

# שיחת קודש

## TEACHERS OF THE HIDDEN WISDOM



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# CHAI ELUL

## LEARNING CAMPAIGN

**T**he 18th of the month of Elul is a Chassidic festival marking the birthdays of the Baal Shem Tov (1698) founder of Chassidic philosophy and the Alter Rebbe (1745) founder of Chabad Chassidus. In honor of this important day, JNet is having a campaign to learn a Sicha (talk) of the Rebbe explaining the significance of this day.

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### **LEARN THIS SICHA WITH A WORLD-RENOWNED LECTURER AND AUTHOR!**

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# Teachers of the Hidden Wisdom

*Adapted from Likutei Sichot vol. 30, pg. 170–175.*

On the 18th day of the Jewish month of Elul, two great luminaries entered the world. In 1698, Rabbi Israel Baal Shem Tov was born in Okup, a fortress town in the Ukraine.<sup>1</sup> Forty-seven years later to the day, in 1745, Rabbi Schneur Zalman of Liadi was born near Liozna, a town in present-day Belarus.<sup>2</sup>

The Baal Shem Tov's star began to illuminate the Jewish world principally once he settled in Medzibuz in 1740. Rabbi Schneur Zalman composed the revolutionary work for which he is best known, the Tanya, fifty years later.

The timing is significant: Jewish tradition divides history into six one-thousand-year periods, taking a cue from a verse in the Psalms, “For a thousand years are in Your eyes as a day that has past.”<sup>3</sup> Following the Hebrew calendar, the sixth millenium began in the secular calendar in the fall of 1239.

A day has its turning points—sunset, nightfall, midnight, dawn, sunrise, noon. Dawn is the focal point, when the sun's light begins to overcome the darkness of it's absence. It comes out that the Baal Shem Tov's arrival in Medzibuz was smack at dawn.<sup>4</sup>

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1 This is the tradition received by Rabbi Yosef Yitzchak Schneerson from his father, Rabbi Shalom Dovber Schneerson. See Sefer HaSichot 5703, pg. 14.

2 *ibid.*

3 Psalms 90:4.

4 See Sefer Hamaamarim 5663, page 142–145.

Rabbi Israel Baal Shem Tov taught that every person could serve G-d out of humility, love and joy, drawing upon the esoteric teachings of the Kabbalah. His ideas spread rapidly, igniting the hearts of both simple Jews and scholars. And indeed, we have a tradition that if a person is in a coma, you must whisper his name into his ear. His name will touch the core of his being and he will awaken. Rabbi Israel Baal Shem Tov, then, was G-d whispering our name, Israel, to awaken the entire Jewish nation from our slumber of centuries.

Halachah places dawn 72 minutes before sunrise. With a little more math, we discover that fifty years later corresponds to sunrise.

If so, the Baal Shem Tov's light began to shine at dawn, while Rabbi Schneur Zalman's began at sunrise.<sup>5</sup> That's significant. There must be some connection between the progression of dawn to sunrise and the succession of Rabbi Schneur Zalman to the Baal Shem Tov.<sup>6</sup>

## The Prince and the Crown Jewel

To find this connection, let's look at two key stories of R. Schneur Zalman that tell us much about his relationship to the Baal Shem Tov and his innovation.

The first story<sup>7</sup> occurred during the lifetime of the Magid, the principal successor to the Baal Shem Tov. The Magid was a master teacher, a genius in both Talmud and Kabbalah. He attracted an inner circle of tzadikim who he planted in positions of leadership throughout Eastern Europe—Rabbi Schneur Zalman being the youngest of them.

Rabbi Schneur Zalman himself told this story. The Magid had called for him, along with his colleagues, Rabbi Leib Cohen and Rabbi Zusia of Anipoli, asking, "Please tell me what occurred at the time I was sleeping."

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5 Ibid.

6 See The Last Day of History, [chabad.org/2057885](http://chabad.org/2057885)

7 Told in Bais Rebbe (Yiddish), vol. 1, chapter 16. This version is from Hatamim pg. 802ff.

So Rabbi Schneur Zalman told him. A visitor had come to Mezritch, one who had been a senior disciple of the Baal Shem Tov, the holy Rabbi Pinchas of Koretz. A strong difference of opinion divided the Magid and Rabbi Pinchas. The Magid taught all that he had received from the Baal Shem Tov openly, while Rabbi Pinchas was opposed to this practice, saying that such lofty matters must be treated with great caution.

That day, Rabbi Pinchas had found two sheets of paper tossed about by the wind in the courtyard. Upon them were written the teachings of the Magid. To him this was an outrage, and he let that be known.

When Rabbi Schneur Zalman saw how seriously Rabbi Pinchas was taking the matter, he responded to him with a parable:

There was once a mighty king who had an only son. When the king desired that his son rise in his stature of wisdom and might, he sent him to a remote island in a distant land. There he would study the nature of various plants and animals, and learn to hunt wild beasts and birds in dangerous places.

There came a day when the news reached the king that his son, still off in this distant island, had succumbed to a serious illness for which the doctors could find no cure. The king decreed that it be announced throughout his kingdom that any person who had knowledge of medicine or knew of any cure for this terrible disease should come immediately to his palace.

But all the great healers and distinguished sages said not a word, for none knew of any cure for this illness of the prince.

Until there came a day when a certain man arrived at the palace to inform the king that he had a tried and tested cure for the prince. Carrying out this cure, however, was not so simple. It relied upon a rare and precious gem. That gem needed to be found, and then crushed and ground as fine as the finest sand. Only then could it be administered to the prince, mixed with fine wine. Yet he guaranteed that upon drinking this con-

coction, the prince would be cured.

The king issued a command for all those who were expert in the field of gems to search for this special jewel among all the precious stones in the palace treasury, according to the description provided by this man.

So the experts gathered and examined all the royal gems, and to the joy of their hearts they managed to find just the precious jewel as described. There was just one problem: The jewel was the centerpiece of the king's royal crown.

How could they rejoice? If the centerpiece of the king's royal crown were to be removed, the crown would lose its beauty. Nevertheless, they were compelled to tell the king what they had found—and where.

To their surprise, when the king heard that they had found the precious gem that could save his only son's life, he rejoiced greatly. He commanded that the gem be removed, crushed and ground, and rushed to his son to heal him.

Just at that moment, bad tidings arrived at the palace. The prince's health had deteriorated to the point that his lips were locked tight. No food, not even liquids, could pass his lips.

Upon hearing this news, the sages who stood before the king immediately assumed that the king would halt the grinding of the precious gem. The beauty of his royal crown would be saved. And so you can imagine their surprise when they heard the proclamation of the king: "Rush to grind the gem and prepare the cure! It is worthwhile to grind the entire gem and pour the entire thing to waste on the chance that just a single drop may enter the mouth of my only son and he will be healed!"

The nobility, those who occupied the highest positions in the palace, were astonished at the king's command. They advised him, "When at first the prince's lips were open and he could accept some food or drink, then your sacrifice was reasonable. But now that his situation is extremely precarious. It is

very doubtful he will ingest any of this concoction. On such a slim chance, is it truly worthwhile to to ruin the beauty of the king's crown with which he was coronated on the day he first sat on his throne?"

But the king responded, "If, heaven forbid, my son does not live, what is the worth of my crown? And if my son is healed, then this will be the crown's most magnificent glory: that my only son, who endangered his life to fulfill my command and rise in wisdom and might through great ordeal until he became deathly ill—with this crown jewel he was healed!"

When Rabbi Schneur Zalman completed his parable, Rabbi Pinchas began to laugh. He exclaimed, "What you say is right! You have provided a justification for this practice of teaching the inner secrets of Torah openly. How fortunate is the teacher who has such students!"

All this, Rabbi Schneur Zalman related to the Magid in brief. The Magid then told his student, "You saved me. For in my sleep, I saw that there was a great allegation against me in the heavens—against me and against the teachings of my master, the Baal Shem Tov. But then I saw that you were standing and arguing on my behalf, justifying my actions. Your words were accepted and you brought merit to my teachings and the teachings of our master, the Baal Shem Tov."

The parable is deep and rich. Every detail alludes to something that a man with Rabbi Pinchas' knowledge and wisdom would understand. The rest of us need it to be unpacked for us.

But before we do that, let's first visit another story.

## Visitors to the Prison Cell

Under the Magid's guidance, Rabbi Schneur Zalman took the responsibility to bring the teachings and spirit of the Baal Shem Tov to his native Belarus. More than any other chassidic leader of his time, he focused on spreading these teachings as openly as possible. Even other students of the Magid protested that he was taking

things too far.

These were politically turbulent times. Royal heads were rolling in the streets of Paris during the Reign of Terror that followed the French Revolution. The czarist regime was highly suspicious of anyone who might be inciting rebellion. In the fall of 1798, Rabbi Schneur Zalman was arrested on charges that his teachings and activities threatened the imperial authority of the czar. He was imprisoned in the Petropavlovski Fortress on an island in the Neva River in Petersburg. In his interrogations, he was compelled to present to the czar's ministers the basic tenets of Judaism and explain various points of chassidic philosophy and practice. After 53 days, he was exonerated of all charges and released.

During this imprisonment, Rabbi Schneur Zalman received two visitors from the World of Truth: his teacher, the Magid of Mezritch, and his teacher's teacher, the Baal Shem Tov.

A long conversation ensued. The visitors provided their student answers to the questions of his interrogators and relieved him with the knowledge of his imminent release.

Rabbi Schneur Zalman understood that whatever was happening in this world was only a reflection of happenings in a higher world. If there were accusations against him here, even though they were false, it must be that there were accusations against him above, in the World of Truth. Now that he had visitors from that higher world, he wished to determine why he deserved this, what had he done wrong, and what should be corrected.

His esteemed visitors explained to him, "An accusation was made in the heavenly court that you are publicly revealing secrets of Torah, the crown of the King."

Rabbi Schneur Zalman then asked them, "How should I continue when I leave this place? Should I stop teaching Torah in this way? Or should I continue?"

"When you leave here," they told him, "you must continue as you did before. On the contrary, you must go even further."

Which is just what Rabbi Schneur Zalman did. After returning from Petersburg, his teachings became yet more open and accessible to the human mind. Everything now came with an explanation and clear metaphor, in a way that even simple Jews could grasp the divine.

## Telling Secrets

Yet the story raises a difficult question: How could Rabbi Schneur Zalman have had any doubts? How could he ask, “Should I continue or perhaps not?” This is the very same prodigy who had already defended his teacher, explaining why it was not only necessary, but vital for the survival of the Jewish People to spread these teachings. With the passing of time, undoubtedly the situation of the prince of his parable had further deteriorated. If it was so vital back then to grind the crown jewels, how much more so now.

What had changed now that his original argument was no longer effective? And why was there a new accusation, after the previous one had long been put to rest?

To answer that, let’s go back to Rabbi Pinchas’ dispute with the Magid. Let’s ask a simple question: Why should anyone have an issue with his teacher’s words being spread as widely as possible?

Indeed, we find the Talmud places strong restrictions on teaching “the hidden wisdom.” Even among the great scholars of the Mishnah, there were those who never felt ready to approach these teachings. Maimonides summarizes the opinions of the Talmud in his ruling:

The sages of the early generations commanded that these matters should only be explained to one individual at a time. He should be a wise man, who can reach understanding with his own mind. In such an instance, he is given fundamental points, and an outline of the concepts is made known to him. He is expected to continue to contemplate until he reaches understanding with his own intellect until he realizes the ultimate meaning and

depth of the concept.

These concepts are extremely deep, and not every person has the intellect necessary to appreciate them. In his wisdom, Solomon described them with the metaphor: “Lambs for your clothing.”<sup>8</sup> [The root kevas - “lamb” - also has the meaning “hide.”] Thus, our Sages interpreted this metaphor to mean: Matters which are the secrets of the world should be kept hidden under your cloak—meaning, they will be for you alone, and you should not discuss them in public.

Concerning them, it is written: “They shall be for you and not for others with you.”<sup>9</sup> Similarly, it states: “Honey and milk will be under your tongue.”<sup>10</sup> The sages of the early generations interpreted this as a metaphor: Subjects that are like honey and milk should be kept under your tongue.

And yet we find that the Ari, Rabbi Yitzchak Luria, greatest of all the Kabbalists, told his students that now in these later generations—he lived in the 16th century—it is not only permissible but a responsibility to reveal these teachings. How can a halacha change to such a degree?

## All of Torah

The answer is really quite simple: These teachings are Torah. All of Torah belongs to every Jew, and every Jew is obliged to learn the entirety of it. The first thing we teach a child is that “The Torah that G-d commanded Moses is an inheritance to all the Jewish community.” That includes every part of Torah, including its innermost secrets.

The issue with the “hidden wisdom” is not the teachings, but the person who will be studying them. After all, these are highly ab-

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8 Proverbs 27:26.

9 Proverbs 5:17.

10 Song of Songs 4:11.

stract concepts delivered in metaphor and delicate allusions—yet they deal with issues at the very core of Jewish belief. As Nachmanides writes,<sup>11</sup> when a person approaches such lofty concepts without the proper guidance—or is not open to such—he inevitably makes his own distorted and fallacious conclusions. Not only does he lose all the benefit the teachings contain, but his distorted ideas are liable to be harmful—both to himself and to others.

Actually, this applies to the study of any part of Torah. The Talmud compares the Torah to a potion. What sort of potion? That depends. If a person merits, it is as a potion of life. But if he does not merit, G-d forbid, then it is the opposite.

How could the Torah, a tree of life, be a poison? The Zohar, Rabbi Chaim Vital and others describe at length how people who study Torah to feed their own pride and to attain honor and fame are like those who eat the shell of a nut and discard the fruit. The fruit is the closeness to G-d achieved when immersed in this Torah that He gives us. But this person sees the Torah only as a means to display his own intellectual prowess. The Torah that was meant to provide him a sense of awe and bond him with G-d instead becomes a source of yet greater arrogance and self-centeredness.

In the case of the “outer wisdom” of Torah, the ruling is that he should study nevertheless. He is capable, after all, of learning with the right attitude, and eventually the Torah itself will lead him to discover that the fruit is better than the shell. At that point, all that he has learned will be redeemed.

The same concern applies to the inner wisdom of Torah—but much more so, since he now prides himself in knowing the secrets of the cosmos when in truth he is spewing nonsense and even heresy. The difference is that in this territory there is no reason to believe that

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<sup>11</sup> At the end of his introduction to his commentary on Genesis. Remarkably, Nachmanides (Rabbi Nachman ben Moshe, known as Ramban), actually provides such kabbalistic teachings, but he prefaces with this caveat: “Now behold I bring into a faithful covenant and give proper counsel to all who look into this book not to reason or entertain any thought concerning any of the mystic hints which I write regarding the hidden matters of the Torah, for I do hereby firmly make known to the reader that my words will not be comprehended nor known at all by any reasoning or contemplation, excepting from the mouth of a wise Kabbalist speaking into the ear of an understanding recipient. Reasoning about them is foolishness; any unrelated thought brings much damage and withholds the benefit.”

eventually he will have a change in attitude—in most cases, it is simply beyond his capacity to grasp the true meaning.

Yet, eventually, knowing these innermost secrets of Torah will be the principal occupation for all of us. Maimonides writes this explicitly,<sup>12</sup> describing the times of Moshiach:

In that era, there will be neither famine or war, envy or competition, for good will flow in abundance and all the delights will be freely available as dust. The occupation of the entire world will be solely to know God. Therefore, the Jews will be great sages and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as it says: “The world will be filled with the knowledge of God as the waters cover the ocean bed.”<sup>13</sup>

Quite clearly, at that time, knowing G-d and all the hidden matters will take precedent over study of the laws of Torah. If the entire world is filled with this knowledge as waters cover the ocean bed, obviously there will no longer be the restrictions of who can study and how many, etc..

Keep in mind that this is the same Maimonides who presented us earlier with all the restrictions of study of this wisdom—and who also writes categorically that all rules of the Torah apply forever. Obviously then, he also holds that these restrictions are a phenomenon of our times, when most people do not have the mind to fathom these things. In the times of Moshiach, when we will be “free of the distractions of famine or war, envy or competition and good will flow in abundance,” then everyone will be capable of putting their mind to understanding these matters in all their depth—and so that will become the occupation of the entire world.

But how about us? What makes it not only permissible, but obligatory to publicize these teachings in our times?

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<sup>12</sup> Laws of Kings, 12:5.

<sup>13</sup> Isaiah 11:9.

## Needs of the Time

There are two ways to answer this question:

The first is that it is a responsive, emergency measure.

Maimonides himself uses this rationale to justify his Guide for the Perplexed—containing what he himself calls “hidden matters.” In his preface, he writes that he is pressed to compose this work due to the number of Jews who have become confused and lost their path.

Maimonides has a precedent. Originally, the twenty-four books of the Hebrew Bible were meant to be studied exclusively from a written scroll, and their commentary and explanation was to be transmitted exclusively as an oral tradition. There were, and still are, many reasons why this had to be the case: The absence of a written text compels the student to review the material until he has gained complete fluency, and to come to a much deeper understanding than he could through book-learning.<sup>14</sup> It retains the unbounded nature of the oral tradition that is ever-expanding through discussion and new applications<sup>15</sup>—and more.

But when the rabbis saw that Jews were spread throughout many lands, were unable to study with the same focus and clarity, and these oral teachings were liable to be forgotten, they invoked the words of the Psalmist,<sup>16</sup> “It is a time to do something for G-d, they have made void your Torah.”<sup>17</sup> That certainly doesn’t mean that they overrode any prohibition. To paraphrase Rashi’s explanation: When the times warrant special measures for heaven’s sake, the rabbis will adapt the way we learn Torah. What was good for the student at one time is not what is good for the student at another time, and taking that into account preserves the integrity of Torah.

The same can be said about the restrictions on teaching esoteric matters of Torah: It is also a “time to do something for heaven’s sake.” The rabbis write of the tremendous descent of later generations. We are like a person in a deep slumber or coma, unaware

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14 See Maharsha to Gittin 60a.

15 Gur Aryeh (Maharal) to Exodus 34

16 Gittin 60a.

17 Psalms 119:126.

and unattuned to the holiness of G-d and His Torah. Our environment—the world at large—has also descended into a much stronger spiritual darkness.

Under such conditions, the only antidote is to unleash the power of the inner light of Torah—the centerpiece of the crown jewels. That light alone has the power to awaken the inner, hidden powers of the human soul. It empowers us to overcome the increasing darkness of our environment and to ride above our personal challenges from within. And it awakens our innate love for G-d and awe of Him, so that we can serve G-d with a whole heart.

So at this point, the Baal Shem Tov arrived—a specially gifted soul who had tapped into the very core of the inner Torah, who had grasped the true meaning of the esoteric wisdom and saw how it applied to everyday life. He shared those insights in a manner that preserved their integrity while making them clear and accessible. As long as the messenger remained faithful to the Baal Shem Tov's newly-beaten path, his explanations and metaphor, the danger of distorting the message was eliminated. And it was vital to spread this message as much as possible, to awaken the Jewish soul and to prevent spiritual disaster.

## Needs of the Future

Then there is a second reason: Moshiach doesn't come without preparation.

Indeed, there is a widespread Jewish custom, cited in Shulchan Aruch, that aside from preparing all our food on the eve of Shabbat, we should taste a little of each dish.<sup>18</sup> In this way we fulfill the words of the Shabbat Musaf prayer, “Those who taste of it will be privileged to life.” By tasting of the Shabbat before Shabbat, we are privileged to enjoy Shabbat. By tasting of the times of Moshiach before Moshiach's times, we are privileged to enjoy life in those times.

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<sup>18</sup> Pri Etz Chaim 18:83. Cited by Magen Avraham to Shulchan Aruch, Orach Chaim 250, s'if katan 101.

Maimonides takes this very practically when he discusses the arrival of Elijah the Prophet “to straighten up the Jewish People and prepare their hearts” for the times of Moshiach. That fits very much to his conception of Moshiach’s arrival—he is of the opinion that Moshiach can arrive without drastic change to the natural order. But for us to suddenly be thrown into a world of wisdom and divine revelation without preparation would certainly require a sudden and radical change of nature. Elijah’s arrival is then crucial so as to create a transitional stage.

Certainly this applies to the most central element of the messianic era—total immersion of the entire human capacity in the divine knowledge. Again, as described by Maimonides:<sup>19</sup>

The Sages and the prophets did not yearn for the Messianic era in order to have dominion over the entire world, to rule over the gentiles, to be exalted by the nations, or to eat, drink, and celebrate. Rather, they desired to be free to immerse themselves in Torah and wisdom without any pressures or disturbances...

Which means, as he proceeds to explain, that they will be able to immerse themselves in “grasping the hidden matters of the knowledge of their Creator.” For this, certainly there has to be some sort of transitional stage. And that is through openly teaching those aspects of the Torah’s innermost wisdom that have been revealed specifically in these later generations.

## Two Reasons Make Two Modalities

Now, just as there are two reasons for this opening up of inner Torah in later generations, so there are two modalities by which it is to be delivered. Let’s compare these two modalities to two modalities of Torah study: Mishnah and Gemara.<sup>20</sup>

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<sup>19</sup> Laws of Kings 12:4.

<sup>20</sup> See Maimonides, Laws of Talmud Torah 1:11. Shulchan Aruch HaRav, Laws of Talmud Torah, 1:1, 2:1–2.

These two are not simply two different texts—they are two different ways of engaging the mind. Mishnah is composed of tight little packages of dense information. It's mostly about knowledge and basic comprehension. Gemara unfolds that information at great length, taxing the human mind to see this knowledge from all angles and all possibilities. If you just memorize what the Gemara says, even if you comprehend its meaning, you can't be really said to have learned Gemara. You need to engage higher intellectual skills of abstraction and critical thinking—all of your mind.

The same applies to the inner Torah. It too can be delivered in small, potent packages, or with extensive explanation that engages and nourishes the mind.

That's the term the Zohar uses. In the Zohar, Elijah the Prophet tells Rabbi Shimon Bar Yochai that when the Jewish People will be *nourished* from his book, they will be taken out of their exile with compassion.<sup>21</sup> Just as it is with food, so with Torah: In order to nourish the person, it has to be well-prepared, chewed and digested. As Rabbi Schneur Zalman wrote in his classic work, the Tanya, when you learn Torah with such mental focus to the point that your mind grasps it, bonds with it and becomes one with it, then the Torah becomes nourishment to the soul.

And just as the Baal Shem Tov had introduced a style that eliminated the hazards of spreading this wisdom in the form of precision-aimed droplets, so Rabbi Schneur Zalman introduced his method of Chabad—a way to share the full understanding and depth of the most esoteric teachings so that we can fully digest, metabolize and bond with it using human intellect and intuition.

As for the original, raw texts of the Zohar and the kabbalists, including the Arizal, these remain in their original status. The Baal Shem Tov himself warned against studying directly from them.<sup>22</sup> Without the guidance of the teachings of chassidic masters, it is all too easy to grasp a superficial understanding alone—with all the

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21 Tlkunei Zohar, end of tikun 6.

22 Cited by Rabbi Menachem Mendel of Lubavitch (the Tzemach Tzedek) in Shores Mitzvat HaTefillah, end of chapter 2 (printed in Derech Mitzvotcha, Kehot).

hazards involved that we discussed above.

## ...With a Difference Between Them

Now if the whole point of opening the floodgates of inner Torah in our times is spiritual resuscitation of the Jewish People, to counter the progression of darkness and descent of the generations, then all that's needed is to reveal the basic points, paraphrased as much as possible. Because these tiny points of light also reveal the inner luminary of Torah, and that luminary has the power to revive souls. And if that is enough, no more should be revealed.

But what if the inner Torah is being opened up in order to “to straighten up the Jewish People and prepare their hearts” for the revelations of the teachings of the messianic times—a time when we will have a complete grasp in knowledge of G-d?

That is the meaning of the Maimonides' words, “according to the full extent of human potential.” His intent is not to limit the grasp we will achieve then, but to say that this grasp will envelop the entire human being with all his potentials and faculties. Similarly, the meaning of his words “as waters cover the ocean bed”—that just as the ocean *is* the water that covers its bed, so the very reality of our world will be our comprehension of G-d.

In that case, then certainly the preparation must be in the same modality—engaging and encompassing the entirety of human capacity. Which is what is accomplished with Rabbi Schneur Zalman's method, which he called Chabad.

## Back to the Stories

Now let's get back to our question about the two stories: If Rabbi Schneur Zalman had already provided an effective rebuttal to the first accusation, why did he have to answer to another years later? And how could he question whether he had taken the right path?

The answer is that Rabbi Schneur Zalman had not just gone further than the Baal Shem Tov, the Maggid, and their students—he had jumped to a whole new track, steam engine and locomotive includ-

ed. This was sunrise, not just dawn. Not only was it time to awaken Jews from slumber, it was time to begin to greet the new day.

You can see this openly in their respective teachings. The content is much the same, but the mode of instruction is entirely different. The earlier teachings had been fine points of light, tightly focused and intense. Rabbi Schneur Zalman began Chabad—an acronym for Chochmah, Binah, Da'at (Conception, Comprehension and Consciousness), the three faculties of the mind. Everything was to be explained at length, looking from all sides and angles. Everything was to penetrate as fully possible into the realm of the human mind—not just the soul's intuition, but a rigor of intellect to tax and penetrate the human brain.

This new direction brought with it a new opposition from heaven. The parable of crushing the crown jewel for the dying prince was no longer an effective retort.

Why? Because that parable is all about getting “just a drop” of the potion into the mouth of the prince to save his life. The teachings of the Baal Shem Tov were just that—the crown jewel of Torah, G-d's most precious gem. As we said, even a drop from this gem is enough to revive the prince.

And it worked: The teachings of chassidus of the Baal Shem Tov, the Maggid, their students and their students' students for generations revived the prince. It's thanks to those teachings—thousands and tens of thousands of whole-hearted, G-d fearing Jews.

So that was good. But now Rabbi Schneur Zalman began to reveal more than just droplets of chassidus. He opened up rivers. Now the protests in heaven were renewed. After all, revealing chassidus so expansively, to the degree of human comprehension that Chabad offers goes far beyond what is necessary to save the life of the prince.

Now it makes sense that Rabbi Schneur Zalman should once again have some doubts. Perhaps he should not have gone so far. Perhaps this is a sign from heaven that he has to stop.

But his teachers told him otherwise. Through the self-sacrifice he showed sitting in prison, he had won his case above. Now he could freely reveal chassidus yet more expansively. Because this would be the preparation to “straighten the Jewish and prepare their hearts” for the revelation of the hidden reasoning and depths of Torah that would be revealed with the coming of Moshiach, “as water covers the ocean floor.”

## Therefore:

As always, the main thing is how this translates into practice. The Baal Shem Tov and the Magid instructed their student, Rabbi Schneur Zalman, that he shouldn’t stop teaching chassidus in his new, open style. Rather, he should take that even further. What does that mean for us?

For one thing, it’s a display of how vital it is for us to prepare ourselves for a time soon to come when the world’s entire occupation will be nothing else but the knowledge of G-d. And the way to do that is through studying the inner Torah in a mode similar to those times—with understanding and comprehension.

If so, even someone who feels he has no vital need to study this inner Torah. And he feels he certainly doesn’t need to sink his teeth into it and be nourished by it. He can live without it and be a good Jew. He has Halachah, he has Talmud, he has Mussar. He reads chassidus of the Baal Shem Tov, the Magid and their students. For him, that’s adequate to overcome the manifold darkness of the times immediately before Moshiach.

Even if he is correct, how will he answer to the clear, practical ruling in the Laws of Torah Study that every Jewish soul must learn the entire Torah, “both the basic halachot and the allusions, exegesis and secrets?”<sup>23</sup> In another generation, at another time, he had an excuse—a good excuse. He would not have been able to learn it then. But now that it has been made accessible, studying it has become incumbent upon every Jew.

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23 Hilchot Talmud Torah L’Admor Hazaken, 1:4.

In a letter to his brother-in-law, the Baal Shem Tov told how he had ascended to the chamber of Moshiach in the heavens above, and asked him, “Master, when will you arrive?” The reply: “When your wellsprings will spread to the outside.”

Which means that we must publicize and propagate the wellsprings of chassidus to every place, reaching even to the outside. And then we will soon be privileged to the coming of Moshiach and fulfillment of the prophecy, “For the earth will be filled with the knowledge of G-d and the waters cover the ocean bed.” May it be very soon in our days, *mamesh*.

## QUESTIONS

Visit [jnet.org/chai](http://jnet.org/chai) and answer these questions and your name will be entered in a Duch and prize drawing.

1. Why is it now necessary for the hidden part of Torah to be revealed?
2. Why is it an *obligation* to reveal Chassidus?
3. What lesson or message did you take from this Sicha?

– כי לדעתו<sup>51</sup> אין חייו הרוחניים עומדים בסכנה ח"ו, ודי ומספיק עבורו ליימוד נגלה דתורה ולימוד דברי מוסר ולימוד דברי חסידות של הבעש"ט והמגיד ותלמידיהם ותלמידי תלמידיהם, כדי להתגבר על החושך כפול ומכופל דעקבתא דמשיחא – איך יפטור עצמו מלימוד זה, כשפסק דין ברור הלכה למעשה בנגלה דתורה (בהלכות ת"ת של "הרב", אדמו"ר הזקן)<sup>52</sup> שכל נפש מישראל חייב ללמוד כל התורה כולה, "הן בפשטי ההלכות הן ברמזים ודרשות וסודות" (ויתירה מזה מ"ש במק"א)<sup>53</sup> שכל נפש מישראל מחוייב "לחדש שכל חדש הן בהלכות הן באגדות הן בנגלה הן בנסתר"<sup>54</sup>.

ועל ידי "יפוצו מעינותיך חוצה" – פירסום והפצת מעיינות החסידות, בכל מקום ומקום, עד שיגיעו גם חוצה – נזכה בקרוב (כהבטחת מלך המשיח לה-בעש"ט)<sup>55</sup> לקאתי מר דא מלכא משיחא, שאז יקויים היעוד<sup>56</sup> "כי מלאה הארץ דעה את ה' כמים לים מכסים", ובמהרה בימינו ממש.

(משיחות מוצש"ק מקץ ומוצאי זאת חנוכה תשמ"ו)

51) אבל ממשנית במקומות שבהערה 26 מובן, שמפני ירידת הזורות (גם לגבי זור אדה"ו כו'), הרי עתה מוכרח לימוד פנימיות התורה באופן של דעת גם כדי לעבדהו בלב שלם. ע"ש.

52) פ"א ס"ד. וש"נ (וע"ש) עד היכן הדברים מגיעים).

53) תניא אגה"ק סכ"ו (קמה, א).

54) שמוה מובן שגם הנסתר צריכים ללמוד באופן של חב"ד, דאל"כ א"פ, לחדש שכל חדש, כפשוטו.

55) אגה"ק המפורסמת הבעש"ט – נדפסה בריש ס' כתר שם טוב. ובכ"מ.

נקודה, "טיפה אחת", אלא באופן של הרחבה, ע"י תורת חב"ד – אזי נתחדש הקטרוג למעלה, שהרי גילוי החסידות באופן של הרחבה, בהבנה והשגה ד-תורת חב"ד אינו (לכאורה) דבר המוכרח להצלת חייו של בן המלך.

וי"ל שזהו הטעם שנתעורר ספק אצל רבינו הזקן שאולי צריך להפסיק מגילוי דברי חסידות באופן כזה, וע"ז הורו לו רבותיו, שע"י מסירת נפשו וישיבתו במאסר פעל למעלה<sup>57</sup> שיוכל להמשיך לגלות דברי חסידות באופן של הרחבה, "ואדרבה, לכשתצא תאמר יותר" – כדי "ליישר ישראל ולהכין לבם" לגילוי "סוד טעמי" ומסתר צפונותי<sup>58</sup> של תורה שיתגלו בכיאת המשיח ועד כמים לים מכסים.

ה. והמעשה הוא העיקר:

לאחרי שניתנה ההוראה של הבעש"ט והמגיד לרבינו הזקן, שלא זו בלבד שלא יפסיק ח"ו מלומר דברי חסידות, אלא אדרבה, שיוסיף עוד יותר – הרי מובן, שזוהי הוראה לכאורה מישראל, שחייב להכין את עצמו ל"אותו הזמן" ש"לא יהי" עסק כל העולם אלא לדעת את ה' בלבד" – על ידי לימוד פנימיות התורה באופן של הבנה והשגה דוקא.

ומזה מובן, שגם מי שלפי דעתו ליימוד פנימיות התורה, ובפרט באופן של "חב"ד" (לימוד בהרחבה, הבנה והשגה, "יתפרנסו"), אינו מוכרח להחיות נפשו

49) ראה אגרות קודש אדמו"ר מהור"צ ח"א ע' קמו (נדפס ג"כ בהוספה לקונטרס החלצו – תרנ"ט).

50) ל' רש"י שה"ש א, ב.

ותלמידיהם – יש לראות בפשטות כש-  
לומדים תורת חסידות שנתגלתה לנו,  
שעניני חסידות שנתגלו ע"י הבעש"ט וה-  
מגיד ותלמידיהם הם באופן של „נקודת-  
דוח” ובקיצור, ע"ד לשון המשנה שהיא  
דבר קצר, משא"כ ביאור הענינים שב-  
תורת חסידות חב"ד שנתגלה על ידי  
רבינו הזקן הוא באופן של „הרחבה”  
ושקו"ט, שבמאמרי ותורת חסידות שלו  
(החל מספר התניא) ביאר עניני תורת  
החסידות באופן של הבנה והשגה, וכ-  
שמה – „חסידות חב"ד”.

ושינוי זה באופן גילוי תורת החסי-  
דות, י"ל שהוא שגרם לקטרוג החדש על  
רבינו הזקן, גם לאחרי שנתבטל הקטרוג  
על המגיד על ידי הסברת המשל מ-  
שחיקת אבן יקרה שבכתר המלך בשביל  
הצלת חיי בן המלך.

ובביאור יותר:

במשל רבינו הזקן ע"ד הצלת חייו  
של בן המלך ע"י שחיקת האבן הטובה  
שבכתר המלך – מודגש הצורך שתכנס  
לכה"פ „טיפה אחת” לפיו של בן המלך,  
אשר טיפה זו תציל את חייו של בן  
המלך.

ודוגמתו בנמשל – גילוי החסידות  
(פנימיות התורה, האבן הכי יקרה שב-  
כתר המלך) עכ"פ באופן של נקודה  
(„טיפה אחת”), וכנ"ל, שגם נקודה אחת  
של פנימיות התורה יש בכחה להחיות  
את בן המלך.

וראי' לדבר – גילוי החסידות באופן  
של נקודה, ע"י הבעש"ט והמגיד ותלמי-  
דיהם ותלמידי תלמידיהם לדורותם –  
הועיל ופעל להחיות את בן המלך, ו-  
העמיד יראים ושלמים לאלפים ולרבבות  
כו'.

אבל כאשר רבינו הזקן התחיל לגלות  
את תורת החסידות (לא רק באופן של

כו', עד ללימוד בעיון להבין דבר מתוך  
דבר וכו')<sup>45</sup>.

וי"ל ששני אופנים אלו באופן הלי-  
מוד, תלויים בבי' הטעמים הנ"ל על גילוי  
פנימיות התורה כדורות האחרונים:

ע"פ הטעם משום „עת לעשות לה”  
בשביל פיקוח נפש (ברוחניות), מפני הת-  
גברות החושך וירידת הדורות – מספיק  
גילוי פנימיות התורה באופן של נקודות  
ובקיצור בתכלית, כי גם „נקודה” של  
פנימיות התורה, „המאור שבה”<sup>46</sup>, בכחה  
להחיות נפשות (וכיון שזה מספיק – הרי  
אין לגלות יותר):

משא"כ גילוי פנימיות התורה כדי  
„ליישר ישראל ולהכין לבם” לגילוי  
פנימיות התורה שיהי' „באותו הזמן” –  
הרי כיון שאז תהי' השגה גמורה בידיעת  
השם, „כפי כח האדם”<sup>47</sup> ועד „כמים לים  
מכסים”, הרי מובן, שגם ההכנה לזה  
כדורות האחרונים צ"ל ע"ד זה דוקא.

ד. ע"פ כל הנ"ל יתבאר היטב הסי-  
פור הנ"ל אודות הקטרוג ע"ז שרבינו הז-  
קן אמר דברי חסידות בריבוי כו':

החידוש באופן גילוי החסידות על  
ידי רבינו הזקן לגבי הבעש"ט והמגיד

<sup>45</sup> ראה רמב"ם ואדה"ז (ובקור"א) הל' ת"ת  
שם.

<sup>46</sup> להעיר גם ממשנ"ת בדי"ה וכל בניך תשמ"א  
פ"ז (סה"מ מלוקט ח"ב ע' קצד"ה) בביאור שני  
הענינים בלימוד פנימיות התורה – (א) שמביאה  
ללב שלם, ביורו המדות; (ב) הלימוד והידיעה ד-  
פנימיות התורה מצד עצמו (שלמעלה מכירורים).  
ע"ש.

<sup>47</sup> פתיחתא לאיכ"ר ב. ירושלמי חגיגה פ"א  
ה"ז (ובקרובן העדה שם (וכן ביפה ענף לאיכ"ר) –  
שקאי על „סודות החכמה”).

<sup>48</sup> ל' הרמב"ם הל' מלכים ספ"ב. וראה  
לקריש חכ"ז ע' 241.

תא אינו משיג רק המציאות כו"י<sup>41</sup>, והי"ז כעין לימוד המקרא שהוא קורא בשמותיו של הקב"ה אע"פ שאינו משיג כלל עצמיות הגנוז בהן. וכעין זה הוא בלימוד הזהר וע"ח<sup>42</sup>.

וע"פ הנ"ל שיש שני אופנים בלימוד פנימיות התורה יש לתווכ, שאם לומדי רק נקודות הענינים (ע"ד דברים קצרים שבמשנה) ה"ז בכלל „מקרא“<sup>43</sup>, משא"כ כשלומד בהבנה והסברה ובפרטיות, וב- מיוחד – כשמשיג הענין ונתפס בשכלו ונעשו לאחדים<sup>44</sup>, ה"ז ע"ד „שליש ב- תלמוד“<sup>45</sup>, שהוא לימוד טעמי ההלכות

וכמבואר במפרשי הזהר<sup>46</sup>, דהיינו שעני- ני חכמת האלקות מפורשים ומוסברים בהבנה והשגה (לא כהלומד לגירסא), ש- אז הלימוד הוא בגדר „פרנסה“, כמבואר בתניא<sup>47</sup> שע"י לימוד התורה „היטב ב- עיון שכלו עד שנתפסת בשכלו ומתאחד- דת עמו והיו לאחדים – נעשה מזון לנפש“.

[ויש לומר, שבזה יש לתווכ דברי אדמו"ר הזקן אודות לימוד חכמת ה- קבלה, שנראים כסותרים לכאורה זא"ז:

אחז"ל<sup>48</sup> – וכן נפסק להלכה<sup>49</sup> – ש- חייב אדם לשלש זמן לימודו – שלישי במקרא שלישי במשנה ושלישי בתלמוד. ופסק אדה"ז בהל' ת"ת שלו<sup>50</sup>, ד, חכמת הקבלה תחשב בכלל שלישי בתלמוד (ומיוסד על פסק הרמב"ם<sup>51</sup> ש, הענינים הנקראים פרדס בכלל הגמרא הן): ואילו בספרו לקו"ת<sup>52</sup> מבאר אדה"ז (וב- שקו"ט ע"ד הנגלה) „דלימוד הזהר וכה- אריז"ל הוא בכלל שלישי במקרא“<sup>53</sup>, „ש- הרי מדרש הזהר הוא על פסוקי ה- תורה“ ועוד שגם בלימוד רזין דאורי-

(41) ל' הלקו"ת ויקרא שם (ה, רע"ג).

(42) גוסף על החילוק אם לומד פירוש המקראות (שבספרי קבלה כו"י) – שזהו בכלל מקרא (ראה הערה 40), או ששקו"ט בהבנה והסברה.

(43) מכיון שיש בזה רק ידיעת המציאות לחד (משא"כ ידיעת ההלכות שבמשנה) – כנ"ל בפנים מלקו"ת (ע"ש באורך).

וע"פ המבואר בפנים י"ל, שאפשר להיות ג"כ לימוד פנימיות התורה ע"ד לימוד הלכות פסוקות שבמשנה ותלמוד – שלישי במשנה.

(44) ועפ"ז, רק „לימוד הזהר וע"ח“ (בפ"ע) הוא בכלל ה„שלישי במקרא“ – כי בספרים אלו עצמם אין ביאור והסברה בהרחבה כו"י (משא"כ כפי ש- עיני פנימיות התורה נתבאר בתורת חסידות חב"ד, ע"י משלים וכו').

אלא שצ"ע, כי בלקו"ת שם משמע, שזה גופא שאין בזה השגת המהות אלא ידיעת המציאות לבד ה"ה בכלל מקרא, והרי הגבלה זו היא „אפילו ל- גדולי החכמים“ (לקו"ת שה"ש שם), ואכ"מ.

(45) ועפ"ז צ"ל לכאורה, דמיש הרמב"ם (כנ"ל) ש, הענינים הנקראים פרדס בכלל הגמרא הן – זהו רק כשלומד בהבנה והסברה ובפרטיות, משא"כ כשלומד רק נקודות הענינים בכללות ה"ז בכלל מקרא (או משנה – ראה הערה 43).

(\*) כמשנית במק"א (ההדרן על הרמב"ם (קה"ת, תשמ"ה) הערה 6. לקוש' חכ"ז ע' 123) ה- חילוק בין „לטייל בפרדס“ (ל' הרמב"ם הל' יסוה"ת... ספ"ד), ובכנסו לפרדס, ע"ש.

(32) כסא מלך לתקו"ו שם. הקדמת מקדש מלך לזהר. – וראה ג"כ שער ההקדמות (הג"ל הערה 7).

(33) פ"ה (י, רע"א).

(34) קידושין ל, א.

(35) רמב"ם הל' ת"ת פ"א ה"א-יב. טושו"ע יו"ד סרמ"ז ס"ד. הל' ת"ת לאדה"ז פ"ב ס"א.

(36) שם בסוף הסעיף.

(37) הל' ת"ת שם הי"ב – „לפ"ד ש"ך“ (ל' אדה"ז שם) – ראה ש"ך יו"ד שם סק"ז בנוגע ל- חכמת הקבלה (ובדרישה לטו"ד שם (שהובא בש"ך) – ד, פרדס... חקירות עיונית אלקית“).

(38) ויקרא – ביאור ד"ה ולא תשבית פ"ד וה'. לקו"ת שה"ש ד"ה לריח שמניך (הא) ספ"ב. וראה גם ביאוה"ז בראשית ב, ד (ולהצ"צ שם – ע' תרכ).

(39) ל' הלקו"ת שה"ש שם (ג, סע"ג).

(40) ראה לקו"ת שם (ויקרא ה, ד. שה"ש ג, סע"ג) בנוגע למדרש רבה כו"י (והתייחד עם מ"ש בהל' ת"ת שם).

הכנה לימות המשיח, ובלשון הרמב"ם<sup>21</sup> „ליישר ישראל ולהכין לבם” לימות ה- משיח, וכ”ש וק”ז שכן צ”ל בנוגע לענינם העיקרי של ימות המשיח – „לא נתאו החכמים והנביאים ימות המשיח . . אלא כדי שיהיו פנויין בתורה וחכמתה”<sup>22</sup>, ש- יוכלו לעסוק בהשגת „דעת בוראם” – שצריכים „ליישר ישראל ולהכין לבם” לכך<sup>23</sup>, וזהו על ידי גילוי פנימיות ה- תורה בדורות האחרונים דוקא.

ג. בהתאם להחילוק בין שני הביאור- רים בטעם גילוי פנימיות התורה בדורות האחרונים – ישנם שני אופנים גם באופן הגילוי, ע”ד שני האופנים שבנגלה ד- תורה – משנה וגמרא:

א) גילוי פנימיות התורה באופן שה- עיקר הוא ידיעת נקודת הענין בקיצור, ע”ד לשון המשנה שהוא „דבר” קצר וכולל ענינים רבים.

ב) הגילוי באופן מבואר ומוסבר ב- הרחבה, ע”ד אריכות הביאור והשקוט שבגמרא, ובלשון הזהר<sup>24</sup> – „יתפרנסון”,

תורה תנאים מסויימים בלימוד זה: אבל לימות המשיח, שאז „לא יהי’ שם לא רעב ולא מלחמה ולא קנאה ותחרות”<sup>25</sup>, וכא”א יהי’ במצב שיוכל להתעמק כראוי בענינים אלו, הרי בזה יהי’ „עסק כל העולם – לדעת את ה’ בלבד”.

אבל, בדורות האחרונים מצוה לגלות זאת החכמה (למרות התנאים וההגבלות כו’) – וי”ל בזה שני ביאורים<sup>26</sup>:

א) ע”ד מ”ש הרמב”ם בפתיחה לספרו מורה הנבוכים<sup>27</sup>, שהטעם שכתב ספרו זה, שיש בו „ענינים נסתרים”, הוא „אמרם” בכמו זה הענין – עת<sup>28</sup> לעשות לה’ הפרו תורתך”, והיינו, דהיות בני” במצב של „נבוכים” הכריח אותו לגלות „ענינים נסתרים” כדי להציל „נבוכים” בעניני אמונה כו’.

ועד”ז הוא בנוגע לגילוי פנימיות ה- תורה בדורות האחרונים – שזהו בגדר „עת לעשות לה’ הפרו תורתך”: גודל ה- ירידה של הדורות האחרונים, שנתמעטו הלבבות וכו’, וכן מצד מצב העולם ב- כללותו, שהרע בדורות אלה הוא בהת- גברות יתירה, מהווה הכרח רב לגלות זאת החכמה, פנימיות התורה, שהיא מעוררת את הכחות הפנימים הנסתרים שבנשמת האדם, הנותנים לו עזר וסיוע להתגבר על חשכת הגלות מבחוץ ועל המניעות שמבפנים, להתעורר באהבת ה’ ויראתו כו’ ולעבדו בלב שלם<sup>29</sup>.

ב) מצינו כמה ענינים שבאים בתור

(לכ”ק אדמו”ר (מהורש”ב) נ”ע) פ”ג, ובמכתבו הנדפס בהוספה שם (ע’ 82 ואילך). ועוד.

27) הלי’ מלכים פ”ב ה”ב (בנוגע לאליהו). וראה שם פ”א ה”ד (אלא שברוב הדפוסים נשמט ע”י הצנזור) „ליישר דרך למלך המשיח” (אפילו ע”י ענין שלילי ביותר, ועאכ”כ – להבדיל – שכן צ”ל בנוגע לחכמת התורה).

28) ל’ הרמב”ם שם פ”ב ה”ד. ועד”ז בהל’ תשובה פ”ט ה”ב.

29) וי”ל ההכרח „ליישר ישראל ולהכין לבם” למצב של ימיה”מ – כי בלי הכנה זו, הרי שינוי עצום כזה באופן פתאומי הי’ בגדר ביטול „מנהגו של עולם”, ולדעת הרמב”ם גם לימות המשיח „עולם כמנהגו נוהג” (הל’ מלכים רפ”ב. ועד”ז הלי’ תשובה ספ”ט). ואכ”מ.

30) ל’ הרמב”ם בהקדמתו לפירוש המשניות (ד”ה אח”כ ראה להסתפק – בתחלתו).

31) תקיזו ת”י בסופו.

21) ל’ הרמב”ם הלי’ מלכים שם.

22) הבא לקמן – ראה גם לקרי”ש חט”ו ע’ 282.

ח”כ ע’ 172. וש”ג. ועוד.

23) ב, צוואת זה המאמר” בסופה. וראה לקרי”ש

חכ” ע’ 32 ואילך.

24) גיטין ס, א.

25) תהלים קיט, קכו.

26) ראה בארוכה בזה – קונטרס עץ החיים

יכולים לעמוד על דברים אלה, לכן לימוד זה עלול להביא לידי היזק (ע"ד "לא" זכה נעשית לו כו"). אבל מצד ה- חפצא דתורה, הרי חכמה זו היא חלק מ- תורתנו הקדושה השייכת לכארא מישר- אל – "מורשה קהלת יעקב"<sup>14</sup>, וכל אחד ואחד מישראל חייב ללמוד אותו<sup>15</sup> (כמו שמחוייב ללמוד שאר כל התורה כולה).

ובפרט ע"פ דברי הרמב"ם בסוף ספר הדין, וז"ל: "ובאותו הזמן . . . לא יהי עסק כל העולם אלא לדעת את ה' בלבד ולפיכך יהיו ישראל חכמים גדולים ו- יודעים דברים הסתומים וישגו דעת בוראם כפי כח האדם שנאמר<sup>16</sup> כי מלאה הארץ דעה את ה' כמים לים מכסים". הרי להדיא, שבימות המשיח יהי עסק כל העולם לדעת את ה', היינו (שעיקר) עסק התורה אזי לא יהי בלימוד הלכות התורה הנגלות לנו ולבנינו, אלא בידעת הבורא, "דברים הסתומים", וזה יהי "עסק כל העולם", ובאופן ד"כמים לים מכסים", ומובן שלא יהיו ההגבלות ד- "אין דורשין . . . (אפילו) ביחיד אא"כ כו"<sup>17</sup>.

ולכאורה ה"ז היפך פסק הרמב"ם עצמו ע"ד התנאים וההגבלות בלימוד חכמות אלו (והרי גם בימות המשיח לא תתבטל שום הלכה כו' מהלכות התורה)? ועכצ"ל, שכל האיסור מלכתחילה אינו אלא מפני שבזמן הזה אא"פ לרוב בני אדם לעמוד על חכמות אלו, ולכן קבעה

חסידות, והוזק להוראה מפורשת מרבו- תיו ש, אדרבה, לכשתצא תאמר יותר?"

ב. ויובן זה בהקדים ביאור דברי ה- אריז"ל<sup>18</sup> ש, דוקא בדורות אלוי האחרונים מותר ומצוה לגלות זאת החכמה – אף שבדורות הראשונים היתה חכמת הקבלה "נסתרה" . . . ונעלמה מכל תלמידי חכמים כ"א ליחידי סגולה ואף גם זאת בהצנע לכת ולא ברבים כדאיתא ב- גמיו" –

דלכאורה: מכיון שהורו חז"ל ש- "דברים שהן כבשונו של עולם" (סתרו של עולם) יהיו תחת לבושך<sup>19</sup>, וע"פ דין הגמיו" יש כמה תנאים והגבלות באופן גילוי חכמה זו (וכן נפסק להלכה ב- רמב"ם<sup>20</sup>) – איך הותר בדורות אחרונים "לגלות זאת החכמה"?

והביאור בזה – ובהקדים:

מובן, שהתנאים וההגבלות בלימוד חכמת האמת אינם מפני איסור מצד ה- חפצא דתורה (שחלק זה שבתורה – צריך בעצם להיות בהסתר), אלא מפני חסרון בהגברא, דכיון שרוב בניא אינם

(7) ראה הקדמת הרח"ו לשער ההקדמות (נדפ- סה ג"כ בהוספה לקונטרס עץ החיים לכ"ק אדמו"ר (מהורש"ב) נ"ע). ועוד.

(8) ל' אדה"ז – תניא אגה"ק סכ"ו (קמב, ב). – ואולי צ"ל אלהי.

(9) ראה תניא קו"א ד"ה להבין מ"ש בפע"ח (קנו, ב) שהיא מצוה רמה ונשאה ואדרבה עולה על כולנה.

(10) ל' אדה"ז בתניא שבהערה 8.

(11) חגיגה יא, ב ואילך. שם יג, א.

(12) חגיגה יג, א ופרשיי שם.

(13) הל' יסודי התורה ספ"ב. שם פ"ד הי"א ואילך.

(\*) כלשון תורה (אף שבל' חכמים רגיל אלו").

(\*) כצ"ל – דאה לוח החיקון לתניא שם.

(14) יומא עב, ב.

(15) ברכה לג, ד. וראה רמב"ם הל' ת"ת רפ"ג.

(16) כפסק אדה"ז בהל' ת"ת שלו פ"א ס"ד –

ראה לקמן בסוף השיחה.

(17) הל' מלכים ספ"ב.

(18) ישע"י יא, ט.

(19) ראה בכ"ז – אגה"ק סו"ס כו. עיי"ש.

(20) משנה חגיגה רפ"ב. רמב"ם הל' יסוה"ת

שם.

## י"ט כסלו

אבני קודש בראש כל חוצות – ורבינו הזקן ביטל את הקטרוג ע"י שהביא משל מבו מלך שנחלה במחלה מסוכנת, שלא מצאו לה אלא תרופה אחת: לקחת את האבן היקרה הקבועה בכתר מלכותו של המלך, שבה תלוי כל היוקר דכתר ה' מלך, לשחקה ולערבה במים, ולשפוך מתערובת זו לבין שפתיו של בן המלך, בתקוה שכולי האי ואולי תיכנס טיפה אחת לתוך פיו וכו' ותציל את חייו – שכן הוא גם בנדוד<sup>6</sup>, אשר פרסום רזי התורה (האבן היקרה שבכתר המלך) כדאי הוא להציל את חיי בן המלך (עם ישראל).

ועפ"ז – אם כבר בימי המגיד ביטל רבינו הזקן את הקטרוג על גילוי דברי חסידות, על ידי ההסברה שפירסום ו- הפצת החסידות הוא דבר מוכרח ביותר, ענין של פיקוח נפש, הנוגע להצלת חייו של בן המלך – עאכ"כ כשעבר עוד שלב ב"ירידת הדורות", ומן הסתם ירד מצבו (הרוחני) של בן המלך, הרי בודאי ובודאי שהפצת דברי חסידות (שחיקת האבן היקרה שבכתר המלך) הוא הכי הכרחי להצלת חיי נפשו של בן המלך.

ומה נשתנה בעת נשיאותו של רבינו הזקן, ששוב נתעורר עליו הקטרוג בגלל ריבוי דברי החסידות שהשפיע בגילוי – ועד שנתעורר ספק אצלו [למרות שהוא הוא שביטל קטרוג דומה על המגיד ע"י המשל דשחיקת האבן היקרה שבכתר המלך] שאולי יש לו למנוע מלומר דברי

א. מסופרי, שבהיות רבינו הזקן ב- מאסר, באו פ"א לבקרו רבותיו מעלמא דקשוט – רבו הרב המגיד והבעש"ט נ"ע. ושאל אותם רבינו הזקן למה מגיע לו שישב במאסר ומה תובעים ממנו? ו- השיבו לו, שנתחזק עליו הקטרוג על ש- אומר דברי חסידות הרבה ובגילוי כו', ושאל אותם: וכאשר אצא מכאן – האם אפסיק מלומר דברי חסידות? והשיבו לו: כיון שהתחלת אל תפסיק, ואדרבה, לכשתצא תאמר יותר. ע"כ תוכן הסיפור.

כלומר: מאסרו של רבינו הזקן למטה (בגשמיות), נשתלשל ובה מהקטרוג ל- מעלה<sup>7</sup> על ריבוי דברי חסידות שאמר ובגילוי כו'; ולכן נתעורר אצלו ספק אולי צריך להפסיק הנהגתו, ועל זה הורו לו רבותיו שאדרבה, "לכשתצא תאמר יותר".

ולכאורה זה דורש ביאור: קטרוג מסוג זה כבר הי' בזמן נשיאותו של הרב המגיד, וכידוע הסיפור אודות הקטרוג אז וסיבתו, שפעם "מצאו כתב של חסי- דות שהתגלגל במקום בלתי ראוי כו' ונעשה קטרוג למעלה על המגיד שמפר- סם עניני רזין דרזין באופן דתשתפכנה<sup>8</sup>

(1) בית רבי ח"א פט"ז (בהערה).

(2) וצ"ע משה"מ תשי"ט (ע' 91) שסיבת המאסר הוא הקטרוג על אשר אינו מבאר את תורת החסידות בלבושי השגה כו'.

(3) וכמבואר ג"כ בכ"כ שיחות ומכתבים של רבותינו נשיאינו.

(4) "התמים" ח"ב ע' מט (עכ, א). אגרות קודש אדמו"ר מהור"י"צ ח"ג ע' שכו ואילך. ועוד.

(5) איכה ד, א.

(6) דאם ראשונים כמלאכים כו' (שבת קיב, ב ושם: כבני מלאכים).

# JNET UPDATE



ELUL 5775

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**Ms. Elisheva Yu**  
Irene, Coeur d'Alene, ID

## JNET FEATURED MEMBER



**NAME:** Sam McCallum  
**AGE:** 35  
**LOCATION:** Tuscon, Arizona  
**OCCUPATION:** Software Engineer  
**INTERESTING HOBBY:** Besides learning a bissel Torah, my hobbies include gardening, cooking, barbecue and calligraphy.

**WHAT ARE YOU CURRENTLY LEARNING WITH YOUR CHAVRUSA?** We're currently up to chapter 38 of the first book of Tanya, Sefer shel Beynonim. I think we've been learning it for over two years now, so progress is slow but steady and in-depth.

**HOW YOU HEARD ABOUT JNET:** I heard about JNet from Rabbi Deitsch at Chabad of the East Valley in Chandler, AZ. My daughter was attending the Sunday Hebrew school there and through that my family and I started getting more involved in the community and events. Rabbi Deitsch gave me a mezuzah, helped me put on tefillin for the first time, encouraged me to daven at the shul and told me about JNet.

**THE MOST INTERESTING THING YOU'VE LEARNED WITH JNET:** I've been blessed to be matched with a wonderful chavrusa, Rabbi Chaim Itkin, who is very knowledgeable and always brings a good Chassidic story to expound on the concepts we're learning. The things I've learned with my JNet chavrusa have enriched my day-to-day life by giving

me the mental tools to combat sadness, find the good from the bad and keep a positive attitude in life. They encourage me to see and contemplate G-d's personal supervision of my life and to recognize that we are all fundamental parts of this world. Therefore, everything we do to improve our inner selves causes us to interact with the world in a more positive way and literally makes the world a better place.

**A HEARTWARMING OR SURPRISING EXPERIENCE THAT YOU'VE HAD THROUGH JNET:** The most heart-warming experience I've had with my chavrusa was when he called me share the joyous news of the birth of his new baby girl, Leah. It made me feel like I was almost like family.

Another time was when we didn't learn on our regular schedule for a few weeks. I was davening and remembered Chaim and prayed to get back on learning with him. I resolved to get in touch with him in the morning since it was already late by him. A few minutes later I got a text from him asking when we can learn together!

## HIS CHAVRUSAH



**HIS CHAVRUSA:** Chaim Itkin  
**AGE:** 27  
**LOCATION:** Brooklyn, NY  
**OCCUPATION:** Kollel

Studying with Sam has taught me much. He is always patient, interested, and flexible when we need to rearrange the time of learning. We have become friends who have never yet met. Through learning together I have discovered Tanya in a way I have never learned it before. Watching him incorporate Tanya into his daily life encourages me to do the same. I look forward to learning with him every week. I recommend for everyone to sign up as a JNet chavrusah. Both partners stand to gain!

# VOLUNTEER TODAY!

**Be a part of this incredible shlichus!**  
[www.jnet.org/volunteer](http://www.jnet.org/volunteer) or call **(718) 467-4400**

## תורת זבולון למעלה מתורת יששכר כ' אייר תשע"ד

מבואר במאמר הנ"ל שהמלחמה בעמלק מתבטאת בפעולה "להסיר את הרפידים, ולחזק ידו לומדי תורה ברבים", וענין זה נפעל ע"י ההתעסקות ב"במצע תורה" דוקא:

"אנהגך אביאך אל בית אמי, הוא בחינת תורה, כי גם הבעל עסק צריך לקבוע עתים לתורה, כי הגם שיעקר עבודתם הוא ע"י מעשה... מ"מ הממשכה צ"ל כסדר שמתלבשת תחלה במחשבה ודיבור ואח"כ במעשה, ומחשבה ודיבור זהו בחי' קביעות עתים לתורה של הבעל עסק. ועל זה נאמר "אשקך", כי "עיקר גלוי נשיקין הוא ע"י קביעות עתים לתורה".

והנה, לא זו בלבד שגם בעלי עסקים צריכים לקבוע עתים לתורה, אלא אדרבה: "זהו יתרון מעלת קביעות עתים לתורה של הבעל עסק, שהוא בחי' אתכפיא, יותר מביושבי אוהלים ע"כ נק' עסק תורתם יין הרקח... ריח ובחי' מקיף כו"...

## Actually, Zevulun's Torah is greater than Yissachar's Chof Iyar, 5774

*"I will lead you, I will bring you to my mother's home..." (Shir Hashirim 2:8).*

*A businessman, too, must set aside time for Torah study. True, the businessman serves Hashem primarily by being conscientious in his work. However, he must first saturate his thoughts and his speech with Torah by setting aside time for Torah study. Only then can Torah fully penetrate his actions. This is expressed by the verse, "I would give you spiced wine to drink." The nourishing sustenance of the Torah is absorbed first and foremost by setting aside time to learn.*

*A businessman, though, is not merely required to set aside times for Torah study like other Jews. On the contrary, more than individuals with passive occupations, when a businessman sets aside time to learn, he is capable of achieving iskafya, the highest level of Divine service. Therefore, the businessman's pursuit of Torah is described as spiced wine, a fragrant, all-encompassing mitzva.*

## WHAT OUR VOLUNTEERS ARE SAYING

*"I feel that it is so important (and meaningful) to have the Rebbe's outlook refreshed in my mind and heart every week, and what could be a better way than by learning it inside and discussing it with someone else!"*

**RAIZEL SEREBRYANSKI**

*"I would like to extend a big thank you to JNet for setting me up with such a wonderful person to learn with, giving me the ability to spread Torah to a very special neshama whom I have never met."*

**RABBI P. MAROZOV**



מוקדש  
לחיזוק ההתקשרות לנשיאנו  
כ"ק אדמו"ר זי"ע

לעילוי נשמת  
משה אברהם בן אהרן ליב ע"ה  
גלב"ע ביום ו' י"ח סיון ה'תשע"ה  
תנצב"ה



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