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PERSPECTIVES ON JEWISH THOUGHT AND MYSTICISM

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Dedicated to the memory and academic legacy of its Founder
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- 137 MS Vatican-BA ebr. 233, fols. 25a-26b.
 138 That is, both equal 541.
 139 The numerical value of *sekhel ha-po'el* is 541, which is the value of the word *yisra'el*. The idea conveyed by this numerology is that the Active Intellect is identified as Metatron, one of whose names is "Israel."
 140 Again, both expressions equal 541.
 141 Abulafia is obviously playing on the word *romkheha* in Prov. 3:18 and the expression *tomkhei ha-torah*. The *mizvot* are alluded to in the word *me'ushshar* whose numerical value is the same as that of the word *ha-mizvot*. Abulafia's point, then, is that the commandments support the Torah in its mystical valence.
 142 MS Oxford-BL 1582, fol. 7a. For a different translation and analysis of this passage, see Idel, *Language, Torah, and Hermeneutics*, p. 36.
 143 Cf. *Netiv Elohim* MS Munich-BS 10, fol. 170a. It is worth noting that some of the thirteenth-century Jewish mystics developed an approach to the commandments similar to the orientation that one finds in works of prophetic kabbalah. One striking example is the position adopted by Jacob ben Jacob ha-Kohen in his *Sefer ha-'Orah*. According to this kabbalist, the mystical reason adduced for various commandments is the conjunction of the rational soul to the Intellect, personified as the angelic Metatron or the glorious *Shekhinah*, experienced as an illumination. (See Scholem, *The Kabbalah of Sefer ha-Temunah*, p. 87; idem, *Kabbalah*, p. 56.) The purpose of the *mizvot*, therefore, is to provide the mechanism by which this conjunction takes place. Such a view is stated either explicitly or implicitly in a number of passages in this anthology of mystical revelations. Cf. ABRAMS, *The Book of Illumination*, pp. 294, 266, 267, 292, 305, 308, 309, 310, 356, 357, 367, 371, 372-374, 388, 390, 409, 411, 416, 419, 434. On the connection of the Torah, the Intellect, Metatron (referred to as the "archon of the intellect," *sar ha-sekheh*), and the soul of Moses, cf. *ibid.*, pp. 326 and 350-351. Although this kabbalist was operating within a more strictly Neoplatonic ontology as opposed to Abulafia's Aristotelian framework, it is evident that the shared presumption is that fulfillment of the commandments eventuates in a state of conjunction between the human and the divine intellects.
 144 *Sha'are Zedeq*, p. 22. The relevant passage is translated in Scholem, *Major Trends*, pp. 148-149.
 145 See Matt, "The Mystic and the Mizvot," pp. 372-376; Wolfson, "Mystical Rationalization of the Commandments in Sefer ha-Rimmon," pp. 249-250.
 146 Cf. Eleazar's *Sod Ma'aseh Bere'shit* printed in *Sefer Razi'el* (Amsterdam, 1701), 7b. For discussion of this text, see E. R. Wolfson, "The Mystical Significance of Torah Study in German Pietism," *Jewish Quarterly Review* 84 (1993): 44-45.

CHAPTER 16

Contemporary Habad and the Paradox of Redemption

Naftali Loewenthal

In the first half of this century, when historians began to pay serious attention to the early history of the hasidic movement they saw a difference between Habad and other branches. According to Teitelbaum,¹ Shimon Dubnow² and, later, Rivkah Schatz-Uffenheimer,³ Habad was the "rational" branch of Hasidism. While Gershom Scholem recognised that this rationality was combined with intense religious experience,⁴ and Moshe Palamidi argued that the realisation of the Megid was indeed precluded,⁵ R. Shneur Zalman's teachings,⁶ the tendency was to see early Habad as a harmonious system of thought, reflecting the intellectualist contemplative path of Maimonides, by which it was certainly influenced.⁶

However, more recently a new generation of scholars have modified this view. Roman Fuxbrunner describes the follower of Rabbi Shneur Zalman (1745-1812) as a man of tension, facing the apparently contradictory demands of hasidic spirituality;⁷ Louis Jacobs' work on R. Aaron of Staroselye (1766-1828) in the second generation of Habad presents paradox as the central hallmark of his mystical system;⁸ and Rachel Elior in her most recent book⁹ on this movement describes early Habad as a "unity of opposites" reaching for a "paradoxical ascent to G-d".

One aspect of the paradox observed by these scholars is the combination of rational and mystical elements,¹⁰ which is seen in a number of areas of early Habad thought and teaching, such as in the various Habad systems of contemplation before prayer. The contemplative employs a rational,

intellectualist system of thought, yet his goal is a mystical experience of self-transformation.¹¹ Another concerns the combination of contrary emotional qualities. Presenting this as a desirable attainment, R. Shneur Zalman cites the Zohar: "Weeping is lodged in one side of my heart, and joy is lodged in the other".¹²

This paper claims that this combination of opposites is present not only in the first generations of the movement, but also in the thought of contemporary Habad, and in particular in the Habad teachings about the Messiah. Although certain aspects of Habad messianism have been widely publicised,¹³ the inner core of teachings is less well known. This investigation does not merely add a detail in the history of a mystical movement. Rather, it helps us understand something about Jewish spirituality and the process of modernity.

Medieval rabbinic expressions of the messianic idea can be considered in terms of either an apocalyptic series of miraculous events, or a rational progression which leads to political restoration of Jewish independence. Either of these might focus on a specific "end" (*kez*), a time foretold by prophecy or eschatological calculation.¹⁴ The apocalyptic mode culminates in the "Revival of the Dead", a complete transformation of the world order.¹⁵ While examples of the apocalyptic mode abound, Maimonides¹⁶ in the 12th century is generally seen as the paradigm of the rational mode.

The Habad movement was an inheritor of the belief that the spread of mystical teachings would hasten the Messiah, expressed by R. Haim Vital in his introduction to *Sha'ar HaEini* and by other fourteenth century Kabbalists¹⁷ and also in the famous letter of the Baal Shem Tov.¹⁸ How this related with Scholem's thesis of "the neutralisation of messianism"²⁰ will be discussed below. Early Habad was distinguished from most other hasidic groups by its concern to communicate the esoteric teachings of Hasidism through the broadest reaches of society.²¹ To what extent an overt messianic impulse lay behind this attempt is not known; like R. Haim Vital, the Habad leaders believed that the esoteric dimension of Jewish thought was necessary not only to bring the Messiah but also for the normative practice of Judaism.²² At the same time, they accepted the Lurianic concept that the goal of normative Judaism is the advent of the Messiah and that all Commandments and other aspects of Jewish life form part of the messianic process.²³ Thus, while the general perspective of the Habad teachings in the late 18th and early 19th centuries was in an eschatological framework, there is very little evidence that the Habad fraternity was in a state of messianic tension.²⁴

There are also few clues as to what kind of messianic redemption Habad leaders such as Rabbi Shneur Zalman had in mind. A letter by him²⁵ suggests a leaning towards a rational concept of the Messiah. In this he assures his recipient that in the time of the Redemption something close to normative Torah study and certainly observance of the Mitzvot will continue.²⁶ Unlike some other hasidic leaders, he did not declare the Napoleonic War to be the portent of the Messiah.²⁷ However, one of his discourses states that the Messiah would come in 1843 or 1848,²⁸ without defining how this would take place nor what it would mean in practice.

Within the general eschatological framework of the Lurianic kabbalah, accepted by the hasidic movement, in which every religious activity has potential significance in speeding the messianic process, there was emphasis on the new hasidic contribution to Jewish thought: the concept of the *ge'ulah peratit*, the personal, individual redemption. In the first generation of the hasidic movement this numinous state of consciousness was achieved through the quest for *devekut* and similar spiritual attainments; in Habad a comparable state of mind was attained through the practice of contemplative prayer.

While Scholem²⁹ presents the quest for "individual redemption" as replacing its converse, the *ge'ulah kelalit*, the "general redemption" I have attempted to show elsewhere that this is a more complex phenomenon. At certain times an apocalyptic aspect of hasidic messianism is seen in which the Messiah is expected with all the tangible changes that this implies. Thus again the rabbis that the background had is absorbed by the theme of the power of private spiritual revelation in one form or another. Further, one can sometimes observe the two forms of messianic thinking acting at the same time. This is evident from study of the acute messianic tension and expectation manifested by R. Yosef Yitzhak Schneersohn (d.1950) during the Second World War, expressed in his journal *Hakeriah vekaKedushah*, while at the same time his oral discourses, addressed to his close hasidic followers, hardly mentioned the Messiah and instead focused on the interiorized ideal of contemplative prayer.³⁰

The triple interplay of *ge'ulah peratit*, the private redemption, and both apocalyptic and rational conceptions of *ge'ulah kelalit*, the historical-political redemption, provides the substructure for the messianism of Habad in the second half of the 20th century, in which rational and mystical elements are combined. This was under the leadership of Rabbi Yosef Yitzhak's successor, the Seventh Rebbe, Rabbi Menachem Mendel Schneerson (1902-1994).³¹

From the first the messianic theme was given a central position, as is seen in R. Menachem Mendel's first discourse as Rebbe, delivered on 10th Shevat 5751 (1951), a year after the passing of R. Yosef Yitzhak.

R. Yosef Yitzhak's final teaching to his followers was a discourse entitled *Bati le-Gani*. During the last weeks of his life he wrote this and had it printed with the instruction that it should be studied on 10th Shevat (28 January, 1950), the anniversary of the death of his grandmother. On that day Rabbi Yosef Yitzhak himself passed away, so this discourse, comprising twenty chapters, became his final message.³²

The discourse starts with a passage based on Midrash Rabbah, delineating a messianic pattern in Biblical history. Adam and Eve in the Garden of Eden were in a state of spiritual bliss, in which the *Shekhinah* was revealed. However, their sin and successive sins in later generations caused the *Shekhinah* to depart from the physical world, ascending by seven stages. Then came Abraham, who succeeded in drawing the *Shekhinah* closer by one stage; he was followed by Isaac, Jacob and so on until Moses, "who was the seventh (and all sevenths are precious)" succeeded in bringing the *Shekhinah* back to the world, in the Holy of Holies in the Sanctuary. This is presented as the eschatological goal of existence. The remainder of the discourse elaborates the way through Divine service the individual creates the Sanctuary within their own heart.

This discourse is an example of the hasidic quest for *ge'ulah peratit*, the private, individual redemption, through prayer and other aspects of normative Judaism, in a general context of messianic interpretation of two central Biblical themes: the expulsion from Eden and the building of the Sanctuary.

Quite different was the discourse of R. Menachem Mendel, said on 10th Shevat 1951, and constituting his formal acceptance of the role of leader of the Lubavitch-Habad movement.³⁴ In this the messianic goal is paramount, focusing particularly on the detail that it was Moses who was the *seventh* who was finally able to bring the *Shekhinah* back to the world, simply because "all sevenths are precious". In his first discourse as Rebbe, R. Menachem Mendel stressed the fact that he and his hearers constituted the seventh generation of Habad, a fact which imposed a special responsibility.

It is this that is demanded of each and every one of us of the seventh generation . . . Although the fact that we are in the seventh generation is not the result of our own choosing and our own service, and indeed in certain ways is perhaps contrary to our will, nevertheless "all those who are seventh are precious". We are now very near the approaching footsteps of the Messiah, we are at the conclusion of this period, and

our spiritual task is to complete the process of drawing down the *Shekhinah* . . . into our lowly world.³⁵

Possibly it is this sense of responsibility, built up over seven generations, which was the driving force behind the messianic teachings of R. Menachem Mendel. His sense of being at the end of a chain of hasidic leaders is also seen by the way that his discourse mentioned each of his predecessors, telling a story about each one, starting with R. Yisrael Baal Shem Tov and R. Dov Ber, the Maggid of Mezeritch.³⁶ It should be understood that the delivery of a discourse by a Rebbe in Habad is not seen as an intellectual exposition, but as a theurgic phenomenon;³⁷ mentioning a figure from the past amounted to the process of mystical combinations of souls depicted in Lurianic tracts such as *Sha'ar HaKedushah*, a spiritual activity described as achieving *yi'dugim* (Lit. 'unifications').

The mystical dimension of the activities of R. Menachem Mendel as Rebbe require a full study in their own right.³⁸ Apart from the conventional activities of any Rebbe — blessings for barren couples to bear children, to heal the sick, to help individuals in their daily lives — there are also a number of less usual aspects. One is the concern to protect the Jewish people as a whole, and the State of Israel in particular.³⁹ Thus in 1967 the Seventh Rebbe responded to the Six Day War by inaugurating the "Tefillin Campaign", claiming that if a Jew in New York or Paris or elsewhere would put on Tefillin, the Israeli war effort would be aided.⁴⁰

Another is the messianic endeavour. This focused on the statement by the Messiah reported in the Baal Shem Tov's letter: "the Messiah will come "when your fountains burst outwards". The "fountains" are conceived as the hasidic teachings, and the widespread outreach activities of the Habad movement, while they have a clear preservative and restorative aspect, also bear a messianic dimension. Through the study class anywhere in the world reading *Tanya*, or hearing a talk by a hasid in which hasidic concepts are made accessible, the Messiah is brought nearer.⁴² To a considerable extent the literary activity of R. Menachem Mendel consisted of providing modes of communication for his followers so that they could express the mystical hasidic "kernel" in a homiletic discussion of the weekly Torah reading or the current festival in their forays into "the world", whether that of the local non-Lubavitch synagogues in Brooklyn, or the university campuses and eventually the "Chabad Houses" further afield. This endeavour broadened and diversified a process which had begun in the first two generations of the Habad movement,⁴³ and which

had been greatly expanded by R. Yosef Yitzhak in the context of the twentieth century.⁴⁴

This quest for *ge'ulah kelalit*, the general redemption, was paralleled by teachings about the *ge'ulah peratit*. Sometimes the two goals were presented simultaneously in the same discourse. A significant aspect of the messianic endeavour was the series of discourses by R. Menachem Mendel, delivered each year on 10th Shevat, of which the first said in 1951 was discussed above. All based on the original discourse by R. Yosef Yitzhak, year by year they focused on successive chapters of the original.⁴⁵ In 1970 the first cycle of these discourses was completed, in an atmosphere of great messianic excitement among the hasidim. In R. Menachem Mendel's discourse there was a strong focus on personal spiritual attainments, achieved through contemplation in prayer. Unlike the original discourse which demanded only a mid-level of spiritual experience, R. Menachem Mendel speaks here of the need for the "detailed" mode of contemplation, an intense and highly esoteric variety of the Habad contemplative technique, the effect of which is depicted at length.⁴⁶

One would generally associate this genre of text with the "individual redemption" mode of thinking. However, the next paragraph of the discourse speaks of the "general redemption". Partly utilising the terminology of Maimonides' conclusion of *Mishneh Torah*,⁴⁷ R. Menachem Mendel begins to speak of the Temple—

which will be built and will be revealed by the Messiah . . . swiftly, in our days, and that will be when there will arise a man⁴⁸ from the house of David studying Torah and involved in Mitzvot . . . who will compel all Israel to walk in the path [of Torah] and to strengthen its breaches . . . and he will build the Temple in its place and gather the scattered ones of Israel . . . and G-d will take the hand of each person . . . G-d will not rely on anyone, He Himself will take each one by the hand and lead him out of exile, and then there will be the completion of *Bari leGani* ["I come into My garden"], on a higher level even than before the sin [of the Tree of Knowledge].⁴⁹

We thus see in the same discourse concepts relating both to the individual and general redemption.⁵⁰ The balance between these two aspects of his teachings is seen earlier in two talks, given on consecutive Sabbaths in the summer of 1962. In the first teaching R. Menachem Mendel criticised those who preferred to enjoy their intimations of spirituality through contemplative prayer, rather than engage in the vital outreach activism which

was the demand of the hour — which was, as we have seen, a demand which relates to the quest for the general redemption.⁵¹ However, the following week, the Rebbe gave renewed emphasis to the need for personal spirituality ("radiance") in carrying out that activist task. At the conclusion of his talk he referred back to the homily of the week before and stated clearly that there has to be a combination of both endeavours.⁵² Another talk, of 1963, states that one aspect of redemption is a preparation for the other.

. . . (the) "individual redemption" which is achieved for each individual is also the preparation and vessel for the "general redemption" through the Messiah . . .⁵³

Several decades later came the Gulf War of 1990-91 and the overt and highly controversial mood of messianic expectation among many members of the Habad fraternity.⁵⁴ In this atmosphere, was the concept of the "individual redemption" forgotten?

Not in the teachings of the Lubavitcher Rebbe. In his talk on the evening of Simchat Torah 5752, in late September 1991 he forcefully linked the two themes together. The Divine service required of the Jew "just before the Redemption" is that his daily life should have the quality that it would have during the ultimate Redemption. This means

that he should experience and feel in all his [activities] that "there is nought apart from [G-d]". This means not only that the . . . purpose of all aspects of the world is G-dliness . . . but more: that the very nature of everything in the world is G-dliness.⁵⁵

The Rebbe spelled out that this means a way of life and of perception in which one's relationship with G-d is paramount, transcending normal concepts of self and being. This highly mystical worldview, the "personal redemption" famous in early hasidic thought, is then linked by the Rebbe with the intense messianic expectations of that year, 1991.⁵⁶

And . . . perhaps this explains the shocking delay in the Redemption: that this is because of the fact that Jews lack the fullness of the service of existing solely to serve G-d — for only through that will one reach the [general] Redemption.⁵⁷

In this talk the Rebbe commented on the way the Previous Rebbe, R. Yosef Yitzhak, had characterised the messianic possibility of the age with the phrase "one needs only to polish the buttons".⁵⁸ The button, said R. Menachem Mendel, connects two parts of a garment, which might

otherwise be separate. These are the two aspects of life: one's ordinary life, and one's utter dedication to G-d. By these two being connected, and thereby one's entire life, in all its details, being an expression of G-dliness, one is carrying out the service which leads to the Messiah.⁵⁹

During this last period of the Lubavitcher Rebbe's life he also made the converse point: that the personal Redemption in itself is not enough. This was through the medium of a discourse published⁶⁰ in the spring of 1992, shortly before the Rebbe's stroke in March that year. Originally said in 1981, the edited version is over twice as long as the original unedited text.⁶¹ It is reasonable to assume that the extra material was added by R. Menachem Mendel during the editing process.

In this discourse the concepts of individual and general redemption are juxtaposed. It presents a person who "is on such an exalted level that there radiates to him the revelation of G-dliness similar to the revelation that there was in the time of the Temple". In other words, for this person, as an individual, it is as if the Temple is standing. Despite this, the fact that G-dliness is not similarly revealed to the rest of the world — i.e.: in the general Redemption — causes him to be *ingantsen tsutrayvelt*, utterly distressed.

This is particularly so, says R. Menachem Mendel, because his personal level of Divine revelation, his *ge'ulah peraitt*, is necessarily of a limited order if there is not at the same time the general, global revelation of the Divine associated with the general Redemption. Even if there is only a *pinah nichuiet*, a remote corner of the world where Divine revelation is lacking, this implies a limitation in the revelation which anyone else can experience.⁶² The yearning is for total revelation of G-d, which can only be when there is also the *ge'ulah kelalit*. This messianic yearning in itself is presented by R. Menachem Mendel as achieving a higher spiritual level than goals traditionally supreme, particularly in Habad, such as self-sacrifice for Judaism in the face of oppression.⁶³ The ability to yearn for the Messiah from a position of relaxed comfort — a reference to the modern West — calls into play the bond of the soul with *Azmut*, the Essence of the Divine. As a paradigm of this attainment he quotes R. Shneur Zalman who is reported to have said:

I do not want them at all! I do not want Your Garden of Eden, I do not want Your World to Come . . . I want only You . . .⁶⁴

Unlike any other spiritual attainment, claims the Seventh Rebbe, it is this yearning which draws the Essence into the outermost being of the

individual, unifying his outer, physical qualities with the ethereal Essence of the Divine.⁶⁵

Thus traditional Jewish eschatology, including the messianic process of Lurianic kabbalism, and the contrasting hasidic theme of personal spiritual attainment of a form of messianic consciousness, are drawn together. According to the teachings of R. Menachem Mendel one leads to the other, and one is insufficient without the other. Perhaps as an expression of this concern for the "individual redemption", in 1992 Kehot, the official Habad publisher, brought out a translation of a manual on contemplation, Rabbi Shalom Dovber's *Tract on Prayer*. The translator's introduction includes the prayer that through renewing effort in contemplation one should merit the Messiah.⁶⁶

This is one form of combination of opposites in Habad messianism. Another concerns the very nature of the general Redemption. One aspect of this is the miraculous and apocalyptic mode. The clearest example of this belief was in the wake of the Gulf War, mentioned above, which was linked by R. Menachem Mendel to an eschatological passage in *Yalkut Shimoni*.⁶⁷ Earlier messianic movements also claimed political events as apocalyptic portents of the dawn of Redemption.

This apocalyptic form of messianism linked with what many Lubavitch hasidim thought of as a "rational" and "halachic" form of messianism, claiming Maimonides' *Mishneh Torah* as its frame of reference. We saw above the emphasis which R. Menachem Mendel gave to Maimonides' description of how the Messiah might come. While this was never spelled out by the Rebbe, for many of his followers he himself was the "king from the house of David studying Torah and involved in Mitzvot . . . who, through his outreach activities, sought to "compel all Israel to walk in the path [of Torah] and to strengthen its breaches". As a result, it was expected, he would "build the Temple in its place and gather the scattered ones of Israel . . ."⁶⁸

However, another aspect of R. Menachem Mendel's thought depicts technological advance and other features of modernity as leading towards a utopian but rational state of world unity. Further, advances in theoretical physics, leading to a more "unified" perception of existence, are presented by R. Menachem Mendel — who studied science in his youth — as part of the messianic process.⁶⁹ Generally in R. Menachem Mendel's teachings, the messianic advent is described not as a destruction of the world but as its spiritual enhancement,⁷⁰ in which both Jews and non-Jews reach their fulfilment.⁷¹ Thus to some extent during the late 1970s and subsequently

the messianic theme was expressed as a rational ideal, relating to technological and economic advance and other features of modernity. In 1993 Rabbi Eliyahu Touger published a work in English, based on statements by R. Menachem Mendel, presenting the concept of the advent of the Messiah in terms of technological and economic change.⁷²

This tendency was greatly encouraged by the fall of the Iron Curtain. It was possible to see "civilization" developing to the point where there would be no war, food and other necessities would be abundant, and medical advances would obviate suffering, as a kind of Hegelian fulfilment of the process of history. Indeed, when Francis Fukuyama's *The End of History and the Last Man* was published in 1992, arguing in Hegelian terms the triumph of contemporary liberal democracy, it enjoyed a certain popularity in the circles of Lunavitch followers.

The significance of this combination of the miraculous and the rational is expressed in a discourse given by R. Menachem Mendel in the summer of 1964.⁷³ This amplifies the idea that rationality functions as a "vessel" for the supra-rational aspects of the Redemption.

The discourse begins by describing the ultimate general Redemption in terms of a flow of spiritual "radiance". This will illuminate the Exile, which is compared to darkness. However, there are two ways in which this can take place.

One is a temporary illumination. Light shines into the darkness of the Exile and "a little light pushes away a lot of darkness", bringing Redemption. However this is not permanent. Although there is a redemption, this is part of a cycle and eventually the state of freedom is replaced by a new exile. This cycle has been the national experience of the Jewish people.

The second kind of Redemption is the full *Ge'ulah* as depicted by the Sages: a Redemption which is *not* followed by exile. This ultimate messianic Redemption is brought about by a flow of radiance of a different order. This higher radiance comes from beyond the world order described in the kabbalah. It is a radiance "which is beyond the worlds." When the radiance comes from this utterly exalted level, it causes a permanent illumination of the darkness of the exile. The cycle of exile and redemption comes to an end, heralding the permanent *Ge'ulah*.

Clearly, this is a mystical description of the ultimate Apocalypse. However, R. Menachem Mendel now asks an intriguing question. Since the only radiance which can bring the ultimate Redemption is a new radiance of such an exalted order that it is beyond all the worlds — how can it have an effect in our finite realm?

Behold the world itself — as it is as regards its own limitations . . . will remain in *Galut*, G-d forbid . . .⁷⁴

This is suggesting that the radiance of the Redemption might not be able to affect the world, because the world is finite and that radiance is infinite. It will shine, perhaps, but it might miss the world!

It is worth pausing for a moment to evaluate this question in R. Menachem Mendel's discourse. As far as I know, it has no precise parallel in earlier teachings of Habad. It could be seen as relating to the concept emphasised by R. Aaron of Staroselye, and discussed extensively by Louis Jacobs and Rachel Elior, that from the point of view of the Divine, there is no world, only the oneness of the Infinite.⁷⁵ However, in more general terms, R. Menachem Mendel's question touches on a central issue in human consciousness — the drawing together of two utterly disparate realms. Usually the differentness is expressed in terms of being and non-being, être and néant; here it is exiled world and redemption.

The resolution of this paradox is presented by the discourse in kabbalistic terms: the infinite order of radiance, which is beyond the worlds, connects with the lower orders of radiance, which enter and are part of finite existence. The illumination from the higher order therefore affects and transforms the lower orders of illumination, which in turn affect the actual substance of reality. Thus there is a bridge between the transcendent and the immanent, giving access to the light of Redemption.⁷⁶ But our question is: what is this bridge, apart from a kabbalistic abstraction?

Here we come to the most interesting feature of this discourse, especially in the context of religion and modernity: the bridge between infinite Redemption and the finite world is defined in terms of the interplay of Faith and Rationality. The process whereby transcendent Faith is drawn into the limitations of Reason provides the paradigm for the drawing of the light of Redemption into the world.

The idea of drawing Faith into Reason is an old theme in Habad literature, relating both to the struggle with rationalism and with the much discussed Habad teachings on contemplative prayer.⁷⁷ The classic formulation of this by Rabbi Shneur Zalman of Liadi (c.1800) is that although Faith is by definition "beyond Reason", the fulfilment of Faith is not blind acceptance. In order for Faith to be more "inward" it has to be drawn down into Reason.⁷⁸ In this process, says R. Menachem Mendel, in the discourse we are discussing, Reason is not "forced"⁷⁹ to accept Faith. It does so be-

cause of its own free sense of quest for truth. The strength of Faith which the person has enables him to use his Reason to seek the truth, without being frightened of what he may find.

Because he knows that the thing in itself is true, based on his strong

Faith, he is not afraid to think very deeply about it and he does not limit his power of Reason to ponder and to search and to weigh everything till he comes to its truth.⁸²

Through a process of "free" contemplation, Reason is now transformed, and includes Faith. However, there is a further step. In the discourse this is described in terms of the kabbalistic dialectic of "radiance" and "vessel": The radiance which actually infuses the vessel, and is therefore enfolded in the finitude of reality, retains a yearning for its transcendent source.⁸³ Thus not only is Reason transformed so that it freely expresses Faith, but by undergoing this process it reveals an implicit sense of yearning for a transcendent dimension of the infinite. Reason becomes not just a harmonious structuring of reality, even including Faith, the level beyond the finite. Reason becomes a source of longing that existence and its Divine source achieve true unity. As explained by Rabbi Menachem Mendel, this yearning provides the connection between the radiance within the world and the transcendent radiance of Redemption.⁸⁴

Rabbi Menachem Mendel's discourse presents this structure as a possible model for the way our world will be transformed in the time of the Messiah. The exalted radiance of the Redemption is "Crown and" the world, but without "forcing" it. However, world and rationality fundamentally change their nature and mode of consciousness. World remains world — but it has broken out of exile. In the language of social history this may mean that a free thinking world on its own terms discovers faith and spiritual yearning, truly a messianic dream.

It is interesting to note that the discourse of 1964 was published by Habad in 1991, after a final stage of editing by R. Menachem Mendel.⁸⁵ Its message was seen as being pertinent to the intense messianic expectancy of the time within the Habad following, generated by R. Menachem Mendel's repeated statements that the coming of the Messiah was imminent and that one should "prepare oneself and the world" for the Redemption. However, what this meant was understood quite differently by different followers. For some it meant more concern about contemplative prayer, for others it meant messianic advertising campaigns, controversial within the Lubavitch movement⁸⁶, let alone outside it.

The theme of Faith and Reason is referred to also in the last edited discourse of the Rebbe, discussed above. A footnote explains that in order for Faith to be drawn fully into Reason there must also be a mood of intense eschatological yearning. Through this process the outer, "rational" aspects of the individual are connected with the transcendent essence of his soul, achieving an ultimate redemptive transformation.⁸⁵

This combination of the traditional hasidic quest for contemplative, individual redemption with an existential level of messianic yearning, in which there are both apocalyptic and rational elements, is an integral feature of Habad Hasidism as taught by R. Menachem Mendel, the Seventh Rebbe. It is a controversial combination of opposites, precisely because of its union of mystical and rational categories. Yet this feature also makes it comprehensible in an age which can be typified in terms of the quest to mediate the relation of the finite with the infinite. It is in these terms that the ideology of modernism is described by the English sociologist Bernice Martin. Pre-modern man was content to dwell in the narrow cone of light of socially defined reality, fearing and praying to the vast unknown Beyond. The quest of the rationalism, science, poetry and art of modernity is to break into the unknown. Martin makes the point that "Raids on the abyss may take several forms . . . the mystical quest too is a way in which the finite creature attempts to embrace the infinite."⁸⁶ Indeed, as has been discussed by Susan Handelman, our epoch is marked by secular messianisms of various kinds, whether political, literary or philosophical, in which man tries to reach Redemptive beyondness.⁸⁷

As presented in the discourses and talks we have been examining, the Habad goal is not only to reach out towards the infinite, the mystical intuition of the other-worldly, but to draw it into the realm of the finite, the world — without destroying it. This movement takes place in contemplative terms, generating a mode of perception; yet it also combines with eschatological hopes, partly rational, partly apocalyptic in nature, suffused with existential yearning.

According to R. Menachem Mendel, precisely through this inherently paradoxical combination of opposites can the Divine "Essence" be drawn into the outermost being of the person, his or her daily reality, and also of the world. Disclosure of this Divine quality transforms the ethics of humanity and the nature of being. By the addition of the *alef* of the Divine, *golah* ('exile') becomes *ge'ulah*. This is not the end of history, but its beginning.⁸⁸

Roman Foxbrunner wrote of the founder of Habad, R. Shneur Zalman, that his desire to combine rabbinics, kabbalah and Jewish philosophy was

like "an attempt to synthesize the physics of Aristotle, Newton and Einstein."⁸⁹ We could say that R. Menachem Mendel's teachings about the Messiah present a comparable quest to unify Maimonides, mysticism and modernity. R. Menachem Mendel passed away in 1994 but the quest implicit in his teachings continues. It was his clear belief that this attempt itself has the power to open the door to Redemption.

NOTES

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- 1 M. Teitelbaum, *Ha-Rav mi-Liadi u-Mifletet Habad* (2 vols.), (Warsaw, 1910, 1913).
- 2 S. Dubnow, *Toledot ha-Hasidut* (1st edition 1931, 4th edn., Tel Aviv, 1975), see p. 232 ff.
- 3 "Anti-spiritualism ba-Hasidut", *Molad* 171-72 (1962), pp. 513-528, translated in Rivka Schatz Uffenheimer, *Hasidism as Mysticism, Quietistic Elements in Eighteenth Century Hasidic Thought* (Princeton University Press, Princeton, NJ, 1993), pp. 255-289.
- 4 G. Scholem, *Major Trends in Jewish Mysticism*, (reprint of 3rd edition, New York, 1961), p. 341.
- 5 See M. Hallamish "The Theoretical System of Rabbi Shneur Zalman of Liady (Its Sources in Kabbalah and Hasidism)", (Hebrew), doctoral thesis at the Hebrew University (Jerusalem, 1976).
- 6 J.G. Weiss contrasted the harmonious contemplative system of Habad and the Maggid with the intensity and paradox of 'faith' of Braslav. See his "Contemplative Mysticism and 'Faith' in Hasidic Piety", *Journal of Jewish Studies* 4 (1953), collected in *Studies in Eastern European Jewish Mysticism*, ed. D. Goldstein (Oxford, 1985), pp. 43-55.
- 7 See Roman A. Foxbrunner, *The Hasidism of R. Shneur Zalman of Lyady* (University of Alabama Press, Tuscaloosa, 1992) pp. 115-117.
- 8 L. Jacobs, *Seeker of Unity — the Life and Works of Aaron of Staroselje* (London, 1966).
- 9 Rachel Elior, *Unity of Opposites, The Mystical Theosophy of Habad* (in Hebrew), (Mosad Bialik, Jerusalem, 1992). English edition, trans. Jeffrey M. Green, *The Paradoxical Ascent to G-d, The Kabbalistic Theosophy of Habad Hasidism* (State University of New York Press, N.Y., 1993). See

- also her *The Theory of Divinity of Hasidut Habad: Second Generation* (Hebrew), (Jerusalem, 1982).
- 10 On this see N. Loewenthal, "'Reason' and 'Beyond Reason' in Habad Hasidism", in M. Hallamish (ed.), *Alot Shefer, studies in the literature of Jewish thought presented to Rabbi Dr Alexandre Safran*, (1990), pp. 109-126.
- 11 See *ibid.*, pp. 122-3; N. Loewenthal, *Communicating the Infinite, the emergence of the Habad School* (University of Chicago Press, 1990), pp. 147-163; Rachel Elior, *The Paradoxical Ascent to G-d*, pp. 159-183.
- 12 *Tanya-Likkuvei Amarim*, Pt. I ch. 34, fol. 43b, quoting *Zohar* III 75a.
- 13 See for example Alan Nadler, "Last Exit to Brooklyn", *The New Republic*, May 4, 1992 and William Shaffir, "Jewish Messianism Lubavitch Style: An Interim Report", *The Jewish Journal of Sociology*, vol. 35, no. 2 (1993), pp. 113-128.
- 14 See Abba Hillel Silver, *A History of Messianic Speculation in Israel, from the First through the Seventeenth Centuries*, (Peter Smith, Gloucester, Mass., 1978).
- 15 For a broad collection of texts in which the apocalyptic mode is prominent see Raphael Patai, *The Messiah Texts*, (Wayne State University Press, Detroit 1979). A general introductory overview of medieval rabbinic thought about the Messiah is provided by Joseph Sarachek, *The Doctrine of the Messiah in Medieval Jewish Literature* (Hermon Press, New York, 1932). Critical discussion of the messianic idea at various periods of history is provided by Zvi Baras, (ed.) *Messianism and Eschatology: A Collection of Essays* (Tel Aviv, 1977) (Mifletet Zaiman, Jerusalem, 1984) and Marc Saperstein, (ed.) *Essential Papers on Messianic Movements and Personalities in Jewish History*, (New York University Press, 1992).
- 16 See his *Mishneh Torah*, Laws of Kings, chs. 11-12 and in his commentary on the Mishnah, the introduction to ch. *helek* in Sanhedrin (D. Kafah, trans., *Mishnah'im Perush Rabenu Moshe ben Maimon, Seder Nezikin*, Jerusalem, 1965, pp. 113-40). See also David Hartman, "Maimonides' Approach to Messianism and its Contemporary Implications", *Daat*, nos. 2-3, 1978-9; Joel L. Kraemer, "On Maimonides' Messianic Posture", in Isadore Twersky (ed.), *Studies in Medieval Jewish History and Literature*, vol. 2, (Harvard University Press, Cambridge, Mass. and London, England, 1984), pp. 109-142. Kraemer presents the view that Maimonides thought the advent of the Messiah was imminent.
- 17 See *Ez Haim* vol. 1 (Tel Aviv, 1960), p. 13: "for everything depends on studying this wisdom, and our lack of occupation with it causes the delay in

- the building of the Temple". See Rachel Elior, "Messianic Expectations and Spiritualization of Religious Life in the Sixteenth Century", *Revue des études juives*, vol. CXLV, (1986), p. 43.
- 18 See Rachel Elior, *ibid.*, pp. 35–49.
- 19 This relates a mystical "ascent of the soul" in which the Baal Shem Tov met the Messiah. "I asked the Messiah: when will you come? He answered me: through this you will know — when your teachings are publicized and revealed in the world, and your fountains will be spread to the outside. . . . and they too will be able to make 'unifications' and ascents like you. . . . I was surprised at this, and was greatly pained at the length of time necessary for this to be achieved". This is the version in R. Yakov Yosef of Polonoye's *Ben Porat Yosef* (New York, 1954, first edition Koretz, 1781) 128a. There are several other versions of the letter, and its significance for the history of Hasidism has been widely discussed. See S. Dubnow, *Toledot ha-Hasidut* (Dvir, Tel Aviv, 4th ed., 1975) p. 66; B. Z. Dinur, *Be-Mifneh Ha-Lavot* (1972, first edition 1955), p. 181; G. Scholem, *The Messianic Idea in Judaism and Other Essays on Jewish Spirituality* (George Allen and Unwin Ltd., London 1971), p. 182; Y. Mondschein, ed., *Migdal Oz* (Kfar Habad, 1980), pp. 119–121.
- 20 See G. Scholem, *Major Trends in Jewish Mysticism* (Third Revised Edition, Schocken Books, New York, Third Printing, 1962) p. 329, and *idem.*, "The Neutralization of the Messianic Element in Early Hasidism", *Journal of Jewish Studies* XX (1969), pp. 20–55, collected in G. Scholem, *The Messianic Idea in Judaism*, pp. 176–202. See also S. Dubnow, *Toledot ha-Hasidut* p. 62.
- 21 See *Levodach, Commentaries on the Tanya*, (n. 11 above), Chapter 1.
- 22 See Rachel Elior, "Messianic Expectations", (n. 15 above), pp. 39–40.
- 23 See Rabbi Shneur Zalman's *Tanya*, Part I ch. 37, fol. 46b.
- 24 The only evidence suggesting that this might be so is the testimony of Derzhavin. Visiting White Russia in 1800 in order to report on the situation of the Jews there, he makes some comments about Rabbi Shneur Zalman and his followers. These were probably based on conversations with opponents of Rabbi Shneur Zalman. In his report ("Opinion") Derzhavin states that Rabbi Shneur Zalman's followers "transport silver and gold to Palestine for religious schemes, hoping for the arrival of the Messiah whom they continuously expect and the building of their Temple" (*Collected Works of Derzhavin*, St. Petersburg, 1864–1883, vol. 7, p. 254). I am grateful to Professor John Klier for translation of this passage. See his *Russia Gathers her Jews: the origins of the "Jewish Question" in Russia, 1772–1825*, (Northern Illinois University Press, Dekalb, 1986), p. 105. See also N. Mindel, *Rabbi Shneur Zalman*, (Chabad Research Center, Brooklyn, 1969), vol. 1, p. 195.
- 25 See *Tanya*, Part IV, sec. 26, fol. 142a–145b.

- 26 *Ibid.*, fol. 143a-b, 145b. For general discussion of R. Shneur Zalman's teaching on the messiah and the messianic age see Foxbrunner, *The Hasidism of R. Shneur Zalman of Lyady*, pp. 86–93.
- 27 See Dubnow, *Toledot Ha-Hasidut*, p. 329. However, a discourse by R. Shneur Zalman said in April 1812 speaks of the 'birth pangs of the Messiah', and is regarded as referring to the Napoleonic invasion of Russia which followed in June. See *Ma'amarei Admur Ha-Zaken, Hana'hot ha-R. P[inhas]* (Brooklyn, 1957), pp. 121–22; Foxbrunner, *op. cit.*, p. 87. See also M. Willensky, *Hasidim and Mimagedim* (Hebrew, Bialik Inst., Jerusalem, 1970), vol. 1, p. 295.
- 28 See *Ma'amarei Admur ha-Zaken al Parshiot ha-Torah ve-ha-Mo'adam* (Kehot, Brooklyn 1982), vol. 1, pp. 419–423; Foxbrunner, *ibid.* There is a reference to this discourse by R. Shalom Dober, the Fifth Rebbe (1860–1920) in *Tevet Gedolim* (Schubert, Brooklyn 4th edition 1992) p. 237; see the discussion of it by Y. Mondschein in *Migdal Oz* (Machon Lubavitch, Kfar Habad 1980) p. 483–4. A comment by the third Lubavitcher Rebbe, R. Menahem Mendel, known as the *Zemah Zeilek* (1789–1866), indicates that he was opposed to the calculating of the "keg". See his *Or HaTorah Nevim uKhetuvim* (Kehot, Brooklyn 1969) p. 183. quoted in Mondschein *Migdal Oz* p. 483. Concerning the messianic movement relating to the year 1840 see Arie Morgenstern, *Messianism and the Settlement of Palestine* (Hebrew) Jerusalem 1985.
- 29 See n. 20 above.
- 30 See my "The Neutralisation of Messianism and the Apocalypse" in *Jerusalem Studies in Jewish Thought* XII, R. Scheer-Uffenheimer Memorial vol., (forthcoming). Regarding the messianism of K. Xoser Yitzhak, see Gershon Greenberg, "Mahane Israel-Lubavitch 1940–1945: Actively Responding to Khurban" in Alan Berger, ed., *Bearing Witness to the Holocaust 1939–1989* (Edwin Mellen Press, UK 1991), pp. 141–163; "Assimilation as Hurban-According to Wartime American Orthodoxy (Habad Hassidism)" in Menahem Mor, ed., *Proceedings of the Creighton University Conference on Jewish Assimilation, Acclimatization and Accommodation 1989* (University Press of America, 1991), pp. 161–177; "Sect of Catastrophe, Mahane Israel-Lubavitch 1940–1945" in Menahem Mor, ed., *Proceedings of the Creighton University Conference on Jewish Sects, Religious Movements and Political Parties* (Fordham University, 1992) pp. 165–184; "Redemption After Holocaust According to Mahane Israel-Lubavitch 1940–1945" *Modern Judaism* Vol. 12 no. 1 (February 1992) pp. 61–84.
- 31 A list of R. Menachem Mendel's main 'campaigns' as Rebbe and a partial bibliography of his works is in the introduction to the Brooklyn, 1993 edition of *HaYom Yom*, pp. 19–40 (with English translation, *HaYom Yom . . . "From Day to Day"*, Brooklyn, 1994, pp. A19–A44). For an account of his early life

- see S. Deutsch, *Larger than Life. The Life and Times of Lubavitcher Rebbe*. 2 vols. (Brooklyn, 1995, 1997). I am informed by Professor Chimen Abramsky that during R. Menachem Mendel's years as a student in Berlin, he was friendly with two noteworthy individuals: Rabbi J.B. Soloveitchik, and Professor Alexander Altmann, in whose memory this volume is dedicated (and who is also the source of Abramsky's information). Concerning Soloveitchik, see Deutsch, vol. 2, pp. 279, 282.
- 32 The first edition in 1950 was in the form of a pamphlet. Rabbi Yosef Yitzhak's discourse is reprinted in *Sefer HaMa'amarim Bati LeGani* vol. 1. (Brooklyn, 1977) pp. 1-26.
- 33 Cant. Rabbah to Cant. 5:6.
- 34 During that first year a serious contender for leadership was his brother-in-law, R. Shmaryahu Gurari (d. 1989), husband of Chana, the older daughter of R. Yosef Yitzhak; leading hasidic followers who tried to persuade R. Menachem Mendel to agree to be Rebbe and the members of the movement at large to accept him as such included R. Ben Zion Shemtov (d. 1975) and R. Yitzhak Dubov (d. 1978).
- 35 "Bati LeGani 5711" ch. 3, in *Sefer HaMa'amarim Bati LeGani* vol. 1, p. 31.
- 36 The idea of a central dynasty of hasidic leadership, leading from R. Dov Ber to R. Shneur Zalman and the 'Lubavitch' branch of the Habad school was emphasised by R. Yosef Yitzhak. See Ada Rapoport-Albert's discussion of his historiographical writings in "Hagiography with Footnotes: Editing Tales and the Writing of History in Hasidism", *History and Theory*, Beiheft 27, Wesleyan University, 1988, pp. 119-159. See also her discussion of the question of R. Dov Ber's position as "successor" to the Baal Shem Tov in, "Hasidism after 1772: Structural Continuity and Change" in A. Rapoport-Albert (ed.) *Hasidism Reappraised* (London, 1996), pp. 94-101.
- 37 This aspect of the discourse was heightened in contemporary Habad by the slow melody sung by the hasidim as preparation for it and the "automatic", almost trance-like praxis of R. Menachem Mendel while reciting it. See J.G. Weiss, *Studies in Eastern European Jewish Mysticism*, p. 79.
- 38 See N. Loewenthal, "Self-sacrifice of the Zaddik in the Teachings of R. Dov Ber, the *Mitteler Rebbe*", in A. Rapoport-Albert and S. J. Zipperstein, *Jewish History, Essays in Honour of Chimen Abramsky*, (Peter Halban, London, 1988), p. 492, n. 122.
- 39 The idea that one of the central functions of R. Yisrael Baal Shem Tov was conceived in terms of mystical protector of the Jewish people is expressed by Emmanuel Etkes in "Hasidism as a Movement — The First Stage", in Bezalel Safran (ed.), *Hasidism: Continuity or Innovation?*, Harvard University Press, Camb. Mass. and London, England, 1988, pp. 1-26.

- 40 See *Sifhat Shabbat Parshat Bamidbar 5727* ("unedited text"), p. 11. A similar "protective" campaign was that which sought to get every Jew to acquire a "letter" in a Torah Scroll. R. Menachem Mendel cited Daniel 12:1 to the effect that all those of the Jewish people who are "written in the Scroll" will be saved. This passage itself relates to the eschaton. See the unedited talk of Shabbat Chanukah (*Miketz*) 5742, in *Hirva' aduyot-Admur* . . . 5742, vol. 2, p. 624.
- 41 See n. 19 above.
- 42 The link between the Habad outreach activities and the messianic goal was made overtly by R. Menachem Mendel in the hasidic gathering on 10th Shevat 1961. See *Sefer HaMa'amarim Bati LeGani* vol. 1, pp. 151, 319-320.
- 43 See my *Communicating the Infinite*, (n. 11 above), chs. 4-5.
- 44 See Aua Kapoport-Albert's "Hagiography with Footnotes" (n. 36 above). For other aspects of R. Yosef Yitzhak's activities see David E. Fishman, "Preserving Tradition in the Land of Revolution: the Religious Leadership of Soviet Jewry, 1917-1930", in Jack Wertheimer, ed., *The Uses of Tradition, Jewish Continuity in the Modern Era*, (Jewish Theological Seminary, New York and Jerusalem, 1992), pp. 85-118.
- 45 They are collected in *Sefer HaMa'amarim Bati Legani*, vol. 1.
- 46 *Sefer HaMa'amarim Bati LeGani* vol. 1, p. 232. The "detailed" mode of contemplation recommended by the discourse is associated with more intensive and lengthier approaches to contemplative prayer, contrasting with the "general" mode. See Louis Jacobs, *Hasidic Prayer* (The Littman Library, London, 1972), p. 87, and Loewenthal, "Habad Approaches to Contemplative Prayer, 1814-1914" in *Hasidism Re-Appraised* (n. 36 above), pp. 288-300.
- 47 *Hilkhot Melakhim*, 11:4.
- 48 In Maimonides, "a king".
- 49 *Sefer HaMa'amarim Bati LeGani* vol. 1, p. 232.
- 50 In this depiction of the *ge'ulah peraiti* there is a combination of Maimonidean "rational" categories with the beyond rational mode in which "G-d will take the hand of each person. . .". See below.
- 51 *Likkutei Sifot* vol. 4 (Kehot, Brooklyn, 1968) pp. 1041-1047. The homily is expressed in terms of defining the sin of the Spies. They did not want to enter the Land (= activism), preferring to remain in the spiritual atmosphere of the wilderness, together with the sacred Mishkan and the Manna from Heaven.
- 52 *Ibid.*, p. 1055.
- 53 *Likkutei Sifot* vol. 18 (Kehot, Brooklyn, 1982) p. 299.
- 54 Some leading hasidim, such as R. Avraham Shemtov and his brother R. Berel, sons of R. Ben Zion mentioned above (n. 34), were very much

- opposed to the overtly messianic mood. The attitudes in the fraternity at that time and subsequently merit further study.
- 55 *Sefer HaSifot* 5752 vol. 1, p. 39.
- 56 On April 11, 1991 R. Menachem Mendel gave a talk expressing disappointment that the Messiah had not yet come. This talk startled the Lubavitch fraternity since it placed the demand to bring the Messiah in the hands of each individual: "do everything you can, in a manner of the 'radiance of *Tohu*' but in 'vessels of *Tikkun*', in order to bring the Messiah immediately!" (*Sefer HaSifot* 5751, vol. 2, p. 474). This talk was cited by certain followers as justifying a controversial messianic poster campaign in Israel, which was condemned by the official leadership.
- 57 *Sefer HaSifot* 5752 vol. 1, p. 40.
- 58 This expression was coined by R. Yosef Yitzhak on Simchat Torah 5689 (1928), and was quoted and commented on by R. Menachem Mendel during the 1980s and subsequently. See A. Friedman, *MiGolah ir-Ge'ulan* (Brooklyn, 1991), pp. 98–99.
- 59 *Sefer HaSifot* 5752 vol. 1, p. 39, n. 32.
- 60 This first appeared as a separate pamphlet, and was later included in *Sefer HaMa'amarim Melukat* vol. 6 (Kehot, Brooklyn, 1992), pp. 127–138. It is the last of his discourses to be published with his full editorial involvement.
- 61 This was published as a Hebrew typescript in the "unedited" collection of discourses for the year 5741 (1980–81), entitled *Ma'amarim 5751* (Vaad Hanahot Ha-Tenimim, Brooklyn, 5742 [1982]), pp. 152–157. Concerning the process of "editing" R. Menachem Mendel's teachings, see n. 82 below.
- 62 *Sefer HaMa'amarim Melukat*, vol. 6, p. 135.
- 63 See Loewenthal, *Communicating the Infinite*, pp. 30–34, 134, 151–154.
- 64 *Ibid.* p. 135. Reported of Rabbi Shneur Zalman by the Third Rebbe, R. Menachem Mendel, the *Zemah Zedek*, in his "Shoresh Mizvat ha-Tefilah" ch. 40, in *Derekh Mizvotekha* (Slavita, 1911, 6th edition Kfar Habad, 1970), fol. 138a.
- 65 *Sefer HaMa'amarim Melukat*, vol. 6, p. 136.
- 66 R. Shalom Dovber Schneersohn of Lubavitch, *Tract on Prayer*, translated by Y.E. Danziger (Kehot Publication Society, Brooklyn, 1992), p. vi.
- 67 See *Sefer HaSifot* 5751, vol. 1, p. 73 (talk of Shabbat Bereishit 5751), commenting on *Yalkut Shimoni* to Isaiah ch. 60, sec. 499.
- 68 Such ideas were expressed in publications such as S.D. Wolpo, *Ye'hi ha-Melekh ha-Mashiah* (Kiryat Gat?, 1993). Presented as a halachic discourse, the scholarly author succeeded in obtaining approbations for this book from both Chief Rabbis of Israel, R. Ovadiah Yosef and R. Mordechai Eliahu.
- 69 *Likkutei Sifot* vol. 15, pp. 42, 47–8. This talk was published in 1977.
- 70 See *Sefer HaSifot* 5751 vol. 2, pp. 494–95: "The *tikkun* ['putting right' of

- the Exile] will not be through something completely new, but by revealing the true nature of Exile (as is emphasised by the idea that the *tikkun* is not by the dissolution [*bitul*] of the Exile, but by transforming Exile into Redemption". The text plays on the idea that by adding the letter *alef*, representing G-d, the word *golah* (exile) is transformed into *ge'ulah*, Redemption. Redemption is thus Exile plus a further factor.
- 71 See *Likkutei Sifot* vol. 23, pp. 172–181 for an exposition of R. Menachem Mendel's teaching regarding the positive role of non-Jews in the messianic age.
- 72 Rabbi Eitzyahu Touger, *As a New Day Breaks*, (S.I.E., Brooklyn, 1993).
- 73 *Kez sam lahoshkeh*, printed in a pamphlet "Kuntres 15 Av 5751" and in *Sefer Hamam'amarim Melukat* vol. 5 (Kehot, Brooklyn 1991), pp. 327–337.
- 74 *Ibid.* p. 336.
- 75 See R. Shneur Zalman's *Touger*, Part 4b, 20, fol. 256, which expresses the idea that G-d has not changed in any way, by the fact of Creation. He is the same after Creation as He was before it. This is discussed in the works by Jacobs and Eltor cited above in ns. 8, 9.
- 76 *Sefer Hama'amarim Melukat* vol. 5, p. 336.
- 77 See the works by Eltor and Jacobs cited in ns. 8 and 9 above, and in particular in Jacobs, *Seeker of Unity*, pp. 159–164, a letter concerning rationalism in contemplation. See also Loewenthal, "'Reason' and 'Beyond Reason' in Habad Hasidism", (n.10 above), pp. 109–126.
- 78 See *ibid.*, pp. 118–120.
- 79 The discourse describes a number of other "models" for the process of the beyond rational relating to the rational. Both the text and sub-text of this discourse merit further research.
- 80 *Sefer HaMa'amarim Melukat* vol. 5, p. 333, n. 13. This is a quotation from a discourse of the Fifth Rebbe, R. Shalom Dovber (d.1920), *Sefer HaMa'amarim 5669*, p. 151.
- 81 *Sefer HaMa'amarim Melukat* vol. 5, p. 334, sec. 7. See R. Shalom Dovber's *Besha'ah She-hikdimu-5672*, vol. 1, p. 570. The discourse by R. Menachem Mendel is presented as a discussion of R. Shalom Dovber's discourse, delivered in 1914.
- 82 *Sefer HaMa'amarim Melukat* vol. 5, p. 336, sec. 9.
- 83 On the editing and publication of the talks and discourses of the Seventh Rebbe, see P. S. Salinger, "Publishing Developments of Habad Teachings, 1794–1989" in *Hebrew Studies*, British Library Occasional Papers 13, ed. D. Rowland-Smith and P.S. Salinger, (The British Library, London, 1991) pp. 105–111.
- 84 See n. 56 above.
- 85 *Sefer HaMa'amarim Melukat*, vol. 6, p. 136, n. 56.
- 86 See Bernice Martin, *A Sociology of Contemporary Cultural Change* (Basil Blackwell, Oxford, 1981), pp. 3–4. This is discussed in Loewenthal,

"Hasidism and Modernity: the Case of Habad", *Proceedings of the Eleventh World Congress of Jewish Studies*, Division C, vol. 2, pp. 109-116.

- 87 See Susan A. Handelman, *Fragments of Redemption, Jewish Thought and Literary Theory in Benjamin. Scholem and Levinas* (Indiana University Press, Bloomington and Indianapolis, 1991). This discusses secular forms of messianism in the context of modernity.
- 88 See n. 70 above, and R. Shneur Zalman's letter about the messianic age cited in n. 25-26 above.
- 89 Roman Foxbrunner, *The Hasidism of Rabbi Shneur Zalman of Lyadi*. (n. 7 above), p. 57.

IV

Modern Jewish Thought