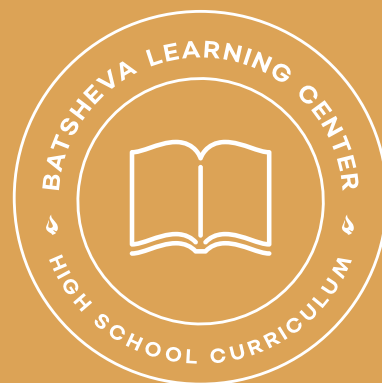


קונטרס

ענינה של תורת החסידות

EXPLORING THE ESSENCE



TEACHER'S GUIDE

סעיף ג

Opening Question

Is there one political theory that is most aligned with תורה?

Synopsis

Now that we know what חסידות is at its core, how is it distinct from תורה in general? Just as חסידות is an essential point that transcends its various manifestations (as explained in the last סעיף), the same is true of תורה in general.

Key Words and Phrases

| | |
|-------------------|--|
| לעיל | above |
| בנוגע | concerning |
| בכללות | generally speaking |
| חלקי | parts of |
| כוללת | encompasses |
| מיני שלמות ומעלות | various kinds of perfection and positive qualities |
| מוחין | intellect |
| בהנהגת | behaviors |
| מוסריות | moral |
| וכדומה | and the like |
| תכלית | absolute |
| שיטות | systems (perspectives) |
| שבדו | which they have contrived |
| מעורבות | they are mixed together |
| מקורם | their source |

| | |
|-----------------------|--|
| מנסיעותיו | of his journeys |
| התווכחו | they debated |
| והביעו | and they expressed |
| אודות | regarding |
| יחס | the relationship |
| שיטות המדיניות | political systems |
| מסכמת | agrees |
| הראה | showed |
| חוות דעת | opinion |
| ענה | answered |
| תכלית | the ultimate |
| ענינים | matters |
| היותר נעלית | the loftiest |
| השפעת | flow of |
| (תלוי'ה) | dependent on |
| דקדוק קל | minute detail |
| אמנם | however |
| מיוחדת | united |
| המלוכש | which is enclothed |
| בתכלית היחוד | in absolute unity |
| כלא ממש | as though they do not (exist) |
| לשבחה | to praise it |
| בתהלת | with a praise of |
| דלא ממש חשיבי | they are not considered anything (significant) |
| במילא | automatically |
| אכן | indeed |
| בכל זה | notwithstanding |
| מתבטא | it is expressed |
| בחינת | aspect |
| ציור | form |

| | |
|---------|--|
| המגדיר | that defines |
| מעלים | conceals |
| פשיטות | lit., simplicity; abstractness, transcending description or definition |
| להחליפו | to change it |
| כדלהלן | as will be explained |

Background Information

עולם קטן הוא האדם

The **מדרש תנחומא** explains that whatever transpires in the world at large is also reflected within a person. Thus a person is referred to as a “small world”. Here too, the **תורה**’s perfection is revealed in a person’s emotions and intellect.

כי היא חכמתכם ובינתכם לעיני העמים (דברים ד:ו)

In this **פסוק**, we are told to be careful in fulfilling **מצות תורה** and **מצות** when entering **ארץ ישראל**, because the **תורה** is a symbol of wisdom in the eyes of the other nations. This **פסוק** conveys the idea that **תורה** contains the greatest wisdom in the world.

כלבוש תחליפם ויחלופו (תהילים קב:כז)

This **פסוק** describes how **ה'** will renew heaven and earth like a person changes his clothes. The **רבני** borrows this phrase to explain that while **אור אין סוף** is limited in **תורה** by the form of **פרד"ס**, which can be compared to skin that cannot be changed, **חסידות** does not have a form and therefore **אור אין סוף** is able to be fully expressed within it, like an outfit one change according to how he want to express himself.

פרד"ס

This stands for the four levels of interpretation of the **תורה**:

פשוט - the simple meaning of the text

רמז - the allusions found in the text

דרוש - interpretations of the text derived through textual analysis

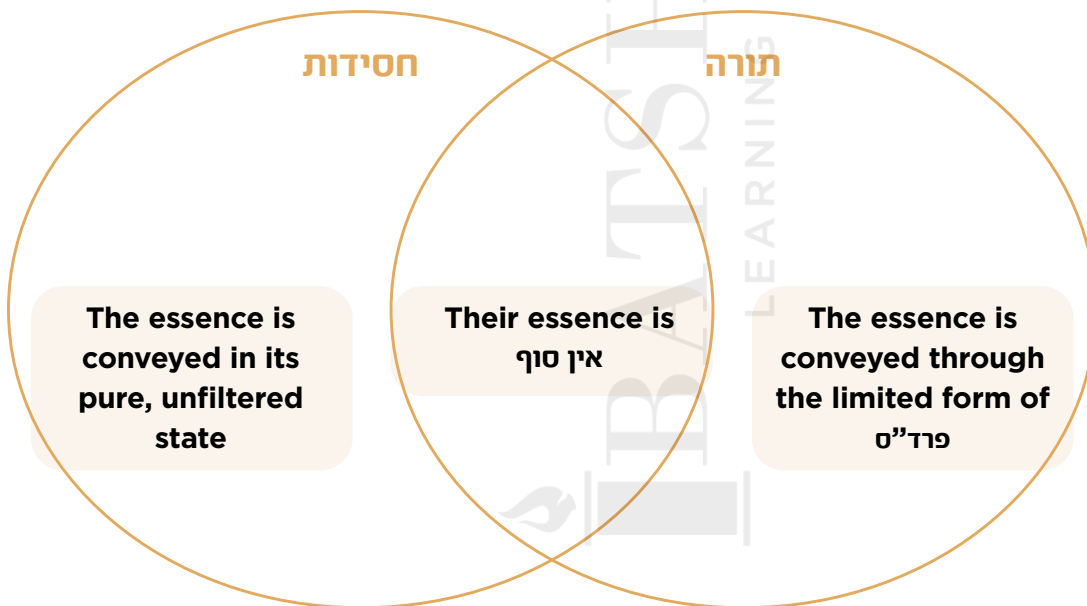
סוד - the mystical dimension, otherwise known as **קבלה**

Summary

Fill in the chart below:

| | |
|--|---|
| The moral מעלה of תורה: | The morals of תורה are absolutely good and true, while the morals of other philosophies contain both good and evil. |
| The intellectual מעלה of תורה: | תורה is the greatest form of intellect. |
| The מעלה of תורה relative to the worlds: | The lifeforce of the worlds is dependent on one minute detail of תורה. |
| The essential מעלה of תורה: | It is united with אור אין סוף. |

Fill in this Venn diagram to illustrate how חסידות and תורה are the same and how they are different:



Points to Ponder

- Can you think of a specific example where the תורה incorporates the advantages of every moral system?

Personal answer.

Key Takeaways

- The תורה can be described by many great qualities, but none of them capture the essence of תורה.
- The essence of תורה is that it is one with אין סוף.
- While other parts of תורה convey אור"ט through the limited form of פרד"ס, in חסידות it is conveyed in its purest, most unfiltered state.

