

# The Rebbe's Discourses

Free Summaries of the Rebbe's Chassidic Discourses בלי אחריות כלל וכלל  
ד"ה יהי ה' אלוֹקֵנו תשכ"ח

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## FROM MIND TO HEART

**I**N 1927, ON 3<sup>RD</sup> TAMMUZ, THE PREVIOUS REBBE SAID A DISCOURSE ON THE VERSE ‘May Hashem Elokeinu be with us, as He was with our Fathers’<sup>2</sup>. The Previous Rebbe explained<sup>3</sup> that ‘our Fathers’ means Wisdom and Understanding of the soul, the Mind.

Wisdom links with sight, as in the verse ‘lift up on high your eyes and *see* Who created these’<sup>4</sup>, and Understanding with hearing, as in ‘*Hear* of Israel, the L-rd is our G-d, the L-rd is One.’ The effect of Wisdom and Understanding is a perception of Divine radiance in the mind, and the request in this verse is that the radiance which shines in the mind should also be drawn down and revealed in the emotions in the heart. That is why it says ‘with us’, for this is the actual person: his or her heart and feelings. Indeed, the main task of the individual is to purify the emotions of the heart.

Mind and heart are two opposites: the mind is cool and settled, while the heart is warm and excited; further, when strong emotions are revealed, the intellectual process which brought them into being is curtailed<sup>5</sup>. Hence the prayer expressed in the verse is that despite the differences between mind and heart, the radiance of the mind should flow into the emotions of the heart, and from there it should

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<sup>1</sup> Maamar *Yehi Hashem Elokeinu* Korach 5728, published in Dvar Malchus Korach 5775. The Hebrew text was not edited by the Rebbe.

<sup>2</sup> I Kings 8:57. This verse is from a blessing given by Solomon to the Jewish people after his dedication of the Temple. On this day in 1927 the Previous Rebbe was released from prison but was sent into exile to Kostroma, a distant Russian town. On 12<sup>th</sup> Tammuz he was set free.

<sup>3</sup> In a later discourse on this verse, said in 1932.

<sup>4</sup> Is.40:26.

<sup>5</sup> The complex and subtle thought process leads to emotion, but when the emotion bursts into play the thought process stops. This is discussed in works like Rabbi Dov Ber's *Tract on Ecstasy*.

flow into all the 248 limbs and 365 sinews, which also correspond to the numbers of the Positive and Negative commandments.

The plea in the verse is that, from the mind and heart, and then the limbs and sinews of the body, the radiance should also extend into the garments of the soul: thought, speech and especially action, which is the main thing. This means that although the spiritual radiance apprehended by the mind is far beyond the realm of action, the plea is that one's actions should be inspired by and in some way express that radiance. Thus the verse continues: 'do not forsake or abandon us'. The exalted radiance of the mind should permeate one's heart and one's entire being, including thought and action.

Within the mind there are different levels of radiance. The plea in the verse is that the most inward level should be revealed to the heart.

This dialectic of Mind and Heart links with the Sedra. The Zohar explains that Korach wanted to change the structure of the spiritual realms. In the pattern of the Sefirot, Kindness - linking to Aaron and the Priesthood - is higher than Severity. Korach, who, as a Levite, signified Severity, wanted that Severity should be at least equal or even superior to Kindness.

His rationale was that the source of Severity is actually higher than that of Kindness. The first expression of Severity, described by the Kabbalists, is the Tzimtzum, the veiling or 'contraction' which hid the boundless radiance of the Infinite so that Creation could begin to take place. Hence he wanted to stress the significance of Severity.

But here he was mistaken. Higher than the Tzimtzum, the veiling, is the boundless radiance of the Infinite, signifying Kindness. Further, the goal of the Tzimtzum is that ultimately, Divine radiance would be revealed in the world. Hence the key to existence is Kindness rather than Severity.

This brings us back to the Mind and the Heart. Through the process of contemplation, the Mind is illuminated with Divine radiance. But in order to transmit any kind of implication of this to the heart, it seems, according to Chassidic teachings, that the radiance within the Mind must be veiled and muted. The external aspect of the radiance can be transmitted, not, it usually seems, the inner level. And then there is another step of concealment: when the powerful emotions of the heart spring into action, the subtle intellectual process ceases<sup>6</sup>.

These points of concealment seem to affirm Korach's way of looking at existence, in which Severity, concealment and darkness, is put on a pedestal.

The Rebbe explains that the quest is the opposite: in the emotions of the heart, there should shine the true inner radiance of the mind, and that this should not be muted, but should extend into one's emotions, thoughts, speech and actions.

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<sup>6</sup> See previous note.

Then the being and behaviour of each individual man and woman becomes an expression of the Divine, carrying out the Mitzvot, and in every aspect of life. Through this the infinite original brightness of Kindness is paramount<sup>7</sup>, and fills the world.

Torah teachings are holy – please treat these pages with care

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<sup>7</sup> While there had to be Tzimtzum before the process of Creation could begin, once it has taken place, and the world has been suitably purified, the original radiance of the Essence can be manifest.