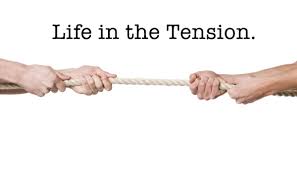
**Tension and Harmony in Avodat Hashem**

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**1)”Majesty and Humility” *Tradition*, 1978**

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**2)Lonely Man of Faith, chapter 7**

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**3)*Abraham’s Journey*, pg. 86**

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| Two wills were locked in a struggle: the will to move on, to flee, to wander, to forget, to renounce – and the will to stay, to strike roots, to form relationships, to create a fellowship, to share with a community the deepest secret of one’s existential experience. There are two Abrahams, one the nomad who wanders with his sheep and the other, the builder of altars, the preacher of God’s word, the signer of treaties, the citizen and comrade. “A stranger and a sojourner am I with you” (Gen. 23:4).  Out of this conflict of wills emerges a creative critical will characteristic of our historical role as a covenantal community of the committed. But while the will is created, the gesture of creations is inseparably linked with negation and withdrawal. You cannot build unless you are ready to reject the old and obsolete. |



**4)”The Community” *Tradition* 1978 pg. 7-8**

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| The very instant we pronounce the word "community" we recall, by sheer association, the ancient controversy between collectivism and individualism. Willy nily the old problem of who and what comes first (metaphysically, not chronologically) arises. *Is the individual an independent free entity, who gives up basic aspects of his sovereignty in order to live within a communal framework; or is the reverse true: the individual is born into the community which, in turn, invests him with certain rights?* This perennial controversy is still unresolved…  As we have indicated before, both the community-related and the lonely individual, be he man, be she woman, were created by God. Hence, it would be absurd to equate the Biblical doctrine with either philosophical alternative. *The answer to the problem is rather a dialectical one, namely, man is both. He is a single, lonely being, not belonging to any structured collectivity. He is also a thou-related being, who co-exists in companionship with somebody else.* |

**5) *על אהבת התורה וגאולת נפש הדור (בסוד היחיד והיחד עמוד 427-428)***

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| Even though I am a citizen of America for many years, I have still not developed for myself the pragmatic outlook toward religion. *In my opinion, faith does not come to serve the needs of man… I never attempted to explain the Torah of Israel in the categories of mental health and peace of mind and similar things, even though this approach is popular today also amongst Jewish thinkers, observant and unobservant…* My soul is repulsed by all of these drashot that revolve around a single topic: observance of mitzvos is good for one’s digestion, for sweet sleep, for peace in the family and for social standing.  *The religious act is at its core an experience of suffering.* When man meets with God in one’s room, he is claimed by God for self sacrifice that is expressed through a fight with one’s primitive desires, in the breaking of his will, with the acceptance of a transcendental burden, in giving up on an exaggerated desire for meat, with removing oneself at times from the pleasant and sweet and dedication to the bitter and strange when he clashes with the secular realm, and through his yearnings for a paradoxical world that is not understood by others.  Bring your sacrifice! That is the main commandment given to a religious person. The chosen ones of the nation, from the moment that they revealed God they were involved in constant acts of sacrifices. Hashem says to Avraham: “Take now your son, your only one, that you love, Yitzhak,” meaning, “I am claiming from you the greatest sacrifice. I want your son that is your only one and that you love. Don’t fool yourself that after you listen to my command and bring your son as an Olah that I will give you another son in Yitzhak’s place. No other son will be born to you. Your existence will collapse into unparalleled loneliness. I want your son that has no replacement. Also, do not think that you will be able to forget Yitzhak and distract your mind from him. All of your days you will think about him. I am interested in your son that you love and that you will love forever. Nights bereft of sleep you will spend and you will scratch the wounds of your soul. And with all of this I am claiming from you this korbon. |



6) **Togetherness — Between Individuals, and Within Individuals, 5752(1992)**

http://www.chabad.org/therebbe/article\_cdo/aid/2465364/jewish/Togetherness-Between-Individuals-and-Within-Individuals-5752-1992.htm

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| **Integrating a Fragmented Personality**  Together with the foretaste of the Redemption that we have been granted, we have also been given the potential to anticipate the Redemption and incorporate the spiritual ideals of that era within our everyday life. In this vein, the concept of gathering in the dispersed has relevance within every individual’s personal world, and likewise within the sphere of our relations with others.  It is not only a nation that stands in need of ingathering. In our time, we often encounter fragmented personalities, people who find difficulty integrating their various drives and motivations. The source for this centrifugal thrust lies in a lack of coordination within our multifaceted spiritual makeup. We have ten different potentials[7](javascript:doFootnote('7a2465364');) and we have been given an ongoing, lifelong task of establishing harmony between them.  This endeavor is illustrated in a renowned chassidic story: Rav Zalman Aharon, the elder son of the Rebbe Maharash, once asked his uncle, Rav Yosef Yitzchak, if he recited his prayers *betzibbur,* “with the community.” Rav Yosef Yitzchak answered in the affirmative. The very next day, however, Rav Zalman Aharon noticed that his uncle prolonged his prayers, lingering far longer than any congregation would.  “Didn’t you tell me you prayed *betzibbur?*” he asked.  “I do,” his uncle replied. “*Betzibbur* literally means ‘with the collective.’ After I marshal together the ten components of my soul, I pray.”  **A Bond Above Conscious Thought**  How is such a unity established? How can a person bring the divergent thrusts of his personality into harmony? — Through dedicating them to G‑d. When a person makes an all-encompassing commitment to G‑d, he gains a wholesome sense of fulfillment[8](javascript:doFootnote('8a2465364');) that enables him to establish harmony among the diverse elements of his being.  The unity established is not manufactured, but rather reflects the inner truth of every person’s being. For the soul is “an actual part of G‑d from above.”[9](javascript:doFootnote('9a2465364');)Consequently, all of its potentials reflect this fundamental G‑dly core. |

**7)תורת מנחם תשנ"א חלק ג' עמוד 267**

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8) **תורת מנחם תשט"ו חלק ב' עמוד 304**

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9)**Rabbi Herbert Weiner, *9 and ½ Mystics*, available at https://www.chabad.org/therebbe/article\_cdo/aid/524749/jewish/Alone-with-Little-Moses.htm**

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| "Isn't the fact that Hasidim turn to the Rebbe for almost every decision in their lives—isn't this a sign of weakness, a repudiation of the very thing that makes a man human, his b'chirah, freedom of will?"  The Rebbe's answer came without hesitation, as if he had dealt with the question before. "A weak person is usually overcome by the environment in which he finds himself. But our Hasidim can be sent into any environment, no matter how strange or hostile, and they maintain themselves within it. So how can we say that it is weakness which characterizes a Hasid?"  I pressed my question from another angle and told him that I sensed a desire in chabad to oversimplify, to strip ideas of their complexity merely for the sake of a superficial clarity. As a matter of fact, I blurted out, all his Hasidim seemed to have one thing in common: a sort of open and naive look in their eyes that a sympathetic observer might call t'mimut (purity) but that might less kindly be interpreted as emptiness or simple-mindedness, the absence of inner struggle.  I found myself taken aback by my own boldness, but the Rebbe showed no resentment. He leaned forward. "What you see missing from their eyes is a kera!"  "A what?" I asked.  "Yes, a kera," he repeated quietly, "a split." The Rebbe hesitated for a moment. "I hope you will not take offense, but something tells me you don't sleep well at night, and this is not good for 'length of days.' Perhaps if you had been raised wholly in one world or in another, it might be different. But this split is what comes from trying to live in two worlds."  …  Two of the older students came up to me as I was leaving the office. They had heard that I had spent almost three hours with the Rebbe early that morning, and they wanted to know what I thought now about their Rebbe. Their eyes shone with pride as they awaited my reply. I remembered that the Rebbe had said that the open look in a Hasid's eyes was not naiveté but the absence of a kera, a split.  Indeed, I thought, there is no split at Lubavitch. It offered its followers a world in which the mind was never confused by contradictions; where life was not compartmentalized; where the tensions between heart and mind flesh and soul, G‑d and His creation were all dissolved in the unity of a higher plan. And any doubt or confusion that arose might be clarified by making oneself "as nothing" before the Rebbe, who in turn made himself "as nothing" before the will of G‑d.  No, there was no kera in the eyes of the Hasidim who awaited my answer. |