

INTRODUCTION



Ours is, in many ways, the lowliest and most degenerate of times. Yet, by the same token, it is the most fortunate and propitious moment in all of history. This bold assertion is predicated on Kabbalah-based Chassidic philosophy, known as “Chassidus,” which is the primary theme of this creative literary work.

Shrouded in mystery throughout the millennia, Kabbalah has, at last, reached a state of broad elucidation, even fruition, in the form of Chassidic philosophy. Our generation is the beneficiary and remarkably the focus, to a large degree, of this potent wisdom.

Chassidus is an intellectual discipline that puts into perspective the mystery of the entire cosmos—its origins and existential purpose, as well as its relationship with its Creator, in a logical and compelling order. Adding to all this is the human psychological, emotional, and spiritual enigma. What *Chabad Really Believes* is a book on Chabad Chassidic philosophy, and its modern day application.

Penned as a dialogue between two friends, during a plane trip on a Jewish Federation Mission, the narrative is drawn to the climactic nature of our present era. This occurs as Danni, the more religious of the two, shares Chassidic insights with his disenfranchised friend, Jay.

When Danni speaks out in Treblinka, it causes an inner shift in Jay. This leads him to a spiritual awakening, yet, at the same time he grows increasingly perturbed over his seemingly insurmountable religious predicament.

Danni eases his friend’s distress by sharing the unique nature and potential of our current age, and how it relates to him personally. He assures Jay that, deficient as we may seem today, the measuring stick is thoroughly altered. No longer do we live by the incriminations of yesteryear—no longer do we bear the same stigmas.

WHAT CHABAD REALLY BELIEVES

This book defines the current condition of Jewry in context of the broader historical perspective. The latter is based on the premise that history is not merely a hodgepodge of random events, but, rather, a deliberate sequence with a beginning, middle and end.

The product of almost 6 thousand years of tumultuous history and 2 thousand years of continuous exile, ours is the final generation of exile, dubbed the “Heel of Moshiach.”³ Ours is the generation destined to usher the Messianic era, blemishes and faults notwithstanding.

Given the Kabbalistic axiom that the end is wedged in the beginning and vice versa, it follows that all of history serves as a systematic buildup and preparation for our age—the moments of the finishing act that brings definition to all history, indeed, to creation itself.