



PEACE BEGINS AT HOME

To achieve world peace and bridge heaven and earth, we must begin with inner harmony between the mind and heart, and between the positive and negative inclinations.

TEACHER'S MANUAL



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Contents

A. The Torah Was Given to Bring Peace to the World.....1

In our Torah reading, the Torah commands us regarding the laws of marriage (Source 1). Marriage is deeply connected to the Torah, for the Talmud compares the Torah to a woman (Source 2). In addition, the woman is the foundation of the home, and the foundation is strong when it is built according to the Torah's instructions.

What was achieved by the giving of the Torah? Our Sages say that the Torah was given "to bring peace to the world"—peace between the higher and the lower realms, between the spiritual and the physical.

Even before the giving of the Torah, the Patriarchs observed all the commandments (Source 3). The innovation at Sinai was the nullification of the decree that separated the spiritual from the physical—"the people of Rome may not descend to Syria" (Source 4). From that point on, not only is the person who fulfills the mitzvah sanctified, but also the physical object with which the mitzvah is performed becomes itself an object of holiness. For example, the parchment of tefillin and mezuzot becomes intrinsically holy.

This explains the following difficulty: When Moses ascended on high to receive the Torah, the angels asked, "What is a human being doing among us?" Why did they ask this? Surely they knew the Torah was destined to be given to the Jews? The reason is that they did not grasp the true novelty of the giving of the Torah. They thought that even after the giving of the Torah, the commandments would remain only spiritual acts, as they had been with the Patriarchs, without sanctity attaching to the physical object. When they saw Moses, a physical human being, ascend on high, they wondered: how can materiality be elevated to spirituality? The answer given to them was that the Torah was given "to make peace"—to unite the higher and the lower realms, the material and the spiritual, into one reality of holiness.

B. Inner Peace Is the Key to World Peace.....8

How is this universal peace between material and spiritual achieved? Through making peace within oneself.

A person must make peace between their positive and negative inclinations, just as Abraham did (Source 5) when he harnessed even the powers of his animalistic soul for holiness.

To reach this, we must first build a bridge between the mind and the heart. The Rebbe Rashab once told a famous professor that this is the purpose of Chassidut: to create a bridge between the intellect and the emotions (Source 6). A central principle in Chabad is the harmony between them, with the mind guiding the heart, and the heart acting under the direction of the mind. In this way, we live in balance and inner peace and can fulfill our mission in the world (Source 6).

This harmony also expresses itself in relationships between people: some people are primarily intellectual, while others are more emotional. From the perspective of intellect, there are differences in levels, and the wise might feel superior to the simple. But when a person lives in harmony between their mind and their heart, they recognize that at the level of the heart's essence, all are equal.

When we create peace within ourselves—connecting the positive and negative inclinations, joining mind and heart, and then also connecting with others—we thereby unite spirituality and physicality, and bring peace to the world.

Introduction

Today, many think that the right path is to “follow your heart”; to listen to our feelings and act accordingly. Chassidut says otherwise. Build bridges between the heart and mind to allow the heart to be dictated by the mind. This and more in today’s class.

השיעור לפרשת כי תצא:

מ”רשימות”, חוברת נ”ג, עמוד 9 והלאה

A. The Torah Was Given to Bring Peace to the World

The Torah reading of Ki Teitzei is unique in that it contains the largest number of commandments of all of the Torah portions (74 commandments). The commandments in this reading deal with a wide range of aspects of Jewish life—laws relating to war, fair commerce, forbidden marriages, and the laws of marriage. In connection with this, we will study an essay of the Rebbe related to marriage.

Source 1 Deuteronomy 22:13

Student's
pg.1

If a man marries a woman, and has relations with her ...

כִּי יֵקַח אִישׁ אִשָּׁה וְכָא
אֱלִיָּהּ...

Marriage and Torah

>> The Rebbe

Student's
pg.1

The concept of marriage is connected with the Torah. Regarding the verse "He who has found a wife has found good," The sages said "How great is a good wife!" The Talmud continues and questions if the verse is speaking of a wife in the literal sense, or about the Torah. This underlines the connection between marriage and Torah.

כללות ענין החתונה שייד
לתורה, שעליה אמרו רז"ל
על הפסוק "מצא אשה
מצא טוב", שבזה מודגשת
השייכות של חתונה ("מצא
אשה") לתורה?²

Source 2 Talmud, Yevamot 63b

Student's
pg.1

Rava said: Come and see how good a good wife is . . . as the verse states: "One who has found a woman has found goodness." If we understand this literally, women must be

וְאָמַר רַבָּא: בָּא וּרְאֵה
כַּמָּה טוֹבָה אִשָּׁה טוֹבָה ...
— שְׁנֵאמַר: "מָצָא אִשָּׁה
מָצָא טוֹב", אִם כֵּן עֲצָמָהּ
כַּפְּשׁוּטוֹ מְדַבֵּר הַכְּתוּב,

התורה לאשה ("אי בתורה משתעי קרא, כמה טובה אשה טובה שהתורה נמשלה בה").

1. משלי יח, כב.
2. ובשתיים: (א) קרא משתעי באשה ובתורה (ע"ד שני פירושים בפסוק אחד ששייכים זל"ז (ראה לקו"ש ח"ג 782)), (ב) גם להפירוש שמשתעי בתורה, נמשלה

Student's
pg. 1

very good, because the Torah is praising them. If we understand this allegorically, women must be very good, because the Torah is compared to them.

אם כן – פמה טובה אשה טובה,
שהפתיב מלפניה. אם פתורה מדבר
הפתיב, והדבר נאמר בלשון משל,
אף זה מלמדנו: פמה טובה אשה
טובה, שהתורה נמשלה בה.

The Talmud says: Come and see how good a woman is. If you read the verse in its plain sense, the Torah is praising women. And even if you understand the verse as referring to the Torah itself, you still see how the Torah chooses to compare itself specifically to a woman. This in itself says a lot about how good women are.

>> The Rebbe

Student's
pg. 2

We can draw another connection between marriage and the Torah. Marriage is the beginning of building a new Jewish home, and such a building must rest on a strong foundation. Concerning this it is said, "The wisdom of women builds her house," placing the responsibility primarily on the woman of the house, which is why she is called "the foundation of the home." Now, the foundation can be strong only when it is established according to the guidance of the Torah.

ויש לומר עוד שייכות בין
חתונה לתורה - שהרי חתונה
היא התחלת בנין בית חדש
בישראל, ובנין זה צריך להיות
על יסוד חזק, ועל זה נאמר³
"חכמות נשים בנתה ביתה",
שהעיקר תלוי באשה⁴, שלכן
נקראת עקרת הבית⁵. ואין
היסוד חזק אלא כשהוא על פי
הוראות התורה.

The woman is the foundation of the home, and a foundation is strong when it follows the Torah.

The achievement of the giving of the Torah

>> The Rebbe

Student's
pg. 2

We will first explore the giving of the Torah, from which we will be able to derive lessons regarding marriage, which is related to Torah.

והנה, לבאר ענין מתן תורה -
אמרו רז"ל⁶ "גדול השלום שכל
התורה ניתנה לעשות שלום
בעולם".

The sages said, "Great is peace, for the entire Torah was given in order to make peace in the world."

3. משלי יד, א.

4. ראה סנהדרין קי, א: "חכמות נשים בנתה ביתה זו אשתו של און בן פלת כו".

5. ראה ב"ר פנ"א, ב. וז"א קנ"ד, א. אוה"ת נ"ך ח"ב ע' תתנח ואילך. ע' תתע"א.

Student's
pg. 2

This applies on multiple levels. Within the world itself it applies to peace between the higher and the lower realms, spirituality and physicality. It also applies within each individual, as will be explained.

We can understand this by first clarifying the achievement of the giving of the Torah. Even before the Torah was given, Abraham already observed the entire Torah, down to the law of eruv tavshilin [a halachic procedure performed before a holiday that falls on a Friday to permit cooking on the holiday for the following Shabbat].

Student's
pg. 3

There is a well-known discussion among the commentators about whether the patriarchs who lived before the giving of the Torah, had the legal status of Jews or of Noahides.

Did the Patriarchs observe the Torah before it was given? What, then, did the Giving of the Torah add?

Source 3 Talmud, Yoma 28b

Student's
pg. 3

Rabbi Chama ben Chanina said: Throughout the history of our ancestors, they were never without a yeshiva, meaning they were always teaching Torah to students.

In Egypt, they had a yeshiva; in the desert, they had a yeshiva.

Abraham was old, meaning he was wise and studied in yeshiva, as the verse says: "And Abraham was old, coming in his days." This double adjective teaches us that "old" means in wisdom and Torah knowledge; "coming in his days" means old in years.

Isaac, too, was wise and studied in yeshiva. Jacob was as well.

וענין זה הוא בכמה דרגות:
בעולם עצמו - בין העליונים
לתחתונים, בין הרוחניות
לגשמיות, ועל דרך זה באדם
עצמו, כדלקמן.

ויובן בהקדם ביאור החידוש
של מתן תורה⁷ - שלכאורה
הרי גם קודם מתן תורה קיים
אברהם אבינו את כל התורה
ואפילו עירובי תבשילין.

וידוע מה שהאריכו
בראשונים ואחרונים אם
קודם מתן תורה היה להם
דין של בני ישראל או דין
של בני נח⁸.

אמר רבי חמא בן רבי חנינא: מימיהן של
אבותינו לא פרשה ישיבה מהם, כלומר:
שאבות האמה היו גדולי הדורות, ומורים
את התורה לתלמידים שבאו לפנייהם.

היו במצרים - היתה ישיבה עמהם, וכן
בשהיו במדבר - היתה ישיבה עמהם.

אברהם אבינו עצמו היה זקן, כלומר:
חכם ויושב בישיבה היה, שנאמר:
"ואברהם זקן בא בימים", שפילות
הלשון "זקן" וגם "בא בימים" באה
ללמד ש"זקן" פרושו בחכמה ובמעלות
התורה, "בא בימים" - הוא זקן בשנים.

וכן יצחק אבינו זקן ויושב בישיבה היה.

7. בהבא לקמן - ראה גם לקו"ש ח"ה ע' 79. ע' 317. חס"ד ע' 213. ועוד.
8. ראה הנסמך באנציק' תלמודית ערך אבות (א) ס"ה (ע' לו ואילך).

Student's
pg. 3

Rav said: Abraham fulfilled the entire Torah before it was given, as the verse says: "All this is because Avraham listened to My voice, and minded My mandate, My commandments, My decrees and My teachings."

Rava said, and others say it was Rav Ashi: Abraham fulfilled the entire Torah, including rabbinic laws which were enacted after the giving of the Torah, such as the law of eruv tavshilin, as the verse says "My teachings" in the plural form, teaching us that Abraham fulfilled both the Written and Oral Torah.

אמר רב: קיים אברהם אבינו כל התורה כלה לפני שנתנה, שנאמר: "עקב אשר שמע אברהם בקולי, וישמר מצוותי מצותי חקותי ותורתי".

אמר רבא, ויש אומרים שהיה זה רב אשי: קיים אברהם אבינו כל התורה אפלו מצוות ערובי תבשילין שהיא מדברי סופרים, שתקנוה לאחר מכן, שנאמר: "תורתי" בלשון רבים, ללמד שקים שתי תורות אחת תורה שבכתב ואחת תורה שבעל פה, ובגדר תורה שבעל פה קיים את כל הפרטים והגדרים המצויים בה.

The demarcation line

>> The Rebbe

Student's
pg. 4

The difference between before and after the giving of the Torah can be understood through a teaching in the Midrash. The Midrash states that when G-d created the world, He decreed, "The heavens are the heavens of the L-rd, but the earth He has given to mankind." When He wished to give the Torah, He annulled that original decree and declared: "The lower realms shall ascend to the higher realms, and the higher realms shall descend to the lower realms—and I will initiate."

אלא שהחילוק בין קודם מתן תורה ולאחר מתן תורה, יובן על פי מה שכתוב במדרש כשברא הקב"ה את העולם גזר ואמר השמים שמים לה' והארץ נתן לבני אדם, כשביקש ליתן התורה, ביטל את גזירה הראשונה ואמר: "התחתונים יעלו לעליונים והעליונים ירדו לתחתונים, ואני המתחיל".

Source 4 Shemot Rabbah 12:3

Student's
pg. 4

To what is this comparable? It is comparable to a king who decreed that Romans may not go down to Syria and Syrians may not go up to Rome. Similarly, when G-d created the world, He decreed: "The heavens are the heavens of the L-rd, but the earth He has given to mankind." When He sought to give the Torah, He annulled the original decree

משל למה הדבר דומה? למלך שגזר ואמר, "בני רומי לא ירדו לסוריא, ובני סוריא לא יעלו לרומי". כן, כשברא הקדוש ברוך הוא את העולם, גזר ואמר, "השמים שמים לה' והארץ נתן לבני אדם". כשביקש לתן התורה, בטל גזירה ראשונה ואמר, "התחתונים יעלו

Student's
pg. 4

and said: Those below will ascend to those above, and those above will descend to those below. It is I who will initiate this, as the verse first states: "The L-rd descended onto Mount Sinai" (Exodus 19:20), and after it is written: "To Moses He said: Ascend to G-d" (Exodus 24:1).

לְעֵלְיוֹנִים וְהַעֲלִינִים יֵרְדוּ
לְתַתְּיוֹנִים, וְאֲנִי הַמִּתְחִיל,
שֶׁנֶּאֱמַר, "וַיֵּרֶד ה' עַל הָרֹם"
סִינַי וְכָתִיב, "וְאֶל מֹשֶׁה אָמַר
עֲלֶה אֵלַי".

>> The Rebbe

Student's
pg. 4

The annulment of the separation decree at the giving of the Torah brought about something entirely new in the fulfillment of the commandments.

והיינו, שביטול הגזירה במתן תורה פעל חידוש בקיום המצוות.

Student's
pg. 5

There are two aspects to every mitzvah: (a) The person who performs it - and the resulting effect on the individual; (b) the object through which the mitzvah is performed - and the resulting effect on that physical object.

ובהקדמה - שבמצוה הרי יש שני ענינים: (א) אדם העושה המצוה, ובמילא, פעולת המצוה היא באדם, (ב) והדבר שבו נעשית המצוה, ובמילא, פעולת המצוה היא גם בדבר שבו נעשית המצוה.

The first aspect—the effect upon the person performing the mitzvah—already existed before the giving of the Torah, (since the forefathers had exalted souls). But the second aspect—the effect upon the physical object through which the mitzvah is performed—did not exist, because no holiness could be drawn into the physical objects themselves, due to the above-mentioned decree that “the higher realms would not descend to the lower realms”—spiritual and physical could not connect.

וענין הראשון (הפעולה באדם העושה המצוה) היה גם קודם מתן תורה, כי היו נשמות נעלות כו'¹⁰, אבל לא היה ענין השני (הפעולה בדבר הגשמי שבו נעשית המצוה), כי בדבר הגשמי לא נמשך קדושה, מפני גזירה הנ"ל (שעליונים לא ירדו לתחתונים).

This was the innovation of the giving of the Torah: the decree was annulled, and holiness could now be drawn into the material things through which the mitzvot are fulfilled.

וזהו החידוש של מתן תורה, שאז התבטלה הגזירה, ונעשית המשכת קדושה בדברים הגשמיים שבהם מקיימים המצוות¹¹.

Chassidut explains that the novelty of the Sinai revelation was not simply the revelation of the Torah itself, but a fundamental change in the relationship between humanity and its Creator. The

11. ראה לקו"ש חט"ז ע' 212 ואילך.

10. לכאורה כוונת רבינו שגם הפעולה באדם נעשית רק מצד היותם נשמות נעלות, אבל באדם סתם, לא היתה נעשית גם הפעולה באדם.

Midrash (Shemot Rabbah 12:3; Tanchuma Vaera 15) compares this to a king who decreed: “The people of Rome may not go up to Syria, and the people of Syria may not go down to Rome.” Later, the king stood and annulled the decree, saying, “It is I who will initiate.” Similarly, before the giving of the Torah, there was a decree: “The heavens are the heavens of the L-rd, but the earth He has given to humankind.” At Sinai, this decree was nullified, and G-d initiated its annulment: “The L-rd descended onto Mount Sinai.”

Before the giving of the Torah, there was a ‘decree’ separating the heavens and the earth—in other words, between the divine light and the physical world. An infinite gap stood between them, a gap that could not be bridged. Indeed, how could the material reality of the world be connected to unlimited divine light? Therefore, the Torah and the commandments before Sinai did not have the power to sanctify the physical world.

The Divine service performed by the Patriarchs and the Children of Israel before Sinai was limited to the spiritual realm alone. It was not possible to take a physical object and transform it into a “thing of holiness.” The world could not ascend or be sanctified, and in fact, it constituted an obstacle to drawing close to G-d. Devotion to G-d was not compatible with worldly life; the two were in opposition.

Divine empowerment to sanctify

However, at Sinai, G-d gave the Jewish people the extraordinary power to connect and unite limited physical objects with His infinite light.

When we take a physical parchment and write a mezuzah or sections for tefillin after the giving of the Torah, we create a new reality: a holy object. When we drink a cup of water and recite the blessing “Blessed be He through Whose word all things came to be,” we effect a fundamental transformation of the physical water and elevate it to holiness. Every mitzvah and every act we perform after Sinai leaves an impression not only in the spiritual realm above, but also on physical reality. The material world is sanctified and refined in this way, becoming a “dwelling place for G-d”—a “dwelling in the lower worlds.” And when the ultimate redemption comes, very soon, all of this will be revealed to the eyes of all.

Why were the angels surprised?

Student's
pg. 5

We can now understand the angels' question at the time the Torah was given. The Talmud relates that the angels asked, “What is a mortal doing among us?” At first glance, what place was there for such a question? They already knew beforehand that the Torah was to be given to the Jewish people!

ובזה יובן גם כן שאלת המלאכים
”מה לילוד אשה בינינו?” כי
לכאורה, מה מקום לשאלתם אחרי
שכבר ידעו מכבר שנותנים את
התורה לבני ישראל.

Student's
pg. 5

The simple wording of the Talmud implies that this question of the angels was asked on the very day of the giving of the Torah, after they had long known that the Torah would be given to human beings. If so, what was newly revealed to them on that day that prompted them to ask, "What is a mortal doing among us?"

Student's
pg. 6

Why were the angels shocked to see Moses? Didn't they know that G-d was planning on giving the Torah to the Jewish people?

Student's
pg. 6

Rather, what was novel to the angels on the day of the giving of the Torah was the annulment of the decree. They had thought that even after the Torah was given, the mitzvot would be observed in the same manner as Abraham had observed them—without holiness being drawn into the physical objects themselves, because of the decree. But when they saw, on the day of the giving of the Torah, that "Moses ascended to the heavens," this signified the annulment of the decree that "the lower realms would not ascend to the higher realms," and they wondered how this could be possible.

The answer given to them was that Moses had come "to receive the Torah," and the power of the Torah is precisely this, "to bring peace." As explained above, "peace" means uniting the higher and the lower realms.

The angels thought that G-d would give the Torah to the Jewish people in the same way it had been observed by the Patriarchs—something spiritual, separated from the physical level. After all, there was a decree that spirituality and physicality were disconnected. But suddenly they saw Moses in the heavens, and they saw that he was breaking that decree. Therefore, they asked: "What is a human being doing among us?" "How is this possible?" In response, G-d explained that the decree had been nullified and that Moses was coming to receive the Torah and connect it to the world.

ומלשון הש"ס משמע שהייתה זו שאלת המלאכים ביום מתן תורה, אחרי שכבר ידעו מכבר שנותנים את התורה לבני ישראל, ואם כן, מה נתחדש אצלם ביום מתן תורה שבגלל זה שאלו "מה לילוד אשה בינינו"?

אלא שהחידוש שנתחדש אצלם ביום מתן תורה היה הענין של ביטול הגזירה - כי, הם חשבו שגם לאחר מתן תורה יהיה קיום המצוות על דרך שקיים אברהם אבינו כו', שלא תהיה המשכת הקדושה בדברים הגשמיים - מצד הגזירה. וכשראו ביום מתן תורה "שעלה משה למרום", שזהו ביטול גזירה הנ"ל (שתחתונים לא יעלו לעליונים) - הקשו איך אפשר זה.

והיה המענה - כי "לקבל תורה בא", ובכוח התורה וענינה הוא "לעשות שלום" כנ"ל, היינו, לחבר עליונים ותחתונים.

B. Inner Peace Is the Key to World Peace

>> The Rebbe

Student's
pg. 7

How is Torah able to bring about peace between the physical (the lower realms) and the spiritual (the higher realms)? This is achieved by first making peace within oneself—between the positive inclination and the negative inclination. As the sages expound on the verse, “You shall love the L-rd your G-d with all your heart”—with both of your inclinations. This is like Abraham, who transformed his negative inclination into good, and not like David, who killed it.

ואיך נעשה שלום בעולם בין הגשמיות (תחתונים) ורוחניות (עליונים) על ידי התורה שניתנה לעשות שלום - הוא על ידי הקדמת השלום בין היצר הרע והיצר הטוב, כדרשת חז"ל¹² על הפסוק¹³ "ואהבת את ה' אלוך בלבבך", "בשני יצריך", כאברהם שעשאו ליצר הרע - טוב, ולא כדוד שהרגו¹⁴.

How is it possible to fulfill this great mission—to bring peace and to connect the spiritual Torah with the physical world? It begins when we make peace between our positive inclination and our negative inclination.

Source 5 Jerusalem Talmud, Berachot 9:5

Student's
pg. 7

Abraham transformed his negative inclination into a positive force, as the verse says, “You found his heart loyal to You.” But David couldn’t withstand his negative inclination, so he killed it in his heart. What is the textual source for this? David said, “My heart is dead within me.”

אברהם אבינו עשה יצר הרע - טוב, דכתיב ומצאת את לבבו נאמן לפניך... אבל דוד לא היה יכול לעמוד בו והרגו בלבבו. מה המקור לכך? שנאמר ולבי חלל בקרבי.

The struggle within a person’s soul—between the divine soul and the animalistic soul—is to a large extent the purpose of human life on earth. This is the purpose for which the soul descended from its place under the Throne of Glory—in order to contend with the body and the animalistic soul, and to fulfill G-d’s will despite their disturbances and opposition.

12. הרע טוב, דכתיב ומצאת את לבבו (שתי לבות, שאף יצה"ר שלו החזירוהו לטוב) נאמן לפניך... אבל דוד לא היה יכול לעמוד בו (לעשות שלום עמו) והרגו בלבבו, מ"ט ולבי חלל בקרבי.

12. ברכות רפ"ט. ספרי ופרש"י ואתחנן ו, ה.

13. ואתחנן שם.

14. ירושלמי ברכות פרק ט' הלכה ה'. ושם (ובפ"מ): "אברהם אבינו עשה יצר

The animalistic soul, or the negative inclination, is generally seen as a troublemaker, an obstacle to be overcome or removed. But the truth is that it is not enough to merely overcome the obstacles posed by the animalistic soul. We must also conquer the soul itself and instill within it love for G-d. This is based on the teaching of our Sages regarding the verse: “And you shall love G-d your G-d with all your heart” – “with all your heart” refers to both inclinations, the good and the negative; even the negative inclination must be brought to love G-d.

How to Train It

This is the most difficult task. If we are dealing with a charging ox that rages, kicks, and strikes everything in its path, we can, with some effort, confine it behind a strong enclosure to prevent it from causing harm. But to harness that very ox for productive work, transforming it from a “raging ox” into one that multiplies crops with its strength—this is the greatest challenge. Similarly, we are required to harness the powers of our animalistic soul and negative inclination for the service of G-d.

For this process to occur, the essence of the animalistic soul must be transformed. In its raw state, the animalistic soul has no understanding or awareness of matters of holiness. It is fully aware of and strongly drawn to the desires of this world, but it has no perception or feeling for spiritual matters. Hence it is called the “animalistic soul,” because regarding the divine reality, it is like an animal, without any comprehension or sensation of spiritual matters. To awaken this soul to appreciate and delight in divine matters, its essence must be changed.

This essential transformation of the animalistic soul is accomplished when a person addresses it in its own “language” and concepts. It is similar to training an animal. One cannot train an animal merely by speaking normally; one must find ways to “speak” to it in its own terms and make it willing to do what it is commanded. Likewise, we must explain spiritual matters to our animalistic soul in its own “language.” To do this, we must study and comprehend G-d’s greatness intellectually, reflecting repeatedly until the ideas are understood even by our physical and material mind. Then we can show the animalistic soul why it is worthwhile to love G-d and fulfill His will.

The Horse and Its Rider

One might ask: Why must such effort be made to bring the animalistic soul to love G-d? Why is it not enough to simply prevent it from interfering with the divine soul’s service? One explanation is that the animalistic soul can elevate the divine soul to a level of love for G-d that the divine soul alone could not reach.

It is similar to a horse and its rider. The horse alone is just a horse, with no particular advantage or merit. But when the rider sits on it and guides it according to their will, the horse provides immense strength, enabling the rider to reach places they could not reach on their own. Similarly,

when the animalistic soul is harnessed for the service of G-d, it elevates the person to heights that the divine soul alone could not attain.

Moreover, the love of G-d expressed by the animalistic soul has an additional advantage over that of the divine soul. When the divine soul loves G-d and fulfills His will, this is its natural state. However, when the animalistic soul—naturally drawn only to physical and material matters—suddenly comes to love G-d, this represents a fundamental novelty. This is highly precious in the spiritual realms, and it is precisely for this reason that the soul descended into the physical world: to bring the body and the animalistic soul to love G-d as well.

Peace between intellect and emotion

>> The Rebbe

Student's
pg. 7

A necessary precondition for peace between the good and negative inclinations is inner harmony within the positive inclination itself. There must be balance between the head—the mind and intellect, which are cool and detached—and the heart, the seat of feeling and emotion. The head and heart are by nature different from one another, yet they must work together.

Student's
pg. 8

ותנאי מוקדם לזה (לשלוש
בין היצר הרע ליצר הטוב) -
שביצר טוב עצמו יהיה שלום
בין הראש, מוח ושכל קר,
והלב, שענינו רגש, מדות, אף
על פי שהראש והלב חלוקים
זה מזה בטבעם.

There are two aspects regarding the mind-heart relationship and the mind's control over the heart:

(a) Sometimes the heart's traits do not change through the mind, and the heart continues to desire its inclinations and wishes. However, the mind governs and directs the person's actions, preventing the heart from expressing its traits in practice. According to this, "the mind rules over the heart" means that the mind is stronger and more forceful than the heart, and therefore it controls the heart so that it cannot steer the body to carry its desires into action.

(b) The mind governs and controls the heart's traits. That is, the mind has the power to change and transform the heart's inclinations and emotions. As explained in Chapter 3 of Tanya, the heart's traits are the offspring of Chabad—the intellectual powers. By understanding and comprehending G-d's greatness and reflecting on it deeply, feelings of love and awe of G-d are born in the heart. According to this, "the mind rules over the heart" means that the mind actively governs and brings about change in the traits of the heart itself.

Source 6 Likutei Dibburim I, pg. 82

Student's
pg. 8

The Rebbe Rashab traveled in the winter of 1903 to Vienna to meet a renowned professor. During their discussions, the professor asked the Rebbe what the essence of Chassidic philosophy is. "Chassidut teaches that the mind must tell the heart what to do, and the heart must apply what the mind understands," the Rebbe answered.

The professor was moved by this statement and asked how this is done in practice, for the mind and heart are two different worlds, with a great divide between them.

The Rebbe responded: "Indeed, this is the toil of Chassidut; to bridge the gap between these two worlds, or at least connect them with an electric or phone cable."

אדמו"ר רש"ב מליובאוויטש, נסע בחורף תרס"ג לוינה, להפגש עם פרופסור גדול. במהלך הפגישות, כשמע הפרופסור שהרבי עוסק בחסידות, שאלו למהותה של תורה זו. השיבו הרבי: "תורת החסידות מלמדת שהמח צריך לומר ללב מה צריך לרצות, והלב נדרש לישם מה שהמח מבין".

התפעל הפרופסור ושאל, "איך עושים זאת? והרי המח ובלב הם שני עולמות נפרדים, וגם גדול מפריד ביניהם!"

ענה הרבי, "אכן, זו העבודה של החסידות, להקים גשר בין שני חלקי עולם אלה, או לפחות לקשר ביניהם בכבלי חשמל או טלפון".

Complete Harmony

Source 7 Igros Kodesh, Letter 9632, vol. 26, pg. 72.

Student's
pg. 8

One of the foundational values of Chabad philosophy is that the mind and heart (intellect and emotions) should steer and sustain the person's daily life in complete harmony; with the mind dominating the heart.

When this mind/heart harmony is present, all aspects of life ... whether spiritual or physical, are carried out without any debate, contradiction, or hesitation.

Student's
pg. 9

During this critical time, it is vitally important to strengthen the spiritual balance of the Jewish youth. The only way to accomplish this is through Torah and mitzvot, with unity and harmony between intellect and emotion; and the mind dominating the heart.

אחד מעקרונות היסוד של שיטת חב"ד הוא, שמוח ולב (שכל ורגש) ישלטו ויחיו את חיי היום יום של האדם בהרמוניה מלאה ביניהם, ובאופן של מח שליט על הלב, שהראש ישלט על הלב.

כאשר ההרמוניה הפנימית הזו בין שכל ורגש קיימת, אזי כל סוגי הפעילות של האדם בכל פרטי חיי היום יום, הן אלו של ימי החל והן אלו של שבת ויום טוב, הן הנשמעים והן הרוחניים מתבצעים כראוי ללא מחלוקות ללא סתירות וללא הסוסים.

בתקופה קריטית זו יש חשיבות חיונית מיחדת לחזק בקרב הנער היהודי את האזון הרוחני, שהדרך היחידה לכך היא באמצעות תורה ומצוות, עם אחדות והרמוניה בין שכל ורגש, ומח שליט על הלב.

The goal is not for the mind to veto the desires of the heart, but rather for the mind to guide the heart in such a way that it teaches the heart to love and aspire to what is right. In this way, balance and harmony are achieved between the heart and the mind.

Peace between different people

>> The Rebbe

Student's
pg. 9

There must also be peace among people who are different by nature—between those whose main strength lies in intellect and understanding, and simple folk whose main strength lies in their heart and emotions. When it comes to intellect there are many levels, and we see that intellectuals tend to consider themselves above the simple folk whose understanding is less developed. However, from the perspective of the core of the heart, all are equal, including the simplest of people.

ועל דרך זה צריך להיות שלום בבני אדם בין בעלי מוחין (שעיקרם מוח ושכל) לאנשים פשוטים (שעיקרם לב ורגש), אף שחלוקים הם זה מזה בטבעם, שמצד השכל יש חילוקי דרגות, וכפי שרואים בבעלי מוחין שיש בהם כמה דרגות, ומתנשאים על האנשים פשוטים שאין שכלם מפותח, מה שאין כן מצד נקודת הלב כולם שווים, גם אנשים פשוטים.

A person whose mind and heart are not synchronized acts only according to the mind's judgment, which imposes its will on the body. As a result, they may lack heart and emotion, failing to connect with ordinary people who follow their intuition, and may come across as condescending toward them. We must remember that such a person demonstrates that their mind and heart are not in harmony, and therefore they are not aware of, or appreciative of, the heart.

Anochi—heart

Student's
pg. 9

This is the meaning of the verse, "I am asleep"—referring to the time of exile—"but my heart is awake." This refers to the inner core of Jewishness, which exists even in the lowliest person, and is aroused whenever a cardinal matter of faith is affected (as explained in Tanya, chapters 18–19).

וזה שכתוב¹⁵ "אני ישנה" - בגלות¹⁶ - (ואף על פי כן) "ולבי ער", שמתייחס לנקודת היהדות¹⁷ שישנה אפילו בקל שבקלים, ומתעוררת כשנוגע בענין שבאמונה.

This is the meaning of what the Maharsha writes

וזה שמביא המהרש"א¹⁸ בענין רמ"ח מצוות עזה שהן כנגד רמ"ח

.. מניין שהקב"ה לבן של ישראל שנאמר צור לבבי וחלקי אלקים וגו'. הכוונה בזה כי כל רמ"ח אברים נגד העשיים, ואבר הלב נגד עשה של אנכי, כמו שהלב הוא שורש של כל רמ"ח האברים וחיותם כן היא מצות האמונה היא כלל ומקור של רמ"ח העשין .. וזהו שאמר שמצות אנכי שהיא אמונתו ב'ה' הוא ער ונגד לבן של ישראל".

15. שה"ש ה, ב.

16. זח"ג צה, א.

17. שהתגלותה בלב דוקא, ולא במוח (המשך תרס"ו ע' ס ואילך. ובכ"מ). - ועפ"י יומתק הדיוק "ולבי (דוקא) ער".

18. בחידושי אגדות, מכות, כג, ב. ושם: "ובפסיקתא אני ישנה ולבי ער זה הקב"ה

Student's
pg. 9
Student's
pg. 10

in his commentary to tractate Makkot regarding the 248 positive commandments corresponding to the 248 limbs of the body. He writes that the commandment of Anochi, "I am the L-rd your G-d"—the inner core of Jewishness—corresponds to the heart.

אברים, אשר "אנכי" (נקודת היהדות) הוא כנגד הלב.

The 248 limbs correspond to the 248 positive commandments, and the 365 sinews correspond to the 365 negative commandments. The Maharsha explains that "I am G-d your G-d," the first of the Ten Commandments, corresponds to the heart.

We are told that even in exile, when a person is asleep, confused, and lacking Jewish awareness, their heart—the inner core of their Judaism—remains awake.

And when a wise person whose mind and heart are synchronized, with true harmony prevailing within them, reaches their own heart, they also know how to appreciate simple people. For in them as well, the inner core of the heart is complete, and perhaps even more developed.

Student's
pg. 10

This is what the Baal Shem Tov taught about the greatness of simple people, and what the Alter Rebbe explained on the verse, "And the bush was not consumed."

וזהו שחידש הבעל שם טוב במעלת אנשים פשוטים, וכמו שכתב אדמו"ר הזקן על הפסוק¹⁹ "והסנה איננו אוכל"²⁰.

At the beginning of the establishment of the Chassidic movement, strong opposition arose from the existing establishment, which feared the ideas that Chassidut was introducing into Jewish communities. On one occasion, it was decided to hold a public debate between a representative of the Chassidim—the Alter Rebbe—and prominent rabbis representing the opponents.

During the debate, they presented one of their arguments against the approach of Chassidut:

Source 8 Sefer Hasichot 5702, pg. 47

Student's
pg. 10

The Baal Shem Tov's school of thought demands that simple people value their prayer and recital of psalms, even if they do not understand what they are reading. This idea, claimed his opponents, would make the simple people haughty, while lowering the stature of the Torah scholars.

שיטת הבעל שם טוב מחיבת, שגם אנשים פשוטים, צריכים ליקר את תפלתם ואמירתם תהלים, אף שהם לא יודעים מה הם אומרים. בשיטה זו – טענו המנגדים – מכניסים רמות רוח בעמי הארץ, ומשפילים את כבודם של תלמידי החכמים.

19. שמות ג, ב. קאי על אנשים פשוטים, שאצלם דוקא ישנה "לבת אש", "שלהבת אש לבו של אש", תשוקה גדולה לאלקות שאי אפשר לרוותה כו', שזהו "ד"אינו אוכל".

20. קונטרס שיקאגא. ושם (ע' 3-22 (נדפס גם בסה"ש תש"ב ע' 7-46)), "ש"סנה"

The Alter Rebbe responded to this argument by recalling a brief teaching of the Baal Shem Tov about the verse describing G-d's revelation in the burning bush.

The Baal Shem Tov explains that the fire symbolizes G-d's revelation, while the fruitless "bush" represents the simple Jew. (A learned Jew is represented by a fruit-bearing tree, as they know how to study and observe the commandments with excellence. It is the simple Jew who is symbolized by the fruitless bush, lacking outward distinction.)

We see that when G-d chooses to reveal Himself, He does so precisely through the bush. In this analogy, the fire of self-sacrifice and love for G-d sometimes shines even more brightly in the simple Jew. Because of their simplicity and great yearning, the fire never goes out.

Peace between our physical and spiritual sides

>> The Rebbe

Student's pg. 10 In addition to the Torah's effect of bringing peace into the world, it also brings peace within the person himself.

A human being is comprised of a union of soul and body, and the giving of the Torah enables peace between them so that the soul can work together with the body in harmony, without self-affliction or fasting. As the Baal Shem Tov taught, that affliction and fasting is not the way to reach the light of the Torah.

Student's pg. 11

ונוסף על פעולת התורה לעשות שלום בעולם, ישנה גם פעולת התורה לעשות שלום באדם עצמו²¹:

מציאות האדם מורכבת מחיבור נשמה וגוף. והפעולה של מתן תורה היא לעשות שלום ביניהם - שאופן העבודה של הנשמה עם הגוף יהיה בשלום, ושלא על ידי סיגופים ותעניות, וכפירוש הבעל שם טוב על הפסוק²² "כי תראה חמור גו"²³, ש"לא בזו הדרך (של סיגופים ותעניות) ישכון אור התורה".

"רשימות", חוברת נ"ג, עמוד 9 והלאה

Source 7b

We will conclude with additional excerpts from the Rebbe's letter quoted in source 7:

Student's pg. 11 For a Jew, this inner harmony is more than the secret and cornerstone of a fulfilling personal life. As explained at length in Chabad teachings, this harmony is the key

עבור יהודי - האחדות הפנימית הנזכרת, היא יותר מאשר סוד ויסוד לחיים אישיים עם ספיק. כפי שהענין מתבאר באריכות ובצמקנות ב"ד, האחדות הזו היא

טוב בהחומר שלך שהוא הגוף, תראה - שונאך - שהוא שונא את הנשמה... ואולי יעלה בלבבך - וחלילה מעזוב לו - שיוכל לקיים שליחותו, כי אם תתחיל בסיגופים לשבור את החומרים, הנה לא בזו הדרך ישכון אור התורה, כי אם - עזוב תעזוב עמו - לברר את הגוף ולא לשברו בסיגופים".

21. נוסף על השלום ביצ"ט גופא (בין הראש ללב) ובין יצה"ר ויצ"ט - חלק הרוחני של האדם.

22. משפטים כג, ה.

23. היום יום ע' כ"ג. ושם (כח שבט): "כי תראה חמור - כאשר תסתכל בעיון

Student's to universal harmony and is connected
pg. 11 to G-d's unity, the implementation of which is the unique mission of the Jew and the Jewish people. This is expressed in the words "One nation in the land," as explained by the Alter Rebbe that it is the Jewish nation that makes G-d's unity apparent.

הַמִּפְתָּח לְאַחֲדוּת בְּעוֹלָם, וְהִיא קְשׁוּרָה
בְּצוּרָה פְּנִימִית עִם עֲנִיָּן אֲחֵדוּת הַבּוֹרָא,
שִׁישׁוּמָה בְּחַיִּים הוּא הַתְּפָקִיד הַמִּיָּחֵד שֶׁל
הַיְּהוּדִי וְשֶׁל הָעָם הַיְּהוּדִי. הַדָּבָר מְדַגֵּשׁ
בְּמַלִּים "גּוֹי אֶחָד בְּאֶרֶץ" כִּפִּי שֶׁאֲדָמוּ"ר
הַזֶּקֶן מִסְבִּיר (אַגְרַת הַקֹּדֶשׁ ט) שֶׁהָעָם
הַיְּהוּדִי שֶׁהוּא גּוֹי אֶחָד, הוֹפֵךְ לְמַצִּיאוֹת
אֶת ה' אֶחָד – שִׁיְהִי אֶחָד בְּאֶרֶץ.

Key Points:

Student's • Question: What is the novelty of the giving of the Torah? After all, the
pg. 11 Patriarchs already observed all the commandments before Sinai!

• Answer: Before the giving of the Torah, there was a separation between materiality and spirituality, and one did not influence the other. The commandments observed by the Patriarchs remained at the spiritual level and did not affect the physical world. The achievement of Mount Sinai was that holiness could penetrate physical reality, so that even physical objects themselves become holy.

• This was the wonder of the angels when Moses ascended to heaven to receive the Torah. "What is a human being doing among us?" they asked, questioning how the physical could merge with the spiritual. G-d then explained that this is the purpose of the Torah: to unite and bring peace between spirituality and materiality.

Student's • How is this peace achieved? First and foremost, within the person, by
pg. 12 creating harmony between the mind and the heart, so that the intellect directs and guides the heart.

• In this way, we reach inner balance and can harness even our negative inclination for holiness, so that our animalistic soul also aspires toward good and spiritual goals.

• The harmony between mind and heart also brings peace between learned and simple people. Even the wise person understands the importance of the heart and does not look down on those with a different nature, for from the perspective of the heart, everyone is equal.

• Internal harmony within a person, in addition to enabling a fulfilling personal life, allows us to fulfill our mission in the world—to unite spirituality and materiality and to reveal G-d in the world.

Takeaway:

Student's
pg. 12

To fulfill the important role entrusted to us—to “bring peace into the world”—we must set aside time to study Chassidut. Chassidut teaches how to create a bridge between the desires of the heart and the wisdom of the mind. The purpose of studying Chassidut is not merely to expand knowledge or understanding, but to effect an inner transformation, improve our behavior, and bring the person to internal balance and harmony. This, in turn, radiates outward, positively affecting our relationships, family, and everyone around us.