

LESSONS IN קונטרס  
החלוצ

A TREATISE ON AHAVAS YISRAEL  
BY THE REBBE RASHAB

נדפס לזכות  
הרוצה בעילום שמו



## PUBLISHER'S FOREWORD

As mentioned, the theme of the *maamar* entitled *Heichaltzu* is that difference need not lead to division and diverse entities can join together in synergistic harmony. In the first 17 chapters, the Rebbe Rashab emphasized the application of that theme on a personal level between individuals and within a community as a whole.

From chapter 18 onward, the Rebbe Rashab explains the conceptual background for this axiom, explaining how these concepts are manifest in the spiritual realms above. Thus, in chapters 18 to 20, he explained the synergistic function of the two names of G-d, *Havayah* and *Elokim*, clarifying how the unity engendered by G-d's name *Havayah* is manifest even in the multifaceted forms of existence brought into being through His name *Elokim*.

In chapters 21 to the present, ch. 26, the Rebbe Rashab gives a particular example of how two diverse and opposite qualities – *Chochmah* and *Binah* are interrelated, each one possessing a dimension of the opposite quality, and function in harmony. He summarizes that concept in this chapter and explains that the unity between these two qualities is brought about by a higher power, G-d's infinite light, that transcends them both. The last point is the theme that is explained and developed in the coming chapters.

In chassidic lore, there is frequent discussion of *ovdim*, people who work on themselves through Divine service to refine their characters by integrating chassidic qualities into their personalities, and *maskilim*, individuals who devote themselves to the abstract conception of chassidic thought. *Heichaltzu* is a classic text that demonstrates how these two thrusts cannot remain separate. Instead, the abstract ideas *Chassidus* teaches can and should be applied in our lives.

Sichos In English

4 Cheshvan, 5781

\* 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](mailto:sichosinenglish@gmail.com) or WhatsApp 917-868-6509.

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(כו) **והנה** לפ"ז הרי יש כאן דבר והיפוכו במקום אחד, והוא מה שיוכל להבין בנקודת החכ' בהתפשטות השגה והבנה דבינה, שהוא היפך בחי' נקודה דיו"ד דחכ', שהיא בחי' אין והעלם בהעדר התפשטות, ומ"מ תתאחד ותתכלל עם הבינה להיות בבחי' התפשטות דוקא. ויש ע"ז כח בחכ' גופא, שהו"ע והבן בחכ',

— 26 —

In the preceding chapters, the Rebbe Rashab explained that although *Chochmah* and *Binah* are diverse and opposite potentials, they function synergistically and are mutually inclusive, there being a dimension of *Binah* in *Chochmah* and a dimension of *Chochmah* in *Binah*. In the present chapter, he sums up the initial phase of the explanation of that concept, clarifying that this interrelationship is possible because of a loftier power, the essence of G-d's infinite light, that combines the two.

**Accordingly, within the interrelation between *Chochmah* and *Binah*, there exists the coexistence of a concept and its antithesis.**

There are two manifestations of this interrelation with regard to *Chochmah*: Firstly,

והוא מה שיוכל להבין  
בנקודת החכמה  
בהתפשטות השגה  
והבנה דבינה

there is a possibility for the point of *Chochmah*, the concept in its abstract form, to be elucidated through the expansive understanding and comprehension that characterizes *Binah*,<sup>1</sup>

שהוא היפך בחינת  
נקודה דיו"ד דחכמה

which is the opposite of the point of the *yud* of *Chochmah*,

שהיא בחינת אין והעלם  
בהעדר התפשטות

which is identified with nothingness and characterized by concealment and the lack of expansion.

ומכל מקום תתאחד  
ותתכלל עם הבינה להיות  
בבחינת התפשטות דוקא

Nevertheless, the point of *Chochmah* can be unified and included within *Binah* to become expanded and developed, taking on form, length, depth, and breadth.

Another manifestation of the interrelation of the two powers with regard to *Chochmah* is that

1. See ch. 24.

שבחי' הבינה כלולה בחכ' גופא, בכדי שתבוא לידי התפשטות, ועי"ז מתאחדת עם בחי' הבינה להיות ההתפשטות והשגה בפועל, היפך עצם מהותה כו'. וכן מה שנעשה מגילוי השגה דבינה בחי' אין והעלם דכח מה דנקודה דחכ', שזהו"ע וחכם בבינה,

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- וְיֵשׁ עַל זֶה כֹּחַ בְּחֻמָּה גּוּפָא the potential for this coexistence of opposites is found within *Chochmah* itself,
- שֶׁהוּא עֲנִיָּן וְהֵבֵן בְּחֻמָּה i.e., the quality of *havein beChochmah*,
- שֶׁבְּחִינַת הַבִּינָה כְּלוּלָה בְּחֻמָּה גּוּפָא that a dimension of the attribute of *Binah* is included within *Chochmah* itself.
- בְּכִדִּי שֶׁתְּבוֹא לִידֵי הַתְּפִשּׁוּת This is what enables the abstract point of *Chochmah* to be expanded
- וְעַל יְדֵי זֶה מִתְאַחֶדֶת עִם בְּחִינַת הַבִּינָה and become unified with *Binah*,
- לְהִיט הַתְּפִשּׁוּת וְהַשְׁגָּה בְּפֹעַל allowing for its **extension** and development, making possible **actual comprehension**,
- הֵיפֶךְ עֲצָם מִהוּתָהּ כו'. qualities that are **the very opposite of *Chochmah*'s essential nature.**<sup>2</sup>
- וְכֵן Similarly, the interrelation of *Chochmah* and *Binah* with regard to *Binah* is manifest when
- מִה שֶׁנֶּעֱשֶׂה מְגִלּוּי הַשְׁגָּה דְּבִינָה the revealed understanding of *Binah* becomes crystallized in the core point that encapsulates the idea.

This enables a person who comprehends a concept to see the fundamental abstract point that motivates all the particular details.

- בְּחִינַת אֵין וְהָעֵלֶם דְּכֹחַ מִה דְּנִקְוָדָה דְּחֻמָּה That point embodies **the nothingness and concealment of *koach mah***, the faculty above intellect that characterizes **the point of *Chochmah***,
- שֶׁזֶהוּ עֲנִיָּן וְחֹכֶם בְּבִינָה i.e., *chacham beBinah*.

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2. See ch. 25.

שזהו היפך מהות הבינה כו' כנ"ל. וא"כ הרי נעשה מהעלם נקודה דחכ', גילוי בהשגה, ומגילוי השגה דבינה נעשה העלם דנקודה דחכ', דבר והיפוכו כא'. ובהכרח לומר שזהו ע"י כח עליון יותר העושה בהם בחי' ההתאחדות והתכללות כו'. והיינו מבחי' עצמות אוא"ס שלמעלה מב' הבחי' דהעלם וגילוי, דשם שניהם שוים, ולכן

שְׁזָהוּ הַיָּפֶךְ מֵהוּת הַבִּינָה  
כו' כְּנֻזָּכָר לְעֵיל.

This runs contrary to the defining characteristics of *Binah*, as mentioned previously.<sup>2</sup>

וְאִם כֵּן הָרִי נִעְשֶׂה  
מִהָעֵלָם נִקְוֶה דְּחֻמָּה  
גִּילוּי בְּהִשְׁגָּה

Thus, the concealment of the point of *Chochmah* becomes revealed through understanding,

וּמִגִּילוּי הַשְּׁגָה דְּבִינָה נִעְשֶׂה  
הָעֵלָם דִּנְקוּדָה דְּחֻמָּה

and the revealed understanding of *Binah* becomes crystallized through the abstraction identified with the concealment of the point of *Chochmah*.

דְּבָר וְהִפּוּכּוֹ כָּא'.

Both of these tendencies involve the coexistence of a concept and its antithesis.

וּבְהִכָּרַח לֹאמַר שְׁזָהוּ עַל  
יְדֵי כַח עֲלִיּוֹן יוֹתֵר הָעוֹשֶׂה  
בָּהֶם בְּחִינַת הַהִתְאַחָדוּת  
וְהַתְּכַלּוּת כו'.

We are forced to say that what unifies the two powers and brings about their synergistic interrelationship, each one being included in the other, is a power that transcends both of them.

Since the two powers are fundamentally opposite in nature, the only way they can function in harmonious synergy is because a higher power unites them.

וְהֵינּוּ מְבַחֲשֵׁנָה עֲצָמוֹת  
אוֹר אֵין סוּף שְׁלֹמֶעֱלָה מִב'  
הַבְּחִינּוֹת דְּהָעֵלָם וּגִילוּי

That higher power is the essence of G-d's infinite light, which transcends both concealment – identified with *Chochmah* – and revelation – identified with *Binah*.

דָּשֵׁם שְׁנֵיהֶם שְׁוִים

In relation to the essential light, both concealment and revelation are equal.

With this statement, the Rebbe Rashab introduces the germ of the concept to be explained in the following chapters, in particular, in ch. 29.

וְלֵכֵן אֶפְשָׁר לְהִיּוֹת  
מִשָּׁם הָאֲחָדוּת

Hence, that essential light enables the possibility that the two attributes will be united,

אפשר להיות משם האחדות וההתכללות להיות מהעלם גילוי ומגילוי העלם כו'.  
קיצור. איחוד ההפכים דחו"ב ע"י כח שלמעלה משניהם.

וְהַתְּכַלְלִית and that one will **be included** within the other, i.e., that *Binah* be included within *Chochmah*, *havein beChochmah*, and *Chochmah* be included within *Binah*, *chacham beBinah*.

לְהִיטְוֵת מִהָעֵלֶם גִּילוּי This leads to the transformation of concealment to revelation, i.e., **that** *Chochmah*, which is characterized by **concealment** be developed and **come into revelation**

וּמִגִּילוּי הָעֵלֶם כו'. and **revelation to concealment**, i.e., that *Binah*, which is characterized by revelation, be crystallized into the abstract, concealed core point of the idea.

קצור. Summary:

אִיחּוּד הַהֶפְכִּים The unification of the **opposite attributes** of  
דְּחֻמָּה וּבִינָה *Chochmah* and *Binah*.

עַל יְדֵי כַח שְׁלִמְעָלָה This unification is brought about **through a power**  
מִשְׁנֵיהֶם. **higher than them both.**

## 💡 POINTS TO PONDER 💡

### ♦ **The Marriage Counselor**

My husband and I finally agreed to speak to a third party about our disagreements. What characteristic is a must-have when it comes to a mediator, or go-between?

### ♦ **Safe Space**

We all crave safe spaces; where strife and conflict are absent, and in addition to tolerance there is a cohesive union of people with diverse backgrounds and mindsets. Is this just a utopian dream, or is there a critical ingredient that can make it happen?

### ♦ *What insight can you glean from Heichaltzu chapter 26?*





