
Sichos in English Classics 20

**The Rebbe's
Innermost Desire**



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IN PLACE OF AN INTRODUCTION

At the Shloshim of R' Yonah Avtzon A"H, Director of Sichos in English, a resolution was taken to reprint the original weekly Sichos in English publications.

To fulfill this, a weekly booklet including a translation of a *farbrengen* as it was first published will be distributed. Our intention is to reprint the entire set in the near future.

Following the Sichos we will include an addendum with pictures, notes, and insights into the process of its publication.

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THE REBBE'S INNERMOST DESIRE

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10 SHVAT 5710

INSTALLMENT 2

5. “Inner” and “Outer” are Relative Terms. The missions given by the Rebbe [Rayatz] are of various kinds.

Some people were given directives which on the surface concerned material things (for example, that they should engage in business), while the underlying intent concerned Torah and *mitzvos*. Others were given directives whose overt intent, too, was spiritual. For example, the Rebbe dispatched them to a certain place for reasons of education, buttressing the study of Torah, and disseminating *Yiddishkeit*, which includes teaching children the *alef-beis*.

As to those whose instructions concerned material things, it is obvious that this was only the superficial aspect of their directive, while the inner intent involved Torah and *mitzvos*. (In the same way, the main reason for a Jew to be involved in business is the *mitzvah* of giving away as *tzedakah* a tenth or a fifth of his earnings, or more — especially in the light of the explanation in *Iggeres HaKodesh*¹ that today the dominant mode of *avodah* is *tzedakah* — while the part given for *tzedakah* elevates his entire income.²) And just as those receiving material instructions recognize that these instructions mask real and inner motives, so too, those receiving overtly spiritual instructions should recognize

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1. **Epistle 9 and 10**, [in *Lessons In Tanya*, Vol. 4, p. 156ff. and p. 173ff.]; **see also Tanya — Iggeres HaTeshuvah, end of ch. 3**, [in *Lessons In Tanya*, Vol. 3, p. 1030ff.].
 2. **See Tanya, end of ch. 34**, [in *Lessons In Tanya*, Vol. 3, p. 446-448].

that these instructions are likewise superficial, relative to their real and inner motives.

As the *Zohar* writes,³ even that which is an innermost nucleus (a “brain”) relative to something on a lesser spiritual level than itself, is a mere outer shell (a *kelipah*) relative to something on a higher spiritual level than itself.

Therefore, even those who were given a directive involving spiritual things should stop and think: Is this in itself the Rebbe’s ultimate intent, or is it no more than the outer shell of his ultimate intent? For just as a directive to enter business is the mere outer shell of an inner intent, so too, a directive to disseminate Torah may well be the mere outer shell of an inner intent,⁴ as will soon be clarified.

6. Our Distinctive Role. All those chassidim who were dispatched by the Rebbe to disseminate *Yiddishkeit* in the provincial towns should realize that in every area of their mission, their *shlichus*, there lies an inner intent.

By the way: When I say “provincial towns” (*arei hasadeh* — lit., “towns out in the fields”), this is not meant literally. Rather, once a person leaves the Rebbe’s study,⁵ in which he received people at *yechidus* and prayed and studied Torah, any place in which one is located is a “field” relative to it. Thus, as soon as one steps over its threshold one is already out in the fields, for in all such places there is no⁶ “glory of the man dwelling in the house.”⁷

To revert to our subject: The inner intent of each *shlichus* is the dissemination of the teachings of *Chassidus*. As the Rebbe

3. I, 20a.

4. What difference does this make? — Those whose directive involved spiritual things (e.g., to disseminate *Yiddishkeit*) were *privileged* that the Rebbe chose for them a portion whose *outer shell*, even, (which could have been an utterly workaday matter, as it was with those who were directed to enter business,) is a matter of *kedushah*, a holy matter, and he demanded of them that out of these matters of *kedushah* they should make *kodesh kodashim*, a Holy of Holies.

5. [In the original, *heichal* — lit., “sanctuary.”]

6. Cf. *Yeshayahu* 44:13.

7. When these words were first spoken, the Rebbe ended the sentence thus: “...as could be sensed within that room.”

[Rayatz] expressed it,⁸ the Alter Rebbe did not want to turn chassidim into a party; rather, the teachings of *Chassidus* are for the whole House of Israel.

The goal is that⁹ “your wellsprings should be disseminated outward,” for this is the preparation¹⁰ for the coming of *Mashiach*.¹¹

7. The Rebbe’s Innermost Desire. [Each of the four major levels of sanctity requires a corresponding level of self-purification before one may partake of food whose spiritual status places it at that particular level.] The four levels of sanctity (in ascending order) are: *Chullin* [i.e., unconsecrated food]; *Maaser* [i.e., in this context, *Maaser Sheni* — “the second tithe”]; *Terumah* [i.e., the first of the priestly gifts (apart from *Bikkurim*) to be separated from one’s produce]; and *Kodesh* [i.e., consecrated food, such as meat of the *Shelamim* sacrifice]. In addition, we find a fifth level — *mei chatas*: Even a person who has purified himself to the point that he is allowed to partake of food at the level of *Kodesh* is not yet sufficiently pure to be permitted to touch the purifying waters prepared with the ashes of the Red Heifer.¹²

Correspondingly, the soul also comprises (in ascending order) five levels: *Nefesh*, *Ruach*, *Neshamah*, *Chayah*, *Yechidah*.¹³

8. See: *Sefer HaMaamarim 5711 [1951]*, p. 136; *Likkutei Sichos*, Vol. 9, p. 344; and elsewhere.

9. [In the original, *יטרו מעינותיך חוצה*; cf. *Mishlei* 5:16. The metaphor of “wellsprings” signifies “teachings”; in this case, the teachings of the Baal Shem Tov, viz., *Chassidus*. See *From Exile to Redemption* (Kehot, N.Y., 1992), Vol. 1, p. 71.]

10. I.e., this is *our* share in the *avodah* of preparation for the coming of *Mashiach*.

The *Gemara* (*Sanhedrin* 98a) teaches that “[*Mashiach*] the son of David will come only in a generation which is entirely meritorious (כורו זכאי) or entirely guilty (כורו חייב).” [Here, too, as always, when quoting this teaching in the original Heb. footnote, the Rebbe substitutes “etc.” for the final judgmental word.] This calls for work to bring about *teshuvah*; indeed (see *Zohar* III, p. 153b), “*Mashiach* will come in order to bring back the *tzaddikim* in *teshuvah*.” This will be done by someone else. What we have to do to help bring about the coming of *Mashiach* is to disseminate the wellsprings of *Chassidus* abroad.

11. See the letter of the Baal Shem Tov in *Keser Shem Tov* (Heb.; Kehot, N.Y., 1981), p. 3.

12. *Chagigah* 2:6.

13. *Bereishis Rabbah* 14:9; *Devarim Rabbah* 2:37.

Accordingly, the Rebbe's words and directives were attuned to the disposition and spiritual level of each individual.

The soul-level called *Nefesh* relates to the possibility of transgression; as it is written,¹⁴ נפש כי תחטא — “If a soul (*Nefesh*) should transgress...” Those who were at the level of *Nefesh* were therefore given directives which overtly involved material things. Those who were at the level of *Ruach* and *Neshamah* — and of course those who were at the higher levels of *Chayah* and *Yechidah* — were given directives which involved higher matters, each according to his level.

It should be remembered, however, that just as the soul-level called *Nefesh* is merely a preparation for a higher soul-level, so too the soul-levels called *Ruach* and *Neshamah* (and even the soul-levels called *Chayah* and *Yechidah*) are merely a name and a vessel for *etzem haneshamah*, the very essence of the soul itself. This is reflected in the wording of the above-quoted *Midrash*:¹³ חמשה שמות לה — “Five names are given to it” — i.e., to *etzem haneshamah*, the very essence of the soul. Even the soul-level called *Yechidah* (which is included as one of the five levels) is thus no more than a name and a vessel for *etzem haneshamah*.¹⁵

It is thus clear that when the Rebbe spoke to a chassid's *Yechidah*, *Chayah*, *Neshamah* or *Ruach*, or even when he addressed the *Nefesh*, his intent and desire was to reach the very essence of his listener's soul.

Accordingly, all those who had a connection with the Rebbe, who now have a connection with the Rebbe, and hence will continue to have a connection with the Rebbe, since¹⁶ every holy matter even when removed leaves its root in its former place, — all of those should know that in all the directives that they received from the Rebbe there lies an inner intent.¹⁷ This inner intent is

14. *Vayikra* 4:2; and elsewhere.

15. See *Sefer HaMaamarim* 5696 [1936], p. 56, and references cited there.

16. *Shaar HaKavanos, Derushei VaYaavor, Derush Alef*; see also, in *Tanya — Iggeres HaKodesh, the Biur (Elucidation) to Epistle 27*, in *Lessons In Tanya*, Vol. 5, p. 173ff.

17. As explained in the passage from the *Zohar* paraphrased earlier (in sec. 5 above), “there is a brain within the brain”: in the deepest reaches of the brain there is an innermost point which is called the *Yechidah* (because it is bound with *Yachid* — lit.,

pnimiyus haTorah, the widespread dissemination of the wellsprings of *Chassidus* — the teachings of *Chassidus* in general that were revealed through the Baal Shem Tov and his successors, and the teachings of *Chabad Chassidus* that were revealed through the Alter Rebbe and his successors, up to and including my revered father-in-law, the Rebbe [Rayatz]. It is through such activity that his inner intent is fulfilled.

8. Then Shall Moshe Sing. When this innermost intent has been fulfilled,¹⁸ “for all the Children of Israel [there will be] light in their dwelling places.” That time will see the realization of the words in this week’s *parshah*,¹⁹ ובני ישראל יוצאים ביד רמה — “and the Children of Israel were leaving [triumphantly] with an outstretched arm.” (The readings of the last few weeks have spoken of exile; this week’s reading speaks of redemption.)

So, too,²⁰ אז ישיר משה — “Then Moshe [lit.:] *shall sing*.”²¹ [Since the phrase meaning “Then Moshe sang” appears in a tense which is literally *future*,] the Sages note:²² שר לא נאמר אלא ישיר, מכאן לתחיית המתים מן התורה — “The verse does not say [that Moshe] ‘sang’ but [that Moshe] ‘*shall sing*’; here we have a source in the Torah for the Resurrection of the Dead.” This means that soon, in *our* swift time, *our generation’s* “Moshe and the Children of Israel” (ובני ישראל), the initial *vav* being a letter that *joins* the two components of the subject of this sentence) “*shall sing*” (and significantly, the verb ישיר [despite its compound subject] is singular²³).

That time, too, will see the fulfillment of the verse,²⁴ ה' ימלוך לעולם ועד — “G-d shall reign forever.” Or, as paraphrased in the

“He Who is unique”). And this *Yechidah* is communicated to us by virtue of our endeavors in the widespread dissemination of the wellsprings of *Chassidus*.

18. Cf. *Shmos* 10:23.

19. *Loc. cit.* 14:8.

20. *Loc. cit.* 15:1.

21. This song is so clearly the focus of the whole *parshah* that the *Shabbos* on which it is read is called *Shabbos Shirah* — “the Sabbath of the Song.”

22. *Sanhedrin* 91b; *Mechilta* and *Rashi* on the verse quoted.

23. See also *Shmos Rabbah* 23:9.

24. *Shmos* 15:18.

Aramaic *Targum*, “G-d’s sovereignty is established forever and to all eternity.”

In plain words: Speedily, in our own days, may we see the Rebbe with mortal eyes, and he will bring us out to the true and complete Redemption, Amen!

9. Three Indivisible Loves. When the Rebbe [Rayatz] arrived in America he quoted the counsel of the Sages:²⁵ “When you come to a town, follow its customs.” Here in America people like to hear a statement, a declaration that is novel and preferably sensational. I don’t know whether there is a need for things to be done in this way, but “when you come to a town, follow its customs.”

The three loves — the love of G-d, the love of the Torah and love toward a fellow Jew — are all one.²⁶ They are by definition indivisible, like one essence. (The works of *Chassidus* quote a teaching of the Baal Shem Tov in the name of earlier scholars,²⁷ that if one grasps part of an *etzem*, an entity which is one integral essence, one has grasped it entirely. In our case this means that since the three loves constitute one entity, each of them contains all three, for if one grasps one part of this *etzem* one has grasped its entirety.)

If a person has a love of G-d, but is without a love of the Torah or a love of his fellow Jew, this indicates that there is something lacking in his love of G-d, too. On the other hand, when there is *ahavas Yisrael*, then even though this is [merely] a *mitzvah* which is supported by man’s understanding, it does ultimately lead to a love of the Torah and a love of G-d. This is illustrated in the well-known episode²⁸ in which the *Tzemach Tzedek*, by making a modest loan to a Jew in need, attained spiritual revelations that he had not secured through his Torah and *avodah*.

25. Cf. *Bereishis Rabbah* 48:14, and references there.

26. *Sefer HaMaamarim* 5710 [1950], p. 105. See also *Sefer HaArachim — Chabad, s.v. Ahavas Yisrael*, sec. 6 (p. 627ff.), and sources listed there.

27. See *Keser Shem Tov — Hosafos (Addenda)*, sec. 116, and references there.

28. *Sefer HaMaamarim* 5711 [1951], p. 153ff. See also Vol. 2 of the present work, p. 190, and sources there.

The above statement should be made public. When one sees a Jew who has a love of G-d but does not have a love of the Torah and a love of his fellow Jew, it should be made clear to him that *ahavas HaShem* alone, without *ahavas haTorah* and *ahavas Yisrael*, cannot last. On the other hand, when one sees a Jew who has only *ahavas Yisrael*, one should endeavor to bring him to *ahavas haTorah* and *ahavas HaShem*. Moreover, one should aim that his conduct which is prompted by *ahavas Yisrael* should find expression not only in giving bread to the hungry and water to the thirsty, but that his *ahavas Yisrael* should also motivate him to bring Jews close to *ahavas haTorah* and *ahavas HaShem*.

And when all three loves are present together, this will indeed be²⁹ “a threefold cord that will not... be broken.”

Through this, moreover, the Redemption will come about, for just as³⁰ “we were exiled from our land” in this last dispersion because of the opposite of *ahavas Yisrael*,³¹ it is precisely through *ahavas Yisrael* that the Redemption will come speedily, quite literally in our own days.

29. **Koheles 4:12.**

30. *Siddur*, p. 258.

31. **Yoma 9b.** [The original phrase reads *sinas chinam* — “causeless hatred.” Characteristically, however, in his above allusion to this phrase, the Rebbe chooses a euphemistic circumlocution — “the opposite of *ahavas Yisrael*.”]

ADDENDUM

Behind the Scenes of Sichos in English

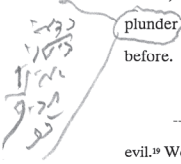
Soft language

In the following excerpt we present you a portion of a public letter the Rebbe issued immediately following the first Gulf War in 1991.

In this letter the Rebbe urged people worldwide to “give full attention to the miracles and wonders” which unfolded “before the eyes of all the nations.”

The way the editors submitted the letter, dated 25 Adar 5751, it read:

“The victory was so wondrous, that not only was much bloodshed (as had been feared) avoided, but the enemy was forced to relinquish without further ado its plunder and to free captives and hostages including some that had been held from before... Indeed, those who are ‘insiders’ — who know many details that do not reach the media — appreciate more deeply the marvels of the miracles and wonders in this our time and in these our days.”



The victory was so wondrous that not only was much bloodshed (as had been feared) avoided, but the enemy was forced to relinquish without further ado its plunder, and to free captives and hostages including some that had been held from before.

-- Our Torah teaches and directs us to guard against speaking in terms of predicting evil. We pray that henceforth there will be only good tidings, in the kind of good that is revealed and obvious. --

Indeed, those who are “insiders” -- who know many details that do not reach the media -- appreciate more deeply the marvels of the miracles and wonders in this our time and in these our days.

The Rebbe circled the word "*plunder*" and wrote in the margin:

כדאי ביטוי שאינו חריף כ"כ

**= "It would be appropriate to use an expression
that is not so sharp."**

The word "plunder" can leave the reader with the impression that there was violent suffering, and the purpose of this letter is to highlight the miraculous defeat.

The Rebbe, being ever sensitive to the reader, and the power of nuance to alter the reaction, elected to delete it opting instead for a lighter expression.

The editors adjusted accordingly and in the final version, they printed a softer, "booty" in place of "plunder".

Dedicated to the Lubavitcher Rebbe

whose teachings and example are a never-ending source of life for all mankind. May we continue in his paths, and complete the mission with which he has charged us: to make the world conscious of the imminent Redemption and to prepare an environment in which this ideal can be realized.



& In Memory of

Aharon ben Yehuda Leib ה"ע Stein

who passed away 3 Sivan

Yissachar ben Tuvia ה"ע Klein

who passed away 4 Sivan, 5732

Yaakov ben Aharon ה"ע Stein

who passed away 9 Sivan

Nechama bas Anshel ה"ע Spitzer

who passed away 15 Sivan

Sheina Sara bas Moshe ה"ע Kimball

who passed away 21 Sivan



dedicated by

Mr. & Mrs. Jeffrey שיחיו Kimball



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