



# **REBBE RESPONSA**

The Rebbe's English Letters

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The Relevance and Importance  
of Learning Chassidus

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**Yud Tes Kislev, 5785**

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ב"ה

## *A Word from the Publishers*

On Yud Tes Kislev, the *Rosh Hashana of Chassidus*, we celebrate the gift of Chassidus and its all-embracing world outlook and way of life.

In the collection of letters presented below, we explore the Lubavitcher Rebbe's responses to questions posed to him by various individuals on the relatability of Chassidus and the necessity of studying it.

\* \* \*

The Rebbe received questions from individuals of all walks of life who poured out their hearts to him seeking his guidance and counsel. The Rebbe's letters therefore address issues relating to all facets of life and its daily challenges: from business, health, and marriage to emotional well-being, spiritual direction, and religious observance, to name a few. Studying these letters truly uplifts the reader, infusing him with direction and clarity to navigate life's challenges.

All letters published below were originally authored by the Rebbe in English. To continue your journey through the Rebbe's letters we encourage to visit the Rebbe Responsa app which contains over 5,000 of the Rebbe's English letters, divided by topic and easily searchable.

*The Rebbe Responsa Team*

# 1

## *Lasting Inspiration*

*Letter to participants in Yud-Tes Kislev celebration; inspired throughout the year; the Baal Shem Tov revealed the true nature of a Jew; open up to his teachings*

By the Grace of G-d  
12th of Kislev, 5720  
Brooklyn, N.Y.

To the participants in the  
Yud-Tes Kislev celebration

G-d bless you all

Warm Greetings and Abundant Blessings!

I was very pleased to be informed of your forthcoming Yud-Tes Kislev celebration. I hope and pray that it will bring each and every one of you lasting inspiration which will effectively be felt in everyday living throughout the year.

The historic day of Yud-Tes Kislev, as is well known, and as explained at length in one of the epistles of my father-in-law of saintly memory, was more than a personal triumph for our Old Rebbe, Rabbi Schneur Zalman, the Founder of Chabad. For, in regaining his personal freedom on that day, as well as the freedom to continue his teachings and work, he gained a victory for the whole Chassidic movement which had been threatened with suppression and extinction.

For the Old Rebbe was the chief exponent of the teachings of the Baal Shem Tov who had founded the Chassidic movement about half a century earlier. It is for this reason that he was made the chief target of attack, and his Geuloh (redemption) brought salvation to the numerous followers of the Baal Shem Tov, and to our people as a whole.

This year's Yud-Tes Kislev is of special significance, since this year marks the 200th anniversary of the Histalkus-Hilulo (demise) of the Baal Shem Tov.

One of the great accomplishments of the Baal Shem Tov is that he opened our eyes to the true nature of a Jew. While he dedicated his life to the spreading of the Torah and Mitzvoth in the fullest measure, he never despaired of any Jew, no matter how much circumstances temporarily overshadowed his Yiddishkeit. The Baal Shem Tov taught us - and the Old Rebbe expounded it at length - that the Jew was essentially, by his very nature, incorruptible and inseparable from G-d; that "no Jew is either able or willing to detach himself from G-dliness."<sup>2</sup> It is often necessary to no more than "scratch the surface" to reveal the Jew's true inner nature.

The Baal Shem Tov introduced a new relationship between Jew and Jew, based on the inner meaning of "Have we not all one Father?" (as interpreted by the Old Rebbe). By the example of his own dedicated word, he showed us what should be our attitude and approach to our fellow Jews. For, the Baal Shem Tov began his work as an assistant "Melamed", taking tender care of little children, and teaching them the Shema, Berochos, and so on. At the same time he revealed to the mature minds some of the profoundest teachings of the Inner Torah, the Kabbala, and the true way to serve G-d with heart and mind together, a profound philosophy which found its systematic expression and exposition in Chabad.

Let us all open our hearts and minds to the teachings and inspiration of Yud-Tes Kislev, through the observance of which we identify ourselves with and attach ourselves to the great luminaries of our people, the Old Rebbe and the Baal Shem Tov.

May G-d bless you all and bless your efforts to spread the fountains of Ahavas HaShem, Ahavas HaTorah and Ahavas Yisroel, in an ever-growing measure, and in ever wider circles, thereby hastening the day of the true and complete Redemption of our people through our Righteous Moshiach, speedily in our time.

With blessing,

**M. Schneerson**

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<sup>2</sup> See *Hayom Yom* for the 25th of Tammuz.

## 2

### *The Soul of It All*

*Chassidus isn't an extra, it is the very soul of Mitzvos; Chassidus' view of those who don't study it; Its teachings for the unaffiliated Jew*

By the Grace of G-d  
7th of Adar, 5731  
Brooklyn, N. Y.

Miss Zirel Reizel Rader  
Seminaire Beth Rivkah  
49 Ave. R - Poincare  
91 Yerres, France

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; 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 deep-felt experience pervading one's entire being, although the Mitzvo is only 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 Chassidus (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 spiritual over the material, 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 can he partake of all the things which G-d has given him.

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

In the above there is also a reply to those who claim that Chassidus looks askance on, or rejects, other Jews, ״ן. This 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 Mitzvo, and has to make a Berocho 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 Mitzvah, 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 Chassidus 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 Chassidus, 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 by 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,

**M. Schneerson**

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.

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### *All Embracing Worldview*

Chassidus in general, and Chabad Chassidus in particular, is an all-embracing world outlook and way of life which sees the Jew's central purpose as the unifying link between the Creator and Creation. The Jew is a creature of "heaven" and of "earth," of a heavenly Divine soul, which is truly a part of G-dliness, clothed in an earthly vessel constituted of a physical body and animal soul, whose purpose is to realize the transcendency and unity of his nature, and of the world in which he lives, within the absolute Unity of G-d.

*(The Rebbe's Preface to the English Tanya)*

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Wishing you a happy and inspiring Purim,

With blessing,

*M. Schererson*

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.

### 3

## *Halachic Obligation to Study Chassidus\**

*The Question of the need to learn Chassidus: Its benefits are demonstrated in practice; The only way to keep the six constant Mitzvos mandated by Shulchan Aruch; all excuses are merely inventions of the Yetzer Hara*

By the Grace of G-d  
24th of Marcheshvan, 5720  
Brooklyn, N.Y.

Sholom uBrocho:

. . .As for the general necessity of learning Chassidus, this is amply explained in *Kuntres Etz haChayim*, by the father of my father-in-law of saintly memory, and elsewhere. Above all, it is based on the Halocho itself, which sees the proof of a theory in its applicability and in its actual results in practice — מעשה רב. Let me give you an illustration, which I trust you will not take amiss, especially as you can verify it through other sources. I do not have to tell you under what terrible conditions the Jews lived in Soviet Russia under the Communist regime, and how it affected Jewish religious life, especially of the younger generation who had no opportunity to anchor themselves firmly, or at all, in Yiddishkeit. When the Iron Curtain temporarily lifted after the war and many Jews managed to get out of Soviet Russia, it became clear that of the various classes and types of Russian Jews only those who had learned in Chabad Yeshivoth and were brought up in Chasidic homes and in the Chasidic way of life were able to survive those terrible trials and difficulties and remain faithful and practicing Jews, not only themselves but also **their sons and daughters** with them. This should convince even the most skeptical as to the power and efficacy of Chassidus as a living force and practical means of the preservation of Yiddishkeit even under the utmost difficulties.

But since you question the need of learning Chasidus according to the authority of the Shulchan Aruch, I will answer you, as briefly as possible, on the basis of your own criteria.

As you know, there are various kinds of Mitzvoh. There are, for example, compulsory Mitzvoh, and there are Mitzvoh which become incumbent under certain conditions only, the performance of which become compulsory when the specific conditions prevail; and one is not obligated to create those conditions (e.g. Maake).  
רמב"ם ברכות יא, ב.

Among the so-called compulsory Mitzvoh, there are, again, such Mitzvoh which depend on the time element, and they may be occasioned once a year, or once a week, or daily, as the case may be.

There are however six Mitzvoh which are not merely incumbent in one way or another, as the other Mitzvoh, but their incumbency (*Chiyuv*) is a **constant** one, and they are obligatory on **all** Jews without exception, or, to quote: "Their incumbency is constant, of which man is not free for a moment, all his life." They are mentioned in *Sefer haChinuch*, in the Introduction <sup>3</sup>(אגרת) To believe<sup>4</sup> in G-d, (2) Not to believe in any other thing, (3) To affirm His Unity, (4) To love Him, (5) To fear Him, and (6) Not to go astray after the temptation of the heart and the vision of the eyes.

The first five of the above obviously demand intellectual preparation. Even the sixth can be properly fulfilled only after the acquisition of certain doctrines and knowledge.

It is clear that to obtain the essential knowledge (without which these six constant Mitzvoh could not be fulfilled properly) by an effort to glean it from different sources, would require an enormous amount of time and effort, and even then one could not be sure whether or not the sources were rightly understood, and the right opinions and beliefs were formulated.

On the other hand, Chassidus has done just that. It has gleaned and collected from various sources the necessary knowledge, and

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<sup>3</sup> = prefatory Letter.

<sup>4</sup> On the margin of this letter the Rebbe wrote: **ברמב"ם בתחלתו לידע**. Trans. **In the beginning of Rambam** (*Mishneh Torah Hilchos Yesodei HaTorah 1:1 and in Minyan Hamitzvos Mitzvoh 1, the expression used is –*) **to know** (as opposed to the Chinuch who uses the term "belief").

it presents it in a pure and concise form to all who wish to avail themselves of it.

Consider those six Mitzvot. What does it mean, To believe in G-d? If we come to define belief in G-d, we will have to admit that a child's belief in G-d is adequate for him, though he imagines G-d to be a big, strong man, with powerful arms, something like his father, but perhaps more so. But what would we think of a grown up person who has such an idea of G-d? For this is the very contradiction of one of the basic principles of our faith that G-d is neither a body, nor a form in a body, etc.<sup>5</sup>

Or, consider the Mitzvah of being constantly aware that there is no reality outside of Him. This involves the principle that "there is no place devoid of Him" (as the *Zohar*<sup>6</sup> states), for if one would admit that there is a place devoid of Him, one would admit a separate, independent existence, which again would be in direct conflict with our faith, as explained also in the Rambam, in the beginning of *Hilchos Yesodei Hatorah*.

Similarly in regard to the commandment always to bear in mind that G-d is one and unchangeable, a belief which must go hand in hand with the belief that G-d created the world 5720 years ago, and that prior to that date our world was non-existent, yet G-d remained the same after Creation as He was before Creation, and that the plurality of things do not imply, ויח, <sup>7</sup> a plurality in Him, and so on.

Suppose Mr. A. comes to Mr. B. and offers to give him a deeper understanding and insight into these highly abstruse subjects which are so remote from the ordinary mind, yet which have to be borne in mind constantly, and Mr. B. does not wish to be bothered, being quite content to remain with his childish image of G-d, etc. — this would not be a case of merely foregoing a *Hiddur* of a Mitzvah, but of renouncing the entire Mitzvah. For **having** the brain and ability to acquire the necessary knowledge about G-d, yet **refusing** to make use of them, is tantamount to willful refusal to comply with the Mitzvah.

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<sup>5</sup> See *Mishneh Torah*, *Hilchos Yesodei HaTorah*, 1:8; *Hilchos Teshuvah* 3:7.

<sup>6</sup> *Tikkunei Zohar* Tikkun 57 (91b).

<sup>7</sup> = G-d forbid.

Likewise with regard to the commandments to love and fear Him. Surely it is impossible **really** to love or fear anything without at least **some** knowledge of that thing, as is also alluded to in the Rambam, beginning of Hilchos Yesodei Hatorah Chapter Two. Note there.<sup>8</sup>

Finally, the same is true of the sixth commandment – not to go astray after the heart and eyes. For insofar as a mature <sup>9</sup> (ברוחניות) person is concerned, the commandment surely does not refer to only carnal temptation and crude idolatry, but that one should have a heart and eyes only for that which is true and good, to see in the world what is truly to be seen and to think what are truly good thoughts. However, to cultivate such vision as to see the inner content and reality of the world, and to train the heart to dwell only on the good and the true – this is a very difficult attainment which requires tremendous effort, as explained in *Kuntres Etz haChayim*. Nevertheless, everyone is commanded to attain **all** that **he** is **capable** of attaining, each and everyone according to his mental capacity and grasp. And when it is said “each according to his capacity,” It should be remembered that “a rich man who brings a poor man’s offering, has not fulfilled his obligation,”<sup>10</sup> and there is “no “riches” and “poverty” except when it refers to the mind,”<sup>11</sup> i.e. potential intelligence.

I trust you will take no offense, if I ask you, Do you really think that you can fully carry out the Mitzvah of “Thou shall love G-d thy G-d,”<sup>12</sup> a Mitzvah which is to be performed not by uttering a verbal formula, but with heartfelt feeling, if you will know about G-d only from what you have learned in the Gemoro, or Yore Deah, etc.?

Needless to say, all that has been written above at such length is not for the purpose of causing you pain, but in the hope that perhaps it may after all bring you to the realization that it is the Yetzer Hora that is inventing for you all sorts of strange and peculiar reasons to discourage you from learning Chasidus, thereby

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<sup>8</sup> Halacha 2.

<sup>9</sup> = spiritually.

<sup>10</sup> *Mishna Nega'im* 14:12.

<sup>11</sup> See *Kesubos* 68a (poverty and riches can refer to the mind); *Nedarim* 41a (poverty).

<sup>12</sup> *Devarim* 6:5.

not merely preventing you from knowing what is taking place in the world of Atzilus,<sup>13</sup> as you put it, but preventing you from fulfilling actual Mitzvoth, commanded in the Torah, Toras Chaim, to be fulfilled every day. But, of course, the Yetzer Hora does his work “faithfully,” and he will not come and tell you: Do not observe those six Mitzvoth which one is obligated to fulfill every day; he is too “smart” for that; instead, he will tell you, what good will it do you to know what is happening in Atzilus!

Incidentally, let me add that the Wilner Gaon (not only the Baal haTanya, mind you) writes that those who do not learn Pnimius haTorah<sup>14</sup> prolong the Golus and delay the Geulo,<sup>15</sup> and that without knowledge of Pnimius haTorah it is impossible to know properly Nigle of Torah.<sup>16</sup>

May G-d grant that you have good news to report concerning all that has been written above, and may it be soon.<sup>17</sup>

With blessing,

**M. Schneerson**

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<sup>13</sup> The highest of the four spiritual worlds.

<sup>14</sup> = esoteric parts of the Torah.

<sup>15</sup> See *Even Shlomo* 11:3.

<sup>16</sup> See his commentary to *Mishlei* 4:22; 5:18; 7:12 and most expressly in 2:9. See also sources quoted in *Igros Kodesh*, vol. 24, letter 8,729 (p. 57).

<sup>17</sup> For a follow up letter written to the recipient, see letter dated 12 Shevat, 5721 on the Rebbe Respona app.

## 4

# *Can I Study Tanya If I'm Not Religious?*

*The Tanya presents an attainable path to G-d for every; Sooner or later all will get there; As a professor learn without prejudice; Share Tanya with others*

By the Grace of G-d  
25 Elul, 5736  
Brooklyn, N.Y.

Mrs. . .  
Viale. . .  
44100 Ferrara, Italy

Blessing and Greeting:

I received your letter of 3/9/76, in which you ask if it would be proper for you, not being religious, to read *Tanya* and similar books. I presume you mean not just reading, but studying it in depth.

No doubt you know that one of the basics of Judaism is, as our Sages formulated it,<sup>18</sup> that "Every Jew has a share in the World To Come, as it is written<sup>19</sup> '(being) a branch of My planting, the work of My hands, to be glorified.'" The difference is only in regard to the share, whether it be large or small, and whether one attains it with greater or lesser effort. But our Torah, called *Toras Chayim* (because it is both our guide in this life and the source of everlasting life) makes it clear that every Jew, man or woman, has a share In the World To Come.

The *Tanya* - as the author states in the title-page, is based on the verse,<sup>20</sup> "The thing is near unto you - in your mouth and in your heart, to do it" (i.e. in speech, thought, and action). But he immediately cautions that "the road is a long and a short one," meaning also that it may be long for some and short for others, but everyone will get there sooner or later.

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**Source:** Photocopy of the original.

<sup>18</sup> *Sanhedrin* 90a.

<sup>19</sup> *Yeshaya* 60:21.

<sup>20</sup> *Bamidbar* 30:11

In light of this preface, needless to say, the *Tanya* pertains and relates to every Jew, and, moreover, it is "near" (comprehensible), and, indeed, highly conducive to actual implementation in the daily life.

However, G-d has given everyone free choice of action, and it is His desire that the choice be made in the right direction out of one's own free will. Yet, while presenting this freedom of choice, G-d gives the assurance that "it is near unto you," not only in word and thought, but also in actual deed. This is what the author explains in his book, where he also provides guidelines to the desired goal. He also explains why it is certain that every Jew will attain it, sooner or later, except that for one the road may be longer, and for another - shorter.

Inasmuch as you state in your letter that you are a professor of Pedagogic Sciences, it is confidently hoped that you will study the *Tanya* without prejudice, and then you will see the truth of the author's ideas. Thus you will find it rewarding and beneficial not only for yourself, but - being a teacher and educator - you will want to share it with others. This is an additional factor that will contribute to the success of your said study, that will help "shorten the road."

I would like to add a further point. Where one has the opportunity and ability to influence others in the right direction, the time element is of the essence. For, with regard to one's self, a person may think that he will make up tomorrow what he misses today; but with regard to another person one cannot be sure that the other person may be reached tomorrow, or that he will be as receptive tomorrow as today.

With reference to a Beracha, it is customary to remember one in prayer by mentioning the full Hebrew name together with the mother's Hebrew name. If you will let me know these names, I will remember you in prayer for G-d's blessing in all your needs.

At this time before Rosh Hashanah, I extend to you and yours best wishes for a happy and pleasant year, materially and spiritually.

With blessing,

**M. Schneerson**



## 5

### *“I Don’t Relate to Tanya”*

*Tanya is relatable to everyone; Lines from Tanya which express this;  
Like any other profound subject you will gain depth as time goes on*

By the Grace of G-d  
24th of Shevat, 5713  
Brooklyn, NY

#### Greeting and Blessing:

I have received your letter of the 6th of Shevat, in which you describe your studies at the Yeshivah, and express your bewilderment at not finding anything to take out from the shiur of Tanya, although you have already reached chapter 18.

I am greatly surprised that you cannot follow the shiur although as you state, the Rabbi explains it well. No doubt this is the result of interference by the yetzer.

You also write that something tells you that the Tanya is only for tzaddikim; this is wrong of course, for apart from the fact that the very name itself - Sefer Shel Beinonim - clearly defines itself, it is also explained in the hakdomo<sup>21</sup> and in chapter 17;<sup>22</sup> as well as in other places that it is intended for all. The best proof is in the fact that all those who studied the Tanya (not allowing the yetzer-horo to hinder them) have benefited so much as to be completely transformed.

As to your complaint that you have found nothing to take out from the Tanya, I will point out some lines which are obviously full of meaning. For example,<sup>23</sup> in chapter 6 page 20, in the ten lines

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**Source:** Typed copy.

<sup>21</sup> P. 7. Where the Alter Rebbe explains that the Tanya is intended for all his Chassidim.

<sup>22</sup> P. 44. The Alter Rebbe explains that although a full love for Hashem cannot be demanded from everyone (only for Tzadikim that have control of their hear), the love of Hashem the Alter Rebbe is referring to can be implemented by all.

<sup>23</sup> The lines referenced below can be viewed on the page following the letter.

from the 7th to the 17th, you will find enough material to occupy your mind for hours and days; likewise the first four lines of page 19; or on page 14, from the end of the 5th line to the 10th. In the same way you will find some lines on each page which will inspire you to Ahavas-Hashem and Yiras-Hashem, and the more you will think about these meaningful teachings the higher you will rise spiritually. In the course of a letter it is impossible to say more about it, but the Roshei HaYeshivah and senior Talmidim will surely help you if you will ask them.

The important thing is not to be discouraged, for to learn Tanya is like learning any other profound subject. In the same way as when you begin Gemoro, or even Chumash, you cannot expect to delve very deeply in it as you will years later, so with the Tanya you will gain depth as the time goes on, and your mind will grasp more and more of the Chassiduth.

I am pleased to hear that you are a Madrich helping younger children to understand more of Yiddishkeit. Helping others understand is a Segulah for G-d's help to give you, too, a deeper understanding.

With the blessing of Talmud Torah B'yiras Shomaim,

By Nissan Mindel,

Secy.

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### *A Heritage of All*

Although the Chasidic movement started in limited circles at first, it is the heritage of all Jews, and every Jew has a share in it, and is bound by his love for fellow-Jews to bestow it also on others who come within his sphere of influence.

(26th of Shevat, 5720)

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**I. Chapter 6 page 20, lines 7-17.**

וכן כל הדבורים וכל המחשבות אשר לא לה' המה ולרצונו ולעבודתו וזהו פי' לשון סטרא אחרא פי' צד אחר שאינו צד הקדושה וצד הקדושה אינו אלא השראה והמשכה מקדושתו של הקב"ה ואין הקב"ה שורה אלא על דבר שבטל אצלו יתב' בין בפועל ממש כמלאכים עליונים בין בכח ככל איש ישראל למטה שבכחו להיות בטל ממש לגבי הקב"ה במסירת נפשו על קדושת ה'. ולכן אמרו רז"ל שאפי' אחד שיושב ועוסק בתורה שכינה שרויה כו' וכל בי עשרה שכינתא שריא לעולם אבל כל מה שאינו בטל אצלו ית' אלא הוא דבר נפרד בפני עצמו אינו מקבל חיות מקדושתו של הקב"ה.

*Translation:* So, too, are all utterances and thoughts which are not directed towards G-d and His will and service. For this is the meaning of *sitra achra* – "the other side," i.e. not the side of holiness. For the holy side is nothing but the indwelling and extension of the holiness of the Holy One, blessed be He, and He dwells only on such a thing that abnegates itself completely to Him, either actually, as in the case of the angels above, or potentially, as in the case of every Jew down below, having the capacity to abnegate himself completely to the Holy One, blessed be He, through martyrdom for the sanctification of G-d. That is why our Sages have said that "Even when a single individual sits and engages in the Torah the Shechinah rests on him" and "On each [gathering of] ten Jews the Shechinah rests" always. However, that which does not surrender itself to G-d, but is a separate thing by itself, does not receive its vitality [from the holiness of the Holy One, blessed be He].

**II. Page 19, lines 1-4.**

כך בידעת התורה והשגתה בנפש האדם שלומדה היטב בעיון שכלו עד שנתפסת בשכלו ומתאחדת עמו והיו לאחדים נעשה מזון לנפש והיים בקרבה מחיי החיים אין סוף ברוך הוא המלוכבש בחכמתו ותורתו שבקרבה.

*Translation:* so, too, it is with the knowledge of the Torah and its comprehension by the soul of the person who studies it well, with a concentration of his intellect, until the Torah is absorbed by his intellect and is united with it and they become one. This becomes nourishment for the soul, and its inner life from the Giver of life, the blessed En Sof, Who is clothed in His wisdom and in His Torah that are [absorbed] in it [the soul].

**III. Page 14, line 5-10.**

כי השכל שבנפש המשכלת כשמתבונן ומעמיק מאד בגדולת ה' איך הוא ממלא כל עלמין וסובב כל עלמין וכולא קמיה כלא חשיב נולדה ונתעוררה מדת יראת הרוממות במוחו ומחשבתו לירא ולהתבושש מגדולתו ית' שאין לה סוף ותכלית ופחד ה' בלבב.

*Translation:* For when the intellect in the rational soul deeply contemplates and immerses itself exceedingly in the greatness of G-d, how He fills all worlds and encompasses all worlds, and in the presence of Whom everything is considered as nothing – there will be born and aroused in his mind and thought the emotion of awe for the Divine Majesty, to fear and be humble before His blessed greatness, which is without end or limit, and to have the dread of G-d in his heart.

לע"נ

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