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LESSONS IN קונטרס החלק צד

A TREATISE ON AHAVAS YISRAEL
BY THE REBBE RASHAB

החלצו רנ"ט

LESSONS IN
KUNTREIS HEICHALTZU
A TREATISE ON
AHAVAS YISRAEL

by
RABBI SHOLOM DOVBER SCHNEERSOHN
OF LUBAVITCH



Kehot Publication Society
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MAAMAR HEICHALTZU 5659

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FOREWORD BY THE LUBAVITCHER REBBE, RABBI MENACHEM M. SCHNEERSON TO THE FIRST HEBREW EDITION, 5709 (1948)

We hereby publish this *maamar* entitled *Heichaltzu 5659 (1898)*.¹

According to the directive of my father-in-law, the Rebbe [Rayatz], it should be studied both publicly and privately from time to time.

Only the first twenty chapters of the *maamar* were delivered at the time by the Rebbe Rashab, of blessed memory. They were then copied by hand and mimeographed in hundreds and thousands of copies. Chapters 21-32 are hereby published for the first time from his original manuscript.

Following the instruction of my father-in-law, the Rebbe:

(a) We have appended a *maamar* that he delivered in 5694 [1933], though in slightly different order; it was based on the above *maamar*, and prompted by circumstances similar to those that gave rise to the original discourse. We have likewise included a talk that he once delivered concerning *Heichaltzu* and one of his letters on the same subject.²

(b) Summaries have been added to all the chapters of both *maamarim*.

(c) I have indicated certain source references and added marginal notes.

[Signed:] Menachem Schneerson

24 Tishrei, 5709

Brooklyn, N.Y.

1. This book appears as part of the scheme entitled *Kovetz Shalshales HaOr* ("The Chain-of-Light Series"), in the Seventh Chamber (i.e., of the Rebbe of the seventh generation, counting from the Baal Shem Tov), Sixth Portal (*maamarim*). The following works have appeared so far in this *Heichal*: First *Shaar Chanoch LaNaar*; Second *Shaar Kuntreis HaTefillah*; Third *Shaar Kuntreis U'Maayan*; Fourth *Shaar Kuntreis Etz HaChayim*; Fifth *Shaar Kuntreis HaAvodah*; Seventh *Shaar Toras Shalom (Sefer HaSichos)*.

2. In this publication, we did not include a translation of the *maamar* by the Rebbe Rayatz. The talk and the letter mentioned are included as addenda.

OVERVIEW

THE HERITAGE OF CHASSIDIM

The name “chassidim” was not given to the Baal Shem Tov’s followers by the chassidim themselves. They would call themselves either *di freileche* (“the cheerful folk”) or *der bruderbund* (“the brotherhood”). The latter name highlighted the tradition of *ahavas Yisrael* (“love for one’s fellow Jew”) and *achdus* (“unity”) that characterized the chassidic movement. Chassidim have always regarded themselves as one family, to the extent that there was a common saying among the Alter Rebbe’s followers, “The piece of bread that I have is yours just as much as it is mine.’ And they would say ‘yours’ before ‘mine.’”¹ From that time to the present, the love and care that chassidim show their fellow Jews has served as a magnet, drawing many to follow a similar path.

When the Rebbe Rashab² assumed the leadership of the Chabad movement in 5643 (1882), winds of change could already be sensed in the Russian Jewish community. There was a movement from the *shtetlach*, the small towns in which the Jews had lived, to the larger cities, and even to America and *Eretz Yisrael*. The change was not only geographic. Western thought had begun to infiltrate the minds of many Jewish youth — and that was one of the reasons that motivated the Rebbe Rashab to found Yeshivas Tomchei Temimim, the Lubavitcher *yeshivah*, in 5657 (1897).³

One of the fundamental differences between the *shtetl* mentality and the thought system that prevails in contemporary society is the shift from a collective consciousness to I-orientation. In the *shtetl*, a fundamental factor in every person’s decision-making process was the needs of others, and what was best for the community. In Western society, each person’s individual wants and needs take primacy.

This bothered the Rebbe Rashab. The term *yesh*, a self-oriented entity, always had pejorative connotations in Chabad thought.⁴ However, it is in the

1. *Sefer HaSichos* 5698, p. 259 ff.; *HaYom Yom*, entry for 15 Iyar.

2. Acronym of the Heb. name of Rabbi Shalom Dov Ber (5621-5680/1860-1920), the fifth Lubavitcher Rebbe.

3. Significantly, the *maamar* entitled *Heichaltzu* was delivered on Simchas Torah, 5659 [1898], and on the same occasion the Rebbe Rashab gave the *yeshivah* its name, *Tomchei Temimim*. See Addendum 3.

4. See *Tanya*, chs. 19, 25, et al.

maamarim of the Rebbe Rashab that this concept begins to feature more prominently. Clearly, the need to shun *yeshus* was a message that the Rebbe Rashab wanted to communicate to his followers. Thus it was that on Simchas Torah, the Rebbe delivered the *maamar* known by its initial word as *Heichaltzu*.⁵ Typically, *maamarim* delivered on festivals address the theme of the festival at hand, but *Heichaltzu* focused on a different topic: *ahavas Yisrael* and its opposite, the preoccupation with oneself that creates intolerance and discord.

A week and a half after the Rebbe Rashab initially delivered the *maamar*, on *Shabbos Parshas Noach*, many chassidim were sitting at a *farbrengen* in the room of the Rebbe Rayatz. The Rebbe Rashab was not expected to deliver a *maamar* that day⁶ and the chassidim had gathered to *farbreng* among themselves. Surprisingly, the Rebbe Rashab entered the room and shortly afterwards, delivered the *maamar* entitled *Heichaltzu* a second time.

The Rebbe Rayatz⁷ later explained⁸ why his father repeated it. One of the participants in the *farbrengen* was one of the Rebbe's relatives, a scholar of a selfless nature, but a person of a very firm character who looked down upon the unlearned members of the chassidic brotherhood. Obviously, the Rebbe Rashab felt the need to reiterate the message of the *maamar*, and particularly wanted this individual to hear its theme regarding the need to eradicate disharmony and baseless hatred.

The message of the *maamar* resonated among the chassidim. The fact that it was reviewed avidly by the chassidim, copied "hundreds and thousands of times,"⁹ and later printed countless times in mimeograph testifies to their appreciation of its relevance to their lives.

DON'T BATTLE DARKNESS: LIGHT A CANDLE!

The Rebbeim often highlighted the difference between *Chassidus* and *Mussar*.¹⁰ Both focus on steering a person away from self-oriented preoccupation with ma-

5. More specifically, the first twenty chapters of the *maamar*.

6. In general, the Rebbe Rashab would deliver *maamarim* on Friday evenings. Moreover, on that Friday he had not delivered a *maamar* due to ill health.

7. Rabbi Yosef Yitzchak Schneersohn (5640-5710/1880-1950) is known in Yiddish as "*der frierdiker Rebbe*" (i.e., "the Previous Rebbe"). "Rayatz" is an acronym of his Hebrew name.

8. See *Sefer HaMaamarim* 5659, p. 223.

9. See the Rebbe's wording in his introduction to the first printing of the *maamar* in 5709.

10. See *Kuntreis Toras HaChassidus*, p. 13; reprinted in *Igros Kodesh* of the Rebbe Rayatz, Letter no. 1020, Heb. Vol. 4, p. 323-324, *et al.*

teriality toward activities that promote spiritual growth. However, *Mussar* often focuses primarily on the negative, pointing out the harmful effects of such conduct on the individual and the community, both in this world and the next. By contrast, *Chassidus* focuses on diffusing light, calling a person's attention to his inner G-dly potential and the lofty spiritual goals he should pursue. To borrow the picturesque imagery of the Rebbe Rayatz, "darkness you don't drive away with a *stick*."

Of course there is a need to confront one's own weaknesses. However, chasidim traditionally achieve that goal through honest introspection. There is a time-honored chassidic saying, "A person doesn't really need *mussar-sefarim*; all he has to do is look in a mirror." Looking at oneself honestly and objectively is a treasured objective of a chassidic *farbrengen*. As the *Tzemach Tzedek* once commented, "Attending chassidic *farbrengens* cost me a lot of *bittul Torah* ('neglect of Torah study'), however, it was well worth it because of the *raibenesh* ('grater-effect') of those *farbrengens*." Just as a grater removes the coarseness from a valuable object, the participants in a chassidic *farbrengen* encourage and help each other to polish their inner gem — their soul.

The *maamar* entitled *Heichaltzu* should be seen in such a light. Although the Rebbe Rashab uses harsh and critical language more frequently than in other works, the emphasis is oriented positively. A person is shown a path that enables him to rise above his self-concern, thereby cultivating positive interpersonal relationships and encouraging the development of a stable community. The fact that others prefer different perspectives and values should not be considered as a challenge to oneself; it should be considered as a means to broaden one's horizons and as a springboard for personal growth.

It is also important to appreciate the balance between the Rebbe Rashab's emphasis on obliterating *yeshus* and the manner in which he underscores how unity can be developed. *He does not call for uniformity*. Instead, he explains in depth how diversity need not lead to division; indeed, true unity comes from a harmonious integration of diverse standpoints. By providing us with an elaborate analysis of these principles as they evolve from the spiritual realms above, he enables us to emulate and incorporate them in our daily conduct down here below.

A MESSAGE THE REBBEIM WANTED HEARD

The *maamar* of the Rebbe Rashab is based on the *maamar* of the same title in *Likutei Torah* and in the Mittlerer Rebbe's *maamarim* (*Maamarei Admur HaEmtza'i*,

Hanachos 5577, p. 224), *et al.*¹¹ As the Rebbe Rayatz relates,¹² each of the Rebbeim assigned certain *maamarim* to the specific purpose of purifying the atmosphere. They would deliver those *maamarim* publicly once every two or three years. One of the *maamarim* that the Alter Rebbe chose for this purpose was the *maamar* entitled *Heichaltzu*. Clearly, he felt that its message needed to be emphasized repeatedly.

The importance of that message is borne out by the fact that in the following generations, each of the Rebbeim delivered the Alter Rebbe's parent *maamar*, though adding his own emphasis. As the Rebbe Rayatz pointed out in a letter,¹³ the *maamar* was delivered by the Alter Rebbe and later by the *Tzemach Tzedek* at times when it was needed to minimize strife and to highlight the theme of unity among their chassidim. As was explained above, similar circumstances prompted the Rebbe Rashab to repeat the *maamar* in 5659 (1898).

In 5709 (1948), the Rebbe Rayatz instructed his son-in-law and successor, Rabbi Menachem M. Schneerson, to publish the latter *maamar*¹⁴ so it could be studied publicly by the chassidim. In the years that followed, the Rebbe would frequently instruct chassidim — both as a collective and as individuals — to study the *maamar* and heed its message. Countless times when there was friction within a community, and similarly, in other instances the Rebbe would advise his followers to study the *maamar* and apply its lessons in order to reduce their self-centeredness and to open themselves up to listening more sensitively to others.¹⁵

In 5748 (1987), the Rebbe had the *maamar* reprinted and he personally distributed it to thousands, warmly wishing each one, "Success in its study." In that same year, SIE published a translation of the *maamar* in English that was guided by many instructive directives from the Rebbe.

A CHASSIDIC SELF-HELP BOOK

There were some who suggested that the above subtitle should serve as a title for the entire book and make it the emphasis of this overview. There are grounds for such a perspective, since genuine personal growth can never be

11. *Likkutei Torah, Bamidbar*, p. 85d ff.

12. *Igros Kodesh* of the Rebbe Rayatz, Letter no. 1763, Heb. Vol. 6, p. 267, cited in *Hayom Yom*, entry for 28 Tammuz.

13. *Igros Kodesh* of the Rebbe Rayatz, Letter no. 161, Heb. Vol. 1, p. 345ff.

14. At that time, the Rebbe Rayatz also provided the Rebbe with the Rebbe Rashab's manuscript of the *maamar* that included an additional twelve chapters of which the chassidim had been unaware.

15. See the Rebbe's *Igros Kodesh*, Vol. 7, Letter no. 1971, Vol. 25, Letter no. 9490, *et al.*

achieved unless a person is willing to hear the message of this *maamar* — to step beyond his *yeshus*, to open himself up to the positive virtues of others, and to learn to interact positively with them. Its theme of unity amidst diversity, and harmony among opposites, is of course a motif that begs to be applied in all areas of personal relations.

That said, this is not a handbook for personal growth *per se*; it is a *maamar* of *Chassidus*. To comprehend its message, a person must familiarize himself with the Kabbalistic terms employed, suspend the usual way in which he usually processes knowledge, and adapt himself to the sequence and style in which the Rebbe presents the ideas. To modify its original form and adjust its presentation to fit a contemporary Western mindset would not be genuine.

Of course, the *maamar* can be — and indeed must be — studied with the goal of refining our characters and eliminating the *yeshus* within us. Its insights provide us with tools to upgrade our relations with others and for that reason, the Rebbeim emphasized its study repeatedly. However, a reader must understand that a *maamar* is a *maamar*; its study requires that we step beyond our ordinary way of looking at the world and enter into the mindset of the Rebbeim.

Perhaps it is for this reason that when Sichos in English originally proposed translating *Heichaltzu* and submitted a draft of the first 17 chapters, the Rebbe advised that the entire text of the *maamar* be translated, stating that the translation must be a *davar shaleim*, “a complete entity.” It had been our conception that the message of the first 17 chapters which focuses on eradicating *yeshus* was what would resonate within our readers. It is possible that the Rebbe wanted to point out the need to view the *maamar* in its totality, how a person’s efforts in self-refinement and improving his character must be an outgrowth of his understanding of the inner spiritual dynamics at work.¹⁶

SPREADING THE WELLSPRINGS OUTWARD

Although a *maamar* is a *maamar* and requires a reader to make a transition in his thinking, for its lessons to be internalized and applied, a *maamar* must also be taught and communicated in a way that enables its readers to feel comfortable digesting its message. Following the format of the *Lessons in Maamarim* series, the *maamar* is presented here as a *shiur*, a Torah class, in print. When a *maamar* is taught in a *shiur*, the teacher reads a passage, translates it into the

16. See the introduction to chs. 18–20, p. 133, below.

language in which his listeners are most comfortable, and intersperses his own explanations, sometimes brief and sometimes lengthy. In these pages we have tried to recapture that live interplay between the words of the Rebbe and the words of the student, i.e., the teacher conveying the *maamar*.

As the accompanying sample indicates, the reader now has before him the original Hebrew text of the *maamar*, together with its translation, and the explanatory words and concepts added by the translators. The footnotes here include the translation of footnotes originally included by the Rebbe, as well as references and commentary added by the staff of Sichos In English.

ORIGINAL HEBREW TEXT OF THE MAAMAR	9	MAAMAR HEICHALTZU 5659 - CHAPTER 2	
		<p>במדן. וצ"ל מהו ענין נקמת הוי', הלא לא עשו מדין רעה רק לישראל, וכמ"ש כי צוררים הם לכם כו', ועל זה אמר נקום נקמת בני ישראל כו', אבל מה שייך זה לשם הוי'. ואם מפני שחלק הוי' עמו, וכתיב יצרנהו כאישון עינו, כל הנוגע בהם כאלו נוגע בבבת עינו כו', וממילא נקמת ישראל הוא נקמת הוי' כו', הנה באמת כן הוא,</p>	TRANSLATION
HEBREW TEXT OF THE MAAMAR WITH NIKKUD		<p>ומושה אמר לישראל לתת את נקמת הוי' במדין. וצריך להבין מהו ענין נקמת הוי', הלא לא עשו מדין רעה רק לישראל, וכמו שכתוב כי צוררים הם לכם כו', ועל זה אמר נקום נקמת בני ישראל כו', אבל מה שייך זה לשם הוי'.</p>	TRANSLATION
		<p>yet Moshe tells Israel "to exact the retribution of G-d from Midian." We must understand what is meant by "the retribution of G-d." Midian harmed only Israel, as it is written,⁶ "For they harass you."</p>	
		<p>As a response to this, it is said, "Exact the retribution of the Children of Israel." But what does this have to do with the retribution of G-d, and more particularly, with G-d's <i>Havayah</i>?</p>	EXPLANATORY WORDS ADDED BY THE TRANSLATORS
		<p><i>Havayah</i> refers to the Four-Letter Name of G-d, י-ה-ו-ה, as commonly pronounced in the study of <i>Chassidus</i>. This name is associated with the G-dly light that entirely transcends the structures of the world, being past, present, and future as one.</p>	
		ואם True,	
		<p>The Rebbe offers a possible resolution why the verse speaks of both the retribution of <i>Havayah</i> and the retribution of the Jewish people.</p>	
TRANSLATION OF THE FOOTNOTES IN THE REBBE'S TEXT		<p>מפני שחלק הוי' עמו, וכתיב יצרנהו כאישון עינו, כל הנוגע בהם כאלו נוגע בבבת עינו כו', it is written,⁷ "part of G-d is His people," and "He kept them as the apple of His eye." And our Sages say,⁸ "Whoever touches them, it is as if he touches the apple of His eye."</p>	
		COMMENTARY ADDED BY THE TRANSLATORS	
		<p>6. Bamidbar 25:28. 7. Devarim 32:9-10. 8. See Gittin 57a, based on Zechariah 2:12.</p>	

To further facilitate comprehension, the *maamar* is divided here into sections, together with introductions that serve as a roadmap for the concepts presented in each section. Similarly, every chapter has been provided with an introduction, and the summaries that the Rebbe originally included have been amplified.

OUR VISION

Since this year is the 100th anniversary of the Rebbe Rashab's passing, we wanted to enable chassidim who were unable to study his teachings in the original to strengthen their spiritual bond with him.¹⁷ Also, the beginning of this translation coincided with the outbreak of the coronavirus. The Rebbe often emphasized the need to minimize strife and promote unity as a shield against danger. In that connection he would frequently cite the warning of our Sages¹⁸ regarding the possible repercussions of discord and controversy:

[The people of] David's generation were all righteous. Nevertheless, because there were malicious gossipers among them, when they went out to war there were [those who fell] in battle.... [The people of] Achav's generation were idolaters. Nevertheless, because there were no malicious gossipers among them, when they went out to war they were victorious.

Conversely, as the Alter Rebbe commented¹⁹ on the phrase,²⁰ "Bless us, our Father, all as one," unity is a conduit for G-d's blessing. At that time and still today, when each of us felt and feels the need for blessings from Above, it is important to cultivate a mindset that encourages the love for our fellowmen and dispels all thoughts of discord and conflict. To inspire and motivate such a spirit of unity, we felt the need to publish this *maamar*.

Little did we realize how important the theme of unity and the need to reduce strife would become. In the ensuing months, friction and discord became rife throughout the U.S., and indeed, were seen throughout the world. Clashes arose between large segments of the populace, and even between families and friends.

17. See the *Igros Kodesh* of the Rebbe Rayatz, Vol. 1, p. 113, explained in *Likkutei Sichos*, Vol. 27, p. 24ff., which highlights the bond established with a Rebbe by studying his teachings after his passing, and particularly, the connection which is forged (in this case) with the Rebbe Rashab by doing so, as he himself emphasized.

18. *Talmud Yerushalmi, Peah* 1:1.

19. *Tanya*, ch. 32.

20. Daily liturgy.

When faced with crises of a larger scale, a person can feel small and powerless, wondering what he can do. Countering that mistaken approach, *Chassidus* teaches that the microcosm affects the macrocosm. A change in one's own world — a little more *achdus*, a genuine show of care for the person next door — creates a ripple effect. This purpose became part of the goal in publishing *Heichaltzu* — to motivate people to open themselves up and show love to another person, with the optimistic expectation that in response, the recipients of that love will also become more loving and will show love to others.

TOWARDS THE ULTIMATE HORIZON

The Rebbe taught us — and teaches us — to broaden our scope when we think about affecting the macrocosm. The ripple effect described above can surely spread from one's own family and immediate surroundings to the larger community in which one lives — but it need not stop there.

Frequently,²¹ the Rebbe would emphasize that since the exile came about because of baseless and unrestrained hatred,²² spreading gratuitous and unrestrained love among our people will trigger the abolition of its cause. As a natural consequence, the effect — the exile itself — will cease. Moreover, the Rebbe intimated²³ that in the present era, standing as we are on the threshold of the Redemption, it is already possible to experience a foretaste of the peace, harmony, and unity that will characterize that future era. Living in that spirit will serve as a catalyst to spread those feelings throughout the world and will hasten the time when they blossom into full manifestation with the actual coming of *Mashiach*.

21. See, for example, *Likkutei Sichos*, Vol. 2, p. 598.

22. *Yoma* 9b.

23. See *Sefer HaSichos* 5751, Vol. 2, p. 718.

IN APPRECIATION

When Sichos in English originally published *Heichaltzu* in 5748 (1988), we wrote in the preface:

True to the comradely ideal expressed by the *maamar*, the present translation of *Heichaltzu* and its appendices has benefited from the combined talents of a number of writers. The pioneering translation (of chapters 1-17), which appeared in installments some years ago in the *Chabad Journal* of California, was the free rendition of R. Chaim Citron. This version was then revised and geared more closely to the original Hebrew text by R. Eliyahu Touger, who also translated the remaining chapters. (At this stage, installments were published in booklet form by Sichos In English.) In preparation for the present edition, R. Zalman Posner contributed an expert and perceptive reading of the existing translation of the first seventeen chapters of the major *maamar*. Finally, all the component manuscripts of the present volume were painstakingly edited by Uri Kaploun. In checking the fidelity of the various renditions he was guided (in the greater part of *Heichaltzu*) by the scholarly scrutiny of R. Berel Bell, and in refining the clarity of presentation throughout, he was responsive to the input of all his predecessors. The present volume, not surprisingly, owes its typographical finesse to the patience of R. Yosef Yitzchok Turner. And this entire symphony of cooperation was conducted through all its stages by the rhythmic but sensitive baton of R. Yonah Avtzon.

The mention of Reb Yonah's name awakens unique and cherished memories in all our hearts. His commitment, determination, and focus, and the tireless energy he showed are still active forces empowering everyone who met him to do their best to emulate. Beyond those traits, the negation of *yeshus* emphasized by *Heichaltzu* was perhaps the greatest contribution with which he endowed Sichos in English.

That endowment enabled the comradely spirit that characterized the first translation to be continued in the second, inspiring many individuals to work harmoniously to produce this new translation.

Menachem Mendel Teitelbaum labored tirelessly to convert the initial translation of the *maamar* to the format of the *Lessons in Maamarim* series.

Rabbi Eliyahu Touger fine-tuned the translation and added extensive explanations.

Yaakov David, Mendel Jaffe, Schneur Lerner, Yaakov Braun, Meir Avtzon, Rabbi Levi Avtzon, and Rabbi Naftoli Hertz Pewzner, critically reviewed the translation, and clarified many points.

Chayah Berger edited the translation, and Rabbi Zalman Margolin edited the overview and chapter introductions.

Uri Kaploun added masterful contributions in both style and content to the overview and chapter introductions.

Yosef Yitzchok Turner put in hours after hours to produce an attractive and user-friendly text, making sure that the translation corresponded to the Hebrew original.

Rabbi Shmuel Avtzon gracefully wielded the rhythmic but sensitive baton he inherited from his father, not only harmonizing the contributions of all the others, but making his own in both style and content.

Sichos in English

7 Adar, the *yahrzeit* of Moshe Rabbeinu, 5781 (2021)

(י) **והנה** ביותר ימצא עון שנאת חנם בעוה"ר בעובדי ה', שכאו"א בונה במה לעצמו, הן בעסק התורה ע"פ דעתו ושכלו דוקא, וכמו"כ בעסק העבודה ע"פ חכמתו דוקא, ואינם מתאחדים ומתחברים זע"ז כלל. אשר באמת יסוד ועיקר גדול בעוסקים בתורה ועבודה, שיתחברו וידברו זע"ז, הן בעסק התורה, הלא ברזל"ט בברזל

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In this chapter, the Rebbe Rashab develops the theme emphasized in the previous chapters, that a person's self-concern can create friction and strife. He emphasizes that such undesirable conduct can exist even in a Torah community. Although cooperation and communication can bring about many advantages, particularly in the realms of Torah study and Divine service, *yeshus* often prevents these advantages from being realized.

וְהֵנָּה בְּיוֹתֵר יִמָּצֵא עֲוֹן שְׂנֵאת חֲנָם בְּעֹנֵוֹתֵינוּ הָרַבִּים בְּעֹבְדֵי ה'	On account of our many sins, the sin of baseless hatred is found especially ¹ among those who engage in Divine service. ²
שָׂכַל אֶחָד וְאֶחָד בּוֹנֶה בְּמָה לְעַצְמוֹ	Each person builds himself a pedestal
הֵן בְּעֵסֶק הַתּוֹרָה עַל פִּי דַּעְתּוֹ וְשִׁכְלוֹ דּוּקָא	both in the realm of Torah scholarship, where he bases himself specifically on his own knowledge and understanding,
וְכִמוֹ כֵּן בְּעֵסֶק הָעֲבוּדָה עַל פִּי חֲכָמָתוֹ דּוּקָא,	and in his Divine service, which he carries out guided by his own wisdom.
וְאֵינָם מֵתְאַחֲדִים וּמִתְחַבְּרִים זֶה עִם זֶה כָּלֵל.	Such people neither come together nor bond with one another at all.
אֲשֶׁר בְּאֵמֶת יִסּוּד וְעֵקֶר גְּדוֹל בְּעוֹסְקִים בַּתּוֹרָה וְעֲבוּדָה	This is undesirable, for in truth, it is of fundamental importance for those who are occupied in Torah and Divine service
שִׁיתְּחַבְּרוּ וְיִדְבְּרוּ זֶה עִם זֶה,	to bond and communicate with each other.

1. Perhaps because the potential for unity is greater in the realm of holiness, when not developed, the pendulum swings in the opposite direction and greater strife arises.

2. As mentioned, Divine service is being used as a translation of the term *avodah*. It refers to a person's efforts to serve G-d and elevate and refine his character.

יחד ואיש יחד פני רעהו, כי לא יכול לומר אשר כפי שכלו הוא האמת, וכששומע דעת חברו ומפלפלים זע"ז באמיתות, ה"ה באים לאמיתת הדברים. וכמו"כ בעניני עבודה, שמגלים נגעי לבבם זל"ז ומדברים בזה, שיש בזה כמה פרטי הטוב. הא', שיש כמה דברים שאינו מוצאם בעצמו (ער חאפט זיך ניט אליין) מצד אהבת עצמו, דעל כל

הן בַּעֲסֵק הַתּוֹרָה This applies regarding the study of Torah, to which our Sages³ applied the verse,⁴

הָלֹא בְּרִזָּל בְּבִרְזָל יִחַד וְאִישׁ יִחַד פְּנֵי רֵעֵהוּ. "[Just as] iron sharpens iron, so does one man sharpen another." They explain, just as one piece of iron is honed with another, two Torah scholars can enhance each other's knowledge. Such interaction is necessary because

כִּי לֹא יָכוֹל לִוְמַר אֶשֶׁר כָּפִי שֶׁכָּלוּ הוּא הָאֱמֶת no person can assume that his own perspective is true.

וְכִשְׁשׁוֹמֵעַ דַּעַת חֲבֵרוֹ וּמְפַלְפְּלִים זֶה עִם זֶה בְּאֱמֶתוֹת Only when he hears a colleague's opinion and they engage in a sincere analytical discussion

הֲרִי הֵם בְּאֵים לְאֱמֶתֶת הַדְּבָרִים. is it possible to arrive at a true understanding of the matters at hand.

וְכִמּוֹ כֵּן בְּעִנְיַי עֲבוּדָה Similarly, in *avodah*, Divine service,

The benefits of speaking with others that result when discussing abstract intellectual concepts are magnified many times when discussing personal issues. It is specifically in the emotional realm that the input of others has a powerful effect.

שְׂמֻגְלִים נִגְעֵי לִבָּבָם זֶה לָזֶה וּמְדַבְּרִים בָּזֶה when people reveal their inner faults to each other and speak about them freely,

שְׂיֵשׁ בָּזֶה כְּמָה פְּרָטִי הַטּוֹב. a number of benefits can be attained.

הָא', שְׂיֵשׁ כְּמָה דְּבָרִים שְׂאִינוּ מוֹצְאֵם בְּעַצְמוֹ (עַר חֲאָפֶט זִיךְ נִיט אַלִּיין) Firstly, every person has certain faults which he will not find on his own; he will never notice them,

3. An allusion to *Taanis 7a* quoted in ch. 6 of the *maamar* beginning, *Issa BeZohar, Cheilek Gimmel*, 5694, by the Rebbe Rayatz, which develops the themes of *Heichaltzu*, and was published as an addendum to that *maamar*.

4. *Mishlei* 27:17.

פשעים תכסה אהבה, ומכ"ש על חסרונות במדות וכדומה, האהבה שהאדם אוהב א"ע בטבעו מכסה ע"ז, וחבירו מעוררו ע"ז. ועוד זאת, כשמגלה נגעי לבבו בדבור, הנה בעת שמדבר בזה, מצטער בנפשו מאד מזה הרבה יותר מכמו שהצטער מקודם, וממילא מתחרט בנפשו על כל הענינים הלא טובים, ועוקר רצונו מהם כו', שעי"ז נתתקן הרבה כו'. שז"ע וידוי דברים, כידוע שהוא תיקון גדול לנפש החוטא, והיינו

מצד אהבת עצמו for his own self-love dulls his sensitivity,

דעל כל פשעים as it is written,⁵ "Love covers all faults."
תכסה אהבה,

ומכל שכן על חסרונות How much more so does this apply regarding one's
במדות וכדומה shortcomings with regard to various character
traits and the like.

For example, he may criticize another person for showing pride, without realizing that he displays that very same fault.⁶

האהבה שהאדם אוהב את One's innate self-love masks them,
עצמו בטבעו מכסה על זה

וחבירו מעוררו על זה. and another person will help him by bringing
them to his attention.⁷

ועוד זאת כשמגלה Furthermore, when a person reveals his inner
נגעי לבבו בדבור faults in conversation with a true friend,

הנה בעת שמדבר בזה as he speaks about them,

מצטער בנפשו מאד he feels greater remorse.⁸ They pain him much more
מזה הרבה יותר מכמו than they did before speaking, touching a deeper
שהצטער מקדם. point within his soul.⁷

וממילא מתחרט בנפשו על As a matter of course, this pain will lead to a strong
כל הענינים הלא טובים sense of regret over all his character faults,

5. Mishlei 10:12.

6. See the maamar entitled *Issa BeZohar*, 5694, loc. cit.

7. See *Derech Mitzvosecha, mitzvas ahavas Yisrael*, where similar concepts are explained.

8. See *Sefer HaMaamarim* 5659, p. 5, et al., which elaborates on the potential within the power of speech to intensify the energy in a particular emotional quality.

מפני שכשבא בדבור אז נוגע לו הדבר (עס רירט עם אָן) בפנימיות נפשו, שמצטער מאד ומתחרט כו'. ודוגמא לזה הוא מ"ש דאגה בלב איש ישיחנה, וארז"ל ישיחנה לאחרים, ואנו רואין שבעת שמדבר בצערו, אז יגדל צערו ביותר מכמו שהי' קודם,

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- וְעוֹקֵר רְצוֹנוֹ מֵהֶם כּו', motivating him to totally uproot his desire for them,
- שְׁעַל יְדֵי זֶה נִתְּמָקֵן הֶרְבֵּה כּו'. thereby correcting his personal qualities significantly.
- שְׁהוּ עֲנִין וְדוּי דְּכָרִים This is the inner reason for *vidui dvorim*, a verbal confession of one's sins.⁹
- כִּידוּעַ שֶׁהוּא תִּקּוּן גָּדוֹל לְנַפְשׁ הַחוּטָא, As is well-known, this corrects the soul of the sinner to a great degree,
- וְהִינוּ מִפְּנֵי שֶׁשָּׁשָׁבָא בְּדַבּוּר אֲזַ נּוֹגֵעַ לוֹ הַדְּבָר (עֵס רִירֵט עֵם אָן) בְּפִנְיָמִיּוֹת נַפְשׁוֹ for the verbalization of one's sin strikes the innermost chords of his soul,
- שֶׁמִּצְטָעֵר מְאֹד וּמִתְחַרֵּט כּו'. causing him great pain and regret.
- וְדָגְמָא לְזֶה הוּא מָה שֶׁכְּתוּב דְּאָגָה בְּלֵב אִישׁ יְשִׁיחֶנָּה A similar concept is reflected in the verse,¹⁰ "[When there is] worry in a man's heart, he should divert [his attention]."
- וְאָמְרוּ רַז"ל יְשִׁיחֶנָּה לְאַחֲרִים, Our Sages¹¹ explain that the Hebrew word יְשִׁיחֶנָּה, *yash-chena*, translated as "divert" suggests a similar verb יְשִׁיחֶנָּה, *yesichena*, that means "speak of it." Thus, they interpret the verse to mean, "If there is worry in a man's heart, let him tell others about it."
- וְאָנוּ רֹאִין שֶׁכְּעֵת שֶׁמְדַבֵּר בְּצָעְרוֹ אֲזַ יִגְדַּל צָעְרוֹ בְּיֹתֵר מִכְּמוֹ שֶׁהָיָה קֹדֶם, In actual fact, we see that when a person talks about his troubles, his pain becomes greater than before,

9. *Halachah* requires a person to verbally confess his sins. Having thoughts of regret is not sufficient (*Rambam, Hilchos Teshuvah* 2:2-3). See also the *Tzemach Tzedek's Derech Mitzvosechah, mitzvas vidui veteshuvah*, which speaks about these and related concepts.

10. *Mishlei* 12:25, as understood by *Yoma* 75a; *Rashi* to the verse.

11. *Yoma* 75a.

אמנם אח"כ נוח לו יותר (עם ווערט עם בעסער). וכמו"כ בעבודה, כשמדבר בעניני נגעי לבבו, בעת מעשה הוא מצטער יותר, ואח"כ נוח לו יותר, מפני שבזה מסיר הרבה מהנגעים והעוונות כו'. עוד זאת, כשמדברים יחד, ממציא כל א' עצות לזה איך לתקן, ועושים הסכם בקבלה על להבא לתקן מעשיהם שיהי' כך וכך כו', וההסכם אשר עושים שנים או רבים, יש לזה חיזוק הרבה יותר מההסכם שעושה בפ"ע כו'.

אָמנם אַחר כֵּן נוח לו יותר (עם ווערט עם בעסער).	but afterwards he feels better.
וּכְמוֹ כֵּן בְּעִבּוּדָה קְשָׁמְדֵבֵר בְּעִנְיֵי נִגְעֵי לִבּוֹ	Similarly, in Divine service, when a person talks about his inner faults,
בְּעֵת מַעֲשֵׂה הוּא מִצְטָעֵר יוֹתֵר,	he feels greater pain while discussing it,
וְאַחֵר כֵּן נוח לו יותר	but afterwards feels better
מִפְּנֵי שֶׁבִּזְזָה מִסִּיר הָרִבָּה מִהִנְגָעִים וְהַעֲוֹנוֹת כו'.	because the remorse he feels removes many flaws and sins.
עוֹד זֹאת קְשָׁמְדֵבֵר יַחַד	Moreover, there is another benefit that can be attained when people discuss spiritual improvement together.
מִמָּצִיא כָּל א' עֲצוֹת לְזֶה אֵיךְ לְתַקֵּן	Each one proposes means of correcting the flaws
וְעוֹשִׂים הֶסְכֵּם בְּקַבְלָה עַל לְהִבָּא לְתַקֵּן מַעֲשֵׂיהֶם שִׁיְהִיָּה כֵּן וְכֵן כו'.	and they can jointly resolve to correct certain aspects of their behavior in the future, doing this and/or that.
וְהַהֶסְכֵּם אֲשֶׁר עוֹשִׂים שְׁנַיִם אוֹ רַבִּים	A resolution reached by two or more people
יֵשׁ לָזֶה חִזּוּק הָרִבָּה יוֹתֵר מִהַהֶסְכֵּם שֶׁעוֹשֶׂה בְּפָנֵי עֲצָמוֹ כו',	is much more powerful and enduring than a resolution made by one person alone. ¹²

12. See *Likkutei Sichos*, Vol. 25, p. 307, and *Sefer HaSichos 5748*, Vol. 1, p. 331, et al., where the Rebbe refers to this point. In those sources, the Rebbe explains that the power of a person's resolution is amplified when it is made in front of others. Therefore, there is an advantage to making a resolution at a *farbrengen*. Moreover, the other people can later remind the person of the commitment he made and spur him to keep it. In the *maamar* entitled *Issa BeZohar* cited above, the Rebbe Rayatz mentions a fourth point: that when many people join together in constructive efforts, that arouses powerful positive influence Above.

ונמצא שההתחברות בעובדי ה' הוא טוב מאד בכמה פרטים כו'. וכ"ז הוא כשיש בו ביטול, ויכול להתאחד ולהתקרב עם זולתו, אבל כשהוא במציאות יש, ממילא אינו יכול לגלות כלל נגעי לבבו לזולתו כו', או שחושב את זולתו נמוך מאד, וא"כ איך יגלה לפניו את עניניו, ומה יועיל לו, דהיינו איזה תועלת יבוא לו מזולתו. והעיקר הוא, שבעצם אינו יכול להתאחד עם זולתו, הן בעסק התורה, שמעמיד על דעתו, וכפי

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- וְנִמְצָא שֶׁהִתְחַבְּרוּת בְּעוֹבְדֵי ה' הוּא טוֹב מְאֹד בְּכַמָּה פְּרָטִים כו'.
Thus, when individuals engaged in Divine service come together and combine their efforts, it proves very beneficial in many ways.
- וְכָל זֶה הוּא כְּשֵׁישׁ בּוֹ בְּטוֹל
All of this is only possible if one possesses the quality of *bittul*,
וְיָכוֹל לְהִתְאַחֵד וּלְהִתְקָרֵב עִם זֻלְתּוֹ,
and is capable of becoming one with another person and coming close to him.
- אָבָל כְּשֶׁהוּא בְּמַצִּיאוֹת יֵשׁ
If, however, one is dominated by *yeshus*,
מִמִּילָא אֵינוֹ יָכוֹל לְגַלּוֹת
he cannot at all reveal his inner faults to someone
כָּלֵל נִגְעֵי לִבּוֹ לְזוּלְתּוֹ כו'.
else.
- His self-concern causes him to employ defense mechanisms that prevent him from opening himself to the degree necessary to bring about genuine change.⁷
- אוֹ שֶׁחֹשֵׁב אֶת
Another way such a person's *yeshus* manifests itself
זוּלְתּוֹ נִמּוּךְ מְאֹד
is that he seeks to magnify his self-image by **lowering his opinion of others**. This prevents him from speaking openly to them because he will say to himself,
וְאִם כֵּן אֵיךְ יִגְלֶה לְפָנָיו
"How can I reveal my affairs to that person? What
אֵת עֲנִינָיו וְמָה יוּעִיל לוֹ,
purpose will it serve me?
דֵּהֲיִנּוּ אֵיזָה תוּעֵלֶת
How will that person benefit me?"
יָבֹוא לוֹ מְזוּלְתּוֹ.
- וְהַעֲקָר הוּא שֶׁבְּעֵצָם אֵינוֹ
The fundamental point is that such a person has
יָכוֹל לְהִתְאַחֵד עִם זֻלְתּוֹ
an essential flaw: he lacks the ability to unite with
הֵן בְּעֵסֶק הַתּוֹרָה שֶׁמַּעֲמִיד
Accordingly, in Torah study, he will stubbornly defend
עַל דַּעְתּוֹ וְכָפִי דַּעְתּוֹ וְשִׁכְלוֹ
his opinion and follow his understanding and conception, thinking that his opinion is the truth.
יִחְשׁוֹב שֶׁכֵּן הוּא הָאֱמֶת,

דעתו ושכלו יחשוב שכן הוא האמת, וסברת זולתו אינו מקבל כלל לשמוע ולדון בזה באמיתית, בלי נטי' צדדית כו'. ואז אדרבה, כשמדבר יחד בענין שכלי, הם מתפרדים יותר, ונעשים מנגדים זל"ז יותר (וזה נעשה אצלו טענה אח"כ שאינו יכול להתערב ולהתאחד אתו, שהרי אמר כך וכך כו').

וּסְבֶרֶת זולתו אינו
מְקַבֵּל כָּלֵל לְשִׁמוּעַ
וְלִדְוֹן בְּזֶה בְּאַמִּיתִית
בְּלִי נִטְיָה צְדָדִית כו'.
He dismisses anyone else's opinion and is unwilling to listen to and consider it accurately without prejudice.

וְאִז אֲדַרְבָּה In such a situation, instead of an interaction between two people fostering unity,

כְּשֶׁמְדַבֵּר יַחַד בְּעֵנִין שְׁכָלִי
הֵם מִתְפָּרְדִּים יוֹתֵר וְנִעְשִׂים
מִנְגָּדִים זֶה לָזֶה יוֹתֵר
when such a person discusses an abstract idea together with someone else, they draw further apart and oppose each other to a greater degree.

Often, people argue without consciously intending to create division. It is simply that they feel they are correct and want to make that point. However, what is important is the next step. Does their discussion lead to a fruitful exchange of ideas where each person grows from listening to and understanding the other? Or does it lead to each one rigidly defending his own position and feeling hostility toward the other for not accepting it?

Where the conversation leads reflects the persons' motivation in entering into it. Is he genuinely seeking to understand the point under discussion, or is he looking for an opportunity to express his own *yeshus*?

(וְזֶה נִעְשֶׂה אֲצֻלוֹ טַעְנָה
אַחֵר כִּף שְׂאִינוֹ יָכוֹל
לְהִתְעַרֵּב וּלְהִתְאַחֵד אִתּוֹ
(Afterwards, the person uses this disagreement as a reason not to cooperate and join with the other in the future.

שְׁהָרִי אָמַר כִּף וְכָךְ כו').
Their disagreement creates obstacles that prevent them from working together, for "he said such-and-such," etc.)

קיצור. שנאת חנם בעובדי הוי'. תועלות דיבוק חברים והדיבור בלימוד ובעניני עבודה. סיבת הפירוד בעסק התורה.

קצור. Summary:

שנאת חנם בעובדי הוי'. Baseless hatred among those who engage in Divine service.

תועלות דיבוק חברים
והדיבור בלימוד
ובעניני עבודה. The benefits of friends' joining and discussing both their study of Torah and their *avodah*.

Among the benefits produced by communication with others are:

- a) others help a person recognize faults that he himself would not see;
- b) when one's faults are discussed with others, the feelings of remorse are more poignant;
- c) the others can provide advice and encouragement in correcting those faults.

סיבת הפירוד בעסק התורה. *Yeshus* as the reason for divisiveness in Torah study.



