

existence through the disclosure of His glory, for He is the root and source of reality, and the concealment of the Divine countenance would result in the destruction of the world and the negation of reality. Only the act of disclosure creates. This powerful antinomy, "splendid in its holiness," is practically the central axis of Habad doctrine. Concealment and disclosure—both equally sustain the cosmos, but both equally cause it to revert back to nothingness and naught. See *Likkutei Torah, Emor* (in the name of the Maggid of Mezeritch), p. 36b; *ibid.*, Song of Songs on the verse "I am black, but comely" (Songs 1:5), p. 7d. This polarity is expressed by two verses: "He made darkness His screen" (Ps. 18:12) (concealment); "The Lord God is a sun and a shield" (Ps. 84:12) (disclosure).

62. This outlook is as far removed from that of the Neoplatonic school, which desires to free man from concreteness and materiality through an ecstasy which leads to dissolution into the One (*ar.λωσις*), as the world view of Judaism is from that of Greek philosophy. However, this is not the place to elaborate.

63. *Guide III*, 13, 25.

64. This voluntaristic outlook influenced the philosophies of both Schopenhauer and Nietzsche. However, these thinkers distorted the voluntaristic position and thereby helped bring about the destruction of the world.

65. It is interesting that even Habad doctrine understood creation from a voluntaristic standpoint. *Keter* (the Royal Crown), which is an "intermediary" between the Emanator and the emanations, is the supernal will. See *Likkutei Torah, Song of Songs*, p. 9b, and *Likkutei amarim, Iggeret ha-kodesh*, chap. 17, p. 125b, chap. 20, p. 130b]. But this entire matter is of exceptional profundity.

66. "There is yet another proper way for man to occupy himself with the Torah and commandments for their own sake. . . . It is first to arouse in his mind great mercy before God for the Divine spark which animates his soul and which has descended from its source, the life of life, the *Ein-Sof*, blessed be He, who fills all worlds and encompasses all worlds and in comparison with whom all is accounted as naught. Yet [this spark] has clothed itself in a 'serpent's skin' and is at the greatest possible remove from the King's countenance, since this world is the nether point of the coarse *kaiipot* (husks). . . . And this is the secret [doctrine] of the exile of the *Shekhinah*." *Likkutei amarim* [I, 45, pp. 64a-b].

67. Rosh Ha-Shanah 31a.

68. Gen. Rabbah 19:7.

69. Num. Rabbah 13:2.

70. *Likkutei amarim, Iggeret ha-kodesh*, [chap. 10, p. 115a].

71. See the statement of *Likkutei amarim* cited above.

72. *Guide I*, 59.

73. See H. N. Bialik's essay "Halakhah ve-aggadah" [in *Kol kitvei Bialik* (Tel Aviv, 1951), pp. 207-214].

74. Maimonides's ruling is not clear. See *Laws of Recitation of Shema* 2:1; *Laws of Hameitz and Matsah* 6:3; *Laws of Shofar* 2:4-5; *Laws of Megillah* 2:5.

75. *Noded bi-Yehudah* [of R. Ezekiel Landau]; *Yoreh De'ah, Mahadura Kamma*, Responsum no. 93; cf. *Orah Hayyim, Mahadura Tviyana*, Responsum no. 107.

76. See *Likkutei Torah: Derashot le-Rosh Ha-Shanah*, pp. 55b-57a.

77. Rosh Ha-Shanah 33b.

78. Maimonides, *Laws of Lulav* 8:12.

79. And the question of values and teleology in modern epistemological theory does not change this fact.

80. This concept of freedom should not be confused with the principle of ethical autonomy propounded by Kant and his followers. The freedom of the pure will in Kant's teaching refers essentially to the creation of the ethical norm. The freedom of halakhic man refers not to the creation of the law itself, for it was given to him by the Almighty, but to the realization of the norm in the concrete world. The freedom which is rooted in the creation of the norm has brought chaos and disorder to the world. The freedom of realizing the norm brings holiness to the world. See Hermann Cohen, "Das Problem der jüdischen Sittenlehre: Eine Kritik von Lazarus' Ethik des Judentums" [*Jüdische Schriften*, vol. 3, pp. 1-36].

81. "If man is worthy, they say to him: 'You preceded the ministering angels'; but if he is unworthy, they say to him: 'A great preceded you, a small preceded you'" (Gen. Rabbah 8:1).

82. See Max Scheler, *Die Stellung des Menschen im Kosmos* (Bern, 1928) [*Man's Place in Nature*, trans. Hans Meyerhoff (Boston, 1950)]; cf., as well, Scheler, "Mensch und Geschichte" in *Philosophische Weltanschauung* (Bonn i Cohen, 1929)]; Reinhold Niebuhr, *The Nature and Destiny of Man* [vol. 1, chaps. 7-8, "Man as Sinner," pp. 178-240].

83. See below regarding this dualism.

84. Judaism does not agree with the view of Christian theologians, who see in pride the source of all sin and iniquity. Even though it also hates pride, it nevertheless did not take an extreme position on this issue. See Maimonides, *Laws of Moral Dispositions* 1:1-5. Similarly, read