

# חסידות Chassidus

חלק מהמשך "בשעה שהקדימו - תער"ב" - '72 Series  
של כ"ק אדמו"ר מהורש"ב נ"ע - Of The Rebbe Rashab ob"m

*In honor and celebration of the centennial of the legendary Chasidic Discourse Series, known as "AYIN BEIS" (see opposite page), we are fortunate to release for the first time ever in English, part of this historic classic. Chayenu is grateful to Kehot Publication Society for permission to debut this Ma'amar here. In the coming months, it will be published in the acclaimed Chasidic Heritage Series (after more thorough review and with many additional commentary and footnotes).*

מאמר דיבור המתחיל "וידבר אלקים את כל הדברים האלה לאמר"<sup>[1]</sup>

## BRIEF OVERVIEW TO THE MA'AMAR:

The theme of this discourse – Ma'amar is "The Duality of Oneness"<sup>[2]</sup>.

The concept of Oneness is rooted in the Oneness of G-d, the foundation of monotheism being that ultimately everything flows from a single entity, that being The Creator. Kabbalah takes this deeper, clarifying the truth of this oneness, that in fact all of existence is one with G-d. Chasidus Chabad elaborates extensively on this theme of Oneness, contributing a cognitive dimension to the oneness of existence, whereby we can intelligently perceive of and witness this oneness.

This particular discourse will identify a seeming polarization within existence, which while resembling conflict and discord, is really the expression of a truly holistic entity – that it comprises a duality, synthesizing opposites into one unit.

It is G-d's Essence which is beyond definition or characterization, which allows for both Infinity and finitude, for light and dark, for revelation and concealment to emerge equally. Similarly, within Torah, there is a duality: positive and negative Mitzvos, which together form one Torah.

Finally, within the human condition, we observe a similar phenomenon. Where we seem most self-conflicted might actually be a hidden expression of our reflecting G-d's oneness, which allows for dual dimensions to evolve.

Ultimately, it is the perfect state of oneness, which ironically allows for duality, albeit in perfect harmony.

1. נאמר: ליל א' דחה"ש, העת"ר. נדפס בחלק ב' ע' תתקצד - א"ב.  
2. בהמפתח: (תוכן התחלת המאמר) "השלימות הוא בב' קוין דוקא"

## "HEMSHECH AYIN BEIS" FACTS

- A "Hemshech" literally means a continuum or series, and refers to a sequence of Ma'amorim (Chasidic Discourses) whose theme flows for several weeks, months or years. The Rebbe delivering the discourse would usually begin with that week's Parsha and ask some preliminary questions which open the way and lead into the theme of the Hemshech. Each week, after an introductory paragraph, the Ma'amar picks up the flow of the theme, taking it to the next level. "Ayin Beis" carries the record for the longest "Hemshech" (Continuum) of Ma'amorim ever.
- "Ayin Beis" means '72, and is an abbreviation referring to the year 5672, when this series first began. This year, 5772, is the centennial celebration of the 5672 Series, also called "Ayin Beis".
- "Hemshech Ayin Beis" (or, The '72 Series) consists of 144 discourses, spanning 3 1/2 years (5672-5676; 1912-1915 CE). And then, there is the part which was never publicly said, only written in manuscript.
- The composer and/or transmitter of Hemshech Ayin-Beis was the **Rebbe Rashab**, Rabbi Shalom Dovber of Lubavitch (5621 – 5680; (1860-1920 CE)), the fifth Rebbe in the Chabad Dynasty, often referred to as the "Rambam (Maimonides) of Chasidus" due to his comprehensive, elaborate and orderly structuring of the highly complex and subtle themes of Jewish Mysticism (particularly Chasidus Chabad), similar to Rambam's magnum-opus Mishneh Torah.
- Each discourse of this series was first written, and then delivered orally by the Rebbe Rashab. Later, he would add the opening and closing paragraph, connecting it, by way of introduction, to the current week's Parsha.
- **Original manuscripts** of Ayin Beis are on file in the **Central Chabad Library**. For decades, due to its highly mystical nature, and the daring revolution its release signifies, it was not published. It was first released in 5737 (1977), with special precautionary measures taken. Today, it can be purchased at [www.Kehot.com](http://www.Kehot.com) in 3 volumes.
- The Hemshech (Series) began on the Festival of Shavuot, on the 3224<sup>th</sup> anniversary of the Giving of Torah at Mount Sinai.
- Other names for this unique Series are "Hemshech Te'erav" (המשך תערב) or "בשעה שהקדימו - תערב". Chasidic Discourses are usually called by their opening verse, and categorized by the year in which they were first delivered.
- For more information, or to watch a live class in Ayin-Beis, visit [www.AyinBeis.com](http://www.AyinBeis.com)