

Chaos or Cooperation: Sources, Class 1

- **Genesis (1:1-2)**

א. בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

1. In the beginning of God's creation of the heavens and the earth

ב. וְהָאֲרֶץ רֵקָה הָיְתָה תֵהוֹ וְבְהוֹ וְחֹשֶׁךְ עַל-פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם:

2. Now the earth was chaotic, and darkness was on the face of the deep, and the spirit of God was hovering over the face of the water.

- **Maamar Heichaltzu**

On Ahavas Yisrael

**A discourse by Rabbi Sholom DovBer Schneersohn of Lubavitch.
5th Chabad Rebbe**

Although "Love your fellow as yourself" is, as Rabbi Akiva taught, the great underlying principle of the Torah, actually achieving this love is a profound challenge for most people. Human personality is instead, often given to baseless hatred. This discourse deals with the spiritual roots of such hatred, its practical consequences, and the remedies for it.

Excerpt from Chapter 3:

*This idea can be understood by referring to the concepts of the spiritual worlds of Tohu and Tikkun.] Tohu , the source [of Esav, represents the realm of separation; hence, the Kabbalah refers to] the Sefiros of Tohu as "separate branches." In Tohu the middos (emotive attributes) could not tolerate one another; Chessed (kindness) could not tolerate the trait of Gevurah (severity), nor could Gevurah tolerate the trait of Chessed. [The Kabbalah explains that] because of this lack of unity "the vessels" of the realm of Tohu "were shattered"; from this [spiritual intolerance] resulted the division found in the realm of evil and kelipah. For this reason, the kings of Edom [who were the physical counterparts of these spiritual forces] successively "reigned and died."*⁷

Excerpt from Chapter 4:

He may find some pretext and false charge to justify himself before others, but they do not represent the true cause. For this hatred arises solely from his inability to tolerate another. Its cause is yeshus egotism. He is so important in his own eyes that his yeshus and self-concern are dominant in every particular aspect [of his life]. This is why he cannot tolerate anyone else. His yeshus does not leave room for anyone else; [he views] another's existence as a detraction from his own, and hence intolerable.

Thus, it is primarily his own yeshus which leads him to view another person as an opponent. His opposition is not to a particular factor, but to the other's simply existing. The mere existence of another person detracts from his yeshus and prompts him [to view others as] opponents, making it impossible for him to tolerate them.