

**The Body  
and the Soul:  
Unity or Duality?**

*- A Torah Perspective -*



by  
Rabbi Moshe Wiener

**THE BODY AND THE SOUL:  
UNITY OR DUALITY?**

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## PREFATORY NOTES

Upon initiating this treatise the author finds himself overwhelmed on several accounts: Adequate exposition of the topic at hand unconditionally demands proper preliminary understanding of numerous basic underlying principles and factors, the definition of which would require (and in fact already occupy) volumes in itself. The complexity and multi-relevance of our subject is manifest in the many varied contexts and doctrines in which it is reflected in Talmudic, Midrashic, Kabbalistic, Mussar, Chakira, and Chassidic aspects of Torah literature. Furthermore, rendering into English the subtle phraseology and involved terminology found in the original sources creates a semantics problem. Moreover, the lack of indices multiplies the difficulty involved in finding desired materials.

As even Maimonides succinctly introduces his own discourse on the soul, "... what will be said is but a drop in the ocean compared to what has to be elucidated on this subject."<sup>1</sup>

Especially, considering the infinite nature of Torah due to its complete unity with its source: the very will and wisdom of G-d<sup>2</sup> — "Torah and the Holy One Blessed Be He are *one*."<sup>3</sup> Just as G-d is infinite (and has no purpose, Heaven forbid, other

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1. Maimonides, *Mishnah Torah* (Trans. M. Hyamson). Israel: Boys Town Publishing, 1965. *Yesodei Hatorah* 4:10, p. 39b.
  2. Rabbi Schneur Zalman. *Likutei Amarim - Tanya* (Trans. Dr. N. Mindel). N.Y.: Kehot Publishing, 1962, Ch. 4. p. 36f.
  3. *Zohar* (Trans. M. Simon). London: Soncino Press, 1931. Part I p. 24a. Explained by Rabbi J.I. Schneersohn. *Some Aspects of Chabad Chassidism*. N.Y.: Kehot Publication, 1961. pp. 20-23.

Note: The traditional way of writing G-d's name (with a dash) has been used throughout this work. The sources of this tradition are to be found in the *Shulchan Aruch, Yoreh Deab*, Chapters 179 and 276 and commentaries. *Rav's Shulchan Aruch, Orach Chaim*, Chapter 85:3.

than Himself<sup>4</sup>) similarly are His will and intellect (which comprise one essence — “He and His wisdom are One”<sup>5</sup>). As scripture declares the praise of the Torah; “Whose measure is longer than the earth and broader than the ocean.”<sup>6</sup>

Couple these factors with the lack of erudition of the author, his often deficient comprehension of the delicate concepts in question, together with the necessarily limited scope of this work, and the reader will hopefully realize that whatever benefit he gains from this work is highly restricted both quantitatively and qualitatively. No more than selected aspects of only a few of the available sources will be presented below.

To paraphrase the Psalmist with the apology and prayer, “Who can understand (and prevent) errors? Clear Thou me from hidden faults.”<sup>7</sup>

\* \* \*

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4. See: Rabbi M.M. Schneerson. *Likutei Sichos*. Vol. III. N.Y.: Kehot Publication, 1964. p. 816.
  5. Rabbi Schneur Zalman. *Sbaar Hayichud Vebaemunab* (Trans. Rabbi N. Mangel). N.Y.: Kehot, 1965. Ch. 8. p. 56f.
  6. Job 11:9
  7. Ps. 19:13

In order to facilitate accessibility of the reference material to the average reader, original Hebrew sources have generally not been cited in the footnotes on the occasion that an English work could possibly be found containing the same information — often at the expense of elucidation, clarity, and depth.

\* \* \*

It would be beneficial to the reader to provide at the outset definitions of all the terminology unique to our topic. This being unfortunately impractical, there is however one term that is particularly intrinsic to all that is under present consideration. That is *Etzem* — “essence”, the adjective being *Atzmi*. We<sup>8</sup> shall render *Etzem* to refer to<sup>9</sup> the fundamental, absolute non-derivative nature of a thing, considered independently of its manifestation. Essence is non-composite and indivisible (and., therefore, “he who grasps a portion of the essence, grasps its entirety.”<sup>10</sup>) It transcends revelation. Absolute essence can refer to G-d alone,<sup>11</sup> while all other beings are of necessity secondary or productions, not elemental. However, relatively speaking, essence can be applied to all creation, everything possessive of essence and its extension. By “extension” we have in mind the state of existence that is no more than a radiation of its essence.

To illustrate:<sup>12</sup> Fire. The glow of a coal or of a candle is only an extension, while the fire within a flint stone is relatively considered “essence”. Although both are well contained by the limits of natural laws, nonetheless, the limitations of flint-fire is not similar to its extension. The extension can, for example,

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8. Similarly, the Scholastics defined essence as “the constant and necessary nature of a thing as contrasted with its accidents.” *Dictionary of Philosophy and Psychology*. ed. J.M. Baldwin. N.Y.: Macmillan, 1901.
  9. See Rabbi M.M. Schneerson. *Inyono Shel Toras HaChasidus*, N.Y.: Kehot, 1971. pp. 2ff.
  10. Rabbi Israel Baal Shem Tov, quoted in *Yom Tov Shel Rosh Hashbonoh - 5666* by Rabbi S.B. Schneersohn, N.Y.: Kehot, 1971. p. 60.
  11. Explained by *ibid.* pp. 169ff.
  12. Rabbi A. Glitzenstien. *Or Hachasiduth*. Israel: Kehot, 1965, pp. 135-136

be extinguished by water, while the fire-essence will not be quenched even if submerged for tens of years. When its time and proper stimulus come, it will disclose itself.

“An *Atzmi* is what he is. That what he is, is he in all times and places equally. Time and place are to the *Atzmi* non-relevant.”<sup>13</sup>

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13. Rabbi J.I. Schneersohn. *Likutei Diburim*. Vol. I. N.Y.: Kehot, 1957. p. 196



## INTRODUCTION

“Hear O Israel ... G-d is one.”<sup>14</sup> Expressed in this verse is the basic monotheistic doctrine of Judaism which teaches that the Divine Unity is concrete truth “in the heavens above<sup>15</sup> [the spiritual realms<sup>16</sup>] and on the earth below” [the material universe] to such an extent that “there is nothing else besides Him.”<sup>17</sup>

Upon this antecedent can be understood the statement of our sages<sup>18</sup> “All that G-d created above [spiritual] He created below” and “there is not a blade of grass below that does not have a spiritual source.”<sup>19</sup> All that exists reflects analogously<sup>20</sup> upon its own spiritual source which it anthropomorphically resembles.<sup>21</sup> Thus, King David often exhorted us that from the “How great”<sup>22</sup> and “How many”<sup>23</sup> (multitude of diverse creations) we must deduce and be imbued with the fact that they are “*Thy works, O G-d!*”<sup>24</sup>

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14. *Deut.* 6:4.

15. *Deut.* 4:39. Therefore, “All existing things, whether celestial, terrestrial, or belonging to an intermediate class, exist only through and from His true Existence.” - Maimonides, *Mishnah Torah*, op. cit. *Yesodai Hatorah* 1:1.

16. Rabbi J.I. Schneersohn. “*Bosi L’Gani.*” *Sefer Hamaamorim 5710*, N.Y.: Kehot, 1960. Ch. 1 pp. 111-112,

17. *Deut.* 4:35. See: Rabbi Schneur Zalman. *Shaar Hayichud Vebaemunab.* (Trans. Rabbi N. Mangel). N.Y.: Kehot, 1965. Ch. 6-7. p. 34ff.

18. *Midrash Rabbah* (Trans. H. Freedman). London: Soncino Press, 1950. Ex. 33:4.

19. *Midrash* op. cit. *Genesis* 10:6

20. See: Rabbi J.I. Schneersohn. *Sefer Hamaamorim 5710*. op. cit. p. 140.

21. R. Bachya Ibn Pakuda. *Duties of the Heart* (Trans. M. Hyamson) Jerusalem: Feldheim Publishers, 1970, *Shaar Hayichud*. Ch. 10, p.99f.

22. *Ps.* 92:6.

23. *Ibid:* 104:24

24. *Ibid.* cf. Rabbi J.I. Schneersohn. *Some Aspects of Chabad Chassidism*. op. cit. pp. 21-22

It is, however, imperative to bear in mind the fact that only the advantages of creatures are representative of their Divine origin, not their invariable limitations, shortcomings, etc.<sup>25</sup>

“Rabbi Yose the Galilean said ‘whatever the Holy One, Blessed Be He, created in the world, He created in man.’”<sup>26</sup> In the microcosm<sup>27</sup> is accentuated with the utmost concentrated emphasis the reality-analogy of the Divine Being manifest in creation. “In the manner the soul permeates the body, so does G-d fill the world and vitalize it.”<sup>28</sup> In the words of the Scripture<sup>29</sup>: “and G-d created man in His Image, in the image of G-d He created him.”<sup>30</sup> “The mystery of man below wholly corresponds to the mystery of Above.”<sup>31</sup>

Moreover, “the entire world was placed in the heart of man.”<sup>32</sup> This is not just an abstract philosophical concept, but is acutely relevant in daily Jewish law. As our sages expressed it,<sup>33</sup> “whoever saves one life of Israel, Scripture ascribes it to him as though he had saved a whole world”. A Jew must every day be permeated with the awareness that his every *deed* and every word and even thought not only affects himself and his immediate environment, but the totality of the world, and unto the highest of worlds.<sup>34</sup>

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25. Rabbi M.M. Schneerson. *Likutei Sichos*, op. cit. 1973. Vol. VII, p. 155-156.

26. *Talmud Bavli* (Trans. I. Epstein) London: Soncino, 1959. *Avos de R. Nathan* Ch. 37.

27. See: Maimonides. *A Guide for the Perplexed* (Trans. M. Friedlander) N.Y.: Dover Publications, 1904. Part I, Ch. 52, p. 133ff. — regarding the details of this parallel between the universe and man.

28. *Talmud Bavli*. op. cit. *Berachos* 10b.

29. *Genesis* 1:27

30. See: Rabbi Y. Loew (*Mabarat*). *Derech Chaim*. London: L. Honig & Sons, 1960, pp. 142-146, where it explains how this is not only in spite of the fact man possesses a physical body but, on the contrary, this aspect itself elevates man even above the *non*-corporeal angels.

31. *Zohar*, op. cit, Vol. I. 38a

32. *Ecc. 3:11*. Sees *Zohar* I. op. cit. 195b.

33. *Mishna* (Trans. P. Blackman) N.Y.: The Judaica Press, 1965. *Sanhedrin* 4:5

34. Rabbi M.M. Schneerson. *Pastoral Letter-Rosh Hasbanab 5734* N.Y.: Secretariat of the Rabbi of Lubavitch, 1973.

As Maimonides declares in his *legal code*<sup>35</sup> “... if he commits one sin ... if he fulfills one commandment, he turns the scale of merit in his favor and in that of the whole world and brings salvation and deliverance ...” Thus we can conclude the extraordinary privilege and responsibility each individual is endowed with. “One man is equal to the whole of creation.”<sup>36</sup> In the same spirit, “each of us is required to say ‘Because of me the world was created.’”<sup>37</sup> The Jew is a master, not a victim of his circumstances.

And so it is with the very *name* of man. “All created things in the world — their names in the holy tongue... are a vessel for their life force”<sup>38</sup> and indicate their essence.<sup>39</sup> The Hebrew name of man is “*Adam*” and means<sup>40</sup> “*Adameh L’elyon*” — “*emulating G-d*”.

This, then is the principle idea behind all body-soul investigation in Judaism, as expressed by Rabbenu Bachya:<sup>41</sup>

Which class (of evidence of Divine Wisdom) is nearest to us, so that it is our duty to study it most intently? ... is that manifest in the human species ... When we have arrived at an understanding of the matters noted in regard to man, much of the mystery of the universe will become clear to us,<sup>42</sup> since one resembles the other ... through the evidence of Divine Wisdom displayed in himself, he will become

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35. Maimonides. *Mishnah Torah*. op. cit. *Teshuva* 3:8 p. 84a.

36. *Talmud B. Avos de R. Nathan*, op. cit: Ch. 31.

37. *Mishna Sanhedrin*. op. cit: 4:5.

38. Rabbi Schneur Zalman, *Sbaar Hayichud Vabaemunab*. op: cit. Ch. I pp. 15-16 ,

39. Rabbi M.M. Schneerson. *Likutei Sichos* Vol. XI. op, cit. 1972. pp. 35-36.

40. Rabbi I. Hurwitz. *Shelob*. Amsterdam, 1698. p. 20b.

41. Rabbi Bachya Ibn Pakuda. op. cit: Second Treatise Ch. 5. p. 151

42. Aristotle also was of the opinion that “ the knowledge of the soul admittedly contributes greatly...to our understanding of nature” (but for a different reason). See: Adler and Gorman, ed. *Great Books of the Western World-A Syntopicon II*. N.Y.: Benton Publishers, 1952. p. 1.

cognizant of the Creator, as Job said,<sup>43</sup> “From my flesh I behold G-d.”<sup>44</sup>

In other words, His blessed Divinity can be somewhat understood<sup>45</sup> by studying the soul which is vested *in*<sup>46</sup> the flesh of man. “Know your soul and you will know G-d.”<sup>47</sup> Hence, we study theology by means of anthropology. However, what will be relevant to us in this treatise is the analogy-model of the body-soul, not the object of comparison (the spiritual counterpart).

\* \* \*

Homologous with this concept of absolute Divine Unity manifest *in* the (investment of the life source within the) material universe is the basic characteristic feature of Judaism — that the spiritual is not considered opposed to the material, but is combined with it in a single entity of materialized spiritualism.

Moreover, the indwelling of the Divine Will is (potentially<sup>48</sup>) particularly immanent in the mundane physical substance of this world<sup>49</sup> which most explicitly exhibits (and

43. Job 19:26

44. See: Rabbi J.I. Schneersohn. *Likutei Diburim*. op. cit: Vol. II pp. 670ff.

45. The necessity of this inquiry and study resides in the fact that Judaism requires that natural faith (“All Jews are believers and sons of believers”. — *Talmud B. Shabbos*. op. cit: 97a) be complemented with comprehension as far as one’s individual intellect is capable (“each one according to *his* measure” - *Zohar* I. op. cit: 103b), thus leading to love and fear of G-d. See at length Rabbi J.I. Schneersohn - *On Learning Chassidus*. (Trans. Rabbi Z. Posner). N.Y.: Kehot, 1959. Ch. 10ff.

46. See: Rabbi J.I. Shochet. “From My Flesh I Behold G-d.” *The Jewish Home* (1970). II:4 p.20.

47. R. B’chaye. *Commentary on the Torah*. Jerusalem: Mosad R. Kook Publishers, 1971: Genesis 2:7.

48. See below note 259.

49. Rabbi S.B. Schneersohn. “*Ner Chanuka-5643*,” *Hatomim*. Israel: Yad Hachmishah, 1970. p. 280ff.

was brought into existence *Ex Nibilo*<sup>50</sup> by) the Divine Essence Itself, since

His being is of His essence, and He is not, Heaven forefend, caused by some cause preceding Himself. He alone, therefore, has it in His power and ability to create something out of an absolute naught and nothingness (*Ex Nibilo*) without this ‘something’ having any other cause preceding it.<sup>51</sup>

Hence, the purpose of creation (and aim of the Divine Will) was and is (continuously<sup>52</sup>), “The Holy One Blessed Be He desired to have an abode in the *lower worlds*;<sup>53</sup>” referring to “this material and gross world.”<sup>54</sup> Almost all<sup>55</sup> the commandments in the Torah are vested in *physical* objects<sup>56</sup> (*Tefillin* in leather, *Tzitzis* in wool, etc.). “Better one moment of repentance and good deeds in *this* world than the whole life of the world to come!”<sup>57</sup> Matter, far from being rejected as despicable is utilized as a prop for the spirit which enables it and develops it in an extraordinary way. As the previous *Lubavitcher Rebbe* described this idea in one of his essays:<sup>58</sup>

... the value of purified matter (physical matter that is dedicated to a higher, spiritual purpose, that thus ceases to be “merely” physical) and of form when embodied in matter (the spiritual

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50. Cf. Maimonides. *Guide for the Perplexed*. op. cit: Part II. Ch. 16 p. 178f.

51. Rabbi Schneur Zalman. *Igereth Hakodesh*. N.Y.: Kehot, 1968. Ch. 20 p. 194. (Trans. Rabbi J.I. Shochet)

52. Rabbi Schneur Zalman. *Sbaar Hayichud Vehaemunab*. op. cit: Ch.2 p. 17f.

53. *Midrasb Tanchumab*. ed. Buber. N.Y.: Sefer Publishing, 1946. *Nasso* Ch . 16.

54. Rabbi Schneur Zalman. *Tanya*. op, cit: Ch. 36, p. 207.

55. Rabbi M.M. Schneerson. *Likutei Sichos*. Vol.I. op. cit.1962. p. 32f.

56. Dr. Nissan Mindel. *The Ten Commandments*. N.Y.: Kehot, 1945, pp. 29-34.

57. *Mishna*. op. cit: *Avos* 4:17.

58. Rabbi J.I. Schneersohn. ‘On The Teachings of *Chassidus*. N.Y.: Kehot, 1959. p 29. (Trans. Rabbi Z. Posner)

that influences and elevates physical matter, and itself is no longer “merely” ethereal) in an inseparable, harmonious union. In this union there is no beginning or ending, superior and inferior; each is essential to the other; each is implanted within the other. One G-d created them both for the identical purpose of revealing His Holy light, and only in perfect unity do they achieve the perfection He desired.

From his holy words we see how Jewish tradition has always remained as distant from strict spiritualism as it has from strict materialism, Torah inculcates spiritual principles by giving them material form and putting them into effect in a practical manner.<sup>59</sup>

The spiritual and physical are fused into one; the spiritual principle is enshrined in the concrete and material reality of life.<sup>60</sup> Furthermore, psychologically speaking, a belief or faith if not materialized remains in a distant world, whereas firmly ingrained practices are transmitted from generation to generation. The survival of Judaism over thousands of years is a good illustration of this idea.<sup>61</sup>

In other words, G-d’s unity and omnipresence compel that for a Jew the *total* human experience, all aspects of his life, no matter how mundane they may seem, are a religious, spiritual opportunity. “I was created only to serve my Creator.”<sup>62</sup> Judaism is not a ‘religion’ per se, but a way of life. As Maimonides expounds lavishly over many pages of his *Mishnah Torah*:<sup>63</sup>

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59. “Not the study is of fundamental import, but the practice thereof” - *Mishna*. op. cit: *Avos* I:17.

60. Cf. Prof. H. Baruk. *Tsedek*. (Trans. M. Abehsera). N.Y.: Swan House Publishing, 1970. pp. 77-78.

61. *Ibid*: p. 79.

62. *Talmud B*. op. cit: *Kiddushin*. 82a.

63. Maimonides. *Mishnah Torah*. op. cit: *Hilchos Deos*. Ch. 2:I p. 48a.

Even as a sage is recognizable in his wisdom ...  
 so ought he to be recognized, in *all* his activities,  
 in his food and drink ... talk, walk, dress ...  
 Whoever throughout his life follows this will  
 continuously be serving G-d ...

In this sense our sages charged us,<sup>64</sup> “Let all your deeds be for the sake of G-d,” and King Solomon in his wisdom declared<sup>65</sup> “Know Him [attach yourself to Him<sup>66</sup>] in *all* your ways,” to which the Talmud<sup>67</sup> comments “a short verse upon which all the principles of the Torah depend.” This is why the Jewish people have been described as “One people on earth”<sup>68</sup> for they experience oneness and harmony not only in G-dly matters but also in earthly matters.<sup>69</sup>

“Whatever the Holy One Blessed Be He created in the world, He created in man.”<sup>70</sup> As all aspects of creation, the synthesis of the spiritual and material finds its most forceful and dramatic stress in the mind-matter interaction in the microcosm.”<sup>71</sup>

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64. *Mishna*. op. cit. *Avos* 2:17.

65. *Prov.* 3:6.

66. Cf. Rabbi Shneur Zalman. *Tanya*. op. cit. Ch. 3 p.33

67. *Talmud B.* op. cit. *Berachos* 63a. Cf. Rabbi S. Ganzfried. *Code of Jewish Law*. (Trans. H. Goldin). N.Y.: Hebrew Publishing Co.,1961 p. 100f.

68. *Samuel II.* 7:23.

69. Rabbi Schneur Zalman, quoted in *My Prayer* by Dr. N. Mindel. N.Y.: Kehot, 1972, p. 279.

Diametrically opposed is the outlook of such religions as Christianity which scorn the body as an instrument of G-dliness. The celibate is the ideal, the monastery the religious institution (Rabbi Z. Posner. “Speak English ... But Think Jewish”. *The Jewish Home* (1969) 12:4, pp. 7-10). See note 321 below. Similarly, the distinction between the spiritual and the material was a characteristic attitude of the Greco-Roman philosophers. They are, therefore, more pre-occupied with explanation, meditation, and reflection than with rules of action, as Cicero wrote (quoted in *Tsedek* by H. Baruk, op. cit: p. 170).

70. *Talmud Babli.* *Avos de R. Nathan* Ch. 37.

71. This is, again, in contrast to Greco-Roman tradition which have as its legacy the idea of separation of body and mind, the distrust of the body, the ideal being for the mind to liberate itself as much as possible from the worldly life of

In the Torah perspective,<sup>72</sup> as a continuum of the all encompassing demand for unity in Judaism, the body and soul, just as spirit and substance (although they also are opposites) are not separated in a categorical duality. The heavenly soul is encloded in an earthly body with the purpose of realizing “the transcendency and unity of his nature and of the world in which he lives, within the absolute unity of G-d”<sup>73</sup> by means of the observance of the Torah and its commandments.<sup>74</sup> A whole, complete personality is one whose spiritual side and physical side work together in harmony towards a single goal that stands higher than both. The well being of the body is dependent on the degree of the soul’s uninhibited manifestation while the soul is affected by the bodily state. They are mutually reciprocal. It is this thesis that we hope to demonstrate.

Part I will discuss primarily the philosophical and psychological implications of the body-soul relationship while in Part II the anatomical and physiological factors of the body-soul interaction which underlie the concepts in Part I will be delineated.

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the body and exist as a pure, disembodied intelligence. Particularly identified with this approach is Plato, Neo-Platonists such as Plotinus, and Seneca (all quoted in *Tsadek* by H. Baruk, op. cit: pp. 171-173).

72. “The Torah is the blueprint of creation ... G-d looked into the Torah and created the world” (*Midrash*, op. cit. *Genesis* 1:2) All of creation, in all of its impressiveness, magnitude and complexity, issues from a minor detail of Torah (cf. Rabbi Schneur Zalman. *Kuntres Achron*, (Trans. Rabbi Z. Posner) N.Y.: Kehot, 1968. pp.46-53). All and any (true) aspects of the nature of the world can be derived from Torah (cf. Rabbi M.M. Schneerson. *Inyono Shel Toras Hachassidus*. op. cit. p. 2).
73. Rabbi M.M. Schneerson. “Preface by the *Lubavitcher Rabbi*” to English translation of *Tanya* by Rabbi Schneur Zalman. op. cit. p. IX.
74. Cf. Rabbi N. Mindel. *The Commandments*, op. cit. pp. 17-20.



## PART I

“Behold I have placed before you this day the life and the good, the death and the evil.”<sup>75</sup> The four terms, life and good; death and evil, are descriptions of the spiritual and the material. The spiritual is life and good; the physical is death and evil.<sup>76</sup>

## THE BODY

The physical is called “death and evil” because its existence is not that which characterizes true life. Maimonides writes:<sup>77</sup>

A thing which owes its existence to certain causes has in itself merely the possibility of existence; for only if these causes exist, the thing likewise exists. It does not exist if the causes do not exist at all, or if they have ceased to exist, or if there has been a change in the relation which implies the existence of that thing as a necessary consequence of those causes.

Since ‘no thing can create itself,’<sup>78</sup> all physical objects depend on a source external to themselves for their animation. Only a truly spiritual entity, which has in *itself* the “necessity of existence” (a term which in the strict sense can only refer to

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75. *Deut.* 30:15

76. Rabbi S.B. Schneersohn. “*Shuva Yisroel-5659.*” *Kisvei Kodesh-5759.* Jerusalem: HAS Publishers, 1972. pp. 28ff.

77. Maimonides. *Guide for the Perplexed.* op. cit: Part II. p. 147.

78. Similarly, “Even if all the worlds’ inhabitants would gather together, they would not be able to create even the wing of a flea and infuse it with life.”- *Midrash.* op. cit. *Genesis* 39:14.

G-d proper<sup>79</sup> whose “existence is from his essence”<sup>80</sup>) “cannot have for its existence any cause whatsoever.”<sup>81</sup>

The body, being mundane, is subject to the jurisdiction of all natural laws and regulations applying to other constituents of its denomination.<sup>82</sup>

Hence, the body, as all material objects, is “composite of elements”<sup>83</sup> and “without exception subject to accidents and change”<sup>84</sup> being “under the limitations of time and space.”<sup>85</sup> The body is among those of the universe “consisting of substance and form, continuously coming into being and decaying,”<sup>86</sup> which “will ultimately disintegrate”<sup>87</sup> and die a natural death.<sup>88</sup> This is not a sudden event. A baby, from the moment of its conception, begins to decay.<sup>89</sup>

Scripture states, “the days of your life shall be seventy years and, with strength, eighty years.”<sup>90</sup> Thereafter “dust you are, and to dust you will return.”<sup>91</sup> The human body is of temporal duration. It is established in the Talmudic civil code that, “a change which is only transitory does not constitute a real change,”<sup>92</sup> and even during the period when the change *is* in effect it is not considered possessive of a firm, true existence.<sup>93</sup>

79. Rabbi S. B. Schneersohn- *Yom Tov Shel Rosh Hashanah* 5666, op. cit: p. 429ff.

80. Rabbi Schneur Zalman. *Igereth Hakodesh*. N.Y.: Kehot, 1968. Ch. 20 p. 194 (Trans. Rabbi J.I. Shochet)

81. Maimonides. *Guide for the Perplexed*, op. cit. Part II. p. 147.

82. Look ahead at footnote 94

83. *Ibid*: Part II. p. 145.

84. *Ibid*: Part II, p. 147.

85. *Ibid*: Part I. Ch. 53. p. 120.

86. Maimonides. *Mishnah Torah*. op. cit: *Yesodei Hatorah*. 2:3, p. 35b.

87. *Ibid*: Ch. 4:3. p. 38b.

88. R. B'chaye. op. cit: *Genesis* 2:17.

89. Rabbi S. Schneersohn. *Mayim Rabim*-5636. N.Y.: Kehot, 1948. Ch. 33.

90. *Ps.* 90:10

91. *Genesis* 6:3

92. *Talmud B.* op. cit: *Sukab.* 30b.

93. Rabbi M.M. Schneerson. *Likutei Sichos*. Vol. VI, op. cit: p. 86ff.

We may therefrom deduce regarding the status of the human flesh, that:<sup>94</sup>

‘True’ means unceasing, constant. Whatever ceases, is interrupted, is called, *Kazav*, false, like the ‘false’ rivers in the Mishna<sup>95</sup> called ‘false’ because their flow is occasionally interrupted.<sup>96</sup> Truth never stops.<sup>97</sup> This definition applies to ‘living’ as well. The waters of those streams could not be used for sanctification purposes which require “living waters.” Only something ‘true’ never interrupted, can be called ‘alive’.<sup>98</sup>

At this point a difficulty presents itself. Since “G-d formed man from the dust of the earth”<sup>99</sup> – physical matter – and consequently, *only* because He “breathed into his nostrils the breath of life”<sup>100</sup> did “man become a living being”<sup>101</sup> – why then, at the moment of death when the soul departs from the body does it not disintegrate immediately? In what way are bodies different from any other creature? If *their* animating force “were to depart (even) for an instant G-d forbid,... all the heavens would become naught and absolute nothingness, and it would

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94. Some philosophers (Aristotle in his work- *The Heavens and the World*) attribute an element of eternity to the Universe. However, Maimonides shows that even Aristotle himself was well aware that he had not proven this and latter philosophers only blindly followed his plausible arguments accepting them as conclusive. (Maimonides. *Guide for the Perplexed*, op. cit: Part II. Ch. 15. p.176.

95. *Mishna*. op. cit: Para 8:9.

96. Cf. Rabbi M.M. Schneerson. *Likutei Sichos*. Vol.VI. op, cit. pp. 92-93, note 38.

97. Compare with *Plato* and his theory of “Ideas,” which are eternal and absolute in contrast with material things which change and perish. This is of course on a lower level than the truly spiritual. Feibleman, James K. *Understanding Philosophy*. N.Y.: Horizon Press, 1973

98. Rabbi S.B. Schneersohn. *Kuntres Uma'ayon* (Trans. Rabbi Z. Posner) N.Y.: Kehot, 1969 Discourse 2 Ch.- 2 p. 12

99. *Gen.* 2:7.

100. *Ibid.*

101. *Ibid.*

be as though they had never existed at all, exactly, as before, the utterance, 'Let there be a firmament,'<sup>102</sup> and so it is with all created things ..."<sup>103</sup>

The answer is two-fold. First, the soul did not *create* the body but merely animates it; providing life functions, powers, and the senses.<sup>104</sup> The body, as all other members of the host of the earth,<sup>105</sup> has its own spiritual source.<sup>106</sup> Furthermore, even after death, a 'portion' of the soul remains with the body and departs only gradually, in a varying manner.<sup>107</sup> Since the creative force maintaining the body is dependent on the soul, the body will decompose in proportion to the withdrawal rate of the soul's remnant.<sup>108</sup>

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102. *Ibid.* 1:6

103. Rabbi Schneur Zalman. *Shaar Hayichud Vebaemunab*, op. cit. Ch. I. p. 13

104. Rabbi S.B. Schneerson "*Shuva Yisroel - 5659*" *Kisvei Kodesh 5659* op. cit. p. 28.

Hence, in this detail, the microcosm is not a precise analogy in the "From my flesh I behold G-d" scheme explained in our introduction. Cf. Rabbi J.I. Schneerson. "*Hanoteb Ozen*" *Sefer Hamamorim-Yiddish*. N.Y.: Kehot, 1956. p. 31f. See note 24 above .

105. Cf. Rabbi Schneur Zalman. *Shaar Hayichud Vebaemunab*. op. cit. Ch. I, p. 11f.

106. Rabbi Schneur Zalman *Siddur*. N.Y. Kehot, 1965. p. 166a

107. *Midrash*. op. cit: Psalms 11:7.

108. Rabbi S.B. Schneersohn. "*Shuva Yisroel - 5659*" *Kisvei Kodesh 5659*. op. cit. p. 29.

## THE SOUL

Before embarking on a delineation of the soul per se, a terse fundamental definition of the general concept of the 'spiritual' is in order.

Since the spiritual is in the category of "the life and the good"<sup>109</sup> we may deduce through negative reasoning<sup>110</sup> that it is not (necessarily<sup>111</sup>) restricted by the constraints of the physical.

To exemplify, we find regarding the soul:

This form of the soul is not compounded of elements into which it would dissolve ...it comes directly from G-d in heaven. Hence, when the material portion of our being dissolves into its component elements and the physical life perishes (since that only exists in association with the body, and needs the body for its functions) this form of the soul is not destroyed, as it does not require physical life for its activities... it endures forever.<sup>112</sup>

Hence, the spiritual can be negated from those limitations which promote change, decay, and so on.<sup>113</sup>

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109. Deut. 30:15.

110. The advantage of which is elaborated upon in numerous sources. See: Rabbi J. I. Schneersohn. *On Learning Chassidus* op. cit. Ch. 19 PP. 48-50.

111. There are many levels in the spiritual. cf. Maimonides. *Mishnah Torah* op. cit. *Yesodei Hatorah* 2:5-7. P. 35b-36a.

112. *Ibid.*: 4:9 P. 39a Similarly, as one ages his spiritual faculties become more composed (*Zohar III.* op. cit. 128b) the change being only in the physical "vessels" (see Part II) which "contain" the specific ability. (Rabbi J.I. Schneersohn. "*Atoh Hivdaltob.*" *Sefer Hamaamorim 5710.* op. cit. Ch. 19. p. 43).

113. Among the philosophers there are conflicting views. Some (Plato. "Phaedo." *Great Books of the Western World.* ed. Hutchins. N.Y Benton, 1952. p. 124) conceive the soul as an immaterial entity possessing "being" in its own right, therefore having the capacity for separate, immortal existence, both prior to and after the investment in the body. On the other extreme is *Lucretius* (Adler and Gorma ed. *Syntopicon:* op. cit. Vol. II p. 791) who holds that the soul, together

Nevertheless, through mental application one can constantly progress in comprehending the loftiest concepts.<sup>114</sup>

Although we realize the reality of the *existence* of the spiritual and particularly the soul, comprehension of its essence is for the time being<sup>115</sup> beyond us.<sup>116</sup> “We receive from it no apprehension of form appearance or odor though its activities and effects are visible to us, and cognizable by us.”<sup>117</sup>

Inasmuch as we are precluded from *physical* perception of the spiritual, *intellectual* vision is within our reach.<sup>118</sup> “You can never see matter without form, or form without matter. But the human *mind* divides in thought an existing body into its constituents...the forms that are devoid of matter cannot be perceived with the physical eye but only with the mind’s eye.”<sup>119</sup>

We can even differentiate distinct variations in lower levels of the spiritual, as Maimonides writes in reference to angels:<sup>120</sup>

with matter, constitute the substance of a living body. It is material, in nature and consequently mortal. *Locke* (Adler and Gorman, ed, *op. cit.* p. 7.94) *infers* soul from body, it being an entity, but does not consider it to be spiritual. Others (Aristotle. “On the-Soul” *Great Books of the Western World.* *op. cit.* Book II. Ch. 2) write that the body and soul come into existence *together* — the soul cannot be without a body. Nevertheless, the soul cannot be a body, as Lucretius held. It is only in a body. Also to *Aquinas* (explained in *The Growth of Ideas.* Huxley-and Bronovrsky, ed. N.Y: Doubleday, 1965. p. 137 the soul is incorporeal. On the one hand it is the form of the body in Aristotle’s sense and on the other it is the active existence that gives existence to the whole man.

114. See: Rabbi J.I. Schneersohn. *On Learning Chassidus.* *op. cit.* Ch. 10 p. 33f.

115. Rabbi Schneur Zalman. *Tanya.* *op. cit.* Ch. 30-37 p. 206ff.

116. Rabbi M.M. Schneersohn (1789-1866). *Derech Mitsvosechob.* N.Y: Kehot, 1953. p. 45 ff.

117. R. Bachya Ibn Pakuda. *op. cit.* Part I. Ch 10 p. 115. Even philosophers such as Lucretius who regarded the soul as material in nature (note 104 above) did not claim to know its existence by direct observation. (Adler and Gorman, ed. *Syntopicon.* *op. cit.* Vol. II p. 793).

118. See Rabbi J.I. Schneersohn. *Sefer Hamaamorim-Kuntreisim.* N.Y: Kehot, 1962. Vol. I pp. 151-15

119. Maimonides. *Mishnah Torah.* *op. cit.* *Yesodei Hatorah* 4:7 p. 39a

120. Note that angels possess a degree or corporeality- although it is of a different class than that with which we are acquainted. See Rabbi S.B. Schneersohn. *Kuntres Uma’ayon.* *op. cit.* Dis. 15:1 p. 72.

In what way are these forms different from each other, seeing that they are incorporeal? The answer is that, in their essential being, they are not equal. Each of them is below another... this does not refer to position in space but to superiority in rank... one says of the cause that it is higher than the effect.<sup>121</sup>

But, in actuality, the marvel of the spiritual is not its impalpability to the physical senses (implying that a more refined perception *could* grasp it).<sup>122</sup> The spiritual is, instead, a completely different sort of existence.<sup>123</sup>

The affirmative quality of what the spiritual *is* has been defined as “*Pshitus*” — absolute simplicity.<sup>124</sup> It is supra-dimensional. This status is behind the categorically supra-tangible nature of the non-material.

This “*Pshitus*” finds expression in the traits of any spiritual entity. To demonstrate: the attribute of harmonious blending.<sup>125</sup> For example: the more delicate and abstract concepts are, the less antagonistic they will tend to be. In the world of ideas every abstract concept calls forth its opposite.<sup>126</sup> Also, a number of spiritual entities can concur in *one* place.<sup>127</sup> This is an inconceivable aspect of the spiritual in that a spatial and temporal entity can simultaneously coexist in non-spatial, non-temporal dimension.<sup>128</sup>

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121. Maimonides. *Mishnah Torab*. op. cit: *Yesodei Hatorab* 2:5-6 pp. 35b-36

122. See Rabbi J.I, Schneersohn. *On Learning Chassidus*, op. cit. pp. 49-50 and note 61.

123. Rabbi S. B. Schneersohn. “*Lulav V’arovoh-5659*.” *Kisvei Kodesh-5659*. op. cit: p. 45.

124. Rabbi M.M. Schneerson. *Likutei Sichos*-Vol. VI. op. cit: p. 111f.

125. Rabbi M.M. Schneerson. *Likutei Sichos*-Vol. VI. op. cit: P. 112

126. See: H. Baruk: op. cit: p: 169.

127. Rabbi J.I Schneersohn. *On Learning Chassidus*. op. cit: Ch. 17-18 p. 46 ff.

However, see qualification of the applicability of this phenomenon by Rabbi M.M. Schneerson *Likutei Sichos* — Vol. VI op. cit: p. 112 note 40.

128. Rabbi J.I. Schneersohn. “*Yivehar Lonu - 5703*.” *Sefer Hamaamorim - 5703*. N.Y:

Likewise:

The spiritual is in a constant state of *Ratzo* — surging, upward longing and expiring to be absorbed within its source.<sup>129</sup> Even fire, which is spiritual only in comparison with the other basic elements of air, water, and dust,<sup>130</sup> nevertheless due to its spiritual quality, the flame of the fire intrinsically seeks to be parted from the wick in order to unite with its source above.<sup>131</sup>

Remaining in its lower “form” is inconsistent with its inner simplistic nature, it is not the flame’s “true self”. A further manifestation of how fire retains its spiritual non-spatial characteristics is the phenomenon that from *one* fire can be produced an infinite number of fires, unlike all other elements.<sup>132</sup>

This, then, is the inherent property of the soul,<sup>133</sup> as Rabbenu Bachya defines it:

The soul is a simple (*Psbitus*) spiritual entity which inclines to what resembles it among similar spiritual entities, and, in accordance with its nature, removes itself from its opposites in gross bodies (ascendancy trait).<sup>134</sup>

In the hierarchy of spiritual beings, the soul enjoys a position of marked exaltedness. “For part of G-d is His

Kehot, 1953. Ch. 14 p: 31.

129. See: Rabbi S.B. Schneersohn. *Kuntres Uma'ayon*. op. cit. Dis. 5:2 pp. 22-26.

130. See: Maimonides. *Guide for the Perplexed*. 'op, cit. Part II. Ch. 30 p. 213-214.

131. Rabbi Schneur Zalman, *Tanya*. op, cit. Ch. 19 pp. 112-113

132. Cf. Rabbi Y. Kahan, ed. *Sefer Haorochim (Chabad Encyclopedia)*. N.Y.: Kehot, 1973. Vol. II P. 470 f.

133. The philosopher *Berkeley* quoted in *Syntopicon*. Adler and Gorman ed. op. cit: Vol. II. p. 794) defined soul, “indivisible, incorporeal unexpended... active, simple, uncompounded substance... this is to say of the soul that man is *naturally* immortal.” The philosopher *Kant* also wrote that the soul is a simple substance which distinguishes it from all matter and exempts it from decay to which matter is at all times subject. (*Ibid*: p. 795).

134. R. Bachya Ibn Pakuda, *op, cit*: Tenth Treatise. Ch. I p. 343.



people,”<sup>135</sup> which means, “a part of the Tetragrammatron – the Ineffable Name.”<sup>136</sup> The soul is “truly a part of G-d above”.<sup>137</sup> Narratively, “each and every soul was in the presence of His Divine Majesty before coming down to this earth”<sup>138</sup> and had its place “beneath the Divine Throne of Glory”.<sup>139</sup> In the creative process, “the thought of Israel preceded all else”.<sup>140</sup> The souls of Israel have pre-eminence over all creatures even in their manner of coming into being.<sup>141</sup> “You breathed the soul into me”.<sup>142</sup> The *Zohar* explained, “He who exhales, exhales from within,” meaning, “from His inwardness and His innermost”.<sup>143</sup> And, a fortiori from other spiritual beings, the soul is possessive of the ascending nature. “The *candle* of G-d is the soul of man”.<sup>144</sup> Allegorically, man’s soul “naturally desires and yearns to separate itself and depart from the body in order to unite with its origin and source in G-d, the fountainhead of life, blessed be He”.<sup>145</sup>

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135. *Deut.* 32:9

136. Rabbi Schneur Zalman. *Igeres Hateshuva*. (Trans. Rabbi Z. Posner). N.Y: Kehot, 1968 Ch. 4 p. 22

137. Job. 31:2. Also: Rabbi Schneur Zalman. *Tanya*. op. cit. Ch. 2 p. 24. Souls are “not merely created... drawn from G-d’s essence” (Rabbi J.I. Schneersohn. *On Learning Chassidus*, op. cit. Ch. 3 p. 19 This is no contradiction to G-d’s indivisibility, Heaven forbid. See: Rabbi J.I. Shochet. “From My Flesh I Behold.” *The Jewish Home*. (1971). 13:2 pp. 10-12.

138. *Zohar* III. op. cit. 104b.

139. Ibid: 29b. See: Maimonides. *A Guide for the Perplexed*, op. cit. Part I for an exhaustive treatment of all such figurative expression. Though G-d has no bodily form, Heaven forbid (Maimonides. *Mishnah Torah* op. cit. *Yesodei Hatorah* 1:5. p. 34b.) nevertheless, “the Torah speaks in the language of man” (*Talmud B.* op. cit. *Berachos*, 31b).

140. *Midrash*. op. cit. *Genesis* 1:4.

141. Rabbi J.I. Schneersohn. *On Learning Chassidus*. op. cit. Ch. 3 p. 18.

142. *Talmud B.* op. cit. *Berachos* 60b.

143. Rabbi Schneur Zalman. *Tanya*. op. cit. Ch. 2 p. 24. Regarding the location of the source of the statement the *Zohar*, see notes on the *Tanya* by the Lubavitcher Rebbe.

144. *Prov.* 20: 27.

145. Rabbi Schneur Zalman. *Tanya*. op. cit. Ch. 19 p. 113.

The superiority of *man's* soul over the lower three kingdoms of minerals, plants and animals is particularly manifest in his intellect<sup>146</sup> which exhibits such properties of the spiritual as:<sup>147</sup>

A. Harmonious blending, non-restricted by the mind's natural finite limitations. Therefore, although our personalities are formulated of various, greatly varying innate tendencies,<sup>148</sup> we are not chained to these pre-dispositions as all other creatures are. Man, due to his spirituality, is endowed with absolute free-choice.<sup>149</sup>

Parenthetically, this attribute also makes feasible the fact that incorporated within man are all other classes in creation, man being the microcosm — for the spiritual is non-repressive.

B. "The spirit of man strives upward"<sup>150</sup> — to become one with the spiritual that is above it, this being his self-actualization. In contrast, "the spirit of the animal goes downward,"<sup>151</sup> after 'lower' endeavors. This is reflected in the fact that the animal is a quadruped, whose head is inclined towards the earth, while man's erect position enables his head (seat of the intellect) to reach out towards heaven.<sup>152</sup>

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As must be self-evident by this stage of our exposition, this soul which we have described designates<sup>153</sup> both the animating force of physical life *and* what modern science calls the "psyche."<sup>154</sup> The profoundness of this concept will first become

146. Maimonides, *Mishnah Torab*. op. cit. *Yesodei Hatorab*. 4:8 p.39a.

147. Rabbi M.M. Schneerson. *Likutei Sichos*- Vol. VI. op. cit. p. 113.

148. Maimonides. *Mishnah Torab*. op. cit. *Hilchos Deos*. Ch. I p. 47a ff.

149. Regarding only he who "knows good *and* evil" (Gen. 3.22) is it said "Behold, man is become *as one of us*" (*ibid.*)

150. Ecc. 3: 21

151. *Ibid.*

152. Rabbi J.I. Schneersohn. *Igros Kodesh* 3:764; Rabbi M.M. Schneerson. *Hayom Yom* (13 Shevat); Dr. Nissan Mindel. *My Prayer*. op. cit. p.30.

153. H. Baruk. op. cit.

154. However, in nomenclature, these two dimensions of soul-function are at times differentiated. The "what" of anything is referred to as its "*Nefesh*," while its

lucid in Part II. However, salient points are within our province — as follows:<sup>155</sup>

We have shown that the soul is a non-composite, simplistic essence. This immediately excludes the theory of some philosophers<sup>156</sup> who define the soul as being the intellect per se. In reality, the intellect, as all other individual soul-powers, is no more<sup>157</sup> than an extension and radiation of the singular soul-essence;<sup>158</sup> it is by means of the soul-powers which are ‘vessels’ for the manifestation of the soul-essence that the soul is revealed and functions.<sup>159</sup>

“why” and “for-what” (purpose) is termed “*Nesbamab*” — Rabbi J.I. Schneersohn. *Likutei Dibburim* Vol. II. op. cit. p. 665.

155. Among the philosophers we find various views as to the identification of mind and other faculties to soul. *Descartes* (“Meditations” Great Books of the Western World. ed. Hutchins. op. cit. p. 71) equates soul with mind. In another place (quoted in *Syntopicon*. ed. Adler and Gorman. op. cit. Vol. II. p. 793) the same author divides between body; corporeal or soul (principle of sensation, imagination, and thought which are corporeal); and, third, mind or spirit. Others such as *Locke* in his (“Concerning Human Understanding.” *Great Books*. op. cit. Ch. 23, Sec-5) include sensation, imagination, and memory in their concept of soul (thus excluding plants but not animals from possessing a soul — See Part II). Prominent Greek philosophers, however, do not define mind as soul. Rather, they write, the mind is a part or power of the soul. The soul is the principle of life, while the mind is a subordinate principle of knowledge. (Aristotle “On the Soul.” *Great Books*. op. cit. Bk. I Ch. 1). “The soul is made up of parts bound together.” (*ibid.* Bk. I Ch. 5). More specifically, these parts are the nutritive, sensitive, and rational levels. Animals and man were thought to have both nutritive and sensitive functions. These disintegrate when their material substance perishes. (Cf. note 113 above- *Lucretius*). Only the rational function which distinguishes man soul is eternal (Aristotle. “On the Soul.” op. cit. Bk. 2. Ch. 2-3).

156. Cited by R. B’chaye. op. cit. Genesis 2:7

157. As for the statement of R. Schneur Zalman in *Tanya*. (op. cit. Ch. 3 p. 30.) that the soul “consists” of ten faculties: the author himself qualifies this in his other works (e.g. *RSZ. Torab Or.* N.Y: Kehot, 1954: p. 130) where he writes that this is only in relation to the soul-garments, which are *truly* separate and distinct from the soul, not being “of” (extensions of) its essence, as are the ten faculties. See note 191 below.

158. Rabbi Schneur Zalman. *Siddur*. op. cit. p. 164d.

159. Rabbi Schneur Zalman. *Likutei Torab*. N.Y: Kehot, 1965. Vayikrah. 4b

As any other essence, the soul is transcendent to change. If there is for a moment a change in the fact that we are alive, life ceases permanently. Hence, “a child desires and loves petty things of inferior worth, for his intellect is too immature and deficient to appreciate things that are much more precious”<sup>160</sup> — and nonetheless the child is just as much alive, has just as much a soul, as the sophisticated adult.<sup>161</sup> Similarly, even though there are differences in intelligence between individual people, we do not say that he who has a lower I.Q. is less human.<sup>162</sup>

Again, although the soul’s faculties are not the soul-essence, they are nevertheless of the soul-essence, they are “soul-powers.”<sup>163</sup>

Now, having set down the apparent firm stability of the boundaries separating physical and spiritual — mind and matter — and having shown how essentially they are opposite, we may now begin to tackle the phenomenal innovation<sup>164</sup> of

160. Rabbi Schneur Zalman. *Tanya*. op. cit. Ch. 6 p. 46.

161. Rabbi Schneur Zalman. *Likutei Torab*. op. cit.

162. Rabbi J.I. Schneersohn. “*Asbreinu-5686*.” *Sefer Maamorim-Kuntreisim*. op. cit. Vol. II. pp. 729-730.

163. Rabbi S.B. Schneersohn. “*Lulav Veorovob-5659*.” *Kisvei Kodesh-5659*. op. .c it. p. 48.

164. Some philosophers such as Spinoza (in “Ethics.” *Great Books* op. cit. Part I. *Prop.* 29-31) believed that there could be no direct interaction between such incompatible things as soul and body. Even Descartes failed to explain how there could be direct interaction if, as he believed, they were totally different (Huxley and Bronowsky. *op. cit.* p. 265). Spinoza therefore stated that *G-d* intervenes directly, thus denying our tenet of true free-choice in man. Our sensations, he explained, are ideas excited in our minds by *G-d*; our will to act is an occasion on which *G-d* moves our bodies. Thus, the mind and body are brought together in and by *G-d*. *Leibniz* (explained by J. Feibleman. *op. cit.* pp. 108-110) also agreeing with Spinoza that there was no interaction between mind and matter, explained the phenomenon of their harmony with his theory of “pre-established harmony” arranged by *G-d*.

how they conform to each other and complement each other to the extent of being a coherent unity of one essence — a man.<sup>165</sup>

...this is another of the wondrous works of “the upright in thought” in His *Creation Ex Nibilo* and combining *thing* and *no-thing*. It is only in the province of the Creator to perform such works of joining spirit and body in such consonance and harmony that they seem to have been one in their essential characters from the time of their creation...<sup>166</sup>

This fusion is recognized by the very substance of the body which is actively conscious of its dependence on the soul for its animation. Among the ensuing ramifications is the subservience and nullification of the physical organs to the soul, they being obedient of its every command. It follows that with a decrease in the palpability of the presence of the soul in the body there would result a reduction of the limbs’ subservience to the soul and its commands.<sup>167</sup> This reality is evident both in the permeating and transcendental soul-powers:

In the normal individual, the dependency of physical life upon the soul is manifest in complete nullification of the individual organs and limbs to their life-source; to the extent that the organs are not ‘conscious’ of being separate entities with a will of their own. It is by means of this nullification factor that they are vessels for the soul and receive its life force.<sup>168</sup> Therefore, in the circumstance in which an organ ‘feels

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165. See Part II. Also: Rabbi J.I. Schneersohn. “*Ki Imcho 5700*” *Sefer Hamaamorim 5700*. N.Y: Kehot, 1967. pp. 11-12

166. Rabbi S. B. Schneersohn. *Kuntres Uma’ayon*. op. cit. Dis. 15:1 p. 72. However, the soul-stratum encloded in the body do not remain so distant from their “vessels,” as will be treated in Part II.

167. *Ibid*: Dis. 3:1 p. 14.

168. Parenthetically, it is of value to note how this corresponds to the “object of comparison” (see our introduction above) - the macrocosm. For “the fear of

itself' as an independent, individual existence (this feeling being commonly called 'pain' or 'discomfort'<sup>169</sup>) due to some imposed damage of which it is suffering, the organ no longer remains a fit vessel for the soul and is considered 'sick'. It is 'cured' when there is a restoration of the nullification.<sup>170</sup>

So it is regarding the influence and dominance of also the transcendental soul-powers upon the body. For example, people often feel that they are acting "upon impulse"; only because "their heart attracts them to the thing" etc.; behavior completely absent of any rationale and often apparently quite incompatible with the interests of their well-being and benefit. The fact is, however, that although the individual feels that he is acting upon his own free-will, this is only an illusion. In truth he is being led by his supernal soul's drive that requires him to perform this function or be involved in this endeavor.<sup>171</sup> Another example would be that if a person "wants," (transcendent power of 'will') he can even put his foot in scalding water with no "opposition" from the foot, it being nullified to the soul's will.<sup>172</sup> In fact, even the occurrence of physical instincts and stimuli such as hunger are products of and subordinate to the soul's "hunger" for the fulfillment of certain demands in Divine service made possible by means of a meal.<sup>173</sup> Similarly, the life instinct can cause visible changes in

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(nullification to) G-d leads to life (*Prov.* 19:23).

169. Rabbi J.I. Schneersohn. "Yichayeinu Miyomaim-5701" *Sefer Hamaamorim-5701*. N.Y: Kehot, 1964. Ch. 2. pp. 48-49.

170. Rabbi J.I. Schneersohn. "Omor Rovob-5710." *Sefer Hamaamorim-5710* op. cit. Ch. 18. p. 40.

171. Rabbi J.I. Schneersohn. "Vayachalom-5708." *Sefer Hamaamorim-5708*. N.Y: Kehot, 1958. Ch. 9. P. 88. Cf. Rabbi M.M. Schneerson. *Likutei Sichos* Vol. V. N.Y: Kehot, 1973. p. 66 where it is shown how this is no contradiction to free choice, which is not "illusion" but true and valid

172. Rabbi S.B. Schneersohn. "Shuva Yisrael-5659." *Kisvei Kodesh-5659* op. cit. pp. 29-30.

173. Rabbi M.M. Schneerson. *Likutei Sichos*-Vol. I. op. cit. p. 32.

the flesh.<sup>174</sup> It is related that the famed saint, R. Nachum of Chernobyl, would become physically fatter when reciting the Kaddish response “*Yebei Shmei Rabbab*” in the prayer service.<sup>175</sup>

In some sources the nullification of the body to the soul is contrasted with the nullification operant in a chariot and its rider. The chariot, being an individual entity separate from the rider, must be led by the rider; he must effect the nullification. The bodily limbs, however, being unified with the soul, respond instantaneously and automatically to the soul’s requirements.<sup>176</sup>

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174. *Ibid.* Vol. IV, p. 431 — If a person has dominion over his flesh by means of psychic determination alone, how much more so is it within his potential to rule over his mind and heart, as explained above regarding absolute free-choice due to man’s *spirituality*.

175. Rabbi M.M. Schneerson. *Hayom Yom* 15 Tamuz. Cited by Rabbi A.B.Z. Metzger. “The Golden Chain.” *The Jewish Home* (1971) 120. p. 9.

176. Rabbi M.M. Schneerson. *Likutei Sichos* — Vol. VI. op. cit p. 110 note 33 and sources cited there.

## THE CONFLICT

“The life and the death I have set before you, the blessing and the curse; therefore *choose* life.”<sup>177</sup> The doctrine of absolute free choice, as has been noted, is “an important principle, the pillar of the Torah and the Commandments.”<sup>178</sup> “There is none who can pre-vent him from doing that which is good or that which is evil.”<sup>179</sup>

In order to facilitate this free-choice,<sup>180</sup> “The Almighty has created one thing opposite the other.”<sup>181</sup> All things in the realm of holiness have a proportionate opposite antagonist in the realm of the profane or “the other side”<sup>182</sup> (*Sitra Achra*<sup>183</sup>). The reason *why* “I set before you this day the life and the good...”<sup>184</sup> and their opposite is with the intention to expedite the possibility of “*choose* life”<sup>185</sup> without any coercion.

These alternatives are accentuated in “the small world” in that man has *two* souls,<sup>186</sup> two sources of consciousness and of human activity, both conscious and unconscious.<sup>187</sup>

“Man is made up of diverse entities, natures conflicting and mutually antagonistic.”<sup>188</sup> They are<sup>189</sup> the “animal soul” and the

177. *Deut.* 30:19.

178. Maimonides. *Mishnah Torah* op. cit. *Teshuva* 5:5. p. 87a.

179. *Ibid.* 5:1. p. 86b.

180. A slightly different angle is used by Rabbi A. Amsel. *Judaism and Psychology*. N.Y.: P. Feldheim Publishers, 1969. pp. 29-33. The inadequacy of this approach (alone) is evident from Rabbi M.M. Schneerson. *Likutei Sichos*-Vol. VI. op. cit. p. 113 note 49 and *ibid* — Vol. V. p. 65 note 67.

181. *Ecc.* 7:14

182. i.e. not the side of holiness; it is another term for “evil” in that it negates the G-d-head. Anything that tends to separate from G-d belongs in the *Sitra Achra*, the root of evil. See: Rabbi J.I. Shochet. *Introduction to the English Translation of Igereth Hakodesh*. N.Y.; Kehot, 1968. pp. 72-76.

183. Rabbi J. Korf. *Likutei Biurim*. N.Y.: Balshon Publishing, 1960. p. 5

184. *Deut.* 30:15.

185. *Deut.* 30:19

186. Rabbi Schneur Zalman. *Tanya*. op. cit. Ch. 1 and 2 p. 22 ff.

187. Maimonides. *Guide for the Perplexed*. op. cit. Part III. Ch. 23. p. 299f.

188. R. Bachya Ibn Pakuda. *op. cit.* Vol. I. p. 195.



“Divine soul;” the latter having been our primary intention in the earlier elaboration. These souls are distinct in their essence, being derived from two distinct sources.<sup>190</sup> This distinction provides the polarity of dispositions in human experience. Just as the Divine soul consists<sup>191</sup> of ten faculties — three intellectual and seven emotional attributes which correspond<sup>192</sup> to the Supernal Ten Sefiros (whereby G-d manifests Himself in creation<sup>193</sup>); so, too, the animal soul,<sup>194</sup> which is in all respects the counterpart of the Divine soul,<sup>195</sup> is composed of ten powers, three intellectual and seven emotional (with the latter predominating) which descend from and reflect the Ten Sefiros of unholiness emanating from the *Sitra Achra*. Each soul has both General (encompassing — will and delight) and Particular (permeating — intellect and affections) faculties which utilize “garments”<sup>196</sup> (auxiliary instruments — thought, speech, and deed) as outlets for its expression.<sup>197</sup> These soul-powers will be discussed in Part II, they being of no immediate concern to our theme. What is of direct pertinence is that the Divine soul, because it is “a part of G-d above, indeed”<sup>198</sup> is completely oriented with all its powers and garments toward G-d, His

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189. For further elaboration of the following, see: Dr. N. Mindel. Rabbi Schneur Zalman-Vol. II. N.Y: Kehot, 1973. pp. 25-44.

190. See Rabbi Schneur Zalman, *Tanya* ch. 1 and 2 p. 22ff.

191. See Part II and above where is explained that the soul only *manifest* itself through these faculties, it does not *consist* of them literally unlike Platonic thought. See note 157 above.

192. Rabbi Schneur Zalman. *Tanya* op.cit. Ch.3. p.30.

193. Man, as microcosm, containing them *all*.

194. Rabbi Schneur Zalman. *Tanya*. op. cit. Ch. 6. p. 45f.

195. To the extent that both can drive man to even personal self-sacrifice. See note 318 below.

196. Rabbi Schneur Zalman. *Tanya*. or. cit.Ch. 4 p. 34 f.

197. All these terms are defined by Rabbi Z. Posner. “Translators Explanatory Notes” for *On The Teachings of Chassidus* by Rabbi J.I. Schneersohn, op. cit. pp. 9-13.

198. Job 31:2.

wisdom and His will.<sup>199</sup> The Divine soul's intellect conceives *spiritual* matters,<sup>200</sup> and so on. By contrast (but *not* irreconcilably as will be shown) the animal soul, the natural self, is concerned with mundane matters: Its intellect is "human intelligence,"<sup>201</sup> and so on pertaining to its other faculties.

A resume of some relevant aspects of the inter-psychoic conflict:

There was a little city, a few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a man poor and wise, and he by his wisdom delivered the city.<sup>202</sup>

Our sages<sup>203</sup> interpret and elucidate<sup>204</sup> how these verses are a metaphor which sees the human body as an embattled "small city." The antagonists are the Divine and animal souls. Each wishes for *total* victory, to capture, rule, and dominate the body and all its limbs, so that the body will become a "vehicle" to the victor, an instrument without independent will. The individual's every act, word, and even thought would serve that soul only. In reality, however, such *complete* resolution of the battle is possible in one direction only, as will be explained.

The position of the body in this conflict, as the physical city in the analogy, is in itself a non-active *neutral territory*.

Just as nature at large<sup>205</sup> cannot be assumed to be 'bad' in a moral sense, and one cannot speak of the lower species as being good or bad simply because they are guided by natural

199. Rabbi Schneur Zalman. *Tanya*. op. cit. Ch. 4-5. p. 34ff.

200. Rabbi .J.I.Schneerson. "Ze Hayom - 5708." *Sefer Hamaamorim-5708*. op. cit. pp. 14-16.

201. *Ibid.*

202. Ecc. 9 :14

203. *Talmud B:* op. cit. *Nedarim* 32b.

204. Rabbi Schneur Zalman *Tanya*. op. cit. Ch. 9 p. 63 ff

205. See our *Introduction*.

dispositions and instincts, so also the body *along with* the natural instincts, emotions, and intellect of the animal soul are all *innocent* forces which can be debased or sublimated at will. Thus it is written, “And you shall love G-d, your G-d, with *all* your heart”<sup>206</sup> — meaning, “with *both* your natures.”<sup>207</sup>

A *random* example of how this is to be accomplished:<sup>208</sup>

All the philosophical and psychological conjectures concerning what are the basic human drives and instincts can objectively be reduced to one common simplistic (*Psbitus*) nucleus. That is the individual’s desire to exist and to see *his* existence expanded and extended.

This self-love (which, when we find it projected in an object or person external to ourselves, causes us to love that foreign thing<sup>209</sup>) is of course not love of the skin and bones, but rather that of the soul; it being the animating and psychic *reality*.

Diversifications in personalities, motives, and so on are dependent upon what is our frame of reference, i.e. what we subjectively perceive to be our true and real existence. If the natural and physical have pre-eminence in our eyes, resulting in a prevailing of the natural soul, our libido will consist of a force aimed at fulfilling our lower passions, seeking gratification of material appetites, honor (expansion of self), and the like. The unique personage who is disturbed by shortcomings of such virtues as righteousness, logic, and equity (although these defects are completely external to his own self) is predominated by his intellectual soul.<sup>210</sup> When we arrive at the acknowledgment of the fact that physical substance is<sup>211</sup> “vanity

206. *Deut.* 6:5

207. *Talmud B.* op. cit. *Berachos* 54a

208. Rabbi S.B. Schneersohn. “*Shuva Yisroel-5659*” *Kisvei Kodesh-5659* op. cit. p. 30f.

209. Rabbi Y. Kahn, ed. op. cit. Vol. I, 1970. p. 222ff.

210. An intermediary between the Divine and animal souls. See Rabbi S.D. Schneersohn. “*Lkol Tichlab-5659*” *Kisvei Kodesh-5659*. op. cit.

211. See above under “*The Body*.”

of vanities”<sup>212</sup> and “a striving after the wind”,<sup>213</sup> the only true and real life and existence being the spiritual<sup>214</sup> (this fact being well within the comprehension capacity of also the natural, human intellect of the *animal* soul to recognize) then our *entire* self, both our natures, will dedicate itself to the expansion and revelation of spiritual, G-dly destinies both within our own selves and the world at large.<sup>215</sup> This is the contemplation inherent in the verse “to love G-d your G-d... *for* that is your life”.<sup>216</sup>

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Although the body is “neutral territory” and even the natural instincts of the animal soul may be sublimated, nevertheless, the body does generally act as a concealment agent, *passively* limiting the soul’s total self-expression.<sup>217</sup> (Just as in the macrocosm G-dhood conceals itself within the garbs of nature<sup>218</sup>).

This capacity and this quality...is present in every soul...Only, since the soul has clothed

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212. Ecc. 1:2. Our Sages note that the seven occurrences of the word *Hev* — *vanity* — correspond to the seven days of the worlds creation — *Midrash*. op. cit. Ecc. 1:3

213. Ecc. 1:14.

214. “Whom have I in heaven? And besides You I desire nothing upon the earth.” — Psalms 73:25. Elsewhere it is similarly explained that this recognition is assessable through intellectual contemplation — Rabbi J.I. Schneerson. “*V’lokachtem-5708*.” *Sefer Hamaamorim-5708*. op. cit. pp. 35-36.

215. Expansion of self. Thus, a burning desire is aroused to attach oneself to G-d body *and* soul, as it is written; “My flesh *and* my heart (referring here to the soul — Commentary of *Ibn Ezra*, *ibid.*) are consumed, for G-d is the strength of my heart and my lot forever” (Psalms 73:26). See: Rabbi M.M. Schneerson. *Pastoral Letter -Passover 5734*. N.Y.: Secretariat, 1974. p. 3.

216. Deut. 30:20

217. *Socrates* held that the material trappings of the body tend to confuse the soul’s vision — Huxley and Bronowsky, op. cit. p. 227

218. Rabbi M.M. Schneerson. *Likutei Sichos* — Vol.III. op. cit. p. 786.

itself in the body, it needs a great and mighty exertion, double and redoubled...<sup>219</sup>

Potentially, however, the body can be refined to a peak of mutual equality with the soul,<sup>220</sup> and even higher, as was the case with the first man *Adam* before his sin<sup>221</sup> and our Patriarchs<sup>222</sup> who “were, as it were, a ‘vehicle’ unto Him”.<sup>223</sup> Yet, even in their lofty stature, there remained the factor that “a body, even a holy one, is nonetheless *flesh*.”<sup>224</sup>

It remains that it is ‘the *abuse* of the natural dispositions, not the dispositions themselves, which makes them bad. This abuse is stimulated by the dimension of the animal soul (which must be sublimated together with the other faculties of the animal soul) called the *Yetzer Hora*<sup>225</sup> (meaning evil inclination, evil impulse, tempting imagination).<sup>226</sup>

In consonance with the ‘free choice’ doctrine, the predominating strength of the Divine soul is proportionate to the weakness of the animal soul, and *visa versa*.<sup>227</sup> In other words, “Dominance of the body and animal soul spell enervation and

219. Rabbi Schneur Zalman. *Tanya*. op. cit. Ch. 42. p. 265.

220. Rabbi C.M. Luzato. *Derech Hashem*. Jerusalem: Leven-Epstein Publish 1963, Ch. I Sections 7-11. Pp. 12-15.

221. *Ibid.* p. 12.

222. Rabbi M.M. Schneerson. *Likutei Sichos*- Vol.V. op. cit. p. 92 ff.

223. *Midrash*. op. cit. Genesis 47: . See Rabbi Schneur Zalman. *Tanya*. op. cit. Ch: 18 p. 109. The “*Rebbe Rashab*” (Rabbi S.B. Schneerson 1860-1920) recalled how, before his becoming “*Bar Mitzvah*,” he learned the *Shulchan Aruch* (“Code of Jewish Law”) and cultivated each of his *limbs* to *naturally* conform with the prescribed law. — Rabbi J.I. Schneersohn. *Sefer Hasichos-5703*. N.Y: Kehot, 1973. P. 64

224. Rabbi J.I. Schneerson. *Kovetz Michtovim*. N.Y: Kehot, 1953. p. 11. Explained by Rabbi M.M. Schneerson. *Likutei Sichos*-Vol. 5. op. cit. pp. .298-306 .

225. As to the degree of identification of the *Yetzer Hora* with the animal soul, see: Dr. N. Mindel. *Rabbi Schneur Zalman-II*. op. cit. p. 45. note. 29.

226. Rabbi J.I. Schneersohn. “*Az Yivakab-5694*.” *Sefer Maamorim-Kuntreisim*-Vol. II. op. cit. p: 610f.

227. Rabbi M.M. Schneerson. *A Call to Repentance*. N.Y: Kehot, 1953. p. 4.

subordination of the Divine soul”<sup>228</sup> and *visa versa*. Overindulgence in the physical and material aspects of life causes the Divine soul to be temporarily eclipsed by the animal soul. In Talmudic terminology, “Today the *Yetzer Hora* tells you to do ‘this,’ tomorrow to do ‘that,’ the next day — go and serve idolatry.”<sup>229</sup> In the same tone, “Man possesses a small limb — the more he satiates it the hungrier it becomes, the more he keeps it famished, the more sated it is.”<sup>230</sup>

The effects take many forms. For example:

In the inborn nature of man the intellect rules over the emotions.<sup>231</sup> This principle finds expression in two forms: First,<sup>232</sup> the mind can potentially regulate the soul — garments of thought, speech, and deed completely. Second, the emotions are a necessarily compelled product<sup>233</sup> of and identify with the intellect from which they evolved.<sup>234</sup> Hence, we are enjoined to

228. *Zohar* III. op. cit. p. 53b

229. *Talmud B.* op. cit. *Shabbos* 105b. See: Rabbi M.M. Schneerson. *Likutei Sichos*-Vol. III. op. cit. p. 900.

230. *Talmud B.* op. cit. *Sanhedrin* 107a. See: Rabbi A. Amsel. op. cit. p. 2.

231. *Zohar* III- op. cit. p. 224a. Compare with the Rational – Emotive Therapy of A. Ellis who holds that “Man is born with a potential to be uniquely rational and straight thinking... He rarely, if ever, perceives or acts without also cognizing... He rarely emotes without thinking.” — Albert Ellis. “Rational-Emotive Therapy”. *Current Psychotherapies* ed. R. Corsini. Illinois: F.E. Peacock Publishers, 1973. p. 171.

232. Rabbi Schneur Zalman. *Tanya*. op. cit. Ch. 12. p.79.

233. Philosophers have established, that in the type of cause-effect sequence in which the effect is of necessity emitted from the cause; it ensues that its effect must pass into the State of actuality unless there is some external agent acting as an obstacle, preventing the transition from latency. — Rabbi J.I. Schneersohn. “*V'atoh Shmah-5694. Sefer Hamaamorim-Kuntreisim*-Vol. II. op. cit. p. 553.

234. Socrates was of the opinion that the soul has three parts which are, in descending order: a rational part, emotional part, and acquisitive part. Reason, at the top, rules emotion. If emotion gains the upper hand, the soul is *sick*. — Huxley and Bronowsky. op. cit., p. 226.

love G-d<sup>235</sup> — although one can not be commanded to love something. For, intellectual contemplation of topics which arouse love gives birth to love, the corresponding emotion, in a natural, instinctive manner. Since we can control what we intellectually delve into, we can be commanded concerning love.<sup>236</sup>

If, however, due to the above-mentioned “dominance of the body and animal soul”<sup>237</sup> through overindulgence etc., there results some malfunction in the mind-heart reaction sequence, then the subject is deemed *abnormal*, spiritually sick.<sup>238</sup> This etiology can lead to various symptoms and diseases. Among them are:<sup>239</sup>

“Obstruction of the heart” in which the emotions are ‘stopped up’ thereby precluding the possibility of rational contemplation from exciting them. More seriously is “obstruction of the mind” characterized by absence of the natural *intellectual* rapture which follows the attainment of true comprehension of any idea. The visible consequences of such illnesses are all too obvious:

He becomes estranged from Torah study and “service of the heart,”<sup>240</sup> meaning worship<sup>241</sup> He is incapable of comprehending any concept of G-dhood. He cannot meditate and sense a G-dly concept in the depths of his soul, arousing his heart to cleave to G-d, to merge

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235. Rabbi J.I. Schneersohn. “*Shir Hamaalos - 5703*.” *Sefer Hamaamorim-5703* N.Y.: Kehot, 1953. pp. 20-21.

236. Rabbi Schneur Zalman, *Tanya* Part II: Chinuch Koton, p. 76.

237. Zohar III: 53b.

238. See above, note 235.

239. See Rabbi J.I. Schneersohn, *Shir Hamaalos-5703*, op. cit.

240. Deut. 11:13.

241. *Talmud B.* op. cit. *Taanis* 2b. See Rabbi S.B. Schneersohn. *Kuntres Haavodah*. P. 4; Dr. N. Mindel. *My Prayer* op. cit. pp. 4-6

with Him. All this is absolutely irrelevant to him. But the effects go far deeper...<sup>242</sup>

When the success of the wrong antagonist of the battle being fought within each of us extends into the realm of the forbidden the results are most tragic. By way of example, it is related:

Now the Evil Inclination (*Yetzer Hora*) causes him to transgress unwittingly, by doing things which are forbidden, thereby killing him spiritually. A man once came with his scholarly son-in-law to the Alter Rebbe<sup>243</sup> in Liozna and complained that his son-in-law, who had always conducted himself properly, suddenly was beset with doubts about his faith, thereby causing himself great anguish. The Rebbe told him that, unknowingly he had consumed forbidden milk. The Rebbe showed him the way to repent and he became spiritually healthy once more. Thus, forbidden food and the like are the vile weapons of the *Yetzer Hora* which reach far out and destroy, G-d forbid, or, at the very least, make the person spiritually defective.<sup>244</sup>

It should by now also be quite apparent how intrinsic even gross material considerations are in our *spiritual* well-being.<sup>245</sup> Moreover, if the elevation and refinement of the body is

242. Rabbi S. B. Schneersohn. *Kuntres Uma'ayon*. op. cit. Dis. 2:I. p.9.

243. "Old Rabbi" — how Rabbi Schneur Zalman (1745-1813), the author of the *Tanya* and *Shulchan Aruch*, is known among Chassidim. — See Dr. Nissan Mindel. *Rabbi Schneur Zalman* Vol. I. N.Y.: Kehot, 1969, p. 3.

244. Rabbi J.I. Schneersohn. *Sefer Hamaamarim-Yiddish. Hoy Ki Gadol Hayom. Chassidic Discourses*. N.Y.: Kehot, 1986 Vol. I, p. 103.

245. Even the philosopher *Descartes* held of the interaction of soul and body as a truth as basic and as certain as his distinction of mind and body — Descartes. "Discourse on Method". *Great Books*. Hutchins, ed. op. cit. Part V p. 60.



omitted or ignored in the sphere of one's Divine service, unfavorable results will take place, even in the case of great *Tzaddikim* (holy saints).<sup>246</sup>

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246. Rabbi M. M. Schneerson. *Likutei Sichos*-Vol. VI. op. cit. p. 155.

## THE RESOLUTION

Having established the conflict (intended to precipitate free choice) between the two sources of consciousness in the human personality, we are faced with the task of unfolding the providential<sup>247</sup> purpose of the challenge afforded us by this inner contention (what destiny does possessing free will and choosing in one direction accomplish?) and what is to be the expected outcome. This is not an abstract question, needless to say, for in resolving this question one way or the other, the foundation will be laid for how the individual will respond to what is happening both within him, to him, and around him, even in matters not directly relating to him, and certainly in matters which directly affect his life.<sup>248</sup>

In solving this query the following premises shall be made use of for inference purposes:

By recourse to the doctrine of the all-embracing unity and *omnipresence* of the Creator it may be deduced that *all* of creation is totally permeated with the destiny designated by the Divine purpose behind the universe. He and His will are one.<sup>249</sup> In other words, all is mutually inter-correlated and inter-related by means of the transcendent Divine law, all working in unison towards the realization of their mutual destiny.<sup>250</sup> As a corollary, we are compelled to say<sup>251</sup> that the true nature (“beneath” any

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247. Every detail in Creation no matter how apparently insignificant being subject to *individual* Divine Providence — See *Kesser Shem Tov*, Hosafos #179-187. *Likutei Sichos* VIII p. 277ff. Lubavitch Foundation of Great Britain. *Challenge*. London: Lubavitch Foundation; 1970. pp. 221-222.

248. See: Rabbi M. M. Schneerson. “The Challenge of Our Time.” *Ibid.* pp. VII-X, where this matter is approached through a varied perspective.

249. Rabbi Schneur Zalman. *Sbaar Hayichud Vebaemunah* op. cit. Ch. 8 . p. 56f.

250. See: Dr. N. Mindel. Rabbi Schneur Zalman II. op. cit. p. 92f.

251. In consequence of the principle that “G-d does not come with an impossible burden upon his creatures” (*Talmud B* op. cit. *Avodab Zara* 3a.) and “when I request, I request in accord with *your* capacity, not Mine” (*Midrash* op. cit. Numbers 12:3)

manifestations) of *every* thing, whether it be mundane or spiritual, holy or profane, good or evil — is an essence which *facilitates* the fulfillment of this mutual destiny, for the existence of all is derived from it.<sup>252</sup> Concurrently, the wholesome perfection of every thing is attained when its individual role in this Divine goal is realized and its essence is revealed and actualized.

To apply these derivatives and arrive at a solution:

The intent and purpose of creation is “The Holy One Blessed Be He desired to have an abode in the lower worlds.”<sup>253</sup> The “lower worlds” refer to

this material and gross world, the lowest in degree, that which there is none lower in the aspect of concealment of His blessed light; (a world of) doubled and redoubled darkness, so much so that it is full of *Kelipot* and the *Sitra Achra*, which oppose the very G-dhead, saying: “I am, and there is nothing besides me”<sup>254</sup><sup>255</sup>

In the microcosm, we have in mind by “lower worlds” the:

arrogance of the *Kelipab* which exalts itself above the light of holiness of the Divine soul, obscuring and darkening the light thereof.<sup>256</sup>

And the meaning of the dictum “The Holy One Blessed Be He desired to have an abode in the lower worlds” will therefore be:

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252. See our Introduction

253 *Midrash Tanchumab*. Nasso Ch. 16.

254. Isaiah 47:8

255. Rabbi Schneur Zalman. *Tanya*. op. cit. Ch. 36 p. 207.

256. Rabbi Schneur Zalman. *Tanya*. op. cit. Ch. 29 p. 164.

it was His will to derive pleasure from the subjugation of the *Sitra Achra* and the conversion of darkness into light.<sup>257</sup>

For,

there is no joy before Him, blessed be He, like the light and joy of the particular excellence of light that comes out of darkness.<sup>258</sup>

This was the case at the outset of history when “the essence<sup>259</sup> of the Divine Presence (*Shechinah*) was in the lower worlds”<sup>260</sup> and it shall be the culminating fulfillment of the Messianic Era<sup>261</sup> when “the *earth* will be filled<sup>262</sup> with the knowledge of G-d as (deep as) the waters cover seas.”<sup>263</sup>

Now, following upon our earlier corollary, it ensues that the Divine soul, the body, and the animal soul *inclusive* are *intrinsically oriented* towards and (in truth) naturally aspire in the direction leading to the realistic establishment of this common destiny. It is in the pursuit of this objective that each attains its wholesome perfection.

This innovation can be accounted for in the realm of the body, animal soul, and Divine soul, respectively, as follows below:

As already noted,<sup>264</sup> the body may be considered “neutral,” innocent, territory and may be classified together with the rest of the inanimate kingdom. Regarding the world in *general* (the *body* included) we find that at the time of its inception when

257. *Ibid*: Ch. 36. p. 207

258. *Ibid*: Ch. 33. p. 194.

259. Rabbi M.M. Schneerson. “*Bosi L’Gani - 5711*” *Kovetz Yud Shevat*. N.Y.: Kehot, 1968. pp. 1-2.

260. *Midrash*. op. cit. Song of Songs 5:1.

261. Rabbi Schneur Zalman. *Tanya*. op. cit. Ch. 37. p. 211.

262. In contrast with “full of *Kelipot*” cited above.

263. Isaiah 11:9

264. See above: *The Conflict*

“the earth was created in its entirety, in its perfect state,”<sup>265</sup> then “the essence of the Divine Presence was in the lower world.”<sup>266</sup> In the “end of days,”<sup>267</sup> the Messianic Era (which “is the fulfillment and culmination of the creation of the world, for which purpose it was originally created”<sup>268</sup>) we shall (soon) witness as “the dross of the *body* and of the world will be purified, and they will be able to apprehend the revealed Divine light which will shine forth to Israel by means of the Torah,”<sup>269</sup> and even “the *evil* (not just the neutral) spirit I will cause to pass from the land”<sup>270</sup> with the fulfillment of such verses as “the glory of G-d will be revealed and all *flesh* shall see it together.”<sup>271</sup> Moreover “the ultimate finished end product arose in the Divine thought (even) at the *beginning*.”<sup>272</sup> Thus, the agency that the body serves as “obscuring and darkening the light thereof,”<sup>273</sup> not only is done passively but, also, is only *temporary*. And, utilizing again the Talmudic rule “a change which is only transitory does not constitute a real change”<sup>274</sup> and even when the change is in effect it is not considered possessive of a true existence,<sup>275</sup> it becomes obvious that the essence of the world in general and body in particular is<sup>276</sup> “an abode for the Holy One

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265. *Midrash*. op. cit. Exodus 47:7

266. *Midrash* op. cit. Song of Songs 5:1.

267. Isaiah 2:2.

268. Rabbi Schneur Zalman. *Tanya*, op. cit. Ch. 36. pp. 208-209

269. *Ibid*: Ch. 36. p. 210 .

270. Zechariah 13:2

271. Isaiah 40:5

272. Sabbath Prayer Liturgy

273. Rabbi Schneur Zalman. *Tanya*. Ch. 29.

274. Talmud Bavli. Sukah 30b.

275. Likutei Sichos Vol. VI p. 86ff.

276. In keeping with immanent Divine omnipresence. As the Alter Rebbe writes in succinct terms in *Tanya* (op. cit. Ch. 46 pp. 299-300): “... G-d dwells and clothes Himself in this man’s soul ... though his soul is unconscious of it because of the barrier of the bodily grossness which has not been purified and which dims the eyes of the soul preventing it from seeing Divine visions, as experienced by the Patriarchs and others of their stature... This is also the

Blessed Be He.” Especially considering that the world is *continuously*<sup>277</sup> being vivified only with this intention<sup>278</sup> and it is a Divine *promise* that the realization of this intention is soon to become evident with the arrival of the Messiah.<sup>279</sup> In the course of this process, not only does the body become refined and attain perfection, but, moreover, the body is destined to become so elevated that the soul itself will receive its animating force from the *body*:<sup>280</sup>

And, even now,

...this is the meaning of ...”and Thou hast *chosen* us from every people and tongue<sup>281</sup>“which refers to the material body which, in its corporeal aspects, is similar to the bodies of the gentiles of the world.”<sup>282</sup>

This eventuality applies to the animal soul and *Yetzer Hora*, since they originate<sup>283</sup> in “*Kelipat Nogah*”<sup>284</sup> which is a level that also contains good<sup>285</sup> and can be “absorbed and elevated to the category and level of Holiness” ascending to G-d “like a burnt

meaning of what Asaf said, under Divine inspiration, in behalf of the whole community of Israel in exile: ‘So foolish was I and ignorant, I was as a beast before Thee. Yet I am continually with Thee’ (Psalms 73:22). This means that even though I am as a ‘beast’ when I am with Thee, being unaware of, and insensitive to this union in my soul ... ‘yet I am continually with Thee,’ for the corporeality of the body *cannot* prevent the union of the soul with the light of the blessed *En Sof* (G-d the Infinite) Who fills *all* worlds, as it is written, “*Yea, the darkness hideth (me) not from Thee.*”

277. Rabbi Schneur Zalman. Shaar Hayichud Vehaemunah Ch. 2.

278. Rabbi M.M. Schneerson. *Likutei Sichos* — Vol VI op. cit. pp. 91-94.

279. See: *Ibid.* pp. 82-83.

280. See sources quoted by Rabbi M.M. Schneerson. *Mayim Rabim* — N.Y.: Kehot, 1957., Ch. 6. p. 9.

281. Prayer Liturgy, Shachris. Blessings before the Shma.

282. Rabbi Schneur Zalman. *Tanya*. op. cit. Ch. 49. pp. 312-313.

283. *Ibid.*: Ch. I. p. 23.

284. Defined in *Ibid.* Ch. 6, p. 49f.

285. *Zohar I.* op. cit: p. 12b.

offering and sacrifice.”<sup>286</sup> Its natural dispositions are innocent forces, like the body, that can be debased or sublimated at will as we have already explained. Even the auxiliary force of the animal soul, the *Yetzer Hora*, is in reality only an apparent opposing force, as seen in the inspiring words of the *Tanya*:<sup>287</sup>

In truth there is no substance whatever in the *Sitra Achra*, wherefore it is compared to darkness which has no substance whatsoever and, consequently is banished in the presence of light. Similarly the *Sitra Achra* ... nevertheless has no vitality of its own, G-d forbid, but (derives it) from the realm of holiness, as has been explained above. Therefore it is completely nullified in the presence of holiness, as darkness is nullified before light, except that in regard to the holiness of the Divine soul in man the Holy One Blessed Be He has given (the animal soul) permission and ability to raise itself against (the Divine soul) in order that man should be challenged to overcome it and humble it...

In this effort man works not alone, as the *Alter Rebbe* continues:<sup>288</sup>

Through the impulse from below comes an impulse from Above to fulfill what is written, “Thence will I bring thee down, saith G-d.”<sup>289</sup>

In Talmudic terminology: “If the Almighty did not help him etc.”<sup>290</sup>

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286. Rabbi Schneur Zalman, *Tanya*, op. cit. Ch. 7. P. 52

287. *Ibid.* Ch. 29. pp. 170-171.

288. *Ibid.*

289. *Ovad.* I:4.

290. *Talmud B.* Op. cit. Kiddushin 30b.

In other words, the animal soul is not an end in itself. Instead, its ultimate function is, by its very opposing nature to serve as an instrument of the Divine soul.<sup>291</sup> What is more, the animal soul inherently ‘desires’ to be vanquished and transformed for its task is to tempt, *not* to seduce. The holy *Zohar*<sup>292</sup> demonstrates this idea with a parable of a harlot. She is ordered by a king to test the moral strength of his only son. She is to use all her charms and guile without betraying her mission in the slightest way. Any imperfection on her part would be tantamount to disobedience. Should the prince acquit himself favorably on the test, a reward will await both him and the harlot. Resulting, while the “harlot” uses all her seductive powers, she inwardly desires that the crown prince should not succumb to them.<sup>293</sup>

Thus, not only the body but also the animal soul fits into our scheme of intrinsic orientation towards, and ultimate perfection through, a *mutual* encompassing *G-dly* goal which stands higher than both and unifies them thereby.<sup>294</sup> Our questions of eventual outcome of the inter-psychoic conflict and its providential purpose have been resolved. However, in order to reinforce these deductions and further clarify them, their perspective in the context of also the Divine soul shall be

291. See: Dr. N. Mindel. Rabbi Schneur Zalman II. op. cit. pp.47-49.

292. *Zohar* II op. cit. 163 a.

293. This then is the Jewish approach to the problem of evil. Philosophers considered a paradox to exist between G-d the benevolent and G-d the all-powerful, being responsible for all that happens. In the Torah, as mentioned, evil is compared to darkness (Maimonides *Guide for the Perplexed*. op. cit. *Part III* – Ch. 9-11 pp. 265-267). Its existence is wholly consistent with the doctrine of Divine Unity, and the principle that “it is the nature of the good to do good” (Rabbi Schneur Zalman *Shaar Hayichud Vebaemunab* op. cit, Ch. 4. p. 26. note 10) as we have illustrated — it being for our *benefit* and that of creation in general. As our Sages put it (*Midrash* op. cit. Genesis Ch. 1) “No evil comes down from Above” (See: Lubavitch Foundation of Great Britain. *Challenge*. op. cit. pp. 224-227.)

294. Rabbi Schneur Zalman. *Torah Or*. op. cit. p. 21d.



scrutinized. In order to accomplish this purification of our comprehension, we will in some ways ignore, as it were, the essential nature of the body and the animal soul that we have just established in our innovation.

Pursuant to our central motif of the *immanent* Divine destiny of the cosmic entity, it remains *dogmatic* that the only resolution of the inner human conflict that is commensurate with the whole order of creation and that can bring about true peace, harmony, and unity, is the victory of the Divine soul over the natural self and all it represents. It is as a *consequent* of this dictum that the Divine soul was provided the potential to vanquish its adversaries *completely*, to such an extent that it stands in relation to the animal soul as light is in relation to darkness, as above. Where light and darkness meet, light must prevail as a matter of course. Even “a little amount of physical light banishes a great deal of darkness.”<sup>295</sup> Similarly, “the brain rules over the heart ... by virtue of the innately created nature.”<sup>296</sup> There is no doubt, regardless of temporal<sup>297</sup> manifestations, that the human being is essentially a moral creature.

A more specified breakdown:

G-d created man's body differently from other physical bodies in a manner that does not seem to be very complimentary, other creatures never appeared in the crudeness of lifeless clods, but instantly were animated beings. In man's formation however, first, “G-d formed man as dust of the earth” — a lifeless mass, and only then “He breathed into his nostrils the breath of life.”<sup>298</sup> In truth this is not a debasement

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295. Rabbi Schneur Zalman. *Tanya*. op. cit. Ch. 12. p. 80.

296. Zohar III p. 224.

297. Rabbi Schneur Zalman. *Hilchos Talmud Torah* N.Y.: Kehot, 1965 Ch. 4:3. p.

26a. Cf. Samuel II 14:14'—"He (G-d) devises thoughts so that the banished one may not remain banished from Him."

298 Gen. 2:7.

of man, the central and choice of all creatures,<sup>299</sup> but indeed a quality, for his creation in this odd sequence indicates the *lofty* nature of his soul. This may be understood by means of the principle that “the highest of all descends the lowest of all.”<sup>300</sup> For example, only the greatest sage can explain the deepest concept in a manner simple enough to be understood by the most lowly of minds.<sup>301</sup> One of the spiritual applications is that:

Since man’s soul is the loftiest, G-d gave a body of the most gross sort of matter, for man is capable of refining and purifying this matter. The meanest crudeness and finest spiritual quality reside within man.<sup>302</sup>

The very fact that the soul is able to do something as novel as to convert the gross body to a *spiritual* “abode for the Creator,” as above — a sort of *Creation Ex Nibilo* in itself shows that the soul is rooted in the *Divine Essence*<sup>303</sup> for “He alone has it in His power and ability to *create ...*”<sup>304</sup>

Hence, we see that the Divine soul has the strength to dominate the animal soul, even *overlooking* the true nature and aspiration of the “antagonist” that we explained previously.

It would seem, apparently, that the animal soul *should* have the upper hand. The animal soul is called an “old and foolish King”<sup>305</sup> because it inhabits the body at birth<sup>306</sup> (before the

299. Rabbi S.B. Schneersohn. *Kuntres Uma’ayon*. op. cit. Discourse 15:1. p. 71.

300. Rabbi Dovber of Lubavitch. *Shaarei Orab*. Yaviyu Levush Malchus ch. 12ff. ch. Rabbi M.M. Schneerson. *Derech Mitzvosechob*. op. cit. 125a. Likutei Sichos III p. 902.

301. Rabbi M.M. Schneerson. *Likutei Sichos*. Vol. VI op. cit. p. 18.

302. Rabbi S. B. Schneersohn. *Kuntres Uma’ayon*: op. cit. Discourse 15:2. p. 74.

303. See note above, Rabbi M.M. Schneerson. *Likutei Sichos*-Vol. VII op. Cit. p. 79 note 33 and sources quoted there.

304. Rabbi Schneur Zalman. *Iggeres Hakodesh* Ch. 20

305. Ecc. 9:14

306. *Talmud B*. op. cit. *Sanbedrin* 91b.

Divine soul<sup>307</sup>) and its traits have an opportunity to become deeply engrained<sup>308</sup> — “Habit becomes nature, or second nature.”<sup>309</sup> Therefore, the Divine soul is called a “poor but wise *lad*.”<sup>310</sup>

However, in their sources, the Divine soul has precedence and is superior. This gives it the strength to overcome the animal soul.<sup>311</sup>

Although we have already mentioned the relative exaltedness of this origin, we shall expand upon it slightly now for crystallization purposes:<sup>312</sup>

“You are children unto G-d, your G-d.”<sup>313</sup> As a child is derived from his parents, so — to use an anthropomorphism — the soul is derived from G-d. In fact, the kinship is even more profound than in the analogy, for children are separate entities, apart from their parents,<sup>314</sup> except that they are closely and intimately inter-related. In contrast the Jew is essentially never separated from G-d, never a separate entity, since the very *being* of the Jew is to conform to and carry out G-d’s will.<sup>315</sup> Now, in the analogy of parents and children, the children inherit in a natural way, talents and character traits of parents, and parents transmit them to their children.<sup>316</sup> How much more so in the ‘filial’ kinship between G-d and every Jew are we bestowed with Divine and *supra*-natural capabilities enabling us to rise above

307. Qualified by Rabbi M.M. Schneerson. *Likutei Sichos*-Vol. III op. cit. pp. 979-983.

308. This is not unlike Freud’s “id,” which is also regarded as present at birth and closely associated with the bodily processes. Rabbi A. Amsel. *op. cit.* p. 24.

309. Rabbi Schneur Zalman. *Tanya* op. cit. Ch. 14. p. 94.

310. Ecc. 9:14

311. Rabbi S.B. Schneersohn. *Kuntres Um’ayon* op. cit. Discourse 13:2. p. 66.

312. See: Rabbi M.M. Schneerson. *Pastoral Letter* — Passover 5728. N.Y.: Secretariat, 1968.

313. Deut. 14:1.

314. Rabbi J.I. Schneersohn. “*Kei Imcho-5700*” *Sefer Hamaamorim-5700*. op. cit. p. 18.

315. Rabbi Schneur Zalman. *Likutei Torab*. op. cit. Devarim. 64d,

316. *Mishna*: op. cit. *Edyoth*. 2:9.

and become master of *all* mundane aspects surrounding our lives for “a king’s servant is like (i.e. has the authority of) the king.”<sup>317</sup>

This mutual intrinsic orientation of the body and soul(s) will have, among others, the following pertinence psychologically:

“A Jew not only does not want, but cannot<sup>318</sup> become separated from G-dliness.”<sup>319</sup> This is his inner self, his true “I.” When, therefore, the *Yetzer Hora*<sup>320</sup> prevails, this is tantamount to a *compulsion* paralyzing and inhibiting his true self.<sup>321</sup> The soul “remains faithful to Him even at the time when a sin is committed, except that it is then in a state of veritable ‘exile’ as it were, within the animal soul.”<sup>322</sup>

More clearly expressed:

The conscious state of a Jew can be affected by external factors to the extent of inducing states of mind and even behavior which is contrary to his subconscious, which is the Jew’s essential

317. *Talmud B.* op. cit. *Shavuos* 47b.

318. This of course does not infringe upon the Jew’s free choice. No inclinations, no matter how deep they may be, can stand in the way of free choice, as previously explained. Even apostasy, Heaven forbid, is feasible (Cf. Rabbi M.M. Schneerson *Derech Mitzvosecha* op. cit. p. 62b). The “harlot” must do her duty, not to disobey the King, as above. In fact, in order to facilitate free-choice, it was made possible that a person will have supra-rational impulses for worldly things and even make the supreme sacrifice for them — the animal soul exhibiting at times a stronger will than that of the Divine soul. See sources quoted by Rabbi M.M. Schneerson. *Likutei Sichos*. Vol IV. pp.1340-1341. notes, 8-14. See also *Likutei Sichos* Vol. V p. 65-67.

319. Rabbi J.I. Schneerson. “*Bosi L’Gani-5710*” *Sefer Hamaamorim 5710*. op. cit. pp. 114-117.

320. Rabbi M.M. Schneerson quoted in *Challenge* by *Lubavitch* Foundation of Great Britain. op. cit. pp.192.

321. Maimonides. *Mishnah Torab*. op. cit. *Gerushin* 2:20.

322. Rabbi Schneur Zalman. *Tanya*. op. cit. Ch. 24. p.142. Thus, there can be no true hypocrisy in any Jew’s observance of the Torah.

nature.<sup>323</sup> When the external pressures are removed, it does not constitute a change or transformation of his essential nature, but, on the contrary, merely the reassertion of his innate and true character.<sup>324</sup>

Having thus clarified our harmony theme through the vantage points of the body, animal soul, *and* Divine soul, let us conclude with what is the nucleus, the inner core, of all instructional implications inherent in this concept:

Therefore, the only thing that precludes us from the attachment of the soul to His blessed Unity and light is the will;<sup>325</sup> that is, if the human being does not will at all, G-d forbid, to cleave to Him. . .<sup>326</sup>

\* \* \*

In aftermath, we still have cause for perplexity. True, the necessity of the conflict and free-choice as a means of effecting the beneficial *true* self-actualization of the body and animal soul has been substantiated. But what ‘wholesome perfection’ is there to the Divine soul in consequence? To elucidate the question:

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323. The existential philosopher *Sartre* (Huxley and Bronowsky. *op. cit.* p. 198-199) argues that “existence precedes essence.” This means that man’s essence, what he is, is necessarily determined by himself. To Torah, however, precedence of essence does *not* preclude man’s *self*-determination, due to the factor of absolute free-choice as previously elaborated upon.

324. Rabbi M.M. Schneerson. Quoted by Y.M. Kagan. *A Thought for the Week*. Vol IV. N.Y.: Kehot, 1972. pp. 47-48.

325. The functions of this soul-power will be discussed in Part II.

326. Rabbi Shneur Zalman. *Tanya* *op. cit.* Ch. 47 p. 300.

Why then has G-d done such a thing, to cause a portion of His blessed light, which fills and encompasses all worlds, and before Whom everything is of no account, to descend and be en clothed in a “serpent skin”<sup>327</sup> and in a fetid drop?<sup>328</sup>

Especially, considering the fact that “the soul itself requires no *Tikun* (mending) at all.”<sup>329</sup>

It cannot be otherwise than that this descent is for the purpose of an ascent to raise up...<sup>330</sup>

Based on the above-mentioned doctrine “You are children unto G-d, your G-d,<sup>331</sup>” a famous parable is often used<sup>332</sup> to throw light on the goal and ultimate purpose of the soul’s transmigrations, comparing the soul to the only son of a mighty and wise king. The king was pleased with his son when he was home in the palace and was aware of the child’s noble character and conduct. But because the king’s love for his only son was unbounded and infinite he wanted to bring his son’s talents and abilities to the fore and find full expression, to provide for his self-development. In the artificial conditions and overprotective shelter of the palace this would not be possible – the radiance of the *king’s* glory was everywhere apparent. So, the king decided to send the son to a distant city in a far land, to a strange and different environment where living conditions were the very opposite of regal, palatial life. In that alien country the prince would find all kinds of difficulties, temptations, and obstacles. These trying and challenging adverse circumstances would

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327. Referring to the Body. Sources cited by Rabbi J. Korf. *op. cit.* p. 222

328. Rabbi Schneur Zalman. *Tanya*, *op. cit.* Ch. 31. p. 185.

329. Quoted by *Ibid.* Ch. 37. p. 218

330. *Ibid* Ch 31. p. 185.

331. Deut. 14:1.

332. See: Rabbi Y.M. Kagan. *op. cit.* Vol. VI. 1973. pp.91-94.

evoke within the prince his inborn intelligence and innate talents. The prince would have to call forth these powers to their fullest and most perfect state of development and manifestation, and convert his aptitude into *practical* deeds; thereby revealing his personality as a true and worthy son of the king.

This, we are taught, is the situation of the soul, descending from on high (the spiritual “palace” of the King of Kings where the soul could not find active practical self-expression and where its great powers were in a passive form) to take up residence in the strange and far ‘land’ of the physical body and animal soul.

The saga of the soul begins with being clothed in a body, in an animal soul, risking defilement and still withstanding every test in every detail, conquering passions, resisting the blandishment of the *Yetzer Hora*, scrupulous about “turn from evil and do good” .... Whatever worldly activity man is compelled to engage in, he directs to G-d’s purpose.<sup>333</sup>

In its effort to overcome the obstacles, to persevere despite all difficulties, the deep-rooted G-d-given powers and faculties of the soul come to the fore. Remaining steadfast even in adverse circumstances, the soul must draw on its inner reserves of spiritual strength, a process which refines and elevates it to a level even higher than that lofty peak it was on preceding the descent. “To extract oil from the olive you must *squeeze* it.”<sup>334</sup> It

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333. Rabbi S.B. Schneersohn. *Kuntres Uma’ayon*. op. cit. Discourse 6:I, p. 27

334. *Midrash*. quoted by Rabbi J.I. Schneersohn. *V’kival Hayebudim. Hatomim*. Issue 7 op. cit. p. 672ff. Sefer Hama’amarim 5687 p. 101ff. Kuntres Purim Koton 5752. See also *Talmud B.* op. cit. *Megilab* 14a- “Greater is the removal of the ring (given to Haman) than (the accomplishments of) all the forty-eight prophets and seven prophetess’.

thereby becomes evident, even in our ‘lower’ world, that the soul is a portion of Divinity itself. Moreover, “these souls merit to ascend higher than the angels,”<sup>335</sup> for, unlike angels,<sup>336</sup> “they had the freedom to chose evil, G-d forbid, yet they chose the good in order to subdue the *Sitra Achra*. Thereby, elevating the glory of the Holy One Blessed Be He etc., as the excellence of light from darkness etc.<sup>337</sup> Thus “man creates delight above, since this is something original, novel, not inevitable by any means.”<sup>338</sup>

This is also one of the notions behind the verse, “the abundance of harvests are (only) through the strength of the ox”<sup>339</sup> referring to the animal soul.<sup>340</sup>

Thus, the soul’s descent “from a lofty pinnacle to a deep abyss” in effect becomes a means of its ascent.<sup>341</sup>

\* \* \*

And thus we may qualify our interpretation of Deut. 30:15. Life and good; death and evil, are all in every physical object. The G-dly purpose of every creature is the “life” of the thing; its usage in accordance with that purpose is “good.” The mundane substance without the Divine Purpose is “death,” its utilization for a foreign goal is “evil.”<sup>342</sup> As the above cited quotation from *Kuntres Uma’ayon* continues:

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335. Rabbi Schneur Zalman. *Tanya*. op. cit. Ch. 39. p. 235.

336. Man alone has unlimited capacity for spiritual advancement. Other creatures, including the angels, have an ordained status they cannot transcend (Rabbi J.I. Schneersohn. “*Im Bechukosai-5700*” *Sefer Hamaamorim 5700*. op. cit. pp. 90-95). Therefore, man is called “mobile” (Zech 3:7) and not “static” (Rabbi Schneur Zalman. *Sbaar Hayichud Vebaemunab*. op. cit. “*Chinuch Katan*” pp. 9-10.)

337. Rabbi Schneur Zalman. *Tanya*. op. cit. Ch. 39. pp. 235-236.

338. Rabbi S.B. Schneersohn. *Kuntres Uma’ayon*. op. cit. discourse 13:1. p. 64.

339. Prov. 14:4.

340. See *Ralbag* commentary loc. cit.

341. Various other inter-related and *equally essential* explanations of this question are offered. See Dr. N. Mindel. *Rabbi Schneur Zalman II*. op. cit. p. 93ff.

342. Rabbi J.I. Schneersohn. *Likutei Diburim*- Vol. I. op. cit. pp. 299-300.



Israel are called living, as it is said, “You who cleave to G-d are all of you alive this day.<sup>343</sup> Because they cleave to G-d, it is clear they are called “living.”<sup>344</sup>

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The phenomenon of the soul’s change of residence provokes also a more technical challenge:

Functionally, the nature of the soul (being “the *candle* of G-d”)<sup>345</sup> is that “the spirit of man strives *upward*”<sup>346</sup> — “longing and expiring to be absorbed within its source.”<sup>347</sup> Furthermore, the body and animal soul are not fit vessels for the soul, *their* nature being, “the spirit of the animal goes *downwards*.”<sup>348</sup> Especially taking notice of the fact that the body, as most substance of our world, is composed of a mixture of good and *evil*,<sup>349</sup> how is it then, that the soul made the great descent?

“You are children unto G-d, your G-d.”<sup>350</sup> A child senses its parents wishes and endeavors to fulfill them “Like a son who strives for the sake of his father and mother whom he loves more than his *own* body and soul... and is prepared to *sacrifice* his own life for them”<sup>351</sup> Therefore the soul will, notwithstanding its own *personal* tendencies, descend into the body in order to accomplish the Divine purpose of “an abode in the *lower* worlds.”

343. Deut. 4:4.

344. Rabbi S.B. Schneersohn, *Kuntres Umaayon* 2:2 (p. 12).

345. Prov. 20:27.

346. Ecc. 3:21.

347. Rabbi Schneur Zalman, *Tanya*, ch. 19 p. 113.

348. Ecc. 3:21.

349. See: Rabbi J.I. Schneersohn. “*Ani Chomab*” *Sefer Maamorim-Kuntreisim-I*. op. cit. p. 213. f. This being the reason why (Rabbi S.B. Schneersohn *Zachor* 5680. N.Y; Kehot, 1970. p.13) the *true* (cf. Rabbi Schneur Zalman. *Igereth Hakodesh*. op. cit. Ch. 3. pp. 25-26) reward for the commandments is not in this world (*Talmud B.* op. cit. *Kiddushin* 39b).

350. Deut. 14:1

351. *Zohar III*. op. cit. p. 281a.

However, this is not a sufficient solution. The soul, being a *creation*, is, on the average, left with a large enough measure of apparent separateness to cause it to be oblivious, to an extent, of this filial charge.<sup>352</sup> Our question remains in place.

We must preface the unravelment of this mystery with a further qualification. In most people,<sup>353</sup> the *essence* of the soul itself is not vested within the body *per se*. “It is not the essence of the soul that it sustains the body.”<sup>354</sup> The soul essence remains in an encompassing state, while only a “radiation and portion”<sup>355</sup> of the soul is en clothed within the body.<sup>356</sup>

To explain: “Man is as the tree of the field.”<sup>357</sup> The Talmud exemplifies: The root is (compared to) the soul and the branches (are compared to) the body.”<sup>358</sup> Now, even rudimentary objective contemplation of this statement would lead us to object and dispute — what is the comparison? The body does not issue forth from the soul as a branch sprouts from its roots? Out of necessity we must postulate and conclude that our Sages, with the word “body”, refer to the dimension of the *soul* that is *embodied* in the flesh — truly a “branch” of the soul-essence.<sup>359</sup> This “radiation and portion” of the soul is “grasped within the body to the extent that *it is affected and is influenced by bodily changes and its pain.*”<sup>360</sup>

In other words, since this “radiation and portion” is of a lower spiritual source than the soul-essence, it is, unlike the

352. Rabbi M.M. Schneerson. “*Bosi L’gani-5712*” *Kovetz Yud Shevat*. op. cit. pp. 16-17.

353. Except in the case of great saints. See Rabbi M.M. Schneerson. *Likutei Sichos*-vol. V. op. cit. p. 92. ff.

354. See Rabbi J. I. Schneersohn. *Some Aspects of Chabad Chassidim*. op. cit. p. 22. See Part II.

355. See. Part II.

356. Rabbi Schneur Zalman. *Likutei Torah* op. cit. *Sblach*. p. 40b.

357. Deut. 20:19.

358. Talmud Bavli. Sanhedrin 101b.

359. Rabbi M.M. Schneerson. *Likutei Sichos*- Vol IV. op. cit. p. 1210.

360. Rabbi Schneur Zalman. *Shaar Hayichud Vebaemunah* op. cit. Ch. 7. p. 50. Part II.

soul-essence, relative and in proportion to the body. This gradation of the soul is attracted to and in fact descends to vivify the human body because it *senses* the superior spiritual source of the body.<sup>361</sup> Especially in light of the eventual ascent the soul will gain in response,<sup>362</sup> the “radiation and portion” enters our lower world in an immanent manner.

This superiority of the body is based upon the earlier-mentioned principle of “the highest of all descends to the lowest of all,” a principle rooted in the doctrine of two-dimensional Divine creative force — permeating and encompassing — which is beyond the scope of this paper.<sup>363</sup> It is, however, enlightening to observe how this *tenet* provides an explanation that accounts for the two dimensions of physical things — matter and form<sup>364</sup> — which in the human being correspond to body and soul. The essential point is that the more sublime the source of origin above, the *lower* it descends and will appear inferior below; and *visa versa*.<sup>365</sup>

For, in creation, it is *gross* physical matter, created *Ex Nibilo* — which has its source in the Divine *Essence* itself, as elaborated upon in our Introduction. The soul is called into being by the method of “downward progression” and the body by *Creatio Ex Nibilo*. This is true because despite the myriads of stages of downward progression, physical matter could never evolve from the spiritual.<sup>366</sup>

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361. Rabbi S.B. Schneersohn. *Toras Shalom*. N.Y.: Kehot, 1946. p. 120 ff.

362. Rabbi S.B. Schneersohn. “*Yom Tov Shel Rosh Hashanah-5659*” op. cit., pp. 9-11.

363. The reader is referred to: Dr. N. Mindel. *Rabbi Schneur Zalman-II*. op. cit. p. 58ff.

364. Defined by Rabbi Z. Posner. “Translators Explanatory Notes” op. cit. pp. 15-16.

365. This also explains why the human kingdom receives its nutritional sustenance from *lower* forms of life. See: Rabbi Schneur Zalman. *Likutei Torah*, Mattos 81b; Dr. N. Mindel. *The Commandments*. op. cit. Ch. 5.

366. Rabbi S.B. Schneersohn. *Kuntres Uma'ayon*. op. cit. Discourse 22:2. p. 111.

See how endeared this body is, that because of it did G-d pour forth so much Torah and Commandments.<sup>367</sup>

Although the feature of the soul which is infused in the body is only a “radiation” it is nevertheless also a “portion” of the soul-essence<sup>368</sup> and is therefore *bound* to the soul-essence.<sup>369</sup> Resulting, the soul-essence is innately affected by its representative in the body and is elevated along with it.<sup>370</sup> The analogy has been used<sup>371</sup> of the name of a person. Our names are only a “radiation” of our essence, serving only the purpose of being a means by which our fellow (external to us) can relate to us. Even so, when one is summoned by his name, he turns to the caller with *all his essence*. It is also due to the soul-radiation, (which is possessive of a unique form varying between each individual<sup>372</sup>), that the otherwise simplistic spiritual soul takes on a name and definitive characteristics and traits.<sup>373</sup> Consequently, the soul essence also plays an active, wide-ranged role in the lower human drama. One example:<sup>374</sup>

“Every day a heavenly voice comes forth calling ‘Return to Me my errant children.’”<sup>375</sup> As we have explained, the soul, being part of G-d above, always remains loyal to G-d and is always receptive to this “Heavenly Voice.” However, in order for the

367. Rabbi S.B. Schneersohn, quoted by Rabbi M.M. Schneerson. *Likutei Sichos* Vol. VI. op. cit. p. 325. See also letter from 18 Shvat 5698 (Igros Kodesh 4:986); Hayom Yom 29 Elul.

368. Rabbi Y. Kahan, ed. *op. cit.* Vol. II. pp. 450, 454.

369. Rabbi J.I. Schneersohn. “Oz Yoshir-5700” *Sefer Hamaamorim 5700* op. cit. Ch. 3 - 4. pp. 62-63.

370. Rabbi J.I. Schneersohn. “Ze Ha-Yom-5709” *Sefer Hamaamorim 5709* N.Y.: Kehot, 1970. Ch. 2-3.

371. *Ibid.*

372. Rabbi S.B. Schneersohn. “Lulav Vearovoh-5659” *Kisvei Kodesh-5659*. op. cit. p. 46.

373. Rabbi Schneur Zalman *Likutei Torah*. op. cit. *Bolok* p.67c.

374. Rabbi J.I. Schneersohn. “Vayitsar-5708” *Sefer Hamaamorim-5708*. op. cit. Ch. 33. p. 60. also: Rabbi Y.M. Kagan. *op. cit.* Vol. III. pp. 93-94.

375. *Mishna*. op. cit. *Avos* 6:2.

person to hear the Divine call, the ‘signals’ must also be received by the body, by the conscious mind. Here difficulties arise: The physical body and animal soul may “interfere” with the reception. Nevertheless, even in the worst cases of distortion and non-reception of G-d’s call, the “signals” are there and are perceived by the encompassing soul-essence, but often remain buried in the subconscious. “Even-though *he* doesn’t see, his spirit sees.”<sup>376</sup>

From the subconscious state of mind impulses, thoughts, and stimuli beg to be admitted into the conscious state. This is why an individual may experience a sudden inner desire to return to G-d;<sup>377</sup> as the Talmud puts it, “the wicked are full of remorse.”<sup>378</sup>

This unequaled emphasis, in Torah, of the esteem and momentous significance of the human body<sup>379</sup> leads logically to the practicable exhortation, “Take you, therefore, good heed of

376. *Talmud B. op. cit. Megillab. 3a.*

377. Rabbi J.I. Schneersohn. “*Amar Rebbe Yehoshua-5702*” *Sefer Hamaamorim 5702*. N.Y: Kehot, 1970. Ch. I.

378. *Talmud B. op. cit. Nedarim 9B.*

379. Compare our doctrine of two souls (functioning in unison together with a neutral body) to the *Neo-Platonic* analysis which attributes the commonly experienced conflict between what one is *disposed* to do and that which one knows intellectually he *ought* to do to the division of mind and body, as already elaborated upon. The body was blamed for the evil impulses in mans life. A moral life, according to this approach, could be attained only by the mastery of the mind over the body, i.e. by the mortification of the flesh. This they felt would be possible only because they believed the mind was independent of the body (Dr. Nissan Mindel. *Rabbi Schneur Zalman-II.* op. cit. pp. 27-28) . Both the *Pythagoreans* and *Orphics* believed that the body was a tomb that imprisoned the soul. Immortality could be attained through asceticism (Huxley and Bronowsky *op. cit.* p. 32). In contrast, the Jew is not simply a being composed of a body and mind, but a body and *two* minds, as we have explained. Also, Rabbi Schneur Zalman writes in *Tanya* op. cit. Ch. 28 pp. 160-163, how this doctrine “refutes the error commonly held by people, who mistakenly deduce from the occurrence of a foreign thought that this proves their prayer to be worthless... what they say would be true if there were only one single soul, the same that prays as well as thinks and fancies the foreign thoughts...” – See there at length.

your lives.”<sup>380</sup> The commandments were given “that he may *live* with them”<sup>381</sup> and “not to die on account of them,”<sup>382</sup> to such an extent that “if a critically sick person will not allow the desecration of the Sabbath for his sake, he should be compelled to yield.”<sup>383</sup>

So prominent is the bodily welfare in the Jewish perspective that:

The general object of Torah is twofold: The well-being of the soul and the well-being of the body... Scripture clearly mentions the twofold perfection and tells us that its acquisition is the object of all the Divine commandments.<sup>384</sup>

The rationale behind this approach is, as we already exhibited at length, that, the entire destiny of creation rests with man’s successful refinement of his *body* and portion in this world. *Concurrently*, the body and soul are so inter-related that “even a small bruise to the body becomes a great wound to the soul.”<sup>385</sup>

Thus G-d charged the soul to be compassionate toward the body and secure benefits for it, because of the partnership and association that,

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380. Deut: 4:15.

381. Lev. 18:15

382. *Talmud B.* op. cit. *Yoma* 85b. Except in cases of the trio of idolatry, incest, and bloodshed for which one is bound to give up one’s life in order not to violate them — *Talmud B.* op. cit. *Sanhedrin* 74a.

383. Magen Avraham Orach Chaim 328:6; Shulchan Aruch HaRav 328:11. See also Shulchan Aruch HaRav 618:11; Rabbi S. Ganzfried. *op. cit.* Ch. 92:1. Mishnah Berurah 328:6; Igros Moshe Choshen Mishpat 2:73:5 (regarding specific application).

384. Maimonides. *Guide for the Perplexed.* op. cit. Part III. Ch. 27 p. 312f.

385. *Mezritch Magid* quoted in *Hatomim.* op. cit. VII. p.28.

from the beginning of their growth, had naturally been established between them.<sup>386</sup>

Since “it is impossible during sickness to have any understanding of knowledge of the creator,”<sup>387</sup> therefore, “by keeping the body in health and vigor, one walks in the ways (of serving<sup>388</sup>) G-d.”<sup>389</sup> After exposition of health regulations, Maimonides concludes, “whoever observes this procedure, not only hallows his soul, purifies his heart, and refines his mind...”<sup>390</sup>

Many forms of self-mortification are therefore *damaging* to the souls expression. This is of course in adamant opposition to the philosophies which encourage asceticism in Divine Service.<sup>391</sup>

In succinct terms:

Not only must our physique not interfere with the soul, but, on the contrary, the body must assist the soul in animated Divine Service. For the material things of a Jew are spiritual; G-d gives us material things so that we may transform them into spiritual.<sup>392</sup>

To conclude by way of synopsis with a Talmudic account of exponential value to our central motif:

In one of the conversations which took place between R. Judah the Prince (head of the world Jewish community and compiler of the *Mishna*) and his friend Antoninus (pagan Roman Emperor-Philosopher of the second century) the

386. R. Bachya Ibn Pakuda. op. cit. p. 343.

387. Maimonides. *Mishnah Torah*. op. cit. *Deos*. 4:1. p.50a.

388. Qualified by Rabbi M.M. Schneerson. *Likutei Sichos*-Vol. II. op. cit. p. 531.

389. Maimonides. op. cit. *Deos* 4:1

390. *Ibid*: *Deos* 5:5. p. 53a.

391 As mentioned above in footnote 69 and 379.

392. Rabbi M.M. Schneerson, ed. *Hayom Yom*. N.Y: Ozar Hachassidim, 1943. p. 91.

subject of the relative responsibility of the body and soul in the life of the human being was discussed.

Antoninus said to Rabbi Judah, "Both body and soul will be able to free themselves of the judgment (in the Hereafter)." "How?" "The body may declare, 'It is the soul that sinned, because from the day it parted from me, I have been lying like a stone silent in the grave.' And the soul may declare, 'It is the body that sinned, because from the day I parted from it, I have been flying in space like a bird.'" The Rabbi answered, "I will illustrate the matter with a parable. To what is it like? To a human king who possessed a beautiful orchard in which there were choice first fruits; and he set two watchmen over it, one lame and the other blind. The lame man said to the blind man, 'I can see some choice fruits in the orchard; come, let me get on your back and we will secure some to eat.' The lame man mounted the back of the blind man, and they took the fruits and ate them. After a while the owner of the orchard came and asked, 'What has become of the choice first-fruits?' The lame man said to him, 'Have I legs that I could get them?' The blind man said to him, 'Have I eyes that I could see them?' What did the king do? He ordered the lame man to mount the back of the blind man and judged them as one. Similarly the Holy One, Blessed Be He, will (in the Hereafter) take



the soul, cast it into the body, and judge them  
as one.<sup>393</sup>

\* \* \*

May G-d grant that each of us shall actualize in our daily  
lives the words of the Sabbath Prayer Liturgy:

...the limbs with which you have endowed us,  
*and* the spirit and breath which you have  
breathed into our being .... *shall unite* in  
thanking, exalting, revering and sanctifying your  
name... all my *bones* shall say, 'O G-d who is like  
unto you'<sup>394</sup>... 'Bless G-d, my *soul*; and, all my  
*inwards* bless his holy name.'<sup>395</sup>

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393. *Talmud B.* op. cit. *Sanhedrin* 91a.

394. Ps. 35:10.

395. Ps. 103:1.



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