

CHARACTER

With regard to character in the study of Chabad, mention that for Chabad מציאות (or sublimation) is a major element based upon their metaphysical conception of evil. In other words, evil is really the divine paradoxically transforming itself through מציאות, through the catastrophalistic idea of Luria, into something physical; therefore, the way to approach evil is by reversing the process and going back to the divine. However, this idea of the interchangeability of good and vil leads to a kidd of fudging of the boundaries in the view of R. Hayyim, who, therefore, in an important gloss to the פנינים, insists that the primal sin of the eating of the אפיקורוס was the interspersal and interpenetration of האדם. The moral conduct of man therefore requires their separation rather than the transformation from one to the other.

Question: does this mitnagdic and halakhic and pluralistic view of R. Hayyim find reflection in the views of the as opposed to the views of Hasidism?