**HaRav, The Rav and The Rebbe #1 – Introduction**

**1)*The Halakhic Mind* pg. 3**

It would be difficult to distinguish any epoch in the history of philosophy more amenable to the meditating *homo religious* than that of today. The reason for this is the discrepancy that exists at present between the mathematico-scientific and philosophical methodologies…The scientific method, which exalts the microscopic idea that integrates reality out of the simplest elements, has collided with the metaphysical world-view which strives towards boundless ontological totality. As a result of this conflict, new vistas now beckon the *homo religious*.

**2)*The Halakhic Mind* pg. 102**

Out of the sources of Halakha, a new world view awaits formulation.

**3)*Memories of a Giant*, 284-286, Rabbi Jonathan Sacks**









**4)מאמרי הראי"ה, 414**



**5)שמונה קבצים ג:רח**

ברק אחר ברק תבריק נשמתי, שלהבת אחר שלהבת תשלהב נשמתי. העולם כולו יראה ויתמה, יתבונן ויתפלא, יתעורר כמשינה לתמהון מאורי. ואור חדש על ציון יאיר, ורחוקים יבאו ויאמרו אמת. מציון מכלל יופי אלהים יופיע

**6)Rav Feital Levin, *Heaven on Earth*, Forward** http://www.chabad.org/therebbe/article\_cdo/aid/294309/jewish/Foreword.htm

The Lubavitcher Rebbe’s monumental religious projects are well known, but less familiar is his formidable theological prowess and his unique theological weltanschauung that has in fact served as the inspiration for his social programs. Over the course of decades, in numerous talks and writings, theRebbe probed the depths of Scripture, the Talmud, the Midrash, the philosophical, Kabbalistic and Chasidic literature, offering both new insight to numerous texts, as well as original perspectives on the entire range of general metaphysical questions and Jewish philosophical issues. It appears fair to say that his comments on these matters amount to a comprehensive and consistent theological system, which has even its own logical infrastructure. However, information related to this system is scattered throughout the Rebbe’s numerous speeches and writings, at times fully expressed and at times in mere nuance. I attempt in this book to present this theology as the comprehensive and integral system it is...

Nevertheless, it appears justified to maintain, as this book does, that the general thrust of the Rebbe’s theology, whilst firmly rooted in classic Chasidic teachings, is strikingly innovative. Indeed, even those relevant perceptions that were expressed previously are no longer isolated thoughts, but are now incorporated into a total system. Where he is not the creator of the building blocks, the Rebbe is the master architect who incorporates these blocks into an impressively innovative edifice, in which, in turn, each brick assumes new meaning. There is perhaps nothing as telling as the fact that in his index to the classic Chasidic work, *Tanya*, first published in 1953, the Rebbe did not even mark an entry for *Dirah Betachtonim*, the key phrase of his theological system. It was only after several decades of expounding this theology that the Rebbe personally added the entry.

The Rebbe has furthered many Chasidic teachings to their logical conclusion, thereby continuing the tradition of the great Chasidic leaders to progressively reveal the hidden mystical dimension of Judaism. And it is these teachings that this book attempts to paraphrase.