

PARSHA WITH

Rabbi Shmuel Brazil



WWW.ZEEVHATORAH.ORG

FOR SPONSORSHIP AND TO SUBSCRIBE PLEASE EMAIL ZEEVMAINOFFICE@GMAIL.COM

תשפ"ו רב בראזיל פארשא אכארי מוס קדושים

## THE LOVE AND HATE RELATIONSHIP THAT WE ALL MUST HAVE

One is prohibited to hate another Yid לא תשנא את אחיך בלבבך ואהבת לרעך כמוך (Vayikra 19, 17-18). We must note that in this *issur* the Torah writes the plural form of the heart לבבך instead of לבך (see Rashi Devarim 6,5). Furthermore what is the Torah conveying here with a general prohibition of hating a fellow Jew? Concerning רשעים who transgresses the *mitzvos* of the Torah we are allowed to have hatred towards them (Tehillim 139,21) and some learn that it is even a *mitzvah* to hate them (Mishlei 8,13) יראת ה' שנאת רע.

Tosfos in Pesachim 113b asks a question that seemingly contradicts this permission or *mitzvah* to hate the wicked from Baba Metzia 32b. The *passuk* says Shmos 23,5 כי תראה חמור שונאך רובץ תחת משאו וחדלת מעזוב לו עזוב תעזוב עמו. If one sees the donkey of this enemy has fallen to the floor because of the heavy load on its back he must stop and help his enemy remove the load from his donkey. What happens in the scenario when one simultaneously encounters two individuals, one his friend and the other his enemy and they both need help? His friend needs aid to unload the burden from the donkey who has fallen, and his enemy needs help to reload the bundle that fell off the animal. Both of these actions are *mitzvos*. He must choose to help first his enemy reload his animal. The *gemarah* asks that his friend's situation is more demanding since it also has an *issur* of *tzaar baalei chayim* bound with it. How then can you choose to help your enemy first when that *issur* is not even involved in the *chesed* of helping your enemy. The *gemarah* answers nevertheless his priority choice in helping must still be directed to his enemy. Why? In order to subdue his *yetzer harah*.

Back to the Tosfos in Pesachim. He asks why is there a concept here of working on one's *yetzer hara* because of his feeling of hatred towards another Yid when there is a *mitzvah* to hate him because he transgresses the Torah? Tosfos answers that since you are justified to hate him he will also come to hate you even if your hatred is in your heart and it is not exhibited. This rule Shlomo Hamelech tells us in the *passuk* (Mishlei 27,19) כמים הפנים לפנים כן לב האדם לאדם just as the waters reflect your face so too your heart and feelings towards another Yid is felt by him. He feels your hatred which could trigger and intensification of your hatred towards him. Therefore it is worthwhile to work on your *yetzer hara* and your feelings towards him by helping doing a *chesed* and it overrides the *issur* of *tzaar baalei chayim*.

After this interpretation one must ask so what is really this *mitzvah* of **hating** a sinner if we have to work on **not hating** him whenever possible in order that the hate should not intensify?

The B'air Yosef (Kedoshim) explains the reason behind the opinion why there is a *mitzvah* to hate a sinner. The Torah is afraid that by seeing a sinner transgress it will affect the viewer over time. Even Dovid Hamelech was worried about seeing any evil lest it might compromise his strict affirmation against the severity of doing an *aveirah* העבר עיני מראות שוא (Tehillim 119). As Chazal tell us העין רואה והלב חומד. By arousing hate towards the one who displays such undesirable action one thereby protects himself from being affected by such a sight and leaving a lasting impression. My Rebbi ztl

# PARSHA WITH

# Rabbi Shmuel Brazil



WWW.ZEEVHATORAH.ORG

FOR SPONSORSHIP AND TO SUBSCRIBE PLEASE EMAIL ZEEVMAINOFFICE@GMAIL.COM

said he still remembers Yidden who when they would see something that was an *aveirah* or *peritzus* they would spit on the ground and say phooey thereby showing a protest of hatred to what they just saw. This action of disgust was in order to block the entry of this negative encounter from entering and registering *chas veshalom* in their minds and hearts as a blemish.

However we must understand that there is a clear distinction between hating the person and hating his actions. Never are we allowed to hate a Yid no matter how evil he is because he nevertheless possesses a spark of *neshama* within. Hatred is only towards the *aveirah* and lifestyle that the Yid chooses. This concept is supported by the **passuk** רַע שְׂנֵאתָ ה' יִרְאתָ ה' שְׂנֵאתָ רַע hating the **evil** is to protect one's **Yiras Shamayim**. To hate the individual *rasha*, his being and existence, is completely prohibited.

With this we can understand why the *passuk* says לֹא תִשְׂנֵא אֶת אַחִיךָ בְּלִבְבְּךָ using the plural form of hearts. As Rashi writes in the *Shema Yisrael* the plural form conveys both the *yetzer harah* and the *yetzer tov*. When it comes to hating a sinner we must not hate with both hearts. With the *yetzer tov* we must love the Yid because he has a *neshama* which never becomes defiled. That hatred is even a mitzvah. In contrast one cannot cross the red line of hating him personally because those feelings are driven by the *yetzer harah* who strives to make you do *aveiros* (see Tanya chapter 32).

Let us now review the words of Tosfos. If one finds himself in the state of hating someone's *aveiros* who is rightfully called your שׂוֹנֵא, one must work on his *yetzer harah* to do *chesed* to his enemy when the situation arises because he is always in danger that he might cross the line and begin hating the sinner himself. As the *sefer Derech Aitz Hachayim* explains the words of Tosfos. The כַּמִּים פְּנִים אֶל פְּנִים works that since you hate his *aveiros* he will reflect back a different hatred to you. He does not mirror back hate towards your actions for you did nothing wrong. Instead he will land up hating **you**. The next step will be that you will feel **his** return hatred to **you** personally which will increase your hatred to the next level of hating **him** personally and not his *aveiros*. This new hatred of yours is called שְׂנֵאתָ גְמוּרָה an *aveirah* since one is never allowed to hate another Yid even if he is a sinner. You have just crossed that Red Line.

With this understanding we can suggest a new interpretation of the words שְׂנֵאתָ חֵנֶם which describes the reason of the Second *Churban*. The only hatred that is permissible or a mitzvah is hating the *aveiros* of someone else for it will detract from your *yiras shmayim*. If you cross the line and start hating him, his being, then that hatred is for naught, misplaced and prohibited.

This double standard of hate and love towards the same individual can be seen from Avraham's relationship with his son Yishmael. In Bereshis 21,14 when Avraham sends Hagar and Yishmael out of his presence Rashi comments he gave her bread and a canteen but not gold or silver. The reason being because he hated Yishmael for going wayward תְּרֵבוֹת רַע. A conflict to this interpretation arises at the *Akaidah* when Hashem asks Avraham to take בְּנִךְ יְחִידְךָ אֲשֶׁר אֶהְבֵּת the son that you love and sacrifice him. Avraham questioned Hashem I love both Yitzchak and **Yishmael**. So Hashem clarified that He means Yitzchak (Yalkut Shimoni). We see that he loved Yishmael and did not hate him? To this contradiction you cannot answer that maybe after he sent them away Yishmael did *teshuvah* and therefore the love returned to Avraham by the time of the *Akiadah*. For *Chazal* tell us that the *teshuvah* Yishmael did was only at the burial of Avraham *Avinu* and not before (Bereishis 25,9). Rav

# PARSHA WITH

# Rabbi Shmuel Brazil



WWW.ZEEVHATORAH.ORG

FOR SPONSORSHIP AND TO SUBSCRIBE PLEASE EMAIL ZEEVMAINOFFICE@GMAIL.COM

Chaim Shmulevitz ztl answers as above that Avraham hated the actions and deeds of Yishmael but he still loved him as his son.

A synopsis from the above is we are not allowed to hate any Yid even a *rasha*. We are only allowed to hate his actions and lifestyles which are anti Torah. Even those who we are commanded to hate because of their *aveiros*, we must also make a self- introspection that our hate is *lishma* without any *neghios* self interests. For if we fail to do so, we could easily cross the red line of hating the person himself. Therefore when we can do a *chesed* even to him we should strive to do so in order to check ourselves that we are completely free from hating any Yid.

Unfortunately, not to cross this fine red line of Torah concerning the emotion of hate even when it is a mitzvah is very challenging even for the spiritual giants. Let us take the hatred of the brothers towards Yosef. In Bereishis 17 the Torah says וישנאו אותו they hated Yosef because he was cherished by his father over them and he also spoke *lashon hara* about them to his father. When Yosef had a dream of grandeur and told his brothers about his superior position over them, the *passuk* says ויוסיפו ויוסיפו עוד they added on another layer to their previous hatred. And a third time it says ויוסיפו עוד שנאו אותו. Since when does hate come in measurements? Don't we find in ourselves when someone wronged us gravely, for instance shamed us publicly, we start hating him with a total cut off policy leaving no room to add on hate to the hate. Not so with the *Shevatim*. One is not allowed to hate the person only his actions. If you are loathing his deeds then the intensity of hate depends upon how many wrongdoings he does to you. In contrast if one lets his *yetzer hara* to get involved in the *machlokes* the offender is written off as a loss and then there really is no more room for further hatred, discussion and repair.

As the story of Yosef and his brothers unfolds the continuous intensifying of hatred was bound to cross the line where the hatred becomes a hatred not just of dreams but rather an abhorring of Yosef himself as a person especially since they did not perform any *chesed* to Yosef ולא יכלו דברו לשלום. Note that the first three hatreds were describes as וישנאו אותו which can be read איתו with him (see Rashi 18). The hate was about things of his such as the *kesones passim*, and the two dreams but they didn't hate yet Yosef their brother. However after the third level of hatred that was reached, the *passuk* says ויקנאו בו they became zealots קנאים in him, they hated his being and mere existence.

When the brothers saw Yosef approaching they said בעל החלומות בא He is the owner of his dreams which means to say that his dreams are not being sent to him by Hashem as a *nevuah* as he claims. For if so how can there be a dream about his father and mother bowing down to him of which even our father got angry with. Rather it is he himself who is so off from the *emes* and thereby causes these dreams of haughtiness to fantasize with. At this juncture, the hatred of the brothers crossed the red line and they hated the person Yosef to the point that they plotted to kill him.

We are still suffering from *Mechiras Yosef* by crossing the red line of hatred to the person himself which we think it is ok and even a mitzvah. Even if we hate only *lishma* which is rare, we still don't do *chesed* and *mevatair* with the person who is hated even when the situation warrants it especially in a family feud when it comes to *simchos*.

PARSHA WITH

Rabbi Shmuel Brazil



WWW.ZEEVHATORAH.ORG

FOR SPONSORSHIP AND TO SUBSCRIBE PLEASE EMAIL ZEEVMAINOFFICE@GMAIL.COM

Hatred has two aspects one of love and connection, and the other of separation and keeping your distance from it. If you hate his *aveiros* but love the Yid there still remains *achdus* between you and him. Once you hate him which includes the spark of the *neschama* then this *achdus* is lost. **Hatred** has the word **heart** in it. Hatred is only a mitzvah if you do it with one heart the *yetzer tov lishma* to preserve your *yiras shamayim*. Even in the hatred mode one must always have room in his heart to love the one you hate from the aspect of his *neschama* which is tightly connected to yours, *high* beyond the *sky* by the *kisay hakavod*.

GUT SHABBOS

RAV BRAZIL