

LESSONS IN קונטרס
החלוצ

A TREATISE ON AHAVAS YISRAEL
BY THE REBBE RASHAB

לע"נ
מרדכי בן שרגא פייבל
יעקובס



In memory of
Mordechai Jacobs,
for whom achdus and ahavas yisrael
were not theory,
but an ongoing path in life

PUBLISHER'S FOREWORD

The Rebbe Rashab begins this chapter by focusing on the contrast to the themes expressed in the previous chapters. In those chapters, he emphasized how unity exists among all existence because of its source in G-d's essence and is brought into actual expression through the modulating influence of *Chochmah*. By contrast, in this chapter, he focuses on the division that characterizes the *sitra achra*, the realm of evil.

Fundamentally, that division is rooted in holiness, in the *Sefiros* of the realm of *Tohu* that are lofty spiritual lights. However, those *Sefiros* are characterized by self-orientation; even their *bittul* is for their own sake, to enable them to bond with G-d.

The Rebbe develops this theme by elaborating on the two general thrusts of *ratzo*, the yearning to cling to G-d, and *shov*, the commitment to carrying out His desire for a dwelling on this earthly plane. *Ratzo*, though directed to G-d, is still self-oriented; clinging to G-d satisfies one's own desire. *Shov*, by contrast, involves a commitment to His will. The *Sefiros* of *Tohu* lacked such an inclination. As a result, they shattered, leading to the existence of division and selfishness in this material realm.

In the middle of the chapter, the Rebbe pivots from an abstract, theoretical discussion to a down-to-earth exposition of the strife that could exist among people, how one person can be wedded to his own self-concern to the extent that the very existence of another disturbs him. Friction and disputes arise because of the very fact that people are different and one cannot make space for the other.

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We began publishing *Heichaltzu* as a response to the danger posed by the Covid 19 corona virus. Frequently, the Rebbe had explained that oneness and unity are shields protecting our people – as individuals and as a nation as a whole – from negative influences. Little did we realize how important the theme of oneness and the need to reduce strife would become.

Sometimes when faced with crises in the world at large, a person can feel small

and powerless. When friction is tearing apart the country, it is almost natural to throw up one's hands in despair, wondering what he can do.

That is a wrong approach. *Chassidus* explains that the microcosm affects the macrocosm. A change in one's own world, simply put, a little bit more *achdus*, a genuine show of care for the person next door, creates a ripple effect. This is not only theory. Try it; show a little bit of love to someone else and that person will become more loving and will show love to others.

Each of us can make a difference in our own small world and that will make a difference in the world at large. As *Chabad* chassidim, we realize that the change begins in the mind, adopting a mindset that emphasizes unity and shows how it can be brought about. Therein, lies the importance of studying *Heichaltzu*.

Sichos In English

19 Sivan, 5780

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(ח) **וְהִנֵּה** כ"ז הוא בסט' דקדושה, שיש שם בחי' הביטול, והוא סיבת ההתאחדות וההתכללות כו'. משא"כ בסט"א שהם בבחי' הפירוד לגמרי, והיינו מצד הישות שבהם כו' (דזהו עיקר ההפרש בשרשו בין ספי' דתהו לספי' דתיקון, דספי' דתהו היו בבחי' אנא אמלוך³⁵ דוקא, אני ולא אחר כו'. וגם ענין המלוכה

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- וְהִנֵּה כָּל זֶה הוּא בְּסֵטְרָא דְקִדְשָׁה** All the above – i.e., unity and ability to interrelate – applies in the realm of holiness
- שֵׁשׁ שָׁם בְּחִינַת הַבְּטוּל** which is characterized by *bittul*,
- וְהוּא סִבַּת הַהֲתַאֲחָדוּת וְהַהֲתַכְלָלוּת כו'.** *Bittul* brings about the unification and synthesis that characterizes this realm.
- מֵה שְׂאִין כֵּן בְּסֵטְרָא אַחְרָא** By contrast, the *sitra achra*, the Kabbalistic term for the realm of evil,
- שֶׁהֵם בְּבְחִינַת הַפִּירוּד לְגַמְרִי** is characterized by utter separation
- וְהֵינּוּ מֵצֵד הַיְשׁוּת שֶׁבָּהֶם כו'.** that stems from its *yeshus*.
- (דְּזֶהוּ עֵקֶר הַהֲפָרָשׁ בְּשֵׁרְשׁוֹ בֵּין סְפִירוֹת דְּתֵהוּ לְסְפִירוֹת דְּתִקּוּן)** (This is the primary distinction between the *Sefiros* of *Tohu* and the *Sefiros* of *Tikkun*.
- דְּסְפִירוֹת דְּתֵהוּ הָיוּ בְּבְחִינַת אֲנָא אֶמְלוֹךְ דְּוָקָא** The *Sefiros* of *Tohu* were characterized by an attitude of self-orientation, each declaring, "I will rule;"
- אֲנִי וְלֹא אַחֵר כו'.** I and no other.
- וְגַם עֲנִיֵּן הַמְּלוּכָה הוּא בְּחִינַת יְשׁוּת וְהַתְּפַשְׁטוּת כו'.** Kingship also involves *yeshus* and self-expression.

Malchus, "sovereignty" or "kingship," is one of the Ten *Sefiros*. As is self-understood, such an attribute is solely holy. Nevertheless, that statement does not contradict what is stated here, for *yeshus* is not necessarily a negative quality. On the contrary, G-d in His essence is described as *Yesh HaAmiti*, "the true *Yesh*." Even in the realm of *Tohu*, *Malchus* is fundamentally positive.

הוא בחי' ישות והתפשטות כו'.³⁶ וזהו ג"כ הסיבה מה שהביטול שלהם הי' בבחי'

To explain the concepts by seeing the parallel in the personal realm: there is a difference between self-esteem and self-centeredness. Positive self-esteem is a very important quality.¹ Only when a person is comfortable and secure can he really think of caring for another. Similarly, self-expression, the free-flowing exercise of one's potentials enables a person to carry out the mission for which G-d entrusted him with these potentials and gifts.

However, as the Rebbe Rashab emphasizes below, in a full sense, the positive expression of the quality of *Malchus* is found in the realm of *Tikkun*, because that realm is characterized by the *bittul* stemming from the influence of *Chochmah*. When that modulating influence is lacking, *Malchus*, as well as a person's other qualities, will be characterized by self-orientation and ultimately, lead to a negative outcome. Indeed, the *Sefiros* of *Tohu* are referred to in Kabbalah² and *Chassidus*³ via an analogy to the kings of Edom, who "ruled and died."⁴

וְזֶהוּ גַם כֵּן הַסִּבָּה מֵהַ
שֶׁהַבִּטּוּל שֶׁלָּהֶם הָיָה
בְּבַחֲיִינַת רְצוּא לְבָד For this reason, the *bittul* of the *Sefiros* of *Tohu* was characterized solely by the thrust of *ratzo*, yearning for union with G-d

As mentioned in ch. 3, the *Sefiros* of *Tohu* represent lofty spiritual powers. However, at this level, these powers are revealed in the elemental stage, each one seeking its own self-expression without restrictions, unfettered by the modulating influence of intellect or any other limiting force. Realizing that they had emanated from G-d's light, they each sought to return to that source – and to do so without anything holding them back.

The paradox of the realm of *Tohu* – that on one hand, its *Sefiros* were characterized by intense *bittul*, while conversely, it is the source of *yeshus* – can be explained based on a *maamar*⁵ of the Rebbe Maharash who paraphrases a teaching of our

1. See *Likkutei Dibburim* (in English translation), Vol. 4, p. 91, which quotes the Rebbe Rashab as teaching, "Just as a person ought to know his own shortcomings, so too, should he know the positive qualities that he possesses." See also *Likkutei Sichos*, Vol. 22, p. 159ff., et al., that cites the positive lessons that can be derived from the fact that the Torah was given on Mount Sinai, a mountain, i.e., that the Torah should endow a person with the strength and confidence that a mountain represents. See also *K'Ilalei HaChinuch VehaHadrachah*, ch. 10, that states that "self-esteem is fundamentally necessary;... it endows a man with his humanity."

2. *Shaar HaHakdamus*, p. 39b.

3. *Maamarei Admur HaZakein*, 5568, Vol. 1, p. 39, et al.

4. *Bereishis* 36:31-39.

5. *Sefer HaMaamarim* 5631, p. 556.

רצוא לבד, ולא בבחי' שוב, כידוע ומבואר במ"א"י, והיינו כידוע"י שבחי' רצוא אינו

Sages (*Chulin* 108b) regarding *kashrus*: "Since it is occupied in absorption, it does not release." Thus, "Since [the *Sefiros* of *Tohu*] are occupied [entirely] with [their absorption] in the Essence of the *Ein Sof*, 'they do not release,' they do not release influence," i.e., because these *Sefiros* cling to the *Ein Sof*, G-d's Essence and realize that He is the True Being, their own being is subsumed in His light and does not feel themselves as independent entities. Hence, they do not seek to impart influence to others. Thus, because the *Sefiros* of *Tohu* seek to transcend their own identity and unite with G-d, it can be said that they are characterized by *bittul*. However, that very drive to self-transcendence is also self-oriented; they are concerned solely with their bond to G-d and are unable to relate to other entities.

וְלֹא בְּבִחִינַת שׁוּב כִּידוּעַ and did not involve *shov*¹ returning to one's created existence and subordinating one's will to G-d's, as explained in other sources.⁶

Since all existence is an emanation of G-dly light and not a truly independent entity, two fundamental dynamics operate simultaneously within it. On one hand, the light is extending outward, creating an existence that has – at least on the surface – an independent identity. Simultaneously, since it is an expression outside its source, it is naturally drawn to its source and continually feels an inherent tendency to return to it.⁷ These two dynamics are constant, like breath for a human being or any other animal, which is characterized by inhaling and exhaling.

These dynamics produce two tendencies in the existence brought into being by that light, described by the kabbalists with the terms, *ratzo* and *shov*. *Ratzo* refers to the desire within the entity brought into existence to return to its source and *shov* to its tendency to feel its own identity.

In *avodah* (Divine service), *ratzo* refers to the desire to cling to G-d because one is aware of His greatness and desires to be one with Him. *Shov* refers to the awareness that G-d's intent in creation is to bring about a dwelling in the lowest realms⁸ and accordingly, one focuses on drawing down G-dliness into those lowly realms and making them fit to be His dwelling.

6. See *Torah Or, Parshas Vayishlach*, the *maamar* entitled *VaYakam BaLailah... VaYikach*, p. 25a; *Toras Chayim*, loc. cit., p. 193d ff.

7. See *Tanya*, ch. 19.

8. *Tanya*, ch. 36.

ביטול אמיתי, כ"א הרגש עצמו כו', ועיקר הביטול הוא בבחי' השוב דוקא, וזהו³⁷ לא הי' בספי' דתהו, מצד הישות שבהם. ולכן היו בבחי' ענפין מתפרדין כו'. משא"כ

וְהִינוּ כְּדוֹעַ שְׂבָחִינָה As is well-known,⁹ *ratzo* is not an expression of
רְצוּא אֵינוֹ בְּטוֹל אֱמֶתִי true *bittul*,

Although *ratzo* reflects a desire to cling to G-d, it does not reflect a complete sense of *bittul*,

כִּי אִם הֶרְגֵּשׁ עֲצָמוֹ כו'. but stems from feelings of self.

On a basic level, *ratzo* stems from the entity's natural desire to return to its source. In *avodah*, it is aroused by the awareness of G-d's greatness that motivates a desire to unite with Him. In both instances, even though the entity or the person will to a certain extent rise above itself or himself, that very self-transcendence is an expression of the entity's or the person's selfhood.

וְעֵקֶר הַבְּטוּל הוּא Fundamentally, *bittul* is expressed by the quality
בְּבַחֲיִנַת הַשּׁוֹב דְּדוֹקָא of *shov*.

Instead of seeking to cling to its source, the entity aligns itself with the G-dly thrust towards downward expression. In *avodah*, one commits himself to G-d's intent to establish a dwelling in the lowest realm and therefore, focuses on living in the context of that realm.

וְזֶהוּ לֹא הָיָה בְּסִפִּירוֹת The *yeshus* of the *Sefiros* of *Tohu* prevented them
דִּתְּהוּ מִצֵּד הַיְשׁוּת שְׂבָחָם. from expressing the *bittul* of *shov*.

וְלָכֵן הָיוּ בְּבַחֲיִנָה Therefore, they remained "separate branches,"¹⁰
עֲנָפִין מִתְּפָרְדִּין כו'. i.e., they did not interrelate with each other.

Because the *Sefiros* of *Tohu* were characterized by *ratzo*, the desire to return to their G-dly source, and *yeshus*, self-orientation, their yearning to cling to G-d was all-encompassing. They did not have inner space to consider bonding with a *Sefirah* of a different nature. To cite an example from the personal realm: a person who is solely absorbed in giving to others (one who expresses *Chesed*) will express that quality without any restraints, without considering whether the recipient is at all worthy. He does not control his generosity at all (he fails to show *Gevurah*).

9. See the *maamar* entitled *Acharei Mos*, 5649, *Sefer HaMaamarim* 5646-5750, p. 233ff.; the *maamar* entitled *Ki Ka'asher HaShamayim*, 5666, the series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, p. 155ff.

10. See *Zohar*, Vol. II, p. 123b.

בספי' דתיקון שהן בבחי' הביטול, ולכן עיקרן בבחי' שוב, שז"ע ההתיישבות שיש בתיקון, שהוא בחי' השוב להיות מתיישב בכלי דוקא כו', כידוע וכמ"ש במ"א. ומשבה"כ דתהו נעשה למטה מציאות הסט"א בבחי' יש ורע גמור כו'). וזהו סיבת הפירוד וההתחלקות כו'. וז"ע קלי' מדין, שהוא המדון והריב ושנאת חנם מאיש

מה שאין פן בספירות By contrast, the *Sefiros* of *Tikkun* are characterized by *bittul*.
 דתקון שיהן בבחינת הביטול

ולכן עיקרן בבחינת שוב Therefore, their primary tendency is *shov*. Since they are characterized by self-transcendence, they are aligned with G-d's fundamental intent.

שזהו ענין ההתיישבות This results in the tendency towards **stability and balance** that prevails within the realm of *Tikkun*.
 שיש בתיקון

שהוא בבחינת השוב As a result, the realm of *Tikkun* is characterized by *shov*. G-d's infinite light is settled within the *keilim* ("vessels") in which it is en clothed, as is well-known and explained in other sources.¹¹
 להיות מתיישב בכלי
 דוקא כו', כידוע וכמו
 שכתוב במקום אחר.

Thus, the realm of *Tikkun* is the source of the order and structure that prevails in our world.

ומשבירת הכלים דתהו By contrast, the "shattering of the vessels" that resulted from the tendency of *ratzo* and the self-orientation that characterized the realm of *Tohu*, as explained in ch. 3.

נעשה למטה מציאות ultimately, brought about the existence of the realm of evil in our world, that is characterized by *yeshus* and utter evil.
 הסטרא אחרא בבחינת
 יש ורע גמור כו').

וזהו סבת הפרוד Division and separation arise for this reason.
 וההתחלקות כו'.

וזהו ענין קלפת מדין This is the nature of the *kelipah* of Midian;

שהוא המדון והריב it is the force leading to **strife, contention, and baseless hatred** of one's fellowman.
 ושנאת חנם מאיש לרעהו

11. See *Toras Menachem, Sefer HaMaamarim Melukat*, Vol. 2, p. 460, and the sources mentioned there.

לרעהו, גם שלא עשה לו שום רעה כלל, ולא נגע בכל אשר לו, לא דבר וחצי דבר כו', וגם הוא אינו חורש רעה עליו כלל, רק שלא יוכל לסובלו, והוא שונא אותו בתכלית, עד שלא יכול לדבר עמו ולא להתערב עמו בשום דבר, אף בדבר שבקדושה. והסיבה לזה הוא רק מצד הישות שלו אינו נותן מקום להזולת, והוא מנגד לו (אף שלא עשה

At this point, the Rebbe Rashab changes the focus of the *maamar* from the theoretical and abstract sphere, to the personal, showing how the concepts explained above are expressed in interpersonal relations and in the individual Divine service of every person.

גַּם שְׁלֹא עָשָׂה לוֹ As a result of it, one person hates another **even though**
שׁוּם רָעָה כָּלֵל the other **has done him no harm**,

וְלֹא נִגַּע בְּכֵל אֲשֶׁר לוֹ nor has he touched anything belonging to him
לֹא דָבָר וְחֲצִי דָבָר כו', at all,

וְגַם הוּא אֵינוֹ חוֹרֵשׁ or does he plan any evil against him.
רָעָה עָלָיו כָּלֵל.

רַק שְׁלֹא יוּכַל לְסַבְּלוֹ despite the other person's blamelessness, the first
simply cannot tolerate the other

וְהוּא שׁוֹנֵא אוֹתוֹ בְּתַכְלִית and hates him utterly

עַד שְׁלֹא יִכּוֹל לְדַבֵּר עִמּוֹ to the point where he will neither speak to him
וְלֹא לְהִתְעַרֵּב עִמּוֹ בְּשׁוּם nor join him in any endeavor, even a holy one.¹²
דָּבָר, אִף בְּדָבָר שֶׁבְּקִדְּשָׁה.

וְהַסְבָּה לַזֶּה הוּא רַק This hatred stems solely from his own *yeshus*
מִצַּד הַיְשׁוּת שְׁלוֹ אֵינוֹ which leaves no room for anyone else.
נוֹתֵן מְקוֹם לְהַזּוּלָּת,

When a person is preoccupied with self-concern, he will see everything in terms of his own needs and wants. He will look at others solely as they fit into his own plans, without being able to find the inner space to see them as they are, what they need, and what would make them feel good. Instead, he will constantly view them as intruding upon him.¹³ If such a person is compelled to interact with others, friction will inevitably arise between them.

12. Since the endeavor is within the sphere of holiness, one might think that the persons involved would be more willing to go beyond their self-interest.

13. See ch. 4 above where similar points are made.

לו שום רעה, ואין בו שום התנגדות פרטי נגדו) רק בזה שהוא נמצא בעולם, שבזה ה"ה ממעט ישותו, ומשום זה אינו יכול לסובלו, ושונא אותו, ומכ"ש שאינו יכול להתחבר עמו כו'. וכמו שנמצא בעו"ה בדורות האחרונים בכל מקומות מושבות בני"י, שיש חילוקי דיעות בכל דבר ובכל ענין מענינים הכללים, ובפרט בדברים שבקדושה

וְהוּא מִנְגִּיד לוֹ He will oppose another person

(אֲף שֶׁלֹא עָשָׂה) (even though the other has never harmed him.
לוֹ שׁוּם רָעָה

וְאֵין בּוֹ שׁוּם הִתְנַגְּדוּת The other person arouses negative feelings although
(פְּרָטִי נִגְדּוֹ) he has no particular quarrel with him; there is
nothing specific that he can pinpoint about the other
that bothers him).

רַק בְּזֶה שֶׁהוּא It is just that the very fact that this other person
נִמְצָא בְּעוֹלָם, exists in the world

שֶׁבְּזֶה הִרִי הוּא detracts from his *yeshus*.
מִמַּעַט יִשׁוּתוֹ

וּמִשּׁוּם זֶה אֵינוֹ יָכוֹל This is why he finds him intolerable, hates him
לְסַבְּלוֹ וְשׁוֹנֵא אוֹתוֹ

וּמִכָּל שֶׁכֵּן שְׂאִינוֹ יָכוֹל and, needless to say, cannot join together with
לְהִתְחַבֵּר עִמּוֹ כו'. him.

וּכְמוֹ שֶׁנִּמְצָא בְּעוֹנוֹתֵינוּ Due to our many sins¹⁴ in these later generations,
הָרַבִּים בְּדוֹרוֹת such a state exists in every Jewish community.
הָאַחֲרוֹנִים בְּכָל מְקוֹמוֹת
מוֹשְׁבוֹת בְּנֵי יִשְׂרָאֵל

שְׁיֵשׁ חִלּוּקֵי דְּעוֹת בְּכָל דָּבָר There are differences of opinion on every ques-
וּבְכָל עֲנִין מְעִינִים הַכְּלָלִים tion or issue of public concern,

וּבְפָרֵט בְּדָבָרִים שֶׁבְּקִדְשָׁה particularly those questions that deal with holy
matters

14. "Due to our many sins" is a commonly used Rabbinic expression.

(כמו בעניני הרבנים ושוחטים ועניני ביהכנ"ס וכדומה), שא"א להתאחד, אדרבא, מה שזה אומר, אומר חבירו בהיפך, ומה שזה בונה זה מהרס. והחילוקי דיעות באמת הם פירוד לבבות, דמה שאומר בהיפך מזולתו, אין זה מצד ששכלו מחייב כן, כ"א אומר מה שהוא רוצה, ולא מצד הכרח השכל, ולמה הוא רוצה כך, זהו רק מפני שחבירו רוצה באופן אחר כו'. דהכלל הוא שצריך לרצות ולאמר בהיפך מזולתו, והיינו מצד

(כמו בעניני הרבנים ושוחטים ועניני בית הכנסת וכדומה)	(for example, questions concerning rabbis, <i>shoch-tim</i> [ritual slaughterers], synagogue affairs, and the like).
שאי אפשר להתאחד.	People find it impossible to unite.
אדרבה מה שזה אומר אומר חבירו בהפך.	On the contrary, if one person says one thing, another will contradict him.
ומה שזה בונה זה מהרס.	What one builds, another destroys.
והחילוקי דעות באמת הם פירוד לבבות,	These differences of opinion are in fact a division of hearts. The discord between the two does not remain merely in the abstract realm. It affects their feelings and ultimately leads to actual strife.
דמה שאומר בהפך מזולתו אין זה מצד ששכלו מחייב כן,	When one disagrees with another's opinion, it is not because his mind dictates that he must.
כי אם אומר מה שהוא רוצה ולא מצד הכרח השכל,	It is only that he says what he wants, not what is determined by his mind. The person may think that he is speaking objectively, but in truth it is his heart not his mind that determines what he says.
ולמה הוא רוצה כך?	Why does one man want such-and-such?
זהו רק מפני שחבירו רוצה באופן אחר כו'.	Because his colleague wants something different. ¹⁵

15. See *Sefer HaSichos*, 5749, p. 604, footnote 90, where the Rebbe writes: "Differences of opinion among Jews are more extreme than those that exist among mankind at large,... to refer to a common expression, 'Where there are two Jews, there are three opinions.' Each person has his own approach, and then, there is a third approach that they both share – to say the opposite of what the other says."

הפירוד לבבות, שאינם יכולים לסבול זא"ז, ומשום זה הם מנגדים זל"ז כו' (ועי"ז נפסד הענין הכללי הנצרך ומוכרח כו'. ואינם מביטים ע"ז כלל, כי העיקר הוא ישות עצמו כו').

קיצור. הפרש דספי' דתיקון ותהו — ביטול וישות שוב ורצוא. ישות סיבה לפירוד ושנאת חנם.

דְּהַכֵּלֵּל הוּא שְׁצָרִיף לְרִצּוֹת וְלֵאמֹר בְּהֶפֶךְ מְזוּלָתוֹ, The general rule is that one person must want and say the opposite of someone else.

וְהִינוּ מִצַּד הַפְּרוּד לְבָבוֹת Such differences arise as a result of a division of hearts,

שְׁאִינָם יְכוּלִים לְסָבּוֹל זֶה אֶת זֶה because the two people cannot tolerate each other,

וּמִשּׁוּם זֶה הֵם מִנְגְּדִים וְזֶה לְזֶה כו'. and hence become opponents.

(וְעַל יְדֵי זֶה נִפְסַד הָעֲנִיָּן הַכֵּלְלִי הַנִּצְרָף וּמִכֶּרֶח כו'. (Due to this, the public good, even things that are necessary and essential, are forfeited.

וְאִינָם מְבִיטִים עַל זֶה כָּלֵל, כִּי הָעֶקֶר הוּא יִשּׁוּת עֲצָמוֹ כו'. Yet the loss is ignored since each is obsessed with his own *yeshus*.)

קצור. Summary:

הַפְּרָשׁ The chapter outliness the distinctions between:

דְּסִפְרוֹת דְּתִקּוּן וְתִהוּ — the *Sefiros of Tikkun and Tohu*

בְּטוֹל וְיִשּׁוּת *bittul and yeshus*,

שׁוֹב וְרָצוּא. *shov and ratzo*.

יִשּׁוּת סְבֵה לְפְרוּד *Yeshus* is the cause of separation and baseless hatred.
וְשִׁנְאָת חֲנָם.

יז) ראה תו"א וישלח ד"ה ויקם בלילה גו' ויקח [כה, ב], ובתו"ח שם [קצג, ד ואילך].
 יח) ראה ד"ה אחרי מות, רמ"ט [סה"מ תרמ"ט ע' רנט ואילך] ד"ה כי כאשר השמים, תרס"ו [המשך תרס"ו ע' קצד ואילך].

35) ראה מאמרי אדמו"ר הזקן תקס"ח ח"א ע' ז (בשם הזהר). דרמ"צ קסא, ב. קע, ב (בשם האד"ר). ובכ"מ.

36) ראה גם ד"ה כשמן הטוב שנה זו (סה"מ תרנ"ט ע' קכב).

37) וזהו: אוצ"ל: וזה.

💡 POINTS TO PONDER 💡

♦ **Big Picture**

What does it mean to be a “big picture” thinker according to Chassidus?

♦ **Ego in Idealism**

Is there a downside in unadulterated idealism?

♦ *What insight can you glean from Heichaltzu chapter 8?*



