

LESSONS IN קונטרס
החלוצ

A TREATISE ON AHAVAS YISRAEL
BY THE REBBE RASHAB

לעילוי נשמת

מרת **רחל יהודית** בת **שרגא פייוויל** ע"ה

חאריטאן

שלוחה בעיר וויניפעג קנדה

נלב"ע ביום הראשון של חג הפסח תש"פ

ת.נ.צ.ב.ה.



נדפס ע"י חברי בנה הרב מתתיהו שיחי'

PUBLISHER'S FOREWORD

In chapter 5, the Rebbe Rashab explains that the power of *Chochmah*, which is identified with *bittul* and oneness, is the potential in the realm of holiness that can correct the division and strife mentioned in the previous chapters.

Chochmah represents the initial stage in which a person conceptualizes an idea, the aha! moment when he loses all self-consciousness and is wrapped up entirely in the idea that he has begun to grasp. At that moment, he cannot explain the idea, not even to himself, and surely not to others. However, he feels that he knows it. Now, to take in an idea in such a manner, the person must step out of his previous way of thinking and be prepared to accept something new. That is *bittul*, becoming one with the idea.

The Rebbe Rashab then questions that statement because we find that intellect is also connected with division. Indeed, the way our minds work is that we use our intellectual potential to analyze an idea, breaking it up to particular elements and, in that way, “get a handle” on the idea.

He resolves that seeming contradiction by explaining that this process of analysis is performed by a different power within the intellect, the power of *Binah*. *Binah* is the potential that integrates the germ of the idea conceptualized by *Chochmah* into the person's existing conceptual framework.

Although *Binah* employs analytic tools that break up an idea, ultimately, the result is that the person grasps the idea within his own mind. He no longer has to step beyond himself to comprehend it; it is settled within his own thought processes. As the Rebbe Rashab mentions here – and explains at length in subsequent chapters, *Binah* works in tandem with *Chochmah*. As a result, ultimately, the person reaches a state where he sees the particular dimensions of the idea, not as disparate points, but as a single whole. All its particulars shed light on the fundamental concept. This is the ultimate expression of unity, when it is reflected not only in the essence, but also in all the particulars.

In this chapter, the Rebbe Rashab discusses *Chochmah* in the abstract, as it functions in the intellectual realm. As he will explain in subsequent chapters, the uniqueness of *Chochmah* is not only that it functions in this manner in the

realm of intellect, but that it gives a person the potential to express his emotions – and through them, to relate to others – in a manner of *bittul*. In this way, it enables oneness and unity to be established in a community.

Sichos In English

27 Iyar, 5780

in preparation for the anniversary of the Jews

camping before Mt. Sinai, “as one man, with one heart”

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(ה) **ובזה יובן מה דקלי' מדין הוא מנגד לספי' החכ', דאי' במאו"א מע' מ"ם**
אות י"ג וז"ל, מדין נק' הקלי' לקביל אבא עכ"ל. וכידוע דחכ' הוא בחי'
הביטול, דז"ע חכמה, כח מהי', שהוא בחי' הביטול בתכלית באוא"ס כו', והחכ'

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ובזה יובן מה דקלפת מדין Thus, we can understand why the *kelipah* of
הוא מנגד לספירת החכמה, Midian is the force that opposes the *sefirah* of
Chochmah ("wisdom")

דאיתא במאורי אור מערכת as is stated in *Meorei Or*¹ (*ma'areches mem, os 13*),
מ"ם אות י"ג וזה לשונו, "Midian is the name of the *kelipah* that opposes
מדין נקרא הקלפה לקבל the supernal father," the *Sefirah* of *Chochmah*.
אבא עד פאן לשונו.

וכידוע דחכמה הוא It is well known that *Chochmah* is characterized
בחינת הביטול, by *bittul*.

דזהו ענין חכמה, פח מה, This concept is alluded to in its very name. The word
Chochmah comprises two words, *koach mah*²
 ("the power of *mah*").³

Mah, lit., "what", points to the amorphous nature of *Chochmah*, a state just short of non-existence. *Chochmah* is generally translated as "wisdom." In *Chassidus*, the term has a more specific meaning. That meaning can be clarified by first explaining the difference between intellect and emotion. Emotion refers to the person's feelings about a particular entity or other person, how that entity or person affects him. Intellect refers to the objective appreciation of what the entity is. How the person feels about it does not matter. Such an objective understanding requires *bittul*, stepping above one's own identity and appreciating the other entity for what it is.

However, within intellect itself, there are different phases. *Chassidus* focuses on three main thrusts, *Chochmah*, *Binah*, and *Daas*. To underscore the difference

1. See also *Likkutei Torah* by the *AriZal*, beginning of *Parshas Yisro*, and *Sefer HaLikkutim* there.

2. *Zohar* III, 34a; beginning of the Introduction to *Tikkunei Zohar*, *Tikkun* 65; *Tanya*, beginning ch. 3; and other sources.

3. *Mah*, lit., equivalent to 45, is the numerical equivalent of one of the *miluiim* of G-d's name *Havayah*. To explain: *Milui* refers to a system used in Torah numerology whereby every letter is spelled out, and the numerical values of these spellings are also included in the calculation. To illustrate: The first letter of G-d's name *Havayah* (ה-ו-ה), *yud*, is spelled *yud-vav-dalet*. Thus, the numerical value of the *milui* of *yud* is 20. Now the letters of the name *Havayah* - *Yud-Hei-Vav-Hei* - can be spelled in several ways. Forty-five is the *milui* of *Havayah* when these letters are spelled, יוד הוא וואו הא, [

פועל הביטול גם בהמדות, שז"ע בחי' שם מ"ה דתיקון בכלל כו', כמ"ש במ"א²⁴.

between the first two of these terms: *Chochmah* is described with the analogy of a lightning flash, i.e., a person suddenly grasps a previously incomprehensible problem or concept, an aha! moment in colloquial speech. At that moment, he identifies with the idea, is absorbed in it. He can't explain it to someone else yet. Why not? Because explaining requires him to use his own conceptual frame of reference, and at this moment, he is above his own conceptual frame of reference. He is absorbed in the idea.

Binah is the means through which a person integrates a concept into his conceptual framework, comparing it to other ideas, breaking it down to particulars, probing into its depth. However, on the level of *Chochmah*, the person has not reached that stage. He is absorbed totally in the idea.

For that reason, *Chochmah* is also referred to with the analogy of a drop of sperm. Although the drop of sperm contains the DNA for the child conceived from it, it is totally incomparable to the fetus that will evolve from it. This is why *Chochmah* is referred to as *mah*, something amorphous.

שהוא בקינת הבטול The above explanation – that one is absorbed in an idea and experiences a step above his ordinary thought and becomes identified with the concept on which he is focused – enables us to understand the function of *Chochmah* in the spiritual realms. Thus, in the world of *Atzilus*, *Chochmah* refers to **absolute bittul within G-d's infinite light**. Moreover, since *Chochmah* is characterized by *bittul*, its absorption in G-dliness is not a one moment flash, but an ongoing state.

והחכמה פועל הבטול
גם בהמדות, Not only does *Chochmah* constitute a state of *bittul* in and of itself, it also brings about *bittul* within the realm of the emotive attributes. Since *Chochmah* is absorbed and hence, subsumed within G-d's infinite light, not only does it not feel its own identity, but also it radiates this sense of non-identity to the other attributes it influences, causing the emotive qualities to be affected by that light and function in a similar manner.

ועמ"ש מזה באריכות בתו"ח ד"ה בראשית דרוש הב' 25. ולכן בחינת חכמה הוא בתכלית ההתכללות, וכמ"ש במ"א י' על מאמר הזהר פ' קדושים ע"פ 26 אתם עדי, בענין התהוות האותיות בבחי' התחלקות, שזהו ע"י המדות דוקא, אבל מצד החכמה

שְׁזָהוּ עֲנִין בְּחִינַת שֵׁם
מ"ה דְּתִקּוּן בְּכָל כו',
כְּמוֹ שֶׁכָּתוּב בְּמָקוֹם אֲחֵר.
This is expressed in the spiritual realms as the name *Mah* of the realm of *Tikkun*, as is explained elsewhere.⁴

וְעֵין מֶה שֶׁכָּתוּב מִזֶּה
בְּאַרְיֵכוֹת בְּתוֹרַת
חַיִּים דְּבוֹר הַמִּתְחִיל
בְּרֵאשִׁית דְּרוֹש הַב'.
(Note the elaborate explanation of *Toras Chayim*, the second *maamar* entitled *Bereishis*.)⁵

וְלֵכֵן בְּחִינַת חֲכָמָה הוּא
בְּתִכְלִית הַהִתְכַּלְלוֹת,
Hence, *Chochmah* reflects the ultimate state of synthesis.

וְכְמוֹ שֶׁכָּתוּב בְּמָקוֹם אֲחֵר
עַל מֵאֲמַר הַזֶּהר פָּרָשַׁת
קְדוּשִׁים עַל פְּסוּק אַתֶּם עֲדֵי
This is discussed in another source⁶ in connection with a teaching of the *Zohar* (*Parshas Kedoshim*)⁷ on the verse,⁸ "You are My witnesses." That source explains that

בְּעֲנֵין הַתְּהוּוֹת הָאוֹתִיּוֹת
בְּבְחִינַת הַתְּחַלְקוֹת, שְׁזָהוּ
עַל יְדֵי הַמִּדּוֹת דְּוָקָא,
the original division of the letters into distinct entities is specifically the function of the *middos*. Before a thought is expressed, it exists within a person's mind in an amorphous manner; the person cannot find words to express what he wants to say. As he processes the thought and draws it down within his emotions, the words and letters he will choose to express it become clearer. The potential for them exists even within the lightning flash of *Chochmah*. However, it is not until the person develops his appreciation of the idea through *Binah* and then processes it with his emotions that the letters emerge as significant entities.

4. *Toras Chayim, Bereishis*, p. 10d ff., et al.

5. *Ibid.*, p. 7c ff.

6. Addenda to *Biurei HaZohar, Parshas Kedoshim*, {139a ff.}.

7. *Zohar*, Vol. III, p. 86a.

8. *Yeshayahu* 43:10.

אין בחי' התחלקות באותיות כו', והיינו לפי שהחכ' היא בחי' מ"ה בתכלית הביטול, הרי הוא בבחי' תכלית האחדות וההתכללות. ואין זה סותר למה שבמקום אחר מבואר דראשית ההתחלקות היא בבחינת המוחין כו', וכמו שכתוב בתו"א סד"ה וקבל היהודים²⁷ בענין ויחן ישראל כולם כאיש אחד²⁸, שזהו דוקא מצד הרצון פשוט

אבל מצד החכמה Nevertheless, from the standpoint of *Chochmah*,
אין בְּחִינַת הִתְחַלְקוּת no division of distinct letters exists.
בְּאוֹתִיּוֹת כו',

As explained above, *Chochmah* represents the lightning flash of the idea. At that stage, the person cannot even conceptualize the idea in words in his own mind, let alone communicate it to others.

וְהֵינּוּ לְפִי שֶׁהַחֲכָמָה Because *Chochmah* represents the quality of *Mah*,
הִיא בְּחִינַת מ"ה absolute *bittul*, it also represents the ultimate in
בְּתַכְלִית הַבִּטּוּל, הָרִי unity and synthesis. At this stage, the person is totally
הוּא בְּבְחִינַת תְּכָלִית absorbed in the idea and totally at one with it. As such,
הָאֲחָדוּת וְהִתְחַלְלוּת. he has stepped beyond his own thinking processes, and
therefore has no words or letters to explain the idea.

Until this point, the Rebbe Rashab had explained that *Chochmah* was characterized by *bittul* and, therefore, led to oneness. He proceeds to raise a question on that axiom, noting that intellect can also be associated with division. He cites three supports for the latter point, they will be marked as a, b, c below.

וְאֵין זֶה סוֹתֵר לְמָה Now, this statement does not contradict the con-
שֶׁבְּמָקוֹם אַחֵר מְבֹאֵר cept that division begins on the level of intellect,
דְּרֵאשִׁית הִתְחַלְקוּת הִיא
בְּבְחִינַת הַמוֹחִין כו',

וְכִמּוֹ שֶׁכְּתוּב בְּתוֹרָה אֹר as stated in *Torah Or*, towards the end of the
סוֹף דְּבוּר הַמִּתְחִיל וְקָבַל discourse entitled *Vekibeil HaYehudim*,⁹ on the
הַיְּהוּדִים בְּעֶנְיָן וַיִּחַן phrase,¹⁰ "And Israel encamped." The singular form
יִשְׂרָאֵל כָּלָם כְּאִישׁ אֶחָד, of the verb implies that they encamped all together,
"as one man."¹¹

9. *Torah Or*, p. 98a.

10. *Shmos* 19:2.

11. *Rashi, Shmos*, loc. cit.

שלמעלה מהטעם ודעת, כי במוחין יש התחלקות, שאין דעותיהן שוות²⁹, שכל אחד ואחד מתחלק זה מזה, מצד השגת שכלו ובינתו ודעתו. וגם כל ענין המוחין הוא להגביל כל דבר, שע"ז תופס את הענין שכלי, כי כל תפיסא הוא ע"י שתופס בהו"ק של הדבר, וכמו"כ כל ענין שנתפס בשכל הוא לפי שהשכל מגביל את הענין כו'.

שְׁזָהוּ דְּוָקָא מִצַּד
הָרִצּוֹן פְּשׁוּט שְׁלִמְעָלָה
מִהֲטַעַם וְדַעַת, That source explains that the Jews' unity at that time, in preparation for the Giving of the Torah, **resulted from the attribute of simple will that transcends reason.** However, that was a unique state. The revelation of this quality was necessary

כִּי בְּמוֹחִין יֵשׁ הִתְחַלְקוּת, because divisions exists on the level of intellect,

שְׁאִין דְּעוֹתֵיהֶן שְׁוֹת, a) as the *Talmud*¹² comments: "The minds of all are not the same."

שְׁכָל אֶחָד וְאֶחָד מִתְחַלֵּק
זֶה מִזֶּה מִצַּד הַשְּׁגָת
שְׁכָלוֹ וּבִינָתוֹ וְדַעַתוֹ. Each person is different from every other, insofar as their powers of intellect, understanding, and knowledge are concerned.

וְגַם b) Furthermore, i.e., it is seemingly logical that intellect is associated with division, because

כָּל עֲנִיָּן הַמוֹחִין הוּא
לְהַגְבִּיל כָּל דָּבָר, the fundamental nature of intellect is to limit and define every entity;

שְׁעַל יְדֵי זֶה תוֹפֵס
אֶת הָעֲנִיָּן שְׁכָלִי, this enables it to be grasped intellectually.

כִּי כָּל תְּפִיסָא הוּא
עַל יְדֵי שְׁתּוֹפֵס בְּהו"ו
קְצוֹת שֶׁל הַדָּבָר, In a physical sense, an object can be grasped only when there are six spatial points of reference – the four compass directions, up, and down – to hold.

וְכִמוֹ כֵּן כָּל עֲנִיָּן
שְׁנִתְּפָס בְּשִׁכְלֵהוּ הוּא, Similarly, for a concept to be grasped by the intellect, it must be defined,

לְפִי שֶׁהַשְּׁכָל מְגַבִּיל
אֶת הָעֲנִיָּן כו'. for it is the intellect that limits and thus defines all concepts.

12. *Sanhedrin* 38a.

וגם כל ענין השכל הוא לחלק ולפרר כל דבר לריבוי פרטים דוקא כו'. א"כ הרי המוחין הם בבחי' התחלקות דוקא כו'. הנה כ"ז עיקרו במוח הבינה, שהוא בחי' השגה והבנה בבחי' תפיסא בשכל ממש, שאז בא הדבר בריבוי התחלקות דוקא

וְגַם כָּל עֲנִין הַשִּׁכּוֹל הוּא c) In addition, the primary function of intellect is to analyze any given matter, breaking it down into all its detailed components.

אִם כֵּן הֵרִי הַמוֹחִין אִם כֵּן הֵרִי הַמוֹחִין Thus, it appears that intellect is characterized by division.
הֵם בְּבִחִינַת הַתְּחַלְקוֹת הֵם בְּבִחִינַת הַתְּחַלְקוֹת
דִּוְקָא כו'. דִּוְקָא כו'.

Nevertheless, this does not contradict the statements at the beginning of the chapter that *Chochmah* is characterized by unity. The resolution is that

הֵנָּה כָּל זֶה עֶקְרוֹ the potential for division exists primarily within the
בְּמוֹחַ הַבִּינָה, power of *Binah*,

שֶׁהוּא בְּחִינַת הַשְׁגָּה which represents the dimension of understand-
וְהַבְנָה בְּבִחִינַת תְּפִיסָא ing and comprehension, grasping a concept
בְּשִׁכּוֹל מִמֶּשׁ, intellectually.

As mentioned above, *Chochmah* involves a person being absorbed in the idea he has conceived, stepping beyond his previous understanding and reaching out to something new. However, on this level, the person has not fully grasped the idea; yes, he has it, but he lacks words. He can't explain it to himself, let alone to someone else, as mentioned above.

The process of internalizing an idea is achieved by the power of *Binah*. Using the potential of *Binah* a person takes a concept and analyzes it on the basis of his understanding. In doing so, he reveals a particular dimension of the new concept that can then be further broken down and evaluated. In this way, he "gets a handle on the idea" and integrates it within the context of his previous understanding. If *Chochmah* can be compared to the initial drop of sperm which a father contributes, *Binah* represents the process of gestation where the fetus develops, each of its limbs and organs growing into a significant and functioning entity.

שְׁאֵז בָּא הַדָּבָר בְּרִבּוּי Through this potential, a concept is broken down
הַתְּחַלְקוֹת דִּוְקָא כו'. into many individual parts.

אֲבָל בְּבִחִינַת הַחֻכְמָה, In contrast, at the level of *Chochmah*,

כו'. אבל בבחי' החכמה, עם היות שהוא ג"כ מציאות שכל, מ"מ, אינו בבחי' תפיסא והשגה ממש, כ"א בבחי' נקודה כללית עדיין, למעלה מבחי' התחלקות לפרטים כו', כידוע ומבואר במ"א.¹³ ועוד זאת, דבחי' התחלקות הזאת דחכמה ושכל, הרי תכליתה הוא ההתכללות דוקא. וכידוע שיש^{טו} ב' מיני התחלקות, הא', בחי' ההתחלקות שגורם

עם היות שהוא גם although an idea has already become conceptualized,
בן מציאות שכל,

מכל מקום, אינו בבחינת it is not yet entirely grasped or comprehended.
תפיסא והשגה ממש,

כי אם בבחינת נקודה כללית Rather, as is known from other sources,¹³ it is
עדיין, למעלה מבחינת perceived as a general point without division and
התחלקות לפרטים כו', organization into components. Thus, the potential
כידוע ומבואר במקום אחר. of *Binah* to analyze and divide a concept into its particular is not a contradiction to the unity engendered by *Chochmah*.

ועוד זאת, Furthermore, the division brought about through
Binah is influenced by *Chochmah* and results in unity.

The point that the Rebbe Rashab mentions here is developed further in the following chapters. He is using the functioning of man's potentials of *Chochmah* and *Binah* to understand the interrelation of the *Sefiros* in the spiritual realms. As stated above, *Binah* enables the analysis of a concept and facilitates it being broken into particular aspects so that it can be comprehended. However, *Chochmah* is also fundamental to this process of analysis, for it is the germ of the concept grasped through *Chochmah* that serves as a guiding light throughout the process of analysis and ensures that the person does not veer off course.

דבחינת התחלקות הזאת The ultimate goal of the above analysis undertaken by *Chochmah* and intellect is synthesis.
דחכמה ושכל, הרי תכליתה
הוא ההתכללות דוקא.

וכידוע שיש ב' In general, there are two types of division.¹⁴
מיני התחלקות,

13. See ch. 22ff., below.

14. For a lengthy discussion of the following concepts, see *Toras Chayim*, the second *maamar* entitled *Bereishis*, ch. 19ff. p. 12d ff.; *Parshas Noach*, the *maamar* entitled *Vayehi Kol HaAretz*, ch. 27ff. p. 70a ff.; *Parshas Shmos*, the *maamar* entitled *Vayomer ...Mi Som Peh*, p. 44c ff.

לעשות הפירוד דוקא, וכמו התחלקות הכוחות העצמיים, שהן מחולקים בעצם זמ"ז, עד שאין להם קישור וחיבור והתכללות זה מזה, וכמו כח החסד העצמי וכח הגבורה העצמי הם בבחינת תכלית הפירוד וההתחלקות זה מזה כו', ואם יתגלו הכחות כמו שהן, לא יסבלו זא"ז כלל, כמ"ש במ"א³⁰. וז"ע ספירות דתהו למעלה, שנתגלו

הא', בבחינת ההתחלקות שגורם לעשות הפירוד דוקא,	The first is a division which causes separation,
וכמו התחלקות הכחות עצמיים,	e.g., the division of the essential soul powers from each other. In the essence of the soul, exists the potential for all the different powers the soul possesses, intellect, emotion, movement, and the like. As these powers emerge,
שהן מחלקים בעצם זה מזה,	they are, in their essence, different from each other,
עד שאין להם קשור וחיבור והתכללות זה מזה,	to the extent that there is no bond, connection, or point of unity between them.
וכמו כח החסד העצמי וכח הגבורה העצמי הם בבחינת תכלית הפירוד וההתחלקות זה מזה כו',	For example, the qualities of <i>Chessed</i> and <i>Gevurah</i> are in essence absolutely separate and distinct from each other.
ואם יתגלו הכחות כמו שהן, לא יסבלו זה את זה כלל,	If they would be revealed in their essence, they could not tolerate each other,
כמו שכתוב במקום אחר.	as explained in other sources. ¹⁵
וזהו ענין ספירות דתהו למעלה,	This concept is exemplified by the <i>Sefiros</i> of <i>Tohu</i> in the higher realms.
שנתגלו הספירות כמו שהן בפשיטותן בבחינת עקדים,	In that realm, the <i>Sefiros</i> were revealed in their simple state, as they exist on the level of <i>Akudim</i> , simple, unchecked potentials.

15. See *Maamarei Admur HaZakein, Parshiyos*, p. 69ff. See also the explanations regarding the *Sefiros* of *Tohu* in the previous chapters.

הספירות כמו שהן בפשיטותן בבחינת עקודים, ולכן היו בבחי' הפכים ומנגדים זל"ז לגמרי כו', כמ"ש במ"א³⁰. ואופן הב' הוא ההתחלקות שגורם ההתכללות דוקא. והיינו כשמחלקים ומפרידים דבר א' לריבוי פרטים, כי, שני דברים שהם מחולקים, ההתחלקות בהם הוא סיבת הפירוד כנ"ל, אבל דבר א' כשמחלקים אותו לריבוי פרטים, ההתחלקות הזאת הוא סיבת האחדות דוקא.

ולכן היו בבחינת הפכים
ומנגדים זה לזה לגמרי כו', Therefore, they were opposed to each other, and in conflict.

כמו שכתוב במקום אחר. as explained in other sources.¹⁵

ואופן הב' הוא ההתחלקות
שגורם ההתכללות דוקא. The second type of division is one which leads to synthesis.

והיינו כשמשחלקים
ומפרידים דבר א'
לריבוי פרטים, This occurs when a single entity is broken down into many different components.

כי שני דברים שיש
מחלקים, ההתחלקות
בהם היא סבת הפירוד
כנזכר לעיל, When two things are in essence different, their differences are the reason for the division that later results.

אבל דבר א' כשמשחלקים
אותו לריבוי פרטים, However, when one single entity is divided into many particular factors,

ההתחלקות הזאת היא
סבת האחדות דוקא. such division is a reason for unity.

The function of *Binah* is to analyze and break into particulars the germ of a concept conceived by *Chochmah*. Thus, *Binah* is taking a single entity and breaking it up into its component parts. However, throughout the entire process of analysis, *Binah* is guided by the light of *Chochmah*. Accordingly, the particular dimensions of the idea are not seen as disparate points but rather come together, enabling the person to conceive of the idea as a single whole. All its particulars shed light on the fundamental concept.

To refer back to the analogy of the conception of a child: The seminal drop of *Chochmah* is developed by *Binah* in a process similar to gestation. Ultimately, what emerges is a complete organism that is a unified entity. The different limbs and organs complement each other. These concepts are developed further in the coming chapters.

קיצור. מדין מנגד לספירת החכמה דענינה ביטול והתכללות. התחלקות דמוחין עיקרה בבינה וגורמת התכללות. דכחות העצמיים — גורמת פירוד. ודוגמה בספירות דתהו.

Summary: קצור.

- מדין מנגד לספירת החכמה
דענינה ביטול והתכללות. Midian opposes the *Sefirah* of *Chochmah*, which is characterized by *bittul* and synthesis.
- התחלקות דמוחין
עיקרה בבינה True, there is **division** in the realm of intellect. However, that division is **primarily** a function of *Binah*,
- וגורמת התכללות. and, ultimately, **leads to synthesis**.
- דכחות העצמיים
- גורמת פירוד. By contrast, on the level of the **essential powers** the distinction between them **causes division**.
- ודגמה בספירות דתהו. This concept is exemplified by the *Sefiros* of *Tohu*.

יא) דא' במא"א: עד"ז בלקו"ת מהאריז"ל ר"פ יתרו ובס' הלקוטים שם.
יב) חכמה כח מה: זח"ג ל"ד, א'. הקדמת ת"ז בתחלתה. ת"ז תס"ה. תניא רפ"ג ועוד.
יג) וכמ"ש במ"א: הוספות לבאורי הזהר פ' קדושים [קלט, א ואילך].
יד) ומבואר במ"א: ראה ג"כ לקמן פכ"ב ואילך [ע' כו ואילך].
טו) וכידוע שיש: באריכות עד"מ"ש לקמן ראה בתורת חיים ד"ה בראשית (השני) פי"ט ואילך [יב, ד ואילך]. פ'
נח ד"ה ויהי כל הארץ פכ"ז ואילך [ע, סע"א ואילך]. שם פ' שמות ד"ה ויאמר ג' מי שם פה [מד, ג ואילך].

- 24) ראה תורת חיים נח י, ד ואילך. ובכ"מ.
25) ז, ג ואילך.
26) ישע"י מג, י.
27) צו, סע"ד ואילך. וראה אוה"ת שבעה ערה 18.
28) יתרו יט, ב ובפרש"י.
29) ראה ברכות נח, א. סנהדרין לח, א.
30) ראה מאמרי אדמו"ר הזקן פרשיות ע' סט ואילך. מקומות שצוינו בהערה ד"ה וכידוע שיש".

💡 POINTS TO PONDER 💡

♦ Creativity

Seems that there's often a connection between discovering the creative voice and the loosening of boundaries. Do uncompromised Yiddishkeit and creativity work together?

♦ Emotional Control

I often become an emotional wreck and 'fall apart'. What is the Chassidus technique to control my overwhelming emotions?

♦ *What insight can you glean from Heichaltzu chapter 5?*



