

LESSONS IN קונטרס
החלק א

A TREATISE ON AHAVAS YISRAEL
BY THE REBBE RASHAB

Help us print **Lessons in Heichaltzu!**

Heichaltzu, a discourse delivered by the Rebbe Rashab, creates a paradigm shift in human relationships. Through understanding mystical and Chassidic teachings, **Heichaltzu** gets to the crux of finding unity in diversity.

Lessons in Heichaltzu is the magnum opus on human relations. With your partnership, we can bring the eternal and ever prevalent **Lessons in Heichaltzu** to readership worldwide. Your contribution can help others find harmony within dissension.

Please join us in printing this sefer!

sie.org/PrintHeichaltzu

PUBLISHER'S FOREWORD

As we were completing this chapter, we realized that it was ch. 32 – *lev*, the heart, and that this is where the published manuscript of *Heichaltzu* ends. We did a brief search and could not find any place where the Rebbe spoke about that, but the message flashed in our minds almost immediately.

Often, the Rebbe spoke about ch. 32 of *Tanya* – the chapter that focuses on *ahavas Yisrael* – being “the heart” of *Tanya*.

How appropriate that this chapter is being published on the eve of Chanukah. *Rambam* concludes his exposition of the laws of Chanukah with the statement, “Peace is great. Indeed, the entire Torah was granted solely to bring about peace in the world.”

Heichaltzu whose fundamental message is establishing peace on a communal level and between individuals on a personal level is being completed as we usher in the holiday that focuses on that message and whose lights shine it forth throughout the entire world.

Sichos In English

24 Kislev, 5781

(לב) וְזָהוּ קְרוֹב הוּי' כו', שיקראוהו למהו"ע א"ס משעשועים העצמים הנ"ל, באמת דתורה, והיינו לשמה, לשם התורה, שהוא רק להמשיך גילוי אוא"ס

— 32 —

In the preceding chapters, the Rebbe Rashab explained that opposite tendencies can be fused in harmonious synergy through drawing down an essential light that transcends them both. He highlighted how the medium to draw down this essential light is the Torah because the Torah represents G-d's essential delights, the core of His being, as it were, in which His innermost energy is vested. The present chapter explains man's role in drawing down this dimension of the Torah and how doing so brings about unity and synergy in the spiritual realms and ultimately, in our material world.

וְזָהוּ קְרוֹב הוּי' כו' On the basis of the above, it is possible to understand **the meaning** of the verse:¹ **"G-d is close... to all those who call upon Him in truth"** –

שְׁיִקְרְאוּהוּ לְמַהוּת וְעֲצָמוֹת אֵין סוֹף "To all those who call upon Him in truth" refers **to those who call upon the Essence of G-d** as He is *Ein Sof*, Who is one with the Torah in an essential bond, this being the essential delights of the Torah.

מִשְׁעִשׂוּעִים הָעֲצָמִים הַנִּזְכָּרִים לְעֵיל From those above-described essential delights, it is possible to draw down essential G-dliness

בְּאִמַּת דְּתוֹרָה **into the truth of Torah**, i.e., the Torah as it is given to us.

וְהֵינּוּ לְשִׁמְהָ לְשֵׁם הַתּוֹרָה "Calling" to G-d "in truth" **refers to studying Torah *lishmah*, for its own sake, i.e., for the sake of the Torah** itself.

שְׁהוּא רַק לְהַמְשִׁיךְ גִּילוּי אֹר אֵין סוֹף, בְּאוֹתֵיּוֹת דְּתוֹרָה, **This means that one studies solely in order to draw down the revelation of G-d's infinite light into the letters of Torah**, and in that way, adds to and enhances the Torah's power. Thus, the study is "for the sake of the Torah," i.e., it amplifies the Torah's power.

1. *Tehillim* 145:18.

באותיות דתורה, שזהו כל עיקר ענין כוונת מצות ת"ת כו'.¹⁷¹ והוא ע"י קריאה שקורא ושונה בתושב"כ ותושבע"פ, כמו שאמ' כל הקורא ושונה סה, בתורה שבכתב ותושבע"פ,

There are several interpretations of what it means to study Torah *lishmah*, for its own sake. In an ultimate sense, it means studying Torah without any personal intent at all – not even to connect to G-d through Torah study² – but rather for the Torah's sake, i.e., because the Torah is entirely one with G-d. Sensing that oneness, a Jew is drawn to Torah study with a natural desire, like a child who instinctively runs to hug his father when he sees him after they have been separated for a long time.³ Here, the Rebbe Rashab interprets “studying for the sake of the Torah” in a spiritual sense, explaining that when a person studies the Torah *lishmah*, it is “for the sake of the Torah” because he draws down essential G-dliness into the Torah.⁴

שְׂזֵהוּ כָּל עֵיקֶר עֲנִין פְּנוּנֵת מִצְוֹת תִּלְמוּד תּוֹרָה כּו'. **This is the fundamental intent of the *mitzvah* of Torah study.**

וְהוּא עַל יְדֵי קְרִיאָה **This is achieved through “calling” –**

The Hebrew root קרא means both “call” and “read.”

שְׂקוֹרָא וְשׁוֹנָה בְּתוֹרָה שְׂבִכְתָּב וְתוֹרָה שְׂבִעַל פֶּה **through reading and studying the Written Torah and the Oral Torah;**

כְּמוֹ שְׂאָמְרוּ כָּל הַקּוֹרֵא וְשׁוֹנֵה בְּתוֹרָה שְׂבִכְתָּב וְתוֹרָה שְׂבִעַל פֶּה **as our Sages say,⁵ “Whenever one reads and studies” – the Written Torah and the Oral Torah –**

The Rebbe Rashab mentions the Written Torah and the Oral Torah to parallel the verbs “reads and studies.” Even when one merely reads the Written Torah, he fulfills the *mitzvah* of Torah study. Hence, reading is sufficient. By contrast, the Oral Law must be studied – i.e., one must understand the subject matter – to fulfill the *mitzvah*.⁶

2. See *Likkutei Sichos*, Vol. 17 p. 402, footnote 9, and the sources cited there, which explain several approaches (levels) described as studying Torah *lishmah*, “for its own sake.”

3. *Likkutei Sichos*, Vol. 2, p. 304; see also *Toras Menachem, Sefer HaMaamarim Melukat*, Vol. 1, p. 195.

4. *Likkutei Torah, Bamidbar*, p. 91d, et al.

5. A similar concept is found in *Tanna devei Eliyahu Rabbah*, beginning of ch. 18, cited in *Yalkut Shimoni, Eichah*, section 1034; see *Likkutei Torah, Shir HaShirim*, p. 12a, the *maamar* entitled *LeSusasi*, end of ch. 2.

6. The Alter Rebbe's *Shulchan Aruch, Hilchos Talmud Torah* 2:12-13.

הקב"ה קורא ושונה כנגדו, וכמ"ש¹⁸¹ הוי' צלך כו', וכתוב¹⁸² הקול קול יעקב, זה קול דתורה¹⁸³, והיינו לפי שבקול זה דאותיות התורה מעורר למעלה להיות המשכת אוא"ס בח"ע דתושמ"ע¹⁸⁴ בבחי' קול הוי', שהוא קורא ושונה ג"כ אותו המקרא ואותה ההלכה

הקדוש ברוך הוא קורא וְשׁוֹנֵה כְּנֶגְדּוֹ “the Holy One, blessed be He, reads and studies opposite him.”

וּכְמוֹ שֶׁכְּתוּב הוִי' צִלְךָ כו', This concept can also be inferred from the Baal Shem Tov's interpretation⁷ of the verse,⁸ “G-d is your protective shadow,” just as a shadow follows the movement of an object, every action that we perform spirals upward to the spiritual realms, evoking a corresponding response in those realms. Thus, when a Jew invests his energies in Torah study, G-d “studies” opposite him, reflecting, as it were, the Jew's efforts.

וְכִתְיֵב הַקּוֹל קוֹל יַעֲקֹב It is also written,⁹ “The voice is the voice of Yaakov,”

זֶה קוֹל דְּתוֹרָה, and our Sages¹⁰ have explained, “This refers to the voice of Torah study.”

וְהֵינּוּ לְפִי שֶׁבְּקוֹל זֶה דְּאוֹתוֹת הַתּוֹרָה The reason is because the voice of one who reads the letters of the Torah

מְעוֹרֵר לְמַעַלָּה לְהִיּוֹת הַמְּשַׁכֵּת אֹר אֵין סוֹף בְּחֻמְקָה עֲלֵאָה elicits an arousal Above, drawing down G-d's infinite light into the level of Supernal *Chochmah* of the heavenly Torah,

בְּבַחֲיַנַּת קוֹל הוִי' drawing down “the voice of G-d,”

שֶׁהוּא קוֹרֵא וְשׁוֹנֵה גַם כֵּן אוֹתוֹ הַמְּקַרֵּא וְאוֹתָהּ הַהִלְכָה כְּנֶגְדּוֹ Who also reads and studies the same Scriptural verse and that same law opposite him.

7. Kesser Shem Tov, Hosafos, p. 78.

8. Tehillim 121:5.

9. Bereishis 27:22.

10. Bereishis Rabbah 65:21.

כנגדו, שזהו התלבשות אוא"ס בקול דתורה כמו שהייתה התורה"ק אצלו שעשועים כו'. וזהו שיקראוהו ממש באמת דתורה כו', והיינו לשמה לשם התורה, שבקריאה זו הוי' קורא וממשיך עצמו בתורה בבחי' שעשועים העצמיים ממש כו'. ובזה ודאי

שְׁזָהוּ הַתְּלַבְּשׁוֹת אֹר
אֵין סוּף בְּקוֹל דְּתוֹרָה

G-d's "reading and studying" refers to **the enclathment of G-d's infinite light in the voice of Torah,**

כְּמוֹ שֶׁהִיָּתָה הַתּוֹרָה
הַקְּדוּשָׁה אֲצֵלוֹ
שֶׁעֲשׂוּעִים כּו'.

i.e., through his study, a Jew draws down **the holy Torah at the level at which it was His delight,¹¹ i.e., as it is one with His very Essence.**

וְזָהוּ שֶׁיִּקְרְאוּהוּ מִמֶּשׁ
בְּאֵמַת דְּתוֹרָה כּו',

This is the meaning of "who call upon Him" (i.e., His essence) into and through the truth" of Torah,

וְהֵינּוּ לְשִׁמְחָה לְשֵׁם הַתּוֹרָה,
i.e., the person studies *lishmah*, for the sake of the Torah itself.

In this way, he "calls upon [G-d] in truth" – i.e., through the truth of the Torah and not because of his personal yearning or need.¹² And he calls G-d into "truth," i.e., the Torah, drawing essential G-dliness into the Torah, as explained above.

Through reading and studying the Torah in this manner, the person is acting for the sake of the Torah, i.e., he augments and adds to the Divine power of the Torah,

שֶׁבְּקִרְיָאָה זֶה
אֲבוֹתָ וְעַתָּה

for when he reads from the Torah, he elicits a response Above and

הוֹי' קוֹרֵא וּמִמֶּשֶׁיךְ
עֲצָמוֹ בְּתוֹרָה

G-d "reads" and draws Himself into the Torah,

בְּבַחֲיָנֵת שֶׁעֲשׂוּעִים
הַעֲצָמִי מִמֶּשׁ כּו'.

investing the highest dimension of the Torah, **the actual essential delights of G-d,** the level where the Torah is absolutely one with G-d, into the Torah the person is studying.

The Rebbe Rashab has explained one meaning of *koreh baTorah*, "calling G-d into the Torah" – that through studying *lishmah*, a person draws down essential G-dliness into the Torah, augmenting its power. Building on that interpretation,

11. See ch. 31, which explains the description of the Torah in this manner.

12. *Tanya*, ch. 37.

נעשה שלום בפמשמ"ע, שזהו היחוד וההתחברות בין יו"ד וה"א דחו"ב, שיהיו נקראים תרין ריעין דלא מתפרשין כו'¹⁸⁵, בצמצום והתפשטות והעלם וגילוי כנ"ל, ושיהי' במדה ושיעור כפי הצריך להשתל' העולמות כו', שז"ע מדת האמת, להיות כלול מכל ההפכים ובמזיגה נכונה דוקא, שאז הוא אמת כו', ולזאת, ע"י התורה

he proceeds to explain another meaning of the phrase – that the person calls forth G-d through the Torah; his Torah study draws G-dliness into all the levels of the Spiritual Cosmos and ultimately, into this material world.]

וּבְזָה וְדָאֵי נַעֲשֶׂה שְׁלוֹם
בְּפַמְלֵיאָא שְׁל מַעְלָה
שְׁזָהוּ הַיְחוד
וְהַהֲתַחְבְּרוּת בֵּין יו"ד
וְה"א דְחֻקָּמָה וּבִינָה
שְׁיִהְיוּ נִקְרָאִים תְּרִין רִיעִין
דְּלֵא מִתְפָּרְשִׁין כו'
בְּצַמְצוּם וְהַתְּפִשְׁטוּת
וְהַעֲלָם וְגִילוּי כְּנֻזְכָּר לְעֵיל.¹⁴
וְשִׁיחִיָּה בְּמִדָּה וְשִׁיעוֹר
כְּפִי הַצָּרִיךְ לְהַשְׁתַּלְשׁוּת
הָעוֹלָמוֹת כו'.
שְׁזָהוּ עֲנִינְ מִדַּת הָאֱמֶת
לְהִיּוֹת כָּלוּל מִכָּל הַהֲפָכִים
וּבְמִזְיָגָה נְכוֹנָה דְּדוּקָא
שְׁאָז הוּא אֱמֶת כו'.

This certainly brings about “peace among the hosts of Above,”
which is the union and bonding of the yud and hei of G-d’s name that refer to *Chochmah* and *Binah* respectively,
so that they may be called “two friends who never part,”¹³
fusing *tzimtzum* and expansion, concealment and revelation, as mentioned previously,¹⁴
so that they function synergistically, according to the measure and proportion necessary to enable the chainlike descent of spiritual worlds.
This is the distinctive attribute of truth – the fusion of all opposing elements, combining them in appropriate proportion.
Only then is it truth.

The very definition of truth is that it applies in all places and at all times. If a combination of two qualities is unbalanced to the extent that one side outweighs the other, that imbalance demonstrates that, in an ultimate sense, truth is lacking.

וְלִזְאוֹת עַל יְדֵי הַתּוֹרָה **Therefore, it is through the Torah**

13. *Zohar*, Vol. III, p. 4a.

14. See chs. 26-29, which speaks about the unity and synergy engendered between *Chochmah* and *Binah* and *tzimtzum* and G-d’s infinite light, which reflect concealment and revelation.

נעשה ההתחברות דהעלם וגילוי במזיגה נכונה דוקא כו'. כי ענין ההתחברות הוא שלא יהיו הפכים כלל, אלא שניהם יאירו בתמידות, כתרין רעין דל"מ, ונמשך תמיד מההעלם לגילוי, היינו מאין ליש תמיד, וזה גורם לזה כו', וכמעין הנובע תמיד מן ההעלם אל הגילוי להיות נהר והתפשטות כו'. וזהו ע"פ הארת אוא"ס בחכ' דתושב"כ

<p>נַעֲשֶׂה הַהֲתַחְבְּרוֹת דְּהַעֲלָם וְגִילוּי</p>	<p>that there can be brought about a fusion of concealment and revelation,</p>
<p>בְּמִזְיָגָה נְכוֹנָה דְּדִקְא כו'.</p>	<p>blending them in the appropriate proportions and measures.</p>
<p>כִּי עֲנִינן הַהֲתַחְבְּרוֹת הוּא שְׁלֵא יִהְיוּ הַפְּכִים כְּלָל</p>	<p>This is so because, in a complete sense, combining means integrating one with the other so that they no longer conflict,</p>
<p>אֲלֵא שְׁנֵיהֶם יֵאִירוּ בְּתַמִּידוֹת כְּתָרִין רְעִין דְּלֵא מִתְפָּרְשִׁין</p>	<p>but rather both qualities that were previously in discord shine constantly like “two friends who never part,”</p>
<p>וְנִמְשָׁךְ תְּמִיד מִהַעֲלָם לְגִילוּי</p>	<p>enabling there to be a constant flow from concealment to revelation,</p>
<p>הֵינּוּ מֵאִין לִישׁ תְּמִיד וְזֶה גּוֹרֵם לְזֶה כו'.</p>	<p>i.e., from nothingness to existence at all times, one prompting the other, on all levels of the Spiritual Cosmos,</p>
<p>וְכַמְעֵין הַנוֹבֵעַ תְּמִיד מִן הַעֲלָם אֶל הַגִּילוּי לְהִיּוֹת נְהַר וְהַתְּפֹשֵׁטוֹת כו'.</p>	<p>like a wellspring that issues forth constantly from concealment to revelation, to become a river that expands.</p>
<p>וְזֶהוּ עַל פִּי הָאֲרַת אֹר אֵין סוּף בְּחֻכְמָה דְּתוֹרָה שְׁבַכְתָּב וְתוֹרָה שְׁבַעַל פֶּה</p>	<p>This is brought about according to the emanation of G-d's infinite light in the <i>Chochmah</i> of the Written and Oral Torah,</p>
<p>שְׁנֵי קְרָא סֵפֶר וְסִיפּוּר</p>	<p>which are called <i>Sefer</i> and <i>Sippur</i>,¹⁵</p>

Sefer, “a book,” refers to the Written Torah, which emanates from *Chochmah*, and, like a book, is defined and specific. *Sippur*, “a story,” refers to the Oral Torah, which emanates from *Binah*. Like a story that is told in a way that will interest the listen-

15. *Sefer Yetzirah* 1:1; *Maamarei Admur HaZaken* 5565 (1), p. 507.

ותושבע"פ, שנק' ספר וסיפור, בבחי' אמת, שהוא המיצוע מחו"ג כנ"ל, שזהו שיקראוהו באמת דתורה דוקא כו'.

קיצור. יקראוהו באמת, למהו"ע א"ס, באמת דתורה, ע"י שקורא ושונה. ע"י המשכה זו לא יהיו הפכים, כ"א תרין ריעין דלא מתפרשן.

(עד כאן ניתן להעתיק מגוף כתי"ק)¹⁸⁶

ers and is adapted to their understanding, the Oral Law develops the concepts of the Written Torah in a manner that enables them to be understood and applied.

בבחינת אמת in a manner of truth

שהוא המיצוע מקודש וּגְבוּרָה כְּנֻזְכָּר לְעֵיל which, as stated previously, mediates between and harmonizes *Chessed* and *Gevurah*.¹⁶

שְׁהוּ שִׁיקְרָאוּהוּ בְּאֵמֶת דְּתוֹרָה דְּדוּקָא כו'. This is what is meant by the phrase, “who call upon Him in truth,” i.e., who call upon Him specifically through the truth of Torah.

קיצור Summary:

יקראוהו בְּאֵמֶת, לְמַהוּת וְעֶצְמוֹת אֵין סוּף בְּאֵמֶת דְּתוֹרָה, עַל יְדֵי שְׁקוּרָא וְשׁוּנָה. “Who call upon Him in truth” signifies a call to the very Essence of the *Ein Sof*, drawing Him into the truth of Torah, by reading and studying Torah.

עַל יְדֵי הַמְשָׁכָה זוֹ לֹא יִהְיוּ הַפְּכִים כִּי אִם תְּרִין רִיעִין דְּלֹא מִתְפָּרְשִׁין. Through drawing down this influence, *Chochmah* and *Binah*, and in a greater sense, concealment and revelation on every level in the Spiritual Cosmos, are no longer opposites but rather “two friends who never part.”



עַד כְּאֵן נִיתֵן לְהַעֲתִיק מִגּוֹף כְּתָב יַד קוּדֶשׁ

Only this portion of the Rebbe Rashab's manuscript was released for replication.¹⁷

16. See ch. 30.

17. This note accompanied the unofficial reproductions of the *maamar* that were circulated among the chassidim shortly after delivery of the *maamar* and in subsequent years. In 5709 (1948), the *maamar* was first published by Kehot and included a further portion of the manuscript. Afterwards, in certain printings, that portion was omitted.

סה) כל הקורא ושונה: עד"ז הוא בתנדא"ר רפי"ח הובא ביל"ש איכה רמז תתרל"ד. וראה לקו"ת שה"ש ד"ה לסוסי ספ"ב [יב, ב].

181) תהלים קכא, ה.

182) תולדות כז, כב.

183) ראה ב"ר פס"ה, כ.

184) = בחכמה עילאה רתורה שלמעלה.

185) ראה זח"ג ד, א.

186) ראה הערה הבאה.



