in the dynamic of “*Yafutzu*”, a broad dissemination, to the extent that there is no place void of the *Mayan*, because if there is a place that the *Mayan* does not reach, this is an indication that the diffusion of the *Mayan* is limited and not true *Yafutzu*.

In reference to *Avodah*, this means that there is a *Mayan* in every Jew, which

On one level, this is the highest level of *Teshuvah* and creation of *Dirah Betachtonim*.

221. A word of caution: even though the engagement in the mundane is the purest form of *Dirah Betachtonim*, nevertheless one's engagement with the world should only be with one's outer heart; one's inner heart should remain attached to matters of *Kedushah*.<sup>504</sup>

221.1 This is what the *Tanya* refers to when it says that the ultimate purpose of the soul's descent is not for the purpose of the soul itself but rather for the creation of a *Dirah Betachtonim*.

221.2 This does not negate the fact that the soul will be richly rewarded for its efforts when it leaves this world and enters the World-to-Come. After judgment, the soul will certainly receive the blissful delight of *Gan Eden* as a reward for its efforts. That being said, any reward that the soul receives in the World-to-Come, regardless of how sublime this revelation may be to the soul, cannot compare to the its achievements in this world, in terms of fulfilling its ultimate purpose.

221.3 This explains the two statements in *Pirkei Avot 4:17*. On the one hand, this world is merely a corridor to the World-to-Come and none of the pleasures to be

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is the *Neshamah*, hewn from beneath the Throne of Glory (*Zohar*, vol. 3, 29b, *Sefer Maamarim* 5711 p. 11), and on an even higher level (of *Tehorah He*). This *Mayan* needs to be revealed even with a person's bodily matters, which as of themselves are in the *Chutzah* and outside the realm of the soul. Furthermore, the revelation of the *Mayan* of the soul in bodily matters to be in a way of *Yafutzu Mayanotecha Chutzah*, meaning that not only is the soul prevailing *over* the body (from a distance) but rather that the soul is aligned *with* the body (*in* the *Chutzah*) to the extent that the *Avodah* is not only for the sake of Heaven but even more insofar as achieving the goal of "in all one's ways one knows Him". Furthermore, the diffusion of the soul throughout the body is in a manner of "*Hafatzah*": an unlimited diffusion to the extent that the body no longer feels an independent existence because it is wholly permeated by the soul."

504. See Endnote 24 on page 244.

found could ever equal even an hour of the bliss of the World-to-Come, because any pleasure in this world is limited whilst the bliss experienced in the World-to-Come is unlimited.

221.4 However, the *Mishnah* tells us, one hour of *Teshuvah* and good deeds in this world is better than all the World-to-Come, because the ultimate fulfillment of purpose is in *this* world by working to create a *Dirah Betachtonim*.<sup>505</sup>

221.5 This is how the *Alter Rebbe* explained the *Mishnah* in *Pirkei Avot*, which states that “The reward for a *Mitzvah* is a *Mitzvah*.” He explains<sup>506</sup> that the reward for a

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505. The ultimate reward for this will be experienced in the time of the resurrection, where the soul is reunited with the body; *Likkutei Torah Tzav* 15c, *Sefer Maamarim Melukat*, vol. 4, p. 177 fn. 7. This follows the opinion of *Ramban* in *Shaar HaGmul* (end). In that era, the soul will be nourished by the body; see *Sefer Maamarim* 5666 p. 528, *Torat Shalom* p. 127, *Likkutei Sichot*, vol. 20 p. 44, vol. 21 p. 88, *Sefer Maamarim Melukat*, vol. 5, p. 250. See “*To Live and Live Again*” SIE Publications.

506. In general the commentaries on the *Mishnah* explain that the reward for a *Mitzvah* is the opportunity to fulfill another *Mitzvah* thereby increasing the sum total of reward. However the *Alter Rebbe* interprets the *Mishnah* in quite a novel way. He bases his explanation on the *Aramaic* derivative of the word “*Mitzvah*” namely “*Tzavta*”, which means “connection”. Thus, the reward for performing the *Mitzvah* is the connection with G-d that is created by its performance. This connection with *Atzmut* is greater than any possible G-dly revelation or bliss to be found in the World-to-Come. See also *Hayom Yom* 8<sup>th</sup> *Cheshvan*.

In truth, both interpretations of the *Mishnah* are true. On the one hand, the more *Mitzvot* a person does, the more reward and bliss they receive in the World-to-Come, which is truly a great reward for the soul. However, the greatest achievement of the *Mitzvah* is ultimately the deep connection that the person *doing* the *Mitzvah* has with *Atzmut* as they perform the *Mitzvah* down here in *this* world. This explanation of the *Alter Rebbe* follows on from the emphasis of *Chabad Chasidut* that the ultimate purpose of creation is *Dirah Betachtonim*, and from the perspective of *Taanug Borei* (the pleasure of the Creator), the greatest achievement is the transformation of darkness to light, bitterness to sweetness and the indwelling of the *Shechinah* down here in this world. That being said, G-d does not withhold the reward of any creature and warmly rewards the soul for its efforts, which (in terms of *Taanug Nivra*, the pleasure of the *created* being) the greatest manifest reward for the soul is to bask in this presence in the World-to-Come.

*Mitzvah* is the very attachment to *Atzmut* that comes through performing the *Mitzvah*.<sup>507</sup>

222. Even when a person transgresses, which desensitizes him to G-dliness, the G-dly soul remains pristine (*Af Al Pi Shechata Yisrael Hu*<sup>508</sup>) and the soul has the power of *Teshuvah*. This can cause even *Zdonot* (intentional sins) to become *Zachiot* (merits), and can take the lowest level of *Kelipah* and transform it.<sup>509</sup> We shall discuss this power of *Teshuvah* further in the next chapter.

223. Until now we have discussed the *Tachton* in the person. Now we shall discuss the *Tachton* in the world. Every soul has a “portion in the world” that is theirs to rectify and elevate and permeate with *Kedushah*. A person is conglomerate of three entities: soul, space and time.

This means that every soul comes down to this world at a very specific time and location.<sup>510</sup>

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507. See Endnote 25 on page 245.

508. *Sanhedrin* 44a.

509. See *Yoma* 86a. See *Sefer HaSichot* 5747, vol. 1, p. 232 fn. 17, that the merits generated after this unique transformation are on a higher level than other merits. The great advantage of the transformation of darkness to light and bitterness to sweetness is because the light emerges from the darkness, where it is more potent *because* of the darkness, in the same way that a candle shining in a darkened room is more palpable than one in a brightly lit room (*Kohelet* 2:13, *Sefer Arachim Chabad*, vol. 2, p. 575). The highest element falls the lowest (see *Torah Or* 73a, *Likkutei Torah Balak* 73d, *Shir Hashirim* 9d), therefore hidden in the lowest material things lie the sparks of the highest levels. Furthermore, such *Teshuvah* elicits huge passion, strength and resolve, even greater than that generated by a *Tzaddik* (see *Zohar*, vol. 1, p. 129b, *Igeret HaTeshuvah* 8) and therefore “In the place where *Baalei Teshuvah* stand, even complete *Tzaddikim* can’t stand” (*Brachot* 34b).

Nevertheless, there is still the advantage of the *Tzaddik* who never strayed from the path of *Torah* and *Mitzvot* and who continued on the straight and narrow. The ultimate is the fusion of *both* these levels, where the *Tzaddikim* serve G-d with the passion of the *Baal Teshuvah*. It is for this reason the *Zohar* (Vol.3 p. 153b, *Likkutei Torah Shmini Atzeret* 92b) states that *Mashiach* will come so that the *Tzaddikim* will do *Teshuvah*. See *Sefer HaSichot* 5748, vol. 1, p. 256.

510. *Hayom Yom* 3<sup>rd</sup> *Elul*: Whoever has faith in individual *Hashgachah Pratit* knows that “Man’s steps are established by G-d” and that this particular soul must purify and improve something specific in a specific place. For centuries, ever



The circumstances of that soul's descent to this world are precise; thus it descends into a time and space, complete with its requisite powers, in order to create a *Dirah Betachtonim* within those coordinates.<sup>511</sup>

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since the world's creation, that which needs purification or improvement waits for this soul to come and purify or improve it. That same soul has also been waiting, ever since it came into being, for its time to descend to this world, so that it can discharge the tasks of purification and improvement assigned to it."

See also *Hayom Yom* 1<sup>st</sup> *Cheshvan*: "...*Tzaddikim*, who have vision, see where their *Birurim* await them and go there deliberately. As for ordinary folk, "The Cause of all causes" and "The Prime Mover" (i.e. G-d) brings about various reasons and circumstances, which bring *these* people to *that* place where their obligation to perform the *Avodah* of *Birurim* lies waiting for them."

See also *Hayom Yom* 14<sup>th</sup> *Cheshvan*: "From G-d are man's steps established. Every one of *Yisrael* has a spiritual mission in life, which is to occupy himself with the work of construction, and to make a *Dirah* for G-d. Every one, regardless of his status or location, must (through an extensive search) seek out a spiritual livelihood with all the intensity of his strength, just as he seeks a material livelihood." See *Sefer HaSichot* 5749, vol. 2, p. 529.

511. See *Hayom Yom* 5<sup>th</sup> *Nissan*: "When the soul descends into the body, it is administered a *Shvua* (an oath) to be a *Tzaddik* (a righteous individual); [because of the etymological similarity between the words,] this *Shvua* (oath) implies *Sova* (satiety); the person is generously endowed and satiated with eminent powers to be able to fulfill G-d's intention in having the soul descend into the material world. And just as it is with the soul's descent, so is it also with every person, in whatever place he may be."

The world and its coordinates of time, space and soul, was created in a diverse manner and subdivided into multitudes of categories. "How *many* are your deeds"; *Tehillim* 104:24 (expressing quantity), and, "How *great* are your deeds"; *Tehillim* 92:6 (expressing quality; see *Torah Or Va'era* 56b, *Sefer Maamarim* 5655 p. 65, 5680 p. 232), all of which are multi-faceted as *Chazal* state, "Their opinions are different and their faces are different"; see *Brachot* 58a, *Sanhedrin* 38a, *Tanchuma Pinchas* 10. Therefore, the *Avodah* of making a *Dirah Betachtonim* is achieved through an array of details, many *Mitzvot* and many people *keeping* those *Mitzvot*, all in different times and places. Each *Avodah* is specific to the place (as in the difference between *Eretz Yisrael* and the diaspora, or a *Shul* and a home) and to each time, each day having a specific *Avodah*; see *Zohar*, vol. 3, p. 94b. Each *Mitzvah* reflects the making of a *Dirah Betachtonim* (because the *Ratzon* in each *Mitzvah* is not only a detail in a general principle but rather a part of a *Ratzon Atzmi*, an essential will, in the 613 *Mitzvot*, transcending division; see *Sefer Maamarim* 5666 p. 522, 5672, vol. 2, p. 81, *Likkutei Sichot*, vol. 30 p. 153-4).

The desire for a *Dirah Betachtonim* is a desire that encompasses the entire *Seder Hishtalshlut* in all its detail. This all-encompassing desire and will is not subject to change. Nevertheless, as explained, since the desire is that the *Dirah* be created *by Tachtonim*, within the *parameters* of *Tachtonim*, the intent of creation needs to be reflected in the minutest of each detail and dimension (soul, time, space) of creation. See *Sefer HaSichot* 5747, vol. 1, p. 198-199.



224. Each person is allotted a certain time span for them to achieve their unique purpose and once their purpose has been achieved, they leave this world. In general terms, a person is allotted seventy years in the world in order to refine each of the seven character traits, each of which is a composite of ten faculties. Some may achieve their purpose sooner and some later; however what *is* known to us is that the exact circumstance is tailor-designed from Above.<sup>512</sup>

224.1 It is for this reason that a person should never bewail his circumstances since it is all by great Divine Providence, "*Hashgachah Pratit*". Of course a person can choose to change his circumstance since he does possess free-will; nevertheless, G-d will orchestrate the events of his life so as to guide him to the place and portion in the world that he needs to elevate.<sup>513</sup>

224.2 *Hashgachah Pratit* leads everyone to their place of residence for the purpose of strengthening *Yiddishkeit* and disseminating *Torah*.<sup>514</sup> When you plow and you sow, things will grow!<sup>515</sup>

224.3 Every soul descends to this world for the general purpose of keeping *Torah* and *Mitzvot* thereby creating a *Dirah Betachtonim*. In addition, each soul has a specific purpose for its descent. There is a teaching from the *Baal Shem Tov* that a soul can descend to this world and live an entire life just to do a favor for another person.<sup>516</sup>

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512. See *Likkutei Dibburim*, vol. 4, p. 596b, *Hayom Yom* p. 84, *Likkutei Sichot*, vol. 6, p. 85.

513. *Hayom Yom* 21<sup>st</sup> *Iyar*: "Every person should know that G-d, through *Hashgachah Pratit*, gives each person the ability to bring G-d's supernal will from the potential state into the actual. This is done through fulfilling the *Mitzvot* and strengthening Judaism and our holy *Torah* at all times and in every place. All of this depends solely upon one's *Avodah*."

514. See *Sefer HaSichot* 5747, vol. 1, p. 90-91. Specifically in working in one's own little corner of the world, in one's "small town", one brings *Geulah* to the entire world.

515. *Hayom Yom* 25<sup>th</sup> *Cheshvan*.

516. *Hayom Yom* 5<sup>th</sup> *Iyar*: "The *Alter Rebbe* received the following teaching from

Nevertheless a clue as to the specific purpose of his descent can be found by analyzing the most challenging areas of one's *Avodah*. Since the *Yetzer Hara* invests enormous energy to disturb and distract a person from that *Avodah*, it may indicate that this is that person's specific mission.<sup>517</sup>

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the *Tzaddik Reb Mordechai*, who had heard it from the *Baal Shem Tov*: a soul may descend to this world and live seventy or eighty years, in order to do a Jew a material favor and certainly a spiritual one." See *Sefer HaSichot* 5747, vol. 1, p. 160.

See *Sefer HaSichot* 5749, vol. 1, p. 34: the above teaching suggests that a soul may descend to this world just to do another person a favor; however, how does one know which favor that it? The answer is that one does *not* know and therefore one should treat each opportunity of doing a favor as if this was the entire purpose for which one's soul came down to this world. With such an approach, the favor will be done with a full heart and willingly.

In fact, the favor becomes a matter of *Pikuach Nefesh*, not only for the life of the one who is *receiving* the favor, but also for the person *doing* the favor, since it could be his entire *raison d'être*. See *Sichah Shabbat Parshat Ki Tissa* 5745 sec.10.

In that *Sichah*, the *Rebbe* also quotes the story (printed fully in *Pokeach Ivrim* p. 18) of the great *Chasid* of the *Alter Rebbe*, *Reb Yosef Beshenkovitch* whom the *Alter Rebbe* once told during *Yechidut* that for the benefit of his *Neshamah*, it would be better for him to be a wagon driver than to be a *Rav*. The story continues that although he had spent the previous fifty years steeped in *Torah* learning, *Reb Yosef* followed the *Alter Rebbe's* instruction, with his wife's full encouragement, and became a wagon driver. After ten years had elapsed at this trade, he met an estranged Jew and he made him a *Baal Teshuvah*, through this Jew hearing the heartfelt *Tefillah* of *Reb Yosef*. Afterwards, the *Mittler Rebbe* told *Reb Yosef* that he had fulfilled his purpose of being a wagon driver and that he was now to return to being a teacher and mentor of *Chasidut*.

The *Rebbe* asks why it was necessary for *Reb Yosef* to be a wagon driver for more than ten years before he met the Jew; in order to make the *Baal Teshuvah*, surely it would have been enough just to leave the learning for a short while? One can only imagine the inner pain that *Reb Yosef* must have felt when he had to leave his beloved learning behind and do the mundane things that a wagon driver has to do! Worse still was that in the *Yechidut*, the *Alter Rebbe* did not even *hint* to him the purpose for which he was to become a wagon driver, except to say that it was for the good of his soul!

The *Rebbe* suggests that it could well be that the whole purpose of the ten years was to bring *Reb Yosef* to the state of a "broken heart" (indeed, there is nothing more complete than a broken heart), from which emanated the heart-broken *Tefillah* that affected this estranged Jew. Whatever the explanation may be, we see from this story the importance of doing a favor for a single Jew.

517. *Hayom Yom* 8<sup>th</sup> *Nissan*: "Every soul has its own designated *Avodah* in the realm of intellect and emotion, each according to its nature and disposition.

225. A *Chasid* is a lamplighter.<sup>518</sup> A *Chasid* creates an environment. Light draws people, so a *Chasid* must shine brightly with the light of *Torah* and *Mitzvot* and this will automatically have a good effect and draw others.<sup>519</sup>

226. In *Kabbalah*, the idea of elevation or rectification is known as *Avodat HaBirurim*, with each soul having specific sparks of holiness, "*Nitzutzei Kedushah*", that they need to elevate.<sup>520</sup> The origin of these sparks and the process through which they fell into *Kelipah* is called "*Shvirat HaKelim*", which will be discussed at length in a later volume. Suffice it to say at this point that in addition to refining the *Tachton* within the person, a person is also charged with the task of refining their portion in the world.<sup>521</sup>

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It is written *Tehillim* 119:98, "Make me wise from my enemies", which means that from the negative leanings that a person senses in his own undeveloped character traits, he can gain wisdom and know how to tackle his tasks of self-refinement and how to harness his personal strengths in *Avodat Hashem*."

The *Rebbe* in *Likkutei Sichot*, vol. 2, p. 347 citing *Kuntres HaAvoda*, takes this concept further: an individual can learn to identify his main personal mission in life by noting which one of his tasks encounters the most challenging obstacles, the explanation being that since this particular task is his unique mission, the *Yetzer Hara* seeks to obstruct its successful fulfillment. *Hayom Yom*, SIE *ibid*.

518. *Sefer HaSichot* 5701 p. 136, *Sichah* 12<sup>th</sup> *Tammuz* 5722. For a full analysis of this subject, see "*Chasidic Dimensions — The Philosophy of Lubavitch Activism*" by Rabbi Dr. J. I. Schochet, (Kehot). See also "*To Love a Fellow Jew*"; SIE Publications.
519. *Sefer HaSichot* 5747, vol. 1, p. 35. *Hayom Yom* 13<sup>th</sup> *Tevet*: "Where a lantern is placed, those who seek light gather around, because light attracts."
520. Indeed souls may be sent to distant locations in order to elevate these sparks; see *Sefer HaSichot* 5749, vol. 1, p. 37 fn. 64.
521. "Everything G-d creates in the world is for His glory"; *Avot* Ch. 6.

Consequently, even if a person finds himself in a strange faraway place and, for example recites a blessing on a cup of water, they bring to fulfillment the creation of that place; *Sefer HaSichot* 5747, vol. 1, p. 91-92.

Similarly, in a spiritual sense, if a *Shliach* finds himself in a distant location, be it either geographically and/or spiritually, and he busies himself with "simple" things such as teaching a child *Torah*, encouraging women to light *Shabbat* candles etc., specifically such an *Avodah* is the true Divine intent; *ibid*.

In the words of the song *Lecha Dodi*, "*Sof Maaseh*", the end in deed, i.e. his descent to the lowest of levels to make a *Dirah Betachtonim*, was "*b'Machshavah Techila*", first in thought, in the G-dly plan that brought him there; *ibid*, p. 160.

227. As we have learned, *Chasidut* dwells at length on this idea of “*Yeridah Letzorech Aliyah*”,<sup>522</sup> meaning that the soul descends to this world for the purpose of a greater ascent. In a later volume we shall discuss the higher worlds, from where the soul begins its journey, but at this stage we can say that although the soul may be basking in Divine radiance in the higher worlds, there is some *greater* purpose in its descent to *this* world. Stated somewhat differently: why did the soul descend to this world, if it was already basking in the Divine light? What *possible* advantage could it gain by this descent?

The answer is that the soul gains two advantages:

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522. We find the paradigm of this soul-descent for the purpose of ascent in the *Torah* portion of *Vayetze*. In this section, *Yaakov Avinu* leaves his father’s house and descends to *Charan* where he establishes his family and becomes wealthy. This journey parallels the soul-descent to this world. Initially, the soul is in its Father’s house in the supernal spheres, and then it embarks on the descent to this world, “*Charan*”, so-called because it is “*Charon Af Shel Makom*”, a place that arouses G-d’s anger (in terms of its corrupt nature) and it is specifically in this difficult place that “*Yaakov*”, the soul, is to survive and indeed thrive. This descent was for the purpose of ascent and we may delineate three areas in which there is the ascent:

- (1) *Yaakov* was not influenced at all by the corruption he saw in *Charan* and he emerged free of sin;
- (2) It was specifically in *Charan* that he married and raised a righteous family;
- (3) Through the *Avodah* with the sheep of *Lavan*, he elevated the sparks of holiness in that place and became exceedingly wealthy.

There is a *Torah* principle that the actions of the fathers is an indication to their descendants. Every soul-descent emulates *Yaakov Avinu*’s descent to *Charan* and its purpose is threefold: firstly, that the soul (as it is above) is on the level of a *Tzaddik*. However, through its descent to this world and being enveloped, both in a body and animal soul that conceals its G-dly nature, it overcomes and transforms the animal soul thereby achieving the level of the *Baal Teshuvah* who stands higher than the *Tzaddik*; secondly, that through the soul-descent, the soul establishes progeny in terms of *Torah* and *Mitzvah* performance; and thirdly, that the ultimate purpose of *Dirah Betachtonim* is achieved by refining the world itself and making it a *Dirah*.

See *Likkutei Sichot* vol. 15 p. 245, *Sefer HaSichot* 5747, vol. 1, p. 109-123, 5748 p. 114. See also *Maamar VeSha’viti B’Shalom Rosh Chodesh Kislev* 5748 in which the *Rebbe* explains the entire concept of *Shlichut* in terms of *Yaakov*’s descent to *Charan*. It is noteworthy that the *Rebbe* personally distributed this *Maamar* to all the *Shluchim* on *Rosh Chodesh Kislev* 5748 by an international convention (*Kinus*) of *Shluchim*. See *Sefer HaSichot* 5751, vol. 1, p. 140-154.

- (1) Through the descent of the soul and its *Avodah* in this world, it earns and achieves an ascent to an even higher place than before its descent. The ascent is experienced after the soul leaves this world when it ascends to a higher spiritual plane than it was positioned before its descent. This is a great reward for the soul.
- (2) The second ascent is not so much for the soul itself, but rather for the ultimate purpose of creating a *Dirah Betachtonim*, which is achieved through the soul's *Avodah* undertaken *in Tachtonim*. As previously explained, this *Avodah* can be divided into two general categories:
  - (c) Palpable spiritual engagement through learning *Torah* and keeping *Mitzvot*;
  - (d) Elevating the mundane by taking the worldly behaviors and artifacts, which are *not* naturally spiritual, and injecting them with spiritual purpose and elevation.<sup>523</sup>

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523. *Likkutei Sichot*, vol. 6, p. 82: "When a Jew contemplates the situation of the world at large, which is as the *Alter Rebbe* describes it in *Tanya* as "full of *Kelipot* and *Sitra Achra*", meaning that every echelon of this world is filled with *Kelipah*, then he might think "since G-d created the world this way, full of *Kelipah* and *Sitra Achra*, then it will be impossible for me to change it! And since this is an impossible task, I shall disengage from worldly affairs and ensconce myself within the 'four cubits' of *Torah* learning and prayer".

The *Previous Rebbe* addresses this question at the beginning of the *Maamar Bati Legani* 5710 and explains that the world as it is now, filled with *Kelipah* and *Sitra Achra*, is not the original state of the world as it was initially; rather it developed into this state after the original sin. In fact, when G-d first created the world, the *Ikar* (principal) *Shechinah* dwelled *here* in the physical world; it was only through the sin of eating the forbidden fruit that the *Shechinah* was removed from the world. This indicates that there is a primordial superiority that this world has over all the supernal worlds insofar as the *Ikar Shechinah* was revealed here at the outset of creation. Nevertheless, a Jew might still ask, "True, the *Ikar Shechinah* was originally down here in this world, but now after the sin of the Tree of Knowledge, the world became full of *Kelipah* and *Sitra Achra* so how can I possibly change the world?" The answer is that since the whole point of creation is G-d's desire to have a *Dirah Betachtonim*, then ultimately that desire will be fulfilled and the *Dirah* will be complete. In reality, the world is recreated

228. In summary, there are stages to *Hafatzat HaMayanot Chutzah* and the *Alter Rebbe* disseminated the wellsprings of *Pnimitiyut HaTorah* in a way of *Chochmah, Binah* and *Daat* to the extent that even the intellect of the animal soul can comprehend its meaning. This, in turn, has an effect on the *Chutzah*, i.e. outside the person, until it permeates to the *Chutzah* of the lowest level, the result of this being that the *Mayan* itself is brought into the *Chutzah*.

229. The zenith of universal achievement occurs when the natural consciousness of the animal soul, together with the environment of the *Chutzah*, is aligned and synchronized with the *Mayan*, to the extent that the *Chutzah* thinks, speaks and acts in accordance with the *Mayan*.<sup>524</sup>

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anew, “something from nothing”, every single second for this very purpose, so there cannot fundamentally be anything in the creation that is not part of this process and original purpose. Therefore any alteration to the original status of the *Ikar Shechinah* being in this world is superficial: a “*Shinui Hachozzer Libriato*”, a change that will ultimately revert to its original status. Since G-d will eventually remove the spirit of impurity from the world and the true *Dirah* will be achieved, therefore from an internal perspective, the world is in reality *already* a *Dirah Betachtonim*. Every aspect of the world will eventually know G-d and the world will be full of the knowledge of G-d. Therefore even now (in *Pnimitiyut*), the world is a *Dirah* and we must spread *Yiddishkeit* to every location and reveal the goodness and holiness that is hidden within it.”

Since the ultimate purpose of creating *Kelipah* and *Sitra Achra* was that darkness should be transformed into light, to the extent that the darkness itself will radiate light and thereby facilitate the diffusion of G-d's glory throughout all the worlds, it follows that the descent of this physical plane through the sin is not a real descent but rather part of the ascent that will be ultimately achieved. As regards the expression *Ikar Shechinah*, see *Bati Legani* 5711, as explained in the next chapter. See *Sefer Maamarim Melukat*, vol. 5, p. 68 that when a person's *Avodah* is solely to fulfill the desire of G-d, then there is no distinction between spiritual and material matters, or between higher and lower, because the person sees both of them as areas in which G-d desires a *Dirah Betachtonim*. Stated somewhat differently: from the viewpoint of *Atzmut*, there is no difference between higher and lower and therefore if a person's sole goal is to fulfill the desire of G-d, then there is no difference in their approach to higher and lower, since both are created arenas of *Avodah* and *Atzmut* considers them equal.

524. *Sefer HaSichot* 5748, vol. 1, p. 146.



## ❧ Chapter 11 – Our Generation

230. In previous chapters, we have described the creation of a *Dirah Betachtonim* as a historical process. In this chapter, we shall examine the *Bereishit* of the *Dirah* and its progression as a historical process. Of most importance is to discuss the current era, where we are in the process and what is to be done to progress further.

231. The *Midrash* tells us that upon creation, the *Shechinah* rested in the Garden of Eden.<sup>525</sup> After the primordial sin, the *Shechinah* withdrew itself unto the first firmament.<sup>526</sup> Through the sin of Cain and Abel, the *Shechinah* withdrew further, from the first to the second firmament. Each of the subsequent generations' sins precipitated the *Shechinah's* continued withdrawal until the seventh, and highest, firmament.

231.1 It was *Avrohom*, through his trailblazing efforts to spread the belief in monotheism, who brought the *Shechinah* back from the seventh firmament to the sixth, *Yitzchok* from the sixth to the fifth, and together with righteous individuals in subsequent generations who continued to draw the *Shechinah* back, level by level, until *Moshe*, the seventh generation<sup>527</sup> from *Avrohom* that brought

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525. See Endnote 26 on page 247.

526. The concept of the *Shechinah's* withdrawal does not mean that G-d removed Himself from earth. Think of it this way: G-d creates the world "Yesh Me'Ayin", something from nothing, at every second. If He were to remove His Divine creative energy even for a moment, the world would revert to nothingness; see *Shaar Hayichud VeHa'emuna, Tanya*. Therefore, when we talk about the withdrawal of the *Shechinah*, we do not mean that there was a removal of the Divine creative energy but rather the indwelling of the *Shechinah* and the sensitivity of created beings to that Divine Presence. In the Garden of Eden, the *Shechinah* was palpable; *Adam* and *Chava* could feel the presence of the *Shechinah*. In fact, *Adam* orchestrated all of creation to bow and prostrate themselves to G-d. What happened through the sin of the Tree of Knowledge is that this and subsequent sins created a desensitization towards the *Shechinah*, precipitating its withdrawal.

527. *Avrohom, Yitzchok, Yaakov, Levi, Kehot, Amram* and *Moshe*. The seventh in any



the *Shechinah* back to the earth where it rested in the *Mishkan*.<sup>528</sup>

231.2 The pattern is that sin desensitizes the world to the Divine Presence and *Tzaddikim* through their actions re-sensitize the world to the Divine Presence.

232. The *Mishkan* was made of physical items such as wood, gold silver etc., as the verse states; “Make for Me a sanctuary so that I may dwell in them.”<sup>529</sup>

232.1 The concept of a specific area of space being a sanctuary to G-d seems somewhat strange; G-d fills the entire universe so why would He wish to have a specific location to dwell in?

232.2 The answer is that the word “*Olam*”<sup>530</sup> etymologically stems from the word “*He’elem*”<sup>531</sup>, therefore the world, by its very nature, conceals the Divine. In order to make the entire world a *Dirah* to G-d, it was desired by Him that we create certain spaces within it for the *Shechinah* to manifest.

232.3 This gave rise to the construction of the *Mishkan*, a physical structure made by donations from the people, within which there were two areas, the “Holy” and an inner “Holy of Holies”.

232.4 The “Ark of Covenant” was housed in the Holy of Holies and contained the “Tablets of Stone”<sup>532</sup> and the *Sefer Torah*.

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sequence is always precious; see *Midrash Vayikra Rabbah* 29:11.

528. See Endnote 26 on page 247 for a discussion on the nature of transgression and its part in the ultimate elevation.

529. *Shemot* 25:8.

530. Literally, “world”.

531. Literally, “hidden”.

532. The Ten Commandments were inscribed on the Tablets of Stone. Both the original, Heavenly-inscribed Tablets that *Moshe* broke, and the second set of Tablets, which were dictated by G-d and inscribed by *Moshe*, were housed

232.5 Adorning the Ark were the golden Cherubim and it was from between these two Cherubim that G-d spoke to *Moshe*.

233. Although the entire world is filled with the Glory of G-d, nevertheless G-d desired that we should build a sanctuary wherein the *Shechinah* would manifest itself. This *Mishkan* was the prototype for all future Temples: the First Temple, which was built by *Shlomoh HaMelech*, and the Second Temple, which was built by *Ezra* and *Nechemiah*. It is also the blueprint for the Third Temple, which will be built by *Mashiach*.

234. The construction and subsequent destruction of the first two Temples, and the long, arduous exiles that have resulted, are all part of the process of creating the ultimate *Dirah Betachtonim*, which will be complete in the messianic era and thereafter in the time of resurrection.<sup>533</sup>

234.1 Although "It was because of our sins that we were exiled from our land,"<sup>534</sup> we have learned the principle that every descent or regression is ultimately for the purpose of progress and ascent. Therefore, although the Jews' descent into exile was precipitated by our sins, it was nonetheless an essential part of the ascent towards building the ultimate *Dirah* for the *Shechinah* when *Mashiach* comes.<sup>535</sup>

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within the Ark.

533. See *Sefer HaSichot* 5749, vol. 2, p. 554.

534. Text of *Musaf* Prayer for Festivals; *Siddur Tehillat Hashem*.

535. As we have learned, the scattering of Jews to all corners of the globe was ultimately to elevate and refine the sparks of holiness that are hidden in those locations, thus preparing the world for *Mashiach*. This is the inner meaning of *Pesachim* 87b; "G-d did a *Tzedakah* by scattering Israel throughout the nations." The literal meaning is that scattering them was a kindness because if some were attacked in one place, others would remain alive in a different place. The deeper meaning is that although the scattering was a result of sin and *Galut*, nevertheless this descent forms part of an ultimate ascent, namely the refinement of the sparks of holiness in those places in preparation for the coming of *Mashiach*.

235. It follows that in order to bring *Mashiach* and complete the *Dirah*, we need the actions of *Tzaddikim* who will revitalize spirituality in the world and draw the *Shechinah* back down to earth. This is the concept of rebuilding Jerusalem.

235.1 Etymologically, the Hebrew word for Jerusalem, "*Yerushalayim*", is a composite of the two words "*Yirah*" and "*Shalem*", which means a complete awe.<sup>536</sup> This is a state of perfect cognizance of G-d's presence. When we stand in the spiritual Jerusalem we are aware of the Presence of G-d. The rebuilding of Jerusalem is achieved by the actions of *Tzaddikim* who re-sensitize the world to becoming aware of that Presence.

235.2 This is also the idea of *Teshuvah*.<sup>537</sup> The *Zohar* explains that the word *Teshuvah* is a composite of "*Tashuv*" and "*Hey*", which means to return the "*Hey*", meaning the *Hey* has been misplaced.<sup>538</sup> The name of G-d – the Tetragrammaton has four letters. The last *Hey* of the Name represents the *Shechinah*. When the name of G-d is fractured, the *Hey*, which represents the *Shechinah* goes into exile. When *Mashiach* will come, the name of G-d will again be complete and on that day, "G-d will be one and His name will be one." This is achieved by returning the *Hey*, i.e. re-sensitizing the world to the Divine Presence. This is achieved through *Tzaddikim*.

236. Fully understanding the concept of *Dirah Betachtonim* is key to understanding the thrust of our *Avodah* in these times. As stated above, the *Dirah* is for *Atzmut*, which paradoxically can be created in *Tachtonim*. The *Dirah* must also be created by *Tachtonim* within the *Olam HaTachton* meaning that we must permeate and

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536. *Tosafot Taanit* 16a, *Likkutei Torah Reeh* 29d.

537. See at length "*Deep Calling Unto Deep*" by Rabbi Dr. J. I. Schochet, Kehot Publications, section on *The Dynamics of Teshuvah*.

538. See *Tanya Igeret HaTeshuvah* Ch. 4. See *Sefer HaSichot* 5748, vol. 1, p. 38.

elevate even the lowest and spiritually darkest areas of the world with the light of *Torah* and *Yiddishkeit*.

237. We now understand the significance of the creation of the *Baal Teshuvah* movement and how this is the precursor to the *Geulah* (redemption).<sup>539</sup> The *Rambam* states that at the end of the exile, Israel will do *Teshuvah* and immediately<sup>540</sup> they will be redeemed. This idea of *Teshuvah* is both the return to *Torah* observance and spiritually the re-sensitization of the world to the Divine Presence.<sup>541</sup>

238. Just as in the days of *Moshe*, who was the seventh generation descendant of *Avrohom*, and who brought the *Shechinah* back to the world in the *Mishkan*, similarly, the *Rebbe* declared in his opening *Maamar*, *Bati Legani*, that our generation is the seventh generation from the *Alter Rebbe*, the founder of *Chabad Chasidut*, and it is our task<sup>542</sup> to bring the *Shechinah* back to the earth with the coming of *Mashiach*.<sup>543</sup>

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539. *Hayom Yom* 16<sup>th</sup> *Elul*: "The *Alter Rebbe* interpreted the statement *Sanhedrin* 37a; "Whoever saves a single person of the people of Israel is as though he saved an entire world": One must perceive a Jew as he stands in the primordial thought of *Adam Kadmon*. There, each soul stands with all the generations destined to descend from it until the coming of *Mashiach*, the righteous Redeemer. When one does a favor to an individual, it is a favor to all those souls until the end of all generations."

540. The word immediately in Hebrew is "*Miyad*". See *Sefer HaSichot* 5752, vol. 1, p. 7 that *Miyad* stands for *Moshe*, *Yisrael* and *Dovid*. *Moshe* was the first redeemer, *Yisrael* the name of the *Baal Shem Tov*, and *Dovid* is the ancestor of the *Mashiach*. Also, note that in reverse order it represents the names of the last three *Rabbeim* of *Chabad*: *Menachem*, *Yosef* (*Yitzchok*) and *Dovber* (*Shalom Dovber*).

541. See *Sichah* of *Vayechi* and 10<sup>th</sup> *Tevet* 5751, that the Jewish People has already done *Teshuvah*, for every Jew today has had a thought of *Teshuvah*. This thought transforms him into a complete *Tzaddik*, as the *Talmud Kiddushin* 49b states, that if one betroths a woman on the condition that he is a complete *Tzaddik*, then even if he appears to be wicked, he is nevertheless betrothed, because we deem it that he did *Teshuvah*. See also *Sefer HaSichot* 5748, vol. 1, p. 329.

542. See *Sefer HaSichot* 5747, vol. 1, p. 223,292.

543. In fact, when *Moshe* culminated the process of drawing the *Shechinah* back to the earth (after the *Avodah* of the previous six generations), he empowered all future generations to do likewise. As stated, *Tzaddikim* have the power to re-sensitize the world to the *Shechinah*; similarly the verse in *Yishayah* (60:21) states "All your

239. Furthermore, the *Rebbe*, in his opening discourse of *Bati Legani*, describes our situation to that of a time of war in which special measures are in place.<sup>544</sup> When a king fights a war, he will provide his army with all the necessary equipment and weaponry they need to succeed in battle. Furthermore, he will expend his storehouses so that absolutely everything he has can be employed in the war effort.<sup>545</sup> Similarly, we are in an all out

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people are *Tzaddikim*”, meaning that *Moshe* empowers *every* Jew to draw the *Shechinah* down below. Moreover, the level of *Shechinah* drawn down is even greater than the previous level.

The command to construct the *Mishkan* was given to all Jews, as it states: “Speak to the children of Israel...and they shall make for Me a sanctuary and I shall dwell within them.” When the *Midrash* states that it was *Moshe* who drew down the *Shechinah*, the reason why *Moshe* is attributed with this is:

- (1) *Moshe* had primary involvement in the *Mishkan*’s construction;
- (2) *Moshe* empowered all Israel to make the *Mishkan*.

Similarly, in reference to the drawing down of the *Shechinah* today (which is on a higher level than the drawing down of the *Shechinah* at the construction of the *Mishkan*), the power to draw down the *Shechinah* is received through the *Tzaddikim*, the leaders of the generation who are the extension of *Moshe* in each generation (see *Tikkunei Zohar* 69 p. 112a, 114a), right up to, and including, the *Nassi* of our present generation, the *Rebbe*; *Sefer Maamarim Melukat*, vol. 5, p. 149/150.

544. The Jewish People is described in the *Torah* as “*Tzivot Hashem*”, the army of G-d. In addition to the traditional meaning of the word “*Tzava*” as “an army”, the word also derives from the root “*Tzivyon*”, which means beauty (*Tikkunei Zohar* intro., 1b). The beauty of the Jewish People is that it comprises many different character-types, ranging from *Torah* scholars to simple folk (and even the sinners of Israel, who are still full of *Mitzvot* like a pomegranate is full of seeds), and each member of this army goes out to battle in their own way to conquer the world and make it a *Dirah* for G-d; *Sefer Maamarim Melukat*, vol. 2, p. 241.
545. In times of peace, the storehouses of the king are hidden away and out of commission. However in time of war, the king not only opens the storehouses but he completely expends them even in a way that transcends logic. The reason for this is because the character trait of “*Nitzachon*”, victory, is rooted in the essence of the soul, which transcends intellect. As is well known, when fighting to win, a person is willing to use their last penny, even to the extent of self-destruction. Just as this is the case in the human realm, similarly in the Heavenly Above, the root of the *Sefirah* of *Netzach* is *Pnimitiyut HaKeter*, a storehouse that is higher than *Giluy*. This is a level that *Chazal* would describe as “The eye has not seen it”; *Yishayah* 64:3, *Brachot* 34b, *Sefer Arachim Chabad*, vol. 2, p. 400.

The reason why the level of *Pnimitiyut HaKeter* is exposed in order to win the war is because the ultimate purpose is *Dirah Betachtonim*, and the *Dirah* is for *Atzmut*, therefore the empowerment to create a *Dirah* for *Atzmut* must come

struggle to bring *Mashiach* and in order to prevail in this battle, the King of Kings has opened His storehouse and provided us with everything we need to win this battle.

240. It is to be expected that, at the height of the battle, the fighting gets fierce; in a spiritual sense this translates into a holy onslaught against authentic *Yiddishkeit* in general, and at its leaders in particular, as predicted in the *Talmud Sotah* (end), which speaks of the moral decadence in the epoch of the *Mashiach*.<sup>546</sup>

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*from Atzmut, Pnimiyyut HaKeter.* Furthermore, the vessels for such a revelation of *Pnimiyyut HaKeter* are the *Tzivot Hashem*, for since their *Avodah* is done with *Mesirat Nefesh*, which transcends all boundaries, therefore they are appropriate vessels for this storehouse, which is given to them in full; *Sefer Maamarim Melukat*, vol. 2, p. 242.

In simple terms, this means that our generation has been given the most effective weaponry to combat *Kelipah*. We have been given the deepest teachings of *Chasidut* so far, and if we employ them with *Mesirat Nefesh* and demonstrate *Shtut Dikdushah* through *Shlichut* and the *Mivtzoim* (*Mitzvah Campaigns*), then we will overcome the *Shtut D'klipah* and bring *Mashiach*.

546. *Chazal* make reference to the birth-pangs of *Mashiach*, known as the "*Chevlei Mashiach*"; *Sanhedrin* 97a and 98b, *Maharal Netzach Yisrael* 36, *Sotah* 49b.

Predictions of this era include:

- (1) Lack of respect for parents, teachers and authority;
- (2) Government will become G-dless;
- (3) Universities become places of immorality;
- (4) Denigration of *Torah* scholars;
- (5) Atheism and secularism;
- (6) Splintering of community into many groups, each laying claim to the truth;
- (7) A *Baal Teshuvah* movement;
- (8) Population explosion; see *Tosafot Niddah* 13b;
- (9) Rise of leaders who wish to annihilate the Jewish People, G-d forbid, such as Stalin and Hitler *Yemach Shmam*; see *Emunot VeDeyot* 8:2;
- (10) A beginning of the return of the Jewish People to their land, with permission of the other nations (UN Resolution), and a measure of political independence; see *Handbook of Jewish Thought*; Kaplan, vol. 2:24:18;
- (11) In-gathering of the exiles and a rebuilding of Jerusalem; see *ibid.* It should however be noted that the complete in-gathering of exiles will only be achieved by *Mashiach*; see *Targum Yonatan Devarim* 30:4, *Jeremiah* 33:13;
- (12) Re-cultivation of the land of Israel.

An astonishing historical fact is that at the time of destruction of the Second Temple, there were millions of Jews living in the land. From after its destruction in 70CE until 1900 CE the land lay almost desolate with various nations asserting their authority, e.g. Crusaders, Turks, British etc. What is truly astonishing is that the maximum population of the land



241. It is specifically at *this* time in history that we need to demonstrate immense *Mesirat Nefesh* to strengthen *Torah* and *Mitzvot*. This *Mesirat Nefesh* stems from the very essence of the soul being essentially one with G-d.<sup>547</sup> In fact, the revelation of this essence is achieved *primarily* through the service of G-d in the time of *Galut* and specifically in the *last* generation of *Galut*: the *first* generation of *Geulah*.<sup>548</sup>

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during this entire 1800-year period was 300,000 during the Turk Ottoman empire. Today, eight million people live in the land. This is the greatest indication that this was a land awaiting the return of its People. When visiting Israel, Mark Twain commented, "Is this the Biblical land of milk and honey? This is a land of swamp and malaria". Today, however, Israel is truly a modern miracle of agriculture and technology.

- (13) Wars in Israel and miraculous delivery; as we saw during the Six-Day-War and the Gulf War; see "*Fascinating Torah Prophecies Currently Unfolding*"; Rabbi Nissan Aryeh Novick.

Even brief contemplation of modern history leads one to the conclusion that all of the above has, in fact, transpired. After two World Wars, including the horrors of the Holocaust, the re-establishment of the State of Israel and the huge return of Jews to the land, its miraculous survival, its creativity and becoming a world leader in technology, science, agriculture and more; all this leads to the conclusion that we are in fact in the last generation before the coming of *Mashiach* and now we need to do all we can to hasten his coming.

547. See *Sefer Maamarim* 5648 p. 187, 5685 p. 258, *Sefer Maamarim Melukat*, vol. 4, p. 288, *Sefer HaSichot* 5752 Vol1 p. 263.

548. In the *Maamar*, *Bati Legani* 5710, the *Previous Rebbe* develops the theme of *Shtut Dikdushah*: He explains that the *Mishkan* was made of *Shittim* wood. The word *Shittim* is etymologically rooted in the idea of bending, or turning aside, so for example, a *Sotah* is a woman who has turned aside from the ways of modesty and has been accused of immorality. The concept of veering away from G-dliness is, in truth a stupidity: a *Shtut*, since who in their right mind would act against the Almighty? It is only the result of the *Yetzer Hara's* influence that a person can momentarily be sidetracked and veer off towards sin. This is the meaning of the word transgression: when one goes over (trans) the border.

In the *Maamar*, this is termed *Shtut D'klipah*, a spirit of folly that derives from a lack of cognizance before whom one stands. To combat this *Shtut D'klipah*, one must go to the other extreme of *Shtut Dikdushah*, of idiosyncrasy within the realm of holiness; simply stated, that means "being crazy" about ones *Yiddishkeit*. Such *Shtut Dikdushah* is the best, and most potent, antidote for *Shtut D'klipah*. However, in order to employ *Shtut Dikdushah* in one's *Avodah*, one must aspire to a level of *Mesirat Nefesh* that transcends the intellect. Such *Avodah*, which transcends any limitation, can overcome the *Shtut* of *Klipah*.

The *Maamar* quotes an example of *Avodah* of *Shtut Dikdushah* from the *Talmud* in *Ketubot*, which describes how one Sage would dance with myrtle sticks in front of a bride. Others thought that such conduct belittled the honor due to the scholars;



- 241.1 With the immense spiritual darkness and challenges that we currently experience, which have resulted in such a spiritual decline and decadence, how is it that our generation could possibly merit the coming of *Mashiach*?
- 241.2 The answer is that in our generation, we stand like a midget on the shoulders of a giant. Using this metaphor, we understand that although the midget is much *smaller* than the giant, nevertheless by standing on his shoulders he can see very far, much further than the giant whose shoulders he is standing on.
- 241.3 Similarly, although our generation might not be better or greater than our predecessors, nevertheless by virtue of the accumulative merit of all the previous generations, we can and *will* merit the *Geulah*.<sup>549</sup>

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however when this Sage passed away, his bier was surrounded by a pillar of fire, which demonstrated how great and holy he was, thereby vindicating his conduct. A modern-day example of this is the *Tefillin Campaign* that the *Rebbe* started in 1967. The idea of stopping a Jew in the middle of the street and asking him to lay *Tefillin* is very strange; nevertheless through such *Shtut* of *Kedushah*, hundreds of thousands of Jews have begun to lay *Tefillin*.

549. See "*The Mystical Tradition*" by Rabbi Dr J. I. Schochet p. 137-9. On a more positive note, we should not under-estimate the achievements of this generation, despite everything that the Jewish People has been through and after all the suffering and spiritual challenge that we currently face. In fact, *Chazal* tell us that *Moshe* was the most humble of all men; this was because he was given a vision through time and looked at all the future generations. When he saw *our* generation and the level of *Mesirat Nefesh* that would be demanded from us during this period of the *Ikota Dimshicha*, he felt truly humbled. Indeed nowadays, it is truly astonishing to witness the immense *Mesirat Nefesh* of many Jews who were estranged to *Yiddishkeit* and the steps they have taken to make the arduous journey back to *Torah* observance.

The correct approach in outreach is always to search for the latent beauty within the other Jew: their unique soul, a child of G-d. Such an approach, with strong bonds of love (*Tanya* Ch. 32). draws him near, whereas finger-wagging and warnings will only distance him; see *Sefer HaSichot* 5748, vol. 2, p. 434, 562; *Sefer HaSichot* 5751, vol. 1, p. 229,253 where the *Rebbe* mentions that one should only speak positively of the Jewish People, not reproaching them or warning them of Divine punishments, etc. See *ibid.*, p. 268 in reference to the Holocaust.

242. The *Rebbe* stated that the *Shlichut* (mission) and *Mitzvah* of this generation is to engage in spreading and strengthening *Yiddishkeit* in general, and in the broad dissemination of the teachings of *Chasidut* using whatever medium is available.

243. To this goal, the *Rebbe* initiated numerous *Mitzvah Campaigns*. These campaigns include: *Torah*, *Ahavat Yisrael*, *Chinuch*, *Tzedakah*, *Tefillin*, *Mezuzah*, *Bayit Malei Sefarim*, *Kashrut*, *Ner Shabbat Kodesh* (*Shabbat Candle-Lighting*), *Taharat HaMishpachah*, *Ot b'Sefer Torah* and *Limmud Inyanei Geulah Umashiach*.

244. The *Rebbe*<sup>550</sup> said that the principal *Mitzvah*<sup>551</sup> of this generation is that every individual<sup>552</sup> must take responsibility for this holy work, since each soul has its unique time and space where it can operate, elevate and permeate its surroundings with *Kedushah*.<sup>553</sup> No one is exempt from this work.<sup>554</sup>

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550. See *Sefer HaSichot* 5751, vol. 2, p. 791-793 about the importance of listening to the directives of the *Nassi* of the generation and how we are *Halachically* obligated to do so. In that *Sichah*, the *Rebbe* develops the theme of a *Rebbe* being both a *Shofet/Rav/Posek* and a *Yoetz/advisor/prophet*. See *Amos* 3:7; "He revealed His secret to His servants the prophets." See also *Likkutei Sichot*, vol. 29 p. 358.

551. See *Sefer HaSichot* 5747, vol. 1, p. 130. "The *Mitzvah* of this generation and the "Command of the Day" for every Jew is to become a *Shliach* and to spread *Tzedek* and *Yosher* (righteousness and uprightness), *Yiddishkeit* and *Hafatzat HaMayanot Chutzah*."; *Ibid.* p. 135.

"*Tzedek* and *Yosher*" includes strengthening the Seven Noahide Laws among gentiles. Exactly which way one should fulfill this *Shlichut* is something one should ask a *Rav*. The greatest challenge is overcoming one's own *Yetzer Hara* and doing what is needed; *ibid.*, p. 132.

552. Men, women and children; *ibid.*, p. 131. See fn. 77 *ibid.*, that one sees success in *Chinuch* when the children are also involved in this *Avodah*.

553. *Hayom Yom* 30<sup>th</sup> *Adar Rishon*: "A *Chasid* creates an environment. If he doesn't, he needs to check his baggage carefully to see whether his *own* affairs are in order. The fact that he fails to create an environment should make him feel as broken as a splinter. He must demand of himself: 'What am I doing in this world?'"

554. *Hayom Yom* 4<sup>th</sup> *Tammuz*: "One single *Chasid* or student who devotes his heart, mind and soul to *Torah* and to bolstering *Torah*, creates wonders in a large city and in all that city's affairs; he does so in a manner that transcends the natural order and this is achieved by the merit of our Patriarchs, "Fathers of the World." See also *Sichah Parshat Shmini* 5751 that each individual must do all they can to bring *Mashiach*.

244.1 Furthermore, this task takes on great urgency because every moment that the *Shechinah* remains in exile is painful.<sup>555</sup>

244.2 The Hebrew word for exile is “*Galut*” or “*Golah*”. When one inserts the letter “*Alef*” (which represents the “*Alufo Shel Olam*”, the Commander-in-Chief of the world) into the word “*Golah*”, the resulting word is “*Geulah*”, the Final Redemption!<sup>556</sup>

245. An innovation of this era is that every *Chasid* and in fact every Jew<sup>557</sup> should assume the role of a *Shliach* (an emissary)<sup>558</sup>

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555. See *Hayom Yom 3<sup>rd</sup> Menachem Av*: “When *Mashiach* will come (speedily in our time, *Amen*), we shall really long for the days of the exile; we will truly feel distress at our having neglected working on our *Avodah*. At that time, we will feel the deep pain caused by our lack of *Avodah*. These days of exile are the days of *Avodah*, to prepare ourselves for the coming of *Mashiach*, speedily in our time *Amen*.”

“How is it possible that after everything that has been achieved, we have not actually brought *Mashiach*? This is something that has no explanation... what more can I do so that all Israel will cry out truthfully asking for *Mashiach* to come? Do all you can in a way of using the profoundly radiant lights of *Tohu* within the real-life vessels of *Tikkun* to actually bring *Mashiach*!” *Sefer HaSichot* 5751, vol. 2, p. 474.

This *Sichah* was said on the 28<sup>th</sup> *Nissan*. The *Rebbe's* tone was unusually serious: a cry from the heart. The lights of *Tohu* represent a chaotic and very strong impetus towards action, yet this should be channeled into vessels of *Tikkun*, practical and measured steps with a purpose and focus. The message is that we need to be fully energized and proactive in the quest to bring *Mashiach*.

556. *Sefer HaSichot* 5751, vol. 2, p. 504,520,523.

557. See *Likkutei Torah Vayikra* 1c. See also *Or HaTorah Vayishlach* 248b: “The souls of Israel have been sent to earth to create a *Dirah Betachtonim*. See *Sefer HaSichot* 5749, vol. 1, p. 45.

When a Jew passes away from this world, the first question that the Heavenly Court will ask of the soul is, “Were your business dealings done faithfully and honestly?” Then you will be asked, “Did you engage in refining the world? Where are the children with whom you learned *Alef Bet*? Where are the Jews whom you drew nearer to *Yiddishkeit*?”

See *Sefer HaSichot* 5748, vol. 2, p. 508-509.

558. “The *Shliach* sent by a person literally acts on behalf of the sender”; see *Brachot* 34b, Responsa *Rivash* 228, *Likkutei Torah Vayikra* 1c.

Today, thank G-d, there are many outreach organizations, all of whom are engaged in reaching out to estranged Jews. Some call this work *Kiruv Rechokim*, which means bringing those who are distant nearer. However,

and to spread and strengthen *Yiddishkeit* in their place.<sup>559</sup>

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the *Rebbe* chose to call this work *Hafatzat HaYahadut* and he did so for good a specific reason, because the name implies a fundamentally different view of the Jew to whom we are reaching out:

*Kiruv Rechokim* suggests that an observant Jew is near to G-d whereas a non-observant Jew is distant from Him. The *Rebbe* pointed out however that a Jew can't be distant from his own G-dly soul. What *can* happen is that the animal soul can opaque the G-dly soul and become unaware of its needs. To rectify this properly, what is necessary is *Hafatzah*: to reveal the G-dly soul within him and *Chasidut* is the elixir of soul-talk, a tonic that is best-suited to helping reveal the G-dly soul and invigorate the Jew.

Another point is that some see the work of outreach as a spiritual form of *Tzedakah*, a necessity for this generation. Some people will "donate" some of their time to teaching others as a form of *Tzedakah*. Others will dedicate their career to become professional outreach workers.

The concept of "*Shlichut*" is quite different because *Shlichut* suggests a mission from the *Nassi HaDor*, who (as we have learned) is the *Yechidah* of the generation. We have discussed throughout this volume that the advent of *Chasidut* is to pave the way for *Mashiach*. Thus, the concept of *Shlichut* is not just another form of *Tzedakah* but rather the entire focus of our generation because we are standing on the threshold of *Geulah* and the *Nassi* of our generation has mandated and empowered the generation to reach out to every single Jew, helping to prepare them for the *Geulah*. In this way, every Jew will be 'plucked out' of *Galut* (see *Yishayah* 27:12) and stand ready for the arrival of *Mashiach*.

A further point to bear in mind is that the vast majority of non-observant Jews today could be categorized as a "*Tinok Shenishbah*", a child abducted at an early age; see *Sefer HaSichot* 5751, vol. 1, p. 228. This means that the reason why they are non-observant is because they never received a comprehensive *Torah* education or experienced an authentic Jewish upbringing and are understandably unaware of the ways of *Torah* (see "*To Love a Fellow Jew*"; SIE Publications). Therefore, as a matter of spiritual *Pikuach Nefesh*, the *Mitzvah* of this generation is to reach out to these Jews, thus preventing a spiritual holocaust through assimilation and intermarriage. For this reason, the *Rebbe* encouraged all men to spend a year learning in *Kollel* after getting married and then to be involved in some form of *Shlichut* or *Chinuch*, rather than to sit for many years in *Kollel* (with the obvious exception of those who need to continue studying to become *Rabbanim* or *Dayanim*). Although continued learning is normally warranted, when surrounded by the flames of assimilation and the House of Israel is literally burning, then *Pikuach Nefesh* demands that every individual do all they can to save souls! This obviously does not mean to ignore one's own learning; rather it means the sombre realization that the 'Call of the Hour' is outreach. This is all the more urgent when we recognize that this work is vital to precipitate the *Geulah*. In fact, even the *Torah* learner cannot perform all 613 *Mitzvot* whilst in *Galut*: only when *Mashiach* comes will he be able to fulfill all the *Mitzvot* and devote his full time to study. Therefore, it is incumbent on each individual to ponder how best they can influence another Jew and draw them closer to *Torah* and *Yiddishkeit*. See *Sefer HaSichot* 5748, vol. 2, p. 488.

559. *Sefer HaSichot* 5747, vol. 1, p. 86. "Become *Shluchim* and go conquer the world

245.1 The *Rebbe* actually sent *Shluchim* to all corners of the globe,<sup>560</sup> both to large and small communities, to strengthen *Yiddishkeit* and teach *Chasidut*, thus preparing the place for the coming of *Mashiach*.<sup>561</sup>

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with *Yiddishkeit!*"; *ibid.*, p. 93. See also *Sefer HaSichot* 5748, vol. 1, p. 80. "Each person should become an "Askan Tziburi", a communal worker; *Sefer HaSichot* 5748, vol. 2, p. 473. "Storm the world with *Yiddishkeit!*"; *Sefer HaSichot* 5749, vol. 1, p. 46. "When two Jews meet, something good must come out of the meeting for a third Jew"; *Igrot Kodesh*, vol. 14 p. 323.

Conquering the world is for the purpose of making it into a *Dirah Betachtonim*, therefore the way the land is conquered also has to be within all the parameters of *Tachtonim*, namely:

- (1) It must have a place in the natural order;
- (2) It should be done using one's own initiative and creativity (see *Sefer HaSichot* 5748, vol. 2, p. 493). However, that is as far as the way to accomplish the *Shlichut* is concerned, i.e. as regards tactics and strategy. In the context of success, he should remember that he has been sent by the "Moshe" of this generation, therefore he should fulfill his *Shlichut* without mixing in any opinions of his own (*ibid.*, p. 497);
- (3) In order to fulfill the *Shlichut*, a *Shliach* must employ all his soul-powers of intellect, emotion, creativity, initiative etc., in the fulfillment of the *Shlichut*. Furthermore, he must harness the higher soul-powers of pleasure (*Taanug*) and willpower (*Ratzon*), i.e. the greatest pleasure and desire of a *Shliach* is to go out and fulfill the *Shlichut*;
- (4) A *Shliach* must have complete *Bittul* to the *Meshaleiach* (the sender), with all of his soul-powers completely aligned with the desire of the *Meshaleiach*. In *Chasidic* parlance this would be termed as *Bittul* of *Etzem HaNefesh*. See *Sefer HaSichot* 5750, vol. 1, p. 135.

560. See *Sefer HaSichot* 5748, vol. 1, p. 325, "Outside the camp [of Israel]", even to the most distant locations, both geographic and spiritual.

561. Every Jew is a *Shliach*. Numerically, the value of the word *Shliach* plus the ten soul-powers equals the numeric value of the word *Mashiach*; See *Sefer HaSichot* 5748, vol. 1, p. 81, *Likkutei Sichot*, vol. 29 p. 358. The very first *Mitzvah* of the *Torah* is "Pru Urvou", "Be fruitful and multiply", which the *Previous Rebbe* said means that in spiritual terms, "Every Jew needs to make another Jew", since *Chazal* in *Sanhedrin* 19b state, "One who teaches another *Torah*, it is considered as if he gave birth to him"; see *Sefer HaSichot* 5748, vol. 1, p. 88.

A few further points about the approach to *Shlichut* and its success:

- (1) The *Rebbe Rashab* (*Igrot Kodesh Rashab*, vol. 1, p. 266) said that in this era there is no specific order in *Avodat HaBirurim*; rather, one should grab whatever comes to hand (see *Eruvin* 54a). This means that if one is presented with an opportunity, this is Divine Providence and a sign that one must take it up.
- (2) Although there is a general principle that one should adorn *oneself* before one adorns others (*Bava Metzia* 107b), however, since one has a specific *Shlichut*, one should not delay the *Shlichut* in any way, even to gain personal perfection. See *Sefer HaSichot* 5749, vol. 1, p. 45.

246. Every *soul* has a specific *Shlichut*, every *place* has a specific *Shlichut* and every *time* has a specific *Shlichut*. This is true of every day, hour and minute. Our task is to rise to this challenge and to utilize all these coordinates in harmony in the fulfillment of this purpose.<sup>562</sup>

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- (3) A *Shliach* is empowered by the *Meshaleiach*, he who sends him. Notwithstanding the personal level of the *Shliach*, he is empowered with the strength of the sender. This is certainly the case when the *Shliach* learns the *Torah* of the *Meshaleiach* thereby becoming bonded with him; see *Sefer HaSichot* 5748, vol. 1, p. 98.
  - (4) In terms of success, see *Hayom Yom* 6<sup>th</sup> *Nissan*, where the *Rebbe* writes, "Experience has shown that with less speculation, but working with orderliness and firmness, in accord with the pleasantness of *Torah* (with the right hand bringing close and the left hand rejecting) one is certain to achieve results, especially in matters concerning the fundamentals of our religion."
  - (5) Similarly in *Hayom Yom* 8<sup>th</sup> *Adar Sheni*, "My father writes in one of his letters that a single act is better than a thousand groans. Our G-d lives, and *Torah* and *Mitzvot* are eternal; cease groaning and work hard in actual *Avodah*; then G-d will be gracious to you."
  - (6) Also in *Hayom Yom* 23<sup>rd</sup> *Tevet*: "Groaning by itself won't do a bit of good. A groan is only a key to open the heart and eyes, so as not to sit there with folded arms, but to plan orderly work and activity, with each person working wherever he can be effective to campaign for bolstering *Torah*, spreading *Torah* and observing *Mitzvot*. One person might do this through his writing, another with his oratory skills, another with his wealth."
  - (7) Furthermore, see *Bamidbar Rabbah* 12:3 where it says "G-d only requests according to their ability". Certainly in regards to *Hafatzat HaMayanot*, the *Previous Rebbe* said (*Igrot Kodesh Rayatz* 4:264); "In merit of the *Mesirat Nefesh* of the *Alter Rebbe*, it was ruled in the Heavenly Court that in any matter of *Torah*, *Yirat Shamayim* or *Middot Tovot*, those who connect to him and follow his ways would have the upper hand." See *Sefer HaSichot* 5747, vol. 1, p. 161.
  - (8) See also *Sefer HaSichot* 5748, vol. 1, p. 100, *Sefer HaSichot* 5751, vol. 1, p. 34, in regards to the personal success of the *Shluchim*. The more a *Shliach* does in the furtherance of his *Shlichut*, the more the empowerment he receives, both for the *Shlichut* **and** for personal needs; *Sefer HaSichot* 5749, vol. 1, p. 49,75. One can reach the highest levels specifically through the *Shlichut*! *Ibid.*, p. 44-45.
  - (9) The correct approach in *Shlichut* is not to be deterred by any worldly happenings around him; rather, the *Shliach* should focus solely on his *Shlichut*, on his place of *Shlichut*, and constantly have in mind *who* sent him, and for what **purpose**; *Sefer HaSichot* 5747, vol. 1, p. 133-134. With such an approach in mind, he will surely succeed. The *Rebbe* surely knew of the great spiritual darkness of the place and yet he still sent a *Shliach* there: this is the **greatest** proof that the *Shliach* will succeed!

562. *Sefer HaSichot* 5750, vol. 1, p. 146-148. See *Zohar*, vol. 3, p. 94b; each day has its purpose. See also *Tzavaat Harivash* (beginning) "A day should not go by without doing a *Mitzvah*", meaning the special *Mitzvah* for that day.



247. The ultimate and final *Shlichut* is to prepare oneself, one's family, community, country and the entire world for the coming of *Mashiach*.<sup>563</sup>

247.1 This includes strengthening justice, righteousness and observance of the Noahide code among gentiles.<sup>564</sup>

247.2 This can be done by literally establishing a "*Bet Chabad*" (*Chabad House*) in every location. This house should be a center for *Torah* learning, prayer and acts of kindness,<sup>565</sup> and primarily a center from the wellsprings of *Chasidut* which will be disseminated. Just like the tent of *Avrohom*,<sup>566</sup> every *Chabad House* should provide both *physical* and *spiritual* food for the passersby and an oasis in the spiritual desert.<sup>567</sup>

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563. Address of the *Rebbe* at the *Kinus HaShluchim* 5752. Primarily this is through learning and teaching matters of *Geulah* and *Mashiach*. It is noteworthy that the *Rebbe* also instructed the *Shluchim* to learn the *Chasidische Parsha*, the weekly portion of *Torah Or* and *Likkutei Torah* of the *Alter Rebbe*.

In comparison to previous generations, our generation has merited unusual prosperity and the ability to study *Torah* and keep *Mitzvot* in relative luxury. This has been granted from Above so that we employ this wealth for all matters of *Torah* and *Mitzvot*, and especially *Hafatzat HaMayanot Chutzah*; *Sefer HaSichot* 5750, vol. 1, p. 208.

564. *Sefer HaSichot* 5750, vol. 1, p. 144,157.

565. These are the three pillars upon which the world stands; *Pirkei Avot* 1:2. See also *Tanchuma Pekudei* 3, *Tikkunei Zohar* 469.

566. We may draw many lessons from the way in which *Avrohom* and *Sarah* drew people under the wings of the Divine Presence. Firstly, *Avrohom* drew the men near while *Sarah* focused on the women. This teaches us guidelines in *Tzniut*, that in outreach work, one should not blur the guidelines of *Tzniut*. Secondly, even though he was ninety-nine years' old, and following a painful operation, he did not rest on his laurels and think about how much wonderful work he had achieved until that point; rather he was completely preoccupied with inviting one more guest to his home. Similarly, even if a person has achieved plenty in their work, they should always remain thirsty for more. See *Sefer HaSichot* 5749, vol. 1, p. 52.

567. See *Sefer HaSichot* 5747, vol. 1, p. 33-37, 44-45, *Likkutei Sichot*, vol. 29 p. 249-250. See *Sefer HaSichot* 5749, vol. 1, p. 51 in regards to spiritual *Hachmassat Orchim*. Ideally, every home should become a *Chabad House*. In particular, the *Rebbe* spoke about children making their own *room* into a *Chabad House* (see *Sefer HaSichot* 5747, vol. 1, p. 178,338). This involves each child having their own "*Pushka*" (*Tzedakah* box) together with a *Siddur*, *Chumash* and other books in their room. Also



248. The aim of each *Shliach* is to empower each member of the community in turn to become a *Shliach*, networking and spreading *Torah* and *Chasidut* to ever-wider circles and echelons of operation.<sup>568</sup> In the words of *Chazal*, “raise as many students as possible”.<sup>569</sup>

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a *Tzedakah* box should be affixed in the kitchen and *Tzedakah* should be given before food preparation. This will ensure both the *Kashrut* of the food and its spiritual effect on those who eat it.

568. For a treatise on the aims, objectives and directives of *Shlichut*, see *Sefer Hashlichut*, (Kehot). Note that *Torah* allows one *Shliach* to appoint **another** *Shliach* in fulfillment of the *Shlichut*; see *Kiddushin* 41a. Thus, the potential for expansion is both possible and encouraged, something the *Rebbe* was passionate about.

The concept of *Shlichut* is parallel to the concept of *Dirah Betachtonim*, because the *Meshaleiach* does not go to the place of the *Shlichut* **himself**; rather he sends a *Shliach*. As previously mentioned, one of the key elements in *Dirah Betachtonim* is that the *Dirah* must be created **by** the *Tachtonim*. The caliber of the *Shliach* is much more suited to the place of *Shlichut* than the *Meshaleiach*, hence the *Shliach* (being the *Tachton*) is charged with making the *Dirah*. Nevertheless, he is empowered to do so by the *Meshaleiach*; *Sefer HaSichot* 5747, vol. 1, p. 130-131.

One may ask: *Rambam* writes that a person is affected by his environment. If so, how can a *Shliach* guarantee that he will not be negatively affected by the very environment that he has come to help? Isn't it spiritually dangerous to leave the safety of a *Torah*-saturated environment and relocate to a spiritual wasteland?

There are two answers to this:

(1) The *Shliach* is not going on “under his own steam”; rather he has been empowered by the *Meshaleiach*. *Eliezer*, the servant of *Avrohom*, summed up this sentiment by introducing himself as, “I am the servant of *Avrohom*”.

**Key** to one's *Shlichut* is *Hitkashrut* (a dedicated connection) to the *Meshaleiach*.

(2) There is a *Halachah* in the laws of salting meat: “Whilst the salt is extracting the blood and the meat is busy exuding the blood to the surface, it does not reabsorb the blood.” Similarly, if a *Shliach* is completely focused and engaged in being a *Mashpia*, influencing others, then he is not negatively influenced.

The above notwithstanding, there is a word of caution: the *Previous Rebbe* was once sent on a dangerous mission in Russia by his father; it was a matter of *Pikuach Nefesh* for *Klal Yisrael*. When recounting this dangerous episode, the *Previous Rebbe* said that he had worn a *Peltz*, a fur coat. The *Rebbe* picked up on this seemingly trivial point in a *Sichah* and asked why the *Previous Rebbe* had described what he was wearing for this mission; it was a cold Russian winter and one would naturally presume that he was warmly attired. The *Rebbe* answered that the *Previous Rebbe* had included this point to teach us an important lesson: when on a dangerous mission, a *Shlichut*, one needs to protect oneself and “wear a *Peltz*” against undesirable elements. Similarly a *Shliach* must be constantly on guard to maintain the highest standards of *Shulchan Aruch* and *Chasidic* conduct.

569. *Pirkei Avot* 1:1.

249. The actions of each individual are important. Indeed, the correct approach of a person to a *Mitzvah* is to think that the entire world is on weighing-scales and it could well be that this *Mitzvah* will tip the scales in favor of personal and global merit, thereby bringing a personal and global salvation.<sup>570</sup>

250. A principle expressed in *Tanya* is that all the revelations of *Mashiach* are dependent on our deeds and *Avodah* during the time of *Galut*.<sup>571</sup>

250.1 It was in *this* spirit that the *Previous Rebbe* stated that  
“All the days of your life should be spent bringing  
*Mashiach*.”<sup>572</sup>

250.2 It is incumbent on everybody to study matters of *Torah* pertaining to *Mashiach* and *Geulah*, especially as they are illuminated in *Chasidut*, and to start “*Living with Mashiach*”.<sup>573</sup>

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570. See *Rambam Teshuvah* 3:4. How can an individual have such power? See *Sefer HaSichot* 5747, vol. 1, p. 240 fn. 123. See also *Sefer HaSichot* 5749, vol. 1, p. 70.

571. See Ch. 36 and 37.

572. *Brachot* 1:5. In the context of *Geulah*, this may be understood to mean that all the days of your life: every hour and moment, should be utilized pro-actively to bring *Mashiach*; see *Sefer HaSichot* 5752, vol. 1, p. 111,131,247.

573. *Sefer HaSichot* 5751, vol. 2, p. 501. Learning about *Mashiach* matters is not only a *Segulah* to bring *Mashiach*; rather, the idea is that the concept of *Mashiach* should permeate the mind and heart to the extent that one literally lives a life oriented by *Mashiach*'s arrival, which he anticipates daily; see *Sichah, Balak* 17<sup>th</sup> *Tammuz* 5751.

Learning about *Mashiach* matters is not a contradiction to the statement of *Chazal* in *Sanhedrin* 97a that: “*Mashiach* will come ‘*b’Hesech Hadaat*’” (when we are distracted and do not have his arrival in mind); see *ibid*.

There was a *Chasid* of the *Tzemach Tzedek* who wanted to leave Russia and go to live in *Eretz Yisrael*. The *Tzemach Tzedek* saw that this was not for him and instead advised him to “*Make Eretz Yisrael here*.”

The *Rebbe* took these words and made a lesson from them, a directive to each one of us: in the last minutes of *Galut*, each Jew must make their day a “*Geulah Day*” and make their “*place*” into *Eretz Yisrael*, which means a place that desires to fulfill the Will of G-d. This *Avodah* should not be private but should extend to one’s family, circle of friends and students, having an impact on all those around so that everybody will stand ready for the *Geulah*; *Sichah Pinchas* 5751.

250.3 We should eagerly await the coming of *Mashiach* and cry “*Ad Matai?*”<sup>574</sup> Until When [must we wait]?”<sup>575</sup>

251. The *Rebbe* said that this generation is the *last* generation of *Galut* and the *first* generation of *Geulah*.<sup>576</sup> Close inspection of *Chazal’s* statements that describe the period of *Mashiach’s* arrival indicate that we are in the epoch of *Mashiach*.<sup>577</sup>

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574. See *Sefer HaSichot* 5747, vol. 1, p. 226. Although there may be great supernal satisfaction from the *Avodat HaBirurim*, nevertheless, the ultimate service is through full *Torah* and *Mitzvah* observance which is why we need *Mashiach* immediately; see *Sefer HaSichot* 5748, vol. 2, p. 570 fn. 34.

575. *Sefer HaSichot* 5751, vol. 2, p. 735.

576. The *Rebbe* made this statement publicly on numerous occasions. For a collection of the *Rebbe’s* talks specifically about this issue, see *Besurat HaGeulah*; (Kehot).

Furthermore, the souls of this generation are reincarnations of the souls that left Egypt; *Shaar Hagilgulim* Intro. 20, *Sefer Likkutim Arizal Shemot* 3:4, *Sefer HaSichot* 5747, vol. 1, p. 162.

577. Belief in the coming of *Mashiach* is a principle of our faith (*Rambam* Principles of Faith 12, *Ikarim* 4:42). We believe that *Mashiach* may come any day and we eagerly anticipate his arrival. In fact, one of the questions that the Heavenly Court asks a person on the Day of Judgment is if they eagerly awaited the coming of *Mashiach*. This hope is expressed three times each day in the blessing *Et Tzemach* in the *Amidah*. *Mashiach* will be a human-being; a King descended from the *Kingdom of The House of David*; (*Yishayah* 11:1), the progeny of *Dovid HaMelech*. It is most noteworthy that the *Chabad Rebbeim* were descendants of the *House of David*; see introduction to *Hayom Yom*. To quote from *Rambam Melachim* 11:4, “If there arises a ruler from the family of *Dovid* who is immersed in the *Torah* and its *Mitzvot* like his ancestor *Dovid*, following both the Written and Oral Law, who leads Israel back to the *Torah*, strengthening the observance of its Laws and fighting G-d’s battles, then we may assume that he is the *Mashiach* (*Chezkat Mashiach*). If he is further successful in rebuilding the Temple on its original site and gathering the dispersed of Israel, then his identity as *Mashiach* is a certainty (*Mashiach Vadai*).

For a full discussion of the qualities of *Mashiach* and the tasks he will achieve, see *Handbook of Jewish Thought*, Kaplan, vol. 2, Ch. 25.

In summary, *Mashiach* will:

- (1) rebuild the third Temple;
- (2) restore *Torah* Law;
- (3) gather in the exiles;
- (4) re-establish the *Sanhedrin*;
- (5) cause the world to return to G-d, with Jerusalem being the spiritual capital of the world. All people will believe in G-d and proclaim His unity;
- (6) bring an era when jealousy and competition will cease to exist, good things will be most plentiful and all sorts of delicacies will be as common as dust;
- (7) bring an era when man will no longer wage war; *Yishayah* 2:4;

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- (8) usher in world peace; “The wolf shall lie with the lamb”; *Yishayah* 11:6-7;  
(9) bring an era when the world will know G-d; “The earth will be full of the knowledge of G-d as the waters cover the sea”; *Yishayah* 11:9.

*Chazal* talk of a climax, a *Ketz*, by which time *Mashiach* will have come. In fact, throughout history great Sages predicted *Kitzin* (end times) and said that *Mashiach* will have come by those times. Indeed, all the *Kitzin* have now passed and we bear in mind the *Talmudic* saying in *Sanhedrin* 97b that “May the soul of those who calculate the end rot”. One possible interpretation of this saying is that if a certain *Ketz* had arrived and *Mashiach* not yet come, then people could lose their faith in his arrival, therefore *Chazal* discouraged people from calculating these times.

What is puzzling is how we reconcile the idea of having a *Ketz* whilst simultaneously believing that *Mashiach* can come at any moment? The answer is that when the Sages mentioned a *Ketz*, they were saying that according to all spiritual indications, such-and-such would be the most favorable time for *Mashiach* to come, even though he may come at any moment.

The *Talmud Sanhedrin* 98a quotes a verse in *Yishayah* 60:22; “I, G-d, will accelerate it in its due time, “*B’itta Achishena*”. The *Talmud* explains that *Mashiach* can either come *at* his predestined time (*B’itta*) or *before* his time, in an accelerated manner (*Achishena*). If we merit, *Mashiach* will come sooner (*Achishena*) but if not, then he will come in his predestined time (*B’itta*). This explains many other contradictory statements about the coming of *Mashiach*. For example, in *Daniel* 7:13-14, it says that *Mashiach* will come on a cloud, and in *Zecharya* 9:9, it says he will arrive humble, riding on a donkey. The explanation to this is similar: if we merit and he comes before his time, then he will come on a cloud, but if we do not merit and he comes in his predestined time, then he will arrive humbly riding on a donkey.

There is also a debate as to whether *Eliyahu HaNavi*, Elijah the Prophet, will arrive before or after the coming of *Mashiach*; see *Sefer HaSichot* 5747, vol. 1, p. 302. There is a verse in *Malachi* that states that *Eliyahu HaNavi* will be the harbinger of the redemption and he will announce the arrival of *Mashiach* the day before he comes. Yet elsewhere, there is an indication that he will only come after the arrival of *Mashiach*; see *Talmud Sanhedrin* and commentaries *ibid.*, and *Rambam Melachim* 11. Similarly, if *Mashiach* comes *at* his predestined time, then his arrival will be *announced* by *Eliyahu HaNavi*, but if he arrives *ahead* of his predestined time, then *Eliyahu HaNavi* will come *afterwards*.

Likewise, we discussed in a previous chapter whether or not the arrival of *Mashiach* will be accompanied by miraculous events. Again, we understand this to mean that if he arrives *at* his predestined time, then his arrival will follow the natural order; however if we merit and he arrives *ahead* of his predestined time, then his arrival will be accompanied by miracles; see *Emunot VeDeyot* 6:2, *Or HaChaim Bamidbar* 24:17. See footnotes in Ch. 6 for the *Rebbe’s* approach of the two distinct periods in the era of *Mashiach*: the first period being within the natural order and the second period, miraculous.

In summary, there is no contradiction between the belief that he may come at any moment and that he will arrive at a predestined time. We hope and pray that we will merit that *Mashiach’s* arrival *before* his predestined time; nevertheless, we are sure that there is ultimately a final time by which he *must* come.

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The *Talmud Sanhedrin* 97a states in the name of *Rav Katina*, that “The world will exist for six-thousand years and for/in one-thousand will be destroyed, as it is written in *Yishayah* 2:11 “And G-d will be exalted alone on that day.” This teaching makes use of the phrase in *Tehillim* 90:4 that likens a thousand years in G-d’s eyes to one fleeting day in the life of mortals.

See also “*To Live and Live Again*”; SIE Publications p.89 for the various interpretations of *Rav Katina*’s statement.

Accordingly, if one day in G-d’s eyes is equates to a thousand mortal years, then we currently are living in the era of “Friday”, after midday, when we are preparing for the “*Shabbat*”, i.e. the messianic era; see *Sefer HaSichot* 5750, vol. 1, p. 254. Additionally, we mentioned previously that the *Alter Rebbe* rules that one should taste the *Shabbat* food before *Shabbat* starts; *Shulchan Aruch Orach Chaim* 250 (end). This *Halachic* ruling, as a concept, also applies to “*Shabbat*” of the messianic era, therefore we must all “taste” the foods and delicacies of the *Shabbat-Messianic Era* before it begins; in spiritual dimensions, this is an obvious reference to the teachings of *Chasidut*; *Sichah Shabbat Nachamu* 5751.

Based on this statement, it is widely accepted that the messianic era will be ushered in before the year 6000, since according to some commentaries, the one-thousand years of destruction is a reference to the time of resurrection; see *ibid*. This simply means that we can expect *Mashiach* to come some time before the year 6000. Signs of the footsteps of *Mashiach* are recorded in the *Talmud Sotah* (end). According to most contemporary *Torah* Sages, these signs have all been realized and we imminently await the coming of *Mashiach*.

See “*The Epoch of the Messiah*” by Rabbi Elchonon Vasserman, a work written before the Second World War, where he describes the tumultuous upheavals of that period as the predicted signs of the era of *Mashiach*. The *Chafetz Chaim*, who passed away in 1933, also referred to the agonizing tribulations of his time as “*Chevlei Mashiach*”, the birth-pangs of *Mashiach*. In 1942, the *Previous Rebbe* announced that “*L’Altar LiTeshuvah, L’Altar Li’Geulah*”, “immediately for *Teshuvah* and immediately for *Geulah*” and he definitely viewed the horrific calamities of the Holocaust as “birth-pangs of *Mashiach*”, calling on world Jewry to prepare for the imminent arrival of *Mashiach* and do *Teshuvah*; see *Igrot Kodesh Rayatz*, vol. 5, p. 361, vol. 6, p. 430. The *Previous Rebbe* stated that we were like soldiers preparing for a parade, coining the phrase that all is left is “To polish the buttons” (see *Sefer HaSichot* 5747, vol. 1, p. 239 fn. 110, p. 243 fn. 10 as to what this means in *Avodah*), and “to stand ready” for the *Geulah*; see *Sefer HaSichot* 5747, vol. 1, p. 113, *Sefer HaSichot* 5751, vol. 2, p. 691-692. The *Rebbe* stressed that after 50 years of *Avodah*, we have certainly finished polishing the buttons and definitely standing ready to greet *Mashiach*; see *Sichah* of *Simchat Torah* 5689, *Sefer HaSichot* 5751, vol. 2, p. 690. See *Sefer HaSichot* 5751, vol. 2, p. 792 fn. 116 that the prediction of *L’Altar Li’Geulah* was said as a prophecy; *Sefer HaSichot* 5752, vol. 1, p. 93 that the *Avodah* of *Galut* is complete and all that remains is for us to stand ready to greet *Mashiach*!

The *Rebbe* often referred to current world events as further indications that we are in such an era. To mention a few:

*Yalkut Shimoni Yishayah* 499 (also quoted in *Pesikta Rabati* 37) states: “The year in which *Mashiach* will be revealed, all the kings of the world will vie with each other; the King of Persia will vie with the king of Arabia, and the king of Arabia

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will go to Aram (in the text of the *Pesikta*, the reading is Edom) to take counsel, and all the nations will agitate and tremble; G-d will say to His People, "My children, do not be afraid; all I have done, I have done only for you. Do not fear; the time for your redemption has arrived... at the time, *King Mashiach* will come; he will stand on the roof of the Temple and announce to Israel, "Humble ones, the time for your redemption has arrived."

See *Sefer HaSichot* 5751, vol. 1, p. 139 that this announcement will be made in the diaspora. *Rambam* describes the events of *Mashiach's* arrival that he will build the Third Temple in Jerusalem first and thereafter gather in the exiles. However, if the Temple will already have been built, then the Redemption has already occurred. That being the case, why will *Mashiach* stand on the roof of the rebuilt Temple and make such an announcement? The *Rebbe* therefore posits that the potential *Mashiach* resides with the Jewish People in *Galut*, and when the time will arrive, he will stand on the roof of his *Bet Knesset* (referred to as a *Mikdash M'at*; see *Sichah of Beit Rabeinu Sheb'bavel: 770*) and make the announcement from there.

The calming announcement not to fear the great threat and turmoil of the nations is certainly pertinent in *Eretz Yisrael*, where "The eyes of G-d are on the land from the beginning of the year until the end of the year" (*Ekev* 11:12); see *Sichah Va'era* 26<sup>th</sup> *Tevet* 5751. Indeed, many quiet revolutions have taken place globally, such as the non-violent fall of the Iron Curtain; see *Sefer HaSichot* 5750, vol. 1, p. 159-160. This includes extraordinary freedom for Jews to practice their religion and their freedom to go to live in Israel, a precursor for the complete in-gathering of the exiles; see *Sefer HaSichot* 5751, vol. 1, p. 73. Adjunct to this is increased government support for *Torah* institutions; see *Sefer HaSichot* 5751, vol. 1, p. 150.

There have been huge advances in technology, especially information technology, which is a prelude to the coming of *Mashiach*; see *Sefer HaSichot* 5748, vol. 2, p. 593 fn. 32. Instant visible global communication is now possible (see *Likkutei Torah Tzav* 17a); it is conceivable within the realm of science to eliminate sickness and disease (see *Yishayah* 35:5-6), and to slow the aging process, allowing unusual longevity. We can even map and reproduce the genome, giving a science a voice for contemplating the resurrection of the dead; for an analysis of the resurrection, see "To Live and Live Again" SIE Publications. Modern manufacturing requires little effort or labor and lush produce is the norm; see *Ketubot* 111b. In such an era, mankind will truly be able to engage fully in the knowledge of G-d; see *Sichah Acharon Shel Pesach* 5730. In fact our Sages say that the desire for *Mashiach* was not so that Israel could dominate the world; rather it was to be free to learn *Torah* and its wisdom so that they become worthy of the life in the World-to-Come; *Rambam Teshuvah* 9:2.

The inscription on the United Nations building in New York quotes *Yishayah*, "the wolf shall live with the lamb", a reference to the messianic ideal of world peace. As a prelude to this, nations have begun negotiations to limit their nuclear arsenals. In fact, the messianic era will begin in a generation which has the power to destroy itself; see *Pesikta Rabati* 1(end) p. 4b, *Shir Hashirim Rabbah* 2:13.

Thus, the dismantling of destructive nuclear arsenals and the subsequent use of these technologies, as well as the money used to produce them, being



252. *Rambam* writes that the prophets and *Chazal* are full of descriptions of the coming of *Mashiach*, but exactly how it will happen will be unknown until it happens. The exact sequence of events is not the main thing; rather it is the basis of the matter that is a principle of faith. Furthermore, not only should we believe that *Mashiach* may and should come every day, but in addition we should pray and yearn for his coming on a daily basis.<sup>578</sup>

253. In truth, if we would open our eyes we would see that the world is ready for *Geulah!*<sup>579</sup> We now are standing at the “high-point” for his arrival!<sup>580</sup>

254. The principal *Avodah* today is to greet *Mashiach*, meaning that all outreach, and *Hafatzat HaMayanot* should be permeated with the focus being how this all leads to greeting *Mashiach*.<sup>581</sup>

255. Every person should prepare himself, and all the Jews in his locale, to greet *Mashiach*. This should be done by explaining about *Mashiach* in a palatable way<sup>582</sup> through presenting the Written and Oral tradition about *Mashiach*, each according to their level.

256. Every innovation in the world starts with *Torah*.<sup>583</sup> By learning *Mashiach* matters, we draw down a consciousness of *Mashiach* into the world and a global desire to “live with

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diverted and invested into new forms of technology and agriculture, which *saves* lives and improves the quality of living on a global scale, is truly fulfilling the prophecy in *Yishayah* that the sword, a weapon of destruction, shall be transformed into the plowshare, an agricultural instrument.

578. Our prayers are replete with requests for *Mashiach* to come. Whilst it is not the *Chabad* custom to recite *Rambam's* 13 Principles of Faith daily, nevertheless we live with the “*Ani Maamin*” of *Mashiach's* arrival and our entire day is saturated with the hope and prayer that he come immediately: *Mashiach Now!*

579. *Sefer HaSichot* 5752, vol. 1, p. 152,173.

580. *Ibid.*, p. 295.

581. *Sefer HaSichot* 5752, vol. 1, p. 111.

582. In Hebrew, “*B’ofen Hamitkabel*”, in a manner that the student/listener will accept, especially intellectually, with *Chochmah*, *Binah* and *Daat*; *ibid.* p. 112.

583. In fact, everything that happens in the world stems from the conduct of Jews; see *Sefer HaSichot* 5750, vol. 1, p. 161.



*Mashiach.*"<sup>584</sup>

257. The learning of matters of *Mashiach* and *Geulah* should include:

- (1) Mention of *Mashiach* in Scripture, especially the prophets that talk about *Mashiach*;<sup>585</sup>
- (2) *Talmud*, especially those parts that specifically discuss the epoch of *Mashiach*, e.g. *Sotah* (end);
- (3) *Midrash*;
- (4) *Zohar*;<sup>586</sup>
- (5) *Rambam*;<sup>587</sup>
- (6) *Chasidut*;
- (7) *Maamarim* and *Likkutei Sichot* of the *Rebbe*.<sup>588</sup>

258. Learning *Mashiach* matters in all the above categories is the surest way to precipitate the revelation of *Mashiach*.<sup>589</sup> Preferably, this learning should be done in public.<sup>590</sup> Giving *Tzedakah* also hastens the *Geulah*.<sup>591</sup> Proper observance of *Shabbat* also accelerates the *Geulah*.<sup>592</sup>

259. All the above should be done with great *Simchah*, for joy

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584. See *Sefer HaSichot* 5751, vol. 2, p. 691. The revelation of *Mashiach* comprises a dual-dynamic: on one hand it is a supreme revelation from Above; however there is also the element of accepting the kingship of *Mashiach* from below. In order for the Jewish People to accept the kingship of *Mashiach*, they must first appreciate what *Mashiach* is, and what he will achieve. This can only be achieved by learning *Mashiach* matters.

585. See *Rambam Hilchot Melachim* 11:2.

586. See *Zohar*, vol. 3, p. 124b and *Raya Mehemna* *ibid*. See *Tanya Igeret HaKodesh* 26.

587. "The exiles will only return in the merit of studying *Mishnayot*"; *Vayikra Rabbah* 7:3. This refers to the study of *Halachah*, especially as presented in the *Rambam*, which contains the *Halachah* of the entire *Torah*, including those laws pertaining to the *Temple*. See *Likkutei Torah Devarim* 1 b,c, *Sefer HaSichot* 5748, vol. 2, p. 534.

588. *Sichah Tazriah Metzora* 5751.

589. *Ibid*.

590. See *Pirkei Avot* 3:6, *Tanya Igeret HaKodesh* 23.

591. *Bava Batra* 10a.

592. See *Shabbat* 118b and *Sefer HaSichot* 5752, vol. 1, p. 68 regarding *Kiddush Levanah*.

itself hastens the *Geulah*.<sup>593</sup>

260. A Jew may question: even if he is personally doing all he can to help bring *Mashiach*, and disseminating *Chasidut* on the broadest scale, how does all that help to end the *Galut*?

260.1 Furthermore, the Jewish People is “the smallest of all the nations” and the seventy nations of the world, who are quantitatively more numerous and powerful than us, seem neither interested nor ready for the *Geulah*?

260.2 The answer is that if a Jew will do his *Avodah* properly, in a way that transcends all limitations, yet still engages the natural order, then he will see that the world *is* in fact ready for the *Geulah*, and the nations of the world will actually *assist* in this *Avodah*.<sup>594</sup>

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593. *Sefer HaSichot* 5748, vol. 2, p. 628,630.

594. *Sichah* 3<sup>rd</sup> *Tammuz* 5751.

## ❧ Chapter 12 – Women

261. In recent times, there has been a significant increase in women studying *Chasidut*. In bygone times, there were certainly gifted women who were well-versed in *Torah*; however the vast majority absorbed Jewish learning and practice from the home. Today, that has changed and most girls go to schools where they learn *Torah* in depth. The *Rebbe* said that not only should they study *Nigleh*, but because women are obligated in the principal *Mitzvot* of belief in G-d, love and fear of G-d etc., they should also study *Chasidut*.<sup>595</sup>

261.1 Furthermore, women are naturally more receptive to *Emunah* and this has a palpable effect on their *Yirat Shamayim* and their performance of *Mitzvot*.<sup>596</sup> It

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595. *Likkutei Sichot*, vol. 7, p. 268, *Igrot Kodesh*, vol. 20 p. 415, vol. 16 p. 50. Women have an obligation to study the parts of *Torah* in which they are obligated; see *Hilchot Talmud Torah* of the *Alter Rebbe* Ch. 1 (end). Included are the six *Mitzvot* enumerated by the *Sefer HaChinuch*, which are continual obligations for both men and women. These *Mitzvot* include the belief, love and fear of G-d. As explained, in order to have a full grasp of these *Mitzvot* nowadays, one needs to study *Chasidut*; hence, women are also obligated to study *Chasidut*.

For a complete analysis of this subject see *Sefer HaSichot* 5750, vol. 2, p. 455. See also p. 483 about a woman's role in encouraging her husband and children to learn *Torah*.

596. *Likkutei Sichot*, vol. 26 p. 267-268: "It is well known that men and women reflect the supernal dynamics of *Mashpia* and *Mekabel*. It is for this reason that G-d and the Jewish People are compared to a man and a woman, a bride and a groom (see *Rashi* beginning of *Shir Hashirim*, *Rambam Hilchot Teshuvah* 10:3.) This is also the explanation why *Torah Shebichtav* is called *Mussar Avicha*, the discipline of your father, and *Torah SheBaal Peh* is referred to as *Torat Imecha*, the *Torah* of your mother (*Mishlei* 1:8, *Igeret HaKodesh* Sec.29, *Torah Or Vayakhel* 88c.) The difference between *Torah Shebichtav* and *Torah SheBaal Peh* is that *Torah Shebichtav* is given from Above; it is the revelation of *Torah* as it comes from the *Mashpia*. In contrast, the systematic revelation of *Torah SheBaal Peh* ("*Giluy*") is through Jews, achieved by toiling and innovating in *Torah*, in such a way that there is an ever increasing revelation of *Torah SheBaal Peh* as generations progress. It is for this reason that we call *Torah SheBaal Peh* in the feminine, "Your mother", because the revelation of *Torah SheBaal Peh* comes from the *Mekabel*, the woman.

The matters, as they are Above, descend below and exhibit themselves in the form of a man and a woman. It is for this reason that within the Jewish People, women have an advantage over men, the women reveal more of the *Avodah* that

therefore follows that in the promulgation of *Chasidut* and the campaign to bring *Mashiach* women should lead the way in the study of *Chasidut* and strengthening of *Yiddishkeit*.

262. It was in the merit of the righteous women of the generation that the Jews were redeemed from Egypt.<sup>597</sup> Similarly, the redemption from the current *Galut* will be in the merit of the righteous women of this generation.<sup>598</sup>

262.1 Since the *Geulah* will be in their merit, it follows that they should take the lead in strengthening *Yiddishkeit*

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stems from a *Mekabel* (see *Maamarei Admur HaZaken* 5564 p. 49, *Parshiot*, vol. 1, p. 55, the explanation of *Chasidut* on the Talmudic dictum in *Niddah* 45b, "An extra measure of *Binah* is granted to a woman"). This is clearly demonstrated insofar as women do not need as much encouragement as men when it comes to matters of *Yiddishkeit*, because their faith naturally shines brighter than in men (See *Or HaTorah Yahel Or Tehillim* p. 432, *Nach*, vol. 2, p. 927). The same is true of their G-d fearing nature, and this expresses itself actual performance of *Mitzvot* (which is also the reason why the women did not participate in the sin of the Golden Calf; see *Likkutei Sichot*, vol. 8, p. 316).

We also find a similar idea echoed in the very first *Mitzvah* of the *Torah*, "*Pru Urvu*", "Be fruitful and multiply". *Halachically*, only men are bound by this *Mitzvah* (see *Rambam Hilchot Ishut* 15:2, *Shulchan Aruch Even Ha'ezer* 1:13). The reason is not because having children is not essential to the role of women in the world; on the contrary, it is only *through* the woman that a man can perform this *Mitzvah*, and more-so, she is termed the "*Akeret HaBayit*", the mainstay of the home. Rather, the reason is that a man needs to have a *Mitzvah* to obligate him to have children because, without a *Mitzvah*, one could not rely on a man to engage in procreation. In contrast, women do not need a specific *Mitzvah* to procreate because they innately feel their mission on earth is to raise generations of Jews and assure Jewish continuity. (See *Likkutei Sichot*, vol. 14 p. 41, vol. 17 p. 236, vol. 20 p. 138).

This is also one of the explanations why G-d, before the Giving of the *Torah*, told *Moshe* to address the women: "So shall you say to the House of Jacob", a reference to the women, to whom he should speak in soft terms, in contrast to the men, to whom he should speak firmly. The reason is that with women, soft words are enough to prepare them to receive the *Torah*." (See *Drashot Maharal Drush al HaTorah, Shemot Rabbah* 28:2.)

597. *Sotah* 11b, *Shemot Rabbah* 1:12.

598. *Yalkut Shimoni Rut* 606. In fact, the *Arizal* states (*Shaar Hagilgulim* introduction 20, *Likkutei Torah* and *Sefer HaLikkutim Shemot* 3:4) that the last generation of *Galut* is a reincarnation of the generation of the Exodus from Egypt. See *Sefer HaSichot* 5750, vol. 2, p. 484.

in general and specifically in *Hafatzat HaMayanot*, the reward for which is the coming of *Mashiach*.<sup>599</sup>

262.2 It is self understood that this must be done in a manner that conforms to the guidelines of *Shulchan Aruch*, especially in the area of *Tzniut*;<sup>600</sup> any compromise in this area would dilute the positive effect of the study.<sup>601</sup>

263. Due to the extra measure of *Binah* that women have, and their outstanding sensitivity, they will be able to communicate in ways that men are unable to, and thus they must take the above leading role.<sup>602</sup>

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599. *Sefer HaSichot* 5752, vol. 1, p. 299, vol. 2, p. 354.

600. *Sefer HaSichot* 5751, vol. 1, p. 87: "In addition to the *Avodah* of women *within* their own home, we have recently seen more activity by women *outside* the home. Nevertheless this must be undertaken in the spirit of "The glory of a princess is inward" (*Tehillim* 45:13), meaning that women should strengthen *Yiddishkeit* and disseminate *Chasidut* primarily amongst other women and girls (by gathering women on *Shabbat* to learn *Torah* and *Mesibot Shabbat* for girls), employing their special talents of emotional description, refinement and inwardness."

Special mention must be made of women's manner of dress, which should adhere to the guidelines of *Tzniut*. An excellent book and guide is "*Kvuda Bat Melech*" by Rabbi Z. Winer. In addition, the *Rebbe* requested that women should cover their hair in public with a *Sheitel* (wig), rather than a hat or *Tichel* (*kerchief*).

601. There is a well-known teaching in *Pirkei Avot* that one should be "of the disciples of *Aharon*, loving the creations and bringing them near to the *Torah*". The wording is quite specific: "bring *them* near to the *Torah*", which teaches us that one should not dilute the *Torah* to their standards. Spreading *Yiddishkeit* and *Chasidut* in a way that compromises *Tzniut* is completely inappropriate and will have negative results. See "*To Love a Fellow Jew*" SIE Publications.

602. See *Sefer HaSichot* 5751, vol. 1, p. 75-88 where the *Rebbe* explains at great length the concept of, "Be fruitful and multiply, fill the world and conquer it"; *Bereishit* 1:28. The *Talmud Yevamot* 65b learns from this verse that only a man is commanded with the *Mitzvah* of procreation since "It is the way of man to conquer but not the woman." Nevertheless, the *Rebbe* explains that there are actually two ways of conquering the world, which he relates to the state of the world *before*, and *after*, the flood of Noah. The first way reflects the common understanding of the word "conquer", which suggests that there is an enemy standing in opposition and the way to conquer him is through might and warfare. This is like the world before the flood: the action of creation came from Above and the command to create a *Dirah Betachtonim*, a metaphor for conquering the world, also came from Above. Man and the world needed to be conquered because their natural state was not to submit to becoming a vessel for G-dliness. Indeed, mankind degenerated in this state and the world became full of violence, ending in G-d destroying the world through the flood.

- 263.1 Since women's principal role is that of homemaker,<sup>603</sup> G-d spoke to the women first at Sinai. First and foremost, women should instill their home and family with *Yirat Shamayim* and prepare them to greet *Mashiach*. They have the unique ability to create a *Chasidische* home and atmosphere by bringing *Chasidic* customs, stories and festivals into the home, and making them alive.<sup>604</sup>
- 263.2 In fact, from the choice of words that *Chazal* use to express the purpose of creation, namely that G-d desired a *Dirah Betachtonim*, we notice that the word "*Dirah*" was chosen. A *Dirah* is not just a living-space but rather connotes a beautiful dwelling, enhanced with furnishings that make the *Dirah* aesthetically attractive and welcoming.<sup>605</sup>

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The flood was not just a punishment; rather it was a purification process, rather like immersion in a *Mikvah*, and the world *after* the flood became a place wherein man could be elevated from within himself, a dynamic from below. The beginning of this process began inside the ark where mankind lived harmoniously with the animals. Thus, in the post-flood world, "conquering" could be achieved by gentle persuasion and acceptance, not just by force.

The *Rebbe* explains that these two states are manifest in the qualities of men and women. It is the way of men to conquer; this means that man principally sees the world as the enemy and he attempts to conquer it by force. In contrast, it is not the way of women to conquer by force; rather, due to their more emotional and refined nature, their approach uses gentle persuasion. It is for this reason that men have the command to procreate rather than women: without a command to procreate, men may desist from this obligation, unwilling to engage with the world, and they therefore need a command to do so. On the other hand, women do not naturally need a command to procreate because their "weapon of choice" is nurture, thereby creating a *Dirah Betachtonim* without force.

The thrust of this teaching is that since we stand in the last generation of *Galut*, and it is in the righteous women's merit that *Mashiach* will come, it therefore is incumbent upon them to conquer the world and create a *Dirah Betachtonim* by using their innate gentle persuasion and nurture, in a refined and *Tzniut* manner.

603. "*Akeret HaBayit*"; see *Bereishit Rabbah* 71:2, *Zohar*, vol. 1, p. 154a, *Or HaTorah Nach*, vol. 2, p. 871,858, *Sefer HaSichot* 5747, vol. 2, p. 412-413.
604. See *Shlah Shaar Ha'otiot* 44a, *Kuntres Chanoch Lenaar* p. 34, *Sefer HaSichot* 5750, vol. 2, p. 455.
605. Indeed, *Chazal Brachot* 57b say there are three things that broaden the mind of man; a beautiful *Dirah*, a beautiful wife, and beautiful furnishings.

263.3 Women are blessed with the talent of making a *Dirah* beautiful,<sup>606</sup> therefore they have the cosmic task of making the world a beautiful place for the Divine Presence to dwell.

263.4 This concept reflects itself in the three principle *Mitzvot* which are the domain of women

- (1) Candle lighting; their candles illuminate the home and bring warmth and light to the home;<sup>607</sup>
- (2) *Kashrut*; women principally ensure the *Kashrut* and physical and spiritual health of the food,<sup>608</sup>
- (3) *Taharat HaMishpachah*; which introduces purity and holiness within the relationship, causing the *Shechinah*, to reside within their home.<sup>609</sup>

264. The greatest joy a woman can have is to create a new generation of *Chasidim*; G-d fearing and learned Jews. Jewish wealth is not measured in terms of an abundance of possessions but rather in terms of Jewish continuity.<sup>610</sup>

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606. The *Rambam Hilchot Issurei HaMizbeich* (end) writes that any effort made in the name of G-d should be done from the most beautiful and nicest available. So for example, if one builds a *Shul* it should be nicer than one's home, as it states *Beshalach* 15:2, "This is my G-d and I shall glorify Him." The *Talmud Shabbat* 133b derives from here that every *Mitzvah* should be done beautifully, so for example, one should purchase a beautiful set of *Arba Minim* etc. On a macro scale, the effort to make a *Dirah Betachtonim* a *Dirah Naeh*—a beautiful *Dirah* is very much in the hands of women who are gifted with the talent to accomplish this—*Sefer HaSichot* 5752, vol. 2, p. 355-358.

607. As it says *Mishlei* 6:23 "Ner Mitzvah V'Torah Or". Furthermore, *Talmud Shabbat* 23b states that one who always lights the candles will merit sons who are *Talmidei Chachamim*.

608. See *Ramban* quoted in *Rabeinu Bachai Shmini* 11:13.

609. See *Likkutei Sichot*, vol. 13 p. 259 that observance of these laws brings beautiful and healthy (both physical and spiritual) children to the world.

610. *Hayom Yom* 9<sup>th</sup> *Nissan*; "Jewish wealth is not houses and money. Jewish wealth, which is eternal, is the observance of *Torah* and *Mitzvot*, and bringing children and grandchildren into the world who will observe the *Torah* and its *Mitzvot*."



265. By following the examples of the matriarchs and observing the *Mitzvah* of “*Hachmassat Orchim*”, welcoming guests,<sup>611</sup> women can exude the values of *Chasidut* by personal example, as well as by teaching.

265.1 Beyond the home, in the workplace and the wider public, women should spearhead campaigns to strengthen the specific *Mitzvot* that women are obligated to observe: *Taharat HaMishpachah*,<sup>612</sup> *Shabbat Candle Lighting* and *Kashrut*.

266. After the initial Exodus from Egypt, the Egyptian Army pursued the fledgling Jewish Nation and corralled them at the Red Sea. However, G-d revealed His might and safely delivered

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611. Chazal in *Bereishit Rabbah* 39:14 state: “*Avrohom* converted the men and *Sarah* the women.” Whilst engaged in welcoming guests and in outreach, the guidelines of *Tzniut* should be fully adhered to.

612. Literally, “Family Purity”. Since these laws primarily revolve around the women, it is necessary they be clear in their understanding of the relevant *Halachot*, which requires regular study and revision. Furthermore, women should encourage other women to keep these laws thereby bringing healthy children into the world.

*Hayom Yom* 10<sup>th</sup> Nissan: “Regarding efforts to increase the observance of *Taharat HaMishpachah* in your locale, contemplate this: If you knew that G-d had enabled you to save an entire Jewish community from destruction, you would certainly be willing to sacrifice your life to do so. Moreover, you would praise and laud Him for His kindness in granting you this great merit. Now, such a merit, and even greater than that, is accrued by popularizing the laws of Family Purity; this actually saves lives.”

In 1975, when the *Rebbe* added the *Mitzvah* of *Taharat HaMishpachah* to the *Mitzvah Campaigns*, some *Lubavitcher Chasidim* were hesitant to promote it. Needless to say, they wanted to carry out the *Rebbe*’s request, but they were somewhat embarrassed about speaking to not yet observant people about such a personal issue. In response, the *Rebbe* pointed out that misplaced bashfulness was in fact a crafty invention of the *Yetzer Hara*, contrived to block this vital area of *Torah* and *Mitzvot* from being taught and observed; see *Igrot Kodesh*, vol. 4, p. 43.

The *Rebbe* pointed out that in secular society, there is a great deal of openness, particularly in these areas. People are willing to talk about these issues and accept guidance. This point was borne out by the experiences of the *Chasidim* who acted on the *Rebbe*’s suggestion: they were surprised by the degree of interest that people showed and noted that there was often a *greater* willingness to embrace the *Mitzvah* of *Taharat HaMishpachah* than certain other *Mitzvot*. (See *Hayom Yom*; SIE *ibid.*)

the Jews from harm. After they had witnessed His miracles first-hand, *Moshe* led the men in singing the “*Shira*” (song) to praise G-d, thereafter it was *Miriam* who led the women in song, and danced with tambourines.

266.1 *Chazal* note that the women had tambourines with them because they had brought them out of Egypt in *anticipation* of G-d’s miracles; their latent faith was superior to the men, thus they were prepared in *advance* to celebrate and praise G-d.

266.2 Similarly today, women must joyously prepare and anticipate the coming of *Mashiach*, and it is in their merit that the redemption will come.<sup>613</sup>

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613. *Sefer HaSichot* 5752, vol. 1, p. 307.

## ❧ Chapter 13 – The 12 Pesukim

267. In this book we have explained what *Chabad Chasidut* is and its central role in bringing *Mashiach*. In the last chapter, we looked at the role of women in precipitating the redemption. Children play an equal role in our collective effort to bring *Mashiach* and in this chapter, we shall take a look at the world-view of a child through the prism of the 12 *Pesukim*.

268. In 1976, the *Rebbe* initiated a campaign for “*Chinuch*”, Jewish education. The goal was to provide authentic Jewish education for every Jewish child, thus a magnificent Children’s Organization was established, which was called *Tzivot Hashem*, “*The Army of Hashem*”.

268.1 In military style, the children were tasked to achieve much in their *Torah* learning and *Mitzvah* observance and beat the “enemy”, the *Yetzer Hara*, by listening to G-d, the Commander in Chief.

268.2 The ultimate goal of building a *Dirah Betachtonim* was placed “front and center” of the children’s mission and emphasized by *Tzivot Hashem*’s motto: “We want *Mashiach* Now!”<sup>614</sup>

269. As part of this campaign, the *Rebbe* encouraged every Jewish child to commit twelve *Torah* passages to memory. These passages encapsulate the principle tenets of faith and simultaneously inspire the child to act correctly.<sup>615</sup> Some of these passages were verses from Scripture (*Torah Shebichtav*), some were statements of the Sages (*Torah SheBaal Peh*) and some were quotes from *Tanya*.

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614. See *Sichah* 25<sup>th</sup> Kislev 5741.

615. The *Rebbe* introduced the *Pesukim* in two halves, the first six on *Rosh Chodesh Iyar* 5736 and the second six a few weeks’ later on *Lag B’Omer*. Upon introducing the *Pesukim*, the *Rebbe* explained why he had chosen these quotes and that he wanted the children to learn them by heart so that they would be able to review them at any time.

Equipped with these twelve “*Pesukim*”, each child would be reminded of their ongoing mission to learn *Torah*, keep *Mitzvot* and build a *Dirah Betachtonim*.

270. The task of selecting twelve *Pesukim* was mammoth. The *Rebbe* laid out the framework of why he chose these specific *Pesukim* and what they mean to a child. Close analysis of these *Pesukim* reveal that the entire thesis of this book is encapsulated within them. In fact, they form a step-by-step guide to core Jewish beliefs and *Avodat Hashem*.

271. The First *Pasuk* is “תורה צוה לנו משה מורשה קהילת יעקב”, which means “*The Torah that Moshe commanded us is the heritage of the Congregation of Yaakov*”.<sup>616</sup>

271.1 The Code of Jewish Law<sup>617</sup> mandates that as soon as a child starts to speak we teach them the verse *Torah Tzeeva*. It is for this reason that the *Rebbe* chose this verse as the first of the twelve *Pesukim*.

271.2 At first glance, this choice is somewhat surprising, for surely the first verse we should teach a child is the first verse in *Bereishit*, “*Bereishit* – in the beginning G-d created the heaven and the earth” which teaches the child the concept of a Creator, or alternatively the first verse of the Ten Commandments, “I am the Lord your G-d.”<sup>618</sup> Why is the very first verse we teach a child a verse stated in the last section of the *Torah*?

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616. *Devarim* 33:4

617. *Hilchot Talmud Torah* 1:1.

618. The verse “*Bereishit*” begins with the letter *Bet*. The *Midrash* tells us that upon creation, the letter *Aleph* complained to G-d as to why the *Torah* does not begin with an *Aleph*, the first letter? G-d pacified the *Aleph* by saying that the Ten Commandments would begin with the word *Anochi*, which does begin with an *Aleph*. Either way, each of these two verses identifies the Creator, either as the Creator of heaven and earth or the Redeemer from Egypt; as explained above, either as the G-d of creation or the G-d of history. The very foundation of faith is that there is a G-d. If so why is the first verse we teach a child *Torah Tzeeva*?

271.3 The answer is, that the very first thing we wish to convey to a child is that he has inherited an amazing gift.<sup>619</sup> He has “won the jackpot” and is now in possession of the most precious item in the world. When a Jewish child knows this, the knowledge itself means that he has something very special, like his most-prized toy; most of all, it’s *his!*<sup>620</sup>

271.4 The *Torah* calls the Jewish People “G-d’s children”. A child inherits a parent’s property by virtue of *being* a child, irrespective of personal talent or capability. *Torah* is G-d’s wisdom and He gave it as an inheritance to each member of the Congregation of Jacob.<sup>621</sup>

272. The Second *Pasuk* is *שמע ישראל יהוה אחד* “שמע ישראל יהוה אחד”, which means “Hear O Israel the Lord our G-d the Lord is One”.<sup>622</sup>

272.1 The *Torah* mandates that we recite the *Shma* twice each day: “When you lie down”, in the evening prayer, and “When you arise”, in the morning prayer.<sup>623</sup> We also recite the *Shma* before retiring to bed at night; indeed, it is so central to our relationship with G-d that it features in part of the final prayers that a person recites before

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619. The *Talmud Niddah* 42a states that even a newborn child can inherit things. Furthermore, the issue of inheritance has nothing to do with intellectual capacity; rather, since every Jew is a child of G-d, they inherit the entire *Torah* as soon as they are born; *Sichah Chol HaMoed Sukkot* 5751.

620. *Sichah* 16th *Av* 5744. It should also be noted that it is an ancient custom for women to sing their babies to sleep with the lullaby, “*Torah Is De Beste Sechora*”, “The *Torah* is the best merchandise”. From the earliest age, these words instill within the infant that the very best thing they can possess in the world is *Torah*; *Sichah Rosh Chodesh Iyar* 5766. This follows from the theme of the verse in *Tehillim* 119:162, “I rejoice over your words like one who found a great spoil.” The idea of imbuing within an infant words of *Torah* can be found in *Yerushalmi Yevamot* 1:6, where the mother of *Rabbi Yehoshua* would take his cradle to the *Bet Knesset* so that his ears should hear the words of *Torah*. It is also the custom to hang words of *Torah* and a *Shir HaMaalot* by a baby’s crib; *Sichah Lag B’Omer* 5747.

621. *Sichah* 5th day *Chol HaMoed Sukkot* 5751.

622. *Devarim* 6:4.

623. *Rambam*; *Laws of Shma* 1:1.

he passes away. It is the ultimate statement of the unshakable and inviolable faith of the Jew.<sup>624</sup>

272.2 The Code of Jewish Law states that after teaching the child the verse *Torah Tzeeva*, we teach the him the *Shma*. One must concentrate when saying the *Shma*; one who reads the first verse of the *Shma* without concentrating on its meaning has not fulfilled his obligation.<sup>625</sup>

272.3 The *Shma* states the principal tenet of faith that G-d is One. This means that there is only one G-d, He is not comprised of different powers, rather He is a single, indivisible entity. Furthermore, the One G-d creates the entire world.

272.4 When we recite the word *Echad*, we are to have in mind that:

- (1) *Alef*, which numerically equates to one and represents the “*Alufo Shel Olam*”, the Commander-in-Chief of the world...
- (2) ...creates the “*Chet*”, which numerically equates to eight and represents the seven heavens and one earth...
- (3) ...and fills the *Dalet*, which numerically equates to four and represents the four corners of the world.

This means that the one G-d creates all the heavens and the earth, and that He is present in every direction, time and place.<sup>626</sup>

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624. This is the verse recited that Jews, throughout the centuries, have had on their lips when faced with persecution and have given their lives for their faith; *Sichah Erev Shavuot* 5740. It is also the reason we recite the *Shma* aloud after *Neila* on *Yom Kippur*; we are to focus at *that* moment in our prayers that we are literally giving our life for *Hashem*. It is clear that this verse, more than any other, articulates the core-belief of a Jew in the universal dominion of G-d.

625. *Rambam Laws of Shma* 2:1.

626. *Bet Yosef Orach Chaim* Sec. 61. There is much discussion about the double use of the words *Hashem Elokeinu* in the *Shma*. See *Daat Z'keinim Baalei Tosafot on Devarim* *ibid*.

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We will quote here two aphorisms from *Hayom Yom* which summarize the Chasidic interpretation of the *Shma*.

*Hayom Yom* 19th Cheshvan: "A response of the Alter Rebbe in *Yechidut*: *Chasidut* is *Shma Yisrael*. The word *Shma* is an acronym of *S'u Marom Einiechem*, "Raise your eyes on high" (*Yishayah* 40:26). The verse says "on high" (*Marom*) and not "to the heavens" (*Shamayim*). "On high" means higher and still higher, to attain a level beyond intellect, and grasp this itself intellectually, as the verse concludes: "and see Who created these".

What this means is that the entire point of *Chasidut* is to be able to grasp *within* our intellectual faculties, our "*Chabad*", that which stands *beyond* one's understanding. When a person learns *Chasidut*, they become aware of the higher worlds and realms that are far beyond their daily experience. This leads to a recognition of the greatness and vastness of the Creator and the lowliness of man, which is a prerequisite of prayer. However, this upward yearning does not end in an "other-worldly" experience; rather, that through such comprehension, the One G-d should be manifest within all the coordinates of time and space, thus bringing the *Alef* into the *Chet* and *Dalet*. Simply put, this means that through contemplation on the meaning of *Shma* during one's prayer, a person may enter the world afterwards and engage in commerce etc., bringing G-d into one's own time and space so that in every movement and experience is infused with an awareness and feeling of the Creator.

This leads us to understanding the next quote:

*Hayom Yom* 12th Cheshvan: "One of the Alter Rebbe's early teachings, which were referred to at the time as "*Verter*" (lit. "words" or "short sayings") was: "*Shma Yisrael*; a Jew 'hears' and senses; *Hashem Elokeinu*; that our strength and life is beyond nature; *Hashem Echad*; and that *Havaye* is One."

*Chasidut* explains at length the different meanings of G-d's names, such as *Havaye* and *Elokeinu*. *Havaye* is the Tetragrammaton that represents G-d as He is transcendent; beyond time. He was, He is and He will be. *Elokeinu* represents G-d as He is imminent within nature: the name *Elokim* is the numerically equivalent to the word "*HaTeva*", which means nature.

In the *Shma*, when the *Torah* uses both names together as a double expression of "*Havaye Elokeinu*", it is saying that "the *transcendent* G-d is our very strength *within* nature." This means that the daily existence of a Jew is not a natural existence; rather, it is the supernatural working within nature. G-d permeates our entire existence; even though we see and operate within a world that naturally obscures Divinity, we need to know that our *true* life-energy stems from G-d, which transcends nature. Therefore in our activities, we will not be limited by the constraints of nature; rather, we will connect with the eternal omnipotent G-d that transcends nature.

What this all means in the life of a *child* is that he should not be daunted by the challenges presented by the world around him. Instead, he should understand that the world has a Commander-in-Chief who creates and fills all existence, and if the Commander has given him a command, then it is entirely achievable. Learning this verse by heart and reciting it empowers the child with the knowledge that the Creator of the world fills and creates *his* own time and space, and that he can dedicate himself entirely to *Hashem Echad*, the One and Only G-d, when he recites the *Shma*.



273. The Third *Pasuk* comes from the *Mishnah* in *Pesachim*: “בכל דור ודור, *In every generation,* חייב אדם, *a person is required,* לראות את עצמו כאילו הוא יצא ממצרים, *as if he personally went out of Egypt*”.<sup>627</sup>

273.1 There is a biblical obligation to remember the Exodus of Egypt every day,<sup>628</sup> and it is one of the Six Remembrances.<sup>629</sup> The *Haggadah* states: “*Had G-d not taken our forefathers out of Egypt, then we, our children and our grandchildren would still be slaves to Pharaoh in Egypt*”.

273.2 This *Pasuk* is to convey two important messages:

- (1) That G-d is a redeemer and that He redeemed the Jewish People from Egypt;
- (2) In every generation, there is a form of Egypt, a modern form of slavery, and G-d is the one who redeems us from this form of slavery.<sup>630</sup>

273.3 The *Hebrew* name for Egypt is “*Mitzrayim*”, rooted in the word “*Meitzar*”, meaning confined or constrained. This verse empowers us to believe in G-d as our redeemer, that He continues to take us out of Egypt by giving us the tool of *Torah*, with which to combat the powerful and cunning *Yetzer Hara*.

273.4 The redemption from Egypt gave the Jewish People freedom. The *Mishnah*<sup>631</sup> states that “There is no free

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627. *Mishnah Pesachim* 10:5, quoted in the *Haggadah*. It should be noted that the *Alter Rebbe* in *Tanya* Ch. 46 adds in some words to this quote that make its meaning more poignant: “In every generation, *and every day*, a person should...”. The *Alter Rebbe* is emphasizing that the meaning of the verse is not only applicable on *Seder Night*; rather it is a daily exercise, as we shall explain.

628. *Devarim* 16:3.

629. *Siddur Tehillat Hashem*; (Kehot) p. 84.

630. Modern forms of slavery include the pressure to conform to the lifestyle and dress of the environment, being a “slave” to one’s career or the desire to earn money and accumulate an ever-increasing number of possessions or gadgets, or even personal behaviors, vices or addictive substances.

631. *Pirkei Avot* 6:2.

person except one who learns *Torah*." The reason for this is that G-d said, "I created a *Yetzer Hara* and I created *Torah* as an antidote." *Torah* gives us freedom from the *Yetzer Hara*. The reason why must we remember the Exodus on a daily basis is to relive and experience a daily exodus from the confinements of our lives, our own individual "Egypt" and the "Pharaohs" that enslave us, and instead learn *Torah*, our personal journey to Sinai, which frees us from their restraints.<sup>632</sup>

273.5 This answers a basic question that a child may ask: "True, I have a wonderful inheritance: *Torah Tzeeva* and *Shma Yisrael...Hashem Echad*, and I recognize that G-d is everywhere; however, I have been placed here in this low world, surrounded by idol worship (including modern-day literal and metaphorical idols) so how can I get out of this situation?"

273.6 This third *Pasuk* provides an answer for the child, that not only did G-d redeem our forefathers from Egypt, He also redeems *us* from our Egypt: through learning *Torah*, a Jewish child is armed with the weaponry that can lead him out of his personal Egypt "with a strong hand and an outstretched arm"; the child can escape Egypt and eventually see Pharaoh and his army drown in the Red Sea.<sup>633</sup>

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632. *Sichah* 24th *Elul* 5745.

633. *Sichah* 2nd Day *Chol HaMoed Pesach* 5745. However there is a difference between the Exodus from Egypt and the *Chasidic* concept of Exodus:

*Hayom Yom* 25th *Tevet*: "From my father's talks: Exodus from Egypt means leaving limitations and bounds, and *Chasidut* enables man to leave the restrictions of the material world. There is a difference: the Egyptian Exodus means shattering and then departure, which is why they went away from Egypt. The *Chasidic* Exodus means purification and correction; stepping out of worldly limitations and bounds while *remaining* in the world. This means, while functioning within the world, we must transcend it's limitations. We are to remove the limitations and bounds, and perceive the truth: that the world is intrinsically good, since the natural world is what G-d intended. The work to achieve this is attained through the *Avodah* of *Chasidut*."

274. The Fourth *Pasuk* comes from the *Talmud* in *Sanhedrin*:<sup>634</sup> “כל ישראל” כל, *All Israel*, יש להם חלק לעולם הבא, *has a share in the World-to-Come*, שנאמר, *as the verse says*,<sup>635</sup> ועמך כלם צדיקים, *‘And your people are all righteous*, לעולם יירשו ארץ, *they shall inherit the land forever*; נצר מטעי, *they are the branch of My planting*, בעשה ידי, *the work of My Hands*, להתפאר, *in which to take pride*.”<sup>636</sup>

274.1 This *Pasuk* conveys a number of key points to the child:

- (1) There is a consequence for every action;
- (2) Every good deed is rewarded, i.e. the concept of reward and punishment;
- (3) The ultimate reward is eternal in the World-to-Come;
- (4) Each Jew has a portion in that world, meaning that each child has a quantity that he can earn;
- (5) All Israel are righteous;<sup>637</sup>
- (6) Each person is a branch of G-d’s planting and His handiwork, meaning that each person is individually crafted by G-d to fulfill a unique purpose;
- (7) G-d takes great pride in each person.

274.2 These points all combat one of the most powerful claims of the *Yetzer Hara* who says to the child: “Why bother? Who cares about what you do? Do you think it makes a difference anyway?” This *Pasuk* tells the child: “Yes! *Everything* you does is recorded, and there is a consequence for each action. Reward is granted for every good deed and your reward is very great indeed;

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634. *Sanhedrin* 11:1.

635. *Yishayah* 60:21.

636. The World-to-Come mentioned here is a reference to the time of the Resurrection of the Dead, after which there will be eternal life; Commentary of *Bartenura* on the *Mishnah*. See at length “*To Live and Live Again*”; SIE Publications by this author p. 157 for a lengthy discussion of this *Mishnah* and its various interpretations. The focus here is on the simple meaning for the child.

637. As mentioned previously, *Talmud Brachot* 57a, even those who overtly seem devoid of *Torah* and *Mitzvot* are full of *Mitzvot* like a pomegranate is full of seeds.

it is an everlasting reward in the World-to-Come. Furthermore, G-d takes great pride in the actions of every child, because each of you is the work of His hands.

275. The Fifth *Pasuk* comes from the *Pasuk* in *Devarim*:<sup>638</sup> “כי קרוב אליך הדבר מאד, *For this matter is exceedingly near to you,* בפֿיך ובלבבך לעשותו, *in your mouth and in your heart to do it.*”

275.1 This *Pasuk* addresses yet another of the claims of the *Yetzer Hara*:

“True, there may well be a great reward for the *Mitzvot* but they are all so hard to do! They seem far too difficult to achieve.”

275.2 The *Pasuk* therefore states: “*Ki Karov*”: G-d does not give us a task that is too hard to accomplish. When He presents us with a challenge, we have the capability to rise to the challenge and fulfill the task at hand.

275.3 Furthermore, even if we don’t necessarily *feel* for the *Mitzvah* as we should, nevertheless, we *can* still do it and the feelings will follow on from the deed.<sup>639</sup>

275.4 It is of note that the *Alter Rebbe* writes in the opening page of *Tanya* that the entire book is based on this *Pasuk*, explaining to the everyday-man how the *Torah* and *Mitzvot* are achievable, despite any fears.<sup>640</sup>

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638. *Devarim* 30:14.

639. The order of the words in the *Pasuk* is somewhat puzzling: it states “in your mouth (speech), in your heart (feeling) to do (action)”. It would seem that the logical order should correctly list feeling first, followed by speech and finally action. However, the point is that oftentimes, a person does not necessarily *feel* for the *Mitzvah*; they may lack the necessary *Ahavah* (love) or *Yirah* (awe) to be inspired to observe the *Mitzvah*. Nevertheless, this should not stand in the way of the actual deed: a person should pray and learn verbally (audibly) and *this* will help to arouse the emotion that will ultimately lead to action.

640. In a longer, yet shorter, way; opening page of *Tanya*. This means that although serving *Hashem* requires considerable effort over the long-term, nevertheless, it is ultimately the shortest route to true *Avodah* and ultimate joy.

276. The Sixth *Pasuk* is a quote from Ch. 41 in *Tanya*:<sup>641</sup>

“ומלא כל הארץ כבודו, והנה, *And behold,* ג' נצב עליו, *G-d stands over him,* ומביט עליו, *and He stares at him,* ובוהן כליות ולב, *searching his innermost being and his heart,* אם עובדו כראוי, *to see if he is serving Him as is fitting.*”

276.1 Previously in the chapter from which this *Pasuk* is quoted, the *Alter Rebbe* explained that although G-d creates all existence, nevertheless, He leaves both the higher and lower worlds to one side and uniquely bestows His kingdom upon His People Israel in general, and upon each individual in particular; as indeed a person is obliged to say, “For my sake was the world created.”

276.2 This *Pasuk* teaches us a number of key points:

- (1) G-d is everywhere, and He constantly watches every action of each person;
- (2) G-d is not a distant Creator, who busies Himself with the vast creation to the detriment of the individual; rather He is keenly interested in each individual;
- (3) G-d watches intensely to see if each individual is serving Him to their fullest capacity.

276.3 Each individual is unique with a specific skill-set and singular purpose to accomplish in life. The structure of *Torah* and *Mitzvot* gives each person the correct framework to fulfill the *Shlichut* for which their soul came into this world, with each person allotted time and place in the fulfillment of their mission. G-d is not impersonal; He is intimately involved with the individual, closely surveying whether they are reaching their potential and fulfilling their mission.

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641. *Tanya* Ch. 41.

276.4 In a military context, G-d is not a Commander-in-Chief who sits away from the battle-front in a command center; rather, He stands shoulder-to-shoulder with each soldier, aiding them in their battle and helping them overcome the inner enemy, the *Yetzer Hara*.<sup>642</sup>

277. The Seventh *Pasuk* is “בראשית ברא אלהים את השמים ואת הארץ”, which means “*In the beginning, G-d created the heaven and the earth*”.<sup>643</sup>

277.1 The first verse in the *Torah* establishes G-d as Creator of heaven and earth. *Chazal* explain that the word *Bereishit* can be read “*Bet Reishit*”; two “*firsts*”, meaning that the world was created for the purpose of two entities, both of which are referred to as “*firsts*”:

- (1) The *Torah*, which is called “*Reishit Darko*”, the beginning of His way;
- (2) *Yisrael*, who are called “*Reishit T’vuato*”, the first fruits of His crop.<sup>644</sup>

277.2 This *Pasuk* teaches the child that G-d creates everything, that creation fulfills a purpose and that this purpose is for both the *Torah* and the Jew.

277.3 Nothing in creation is superfluous and everything that G-d created in His world is for His glory. This means that every mineral, vegetable, animal and human has purpose; ultimately that purpose is for the *Torah* and Israel.

277.4 G-d did not just create the world thousands of years ago and then left it to its own devices; rather, G-d is an ongoing Creator, revitalizing the whole of existence each moment pumping Divine creative energy into His creation constantly, creating it anew from nothingness.

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642. *Sichah* 1st Day *Chanukah* 5742.

643. *Bereishit*, 1:1.

644. *Rashi* *ibid*.

This means that everything we experience is recreated afresh for the purpose of *Torah* and *Yisrael*.

277.5 This is a powerful lesson to the child, because as he grows up and looks at the world around him, the child can get frightened by the vastness of it and his own apparent unimportance, leading him to think that the world operates by itself, perhaps even pointlessly. This *Pasuk* teaches the child that there *is* a “*Baal HaBayit*”, a Master of the world; a Creator who fashions and guides the world at every moment.

277.6 Knowing this gives the child an understanding that nothing is random or self-sufficient; on the contrary, everything exists by “*Hashgachah Pratit*”, Divine Providence and he is a part of that Divine plan. Ultimately, G-d has a specific reason for everything that He does, whether or not this is understood by His creation. *Rabbi Akiva* said that everything G-d does is for the good; *Nachum Ish Gamzu* earned his unusual name because he would always say “*Gam Zu l’Tovah*”, which means “this [event] is also for the good”. Such an insightful perspective becomes achievable when one fully digests that G-d is the Creator of heaven and earth and that He does so purposefully.

278. The Eighth *Pasuk* is a quote from *Devarim*, which forms part of the twice-daily prayer of the *Shma*:<sup>645</sup>

“ודברת בם, ...and you shall each them to your children, and speak of them, בשבתך בביתך, when you are sitting in your home, ובולכתך בדרך, and going on the way, ובשכבך, when you lie down, ובקומך, and when you get up.”

278.1 Since the world was created for the dual purposes of *Torah* and *Yisrael*, it follows that our principal

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645. *Vaetchanan* 6:7.



engagement and preoccupation should be with *Torah*. The *Zohar* states, “G-d looked into the *Torah* and created the world”<sup>646</sup>, i.e. *Torah* is the blueprint for creation. When a person studies *Torah*, they receive direction and instruction on how to live in the world and how to fulfill the purpose of creation.

278.2 Every single person must have fixed times for the study of *Torah*, as is detailed in the Laws of *Torah* learning. However, this *Pasuk* teaches the child that our preoccupation with *Torah* should not only be in those fixed times of study but in whichever situation we may be, whether at home or traveling, at the beginning of the day or at the end, we must constantly learn *Torah*.

278.3 On the words “...and you shall teach it to your children”, *Rashi* comments, “To your students”.<sup>647</sup> It is fascinating that the obligation to teach students comes before “*Vedibarta Bam*”, the *Mitzvah* to actually *speak* words of *Torah*. This indicates subtly that one will learn better when one knows that one will have to teach the subject to another person.<sup>648</sup> Thus, this *Pasuk* also tells the child that not only should he learn *Torah* *himself*, he should also be a *teacher* of *Torah* to others.

279. The Ninth *Pasuk* comes from the *Talmud* in *Megillah*:<sup>649</sup>

“יגעתִי וְלֹא מְצַאתִי, [If a person says] “I worked hard but I didn’t find any [success]”, אַל תֹּאמְרוּ, do not believe him; לֹא יָגַעְתִּי וּמְצַאתִי, [If a person says] “I didn’t work hard but I still found [success]”, אַל תֹּאמְרוּ; don’t believe him; [If he says] יָגַעְתִּי וּמְצַאתִי, “I worked hard and I found [success]”, תֹּאמְרוּ, then believe him.”

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646. *Zohar*, *Terumah*, 161b.

647. *Vaetchanan* 6:7.

648. “I learned much from my teachers, more from my friends but most from my students”; *Pirkei Avot*, 4:6.

649. *Megillah* 6b.

279.1 This *Pasuk* teaches the child a fundamental principle of life: G-d created the world so that hard work is necessary in order to succeed. When faced with challenges or darkness, one can overcome the challenge by “digging deep” and revealing hidden soul-powers, given to him by His creator.

279.2 *Rabbi Akiva* is the prime example of this. Initially, at the age of forty, he was an illiterate shepherd, unable to read the *Aleph-Bet*; the studies of the *Torah* seemed as impenetrable to him as a rock.

Once, *Akiva* was watering his flock of sheep and noticed that the sharp stones near the waterfall were smooth: they had been worn away over the years, shaped by the individual drops of water that slowly, but continuously, dripped on them.

This inspired *Akiva* to leave his work as a shepherd and begin studying the *Torah*, confident in the belief that, with hard work, he too could wear away at the “mountain rock” of *Torah* that had once seemed insurmountable. We know him as the great *Rabbi Akiva* because his efforts paid off and he eventually became a giant of *Torah*, with more than twenty-four thousand students of his own.<sup>650</sup>

279.3 The story of *Chanukah* is another example of this need for effort despite all odds: at that time, the Jews faced the full-force of the Greek military. Adjunct to the military threat was the pervasive Greek culture, which

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650. *Avot of Rabbi Natan* 10:2. There is an interesting story told of the *Tzemach Tzedek* in this respect: Once a person came into *Yechidut* with the *Tzemach Tzedek* and bewailed the fact that he has no desire to learn *Torah*. The *Tzemach Tzedek* answered, “*Petach, Petach*, what should I do that I *do* have a desire to learn?” The *Tzemach Tzedek* was teaching him that learning must be augmented by a fierce battle against one’s *Yetzer Hara* and one must prevail using *Kabbalat Ol*, because if one only studies as much as one’s nature allows, then this is not at all considered serving *Hashem* properly; *Sichah* 12th *Tammuz* 5711.

was slowly eroding *Torah* study, *Mitzvah* observance and Jewish values. Although they were few in number and physically weak, they prevailed with great tenacity.

279.4 The *Temple Menorah* had seven branches but the impact of the *Maccabees'* bravery was that they were able to bring an extra measure of light into the world from the darkness that they fought, and thus the *Chanukah Menorah* has *eight* lights. The message is that when faced with spiritual darkness we need to add in the light of *Torah* and *Kedushah*.<sup>651</sup>

280. The Tenth *Pasuk* is “ואהבת לרעך כמוך”, *Love your fellow as yourself*; רבי עקיבא אומר זה כלל גדול בתורה; *Rabbi Akiva said, this is a great principle in Torah.*”<sup>652</sup>

280.1 Following on from the previous *Pasuk*, which teaches that one must work hard with oneself in order to succeed, the next *Pasuk* instructs us to equally work hard with others too!<sup>653</sup> A *Chasid* creates an environment and is willing to forgo his own needs for the betterment of others.

280.2 The *Alter Rebbe* in *Tanya* Ch. 32 explains how one can truly aspire to love another Jew as oneself. This is achieved by seeing the soul-root of another as part of one's own soul, since all souls are rooted in the Divine. When looking at another Jew, one should peer through any facade, recognize his value and do everything to allow his soul to radiate and fulfill his purpose in creation.

280.3 In truth, the best way to affect other people is by being a living example oneself. Therefore, when one fulfills

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651. *Sichah* 26th Kislev 5740.

652. *Vayikra* 19:18, *Torat Kohanim* ibid.

653. *Sichah* Lag B'Omer 5736.

the ninth *Pasuk* of *Yagaati*, this will automatically have a good effect on others.<sup>654</sup>

281. The Eleventh *Pasuk* is a quotation from *Tanya*:<sup>655</sup> “וזה כל האדם, ותכלית בריאתו, and this is all of man, and his entire purpose in creation, ובריאת כל העולמות עליונים ותחתונים, and the creation of all the higher and lower worlds, להיות לו דירה זו בתחתונים, to make a dwelling for Him in the lower realm.”

281.1 The verse *Bereishit* teaches us that the world was created for *Torah* and *Yisrael*. This *Pasuk* teaches us that the ultimate purpose of creation is a *Dirah Betachtonim*, as we have learned previously. When a Jew learns *Torah* as a *Torat Chaim*, a living *Torah* that instructs him how to function in this world, then he can create a dwelling for G-d here.

281.2 This dwelling is emphasized most in the small and personal world of the child. Each child should make his bedroom into a miniature Temple for the Divine Presence to rest in. This is achieved through having Jewish books in the room, a *Siddur*, *Chumash* and a *Tzedakah* box.<sup>656</sup>

282. The Twelfth *Pasuk* is “ישמח ישראל בעושיו, ‘Let Israel rejoice in his Maker’<sup>657</sup>; פרוש, this means, שכל מי, any person, שהוא מזרע ישראל, who is of the seed of Israel, יש לו לשמח, should rejoice, בשמחת ה’, in the joy

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654. *Sichah* 8th *Tishrei* 5746.

655. *Tanya* Ch. 33.

656. It is interesting to note that both this *Pasuk* and the next, the last two *Pesukim*, are both quotes from the same portion of *Tanya*. The *Rebbe* explained that the reason for this is that this *Sichah* was said on *Lag B’Omer* 5736, and the word “*Lag*” equates numerically to 33. Etymologically, the word “*Lag*” is also related to the word “*Giluy*”, revelation, because it was on the day of *Lag B’Omer* that *Rashbi* revealed much *Pnimitiyut HaTorah*. It is therefore fitting that the quotes from *Chasidut* are taken from Ch. 33 of *Tanya*.

657. *Tehillim*; 149:2

of the Lord, אשר יש ושמוח, Who is pleased and glad, בדירתו בתחתונים, to dwell in the lower realms.”<sup>658</sup>

282.1 A key element in the service of G-d is to serve Him with joy.<sup>659</sup> When someone is in a joyous mood, it is much more difficult for the *Yetzer Hara* to detract him from doing a *Mitzvah*.<sup>660</sup>

282.2 There are different aspects to the joy:

- (1) One is joyous that one has the opportunity to obey and fulfill the Will of G-d;
- (2) One is joyous in the knowledge that one is giving G-d so much joy when His Will is done;
- (3) In this twelfth *Pasuk*, the focus is rejoicing in G-d's happiness when we make a *Dirah Betachtonim*.

282.3 In simple words: this is not our personal joy; rather, we are happy that our Commander-in-Chief is pleased when His desire and purpose is fulfilled.

282.4 Being a soldier, we will not rejoice with frivolity; rather, we experience and express a happiness that is mature and disciplined.<sup>661</sup>

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658. Ibid.

659. *Tehillim* 100.

660. See *Sichah*, Night of *Simchat Torah* 5727, a story of the *Tzemach Tzedek* who visited soldiers in the town of Kronstat, where they impressed upon him that victory in battle is celebrated with a march of *Simchah*. Similarly, in our fight with the *Yetzer Hara*, we will be victorious through *Simchah*.

661. See *Sichah* 20th *Tishrei* 5744.

283. In summary, the *Twelve Pesukim* form a step-by-step program in the service of G-d, as befits a *Chasid*:

- (1) *Torah Tzeeva*: We have a great treasure;
- (2) *Shma Yisrael*: G-d is everywhere;
- (3) *Bchol Dor*: G-d takes us out of our personal slavery;
- (4) *Kol Yisrael*: Our service is rewarded;
- (5) *Ki Karov*: Doing the *Mitzvot* is accessible;
- (6) *Vehinay*: G-d is interested in, and watches, the individual;
- (7) *Bereishit*: G-d creates heaven and earth;
- (8) *Vesheenantam*: We must teach students and speak *Torah*;
- (9) *Yagaati*: Great effort is required;
- (10) *V'ahavta*: Love for others;
- (11) *V'zeh*: The purpose is *Dirah Betachtonim*;
- (12) *Yismach*: The key is joy.

May it be the will of *Hashem* that, through the collective efforts of men, women and children all working to strengthen *Yiddishkeit* and *Hafatzat HaMayanot Chutzah*, we shall all merit the coming of *Mashiach* very speedily; *We want Mashiach Now!*

## ↪ Endnotes

### 1:

The *Rebbe Rashab* perceived an additional meaning in the concept that certain texts were written with *Ruach HaKodesh*: they include insights that reach deeper and further than the author himself had intended. For example, in *Yeshivot* and rabbinical courts, the writings of various sages are carefully analyzed to derive the necessary laws, and conclusions are often drawn from the subtlest nuances of a sage's words. A student might wonder if the sage really intended all the concepts that are attributed to him. However, the author of *Urim v'Tumim* explains that the sage's own intention is not of exclusive importance; since such texts were written with *Ruach HaKodesh*, the author's intention is not the sole determining factor of what his words mean. His words are G-d's words, as it were, and not merely his own. It is thus possible that they convey inferences to concepts that he had not knowingly considered himself. See *Hayom Yom* SIE p. 70. See also *Sefer HaSichot* 5749, vol. 1, p. 159.

### 2:

It must be noted that both in his own generation and shortly thereafter, some *Torah Sages* heavily criticized the *Rambam*, with some even banning his works and (in the extreme) ordering them to be burned. However with the passage of time, his works became universally accepted as part of the mosaic of *Torah* literature, each of which stressing different aspects needed for the generation.

Another novel introduction of history was the study of *Mussar* in *Yeshivot*. Although such practice is universally accepted nowadays and lauded, nevertheless, there was originally huge opposition to this proposal, with the opponents saying that something new is forbidden; furthermore, since they had survived and thrived only with the study of Scripture and *Talmud* until that point, the study of *Mussar* was not necessary. Nevertheless, the proponents of the *Mussar* movement felt it was needed for the generation and they were successful in introducing the study of *Mussar* into mainstream *Yeshivot*. See *Igrot Kodesh* vol. 11 p. 337.

More modern examples of *Torah* innovation that is apropos to the needs of the generation include:

- (1) *Daf Yomi* was introduced by *Rabbi Meir Shapiro*, who felt the need to unite the *Torah* world by encouraging all communities to learn the same page of *Talmud* daily;
- (2) *Shmirat HaLashon* was introduced by the *Chofetz Chaim*, who felt that the generation needed to be especially careful not to speak words of *Lashon Hara* (evil gossip), thereby correcting the cause of *Galut* which was *Sinat Chinam* (baseless hatred);
- (3) Daily study of *Rambam* was introduced by the *Rebbe*, the idea being to learn the entire *Torah* in *Halachah* form, since the *Sages* state that the *Galut* will end in the merit of learning *Mishnah* (meaning concise *Halachah* in this context).

In each of these examples, we see how *Torah Sages*, whose words and works were universally accepted in the Jewish world, emphasized different aspects of *Torah* as needed for their generation.



There is another major difference between this generation and previous generations: in previous generations, when Jewish life was more sheltered, there was less probability that a believing Jew would be challenged in debate or polemic with those who question the faith. However, in today's world, social media and the on-line world allows instant access to the multitude of differing viewpoints that make up the kaleidoscope of human opinion. With this avalanche of information at our fingertips, and with many Jews being exposed to the vicissitudes of secular philosophy, it is absolutely vital that Jews are exposed to, and anchored in, the very foundations of their faith, as explained in depth in *Chasidut*. This becomes a matter of *Pikuach Nefesh*, about which the *Halachah* states that where there is even a *doubt* of *Pikuach Nefesh*, one must be stringent and act to protect life. It is of little difference whether this risk is medical or spiritual: in our generation, we must especially inoculate the youth with a spiritual vaccine that will protect their souls and allow them to be healthy within, and to have both the knowledge and the courage to rise above the ebb and flow of societal trends. This vaccine is available in *Chasidut*, which explains the principles of belief without demanding blind faith, but rather with the full intellectual faculties of *Chochmah*, *Binah* and *Daat*. See *Igrot Kodesh* vol. 8, p. 77. Of historical note: it is fascinating to observe that major developments and 'explosions' in the development of *Torah*, both *Nigleh* and *Nistar*, happened in juxtaposition to great calamities in Jewish history:

- (4) Just after the destruction of the second Temple and the *Bar Kochba* revolt, the *Mishnah*, the *Talmud* and the *Zohar* emerged;
- (5) Just after the expulsion of the Jews from Spain in 1492, there was there the renaissance of *Kabbalah* in *Tzfat* with the *Arizal* and the writing of the *Shulchan Aruch* by *Rabbi Yosef Karo*;
- (6) Just after the Chmielnicki pogroms was the revelation of the *Baal Shem Tov* and the great *Acharonim*;
- (7) After the holocaust there was the unprecedented technological revolution that enabled the propagation of *Torah* in general and the teachings of *Chasidut* in particular.

This is all consonant with the idea that *Torah* revelations were made as needed by the generations and commensurate with the darkness of exile and our proximity to the coming of *Mashiach*.

### 3:

Another example of something that developed with time is the structure of our daily prayer. *Mid'Oraita*, one need only recite *Shma* twice a day; however, *Mid'Rabbanan*, one needs to recite *Shacharit* and *Minchah*. Originally *Maariv* was *Reshut* (optional), and only in a later generation it was fixed as obligatory. As time proceeded and, "the hearts became smaller", *Pesukei d'Zimra* (Verses of Praise) were also introduced to the Order of Service for *Shacharit* to serve as a preparation for the prayers of *Shma* and the silent *Amidah*. Nobody nowadays would claim that it is enough for them to revert back to the original Order of Service and just recite *Shma* and the *Amidah* without the *Pesukei d'Zimra*. Rather, it is accepted that as time progressed, more preparation for prayer is necessary. Similarly, with the advent of the *Arizal*, in whose time he said it was a *Mitzvah* to reveal the mystical wisdom, and its further development in the times of the *Baal Shem Tov*, and thereafter in *Chabad Chasidut*, as time has progressed and the challenges and darkness of exile have increased, so has the necessity to study *Chasidut* increased. See *Igrot Kodesh* vol. 10 p. 132.

#### 4:

Note that of all the different strands of orthodoxy, in the darkest moments of modern history (such as during the communist regime), the ones who best withstood the trials and tribulations of that period were those who studied *Chasidut*. See *Igrot Kodesh*, vol. 11 p. 337.

#### 5:

This explains the well-known paradox of the *Para Adumah* which, “defiles those that are pure, and purifies those that are defiled”; see *Midrash Tehillim* 9:2. Similarly, the same medication that can cure the sick who need it can simultaneously harm the healthy who do *not* need it; *Maamarei Admur HaZaken* 5563, vol. 1, p. 233. The *Tzemach Tzedek* applies this to our case: the earlier generations had “strong and healthy” awe of heaven and thus did not need the study of the *Inner Torah*, unlike later generations for whom this study has become obligatory and a necessity; *Or HaTorah, Chukat*, p. 777; see also *Likkutei Sichot*, vol. 20, p. 106.

#### 6:

When explaining this difference, Rabbi Shais Taub highlights the terms used in English to describe intellectualism and emotionalism. When talking about emotionalism and excitement the term used is “to get *into* it.” For example, when a person is in an exciting atmosphere such as a summer camp, then they need to “get into” the atmosphere to enjoy it; indeed, the atmosphere is naturally exciting and a person can be swept away by the excitement. The disadvantage to this is that after camp is over, the excitement wanes and the person might lack the inspiration again. In contrast, when discussing intellectualism, we use the term “did you *get* it?” meaning, have you understood and *internalized* it? Has it become “*yours*”?

In terms of community, we see this demonstrated quite clearly: when a person is surrounded by a warm spiritual environment, (such as a *Chasidic* community where everyone dresses and acts the same way, and there are high levels of *Yirat Shamayim*, then the *Chasid* becomes naturally excited about his faith and *Mitzvah* observance, spurred on by the *Tzaddikim* and good leaders around him. To some degree, though, this faith is peripheral, dependent on the warm support and environment around him; indeed, perhaps if he were transported into a spiritual desert, the person would lack this support and might not necessarily keep the same standards.

In contrast, the approach of *Chabad* is that *Chasidut*, through *Avodah*, needs to be internalized and intellectualized so that the *Chasidut* becomes part of the *Chasid*. When he “gets” the subject matter, it remains with him, even though he may be in a spiritually hostile environment. This explains how the *Rebbe* could send *Shluchim* out to places that lack the spiritual comforts and cohesion of a *Chasidic* community. In fact, the *Rebbe* once said that the further away one goes on *Shlichut*, the closer one is to the *Rebbe*. The reason for this is that the *Hitkashrut* (connection) of the *Chasid* to the *Rebbe* is achieved through the *Chasid* intellectualizing his *Torah*, so that the *Chasid* thinks along the same lines as the *Rebbe*. This is the meaning of “*Shlucho Shel Adam K'moto*”, the *Shliach* of a person is like the sender, meaning that the *Shliach* is an extension of the *Meshaleiach*, the one sending him. Nevertheless, the intention is that the *Shliach* should use his own intellect in the fulfillment of the *Shlichut*. He must fully internalize and integrate what the *Rebbe* is saying and act upon them.

## 7:

To explain this we shall quote from *Likkutei Sichot*, vol. 19 p. 246-9:

“The revelation of *Torat HaChasidut* is a preparation to the coming of *Mashiach*, as is well known the answer of *Mashiach* to the *Baal Shem Tov*, that we will merit his coming through “*Hafatzat HaMayanot Chutzah*”. *Kabbalistic* works (*Pri Etz Chaim Shaar HaKriat Shma* sec.15, *Likkutei Torah Shir Hashirim* (end)) say that until the coming of *Mashiach*, all the revelations in the world are from *Chitzoniyut Atik* (the external dimension of *Atik*) but that *Mashiach* will reveal *Pnimiyyut Atik* (the internal dimension of *Atik*.)

Since the preparation for something must contain some foretaste of what is to come, we must say that the innovation of *Chasidut* is the dimension of “*Pnimiyyut*” in the service of *Torah* and *Mitzvot*; it follows, therefore, that *Chasidut* draws the *Pnimiyyut* of *Eloket: Pnimiyyut Atik*.

The difference between *Pnimiyyut* and *Chitzoniyut* may be portrayed (in a person) by the fact that *Pnimiyyut* has the connotation of how the person is for themselves, and *Chitzoniyut*, how they relate to others. The difference between the two, as it expresses itself in *Avodah*, is that when a person only engages in something with their *Chitzoniyut*, they are not completely invested in it with their essence and *Pnimiyyut*; rather, only their *Chitzoniyut* is invested (and even then only the level of *Chitzoniyut* that has relevance to the matter which is outside of them). The result is that they, and the matter in which they are invested, remain two separate entities. In contrast, when a person engages with their *Pnimiyyut*, they invest themselves completely. The reason for this is that on the level of *Pnimiyyut*, there is no room for anything external; therefore, when a person is focused on something in a *Pnimiyyut* way (even if it is a detail), then their *Pnimiyyut* and *Etzem* become *one* with it, rather like *Chasidut's* assertion that one may not divide an essence; see *Sefer HaSichot* 5700 p. 52.

This is the innovation of *Chasidut: Chasidut*, and *Pnimiyyut HaTorah* in general (which is termed the “soul” of the *Torah*), reveals the quintessential life force (*Chayut*) of a Jew in all matters of *Torah* and *Mitzvot*. The nature of *Chayut* is that it is inextricably intertwined with the matter at hand, giving it vitality, or “life”. *Chayut* does not *add* any new detail by giving it life since *Chayut* is not separate from the body which it gives life (in much the same way that there are no *more* limbs in a *living* body than there are in a corpse); rather, it is the *soul* of the body, and thus delivers vitality to every fiber of the body. The reason for this is that *Chayut* is the *Pnimiyyut* of the body and naturally radiates to every area of the body.

This is the innovation of *Chasidut* in *Torah* and *Mitzvot: Torah* learning and *Mitzvah* performance may be done in such a way that the Jew and his *Torah* and *Mitzvot* remain two separate entities. And even by learning *Torah*, which as the *Alter Rebbe* explains in *Tanya* Ch. 5 creates a wondrous union with G-d and to which there can be no comparison etc., that is in relation to the power of intellect. *Chasidut*, however, demands, and shows the way, that every person can reveal his *Pnimiyyut* and *Chayut*; when engaged with a *Pnimiyyut*, a Jew becomes “one” with *Torah* and *Mitzvot*.

This is also possibly the explanation why *Chasidut* is a preparation for the coming of *Mashiach*, when *Pnimiyyut Atik* will be revealed. All levels of *Seder Hishtalshlut*, right up to *Chitzoniyut Atik*, create space for something that is “outside” *Atzmut*, therefore even when they are revealed in the world, it is in a manner that does not

completely rule out the apparent independent existence of the world. In contrast, *Pnimitiyut Atik* means the *essence* of *Elokut*, a level on which there is no space or room for anything outside Him, therefore, when *Pnimitiyut Atik* is revealed in the worlds, it is a manner that the world (as it stands in existence) will become one with *Elokut* and “*Ein Od Milvado*”, there will be nothing else besides Him.

In the *Chayut* of a human being, there are two levels:

- (1) Firstly, there is *Chayut Klali*, which gives *Chayut* to the entire body equally; in this *Chayut*, there is no difference in the *Chayut* between one limb and the next: being alive is being alive.
- (2) Secondly, there is *Chayut Prati*, which is an individual *Chayut* i.e. *Chayut* that is apportioned to each individual limb according to its nature, like the power of sight within the eyes or hearing within the ears; on this level of *Chayut*, there is a distinct difference between one limb and the next. Indeed, note that Chazal (*Avot d'Reb Natan* 31, *Nazir* 51a *Tosafot* and *Rosh* ibid.) call the heel of a person the “*Malach HaMavet*” (Angel of Death) since the *Chayut* in the heel is so minimal.

One may possibly suggest that this is the difference between the *Chayut* of *Chasidut* that was drawn down by the *Baal Shem Tov* and the *Chayut* that was drawn down by the *Alter Rebbe*. See *Likkutei Sichot*, vol. 2, p. 463, the explanation of the two terms “*Or*” and “*Chayut*” in the famous letter of the *Rebbe Rashab* describing the greatness of the day of *Yud Tes Kislev*.

The *Baal Shem Tov* revealed a *Chayut Klali* in *Torah* and *Mitzvot*, which expressed itself in the general strengthening the Jew’s *Eemunah*, faith. Although *Eemunah* permeates all soul-powers and has a life-giving effect on them, as it states in *Chabakkuk* 2:4; see *Makkot* (end) *Tanya* Ch. 33: “A *Tzaddik*, with *his* faith, gives life”, nevertheless that *Chayut* does not permeate each limb according to its *individual* nature; rather, all the soul-powers together are affected by the system-wide “essential” *Eemunah* of the soul. This is compared to *Chayut Klali*, which permeates all limbs and becomes one with them; however, it is not connected with each limb *individually*, with defined measures of power apportioned according to the nature of each individual limb; rather, all the limbs *together*, as they are part of one human-being, become vivified by the general *Chayut*.

In contrast, the *Alter Rebbe* drew down a *Chayut* into *each* soul-power, and in every *Avodah* of *Torah* and *Mitzvot* commensurate with the individual nature of the soul-power, similar to the individual *Chayut* apportioned to individual limbs, each according to its nature. This is why *this* *Chayut* is connected to *Chabad*, because the nature of *Sechel* is to grasp all dimensions of the subject in a way that envelops the soul-powers, becoming intertwined with them and having an effect on each of them individually, according to their specific characteristics and nature. Now, although this seems to mean that *Chayut Prati* is a *lower* level than *Chayut Klali*, since:

- (1) it is limited according to each limb, and
- (2) the *Bittul* of each limb to the *Chayut* is not such a deep *Bittul*, given that the *Chayut* creates space for the individual nature of the limb (see *Sefer Maamarim Bati Legani* p. 47),

nevertheless, there is an advantage of the *Chayut Prati* over the *Chayut Klali* insofar it creates a new entity. The very fact that the *Chayut Klali* is *not* connected with each individual limb illustrates that this level of *Chayut* is not the complete *Chayut* of the soul, since it is relegated to a *general* vivifying force and does not permeate the

individual limb; specifically the *Chayut Prati*, which permeates each individual limb according to its unique nature and gives the correct *Chayut* to each one, is how each of the *Chayut* is revealed properly and completely.

Similarly in regards to *Chabad Chasidut*: the *Alter Rebbe* revealed the complete *Torah* of the *Baal Shem Tov* by drawing the *Chayut* of *Chasidut* down in individual soul-powers, each according to its nature; thus, every soul-power became permeated with the *Chayut* of *Chasidut*; see *Maamar Pada VeShalom* 5685.

## 8:

With this approach, the *Tzemach Tzedek* shed light on the *Chabad* approach to confronting and refining one's own negative traits. It is related that the saintly disciples of the *Maggid of Mezritch* embodied three different approaches when confronted by the evil in others. One approach was personified by *Rabbi Zushe of Anipoli*, who simply never saw wickedness in a fellow Jew. No matter how bad the person was, *Rabbi Zushe* only saw the good in him. Another approach was personified by *Rabbi Levi Yitzchok of Berdichev*, who could see the evil in a fellow Jew, but would never accept it. He would pray for him until G-d washed the evil away. The third approach was personified by the *Alter Rebbe*: he would see the evil in others yet, despite the unpleasantness of dealing with such traits, he would face those people and talk to them about their problems. Thus, he taught them a path of *Avodah* that enabled them to correct their difficulties by themselves. A similar concept applies to facing evil within ourselves: only after we confront ourselves and look at our inner reality honestly can we correct our faults. This approach also relates to the *Tzemach Tzedek's* call for unity among *Chasidim*, for the work of self-refinement is easiest when we are part of a community whose members relate to each other lovingly, as within a family, and actively support each other's striving toward personal growth. *Hayom Yom* SIE p. 53.

## 9:

An example of this is seen in the *Halachah*; see *Yoma* 32b, *Tzofnat Paaneach* on *Parshat Korach*: the holiness of the day of *Yom Kippur* is so great that the regular daily service must **also** only be done by the *Kohen Gadol*. Additionally, the holiness of the day has a long-reaching effect in that the daily Continual Sacrifice (*Korban Tamid*) and the weekly Additional Sacrifice of *Shabbat* (*Korban Musaf*) for the **rest** of the year is also sanctified by that holiness. Similarly, *Chasidut*, the "*Yechidah*" of *Torah* (also known as "*Shabbat Shabbaton*"; see *Likkutei Torah Drushei Yom Kippur* end.), illuminates and elevates all levels of *Pardes: Nefesh, Ruach, Neshamah* and *Chaya* of *Torah*; *Kuntres Inyanei Shel Torat HaChasidut* sec. 8.

## 10:

*Likkutei Sichot*, vol. 10 p. 102: "The innovation of the day of *Yud Tes Kislev* is the *Yafutzu Mayanotecha Chutzah* (being the *Rosh Hashanah* for *Chasidut* and the turning-point in the acceleration of *Chasidut's* broad dissemination. In *Torah*, this was manifest primarily in the revelation of *Chasidut*; however, since *Israel* and *Torah* are "one" (*Zohar*; vol. 1, p. 24a) and *Israel* connects to G-d **through** *Torah* (See *Sefer Maamarim* 5700 p. 61), an innovation in *Torah* will also precipitate an innovation in *Israel*.

The *Mayan*, which was disseminated into the *Chutzah*, is the soul of the *Torah* (*Zohar*,

vol. 3, p. 152a). Before *Yud Tes Kislev* only the body of *Torah* was revealed, but the soul of the *Torah* was concealed. In human terms, the difference between the body and the soul is that the body is recognized as a tangible existence that can be seen and felt. In contrast, the soul cannot be perceived at all, neither by the senses nor the intellect. The intellect can only conceive that the soul *exists*, and even *that* is only because it understands the *effect* that the soul has on the body and can thereby extrapolate its existence; grasping the very essence of what the soul is remains elusive.

The innovation of *Yud Tes Kislev* was that it brought about the revelation of the concealed level of the *Torah* within the grasp of the intellect, just as one would grasp the revealed areas of *Torah*. This “novelty” in *Torah* extended itself to *Yisrael* too, in the sense that the soul, which is *also* a hidden entity, now became revealed within the person, even within mundane experience. The revelation of the soul within the body comes in two ways:

The first way is the revelation of the soul in a manner that it *controls* the body and the body becomes subservient to the soul; nonetheless, the body retains an independent existence. The second way is that the soul’s presence is manifest so strongly that the body no longer exists independently but rather as a conduit for the soul.

An example of this interaction can be seen by looking at the body as it interacts with the *Nefesh HaBhamit*. The body and the *Nefesh HaBhamit* are not two different entities, requiring the *Nefesh HaBhamit* to command the body, whenever it wants something to be done, and then the body responds once it receives the command; rather, the body will follow the *Nefesh HaBhamit*, acting instantly and in tandem with its desires; see *Torah Or* 13c, *Tanya* Ch. 23. Indeed, it is noteworthy that the Alter Rebbe says in *Tanya* Ch. 29 that, in the case of a *Benoni*, the *Nefesh HaBhamit* *is* the person himself.

The above notwithstanding, the *Torah* calls *Bnei Yisrael* by the name “*Adam*” since they are “*Adameh L’Elyon*”, they “resemble the Most-High G-d”; this is the second way; see *Yevamot* 61a, *Shlah Torah Shebichtav Parshat Vayeshev* 301b. Although a Jew’s *bodily* vitality comes from the *Nefesh HaBhamit*, nevertheless the *true* *Chayut* of the person comes from the *Nefesh Elokit* (see *Igeret HaTeshuvah* Ch. 6, *Kuntres u’Mayan* 47), except that it must first be *channeled* through the *Nefesh HaBhamit* first (see *Likkutei Sichot*, vol. 4, p. 1206).

This channeling is necessary because the sublime *Nefesh Elokit* has no vehicle of its own with which to impact the material world; in order to cause any tangible change in the physical realm, the *Nefesh Elokit* *must* influence the intermediary *Nefesh HaBhamit* to “operate” the body. In a sense, the *Nefesh Elokit* is “trapped” here, without the means to achieve its goals, since G-d’s Will is only manifest in the material world through *Mitzvot*, such as *Tefillin*, *Tzitzit* and *Tzedakah*, which necessarily require a body and physical limbs in their performance.

Thus, the *Nefesh Elokit* therefore needs to *rely* on the body (which it continues to influence via the *Nefesh HaBhamit*) in order to perform acts of Divine service and order to obey the Will of G-d in this material world. It follows, therefore, that the *primary* task of the Jewish body is to function as a *vessel* for the *soul*, whose aspiration is exclusively to fulfill the Will of G-d; after all, this is its entire *raison d’être* in this physical world; without this, the *Nefesh Elokit*’s descent to the physical realm remains a *Yeridah* without an *Aliyah*.



Given that the *Nefesh Elokit* and the Jewish body are inextricably intertwined, even though the *Nefesh HaBhamit* sits between them acting as the conduit, fundamentally though, the Jewish body's *Chayut* comes from the *Nefesh Elokit itself*, thus the body does not have an authentic independent existence: it is an extension of the *Nefesh Elokit*; a "vessel" for the Divine. Thus, the entire spiritual and physical being of a Jew is only to be a vehicle for G-d as stated (*Terumah* 25:8, *Reishit Chochmah Shaar H'ahavah* Ch. 6); "And make for me a sanctuary so that I may dwell in them"; The verse uses the plural "in them", meaning in every Jew individually.

It is well known that Scripture compares G-d and the Jewish People to a husband and wife, an allegory used in *Shir Hashirim*. Using the allegory in this context, the Jew's existence is that of a "kosher wife"; the *Halachah* (*Gittin* 77a) states that whatever the wife purchases, her husband owns. While some wives might continually desire to create elements of their lives that remain independent of their husbands', the "kosher wife" not only does agree to transfer her acquisitions to her husband (out of a sense of loyalty, perhaps) she rather sees her husband as a singular entity with her; he automatically acquires her acquisitions because they are an indivisible and whole existence.

Even those who do not yet reach the level of a "kosher wife" to G-d, they are at the very least on the level of an *Eved* (servant), since the service of a servant is the beginning of *Avodah*; see *Tanya* Ch. 41); regarding a servant, the *Halachah* (*Pesachim* 88b) is that what a servant acquires belongs to his master (*Rabbi*). This means that not only does the servant *not* rebel against his master, and not only does he agree that whatever he acquires should become his master's, rather whatever he acquires belongs to his master even at the outset: he acquires it *for* his master.

These two levels of the soul's interaction with the body, firstly that the soul controls the body and secondly that the body is not an independent existence, correlate with the two ways in *Avodah*: "All your deeds should be for the sake of Heaven" (*Pirkei Avot* 2:12) and "In all your ways, know Him" (*Mishlei* 3:6).

The difference between these two is stark (see *Likkutei Sichot*, vol. 3, p. 907,932): "All your deeds for the sake of Heaven" means that the intention in all your deeds is not for anything else *other* than the sake of Heaven; nevertheless, the action itself remains mundane. In contrast, "In all your ways, know Him" means that not only are the actions a *stepping-stone* to knowing G-d; rather, the activity *itself* is an act of knowing Him.

One may have thought that the only path to knowing Him is through matters of holiness such as *Torah* learning and keeping *Mitzvot*; however, "In all your ways, know Him" instructs us that one may know Him even in mundane activities such as eating, where the eating becomes a *Mitzvah* (and not on the basis that one uses the energy derived from the food in the service of G-d by learning or *Davening*, but rather it can be compared to eating on *Shabbat* or eating at a *Seudat Mitzvah*, where the eating *itself* is a *Mitzvah* (see *Likkutei Sichot*, vol. 5, p. 74, *Torah Or Chayei Sarah* beginning).

These two levels of firstly "All your deeds should be for the sake of Heaven" and secondly "In all your ways, know Him" are dependent upon the two levels of the soul's revelation in the body. When the soul is revealed only insofar as it controls the body but the body maintains an independent existence, then one's *Avodah* is only for the *sake* of Heaven. This means that mundane matters have an independent place but that the body is subservient to the soul that controls it, therefore the person only acts for the



sake of Heaven. In contrast, when the soul is revealed to the extent that the body no longer has an independent existence, then this *Avodah* counts as “to know Him” even in mundane matters, since he has no independent existence and “knows G-d” through material things.

In the *Avodah* of “All your ways know Him” there are two levels:

- (1) Even though all actions are permeated with *Kedushah*, nevertheless their material dimension can still be felt. So for example, when eating fine food for *Shabbat*, the *Mitzvah* is to enjoy meat and wine and find pleasure in the physical eating.
- (2) All physical engagement is completely subsumed to *Elokut*, so much so that the physical engagement is completely given over to *Kedushah* and there is no feeling of the material aspect. This is not only because of the strong light of *Kedushah* that shines and illuminates the physical but because the physical matter itself has been transformed to *Kedushah*.

This concept is also illustrated in the relationship between the body and the *Nefesh HaBhamit*. When a person is healthy they do not feel their body. In fact the lack of feeling oneself is a sign of good health. Specifically when a person feels themselves, such as when they have a headache, this indicates that something is not in order. The reason for this is that the *Chayut* of the body is the *Chayut* of the *Nefesh*, therefore when the body and the *Nefesh* are completely “at one” with each other, they do not *feel* each other, and *this* is the sign that the body is receiving the full *Chayut* from the *Nefesh*.

The same is true with relationship between the Jew and his *Nefesh Elokit*: a Jew is “healthy” when his body, his *Nefesh HaBhamit* and his portion of the world do not feel themselves as a separate existence, rather their entire being becomes part of the *Nefesh Elokit*. So for example, while he is eating, his feeling is that he wants to draw *Elokut* down into the food and subsequently into this world; he achieves this by making a *Brachah* on the food, so when he eats, he feels “...our G-d King of the world”. Similarly, when engaged in business, his quest is “to know Him”, as in the story of *Rabbi Benyamin Kletzker* (one of the foremost students of the *Alter Rebbe*) who was a lumber merchant. Once, he was taking stock of his wood and absentmindedly wrote as the sum total as “*Ein Od Milvado*” because his dedication to serving G-d was the “sum total” of his entire engagement in business.

Every detail that *Chasidut* demands from us in *Avodah* was first made exemplary by the *Rebbeim* of *Chabad* who paved the way for such *Avodah*. The following story of the *Alter Rebbe* demonstrates how he did not feel the physical nature of the world, and his entire being was his *Nefesh Elokit*:

Once the *Alter Rebbe* had a venerable guest in his home. In the guest’s honor, members of the *Alter Rebbe*’s household decided to divide the catering responsibilities between themselves. However, one detail was omitted from the arrangement: it was not arranged who season the food and add salt to it. And so it happened that, unbeknown to each other, everyone independently added salt to the food with the result that the food was virtually inedible. When the food was placed before the *Alter Rebbe* and the guest, the *Alter Rebbe* ate as normal, but the guest tasted the food and put it aside. The *Alter Rebbe* asked the guest why he wasn’t eating to which he replied that the food was too salty. The *Alter Rebbe* remarked that already while he was in *Mezritch*, he worked on himself to be oblivious to the taste of food.

Now, although such a lofty level is for giants like the *Alter Rebbe*, nevertheless, since this story was handed down to us, it is proof that to some degree it is possible, and therefore required, even for the ordinary individual to behave like this (see *Tanya* Ch. 44 about emulating *Moshe*). And even one who can't reach *such* a level of being so attached to *Elokut* that they are *unaware* of the food's taste, nevertheless it *is* possible to become preoccupied with the dimension of "*knowing Him*" to the extent that they won't taste the food; indeed, when a person is overwhelmed with emotion, worry or grief, they are simply oblivious to the taste of the food and they eat it to benefit the material needs of the moment without enjoying the material experience.

Now we can understand the teaching of the *Maggid* about *Yaakov* sending *Malachim* to *Esav* and *Rashi* says "*Malachim Mamash*": the *Maggid* comments that *Yaakov* only sent the "*Mamash*" of the *Malachim* to *Esav* but the *Ruchniut* of the *Melachim* remained with him. In terms of *Avodah*, this means as follows:

The soul-descent is in order to refine the body, one's portion in the world, and to make a *Dirah Betachtonim*. This is compared to *Yaakov* sending *Malachim* to *Esav* to refine him. Just as *Yaakov* accomplished his mission through *Malachim Mamash*, so too in the soul-descent of refining the body and the world (of *Tohu/Esav*) it is through a person arousing the level of *Malachim* within themselves, their *Ruchniut* (see *Chagigah* 16a) through which they can refine the world. Now, although such refinement can be in a way of "*all your deeds for the sake of Heaven*", i.e. through the soul controlling the body, albeit that the body remains an independent existence, nevertheless the *Maggid* explains that the *ultimate* intention in the refining process is that the *Mayan* of the *Neshamah*, the "*Malachim*" that transcend all physical existence, should illuminate the "*Mamash*", the material existence (or "*Mamashot*") of the body, and should do so in the manner of *Hafatzah* in the *Chutzah*: "*sending*" the "*Malachim*" *into* the "*Mamash*".

Practically this involves the broad dissemination of *Chasidut* in every place. Such an order was arranged by the *Rebbeim* who sent emissaries to various places to reveal the *Mayan* of *Chasidut* in those places. However, even in such a *Shlichut*, there remains an important lesson from "*Malachim Mamash*", which is that even though a *Shliach* must fulfill his *Shlichut*, and not only fulfill an obligation but do so with his entire being, nevertheless he needs to take care that the *Chutzah*, in which he finds himself, does not have a negative effect on him. In order to prevent this happening, and to ensure he maintains the ability to transform the *Chutzah* into a *Mayan* of *Kedushah*, the best advice is that he must remain focused within that his entire engagement with the *Chutzah* is exclusively to fulfill the *Shlichut* of the *Meshaleiach* who sent him.

This is the lesson of the *Maggid* to the *Shluchim*: only the body and the "*Mamash*" of the *Shluchim* should be engaged in the *Shlichut* and the *Chutzah*; however, their "*Malachim*", their *Ruchniut*, should remain forever connected with *Yaakov*. Even while doing the *Hafatzah* activities in the *Chutzah*, they should be filled with the intention that this is the fulfillment of the *Rebbe's Shlichut*; this ensures the *Ruchniut* will always be with the *Rebbe*, as the *Baal Shem Tov* taught: wherever the will of a person focuses, that is where he is to be found. Such conduct ensures that ultimately the *Chutzah* will be transformed to a *Mayan*.

We find a parallel idea to this in the laws of salting meat. In order to kosher meat a three stage process is required: soaking, salting and rinsing. First the meat is soaked with water to soften it. Next, the meat reacts to the salt, which causes it to purge the blood to the surface of the meat. Finally, the blood is rinsed away.

A question is asked: if the reaction between the salt and the meat causes the blood

to move outwards to the surface, isn't there a risk that at some point, the blood will continue to react with the salt and become reabsorbed with the meat again?

The answer is given that whilst the meat is purging itself, it cannot simultaneously absorb anything. The spiritual parallel to this is obvious: whilst a *Shliach* is heavily involved *exuding Torah* to others, transforming and impacting them, he does not absorb their conduct within his own life.

## 11:

See *Likkutei Sichot*, vol. 15 p. 282:

"It is well-known (*Torat Shalom* p. 112) that *Yud Tes Kislev* heralded the broad dissemination of the *Mayanot* to *Chutzah*. We have spoken many times (see *Likkutei Sichot*, vol. 10 p. 106) about the term, "*Yafutzu Mayanotecha Chutzah*", and explained that it means that the *Mayan* itself has to come into the *Chutzah*, i.e. not only should the *Mayan* should just have an *effect* on the *Chutzah*, but the *Mayan* itself has to come *into* the *Chutzah* (see *Sefer HaSichot* 5704 p. 106). Furthermore, the *Mayan* has to be in *Chutzah* in a manner of *Yafutzu*, disseminating broadly in the *Chutzah*, so much so that every single part of the *Chutzah* is saturated with the *Mayan*.

Since everything begins in *Torah*, the process of disseminating *Chasidut* to Jews who are in the *Chutzah* starts with the revelation of *Pnimitiyut HaTorah* being revealed within the *Nigleh* of *Torah* to the extent that they literally become one. Even *before* the times of the *Alter Rebbe*, there were great Sages who were knowledgeable in both areas of *Nigleh* and *Nistar*, yet their study was of two different aspects of *Torah*. The *Alter Rebbe's* innovation was that he fused these two dimensions into one being (see *Likkutei Sichot*, vol. 6, p. 37).

Since Jews connect to G-d through *Torah* (*Zohar*, vol. 3, p. 73a, *Likkutei Torah Nitzavim* 46a) and *Torah* is our very life (Israel and *Torah* are one), it may be understood that just as there is the dimension of *Yafutzu Mayanotecha Chutzah* in *Torah* itself, uniting the *Nigleh* and *Nistar* of *Torah*, similarly this exists in the souls of Israel, that the "*Yafutzu Mayanotecha Chutzah*", the fusion of the revealed and concealed levels of the soul in the person is achieved through the revelation of *Chasidut* (see *Likkutei Sichot*, vol. 10 p. 102).

It is true that before the advent of *Chasidut*, the light of *Eemunah*, which is the concealed part of the soul and transcends intellect, did still have an effect on the revealed soul-powers; nevertheless, the *Eemunah* itself remained hidden and transcendent of intellect. The *Alter Rebbe* innovated that the *Eemunah* and *Kabbalat Ol* should now permeate the person thoroughly so that *Sechel* itself should comprehend matters which are higher than *Sechel*. Just as this exists in the microcosm of each individual, this effect has now occurred in the Jewish People as an entire nation, who can be viewed as one large body and entity (*Likkutei Torah Nitzavim* beginning).

The "heads of the thousands of Israel" are the "head and brain" of the people (see *Tanya* Ch. 2) and are compared to the *Mayan*. Before the advent of *Chasidut*, often the head was shut into his own enclosed environment; although their influence extended to the people through learning, teaching *Torah* and personal example, nevertheless they mostly remained separate from the *Chutzah* (see *Sefer HaSichot* 5700 p. 111, *Hayom Yom* p. 56). The new path of *Yafutzu Mayanotecha Chutzah* innovated that the heads and leaders would not be segregated but rather that *they* should go into the *Chutzah* and speak with the people *there*, in a language which can be understood

by the average man; since the *Mayan* should permeate every echelon of the *Chutzah*, this necessitated also the involvement of the *Gedolei Yisrael* in the material matters of the people.

*Torah* is the soul of the world, as *Chazal* state (*Rashi Bereishit* 1:1, *Bereishit Rabbah* 1:4) that the world was created for *Torah*. It is therefore understood that since *Yud Tes Kislev* created an innovation in *Torah*, this automatically innovated something in the world: that the leaders of the people, the *Yechidah Klalit*, should now be revealed and be united with the people as one unit.

This innovation becomes fully expressed when the *Mayan* comes in such a *Chutzah* that is ill-prepared for it, not a "*Makom Muchshar*", as the *Previous Rebbe* expressed it. The fact that the *Mayanot* *can* permeate such a *Chutzah*, which is not natural a vessel for it, can only happen because the *essence* of the *Mayanot* is revealed, namely the essence of *Eloket*, the True Being, the quintessence of all creation; this has the power to permeate even the *furthest* *Chutzah*.

This is also the connection between the two reasons provided for the revelation of *Chasidut*: the darkness of *Galut* and as a preparation and taste of *Mashiach*. The revelation of the essence of *Pnimitiyut HaTorah* expresses itself specifically in that it can illuminate even the greatest darkness of the latter generations and transform it into light. (See *Sichah of Simchat Torah* 5690 printed in *Likkutei Dibburim*, vol. 2, 311b; one must carry the message to those in the *Chutzah* and speak about *Taharat HaMishpachah*, laying *Tefillin*, keeping *Shabbat*, *Kosher*... and this is what *Mashiach* means when he says that the *Mayan* has to be in the *Chutzah*... the great salvation... the quintessence of *Emunah*.)

This is the explanation why the taste of *Mashiach's Torah* is on the eve of *Shabbat* after midday, a time when the darkness of *Galut* will be exceedingly great, also known as the *Ikva Dimshicha*, for specifically in such a dark time can the essential power of the *Torah* of *Mashiach* illuminate such a darkness and transform it to light. (See *Pelach Harimon Vayishlach* 94:4; the crack of dawn, which is compared to the *Geulah* comes after the moment of intense darkness.)

## 12:

The *Mishpatim Mitzvot* legislate for a moral and decent society; these are laws that a civilized society would keep even without being commanded by G-d.

The *Eidut* (witness) *Mitzvot* would not be kept if we had we not been commanded to; nevertheless, once we have been commanded and the reason is provided, they make sense. For example, we would never have kept *Shabbat* with all its laws and restrictions without *Hashem* first commanding us with this *Mitzvah*; however, once we were commanded to remember that G-d rested on the seventh day and that we too must emulate that rest, we *do* keep the *Shabbat*.

In contract to these, the *Chukim* are *Mitzvot* that have no reason and often make no sense at all; we keep them as an act of obedience. There is great debate as to whether the *Chukim* transcend reason *completely* or whether the *Chukim* ultimately *do* have a reason, albeit that it transcends our human intellect; indeed there were some great souls, such as King Solomon and *Moshe*, who *were* able to perceive most of the reasons. *Rambam Temurah* (end) writes that King Solomon perceived the reasons for most of the *Chukim* and that we should suggest appropriate reasons for the *Chukim* wherever we can. See *Sefer HaSichot* 5747, vol. 1, p. 106 fn. 37 that *Rambam's* encouragement

towards giving reasons for *Chukim* reflects the idea of *Hafatzat HaMayanot Chutzah*, bringing the supra-rational down into rational intellect and *Avodah*.

This array of logical and supra-logical *Mitzvot* extends our ability to serve G-d with all our faculties: there are *Mitzvot* that the mind grasps fully, others are observed by the heart, and still others are performed by various limbs of the body. And then certain *Mitzvot* allow us to transcend our limitations and connect with the Divine beyond our comprehension. We thus serve G-d with all our being.

In essence, this encapsulates the question of the wise son in the *Haggadah*. He asks, "What are all the *Eidut*, *Chukim* and *Mishpatim*?" Now surely being a wise son, he knows about the *Mitzvot*, so his question can't be simply to provide him with a simple definition; rather, being wise and astute, he is asking a much deeper question: if G-d is omnipotent and all-knowing, then why does He need to give us the reasons for the *Mitzvot*? Surely His command alone is enough for us to keep them? We answer the wise son that G-d wants the taste of the *Afikoman* to linger, i.e. G-d desires us to serve Him with all our faculties, both within logic and emotion and above it; ours is a holistic service of the Divine. See *Sefer Maamarim Melukat*, vol. 4, p. 213 at length.

The *Rebbe* explains that there should be an element of both logic (reason) and *Kabbalat Ol* (obedience) within each *Mitzvah*. This means that *Mishpatim* should be kept not only because they make sense but because they are a command from G-d. Similarly, *Chukim* should be kept not only out of *Kabbalat Ol* but we should strive to search for reasons and explanations within them. Ultimately, *Torah* is Divine knowledge; being Divine, it *transcends* human intellect. However, G-d nonetheless manifested this knowledge within the realm of human understanding, so we must strive to understand whatever we can, to the extremities of human perception, and thereafter to submit to the Divine. We must bear in mind the saying of *Chazal Berachot* 25b, "The *Torah* was not given to angels", meaning that G-d is aware of our human limitations, and "G-d does not act as a tyrant towards His creatures (*Avodah Zara* 3a)" meaning that He does not demand the impossible; if we have been given a *Mitzvah*, it means that we actually have the ability to do it, as it states *Devarim* 30:11 "This commandment that I give you this day is not too hard for you neither is it far off." Nevertheless, we must be aware that sometimes G-d tests our observance and dedication to see if we really truly love Him. When we profess our dedication, this strengthens our relationship with G-d and increases our reward. For more on this subject see "*Handbook of Jewish Thought*", Kaplan, vol. 1, Ch. 5.

### 13:

There is a saying among *Chasidim* that *Mikvah* for men, although not *Halachically* mandated, brings one to all *Mitzvot* while depression, although not a sin, brings to all transgression.

There was a time in history when *Ezra* made a decree that men must immerse in a *Mikvah* after having experienced a nocturnal emission. Nevertheless, that decree was abolished and is currently not *Halachically* mandated. Nevertheless, *Chasidut* points out that although the *Tevilah* is not mandatory, nevertheless, it still has the desired effect of creating purity of the mind and body, and therefore has great importance in the life and *Avodah* of a *Chasid*.

In *Kabbalistic* terms, the four walls of the *Mikvah* represent the four letters of the *Tetragrammaton* "*Havaye*", and the word "*Tevilah*" has the same letters as the word "*Bittul*"; hence immersion in the *Mikvah* helps one achieve *Bittul* to G-d, a



requirement of *Avodah*. Furthermore, it brings to *Taharat HaMachshavah*, purity of thought. *Tanya* explains that *Chasidut* attaches great importance both to *purity* of thought and *suppression* of negative thoughts; see *Tanya* Ch. 27. In fact, it could well be that G-d created the *Benoni* to struggle his whole life with suppressing negative thoughts, and every time he controls the mind, there is created a great *Nachat Ruach* felt Above; and he was created to achieve this; *ibid*. He should therefore employ all the tools available to help purify the mind, one of them being immersion in the *Mikvah* before *Davening*.

Another helpful tool is committing *Tanya* to memory, especially the first page of *Tanya* Ch. 41. Furthermore, it *does* say in *Halachah* that if one lays *Tefillin* of *Rabeinu Tam*, one *should* be careful to keep the decree of *Ezra* and immerse after an emission. The *Rebbe* instituted that all *Chasidei Chabad*, even from the age of *Bar Mitzvah*, should wear the *Tefillin* of *Rabeinu Tam*; hence the importance of going to *Mikvah* is even greater. The concept of depression leading to sin is equally important. We are not talking here of clinical depression, which is a medical condition and needs to be treated properly; rather, we are referring to melancholy, which can lead to apathy and laziness. To combat this lethargy, one needs to be in a state of *Simchah* and this was strongly emphasized in the *Avodah* of *Chasidim*.

#### 14:

When we talk of a desire or will for something, the immediate implication is that the object of the will or desire has some meaning and desirability to the owner of the desire. There is something in the object that gains the desirability of the owner hence precipitating the desire. In simple words we can say that the owner of the desire is lacking something, and that which is missing is gained through the desire to the object. See *Sefer Maamarim* 5706 p. 102. Seemingly therefore, the idea of a will or desire is only applicable in this world where we lack things, however in reference to G-d who is total perfection, and who is not lacking anything, what is the meaning of a desire or want for something?

We must conclude that in fact nothing was lacking before there arose the desire of *Atzmut*, and nothing within creation adds to the perfection of *Atzmut*. The only specification we can apply is that *Atzmut* desired it to be. It is for this reason that the *Alter Rebbe* explains that the *Midrash* used a specific word, "G-d desired" because this is the best usage of language to explain the desire for something that was not previously lacking—its just a *Taava* (a desire) and as to why one has a *Taava* one can't ask a question. What he is explaining is that the reason for creation is not a rational desire for something that is lacking. This brings home the idea that ultimately we do not know as to why G-d desired to have such an abode—the only information we have is that there was such a desire and we are created in order to serve G-d.

Once there had been such a desire expressed by *Atzmut*, there arose in the *Or Ein Sof* a *Ratzon* for the creation of the world, and hence the whole concept of *Ratzon* is only truly applicable in the *Or Ein Sof* but not in *Atzmut* (see, vol. 2, Chapter on *Ratzon* and *Taanug*.)

This explains another concept: The reasons for creation as stated in the *Zohar* and *Etz Chaim*, whether it is, "To know Him" or, "To reveal the perfection of His powers" etc., are all reasons for a creation in which the creation fulfills a certain rational reason. It makes sense that if the purpose of creation is to know Him, then there must be a mechanism of knowing Him, and similarly, the multiplicity and vastness

of creation is a revelation of His true power etc. The creation fulfills the purpose for which it was created according to these reasons. In contrast, the reason that, "G-d desired to have an abode," does not have a rational reason—except that this was the desire of *Atzmut*.

Nevertheless, once *Atzmut* had expressed such a desire, there arose within the *Or Ein Sof* a desire for creation, and within this desire are also contained the reasons as expressed by the *Zohar*. In other words, the purpose of, "G-d desired" was; a) to create an abode, and b) that the abode should be illuminated. The actual creation of the abode comes through *Torah* learning and *Mitzvah* performance, *Itkafia* and *Ithapcha* – transforming and permeating the physical world with G-dliness. In order to achieve this aim, it is necessary to "Know Him, and recognize the vastness and perfection of His deeds." See *Sefer Arachim Chabad*, vol. 3, p. 250.

Stated somewhat differently, once there arose the *Taava* in *Atzmut*, there arose the *Ratzon* in the *Or Ein Sof*. It is within that *Ratzon* that there can be a form of internal arousal that comes about through the forecast pleasure that will be precipitated through the *Mitzvah* performance of the righteous. This is the meaning of the statement of Chazal (*Bereishit Rabbah* 8:7, *Rut Rabbah* 2) that G-d desired to create the world when he considered the souls of the righteous. It was the forecast pleasure of their service that caused an internal arousal to create.

In summary; the reason for creation as explained in *Tanya* Ch. 36 that "G-d desired to have an abode in the lower worlds" which is an irrational desire—this purpose is rooted in *Atzmut*, whereas the reasons as stated in the *Zohar* and *Etz Chaim* are in the level of *Ratzon* in the *Or Ein Sof*. See *Sefer Arachim* *ibid*.

To explain further (see *Sefer Arachim Chabad*, vol. 4, p. 666—*Miluim*): When we talk of fulfilling a desire there are two elements; a) in regards to the object of the desire i.e. the whole purpose of the desire is to fill the lack (and this can also apply in the *Ratzon Muchlat* in a person's soul—for example every person wishes to have a house/home and the reason for this is because one who does not have a home is not called a person – the desire for a home is therefore to fulfill that lack.) b) once there has arisen a desire, then as long as the desire has not been fulfilled the person is lacking something. (This is only applicable in the levels of *Ratzon* where arousal applies but not in the level of *Ratzon Muchlat*.) Now one can only speak of such a lack of fulfillment of desire when the *Ratzon* itself is based on reason. Logically—as long as the reason exists, there exists a desire and as long as the desire has not been fulfilled there is something lacking. However, if the reason for the *Ratzon* is not logic, but because of *Bechirah*—i.e. the person chose to have a desire—and not because of any lack, then one may not speak of anything missing—see *Likkutei Sichot*, vol. 5, p. 66 fn. 74. As we apply these concepts Above, we may say that according to the reasons expressed in the *Zohar* and *Etz Chaim*, there is a reason for the creation, and the lack of a creation creates an unfulfilled desire, and this applies even in the level of *Ratzon Muchlat*. In contrast however according to the reason that, "G-d desired"—which is purely because of *Bechirat HaAtzmut*—the choice of *Atzmut*, therefore, nothing is lacking beforehand that the creation fulfills—only the creation is merely an expression of that free choice desire.

However as stated previously, once *Atzmut* has expressed that desire, there arose within the *Ratzon* the other reasons since they become intrinsic in the ultimate fulfillment of G-d's desire for an abode. One of the key sources for the above explanation is from *Likkutei Sichot*, vol. 6, p. 21-24. In that *Sichah* the *Rebbe* explains the historical developmental theme of *Dirah Betachtonim* in progression from the



*Mishkan* to the *Mikdash*. Since it is such a fundamental teaching we shall here paraphrase the *Sichah* with the footnotes added:

“...Although the Temple achieved the purpose that the *Tachtonim* became a vessel to G-dliness (with not only light shining within the *Tachton*, but rather the *Tachton* itself becoming a vessel to the light), nevertheless, there was still not achieved the true *Dirah Betachtonim*. The true *Dirah Betachtonim* will only be achieved in the future in the days of *Mashiach* and thereafter in the time of the Resurrection, and the Temple days were only a foretaste of that era. This will be understood with the well known saying of the *Alter Rebbe* on the words, “G-d desired to have an abode in the lower world,” that, “On a *Taava* one may not ask any questions.” This means that the desire for a *Dirah Betachtonim* does not have a reason, rather it is a *Taava* which transcends reason.

The reasons in the *Zohar* and the *Etz Chaim* are an introduction and preparation for the true fulfillment of *Dirah Betachtonim*, for the concept of a *Dirah* is that it is a place that not only is He there in His true essence but in addition that essence is revealed [see at length *Likkutei Sichot*, vol. 4, p. 1054] and therefore the necessity to, “Be good to His creations” and, “They should recognize His greatness,”—the idea of *Giluyim*. This recognition and knowledge is a preparation to the revelation of *Atzmut* [similar to the concept explained in *Likkutei Sichot*, vol. 3, p. 956 that love and fear of G-d, although they are *Giluyim*, they are “*Darkei Hashem*—the pathway to G-d”, for through them *Atzmut* becomes revealed in the performance of *Mitzvot*.] This is also similar to actual creation—although it is within the *Yecholet* of *Atzmut*, nevertheless actual creation comes through the *Or* and its residing within *Kelim* [*Igeret HaKodesh* 20 p. 130b]—so too the fulfillment of *Dirah Betachtonim*, a *Dirah* to *Atzmut* is through and by way of introduction of, “Being good to His creation”—the idea of *Or*, and “Them recognizing His greatness”—*Kelim*. One may also suggest that this is the historical order of, “Make for Me a dwelling so I may dwell within them,”—first a *Mishkan—Or*, then a *Mikdash* of *Shlomoh HaMelech—Keli*, and then the future third Temple a *Dirah* to *Atzmut*.

The difference as to whether the creation is because of a reason or a *Taava* has a direct bearing in the *Avodah* of a person: If the whole creation is because of a reason, then creation itself has prominence in that it fulfills the purpose. In such a scenario, there is room for the human being who is doing that service, for he is fulfilling that purpose. However, from the perspective that the creation is not because of a reason, but rather because that is the desire of *Atzmut*, then there is no true purpose for the creation except that which it fulfills the desire of its Creator. Therefore, the creation of the *Dirah* by man is only through complete abnegation of self importance (i.e. a person should not think “I am something for I am fulfilling the purpose of creation”), rather the concept of *Dirah Betachtonim* is not because a person is needed but only because G-d desired it to be. *Chasidut* explains the difference between the *Avodah* of an *Eved Pashut* [a simple servant] and an *Eved Ne’eman* [a faithful servant]. The *Avodah* of an *Eved Pashut* is one that creates something new with the power of his own hands and yet, the achievement is attributed to the master because the *Eved Pashut* is not an entity in himself. Similarly, the creation of the *Dirah* from the aspect that transcends reason—because G-d desired—is with the same self-nullification of the *Eved Pashut*. Furthermore, *Bittul* that results from *Giluyim* is a lower level of *Bittul* than the *Bittul* that results from *Atzmut*. In *Chasidic* terminology, the *Bittul* of *Giluyim* is the *Bittul* of “Everything before Him is considered as naught,” whereas the *Bittul* of *Atzmut* is, “There is nothing else”—*U’l’kachtem Lachem* 5661, *Im Bechukotai* 5667.)

Therefore it is understood that the creation of a *Dirah Betachtonim* as a result of G-d's desire which transcends reason does not mean that one reaches a certain level of achievement or advantage, or level of perfection, for if that were to be the case, then that level of perfection or advantage would itself be the reason for the desire for the abode. It is specifically something that can't be considered a goal or level of perfection that fulfills the true desire.

From that which the intent of *Dirah Betachtonim* is in *Atzmut* which transcends all *Gilyim*—for even the *Or* which is revealed from the *Etzem* is for this purpose [*Chag Shavuot* 5673, *Anochi Hashem Elokecha* 5703:3] it is understood that when G-d desired, it is only an expression of His free choice and will, and not because of any reason, for *Atzmut* by definition is divest of any description or any preference.

It is for this reason that the *Mishkan* and Temple did not reach the true level of *Dirah Betachtonim*—which is G-d's true desire, specifically because in the Temple there was achieved something novel, i.e. the *Or* was drawn down, and the creation became a vessel to G-dliness. So what in fact is the true fulfillment of *Dirah Betachtonim*, and the true fulfillment of the desire?

Explains the *Alter Rebbe*; that this is achieved in the lowest level, in a place which is full of spiritual darkness and *Kelipah* which is antithetical to G-dliness. Such a place has no connection with G-dliness—it is not a place where one could shine light or where it could become elevated and be a vessel for the light—quite on the contrary, it is full of darkness and *Kelipah* which shouts, “Only I exist”—it is specifically there that G-d wants a *Dirah!*

When a Jew takes *Tachtonim* that are full of *Kelipah* and *Sitra Achra* which are antithetical to G-dliness and there makes a *Dirah* [not through searching to reveal the good or holiness which is inherent within—because its whole entity is against G-d, but rather] through breaking and nullifying the *Sitra Achra*, then a novel *Dirah* is created by the *Avodah* of a Jew, and it is this *Dirah* that G-d truly desires.

This is the meaning of *Chazal* in *Shabbat* 119b, *Alter Rebbe's Shulchan Aruch* 268:1 “One who prays on the eve of *Shabbat* and says *Vayechulu*—and there was finished...! Scripture reckons this as if he became a partner to G-d in the work of creation.” The *Maharsha* in *Chiddushei Hagaddot* comments: “For one who says *Vayechulu* is bearing witness to the creation [see *Shulchan Aruch* *ibid*:12] and he becomes a partner in creation for without his witness G-d's handiwork would not be known.” Now this is surprising—for although man through his witness causes the identity of the Creator to be known, however man doesn't seem to innovate anything in the creation itself, so in which way is man considered an actual partner in creation? The answer is: When created man recognizes His greatness [and the *Talmud Brachot* 58a describes creation as greatness] this is novel and innovative as we have previously explained [that even in a world of *Kelipah* and *Sitra Achra* man innovates the concept of *Dirah Betachtonim*]. Therefore such witness by saying *Vayechulu* attains the status of witnesses who establish a fact [*Edei Kiyum*—without whose witness the document would have no validity—and with whose witness establish the fact]. That which the Sages use the expression, “Scripture considers it...” is because this power of innovation itself comes from *Atzmut*. Furthermore, *Kelipah* and *Sitra Achra* is an existence of *He'eder*/vacuum [i.e. a lack of something—meaning that true existence is G-dly, and where there is an absence of *Kedushah*, the vacuum is filled with *Kelipah*—see *Torat Shalom* p. 134], and through the *Avodah* of *Itkafia* and *Ithapcha*—transformation of darkness to light, there is an innovation in the creation in that the existence of *He'eder*/vacuum is transformed into a true existence. This is the true

meaning in becoming a partner in creation—in its literal sense—that man through *Avodah* has a literal effect on the creation becoming a partner in making something new.)

Although the making of this *Dirah* comes only through the *Avodah* of a person, nevertheless, there is not mixed in any feeling of self, or egocentricity whatsoever. This may be explained in terms of the advantage of the *Eved Pashut* [simple servant] over the *Eved Ne'eman* [faithful servant—as explained in the *Maamar Acharei* 5666]. Paradoxically, the service of the *Eved Pashut* is on the one hand completely novel emanating from his own *Avodah*, and yet, on the other hand, all his work is attributed to his master, for the whole being of the *Eved Pashut* is that of his master. Furthermore, from the fact that this *Dirah* is for *Atzmut*, it is understood that the *Bittul* involved is a higher level of *Bittul* than that required if the *Avodah* was for the purpose of *Giluyim*. In *Chasidic* terminology, the *Bittul* of *Giluyim* is that of, “All before Him is considered as naught”, and the *Bittul* for *Atzmut* is that of, “There is nothing else”—*U'l'kachtem Lachem* 5661, *Im Bechukotai* 5667.)

The making of a *Dirah*, even in a place in which the creations are “literally opposed to G-d” has no rationale, and has no rhyme or reason in *Giluyim*, since in such a place one cannot effect change either through the method of drawing down light, or through creating vessels (since they are no receptacle for light). This can only be achieved through the power of *Atzmut* Himself, and because of His desire to have a *Dirah* in such a place, and because “He alone has the power and ability to create something from complete nothing (*Igeret HaKodesh* 20). It is this power that has been given to Jews, that they have the ability to create a *Dirah Betachtonim*, creating an entirely new and novel entity.

Just as the creation of the *Tachtonim* is not for a reason, as explained in *Sefer Maamarim* 5666 *Yom Tov Shel Rosh Hashanah*, since the reasons for creation as explained in *Zohar* and *Etz Chaim* do not validate the creation of the worlds of *Bria Yetzirah* and *Asiyah* and certainly not the creation of this world] similarly the revelation of G-dliness within the world is not rational. Since creation itself is not for any reasons of *Giluyim*, therefore *Giluyim* do not reach them.

See also *Tiku* 5667 that the power that souls down in this world have (as an *Eved Pashut*) to refine the natural materialism of the animal soul, which is certainly a novel achievement; this comes from the power of *Atzmut* which has the ability to create something from nothing.

## 15:

See *Sefer HaSichot* 5752, vol. 2, p. 337 where the *Rebbe* discusses the difference between the first and second sets of the Ten Commandments: “In the first set of Commandments what stood out in a revealed way was the concept of “*Dirah Lo Yitborach*”, and in the second set what stood out was the concept of *Tachtonim*. To explain: in the concept of “*Dirah Lo Yitborach*” itself there are two levels; a) the first is how this is achieved through the first set of Commandments, through G-d speaking, and b) the second through *Moshe* in the second set.

When a person lives in an apartment, nevertheless, the apartment is not part of the person—they remain two separate entities. Similarly, since the purpose of *Dirah Betachtonim* was to make a *Dirah* in *Tachtonim* as they remain in a level of *Tachtonim* (and the *Dirah* is made embracing the mannerisms and mores of *Tachtonim*—as it says—go to a city conduct yourself as the inhabitants of the city [when in Rome

do as the Romans]) therefore even though the *Dirah* made is for *Atzmut* in a revealed state, nevertheless, the *Tachtonim* remain *Tachtonim* in terms of their concealment of G-dliness. Therefore the *Dirah* is something separate from the occupant [and although there is a major novelty—that a *Dirah* is created in *Tachtonim*—although it is a *Dirah* for *Atzmut*, nevertheless the *Dirah* and *Atzmut* remain two separate entities.] This is the level of *Dirah* achieved through *Moshe* in the second set of the Commandments. In contrast, in the first set, “*Vayedaber Elokim*”, the *Dirah* and *Atzmut* became one entity. The ultimate in *Dirah Betachtonim* is accomplished when there is a fusion of these two levels—achieved through the revelation of *Atzmut* (not through *Moshe* as he stands as an intermediary that joins the Jews to G-d but) to Jews as they stand souls in bodies in *Tachtonim* and they have the ability to receive this revelation in an inner way (and not becoming dissolved in such revelation). In this ultimate fusion, the *Dirah* in *Tachtonim* does not become *Bottul Bimtzit*, rather it becomes a channel to the revelation of G-d’s word. Through that which a Jew learns *Torah* in a way which he is merely mouthing the word of G-d, he becomes a channel to the revelation of *Atzmut* in a way in which the *Dirah* itself (I.e. the Jew as he is in *Tachtonim*) expresses and reveals the word of G-d, to the extent that he becomes one with G-d—a revelation in this world of “Israel and G-d are one.” And with this power a Jew can effect the very existence of the world, that not only does the world become a *Dirah* for G-d (but remaining two separate entities) but rather there is complete fusion, and the entire existence of the world becomes a channel through which there is revealed the word of G-d—the revelation of *Atzmut* in the world—the state and recognition that only He has the ability and power to create the world something from nothing. And this is the why the Ten Commandments needed to be repeated through *Moshe*. This second repetition gives power to all Jews in all generations that through their *Torah* learning in *Tachtonim* they can effect the fusion of the two above levels and achieve a revelation of the first set of Commandments as they stand in the level of *Tachtonim* so much so that their experience of *Torah* learning is as if literally they stand at Sinai with the original fear and awe, and become complete conduits to the word of G-d.”

## 16:

There is an alternative explanation offered in *Chasidut* that the drawing down of *Atzmut* is through *Mitzvot* whereas *Torah* effects that *Atzmut* should be revealed—see *Likkutei Sichot*, vol. 8, p. 190,353. Both explanations are valid. When we say that the drawing down of *Atzmut* is through *Mitzvot* whereas *Torah* only effects that *Atzmut* should be revealed—this refers to the lower level of *Torah*—as *Torah* is within the *Seder Hishtalshlut*—however in regards to the higher level of *Torah*—*Pnimitiyut Abba* as equated with *Pnimitiyut Atik* [see *Likkutei Torah B’haalotecha* end] *Atzmut* is drawn down. Furthermore, the drawing down of *Atzmut* is through *Mitzvot*, because the intent of the desire was that *Atzmut* which transcends intellect should be in the *Tachtonim*, and in the lowest level of *Tachtonim* which is completely removed from any form of revelation of light. In *Avodah* this refers to a person’s *Tachton* which are his physical actions [see *HaTamim*, vol. 1, p. 30], but the revelation of *Atzmut* in *Mitzvot* is through *Torah*. This is similar to the concept that the revelation of the power of *Atzmut* as it is in *Malchut* (and in the physical creation – because of the concept that the beginning is wedged in the end) has two details; a) that the *Or* arouses and reveals the power of *Atzmut* in *Malchut*, and b) the drawing down of the power of *Atzmut* in the level of *Malchut* is through the *Or*—see *Likkutei Sichot*, vol. 16 p. 441 fn. 57.

## 17:

*Likkutei Sichot*, vol. 8, p. 108: "In the fusion of *Elyonim*/upper and *Tachtonim*/lower that took place by the Giving of the *Torah* there are two dynamics:

It is necessary for there to be the *Avodah* of *Tachtonim* for the deed is the most important thing (see *Pirkei Avot* 1:17—the learning is not the principle but the deed) as explained at length in *Tanya* that the *Dirah Betachtonim* is achieved principally not through learning *Torah* in thought and speech, but through physical *Mitzvot*. [See *Tanya* Ch. 37 that the ultimate fulfillment of the *Dirah Betachtonim* is dependent on *Mitzvah* performance, and also on *Torah* study...for the movement of one's lips is also an action for it is impossible for the *Nefesh Elokit* to express through one's lips...but it must take expression through the *Nefesh HaBhamit*—which from this is understood that the principle *Dirah Betachtonim* is achieved through *Mitzvah* observance, because the indwelling of the *Shechinah* on the body and the *Nefesh HaBhamit* is specifically through physical *Mitzvot*]. And even in the realm of action itself, there is advantage in the refining of the mundane and elevating it to *Mitzvah* status over doing a *Mitzvah* with a finished product because specifically through the *Avodah* in the mundane when, "All one's actions are for the sake of Heaven" and, "In all your (the man's) ways [you] know Him," does one elevate the lowest matters. [See *Likkutei Sichot*, vol. 5, p. 75—and even more so – see *Likkutei Sichot*, vol. 4, p. 1109, that in order there be a refining of *Tachtonim* it is necessary that there be the concept of meat consumption for the sake of Heaven. However see *Likkutei Sichot*, vol. 6, p. 186 and fn. 54 *ibid.*, that the refining of the mundane is only a precursor to the elevation of the soul achieved through the *Avodah* of *Torah* and *Mitzvot*.] And this is the advantage of business people over *Torah* learners for they create the *Dirah* in the lowest place. Nevertheless, the *Tachtonim* need to be fused with the *Elyonim* and in this fusion there are two levels: a) "The *Elyonim* descend to the *Tachtonim*"—the learning of *Torah* (*Elyonim*) must come down into the refining of the *Tachtonim* through *Mitzvah* observance, and when doing the *Mitzvah*, the guiding light has to be the *Torah*, and all details of the *Mitzvah* have to be according to the *Torah* he has learned (because if this is not the case it may result in one doing something that is the very opposite of a *Mitzvah*). And certainly when engaging in the mundane this should not disturb a person from having fixed times to study *Torah* as explained in the Laws of *Talmud Torah*, b) "The *Tachtonim* must ascend to the *Elyonim*"—it is not sufficient that the *Tachtonim* should be guided by the *Elyonim* in the form of the *Elyonim* descending to the *Tachtonim*, but more is necessary—that the *Tachtonim* themselves should stand in a thirst to be elevated to the status of *Elyonim*. This means: yes it is true that the deed is the principle, however the business man must know that he is engaged in matters of this world, and he should and must have a desire for matters of the upper world. This desire should be so strong that at fixed times, he actually does tear himself away from the lower world and engage in *Torah* like a scholar (as *Chazal* say—"Minimize one's engagement in business and engage in *Torah* study.")"

## 18:

See *Likkutei Sichot*, vol. 8, p. 190: "Since the intent of the Giving of the *Torah* is to make the world a vessel for G-dliness, that being the case all Jews should be in the category of business people—why are there two groups, one *Yissachar* (*Torah* scholars) and *Zevulun* (business people)? The explanation: in order to fulfill the purpose of *Dirah Betachtonim*—in which the meaning of *Dirah* is not only that the *Dirah* is for *Atzmut*, but also that *Atzmut* be there in a revealed state—there needs to be not only the *Avodah* of *Mitzvah* performance with the material which effects the drawing down of *Atzmut* but also *Torah* learning which has an effect that *Atzmut*



be in the *Dirah* in a revealed state. This is the necessity for “Masters of *Torah*”, who through their *Torah* learning illuminate the *Mitzvot* of the “Masters of good deeds”, thereby causing the drawing down of *Atzmut* through the good deeds to be in a revealed state. And since the principle drawing down of *Atzmut* is achieved through the good deeds, and the *Avodah* of *Torah* scholars is principally to illuminate and reveal what is achieved through the good deeds, therefore the world order is that the scholars are in a minority and the vast majority of Jews are involved in making a living. [See *Likkutei Sichot*, vol. 5, p. 245 where it is explained that the concept of *Atzmut* being revealed in the *Dirah* is not an extra detail in the purpose of creation, rather it is crucial to the very drawing down of *Atzmut*. The reason: since *Atzmut* is higher than any state—either revealed or concealed—then if the drawing down of *Atzmut* achieved through *Mitzvah* performance—had to be specifically in a concealed state, this would indicate that this is not a revelation of *Atzmut*. The fact that *Atzmut* can either be in a revealed or concealed state indicates that *Atzmut* is higher than revelation or concealment. It is therefore necessary that not only does *Mitzvah* performance draw down *Atzmut* but also *Atzmut* can (also) be in a revealed state—achieved through *Torah* learning. Nevertheless, since the drawing down of *Atzmut* is principally through *Mitzvot*, therefore we have the rule that the deed is the main thing.]

## 19:

In the original quote from *Midrash Tanchuma* the wording is להיות לו דירה. However on many occasions, the *Rebbe Rashab* would add an extra word, יתברך, therefore it would read להיות לו יתברך דירה בתחתונים. In *Likkutei Sichot*, vol. 19 p. 27 the *Rebbe* explains why the *Rebbe Rashab* added the word *Yitborach*: The concept of *Dirah Betachtonim* contains opposites: on the one hand, the word *Dirah* suggests that the very Essence of the Infinite G-d must reside in the *Dirah* (just like a home in which there lives the owner), and on the other hand it must be *Betachtonim*—in the lowest of all worlds—in this limited and defined world. So paradoxically we have a juxtaposition of infinite and finite. How is it possible for limited created beings to be a vessel for *Atzmut* and yet exist? It is for this reason that the *Rebbe Rashab* added the word *Yitborach*—hinting to the concept that the existence of the *Dirah* is due to a *Brachah* of G-d. To explain: there is a difference between *Tefillah* and *Brachah*. In prayer we request something new of G-d, whereas in *Brachah* we draw down something that already exists. This is true in reference to humans, however in reference to G-d, His *Brachah* can have the advantage of *Tefillah* in the sense that He can draw down something novel and new. G-d can draw down higher than *Seder Hishtalshlut* into *Seder Hishtalshlut*. So by adding the word *Yitborach*, the *Rebbe Rashab* is explaining the mechanism of how the *Dirah* is made—this is a *Brachah* from G-d that draws down “לו - Him” into the *Dirah*.

## 20:

In reference to a world of *Kedushah* (such as the higher spiritual worlds) which is intrinsically a vessel for *Elokut* (or even to a world which is not saturated with *Kelipah*, and therefore one in which one may with relative ease be used for *Kedushah*), a world in which there resides a lower level of *Elokut*, and one wishes to reveal in that world a higher level of *Elokut*, then what is required is only to reveal the fact that the lower world is indeed a vessel for a high powered light.

In contrast, in the lowest of all worlds, the *Olam HaTachton*, which completely and essentially conceals *Elokut* (and it was created in such a manner—see

*Igrot Kodesh Rayatz*, vol. 3, p. 304) and is full of *Kelipot* and *Sitra Achra* which defy G-d, such a world is not a vessel for *Eloket*. Therefore to make a *Dirah Betachtonim* in such a world, it does not suffice just to reveal (through the *Avodah of Torah* and *Mitzvot*) the holiness hidden within the physical, rather what is necessary is complete innovation (see *Likkutei Sichot*, vol. 6, p. 22, vol. 12 p. 74) to break and nullify the *Kelipot* and *Sitra Achra* and to remove their hold on the world, thus allowing and facilitating the world to become a vessel for *Eloket*. Only after such innovation, in which the *Tachton* is transformed and becomes a vessel and *Dirah* to *Eloket*, can the vessel thereafter perform its function.

The principle *Avodah* of *Dirah Betachtonim* is this original transformation, and in this is the desire of G-d. In summary, the two stages are;

Complete innovation—*Chiddush*—the transformation of a world full of *Kelipah* and making it a vessel for *Eloket*, and

*Giluy Ha'He'elem*, the actual use of the vessel for *Kedushah*.

The second stage of *Giluy Ha'He'elem*, a) already existed—and on a greater level in the higher worlds, and, b) does not express so much the dimension of the *Tachton*. Specifically, the first stage of transformation expresses the true desire for the *Dirah*.

This concept is reflected in the construction of the *Mishkan*: a) firstly, there was the donation of all the physical materials required for the *Mishkan*, and then b) the building of the *Mishkan* and its use for *Kedushah*.

In *Avodah*, this translates as follows: upon meeting a totally estranged Jew, the first stage is transformation and creation of a vessel, followed by actual *Mitzvah* performance. The first stage is crucial. Before one makes the candle burn bright, one needs to make a *Menorah!* Simply by saying, Good morning! Good Shabbos! I am a Jew and you are a Jew—let's talk, one creates a connection."

## 21:

*Likkutei Sichot*, vol. 16 p. 477: "The two concepts of (1) a *Dirah* to *Atzmut*, and (2) that the *Dirah* should be in *Tachtonim* express themselves in a general manner in the difference between the Souls of Israel and the world. The *Pnimitiyut*/inner idea of the *Dirah* is the dwelling within the Souls of Israel, that *Knesset Yisrael* should be a dwelling for G-d (see *Sefer Maamarim* 5666 p. 468, *Torah Or Mishpatim* 76:4) since Israel and G-d are one (see *Zohar*, vol. 3, 73a, *Likkutei Torah Shir Hashirim* 34d, 39a) and they are therefore the true *Dirah* for *Atzmut*, since they are one with *Atzmut* (see at length *Likkutei Sichot*, vol. 5, p. 246, *Sefer HaSichot* 5748, vol. 2, p. 520).

In contrast, the *Dirah* in the world expresses itself in the fact that its entire existence is only because of *Atzmut* for besides Him there is no other true existence. This *Dirah* is made specifically in *Tachtonim*, through Jews in this world making the material world a vessel to G-dliness, for specifically through such *Avodah* is there revealed the root of the Souls of Israel how they are truly one with *Atzmut* (see *Sefer Maamarim* 5666 p. 492, *Likkutei Sichot*, vol. 12 p. 74-5).

Stated somewhat differently: When is there achieved in a revealed state that Jews are a *Dirah* to G-d, i.e. that they are one with *Atzmut* without any limitation or preclusion? This is specifically when the limitations of *Tachtonim* do not prevent them from being one with *Atzmut*, and on the contrary the *Tachtonim* themselves, through the *Avodah* of a Jew, becomes a place befitting to a dwelling place for G-d.



From this presentation two concepts emerge: a) that the principle and *Pnimityut* of the *Dirah* is in the Souls of Israel, and the world is only a medium through which the purpose of creation is fulfilled—but not that the intent of creation is the world itself, b) since the concept of *Dirah Betachtonim* emanates from *Atzmut*, it is clear that this intent is not a conglomerate of two distinct concepts put together (See also *Likkutei Sichot*, vol. 5, p. 245 fn. 36), rather the fact that the *Dirah* is in *Tachtonim* is essential to the concept of *Dirah*—meaning that the true *Dirah* can only be achieved in *Tachtonim* (when the *Tachtonim* don't present a challenge to the Souls of Israel but on the contrary when they become the vessel through which the principle *Dirah* resides in the Souls of Israel.)"

From this *Sichah* it is evident that the concept of *Dirah Betachtonim* has a *Pnimityut* and a *Chitzoniyut*—the *Pnimityut Dirah* being in the Souls of Israel and the *Chitzoniyut* being in the world. The continuation of this chapter will highlight how the *Dirah*—in one respect—becomes most complete when the Jew engages in the mundane matters of the world and engages in them for the sake of Heaven. The dynamic is that even the most mundane matters can become a conduit for the true *Dirah*.

There is a beautiful parable told in reference to this matter. A person who has seen the king and is familiar with his desires knows how to make an abode fitting for the king. Their familiarity with the king allows them to understand even the finest detail how it will be suitable for the king's abode. Similarly, since the souls of Israel are rooted in *Atzmut*, *Torah* was given to them for they know how to use *Torah* in the creation of the *Dirah*—see *Likkutei Torah Reeh* 23b, *Ki Tissa* 5675.

## 22:

See *ibid.* p. 932 fn. 17, where the *Rebbe* explains that the *Avodah* of; "For the sake of Heaven" stems from recognition of the unity of *Havaye* and *Elokim*, that the whole purpose of *Tzimtzum* was revelation, whereas the *Avodah* of; "In all your ways you should know Him" stems from the recognition that in the *Tzimtzum* itself is there revealed the perfection of G-d, that He is not limited in any way and that He has the power in the finite as well as the infinite.

## 23:

*Likkutei Sichot*, vol. 15 p. 245-249: "One may suggest that there is an advantage in the *Avodah* of elevating the mundane over the *Avodah* in *Torah* and *Mitzvot* in that which through such *Avodah* the soul reaches the level of a *Baal Teshuvah*. In fact in numerous places *Torah* scholars are compared to *Tzaddikim* and businessmen to *Baalei Teshuvah*—see *Likkutei Torah Shir Hashirim* 44:4. For when a Jew does a *Mitzvah*, even when this involves suppressing a disturbing *Yetzer Hara*, what happens is that the *Yetzer Hara* is weakened, and the true desire [of the G-dly soul] to act according to the dictates of *Torah* surfaces.

In such a dynamic, the *Yetzer Hara* is swept aside and the Jew performs the *Mitzvah* in the level of a *Tzaddik*. In contrast, when a Jew performs his *Avodah* elevating mundane matters, what is happening is that his *Nefesh HaBhamit* and animal nature are themselves, as they remain in their natural unG-dly state harnessed to act for the sake of Heaven and this is the true achievement of the level of *Baal Teshuvah*."

To explain further: One of the great advantages of *Teshuvah* is that it brings out the great connection between a Jew and G-d. This connection is not dissolved through sin, and since the connection is of the essence, it can bring a person back even after

they have been distanced through sin. Similarly when a soul descends below, this is the testing ground to demonstrate the essential connection of the soul and G-d, that even when the soul is clothed in a body and *Nefesh HaBhamit* it still connects to G-d through *Avodah*.

This explains the difference between the *Avodah* in *Torah* and *Mitzvot* and the *Avodah* with the mundane. In the *Avodah* of *Torah* and *Mitzvot* the soul connection is expressed in the fact that albeit clothed in a powerful *Nefesh HaBhamit*, nevertheless it has the ability to overpower the body and animal nature, rise above it and weaken the *Yetzer Hara* hence allowing it to perform *Mitzvot*. In contrast however, when one elevates the mundane by performing the permissible for the sake of Heaven, it demonstrates and manifests the soul connection even in areas where there still remains a strong desire of the *Nefesh HaBhamit*, but it harnesses that power and channels it for the sake of Heaven.

The above stated is an explanation of how the soul gains the elevation of a *Baal Teshuvah* through its engagement in matters of the mundane and the advantage of this *Avodah* in one respect over the *Avodah* of *Torah* and *Mitzvot*. However, this soul elevation does not reach the elevation of the soul achieved through making the world a *Dirah Betachtonim*.

To explain: The connection of the soul to G-d is part and parcel of the very nature of the soul which is G-dly by nature. And although that connection is very strong and it can survive even the challenge of the body and *Nefesh HaBhamit*, nevertheless, since the essential connection is a natural connection, it is by definition limited by its nature. In contrast however, when the soul makes an impact on the world – which by its very nature is not a vessel to G-dliness – that it should become a vessel to G-dliness, then the achievement transcends nature and is a true manifestation of the oneness of G-d without any limitations. And through manifesting the true unlimited unity of G-d by making the world a *Dirah Betachtonim*, then the soul exhibits a connection to G-d that is not only limited to its nature but which transcends its nature and is truly unlimited.

Until this point we have explained the various levels of soul elevation achieved by the soul in its descent below. However—all the above stated—is still not the ultimate purpose of the soul-descent. The reason for this is because, “Everything that G-d created in the world, He only created for His glory,” (*Pirkei Avot* 6 end) and, “I am only created to serve my Master” (*Mishnah Kiddushin* end) from which we may understand that the ultimate reason why the soul descended below is not for any elevations of the soul, (albeit great as explained above) but rather the ultimate purpose of soul-descent is merely to fulfill the purpose of creation itself.

This point is echoed in *Tanya* Ch. 37 when the *Alter Rebbe* states that the purpose of the soul-descent is not for the soul but it is to transform the body and *Nefesh HaBhamit* and one’s portion in the world—to connect and unify them with G-dliness, and through this the soul achieves the purpose of creation—*Dirah Betachtonim*.

It is only that since the soul is the instrument through which this purpose is achieved that it deserves an infinite reward for its work and it therefore merits an amazing elevation—see *Likkutei Torah Reeh* 29a.

What still requires explanation is that in numerous places we find the expression that the descent of the soul is for the purpose of ascent. If the ultimate purpose of the descent of the soul is the fulfillment of *Dirah Betachtonim*—what is meant by the

expression—descent for the purpose of ascent?

The explanation: It is well known (as explained in this chapter) that the purpose of *Dirah Betachtonim* is that the *Tachtonim* should make a *Dirah* for *Atzmut*. (And although in the higher supernal realms there are revelations of *Giluyim*, nevertheless in this world there is the revelation of *Atzmut*.) This concept—that specifically down here in this world resides *Atzmut*—is associated with the level of *Bittul* of “*Ein Od*—there is nothing else besides G-d” in contrast to the higher worlds where there is the *Bittul* of “*Klo Chashiv*—meaning that in comparison with *Atzmut* they are nothing [however as they stand by themselves they are lofty].” Now, since the creation of the *Dirah* must be achieved through the *Avodah* of *Tachtonim*, it is essential that the *Bittul* within the *Avodah* must be one of “*Ein Od*”—comparable to the service of an *Eved Pashut*—a simple servant—which stems not from the fact that the servant feels the greatness of the master (which would therefore give the servant some self existence—some *Metziut*) but rather from the fact that the servant is simply a conduit of the master. And it is this level of *Bittul* that is the ultimate ascent and elevation that the soul can achieve—that its *Avodah* is not attributed to any lofty level of the soul or its own *Metziut*, but rather its whole being is that of the Master.

(It has been explained previously that there are numerous reasons given for creation—as stated in *Zohar* and *Etz Chaim* and we explained that although the ultimate reason is *Dirah Betachtonim*, nevertheless part of the intent of *Dirah Betachtonim* is that the *Dirah* should be illuminated and this is achieved through the other reasons—hence there is the appreciation of His greatness etc. Similarly—one may parallel this in the purpose of soul-descent. Although the soul will achieve great elevation and reward from the descent—and hence we talk of the descent for the purpose of ascent purely in terms of the soul elevation—that correlates to the other reasons for creation as stated in *Zohar* etc. In contrast—the ultimate purpose for creation as stated in *Tanya*—*Dirah Betachtonim* is manifested in the ultimate ascent of the soul, not in its own right but achieving its ultimate ascent through the descent by serving G-d as a simple servant—having the *Bittul* of *Ein Od*—and being a simple conduit for G-dliness albeit clothed in a body and *Nefesh HaBhamit*. From this perspective we talk not of what the soul gains through the descent—because, the soul’s aim is that of *Bittul* of *Ein Od*—rather we talk only in terms of what the soul is needed for—i.e. only to serve its Master as a simple servant with *Bittul* making the world a *Dirah Betachtonim*.)”

See also *Likkutei Sichot*, vol. 20 p. 335.

## 24:

*Likkutei Sichot*, vol. 6, p. 186: “Simply expressed: A Jew—a soul in body—should engage not only in learning *Torah* and keeping *Mitzvot* but also in matters of the mundane such as eating and drinking, however they should be as the *Mishmah* (*Pirkei Avot* 2:12) states; “All your deeds should be for the sake of Heaven,” and even greater (see *Likkutei Sichot*, vol. 3, p. 907,932), “In all your ways know Him” (*Mishlei* 3:6). One may think that since he is engaging in matters of the mundane for the sake of Heaven (and not for any other intent) and even more so, through the mundane he comes to, “Know Him” then this engagement may be done with one’s inner heart. The true approach however is not so. Since these deeds are, “your deeds” and “your ways”—the ways of man—therefore they must be done without any engagement of the inner heart, but rather this must be done with the outer heart. The inner heart must be reserved for matters of *Kedushah*. [See at length *Vayered* 5662 and

*Bereishit Bara* 5705 (30) that the *Birur* of the mundane reaches until “*Levush Malchut*” and specifically through *Mitzvot* does one draw down “*Keter Malchut*” (see *Torah Or* 91b, *Shaarei Orah* 64a). Since the source of souls is in *Atzmut* (the level of *Keter Malchut*) therefore their *Avodah* is principally—with the *Pnimitiyut* of their heart—is in *Torah* and *Mitzvot* and not in refining the mundane. Nevertheless the *Avodah* of *Birurim* is necessary for that is an introduction through which the soul is elevated to its true source (see *Or HaTorah Shmini Atzeret* p. *Aleph* 806.)]

From this *Sichah* it is apparent that even though from one perspective there is an advantage in the engagement with the mundane for the sake of Heaven, nevertheless, the refining of the world is only a stepping stone to achieve the fullest and truest form of *Dirah Betachtonim* which is in the Souls of Israel. See also *Likkutei Sichot*, vol. 8, p. 109 fn. 57.

## 25:

*Likkutei Sichot*, vol. 5, p. 243: “We have spoken a number of times about the concept of *Mitzvot*, that they are not a stepping stone or medium through which one achieves something else, rather the purpose of *Mitzvot* is the *Mitzvah* itself, because the desire for *Mitzvot* is in *Atzmut* as stated in *Torat Shalom* p. 190 that, “All *Mitzvot* are sourced in *Atzmut*.” In reference to *Atzmut* and His will one cannot speak of a different purpose other than Himself. This is the *Alter Rebbe’s* explanation of the *Mishnah* (see *Pirkei Avot* 4:17, *Likkutei Torah Reeh* 28d), “Better one hour of *Teshuvah* and good deeds in this world than all of the World-to-Come.” In terms of man’s service, the World-to-Come is the reward for the *Avodah* of *Teshuvah* and good deeds of this world—and indeed the reward of something must be greater than the *Avodah*, as it says in the *Mishnah* that, “Better one hour of bliss in the World-to-Come than all of this world.” The whole purpose of man’s creation is not for the purpose of man himself but, as the *Mishnah* (*Kiddushin* end) states, “I am created to serve my Master.” And since this purpose is achieved through *Mitzvah* performance, and certainly G-d does not withhold the reward of any creation (*Mechilta Mishpatim* 22:30), therefore the person doing the *Avodah* also deserves an unlimited reward, and man will receive in the World-to-Come a revelation of the pleasure which he precipitated through his *Mitzvah* performance in this world. It is in reference to the revelation of this pleasure that the *Mishnah* states, “Better one hour of bliss in the World-to-Come than all of this world.” However self understood is that this revelation of pleasure to man as reward for his *Mitzvot* has no comparison to the essence of *Taanug* of G-d achieved through the *Mitzvah* done in this world.

Stated somewhat differently: The reward of a *Mitzvah*—the World-to-Come—is the pleasure and joy received by a created human being, in contrast to the pleasure and joy of G-d Himself which is received by the *Mitzvah* performance itself. And since one cannot compare a creation to the Creator, it is understood that all of the World-to-Come where the joy of created beings is enjoyed has no comparison whatsoever to the joy and *Taanug* of the Creator Himself enjoyed by the *Teshuvah* and good deeds of this world.

Further explanation is required: if the World-to-Come is only the joy of created beings, which has no comparison to the joy of the Creator generated by the *Mitzvah* itself, it seems that when G-d gives man the World-to-Come he is not repaying him with the fullest reward of the *Mitzvah* performance!?

From the fact that the World-to-Come comes after and in continuation to this world,

it implies that matters of this world including the intent of *Mitzvah* performance only are completed in the World-to-Come—as the *Alter Rebbe* states in *Tanya* Ch. 36 that the ultimate purpose of creation of this world and the reason it was created from the beginning will only be realized in the messianic era and specifically after the Resurrection of the Dead. However from the above stated it appears that the ultimate purpose is realized now at the moment of *Mitzvah* performance, and the reward of the World-to-Come is something additional only because G-d does not withhold the reward of any creature, however it does not seem to be inherent in the purpose?

The explanation: Because *Atzmut* is not limited to the parameters of *He'elem* or *Giluy* two ideas become apparent:

Through *Mitzvah* performance in this world—since this is the will of *Atzmut*—one grasps *Atzmut* through this performance. And even though the drawing down of *Atzmut* is not apparent and remains concealed, however since *Atzmut* is not limited by the parameters of revelation or concealment, one may not say that the lack of revelation of *Atzmut* causes something to be missing in the drawing down of *Atzmut*. On the contrary, it is specifically for this reason that *Atzmut* is drawn down into this world. The World-to-Come whose whole status is one of revelation—these “*Giluyim*” of the World-to-Come are not vessels to *Atzmut*. It is specifically in a place where the drawing down of *Atzmut* is concealed—in this world that *Atzmut* can be drawn down through *Mitzvot*.

On the other hand, since as above stated *Atzmut* is not limited by any parameters, *Atzmut* is not forced to be in one state or another and *Atzmut* can be revealed (even though *Giluyim* have no place before *Atzmut*).

We will now understand why the World-to-Come is a full reward for *Mitzvah* performance in this world. In the World-to-Come there will be revealed to Jews not only *Giluyim*—i.e. the joy of creations, but also the joy of the Creator—the drawing down of *Atzmut* which is achieved now (See *Hemshech Vakacha Maharash* 12,15). This revelation is not only because G-d does not withhold the reward of any creation but principally it is essential to the drawing down of *Atzmut* through *Mitzvot*. It is specifically through that which in the World-to-Come there will be a revelation of *Atzmut* that there is recognized and revealed the drawing down of *Atzmut* now in this world. If the drawing down of *Atzmut* now in this world would have to remain hidden and concealed, this would be the biggest proof that what has been achieved is not *Atzmut*. It is specifically when *Atzmut* is revealed does this show that it was *Atzmut* that was originally drawn down—since *Atzmut* is the only entity that can either be in a revealed or concealed state. So the revelation of *Atzmut* in the World-to-Come is confirming that it was *Atzmut* that was drawn down through *Mitzvah* performance in this world. Therefore the revelation of *Atzmut* is not only a reward of *Mitzvah* performance but it is intrinsic in the nature of *Atzmut*. (See *Likkutei Sichot*, vol. 9, p. 157). [The purpose of creation is *Dirah Betachtonim* which has two aspects; a) a *Dirah* to *Atzmut*, and b) *Atzmut* is revealed—see *Likkutei Sichot*, vol. 4, p. 1054. And since the *Dirah* is for *Atzmut* which stands higher than any *Giluyim*, it is impossible to say that *Atzmut* is an admixture of two concepts, and therefore we must say that the fact that *Atzmut* must be revealed is not something additional to the drawing down of *Atzmut* but is essential in *Atzmut* itself.]

The reason as to why in the World-to-Come there will be revealed to Jews the joy of the Creator (which is greater than the revelation of the World-to-Come itself), is because Jews are in essence one with G-d. All creations are only a medium to



fulfill the design of the Creator And if Jews were in this category then it would not be possible for them to receive a revelation of the joy of the Creator which is much greater than any created being can appreciate. In truth however Israel and G-d are one, and although a Jew says, "I am created to serve my Master," nevertheless a Jew is not just a medium through which the purpose of creation is achieved but rather the purpose is in they themselves. (See *Likkutei Sichot*, vol. 2, p. 604). This is why Jews have pleasure in performance of *Mitzvot* that are in the category of *Chukim*/statutes, even though the performance of these *Mitzvot* is out of *Kabbalat Ol* and *Bittul*—which inherently would seem to preclude joy—nevertheless they do have joy in their performance. The reason is because when a Jew says that he is created to serve G-d this is not a concept that involves his own dissolution and removal of his being—on the contrary—a Jew feels that his entire being is solely for this purpose to serve G-d. And for this reason they will receive in a revealed manner the joy of the Creator in the World-to-Come.

## 26:

*Ikar Shechinah*—see *Bati Legani* 5711, *Sefer Maamarim Melukat*, vol. 1, p. 120.

When the *Midrash* states that *Ikar Shechinah* was in the *Tachtonim*, it emphasizes two points: a) the advantage of *Tachtonim* over *Elyonim*—that specifically in *Tachtonim* there was a revelation of *Ikar Shechinah*, and b) the level of *Shechinah* that rested in *Tachtonim* was not just any level of *Shechinah* but *Ikar Shechinah*.

The *Maamar Bati Legani* 5710 Ch. 1 explains these two concepts. The fact that G-d had a desire for a revelation of G-dliness—a *Dirah* in the world emphasizes the advantage of *Tachtonim*, but more so, the making of the *Dirah* should be done by *Tachtonim*, because when the revelation of G-dliness is precipitated by their *Avodah*, they are vessels to that revelation. This also explains why the *Avodah* necessary to reveal that G-dliness is through *Itkafia* and *Ithapcha* because specifically in such *Avodah* is emphasized the *Avodah* of a *Tachton*. Stated more clearly: not only is the revelation precipitated through such *Avodah*, but the *Avodah* itself is within the parameters of a *Tachton*. Such *Avodah* draws down a light that is in all worlds equally—which explains the term *Ikar Shechinah*—for *Ikar Shechinah* is the light which transcends all worlds. See *Sefer Maamarim Melukat*, vol. 5, p. 151 and, vol. 1, *Bati Legani* 5711.

One may ask the question: if the purpose of creation is that the *Tachtonim* should create a *Dirah* through their *Avodah* then why was the *Ikar Shechinah* present in the Garden of Eden even before man started his *Avodah*? Surely the world should have been created in such a state that specifically through the *Avodah* of the *Tachton* is the *Shechinah* revealed? (See *Bamidbar Rabbah* 12:6—at the very beginning of creation the *Shechinah* rested in *Tachtonim*).

In *Sefer Maamarim* 5670 p. 215-217 he explains that when the *Midrash* says that the *Ikar Shechinah* was in *Tachtonim*, it means that the world was created in such a way that it was fitting that there rest in it the *Shechinah*, however the drawing down of the *Shechinah* was to be through the *Avodah* of, "To work it and to guard it." This means that in truth, the resting of the *Shechinah* was to be precipitated by the *Avodah* of *Adam Harishon*. However, in *Sefer Maamarim Melukat*, vol. 5, p. 153, the *Rebbe* offers a deeper perspective:

The explanation: We said before that the proof that the creation was a result of a *Taava* (and not for any rational reason) is the very creation of a lowest of all worlds. (Because to satisfy any of the reasons mentioned in the *Zohar* or *Etz Chaim* there

would suffice the creation of higher worlds. The fact that the lowest of all worlds was created is indicative of the fact that this is a *Taava* of *Atzmut*.)

Nevertheless, the way in which this desire was realized was not through creating an entity that is detached from the desire, rather, the desire is very much invested in that entity. To use a parable: The soul power of *Taanug*/pleasure is not invested in any particular limb of the body, rather it transcends the body. Nevertheless, there is a verse in *Mishlei* 15:30 that, “A good piece of news swells the bone” (see *Talmud Gittin* 56b for a story that illustrates this point). So we see that although *Taanug* transcends the body it has an effect on the body even on the bones of the feet. Similarly in the analogue—in order for *Tachtonim* to have the ability to create a *Dirah* for *Atzmut*, it is necessary for *Tachtonim* to have a connection with *Atzmut* even before they create a *Dirah* for *Atzmut*. Therefore the world was originally created in such a way that it was only the desire of *Atzmut* that brought about the creation of *Tachtonim*. This explains why the *Ikar Shechinah* was originally in the *Tachtonim* so that there be the intrinsic connection between *Tachtonim* and *Atzmut*. This intrinsic connection empowers the *Tachtonim* that they can create a *Dirah* to *Atzmut* through *Avodah*, and the type of *Avodah* is also in and from the *Tachtonim*.

What still remains to be understood is the statement in *Tanya* that this world is full of *Kelipah* and *Sitra Achra*—how does this square with the concept that *Ikar Shechinah* was in the Garden of Eden before the primordial sin? Of what nature was the *Kelipah*?

In *Sefer HaSichot* 5747, vol. 1, p. 200, the *Rebbe* explains as follows:

Upon creation, the existence of *Kelipah* was in the form of a *Kelipah*/shell of a fruit (see *Shlah* 19b, *Sefer Likkutim Tzemach Tzedek* entry *Kelipot* p. 84, *Sefer Maamarim* 5659 p. 176). In this form, the world was created with the potential to descend into a state of being full of *Kelipah*. The source of this *He'elem* was from the *Tzimtzum HaRishon* which made possible a feeling that the world is independent and not sourced in a Creator Through the primordial sin and subsequent sin, the potential was realized and the world actually became full of *Kelipah* and *Sitra Achra*. The *Avodah* of man in creating a *Dirah Betachtonim* is to negate even such a possibility of descent—as will be the state of the world in the World-to-Come.

## 27:

Sin is the opposite of the Divine will. It follows that after the primordial sin, and the sins of subsequent generations, there was caused not only the removal of the *Shechinah* but also the desire for the *Dirah*. It therefore follows that the actions of the *Tzaddikim* not only draw the *Shechinah* back to the earth but they also recreate the desire for the *Ikar Shechinah* to rest again in *Tachtonim*.

Following the principle of *Yeridah Letzorech Aliyah*—every descent being for the purpose of ascent, it follows that the descent precipitated through the sins of the generations were all for the purpose of the ascent realized in the building of the *Mishkan*. The level of *Shechinah* that rests after the ascent is greater than that present before the descent.

Now one may ask: The principle of descent for the purpose of ascent would seemingly apply in a case in which the descent was caused by the will of G-d, in which case one may say with certainty that the descent is definitely for the purpose of ascent. However if the descent was a result of a sin which is the antithesis of the Divine will (as man was gifted with the power of free choice and he may chose to do something



which is the opposite of the Divine will) then why would the principle of descent for the purpose of ascent apply? And although it is not possible for man's free choice to prevent the ultimate fulfillment of the purpose of creation (for *Dirah Betachtonim* is a desire of *Atzmut* and it is not possible for man's free choice which is a created entity should prevent the will of *Atzmut*—see *Likkutei Sichot*, vol. 3, p. 977 and footnote *ibid.*, and, vol. 6, p. 82) and the free choice of man only affects how quickly the purpose is fulfilled (*Likkutei Sichot*, vol. 3, *ibid.*—and as the *Talmud Sanhedrin* 98a indicates that if we have the merit *Mashiach* will become before his time and if not then he will come in his predestined time), from which one can deduce that the removal of the *Shechinah* was only a temporary state, nevertheless, how do we know that the *Shechinah* which is returned after the sin is on a higher level than the *Shechinah* before the sin? In short—can we apply the principle of descent for the purpose of ascent when the descent was precipitated by sin?

There is a verse in *Tehillim* 66:5; “Go and see the works of G-d, awesome in His deeds toward mankind.” The Hebrew is *Nora Alila Al Bnei Adam*. The word *Aliyah* can also mean a libel. (For example, the blood libels of the Dark Ages are called in Hebrew *Alilat Dam*). The verse can therefore be translated, “He libels man”—or simply stated, G-d frames man and sets him up for failure. This concept is based on a *Midrash Tanchuma Vayeshev* 4 which states: “G-d libeled Adam to bring death to the world (by saying that on the day he would eat the forbidden fruit he would die), because the *Torah* preceded the world by 2000 years and it is written in the *Torah* (*Chukat* 19:14); “This is the *Torah*, a man who dies in a tent...” The implication of this *Midrash* is that since there are laws in the *Torah* that legislate for death and its subsequent impurity, therefore death had to be brought to the world and Adam was libeled so that he would sin and bring death to the world.

The *Mittler Rebbe* (*Torat Chaim Toldot* 12d, and *Maamorei Admur HaZaken Maamorei Chazal* p. 141, *Sefer Maamarim* 5562, vol. 1, p. 96, 5563, vol. 2, p. 731, *Parshiot*, vol. 1, p. 399, *Shaarei Teshuvah*, vol. 1, *Shaar HaBechirah* Ch. 12, 21d) explains that the libel was not only to introduce the concept of death that resulted from the sin but it was for the very purpose of sin itself. To explain: The *Talmud* (and as explained at length in *Tanya*) states that if it were not for G-d helping a person overcome their *Yetzer Hara* then they would not be able to overcome the sin by themselves. This is a concept we call *Siyata Dishmaya*—the aid of Heaven. How does this square with the concept of free choice? The answer: The power of Heaven either to aid a person to overcome their *Yetzer Hara* or to allow the *Yetzer Hara* to overcome the person is somewhat removed from the person and does not affect their free choice. A person is completely free to choose to do either good or evil. Nevertheless in the background there lurks powers that either aid a person to overcome the *Yetzer Hara* or the opposite. So when a person makes the difficult decision to overcome the *Yetzer Hara*, that decision stems from their free choice, and in order to execute their decision they are aided from Above. Similarly, if a person chooses to listen to their *Yetzer Hara*, they are aided from Above to execute the sin. (In the words of the *Talmud*—“One who comes to purify is given aid, and one who comes to defile, the path is opened for him). That Heavenly aid however has an inner purpose—that of descent for the purpose of ascent. In other words, the reason why G-d would grant Heavenly aid to a person who has chosen with their own free choice to sin and to aid and abet him, is so that ultimately the person will do *Teshuvah*, and the ascent will be much greater. Therefore we may surmise that although Adam ate the forbidden fruit out of his own free choice, he was aided from Above, and the intent of that aid was so that ultimately when the *Shechinah* returned as a result of *Teshuvah* it would be a higher level of *Shechinah*.

We have previously discussed that in the concept of *Dirah Betachtonim*, there are two essentials: a) the *Ikar Shechinah* was in the *Tachtonim* (because of the advantage of *Tachtonim*, and the *Ikar Shechinah* being transcendent of the worlds), and b) *Tachtonim*—the drawing down of the *Ikar Shechinah* is achieved specifically by and through the *Avodah* of *Tachtonim*.

We may therefore postulate and say that when we speak of a higher level of *Shechinah* drawn down after the sin, this new level is in both the aforementioned essentials: a) the revelation of *Elokat* drawn down after the sin is higher than that of the *Avodah* of Adam before the sin, and b) the drawing down of this revelation in *Tachtonim* stems from a much deeper level in *Tachtonim* themselves.

This concept—that the primordial sin—and all subsequent sin—which outwardly is the opposite of the Divine will, yet inwardly has some defined purpose—still requires amplification:

The Previous *Rebbe* explains at length (see *Sefer Maamarim Kuntreisim*, vol. 1, p. 191b) that every matter below has a root and source above. The same is true of sin—it has a parallel Above. This is proven by the primordial sin itself, for it is truly astonishing that Adam, whose wisdom exceeded that of all other intelligent beings (including angels—see *Bereishit Rabbah* 17:4) and whose body which was the handiwork of G-d (see *Bereishit Rabbah* 24:5, *Kohelet Rabbah* 3:12, *Avot D'Rabbi Natan* 1(end)), how could he possibly have transgressed the Divine command? And by extrapolation, *Chazal* state, *Sanhedrin* 37a that the reason Adam was created alone was to teach us that every single Jew can be compared to Adam—and if so how come any person can sin? Especially since his second soul is a veritable part of G-d (*Tanya* Ch. 2), and even the body of a Jew it is stated, “And he has chosen us from among all nations”—and *Tanya* Ch. 49 (see also *Sefer HaSichot Torat Shalom* p. 120, *Likkutei Sichot*, vol. 18 p. 409) explains that this Divine choice is in the body of a Jew even though outwardly it is similar in its makeup to that of the nations (and it is well known that true free choice is the property of *Atzmut* (see *Likkutei Torah Emor* 38b, *Sefer Maamarim* 5703 p. 24) therefore the Jewish body has an advantage over the soul for specifically in the body was the choice of *Atzmut* and if so how is it possible that a Jew has any connection with sin?

The Previous *Rebbe* explains in the *Maamar* of 12th Tammuz 5691 (*Sefer Maamarim Kuntreisim*, vol. 1, p. 191b) that the reason and possibility for sin below stems from the diminishing of the moon (see *Chullin* 60b) and even further above it stems from the *Shvirat HaKelim* of *Tohu* in which there was a world where there was displeasure (see *Bereishit Rabbah* 3:7, *Kohelet Rabbah* 3:11, *Yalkut* *ibid.*) And even further above sin was made possible by the *Tzimtzum HaRishon* when the *Or* was removed, for it is the Divine will that light be revealed, and a removal of the light by the *Tzimtzum HaRishon* is the opposite of the Divine will—and although the ultimate purpose of the *Tzimtzum* is revelation, nevertheless the *Tzimtzum* itself is the opposite of the will. And conversely it was the *Tzimtzum HaRishon* that made room for the *Shvirat HaKelim* which gave room for the diminishing of the moon which made room for actual sin.

Now, we said before that even something that happens which is the opposite of the Divine will is also with a purpose. The proof of this concept is chiefly from the *Tzimtzum HaRishon*. For the diminishing of the moon (see *Bereishit Rabbah* 6:3) and even the *Shvirat HaKelim* of *Tohu* was in the first instance a case of building in order to destroy (see *Sefer Maamarim* 5563, vol. 2, p. 728). Nevertheless since it was created through *Tzimtzum*—a creative process was set into motion that mandated that the world of *Tikkun* emerge from a state of *Tohu*. Therefore the main proof that

something that is the opposite of the Divine will is not “by chance” but orchestrated from Above is from the *Tzintzum HaRishon*.

To explain: There arose within the will of the *Ein Sof* a paradox; on the one hand there arose a desire to create worlds which by definition conceal G-dliness. On the other, the desire was that G-dliness be revealed within the worlds. The *Yechelet* of G-d to create worlds which conceal G-dliness demonstrates that *Atzmut* is not limited to being either revealed or concealed. In fact, the creation of a *He'elem* demonstrates clearly the omnipotence of *Atzmut*. That omnipotence is highlighted further when there is a *Giluy of Elokut* within the worlds. As a result of the *Giluy*, the worlds can feel the true source of the *He'elem*—being a creation of *Atzmut*.

We find a similar idea and parallel in the creation of *Orot* and *Kelim*. In the *Tzintzum* process, the *Or* was completely removed after which a *Kav* was beamed into the *Chalal*. The reason for this was that if any *Or* had been left in the *Chalal* [even the lesser *Or* of the *Kav*] it would not have been possible to create the *Kelim* [*Sefer Maamarim* 5672, vol. 1:18] Therefore *Kelim* possess two qualities; a) their essential quality of *He'elem*—the opposite of *Giluy* [as their creation was only possible in the absence of *Or*] and b) *Kelim* to an *Or* that was beamed into them by the light of the *Kav* [which seemingly is something additional to their essence]. What is clear is that the creation of *Kelim* was not from a desire that there be a *Giluy of Elokut* in the worlds; rather, their essential quality of *He'elem* stems from a deeper intent—that by creating *He'elem* there is demonstrated the omnipotence of *Atzmut*, that *Atzmut* is not limited by *Giluy* or *He'elem*; see Volume 2 of this work.

We may now apply the same theorem to *Dirah Betachtonim*. *Dirah Betachtonim* contains a paradox. On the one hand, there is the creation of *Tachtonim* which is the greatest *He'elem* and on the other hand there is a *Dirah*—revealed G-dliness. And the two go hand in hand, for the revelation of *Elokut* in the *Tachtonim* reveals that the very *He'elem* of the *Tachtonim* is rooted in *Atzmut*, being that only *Atzmut* has the *Yechelet* to create *Tachtonim*, and therefore the *Dirah* which is created is for *Atzmut*.

The same parallel is in *Avodah*: The fact that man can do something that is the opposite of the Divine will (as a result of the *Tzintzum*) is principally because *Atzmut* is not limited, and *Atzmut* can chose to bestow upon man the ability to chose something that is the opposite of the Divine will. Nevertheless, when man makes such a choice, the *Yechelet* of *Atzmut* is completely concealed. Specifically when man serves G-d on his own power and with his own free will (even though G-d creates everything and is omnipresent and there is nothing outside of Him) does he demonstrate that the free will of man (even to chose something which is the opposite of the Divine will) is only because of the *Yechelet* of *Atzmut*.

We can use this concept to explain a teaching of the *Baal Shem Tov*. There is a *Midrash (Bereishit Rabbah 2:5)* on the verse *Bereishit 1:5* “And it was evening and it was morning...” that states: “And it was evening—this refers to the deeds of the wicked, “And it was morning” this refers to the deeds of the righteous. And I do not know in which one He desires, therefore Scripture states that “And G-d saw the light that it was good”, so we see that G-d truly desires the deeds of the righteous. The *Baal Shem Tov* explains this *Midrash* as follows: In general there is an advantage of light over darkness (see *Kohelet 2:13*) i.e. only when you have darkness do you appreciate the light (see *Metzudat David* *ibid.*) Similarly, the brilliance of the wise is highlighted when in company of the stupid, and the righteous in comparison to the wicked. The *Baal Shem Tov* explains: this is what the *Midrash* means when it says, “I do not know which one He desires,” for since the deeds of the wicked have

utility in highlighting the deeds of the righteous there is room to say that they too be considered as one with the righteous. Therefore, the verse states that G-d truly desires the deeds of the righteous and one needs to divide between the two.

This teaching requires study: seemingly the reason why the advantage of light is recognizable from the darkness is because of the lesser state of the darkness. In other words, when we see how low the darkness (deeds of the wicked) is we recognize the true advantage of the light (deeds of the righteous). How can one possibly suggest that the darkness/deeds of the wicked be included in the oneness of G-d?

However the above stated helps us clarify this point. What the *Baal Shem Tov* is saying is that when there is the possibility to chose the deeds of the wicked and nevertheless one choses with one's own free will the deeds of the righteous—*Avodah b'Koach Atzmo*—then such *Avodah* highlights that even the possibility to chose evil is only because of the *Yecholet* of *Atzmut*. There is therefore room for the suggestion that "I do not know which He desires" because it may be possible that G-d's pleasure (and also the revelation of true oneness) lies in the possibility of choosing the deeds of the wicked (but not in the deeds themselves). Such possibility of choice is only by the *Yecholet* of *Atzmut* as explained above. (Nevertheless the *Midrash* concludes that G-d saw the light that it was good meaning that His true desire is in the deeds of the righteous.

## ✧ *Hayom Yom for 19<sup>th</sup> Kislev*

The *Chazan* does not wear a *Tallit* for *Minchah* or *Maariv*; neither on weekdays, *Shabbat* and Festivals, or *Rosh Hashanah*.

*Yahrzeit* of the *Mezritcher Maggid*, Tuesday, *Parshat Vayeshev* 5533 (1772). He is interred in Anipoli.

The *Alter Rebbe* was released from his first imprisonment, 19<sup>th</sup> *Kislev*, Tuesday, *Parshat Vayeshev* 5559 (1798) towards evening.

From the *Alter Rebbe's* letter: This indeed must be made known, that on the day G-d made for us, the 19<sup>th</sup> of *Kislev*, Tuesday (the day on which "it was good" was said twice in Torah), the *Yahrzeit* of our holy teacher whose soul is in *Eden*, while I was reading in the book of *Tehillim* the verse "He redeemed my soul in peace", before beginning the following verse, I emerged in peace by (the act of) the G-d of peace.

A day of *Farbrengen* and good resolutions towards establishing times to study the revealed *Torah* and *Chasidut* publicly, and in bolstering the ways of *Chasidim* in true friendship.

It is customary to apportion volumes for the study of the *Talmud*, according to the procedure set out in *Igeret HaKodesh* "Hochei'ach Tochi'ach". In *Lubavitch*, since the year 5663 (1902-03) this allocation was made on *Tevet* 24, *Yahrzeit* of the *Alter Rebbe*, there not being time on 19<sup>th</sup> *Kislev*.

## ❧ Aphorisms

284. One who participates in the *Simchah* of *Yud Tes Kislev* will merit to see *Nachat* (joy) from his children.<sup>1</sup>

285. *Yud Tes Kislev* is a *Yom Tov*. Today the world is born; today *Chasidim* were born. The *Alter Rebbe* had self-sacrifice for *Chasidim*. The *Alter Rebbe* had self-sacrifice for *Avodah*, and for not deluding oneself. We should at every moment know where we are up to in the world.<sup>2</sup>

286. On the day that our soul was redeemed in peace, the day when the luminary is close to the spark, on this day everyone should make a soul-reckoning, each one accordingly (as *Chasidut* demands, without excusing oneself with false excuses) with sharp introspection, as if one were literally standing before the *Alter Rebbe*, as to what you have done in the place you live during the year with the light and life that has been granted us.<sup>3</sup>

287. *Yud Kislev* is the birth of a *Chasid* and *Yud Tes Kislev* the *Brit* of a *Chasid*.<sup>4</sup>

288. The *Alter Rebbe* said, "Whoever rejoices in my *Simchah*, I will:

- (1) take him from the narrow straits to the wide places,
- (2) I will take him from the material to the spiritual,
- (3) I will take him out of *Gehinom*."<sup>5</sup>

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1. *Sefer Zikaron Livnei Yisrael* p. 119, quoted by *Rabbi Baruch Mordechai of Babroisk* in the name of the *Alter Rebbe*.

2. *Likkutei Dibburim* vol. 4 p. 1428.

3. *Igrot Kodesh Rayatz* Vol. 1 p. 551.

4. *Likkutei Dibburim* Vol. 3 p. 976.

5. The *Rebbe Rashab* explained the connection between these three; from the narrow strait to the wide place means from the world of *Beriah* to the world of *Atzilut*, from the material to the spiritual means from *Yetzirah* to *Beriah*, and from *Gehinom* means from the world of *Asiyah*; *Sefer HaSichot* 5696-5700 p. 315.

לע"נ

הרב מיכל אשר בן הרב זלמן יוסף אלוני ז"ל

הלך לעולמו ער"ח אלול תשע"ו

ת.נ.נ.צ.ב.ה.



ב"ה

הודו לה' כי טוב כי לעולם חסדו

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