פרק ל"ג (from Whitsun notes on מן הלבנון - March 1969)

talks about אהבת ישראל - all Jews have origin of their souls in G-d - all come from one father :: they are called אחים. But from the side of בשר they are not related :: if they express only the בשר הגופני they are not in a relationship of love (except love for an ulterior motive - not for sake of love] Hence to express love must emphasize הנפש האלוקית [Spiritual is superior to the material - but to reach G-d we don't deny material but elevate it] when one does מצוה he blesses his נשמה.

When are you allowed to hate someone? only after you reprove him (הוכח תוכיח) and he is one who accepts the Torah and mitzvoths (עמיתך) If he does not accept תורה ומצות I don't have the mitzvah of hating him - Furthermore one should love him

הסלה - אהוב את האנשים וקרב לתורה -
מי שאינו יודע פלוס יש מצוה יתירה - אהבת הזרים והנכרים לקרב לתורה.

How does one bring them closer? with עדות אהבה

How about people who are חברים (עמיתך) - are you really allowed to hate them? It is a מצוה to hate them but it is also a מצוה to love them at the same time (hate bad part of them & love good part which is בצלם אלוקים of נפש אלוקית) The realization that this בצלם is hidden arouses רחמנות which negates the hatred.

ההקדמה לעשר היחוד והאמונה

3 names for this part: עקיבי מאמרים פרק שני
חבר קטן
עשר היחוד והאמונה

- It is based on the first פרשה of "קש"ע - "ואהבת את ה' אלוקיך"
- if one has to bend truth in order to explain it to נער - why shouldn't we depart from this "truth" when he grows up?

source of מצוות עשה - אהבה (נוסף) } (הגה רמ"ן, ראב"ן: לבור דפיגי בבלן
" " לא תעשה - יראה (עצומה) } אל עלת נתה לו)

two types of אהבת ה' - ① soul almost expires in longing (natural) to reach G-d - this is accomplished when one's appetites are overcome through the act of free will - remove the material obstruction & automatically soul rises to ה' and receives spiritual pleasure אהבה רבה - for this אהבה the נפש רגילה are inadequate - this אהבה is reserved for the el. select - the saints.

② you direct your contemplation to those things which arouse אהבת ה' - what are they? A) G-d, the source of our existence. If I love my life I must love G-d B) Grasp greatness of G-d - his majesty - either as he works in nature or in history - example - he revealed himself to us in Egypt to save our souls from עבד הזרים (this reveals his love for us).

The "אשר אנכי מצוה אתכם היום" - seems contradictory - how can one be commanded to love G-d? Answer: the commandment is to participate in those things which will lead to אהבת ה'. (one can't command, however, to do the first type of love since the former is spontaneous) It is a בציקים of שכר and not a מצוה as the second one is.)