

LESSONS IN קונטרס
החלוצ

A TREATISE ON AHAVAS YISRAEL
BY THE REBBE RASHAB

לזכות

הרה"ח הרה"ת ר' **יואל** שי'

וזוגתו מרת **חי' מושקא** תחי'

ובנם **חיים** שי'

סערעבריאנסקי



PUBLISHER'S FOREWORD

This week's installment (ch. 4) revolves around two fundamental concepts in applied *Chassidus*: *yeshus* and *bittul*. The spiritual source of Midian is the quality of *yeshus*, which opposes *bittul*.

The root of the term *yeshus* is the word *yesh*, meaning "it is." In an ultimate sense, the term *yesh* can only apply to G-d, for He is the only being that truly exists in an absolute sense. To quote Rav Yosef Albo:¹ "His existence must be, i.e., His existence is from Himself, and is not the result of any other cause which preceded it."

Rambam writes,² "All the beings of the heavens and the earth... came into existence solely from the truth of His being." That statement implies that He imparted a dimension of "the truth of His being" into our world. Accordingly, there is the possibility for a misconception to arise and for the created beings in our material world to imagine that they are true existence, that our world exists independently.

Midian represents the source of the *kelipah* that perverts and magnifies the above misconception. Not only does it encourage a perception of selfhood and individual identity, it pushes those feelings to the extreme. A person thinks of himself as the center of his world and views everything and everybody else as auxiliaries to enable him to achieve his desires.

The opposite of *yeshus* is *bittul*, a term commonly translated as self-nullification, self-effacement, or self-transcendence. Chassidic thought offers analogies to explain two approaches to *bittul*:

- a) To borrow the wording of our Sages,³ "Of what value is a candle in broad daylight?" — in the presence of a great and overpowering light, of what significance is the light of a mere candle?
- b) A candle as included in a torch; in this instance, the candle continues to shine –

1. *Sefer Halkarim, Maamar Sheni*, ch. 1.

2. *Hilchos Yesodei HaTorah* 1:1.

3. *Shabbos* 63a, *et al.*

and its light is important – however, it is important not as entity in its own right, but as part of a greater whole, something larger and more encompassing.

The second analogy is more appropriate, because in the analog to the first, the person is still self-aware; it is only that he recognizes that there is a more powerful entity than he, and, therefore, he nullifies his self-expression. In the analog to the second, the person does not retain any self-awareness. He is overwhelmed entirely by the greater whole in which he is subsumed to the extent that he does not feel himself at all, and takes on the identity of that greater whole.

Such *bittul* cannot be identified with – nor expressed as – sheep-like docility or a lack of feelings of self-worth, a person feeling “I’m nothing.” On the contrary, *bittul* is an energizing and empowering factor, enabling him to rise above his individual self and identify with G-d’s purpose. As such, as emphasized in the chapter that follows, when a person’s mindset is characterized by *bittul*, he has the space within his mind to appreciate the positive quality that every person possesses and appreciates how that person has a role to play in creating G-d’s dwelling in our world. As a result, he seeks to become one with him.

By encouraging the study of *Heichaltzu*, the Rebbe encouraged us to rise above our feelings of *yeshus* and develop the *bittul* that enables us to join with others and together make our world into G-d’s dwelling.

Sichos In English

Lag Bomer, 5780

* We will בעז"ה be publishing weekly installments of the maamar. If you would like to receive these texts, contact us via email sichosinenglish@gmail.com or WhatsApp 917-868-6509.

(ד) וְזֶהוּ מֵה שְׁקִלִי' מדין הוא שנאת חנם דוקא, שהשנאה אינה מצד איזה פרט, שגרם לו איזה רעה, או שהוא מנגד לו באיזה פרט, שאז היתה השנאה תלוי' באיזה מדה פרטית, ואין זה מקלי' מדין בפרט, כ"א מה שנפל בשבה"כ ממדת

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וְזֶהוּ מֵה שְׁקִלֶפֶת מְדִינָה The *kelipah* of Midian, then, is baseless hatred, hatred that has no specific reason.

שֶׁהַשְּׁנֵאָה אֵינָהּ מִצַּד It is not aroused because one has been harmed or opposed by another person in any particular way. As explained above, it is motivated by a person's fundamental self-orientation which prevents him from bonding with another person.

שֶׁאִזְהָ הָיְתָה הַשְּׁנֵאָה תְּלוּיָה Were the hatred to have a specific cause, it would be dependent on a given attribute,

וְאֵין זֶה מִקְלֶפֶת and should not be considered a result of the *kelipah* of Midian specifically.

כִּי אִם מֵה שֶׁנָּפַל Instead, the feelings of hatred stem from the attribute of might (*Gevurah*) of *Tohu*, which is in a fallen state due to the "shattering of the vessels."

As mentioned in the previous chapter, in their source, the attributes of *Tohu* were holy, without any negative orientation. However, the "shattering of the vessels" caused their self-orientation to be highlighted and allowed for the possibility of *kelipah* gaining a foothold.

Gevurah, translated as "might," refers to the ability to summon up inner power. In that way, it differs from *koach*, which is often translated as "strength." Our Sages¹ state, "Who is a mighty man? One who conquers his natural inclination." As evident from that quote, might is associated with control and judgment. Ideally, one's exercise of control and judgment should be focused on his own energies and not on another person's. However, due to the descent caused by the shattering of the vessels, one judges another person and not himself. Moreover, when that other person does not measure up on the scales of judgment, the attribute of might could lead to feelings

1. *Avos* 4:1.

הגבו' דתהו, שהוא הכעס והשנאה על מנגדו כו', ומפני שהוא מנגדו לכן מתקוטט ומריב עמו כו'. אבל ענין המדון והריב והשנאה דקליפת מדין אינו מצד איזה פרט, כ"א מפני שאינו יכול לסבול את זולתו, גם שלא ידעו כלל, ולא הי' לו שום מו"מ עמו כו', וא"א לו להתאחד עמו כו'. וזהו הנק' שנאת חנם, שהוא שונא אותו חנם על לא דבר כו'. ולפעמים יש בזה ג"כ איזה פרטים, דהיינו שיש לו איזה טענה

שְׂהוּא הַכֶּעַס וְהַשְׂנָאָה עַל מִנְגְּדוֹ כו',	of anger and hatred toward an opponent.
וּמִפְּנֵי שֶׁהוּא מִנְגְּדוֹ לְכֵן מִתְקוֹטֵט וּמְרִיב עִמּוֹ כו'.	Because that person opposes him , he responds negatively and quarrels and contends with him . This is an undesirable quality, but does not stem directly from the <i>kelipah</i> of Midian.
אָבֵל עֲנִיַן הַמְּדוֹן וְהַרִיב וְהַשְׂנָאָה דְקִלְפַת מִדְיָן	The strife, contention, and hatred that stems from the <i>kelipah</i> of Midian
אֵינוֹ מִצֵּד אֵיזָה פֶּרֶט,	does not arise from any specific point,
כִּי אִם מִפְּנֵי שֶׁאֵינוֹ יָכוֹל לְסָבּוֹל אֶת זוּלָתוֹ,	but rather by the inability of one person to tolerate another.
גַּם שְׁלֹא יָדְעוּ כָלֵל וְלֹא הָיָה לוֹ שׁוּם מַשָּׂא וּמִתֵּן עִמּוֹ כו',	Even if he does not know him and has never had any dealings with him,
וְאֵי אֶפְשָׁר לוֹ לְהִתְאַחֵד עִמּוֹ כו'.	he finds it impossible to unite with him. In the previous instance, the strife arose because of a specific cause. The strife that results from the <i>kelipah</i> of Midian, by contrast,
וְזֶהוּ הַנִּקְרָא שְׁנֵאת חֲנָם,	is what is called baseless hatred.
שֶׁהוּא שׁוֹנֵא אוֹתוֹ חֲנָם עַל לֹא דָבָר כו'.	One person hates another for no reason.
וְלִפְעָמִים יֵשׁ בְּזֶה גַם כֵּן אֵיזָה פֶּרֶטִים,	At times, this hatred settles on a specific point;
דְּהֵינּוּ שֵׁישׁ לוֹ אֵיזָה טְעָנָה לָמָּה הוּא שׁוֹנֵא אוֹתוֹ כו',	i.e., a person will feel that he has a reason to explain his hatred for his fellowman.

למה הוא שונא אותו כו', אבל זהו שבא אח"כ, והיינו שלא שהטעמים הפרטים הם סבת השנאה, רק שמצא לו תואנה ועלילה להצדיק את עצמו לפני זולתו לבה, אבל אינה אמיתית, כ"א השנאה הוא מצד שלא יכול לסבול את הזולת. והסיבה היא הישות שלו, שהוא חשוב בעיני עצמו, ובכלל ענין הישות והרגשת עצמו, שמרגיש א"ע מאד בכל פרט ופרט שלו כו', ולכן אינו יכול לסבול את הזולת כו', דמפני הישות שלו, אינו נותן מקום לזולתו, דהזולת בהכרח ממעט מציאותו, ולכן אינו

אָבֵל זֶהוּ שְׂבָא אַחֵר כָּךְ, In reality, however, this is only a rationalization that follows the fact.

וְהֵינּוּ שְׁלֹא שְׁהֲטָעִמִּים הַפְּרָטִים הֵם סִבַּת הַשְּׂנְאָה, The specific reasons are not the actual cause of the hatred.

רַק שְׂמֻצָּא לוֹ תוֹאֲנָה וְעִלְיָה לְהַצְדִּיק אֶת עֲצָמוֹ לִפְנֵי זוּלָתוֹ לְבַד, It is only that he found a pretext or false charge to justify himself before others.

אָבֵל אֵינָה אֱמִתִּית, However, they do not represent the true cause.

כִּי אִם הַשְּׂנְאָה הוּא מִצַּד שְׁלֹא יָכוֹל לְסַבּוֹל אֶת הַזּוּלָּת. Instead, this hatred arises solely from his inability to tolerate another.

וְהַסִּבָּה הִיא הַיִּשּׁוּת שְׁלוֹ, Its cause is *yeshus*, self-concern;

שֶׁהוּא חָשׁוּב בְּעֵינֵי עֲצָמוֹ, he is important in his own eyes.

וּבְכָל עֲנִין הַיִּשּׁוּת וְהַרְגֶּשֶׁת עֲצָמוֹ, Included in the concept of *yeshus* and self-concern

שְׁמֵרְגִישׁ אֶת עֲצָמוֹ מְאֹד בְּכָל פֶּרֶט וּפְרֶט שְׁלוֹ כו', is the fact that the person's self-concern dominates every particular aspect of his life.

וְלָכֵן אֵינוֹ יָכוֹל לְסַבּוֹל אֶת הַזּוּלָּת כו', This is why he cannot tolerate another.

דְּמִפְנֵי הַיִּשּׁוּת שְׁלוֹ, אֵינוֹ נוֹתֵן מְקוֹם לְזוּלָּתוֹ, Because of his *yeshus*, he does not leave room for anyone else.

דִּהְיָוִלַת בְּהִכָּרַח מִמַּעַט מְצִיאוֹתוֹ, It compels him, as it were, to view another's existence as a detraction from his own.

וְלֹכֵן אֵינוֹ יָכוֹל לִסְבּוֹל אוֹתוֹ. Hence, he cannot tolerate him.

3. *Tanya*, ch. 6.

ה"ה נותן מקום אל הזולת. וענין מה שנותן מקום היינו שהוא מקבל את הזולת ומתאחד עמו כו'. נמצא דבסט"א, מצד הישות, אינו נותן מקום לזולתו, והוא מנגד לו בזה שהוא נמצא, וזהו סבת הפירוד שאינו יכול לסובלו, ובסט' דקדושה, מצד

an entity or person is concerned with its- or his self, it closes itself off to G-dliness. Conversely, by rising above self-concern, it or he leave place for Him.

הרי הוא בבחינת and hence, by oneness and synergy.
יחוד והתכללות,

דלקיות שיהוא Because one's attitude is one of *bittul*,
בבחינת בטול,

הרי הוא נותן מקום he leaves room for others;
אל הזולת.

וענין מה שנותן מקום היינו By saying, "he leaves room for others," we mean

שהוא מקבל את הזולת he accepts them and becomes one with them.
ומתאחד עמו כו'.

When a person's mindset is characterized by *bittul*, he has the *space* within his mind to appreciate the positive quality that every person possesses and appreciates how that person has a role to play in creating G-d's dwelling in our world. As a result, he seeks to become one with them.

נמצא דבסטרא אחרא, Thus, in the *sitra achra*, the realm of evil,

מצד הישות, אינו because of *yeshus*, a person leaves no room for
נותן מקום לזולתו, others,

והוא מנגד לו בזה opposing them because of their very existence.
שהוא נמצא,

וזהו סבת הפירוד This is the reason for divisiveness and intolerance.
שאינו יכול לסבול,

ובסטרא דקדושה, By contrast, in the realm of holiness, because of
מצד הבטול *bittul*

הביטול הוא נותן מקום אל הזולת, שמקבל אותו ומתאחד עמו כו'.
קיצור. שנאת חנם סיבתה הישות. הפרטים והטעמים באים אחר"כ.

הוא נותן מקום אֶל a person leaves room for others, accepts
הזולת, שֶׁמְקַבֵּל אוֹתוֹ them, unites with them, and relates with them
וּמִתְאַחֵד עִמּוֹ כּו'. harmoniously.

קצור. Summary:

שְׁנֵאת חֲנָם סִבְתָּהּ הַיְשׁוּת. The cause of baseless hatred is *yeshus*.

הַפְּרָטִים וְהַטַּעְמִים The details and rationalizations for his hatred
בָּאִים אַחֲרֵי כֵן. follow only afterwards.

💡 POINTS TO PONDER 💡

♦ **Community**

I consider myself a balanced and rational person, but when I have to sit and talk to a self righteous individual then it gets me agitated. I mean who do they think they are, walking around with a condescending attitude to me?

♦ **Home**

My brother married someone who is really not our family's style, EVERYONE agrees, and we've kind of alienated her (not too bad). This is normal and understandable behavior, right?

♦ *What insight can you glean from Heichaltzu chapter 4?*



