

LESSONS IN קונטרס
החלוצ

A TREATISE ON AHAVAS YISRAEL
BY THE REBBE RASHAB

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PUBLISHER'S FOREWORD

There are times when we hear a concept repeated over and over again until we accept it as an axiom, yet when we stop and start to contemplate what it means, we realize that it really defies understanding. For example, the Rebbe Rashab devoted the preceding chapters to explaining how *Chochmah* and *Binah* – and their ultimate sources, the revelation of G-d's infinite light and the *tzimtzum* – can be brought together and function in synergy.

However, the very nature of that phenomenon defies explanation: The potentials are fundamentally opposite in nature. How then can they come together?

In our lives, we understand compromise – when there is a disagreement between two opposing outlooks, but the proponents realize that it is necessary to proceed further, each side gives a little and an arrangement is made. That, however, is not true unity. Neither side feels satisfied; it is just that for the purpose of functionality, they agree to work together.

Here, we are talking about Divine attributes – G-d's qualities. If we are speaking about unity and synergy, the intent is true unity and synergy, where the potentials work together in genuine harmony. How is that possible?

In resolution, in previous chapters, the Rebbe Rashab explained that this results from the revelation of a higher power that transcends them both. When the essence of G-d's infinite light is revealed, the different powers become subsumed within that infinite revelation and function beyond the limits of their natural tendencies.

Although this revelation comes from Above, G-d empowered man to initiate the process through which it comes about. As the Rebbe Rashab explains in this and the following chapters, that essential light is drawn down through the Torah. When man – i.e., every Jew, including each one of us – study the Torah *lishmah*, with the proper motivation, we evoke the revelation of that light.

Consider what was just said! Each one of us has the potential to motivate the revelation of G-d's essential light and in that way, generate peace and harmony

in the spiritual realms, which in turn will radiate into this material world and generate unity and harmony on this plane.

What do we have to do? Study the Torah with this thought in mind.

Sichos In English

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ל) וְהִנֵּה הַמִּשְׁכָּת אֹרֶךְ הָעֶצְמִי דא"ס לַעֲשׂוֹת הַיְחוד וְהַהֲכָלָה דב' אוֹתִיּוֹת י"ה
הוּא ע"י הַתּוֹרָה, וְכַמְשָׂאֲרִז"ל¹⁵⁷ ע"פ¹⁵⁸ או יחזיק בַּמַּעוֹזִי יַעֲשֶׂה שְׁלוֹם

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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 concealment and revelation – it is necessary to first explain the possibility of unifying concealment and revelation 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 ch. 29, 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 returned to the ideas explained in chapters 21 to 26 – the interrelation of the *Sefiros* of *Chochmah* and *Binah* identified with the letters *yud* and *hei* of G-d's name *Yud-hei-vav-hei* – explaining that the same motif applies: The *yud* and the *hei* are united through drawing down G-d's essential light.

In this and the following chapters, he explains how that essential light is drawn down, highlighting how the Torah – and specifically, studying Torah with the proper motivation – serves as the medium for drawing down that light.

וְהִנֵּה הַמִּשְׁכָּת אֹרֶךְ הָעֶצְמִי דא"ס לַעֲשׂוֹת הַיְחוד וְהַהֲכָלָה דב' אוֹתִיּוֹת י"ה
הוּא ע"י הַתּוֹרָה, וְכַמְשָׂאֲרִז"ל¹⁵⁷ ע"פ¹⁵⁸ או יחזיק בַּמַּעוֹזִי יַעֲשֶׂה שְׁלוֹם

so that it brings about unity and synergy between the two letters *yud* and *hei*, which represent the motifs of concealment and revelation and which are associated with the *Sefiros* of *Chochmah* and *Binah*,

הוּא ע"י הַתּוֹרָה, וְכַמְשָׂאֲרִז"ל¹⁵⁷ ע"פ¹⁵⁸ או יחזיק בַּמַּעוֹזִי יַעֲשֶׂה שְׁלוֹם

Thus, regarding the prophecy,¹ “If he holds on to My strength, he will bring Me peace; he will bring Me peace,” our Sages² note the repetition of the phrase “he will bring Me peace” and comment,

1. *Yeshayahu* 27:5.

2. *Sanhedrin* 99b.

לי שלום יעשה לי, כל העוסק בתורה משים שלום בפמשמ"ע ושלום בפמשמ"ט, שלום בפמשמ"ע הוא בב' אותיות י"ה, ופמשמ"ט הוא אותיות ו"ה כו'¹⁵⁹ (והטעם די"ה נק' פשמ"ע וו"ה פשמ"ט הוא כמ"ש¹⁶⁰ הנסתרות להוי' אלקינו והנגלות לנו ולבנינו, דאותיות ו"ה הם נגלות¹⁶¹ לנו ולבנינו, אבל י"ה הם נסתרות להוי' אלקינו,

כָּל הָעוֹסֵק בַּתּוֹרָה מְשִׁים שְׁלוֹם בְּפַמְלִיָּא שְׁל מַעְלָה וְשְׁלוֹם בְּפַמְלִיָּא שְׁל מַטָּה. “Whoever studies the Torah (‘My strength’) generates peace among the hosts Above and peace among the hosts below.”

שְׁלוֹם בְּפַמְלִיָּא שְׁל מַעְלָה הוּא בְּב' אוֹתִיּוֹת י"ה “Peace among the hosts Above” refers to bringing about unity between the two letters *yud* and *hei*.

וּפַמְלִיָּא שְׁל מַטָּה הוּא אוֹתִיּוֹת ו"ה כו'. “Peace among the hosts below” refers to bringing about unity between the two letters *vav* and *hei*.³

(וְהַטַּעַם דִּי"ה נִקְרָא פַּמְלִיָּא שְׁל מַעְלָה וְו"ה פַּמְלִיָּא שְׁל מַטָּה הוּא) (The reason that the letters *yud* and *hei* are called “the hosts Above” and the letters *vav* and *hei*, “the hosts below,” is

כְּמוֹ שֶׁכָּתוּב הַנִּסְתָּרוֹת לַהוִי אֱלֹקֵינוּ וְהַנִּגְלוֹת לָנוּ וּלְבָנֵינוּ alluded to in the verse,⁴ “the hidden matters belong to *Havayah* our G-d, and those that are revealed (נִגְלוֹת) [belong] to us and our children.”

דְּאוֹתִיּוֹת ו"ה הֵם נִגְלוֹת לָנוּ וּלְבָנֵינוּ, The intent is that the word נִגְלוֹת can be divided as נִגְלוֹת ו-ה, i.e., the letters *vav* and *hei* (ו"ה) refer to the matters which are “revealed” (נִגְלוֹת) “to us and to our children.”⁵

The phrase “Those that are revealed” refers to the *Sefiros* of *Zaer Anpin*⁶ and *Malchus* (“sovereignty”), which serve as the direct source for existence in the worlds of *Beriah*, *Yetzirah*, and *Asiyah*. In an anthropomorphic sense, *Zaer Anpin* refer to the Divine emotive attributes and *Malchus* is described with the analogy of

3. The portion of *Heichaltzu* that was originally released for printing concluded with ch. 32. Later, a short portion of a manuscript from the Rebbe Rashab with additional explanations was published. In that manuscript the concept of unity between the letters *vav* and *hei* is explained.

4. *Devarim* 29:28.

5. See *Zohar*, Vol. III, p. 123b; *Tikkunei Zohar*, *Tikkun* 10.

6. Literally, “the small face,” the term Kabbalah uses to refer to the six emotive attributes in *Atzilus*. The term “face” is used because like the organs of the face that are interrelated and form a single whole, so too, these attributes function as a single unit. It is referred to as “the small face” to distinguish it from *Arich Anpin*, the emotive attributes above *Atzilus*.

חו"ב כו', ולכן י"ה נקרא פשמ"ע, שזהו הנסתרות להוי' אלקינו, וי"ה שהן נגלות לנו כו' נק' פשמ"ט כו'), שהתורה עושה שלום והתחברות בהאותיות די"ה וי"ה כו' (וי"ל דזהו"ע קוב"ה אסתכלי באורייתא וברא עלמא, דכברייתא של עולם ברישא חשוכא

speech.⁷ Both emotions and speech are means through which a person reveals his qualities to others.

אָבֵל י"ה הֵם נִסְתָּרוֹת
להוי' אֱלֹקֵינוּ By contrast, the *yud* and *hei* are “hidden matters that belong to *Havayah* our G-d.”

חֲכָמָה וּבִינָה כו', They refer to *Chochmah* and *Binah*, which are lofty levels, that do not relate directly to our framework of existence. Therefore, they are referred to as “hidden.”

Just as in a personal sense, one can remain alone and conceive of intellectual ideas without sharing them with others, so too, *Chochmah* and *Binah*, G-d's intellectual attributes, are by nature hidden, above direct connection with our level of existence.

וְלִכֵּן י"ה נִקְרָא
פַּמְלִיָּא שֶׁל מַעְלָה Accordingly, *yud* and *hei* are called the hosts Above,

שֶׁזֶהוּ הַנִּסְתָּרוֹת
להוי' אֱלֹקֵינוּ, which are “the hidden matters belonging to *Havayah* our G-d,”

וְי"ה שֶׁהֵן נִגְלוֹת לָנוּ כו' and the *vav* and *hei*, which are “revealed to us,”
נִקְרָא פַּמְלִיָּא שֶׁל מַטָּה כו') are “the hosts below.”)

שֶׁהַתּוֹרָה עוֹשֶׂה שְׁלוֹם
וְהַתְּחַבְּרוּת בְּהַאֲוִיּוֹת
דִּי"ה וְי"ה כו'. Thus, the Torah brings about peace and bonding between the levels of G-dliness represented by the letters *yud* and *hei*, and *vav* and *hei*.

(וַיֵּשׁ לְיֹמֵר דְּזָהוּ עֲנִין
קוּדְשָׁא בְּרִיךְ הוּא אֶסְתַּכֵּל
בְּאוּרִייתָא וּבְרָא עֲלְמָא (It might be said that this concept corresponds to the teaching,⁸ “The Holy One, blessed be He, gazed into the Torah and created the world,” i.e., the Torah brought about bonding and synergy between these different levels, and that enabled the creation of the world.

7. Tikkunei Zohar, Tikkun 17.

8. Zohar, Vol. I, p. 134a; Zohar, Vol. II, p. 161a; see also beginning of *Bereishis Rabbah*.

והדר נהורא, שזהו"ע היחוד וחיבור דבחי' העלם וגילוי כו' כנ"ל, זהו ע"י התורה כו'. ופי' קוב"ה אסתכל באורייתא היינו בחי' שעשועי' העצמים שנתלבש בתורה כו', כמשי"ת). והענין הוא, דהנה התורה נקראת אמת, כמו שכתוב¹⁶¹ תורת אמת הייתה בפיהו כו', וכתב¹⁶² אמת קנה ואל תמכור, דקאי על התורה¹⁶³, שעז"א אמת קנה,

-
- דְּכַבְרֵייתוֹ שֶׁל עוֹלָם בְּרִישָׁא
חֲשׂוֹכָא וְהָדָר נְהוּרָא The pattern,⁹ “As in the creation of the world, in the beginning there was darkness and then light,”
- שְׁזָהוּ עֲנִיָּן הַיְחוד וְחִיבור
דְּבַחֲנִית הָעֵלָם וְגִילוי כו' which represents the union and interrelation between concealment and revelation,
- כְּנֻזָּר לְעִיל as explained above,⁶
- זֶהוּ עַל יְדֵי הַתּוֹרָה כו'. is brought about through the Torah.
- וּפִירוּשׁ קוּדְשָׁא בְּרִיךְ
הוּא אֶסְתַּכֵּל בְּאוֹרֵייתָא The meaning of the statement, “The Holy One, blessed be He, gazed into the Torah”
- הַיְינוּ is that it refers to
- בַּחֲנִית שְׁעִשׂוּעִים הָעֲצָמִים
שֶׁנִּתְלַבֵּשׁ בַּתּוֹרָה כו' G-d's essential delight which is en clothed in Torah.
- כְּמוֹ שֶׁיִּתְבָּאֵר, as will be explained in the following chapters.)
- וְהַעֲנִין הוּא דְהִנֵּה
הַתּוֹרָה נִקְרָאת אֱמֶת To explain this concept: The Torah is called “truth,”
- כְּמוֹ שֶׁכָּתוּב תּוֹרַת אֱמֶת
הָיְתָה בְּפִיהוּ כו'. as it is written,¹⁰ “The Torah of truth was in his mouth.”
- וּכְתִיב אֱמֶת קֵנָה
וְאַל תִּמְכֹּר and similarly, it is written,¹¹ “Acquire truth and do not sell it,”
- דְּקָאֵי עַל הַתּוֹרָה which refers to Torah,
- שֶׁעַל זֶה אוֹמֵר אֱמֶת קֵנָה regarding which – to refer to the above-cited verse – it is said, “Acquire truth.”

9. See chs. 27-28.

10. *Malachi* 2:6.

11. *Mishlei* 23:23.

שהוא ענין קנה חכ' קנה בינה כו'¹⁶⁴. ומדת האמת היא מדה הממוצע בין חו"ג, עד שאין לו מנגד כלל, כי, למדת החסד יש מנגד, שהוא מדת הגבורה, שמנגד לחסד. וכן מדת הגבורה יש לה מנגד, מדת החסד, שמנגד לגבורה, אבל הכרעה הכלולה במזיגה נכונה מחסד ודין יחד, אין לו מנגד כו'. וזהו מדת האמת, דאמיתתו הוא דוקא כשיש

שהוא ענין קנה חכמה Torah study allows the possibility for one to¹² **“Acquire Chochmah, acquire Binah.”**

In the previous chapters, the Rebbe Rashab explained that *Chochmah* and *Binah* were identified with revelation (which relates to *Chessed*, “kindness”) and concealment (which relates to *Gevurah*, “might”)¹³ respectively.

The truth of the Torah allows for the acquisition and interrelation of these two qualities.

ומדת האמת היא מדה The attribute of truth is the quality that mediates
הממוצע בין חסד וגבורה between *Chessed* and *Gevurah*

עד שאין לו מנגד כלל, to the point that it has no opposing force.

כי למדת החסד יש מנגד To explain: The attribute of *Chessed* has an
opposing force –

שהוא מדת הגבורה the attribute of *Gevurah* which conflicts with
שמנגד לחסד. *Chessed*.

וכן מדת הגבורה Similarly, the attribute of *Gevurah* has an
יש לה מנגד opposing force –

מדת החסד שמנגד לגבורה, the attribute of *Chessed* which conflicts with
Gevurah.

אבל הכרעה הפלולה However, a resolution is reached through recon-
במזיגה נכונה ciling the opposing views by adjusting and **blending**
מחסד ודין יחד kindness and judgment¹⁴ together in appropriate
proportions.

12. *Ibid.* 4:5.

13. “Might” is the literal translation of the word *Gevurah*. In Kabbalah, the attribute of *Gevurah* is associated with the concepts of restraint and *tzimtzum*.

These two meanings are interrelated because – as reflected in our Sages’ words (*Avos* 4:1): “Who is a mighty man? One who conquers his natural inclination” – it takes tremendous might to exercise the restraint and self-control necessary to limit the manifestation of a potential and focus it so that it is expressed in an appropriate manner.

14. The attribute of *Gevurah* is often identified with judgment, *Din*, because acting on the basis of judgment requires control, which as explained in the previous footnote is also an expression of *Gevurah*.

בו כל ההפכים, ונושא את כולם (וכן בכל דבר, האמת שבו הוא הנקודה האמצעית שבו, והוא מה שיוכל להתחבר עם הדבר ההפכי כו'). וע"כ הוא מתקיים, וכמ"ש¹⁶⁵ שפת אמת תיכון לעד כו'. וכאותיות של אמת, א' מ"ם ת', ראש תוך סוף^ס, שמתקיים בראש כמו בסוף, וכמ"ש¹⁶⁶ ראש דברך אמת, וכן חותמו של הקב"ה אמת¹⁶⁷, והיינו

אין לו מנגד כו'. Therefore, It has no opposition.

וזהו מדת האמת; This is the attribute of truth;

דאמתתו הוא דוקא its truth, i.e. "the truth of truth," is not rigid and
כשיש בו כל ההפכים narrow in scope, but rather is expressed specifically
ונושא את כולם when it encompasses all opposing perspectives,
and yet bears them all as one.

(וכן בכל דבר האמת) (Similarly, in every matter, its "truth" is its cen-
שבו היא הנקודה tral point;
האמצעית שבו

והוא מה שיוכל להתחבר it is the quality that enables any component to join
עם הדבר ההפכי כו'). with its antithesis.)

ועל כן הוא מתקיים Therefore, truth endures, as it is written:¹⁵ "The
ויקמו שכתוב שפת language of truth shall be established forever."
אמת תכון לעד כו'.

וכאותיות של אמת א' The letters of the word for truth, אמת, are *alef, mem,*
מ"ם ת' ראש תוך סוף *tav* — the first, middle, and last letters of the *alef-*
beis, the Hebrew alphabet,¹⁶

שמקיים בראש כמו בסוף implying that truth endures from the beginning to
the end without change,

ויקמו שכתוב ראש as it is written,¹⁷ "The beginning of Your word is
דברך אמת, truth,"

15. Ibid. 12:19.

16. Talmud Terushalmi, Sanhedrin 1:1 Devarim Rabbah 1:10. See Selections from Likkutei Sichos, Shmos, p. 82.

17. Tehillim 119:160.

תורה, דכתיב¹⁶⁸ חתום תורה בלימודי, שזהו תורה שבעל פה, שהוא סוף דבר והלכה למעשה בגילוי רצה"ע, שמתאים לפנימיות הכוונה דתושב"כ כו', כמ"ש במ"א ס"א. ולכן אין העולם מתקיים אלא באמת, וכמא' המשנה¹⁶⁹ על ג' דברים העולם קיים על

וְכֵן חוֹתְמוֹ שֶׁל הַקָּדוֹשׁ and similarly, our Sages say,¹⁵ “The seal of G-d is truth.” “The seal” refers to the closing point. By quoting the verse and our Sages’ comment, the Rebbe Rashab is supporting the concept that truth endures from the beginning to the end.

The implication is that the definition of truth is always the same, found in all places, at the beginning, the middle, and the end, with absolute equivalence at every level, with no change at all.

וְהֵינּוּ תוֹרָה דְּכָתִיב This seal of G-d refers to Torah, as it is written,¹⁸
חֲתוּם תוֹרָה בְּלִמּוּדֵי “Seal the Torah among My disciples.”

שֶׁזֶהוּ תוֹרָה שֶׁבְּעַל פֶּה Specifically this is an allusion to the Oral Torah,

שֶׁהוּא סוֹף דָּבָר which is the final conclusion of Torah Law as it is
וְהִלָּכָה לְמַעֲשֶׂה בְּגִילּוֹי to be carried out, revealing G-d’s supernal will
רְצוֹן הָעֲלִיּוֹן

שֶׁמִּתְאָדָּם לְפָנִימִיּוֹת הַכּוּוֹנָה in a manner that reflects the inner intention of
דְּתוֹרָה שֶׁבְּכָתֵב כּו' the Written Torah,

כִּמוֹ שֶׁכָּתוּב בְּמָקוֹם אֲחֵר. as explained elsewhere.¹⁹

As *Rambam* explains in his introduction to the *Mishneh Torah*, it is the Oral Law that explains and clarifies how the *mitzvos* are to be performed. The *mitzvos* are the expression of G-d’s will, His inner intent. Thus, through the Oral Law that intent is revealed.

וְלִכֵּן אֵין הָעוֹלָם Accordingly, the world endures only because of
מִתְקִיִּים אֶלָּא בְּאַמֶּת truth.

18. *Yeshayahu* 8:16.

19. See *Iggeres HaKodesh*, ch. 29, See *Tanya*, *Iggeres HaKodesh*, Epistle 29; see also *Bamidbar Rabbah* 14:4: “the Oral Law explains the Torah.”

הדין ועל האמת כו', והיינו אמת דתורה, שעי"ז דוקא מתקיים העולם, לפי שעושה שלום והתחברות דריבוי ההפכים כו'. וזהו קרוב הוי' לכל קוראיו לכל אשר יקראוהו באמת¹⁷⁰, היינו באמת דתורה, וכנ"ל, ופי' יקראוהו באמת, שיקראו וימשיכו למהו"ע אוא"ס ב"ה באמת דתורה, שהוא בחי' החכ' דתורה כו', והיינו ענין עסק התורה

וּבְמֵאֲמַר הַמִּשְׁנָה עַל ג' דְּבָרִים הָעוֹלָם קָיָים עַל הַדִּין וְעַל הָאֱמֶת כו', As the *Mishnah* states:²⁰ "The world endures by virtue of three things — justice, truth, and peace."

וְהֵינּוּ אֱמֶת דְּתוֹרָה Truth refers to the truth of Torah,
שֶׁעַל יְדֵי זֶה דּוֹקָא for only through Torah does the world endure.
מִתְקַיֵּים הָעוֹלָם

לְפִי שְׁעוֹשֶׂה שְׁלוֹם Since the Torah's truth generates peace and unity
וְהִתְחַבְּרוּת דְּרִיבּוּי among a multiplicity of opposing potentials, it is
הַהֶפְכִּים כו'. the medium that endows the world with stability and enables it to endure.

וְזֶהוּ קְרֹב הוּא לְכָל קוֹרְאָיו This is the meaning of the verse,²¹ "G-d is close to
לְכָל אֲשֶׁר יִקְרְאוּהוּ בְּאֱמֶת all who call upon Him, to all who call upon Him
in truth."

הֵינּוּ בְּאֱמֶת דְּתוֹרָה This refers to the truth of Torah,
וּכְנֻזָּר לְעֵיל. as explained above.

וּפִירוּשׁ יִקְרְאוּהוּ בְּאֱמֶת The meaning of "calling upon Him in truth"²² is
שֶׁיִקְרְאוּ וְיִמְשִׁיכוּ לְמַהוּת to call upon and to draw down the very nature
וְעֶצְמוֹת אוֹר אֵין סוֹף and essence of G-d's infinite light, through the
בְּרוּךְ הוּא בְּאֱמֶת דְּתוֹרָה truth of Torah,

See *Tanya*, ch. 37, which explains that studying (קוֹרֵא, literally, "calling") the Torah is calling upon G-d like a person calls for a friend to come and visit him or a child calls for his father to be together with him.

שֶׁהוּא בְּחִינַת הַחֲכָמָה which is the *Chochmah* of Torah.
דְּתוֹרָה כו',

20. *Pirkei Avos* 1:18.

21. *Tehillim* 145:18.

22. See ch. 32, where the Rebbe Rashab elaborates in the explanation of this verse.

וְהֵינָן עֲנֵן עֶסֶק הַתּוֹרָה
לְשִׁמְהָ דְּוָקָא, This is achieved expressly when one studies *Torah lishmah*,²³ i.e., with pure motivation,

דְּהֵינּוּ לְשֵׁם תּוֹרָה עֲצָמָה studying for the sake of Torah itself.

וְאֵז הוּא מְשִׁים שְׁלוֹם
בְּפַמְלִיא שֶׁל מַעְלָה כּו'. One then makes peace among the “hosts Above and the hosts below.”

קִיצוֹר. Summary:

הַמְשַׁכֵּת אֹר הָעֲצָמִי לְיַחַד
י”ה הוּא עַל יְדֵי הַתּוֹרָה, The essential light that brings about unity between the letters *yud* and *hei*, i.e., the conflicting motifs of concealment and revelation, is drawn down through Torah,

אִמַּת שְׁנוּשָׂא הַהֶפְכִּים
וּמַחְבֵּרם. for it is truth that encompasses and unifies opposites.

23. *Lishmah* literally means "for its own sake." See ch. 32, where the Rebbe Rashab elaborates concerning such study.

נח) ו"ה הם נגלות ... י"ה הם נסתרות: ראה זח"ג קכ"ג, ב'. ת"ז תיקון י' [כה, ב].
 נט) קוב"ה אסתכל: זח"א קל"ד א'. זח"ב קס"א א'. ועייג"כ בראשית רבה בתחלתו.
 ס) ראש תוך סוף: ירושלמי סנהדרין פ"א ה"א. דב"ר פ"א, יו"ד.
 סא) כמ"ש במ"א: ראה אגה"ק סכ"ט. ובבמדבר רבה פי"ד ד': שהם פורשים את התורה.

(157) סנהדרין צט, ב.

(158) ישע"י כז, ה.

(159) ראה לקו"ת מטות שבהערה ד"ה וידבר וגו' החלצו" (פו, ב).

(160) נצבים כט, כח.

(161) מלאכי ב, ו.

(162) משלי כג, כג.

(163) ראה ברכות ה, ב. ע"ז ד, ב.

(164) משלי ד, ה.

(165) שם יב, יט.

(166) תהלים קיט, קס.

(167) שבת נה, א.

(168) ישע"י ח, טז.

(169) אבות פ"א מי"ח.

(170) תהלים קמה, יח.

(171) ראה רא"ש נדרים סב, א. פרי עץ חיים שער הנהגת הלימוד. לקו"ת שלח מז, ג. שה"ש לב, סע"ד. שער האמונה
 לאדמו"ר האמצעי פמ"ב (סט, ב). מאמרי אדמו"ר האמצעי דברים ח"א ע' רמ.

💡 POINTS TO PONDER 💡

♦ **The Truth Teller**

People that are **too** honest have trouble making friends. Is sincerity always associated with extremes and polarized viewpoints, or is there a level of “real” that transcends taking “sides”?

♦ **Stabbing the Yo-yo**

My every waking moment is an identity crisis. I feel constantly being pulled in opposite directions. Where can I find an anchor to center me, and what possible ingredients can that anchor hold that can satiate and calm a multidimensional person?

♦ *What insight can you glean from Heichaltzu chapter 30?*



