

INTRODUCTION

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We hereby present an adaptation of "Kuntres Inyanah Shel Toras Hachassidus": the famous compilation of talks of the Lubavitcher Rebbe King Moshiach Shlita explaining the essence of Chassidus. The Rebbe King Moshiach Shlita said these talks during the Farbrengen of the 19th of Kislev (and the subsequent Farbrengens) in 5726. The anthology of these talks, edited by the Rebbe King Moshiach Shlita appeared in 5731 as an appendix to the Chabad encyclopedia, "Sefer Ha'arachim." In 5733 it was printed as a booklet for itself.

The original compilation was written in a concise manner, along with many footnotes that the Rebbe King Moshiach Shlita added, and requires deep study. Therefore, an effort was made to formulate an adapted version that can be more easily read, suitable for people with less of a background in Chasidic teachings. This adapted version was made by Rabbi Aryeh Kedem and was rewritten in English by I. Benyaminson. It is obvious that this rendition is not a replacement for the original compilation that was edited by the Rebbe King Moshiach Shlita.

On the 19-20th of Kislev 5752 the Rebbe King Moshiach Shlita announced that we have reached the long awaited time of Moshiach, hence we pray to Hashem that the goal of this compilation come into complete fruition, that Hashem open our eyes to see the Rebbe King Moshiach Shlita who will bring the Redemption, may it be now!

What is the Innovation of Chassidus?

1 Chassidus is a movement and philosophy introduced by the holy Rabbi Yisroel of Mezhibuzh, known as the “Ba’al Shem Tov”. Chabad Chassidus, founded by the holy Rabbi Shneur Zalman of Liadi - known as the “Alter Rebbe” - is considered the most prominent group within the Chassidic movement.

Chassidus in general and especially Chabad Chassidus vastly influenced the Jewish world. Even those who did not become Chassidim were greatly influenced by the ideas of Chassidus and absorbed them into their way of life.

The innovations of Chassidus can be summarized as four objectives:

1. Infusing liveliness and excitement into Torah study and Mitzvah observance. The difference between lifeless and lively study and observance resembles the difference between a person in a faint and one who is alert. Chassidus makes the difference.

2. Motivation to act beyond the letter of the law. In Talmudic terminology, the title “Chassid” is given to one willing to sacrifice himself beyond what he is obligated to do, for the benefit of another. Chassidus motivates one to earn this title.

3. Providing tools to change and even to transform negative emotional tendencies and character traits.

4. Making abstract mystical ideas accessible to the average person.

Infinite G-dly Revelation

2 Although it would seem that the above-mentioned are four separate objectives of Chassidus, there is certainly a connection between them: all are made possible because of one reason - the fact that Chassidus is a unique expression of G-dly illumination!

The entire Torah is a G-dly illumination. At Mt. Sinai we, the Jewish People, received the Torah, which is the wisdom and will of Hashem. Because Hashem is unlimited, so are His wisdom and will. This means that when we received the Torah, an unlimited G-dly illumination shone out to us. In Kabbalistic terminology, this illumination is called "Ein Sof" - the Infinite.

We did not receive this illumination in its full revelation. A significant part of it remained concealed. With the passing of generations, the more the Jewish People succeed in delving and discovering new insights in Torah (according to guidelines that were given to Moshe Rabbeinu as to how to reach these insights), the more they reveal the G-dly illumination that the Torah holds. Each new insight proves the willingness of Hashem to allow the illumination of the Infinite within the Torah to be revealed to us more and more.

Chassidus is a unique, great insight into the Torah. Hence, its revelation to us is a uniquely great revelation of the infinite G-dly light within the Torah (in Kabbalistic language, this revelation is defined as "Pnimiyus Atik").

Furthermore: the way that Chassidus expresses the G-dly illumination within the Torah - unlike the ways that other parts of the Torah express it - is the only way that does not at all conceal the infinity of the illumination. This uniqueness is the source and reason for the actualization of the four above-mentioned objectives, as will be explained more later.

The Purest Expression

3 To explain more:

The fact that the entire Torah is a G-dly revelation gives it the following virtues:

1. The Torah offers the best way of life. Any other way of life is designed by humans and because no human is perfect, similarly any man-made lifestyle must have disadvantages. Only a way of life that

was created by Hashem, Who is perfect, can be absolute goodness and complete truth. And this is the Torah.

A story is told about a debate that arose in the presence of the Rebbe Rayatz (the sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneerson), regarding ways of life and cultures. Among those present were ardent followers of Communism against proud proponents of democracy. The Jews among the debaters stood out the most, and at a certain point the debate flowed into the question of which system is more anchored in Torah.

When they asked the Rebbe Rayatz as to his opinion, he answered that each system has advantages and disadvantages. The advantages within each of the systems are sourced in the Torah, which is the absolute truth and goodness.

2. The Torah is the ultimate wisdom. As a G-dly wisdom, no human wisdom can come close to its level.

3. The Torah influences the entire universe. The Torah is considered the blueprint of creation, as it says in the Zohar, "He [Hashem] looked into the Torah and created the world." Therefore, when we fulfill what is written in the Torah, Hashem nourishes and sustains the world according to His ideal plan. If, G-d forbid, we do not observe the Torah properly, it harms the G-dly nourishment of the world.

These advantages, despite their uniqueness, still do not fully describe what the Torah is. The Torah is not only a perfect way of life, the height of wisdom or the way to make the entire universe function ideally. The essence of the Torah is that it is the Torah of G-d and an inseparable part of His infinite existence. "The Torah and Hashem are one," as the Zohar says. As such, it includes a collection of advantages and perfections, yet as mentioned above, they are not what define it.

The essential definition of the Torah is that it is the Wisdom of the Infinite. And Chassidus gives the purest expression to this essential definition.

In general, the Torah is divided into four levels: Pshat (simple, literal understanding), Remez (hint), Drush (explanation) and Sod (secret) (the acronym "Pardes" (lit. "orchard")). Each one of these levels - although they are part of the infinite Torah - is limited in that each one is only one level. The level of Pshat reflects the infinity of the Torah in the

realm of Pshat only, the level of Remez reflects it in the framework of Remez only, and so on.

Such reflections **cloud** the purity of the infinity because each one confines it into its dimension. The Pshat reflects only infinity of Pshat, Remez reflects only infinity of Remez and so on. And if so, they do not express absolute infinity, without any limitation.

Chassidus, in contrast, is not confined within any of the four levels. Its source in Torah is hidden, **abstract** and automatically higher than each of the levels. Chassidus discusses and illuminates all four levels of Pardes, and one can find ideas from each of these levels within Chassidus; however, when these ideas are formed from within Chassidus, it is clearly recognized that they are channels for glimpsing at a pure existence without marring its purity. They are recognized as tools to express the G-dly infinity without confining it.

Therefore, Chassidus is the true, pure expression of the true infinity in the Torah, as will be demonstrated later.

As the Essence of Moshiach

4 The revelation of Chassidus came to pave the way for the coming of Moshiach. There is an interesting documented description of a heavenly journey, an “ascent of the soul” that the Baal Shem Tov made on Rosh Hashanah **5507 (1746)**. The Baal Shem Tov arrived at the chamber of Moshiach and asked him, “When are you, master, coming?” Moshiach answered, “When your wellsprings will spread outward” - when the wellsprings of the Baal Shem Tov - Chassidus - will spread and reach the entire world.

If Chassidus paves the way for Moshiach, they must be essentially connected. As the expression in Chassidus, “From its reward - we know its essence,” meaning that the nature of the reward indicates the nature of the work for which it is given. Indeed Moshiach, like Chassidus, has an essential uniqueness, from which various advantages are derived. When we properly understand the essential uniqueness of Moshiach, we will also understand well the essential uniqueness of

Chassidus.

Moshiach brings with him a variety of innovations: first and foremost, he will bring freedom from exile to the Jewish People, the entire world and even the G-dly Shechinah, which according to the words of our Sages is also in a distressing state until the Redemption comes.

In addition, after the coming of Moshiach, "all the Jewish People will be greatly wise and know the hidden things," as the Rambam writes (at the end of "Mishneh Torah"), so much so that "they will grasp the knowledge of their Creator!"

Similarly, in a more advanced stage of the Redemption, there will be changes and innovations throughout the creation, including in the spiritual worlds, as a result of a lofty G-dly revelation that will shine throughout the universe.

All of these innovations result from the unique elevated level of Moshiach, which is called in the language of Chassidus **"the Yechidah of the Soul"**.

The "Yechidah" of the Soul

5 What is "the Yechidah of the Soul"?

Kabbalah and Chassidus speak of five spiritual levels in each soul (in ascending order): Nefesh, Ruach, Neshamah, Chayah, Yechidah.

A proper description of each of these levels is beyond the scope of this work. Briefly - each one of the first four levels describes a certain part of the soul: the emotional powers, the intellectual powers, the power of will etc. The fifth level - "Yechidah" - refers to the essence of the soul. It is the heart of the soul, in which the "cleanest" and best connection to Hashem is enabled, and each of the other four levels reflects that "heart" in a certain area such as intellect or emotion.

If a way is found to express the "Yechidah" in its purest sense - and not only to cause it to be reflected in one area or another - the result would be perfect life in its truest sense. This is because the "Yechidah"

as it is on its own is the highest peak of all qualities, transcending any limit. There is no concept that it does not understand, no task that it cannot perform and no end to the length of its life. Yet until such a way is found, and the “Yechidah” is expressed only through the other four levels of the soul, there are all the limitations that we know of from our lives.

In a broader sense - the Jewish People of all generations are like one big soul, which is “made up of” all of them together. In this big soul there are also those same five levels, each one of which is especially expressed by a certain Tzaddik-foundation of the world: Nefesh - King Dovid, Ruach - Eliyahu the Prophet, Neshamah - Moshe our Teacher, Chayah - Adam the first man, and Yechidah - Moshiach.

Just as in the individual souls, so too in the big collective soul the first four levels are considered parts that branch out from the “Yechidah” - the essence and heart of the soul.

Moshiach - the “Yechidah” within the collective soul - is the point of the essence of the Jewish People of all generations. Moshiach is the heart of the soul of the Jewish People, in which the purest possible connection to the G-dly infinity is accomplished. This causes not only boundlessness in time - Moshiach brings on the phenomenon of eternal life as souls in bodies - rather also boundlessness in quality and virtue. Therefore he is the one who brings about the rest of the innovations of the Redemption, which will all be various facets of the revelation of that same perfect infinity.

The “Yechidah” of the Torah

6 Like the soul, the Torah also has five levels: Pshat, Remez, Drush, Sod and Chassidus. These levels correspond to the five levels of the soul.

Just as in the soul, each of the first four levels describes a certain aspect of the soul - so too in the Torah. And just as in the soul, the fifth level describes the heart from which all the levels flow - so too in the Torah, Chassidus expresses the heart from which all the levels

flow.

This is what Chassidus is: the essence of the entire Torah - the "Yechidah" of the Torah.

This fact is the reason for all the objectives that Chassidus accomplishes:

1. Awakening from a spiritual faint. A spiritual faint can cause harm only in the four lower levels of the soul. Chassidus, the "Yechidah" of the Torah, activates the "Yechidah" of the soul, which was never harmed, infusing liveliness and excitement of holiness into all the parts of the soul and making one completely emerge from the faint.

2. Acting beyond the letter of the law. When serving Hashem only with the four lower levels of the soul, there is no willingness to break out of limitations and act beyond the letter of the law. Yet the "Yechidah" of the Torah arouses the "Yechidah" of the soul, which is always ready and willing to do everything for the Creator - automatically revealing a willingness to act beyond the letter of the law.

3. Changing negative character traits and transforming them into good character traits. Like the previous objective, when serving the Creator only with the four lower levels of the soul, one is indeed willing to use one's qualities for the Creator, yet not willing to change them. However, when the "Yechidah" of the soul is awakened, one is willing and able to do everything for Hashem, even to change.

4. Removing the secrets of the Torah from their hidden state and presenting them to every single Jew. The division of the Torah into revealed and hidden dimensions exists between these dimensions as they are on their own. Yet from the perspective of the "Yechidah" of the Torah, the heart of everything - there is no difference between one dimension and another and everything can be revealed.

In connection to the above, it is interesting to note an important historical fact:

According to the testimony of the Ba'al Shem Tov, the Alter Rebbe, founder of Chabad Chassidus, had a new soul - a higher soul that all the souls that were and will be until the Redemption. All the other souls branch out from the first soul that descended into the world - the soul of Adam the first man. The soul of the Alter Rebbe is on a higher

level than all that was included in Adam the first man (the level of “Chayah”) - a new vitality, from the level of “Yechidah”.

This fact can explain why specifically the Alter Rebbe was chosen to found Chabad Chassidus, which reveals the essence of the inner dimension of the Torah (the level of “Yechidah”) and paves the way for the revelations of the inner dimension of the Torah by Moshiach.

Moshiach is the one who teaches the inner dimension of the Torah due to the level of “Yechidah” that he has. (The Rebbe King Moshiach Shlita truly explains the level of Yechidah in all its facets because he himself has this level in its fullest degree). In general, we find a revelation of the level of “Yechidah” to a certain degree in all the figures influential in the revelation of Chassidus: starting with the teacher and Rabbi of the Ba’al Shem Tov who taught him the content of Chassidus - Achiyah Hashiloni, who is called “Ba’al Chayah-Yechidah”, meaning that (also) the level of “Yechidah” shone in his soul in a revealed way - and continuing with the leaders of Chassidus of each generation. The holy Rabbi Dov Ber, son of the Alter Rebbe, called the “Mitteler Rebbe”, writes that each one of those who developed the revelation of Chassidus is called the collective “Yechidah” of the Jewish People in his generation.

The “Oil” of the Torah

7 Another division of the Torah, according to levels, compares the levels to bread and water, wine and oil. Bread and water are basic necessities that are crucial to our physical existence. Similarly, the revealed level of the Torah, directed towards the basic understanding and observance of the material, is considered a “basic necessity” that is crucial to our spiritual existence.

Wine is a drink that causes happiness, and in its initial state it is hidden within grapes. Therefore it corresponds to the secrets of the Torah, which as their name indicates are originally hidden secrets, and when revealed they cause happiness. This correlation is also expressed in the fact that the words “Yayin” (wine) and “Sod” (secret) have the same Gematria (numerical value).

Oil is the essence of the source from which it is made. Olive oil is the essence of the olive, sunflower oil is the essence of sunflower and likewise every oil. All oils share two common qualities, opposites, which do not exist in the sources from which they are produced: On one hand, oil does not mix with any liquid and always remains floating on top. On the other hand, any oil that is placed on solid materials makes them oily, through permeating and penetrating every possible layer.

The fact that all oils have shared characteristics that do not exist in their sources teaches that the essence of any material is not bound to the specific definitions of the material. Every oil is removed from the characteristic qualities of the material from which it is produced, and receives characteristics that it shares with all extracted oils.

And this is exactly what Chassidus is: the essential point, the extract of all the Torah sources, with qualities that are not characteristic of any of the sources of which it is their essential point. And these qualities are opposites, corresponding to the opposite qualities that each oil has:

On one hand, Chassidus is the heart of the Torah, which in its source transcends the four dimensions of Pardes and, so to speak, floats over them. On the other hand, Chassidus “permeates and penetrates” all the dimensions. It influences the Pshat, Remez, Drush and Sod, giving them a highlight of Chassidus.

The essence of Chassidus as the essential point and its opposite qualities connect well to the fact that it is the “Yechidah” of the Torah - the essence that reflects the infinity of the Torah.

Breathing a “Spirit of Life” into the Parts of the Torah

8 The significant contribution of Chassidus to **all** parts of the Torah (and not, as is commonly assumed, only to the Sod part) is the spirit of life that its explanations breathe into it.

The explanations of Chassidus give new insights to every Torah idea,

and these insights make the ideas brighter, deeper, and mainly - more "alive" and exciting.

This can be compared to the services in the Bais Hamikdash (Holy Sanctuary) on Yom Kippur. Some of these services were also done every day, but on Yom Kippur they receive a unique holiness and therefore on this day specifically the Kohen Gadol (High Priest) can and must perform them.

Similarly regarding the Torah ideas: They have, on their own, a certain level of brightness and depth, but the power of Chassidus gives **those same ideas** a totally different level of brightness, depth and a "spirit of life".

"Modeh Ani" as an Example

9 To demonstrate, let us take a Torah concept and learn how it is explained in each of the dimensions of Pshat, Remez, Drush and Sod and what insight Chassidus gives to each one of their explanations.

A Torah concept fitting this goal is the Halachic obligation one to say every morning, immediately upon opening one's eyes from sleep: "Modeh Ani - Thanking am I before You, alive and existing King, that You returned into me my soul with mercy. Great is Your faithfulness."

Saying "Modeh Ani" causes one to think about the fact that Hashem is always there in front of us, and as a result of this to remember what kind of behavior is expected of us at that moment and at every moment. This verbalization is conditional, of course, on awakening from sleep, sleep in its literal sense as well as "sleep" in the sense of absorption in worldly experiences.

Saying "Modeh Ani" is therefore a basic and fundamental concept, which begins the order of the Jewish day and upon which we must build our entire lives. As the fifth Lubavitcher Rebbe, the holy Rebbe Rashab (Rabbi Shalom-Ber), expressed himself about this when he was a child(!): In the middle of the sentence of "Modeh Ani" there is (in the Siddur-prayer book) a period - a point, because "Modeh Ani"

is a fundamental point. We must make this point “spread out” and influence the entire day.

The unique content of “Modeh Ani” makes it an excellent example for examining the contribution of Chassidus to Torah ideas.

“Modeh Ani” According to the Four Dimensions

10 The simple meaning - the **Pshat** - of “Modeh Ani” is thanking the Creator for returning the soul. There is no greater pleasure for a person that the simple fact that one is alive and feels a breath of life in one’s nostrils. The pleasure of life includes within it all pleasures and for that we thank Hashem every morning.

From a historical perspective, saying “Modeh Ani” was established as a result of necessity: In Talmudic times, it was enough to thank Hashem in the blessing of “Elokai, Neshamah - My G-d, the soul that you put into me is pure”. In those days they lived at a high level of cleanliness and purity and it was not a problem to say a blessing that included the Name of Hashem while still lying in bed. With the passing of generations, the level of cleanliness and purity descended and it was no longer possible to say such a blessing in bed. Therefore the text of “Modeh Ani” was composed, which does not have the Name of Hashem and may be said upon opening one’s eyes, at the first moment in which we enjoy the fact that we have a soul of life.

In “Modeh Ani” there is also a hinted meaning - **Remez**: Sleep is defined in the Talmud as one-sixtieth of death. Awakening from sleep is therefore reminiscent of the future resurrection of the dead. This means that when each of us thanks Hashem “that You returned into me my soul” - it indirectly strengthens one’s faith - “Great is Your faithfulness” - in the resurrection of the dead.

Another idea expressed in “Modeh Ani” is a conclusion learned in a way of **Drush**: Every night, when we go to sleep, we place our soul into the hands of Hashem - not necessarily after having acted properly during the day. According to the letter of the law, there would be room for Hashem to take this valuable item as payment for our debts

to Him and not to return it. However, He places His faith in us that we will change and bring about the erasing of the debts, and the next morning He gives the soul into our hands again - and for this we thank Him by saying "Modeh Ani - Thanking am I before You".

Such behavior is also expected of us, when we are guarding an item of someone who does not act properly towards us. An example is when someone has asked us to watch an item of his and has also borrowed money from us, but has not yet paid back his debt. The lender is obligated to go in the way of Hashem and not to withhold the item as a payment for the debt.

The teachings of **Sod** also have something to say about "Modeh Ani": One of the phrases in "Modeh Ani" teaches us the spiritual process that causes the return of the soul each morning - the words "Melech Chai Vekayam (living and existing King)". The complete explanation is long and will be discussed later on. In summary: the word "Melech-King" alludes to the Sefirah of "Malchus-Royalty" and the words "alive and existing" allude to the Sefirah of "Yesod-Foundation". The connecting of "Melech-King" to "alive and existing", of "Malchus-Royalty" to "Yesod-Foundation" is what causes the soul to be returned to us each morning.

The Supremacy of "Modeh Ani"

11 Each one of these different explanations explains a certain aspect of "Modeh Ani". However, none of them addresses the inner essence of what we are saying. Only Chassidus addresses this.

In a short saying, Chassidus illustrates the point of the idea: "The order of the day begins with 'Modeh Ani', which is said before the washing of the hands, even with impure hands, because all the impurities in the world do not contaminate the 'Modeh Ani' of a Jew. He may be lacking in some aspect or another, but his 'Modeh Ani' will always remain complete.

What does it mean that the quality of saying "Modeh Ani" is never harmed? "Modeh Ani" is the statement of the "Yechidah" of the soul,

which is never a partner to any type of sin. The lower levels of the soul - "Nefesh, Ruach, Neshamah, Chayah" - are harmed at one level or another by sins. But the "Yechidah" is forever attached to Hashem with a clear and pure attachment, and from the "Yechidah" emerges the statement of "Modeh Ani".

This attachment of the "Yechidah" of the soul is to the Essence of Hashem, which has no name. Hashem also has various names, each one expressing a certain manner of illumination and revelation. Hashem chooses to **reveal Himself** each time in a different manner, but His pure Essence Itself transcends the different types of illumination. It Itself actually has no name. And therefore the text of "Modeh Ani", which expresses attachment to the G-dly Essence that has no name, does not contain any G-dly names.

When we think about this entire wondrous explanation, we understand well why specifically Chassidus reveals it: the other dimensions of the Torah do not speak in the language of the "Yechidah" (and in certain places even ignore its existence), and therefore would not explain and express what is the "Yechidah". Specifically Chassidus, which is the level of "Yechidah" in the Torah (as mentioned above), is what can reveal and explain the form of expression of the "Yechidah" of the soul. Specifically Chassidus reveals that "Modeh Ani" is not simply a necessary statement - as would seem from the simple explanation - but rather it is the perfect way for the "Yechidah" to express its gratitude.

Now we will see how the wondrous explanation of Chassidus brightens and breathes a "spirit of life" into all the other explanations.

Specifically Jewish Life

12 The simple meaning - the **Pshat** - of "Modeh Ani" is an expression of thanks for waking up from sleep and having a soul that activates the body and infuses life into it.

The explanation of Chassidus directs us that the thanks should be for the fact that the soul that was returned and exists within us is "my

Neshamah" - a Jewish Neshamah-soul. It is not just a spirit of life like that of any animal and not even the spirit of life that every non-Jew has. To give a Jew those types of life is like placing a prince into a barn and demanding from him to adopt a lifestyle fitting his new environment. Therefore, the thanks is for the fact that specifically a Jewish soul was returned to us, a soul in which the "Yechidah" - which we know from the explanation of Chassidus - shines.

A story is told in which the Alter Rebbe wanted to bless the Chassid R' Yekusiel Liepler with long life. R' Yekusiel made his acceptance of this blessing conditional on the life not being "peasant"-life - a life in which "they have eyes but do not see, they have ears but do not hear" - meaning that the senses of the soul, which act as its "eyes" and "ears", are blocked from sensing G-dliness.

This condition seems to be an arrogant demand. The Alter Rebbe wants to give a gift to a Chassid - long life - and he demands that it be a special gift, with G-dly sensations?

However, for R' Yekusiel, life without expression of the Jewishness of his soul is not life! The condition that he set was therefore not a demand of an "upgrade" of the gift but rather to ascertain that it was indeed a gift and not the opposite.

Such insight, as R' Yekusiel had, comes from the "Yechidah" of the soul. The "Yechidah" makes a Jew internalize the realization that without connection to G-dliness, one's life is not life. And this is exactly the insight that Chassidus gives to the simple explanation - the **Pshat** - of the expression of thanks in "Modeh Ani".

The Resurrection at Every Moment

13 The hinted meaning - the **Remez** - in the expression of thanks for the returning of the soul to the body is the indirect strengthening of the faith in the resurrection of the dead.

At first glance, the comparison between a sleeping body waking to a dead one being resurrected is surprising. The distance between

one-sixtieth of death and total death is very great. Beyond this, the resurrection of the dead is not only the returning the soul to the body, but also the rebuilding - from almost zero - of the body, which has rotted in the ground leaving no more than one tiny bone of the spine called "Luz". The soul will also undergo spiritual building processes, which will adapt it to the era following the resurrection of the dead. It is therefore quite hard to connect what happens in the morning waking to what will happen in the resurrection of the dead.

However, the explanations of Chassidus clarify how the connection between the two does exist and is even strong:

In Chassidus it is explained at length that at every moment anew, Hashem creates the world out of nothing. At every given moment, the Creator infuses new G-dly vitality, without which the universe would instantly return to absolute nothingness.

This fact is not visible to the eye, because the G-dly life-force flows in tight sequence and there is no break between the re-creations that would signify the constant renewal. The time when this renewal is more apparent is the moment of awakening in the morning. The transition from a state of sleep to a state of waking at the time when the light of dawn emerges from the darkness of the night is the best means of recognizing the renewal of creation at every moment.

This, then, is the strong connection between the morning awakening and the resurrection of the dead. The awakening, like the resurrection, is a renewed creation and building of the soul and the body.

In truth, the recognition that at every moment we are created anew is not at all self-understood, not even at the time of waking in the morning. How does a Jew have the innate ability to recognize this? From that same level spoken about in the explanation of Chassidus on "Modeh Ani" - the level of "Yechidah" of the soul.

If so, again we see the amazing depth that the insight of Chassidus gives to an existing explanation - the explanation in the way of **Remez**.

The Mitzvos - a Purpose in Themselves

14 The conclusion learned in a way of **Drush** from the returning of the soul to the body is that we are to go in the way of Hashem and return an item we are guarding even when the owner borrowed money from the one guarding it and is not repaying his debt.

This conduct is a decided law in the Shulchan Aruch, and seemingly it is very surprising: the item is an excellent means of collecting the debt, and why shouldn't the one guarding it take advantage of it and return to himself what he is owed?

In a similar case - when someone stole something, and there is no possibility of retrieving the stolen item from his hands, it is permitted to use indirect ways to save the stolen item. Why, then, in the case of a borrower who behaves incorrectly is it forbidden for the lender to use the item in his hands and return the loan to himself?

According to the criteria of human logic, it is indeed difficult to answer this. However, as Chassidus often emphasizes, logic is the less important part of fulfilling the instructions of the Torah. We fulfill the commandments and laws of the Torah, even those that are understood intellectually, first and foremost because such is the will of Hashem. Hashem does want us to try to understand every law that can be understood, but the understanding is no more than an additional aspect that the law has, not its main essence. Its main essence is that it is **Hashem's will**.

There is an essential difference between G-dly will and human will. When we want something, not necessarily do we actually want it. It may be that we are interested in some goal that the thing is a means for actualizing - and that is the only reason we are interested in it. However, for Hashem there is no such thing. When Hashem wants something - He first and foremost wants that thing. It may be that He also wants to use that thing as a means towards an additional goal, but first and foremost He does want the thing itself.

This, then, is the explanation for the obligation to return the guarded item no matter what: We are commanded to return a guarded item because this is what Hashem wants. Period. It is true that Hashem has an additional goal in the fact that we are returning a guarded item

- to do good for the owner by returning his possession, but this is an **additional** goal, not the main goal.

If the entire goal of returning the guarded item would be to do good for the owner, obviously in a case of a borrower behaving improperly we would not have to return it to him. But the main goal of returning the guarded item is the returning itself, regardless of the effects. It is a G-dly commandment, and as such it is first and foremost a goal in itself. Therefore we are commanded to fulfill this goal no matter what - even when human logic "screams" against it.

The recognition that fulfilling the commandments must be only because this is what Hashem wants also comes from that same known level - "Yechidah" of the soul. Only it, which itself is free of self-benefit, can feel how the G-dly will is free of any self-benefit.

Here we have a tremendous contribution that the Chassidic insight into "Modeh Ani" contributes to its explanation in the way of **Drush**.

Interpreting the Sod-Secret

15 In Kabbalah - the **Sod** part of Torah - it is explained that the soul returns to the body as a result of the connecting of the Sefiros of "Yesod"-Foundation and "Malchus"-Royalty.

Chassidus, especially Chabad Chassidus, interprets, clarifies and brings close to human understanding many Kabbalistic codes. This is in addition to the fact that as in the other dimensions of the Torah - Pshat, Remez and Drush - also in the realm of Sod Chassidus breathes in a "spirit of life" and gives each idea a unique touch. And in this case:

"Malchus"-Royalty is the name for the G-dly light that Hashem adapts to the structures and limits of nature. It is a light that takes into account time, space and all the other definitions that Hashem placed in nature.

In contrast, in the Sefirah of "Yesod"-Foundation, higher lights are concentrated, which are not adapted to the limits of nature. These

are lofty, infinite lights, and therefore a defined and limited universe does not exist at all from their perspective. From these infinite lights as they are on their own, the world as we know it would never have been created.

The unique quality of the infinite lights is that specifically in them exists the G-dly power to renew and create. However, in order to create an actual tangible existence, the process of creation must pass through the G-dly light of "Malchus" - which gives room for all the definitions of nature. Hence, the entire process of creation is formed mainly from the G-dly power of "Yesod", only that the final actualization is through "Malchus".

The process of Hashem returning the soul to the body every morning is essentially similar to the process of actual creation, as mentioned above. And this is why this process is also formed from the G-dly power of "Yesod" as it passes through "Malchus".

We have already learned (in section 13) that a true feeling of recognition that the creation is total renewal at every moment comes from the level of "Yechidah" of the soul, but now the part of the "Yechidah" in this recognition becomes clearer: A true recognition of the fact that creation can only happen through infinite lights and that without these lights the universe has no possibility of existing even for one moment also only comes from the level of "Yechidah" of the soul. Specifically "Yechidah" (unlike the other four levels lower than it) is truly attached to the Essence of Hashem, as mentioned above (in section 11), and therefore only it can properly recognize His infinite and unparalleled powers.

In summary, we have received an identical equation to that of the previous explanations: the **Sod** of "Yesod" and "Malchus" has become, through Chassidus, a heartwarming and stimulating insight.

The Connection Between All the Explanations

16 The contribution that the explanation of Chassidus gives to each of the different explanations - in Pshat, Remez, Drush and

Sod - also reveals the connection between them:

According to the **Sod** it was explained that the potential for creation exists specifically in the infinite G-dly illuminations of the Creator, a level at which the limited world does not exist at all. This explanation strengthens the recognition that the existence is renewed at every moment from absence and total nothingness, as is explained in the explanation in the way of **Remez**, for true renewal is a process of two stages: 1) Making something out of nothing. 2) Giving that "something" actual form. The first stage can only occur when the G-dly source of life on its own does not give room for the existence ("Yesod"). A source that from the outset gives room for the existence ("Malchus"), is itself a certain existence, so to speak, such that the existence created from it cannot be considered as having been created from nothing. The latter source is necessary for the second stage in the process - giving the "something" that was created actual form. However, the fact that the creation of the "something" is from nothing comes only from the first source.

From this we connect to the explanation according to **Pshat**, that the thanking is specifically for the fact "that You returned My **Neshamah** into me" - a Jewish soul. After we properly understand that there is no independent existence in the world except for Hashem, we automatically realize that there is no truly significant existence besides for Him. And if so, it is obvious that only a Jewish soul, the only soul that can **truly** connect to the **true** Existence that is **truly** significant, is the soul about which we should thank for its being returned to us.

The remaining link in the explanation - the connection to the conclusion in the way of **Drush** - is a natural continuation of all that has been said: When Hashem, Who is the only true Existence, wants something - we must only consider His actual will and not its ramifications. Therefore, when He wants us to return a guarded item - we will return it, although the ramifications may be hard for us to accept.

The Connection Reflected in Each Explanation

17 Until now we have demonstrated how Chassidus illuminates all the dimensions of the Torah, as well as how it unites all the explanations of four dimensions on each Torah topic into one organized solid. Once they are illuminated by Chassidus, each part of Torah also reflects the uniqueness of Chassidus in connecting each of them to it and unifying all of them. Chassidus is not only a high level in Torah; rather it is the **essence** of the Torah and therefore any uniqueness it has **must** shine from it onto all parts of the Torah.

What do we mean by essence? Essence means the fundamental seed of everything. The essence of the soul is a fundamental seed that is reflected in every detail of the soul. The essence of the Torah is a fundamental seed that is reflected in every detail of the Torah. The same way that the Essence of Hashem is not detached from all His various illuminations, rather they are **His** illuminations - similarly the “Yechidah” of the soul is not detached from the powers of the soul, rather they are considered **its** illuminations, and similarly the “Yechidah” of the Torah is not detached from the parts of the Torah, rather they are considered **its** illuminations.

Consequently, any uniqueness that exists in the essence must be reflected in all the details that are connected to that essence. And in our case: the uniqueness of Chassidus in unifying and connecting must be expressed in some way in each of the parts of the Torah. In the insights that Chassidus gives to all the explanations of “Modeh Ani”, we indeed find various expressions of connection and unity between an essence and its powers:

The dimension of **Sod** explains the constant connection between the infinite G-dly power - corresponding to the “Yechidah”, and the limited G-dly power - corresponding to the remaining powers of the soul.

The dimension of **Drush** explains that even those commandments whose fulfillment have a logical reason - we must fulfill first and foremost because they are the will of Hashem. The essential will of Hashem, which transcends all logic, corresponds to the “Yechidah” of the soul; the logical rationale of the commandments corresponds to the soul-powers lower than the “Yechidah”, and the need to fulfill (even) these commandments because of the essential will corresponds

to the connection between all the powers and the “Yechidah” of the soul.

The dimension of **Remez** explains that even that which looks to our eyes as independent existence is created anew out of nothingness at every moment. The seemingly independent existence corresponds to the powers of the soul that are not nullified towards Hashem in complete self-nullification, and even regarding this level we internalize the recognition of the constant renewal, a recognition that comes from the “Yechidah” of the soul.

The dimension of **Pshat** explains that even when a Jew gives thanks for the very fact that his soul was returned to him - a gratitude that could come from lower powers of the soul - he is actually giving thanks for the fact that his Jewish soul was returned to him - a gratitude that comes from the “Yechidah” of the soul.

Here we have four different angles on the existence of the unbreakable connection between the essence and all the powers.

The Essence is Revealed in the Small Details

18 The connection between the essence and all the powers described above will clarify another point in the definition of Chassidus:

As explained earlier (section 6), the various goals of Chassidus (infusing liveliness and excitement, motivating conduct beyond the letter of the law, enabling the transformation of negative traits and explaining abstract ideas) are all actualized because it is the “Yechidah” of the Torah, the essence of the Torah. This, practically speaking, is the essential uniqueness of Chassidus: that it is the essence of the Torah.

Why, then, do we find that the Rebbes - leaders of Chassidus- of the previous generations choose to describe the uniqueness of Chassidus in terms of the goals that it actualizes - if these goals are only a **result** of its essential uniqueness as the essence of the Torah, but they are not what describe Chassidus?

The reason is that in order to prove that Chassidus is essential and fundamental and not only a high level in the Torah, we must show that its greatness is reflected in the details of the Torah. And this is precisely the reason that the leaders of Chassidus chose to use the various goals that Chassidus actualizes to illustrate its uniqueness. These goals are details in Torah and when they express the uniqueness of Chassidus, it proves that indeed Chassidus is not merely a high level, but rather the very essence of the entire Torah.

To explain further: In Sefer Yetzirah we find the rule that “the beginning is wedged in the end”. The Kabbalistic meaning of this is that the first and highest level is revealed in the last and lowest level. Chassidus is the first and highest level of the Torah, and therefore its clearest reflection is in the lowest level of the Torah.

The lowest level of the Torah is its influence on man and his surroundings - the effect of the Torah on a person and all elements of one’s personality, including the lowest ones - one’s negative traits. And these are the very goals that Chassidus actualizes. Therefore, Chassidus, the “beginning of the Torah”, is “wedged” specifically in these goals, which are the “end of the Torah”. Specifically in them is Chassidus revealed, more than in any other details of the Torah.

This explains why the Rebbe Rayatz (the sixth Lubavitcher Rebbe) emphasizes in his talks that everything learned in Chassidus must be expressed practically through an actualization of its goals (and this idea has become a foundation in the teachings of the Rebbe King Moshiach Shlita). For, as explained above, through actualizing the goals we truly connect to the essence of Chassidus as the essence of the entire Torah.

The “Spice” for the Evil Inclination

19 The expression of the essence specifically in the lowest details is indeed especially in Chassidus, yet also exists in some measure in all parts of the Torah:

Our Sages say, “I (Hashem) created the evil inclination; I created the

Torah as a spice for it" (Babylonian Talmud, Kiddushin 30b). The simple meaning of this is that the Torah was created in order to deal with the evil inclination. This statement is very difficult to understand, for the Torah is the infinite will and wisdom of Hashem, and on that level there is no significance to all the worlds. Even the highest worlds are all limited and finite and are therefore considered worthless compared to the G-dly infinite wisdom and will. How then is it possible to say that the wisdom and will in the Torah were created in order to deal with the lowliest power - the evil inclination, which is in the lowliest world - our physical world?

However, this itself is the point: the fact that Torah is an inseparable part of the Essence of the Creator is recognized specifically in its influence on the smallest and lowliest details. The fact that the Torah gives us the power to deal with the evil inclination (and even to "spice" it and transform it into a good inclination!) is itself the proof that it is the Essence of the Creator - an Essence that is not affected even by the greatest bad and can transform even it into the greatest good.

Two Points in One Law

20 We have explained two points: 1) Chassidus, as the "Yechidah" of the Torah, is connected to and influences all parts of the Torah. 2) The expression of the greatness of Chassidus in the lowest part of the Torah - its influence on man and his surroundings - proves that it is the essence of the entire Torah.

These two points are alluded to in an interesting Halachic concept. Our Sages instituted that "the four cubits of a person acquire for him" (Babylonian Talmud, Bava Metzia 10a). This means that when an ownerless object lies within the area of four cubits (about two by two meters) surrounding a person standing in a public place - the object is considered as if it is in his own courtyard and becomes his possession without him even touching it.

The reason the Sages instituted this law was to prevent disputes and fights that may develop between people who each claim to be the one who found the object. Yet how indeed does the object become the

possession of that person - when the four cubits in which he stands do not actually belong to him?!

The explanation is that Hashem gave the Sages complete authority to give or take away monetary ownership as they see fit, and the Sages decided that the four cubits should become the personal property of the person standing in them, just as if it were his own courtyard - just that they defined the four cubits as personal property only in regard to acquiring objects that enter this area, not in all other aspects.

The Sages went further and decided that the four cubits have an even greater ability to acquire objects than one's own courtyard: When one is in his own courtyard, but it is open to any passerby, and he wants to acquire possession of ownerless objects that are in it, he must actually say "my courtyard acquired for me". Yet in the four cubits in the street - although his ownership of them is very limited - he acquires the ownerless objects that are in them even without knowing of their existence and certainly without saying "my four cubits acquired for me". Why?

The essential explanation of this is connected to what has been explained above about Chassidus. Our Sages divide a person's body into four parts: (1) the legs, (2) from the neck to the hips, (3) the head and (4) the hands as they are stretched above the head. Each of these parts corresponds to one of the four lower levels of the soul: Nefesh, Ruach, Neshamah and Chayah.

The height of an average person, when his hands are stretched above, reaches four cubits. This is the reason that when the Sages decided to give a person ownership over an area on which he stands, it is specifically an area of four cubits. Hence, the four cubits symbolize the four lower levels of the soul.

The highest level, "Yechidah", does not have a specific location in the body of a person. It exists throughout one's length and breadth. This means that the levels Nefesh, Ruach, Neshamah and Chayah are all surrounded by the aura of the "Yechidah" of the soul - the essence of the soul. Hence, throughout the four cubits around a person - which correspond to the four lower levels of the soul - the essence of the soul rests. And therefore any (ownerless) object that is within them is automatically drawn, so to speak, into his possession. There is no need for the person to intend or even to be aware of this process of acquisition. The process occurs automatically due to the essence of

his soul - the "Yechidah" of the soul.

This, then, expresses what Chassidus is: the expression of the initial point is when the four cubits, the four lower levels of the soul, are encompassed by the aura of the "Yechidah". This fact alludes to the connection of the "Yechidah" of the Torah to the levels lower than it and its influence on them.

The second point in the essence of Chassidus is alluded to by the limitation of the ownership of the four cubits as only applying to acquiring objects. This limitation teaches that the "Yechidah" that encompasses the four lower levels of the soul (the four cubits) is only recognized through its influence on the environment - adding another object to its possession.

The Promise of Moshiach

21 Now we can better understand the promise that the Ba'al Shem Tov received - that Moshiach will arrive "when your wellsprings spread **outward**", meaning when the wellsprings of Chassidus reach the **outermost and farthest** places from all that Chassidus stands for, and transform even them into flowing springs of Chassidus.

For this is precisely what Chassidus is all about: Chassidus is "Yechidah", essence, and the way to reveal this is through transforming **every** place into a wellspring of Chassidus itself.

And this is precisely the way to reveal Moshiach, because the whole essence of Moshiach is to bring the entire universe to the recognition that it is nothing but an expression of the Essence of Hashem, to the point that every person in the world and every corner of the universe will scream, "There is nothing besides for Him!"

As the Alter Rebbe says in the Tanya, then (in the Days of Moshiach) the physicality of the world will be refined and the darkness of the nations will be illuminated as well (chapter 36). This is a result that depends on a similar Service before the Redemption: "This ultimate perfection of the Days of Moshiach and the resurrection of the dead...

depends on our deeds and Service throughout the time of the exile” (chapter 37).

Long live our master, teacher and Rebbe King Moshiach forever and ever!