

THE DEEPER DIMENSION

In this letter to a woman dated Zayin Adar 5731, the Rebbe explains the affect Chasidus has on the Mitzvos we do, enabling us to tap into a new world outlook. The Rebbe ends the letter with guidance on how to introduce the teachings of Chasidus to people who were previously unfamiliar with it.

Blessing and Greeting:

I am in receipt of your letter of Rosh Chodesh Adar containing the good news that things are progressing satisfactorily. I trust you received my acknowledgment of your previous correspondence.

May G-d grant the fulfillment of your heart's desires for good, especially that you should go from strength to strength, as you write.

In reply to the two points which you raise in your letter:

Regarding Chasidus, it is not correct to say that it is a "supplementary aid" to the proper fulfillment of the Mitzvoth, for it is that element which **permeates** the fulfillment of all the Mitzvoth. For example, it is possible to fulfill a Mitzvo without any Kavono whatever [whatsoever]: it is possible to fulfill a Mitzvo with the general Kavono of fulfilling G-d's command; and it is possible to fulfill a Mitzvo with inspiration, enthusiasm and joy, as a deepfelt experience pervading one's entire being, although the Mitzvo is a part of one's being.

By way of illustration: When taking chalo, one can be permeated with a great joyous feeling of dedicating the first part of the dough, even before partaking from it, to Kedusho, although in our time it cannot be given to a Kohen, and must therefore be

burned.

At the same time, as explained in Chasidus (in Shaar Hayichud v'Haemunah), on the subject of the continuous renewal of Creation, one can realize that G-dliness is the actual reality of all things, except that it was G-d's Will that the spiritual should be hidden in a material frame. But the Jew, by the capacity of his intellect, Kavono and knowledge, can reveal the spiritual through the predominance of form over matter, the soul over the body, until he can see with the eyes of his intellect how the material is being constantly brought into existence as in the Six Days of Creation. Permeated with this knowledge, he realizes that the first of everything should be dedicated to G-d, and only then he can partake of all the things which G-d has given him.

In the light of the above one can appreciate that Chasidus is not something supplementary, but the very soul of the Mitzvo, or, as you also mention it, it creates a new dimension in the fulfillment of every Mitzvo.

In the above there is also a reply to those who claim that Chasidus looks askance on, or rejects, other Jews, .ו"ןThis is **not so**, for basically the Jew who fulfills a Mitzvo even without any Kavono, and even without knowing the original source of the commandment in the Torah, is nevertheless fulfilling the Mitz-

החוב של התמימים

*An excerpt of a sicha that the
Rebbe said during a farbrengen
with bochurim on Beis Iyar 5711*

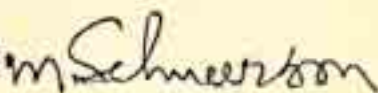
vo, and has to make a Brocho and so forth.

Similarly, the woman who does not know the Posuk in the Torah which speaks of Chalo, and knows **nothing** of the deeper significance of the Mitzvo, etc., is also fulfilling the Mitzvo. On the other hand, it is indeed a very great pity if one does not try to learn and understand the deeper aspects of the Mitzvoth. For very often even a minor detail in a Mitzvo has profound significance and implication, and even in a small piece of dough taken as Chalo, there can be hidden a **profound world outlook**.

With regard to your other question, whether when talking to a person who knows nothing about Torah and Mitzvoth, one should bring in Chasidus too, or only discuss the immediate matters – it is self understood that if the person is capable of grasping the matter in the Chasidic way, there is the Mitzvo of V'Ohavto L'Reacho **Komocho**, to share a good thing with another person to the fullest extent.

On the other hand, if that person is not yet capable of grasping the inner aspects of the Mitzvoth as explained in Chasidus, one can only talk to that person in basic terms and according to that person's level of understanding. This is what is meant by the verse, "Instruct the lad according to his way," as explained at length in the Moreh Nevuchim, the true "guide" of all generations, namely the Rambam, in his Introduction to his Commentary on Mishnayos. For just as it is necessary to teach a child gradually, in accordance with his grasp and capacity, so it is necessary to teach adults who are "children" insofar as knowledge and understanding is concerned.

Wishing you a happy and inspiring Purim,

With blessing, 

P.S. I trust that you have seen my talk to Jewish women on the subject of Chalo. No doubt it is available in the library of the Seminary. ■

קבלת ההשפעות מנשיא הדור קשורה גם עם חיוב הפרעון, כמו לוח שמתחייב לפרוע ההלוואה להמלוכה. וחיוב הפרעון אינו באופן שמשלם החוב ונפטר ("אפגעצאלט און פטור געווארן"), אלא, שע"י פרעון החוב גותנים לו עוד בהקפה, ועד"ז בנמשל, שנותנים לו עוד כחות, ומתחייב לפרוע אותם, וכן הלאה. (כ"ק אדמו"ר פנה אל תלמידי התמימים, ואמר:) כאו"א מכם צריך לידע שנתחייב לפרוע לכ"ק מו"ח אדמו"ר עם הכוחות העצמיים שלו, בחינת ח' יחידה.

ובהקדמה: ישנו צד השוה בכל ההשפעות שמשפיע כ"ק מו"ח אדמו"ר - אמירת דא"ח, תשובות על שאלות וכו', ועד לתמיכה כספית וכדומה - שבכל הענינים כולם באה ההשפעה מהכחות העצמיים שלו, ח' יחידה.

אמנם, הצד השוה שכל ההשפעות הם מבחינת ח' יחידה הוא מצד המשפיע, אבל בנוגע להשפעה עצמה, וגם בנוגע להמקבלים, ישנם חילוקי דרגות.

ובענין זה יש מעלה מיוחדת אצל התלמידים - שהם מקבלים את הח' יחידה של הרבי, ולכן, נתחייבו גם לפרוע בח' יחידה שלהם.

(משיחת ב' אייר ה'שי"ת - תו"מ ח"א עמ' 40)