

LESSONS IN קונטרס
החלוצ

A TREATISE ON AHAVAS YISRAEL
BY THE REBBE RASHAB

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PUBLISHER'S FOREWORD

The Rebbe Rashab devoted the second half of the *maamar Heichaltzu* to explaining the intellectual underpinnings of the concept that diversity need not lead to division. In chapters 21 to 26, he explained that the *Sefiros* of *Chochmah* and *Binah* are opposite in nature. *Chochmah* is identified with the motif of concealment, while *Binah* is identified with the motif of revelation. Nevertheless, despite this fundamental difference, the two function in synergy, each one complementing the other.

On the surface, that phenomenon defies explanation: If the potentials are opposite in nature, how can they come together?

In resolution, he explained that this results from the revelation of a higher power that transcends them both. In chapters 27-28, the Rebbe Rashab began the explanation of the latter concept by stating that it can be clarified by describing the unity of opposite potentials as the concept exists in their loftiest source, G-d's light that existed before the *tzimtzum*. He defined the opposites that exist - the revelation of the light that existed before the *tzimtzum*, the concealment brought about by the *tzimtzum*, and the revelation of the light of the *kav* that followed the *tzimtzum* – and yet pointed out the harmonious interrelation between them.

In the present chapter, he focuses on the absolute transcendence of the essence of G-d's infinite light and how it brings about the interrelation between the motifs of revelation and concealment, highlighting how the unity of the opposite potentials is brought about by an infinite light that transcends them both.

Think how these concepts apply in the personal realm: People with opposite potentials and different character thrusts can come together and function harmoniously when they all dedicate themselves to a purpose higher than their individual selves.

Sichos In English

___ Kislev, 5781

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כט) וכמו הרב קודם שחפץ להשפיע שכל וחכ' לתלמידו, שאז מאיר אצלו אור שכלו וחכמתו כמו שהוא מצד עצמו, ואינו נצרך לצמצם א"ע כלל כו'. וכמו"כ יובן בדוגמא למעלה, דקודם שעלה ברצונו כביכול לברוא, הרי אינו שייך

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In this chapter, the Rebbe Rashab continues to develop the theme mentioned in the previous two chapters – that the motifs of revelation and concealment work in a synergistic manner, bringing into being all existence. He focused on:

- a) the original source for revelation, G-d's infinite light that shined before the *tzimtzum*,
- b) the original source for concealment, the *tzimtzum*; and
- c) the revelation of the *kav* – the vector of Divine light that shines after the *tzimtzum*.

He builds upon these concepts in this chapter, emphasizing the transcendence of the essence of G-d's light and how it brings about the interrelation between the motifs of revelation and concealment.

וכמו To offer **an analogy** to explain the transcendence of the essence of G-d's light, how it is entirely above both revelation and *tzimtzum*:

הרב קודם שחפץ להשפיע שכל וחכמה לתלמידו Before a teacher desires to transmit a concept or wisdom to his student on a drastically lower level,

שאז מאיר אצלו אור שכלו וחכמתו כמו שהוא מצד עצמו the light of his intellect and wisdom shines within his comprehension of the idea as he inherently understands it.

ואינו נצרך לצמצם את עצמו כלל כו'. For his own understanding, he need not contract his conception at all.

וכמו כן יובן בדוגמא למעלה, Similarly, in the analog Above,

דקודם שעלה ברצונו כביכול לברוא before the desire to create arose, as it were, in G-d's will,

ענין הצמצום כלל, והאיר בחי' האור העצמי דא"ס כמו שהוא מצד עצמו כו'. ולזאת, כל מה שיש בחי' צמצום והתפשטות (שנקרא העלם וגילוי) בענין ההשפעה, שוין הן ממש באמיתת אור העצמי דא"ס, שלא שייך בו לאמר שההעלם קדום לגילוי (שזהו"ע הצמצום כו'), או שמגילוי נעשה העלם כו', אלא שניהם שוין ממש, דהיינו, שגם בחי' כח ההעלם והצמצום נק' גילוי קמי', וגם הגילוי נק' העלם כו'. וזהו דקמי'

הרי אינו שייך ענין הצמצום כלל	the concept of <i>tzimtzum</i> was entirely irrelevant,
והאיר בחינת האור העצמי דאין סוף כמו שהוא מצד עצמו כו'.	and the essential light of G-d as He is <i>Ein-Sof</i> , Infinite, shined forth as it inherently is.
ולזאת כל מה שיש בחינת צמצום והתפשטות (שנקרא העלם וגילוי)	Therefore, all the different expressions of <i>tzimtzum</i> and expansion (referred to as concealment and revelation)
בענין ההשפעה	in the process of the transmission of G-d's light and life energy
שוין הן ממש באמיתת אור העצמי דאין סוף	are actually equal in relation to the truth of the essential light of G-d as He is <i>Ein-Sof</i> .
שלא שייך בו לאמר שההעלם קדום לגילוי	In relation to that light, it cannot be said that concealment precedes revelation
(שזהו ענין הצמצום כו')	(i.e., the <i>tzimtzum</i>),
או שמגילוי נעשה העלם כו'	or that from revelation comes concealment.
אלא שניהם שוין ממש,	Rather, the two are truly equal.
דהיינו שגם בחינת כח ההעלם והצמצום נקרא גילוי קמיה	i.e., in relation to Him even the power of concealment and <i>tzimtzum</i> may be called revelation,

Tzimtzum can be called revelation because in relation to G-d Himself, there is no concealment. To refer to the analogy of a teacher who conceals his own understanding to communicate to a student: Since the teacher is the one who conceals his wisdom – it is not being concealed by any other force – within the limited

כחשיכה כאורה¹⁵⁵ שוים, וגם חשך לא יחשיך¹⁵⁶, דגם החשך שהוא הצמצום וההעלם, אינו נקרא חשך והעלם לגבי אור העצמות דא"ס, וכמו"כ הגילוי שאחר ההעלם והצמצום, שנק' אור, גם הוא לא נקרא אור בגילוי, וכמאמר אור צח¹⁵⁷ כו' אוכם הוא

lesson he conveys to the student, he himself sees the full depth of his original comprehension.¹

and revelation may also be called concealment. וְגַם הַגִּילוי נִקְרָא הֶעָלֶם כּו'.

Speaking in terms of the analogy: Whatever the teacher reveals to the student is concealment with regards to the teacher himself, i.e., it does not represent his essential wisdom as he conceives it. Similarly, in the analog, the light G-d reveals in the process of creation does not reveal Who He is in His infinity.

וְזֶהוּ דִּקְמִיָּה כְּחִשְׁכָּה This is the meaning of the statement,² “Before Him
כְּאוֹרָה שְׁוִים darkness is like light,” i.e., they are equal,

וְגַם חֹשֶׁךְ לֹא יַחְשִׁיךְ and “even darkness does not obscure”²

דְּגַם הַחֹשֶׁךְ שֶׁהוּא – for even the darkness which is *tzimtzum* and
הַצְמָצוּם וְהֶעָלֶם concealment

אֵינוֹ נִקְרָא חֹשֶׁךְ is not called darkness and concealment in rela-
וְהֶעָלֶם לְגַבֵּי אֹרֶךְ tion to the light of the Essence of G-d as He is
הָעֲצָמוֹת דְּאֵין סוֹף, *Ein-Sof*.

As stated above in the analogy, since He Himself brings about the process of *tzimtzum* – it does not come from any outside force – it does not limit Him.

וְכֵמוֹ כֵּן הַגִּילוי שְׂאֲחֵר Similarly, from the perspective of G-d's essence, the
הֶעָלֶם וְהַצְמָצוּם revelation that follows the concealment and the
שֶׁנִּקְרָא אֹרֶךְ *tzimtzum*, that is called light,

גַּם הוּא לֹא נִקְרָא can also not be termed light,
אֹרֶךְ בְּגִילוי

וְכֵמֵאמֶר אֹרֶךְ צַח כּו' אוֹכֶם as it is said,³ “The pure light... is dark, relative to
הוּא קֹדֶם עֲלֵת הָעֲלֹת כּו' the Cause of all causes.”

1. See the *maamar* entitled *Veyadaata*, 5657.

2. Cf. *Tehillim* 139:12.

3. *Tikkunei Zohar*, *Tikkun* 70, p. 134a.

קדם עה"ע כו'. ולזאת, מעצמות אוא"ס שלמעלה מבחי' העלם וגילוי, משם נמשך דוקא התכללות והתחברות ב' המדרי', להיות מהעלם גילוי, ומגילוי העלם, משום דקמי' כחשיכה כאורה, שניהם שוים ממש כו'. וזהו"ע היחוד והתכללות דאותיות

Even though the light of the *kav*⁴ is deemed light from the perspective of the created beings, when compared to G-d's essential light, it is concealment. It does not reveal Him as He is in His Essence.

וְלִזְאוֹת מַעְצָמוֹת אִין סוֹף **Thus, the essence of G-d's infinite light, i.e., the light that reveals Him as He inherently is**

שְׁלֵמָה מְבַחֵינָה הָעֵלֶם וְגִילוֹי **is beyond concealment and revelation – those terms being relevant only when G-d desired to bring about the created worlds.**

מִשֵּׁם נִמְשָׁךְ דִּוְקָא הִתְכַּלְלוּת וְהִתְחַבְּרוּת ב' הַמְדְּרִיגוֹת **From it is drawn down the possibility for the synthesis and interrelation of the two levels of concealment and revelation,**

לְהִיּוֹת מִהָעֵלֶם גִּילוֹי וּמִגִּילוֹי הָעֵלֶם **allowing revelation to emerge from concealment and revelation to lead to concealment.**

מִשֵּׁם דְּקָמִיָּה כְּחִשְׁכָּה כְּאוֹרָה שְׁנֵיהֶם שְׁוִים מִמֶּשׁ כו'. **Since in relation to Him, “darkness is like light” – the two are actually equal, His infinite light has the potential to unify these two motifs.**

The Rebbe Rashab began ch. 27 by explaining that to understand the possibility of the synergistic relationship between the two opposite potentials of *Chochmah* and *Binah* – identified with revelation and concealment – it was necessary to first explain the possibility of unifying revelation and concealment as they exist in their very source. He devoted that chapter and ch. 28 to that purpose, explaining the revelation of the light that existed before the *tzimtzum*, the concealment brought about by the *tzimtzum*, and the revelation of the light of the *kav* that followed the *tzimtzum*.

In this chapter, he explained how the synergistic relationship between revelation and concealment is made possible by G-d's infinite light that transcends them both. Having explained these concepts, he returns to the ideas explained in chapters 21 to 26 – the interrelation of the *Sefiros* of *Chochmah* and *Binah* identified with

4. The light that shines after the *tzimtzum*.

י"ה, שההעלם דנקודת יו"ד בא לידי גילוי באות ה', ומהגילוי דאות ה' נעשה בחי' העלם, שזהו בחי' היחוד דהבן בחכ' וחכם בבינה, וכן התכללות דחור"ב זע"ז כו' כנ"ל, שזהו מפני שבשם הוי' מאיר בחי' אור העצמי דא"ס שלמעלה מהשתל', ולמעלה מעלה מבחי' העלם וגילוי, ומשום זה נעשה היחוד וההתכללות דשם הוי' וזהו ענין היחוד וההתכללות דאותיות י"ה

the letters *yud* and *hei* of G-d's name *Yud-hei-vav-hei* – explaining that the same motif applies:

- וְזֶהוּ עֲנִין הַיְחוד
וְהַתְּכַלּוּת דְּאוֹתוֹת י"ה
- This, then, explains the unification and interrelationship of the letters *yud* and *hei*.**
- שְׁהַהֲעֵלֶם דְּנִקּוּדַת יו"ד
בְּאִי גִילוֹי בְּאוֹת ה'
- The concealment represented by of the point of the *yud* becomes revealed in the letter *hei*,**
- וּמִהֲגִילוֹי דְּאוֹת ה'
נַעֲשֶׂה בְּחִינַת הָעֵלֶם,
- and from the revelation of the letter *hei* comes concealment.**
- שְׁזֶהוּ בְּחִינַת הַיְחוד דְּהֶבֶן
בְּחֻמָּה וְחֻכָּם בְּבִינָה,
- This reflects the unity of *havein beChochmah*, that *Binah* be included within *Chochmah*, and *chacham beBinah*, *Chochmah* be included within *Binah*.⁵**
- וְכֵן הַתְּכַלּוּת דְּחֻמָּה
וּבִינָה זֶה עִם זֶה
כּו' כְּנֻזָּר לְעֵיל
- and also the synergistic union of the attributes of *Chochmah* and *Binah* as they function in harmony, as explained above.**
- שְׁזֶהוּ מִפְּנֵי שְׁבִשָּׁם
הוֹי' מְאִיר בְּחִינַת אור
הַעֲצָמִי דְּאֵין סוֹף
- This comes as a result of the essential light of G-d as He is *Ein-Sof* shining within G-d's name *Havayah*.**
- שְׁלִמְעָלָה מִהַשְׁתַּלְשְׁלוֹת
- That light transcends the Spiritual Cosmos (*Seder Hahishtalshelus*), the chainlike progression of realms of existence,**
- וּלְמַעְלָה מִעָלָה מִבְּחִינַת
הָעֵלֶם וְגִילוֹי.
- and is far, far loftier than the motifs of concealment and revelation.**
- וּמִשּׁוּם זֶה נַעֲשֶׂה הַיְחוד
וְהַתְּכַלּוּת דְּשֵׁם הוֹי' בְּבִי
הַבְּחִינּוֹת דְּהָעֵלֶם וְגִילוֹי
- Hence, this light enables oneness and interrelation within the name *Havayah*, unifying its two elements of concealment and revelation,**

5. See chs. 25 and 26, where the concepts *havein beChochmah* and *chacham beBinah* are explained at length.

בב' הבחי' דהעלם וגילוי, שזהו"ע חו"ב כו'.
 קיצור. בעצמות אור א"ס העלם וגילוי שווין, ולזאת משם נמשך התכללותם, יחוד
 י"ה, ע"י שמאיר אור העצמי דא"ס.

שְׁזָהוּ עֲנִין חֲכָמָה וּבִינָה כו'. i.e., the attributes of *Chochmah* and *Binah*.

קיצור. Summary:

בְּעֶצְמוֹת אור אין סוף
 הָעֵלֶם וְגִילוֹי שְׁוִין With regard to the essence of G-d's infinite light,
 concealment and revelation are equal.

וְלִזְאוֹת מְשֶׁם נִמְשָׁךְ
 הִתְפַּלְלוּתָם, Hence, it is from that source that their synthesis
 and interrelation comes about.

יחוד י"ה על ידי שְׁמַאִיר
 אור הָעֶצְמִי דְאִין סוּף. The *yud* and the *hei* are united through the essen-
 tial light of G-d as He is *Ein-Sof* shining forth.

(נז) אור צח: תיקוני זהר תיקון ע' קל"ד א' 156.

(155) תהלים קלט, יב.

(156) בהוצאת מנטובה, שי"ח. בהוצאות שלפנינו: קלה, ב.

💡 POINTS TO PONDER 💡

♦ **Vulnerability**

Taking on new positions and advancing in my career and family life has always presented me with the same struggle. Exposure. Something about taking center stage has always prevented me from moving forward. How do I overcome the fear of getting hurt?

♦ **Beyond Paradox**

Chassidus teaches that G-d isn't defined by rules of logic, and typically opposing forces can blend together seamlessly. But lately I discovered that at the core of it all black and white are really the same color. How can we make sense of that?

♦ *What insight can you glean from Heichaltzu chapter 29?*



