

A STUDY OF THE "TANYA"
of Rabbi Shneur Zalman of Ladi.

A THESIS

submitted in partial fulfillment
of the requirements for the de-
gree of rabbi,

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Referee:

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"Our little systems have their day;
They have their day and cease to be:
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

--Tennyson; Proem to
'In Memoriam' .

Foreword.

Our task, as we have conceived it, has been threefold. Its first and least significant aspect is the description of Rabbi Shneur Zalman and his book, the "Tanya", in the setting of their background and times. Its second aspect -- which we have viewed as by far the most important -- is the presentation of the religious philosophy of Rabbi Shneur Zalman as it is reflected in his "Tanya" -- specifically, in the first two sections of the "Sefer Likkute Emorim". Its third aspect is the discussion of the orientation of the "Tanya" with relation to the Rav's predecessors in Kabbalah and Chasidism and with relation to general philosophy and mysticism.

We can claim credit for creative scholarship only with relation to the second section. This is based on a thorough study of the primary source -- the "Tanya" itself. But the other two sections, although peripheral, are, we feel, indispensable to a thorough appreciation of the work of the Rav of Ladi. Their only contribution lies in the fact that the secondary sources which we consulted are, for the most part, not available in English.

The passages which we quote from the "Tanya" have all been rendered with great freedom, although we confidently hope we have in no case misrepresented the meaning of the text. Of course, the Tanya itself is mainly without punctuation and entirely without emphases. Such punctuation and emphasis as do occur in the quotations here given, have been supplied by the writer. Some repetition of passages and phrases from the "Tanya" was inevitable, in view of our desire to cite our primary source wherever it is relevant. We have, however, made every effort to keep such repetitiousness at a minimum.

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I.

The Man and the Book.

The vast sea of rich religious thought and emotion that is Chassidism was traversed, and sought outlet, in many diverse ways. But its seething waters seemed, on their surface, to defy any attempt to chart them or confine them. To bring order into this sea or to "systematize" it must have seemed a task that was well-nigh impossible. Yet one man and one book are credited with having done just that -- with having given intellectual expression to what has often been regarded as a purely emotional folk-movement. That man and that book -- both known as "Tanya" from the first word of the epoch-making treatise that brought a measure of immortality to them both -- were Rabbi Shneur Zalman of Ladi and his "Sefer Likkutei ^AEmorim."

The wonder of this feat was appreciated in his own time and was given quaint expression by one of Shneur Zalman's fellow Chasidim, who exclaimed:

"What a miraculous thing! To bring so great a God into the confines of so small a book! " 1

It is not strange that the work of Shneur Zalman has been so frequently compared to that of Maimonides. The "Tanya" has again and again been called the "Moreh N'vuchim" of Chasidism and Shneur Zalman has been more than once referred to as its "Rambam".² This epithet and the distinction of being the "philosopher of Chasidism" came to Shneur Zalman because

the "Tanya", as Horodetzky points out, was "the first Chassidic book to be fully systematized and logically arranged."³

And this distinction of the "Tanya" was not the result of fortuitous circumstance. It was the product of several discrete elements in Shneur Zalman's background and character. The Rabbi of Ladi was, as we shall see, possessed of both the mental acuteness of a brilliant Talmud student and the religious fervor of an intense mystic. This happy combination placed him in a particularly well-favored position with regard to the religious controversies of his day. Dubnow comments upon this fact, saying:

"A man like Rabbi Shneur Zalman, as distinguished in rabbinic learning as any one of the great rabbis, and at the same time far removed from any taint of Tsaddikism like that of the 'wonder-workers' was able to speak...in all sincerity and to put to shame the accusation of 'heresy' with which his opponents charged him."⁴

His scholarship was such that it won the respect even of those writers who may be said to represent "rationalism" in Jewish life. Even the caustic Graetz, arch-scoffer at mysticism, paid Shneur Zalman a compliment -- a grudging one to be sure, but lavish, considering its source. Graetz wrote in his 'History' that the "Tanya" is

"...nicht so blödsinnig wie die übrige chassidische Literatur..."⁵

And Solomon Schechter, whose appreciation of Chassidism was tempered by his critical approach and whose attitude is best summed up by his own words -- "there was a time when I loved

Chassidism and there was a time when I hated it" -- said of the works of Shneur Zalman and those of Rabbi Mendel of Vitebsk that

"...read with attention and without Western preconceptions, they certainly give the impression of both originality and depth of thought."⁶

But this book which one writer calls "perhaps the most felicitous and concise of all presentations of Chassidism"⁷ has been curiously neglected by Western Jewish scholarship as its author has been curiously passed over in favor of his less illustrious contemporaries. It has been pointed out that Graetz barely mentions him, the Jewish Encyclopedia dismisses him all too briefly, and Horodetzky "omits his name in his pantheon of Chassidic demigods."⁸ According to one commentator, Shneur Zalman

"...paid the price of his peculiarly complex personality...scholar and mystic, rabbi and Zaddik...the rabbis never forgave him for his devotion to Chassidism and the Chassidim never ceased suspecting him because of his learning, with the result that he was neglected by both."⁹

Of course when we speak of the "Tanya" as the most concise presentation of Chassidism we must be careful to limit our terms. The very act of attempting to reduce Chassidism to a concise formulation hints at a departure from other forms of Chassidism and is a clue to the different character of the CHaBaD Chassidism which Shneur Zalman brought into being. CHaBaD is the name given the shhool of

thought which grew up around the Rabbi of Ladi and his teachings. It is a word formed by an acrostic from Chochmah, Binah and Da-as -- the importance of which concepts in the system of Shneur Zalman should become apparent as this essay proceeds. Concerning these last it is interesting to note that some of the sneering opponents of Chabad, reviving the old ~~idea~~ ^{idea} ~~fact~~ that the Holy Roman Empire was neither Holy nor Roman nor an Empire and applying it to the system of Shneur Zalman, ~~they~~ declared that it was "nicht kein Chochma, nicht kein Binah, nicht kein Da-as". But this is another judgment which should either be established or refuted as this essay proceeds.

The description of Shneur Zalman quoted above -- that he was a "peculiarly complex personality" -- deserves to be considered by itself for a moment. It rests on the idea that there is an essential incompatibility between an orderly, philosophical mind and a mystic devotion to God; it stems from the assumption that the same mind that is attracted by Kabbalah cannot be expected to be interested in rabbinics or in metaphysics. That this is a false generalization is demonstrated immediately when we consider the fact that Saadya, the Jewish "rationalist" par excellence, wrote a commentary on the Sefer Yetsira, and that Joseph Caro, the author of the Shulchan Aruch, was an ardent Kabbalist. Shneur Zalman even had predecessors who made direct attempts to harmonize Kabbalah and philosophy. We have only to mention the early-eighteenth-century thinker, R. Joseph Ergas, called by Teitelbaum: "the first systematizer of Kabbalah."¹⁰

And indeed it is no secret that the ideas and opinions

of Shneur Zalman find their foundation in the teachings
of previous eras.¹¹ The contribution of Shneur Zalman lay
not in the presentation of new ideas, but lay rather in
the reformulation and reapplication of old ideas, each of
which he stamped with the mark of his own personality. And
the distinguishing features of his system were derived from
his ingenious harmonization of Lurianic Kabbalah and Beshtian
Chassidism.

His debt to the latter is interestingly recorded in
one of the many legends that cluster about his imprisonment
in St. Petersburg as a result of the slanders of one of his
more unprincipled opponents.¹² It is told that during one of
the two periods in which the "Rav"¹³ was confined in the Czar's
jails, he was visited by the spirit of his own teacher, the
Maggid of Medziritz, accompanied by the spirit of the saintly
founder of Chassidism. The two Chassidic giants requested
Shneur Zalman to "speak some words of Torah", whereupon the
"Rav" began to expound his ideas. And the legend tells us that
the Besht turned to the Maggid and remarked, "He speaks letter
for letter as though he had received it directly from me."¹⁴

As a matter of fact, the metaphysical kernel of
Jewish mysticism is evident in the Zohar itself. We have only
to cite the Zohar's interpretation of the verse from Isaiah --
"Who created these..." -- which Simon describes as a search for
the algebraic "x" which is the "First Cause".¹⁵

Shneur Zalman's debt to the Kabbalistic system of
Isaac Luria will be dealt with later, but it is sufficient now
to mention the "Rav"'s exaltation of the "Ari"¹⁶ and his

citation of the works of Luria's pupil and emanuensis,
Chaim Vital, on page after page of the "Tanya".¹⁷

It would have been strange indeed had Shneur Zalman not been influenced by Kabbalah. During the two centuries which preceded his birth, Poland was characterized by what Dubnow calls a "mystic ferment".¹⁸ And Kabbalah advanced step by step with rabbinism even in the Golden Age of the latter. Even in the time of Moses Isserles the Zohar had great vogue in Poland, for that eminent rabbinist wrote:

"Even ordinary householders, who don't know their right hands from their left and who 'walk in darkness' and who can't even interpret the elementary Bible commentary of Rashi, yearn to study Kabbalah."¹⁹

Dubnow describes the widespread activity in Kabbalah even ~~among~~ outstanding rabbinical scholars, and the use of material from Luria and Vital in the folk-literature of the period and in the sermons of itinerant preachers. In the first half of the eighteenth century the residue of the Sabbatean heresy and the widespread superstition and credulousness of the people prepared the ground for the Frankist movement. In this atmosphere Lurianic Kabbalah gained more ground than ever. But unfortunately it was not the best in Isaac Luria that was stressed. Asceticism, penances, belief in demons and fear of hell-fire, were the ideas that took hold of the Jews in Poland, more than anywhere else according to one writer.²⁰ And as Dubnow says in forceful terms:

"These Jewish masses, who were living lives full of oppression and bearing the burdens of the chastisements of

Gehenna in this world, they continually terrified with the
Gehenna of the world to come." ²¹

Chassidism ~~was~~ ^{was} as much ~~as~~ a reaction against these tendencies as ^{it was} a reaction against exaggerated rabbinic legalism. This vital "folk-movement" "came down from the world of emanations to the lower world of every-day life." The theosophy of theoretical Kabbalah and the ascetism of practical Kabbalah were both strange to it and it abandoned both the involved reasoning of the first and the hislahavus through sadness of the second for a whole-hearted seeking of God through fervent prayer and good deeds. ²² The ideas of Lurianic Kabbalah were the raw material with which the Besht operated, but out of them he produced something quite different in spiritual coloring and tendency.

But every reaction brings a counter-reaction and if the gloomy intellectualism of Kabbalah found correction in the practical emotionalism of Chassidism, Chassidism found its correction toward the golden mean of a joyful intellectualism, in Chabad. Ginsberg comments on this interplay, but reveals his rationalist bias, when he says:

"The real continuation of the Kabbalah is to be found in Chassidism, which in its different forms includes both the mystical and the speculative sides. While the doctrines of the Chabad have shown that the Lurianic Kabbalah is something more than a senseless playing with letters, other forms of Chassidism, also derived from Kabbalah, represent the acme of systematized cant." ²³

This harsh judgment on "other forms of ^{Chassidism} ~~Chassidism~~" minimizes the directness of the relationship between them

and Chabad. Certainly the Chassidism of the Besht and the Maggid must be considered, in any attempt to understand the Chassidism of Shneur Zalman. Chabad Chassidim themselves often credit the Besht with having laid the cornerstone of the system that found completion in the "Tanya".²⁴ His yearning for unity with the Divine, his emphasis on joy in the service of God and the many other elements of his faith, all exercised a profound influence on Chabad.²⁵ This fact deserves mention here at the outset, although we shall have occasion to examine it in greater detail later.²⁶ We shall also, at that time, consider the influence of Shneur Zalman's own teacher, R. Dov Baer, the Maggid of Medzibitz. That this influence was great however may be gathered from the "Rav"'s respect for the Maggid, indicated in many sayings attributed to him, among them the following:

"As for our master, the Maggid, may he rest in peace, when he used to speak words of Torah, the Shechinah used to be speaking out of his throat and the spirit of the Lord spoke in him and he was as though removed from this material world."²⁷

No survey of the background into which the man and the book were placed, however brief, would be complete if it failed to mention the deep religious spirit of the age. Jews differed in their religious opinions and in their position in the scale of virtue, but the "secular" or unbelieving Jew was an almost unheard of rarity. Shneur Zalman himself refers to the Jews again and again as "ma-aminim b'ne ma-aminim" and even founds some of his

theological beliefs on the premise that all Jews believe. For example, he tells us at one point in his "Tanya":

"...every Jew -- even women and ame-ha-aretz -- all believe in God....and even the least Jew and even the sinners in Israel, at least most of them, would sacrifice themselves for the sanctification of His name and bear terrible afflictions rather than deny that the 'Lord is One!'"²⁸

And indeed the social and political conditions in Poland in the eighteenth century, as in White Russia and in Lithuania and all the Czar's domains, gave them all-too-many opportunities to manifest this steadfastness. According to Dubnow, the first half of the eighteenth century was one of the worst periods in the life of the Polish Jewish community. Besides their economic difficulties, increasing taxes after the war with Sweden and the narrowing of occupational opportunities with the exclusion of the Jews from trade in metals and salt, they were even forced to face persecution by the peasants. They were forced into tavern keeping and the most menial occupations and, says Dubnow, "newly-freed Poland did not look upon the Jews as human beings but simply used them" for its own ends.²⁹ These factors combined with the decline of the authority and autonomy of the kehillas³⁰ served to force the Jew in upon himself.

When in the middle of the eighteenth century, communities became completely dependent on the government, it was not long until even the appointment of the rabbis began to be controlled and the rabbinical position itself often had to be bought by bribes. It is not to be wondered at that a spiritual decline soon followed. The Yeshivos were

inadequately financed and as a result trained fewer scholars. The inevitable result was an ever-widening gap between the learned and the masses, a widening gap between learning and
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life.

This was true in special measure in the Ukraine where the ravages of the ^heidomaks had been most strongly felt and where the masses had never been particularly well educated. "But," Dubnow adds, "even in the north, Jewish learning became more and more divorced from life and became
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a source of division rather than a force for unification." Or as Teitelbaum expresses it, "poetry" was dying in the hearts of Lithuanian Jews -- the lev was being supplanted by
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moach.

One reason for this gap was the growing class stratification in Jewish life. But a deeper reason has been pointed out: the rabbinate was giving the masses a mishtar dati rather than an emunah datis, an iron-clad religious system rather than a living religious faith. The humble, isolated innkeeper whose daily dealings were with boorish non-Jewish peasants needed a bulwark of religious strength -- but instead he was offered a "burdensome mass of customs and pin-point mitzvos". He sought a Sabbath which would be a yom oneg, a day of joy, and he was greeted by a multiplication of issurim that turned it into a yom anuyim, a day of afflic-
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tions. And as Dubnow adds:

"Just as military officers in general do not demand patriotism of their soldiers -- only obedience... so the religious leaders of Israel at that time asked only two things: study of the Torah, and fulfillment of

its commands. The first was beyond the ken of the masses, while the second was too burdensome and did not satisfy their spiritual needs."³⁵

It was against this environmental picture that Chassidism was born. But where Chassidism in general swung the pendulum to the other extreme and did not require the masses to study the Torah at all or even to give great attention to the fulfillment of the mitzvos, the Chabad Chassidism of Shneur Zalman, as we shall see, retained both these disciplinary elements but infused into them the emotionalism and the faith that had been lacking.

It is easy to connect this difference in the Chassidism of Shneur Zalman with the fact that the home of its founder and the place of its development was the "north": Lithuania and White Russia. There the Chassidic tendencies came into conflict with entrenched rabbinism -- especially in Vilna, the "Jerusalem of Lithuania" and the home of R. Elijah, the Vilna Gaon. The Gaon was indeed a figure to be reckoned with. His deep rabbinical scholarship, his marvelous mind, his zeal -- which grew to fanatical proportions in his persecution of the Chassidim --, and his strict piety made him an opponent of menacing stature."³⁶

Chassidism began to filter into the realms of the Gaon during the lifetime of the Maggid. Pupils of Dov Baer, among them Shneur Zalman, began to return to their homes in the north, full of fervor and enthusiasm: R. Aaron Karliner, R. Mendel of Vitebsk, R. Abraham of Kolisk, and others."³⁷

Unfortunately for ^AGaon's choler, some of these enthusiasts permitted their followers to go to extremes. According to Shneur Zalman, some of these misguided souls made fun of venerable scholars, used biting sarcasm and even turned handsprings in the streets of Kolisk and Liozna, and, Solomon Maimon reports, even exposed their bodies and like the ancient cynics performed their bodily functions in the streets. True these cases were rare and extreme and were rebuked by the Maggid and other leaders -- but the misnagdim made no distinctions. And when R. Mendel of Vitebsk and the youthful Shneur Zalman sought to make peace with the Gaon and to explain to him that there was no taint of heresy in their brand of Chassidism he closed the door in their faces and refused to treat with "heretics".³⁸

But the personality of the "Rav" was such that it made itself felt even in this Lithuanian stronghold. As Bunin says, Shneur Zalman was capable, by the force of his personality alone, of changing a golem into a "work of heaven", and his influence was characterized by the same magnetic strength that he himself ascribed to his teachers when he said, "The Besht could inspire inorganic matter with divine reverence; the Maggid, a day-old child."³⁹

It is possible to apply to the system of Chassidic thought which Shneur Zalman introduced, the judgment of one writer about Chassidism in general, that is, that Chassidism

"...did not introduce any new fundamental ideas into Judaism, nor can it be credited with a spiritual re-valuation of Jewish beliefs...It operated with ready-made materials which can easily be traced to their sources; its

two progenitors are the Kabbalah, especially the Lurianic phase, and the pietistic-ethical tendency in Jewish thought and life. Chassidism threw new light upon old teachings."⁴⁰

But in applying this judgment we must be aware of the extent to which the personality of the "Rav" stamped these ready-made materials with a new die and brought them a new shape and appearance. Bunin expresses this in characteristically beautiful Hebrew, saying:

"There is a place in the sea for all the manifold different kinds of water in the world -- but in it they are all of them clothed in the pattern of the sea."⁴¹

The thought of the "Rav" was permeated by a deep faith in God and in His unity with the world, and the Chabad which he brought into being is marked by the certainty that it is within the power of men to achieve union with that Unity. Perhaps the essence of Chabad can be found in the story that a disciple once asked Shneur Zalman, "What is God, what is the world and what is the soul?" And Shneur Zalman responded, "God is that which is felt; the world is that in which He becomes felt; and the soul is that which feels."⁴² Or again, the essence of Chabad may be found in the "Rav"'s injunction "to love God... with passion and yearning and to cleave to Him through fulfilling the commandments of the Torah and rabbis and through 'almud Torah, which is k'neged kulam, more important than anything else."⁴³ But in attempting to capture this essence we are anticipating the major task of this essay.

We shall also wish to weigh the criticisms to which Chabad has been subjected. We are told that Shneur Zalman took

the simple Chassidism of the Besht and perverted it by making it into a complicated Kabbalistic philosophical system; that he took the Chassidism of the "folk" and made it into a new aristocracy of learning; that

"Beshtian Chassidism is a mountain of glowing coals: Chabad, a mountain of snow; Beshtian Chassidism, a feeling in the heart: Chabad, logic in the head; Beshtian Chassidism, a word: Chabad, a book." 44

Horodetzky tells us that Shneur Zalman made his teachings the fundamental thing -- to be studied as an end in themselves; while the rest of the Chassidic masters made their teaching a means to an end: the task of bringing man closer in faith to God and the "saddik." 45 We shall be in a better position to judge to what extent these criticisms are true, when we have completed our study.

B. The Man .

Legends and miracle stories generally flock to the founder of a religious system like filings to a magnet. The Jataka tales connected with Buddha, the birth stories that cluster about the founder of Christianity, the Chassidic legends associated with the Besht, are all examples of a universal tendency. But there are surprisingly few miracle tales and legends associated with the founder of Chabad.

One of Shneur Zalman's descendants explains this lack of miracle stories by saying that there is no need for them. They would only detract from the stature of "this spiritual giant" for "his ethical influence on the Jewish community of Russia and Poland is great and magnificent enough." 46

Much of that influence and much of his subsequent career is explained by his training and early life.

Shneur Zalman was born in the year 1747 in the little town of Liozna in the province of Moghilev, White Russia.⁴⁷ His keen intellect made itself evident in early childhood and by the time he was twelve years old he was already a scholar of some reputation. His teacher at that time said of him that he was worthy to be his comrade and colleague, but no longer his pupil. On the contrary he was able to make his own way in his studies and to teach others. And when Shneur Zalman was bar mitvah his name was entered in the minute books of the congregation with the title "Rabbi" and with the usual quota of glorious adjectives.⁴⁸

His reputation spread rapidly and when he was fifteen he was married to the daughter of a rich man in Vitebsk. Many tales are told of his insatiable thirst for learning: how he studied by moonlight, how he did without sleep -- and by the time he was eighteen he had completed the entire Talmud with all its commentaries.⁴⁹

It was at this time that he began to turn to Kabbalah. He felt that something was "lacking" in the rabbinical knowledge he had gained and he began to dabble in mystic studies.⁵⁰ And here there are many stories about his departure from his father-in-law's house to seek out the Maggid, Dov Baer of Medziritz. One that is perhaps most instructive as to Shneur Zalman's actual problem and decision is an anecdote recorded by Teitelbaum:

"The Chassidim tell that the Rav did not know which way to choose: whether to go to Medziritz or to Vilna. In

Medziritz, he would find "prayer":-- that is, avodah sh'blev, the service of the heart, was there the principal thing; and in Vilna he would find the study of Talmud:-- avodas ha-moach, the service of the brain, was there the principal thing. But finally he decided to go to Medziritz, saying: 'I have already busied myself and labored with my brain in Torah overmuch; but avodas ha-lev is still strange to me. And any man who wants to approach God, must take counsel to have both heart and brain fit to receive the words of the living God'..."⁵¹

The deciding factor was probably the circumstance that Shneur Zalman came under the influence of R. Mendel of Vitebsk, a disciple of the Maggid, and in about 1768 he set out for Medziritz. R. Dov Baer seemed immediately to recognize in the young student the signs of his future greatness -- his keen mind and his religious understanding and fervor. In a short time, the young 'Litvak' had mastered the systems of the Besht and the Maggid and had assimilated them to himself in his own way.⁵² As Horodetzky says, "Out of the rabbinical⁵³ rationalist there was created a chassidic rationalist."

The Maggid favored Shneur Zalman and had him study with his own son, Abraham Ha-malach'. It is told that Shneur Zalman taught Abraham rabbinics and that the latter in turn taught Shneur Zalman Kabbalah. When the Maggid decided to compile a new Shulchan Aruch he entrusted Shneur Zalman with this most important task and by the time the young Lithuanian student was twenty-three he had completed the first parts of this work which was destined to become the rabbinic handbook of Chassidism.⁵⁴

Shneur Zalman stayed in Medzibitz five years -- that is, until the Maggid died in 1773. He then returned to his native town of Liozna where he immediately became R. Mendel's right-hand man. When Mendel died in 1788 in Palestine, Shneur Zalman became the full leader of the Chassidim in Lithuania and White Russia, who flocked to him to receive his advice and his blessings.⁵⁵

At this time, Shneur Zalman was of course at the height of his powers. His massive intellect was supported, according to his biographers, by a magnetic personality and a prepossessing appearance. "A broad forehead, a long beard, regular features and expressive eyes, made him an outstanding figure in any gathering."⁵⁶ It was at this time, too, that Shneur Zalman began to demonstrate that he was a "man of action" as well as a "philosopher".⁵⁷

The numbers of the Chassidim in White Russia were increasing and called forth increasing opposition from the misnagdim. In 1784, Shneur Zalman was summoned by the congregational leaders to appear before them -- but they made this error: they told him that if he failed to come of his own free will, ^{he would be taken by force.} This boorish summons naturally touched the Rav's pride and dignity and he refused to appear, saying that the threat made it evident that he had been condemned without a hearing. In his letter of refusal he disclaimed responsibility for the extremists, claimed that the Chassidim remained faithful to the Torah and mitzvos, and requested a public hearing before arbitrators satisfactory to both sides. And, characteristic of the Rav, he pleaded for peace and brother-

ly understanding in place of the unseemly persecutions.

Revelations of the teachings and actions of the extremists, however, served to keep the anger of the misnagdim at fever heat. There was, for example, the case of Leib M'lamed's notes to the Turim which were full of sensuality and eroticism and showed clear traces of Frankist influence. It made no difference that Shneur Zalman and his followers expounded the Shulchan Aruch on the side of rigidity. They were tarred by the same brush that had been dipped for the Leib M'lamed notes. And in 1787 a ban from Shklov, typical of those issued by the Gaon and his followers, attacked the Chasidim on several specific points. It proclaimed a fast, called upon the communities to break up the Chassidic 'minyan's, forbade the reading of Chassidic books and branded all "wonder tales" as falsehoods, reaffirmed the old bans against pilgrimages to Chassidic leaders, forbade eating what is slaughtered by Chassidic shochtim, forbade giving lodging to Chassidic rabbis, forbade the employment of Chassidim as rabbis, teachers or cantors, and warned Jews to be particularly careful in watching teachers for any taint of heresy.

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The controversy was not helped any by several misrepresentations and crudities on both sides, and when in 1796 the first edition of the "Tanya" was launched it fell upon very troubled waters indeed. According to Dubnow, the Tanya had an apologetic purpose -- it was intended to spread oil upon the waters by demonstrating to the mishnagdim that after all the Chassidic pendulum had not swung as far

from rabbinism as they were likely to think. This may
very well have been its intention but, as we shall see
when we consider the relation of the "Tanya's" system to
other forms of Chassidism,⁶¹ it served only to heighten
the storm. The ill-will was further increased when in the
following year the Chassidim tactlessly celebrated the
death of the Gaon.⁶²

After the Gaon's death the tactics of the
misnagdim were so far lowered that they undertook to
stop the Chassidim by slandering them to the Czar's
government, under whose rule White Russia had now been for
more than a decade. As a result Shneur Zalman was arrested
with twenty-two others and the Rav was held in St. Petersburg
until November 15, 1798. The date of his release is still
celebrated by the Chabad Chassidim as a holiday. Shneur Zalman
of course emerged from prison a beloved martyr, his influ-
ence immeasurably increased by the dignified manner in
which he had borne his persecutions.⁶³

But even now the Rav was not to find peace. Two
years later his persecutors, chief among them a certain
R. Avigdor, trumped up new charges against the Chassidim and
Shneur Zalman was again hauled off to St. Petersburg in August
of 1800. This time he was released after only three months and
four years later he had the satisfaction of seeing Chassidism
receive the official sanction of the government.⁶⁴

Soon after this second release, Shneur Zalman
moved to the small town that was to be more closely associated
with his name than his native village of Liozna -- the town of
Ladi. More than ever he sought peace with the misnagdim and in

his travels he impressed them by his scholarship and even succeeded in convincing many of them. But this man who sought peace all his life was not to find it even in his declining years. The collection of funds for Palestine and irregularities alleged to be present in their administration led to unpleasant controversy with R. Abraham of Kolisk and others.⁶⁵ His last years were made bitter by the Napoleonic wars during which he misguidedly threw his support to the Czar in the conviction that political freedom for the Jews would inevitably bring about the decline of their religious life. Finally, in January of 1818, a war-refugee, ill in a peasant's hut, the Rav passed away. A few days later his body was removed and buried in the town of Hadiatz, a short distance from the scene of his death.⁶⁶ He lacked the Biblical span by four years, but into his sixty-six he had crowded more than a lifetime of scholarship, good works and honors.

A key to Shneur Zalman's character and personality may be found in the fact that unlike the other Chassidic rabbis he was never called "Tsaddik" or "rebbe" but always the simple, dignified title, "Rav".⁶⁷ He differed from the other Chassidic rabbis also in the fact that he shunned amulets, formulae and all the other trappings of practical Kabbalah,⁶⁸ and was both modest and retiring by nature, preferring that his followers avoid seeking him out on every minor question and disclaiming any ability other than to expound the teachings he had received from the past.

This last trait becomes evident in his preface to the "Tanya" where he expresses the hope that this book will

make it unnecessary for everyone to seek him personally
69
on every question and where he emphasizes his disclaimer
of originality and points out again that his ideas were
70
merely "gathered" from previous writers.

His peace-loving nature is revealed again and
again, one clear example of it being a letter which he
wrote to R. Moses Meisels of Vilna and in which he said:

"Peace never comes from quarrels, heaven forbid,--
and especially never from religious controversies (machlokes
l'shem shamayim). Indeed most of our troubles come from
religious controversy, may the Merciful One save us from it." 71

His tolerance manifests itself again in the
preface to the "Tanya" where he points out that if differences
of opinion exist with regard to ordinary rabbinical questions
(nigleh) how much the more must we expect them to exist with
72
regard to theological and Kabbalistic questions (nis-tar).

And this tendency toward tolerance made possible
for him a wry insight into the intolerance of his opponents.
It is told that a disciple once asked him, "Will the Messiah
be a Chassid or a Misnaged?" And Shneur Zalman answered, "I
think he will be a Misnaged -- if he were a Chassid the
Misnagg'dim would not believe in him, but the Chassidim will
73
believe in him, whoever he is."

But the tolerance that is everywhere else manifested
74
in his nature makes all the more vivid by force of contrast
the extreme separatism that is imbedded in his psychology
and in his doctrine of Providence. The souls of the Jews
emanate from the sitra d'k'dusha, the side of holiness

and of the Divine Wisdom, but the souls of the gentiles emanate from the sitra achra, wherefore Scripture calls them mesim...⁷⁵ The "Tanya" is as we shall see full of harsh references of this sort. As a matter of fact, this harshness caused him trouble when he was denounced to the government; but the St. Petersburg officials accepted his explanation that he was referring only to "pagans".⁷⁶ This separatism was of course part of his milieu and may find its explanation in the statement of Dubnow that "while the Jews in the West were sharing in the Enlightenment, the Jews in the East were in the midst of a spiritual movement whose purpose was to renew the old in a fashion more suited to common needs, and to strengthen the wall between Israel and the nations...It couldn't remove the oppression but it lessened its sting ...they were free in the 'true world of God' in which the Jew was lord and master. It made the real world a fiction, and the fictional real...but the life of the Jew of Russia and Poland of that period was able to produce nothing better."⁷⁷

It should be said, however, that his separatism often seems to be more the result of the logic of the system which he has inherited than of the nature of the man himself. We find again and again in the "Tanya" a reflection of Shneur Zalman's deep love for all creation, a creation that was all of it even down to its lowest aspect, impregnated with the Divine. His deep love for nature is manifested in the way in which the power of growing things impressed him⁷⁸ as well as in his deep love for man.⁷⁹

The taint with which "philosophy" was invested by the Jews of Eastern Europe during our period, may

lead us to wonder about the fact that Shneur Zalman was
 often called the "philosopher" of Chassidism. And indeed
 this epithet seems to have given rise to much quibbling as
 to whether the Rav was or was not a philosopher. Teitelbaum,
 for example, tells us that although Shneur Zalman may have
 felt the need for philosophizing, ~~however~~ true philosophy
 was impossible for him -- when we seem to find it in his works
 it is not his own but something he found in the great phil-
 osophical works of the Middle Ages.

But in another place he tells us that "from
 another standpoint there nested within him a thinking soul
 that never stopped philosophizing, even when it was not his
 intention to do so." Thinking was as natural to Shneur Zalman
 as living. "Sometimes," Teitelbaum says, "the rationalist
 rose superior to the pietist in him, the scholar to the
 Kabbalist -- and sometimes the reverse."

But to say that he was a philosopher in spite of
 himself, or as Dubnow says, that "he did not know, heaven
 forbid, that he was philosophizing," overlooks his constant
 frank references to philosophers and in particular to Maimonides.
 Of course testimony to the fact that this was a region where
 it had been forbidden "to enjoy even the dust of philosophy"
 is offered by the fact that when he quotes the Rambam he is
 generally careful to point out that the Kabbalists agreed with
 him, and that although his quotations show a familiarity with
 the Moreh N'vuchim he never once mentions that book by name.
 His inner respect for philosophy in general and for the Rambam
 in particular evidences itself in the fact that Shneur Zalman
 compared himself to the author of the "Moreh", particularly

with regard to the burning of his book. And we can note what Teitelbaum points out, that where all the other leaders of Chasidism avoided the subject of free will and determinism, the Rav, "in whose heart theological speculation (chakira b'elohus) occupied the highest place" did not shrink even from this most perplexing subject.

90

His attitude toward non-Jewish philosophy, however, and in fact toward all "profane learning" was no different from that of most of his contemporaries: ~~among the Jews~~ ^{among the Jews}. This does not comport with the statement of the writer of a popular book on Chassidism who says:

"Shneur Zalman applied the concept of Torah in its widest sense to make it cover sacred learning as well as secular...He neither hid nor apologized for his interest in profane studies..."

91

But we must contrast with this, Shneur Zalman's statement in the "Tanya" that "he who busies himself with profane studies (chochmos umos ha-olam) " is as bad as he who neglects the study of Torah, "except that his uncleanness is greater". The only justification for such activity is the goal of attaining leisure in which to worship God by making the profane studies a "spade with which to dig." 92

A final question with regard to Shneur Zalman the man, that our study of the "Tanya" may help us answer is the question of whether or not we can rightfully refer to the "Rav" as a mystic. Although we shall reserve any judgment until later in this study, it would be well here to state the problem and define our terms. We learn from Gerhard Scholem

that:

"..mystical religion seeks to transform the God that it encounters in the peculiar religious consciousness of its own social environment from an object of dogmatical knowledge into a novel and living experience. Jewish mysticism in its various forms represents an attempt to interpret the religious values of Judaism in terms of the idea of the living God, who manifests Himself in the acts of creation, revelation and redemption.⁹³"

But against this definition of Jewish mysticism we must set the claim that mysticism is something "alien" to the Jewish spirit and that therefore Jewish religious thinkers are not capable of being true mystics.⁹⁴ This claim is often and glibly presented although it is refuted on first glance at the wealth of Jewish mystical literature. We hope to refute it further by this study of a book that definitely deserves to be included among the finest examples of that literature.

C. The Book .

That book in itself deserves our careful and direct scrutiny before we turn to examine its contents. First published in printed form in 1796-7 it had already attained wide circulation in manuscript.⁹⁵ In fact, Meshullam Zussil of Anapoli points out in his haskama that the chief reason for publication was the need to reconcile the various versions and to correct errors.⁹⁶

This first edition consisted of two parts. The first was titled "Sefer shel Benonim" and the second "~~Shaar~~ Ha-yichud

v(Ha-emunah" or "Hinuch Katan". The over-all title was "Sefer Likkute Emorim" although it was popularly referred to as the "Tanya" from its opening word. A

This study will devote its major attention to these two sections although we shall also consider incidentally the three sections which were added in later editions and which, according to the usage of some, might also be included under the title "Tanya". That there is no clear agreement as to the exact reference of "Tanya" will be indicated by the following:

1. Bunin uses the word "Tanya" in the sense of the entire Sefer Likkute Emorim with all its later additions. 97

2. Broyde in the Jewish Encyclopedia speaks of the "Tanya", in two parts -- in other words the interpretation we have chosen to adopt for the purposes of this study. 98

3. Teitelbaum uses this 'nickname' with reference only to the first part of the "Sefer Likkute Emorim", and 99

4. This usage of "Tanya" as part one alone is also adopted by other writers. 100

The second edition of the book appeared in Zolkiev in 1799, this edition being made necessary by a governmental ban which prevented Chassidic books from entering Austrian Galicia. 101 In 1806 a third edition appeared in Shklov containing the third section, known as "Iggeres Ha-T'shuvah". The fourth section, selections from his pastoral letters under the title "Iggeres Ha-kodesh", appeared in an edition published in Shklov 102 the year after Shneur Zalman's death. Later editions contain the brief fifth section: "Kontres Ach-ron".

The fact that the book almost immediately received the attention of a wide audience was due in no small part to its lucidity and systematic presentation. As Dubnow says:

"Turning from the works of the earlier Chassidic teachers to the "Tanya" is like coming from darkness into light. In the earlier, the investigator had to feel his way among sayings and sermons and construct the system that was in the thought if not in the book of the writer. But the "Tanya" is ordered and arranged..."¹⁰³

We mentioned before the possibility that the "Tanya" may have had a "apologetic" purpose but that if it did, it shot wide of its mark. Teitelbaum points out that the book "threw oil on the fire which burned in the hearts of the Gaon and his followers". The Gaon objected in particular to Shneur Zalman's presentation of the doctrine of "tsimtsum" and probably also was roused by his antipathy to anything that had the sound of philosophy.¹⁰⁴

Shneur Zalman himself presents the entire first part as an explanation of the verse from Deuteronomy: "For the thing is very near to you, in thy heart and in thy mouth that thou mayest do it", as he presents the second part as an explanation of the Zoharitic statement that the first line of the Sh'ma constitutes the "upper unification" while the second constitutes the "lower unification."¹⁰⁵ The "Tanya has the form of a d'rasha too, all the quotations that are mentioned in Chapter I being returned to in Chapter xiv and the application of the Deuteronomic verse being given in Chapter xvii.

This is of course the traditional mode of presentation but it does reflect the underlying aims of the "Tanya". The first part is an attempt to outline a practical way of life for the Benoni, the average man whose life is a constant battle against the evil that is within him. In this effort Shneur Zalman of course gives us also a foundation of Lurianic psychology and ethics. The second part is not, despite its subtitle, a "mystical explanation of the Sh'ma"¹⁰⁶ but a systematic attempt to explain the unity of God and the world.

And in a sense this last is the aim of all speculative Jewish mysticism. It is a magnificent effort to preserve the cogency of monism in the face of the overwhelming pressure of dualism which they felt. Like the neo-Platonists who play such a large role in their spiritual ancestry, they are struggling to explain the problem of evil. They were intrigued by Zoroastrian dualism but refused to surrender to it. Their metaphysics seeks to keep the cake and eat it, to preserve the idea of unity and yet not abandon the idea of struggle.

They of course all ran into the inconsistencies and contradictions inherent in this effort, and we can no more look for absolute consistency in the Tanya than we can in the rest of Jewish mystical literature. Indeed, more than once the impression is borne in upon us that what we are dealing with is not one God, but a multiplicity of powers and deities. To surrender to that impression, however, would reduce the entire system to absurdity. We must instead attempt to worm our twentieth-century selves into their outlook and "feel" all the

various and manifold aspects and names and powers and grades as part of the larger all-embracing Divinity.

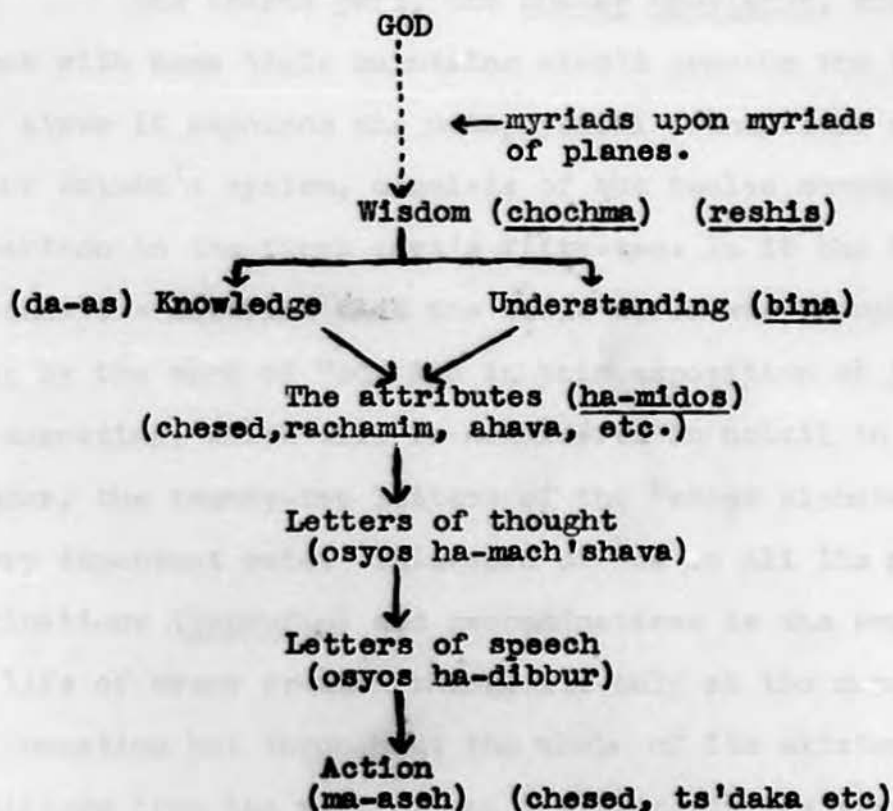
Although we shall consider the contents of the "Tanya" in detail in the next chapter it may be advisable to present a brief and general summary here.

The "Sefer shel Benonim", the guide for the average Jew, begins by laying a foundation of psychology. It tells us that there are two souls in every Jew. The first is from the side of k'lipa, the sitra achra, and is the source of all evil characteristics. This is the animal soul (nefesh b'hemis). But the second soul in every Jew is from the side of Divinity (nefesh elohis). The principle part of the divine soul is the intellect (sechel) which has three aspects: Wisdom, Understanding, and Knowledge (chochma, bina, da-as). All the other attributes spring from these three, and their chief emotional offshoots are the love of God and the fear of God, two aspects that can only be completed by the fulfillment of the 613 mitzvos in the Torah. Love is the root of ²⁴⁸ positive precepts and fear is the root of the 365 negative precepts. But man must strive to add to the fulfillment of the mitzvos in deed (ma-aseh) and the attempt to gain familiarity with the word of God through speech (dibbur), a knowledge of that word through thought (mach-shava) through which he will clothe himself in the wisdom and will of his Creator, and since "Torah and God are one" thus attain union with the Divine.

These three -- thought, speech and action -- form the three garments of the divine soul, which springs ultimately from the Chabad (chochma, bina, da-as) of God. But the highest plane that man can comprehend is wisdom (Chochma), and God Himself,

the Limitless (En-Sof), is infinitely higher, myriads and myriads of planes removed above Wisdom. The entire picture of these grades as they come within the ken of human beings can be represented graphically somewhat as follows:

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This is the way in which the divine force infuses itself into the nefesh elohis. But the nefesh elohis, whose seat is in the brain, is waging a constant struggle against the nefesh behemis, whose seat is in the heart. The desired end in this struggle is of course the victory of the intellect (the Chabad) over the heart (sh'litas hamoach al ha-lev). The chief means to that end is engaging in Torah and fulfilling the mitzvos in all three garments of the divine soul and thus achieving union with the Divine. Further "it should be customary on his tongue and voice, to stir up the kavana of his heart and brain, to think profoundly on the Divine, for He is our real,

true Father and the source of our life, and to stir up
towards Him the love that is like the love of a child
108
for its Father."

The second part, the Sha-ar Ha-yichud, which
Dubnow with some logic maintains should precede the first
part since it expounds the metaphysical foundations of
Shneur Zalman's system, consists of but twelve chapters in
comparison to the first part's fifty-two. In it the Rav
expounds the doctrine that the whole world was brought into
being by the word of God. And in this exposition of tsimtsum
and emanation, which will be considered in detail in the next
chapter, the twenty-two letters of the Hebrew alphabet play
a very important role. This word of God in all its manifold
combinations (tserufim) and recombinations is the source of
the life of every created thing, not only at the moment of
its formation but throughout the whole of its existence. Thus
it differs from the work of man and it needs the sustaining
power of the divine vitality (chiyus) since it is yesh me-ayin,
109
a creation of something out of nothing, while the work of
man is yesh m'yesh, the creation of something out of something,
or being out of being. What is more, every created thing (nif-al)
must be accounted as nothing when it is compared to the
activating force (ko-ach ha-poel) which brings it from non-
being to being and keeps it in existence. Created things seem
to our flesh and blood eyes to be real because ~~our~~^{eyes} are unable
to perceive the power of God and the breath of His mouth which
is in them. If we could only see the spiritual, we would know
that the material is as nothing. Shneur Zalman's favorite analogy

for this, as it was the favorite of his predecessors, is the analogy of the light of the sun: the rays and the light are what we see, but they are as nothing and cease to exist within the orb of the sun itself.

All this, although the concepts are difficult and although certain areas of thought almost defy translation, is presented in a simple Hebrew style. Shneur Zalman does not make use of any involved vocabulary and he sprinkles his explanations and discussions liberally with analogies which make them much more palatable.¹¹¹ The reason for this is obviously his desire to reach the masses whom he addresses in his preface and whom he bids bring their difficulties to the maskilim in their communities.¹¹² For his terminology he usually goes to his predecessors in Kabbalah rather than to the philosophers -- for example, divine force in the Tanya is generally referred to as "light".¹¹³ This in itself is a use of analogy like his constant use of the analogy with the sun.¹¹⁴

His analogies, many of them traditional rather than original, are for the most part vivid and striking. The struggle of the two souls in every Jew he compares in one place to two wrestlers, pointing out that when one has an advantage the other struggles all the harder,¹¹⁵ or again to the warring of two kings.¹¹⁶ In another instance, in talking about the thought that you cannot apply the idea, "conceiving of", ~~to~~ to God at all, he makes use of the vivid simile, "it is like trying to feel a concept with your hands."¹¹⁷ The soul, he more than once compares to the flame of a candle, taking his cue from Vital;¹¹⁸ and of course he makes frequent use of the king parable so common in Chassidic literature.¹¹⁹ Some of these, ~~are~~ particularly striking: for example, reuniting the portion of the Divine

that has been exiled in the body, with its source, is like a prince who has been in exile and living on a refuse heap¹²⁰ being restored to his father's house, the king's palace; or in attempting to portray the enormity of the insult that sin offers to God, he says it is like taking a glorious king¹²¹ and forcing his head into a chamber-pot full of filth; and very common in his imagery is the comparison of study of the Torah¹²² to the embracing of the king.

His use of sensual imagery and erotic allusions is, however, very ~~abundant~~, and in at least one place he seems to offer an apologia for the constant appearance of this analogy in mystical literature, explaining the words "who hast sanctified us by Thy commandments" by a play on the word for 'marriage' and offering a rational explanation for the use of such terms as "cleaving," "kissing" and the like,¹²³ applied to God.

In addition to his use of analogy and simile, he makes effective use of d'rahh in his exposition of Bible verses. For example he compares the power of faith in the conquest of the yetser, to the faith of those spies in the story in Numbers, who brought back a favorable report.¹²⁴ Or, again, he compares the freeing of the divine soul from the sitra achra, to the freeing of the Hebrew slaves from Egyptian bondage.¹²⁵ And consider his exposition of the verse "And Jacob kissed Rachel" as referring to the stirring up of pity for the k'neses yisroel, this last exposition being¹²⁶ more in the nature of Kabbalistic sod than of d'rash.

The usual Kabbalistic trimmings of gematria, notaricon

and the rest of the play with letters is, of course, not absent from the "Tanya". We learn, for example, that elohim being that aspect of God which is present in the world, is the numerical equivalent of ha-teva; that v'ohavta is equal to twice or; and that keser is the numerical equivalent of the 613 mitzvos d'oraysa, plus the 7 d'rabbanan. We are told that the letters $\aleph \beth \gamma \delta$ are the root of all emanations, — all 22 different kinds of emanation, equivalent to the 22 letters, springing from them. And the word $\aleph \beth$, we learn, is a lower emanation partaking somewhat of the same forces as make up both the word and concept \aleph , and that the word $\aleph \beth$ stands for all the letters from \aleph to \beth and that the \beth stands for the Lord from whose mouth they proceed.

Some of these notions have a primitive and esoteric ring to them. One in particular that struck us in this way is the idea that "a different formula of the twelve arrangements of the ineffable name rules over each of the twelve hours of the day, while the formulae of the name adonoi rule over the twelve hours of the night."

These few examples should suffice to show how deeply steeped in Kabbalistic tradition Shneur Zalman was. The "Tanya" is full of references to this tradition and hints of an esoteric knowledge beyond the reach of most men -- on almost every page we encounter words such as "dai l'mevin" or k'yadua l'yod'e chen, and the like.

Thus the style of the "Tanya" seems at once simple and profound, seeking to convey its message to the masses who must all seek God -- even to the least of them -- but reserving its choice bits for those who "know".

II.

The Thought of the Tanya.

When we begin to plumb the thought of the "Tanya" we learn that although this work is systematic and ordered it is not "systematic" in the sense of western philosophy. Despite his exaltation of the intellect, Shneur Zalman is by no means a "rationalistic philosopher" and his concepts are not always as well-defined as they might be.¹³⁵ We have pointed out that we cannot look for consistency in the absolute sense in a work of this sort. And this becomes particularly apparent when we consider what the Rav has to say on the subject of midos, or attributes.^a Teitelbaum points out, ~~that~~ "none of his generalizations are all-inclusive."¹³⁶

But if we do not find every proposition fully supported and if all the edges are not neatly tucked in, we nevertheless do find when we have studied the entire "Tanya" that we are presented with a picture of the universe that is complete, well-rounded and defensible by logic.

One of the first of the many paradoxes that we encounter in this picture is the fact that although God is our primary hypothesis and the starting-point of all our speculation, He is nevertheless unknowable. That although the chief interest of Shneur Zalman's thought is not creation but the Creator, not the world but the vitality that produces and pervades it,¹³⁷ we are nevertheless told that we can know

God only through the creation in which He is reflected.

As Bunin remarks:

"The world is a shining mirror, reflected in which the one who speculates may see the entire process of becoming of being from non-being. Reflected in it one may see the Divine Joy, the Divine Will, the Divine Wisdom and all the attributes of God as they become perceptible in the world, and with this he may recognize, intuitively, that above all these is Something secret and hidden, for which there is no name, and of which there is no hint."¹³⁸

And thus we read in the Tanya that this entire process of bringing yesh from ayin, being from non-being, is utterly beyond our comprehension: "it is not in the power of any created intellect to comprehend His attribute of 'greatness' which is His power to create yesh from ayin and to 'vitalize' it."¹³⁹

Nevertheless, the Jewish mystic recognizes that while we cannot know, we must speculate. The story is told that Shneur Zalman once asked a pupil: "Moses, what is 'God'?" The pupil was silent. The Rav asked again a second and a third time. Still no answer.

"Why are you silent?" Shneur Zalman asked.

"Because I don't know."

"Do I know then?" the Rav said. "But I must attempt to express it... He distinctly exists, and besides Him nothing distinctly exists -- and that is what He is!"¹⁴⁰

It is certainly no uncommon mystical affirmation that the only Reality is that which we cannot know. Jewish

mysticism adds to this the affirmation that there is a point at which this Unknowable begins to come within the reach of our intellects.

"The creative power is conceived as 'thought' which in the process of creation becomes 'light' or 'illumination'...The primal light is utterly beyond human comprehension (or even angelic comprehension)...But as the grades descend, the 'lights' which form as it were a vestment for one another swim into human ken until between the lowest grade and the conscious soul of man a close communion is established."¹⁴¹

It is this light, that in Shneur Zalman's thought¹⁴² clothes man from head to foot. In some remarkable way he feels one with the Universe, one with God. Here, ^{at least,} the fine distinctions between pantheism, panentheism and other philosophical terms all fall away, for as he himself points out, it is all beyond human understanding, and "no thought can grasp Him". But in some miraculous way, man, Torah and God are all one.

This sense of unity has led some commentators to speak of Chassidic theology as pantheism. Dubnow, for example,¹⁴³ refers to the Besht's "mystical pantheism". But that this is a loose use of the term is evident when we consider the oft-repeated dictum that although "God is the place of the world" nevertheless, "the world is not His place". Shneur Zalman's theology and that of Aabbalah in general is, if we must make the^{distinction,}¹⁴⁴ panentheism rather than pantheism. Even so generally reputable a scholar as Loewe misuses the term when he says:

"The doctrine of emanation is of course
pantheistic. God is said to be in all and nothing exists
apart from him."¹⁴⁵

This statement falls short, however, at the end.
God is "in all" ("God is the place of the world") but He does
exist apart from it ("the world is not His place"). God is
transcendent (sovev ~~col~~ olomin) as well as immanent (m'maley
~~col~~ olomin). That He is in every thing is stated again and
again, Every created thing is composed of letters of Torah and
"Torah and God are one", thus in a sense it is something more
than Divine force that pervades creation -- it is the Divine
Itself.¹⁴⁶

At times, even Shneur Zalman's panentheism does not
seem complete. We learn that all those things which are pro-
hibited are separated from God "in ultimate separation"¹⁴⁷ --
but this seems to be one of those inconsistencies against
which we were warned.

The use of the terms yesh and ayin presents another
interesting paradox, one which runs all through Jewish mysticism,
for the ayin is identifiable with God who is the "one, true
reality from eternity to eternity"¹⁴⁸ while the yesh is unreal
when compared to the 'nihil' out of which it was created. This
paradox is pointed up for us by Professor Scholem, who writes
that in the way in which the Kabbalists understood "creatio
ex nihilo" the "nothing" was not a mere negation. It is "nothing"
to us simply because it is beyond the reach of intellectual
knowledge but it is a "nothing" that is infinitely more real
than any other reality.¹⁴⁹

"In a word, it signifies the Divine itself in its most impenetrable guise...so to many mystics 'creation out of nothing' becomes 'creation out of God' ! ...Creation out of nothing thus becomes the symbol of emanation, that is to say, of an idea which, in the history of philosophy and theology, stands farthest removed from it."¹⁵⁰

And Bunin emphasizes this paradox still more when he tells us that the world is a book of God in which the letters can be read either forward or backward: "yesh meayin"¹⁵¹ or "ayin meyesh".

But the paradoxes of Kabbalah are rooted in the same source as its inconsistencies. As Scholem tells us: "all the speculative energy of the orthodox Kabbalists is bent to the task of escaping dualistic consequences"¹⁵². The Kabbalist wants to assure himself of the knowable God, but at the same time he is unwilling to renounce the hidden God. The paradoxes spring from the nature of the problems that motivate the entire system of Kabbalistic thought.

Three such problems must be considered part of the motivation behind the thought of the "Tanya". The first is the problem "How can creation, which is finite in space and time, contain within it the Limitless (En-Sof) which is infinite?"¹⁵³ The second is the problem of creation: "If God is the En-Sof, that is, if nothing exists outside God, then the question arises, How may the universe be explained? It cannot have pre-existed...and creation in time would presuppose a change of mind on the part of God...and any change in the En-Sof is unthinkable." And farther "God...is purely spiritual,

simple, elemental. How was it possible then that He created the corporeal, compounded world without being affected by coming into contact with it?"¹⁵⁴

The third has to do with the relationship between God and His creation, with Providence -- for "the idea of Providence presupposes a connection between the known and the knower. But how can there be a connection between absolute spirituality on the one hand, and the material, composite objects of the world on the other?"¹⁵⁵

To each of these the "Tanya" offers an answer -- an answer that is grounded in a whole, warm faith that the intellect, within its limitations, is capable of achieving some understanding of the Universe -- and through that understanding is capable of achieving unification with its Source, its God.

B. God and the World.

Shneur Zalman is exemplifying a characteristic of all mystical speculation in the fact that for him God is the starting-point rather than the end of his philosophizing. Where the philosopher starts with the known and ends with the Unknown, the Kabbalist makes the Unknown his primary hypothesis. Says Professor Ginsberg; "The doctrine of the En-Sof is the starting-point of all Kabbalistic speculation. God is the infinite, unlimited Being, to whom one neither can nor may ascribe any attributes whatever."¹⁵⁶

In full accord with this tradition, the "Tanya" too tells us that God is the primary hypothesis, whose existence

it is impossible to deny. We read:

" Even some of those who know (the greatness of God), do not understand it, and therefore do not sacrifice themselves (in sanctification of His name) because of their knowledge and understanding of God, but rather because to deny the unity of God is something absolutely impossible --
there is needed no reason nor argument nor answer."¹⁵⁷

The name by which Shneur Zalman in common with the other Kabbalists generally describes this Eternal One is "En-Sof baruch hu" -- the Limitless, blessed be He.¹⁵⁸

"He is what His name implies: -- 'Limitless' -- and there is no end nor boundary at all to the light and vitality which emanate from Him..."¹⁵⁹

The En-Sof's outstanding characteristic is its unity: "God is always one in all the permutations of the letters."¹⁶⁰ The profundity of His unity is expressed in his appellations: 'alone' and 'unique' and the like (yachid, m'yuchad).¹⁶¹ God is the source of all being; He alone brings everything into existence out of nothingness.¹⁶² This unity is not subject to change: "Just as He existed alone before creation, so He is alone after creation. There is no change in His substance or even in His knowledge (da-as) -- for in knowing Himself, He knows all created things, which come from Him and have no real existence apart from Him."¹⁶³

Coupled with the name "En-Sof" we generally find the word "light" and the entire phrase, "the light of the Infinite" is identified with God's essence by Shneur Zalman.¹⁶⁴ This is the name which, Bunin tells us, fits Him best of all names -- but of course here too we are speaking

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only metaphorically.

This "light" as we have pointed out before, pervades the entire created world, and thus we find God's essence (atsmus) even in inorganic matter. Shneur Zalman quotes Vital on this point: that the light and vitality of the globe of the earth, the physical, material world, which is perceived by the human senses, emanates ultimately from the En-Sof baruch hu.¹⁶⁶ "Even the material body and stones and dirt have some 'light' and 'vitality' from Him in them."¹⁶⁷

This use of the term 'light' metaphorically for Divine force and the Divine essence is an old usage and has its roots even in rabbinic sources. We have only to quote the passage in B'reshis rabba which declares: "God wrapped Himself in light as in a garment, and with it He illumines the earth from one end to the other."¹⁶⁸

Often equated with this "light of the Limitless" is the primal Will of God.¹⁶⁹ This concept and its relationship to Shneur Zalman's neo-Platonic predecessors will engage our attention again later. The Will of God is united with His 'wisdom', 'word' and 'thought' b'tachlis hayichud,¹⁷⁰ in complete unity. It is "what brings all the upper and lower worlds from ayin to yesh and what vitalizes and establishes and preserves them to prevent their returning to their former nothingness."¹⁷¹ The will of God may be viewed in two aspects: a rear-view and a front-view. This interesting dichotomy seems to be derived from the words of the second commandment (elohim acherim mipanai) in which the acherim is identified with k'lipa and sitra achra
"...for their sustenance and vitality does not

emanate from the 'face' but from the 'hind-parts' of Holiness; as when a man gives something to an enemy, against his will, he throws it over his shoulder because he turns his face away from him as a result of his hatred for him. So with regard to God: the aspect of 'face' is the innermost Will of the Highest and His true desire -- in that God desires to infuse vitality into all that are near to Him on the sitra d'k'dusha. But the sitra achra and uncleanness is an abomination of God which He hates -- and He does not cause vitality to flow from Him to it from His innermost Will and His true desire in which He delights -- heaven forbid -- but like one who throws something over his shoulder...And this is called the 'rear aspect' of the Will of God, blessed be He. And behold the highest Will which is the aspect of 'face' is the source of life that supports all the worlds..."¹⁷²

This striking analogy and strange limitation on God serves to illustrate one aspect of Jewish mystical inconsistency. This evil which God hates and to which He only, so to speak, tosses its existence and vitality over His shoulder, is nevertheless completely subservient to God and operates at His command -- as we shall see when we consider the sitra achra below.

And indeed, to further complicate this, it is often stated that God's whole purpose in creation was that he might derive pleasure from the conquest of this evil..."for God gets pleasure from overturning the sitra achra and changing

the darkness to light." ¹⁷³

God created the world (and presumably created evil) in order to stage this gigantic struggle and to reunite evil with His own essence after having conquered it and turned it into good. This last is the task of man, and of course, in particular, of the Jew. The descent (y'rida) of the Divine essence was necessary to the ascent (aliyah) and the chief purpose of creation was the ha-alas nitsotsos, the "raising of the sparks", the reuniting of every portion of the Divine with its source. ¹⁷⁴

The power of the light of the Limitless to do all this is always potentially present. Bunin compares it in one place to electric power and in another to the potential power lodged within the atom, "which, scientists tell us, if split ¹⁷⁵ would generate enough power to build or destroy a world." This potentiality is of course present in His Wisdom which is generally equated with His Will in the "Tanya", its ^{potential} power ¹⁷⁶ being indicated in the words koach mah (כֹּחַ מַח equals מִכָּוָה).

Creation and attainment of this purpose, of course presents the difficulty of which we spoke above -- the problem of conceiving of how the Infinite could have been brought into the finite. This is of course where the doctrine of tsimtsum makes its entrance, a doctrine that was the source of much controversy and speculation. We may best introduce this subject by quoting from the Tanya a passage which indicates its ^(tsimtsum's) connection with the purpose stated just above. Shneur Zalman writes:

"...in general, there are three powerful, inclusive

kinds of tsimtsum, corresponding to the three general kinds of worlds -- and in every one of these general categories there are myriads of specific parts. (The three worlds are b'riyah, y'tsirah and asiyah; atsilus¹⁷⁷ is Divinity Itself) . And in order to create the world of b'riyah...the first powerful tsimtsum (lit: 'contraction') was necessary. And thus from b'riyah to y'tsirah. For the little bit of light clothed in b'riyah still seemed infinite when compared to the next lower world, y'tsirah...And thus from y'tsirah to asiyah...And the purpose of all the tsimtsumim was to create the physical body of man and to overthrow the sitra achra and give an advantage to light over darkness in man's raising up his divine soul and his animal soul and their 'garments' (thought, speech, and action) ...to God...God left and took up to one side, so to speak, His great infinite light and stored it and hid it in these¹⁷⁸ three different kinds of tsimtsumim."

What is evident here is that it is not the metaphysical reason for tsimtsum that holds the greatest interest for Shneur Zalman. It is rather the ethical reason. It is only in the last sentence that he hints at the tsimtsum that is an answer to the problem of Infinite in finite.

The meaning of tsimtsum in this last sense, expressed perhaps too simply but necessary as a starting point for our discussion, is as follows:¹⁷⁹ Before creation, the infinite light of the Limitless filled the entire 'void', that is, filled everything. In order to have a place in which to create a corporeal and finite world, the Limitless contracted itself,

and left, so to speak, a space in which to work. This is the reference in the last sentence of the portion of the "Tanya" quoted above and we might refer to it as "contraction outward", since in this operation the Limitless contracted Itself out of the space in which the world was to be created. But there seems to be a second phase to tsimtsum and this we might refer to as "contraction inward", for the Divine essence had to be compressed so that it would now be able to infuse itself into the finite world. This second phase is what seems to be in the mind of R. Meir in the statement attributed to him, that "the Infinite God contracted (tsimtsem) Himself in order to reveal Himself,"¹⁸⁰

Although this Midrashic reference seems to indicate that the conception is fairly old, the idea of tsimtsum, says Teitelbaum, is not found in the Zohar. True, the idea of a "primeval point", the n'kudah of the Zohar, has been held by some to be a hint of it, but the idea is not explicitly presented by anyone until Isaac Luria.¹⁸¹ He clarifies the first tsimtsum spoken of above by comparing it to a stone thrown into a pool of water: none of the water in the place in which the stone hits is "lost" -- it simply contracts outwards.¹⁸² This first contraction left room for the world of atzilus (note difference from Rav's statement above) in which by means of further contractions the other worlds were to be created in order. And the light of the Limitless surrounds the world of atzilus equally on all sides and makes its way into it by means of a straight line, penetrating it at one point, and then, presumably, filling it.¹⁸³

According to Teitelbaum, no one gave the doctrine of ~~tsimtsum~~

as reasonable a place as did Shneur Zalman. ¹⁸⁴ This can be said because for the most part the Rav avoided detailed theorizing such as the above and chose to regard tsimtsum not as something literal but as a mashal, an analogy or metaphor for something which is essentially beyond all possibility of human comprehension.

We can compare this attitude with many statements made by his predecessors, for example R. Joseph Ergas, who said: "Tsimtsum is not to be understood literally; ¹⁸⁵ it is nothing but a metaphor to help us understand..."

Shneur Zalman makes the claim that those who attacked the Kabbalistic idea of tsimtsum erred by interpreting it literally and drew the false conclusion that the doctrine of tsimtsum implied a God who was completely ¹⁸⁶ transcendent. He writes:

"From this (an understanding of the complete unity of God and the fact that his knowledge does not compound His being or produce any change in Him) we can understand the error of some ^{will be} sages -- may the all-Merciful forgive them -- for they misunderstood the idea of tsimtsum in the writings of the 'Ari'. They interpreted it as meaning that God took up His essence and His substance ^{from} this world -- Heaven forbid -- and only supervises all creatures through His special providence from above. But it is impossible to speak about tsimtsum in its literal sense, for that would be applying one of the accidents of the body to God. But God is completely different." ¹⁸⁷

[פגום פרש]

But the Rav does not neglect the second phase, which we have referred to as "contraction inward". Here again, though, he refuses to go into detailed theorizing:

"And when the maskil understands the greatness of the Limitless One -- that He is what His name implies: Limitless -- and that there is no end nor boundary at all to the light and vitality that emanate from Him through His simple Will and that it is completely ¹⁸⁸united with His substance -- then he will understand that if the emanation (hish-talsh'lus) of the worlds from the light of the Limitless were without tsimtsumim...this world would never have been created at all...And this is not the place to explain the tsimtsumim in detail, giving the 'how' and the 'what'. But, to generalize, they belong to the categories of 'hiding' and 'concealment' of the emanated light and vitality... so that this light and vitality may be clothed in the worlds and flow into them to vitalize them and bring them from ayin to yesh. And it requires a very little bit of light and vitality, so that they should remain finite. It is actually a very tiny amount of illumination which is as nothing with relation to the Infinite illumination." ¹⁸⁹

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In other words, the tsimtsum serves to contract this Divine light, for if it ^(the light) were allowed to shine in full force upon created things they would be nullified and cease to exist. And Shneur Zalman often marvels at the power of this tsimtsum inasmuch as it must make the Infinite light accessible to creatures of such definite finitude. For example:

"...how great and how powerful the tsimtsum must be, since the created things upon which it must operate are finite. But the source of vitality is the breath of the mouth of God which is clothed in the ten creative utterances (ma-amoros) that are in the Torah. And this source is infinite and could create worlds that would be infinite in quality and in quantity, so that this world would not exist at all...But God contracted this light and vitality and clothed them within the formulae of the letters of the ten ma-amoros..."¹⁹⁰

Teitelbaum explains the interplay of these two phases of tsimtsum on the analogy of "leaping". It is not, he says, a steady process as the word "Hish-tal-sh'lus" with its imagery of a chain might imply. It cannot be compared to "hiluch" -- "walking" in which there is always one foot on the ground, but its analogue is "hilug" -- "leaping": first, there is the complete removal of the Divine light, then its reintroduction¹⁹¹ into Wisdom through a thin line...

The Divine attribute which produces tsimtsum is the attribute of g'vurah and it is referred to as kelim since the Divine light is held within it:

"...just as it is not in the power of any created intellect to comprehend His attribute of g'dulah, which is His power to create yesh meayin and to vitalize it, so it is not in their power to comprehend God's attribute of g'vurah which is His attribute of tsimtsum which prevents the vitality from His g'dulah from spreading out and going

down and being revealed to created beings and vitalizing them overtly (b'gilui). Rather it vitalizes them covertly (b'hastayr panim). For the vitality is hidden in the body of the created thing; and just as the body of the created thing is a thing in itselfbut these are indeed the g'vuros of God, in other words His power to contract the vitality and spirituality which flow from His spirit and to conceal it so that the existence of the body of the created thing should not be nullified -- and it is beyond the power of any created intellect to comprehend the substance of tsimtsum and concealment..."
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Shneur Zalman also applies the term "tsimtsum" to the process by which the Divine essence is infused into the written word. "God contracted (tsimtsem) His Will and Wisdom," he says, "into the 613 mitzvos of the Torah and their laws and the combinations of letters in the Bible and their exposition in aggadah and midrash."
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This doctrine is of a piece with the entire 'alphabet cosmogony' of the Kabbalists. The idea that mere letters -- letters which we know to be the creation of men in a long-term effort to develop the means of conveying thought graphically -- could be the mediators of Divine power to the world and the bearers of mystic potency, was an idea that received the serious credence of most Jewish mystics. Shneur Zalman's system of metaphysics holds it as a corner-stone, although as we shall see, there is reason to believe ^{he} used the terms 'letters', 'words', in a semi-metaphorical sense.

These conceptions have, of course, a long history and a long development. The idea that letters and numbers have a creative power is an idea most popularly associated with the Pythagoreans and, according to Ahler, was known in Jewish circles even as far back as Tannaitic times. This seems to be indicated by the statement attributed to Rab : "Bezalel knew how to combine (tseruf) the letters by which¹⁹⁴ heaven and earth were created."

Of course the Sefer Y'tsirah is the locus classicus of this theory in Kabbalistic thought. Here the letters are presented as hovering on the boundary line between the spiritual and the physical world;"for the real existence of things is cognizable only by means of language, that is, the human capacity¹⁹⁵ for conceiving thought."

And in the "Tanya", God's very presence in all created things comes about through the tsimtsum by means of which he is present in the words of Torah, of which, in all their various formulae and through their 231 possible permutations, every created thing is composed. Basing his discussion on the Besht's explanation of Psalm 119:89, "Thy word standeth forever", Shneur Zalman says of the verse from Genesis I, "Let there be a firmament..." that

"...these words and letters are standing forever in the firmament of the heavens and are clothed in all the firmaments of the world to vitalize them, as it is written (Isaiah 40:8) 'The word of our God will stand forever....'... for if these words would 'fly off' for a moment, heaven forbid, all created things would return to their Source and would be ayin va-efes as though they had never existed and

as they were before the ma-amor "Y'hi rakia" was spoken. And this applies to all created things that are in all the worlds, upper and lower, -- even this physical world and its actual inorganic matter...and this is what Luria says: that even in inorganic matter like stones and water and dust, there is an aspect of soul(nefesh) and vitality (chiyus) of a spiritual nature....and that is the aspect of 'clothing' (his-lab'shus) of the ten words of creation. For example, even though the word 'even'(stone) is not found among any of these ten words (ma-amoros) of the Torah nevertheless the 'vitality' of the stone is derived from them through formulae...from all the possible 231 permutations, forward and backward, as is explained in the Sefer Y'tsira -- until there evolves from the ten words and there is derived from them the formula which makes the name 'even'... and this applies to all created things: Their Hebrew names are the (divine) 'letters of speech'(osyos ha-dibbur) which evolve (or 'emanate') from plane to plane from the ten words...to vitalize them..."

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In another place, he strives to make clearer the ways in which specific things are created through the combination and recombination of the letters of the Torah, and he tells us

"...all created things are divided according to their kind by genera and species, according to the changes in these combinations, their reformulation, etc...For every letter is one specific emanation of Divine vitality and power. And when many letters are combined to make a word, there results a

multiplication of these emanated powers and vitalities according to the number of letters in the word. And corresponding to the entire word is the emanation of a heavenly power that is one 'genus' which is balanced against all the various specific powers of the letters. For example: the words of the ma-amor, 'Y'hi rakia', through which the seven heavens and all their hosts were created -- the clouds (which the rabbis say are 'millstones grinding manna for the righteous'), the fourth heaven with its heavenly Jerusalem and Temple and altar, the treasures of snow and of hail which the heavens contain -- ¹⁹⁷ all were brought into being and are preserved by these words, 'Y'hi rakia etc' and all the specific things that are in the seven heavens are each formed and preserved by some combination of the letters of these words -- according to the vitality (chiyus) of that particular created thing...For every change of formula is a compounding and weaving of powers and vital-
ities..." ¹⁹⁸

But these 'letters' though they correspond to the letters of the Hebrew alphabet, are by no means 'letters' as we know them. They are, rather, mediating activities, emanations -- "God's attributes at the point of being revealed in their activities in the lower world." ¹⁹⁹ In other words, as we suggested above, they seem to have been 'letters' to Shneur Zalman, only by way of analogy.

"No activity can emanate from God's attributes without 'combinations' which are called 'letters'....and even though, heaven forbid, they are not like the letters

of our thought, they serve to indicate the process of becoming.....all vitality and all the powers that emanate from the Divine attributes to create things for the lower world , to vitalize and sustain them, are called Holy Letters, ~~far~~ they are the representation of the emanation of vitality from His Will, His Wisdom and His attributes to create worlds and keep them in being..."²⁰⁰

But ~~though~~ these Divine "letters of speech" are "far, far above the plane of wisdom and intelligence of created beings", ~~nevertheless~~, with the characteristic obliviousness of Jewish mystics to the inconsistency of declaring something unknowable and then proceeding to describe its specific parts, he dogmatically/^{informs us} that since these letters of the Divine spoken word stand for the emanation of vitality, and although "they are not called letters in the sense of created things", there are 22 different kinds of emanations "exactly, no more and no less", corresponding to²⁰¹ the 22 letters of the Hebrew alphabet.

This 'alphabet cosmogony' of Kabbalistic thought is interwoven with the neo-Platonic doctrine of emanations, with the theory of the 's'firos'. In fact, in more than one place the 'ma-amoros' are equated with the 'sifibos'. Shneur Zalman quotes a Kabbalistic statement which says, "He breathed²⁰² out ten words, ^(ma-amoros) and we call them ten s'firos..." And from Sperling we learn that the ma-amoros are 'creative utterances' which shape the material universe and which correspond to²⁰³ the 'days' in the first chapter of Genesis.

This is interesting in view of the fact that through these 'days' he makes out a case for finding the s'firos in the Zohar. He presents them in the following table which we reproduce here because of the importance of the s'firos for our entire discussion:

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Genesis I -----	Zohar -----	S'firos -----
B'	Most Myster- ious King	Keser
Reshis	First Point; Father	Chochmah
Elohim	Palace; Mother	Binah
First Day	Right	Chesed
Second Day	Left	G'vurah
Third Day	Central Column	Tiferes
Fourth Day		Netzach
Fifth Day		Hod
Sixth Day	Foundation of the World	Y'sod
Seventh Day	Female	Malchus

Thus, while the s'firos are nowhere directly mentioned in the Zohar we do seem to find their equivalent in the importance ascribed to the ma-amoros and in the Zoharitic names for them. Indeed, as Sperling says:

"One of the most characteristic ideas of the Zohar is that God, while essentially one, is yet found in various degrees or grades ...degrees of creative power!..."

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...the highest grade being sheer nothingness, and the lowest being the conscious soul of man.

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We have felt it necessary to digress for this brief glance at the way in which the theory of emanations is presented in the Zohar because of its evident relationship to and influence upon the theory of emanations in the Tanya. The s'firos are the root of the Tanya's psychology. True, there are many points of difference. For example Shneur Zalman's first three s'firos are Chochmah, Binah and Da-as, while Keser is mentioned only once in the Tanya. Shneur Zalman tells us that the s'firos can be divided into the three 'mothers' (the Chabad) and the seven 'double ones' (chesed, g'vurah, tiferes etc).

For Shneur Zalman, however, these s'firos are nothing but God's attributes which are one with God and are above human understanding. All descriptions of them are only metaphorical. Here he adopts the position of Maimonides and tells us that we cannot really apply positive attributes to God. "When God is called 'wise' in Scripture or in Rabbinic literature, it is because He is the source of wisdom. For from Him proceeds the highest wisdom: that which exists in the world of emanation (atzilus) -- and just so He is called 'merciful' because He is the source of mercy -- and so with the rest of the attributes."

Again and again, Shneur Zalman stresses the complete unity of God with all His attributes and the Infinite exaltation and unknowability of God. This then, applies to the s'firos as well, "for the s'firos are in the category of Divinity (hen b'chinas elahus) and the light of the Limitless is clothed in them and united with them."

In this connection, Shneur Zalman is even chary about his use of analogy, warning us again and again that the analogies are not complete. He tells us that we speak of the s'firos as 'lights' because their unity with God corresponds in a sense to the radiation of light from the sun although it is really one with the sun, "but it isn't really the same thing, the divine 'lights' emanate in a way that is beyond our power to conceive."²¹⁴

Paramount among the attributes or s'firos are of course the Divine Chabad: the Chochma, Binah and Da-as of God. Upon analogy with the soul of man these attributes which are called "mochin" are the source of all revelation and of emanation of all Divine vitality. "Illumination spreads and shines from this source like light from the sun or like the powers of the limbs of the body from the brain...and from this source everyone derives the special 'light' and 'vitality' that is fitted to him and it dwells and is clothed within them to vitalize them."²¹⁵

Shneur Zalman not infrequently couples with Chabad in one phrase the word "will" giving the impression that for Him the Divine Will is synonymous with these three paramount emanations. He speaks of His Will and His Wisdom, or His Will and His Chabad as the source of all the emanations.²¹⁶

This Divine Will is clothed in the Torah and mitzvos and forms a garment for the Shechinah in each world.²¹⁷ The Will of God is related to the world as the soul is related to the body. It fills the world as the

soul fills the body and guides the world as the soul
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guides the body. But Shneur Zalman is careful to warn
us that this analogy is again one that is not complete:

"...the analogy falls short in that soul and
body are separate entities. The body does not come into
being because of the soul nor does it develop because of
the soul...But this is not the case with the heavens etc...
which came into being at the word of God and continue in
being because of the word of God which is constantly
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bringing them from ayin to yesh..."

Tsimtsum and the s'firos are of course important
parts of the entire theory of emanations which established
the unity of the world and God. God is in fact often referred
to in Chabad as Ha-ma-abail, or "that which emanates, or causes
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or is the source of emanations." A word frequently used by
the "anya for "emanation" is "histalsh'lus" which carries the
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idea of a chain and gives us a picture of the way in which
emanation was conceived. The various planes and grades and worlds
were thought of as overlapping, each grade being included both
in that which precedes it and in that which follows it. But down
through these planes (madregos) the light and the vitality of
God continually diminish and the lower the plane the less Divine
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light there is in it. As he tells us at the very conclusion of
the Sha-ar Ha-yichud :

"Thus God continually shines and brings down
illumination from illumination from illumination, from the
illuminations of the letters -- and He brings them down

in continuous progression (hishtal-sh'lus) until physical
matter like stones and dirt is created..."²²³

But all emanations and planes are one with God's
essence and substance. "All the tsimtsumim and 'garments'
are not something separate from Him, but it may rather
be compared to the snail whose garment is one with its
body."²²⁴
²²⁵

We encounter difficulty in conceiving this unity,
however, when we turn our attention to the "other" aspect of
creation, to matter and evil. At times matter seems to
be only the absence of Divinity and at other times it seems
to be an opposing entity on which the Divine operates. But
our difficulty is removed when we remember that Shneur
Zalman's system is not the pantheism that it is often mis-
represented to be. We are also aided when we remember that
the Tanya's eclecticism leads it into contradictions and
inconsistencies which cannot be resolved.

One passage in which matter seems to be an "opposing
entity upon which the Divine operates" is that in which we
are told that only "a very little bit of illumination from
the Divine makes its way into material things."²²⁶ The impression
of two opposing forces is strengthened when we deal with the
sitra achra and with the k'lipos, and we can understand why the
misnag'dim saw in these doctrines an opening for heresy. It is
undeniable that they have their roots in Zoroastrian dualism,
as Kohler points out.²²⁷ As a matter of fact, Shneur Zalman
finds the essence of the sitra achra in the fact that it persists
in its separateness from God. He writes:

"...anything that does not nullify itself beside God but persists in being something separate, does not receive its vitality directly from the inner holiness of God, but receives it only after the vitality has come down through myriad planes and has been so contracted that it is able to take its place of 'exile' in the separate thing to bring it from ayin to yesh . And that is why this material world is called a world of k'lipos and sitra
 228 achra."

Nevertheless, the sitra achra is completely subservient to God. In the first place we are told that "the Divine light...is so powerful that it can drive out
 229 and crush the sitra achra and the k'lipos..." And in the second place we learn of its subservience even more directly when we learn that it exists only by Divine command and acts only on the word of God:

"...it (the sitra achra) is not clothed in a material body and knows its Master and does not rebel against Him to do anything in its evil kingdom which is not sent from the Omnipresent -- as Balaam said, (Numbers 22:18; 24:13) "I cannot transgress the word of God"...even that which is called 'avodah zara' cannot transgress His will completely...for they know that He is the source of their vitality and being which are derived from the 'hindparts' of His Will and are in a
 230 sort of 'exile' within them..."

This subservience is made even clearer in another passage , though again with a hint of the neo-Platonic

idea that evil has no real existence:

"...in truth there is no reality at all in the sitra achra and therefore it is compared to darkness which also has no real existence and is in fact dispelled by light. So with the sitra achra: even though it has great vitality -- enough to vitalize all the ~~unleashed~~ animals and the souls of pagans as well as the animal souls/ ^(nefesh behemis) of Jews -- nevertheless its vitality is not derived from its own side, but from the side of holiness (sitra d'k'dusha) . And therefore it is completely nullified before holiness as darkness is before light. Except that with relation to the holiness of the divine spirit in man, God has given it permission and power to raise itself up against it so that man will be stirred ~~and~~ to overcome it..."²³¹

The way in which these apparent dualisms ~~are~~ overcome is through the statement that all these differences and changes are oppositions that are present on the receiving end , not on the sending end, not in God. An example of this paradox is given in the fact that although "God fills all the worlds equally, yet all the worlds are not on an equal plane" and the Tanya continues:

"...the difference is on the receiving end...there are two aspects: one, the upper worlds receive infinitely greater illumination than the lower, and, two, they receive it without as many 'garments' and 'screens' as the lower world..."²³²

The aspect of God that is revealed in the world

is known as the Shechinah "since it dwells (shochenes) and
 is clothed within all the worlds." ²³³ It should be noted that
 in the usage of the Tanya the Shechinah seems in many
 instances to be the equivalent of the Will and word of
 God. Other names for it are "alma d'asgalia", "matronisa"
 and "eima sata-a", the first name indicating its aspect
 of revelation and the other two hinting at the fact that
 all the Divine attributes proceed from it. ²³⁴

For the most part, the Tanya's view of the
 Shechinah does not depart from the traditional view. The
 most common metaphor for it is light and when it is spoken of
 as "resting" upon something it means that there is "a revelation
 of Divinity and the light of the Limitless upon something
 so that that thing is included in the light of the Limitless
 and loses its existence in It completely." ²³⁵ During the
 days of the first Temple the Shechinah rested in it, in the
 ark and on the ten words on the tablets, and it proceeded
 directly from the world of atzilus. In the second Temple,
 the Shechinah was present in the holy of holies, but only
 through emanation (hishtal-sh'lus). But after the destruction
 of the second Temple the only remaining dwelling place for
 the Divine in this world was the "four cubits of the halacha!" ²³⁶

And like the Will of God, to which it seems to
 be equivalent, the Shechinah abides in the world in the same
 way that the soul abides in the body. This idea will help us
 to understand what is meant when we say that the Shechinah
 "rests" in any one place. Just as the soul of man has its
 principal dwelling in the brain and yet spreads its vitality
 throughout the body, so the Shechinah may be said to have

its principal dwelling in ~~one~~ certain place (e.g., the
holy of holies) even though its vitality fills the entire
world. ²³⁷ This is clarified by a rabbinic analogy:

"...everything which is in the category of
drawing down the light of the Shechinah, which is the
category of revealing the Light of the Limitless, can-
not be called a change (shinui) in the nature of God --
heaven forbid -- nor can it be called multiplication
(ribui) -- as is pointed out in Sanhedrin: A heretic
asks Rabban Gamliel, "If you say the Shechinah dwells
wherever ten sit down to eat, how many Schechinahs do
you have?" and he replies, "It may be compared to the
light of the sun which enters into many windows..." ²³⁸

An interesting conception which concerns the
Shechinah is the idea that it is in exile in this world,
and especially in the soul of man. ²³⁹ The "sparks" of Divine
light which are found in the divine soul and in material
things ~~are~~ ^{are} in the category of the "secret of the exile of
the Shechinah". And as we shall soon see, the chief task
of man is to "raise up" these sparks and to free the Shechinah
from this exile. ²⁴⁰

²⁴¹
From another passage it becomes apparent that
the Shechinah is also equivalent to that aspect of God
which is m'maley ~~chole~~ ^{chole} olomin, filling all the worlds, in
contradistinction to that aspect which is sovev ~~chole~~ ^{chole} olomin,
surrounding all the worlds. And the distinction leads us
to our consideration of the problem of immanence and transcen-
dence.

This problem waxes large in Jewish theology, for our Jewish seekers after G^d have always been intent on maintaining both aspects. Nor does Shneur Zalman differ in this respect from his predecessors. God fills the entire world and God surrounds the world -- these are two aspects of the same Divinity. But as two aspects they are sharply defined and clearly differentiated.

That there is a vast distinction between them is indicated in the passage in which the Tanya tells us that the little bit of Divine light which it takes to vitalize the material world is as nothing when compared to the treasury of Infinite light, but that

"...it is a very tiny bit of illumination which is clothed in the upper and lower worlds and flows into them to vitalize them, in comparison to that light which is treasured up and hidden and which is in the category of Limitless and is not clothed in the worlds in the category of 'revealed' (gilui) but which surrounds them from above and is called sovey col olomin..."²⁴²

And even the immanent aspect of Divinity, the m'maley col olomin, is not 'grasped' within the world as the soul is 'grasped' by the body -- for He is not subject to any of the changes of this world. This immanent aspect is, moreover, the source of all the vitality which is clothed in all created things, for it is contracted within them by tsimtsum.²⁴³
²⁴⁴

The transcendent aspect of Divinity is explained on analogy with the thinking processes of human beings. When

a man understands something his intelligence and his thought "take in" or encircle (makifin) the thing as it is imagined in the thought. Just so the Divine thought "takes in" the world. Except that when a man thinks, his thoughts do not really "take in" the thing itself of that which is conceived. "But God's thoughts which are not like man's thoughts, actually encircle every created thing (b'foel mamash)...for this is what cause²⁴⁵ the being of created things and brings them from ayin to yesh..."

In all our thinking about God we must be careful to distinguish between these two aspects: God as He is in His being revealed to us (m'maley) and God as He is in Himself (sovey).²⁴⁶ And the fact that God's dwelling in the material world, in the world of asiyah is cause for rejoicing and thankfulness is established by a play upon the word 'osav²⁴⁷ in Psalm 149:2.

Both immanence and transcendence are affirmed in so many words in another passage which describes the 'fitting-in' (shiluv) of the name adonus into the ineffable name...

"...for the ineffable name teaches that He is above time, as He is, was and shall be, all at once -- and He is also above space for He is what keeps it in being. But even though He is above space and time, He is also found below in space and time -- for they unite in his attribute of kingship..."²⁴⁸

The Rav is very careful, however, in another place, to dispel the notion that these two aspects might constitute a division in the Godhead. The distinction is merely between

that aspect which is revealed by being clothed in the world and that aspect which is hidden. "The aspect, sovev col olomin," he says, "merely refers to the Divine light and vitality which are not actually clothed within the world (in the category of 'revealed' -- gilui --) and the explanation of sovev is not that He surrounds it from above, but it is also within the worlds, but simply is not clothed in them...and there is no division at all in the vitality which proceeds from God." ²⁴⁹

This apparent contradiction is helped, however, by a statement in the Tanya which tells us that we cannot explain sovev in terms of "space" for the category of "space" has "no relationship ²⁵⁰ whatsoever to spiritual things."

Another case in which a seeming distinction in God is resolved in the Divine unity is with regard to the name elohim and the tetragrammaton. Elohim is the aspect of divinity which is m'maley, the immanent aspect (elohim equals ha-teva):

"Just as the sun is protected by a sheath, so the name elohim protects the ineffable name (א/ה). For the explanation of the ineffable name is that it brings into being (א/ה) everything from ayin to yesh. And the yod in the ineffable name means continued action (compare Rashi to Job 1:5), referring to the vitality which is being infused ²⁵¹ into every created thing at every moment."

But these two names are really one. This is proven by the verse "And thou shalt take it to heart that the Lord (א/ה), He is God (א/ה/ה). "For since God's attributes are said to be one with Him in complete unity, even the

aspect elohim which conceals and contracts the light, is an aspect of chesed (tsimtsum is generally connected with g'vurah) just as is the ineffable name. ²⁵²

We have already described the paradox implicit in the terms ayin and yesh, and in this paradox is a very important aspect of Shneur Zalman's teaching. God is the only true reality, the only true being. The world of appearance, the world of sense, is the unreal. ²⁵³ The paradoxical aspect of the terms is pointed up in the following passage in that it pictures the extreme of unreality as being most completely yesh:

"...it (the sitra d'k'dusha) is nothing but what the highest holiness, which is nullified in emanates from the wisdom that is called/the light of the Limitless in which it is clothed and it is nothing in itself... and it is the exact opposite of the category of k'lipah and the sitra achra, from which spring the souls of all the gentiles who worship their attributes and cry "Give! Give!" and "Feed me!" so that they may become yesh and things in themselves..." ²⁵⁴

But Shneur Zalman himself resolves this paradox when he tells us that the terms are used only with relation to our sense experience:

"..all created things ~~only~~ have the name yesh for our flesh eyes, for we do not see or comprehend at all their source, which is the breath of the Lord which keeps them in being...and therefore physical nature and matter and actual created things seem to our eyes to be yesh gamur (complete being)..." ²⁵⁵

But in truth, for the "anya, the created world (nif-al) is as nothing when compared to the power which created it (ko-ach ha-poel). If the eye only had the power to see the vitality and the spirituality which is in every created thing we would know its true nothingness with relation to the spiritual forces that cause it to exist. ²⁵⁶ And the analogy that he cites, pointing out its incompleteness is the nullification of the being of the light of the sun within the globe of the sun itself.

The only thing that preserves as it were, the reality of the world, is the name adonus and God's attribute of malchus, kingship, which if they were withdrawn would return the world to its source in the word of God. For the definition of world is that which is made up of space and time, and the categories "space" and "time" have no real existence at all when compared to God who is "King without end, above, below and in all four directions as well as in the category of time." ²⁵⁷

Thus we have a world that is God-impregnated -- so much so that the world is nothing and the God is all. Yet within that unity there is room for struggle between opposing forces, there is room for a drama in which the chief figure is man. For, to some extent, that unity is only potential -- the Divine light is Divine ko-ach, a word which to the philosophers meant potentiality. And the agent that alone can make that potential actual, that can return evil and k'lipah and sitra achra to its source in the Divine, is man.

Our discussion of the thought of the Tanya thus far has been so loaded with paradoxes that it is not amiss to begin our discussion of the role of man in the universe by pointing to one more. For in the thought of Shneur Zalman, man although a 'putrid drop' and the 'hide of a serpent', nevertheless plays a paramount role in the universe. The world was created for his sake and in recognition of his ability to commune with God: "it was all so that dry land might appear and man upon it to worship God."²⁵⁸ The whole process of tsimtsum was initiated "for love of humanity (ha-adam ha-tachton) in order to raise him up to God."²⁵⁹ And the Tanya makes this paradox clear and resolves it within the limits of its system at the same time when it says of man contemplating his mean estate, that he can say to himself...

"... 'All this is true but I did not make myself!' But then, of course, the question is, 'Why did God act in this way? Why did He bring down a portion of His light, which fills and surrounds all the worlds and before which everything is as nothing, and clothe it in the 'hide of a serpent' (Kulot Koser), a putrid drop (Kulot Koser)? It was only that this descent was necessary to the ascent: to raise every animal soul to God...'"²⁶⁰

The contempt in which the body is held by the tradition which the Tanya adopts is made clear by the analogy Shneur Zalman uses in describing the joy of the soul at being released from the prison of the body. It is, he says,

"...like that of a prince who was in captivity imprisoned in a dungeon and degraded on a refuse heap...
for indeed the body is abominable..."²⁶¹

Ref.

We shall see later that this was the inheritance of Lurianic asceticism. And yet there was no asceticism in Shneur Zalman. He retained the form, and the philosophy of asceticism but annulled it in his practical instructions for conduct.

The "form of asceticism" is evident in his Augustinian abomination of sensual pleasures in the following passage:

"...they give him advice like the advice of our sages: 'a woman is a bag full of filth' and the like-- and the same with all sensual pleasures-- they are 'bags full of...'
And thus, with all the pleasures of this world, the wise man sees what will result from them -- that their end is to rot and to become worms and dung..."²⁶²

The pleasures of this world bring a taint, a bit of k'lipah, that must be cleansed away by punishment after death.²⁶³ But the way in which this asceticism is nullified in practice is indicated by his distinction between pleasures engaged in merely to satisfy the body and those pleasures which are part of the service of God. He writes:

"When one eats good meat or drinks wine in order to concentrate on God or to fulfill the mitzvah of oneg shabbos or yom tov, then the meat and wine separate themselves from the k'lipah nogah and go up to God as a sacrifice. And this is also true when one jests in order to

create the happiness wherewith to worship God." ²⁶⁵

In a quite different class from this realization of the frailties of the body is the Tanya's realization of the limitations of the intellect. For while the body is contemned for its shortcomings, the intellect is exalted because of its potentialities. For it is through the intellect, despite its finite character, that one can attain union with God. For in point of fact, the Chabad of man is somehow of the same essence as the Chabad of God. And yet there are so many things beyond man's ability to comprehend them. The plane of chochma which is the beginning of human thought is, for God, the end of creation. For on the basis of the Biblical verse, kulam b'chochma asisa, (Psalm 104:24) it can be stated that chochma is thought of as the plane of asiyah with relation to God:

"...And there are but five planes in asiyah (sechel, midos, mach'shava, dibbur, ma-aseh) but God is myriads of planes above chochma which is the beginning of asiyah. And if the osyos ha-dibbur are as nothing when compared to the osyos ha-mach'shava, and they are as nothing when compared to the midos, and they are as nothing when compared to the chabad...etc....!! But man has the power to approach an understanding only of those things which emanate from the plane of chochma, and down." ²⁶⁶

This limitation of the human intellect appears again in man's inability to understand completely abstract ideas. He cannot even express abstract ideas adequately: ²⁶⁷

"...Man can form an image only of things that have quantity. And when he wants to understand the essence of willing or of wisdom (chochma) or of understanding (binah) or of knowledge (da-as) or of ²⁶⁸ grace and mercy -- he pictures them all in the form of quantity."

The fact that Divine light can be conceived of by man even as much as it is, is only through the power of tsimtsum, which permits only a very little bit of the ²⁶⁹ high and exalted light to get through.

Because of the human intellect's limitations we can conceive of God only in terms of our own experience. Therefore, we are forced to describe Him anthropomorphically. But when we do we must remember that we are only speaking metaphorically and in order to bring the concepts within the reach of our finite minds. For "He has not the shape of a body" and yet "everything is revealed and known before Him with infinitely greater sight than the eye and hearing than the ear -- but we ²⁷⁰ use these terms simply by analogy."

But despite the limitations of the intellect, Shneur Zalman exalts it above all else, more than any other attribute of man. "The aspect of brains (mochin) which is in the head is exalted above all other powers," ²⁷¹ he writes.

We learn that not only is the intellect exalted above all other attributes, but all the other attributes, although their ultimate source is higher than the sechel,

actually depend upon it. "Even the cruel can act mercifully if he ²⁷²understands."

But the intellect and the reason which Shneur Zalman exalts ~~as~~ not at all the intellect or the reason of Western philosophy. For indeed "that which the philosophers of the nations strive to conceive about the unity of God through diligent study, even the fools among the children of Israel conceive as soon as they attain any knowledge at all." For ²⁷³there is an aspect of emotion of feeling (b'chinas ha-harg^asha) ²⁷⁴about the aspect of knowledge (b'chinas ha-da-as).

Thus although reason feeds faith, faith is far from dependent upon it, indeed it also, in a sense, feeds reason. And as Teitelbaum says of Shneur Zalman, like Tertullian it is possible for him to believe something "because it is ²⁷⁵absurd." And often reasoning fails man, and makes it necessary for him to rely upon faith:

"...just as it is impossible for any created being to comprehend the character (or 'essence') of God, so it is impossible to comprehend the essence of His knowledge. All that is possible is to have faith that it is above intellect and understanding that God is one with His knowledge and that in knowing Himself He knows everything ²⁷⁶in the upper and lower worlds."

But Jewish seekers after God need not rely upon reasoning. They are all "ma-aminim b'ne ma-aminim" and "even without any intellectual searching they proclaim 'Thou wert ²⁷⁷He before the world was created, etc.!'."

And despite his ardent search after God intellectually,

and despite his exaltation of the intellect, Shneur Zalman makes plain his belief that a true knowledge of the Limit-²⁷⁸less cannot be attained, is beyond human capacity:

"Indeed, it is not for us to deal with the 'hidden things', only the 'revealed things' are for us -- to believe with perfect faith that He and His attributes²⁷⁹ are one..."

But this limitation is no cause for concern, for the yearning for God is far above reason and knowledge and not at all dependent upon it. For even though as regards "God who is above all understanding we are all like simple-²⁸⁰tons" there is something in the nature of the soul which relates it to everything that is not in the category of reason and knowledge,^{that is,} the willing and desiring union with²⁸¹ God which is above reason and knowledge.

A central place in the thought of the Tanya is given to the presentation of the soul and its functions. The Rav makes no effort to plumb the essence of the soul, as did the philosophers. For him it was an eternal riddle (sod me-sodos b'reshis). What did interest him was the²⁸² functions of the soul and its products.

And thus the Rav begins the Tanya with a presentation of Kabbalistic psychology compounded with elements from the philosophers. It is interesting to note here that this interest in the soul is given even greater emphasis in later Chabad, Bunin saying of it, "The soul of man, according to Chabad, is the innermost part of creation, the Godhead (elohus)

in it, and considering itself, it is considering the
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Godhead in the world."

The soul is spoken of in three ways: as nefesh,
ruach and n'shamah. Sometimes these seem to indicate three
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different aspects of the soul although for the most part
the terms nefesh and n'shamah seem to be used quite loosely
and interchangeably. When they are considered as three aspects
of the soul they have a meaning which approximates that
given in the following set of definitions by Maurice Simon:

"Man knows of God...through his own n'shamah, the
consciousness, based primarily on his n'shimah (breathing
power), of his own individuality, the super-soul, the
deeper self which transcends his ruach (spirit, intellectual
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faculties) and nefesh (physical vitality)."

The foundation of his psychology is taken directly
from Chaim Vital. He tells us in the first chapter of the
Tanya that there are two souls in every Jew. One of them has
its source in the k'lipah or sitra achra. This is called
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the animal soul (נפש בעל or נפש חיה). Citing
Leviticus 17:11, he tells us that this soul has its seat in
the blood and from it come all the evil attributes or
characteristics (midos).

However, we must distinguish, he tells us, between
the k'lipah souls of Jews and those of non-Jews. For the
k'lipah in the animal souls of Jews is a k'lipah nogah, a
'shining' k'lipah which has some good in it. Thus some good
characteristics can have their source in the Jew's animal
soul -- for example, pity, or doing deeds of kindness or the
like.

The second soul in every Jew is the Divine soul (נפש רצו) which finds its source in the Will and Wisdom ²⁸⁷ -- in other words the Chabad -- of God. And since this soul emanates from the s'firos it can be divided as can the s'firos in two parts: the sechel (intellect, i.e. chochmah, binah and da-as) and the midos, the attributes, which in this ²⁸⁸ case are fear of God, love of God, and the like. These midos proceed from the intellect (ha-midos hen toldos chabad).

Wisdom (chochma) is that part of the intellect which can perceive things, that is potentially (it is koach mah). When it is actually extended to objects and understands them it is called binah. These two together serve as father and mother, so to speak, for the midos, i.e. love and fear of God. But without da-as these two would produce only the empty forms of love and fear, for da-as is the fructifying principle ²⁸⁹ which joins the two other elements of the sechel together.

Now the divine part of the soul has three garments (l'vushim): thought, speech and action, and through these three the individual is able to clothe his 613 "limbs" in the ²⁹⁰ 613 mitzvos of the Torah.

The animal soul is also composed of ten parts corresponding to the s'firos. These are the seven evil attributes and the sechel or chabad which produces them. For even evil attributes depend ultimately upon the intellect...

"...for all attributes are produced in accordance with the intelligence: the child wants and likes things of

little value because his intellect is too small and too
narrow to grasp the more valuable things..."²⁹¹

When a man yields to these evil attributes and does anything produced by them his limbs become "unclean garments" for these ten aspects. And this, the Tanya tells us, applies "to all the deeds done under the sun that are vanity and vexation of spirit...to all deeds/that are ^{or thoughts or speech} not for God and for His Will and His service."²⁹²

The two souls have of course opposing derivatives. All thoughts of Torah, all reverence and the like, come from the divine soul. All thoughts of the "things of this world" ²⁹³ (miley d'alma) are produced by the animal soul.

The seats of the two souls are in different parts of the body and Shneur Zalman gives us the detailed physiological explanation accepted by this tradition. The animal soul is in the "left cavity of the heart which is full of blood" and like the blood all its characteristics, or attributes, flow through the entire body, even making their way into the head, and into the brain. The seat of the divine soul, however, is in the brain, whence it spreads to all parts of the body and into the right side of the heart "in which there is no blood," "And all the love of God and words which stir up love and glorification of God and all the other holy attributes in the heart come from the ²⁹⁴ chabad in the brain."

The interaction of these two seats, the heart and the brain, in the psychology of the Tanya, is illustrated

in the following passage:

"...if some love and affection happens to be in a man's heart, before it goes up into the brain so that he may think and meditate with it, there are still no 'letters' in it. There is only simple desire and yearning in the heart toward the thing that is loved. And in like measure, before the desire and love for that particular thing happened into his heart it was potential in his wisdom, intelligence and knowledge, since it was known to him that the thing was lovely, good, pleasant or pretty, to think of or to cleave to -- like learning some bit of wisdom or eating some sweet delicacy. But after the love has fallen into his heart through the agency of his wisdom, etc...then it returns and goes up from the heart to the brain so that the individual may consider how he may best bring his desire from potential to actual. At that time it takes on the shape of 'letters' in his brain..."²⁹⁵

The process of understanding must be explained, too, in the light of the word 't'fisa' which although it has come to mean 'perception' literally means 'seizing' or 'grasping'. Shneur Zalman writes:

"...whenever the intellect knows some known object, it seizes that object and surrounds it with its intelligence -- and the object is seized and grasped and clothed in the intelligence which grasps it -- and at the same moment, the intelligence is clothed in the known object."²⁹⁶

The chief reference that all this psychology has for the moral life lies in the fact that these two souls-- the animal soul and the divine soul -- are in constant conflict, carrying on an unending struggle for supremacy. Like the two kings in Genesis 25:23 they are warring for power and whatever the nefesh elohis attempts to do, the nefesh behemis attempts to over-
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 throw. Or they are like two wrestlers:

"And we know from any struggle or from wrestling that when the one is beginning to prevail the other exerts himself with every ounce of his strength. Therefore when the divine soul strengthens itself to pray, then the k'lipah strengthens itself
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 against it to confuse it and to overthrow it,...."

It is with reference to this struggle between the two souls that we can classify men according to the five types which the Gemara mentions and which are cited at the very outset by the Tanya. These five are: tsaddik v'tov lo, tsaddik v'ra lo, rasha v'tov lo, rasha v'ra lo, and the benoni.

The Tanya immediately disposes of a possible misconception. Benoni does not mean one who is half and half, half sins and half merits. If this were so, how
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 would Rabbah be able to refer to himself as a benoni? He was a man who never stopped studying all his life (lo pasak punya me-girsa). On the contrary, as he demonstrates in an extended discussion, the benoni never sins,

is never a rasha even for a moment. But the distinguishing characteristic of the benoni is that he wages war ceaselessly against the k'lipah, never fully conquering it but never permitting it to conquer him. Evil thoughts come up into his brain, but he thrusts them aside. And the explanation of Rabbah's statement is that he was a benoni who never stopped study^{ing} and thus kept the sitra achra in constant subjection.

The distinction between the tsaddik and the benoni is that in the former the animal soul is entirely consumed and turned into good, while in the latter only its three garments -- thought, speech and action -- are conquered. In the former the source is destroyed, but in the latter it is still there and may continue to make trouble, indeed it will continue. Shneur Zalman indicates this at the very end of the first part:

"The light of the Shechinah rests upon the divine soul through the consumption of the animal soul and its being changed from darkness to light and from bitterness to sweetness, in tsaddikim; or at least through the consumption of its garments, which are thought, speech and action, and their being changed from the darkness of k'lipos to the light of God the Limitless One, which is clothed in and united with the thought, speech and action of the 613 mitzvos of the Torah, in benonim." ³⁰¹

This distinction is further clarified by the following passage:

"If the divine soul conquers the animal soul

and drives out all the evil from the left side of the heart/then he is an 'incomplete tsaddik' (tsaddik sh'eino gamur) or a tsaddik v'ra lo. But if he changes it completely to good, he is a complete tsaddik (tsaddik gamur) or a tsaddik v'tov lo.³⁰²"

The tsaddik gamur hates all sensual pleasures and rejects completely whatever has its source in the sitra achra. He does this because of his overwhelming love for God and because this inevitably brings with it an equivalent overwhelming hatred for God's enemies, as the expression in Psalm 139:22 has it: "I hate them with utmost hatred." There are very few who can be said to fit into this category. The usual run of tsaddikim referred to in our literature are tsaddikim sh'eino gamur. But the tsaddik gamur is what is referred to in the statement of Shimon ben Yochai, "I have seen the b'ne aliyah, and they are very few." They are called b'ne aliyah, because they transform the evil and raise it up (ma-alim oso) and also because their deeds are of the very highest (ma-alah, ma-aloh ad rom ha-ma-alos), not only in cleaving to Him and in satisfying their thirst for God but in uniting God with His Shechinah in the lower world. For these tsaddikim is reserved an eminence higher than that of the angels.³⁰³
³⁰⁴

As for the rasha v'tov lo, he is the exact opposite of the tsaddik v'ra lo, "that is to say that the good in his divine soul that is in his brain and in the right side of his heart is inclined toward and nullified

before the evil from the k'lipah in the left side of the heart. There are many different degrees of this type just as there are many different degrees of 'incomplete tsaddikim'. There are some in whom the evil conquers the good only once in a while, committing some transgression, either light or serious, in thought, speech or deed, then at that moment he is a rasha. (Note again that the benoni "is never a rasha even for a moment"). And most of the wicked belong to this category and have some good in them, for even if the evil subdues all three 'garments' and does it frequently, the wicked are
 305
 "full of repentance".

The lowest type is of course the one who never feels sorry and ^{repents,} never, and in whom the evil has completely conquered and driven out the good. This is
 306
 the rasha v'ra lo.

The meaning of benoni now becomes apparent as does the purpose of this "Sefer shel benonim". Any man can become a benoni even though he is full of evil desires, as most men are. He must simply maintain constant
 307
 supremacy over the evil.

The character of the benoni is described at length in the ^{12th} sixteenth chapter of the first part, from which we quote the following:

"The benoni is one in whom the evil never gets strong enough to subdue the 'little city' (the human soul) and to be clothed within the body and to

cause it to sin...But the ten aspects of the divine soul do not have complete sway in the 'little city'. However, at certain appointed times -- such as the time of the reading of the Sh'ma --when the chabad of man is linked profoundly with God...then the evil is inclined toward and nullified before the good which has emptied into the right side of his heart from the chochma, binah and davas in his brain which are united with the greatness of the Limitless. But after the prayer when he stops concentrating on the Limitless, the evil returns into the left side of the heart and longs after worldly pleasures -- but since it does not rule the 'city' it is unable to bring this longing from potential evil to actual evil in deed, speech or thought, for the brain rules over the heart."
308

The distinction which Shneur Zalman sees between the wicked 'thought' which makes one a rasha and the evil longing which is present in the benoni is not made quite clear. However, it seems to exist in the immediacy with ~~which~~ the benoni rejects the evil. "Any evil thought that makes its way up into the will in the brain is rejected 'with two hands' and is thrust from his mind immediately. For anyone who even wills anything evil is called a rasha at that moment, and the benoni is not a rasha even for one moment."
309

The Tanya compares the evil in the benoni to a sleeping man. At the time of the Sh'ma, when the heart burns with love of God it is as though asleep in the left side of the heart -- but afterwards it can wake up again.
310

We should not overlook another classification -- one which we might label the second-degree benoni. This is the benoni who does not have to struggle. He is not a tsaddik because he has not driven out the evil by his own doing. He is simply free of all temptation by nature:

"He does not wage war with his yetser with
311
the help of divine illumination...because his yetser
never tempts him at all to neglect Torah or worship...
like one who is a student from birth by nature because
of a melancholy disposition and he doesn't have to
battle against a desire for women because he is frigid
by nature -- just as he lacks the desire for all other
312
sensual pleasures..."

That this is an unnatural and not at all praiseworthy condition is evident from this passage. We shall see later that mysticism, and this is true in outstanding measure of the mysticism of the Tanya, exalts the strenuous life, the life of struggle against evil.

In our discussion above we referred frequently to the attributes of the soul. It would be well to consider these more closely before we proceed. Those in the animal soul are enumerated by the Tanya and are described as proceeding from the four elements that make it up. Anger and pride are the first two named and stem from fire. Straying after sensual pleasures has its root in water. Vanity, scoffing, boasting, and Empty words are all produced by wind;
313
while laziness and grief are associated with earth.

Chief among the attributes of the divine soul which spring from the chabad are love of God, and fear of God. These two elements: love and fear have a significant place in the thought of the Tanya.

Love is conceived by Shneur Zalman as being the root of the 248 positive commandments, while fear is the root of the 365 negative. The importance of love of God is emphasized by his statement that "without love there is no true fulfillment" of the mitzvos and that it is impossible to cleave to God unless one fulfills these 248. Thus we obey God best out of love, and conversely, we cleave to God best by obeying Him.

The fear which is the root of the 365 negative commandments can be a "fear of rebelling against the King of Kings" or it can be an "inner fear through which one is ashamed to offend God by doing what is wrong in His eyes."

An excellent summary of this entire doctrine is presented in the introduction to the second part, the 'Chinuch Katan'. In this he tells us:

"...it is necessary to understand that there are two kinds of love. The first is the actual and natural consuming of the heart in love for its Creator until the intellectual soul triumphs over matter and subdues it... then it burns and is alight with a flame that rises from it and it rejoices and is glad in the Lord and it enjoys marvelous pleasure in the Lord...But not every man merits

this (only tsaddikim can attain it).

"But the second is a love that any man is able to attain by contemplating well in the depths of his heart³¹⁶ those things which stir up the love of God in every Jew.... The second kind of love is commanded; but the first kind cannot be commanded at all; indeed it is a reward for tsaddikim through which they are able to have a foretaste³¹⁷ of the world to come, in this world."

The kind of fear that is a fear of rebelling against God is known as a 'lower fear', and just as there is a lower and a higher kind of love, so there is also a higher fear, that is the inner fear spoken of above, the fear which is akin to shame. Of the first type it is said, "Where there is no fear, there can be no wisdom" and of the second, "Where there is no wisdom, there can be no fear." The first type of fear must precede, however, for without fulfillment of the Torah and mitzvos which springs from the lower fear man is unable to attain the wisdom wherewith to comprehend the full power of Divinity and thus induce the³¹⁸ higher fear.

The first of the two planes of love mentioned above is known as "ahava rabbah" and cannot be attained without precedent "yirah". But the second, "ahavas olam" often precedes fear, for this is the love founded on understanding and knowledge of God in him "in whom the love of his soul is not ~~xxxxx~~ clothed at all in any sensual or spiritual pleasure" but "he is able to make his³¹⁹ soul burn like flames of fire going up to heaven..."

Further, it is possible to divide each of these two kinds of love into innumerable planes and categories. But one type of love includes them all and is found in like measure in every Jew. This is the "natural" or "hidden" love which is stored away in the heart of every Jew, and concerning which we shall have more to say later.

God sets the measure of fear and love, but the fulfillment of Torah and mitzvos is in our hands. Therefore it is well to remember that fear and love are among the hidden things that belong to God. Torah and mitzvos are the revealed things -- a statement which may give us a wealth of insight into the feature that makes Shneur Zalman's teachings distinctive.

With these elements of the Tanya's conception of human psychology having been expounded we may well inquire what goal Shneur Zalman sets for man and how he believes these powers and functions of the soul should be used. What, in other words, are the goals which Shneur Zalman sets up for man in the Tanya?

There is no doubt that one of the chief goals is sh'litas ha-moach al ha-lev, causing the brain to rule over the heart, but this in turn may be viewed as the means to a higher goal -- the ultimate mystic union with God.

"...man has power over his brain and can understand with it whatever he wishes and when he understands the greatness of the Limitless One then there will be produced in his brain the love of God which will make him cleave

to Him through the fulfillment of His mitzvos and
His Torah -- and this is the whole of man...³²¹

Man must strive to become a "chariot" for
holiness by thinking holy thoughts and thus in every way
he must strive to put himself on God's side, to overthrow
the sitra achra and to raise up the "sparks" of Divinity
to God. Therefore a man should not be grieved if he is
forced to battle against his yetser all his life, for every
time he thrusts evil thoughts from his mind he overturns
the sitra achra, and since "every stirring up below is
a stirring up above," the sitra achra above is also overturned.
And "this may be the reason he was created and this may
be his life's task (avodaso): to overturn the sitra achra
continually."³²³

In this task one sees also the reason for
the descent of the soul in this world, as the Tanya, basing
its thought on Vital and the system of Luria which he
reported, points out:

"...it comes down just to strengthen the body
and the animal soul and to separate them from the evil of
the three unclean k'lipos through observing the 365 nega-
tive commandments, and to raise it up to God...through per-
forming the 248 positive commandments...for the n'shamah itself
needs no correction and does not descend for its own sake."³²⁴

Another mode of expressing this is that these sparks
of Divinity and with them the Shechinah are in exile and that
the emergence of the Divine soul from the prison of the body
is the y'tsias mitsraim, the exodus from Egypt, which man must
bring about.³²⁵

If as has been said, the essence of mysticism is self-nullification, the merging of the self into the one true reality, God,³²⁶ the Tanya very distinctly sets up this chief goal of mysticism as one of the goals for man.³²⁷ In fact "the fundamental element and the root of avodah zara is that whatever thinks itself to be a thing in itself is separated from God."³²⁸ And "they separate themselves from God's holiness in that they do not nullify themselves before Him -- for the highest holiness rests only on what nullifies itself."³²⁹ And avodah zara is the extreme of defilement, and the first two commandments, which prohibit avodah zara, include within them the entire Torah.³³⁰

Of course, one means of self-nullification that is open to every Jew is martyrdom, "sacrificing his soul for the sanctification of God's name."³³¹ Another means is complete immersion in Torah and mitzvos and prayer, which is also, in a sense, m'siras nefesh or martyrdom, as "when it (the nefesh) leaves the body after seventy years during which it has given no attention to the needs of the body but its thought was united and clothed in the letters of Torah and prayer which are the word of God and His thought."³³² And indeed the entire purpose of this handing over of his soul (m'siras naf'sho) to God through Torah and prayer is to raise up the sparks of Divinity that are in the Torah and ³³³to thus please God.

This goal and its mystic implications become clear in an analogy which he repeats from Chaim Vital and

which is based on the Biblical verse (Proverbs 20:27) that speaks of the soul of man as "the candle of the Lord". It points out that the soul is compared to the light of a candle which flickers continually upward, by its nature, since by its very nature the light of the flame strives to separate itself from the wick and cleave to its root in the universal element of fire in the sublunar world. And it does this "even though this would quench it so that it would not shine at all below, while even above its light would be nullified in its source -- so with the soul of man -- even though in God it would become ayin v'efes and lose its existence completely."³³⁴

And there is no greater joy than that achieved in this unification with God, "the joy of the soul at going out of the despised body and returning to the house of its Father."³³⁵ Moreover this union (yichud) can be achieved by all, and anyone who has not achieved it...

"...but his soul pants and yearns for God all the day, and yet he does not quench his thirst in the waters of Torah which are before him, is like one who stands in a river and calls out 'Water, water' -- just like the one against whom the prophet complains when he says, 'Ho ye that thirsteth, come ye for water' (Isaiah 55:1)"³³⁶

This, too, is the worst aspect about sin and evil: that it is a cause of separation from God. Transgressions against the negative commandments are particularly abhorrent because the prohibited things are separated from God in

ultimate separation. And the man who transgresses the Will of God "is lower and worse than the sitra achra, and he is separated from God in ultimate separation."³³⁸

The enormity of the affront which man offers God when he sins is emphasized by a vivid analogy. The Tanya tells us that sin drags the divine part of the soul down into the deepest hell and that it is "like taking hold of the head of the King and pulling him down and dirtying his face in a chamber-pot full of filth" and gratuitously adds, "than which there is no greater insult."³³⁹

This all has pertinence because of man's ability to turn from sin. Thus the Tanya tells us that evil thoughts should not be a source of grief to man, inasmuch as he is able to turn aside from them.³⁴⁰ Sin can be defeated if man will simply turn aside from the mach'shava hara, the evil thought, for just as one should give no answer to a fool lest he become like him (Proverbs 26:4) so he should pay no heed to evil thoughts. Or he may "roar against it" and get angry with his animal soul or yetser,³⁴¹ storming at it in his thoughts and calling it names. But the all-important thing is that he should battle against sin, for even the lightest sin assumes great importance if he has failed to struggle against it.³⁴²

This being the goal of life in the Tanya -- to turn from sin, do good and seek union with God for the soul and for all the exiled Divinity in the world -- how

is man to achieve this goal? What are the means and what is the path?

The chief path for Shneur Zalman was exactly what it was for his rabbinical opponents: Torah and mitzvos. The motivation and the spirit may have differed but to this extent the means were the same. Before the higher love and the higher fear which can lead to union with God can be attained, there must be attention to these religious duties. "It is necessary to make the fulfillment of Torah and mitzvos through the 'lower fear' come first... to 'turn from evil and do good' to illuminate his divine soul with the light of the Torah and its mitzvos -- and after that the light of love will shine upon it." ³⁴³

The high place held by study and the performance of the mitzvos in the thought of the Tanya is demonstrated when Shneur Zalman sets forth what he calls the 'chief principal' (k'lal gadol) in the service of God by benonim :

"...to rule over the nature that is in the left side of the heart, with the aid of the divine light that illumines the divine soul which has its seat in the brain, and to rule over the heart by concentrating with the brain on the greatness of the Infinite -- in order to produce out of his understanding (binah) a spirit of knowledge and fear of God so that he may depart from evil according to the Torah and rabbinic literature and not transgress their slightest prohibition -- and love God in the right side of his heart with passion and yearn-

ing, and cleave to Him through fulfilling the commandments
of the Torah and rabbis and through Talmud Torah which is
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k'neged kulam..."

This path of Torah and mitzvos is one path
which we can be certain is open to us, for its measure
is in our own hands, while the measure of fear and love
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is set by God.

But what is more important about the Torah
and the mitzvos is that they are often conceived of
as providing in themselves a direct path to union with
God. For in one sense they are one with God, with His
Will and His Wisdom which He has contracted into the
letters revealed to men -- for Shneur Zalman the statement
"Torah and the Holy One Blessed Be He are one" seems to
have taken on a richer meaning. He writes in a passage
which reveals the philosophical basis for the central
distinction of Chabad:

"Since the Divine Will is completely revealed
and not secret and is all included in the divine soul
and its two inner garments (mach'shava and dibbur)-- then
at the very moment that man busies himself in Torah his
soul and its garments find complete unity with God -- just
as the thought and speech of God are one with His substance
and essence...Moreover their unification is higher and
stronger than the unification of the light of the Limitless
with the upper worlds, since the Divine Will is completely
revealed in the soul and its garments which busy themselves

in Torah, since it (the Divine Will) is Torah itself...
And with this it can be understood why the study of
Torah is more important than any of the other mitzvos --
even than prayer..."³⁴⁶

Fulfilling the mitzvos and engaging in the
study of Torah causes the Shechinah to rest upon man and
unites his divine soul with God "in complete unity".³⁴⁷
And indeed achieving this unity through Torah is the
chief goal of man and his "chief yearning all the days
of (his) earthly life."³⁴⁸

The unity of God and Torah referred to above
is stressed throughout the Tanya. "God contracted His Will
and Wisdom into the 613 mitzvos of the Torah and their laws
and the combinations of letters in the Bible and in their
exposition in aggada and midrash" in order that the soul of
man would be able to grasp them and fulfill them in all
its three 'garments'.³⁵⁰ Therefore Torah is compared to water
--for just as water flows down from a higher place to a
lower so the Torah flows from His Will and Wisdom and
"comes down from plane to plane until it is lodged in the
material things of this world...in material letters in ink
in the twenty-four books of the Bible..."³⁵¹

But though it flows down from His Will and Wisdom
it retains its unity with them in a miraculous way which
is above human understanding. It is a "miraculous unity
not at all like any other unity -- certainly not like
any material unity."³⁵³

With this conception in mind we can understand the Tanya's exaltation of Torah. As the Rav says in explaining the rabbinical injunction to rise before anyone busy with Torah, even if he be a fool or an am ha-aretz, "God Himself is present in every Jewish soul at the moment it is busy with Torah and mitzvos." 354

Evident in Shneur Zalman's exposition of this doctrine in the Tanya is the delight which the Rav felt in study. His marvelous concept of the unity of God with man through Torah, the Divine light clothing the whole of man from head to foot when he was busy with the Law, seems to give evidence of a pure mystic joy in words and letters. 355 We lesser souls may experience this but rarely if at all. It was part of Shneur Zalman's being. For study of the Torah is embracing the King, and it matters little how many garments the King is wearing, the body of the King is still inside them! 356 No wonder then that the study of Torah is equal in importance to all the other mitzvos combined. 357

We must be careful, however, not to give the impression that Shneur Zalman exalted study of the Torah alone. Fulfilling the mitzvos, performing the deeds prescribed by the Torah, is another essential of the religious life. Indeed, as we have seen, he generally linked Torah and mitzvos in one phrase. The mitzvos are, as was demonstrated above, one with the Will of God. They are His "innermost Will and true desire clothed in all the worlds, upper and lower, in order to vitalize them, for all their

vitality and all their influence depends upon the performance of the mitzvos in the lower world...It is therefore seen that fulfilling the mitzvos is the inner garment for the innermost Will of God." ³⁵⁸

Indeed he points out that most of the 613 mitzvos are practical mitzvos, mitzvos which have to be performed with the garment, ma-aseh. And even those mitzvos that are performed with speech and thought (mach'shava and dibbur) -- e.g., Talmud Torah, prayer -- must be performed with ma-aseh, for it is established that meditation does not substitute for speech, and one does not fulfill his obligation until he has actually brought out the prayer or study with movement of his lips. ³⁵⁹ This does not mean, however, as we shall see in a moment, that mechanical prayer is sufficient.

But where Torah unites the soul with God, the only thing that can bring the body into union with God is the mitzvos. The Tanya tells us:

"...to bring the light of the Shechinah to his body as well he has to fulfill the mitzvos through deeds that are actually done by the body. For then the real power of the body which is in this world of asiyah is included in the light of the Limitless and united with God...and even the animal soul which comes from the k'lipas nogah is changed from evil to good and is included in the holiness of the divine soul -- since it is the agent that actually carries out the mitzvah and without it the divine soul would be unable to do any-

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thing at all with the body..."

When the mitzvah is such that it cannot be performed by anyone else then it is important enough to nullify the entire Torah. However, Shneur Zalman, hints, it is more important to engage in the study of the Torah as long as the mitzvos can be performed by others. 361 Nevertheless, he frequently points out, citing Deuteronomy 11:22 as an authority, ~~that~~ it is impossible really to love God 362 without action, without performance of His commands.

It should be noted, however, that study of Torah and performance of mitzvos are both dependent upon precedent emotional states. The two attributes of the soul, the fear of God and the Love of God, are compared to two wings without which Torah and mitzvos have no power to lift man to the Highest. Torah and mitzvos through the Divine Will which is revealed through them are fundamental to the highest unification, but fear (d'chilu) and love (r'chimu) are what lift them up to the place 363 where the Light of the Limitless and His will are revealed. And just as it is impossible to fly with one wing so it is impossible to approach God with fear alone or with love alone. Love and fear are each complete service in themselves and neither hinders the other, but they complement one another and the truly religious life cannot be led 364 without both.

The apparent inconsistency in calling both love and fear "avodah g'mura" complete service in them-

selves and at the same time maintaining both are necessary, is removed when we consider the fact that for Shneur Zalman there are various different degrees or grades of avodah, one higher than the other. For example, without any fear and reverence at all his avodah is still avodah, but remains here below in the world of 'separation'. But service through fear and love of the natural sort (d'chilu u'r'chimu tivl'im) rises into the ten s'firos of the world of y'shirah. And when the fear and love is brought out of the category of being hidden and brought into the revealed portion of the heart, through contemplation of the greatness of God, then the service takes its place in the ten s'firos of ³⁶⁵ b'riyah.

The Tanya's exaltation of Torah and mitzvos is balanced, however, by an exaltation of prayer. Indeed, he often seems to regard it as the most significant part of avodah, of the service of God. ³⁶⁶ At times he finds excellences in prayer which he ascribes to no other mitzvah. For example, he declares that prayer as an extension of the light of the Limitless One has the power to change the course of creation and even to cure incurables. Learning ³⁶⁷ does not have that power. And making clear the distinction between prayer and learning he tells us that whatever is accomplished through learning, man achieves it -- but changes brought about through prayer are effected by God under man's ³⁶⁸ influence.

In another work, the Rav compares the effect of prayer to the effect of refining silver through smelting.

Prayer is the flame through which even Torah and all the spiritual mitzvos are refined and raised to the plane of ³⁶⁹ atsilus, the first and highest world of 'emanation'.

The liturgy and the customs associated with worship are all aids in this process and means to this end. The way in which their use helps man achieve union with God is illustrated in this passage:

"...he (the worshipper) has to go before Him in terror and in fear such as one feels before the King, and ponder this deeply (the greatness of God and His special watchfulness over His creatures), to the full extent of his mental ability and according to the amount of leisure that is his, before he busies himself with Torah or mitzvos or before he puts on a tallis or t'fillin. And he should also understand how the light of the Limitless One that fills all the worlds and surrounds all the worlds is the Divine Will and thus is clothed in the letters and the wisdom of the Torah or in these tsitsis or t'fillin. And in his reading it or wearing them he draws down His light upon him...and through this particular means of t'fillin, he nullifies and includes the aspect of wisdom and understanding that is in his divine ³⁷⁰ soul in the chochma and binah of the Limitless One..."

So with the reading of the Sh'ma. It too is an act of receiving upon oneself the Divine Kingdom, and especially the awareness of possibility and willingness to give up one's life for the unity of God. Upon this aware-

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ness the fulfillment of Torah and mitzvos is dependent.

Indeed the entire liturgy has the same purpose as this purpose ascribed to the reading of the Sh'ma. It is an expression of willingness to abandon everything for the love of God. And when a man ponders profoundly the meaning of the blessings before and after the Sh'ma, and by implication, the rest of the prayers, his soul will inevitably burn with love and come to the point where it would willingly give everything up and abandon all that is its possession, in order only to cleave to Him in its desire and yearning to be included in His light.

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Even the Sabbath and Yom Tov have as their purpose the achievement of complete holiness in the soul which will permit its unification with the light of the Limitless One. Thus the punishment for working on the Sabbath or eating chometz during Passover is equally severe for all men. For the light of the holiness of these occasions shines even in the souls of fools and utterly ignorant people. And even the least bit of chometz or handling of muktseh makes a defect in this holiness in the soul.

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The Rav's Chassidism becomes apparent when in exalting the place of prayer and of the liturgy he exalts to an even higher position the kavana that must accompany ^{them} ~~it~~. Prayer without kavana, he tells us, is like a body without a soul. This importance of kavana applies equal-

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gustav

ly to all the mitzvos for it is the kavana that is the 375
 essential part, not the guf ha-mitzvah, the deed itself.
 Prayer and study without kavana, and that means without
d'chilu and r'chimu, are unable to rise beyond the "outer
 portions of the words". The only thing lower is prayer
 and studies for selfish purposes, for one's own glory
 or so that one may be called a talmid chocham. This last 376
 sort does not rise at all. But prayer without kavana is
 better than no prayer, just as study of Torah lo lishma
 is better than no Torah, for through them the individual 377
 may eventually come to true prayer and true study.

As a matter of fact the highest form of d'chilu
 and r'chimu are so far above deed that God accepts them
 in lieu of actual deeds and the "good thought" alone 378
 becomes sufficient. But this is a grade, we learn else-
 where, that only tsaddikim can attain. For henonim the
 performance of the mitzvos is also essential. However, if
 a man has the will to perform a mitzvah he will perform
 it, and so if he wills his attainment of unification with
 the Divine he will attain it. The greater the intelligence
 the higher the degree of d'vekus, cleaving to God, a man
 may attain. But d'vekus is open to all who sincerely want
 to attain it. "Nothing hinders us from d'vekus of the soul
 in His unity and light, except the will alone, as when a
 man -- heaven forbid -- does not want to cleave to Him at
 all. But as soon as he wills it and receives and brings
 down upon himself His divinity...then of course his soul is
 included in His unity." 379

Just as essential in the service of God
 as kavanah is simcha , the joy that will permit whole-
 hearted worship and d'vekus . At the very beginning of
 the Tanya, commenting upon the verse from Avos: 'Be
 not wicked in your own being' he remarks that one should
 not look upon himself as wicked as it may make him sad and
 thus prevent him from worshipping properly. ³⁸⁰ The joy ex-
 perience by man in true love of God brings him nearer
 to God than anything else in the world . ³⁸¹ The highest
 joy is of course that which comes from contemplation
 (his-bon'nus) of the unity of God. ³⁸²

Weltschmerz, the sadness that comes from
 the 'things of heaven', when it comes upon a man suddenly
 during his daily affairs, must be recognized as a device
 of the devil. ³⁸³ Sadness is to be welcomed when it comes
 in a time of prayer that follows sin, for through it he
 will be cleansed and the sadness will be driven out of
 his heart and he will have faith that God will forgive
 him, so that true rejoining will follow his grief. ³⁸⁴ And
 the advantage which this joy has is like the advantage
 of light over darkness; and this is the only possible
 explanation for Proverbs 14:23 which seems to hint that
 there is some advantage in grief. ³⁸⁵ Other than the fact
 that it makes the joy which follows seem all the brighter
 it has no excellence. Indeed, the yetser cannot be
 conquered except through joy -- as he says:

"...in the battle with the yetser one cannot
 conquer through laziness or the heaviness that comes

from sadness, but it must be through the diligence that is derived from joy and from the opening and cleansing the heart of all grief..."³⁸⁶

Nevertheless, Shneur Zalman sees efficacy in a certain kind of grief in the battle with the yetser. It seems to have a certain homeopathic value when it is a grief about 'things of heaven' and sorrow over sins. When it comes from the good in the k'lipah nogah and it is "the way to overturn the sitra achra, through its own kind of thing, something like it -- as the rabbis say: (Sanhedrin 39b) "From that very wood will be made an axe wherewith to smite it..." But he maintains that this contrite heart and bitterness over one's distance from God is not what is meant by atsevus, grief, in Hebrew.³⁸⁷ But of course this last seems to be a quibble in an effort to avoid the minor inconsistency into which his eclecticism has led him.

This Lurianic element in his system, although he thrusts aside all its extreme tendencies such as asceticism and fasting, makes its appearance again in his thoughts on repentance which we shall consider below. The contrite heart and bitterness of spirit over sin is the road to reunion with God.³⁸⁸

This seeming contradiction in the Rav's outlook is explained away by Bunin who sees it as a harmonization of deep sadness with an inner joy which very few can achieve. Sadness of this sort also springs from pity for the world and its separation from its Creator, and that deep pity

is one road to union with God. And indeed the Tanya advises the benoni to stir up in his heart deep pity before God "for the spark of divinity which vitalizes his soul and which came down from its source in the Life of all Lives in the Limitless One who fills and surrounds all the worlds, and which is clothed in the 'skin of a serpent' as far as possible from the light of the King's countenance, in this world which is of the ³⁹⁰ coarsest k'lipos."

The high place that the intellect holds in the system of the Tanya must already have become apparent. And indeed at times it seems that for the Rav it was impossible to conceive of a moral life without intelligence. ³⁹¹ But that this is not as inclusive as some critics of Chabad would have it appear will soon be demonstrated.

However, it is true that the Rav ascribes to understanding the Torah ~~has~~ a greater excellence than to any of the mitzvos which have to do with thought and speech. "It is in the knowledge of the Torah alone that the intelligence is clothed in the wisdom of God and the wisdom of God is in turn in it." ³⁹² The greater one's knowledge is, the greater one's love can be. ³⁹³ The same applies to fear of God -- the most worthwhile fear is that which ³⁹⁴ proceeds from understanding.

But in viewing these aspects of the Tanya's thought we must be careful not to minimize the role played

by faith and emotion. We need only cite again the important place of d'chilu and r'chimu which serve as wings to Torah and mitzvos, and which as he have just pointed out are merely strengthened and made more effective by the intellect of which they are attributes and from which they proceed.

As for the importance of faith, the Rav tells us that all the mitzvos spring from faith alone, through which "he will come to fulfill all the mitzvos, that is, when his heart is happy and rejoicing in faith in the unity of God as though that were the only mitzvah ... then through the power and vitality of his soul from this great joy, his soul will be lifted higher and higher above everything both within and without that prevents his fulfilling the 613³⁹⁵ commandments."

It is this faith in the unity of God that stirs up love -- in fact this faith is first among those³⁹⁶ things that produce love. And what is more -- and here is an answer to those who say the Rav strove to create an³⁹⁷ 'intellectual aristocracy' -- this faith is present in the heart of every Jew. Practically every Jew is willing to martyr himself for the sake of the unity of God's name despite the fact that the road to repentance is open should³⁹⁸ he deny that unity.

And if it is true that there are grades in the worship of God and the more intelligent can approach closer to the Deity, it is also true that the Lord accepts from

every man according to his ability to serve. Every man worships according to his own plane and his worship is called complete worship according to that plane. ⁴⁰⁰ And every Jew has a portion of the Divine within him -- this is true down to the least among the least. "The Limitless One is clothed in the aspect of wisdom in the soul of every man (mi-yisroel) be he whoever he is." ⁴⁰¹

More important, however, is the fact that a central point in the thought of the Rav is the conviction that any man can through training raise himself to the very highest levels of the religious life. The mitzvah of education, he points out in his introduction to the second part, is a positive commandment. ⁴⁰² Further, man has a dynamic and not a static nature and can rise from plane to plane, in accordance with the training he received in his early youth. ⁴⁰³

We have already remarked on the importance ascribed to the effort to habituate oneself in study and in prayer ⁴⁰⁴ and it is well to note ~~that~~ that faith, too, through a play on the word emunah ^{it} (similarity to uman, craftsman), is called a "habit to which a man accustoms himself, like an artisan who trains his hands." ⁴⁰⁵ But faith among the Jews is an inheritance from their fathers, for they are ma-aminim b'ne ma-aminim, as has already been said.

It is true that the higher reaches of the religious life can be attained only with difficulty and that there are some who are incapable of attaining it at all. "There are souls that are low in nature and cut off from their source...

who cannot find the divine in their thought except with
difficulty and effort...⁴⁰⁶ But this is an undeniable
reality of the religious life. And even here, the Rav
does not close the door entirely.

The way to the heights is open. "Habit rules
over everything, and it can become 'second nature'. And if
one learns to reject the evil and let his soul rejoice in
God...then he may come to worship God in true love and the
adjuration 'Be a tsaddik' may actually be fulfilled in him."⁴⁰⁷
A man who subdues his animal soul constantly may eventually
drive the sitra achra out of his soul completely, since the
more effort he himself puts forth, the more aid God will
give him.⁴⁰⁸

And indeed this teaching is the central aim
of the entire "Sefer shel Benonim" -- to emphasize the
Rav's uplifting interpretation of the Biblical verse: "For
the thing is very near to you, in your heart and in your
mouth that you may do it (Deuteronomy 30:14; cf title-page of
Tanya)." "That is, that it should be customary on his tongue
and his voice to stir up the kavana of his heart and brain
to think profoundly on the Life of all Lives, the Limitless
One, for He is our real, true Father and the source of our
lives. And to stir up toward Him the love that is like that
of a child for its father. And when he has accustomed himself
to do this then the habit will become natural."⁴⁰⁹

In other words, man has complete freedom to
control his conduct, as the Tanya tells us in another place,
commenting on the same verse: "...at every moment it is in

man's power to transgress in a spirit of folly and to forget His nearness, or to remember and to stir up the love for the one God which without any doubt is stored
410
in his heart."

This firm belief of Shneur Zalman in the freedom of the human will is demonstrated at other points in his writings. In one place, for example, he declares that divine knowledge does not cause human activities but that
411
it is something completely separate. And indeed in this respect, human beings have an advantage over the angels who are not ba-ale b'chirah, creatures possessing freedom
412
of choice.

Thus with complete human freedom and with the possibility open for each human being to scale the heights, the obvious corollary is that the truly religious life must be an active life, a strenuous effort to achieve these ends that have been set before the soul. And the Tanya does tell us that Torah requires laber and that there can be no
413
laziness in the service of God.

The Tanya's thoughts concerning the relations of man to man may be rightfully said to fall within the scope of this chapter since according to the Rav, the relationship of man to God is dependent upon them. One of the chief things that hinders revelation of the Godhead is crudity
414
in the relations between man and man. And the Tanya reminds us that it would be quite sufficient if man's fear of God were
415
as great as his fear of men.

And the love of fellow-men is one of the chief religious duties expounded by the Tanya. It is our duty to love even those who are far from God and His service and to "draw them with thick cords of love." True, it is a mitzvah to hate the evil that is in them but it is equally a mitzvah to love the good that is hidden in the divine portions of their souls; and pity nullifies hate⁴¹⁶ and stirs up love.

Indeed the divine origin of the soul is what establishes the unity of all men. "We are all alike as twins and we all have one Father." And no one who makes his body primary and his soul secondary can properly fulfill the⁴¹⁷ commandment, "Thou shalt love thy neighbor as thyself."

But this beautiful concept of the unity of man through the divine soul is unfortunately dimmed by the separatism of the Tanya. In that same passage we learn that love thy neighbor means "all Jews from the greatest to the least" and that "we are all alike as twins" is supported⁴¹⁸ by the fact that all Jews are actually called brothers.

And all the statements which reflect social ideals⁴¹⁹ in the Tanya are beclouded by the primary hypothesis which he sets forth in his opening chapter. For it is there that he tells us that the souls of non-Jews spring from the k'lipos that are completely evil and that all the good that non-Jews do is for self-exaltation. Of course, these harsh judgments can be explained by reference to the harshness^{419a} of the times in which the Rav lived. They can be explained -- but not justified.

Some of the statements of the Rav might lead us, however, to conclude that there is some opening for non-Jews . For example, he says that if the Jews are naturally rachmanim and would be expected to give charity by their very nature, there is much greater merit attaching to the man who gives charity out of his own struggle ⁴²⁰ against the nature of his soul. We may be able to perceive some signs of a higher universalism, too, in the doctrine of Israel's mediatorship of the Divine to the world which we shall refer to again below.

Another aspect of the relations between man and man with which the Tanya deals is the mitzvah of ts'daka. At ⁴²¹ times the Rav seems to exalt it even above Torah and T'filah. He tells us in accordance with rabbinical tradition that ts'daka is the root of all the practical mitzvos and more important than any of them. "There is no mitzvah in which as much of the animal soul is clothed as in ts'daka; for in all the other mitzvos just one function of the animal soul is clothed and that at the moment of performing the mitzvah. But as for ts'daka when a man gives out of the toil of his hands then indeed all the functions of his animal soul were clothed in the performance of his work -- and when he gives away his reward in charity, his entire animal soul goes up to God. And even one who did not earn out of his own toil the money he gives, nevertheless since this money is capable of purchasing the wherewithal to preserve the life of his soul then indeed he gives the life of his soul to God. Wherefore the rabbis say that ts'daka brings redemption near -- since

one act of charity raises more of the animal soul than
any number of practical mitzvos.⁴²²"

We learn, too, that the mitzvah of ts'daka is
limitless just as God is, for in it there is something
of the attribute of God. And where in t{fila, kavana
is important and it does not matter whether the prayer is
long or short, in ts'daka quantity is important and the
deed is sufficient, it needs no kavana. As the Rav is
reported as having said in a manuscript, "who cares what
one is thinking about when he gives -- the important thing
is that he is preserving the life of the poor."⁴²³

Another of the human characteristics exalted
by the Tanya is humility. Indeed, so important is this
trait to the moral life that one should fix times for
deflating his ego. He has to beat down the k'lipah which
strives to raise itself up over the light of holiness in his
divine soul. And since in the benoni the animal soul is
in the grasp of the sitra achra and further is synonymous
with the man himself, what he has to beat down is his own
self. And he should make a conscious effort to do this so
that he may be contemptible and despised in his own eyes.⁴²⁴
And concerning the rabbinic statement, "Be humble in spirit
before all men", the Rav adds: "And this really means all
men" -- a doctrine that implies tolerance and democracy
as well as humility.⁴²⁵

This humility was reflected in the life of the
Rav, who never permitted his followers to exalt his person

as did the Chassidim of the South. The extremes of tsaddikism were never present in Chabad but the philosophical basis of the exaltation of the tsaddik is reflected in the Tanya where the talmid chocham is assigned to the same eminent position. Thus we read that cleaving to a talmid chocham is like cleaving to the Shechinah itself. For these are the souls in every generation that draw sustenance from the Divine wisdom and sustain the souls of ordinary Jews -- although all souls even to the least, emanate from the Divine mind. And through cleaving to a talmid chocham the souls of ame ha-aretz are joined and united with the Divine wisdom.

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These talmide chachomim derive their powers from the soul of Moses, for we are told:

"...in every generation sparks from the soul of Moses descend and clothe themselves in the bodies and souls of the wise men of the generation (chachme ha-dor), the 'eyes of the flock', to teach da-as to the people that they may know the greatness of God and serve him with heart and soul, for avodah sh'b'lev is in accordance with the amount of da-as."

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We even find a reflection of the Chassidic doctrine of the tsaddik's descending to raise up the midos, if only in the Rav's warning to benonim not to attempt to do what is reserved for tsaddikim. He writes:

"...if lustful thoughts come upon him while he is occupied in Torah or prayer with kavana, he should pay no attention to them but should drive them out of his

mind immediately. And he should not be fool enough to occupy himself with raising up the midos of the evil thought...for such things apply only to tsaddikim and the strange thoughts with which they deal are not their own but those of others. And as for someone who has an evil thought of his own -- how can he raise it up when⁴²⁸ he himself is down below."

It remains for us to consider certain direct aspects of the relationship between God and man. Chief among them is the doctrine of Divine Providence. Though the Tanya contains but few pointed references to this doctrine, the work is permeated with a consciousness of God's directing power in the world. The Tanya does tell us that God's hand is present in the universe unendingly and constantly. In fact it makes a direct response "to those who deny special Providence." It tells us:

"They err when they think that the work of God is like the work of man. When a man has made a vessel it no longer requires the hand of the maker and can stand alone. Some fools think the work of God is like that. But the difference is that the artisan's work is yesh me-yesh, the creation of being out of being -- only the form has been changed. But God's work is yesh me-ayin,⁴²⁹ the creation of being out of non-being..."

Thus it is that God directs the universe at all times. Even His ineffable name itself stands for continued action and His creative power functions without

cessation. His watchful eye is over all his works and He takes cognizance of whatever ~~has~~ done by any of His creatures. Indeed a consciousness of this watchful eye of God is one of the sources of reverence and of the fear of God.
430

This Divine providence is not ^{only} general but special ^{as well,} and, citing the story of Eliezer b. Durdaya
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whose repentance was received by God, he points out the way in which the special Providence of God provides
432
for the needs of the moment.

This Divine acceptance of the penitent sinner is in complete harmony with the Tanya's exaltation of repentance. Repentance is all-powerful, and when it is sincere nothing can stand in its way. Even the one who has said "I shall sin and I shall repent" has a way back to God open for him. Previous dicta simply mean that he will be denied an opportunity to repent. "But if he 'forces' the time and repents, there is nothing can stand in the way of repentance..."
433

There are two types of repentance. The first and highest type is "repentance out of deep love and the thirsting of the soul for God." These are the penitent sinners to whom the Talmud refers when it says, "In the place in which penitents stand even the completely righteous are unable to stand."

The second type is the repentance that is not out of such deep love. But even this type will be received by

God and He will forgive. The only difference is that the second type has no power to raise up the evil, the k'lipos,
434
until the end of days.

The basis of repentance is in the heart and like
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the heart it has many degrees, levels and planes. Repentance as well as good deeds is one of the achievements precedent
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to the achievement of unification with God.

That the acceptance of this repentance is due in great measure to the Divine grace which leads God to seek out man and to approach him in love is hinted at in a number of places. Indeed, the world is preserved and the Divine vitality flows into it and brings it from ayin to yesh at every moment simply because of the Divine freely
437
given grace (chesed chinam). "God himself will come to him... and if He comes to them thus they should embrace Him with
438
all their heart and soul and might."

Love of God is then not simply a one-way proposition. Indeed "as in water face answers to face" the love of God is stirred up by the overwhelming love which God has for
439
man. This love of God for man is what induced God to set in motion the entire process of tsimtsum and to "take up to one side, so to speak, His great and infinite light."

"How much the more so -- to an infinitely greater degree -- is it proper for man to leave and abandon all that is his, body and soul, and to renounce everything
440
in order to cleave to Him..."

This proposition is illustrated by a powerful

analogy which has an additional reference that will become apparent in a moment. The analogy is based on Proverbs 27:19 as follows:

"Just as there in the water his own form appears to him ('as in water face answers face') , so the heart of a man who is faithful in his love to another man --- it actually stirs up the love of his fellow toward him... And indeed that is what is natural and customary among all men even if the two are equal in rank. How much the more would it be true, when a great and powerful king shows an overpowering and mighty love to an ordinary man, low and despised of humankind, debased and left in a dung-heap -- And he (the king) comes down from his place of glory together with all his retinue to him and raises him up and exalts him from the dung-heap, taking him into the palace and into an inner room where not even every servant and prince may enter, and there joins himself to him in a close and true union..."⁴⁴¹

additional reference is that the
The specific analogue ~~here~~ is God and Israel.

"For God abandoned the upper and the lower worlds and did not choose any of them, but chose His people Israel and brought them out of Egypt, the shame of the earth and the place of filth and uncleanness --- not through a messenger...but God himself in His glory came down thither... in order to draw them near to Him in true union and in real joining of soul in the category of
⁴⁴²
'kisses mouth to mouth'..."

Thus God's love of man is viewed from this one aspect: His intense love of the people of Israel and His election of that people to be His people. This love of Israel is freely given. Abraham merited the love that God bestowed upon him -- through his deeds and his struggle upward from plane to plane. "But as for us -- it is a heritage and gift for us, since He gave us His law and clothed in it His Will and Wisdom which are one with his substance and essence in complete unity -- and so it is as though He gave us , so to speak, Himself..."⁴⁴²

This election of Israel is more than a passive role for Israel. For Israel plays the role of mediator between God and the rest of the world. All three unclean k'lipos derive their sustenance from the holiness of the k'lipas nogah which is in the souls of the Jews. "For the whole of Israel -- which is the 60 myriad individual souls -- includes all the vitality (chiyus) of the entire world which was created for its sake. And every Jew is equivalent to $1/600,000^{\text{th}}$ of the entire world -- and it is the task of each Jew's animal soul to raise up that $1/600,000^{\text{th}}$ to God (and that $1/600,000^{\text{th}}$ is dependent on the animal soul of its particular Jew)..."⁴⁴³

As a matter of fact one of the names by which God is called by Jewish mystics signifies this special relationship between God and His people. He is called k'neses yisroel, the Congregation of Israel. And this appellation for God which appears in the Tanya as well,

is used by the Zohar, we are told, "to designate God as the recipient of the Israelite's prayers and the object of his devotions...God as the 'Community of Israel' is the protector and guardian of the people of Israel in this world."⁴⁴⁴

The election of Israel is not only ^{the} ~~a~~ source of an inherited Divine love, however. It is ^{the} ~~a~~ source of an inherited instinct for and knowledge of God. "What the sages among the philosophers of the gentiles struggle through diligent scholarship to conceive about the unity of God, even the fools among the children of Israel are able to conceive as soon as they attain even a little ⁴⁴⁵ bit of knowledge."

Connected with the election of Israel and this inherited divine love is the idea of z'chus avos, which, although the phrase is never used by the Rav, plays an important role in the Tanya. It was the merit of the patriarchs that made it possible for us to inherit this Divine love which "is hidden in the heart of every Jew." But although this love alone is "sufficient for him", the Jew who relies on it is not called an oved, a servant of God, for "it is not the result of his doing" but "is our inheritance from our fathers and is the possession of ⁴⁴⁶ k'lal yisroel."

This inheritance is how^ever something to be prized and should cause us to rejoice:

"...just as a man is happy and rejoices in an inheritance which came to him and for which he neither struggled nor worked, how infinitely more so must we

rejoice in the inheritance which our fathers left us...⁴⁴⁷"

The love which is stored in every Jew's heart is directly connected with the merits of the fathers in the following passage:

"...the explanation (for the inheritance of this Divine love by every Jew) lies in the fact that the 'fathers are the divine chariot',⁴⁴⁸ wherefore they merited to cause their nefesh, ruach and n'shama to extend to their descendants after them forever in the ten s'firos of holiness that are in all four worlds... to each of them according to his plane and according to his deeds -- but at all events even to the least of them..."⁴⁴⁹

One important form of z'chus inherited from the past that is given a place in the thought of the Tanya is that which is connected with Moses. The soul of Moses is^a source of vitality and of the infusion of the Divine essence into the souls of all Jews. We read:

"...in every Jewish soul there is something of the aspect of Moses -- for he is one of the seven shepherds who cause vitality and Divinity to emanate into all the n'shamos of Israel...since he causes the aspect of da-as to emanate into all Israel so that every one will know the Lord according to his comprehension and according to the rootage of his soul in the soul of Moses which is rooted in the Divine da-as in the ten s'firos in atsilus which in turn are united with that from which they emanate since He and His knowledge are one and He is the Knowledge and the Knower...etc..."⁴⁵⁰

Closely allied with the Rav's exaltation of Israel and his belief in its central position in the world and the drama of salvation is his exaltation of Palestine and his belief in the special excellence and eminence of the Hebrew language.

The former is hinted at in just one passage in the Tanya, where the Rav tells us that the darkness of the k'lipah covers the Divine light and that this is especially so in pagan lands "where the air is unclean and full of k'lipos and sitra achra and there is no rejoicing before him..."⁴⁵¹

The latter is more directly stated and appears of course in the entire "alphabet cosmogony" of the Tanya. "For all created things, their Hebrew names are 'letters of Divine speech' which evolve from plane to plane...to vitalize them..."⁴⁵² Indeed, the character of each emanation is indicated even in the form of the Hebrew letter to which it corresponds.⁴⁵³

Before we leave the thought of the Tanya we must glance at the few eschatological ideas which the Rav presents in its pages. And, since as Dubnow says,⁴⁵⁴ "Messianism was ever the right wing of Kabbalah", it is surprising to find that little attention is given either to the Messiah or to the end of days. There is no attempt to "hasten the ketz, the end of days" such as was prominent in Lurianic Kabbalah. But there was on the contrary a well-defined view that the Messianic era would begin only

when ~~every~~ Jews had learned to live the ideal life which would make of his animal soul a chariot to raise up the sparks from the k'lipos and to attain unification with the Deity.

"...after all the animal souls in all Israel become chariots for the holiness of God then all the living things of this world which are now in the category of k'lipas nogah will be purged of their uncleanness and will rise to holiness and become a chariot for God in the revelation of His glory...(cf Deut. 4:35)...and through this all the three unclean k'lipos will be swallowed up and nullified....and since the whole purpose of the Messianic time is to reveal His Divinity and to sweep away the spirit of uncleanness, it depends upon the emanation of Divinity into the animal souls of all Jews, into all their 248 limbs through which they can fulfill the 248 positive commandments...and through their observing the 365 negative commandments..."⁴⁵⁵

Thus the coming of the Messianic era is conditioned upon the righteous living of the Jews and upon their observance of the laws of God. In this idea, we may look for a final resolution of his separatism in the higher universalism of the service of the Jew to the world.

The whole of creation was pointed toward this final consummation. "It is known that the time of the Messiah and especially of the resurrection of the dead are the end and completion of the creation of this world and for this it was created, from the beginning..."⁴⁵⁶

Reward and punishment after death were a reality for the Rav and his descriptions of the world to come at times give us details that are quite specific. For example, we learn that one of the means of atonement in Gehenna, that required of ame ha-aretz who indulged in 'empty words', is "whirling in the kaf ha-kela (lit: pocket of the sling-shot)", that slander is punished in Gehenna, and that neglect of the Torah for vain things and because of laziness can be atoned for only by punishment in the "Gehenna of snow"⁴⁵⁷.

Equally detailed is the description of the reward of the righteous in Gan Eden. Their reward will consist of "comprehension of the spreading out of vitality and light which are derived from the Divine chesed and g'vurah and which are the sustenance of the conscious souls of tsaddikim who busied themselves in torah lishmah in this world..."⁴⁵⁸

In the end of days there will be a definite day of judgment. The sun will emerge from its "sheath" and all will be judged in its light, "for then the hidden world will be revealed and it will shine upon and illuminate mightily all who trust in Him in this world and who 'stand on the threshold' in its shadow which is the shadow of wisdom..."⁴⁵⁹

III.

The Orientation of the Tanya .

Shneur Zalman was more "the expounder" than he was "the founder" of Chabad, one of his biographers ⁴⁶⁰ tells us. And inasmuch as the Rav was an eclectic thinker this judgment has some foundation. Its weakness lies in the fact that were we to apply this criterion to all systems of thought there are very few that we could call "new" or "original". The recombination of old ideas in a new way is just as much entitled to be called the "founding" of a new system, as the production of a new reaction through the combination of "old" chemicals entitles the chemist to ^{claim} credit for his discovery.

It is true enough, as Teitelbaum points out, that the sources of the Rav's idea of God can be found in Bachya, Halevi, the Rambam and the Ramban -- and even ⁴⁶¹ Abraham ibn Ezra. But why stop with these names from the pantheon of Jewish philosophy? The main source of his God-idea flowed, as we hope to demonstrate, from farther back, and in fact made its way through a quite different channel from that represented by the names mentioned above. The Tanya's theology is in the main based upon that of Isaac Luria whose ideas are derived from the Neo-Platonism which made its way through Gabirol and others into the

thought of the Kabbalists. It is no new idea that there are points of contact between the thought of the Kabbalists and that of neo-Platonism.

The outstanding characteristic of neo-Platonism was its search for a device with which to safeguard the unity of the universe. This was found in the theory of emanation. There was a constant flow from one world to the other. Not only from God downward but from man upward, since man was conceived of as yearning for his point of origin.

That this characteristic was present also in Kabbalah is pointed out by Gerhard Scholem, who writes:

"The consensus of Kabbalist opinion regards the mystical way to God as a reversion of the process by which we have emanated from God...It is here that Kabbalism comes nearest to neo-Platonic thought, of which Dodds has said with truth 'procession and reversion together constitute a single movement, the diastole and systole which is the life of the universe'. Exactly⁴⁶² that is also the belief of the Kabbalist."

It is evident from our survey of the Rav's thought that this view was reflected in the Tanya as well. He makes constant reference to the "emanations upward and downward". But his interest was not the metaphysical aspect of these theories and his exposition of this neo-Platonic doctrine is quite simple and naive. When he reaches the points of difficulty implicit in the theory he has recourse

to reliance on faith. The matter of the how and why of emanation he tells us, is known to the maskilim "and indeed it is not for us to deal with the hidden things, only the revealed things are for us."⁴⁶³

Again neo-Platonism offered the doctrine of a Prime Existent who cannot be described. Plotinus gave the first systematic emphasis to the idea of negative attributes. God was indefinable, the zero, the absolute beginning. It is evident that this doctrine, too, influenced Kabbalah as it did even Jewish philosophy. But the effort required to reconcile it with Judaism's view of God as creator of a world that was something different from Him and as a God who was to some extent describable gave rise to inevitable contradictions, some of which appeared in ~~one~~ last chapter.

Many well-known philosophical ideas, part of the stream of Jewish philosophical thought, appear in the Tanya, but generally only incidentally and without any attempt to plumb their philosophical implications. An example of this is the Rav's mention of the four realms in the terms common to the classic Jewish philosophers:⁴⁶⁴ domem, tsameach, chai and m'daber.

If we are to look for the point of entrance of neo-Platonic ideas into the stream of thought which influenced the Rav we can probably find it in Gabirol. For, as Ginsberg tells us:

"Solomon ibn Gabirol's doctrines influenced the development of the Kabbalah more than any other

philosophical system; and his views on the will of God and on the intermediate beings between God and the creation were especially weighty.⁴⁶⁵"

And indeed it is not difficult to find many points of relation between the Tanya and the thought of the Fond Vitae. However, we do not mean to imply that the Rav was familiar with or had imbibed the thought of the eleventh-century Spanish Jewish genius. But it is interesting to note the points of similarity inasmuch as they give us a new insight into the sources of the Rav's ideas.

First among these is the fact that for Gabirol too intelligence was the first of the Divine emanations, and the world was created by the word and will of God.⁴⁶⁶ For Gabirol, the idea of the Will of God was the cornerstone of his system and the source of reconciliation between the monism of neo-Platonism and the monotheism of Judaism. ^(the Divine Will) It is responsible for the coming into existence of all emanations and at the same time for their preservation and continued functioning. In its latter aspect it joins that which is created and is active within it. It is the aspect of God turned toward the world, although sometimes it seems to be immanent in God,⁴⁶⁷ sometimes emanating from God.

Another point where the source of the Tanya's thought can be traced to ^{philosophy} ~~Gabirol~~ is his few references to the distinction between matter and form. Bunin cites

the Rav as saying at one point that "in every thing there is an 'inner aspect' and an 'outer aspect'", giving as an example the material substance of fruit and the 'taste' of the fruit.⁴⁶⁸

However, we may be straining a bit here in our attempt to establish a relationship. It is certain that with regard to matter and form, the tradition of which the Tanya is part did not follow Gabirol. For Gabirol speaks of a "universal matter" -- it is the underlying substance of all being from the highest to the lowest excepting ⁴⁶⁹only God himself from whose essence it emanates. The Kabbalistic thinkers were more akin in this regard to Plotinus, who viewed matter as the lowest scale of being as it flowed from the One or the Good. It was equivalent to the 'me-on', the non-existent and was the cause of evil.⁴⁷⁰

However the cosmic process as conceived by Plotinus is a necessary and impersonal process. Jewish thought corrected this by an exaltation of the Divine Will -- this is what we find in Gabirol and certainly in the Tanya. The force which permeates the universe is a force that is akin to our intelligence. It knows and it wills.

We may note another point of contact with Gabirol in that the purpose of life for the philosopher-poet ⁴⁷¹was the raising of the intelligence "in a sort of mystic ecstasy" until it is able to comprehend the universal spiritual matter. This placing of the

Godward movement of man at a central point in their thought is even expressed by the Rav at one point in the same language as that which was used by Gabirol. For Gabirol man was a 'holech', a dynamic creature capable of progressing while the angels were 'omed', static, and in this respect man is on a higher plane than the angels. And the Tanya tells us:

"...since man is called a 'm'halech' and not an 'omed' he must rise from plane to plane and not stay⁴⁷² in the same one forever..."

The Tanya makes no secret of its familiarity with one philosopher, namely, Maimonides. The Rav cites the Sage of Fostat constantly, particularly with regard to the doctrine that in God the Knower, the Knowledge⁴⁷³ and the Known are all one. But we have already noted his reluctance to mention the Moreh and his frequent reference to the fact that in these things the Abbalists were in agreement with the Rambam -- these two points were his⁴⁷⁴ concessions to controversy.

But of course, as has already been indicated, the Rav drew most of his ideas about God and the universe directly from the deep wells of Kabbalah. For Shneur Zalman, nigleh, ordinary rabbinic lore, was no more important than nis-tar, the esoteric doctrines of the Kabbalists, and Feitshbaum is quite correct when he declares that there were "two souls" in the Rav: the⁴⁷⁵ soul of the lamdan, but also the soul of the m'kubal .

As a matter of fact, the ^HRav seems to exalt Kabbalah over rabbinic teaching for he accepts ~~the~~ a current classification: that where Talmud corresponds to the world of b'riyah, and Mishnah to the world of y'tsirah and Scripture to the world of asiyah, Kabbalah is most exalted of all and corresponds to the world of atzilus. ⁴⁷⁶

Thus we can trace his ideas through Luriani's Kabbalah to the Zohar and even find its sources in pre-Zoharitic writings. For example, we can find the Tanya's God-concept in the liturgy -- in the Shir Ha-yichud, which is ascribed to Judah Ha-chasid. Consider the following lines:

"Thou encompassst all (sovev ha-col) and fillest all (malev ha-col)
 Since Thou art the All, Thou art in all...
 Color and shape cannot be applied to Thy
 Thy oneness nor body to the essence of
 Thy unity
 Neither is anything separate from Thee in the
 midst; nor is the smallest place void
 of Thee.
 Accident (mikreh) and change (shinui) do
 not exist in Thee, nor time, nor
 discord nor any imperfection. " ⁴⁷⁷

The points of relationship between this liturgical poem and the ideas presented in the Tanya must be obvious. God is in everything, but in His two aspects of immanence and transcendence. He cannot be described by positive attributes and is not subject to change.

Or, to cite another example of the pre-Zoharitic origin of these ideas, we find the En Sof pictured as the negation of all negations to Whom no positive attributes can be applied, by Azriel, who is called the founder of

speculative Kabbalah, and who makes use of the sun analogy exactly in the form in which the Tanya presents it -- "as the sun irradiates warmth and light without diminishing its bulk, so the En Sof irradiates the elements of the universe without diminishing His ⁴⁷⁸power."

We have already presented evidence of ⁴⁷⁹the dependence of the Tanya upon the Zohar, and of course the Rav makes no secret of it -- basing the entire "Sha-ar Ha-yichud" on a statement from the Zohar and citing the Kabbalistic classic on page after page of the ⁴⁸⁰Tanya.

And nowhere do we find the love of God more ⁴⁸¹vividly presented than in the Zohar. Not only the s'firos and the ideas which have to do with the power of the Hebrew alphabet stem from the Zohar but, ^{also} the mystic yearning of man for God and God for man, the cornerstone of Chabad as it was of the rest of Chassidism. The Zohar tells us:

"There is only one degree higher than fear: it is love. In love is the mystery of divine unity. It is love which unites the higher and the lower degrees together; it elevates everything to that position where everything must be one. This is also the mystery of the words 'Hear O Israel, the Lord our God, the ⁴⁸²Lord is one.'"

The Tanya, it should be noted, also makes use of and quotes an even older source, the Sefer ⁴⁸³Y'tsira. From it he derives, to a great extent, his

'alphabet cosmogony' and such things as his descriptions of the 22 emanations which correspond exactly with the 22 letters of the alphabet.

And although, as we have pointed out above the speculative thought of the Tanya is derived mainly from the school of Isaac Luria, we should also note the influence of Cordovero. This ^{influence is} evident when he cites him directly in conjunction with the Rambam when he says of God that "by knowing Himself, He knows, so to speak all created things that result from the truth of His idea." ⁴⁸⁴ And the extent of this influence is evident in the following passage from the Pardes Rimonim of Cordovero, perhaps the classic of speculative Jewish mysticism:

"The knowledge of the Creator is different from that of the creature, since in the case of the latter, knowledge and the thing known are distinct... This is described by the three expressions: knowledge, knowing and the known object. Now the Creator is Himself Knowledge, Knower and Known object. His knowledge does not consist in the fact that He directs His thoughts to things outside Himself, since in comprehending and knowing Himself, He comprehends and knows everything which exists. There is nothing which is not united with Him and which He does not find in His own substance. He is the archetype of all things existing and all things are in Him in their purest and most perfect form; so that the perfection of all creat-

consists in the support whereby they are united to the primary source of His existence, and sink down and fall from that perfect and lofty position in proportion to their separation from Him.⁴⁸⁵"

The frequency with which Luria and Vital are quoted in the Tanya has already been pointed out and their influence is referred to all through our second chapter. He veered from this school of Kabbalistic thought only in that he tempered its extreme Messianism,⁴⁸⁶ and avoided its asceticism. He corrected it with the joyous his-lahavus of Beshtian Chassidism the other chief root of his thought, as we shall see in a moment. Teitelbaum in speaking of the asceticism and sadness of pre-Chassidic Kabbalists says of the Rav that "more than any other disciple of the Besht" he "assigned highest rank to joy and lowest to sadness."⁴⁸⁷ However, we may judge this to be a slight exaggeration in the light of the position which the Rav assigns to the "sadness from the things of heaven" as a means of overturning the sitra achra.

When we look for points of correspondence between the Rav and the Kabbalists we should note that he inherited his tendency to extreme separatism from them.⁴⁸⁸ But he differed from them in the extent to which he exalted ts'daka.⁴⁸⁹ Teitelbaum points out that previous Kabbalists as well as previous Chassidim assigned it no special excellence. Where the Talmudists exalted it above all other mitzvos ase, the Shulchan Aruch of the

Ari (Isaac Luria) neglected it in ~~his~~^{his} exaltation of his-bod'dus, withdrawal from "the world which ~~was~~^{is} full of folly and vanity".
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The Rav on the other hand busied himself all his life in tsorchey ha-tsibbur, in busying himself with the needs of the community. To him, ts'daka was a "pillar on which the entire world is supported" and through this physical act one could be exalted to spir-
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itual heights.

And this is but one example of the independent ~~nature~~^{thought of the} of the Rav. He drank deep of Kabbalistic sources, as he did of the whole of Jewish tradition and literature, but his teachings are cast in the distinctive mold of his own personality.

B. The Tanya and the rest of Chassidism .

The relation of the Tanya to the Rav's predecessors and colleagues in Chassidism certainly merits our attention, although neither are we qualified to treat this subject exhaustively nor does an exhaustive treatment lie within the scope of this essay. It would be well, however, to note these historical antecedents of the Tanya and to mark a few points of difference and of similarity between its teachings and those of the other Chassidic leaders. The very fact that this work gave rise to a separate school of religious thoughts -- Chabad -- indicates that there must be an element of distinctiveness

about the Rav's teachings that should be apparent when they are considered in conjunction with those of his Chassidic fellows.

Of course any judgment concerning what contributed to Chassidism the Rav/will vary with the bias of the writer. We have already heard Horodetzky condemn Chabad for substituting a mountain of snow for a mountain of glowing coals. But on the other hand the Rav's followers extol his contributions to Chassidic thought. Bunin for one writes:

"...he broadened and perfected it (the teaching of the Besht) and he gave it an entirely new appearance. He breathed into it the breath of life and it became a complete system, mystic but infused with the style and spirit of philosophy."⁴⁹²

But despite his evident debt to the Besht, the Rav refers to him only once directly in the entire Tanya. It is interesting to note, too, that this one reference is in connection with the very foundation of the Rav's exposition of metaphysics -- in explaining the way in which the letters of the Torah are the sustaining power behind the universe.⁴⁹³

The Rav took from the Besht, however, that which was the very essence of the thought of the founder of Chassidism, and that was the conviction of the real presence of God in every particle of the universe, animate and inanimate alike. For the Besht, the Divine vitality (chiyus) can be found even in inorganic nature. For "the Shechinah

permeates all four realms -- domem, tsameach, chai and m'daber -- it is inherent in all creatures in the universe whether they are good or bad.⁴⁹⁴

The same doctrine appears in the teachings of the Maggid, Dov Baer of Medzibitz, who however expressed it in philosophical terms. For in the Maggid the tendency which came to full flower in the Rav was already apparent. He went deeper into speculative mysticism, put greater emphasis on the mitzvos and made simple teachings of the Besht "more complicated".⁴⁹⁵ Concerning the Divine vitality present in all created things, the Maggid writes:

"The creative force (koach ha-poel) is present in created things (hanif-al) and the whole is all one simple unity. Only the physical bodies are different, that is to say: created things are many and disparate but the creative force that is within them is a unity. And behold when man fulfills the mitzvos with fervor (hislahavus) and his desire and will is to fulfill the Will of God, then the mitzvos are raised up to the Primal Will itself."⁴⁹⁶

The relationship of the Rav to the Maggid is further evidenced in the following summary of the latter's thoughts. The Maggid held that God both fills all the worlds (m'maley col olomin) and surrounds all the worlds (sovev col olomin) and that nothing in the world is empty of Him. That which is visible to human sense perception constitutes the garments of actual divinity and the Creator

is clothed even in physical things. It is found in the form of sparks which are raised upward by the deeds of tsaddikim. And what God demands of man is reverence, cleaving to Him, prayer with kavana, purification of thought, and study of Torah for its own sake.⁴⁹⁷

The Besht had also taught that "nature is but the garment of God". Spiritual and material are mingled in this world of man in the form of the "holy sparks" and the creator is always existent within the created but is hidden from the eye of man and must be revealed by the believer. There is no absolute evil as evil is the lowest plane of the good. And the chief duty of man is to make his thoughts cleave (d'vekus ha-mach'shava)⁴⁹⁸ to God.

However, the extent to which the Besht adopted the theory of emanation which figures so centrally in the Rav's system, is disputed. It cannot be established because of the lack of systematic philosophy in the Besht as well as because of the difficulty of establishing what actually was taught by him.

Thus far there is no difference between the teaching of the Rav and that of his teachers. And we can find many additional points of correspondence. The Besht taught that the world was created from the 22 letters⁴⁹⁹ of the Hebrew alphabet; that man can make of himself a "chariot" through prayer;⁵⁰⁰ and that a chief duty of man⁵⁰¹ is to free the nitsotsos from the k'lipos.

But we do see a difference with regard to doc-

trines that require clear exposition and systematic presentation. An example is the idea of tsimtsum which we see reflected in the thought of the Besht, but which is not clearly defined by any of the Chassidim until the Rav.⁵⁰²

True, we do find an attempt to present the idea more fully in the writings of the Maggid. He tells us that God contracted Himself so that creation would be able to bear His presence -- just as a father contracts his intellect in order to make himself understandable to his small child. That he did not take the idea of tsimtsum literally, however, is seen by the fact that he stresses the idea that "movement" and like terms have no relationship whatsoever to the idea of God.⁵⁰³

A view of the Besht that we find directly reflected in the Tanya is the idea that the elimination of sadness is the most important principle in worship.⁵⁰⁴ The yetser tries to worry the worshipper in order to make him sad so that his prayer will be ineffective.⁵⁰⁵

When we reach the question of emphasis we find that we begin to find ^{further} differences. The chief road to God in the Tanya was, we pointed out above, Torah and mitzvos. The chief road to unification with God for the Besht is prayer. Prayer with deep kavana and hislahavus "breaks down the barrier" between man and God. In prayer a man must strive to achieve ecstasy -- an aim that led to the use of vivid sexual analogies in the description of prayer and to the use of bodily movement (shocklen, etc)

while praying. Man, he says, using the verse from Genesis,
is "a ladder planted on earth, its top reaching to the
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heavens."

Torah was also a road to unification with
the Divine for the Besht, but Torah in quite a differ-
ent sense from that in which it was used by the Rav.
Study of the Torah must itself be a form of prayer. It
must exclude all other thoughts and be characterized by
havana and hislahavus. Thus far the Rav might have agreed.
But believing as he did that the greater the intellect
the greater the degree of unification he never would have
assented to the sequel, which was that nicety and correct-
ness are not important in study -- "a child need not speak
too clearly when making a request of the father who loves
him." And further, the Besht found fault with all those
who sought to sharpen their minds with Torah. For him, the
most important form of study was musar, ethical instruction. 507

But in the thought of the Rav, as Dubnow
remarks, "to'anya-nus" regained what it had lost in the
thought of the Besht. Torah becomes more important than
prayer and hisbon'nus, contemplation, holds a higher
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place than ecstasy or fervor, says Dubnow. But this
is a half truth, for in the thought of the Rav contemplation
and ecstasy are not mutually exclusive: one leads to the
other.

It is true, though, that in this point we
may begin to see the chief difference between the Rav and
the founder of Chassidism. The Besht sought to draw the

masses closer to God and so minimized the importance of the intellect and learning. The Rav also addressed the masses, but at the same time exalted the intellect and learning and sought to appeal to the scholars as well as to the simple folk. And as Teitelbaum says:

"His system of Chassidism was eminently fitted for this. For besides its great carefulness about purity of thought and the service of the heart (avodah sh'balev), it also commanded and took a great interest in the study of the 'revealed' Torah, to engage wholeheartedly in the study of Shas and the pos-kim and all the laws necessary to the religious life of the Jew." 509

And with regard to rabbinic law, the Rav advised his followers to follow the stricter opinions in every case, and in many cases in his Shulchan Aruch the Rav is strict where earlier rabbinical opinion has been lenient. 510

The reason for the importance of Torah follows logically out of the rest of the Rav's thought, as we explained in the last chapter. Since Torah is the means of achieving real unification with God it is more important even than prayer, which unites the upper worlds. It is the higher aspect of God, the sovev col olomin, the highest Will of God that clothes itself in the "revealed" portion of the soul and its garments when it is truly engaged in study. 511

This does not by any means indicate that the

Rav minimized the importance of prayer. The difference lay in his emphasis and in his insistence that the intellectual aspects of prayer bring man closer to God than the purely emotional. The ideal for the Rav was immersion in study and prayer -- witness the case of Rabbah, a benoni who kept the sitra achra in constant subjection by this means -- but the ordinary man cannot be expected to attain this height and is therefore required to engage in fulfilling the mitzvos.

With regard to the joy which the Besht exalted, Dubnow says the Rav stood 'midway'. He opposed any sadness that would prevent the worship of God with joy and d'vekus but he also opposed all physical means of driving away sadness -- the movement in prayer and the like, adopted by the other Chassidim. In a letter to the Berditchever he stresses the need to pray with infinite joy and states his unqualified opposition to fasting and asceticism. But he was wary of the extremes to which this doctrine could be pushed.

Thus, he insisted upon dignified joy and upon decorum in prayer. He specifically advises his followers at the end of the Kontres Ach'ron, that they should all begin their prayers together and recite them word for word together -- not one here and the other there.

One point of similarity between the Rav and the Maggid that we have not yet mentioned is that we

find in the Maggid references to the necessity for the nullification of the self before man can attain the highest plane. He must be stripped of all materiality, of all will to be something in himself and separate from God.⁵¹⁸ This doctrine of course plays a prominent role⁵¹⁹ in the Tanya, as it does in all mysticism.

There is another aspect of the Besht's teachings that does not seem to comport with those of the Rav and that is his doctrine of Nish-tavus, which Dubnow calls the "essence of quietism". Everything that happens to a man should be the same to him -- whether they praise him or despise him, whether he eats dainties⁵²⁰ or the opposite. Man in the Tanya is too dynamic in his nature to allow us to believe that the Rav would accept this doctrine. Dissatisfaction seems to be an inevitable⁵²¹ part of progress from plane to plane.

It remains to mention one of the most obvious distinctions between the Rav and the other Chassidim and that is in regard to Tsaddikism. The exaltation of the tsaddik had its roots in the teachings of the Besht and the Maggid although its practice in actual tsaddikism did not arise until after they had passed from the scene.

In the teachings of the Besht, the tsaddik, that is, ~~the~~^{he} who attains the plane of true d'vekus, serves as a mediator between man and God and the ordinary chasid must rely on his faith in the tsaddik. "Anyone who tells the praises of the tsaddikim is as though engaged in mystic

speculation (ma-aseh mercava)", the Besht is reputed to
522
have said. And in the Maggid this doctrine developed
further with the doctrine that only a chosen few can
reach the plane of tsaddik and that the bulk of the people
must remain at the foot of the mountain, able to contact
God only through him who ascends. The tsaddik joins heaven
and earth, can secure forgiveness of sins and can avert
523
evil decrees.

Maggid

And although the ~~Rav~~ himself never crossed the
boundary into extreme tsaddikism, his followers soon
developed these doctrines to their logical extremes.
Dubnow remarks that "in the South Chassidism was being
swallowed up by tsaddikism. The ordinary chasid had not
other duty than two have faith in his tsaddik." And it
is true that in the Tanya the duties of kol ish yisroel,
every Jew are constantly set forth. This is the answer
to Horodetzky's charge that Chabad established an intel-
lectual aristocracy. Chabad fought desperately to preserve
spiritual democracy against the spiritual tyranny of
tsaddikism.

And we note how the Rav exhorted his followers
to stop seeking etsos and to turn to God rather than
human beings. When R. Solomon Karliner wants to settle
in his neighborhood, ~~he~~ ^{the Rav} makes the condition that R.
Solomon shall not permit his followers to go the way
524
of tsaddikism. In Shneur Zalman's teaching, the talmid
chocham replaced the tsaddik. He was primarily the

teacher and the guide, although as we noted above,
many of the theoretical aspects of tsaddikism clung
525
to him in this new guise.

But despite these differences, the Rav appears
as a true Chasid in the many stories about him. His
concentration in prayer is often commented on and it is
told that when he prayed he would beat his hand against
the wall of the synagogue until ~~he~~^{the skin} was bruised and bleeding.
Or again his intense devotion together with a Chassidic
simplicity comes to the surface in this story related
by Teitelbaum: the Rav asked his son, "With what do you
pray?" And he answered with a quotation. Whereupon the
Rav declared, "And when I pray, I pray with the wall of
the room, with the bird in the cage and with the
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flowers in the flower-pot."

C. The Tanya and General Philosophy and Mysticism.

There is a certain danger in looking for
analogues between religious philosophy and secular
philosophical thought. Their entire orientation is so
different that often what seem to be points of similar-
ity are poles apart in reality. But when so eminent a schol-
ar as Ginsburg stresses the points of similarity that
he finds in Spinoza and in Kabbalah, when Dubnow speaks
of an inner relationship between Shneur Zalman and
Berkeley, Hume, ^{and} Kant, we feel obliged to make mention,

however briefly, of the factors that caused such identification.

The comparison that seems to be most popular among those who have dealt with the Rav is that which pairs him with Spinoza. And it is not so incongruous as ^{it} might seem at first blush that there should be points of correspondence between the Dutch lens grinder and the Lithuanian sage. After all, there is good reason to believe that to a great extent they drank at the same intellectual springs. Gabirol, Ibn Ezra, Maimonides, Gersonides and Crescas have all been held to have played a part in Spinoza's background and it has ~~even~~ been maintained that he was familiar with ⁵²⁷ Kabbalah.

Be that as it may, one thing is sure. And that is that what points of correspondence do exist are due either to the common origin of the ideas or to the inevitability of all mankind's following certain well-marked paths in their approach to God and to the universe. For it is certain that the Rav could not have been familiar with Spinoza's writings. Teitelbaum declares that the Rav was familiar with no tongues other than Hebrew -- and presumably Yiddish, although Teitelbaum does not say so -- and that at that time the works of Spinoza had not ⁵²⁸ as yet been translated from their original Latin.

Some have even professed to find the root of Spinoza's system in the Zohar, where we find a novel interpretation of the verse from Isaiah 40 which we have already cited above. The verse is "Mi bara eleh?"

"Who created these?" The mi is said to be equivalent to the poel, the creating force, while the eleh is equated with the pa-ul, that which is created. And po-el plus pa-ul equals God. (po plus ul equals ol). Of course the comparison is easy -- almost too easy -- ^{the comparison} with Spinoza's dictum that natura naturans and natura naturata are the two component parts of the Godhead. 529

Teitelbaum points out several additional points of correspondence besides the distinction between natura naturans and natura naturata, between Spinoza and the Rav. One is their common definition of the eternal substance as En Sof, Limitless. Two, their affirmation of the unity of God and the world -- another too facile comparison. Three ^{is} ~~xxx~~ their common identification of God with nature -- but Deus sive natura of Spinoza and elohim equals ha-teva of Shneur Zalman are two quite different things; for the Rav elohim was but one aspect of the Godhead. Fourth, is their belief that the material world in itself has no real existence. Further, the Tanya speaks of the changes in planes according to the amount of divine light in them, and some have seen in this a similarity to Spinoza's idea of the 'modes'; and Shneur Zalman speaks of a hidden Divine light, the sovev col olomin, which does not reach us, while Spinoza points out that of the multitude of Divine attributes we can appreciate only thought and extension. 530

But Teitelbaum himself does not believe that these seeming similarities are more than superficial. He

declares that between the two systems of thought there is a "deep chasm" and that "with regard to the concept of God they are as far apart as East is from West."⁵³¹

And indeed ~~these~~ differences are far more deep-seated than their similarities. For Spinoza, matter is eternal; for the Tanya, nothing is eternal but God, the Prime Existent who created the world of His own essence. For Spinoza, God is an "immanent cause" and His existence cannot be imagined outside of nature; for the Tanya, God is the cause of all causes and is transcendent as well as immanent. For Spinoza, all is done through necessity by which even God is bound; but for the Tanya the Divine purpose is evident in all of creation. For Spinoza, human bondage is complete in that man has no real freedom of choice -- only the freedom of a stone in flight; for the Tanya, man is master of his own destiny and may conquer evil and rise from plane to plane toward God of his own free choice.⁵³²

Dubnow makes much of the fact that although the Rav was of course unfamiliar with the writings of Berkeley, Hume and Kant, he nevertheless "prophesied" the spirit of the philosophy of the eighteenth century by denying the reality of the phenomenal world.⁵³³

And indeed we do find in the Rav^{the doctrine}/that the world of sense perception is unreal "with relation to God" and that could we perceive the spirit which pervades matter we would recognize the nothingness of matter.⁵³⁴

But here again we have a superficial relation-

ship. There is no need to point out the vast differences between the grounds of Berkeley's philosophic idealism and Shneur Zalman's conviction that "nothing is real but Divinity." It is sufficient to say that the distinction between noumena and phenomena is no uncommon distinction in philosophic thought. It was made by Greek philosophy. And it does not even sound strange when Sperling reads it into the Zohar and tells us that in the Kabbalistic classic "the lower world stands to the upper world in the relation of phenomenon to noumenon; or in Kantian language, that the upper world if the 'Ding an sich' and the lower world is the 'human idea of it'." And of course the Rav's ideas on this subject are not his own but are derived from Lurianic Kabbalah.

However, one thing does give the points of similarity between Shneur Zalman and eighteenth-century philosophy, slight as they are, some relevance and interest. It is the fact that these men were so antithetically different externally and lived in such totally different environmental settings; that Shneur Zalman had undoubtedly never heard of Berkeley and that Berkeley certainly had no familiarity with the tradition into which Shneur Zalman was to fit -- and yet at the core of their philosophical thinking there was the same basic conviction -- that God ~~was~~ is a thinking, willing, perceiving Being, without ~~Whom~~ nothing ^{can} be said to exist, and outside of Whom nothing has any real existence.

But of course this distinction which minimizes the world of sense and which sees the one, true reality in God is at the core of all mystical religion. This is pointed out by an eminent contemporary student of mysticism, who writes:

"...the truly real is in another realm and can be found only by those who turn away from the finite and temporal and learn to apprehend that which is in its eternal being. It is doubtful if any more persistent and august interpretation of life has been made than this one. It is so ancient that its origin is lost in the mists of the early dawn of history. As far back as the written language of India can carry us, we find this view prevailing."⁵³⁷

And indeed we can hear an echo of the Tanya's words that any thing which persists in remaining "davar b'fne atsmo" is completely separate from the true reality which is God, in the creature doctrine of Eckhart which Otto compares with the "maya" doctrine as reflected in the Indian sage, Sankara. Eckhart writes:

"All that is created has no truth in itself. All creatures in so far as they are creatures, as they 'are in themselves' are not even illusion, they are pure nothing."⁵³⁸

And there are so many other points of contact between the thought of the ^{Av} and that of other mystics that it should prove interesting to list a few of them:

For example, in the thought ^{of} Sankara, God is

the eternal One, changeless and beyond the three anti-
theses of Knower, Known and Knowing.⁵³⁹

Or again the distinction between God and the
Godhead in Eckhart, or Ishvara and Brahman in Sankara,⁵⁴⁰
suggest in many respects the distinction between God's
aspect which surrounds the world (sovev) and His aspect
which fills the world (m'maley) in the Tanya.

Shneur Zalman's doctrine that the chabad of
man emanates from and partakes of the essence of the
chabad of the Deity,^{is paralleled} in this statement of Rufus Jones:

"...the mind in us seems to correlate with
and be in correspondence with a deeper, foundational
Mind that steers the majestic fleet of the ages."⁵⁴¹

Or consider this quotation from a modern
Christian mystic, which were we not to give its source,
might actually pass as a description of the Rav's views:

"There exists around us a spiritual universe
and that universe is in actual relation with the material
(universe). From the spiritual universe comes the energy
which maintains the material...Our spirits are supported
by a perpetual indrawing of this energy..."⁵⁴²

The idea of a struggle to nullify one's self
as an essential to the achievement of unification with the
Divine, is one that certainly figured significantly in the
the thought of the Tanya. And this is another idea common
to most mystical thought. "Nothing burneth in hell but
self-will", says one mystical work.⁵⁴³

We have seen, too, that the Tanya exalts the part played by habit and training in fitting man for union with God. Compare this passage : "...it is hardly psychologically sound to call 'ascetic' the sacrifices which are made for love's sake. They become 'second-nature' actions."⁵⁴⁴

And finally, consider this description of the soul, freed from sin, soaring upward, and compare it with what the Rav has to say on the same subject:

"...the sublimest wealth of the spirit in its own proper form consists of this: that being now freed of the weight of sin, it soars upwards in the might of God into its divinely illuminated reason, where it beholds a perpetual flux of heavenly consolations. It can now behold the secret relations of things."⁵⁴⁵

Can we not detect in all these points of agreement ^{between the thought of the Rav} and the thought of mystics who were completely strange to him and different from him, some idea of a common, basic yearning of the human spirit? The yearning to penetrate the secrets of the universe and to unite our puny, finite selves with the Infinite reality which encompasses and fills everything is the foundation upon which the Tanya is erected as it is the impulse from which all religious speculation springs. ^{From} these few examples, we can ^{gain} ~~find~~ an appreciation of the words of Rudolf Otto:

"There is revealed from the earliest days of ancient mystical speculation right on to the modern speculative system of Fichte, ~~which~~ an astonishing con-

formity in the deepest impulses of human spiritual experience, which -- because it is almost entirely independent of race, clime and age -- points to an ultimate inward hidden similarity of the human spirit, and justifies us in speaking of a uniform nature of mysticism.⁵⁴⁶"

A Final Word .

All the questions which we posed in our opening chapter have, we hope, been answered in our exposition. Nevertheless, without some reference to them here, and without some effort to tie together what we have learned, our essay would be incomplete.

The conviction that is first to emerge from the mass when we reflect upon the whole of what we have learned is that any estimate of Shneur Zalman which pictures him as a cold and uninspired devotee of reason, an intellectual aristocrat and unemotional philosopher, is a patently false estimate. We have learned through this study that there are mystics who like Balaam of old, nofel u-g'lui aynaim, seek the ecstasy of divine inspiration with open eyes. Shneur Zalman was such a mystic.

The intellect, the mind of man, is, it is true considered by the Rav to be man's most precious possession. Man must develop it to its ultimate capacity. But the Rav's mysticism lies in the goal which he sets for this development of the intellect. Through his intellect, man will be able to find God, approaching Him the closer, the more deeply he understands.

Study and deed, Torah and mitzvos, are emphasized

by the Rav. But here, too, the goal is what distinguishes his teaching. The practice may be the practice of 'rabbinical Judaism' -- but the goal is the goal of Jewish mysticism. That goal is yichud, the attainment of union with the Divine. And the goal infuses the practice with an entirely different character, an added fervor and an uplifting emotionalism.

It would be a grave error, too, to believe that "reason" for Shneur Zalman meant the same as did "reason" for, say, the Rambam. The Rav's reason was tied intimately to faith and to tradition. Its ultimate purpose was to fill the human soul with kavana and to bring it closer to God.
548

It is possible that those who, like Horodetzky, minimize the mystical side of Shneur Zalman's nature, do so because they are unable to conceive of a mystic who also philosophizes, who also believes in reason and in action. Their prejudice is obviously without foundation, for philosophy and mysticism have always been handmaidens to one another. As the late Professor Bennett wrote:

"There are mystics who have set up a radical opposition between the religious intuition and the discursive reason...contending that the former was a sufficient means to religious truth. They are wrong... Philosophy is the articulation and completion of mysticism, but mysticism, in turn, is needed in order to complete....the work of philosophy..."
549

In Shneur Zalman and in Chabad we have a fruitful example of this ideal interplay between dis-

cursive reason and religious intuition. It is this that makes obvious ^{the deficiency} ~~in~~ in such a judgment as that which says, "Chabadism is the philosophy, while Ukrainian Chassidism is the poesy of Chassidism." ⁵⁵⁰ The element of poesy was not lacking in Chabad.

The Rav was a philosopher only to the extent to which he needed philosophical data to bolster his religious way of life. Metaphysics was certainly not his prime interest. ^{It was} ~~There was~~ a foundation for his ethics and for his approach to communion with God.

And as for the charge that the Rav attempted to create an aristocracy of learning, making his teachings the chief thing, and confining his followers to the logically written theories "in a book" -- we have already attempted to point out the way in which ^{this charge} ~~it~~ is false. ⁵⁵¹ The Rav by no means neglected the masses. On the contrary, he was aware of the gap that had grown up between them and learning, and he attempted to close that gap. He was convinced that tsaddikism was an insult to the potentialities of the Jewish soul, that every Jew could through training attain the understanding requisite to approaching God and could approach God alone, in the sanctuary of his own heart. That he did not succeed in attracting those masses offers no judgment as to the validity and nobility of his attempt. The Rav ran up against those very psychological factors which had produced Chassidism. Men did not want to think -- they wanted, to use Dubnow's phrase, to remain "intoxicated with the wine of faith."

But to attain the sort of "intoxication" which the thought of the Rav exalted, the religious "intoxication" of the most lofty sort, a preliminary sobering up was necessary. And indeed, complete license and free emotionalism unfounded on intelligence is unable to produce the highest religious experience which the mystic seeks. If Torah and mitzvos and study were emphasized on the one hand, and a glorious soaring of the human soul on the other, the Rav saw that it was necessary to make Torah and mitzvos the wings which would lift the soul to the heights.

He sought that aim by compounding a system which minimized no one of the three elements which he considered essential. Those three elements were: the joyous, emotionally uplifting search for God of Beshtian Chassidism; the Toranyus, devotion to the Torah, to scholarship and to performance of the mitzvos, of rabbinism; and the speculative mysticism of the Lurianic Kabbalah.

The second element is the technique which makes possible the experience of the first in seeking the goals set by the third. And if the technique of seeking God is fulfillment of His law, then it is reasonable *to conclude* that the higher man's comprehension of God and His Torah, which are one in the deepest sense of the word, the more complete and perfect will be his union with God. Transgression of God's Will separates man from God; doing God's Will brings man closer to His Creator.

But the relationship is two-fold. Seeking God

gives man the power to do God's Will with ultimate success. It gives him the power to overturn the sitra achra, the evil in the world, to conquer it and unite it with the Good, with its source in God. The mystic is not terrified by the obvious presence of evil, and in the same way the Tanya views the existence of the k'lipos as a challenge. The mystic knows that his union with the Divine assures him of ultimate victory.

"He has become one with the God who is in the world reconciling it to Himself, Here is the ground of his assurance. The mystic alone can read the black book of pessimism to the end, burking none of the world's ⁿtagedy and chaos, and still retain the militant address to evil, because he is the conscious ally of That by which evil may be conquered."⁵⁵³

The Rav, too, maintains that "The root and the source which gives life to all the worlds is Good"⁵⁵⁴ and he feels a deep sense of unity with that goodness -- for through the Torah he and It and the universe are all bound together in the "bundle of life."⁵⁵⁵

How empty, then, the question which we asked in our first chapter now seems. Was the Rav a mystic? The answer is not to be given in a sentence or a word --⁵⁵⁶ but the entire Tanya is a glorious affirmative. Shneur Zalman's teachings glow with a passionate search for God, a God who is the God of the whole universe, but also of all its details. If we call him the "Rambam" of Chassidism we overlook one very important thing that distinguishes

the Rav from the Rambam. For in common with all mystics the Rav does not announce "I have explained the world" but rather "I have overcome the world!"⁵⁵⁷ The purpose of his teachings was not to answer the perennial questions of philosophy, but to blaze a glorious new pathway to God. God was the focal point and sole interest of his system and union with Him was the chief goal of all human striving. The Rav's spirit was profoundly similar to that of the unknown Spanish mystic whose simple verses offer an enlightening parallel to a statement attributed to the founder of Chabad.

For the Rav is reputed to have said -- and this is the essence of his teaching, whether or not he actually did say it --:

"I do not want your Gan Eden;
I do not want your world to come;
I want only Thee, in Thine own Self!" 558

And the Spanish mystic wrote, expressing the same deep impulse of the human soul:

"My love of Thee, O Lord my God
is stirred not by the world to come;
Nor do I leash my evil thoughts
because I fear Gehenna's flame --
Thou starrest me, O Lord!" 559

To lead all men to understand that experience in its profoundest depths and to be able to utter that sentiment with full understanding -- that is the essence of the quest of the Tanya.

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NOTES.

Chapter I .

1. Levi Yitschak of Berdytchev, the 'Ba-al K'dushas Bevi'.
Quoted by Kahana, p.200 .
2. Horodetzky, IV, 98. Minkin, p. 210 .
Dubnow II, p. 232 .
3. Horodetzky, loc. cit.
4. Dubnow, I , 164 .
5. XI, 605 . Cited by Shalom Spiegel, Hebrew Reborn.
Macmillan. New York. 1930. p. 452 ; note 155 .
6. Essay, "The Chassidim" . p.43
7. Spiegel. ibid. p. 155 .
8. Minkin. p. 375. We should add that Loewe's article
in HERE mentions all the outstanding Kabbalists,
not omitting the Besht and the Maggid of Medzibitz,
but does not include Shneur Zalman.
9. Minkin. loc. cit.
10. Ha-rav-m'ladi. II, p. 48. cf J.E. Vol V, p. 201.
11. see Ha-rav m'ladi. Foreword to volume II.
12. see below, p. 19
13. This is the way in which his disciples refer to Shneur
Zalman and for the sake of brevity we shall make frequent
use of this title.
14. Horodetzky I, p. 71; also IV, p. 97f .
15. Isaiah 40:26 . Maurice Simon in Soncino Zohar. V, p. 395.
cf below, page 145 .
16. See p. 31f . Ha-rav m'ladi II .
17. eg Tanya, pp. 5b, 10a, 10b, 52a, 80a...a.fr.
18. Dubnow, I, p.24 .
19. "אביתל בעל-בתיים שאינם יוצאים בין יתוים לשמאלם
בהזיקה יתבטל, אינן יוצאין סברה או פרה בסירוש דש"י
קוסצ'ין עלמא קבלה..."
Toras Ha-olam, Koenigsburg, 1854, Part III, p. 8 .

cited by Dubnow, loc. cit.

20. Tobiah Ha-cohen. in his Ma-asay Tuviah. Tassnitz. 1721.
Quoted by Dubnow. I, p.31 .
21. Dubnow, I, p. 33 .
22. Ibid. p. 7 .
23. Art. "Kabbalah", JE, p. 470b .
24. see Ha-rav m'ladi II, p. 3 .
25. Bunin, Ha-chasidus Ha-chabadis, part one, p. 251 .
26. see below, page 154 .
27. see Horodetzky I, p. 85 .
28. Tanya 24a
29. Toldos Ha-chasidus, I, p. 9 .
30. Ibid. pp 18 ff .
31. Ibid. p. 21 f .
32. Ibid. p. 22 .
33. Ha-rav m'ladi. p. 28, par. 3 .
34. Toldos Ha-chasidus, I, p. 23 .
35. Ibid., loc. cit.
36. Ibid. , p. 108 .
37. Ibid. , p. 111 .
38. Ibid. , p. 113 .
39. Mishneh Chabad. Intro. to Mishnas Ha-musar. Book II, p. 6 .
40. Waxman, p. 30 .
41. Mishneh Chabad. Intro., p.29, Bk. I, part one .
42. Bunin, Ha-chasidus Ha-chabadis. p. 250 . part one .
43. Tanya 21b .
44. Horodetzky, IV, 126 .
45. Ibid. , p. 98 .

46. Shmarya b. R. Levi Yitzchak Shneurson. in intro. to Ha-rav m'ladi. I, p. ix .
47. Ha-rav m'ladi. I, p. 1 . see also Dubnow, Chap. 34, and J.E., art. "Shneur Zalman", for biographical details.
48. Ha-rav m'ladi, p. 3 . footnote 1 .
49. Ha-rav m'ladi, loc. cit.
50. Ibid. p. 4. cf Dubnow II, p. 226 .
51. Ibid. p. 6.
52. Dubnow II, p. 226 .
53. Chasidism, p. 104 .
54. Dubnow II, p. 226 .
55. Ibid. , p. 227 .
56. Radkinson, Amude Ha-chabad, p. 8 . Cited by Minkin, p. 375. cf Ha-rav m'ladi, I, p. 122 .
57. Horodetzky, III, 13 ff .
58. Dubnow I, p. 162 ff .
59. Ibid. II, 227 ff. cf Teitelbaum .
60. Ibid. p. 241. cf Teitelbaum .
61. see Chapter III, part B .
62. Dubnow, II, p. 254 .
63. cf Minkin, p. 200 f . cf Teitelbaum and Dubnow .
64. Ibid. p. 203. cf Teitelbaum .
65. Dubnow, chapter 47 .
66. Dubnow, II, p. 339 . Minkin (p.226) reports his death as having occurred in December of 1812 . The Hebrew date given by Teitelbaum agrees with that given by Dubnow: the 24th of Teveth, 5573 (1812-13). Dubnow's January date ~~1812~~ due to the Russian calendar. The Hebrew date corresponds to December 27th, 1812, according to our Western calendar.
67. Dubnow II, p.227 .
68. Ha-rav m'ladi, p. 23 ff .
69. Hakdama to the Tanya, 3b-4a .

70. Ibid., loc. cit.
71. Mishneh Chabad . Book II, Chapter II, p. 17 .
72. Hakdama to Tanya, loc. cit.
73. Buber, p. 471 .
74. cf Teitelbaum II, p. 163 ff .
75. Tanya 24b . cf below in chapter II .
76. Dubnow II, p. 236 .
77. Dubnow I, p. 36. He quotes Meine's lines:
 "Dunkler wird es dir im Kopf,
 Heller wird es dir im Herzen. "
78. see Mishneh Chabad, Book I, chapter IV, p. 109 .
79. cf below, in Chapter II .
80. cf above, page 1 .
81. Ha-rav m'ladi. II, p. 13 .
82. Ibid, II, p. 15 .
83. Ibid. II, p. 18 .
84. Ibid II, p. 29 .
85. Dubnow II, p. 234 .
86. Teitelbaum, II, p. 11 .
87. Dubnow II, p. 232 .
88. cf Tanya 60a-b, 68b, 82b .
89. Kahana, p. 222 .
90. Ha-rav m'ladi. II, p. 123 .
91. Minkin, p. 219 .
92. Tanya 13a-b .
93. Philosophy and Jewish Mysticism, page 1 .
94. see Wm. Ralph Inge, "Christian Mysticism", p. 39.
 cf Lowe, HERE, p. 622 f .
95. Dubnow II, p.232 . It was published in Slavita. cf Broyde, J.E.

96. Tanya 2b
98. J.E., art "Shneur Zalman".
99. Ha-rav m'ladi II, p. 32, footnote 3 .
100. cf Bunin, Mishneh Chabad, Book I, part one. p. 49, footnote.
101. Dubnow II, p. 232 ff . cf Broyde .
102. Dubnow, loc. cit.
103. Dubnow II, p. 232 .
104. Ha-rav m'ladi . I, p. 55 f .
105. see Tanya, title-page and 76b .
106. Broyde summarizes it thus in J.E.
107. cf Tanya, 85b .
108. Tanya 63b, top .
109. The paradox implicit in these terms will be commented on in chapter II .
110. Dubnow, chapter 35, was most helpful for the construction of this summary .
111. cf Ha-rav m'ladi , II, 21 .
112. Tanya 3b, ff .
113. cf Teitelbaum II, p. 70 f .
114. cf Tanya 78a .
115. Ibid. 32b, 35a .
116. Tanya 13b .
117. Tanya 86b .
118. Tanya 24b, for example .
119. cf for example, Dov Baer in his Or Torah, p. 116.
120. Tanya 40a, bottom.
121. Tanya 31a .
122. Tanya 9a .
123. Tanya 66a .

124. Tanya 37b, bottom .

125. Ib. 40b .

126. Ib. 64b .

127. Ib. 80a, bottom .

128. Ib. 62b .

129. Ib. 74b .

130. Ib. 79b, 89a-b .

131. Ib. 84b, bottom .

132. Ib. 77b .

133. Ib. 58b .

134. e.g. Ib. 33a, 79b .

Chapter II .

135. cf Ha-rav m'ladi II, p. 15 .

136. Ibid. , loc. cit .

137. Ibid. , II, p. 16 .

138. Bunin , Hachasidus Ha-chabadis. p. 344 .

139. Tanya 79a .

140. Buber, p. 470 .

141. Sperling, Zohar, I, 380 .

142. Tanya 8b, bottom .

143. Dubnow I, p. 58 .

144. cf Funk and Wagnall and the Oxford, Murray dictionaries.
cf Gen. r. Chap. 58. 9 . a. fr. /on pantheism
and panentheism .

145. Art. "Kabbalah", HERE, p. 625 .

146. see Tanya 76b .

147. Tanya 29b, beginning chapter 24 .

148. Bunin, Hachasidus Hachabadis. p. 252 .

149. Philosophy and Jewish Mysticism .
150. Ibid.
151. Hachasidus Hachabadis. p. 227 (vol. 29) .
152. Philosophy and Jewish Mysticism .
153. Bunin, Hachasidus Hachabadis. p. 217 (vol. 29.)
154. Ginsberg, J.E., 472a .
155. Ginsberg. loc. cit .
156. Ibid., loc. cit .
157. Tanya 24a, my emphasis .
158. cf Ha-rav m'ladi, II, p. 76 .
159. Tanya 67a .
160. Ib. 81b .
161. Ib. 25b, bottom .
162. Ib. 81a .
163. Ib. 82b, my emphasis. This hint of the unreality of the world of sense perception will be considered again, below .
164. Iggeres Ha-kodesh. Tanya 120a, bottom .
165. Mishneh Chabad . Bk. I, part one, p. 50 .
166. Tanya 72b (end chapter 51) .
167. Ib. 50a, bottom .
168. Gen. r. chapter 3. 4 .
169. Ginsberg in J.E., 473a .
170. Tanya 26b (bottom) .
171. Ib. 26a .
172. Ib. 27a .
173. Ib. 45b, bottom .
174. Ib. 40b-41a .
175. Mishneh Chabad, Bk. I, part two, p. 72 .
cf also Ha-rav m'ladi II, p. 61f .

176. Tanya 24a .
177. cf below .
178. Tanya 69a .
179. cf definition in Lowe, HERE art., p. 625 .
180. Gen. r. chapter 4 . 4 .
181. Ha-rav m'ladi II, p 40 ff .
182. Ibid., p. 44.
183. cf ^Iibid., loc. cit .
184. Ibid., p. 61 . cf Mishneh Chabad. Bk I. part one, p. 56 ff .
185. Ibid. , p. 48 .
186. see Chapter III, part B .
187. Tanya 83 a-b .
188. The Hebrew word clep, which we have here rendered by 'simple' has a special meaning among the Abbalists when it is applied to Divine attributes and the like. Teitelbaum tells us that its approximate meaning is "without change or the possibility of change." see Ha-rav m'ladi II, p. 43, footnote 2 .
189. Tanya 67b .
190. Ib. 84a-b.
191. see Ha-rav m'ladi II, p. 85f .
192. Tanya 79a-b .
193. Tanya 8b .
194. Berachos 55a; Kohler in J.E., 458a .
195. art. "Kabbalah" in J.E., p, 463 b .
196. Tanya 76b-77a .
197. In other words, all the specific parts of the 'genus' 'rakia' . Cf Jastrow, Dictionary, on g'vul .
198. Tanya, 89a-b. (Sha-ar Ha-yichud, Chapter 12 .)
199. Ibid. 88a
200. Ib. 88b .

201. Ib. 88b-89a .
202. A ma-amor eliyahu . Tanya 87b .
203. Semino Zohar. I, p. 381 .
204. Ib., p. 385. q.v.
205. Ib., p. 380 .
206. Ib., loc. cit.
207. Tanya 7a .
208. Ib. 74b .
209. Ib. 7a . cf 80a .
210. Ib. 87a . (end chapter 9 and beginning chapter 10 of Sha-ar Ha-yichud .
211. Ib. 86b .
212. cf 85a-85b .
213. Ib 54a . (beginning of chapter 40, Tanya.)
214. Ib. 87a-b . Cf Ha-rav m'ladi, vol. II, p. 68f, where Teitelbaum tells us that "light" is used metaphorically and corresponds to "force" in natural philosophy .
215. Ib. 72b .
216. e.g. Ib., loc.cit. cf 44b, top .
217. Ib. 73a .
218. Tanya 81a .
219. Ib., loc.cit.
220. cf Mishneh Chabad. Book I, Part I, p. 48 .
221. cf Ib., loc. cit.
222. Tanya 84b .
223. Tanya 90a .
224. Genesis rabba 21:5 .
225. Tanya 27a .
226. Ib. 29a .

227. art, in J.E. -- p. 458 . He also tells us that reference to k'lipah is found in old Babylonian incantations.
228. Tanya 10b .
229. Ib. 25b, top .
230. Ib. 29b-30a. cf above page 42f .
231. Ib. 37b .
232. Ib. 54b .
233. Ib. 57b .
234. Ib. 72b . cf 74a .
235. Ib. 44b .
236. Ib. 74a-b .
237. Ib. 71a ff .
238. Ib. 45b .
239. Ib. 64b, top . cf 27b, bottom .
240. Ib. 24b-25a . cf 48b .
241. Ib. 58a .
242. Ib. 67b .
243. Ib. 83b . cf Mishneh Chabad, Part I, Book I, p. 51 .
244. Ib. 84a .
245. Ib. 83b-84a . cf 68a, bottom .
246. Mishneh Chabad, Book I, chapter four, p. 105 .
247. Tanya 42b-43a .
248. Ib. 82a, bottom .
249. From Torah Or. Quoted in Ha-rav m'ladi, vol. II, p.77 .
250. Tanya 67b .
251. Ib. 79a .
252. Ib. 80b .
253. cf Mishneh Chabad, in the Mishneh Ach'ronah to Book I, p. 169 .

254. Tanya 24b .
255. Ib. 78b .
256. Ib. 78a .
257. Ib. 82a .
258. Ib. 88a .
259. Ib. 69a .
260. Ib. 40b .
261. Shabbos, 152a .
262. Tanya 20a .
263. Ib. 13a .
264. 'bright k'lipah' . see below, page 75 .
265. Tanya 11b .
266. cf. above: diagram on page 30 .
267. Tanya 86a, bottom .
268. Ib. 85b .
269. see Ha-rav m'ladi, vol. II, p. 78 .
270. Tanya 90a .
271. from his Siddur, Sha-ar Ha-t'fila. Cited in Ha-rav m'ladi, vol. II, p. 7 .
272. from his Torah Or. Cited in Ibid., p. 136. cf p. 137 .
273. Siddur, 133a . Cited by Teitelbaum, vol. II, p.13 .
274. from Torah Or . In Ibid., loc. cit.
275. Ha-rav m'ladi, vol. II, p.8, footnote 5 .
276. Tanya 83a .
277. Ib. 60b .
278. cf above, beginning of chapter II .
- 279 . Tanya 87a .
280. Ib. 24a .
281. Ib. 24b .

282. cf Ha-Rav m'ladi, volume II, p. 127ff .
283. Hachasidus hachabadis . p.252 .
284. cf Tanya 6b . cf 75b where he tells us that n'shama is on a higher plane than ruach and nefesh .
285. Soncino Zohar . V, p.394 .
286. Tanya 5b. cf Mishneh Chabad, Book II, chapter one, p.10. The animal soul is the equivalent of the yetser ha-ra -- cf. Tanya 37a .
287. Tanya 6a .
288. Ib. 7a .
289. Tanya 7b . cf Genesis 4:1, "And Adam knew Eve..."
290. Tanya 8a .
291. Ib. 10a .
292. Ib. loc.cit.
293. Ib. 35b .
294. Ib. 13b .
295. Ib. 26a - 26b .
296. Ib. 9a .
297. Ib. 13b .
298. Ib. 35a .
299. B'rachos 61b. Where it reads: "amar rava, k'gon anu benonim."
 Tanya 5a. cf 19a: "He was always filled with love of God as great as at the time of reading the Sh'ma...and he looked upon himself as a benoni who prayed all day." -- in accordance with the rabbinic precept -- "be k'rasha in your own eyes." cf 18a .
300. Tanya 34a, 20b, etc .
301. Ib. 75a .
302. Ib. 14b-15a .
303. Ib. 15a-b .
304. Ib. 51b, bottom .
305. Ib. 16a .

- 306. Tanya 16a .
- 307. Ib. 19b, top .
- 308. Ib. 16b - 17a .
- 309. Ib. 17b . cf 34a .
- 310. Ib. 19a . cf Note 299 .
- 311. cf Ib. 18a .
- 312. Ib. 20b-21a .
- 313. Ib. 5b .
- 314. Ib. 8a .
- 315. loc.cit.
- 316. cf below, p. 107ff .
- 317. Tanya 75b-76a .
- 318. Ib. 61b-62a .
- 319. Ib. 62a-b .
- 320. Ib. 62b-63a . cf Ha-rav m'ladi II, pp 140 ff , where
there is an excellent discussion of the distinction
between the d'chilu u'rchimu sid~~ni~~-im (Tanya 64a)
and the d'chilu u'rchimu tiv-1-im (Tanya 63b) .
- 321. Tanya 23a .
- 322. Ib. 37a .
- 323. Ib. 34a .
- 324. Ib. 48b .
- 325. Ib. 66b .
- 326. cf Bunin, Hachasidus Hachabadis, p. 226f . (Vol. 29).
- 327. cf Mishneh Chabad. chapter three of Mishnas Ha-Shechinah, p.20f.
- 328. Tanya 28a .
- 329. Ib. loc. cit.
- 330. Ib. 25b .
- 331. Ib. 10b .

- 332. Ib. 58a .
- 333. Ib. 58b .
- 334. Ib. 24a-b .
- 335. Ib. 40a, bottom .
- 336. Tanya 56a .
- 337. Ib. 29b .
- 338. Ib. 30a .
- 339. Ib. 31a .
- 340. Ib. 34a .
- 341. Ib. 37a . see Note 286 .
- 342. Ib. 38a .
- 343. Ib. 62b .
- 344. Ib. 21b .
- 345. Ib. 62b .
- 346. Ib. 29a. cf 44b, bottom. The relative importance of study and prayer, often held to be the crux of Chabad, receives further attention when we discuss prayer, below.
- 347. Ib. 44b .
- 348. Ib. 41a .
- 349. e.g. 8a-b, 28b, 44b, etc.
- 350. Ib. 8b .
- 351. loc, cit. cf 28b .
- 352. loc. cit.
- 353. Ib. 9b .
- 354. Ib. 66a .
- 355. cf chapter four, 8b-9a .
- 356. loc. cit .
- 357. Ib. 10a . end of chapter five. cf 49a.
cf 43a bottom: study of Torah creates a dwelling-place for God in this world.

- 358. Ib. 28a . cf 74b .
- 359. Ib. 74b. cf 49b and 47a .
- 360. Ib. 45a. cf 44a, bottom, where the body is compared to a wick and good deeds to oil without which the light of the Shechinah is unable to rest on it .
- 361. Ib. 49a, bottom.
- 362. cf Ib. 75b .
- 363. Ib. 55a-b .
- 364. Ib. 57a-b .
- 365. Ib. 53a-b .
- 366. cf 92a (Iggeres ha-t'shuva) and 112a-b (Iggeres Ha-kodesh).
- 367. cf. Ib. 155a . (Iggeres ^Ha-kodesh).
- 368. Ib., loc. cit .
- 369. in Mikkute Torah, ba-har. Quoted in Ha-rav m'ladi. II, p.214.
- 370. Tanya 56b .
- 371. Ib. 32b .
- 372. Ib. 69b-70a .
- 373. Ib. 66b .
- 374. Ib. 50a .
- 375. Ib. 50b, bottom .
- 376. Ib. 54a, beginning chapter 40 .
- 377. Ib. 54a, end of chapter 39 .
- 378. Ib. 22a-b .
- 379. Ib. 67a . cf 9b, bottom .
- 380. Ib. 5a .
- 381. Ib. 33a .
- 382. Ib. 41b-42a .
- 383. Ib. 33b .
- 384. Ib., loc.cit., bottom .

385. Ib. 32b-33a .
386. Ib. 32b. cf ~~35b~~, bottom. (how to overcome timtum ha-lev: dullness of the heart.)
387. Ib. 39b .
388. Ib. 23a .
389. see Hachasidus hachabadis. p.225f. (Vol. 29) .
390. Tanya 64a-b .
391. see 10a, bottom, for example .
392. Ib. 9b .
393. Ib. 85b .
394. Ib. 21b .
395. Ib. 42b .
396. Ib. 76a, bottom.
397. see above, p. 14 .
398. Tanya 31b .
- ~~400~~. Ib. 19a, bottom .
401. Ib. 23b, bottom .
402. Ib. 75b .
403. Ib. 76a, bottom .
404. see above, p. 101. Note 377 .
405. Tanya 61a .
406. Ib. 59b .
407. Ib. 20b, top. cf 5a .
408. Ib. 35a, top .
409. Ib. 63b .
410. Ib. 31a, bottom .
411. in Torah Or. (אור). Quoted in Ha-rav m'ladi. II, p.125ff, q.v.
412. Tanya 51b .

413. Tanya 31b, bottom .
414. see Ha-rav m'ladi, II, p.35 /
415. Tanya 57a, bottom .
416. Ib. 41b .
417. Ib. 41a .
418. loc, cit.
419. Tanya 5b-6a. cf 11a. Additional examples of this separatism: Infinite clothed in the souls even of the least (mi-visroel) --23b; repeats midrashic equation of adam and visroel as applied to Prov. 20:27. -- 24a .
- 419a . cf above, p.22 .cf also Bunin in intro. to Mishnas Ha-muser. Book II, Mishneh Chabad. where this separatism seems to be reversed .
420. see Ha-rav m'ladi. II, p.224 .
421. cf Ibid. , p. 228ff.
422. Tanya 48b-49a .
423. Ha-rav m'ladi, II, p.229.
424. Tanya 36a .
425. Ib. 38a .
426. Ib. 6b-7a .
427. Ib. 59a .
428. Ib. 35a .
429. Ib. 77a .
430. Ib. 60a-b .
431. Avodah zara 17a .
432. Tanya 62b .
433. Ib. 31b .
434. Ib. 12a .
435. Ib. 36a .
436. Ib. 40a .
437. Ib. 79a .

438. Ib. 22a .
439. cf 65a . (Proverbs 27:19) .
440. Ib. 69a .
441. Ib. 65a .
442. Ib. 67a, top .
443. Ib. 48a .
444. Soncino Zohar V, p. 392 .
445. Shneur Zalman's Siddur, 133 a. Cited in Ha-rav m'ladi II, p.13 .
446. Tanya 21a . This אברהם מאמר is mentioned very frequently.
447. Ib. 42b, top .
448. Shimon b. Lakish's comment on Genesis 17:22; in Genesis rabba 82 (ha-avos hen hen ha-mercava).
449. Tanya 23b .
450. Ib. 59a .
451. Ib. 42b, bottom .
452. Ib. 77a . cf 79b, bottom.
453. Ib., 89b, note .
454. Toldos hachasidus. I., p.7 .
455. Tanya 47b-48a .
456. Ib. 46a .
457. Ib. 13a .
458. Ib. 80a .
459. Ib. 33a . cf. 46a and 78b .
- Chapter III .
460. Ha-rav m'ladi II, p.4f .
(... כי זה המעשה).
461. Ib. p.9 .
462. Philosophy and Jewish Mysticism.
463. Tanya 87a .
464. Ib. 50b, top .

465. in J.E., 464b .
466. Fons Vitae, ed. Baemker V, 326, 3f.
Cited by Husik, History of Medieval Jewish Philosophy, p. 68.
467. These statements ^{are based} upon my notes of Dr. Diesendruck's lectures. cf above, p 42f and 57 for the idea of the Divine Will in the Tanya .
468. from Likkute Torah, shalach, p. 82.
Cited by Hachasidus hachabadis, p 252 .
469. cf. Fons Vitae, ed. Baemker, V, 313, 333-335 .
Husik, 64f .
470. Note relationship to the idea of k'lipah and sitra achra.
471. Fons vitae. III, 204, 13ff. ; Husik, p.70.
472. Tanya 76a .
473. e.g. 6a and 8a .
474. cf Ha-rav m'ladi II, p. 20 .
475. Ibid. p. 181, cf p. 177 .
476. Tanya 73b f . 55b, note .
Klatzkin in his dictionary of philosophical terms, under askyah, quotes the Ner L'm'or, chapter 5, of Meier Eisenstadt (1675) as presenting the same classification.
477. Siddur Avodas Yisroel, Baer. Rödelheim. 1901. p. 139.
Translation given by Loewe, HERE art. p. 624 .
478. Azriel b. Menachem (1160-1238). Quoted in Ginsberg, J.E. art., 467a.
479. cf above, pp 45f, 51, 55 .
480. e.g., Tanya 10b, 23a, 28a, 37a, etc.
481. cf. Christian Ginsburg, page 166.
482. Zohar, II, 216a, as paraphrased by Ginsburg, p.121 .
483. e.g. 89a; cf 70b, bottom; and above, p. 51f .
484. Tanya 60a-b .
485. Pardes Rimmonim, 55a. Quoted by Ginsburg, p. 215 .
cf also Tanya 83a .
486. cf above pp 5 ff, 70, 89 bottom, 102, 103.
487. Ha-rav m'ladi II, p. 156ff , but cf above pp 101 ff .
488. cf Ha-rav m'ladi II, p 34 .

489. cf above, p.110 .
490. Ha-rav m'ladi II, p.221
491. Ibid. , p. 224, quoting Toras Chaim.
492. Hachasidus hachabadis, p.251 . Horodetzky IV, p.98, finds distinction of Chabad in intellect, while Chassidism is "built on the feeling of the heart."
493. Tanya 76b .
494. Quoted by Waxman, p. 31 . cf Ha-rav m'ladi II, p. 53 .
495. Dubnow, Toldos hachasidus, I, p. 89 .
496. Maggid d'vorav 13c . Quoted by Dubnow, *ibid.*, loc.cit.
497. Maggid d'vorav. Cited by Teitelbaum. Ha-rav m'ladi. I, p.7.
498. Dubnow, volume I, pp 53 ff .
499. from Keser Shem Tov . Ha-rav m'ladi II, p.53.
500. Keser Shem Tov, p. 39. Quoted by Lowe. HERE art .
501. cf. Dubnow I, p.57 .
502. see Ha-rav m'ladi II, p. 55. cf above p. 45f .
503. Ibid., loc. cit, which quotes Maggid d'vorav, chapter I.
504. cf, for example, Tanya 5a .
505. Dubnow I, p.56 .
506. Dubnow, I, p.55.
507. Ibid., p. 55f .
508. Dubnow II, p 237 ff. Rav not the only Chassid who exalted Torah over other forms of service to God. Note for example, Levi Yitschak of Berditchev in K'dushas Levi II, 2. Quoted by Horodetzky II, p. 89 .
509. Ha-rav m'ladi I, p. 49 .
510. Ibid., p. 14 .
511. Tanya 29a .
512. cf Ha-rav m'ladi II, p.217 .
513. Tanya 19a .
514. see Ha-rav m'ladi II, p. 195 . Shim'on b. Yochai in

the cave , for example, did not have to fulfill the practical mitzvos.

515. Dubnow II, p.239 .

516. Kahana, Sefer Ha-chasidus, p. 218 .

517. Tanya 162b, f . (Kontres Ach'ron)

518. Dubnow I, p. 90 .

519. cf above, p. 89 .

520. Dubnow I, p. 56f .

521. e.g., Tanya 76a .

522. Dubnow I, p. 58 .

523. Ibid., p. 91 .

524. Note Mishneh Chabad in Book III, Part III, Mishnas Ha-tsaddik, etc., p.20.

525. cf above, p. 112f .

526. Ha-rav m'ladi II, p. 155 .

527. Ibid, p. 113. cf p. 99 .

528. Ha-rav m'ladi, loc. cit. cf Dubnow II, p. 234 .

529. Ibid., p. 102, note 1. cf. p. 104 .

530. Ibid., p. 104 .

531. Ha-rav m'ladi II, 104 .

532. cf Ibid, p. 106 ff. Also Bunin, Mishneh Chabad, Book I, Part I, p. 52 .

533. Dubnow I, p. 234f .

534. Tanya 78a .

535. Soncino Zohar, I, p. 383 .

536. cf Ginsberg, J.E., art. , 469b .

537. Rufus Jones, p. 64 .

538. p. 92, Mysticism East and West. By Rudolf Otto. Macmillan. New York. 1932.

539. Ibid., p. 3 .

540. Ibid., p. 14. cf above p. 63 f .
541. New Studies in Mystical Religion, p.40 ; cf above, p. 71 .
542. F.W.H. Myers. Quoted by Rufus Jones, p. 38 .
cf idea of chiyus in Tanya .
543. Theologica Germanica. Quoted by Rufus Jones, p. 79. q.v.
p. 79ff. cf above p. 89 f .
544. Rufus Jones, p. 62 . cf above, p. 107 .
The Rav even uses the same phrase: 'second nature'.
545. Suso. Life. chapter 53. Quoted by Bennett, p. 71 .
546. Otto, Ibid., Foreword, p. v .

Final Word .

547. cf above pp 4, 14 .
548. cf Dubnow II, p. 237 .
549. Philosophical Study of Mysticism, p. 110, q.v.
550. Horodetzky, Chasidism, p. 104 .
551. cf above, p. 105 .
552. cf Chapter 24 of the Tanya .
553. Bennett, p. 162 .
554. Likkute Torah. Cited in Ha-rav m'ladi, II, p. 162 .
555. cf Tanya 8b .
556. Even the "eloquent inarticulateness" of the mystic in describing the highest form of love of God, can be found in the Tanya : cf, for example, p. 70b . And if a mystic can be defined as one who seeks to transform God "from an object of dogmatical knowledge into a novel and living experience", then Shneur Zalman is undoubtedly a mystic. Cf above, p. 25 . (Scholem)
557. cf Bennett, p. 88 .
558. *אני רוצה בך מן העולם הזה כבא עולם הבא*
אני רוצה בך מן העולם הבא כבא עולם הזה
Kahana, p. 203. cf Buber, p. 469 .
559. No me mueve, mi Dios, para quererte, el cielo que me tienes prometido,
Ni me mueve el infierno tan temido, para dejar por eso de ofenderte. ¡Tú me mueves, Señor!
Quoted in Peers, Spanish Mysticism, p. 47.
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