

LESSONS IN קונטרס
החלוצ

A TREATISE ON AHAVAS YISRAEL
BY THE REBBE RASHAB

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PUBLISHER'S FOREWORD

We are approaching the end of the portion of *Heichaltzu* that was originally released for publication.¹ As such, in this chapter, the Rebbe Rashab is preparing for the conclusion and summation of the *maamar's* themes.

The fundamental theme of the *maamar* is that difference need not lead to division and diverse entities can join together in one inclusive unit. He explained that such unity is possible through the revelation of a transcendent light whose revelation can bring together opposite tendencies.

The Rebbe Rashab illustrated that concept through showing how the opposing powers of *Chochmah* and *Binah* can be united through the revelation of G-d's essential light that transcends them both. He proceeded to explain how that essential light is invested in the Torah and, for that reason, the Torah is the medium to establish peace and harmony in the world.

In the present chapter, the Rebbe Rashab elaborates on the nature of that essential light, identifying it with G-d's simple pleasure, and showing how pleasure includes within it to opposing thrusts.

He emphasizes that this essential pleasure is revealed in *taamei Torah*, "the [innermost] reasons of the Torah." In other sources, *taamei Torah*, is identified with *pnimiyus haTorah*, the Torah's mystic dimension, which in its fullest sense, is revealed through the teachings of *Chassidus*.

How fitting that this chapter is being published in the days leading to *Yud-Tes Kislev*, the Rosh HaShanah of *Chassidus*!

Sichos In English

18 Kislev, 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 or WhatsApp 917-868-6509.

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1. As published in 5709 [1949], *Heichaltzu* included 32 chapters. Subsequently, a further portion of the Rebbe Rashab's manuscript was published.

(לא) וְהִנֵּה יָדוּעַ בַּמִּשְׁכָּנִי הוּא בַּחֲכָמָה יִסַּד אֶרֶץ, שֶׁזֶהוּ בַּחֲכָמָה דִּתּוּרָה דּוּקָא, לִפְנֵי שְׂאִין הַתְּלַבְּשׁוֹת וְגִילּוֹי אִוָּא"ס רַק בַּחֲכָמָה דִּתּוּרָה דּוּקָא. וְהַטָּעַם הוּא לִפְנֵי שֶׁהַתּוּרָה

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In chapter 29, the Rebbe Rashab explained that it is possible to achieve a fusion of opposite tendencies through drawing down an essential light that transcends them both. In chapter 30, he explained that the medium to draw down this essential light is the Torah. The present chapter explains why the Torah serves as this medium.

וְהִנֵּה יָדוּעַ בַּמִּשְׁכָּנִי הוּא בַּחֲכָמָה יִסַּד אֶרֶץ It is well known that the verse,¹ "G-d established the earth with wisdom,"

שֶׁזֶהוּ בַּחֲכָמָה דִּתּוּרָה דּוּקָא which refers specifically to the wisdom of Torah,

לִפְנֵי שְׂאִין הַתְּלַבְּשׁוֹת וְגִילּוֹי אִוָּא"ס רַק בַּחֲכָמָה דִּתּוּרָה דּוּקָא. for only in the wisdom of Torah can G-d's] infinite light be en clothed and revealed.

וְהַטָּעַם הוּא לִפְנֵי שֶׁהַתּוּרָה קִדְּמָה לְעוֹלָם The reason why G-d's infinite light can be en clothed in the Torah and, as a result, the Torah will serve as the medium through which G-d's infinite light is drawn down into existence is because the Torah preceded the world,²

With that statement, our Sages were not speaking in a chronological sense, because before the world came into being there was no conception of time. Instead, the intent is that the Torah emanates from a level far loftier than our world – and even its source, the higher spiritual worlds which came into existence to make our world possible.

It is only after G-d desired to create that our world and all those levels of existence came into being. By saying after, the intent is also not chronological. The entire framework of spiritual existence – the *Seder HaHishtalshelus*, in traditional chassidic terminology – including our material world exists as a result of His desire to create.

The Torah, by contrast, exists above Creation – and any realms or desire associated with Creation – but rather is bound up with G-d's very Essence, as He is unto

1. *Mishlei* 3:19.

2. *Midrash Tehillim* 90:4; *Bereishis Rabbah* 1:4, 8:2; *Pesachim* 54a.

קדמה לעולם¹⁷³, וכמ"ש¹⁷⁴ ואהי' סב אצלו שעשועים, שזהו מבחי' שעשועים העצמים, שנק' שעשועי המלך בעצמותו¹⁷⁵, שהוא בחי' התענוג הפשוט העצמי שלמעלה מבחי'

Himself. Because it is bound up with His very Essence, it is a fit medium to draw His essential light down to this world.

וּכְמוֹ שֶׁכְּתוּב וְאֶהְיֶה as indicated by the metaphor,³ “And I (Torah)⁴ was unto Him... delights,”

In chassidic thought, pleasure (*taanug*) is considered man's loftiest and deepest seated potential. Man's other potentials – thought, feeling, and even will – involve his interaction with entities outside of himself. In its purest sense, pleasure involves a person feeling in touch with his inner being, *taanug hapashut*, “simple pleasure,” i.e., pleasure that is not associated with any other entity.

However, even when pleasure is evoked by an outside entity, *taanug hamurkav* in the chassidic lexicon, that is because that entity strikes a chord within the person's soul that brings him in touch with his inner being.

שֶׁזֶהוּ מְבַחֲיֵנָת שֶׁשְׂעֻשָׁעִים הָעֲצָמִים indicating that it is sourced in G-d's essential delights

שֶׁנִּקְרָא שְׂעֻשָׁעֵי הַמֶּלֶךְ בְּעֲצָמוֹתוֹ “the delights of the King in His Essence”⁵

שֶׁהוּא בְּחִינַת הַתְּעִנוּג הַפְּשוּט הָעֲצָמִי – G-d's *taanug hapashut*, “simple and essential pleasure,”

שֶׁלְמַעְלָה מְבַחֲיֵנָת הַחֲכָמָה לְגִמְרֵי כו'. totally superior to the level of *Chochmah*.

Chochmah, “wisdom,” involves a person seeking to grasp an intellectual concept, something outside himself. Pleasure brings a person in contact with his inner core. Similarly, in the analog above, *Chochmah* is a part of *Seder HaHishtalshelus*, the framework of existence that makes our world possible, i.e., something that appears separate from G-d.

3. Mishlei 8:30.

4. See *Derech Chayim*, the section beginning *Hinei Kol Echad VeEchad*, chs. 23-24, p. 55; *Pirush HaMillos*, second edition, ch. 21ff.

5. Explained in *Emek HaMelech*, *Shaar 1*; see *Likkutei Torah*, *Shir HaShirim*, the beginning of the explanation to the *maamar* entitled *Tz'enah U'renah*, p. 27a.

החכ' לגמרי כו'. והשעשועים כלול מאו"ח ואו"י, שזהו פי' שעשועים, ב"פ ש"ע סד כו', דשעה הוא לשון תנועה והטיה¹⁷⁵, כמו וישע הוי' כו'¹⁷⁶, וב"פ ש"ע היינו ב' התנועות הפכים תענוג דאו"ח ותענוג דאו"י, שכולל שניהם יחד כו', כמ"ש במ"א¹⁷⁷.

G-d's simple pleasure transcends that entire framework. Since the Torah is identified with His simple pleasure, it can convey it into *Seder HaHishtalshelus*, and ultimately, into our world.

וְהַשְׁעִשׁוּעִים כָּלֹל These “delights” include *or chozer* literally, מאור חוזר ואור ישר “rebounding light”, and *or yashar* literally, “direct light”.⁶

שָׂהָה פִּירוּשׁ שְׁעִשׁוּעִים This is indicated by the above word for “delight,” ב' פְּעָמִים ש"ע כו'. שְׁעִשׁוּעִים, which contains the root שׁע twice.⁷

דְּשָׂעָה הוּא לְשׁוֹן תְּנוּעָה The root שׁע refers to movement and turning, as וְהִטָּה כְּמוֹ וַיִּשַׁע הוּא כו'. in the verse,⁸ “And G-d turned (וישע) to Hevel and to his offering.”

וּב' פְּעָמִים ש"ע הֵינּוּ The repetition of the root שׁע thus represents the ב' הַתְּנוּעוֹת הַפְּכִים two antithetical types of movement.

Since שעשועים means “delights,” the implication is two types of delight,

תְּנוּעָה דְּאוֹר חוֹזֵר – the “pleasure of *or chozer*” and the “pleasure of *or yashar*” –
וְתְנוּעָה דְּאוֹר יָשָׁר

שְׂכֻלָּל שְׁנֵיהֶם יַחַד כו' which are both included together – for שעשועים is one word –

כְּמוֹ שֶׁכָּתוּב בְּמָקוֹם אֲחֵר. as discussed in other sources.⁹

In those sources, it is explained that pleasure involves two movements. On one hand, the person is drawn to the subject that gives him pleasure, so much so that he feels that he is being taken beyond himself, a rush and a feeling of exhilaration.

6. See *Likkutei Sichot*, trans. Rabbi J.I. Schochet, Vol. I, Glossary. See also ch. 15, above, where these concepts are mentioned.

7. Cited in *Likkutei Torah* of the AriZal, end of *Parshas Chayei Sarah*; *Etz Chayim*, end of *Shaar* 13; and elsewhere.

8. *Bereishis* 4:4.

9. See *Maamarei Admur HaEmtza'i*, *Devarim*, Vol. 4, p. 1350ff.; *Maamarei Admur HaEmtza'i*, *Kuntreisim*, p. 555ff.; et al.

וזהו בחי' התכללות חו"ג שבתענוג הפשוט שבאין סוף עצמו, שזהו מה שאור א"ס למעלה עד אין קץ ולמטה עד אין תכלית כו'¹⁷⁸. וירד מבחי' השעשועים העצמים דא"ס¹⁷⁹, להיות משתעשע בחכ' דתוה"ק (שזהו טעמי תורה כו') ג"כ בבחי' התכללות

(*Chassidus* refers to this yearning with the term *ratzu* and identifies it with the term *or chozer* and with the attribute of *Gevurah*.)

Simultaneously, however, the person returns to himself, as it were, feeling new energy and vitality within his soul and a sense of inner peace. *Chassidus* refers to this inward movement with the term *shov* and identifies it with the term *or yashar* and with the attribute of *Chessed*.)

The above explains how pleasure integrates both movements. However, the analogy refers to pleasure that a person derives from something outside himself, e.g., from his children, from music, and even ordinary physical pleasure. Here, however, we are speaking about essential pleasure that does not derive from anything external.

וזהו בחינת התכללות חו"ג שבתענוג הפשוט שבאין סוף עצמו
The interrelation of *or chozer* and *or yashar* reflects the inclusion of *Chessed*¹⁰ and *Gevurah*¹¹ within the pure delight of the *Ein Sof* Itself.

שזהו מה שאור אין סוף למעלה עד אין קץ ולמטה עד אין תכלית כו'
The presence of *Chessed* and *Gevurah* is alluded to in the *Tikkunei Zohar*:¹² "G-d's infinite light extends upward without end and descends downward without limit."

In other words, this essential light is not single-dimensional but includes two seemingly opposite movements.

וירד מבחינת השעשועים העצמים דאין סוף
This Divine light descends from the essential delights of the *Ein Sof*

להיות משתעשע בתורה
to delight in the *Chochmah* of the Holy Torah,

שזהו טעמי תורה כו' (this refers to the innermost reasons of Torah).

10. *Chessed* relates to *or yashar* because *Chessed* involves granting goodness to others. Similarly, *or yashar* involves radiating light and beneficence outward.

11. *Gevurah* relates to *or chozer* because *Gevurah* involves an inner focus, turning to one's core energies. Similarly, *or chozer* reflects the tendency within light to return to its source.

12. *Tikkunei Zohar*, *Tikkun* 57; *Zohar Chadash*, *Yisro* 34:3.

דחוי"ג שבתורה, כמ"ש¹⁸⁰ מימינו אש דת למו, שכולל ג"כ ב' הבחי' דחוי"ג כו'. והיינו לפי שרשה מבחי' שעשועים העצמים דא"ס שכולל מחו"ג, דאוא"ס למעלה כו' ולמטה כו', ולזאת, גם כמו שירדה ונמשכה בסדר השתלשלות כוללת ג"כ ב' הבחי' ו

גם כן בבחינת התפללות דחוס וגבורה שבתורה Within this dimension, there **also** exists an **interrelation** of the attributes of *Chessed* and *Gevurah* that exist **in the Torah**,

כמו שכתוב מימינו אש דת למו as indicated by **the verse** that describes the Giving of the Torah,¹³ **"from His right hand, a fiery law for them."**

The verse reflects how the Torah

שכולל גם כן ב' הבחינות דחוס וגבורה כו'. **also includes the two attributes of *Chessed* and *Gevurah*.**

"His right hand" alludes to the attribute of *Chessed* and fire is an analogy for the attribute of *Gevurah*. Because the Torah includes both these opposing tendencies, within the Torah's wisdom, it is possible for the same subject to be interpreted in a manner of *Chessed* – for example, the School of Hillel will render a lenient ruling – and also, in a manner of *Gevurah* – the School of Shammai will rule stringently.

והיינו לפי ששרשה מבחינת שעשועים העצמים דאין סוף The Torah has the potential to unify opposites, **because it is rooted within the essential delights of the *Ein Sof***

שכולל מחסד וגבורה which includes *Chessed* and *Gevurah*,

דאור אין סוף למעלה כו' ולמטה כו'. for G-d's **infinite light** extends **upward** – the direction of the influence of *Gevurah*¹³ **and descends downward** – the direction of *Chessed*.¹²

ולזאת גם כמו שירדה ונמשכה בסדר השתלשלות Therefore, even as the Torah has **descended and been drawn down within the order of *hishtalshelus*,**

כוללת גם כן ב' הבחינות דחוס וגבורה. it also includes the two qualities of *Chessed* and *Gevurah*.

ולכן נקראת התורה אמת Torah is therefore called **"truth,"**

13. Devarim 33:2.

דחו"ג. ולכן נק' התורה אמת, שהוא מדת המיצוע, הכולל לעלי' וירידה דחו"ג הנ"ל. ולכן אין התלבשות אוא"ס אלא בחכ' דתורה דוקא כו'.

קיצור. תורה שרשה משעשועים העצמיים שכלולים מהפכים דאו"ח ואו"י, ולכן כוללת חו"ג, ובה התלבשות אור א"ס.

שֶׁהוּא מִדַּת הַמִּיצוּעַ הַכּוֹלֵל for truth is the mediating attribute which
לְעֲלִיָּה וִירִידָה דְּחֻסָּד includes the ascending and descending thrusts
וּגְבוּרָה הַנִּזְכָּרִים לְעֵיל. of *Chessed* and *Gevurah* mentioned above.

The intent of describing truth as a mediating attribute can be understood through the explanation of why a judgment in Torah Law requires three judges. When two judges differ and the third judge delivers the decisive ruling, it is not that he simply favors one of the two opinions. Instead, the intent is that he discovers a deeper understanding that is able to appreciate the positive dimensions of both differing opinions and fuse them into a third viewpoint that includes both of the others.

That deeper understanding reflects a transcendent light, a potential that is unlimited in nature and, therefore, can reconcile the two.

Similarly, truth does not negate either *Chessed* or *Gevurah*, but rather draws down G-d's infinite light. As a result, it can highlight the positive dimensions of each approach and find a path to synthesize the two.

וְלָכֵן Therefore, – i.e., because the Torah reflects the undefined nature of truth that can fuse together opposites –

אֵין הַתְּלַבְּשׁוֹת אֹר it is solely the wisdom of Torah in which G-d's
אֵין סוּף אֶלָּא בְּחֻקָּהּ infinite light can be enlothed.
דְּתוֹרָה דְּוָקָא כו'.

קיצור. Summary:

תוֹרָה שְׂרָשָׁה The Torah's source is G-d's essential delights
מִשְׁעֵשׂוּעִים הָעֲצֻמִּים

שְׂכָלִילִים מְהֻפָּכִים which include two antithetical movements – or
דְּאוֹר חוֹזֵר וְאוֹר יָשָׁר, chozer and or yashar.

וְלָכֵן כּוֹלֵלֶת חֻסָּד וּגְבוּרָה, The Torah therefore includes *Chessed* and *Gevurah*,

וּבָהּ הַתְּלַבְּשׁוֹת and within it is enlothed G-d's infinite light.
אֹר אֵין סוּף.

סב) וכמ"ש ואהי: ראה דרך חיים ד"ה הנה כאו"א פכ"ג כ"ד [כח, סע"ב ואילך]. פירוש המלות מה"ב פכ"א ואילך.
 סג) שעשועי המלך בעצמותו: נת' בעמק המלך שער א'. וראה לקו"ת שה"ש ביאור לד"ה צאינה וראינה בתחלתו
 [כו, סע"א].

סד) שעשועים ב"פ ש"ע: הובא בלקו"ת להאריז"ל ס"פ חיי שרה. ע"ח סוף שי"ג ועוד.

(172) משלי ג, יט.

(173) ראה מדרש תהלים צ, ד. ב"ר פ"א, ד. פ"ח, ב. תנחומא וישב ד. וש"נ. זח"ב מט, א.

(174) משלי ח, ל (בדילוג).

(175) ראה גם לקו"ת דרושים לר"ה סא, רע"א. סג, ד. סה"מ תרל"ו ח"ב ע' שמז. תרנ"ד ע' שכט. תרצ"א ע' שנו.
 תרצ"ג ע' תקמא. תרצ"ז ע' 266. ספר השיחות תרפ"ה ע' 74.

(176) בראשית ד, ד.

(177) ראה מאמרי אדמו"ר האמצעי דברים ח"ד ע' א' שנ ואילך. קונטרסים ע' תקנה ואילך. ועוד.

(178) ראה תקו"ז סוף תיקון נז. זהר חדש יתרו לד, סע"ג. וראה גם תקו"ז תיקון יט.

(179) ראה לקו"ש חל"ט ע' 65 הערה 48.

(180) ברכה לג, ב.



