

LESSONS IN קונטרס
החלוצ

A TREATISE ON AHAVAS YISRAEL
BY THE REBBE RASHAB

With wishes for a *shnas hatzlacha*,
a year of both material and spiritual success,
to

Rabbi Eliyahu Touger

on the occasion of his 70th birthday

16 Elul 5780



By the staff of Sichos in English

PUBLISHER'S FOREWORD

As mentioned when we began publishing this series, the Rebbe Rashab delivered the *maamar* entitled *Heichaltzu* to address the need for unity in the chassidic community, with the intent of focusing on the flaw of *yeshus* that leads to unwarranted hatred. He also did not merely raise the problem, but provided the key to its solution by highlighting the unity inspired by G-d's name *Havayah*. The unity brought about by the G-dly light associated with that name allows for oneness that merges multiple and diverse entities in unique singularity, forging a whole that encompasses divergent particulars.

These subjects were explained at length in chapters 1 to 20. The content of those chapters was delivered by the Rebbe Rashab orally on Simchas Torah, 5659, and again, on *Shabbos Parshas Noach* of that year. The remaining chapters 21 to 32,¹ were prepared by the Rebbe Rashab in manuscript for the publication of the *maamar*.

The content of those chapters is comprised of an analytic exploration of the letters of G-d's name *Havayah* and the *Sefiros* associated with them. The concepts explained therein further develop the idea that oneness and diversity are not opposites but rather can coexist.

The present chapter focuses on the first letter of that name, the *yud*, and the *sefirah* of *Chochmah* that it represents, explaining the function of that *sefirah* with an analogy of a *mashpia*, one who serves as a source of light, effluence, or knowledge, who endeavors to communicate to a recipient on a much lower level. The chapter focuses on the dynamics necessary for this process of communication, explaining that the *mashpia* must hold back and condense what he desires to convey; otherwise, it will be unable to be accepted by the recipient.

In the following chapters, the Rebbe Rashab will focus on the *hei* of G-d's name *Havayah* that represents the *sefirah* of *Binah* and how interrelationship between *Chochmah* and *Binah* epitomize the concept of developing unity amidst diversity mentioned previously.

Sichos In English

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1. There is also an additional portion of the *maamar* that was published in several printings that is not entitled as a chapter.

* 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.

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כא) וביאור הענינים צריכים להקדים תחלה להבין ענין הב' אותיות י"ה דשם הוי', שהם בחי' צמצום והתפשטות כו'. דהנה ידוע הכלל בכל מקום, שכאשר המשפיע רוצה להשפיע ולהמשיך אור אל המקבל שאינו בערך אליו כלל,

— 21 —

In the previous chapter, the Rebbe Rashab concluded his discussion of the oneness generated by G-d's name *Havayah*. He explained that this name of G-d does not refer to unity that exists in contrast to multiplicity, but rather to a oneness that encompasses multiplicity, allowing for the existence of multiple entities that join together in absolute singularity.

In this chapter, he begins a more detailed discussion of G-d's name *Havayah*. He starts that discussion by focusing on the first letter of that name, the *yud*.

וביאר הענין צריכים להקדים תחלה
 להבין ענין הב' אותיות י"ה דשם הוי' In order to better understand this concept,¹ we must initially clarify the function of the first two letters, *yud* and *hei*, of G-d's name *Havayah*:

As will be explained below, these two letters are identified with the *Sefiros* of *Chochmah* and *Binah* respectively.

שהם בחינת צמצום והתפשטות כו'. The *yud* reflects the *Sefirah* of *Chochmah*, which involves contraction (*tzimtzum*), and the *hei*, the *Sefirah* of *Binah*, which involves expansion (*hishtashtus*).

דהנה ידוע הכלל בכל מקום There is a well-known general principle

שכאשר המשפיע רוצה להשפיע ולהמשיך אור אל המקבל that whenever a *mashpia*, a source of effluence,² wishes to transmit and draw down effluence (*shefa*) and light (*or*)³ to a *mekabel*, a recipient

1. See the *maamar* entitled *U'Beyom Simchas'chem*, 5656; the *maamar* entitled *Kedoshim*, 5666 (the series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, p. 207 ff.).

2. The term *mashpia* means "source of effluence," i.e., a person or spiritual source who or which conveys knowledge, beneficence, life-energy, to a *mekabel*, a recipient.

3. The terms *shefa*, translated as "effluence," and *or*, translated as "light," have specific meanings in chassidic terminology. See the series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, p. 172ff., et al., for a detailed explanation.

מוכרח שיצמצם אור עצמותו מכל וכל, כי לא יוכל המקבל לקבל כמו שהאור והשפע בהתפשטות בגדלות ובהרחבה גדולה בהמשפיע כו', כ"א אחר שיניח ומצמצם כל עצמותו ומהותו, וישאיר ויבדיל בצמצום רק כחלק קטן מאד הנצרך וראוי לבוא לידי

שְׁאִינוּ בְּעָרָךְ אֱלֹיו כָּלֵל **who is incomparably lower than him,**

מְכַרֵּחַ שְׁיִצְמָצֵם אֹר **the *mashpia* must entirely restrain his essential**
עֲצָמוֹתוֹ מִכָּל וְכָל, **light,⁴ so that it is not revealed at all.**

כִּי לֹא יוּכַל הַמִּקְבֵּל לְקַבֵּל **This is necessary because the *mekabel* (recipient) is**
incapable of receiving

כְּמוֹ שֶׁהָאֹר וְהַשֹּׁפֵעַ **the light and the effluence as it exists in the**
בְּהִתְפַּשְּׁטוּת בְּגִדְלוֹת **expanded, vast, and extensively broad state**
וּבְהִרְחָבָה גְּדוֹלָה **within the *mashpia*.**
בְּהִמְשָׁפִיעַ כּו',

If the *mashpia* would communicate the light as it exists within himself, the recipient would not be able to receive it. It would overwhelm him and perhaps cause harm.⁵ To explain using the analogy of a teacher and student employed below, if a teacher would communicate an idea as he understands it, it would confuse the student and prevent him from grasping it.

כִּי אַם אַחֵר שֵׁינִיחַ וּמִצְמָצֵם **Only after the *mashpia* sets aside and restrains the**
כָּל עֲצָמוֹתוֹ וּמַהוּתוֹ **essence and fundamental nature of the light in its**
entirety,

וְיִשְׁאִיר וְיַבְדִּיל בְּצִמְצוּם **retaining and setting apart in a concentrated**
form

רַק כְּחֵלֶק קָטָן מְאֹד **only a very limited portion, will he be able to com-**
municate it to the recipient.

To explain using the analogy of a teacher and a student mentioned previously: After the teacher holds back his own understanding, he must contemplate who

4. As explained in the source cited in the previous footnote, the term *or* refers to a simple emanation that reflects the source of light. As such, throughout this chapter, the Rebbe Rashab uses it when describing what the *mashpia* wishes to convey to the recipient in the state that it exists within his own being.

5. To cite a parallel: Frequently (*Likkutei Torah, Vayikra*, p. 37d, et al.), it is explained that the shattering of the vessels of the realm of *Tohu* came as a result of the powerful light that shined within that realm that could not be contained within those vessels.

השפעה, שמזה יומשך האור ושפע למקבלים עכ"פ, והיינו ענין הנקודה כו', שיש בו ב' מיני צמצומים, הא', מה שנתצמצם ונתעלם כל אור העצמות דמשפיע, ולא נשאר בגילוי רק הנקודה האחת דיו"ד, שזהו הנשאר מן הצמצום וההעלם לגמרי מה שראוי

his student is and what is necessary to communicate to him, taking into account what the student will be able to accept and comprehend. Similarly, in a larger sense, every *mashpia* must define

הַנֶּצְרָךְ וְרְאוּי לְבוֹא what is necessary and fit to be conveyed.
לְיַדֵּי הַשְּׁפָעָה

שְׁמִעָה יִמְשֹׁךְ הָאֹר וְשֹׁפֵעַ When that definition is made and the *mashpia* sets
לְמַקְבָּלִים עַל כָּל פְּנִים, apart a limited portion of the light and effluence he
originally possessed, it is possible to **draw down at**
least a certain measure of **light and effluence to the**
recipients.

וְהַיְנוּ עֲנִיֵּן הַנִּקְדָּה כו' This limited portion is, in Kabbalistic terms, described
through the concept of a "point" (*nekudah*).

At the beginning of the chapter, the Rebbe Rashab stated that he would explain the *yud* and *hei* of G-d's name *Havayah* in greater detail. He focuses here on the letter *yud*, which is associated with a condensed point.

שֵׁשׁ בּו ב' מִיְנֵי צִמְצוּמִים, There are two aspects of *tzimtzum* within this
point.

הָא' The first,

מֵה שְׁנִתְצַמְצַם וְנִתְעַלֵּם כָּל is the total withdrawal and concealment of the
אֹר הָעֲצָמוֹת דְּמִשְׁפִּיעַ essential light of the *mashpia*,

וְלֹא נִשָּׁאֵר בְּגִלּוּי with nothing being left in a revealed state.

רַק הַנִּקְדָּה הָאֶחָת דְּיו"ד All that remains is one point, the *yud*.

שְׁזָהוּ הַנִּשְׁאָר מִן הַצִּמְצוּם This is all that remains from the light after it under-
וְהִתְעַלֵּם לְגַמְרִי went the total contraction and concealment from
its state as possessed by the *mashpia*.

להיות בא בהשפעה והמשכה בגילוי למקבלים עכ"פ כו'. והב' הוא, שמה שנשאר מן השפע הוא ג"כ בבחי' צמצום דוקא, והוא מה שאינו רק כנקודה א' בלתי בא בהתפשטות והרחבה עדיין, שזהו צמצום והעלם, ונקרא אין, להיותה נקודה לבד,

מה שראוי להיות בא That point contains **the limited measure** of light and
 בהשפעה והמשכה בגילוי effluence **that is fit to be conveyed and drawn**
 למקבלים על כל פנים כו'. **down in a revealed state to the mekabelim.**

This represents the *mashpia's* effort to condense the light and transmit it to the recipient.

והב' הוא **The second** aspect of the point **refers** to the manner
 in which the recipient regards what is conveyed to him.

From the recipient's perspective,

שמה שנושאר מן השפע even the limited portion **of the effluence**⁶ **that**
 הוא גם כן בבחינת **remains** after the *mashpia's* effort to condense it is
 צמצום דוקא **itself also in a contracted state;**

Even though the *mashpia* has defined what he thinks the recipient can accept and extended it to him, what he transmits to the recipient is in an intermediate state. On one hand, the recipient can grasp it. On the other hand, the extent to which he grasps it is limited, because

והוא מה שאינו רק **it is only a point without expansion or breadth.**
 כנקודה א' בלתי בא
 בהתפשטות והרחבה עדיין

שזהו צמצום והעלם Thus, it is in a **contracted and concealed** state. The
 recipient cannot really say that he has comprehended
 it.

ונקרא אין להיותה **It is called *ayin* ("nothing"), for it is only a point;**
 נקודה לבד

Just as in geometry, a point has no dimensions, so too, what the *mashpia* has conveyed still has no form;

6. As mentioned in footnote 3, *shefa* is translated as "effluence." In the source cited in that footnote, it is explained that *shefa* refers to a defined entity that has measure and form. For this reason, when speaking about how the recipient accepts what is conveyed to him, the Rebbe Rashab uses the term *shefa*.

שהוא בלתי נמשך עדיין בבחי' המשכה והתפשטות, ואינה בבחי' גילוי עדיין כו'. וכך יובן למעלה בדרך כלל בענין אות היו"ד דשם הוי', דלהיות שעצמות אור א"ס ב"ה הוא בחי' אור פשוט בתכלית, בלתי יכול לבוא בגילוי אור, להיות אפילו מקור לכל השתלשלות העולמות כו', וכמ"ש¹¹² כי עמך מקור חיים, דגם מקור החיים הוא

שֶׁהוּא בְּלִתי נִמְשָׁךְ it has yet to be drawn down to the extent that it can
עֲדֵינָּה בְּבִחִינַת הַמְּשָׁכָה be conveyed to the recipient and expanded within
וְהַתְּפִשּׁוּתִּים his frame of reference.

וְאֵינָהּ בְּבִחִינַת It is not yet in a state of revelation in the frame-
גִּילוּי עֲדֵינָּה כו'. work of the recipient.

The point thus represents the concentrated core of the effluence. For the *mashpia*, it is what he has condensed from the light he possessed previously. He feels that the recipient could accept this point and develop a structure from it. For the recipient, it is the source point from which he will derive the effluence and expand it.

וְכֵן יוּבֵן לְמַעַל בְּדֶרֶךְ כָּלל These explanations will help us understand, in general terms, the parallel in the spiritual realms above

בְּעֵנִינֵן אוֹת הַיּוֹד דְּשֵׁם הוּי' regarding the concept of the *yud* of G-d's name *Havayah*.

דְּלֵהוּיּוֹת שֶׁעֲצָמוֹת אור אֵין Since the essence of G-d's infinite light is utterly
סוֹף בְּרוּךְ הוּא הוּא בְּחִינַת simple, without any differentiation,
אור פְּשוּט בְּתַכְלִית

בְּלִתי יָכוֹל לָבוֹא בְּגִלּוּי אור it cannot be manifest as revealed light.

The term "revealed light" refers to light that can be manifest and appreciated within the realm of the created beings. As G-d's light exists in its initial state, it is too lofty to be appreciated by the created beings because it is above the entire frame of reference in which they exist. Therefore, as mentioned above, the light must be withdrawn entirely.

לֵהוּיּוֹת אֶפְלוּ מְקוֹר לְכָל It is too lofty to serve even as the source of the
הַשְּׁתַּלְשְׁלוֹת הָעוֹלָמוֹת כו' entire Spiritual Cosmos, the chainlike progression
of spiritual realms.

רק עמך לבד, שאינו בערך העצמות כלל כו'¹¹³, ונק' סדכ"ס דלית מחשבה תפיסא בי' כלל¹¹⁴, גם לא בחי' מחה"ק כו'¹¹⁵, ולזאת לא הי' יכול להיות גילוי אור ושפע

וּכְמוֹ שֶׁכָּתוּב כִּי **Thus, it is written,⁷ “For with You is the source of life.”**
עַמָּךְ מְקוֹר חַיִּים

דְּגַם מְקוֹר הַחַיִּים **The implication is that even the “source of life” is only with You.**
הוּא רַק עַמָּךְ לְבַד

G-d's Essence, and even the essence of His light, is not the direct source of creation.⁸ Rather, from His Essence emanates G-dly light and from a ray of that light, the worlds are brought into being. That ray is “the source of life” and is only “with You,” secondary to G-d's Essence, and even the essence of His light.

The Rebbe Rashab is explaining that all existence stems from G-d's essence. His essential desire for a dwelling in the lowest of realms, i.e., our material world, brought all existence into being. As a result, from His Essence emanates His infinite light (*Or Ein Sof*). However, since His light is representative of His Essence, His light is also of an utterly transcendent nature and cannot serve as a direct source for creation. Therefore, the essence of His light must be withdrawn entirely. Afterwards, a limited ray of light is emitted and from it, defined existence comes into being. That limited ray

שְׁאִינוּ בְּעֶרְךָ הָעֲצָמוֹת **is utterly incomparable to the essence of G-d's**
כָּלֵל כּו' light.

וְנִקְרָא סְתִימוֹ דְּכָל **The essence of His light is described as “hidden**
סְתִימִין דְּלִית מַחְשָׁבָה **beyond all hiddenness,”⁹ for “no thought can**
תְּפִסָּא בִּיהַּ כָּלֵל **grasp Him at all,”¹⁰**

גַּם לֹא בְּחִינַת מַחְשָׁבָה **not even the Primeval Thought (*machshavah***
הַקְדוּמָּה כּו' ***hakedumah*), the initial thought to bring the worlds**
into being, can comprehend the essence of His light.

וְלִזְאוֹת לֹא הָיָה יָכוֹל לְהִיוֹת **Thus, from this essential light, there could not be a**
גִּלּוּי אֹר וְשִׁפְעַת מְקוֹרַיִם **revelation of light and effusion of creative energy**
לְהַשְׁתַּלְשִׁלוֹת הָעוֹלָמוֹת **that would serve as a source from which the chain-**

7. Tehillim 36:10.

8. See the series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, p. 180ff., et al., for a detailed explanation of these concepts.

9. Zohar, Vol. I, p. 2a, 45a, et al.

10. Tikkunei Zohar, pp. 17a, 121a.

מקוריים להשתלשלות העולמות, כ"א ע"י הצמצום, שהו"ע התעלמות האור, שהאור נכלל ונתעלם בעצמותו תחלה, כדי שיבוא אח"כ אפס קצהו לידי בחי' גילוי אור, והיינו כפי הנצרך לענין השפע לעולמות בכללות, שהוא היו"ד כו'. ועז"נ¹¹⁶ מגלה

like progression of worlds that constitutes existence could come into being.

כִּי אִם עַל יְדֵי הַצְמָצוּם This is possible **only through the** process of *tzimtzum*.

Generally, *tzimtzum* is translated as "contraction." Here, however, the intent is **the concealment of G-d's essential light.**

שֶׁהָאֹר נִכְלָל וְנִתְעַלֵּם That essential **light is first absorbed and concealed**
בְּעֶצְמוֹתוֹ תַּחֲלָה **within G-d's Essence.** To refer back to the analogy used above: were the teacher to communicate a concept to a student as he understands it, the student would be incapable of comprehending it and could become confused. Therefore, the teacher must hold back his own conception of the idea

כְּדִי שִׁיבֹא אַחֵר כֶּף אָפֶס **so that afterward, a minute glimmer of it could**
קִצְחוֹ לִידֵי בְחִינַת גִּלּוּי אֹר, **be revealed —**

וְהִינוּ כְּפִי הַנִּצְרָף לְעֻנִּין **only as much as is necessary for** there to be **efflu-**
הַשֹּׁפֵעַ לְעוֹלָמוֹת בְּכָלִּלוּת **ence to bring the worlds into being and maintain**
their existence.

שֶׁהוּא הַיּו"ד כו'. **This** minute glimmer, i.e., the first revelation of light from which existence as we know it comes into being is signified by the letter **the yud** of G-d's name *Havayah*.

וְעַל זֶה נֶאֱמַר מְגַלֶּה **Concerning this it is stated,¹¹ "He reveals deep**
עֲמֻקּוֹת מִנִּי חֹשֶׁךְ **things from the darkness."**

11. *Iyov* 12:22.

עמוקות מני חושך, דמבחי' חשך והעלם העצמי דא"ס, שנקרא חשך סתרו¹¹⁷, שהוא בחי' סדכ"ס כו', נמשך גילוי בחי' הנקודה הנ"ל כו'. והיינו לאחר הצמצום וההעלם שנקרא עמוקות דחשך סתרו, נמשך אח"כ בחי' גילוי אור כו'. אמנם הגילוי הזה הוא רק נקודה לבד, שהיא בחי' העלם עדיין לגבי השתלשלות העולמות, דעם היות שזהו

דמבחינת חשך והעלם
העצמי דאין סוף
שנקרא חשך סתרו
"Darkness" refers to the essential darkness and concealment of the *Ein Sof* which is known as "the darkness of His secret place,"¹²

שהוא בחינת סתיו
דכל סתיו כו'
the state at which He is "hidden beyond all hiddenness."

In our framework of reference, something that is concealed is shaded by another entity that prevents us from seeing it. When we say that G-d is concealed, we mean something else entirely – that He exists in a different state of being than ours. As such, not only is He concealed from the perception of the created beings, He is fundamentally unknowable, for knowledge implies grasping an entity that has a defined form and G-d is totally above definition, unable to be known even by the loftiest spiritual entities.¹³

נמשך גילוי בחינת הנקודה
הנזכרת לעיל כו'.
From this essential level of concealment, is drawn down the initial point of revelation mentioned above,

והינו לאחר הצמצום
וההעלם שנקרא
עמוקות דחשך סתרו
i.e., after the *tzimtzum* and concealment referred to as the "deep recesses" of "the darkness of His secret place,"

נמשך אחר כך בחינת
גילוי אור כו'.
an aspect of revealed light is drawn down afterwards.

אמנם הגילוי הזה הוא
רק נקודה לבד
Nevertheless, this revelation is merely a point,

שהיא בחינת העלם
עדין לגבי השתלשלות
העולמות.
and is still concealed in relation to the chainlike order of the worlds that will come into being from it.

12. Tehillim 18:12.

13. See Likkutei Torah, Bamidbar, p. 81b, Shir HaShirim, p. 4c; Shaarei Orah, Shaar Purim, p. 65a, where this concept is explained.

מה שנשאר מהאור להיות בבחי' גילוי בהשתלשלות העולמות כו', זהו לאחר שתבוא הנקודה בבחי' התפשטות כו', אבל כמו שהיא בבחי' נקודה, היא למעלה עדיין מבחי' גילוי כו'. ונקרא אין, הן לגבי העצמות, לפי שאינו תופס מקום ואינה בערך כו', והן לגבי העולמות, לפי שאינו בבחי' גילוי עדיין כו'.

To refer back to the analogy of the teacher and the student: The student receives the concept from the teacher while it is still without form and definition.

דעם היות שזהו מה שנשאר מהאור True, this is what remains of the original light,

להיות בבחינת גילוי בהשתלשלות העולמות כו', i.e., it is the concentrated point that was intended to serve as the starting point for the revelation that would bring into being the chainlike order of the worlds.

זהו לאחר שתבוא הנקודה בבחינת התפשטות כו'. However, those worlds can come into being **only** after this initial point undergoes expansion and development.

אבל כמו שהיא בבחינת נקודה By contrast, as it exists in the state of a “point,”

היא למעלה עדין מן הבחינת גילוי כו'. it is still beyond revelation.

ונקרא אין הן לגבי העצמות לפי שאינו תופס מקום ואינה בערך כו', It is called *ayin* (“nothingness”). That term is appropriate to describe its relation to G-d’s Essence and even its relation to the essence of His light – **because it is insignificant and incomparable** to them –

והן לגבי העולמות לפי שאינו בבחינת גילוי עדין כו'. and also to describe its relation to the worlds – **because it is not yet revealed** and cannot be perceived and grasped by them.

קיצור. בהשפעה למקבל שאינו בערך, צ"ל העלם אור העצמות, וצמצום האור הנשאר, נקודה שלמעלה מגילוי. יו"ד דשם הוי'.

קצור. Summary:

בְּהִשְׁפָּעָה לְמַקְבֵּל שְׁאִינוֹ בְּעֶרְךָ	When effluence is transmitted to a <i>mekabel</i> who is not comparable to the <i>mashpia</i> ,
צָרִיךְ לְהִיּוֹת הָעֵלֶם אוֹר הָעֲצָמוֹת וְצָמְצוּם הָאוֹר הַנִּשְׁאָר,	it is necessary for the essential light to be concealed and the remaining light to be contracted.
נִקְדָּה שְׁלֵמָה מְגִלּוּי.	The result is a point, still beyond revelation,
יו"ד דְּשֵׁם הוּי'.	represented by the <i>yud</i> of G-d's name <i>Havayah</i> .

(מ) ראה בכ"ז בד"ה וביום שמחתכם רנ"ו [סה"מ תרנ"ו שם], ויאמר גוי' קדושים תרס"ו הנ"ל [המשך תרס"ו שם].

(112) תהלים לו, י.

(113) ראה לקו"ת אמור לא, ד. ובכ"מ.

(114) תקו"ז בהקדמה (יז, א).

(115) ראה תורת חיים תולדות קמב, ב. שמות כה, ד. ויקהל שפז, ג. שערי אורה לו, ב. מאמרי אדמו"ר האמצעי במדבר ח"ב ע' שפב. ח"ה ע' א'תרעג. דרושי חתונה ח"ב ע' תה. סה"מ תרפ"ב ע' שח. תש"ט ס"ע 82 ואילך.

שם ע' 109.

(116) איוב יב, כב.

(117) תהלים יח, יב.

💡 POINTS TO PONDER 💡

◆ **Moment of Silence**

Teaching requires communication and the sharing of ideas. But what role does silence play in the classroom?

◆ **The Essence of Darkness**

A bit of light dispels much darkness. But does darkness always need vanquishing?

◆ *What insight can you glean from Heichaltzu chapter 21?*



