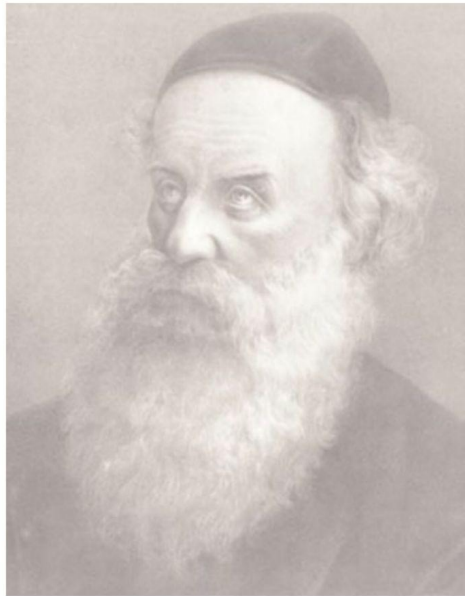


בעזרת השם יתברך

# תניא

SUMMARY & STUDY GUIDE



כי קרוב אליך הדבר מאד בפיו ובלבבך לעשתו  
דברים ליד

by Shmuel Diamond

## **Introduction**

To me, Sefer Tanya begins at the beginning and ends at the end. In my exposure to *hashkafic* texts, Tanya stands alone in its depth, systemization, clarity, precision, congruity, relevance, and practical application.

To call this extraordinary book merely “profound” would be a terrible insult and a *profound* understatement. “Profound” would be a fitting adjective to describe various concepts and chapters but from a holistic perspective, when considered as an organic whole, to describe Tanya as merely *profound* would be like calling light quick or the universe big.

The more one invests in learning this sacred text and listening to the teachers in possession of its oral tradition, the more the mind-bending holographic nature of Tanya becomes apparent. The same theme which I summarize as *distinguishing between “ends” and “means”* constitutes the very fabric upon which the entire text is predicated.

It is my opinion that the deeper one’s appreciation for the notion of “ends” and “means to ends”, which is applied almost endlessly throughout Tanya, the more one’s perspective becomes synchronized with the fabric of reality.

The initiated and diligent reader is blessed with a breathless and unparalleled clarity, which could legitimately be referred to as a type of “enlightenment”. To paraphrase the Alter Rebbe, “the shell of this world will gradually crack and one will begin to see its Creator with his physical eyes”.

I believe that the holy Berdichever’s oft-cited remark, “How did he manage to fit such a big G-d into such a small book” would have pleased the Alter Rebbe, for according to him, this is precisely the purpose of creation—transforming this finite world into an appropriate dwelling for its Infinite Creator. And Sefer Tanya is the guide par-excellence that outlines just how to accomplish this miraculous mission.

It is my hope that this humble summary and study guide might help you in your journey to discover the G-dliness contained within this extraordinary little book, and as a result, the G-dliness concealed within all of creation, writ large.

Peace and blessings,  
Shmuel Diamond  
Teves 5783

The *Avodah* of the Tanya can arguably be summarized in these four words:

## תענוגו יתברך לפני תענוגי

*(His Pleasure, may He be blessed, before my pleasure)*

As with HaShem, the essence of who we are, our most essential core is called *Oneg* (pleasure)—*everything* else flows from here. When we can place the pleasure of another before our own pleasure, we are being *good*. When that other is G-d, we are being G-dly.

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the *result* of the *avodah* of Tanya can arguably be summarized in the iconic words of Rebbe Nachman:

## האש שלי תוקד עד ביאת המשיח

*My fire will burn until the coming of Moshiach*

These words can be interpreted to encapsulate the entire message of Tanya:

### האש שלי

The burning of our ability to own and take possession (the *ais*h of *sheli*), otherwise known as the fire of selfhood and ego

### תוקד

*Tukad* means to burn, but it is used exclusively in the context of the burning of sacrificial offerings. In other words, It is the verb that describes the transformation of physicality into spirituality; of concealment into revelation; of darkness into light.

### עד ביאת המשיח

Until, but *only* until, the coming of *Moshiach*, will the fire of independent selfhood (ego) burn, at which time we are told HaShem will remove the spirit of impurity from the world and we will enter into a wholly new and sacred experience of reality, *bimhairah v'yomainu, amen!*

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## Chapters 1-3

# WHAT IS A JEW?

The Jew is a human being who is endowed with not only a mortal animative, human soul but also an immortal Divine G-dly soul.

### Chapter #1

## *The Natural Soul*

|                         |   |
|-------------------------|---|
| Tzadik, Beinoni & Rasha | <ul style="list-style-type: none"> <li>• Simcha is a prerequisite for serving HaShem</li> <li>• Humility can not include speaking falsely about oneself as we learn from Rava who although a Tzadik was able to make the genuine mistake of thinking he was a Beinoni</li> <li>• A Beinoni behaves perfectly so what is a Tzadik?</li> </ul>  |
| Animal Soul (NHB)       | <ul style="list-style-type: none"> <li>• Mortal, lives in the blood</li> <li>• Composed of the four evil elements that are the source of the following bad traits:             <ul style="list-style-type: none"> <li>○ Fire (Arrogance and anger)</li> <li>○ Water (Physical desires/pleasure: food &amp; sex)</li> <li>○ Air (Wasting time, idle talk, scoffing, boasting)</li> <li>○ Earth (Depression and laziness)</li> </ul> </li> <li>• From <i>Klipas Nogah</i>, and is composed of both good and evil</li> </ul> |
| Non-Jewish Animal Soul  | <ul style="list-style-type: none"> <li>• From <i>Gimmel Klipas Hatoma'os</i> - the totally dark klippos which have in them zero good</li> <li>• True altruism is not possible for this soul</li> </ul>  |

### Chapter #2

## *The G-dly Soul*

|                                    |  |
|------------------------------------|--|
| G-dly Soul (NHE)                   | <ul style="list-style-type: none"> <li>• <i>Kadosh</i></li> <li>• Blown into man from G-ds inner breath. A literal "part" of G-d</li> <li>• Also compared to seed from the "brain" of G-d</li> <li>• The definition of a Jew is a human who has this soul</li> </ul>   |
| Different levels within G-dly soul | <ul style="list-style-type: none"> <li>• From generation to generation</li> <li>• Within every generation</li> <li>• Within each soul</li> <li>• United at their Source</li> <li>• Differentiated by their descent into this world. Comparable to the 9-month gestation period. Both brain matter and fingernails materialize from the same seed</li> <li>• Attachment to G-d is through attachment to the souls of Tzadikim, and attachment to souls of Tzadikim is primarily through learning their Torah</li> </ul> |

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|---|--|
| Human element in determining what soul comes down | <ul style="list-style-type: none"> <li>• The selflessness of the parents at the time of conception determines the “garment” of the soul, NOT the level of the soul itself</li> <li>• This soul garment is the soul's garment of thought</li> </ul> |
|---|--|

Chapter #3

*The Ten Faculties*

|                                       |   |
|---------------------------------------|---|
| Ten Sefiros & their human counterpart | <ul style="list-style-type: none"> <li>• The structure of (either) soul devolves from the HaShem's ten Holy attributes known as the “eser sefiros”</li> <li>• These faculties are divided into two: Intellect (sachal) and emotions (midos)</li> <li>• Emotions are born from the intellect</li> </ul>  |
| Chochmah & Binah                      | <ul style="list-style-type: none"> <li>• Chochmah (the potential of “what”), channels the idea from above</li> <li>• It contains the entire idea in germ form but has zero substance</li> <li>• Binah develops the Chochmah from potential to actual, giving it substance</li> <li>• The three G-dly meditations are: <ul style="list-style-type: none"> <li>○ How G-d fills all worlds</li> <li>○ How G-d Transends all worlds</li> <li>○ How all the worlds do not exist in His presence</li> </ul> </li> </ul> |
| Daas & emotions                       | <ul style="list-style-type: none"> <li>• Daas is intimate and constant mental focus</li> <li>• Daas is the faculty that draws emotion from the Chochmah/Binah relationship</li> <li>• The two primary emotions: <ul style="list-style-type: none"> <li>○ Love (movement toward - attraction)</li> <li>○ Fear/awe (movement away from - repulsion)</li> </ul> </li> <li>• Emotions that are generated (or experienced) without Daas are fleeting.</li> </ul>   |

## TORAH & MITZVOS (& THE OPPOSITE)

HaShem is beyond all definition and therefore essentially unknowable by created beings. In His infinite kindness and humility, He devised a “tool” whereby His creatures could come to know Him and serve Him.

Chapter #4

### *Mitzvos, Garments for the Soul*

|  |   |
|--|---|
| <p>The three <i>garments</i> of the NHE</p>        | <ul style="list-style-type: none"> <li>• Thought, speech, and action of Torah &amp; Mitzvos</li> <li>• Entire soul is encloded in Ratzon HaShem when involved in Mitzvah activity:             <ul style="list-style-type: none"> <li>○ Intellect is primarily encloded in the Mitzvah of Torah study</li> <li>○ Emotions are primarily encloded in Mitzvos of action and speech</li> </ul> </li> </ul>   |
| <p>The impetus to perform Mitzvos</p>              | <ul style="list-style-type: none"> <li>• Ahava (love) is the primary energy that drives us to perform all positive Mitzvos</li> <li>• Yirah (awe/fear/respect) is the primary energy that compels us to not transgress any of the negative Mitzvos</li> <li>• Klipah v'sitra achra receive their life-force from man transgressing the 365 negative prohibitions</li> </ul>   |
| <p>The garments are higher than the NHE itself</p> | <ul style="list-style-type: none"> <li>• HaShem is One with His Torah, and the garments of the NHE are of Torah &amp; Mitzvos</li> <li>• No thought can grasp HaShem so HaShem created for us a way of connecting to Him—thought, speech, and action (the garments) of Torah &amp; Mitzvos</li> <li>• This experience of HaShem <i>Himself</i> is not available to beings in higher worlds, including the world to come. They <i>merely</i> experience a ray from the Shechinah</li> <li>• Analogy of hugging (and being hugged by) the King—there is no difference to the closeness if He is wearing one garment or many</li> <li>• Torah is compared to water—just like water flows from a high place to low place, so too Torah flows (unchanged) from HaShem Himself to us in this world</li> </ul> |

## *Torah, Food for the Soul*

|  |   |
|--|---|
| The concept of intellectual “grasping” | <ul style="list-style-type: none"> <li>● To grasp something means to “surround” it</li> <li>● When learning a concept we are simultaneously grasping it and immersed within it</li> <li>● When we learn and understand Torah (especially halacha), our minds both envelop HaShem and are immersed within HaShem (Who is One with His Torah)</li> </ul>  |
| Torah is compared to bread             | <ul style="list-style-type: none"> <li>● By thoroughly understanding the Torah we learn, the Torah merges with us and becomes us, just like the food we eat <i>becomes</i> our body</li> <li>● For the Torah to nourish us, it must be learned <i>l’shma</i>—for the sake of connecting our soul with HaShem</li> <li>● The Mitzvos we perform in this world will become garments for us in the next world but the Torah we learn (<i>l’shma</i>) will be food and <i>also</i> garments for us</li> </ul> |

## *Mechanics of the Animal Soul*

|                                |   |
|--------------------------------|---|
| Structure of NHB               | <ul style="list-style-type: none"> <li>● Just like the NHE, the NHB is composed of ten faculties that are divided into two—intellect (three) and emotions (seven)</li> <li>● In the NHB, these faculties operate <i>independently</i>, compared to the NHE in which they function <i>interdependently</i></li> <li>● Emotions are still born of intellect (like the NHE) but once the emotions are born, they guide the intellect</li> </ul>  |
| Garments of NHB                | <ul style="list-style-type: none"> <li>● All the thought, speech, and action of this world that are not for the purpose of Divine Service</li> <li>● Involvement in the things of this world with no Divine purpose is destructive to the NHE</li> <li>● <i>Sitra achra</i> is defined as something that is <i>not</i> Kadosh, meaning not for Divine Service</li> <li>● <i>Kadusha</i> is defined as something that is <i>butul</i> (transparent/surrendered) to the Divine Will</li> <li>● Anything that is not surrendered to HaShem and engenders a feeling of independence and separation, receives its energy from the back of HaShem, not from His face</li> </ul> |
| The <i>klipos</i> (husk/shell) | <ul style="list-style-type: none"> <li>● The <i>klipos</i> are divided into two levels.</li> <li>● The lower level (<i>gimmel klipos hatomaos (GKH)</i>) are completely <i>evil</i> with no good in them at all. This level of creation comprises: <ul style="list-style-type: none"> <li>○ The souls of the idolatrous nations</li> <li>○ The body &amp; soul of all animals forbidden to be eaten by the Jew</li> <li>○ The body &amp; soul of all vegetation forbidden to be eaten by the Jew</li> <li>○ The <i>body &amp; soul</i> of all action, speech, and thought of the 365 negative prohibitions of the Torah</li> </ul> </li> </ul>                            |



## *Klipas Nogah—The Irredescent Klipah*

|                                      |   |
|--------------------------------------|---|
| <p>The <i>klipos</i> (continued)</p> | <ul style="list-style-type: none"> <li>• The higher level klipah (<i>klipos nogah</i> (KN)) is called the fourth klipah and contains some good within it—it is a translucent covering. This level of creation comprises:             <ul style="list-style-type: none"> <li>○ The life-giving animal soul of the Jew</li> <li>○ All body &amp; soul of any animal, vegetable, or mineral that is permissible to be eaten by the Jew</li> <li>○ The body &amp; soul of all permissible action, speech, and thought that has no connection to any negative prohibition of the Torah, but is not performed for any Divine purpose</li> </ul> </li> </ul> |
| <p>Interacting with KN</p>           | <ul style="list-style-type: none"> <li>• KN exists in between Kadusha and GKH and therefore is connected to both:             <ul style="list-style-type: none"> <li>○ When one interacts with KN for a G-dly reason, the life force contained within the klipah is released and returns to its home in Kadusha</li> <li>○ When one interacts with KN for a selfish reason, the life force contained within the klipah temporarily descends and is held captive within the GKH (until he does teshuvah)</li> </ul> </li> </ul>  |
| <p>Interacting with GKH</p>          | <ul style="list-style-type: none"> <li>• When one interacts with GKH, some of the life force in his NHB descends into the GKH and is held captive there until:             <ol style="list-style-type: none"> <li>a. HaShem brings the final redemption and the GKH are removed from this world</li> <li>b. The Jew does a deep and sincere teshuvah that can potentially turn his transgressions into merits</li> </ol> </li> <li>• The difference between all sexual prohibitions and the transgression of wasting seed</li> </ul>  |

## *Gimmel Klipas Hatameos—The Dark Klipah*

|                                       |  |
|---------------------------------------|--|
| Nature of GKH                         | <ul style="list-style-type: none"> <li>● Even if eaten unwittingly, the Divine energy within the GKH can not be elevated to Kadusha—it is assur (tied down). This includes all rabbinic prohibitions</li> <li>● The Jewish NHB, rooted in KN, is <i>naturally</i> drawn to indulgence in KN and has no <i>natural</i> desire for anything from the GKH</li> </ul>  |
| The cost of indulgence in KN          | <ul style="list-style-type: none"> <li>● All indulgence in permissible pleasures of this world (KN) are atoned for by the body's decomposition in the grave</li> <li>● The innocent wasting of time by speaking nonsense (only applicable to one who can not learn Torah) is atoned for by “kaf hakela” (slung from one end of the world to the other)</li> </ul>  |
| The cost of transgression             | <ul style="list-style-type: none"> <li>● All prohibited speech requires the cleansing of Gehinnom</li> <li>● Bitul Torah requires its own specialized and severe punishments including the general cleansing procedure for failure to perform a positive Mitzvah—Gehinnom of snow</li> </ul>   |
| Learning non-forbidden secular wisdom | <ul style="list-style-type: none"> <li>● Forbidden due to the general prohibition of bitul Torah</li> <li>● Learning secular wisdom (with a selfish intention) causes a more severe damage than regular irrelevant speech as it affects the <i>intellect</i> of the NHE with the impurity of KN, not just the emotions, unless:             <ul style="list-style-type: none"> <li>○ It is being learned to secure a more comfortable livelihood to serve HaShem with a fuller service</li> <li>○ The wisdom itself is being implemented directly into ones Divine Service and thereby improving it</li> </ul> </li> </ul> |

## Chapters 9-15

# THE INNER STRUGGLE

Our body boasts only one command center and therefore, when these two “opposite” souls/drives are placed together in same body, there are only two possible outcomes—either the animal soul is in full control and the G-dly Soul is exiled, ל”ל, or the G-dly soul assumes total control and the animal soul is drafted into its service.

### Chapter #9

## *Two Kings, One City*

|   |  |
|---|--|
| <p>Dwelling places in the body</p>                            | <ul style="list-style-type: none"> <li>• The NHB primarily resides in the left ventricle of the heart (the side connected with the blood) and from there rises to the brain and other places in the body             <ul style="list-style-type: none"> <li>◦ Intellect in the service of emotions</li> </ul> </li> <li>• The NHE primarily resides in the right ventricle of the heart (the side connected with oxygen) and from there goes down to the heart and other places in the body             <ul style="list-style-type: none"> <li>◦ Emotions in the service of the intellect</li> </ul> </li> </ul> |
| <p>Two kings analogy</p>                                      | <ul style="list-style-type: none"> <li>• Just like a king wants exclusive dominion over a city, so too either soul wants exclusive dominion over the body</li> </ul>   |
| <p>Description of the “method” and ultimate desire of NHE</p> | <ul style="list-style-type: none"> <li>• By meditating on the the correct holy subjects (<i>hisbonnenus b’Gadlus HaShem</i>), all-consuming and holy emotions will follow</li> <li>• In time, this will lead to a genuine distaste for this world and the experience of G-dly pleasure, a taste of the world to come in this world</li> <li>• This intense meditation can flip the NHB to complete good—the <i>Yetzer Hara</i> will be transformed into the <i>Yetzer Tov mammash!</i></li> </ul>  |

Chapter #10

*The Tzadik*

|   |   |
|---|---|
| <p>Tzadik sh'aino gamur / Tzadik v'raah loi</p> | <ul style="list-style-type: none"> <li>• After waging bitter war, if the ra'ah is not transformed into tov mammash, this is an incomplete Tzadik</li> <li>• The pleasure on the NHB of the TSAG has not been completely stripped of ra'ah, therefore a tiny vestige of love for ra'ah remains but it is nullified and not consciously experienced</li> </ul>  |
| <p>Tzadik gamur / Tzadik v'tov loi</p>          | <ul style="list-style-type: none"> <li>• In the TG, even his pleasure has been stripped of ra'ah and he therefore has zero love or tolerance for klipah</li> <li>• The TG is also called benai aliyah (men of high standing) because:             <ul style="list-style-type: none"> <li>○ They transform darkness into light and bitterness into sweet</li> <li>○ Their <i>Avodas Hashem</i> is on the level of <i>v'asay tov</i>, meaning that they are serving HaShem beyond <i>any</i> self-serving motive, even to slake the thirst of their G-dly soul</li> </ul> </li> </ul> |

Chapter #11

*The Rasha*

|                                |   |
|--------------------------------|---|
| <p>The two levels of Rasha</p> | <ul style="list-style-type: none"> <li>• The two levels of rasha are mirror images of the Tzadikim</li> <li>• The Rasha sh'aino gamur / Rasha v'tov loi (in the best case scenario):             <ul style="list-style-type: none"> <li>○ Does an occasional, light <i>avairah</i> in <i>one</i> of the garments of thought, speech, or action and immediately regrets it and makes teshuva</li> <li>○ In the worst case scenario, the RSAG will do more serious <i>avarios</i>, in all of the garments and more often, but will still experience regret and make teshuva</li> </ul> </li> <li>• The Rasha gamur / Rasha v'raah loi:             <ul style="list-style-type: none"> <li>○ No mention of the types of <i>avarios</i> he commits, nor their frequency</li> <li>○ The only description of the RG is that he experiences no regret, ל"ר</li> <li>○ But in a group of ten RG, the schechinah still dwells</li> </ul> </li> </ul> |
|--------------------------------|---|

*The Beinoni*

|                               |  |
|-------------------------------|--|
| <p>What is a Beinoni?</p>     | <ul style="list-style-type: none"> <li>• The Beinoni never does an <i>avairah</i>, not in thought, speech, or action, meaning that the “Garments’ of the Beinoni are perfect. The Rebbe says he “never did an <i>avairah</i>, nor will he ever do an <i>avairah</i>”.</li> <li>• But the emotions of the NHE do not have exclusivity over the Beinoni’s inner world—the emotions of the NHB are still alive and experienced</li> <li>• With the correct energy and activity (in particularly tefilah), at the correct time, the Beinoni can temporarily experience the dissolution of the emotions of the NHB</li> <li>• But in his default state he still experiences the drives of both the NHB and the NHE</li> </ul> |
| <p>Mechanics &amp; Advice</p> | <ul style="list-style-type: none"> <li>• Hamoach shoilet al halev (The mind rules over the heart), meaning that we are naturally able to overcome the desires of the NHB by using our minds</li> <li>• Distraction / dis-identification are effective ways of controlling ones behavior</li> <li>• Misbehavior takes place because of a <i>rauch shtus</i> (spirit of insanity)</li> <li>• The Beinoni is not a Tzadik because he is control of <i>only</i> his behavior, not his emotions, and he is therefore subject to <i>higurai avairah</i> (sinful thoughts), but he does not entertain them</li> </ul>   |
| <p>Between man and man</p>    | <ul style="list-style-type: none"> <li>• The Beinoni will always treat his fellow kindly, even in his thoughts, and not hold onto any negative/toxic resentment</li> </ul>   |

## *Mechanics of The Beinoni*

|  |  |
|--|--|
| Inner state                                  | <ul style="list-style-type: none"> <li>● In the Beinoni the NHB and the NHE both voice their opinions which ends in a stalemate</li> <li>● HaShem shines a light into the NHE which allows the NHE to win the battle</li> <li>● And this is why the Beinoni is called “like a <i>rasha</i>”, for internally he experiences both voices (just like a <i>rasha</i>) but unlike the <i>rasha</i> he always behaves correctly</li> </ul>   |
| The Beinoni's experience of Tzadik           | <ul style="list-style-type: none"> <li>● During propitious times, like during tefilah, with the correct preparations the Beinoni can experience a temporary dissolution of the voice of the NHB             <ul style="list-style-type: none"> <li>○ During this state the Beinoni will be disgusted by klipah and sitra achra</li> <li>○ But after tefilah, the NHB “awakens” once again and he experiences once again <i>tyvas</i> for the things of this world</li> </ul> </li> <li>● This was Rabbah's mistake—he thought himself a Beinoni who “prayed the whole time” and therefore he never experienced the voice of the NHB</li> </ul> |
| The truth of the love/service of the Beinoni | <ul style="list-style-type: none"> <li>● Truth is defined as something that always is. As such, this heightened love of the Beinoni can not be called “true”, but because the Beinoni, with the correct preparations, can always access this state, it is referred to as <i>Avodah tama v'emes l'amito</i></li> <li>● Truth is a relative term. It is the middle point.</li> </ul>   |

## *Striving to be a Beinoni*

|                                       |  |
|---------------------------------------|--|
| The level that everyone has access to | <ul style="list-style-type: none"> <li>● The <i>middos</i> of the Beinoni are accessible to every Jew—does not despise ra'ah but behaves perfectly</li> <li>● He distracts himself from the selfish voice within by asserting his commitment to the truth!</li> <li>● The level of Tzadik is a gift from above and this is why we made the second vow not to be a <i>rasha</i></li> <li>● Correct behavior is always available to all of us</li> </ul> |
| Striving for Tzidkus                  | <ul style="list-style-type: none"> <li>● The Beinoni should set aside times to develop a distaste for ra'ah and pleasure in <i>ruchniyos</i></li> <li>● Even if this distaste/pleasure is “imaginary”, if the Beinoni uses it to avoid doing <i>avaros</i> and to perform <i>Mitzvos</i>, it is called a “complete service”</li> </ul>   |

## *Two Types of Beinoni*

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|--|---|
| <p>Serving &amp; not serving</p>           | <ul style="list-style-type: none"> <li>• There are two types of Beinoni: the one who serves and the one who does not serve</li> <li>• "Service" is defined as "engaged in a moral war"</li> <li>• The Tzadik is called an "Eved HaShem", meaning that he has already achieved the level of "Eved" and that he is no longer actively engaged in the war between the NHB and the NHE</li> </ul>   |
| <p>The non-serving Beinoni (two types)</p> | <ul style="list-style-type: none"> <li>• He is still a Beinoni and therefore he never does an avirah and never misses the opportunity to perform a positive Mitzvah but there is no need for any pro-active effort. Two kinds:             <ol style="list-style-type: none"> <li>a. His NHB is passive by nature and his service is running off his natural love of G-d that innately exists in his NHE</li> <li>b. His NHB is more aggressive/passionate by nature but through past effort, he has tamed it to the point that it no longer resists <i>Avodas HaShem</i>.</li> </ol> </li> </ul> |
| <p>The two analogies for service</p>       | <ol style="list-style-type: none"> <li>1. Reviewing one's learning 101 times. The status quo of that generation was to review 100 times. That one extra time required immense effort.</li> <li>2. The wagon driver who goes off of his regular 10km route by 1km charges twice the price</li> </ol>   |
| <p>In summary</p>                          | <p>Two options for the Beinoni to "serve":</p> <ol style="list-style-type: none"> <li>a. Generate a palpable emotion in the heart to energize Divine Service</li> <li>b. Arouse an innate emotion in the heart to energize Divine Service</li> </ol>  |

Chapters 16-17

**THE LONG GAME**

Emotions are born of intellect—if you don't know about it, you will have no feelings toward it. This also means the more consistently and the more deeply you think about something, the more profound will be the emotions generated. This kind of thinking is referred to a *hisboinines* and it is the means by which the average Jew is able to bring his inner, emotional world more inline with *Ratzon HaShem*.

Chapter #16

*Avodah of The Beinoni*

|   |  |
|---|--|
| Primary Avodah of the Beinoni           | <ul style="list-style-type: none"><li>• Through meditating on "<i>Gadlus HaShem</i>" and giving birth to genuine, palpable emotions in the heart, the Beinoni is able to rule over his animal nature</li></ul>   |
| The Beinoni with limited mental talents | <ul style="list-style-type: none"><li>• If unable to generate genuine emotions due to limited intellect, just the <i>conviction</i> that he <i>should</i> be serving HaShem with real love and fear counts.</li><li>• If his service is energized by this conviction (quasi-emotion) "<i>Machshava tova, HaKodesh Baruch Who miztaref l'myseh</i>"</li><li>• HaShem combines this otherwise too ethereal energy that naturally can not raise the Mitzvah to a higher world, to the Mitzvah and raises the Mitzah never-the-less.</li><li>• The Mitzvah now rises to the world of <i>Briyah</i>. Without this intervention, the Mitzvah would rise to the world of <i>Yetzirah</i>.</li></ul> |



## *Self-Control and Teshuva*

|                                   |   |
|-----------------------------------|---|
| <p>Very close to <i>do</i></p>    | <ul style="list-style-type: none"> <li>• From our experience, it appears that this “thing” (to serve HaShem with our <i>hearts</i>. I.e. with true emotion) is not so close to us. Indeed, generating even quasi-emotions toward HaShem seems very distant to the average person</li> <li>• The Rebbe answers that the love necessary to motivate <i>action</i> is very simple to achieve and therefore very close to every Jew</li> <li>• How so? We are in control of what we think about and if we think about the correct things, almost everyone is capable of generating a “conviction” of love/fear in the mind that will spur him to action.</li> </ul> |
| <p>The truly sinful (rashyim)</p> | <ul style="list-style-type: none"> <li>• The Rasha is <i>not</i> in control of his thoughts and is indeed being controlled by his heart</li> <li>• However, if he can meditate on his sins and thereby recognize his shortcomings, he may be able to crack his ego and begin the <i>teshuva</i> process</li> </ul>  |
| <p>Lower level <i>Teshuva</i></p> | <ul style="list-style-type: none"> <li>• Lower level <i>teshuva</i> (<i>teshuva tata</i>) is raising the lower <i>Hei</i> in HaShem’s name that fell to the <i>klipos</i> during the sin</li> <li>• The <i>nefesh, rauch, and neshama</i> of the NHE is dragged into the unholiness of the sin by coming encloded in the NHB during the sin. This is the concept of the <i>Shechinah b'galus</i>—the N,R,N of the NHE being dragged into the <i>myseh Edom</i> (act of selfishness)</li> </ul>  |

## Chapters 18-25

# THE ESSENCE OF THE G-DLY SOUL

A soul, so to speak, has a head (intellect), a body (emotions), and garments (behavior). Accordingly, a soul also has a soul—we could call this the “essense” of the soul. In most of us, the essence of our G-dly soul lies dormant and unnoticed, but when its most essential connection to HaShem is threatened, it awakens! This awakening is what allows the Jew to give up his or her life for HaShem, even the most estranged Jew.

### Chapter #18

## *True Self-Sacrifice*

|  |   |
|--|---|
| The word “ <i>ma’od</i> ” (very)       | <ul style="list-style-type: none"> <li>• True Divine Service is <i>very</i> accessible to every Jew, even one whose intellect is not powerful enough to form even a conviction in the mind</li> <li>• What makes it possible is the <i>Ahava Mesuseres</i> (hidden, natural love) that every Jew has inherited from the Patriarchs</li> </ul> |
| <i>Chochmah</i>                        | <ul style="list-style-type: none"> <li>• Because the Chochmah of the NHE is higher than human understanding, HaShem Himself is able to be present there</li> <li>• This experience of HaShem through Chochmah is called “Emunah” and is accessible to every Jew</li> </ul>  |
| <i>Mesirus Nefesh</i> (Self-Sacrifice) | <ul style="list-style-type: none"> <li>• This experience that the NHE has of HaShem makes it almost impossible for the Jew not to give up his or her life when not doing so would sever this connection, for example, being forced to worship an idol, etc.</li> </ul>  |

### Chapter #19

## *The Mechanics Of Jewish Self-Sacrifice*

|                |  |
|----------------|--|
| Candle analogy | <ul style="list-style-type: none"> <li>• The NHE is compared to the flame of a candle for two reasons:             <ul style="list-style-type: none"> <li>◦ It desires to separate from the wick (body) and no longer be here in this world</li> <li>◦ It desires to return to its source (HaShem) and lose all sense of selfhood</li> </ul> </li> <li>• Both of these desires are irrational and are referred to as the NHE’s “nature”</li> </ul> |
|----------------|--|

|                                    |   |
|------------------------------------|---|
| <p><i>Kadusha &amp; Klipah</i></p> | <ul style="list-style-type: none"> <li>● Definition of <i>Kadusha</i>: <ul style="list-style-type: none"> <li>○ Nullified/surrendered to HaShem. Not something separate. <i>Chochmah</i> is <i>Kadosh!</i></li> </ul> </li> <li>● Definition of <i>Klipah</i>: <ul style="list-style-type: none"> <li>○ The opposite of <i>Kadusha</i>—the experience of being an independent reality separate from HaShem. This is called death!</li> <li>○ This experience of Divinity being trapped inside a creature that feels independent from HaShem is also called “<i>Galus HaShachinah</i>”</li> </ul> </li> </ul>  |
| <p>The Hidden Love</p>             | <ul style="list-style-type: none"> <li>● Not a conventional love—this love is an innate oneness more than a longing for closeness</li> <li>● Called “hidden” for two reasons: <ol style="list-style-type: none"> <li>1. The <i>Chochmah</i> is obscured by the “<i>Rauch Shtus</i>” of the <i>klipah</i> (in the middos)</li> <li>2. In the <i>Rasha</i>, whose <i>Daas</i> and <i>Binah</i> are enslaved to the “desires of this world”, the <i>Chochmah</i> is in a dormant state</li> </ol> </li> <li>● When even the lowliest Jew is faced with the ultimatum “Your G-d or your life?”, the <i>Chochmah</i> of his NHE awakens and the <i>klipah</i> (his selfhood) is totally nullified</li> <li>● This nullification extends down even to his garment of action, meaning that he would not be able to bow to an idol even without any idolatrous belief in his heart</li> </ul> |
| <p>The fear within this love</p>   | <ul style="list-style-type: none"> <li>● This revulsion to being separated from HaShem (the breaking of this hidden love) can be referred to as “fear”</li> </ul>   |

Chapter #20

*Divine Unity*

|  |  |
|--|--|
| <p>The first two commandments</p>                    | <ul style="list-style-type: none"> <li>● <i>Anochi HaShem</i> (the first commandment—the command to believe in G-d) contains <i>all</i> the positive commandments in the Torah</li> <li>● <i>Lo Yiyeh l'cha</i> (the second commandment—the warning against idolatry) contains <i>all</i> the negative commandments in the Torah</li> </ul>  |
| <p><i>Achdus HaShem</i><br/>(The Oneness of G-d)</p> | <ul style="list-style-type: none"> <li>● <i>HaShem's</i> Unity has not been affected by creation at all. He is the same now as He was before creation</li> </ul>   |
| <p>The nullification of speech to the speaker</p>    | <ul style="list-style-type: none"> <li>● Creation is a product of Divine Speech and the breath of His Mouth</li> <li>● The four-step nullification: <ul style="list-style-type: none"> <li>○ One word is nullified <i>quantitatively</i> in relation to the power of speech</li> <li>○ The power of speech is nullified (somewhat) <i>qualitatively</i> in relation to the power of thought (which is the source of speech)</li> <li>○ The power of thought is nullified <i>qualitatively</i> in relation to the emotions of the soul (that are without letters)</li> <li>○ The emotions of the soul are nullified <i>qualitatively</i> in relation to the intellect of the soul (the source of the emotions)</li> </ul> </li> </ul> |

Chapter #21

*G-d's Speech*

|  |   |
|--|---|
| <p>G-d's Speech &amp; our speech</p>       | <ul style="list-style-type: none"> <li>• The difference:             <ul style="list-style-type: none"> <li>◦ G-d's Speech does not leave its source, for there is no place outside of G-d, whereas ours does separate from us</li> </ul> </li> <li>• The similarity:             <ul style="list-style-type: none"> <li>◦ It reveals to someone listening what is happening on a personal and internal level within the one speaking</li> </ul> </li> <li>• In other words, the expression of "Light" from it's source (<i>Ain Sof</i>) is called Divine Speech</li> </ul> |
| <p>No change from HaShem's Perspective</p> | <ul style="list-style-type: none"> <li>• Divine Speech remains letter-less and subsumed within HaShem</li> <li>• This "apparent" constriction gives rise to creation, both physical and spiritual</li> <li>• This contraction is only apparent to creation for the method that HaShem uses to constrict Himself is of Himself, like a turtles shell is not <i>other</i> than him</li> </ul>   |

Chapter #22

*Concealment, Arrogance & Idolatry*

|  |   |
|--|---|
| <p><i>Tzimtzum</i> (contractions)</p>    | <ul style="list-style-type: none"> <li>• Just like with human speech, the one speaking constricts himself into the words he speaks, so too with Divine Speech, HaShem, so to speak, constricts Himself into His words and allows creatures to experience a feeling of autonomy</li> <li>• The <i>tzimtzum</i> is so strong that creatures can feel so independent that they actually rebel against HaShem</li> <li>• This <i>tzimtzum</i> is to provide man with free choice</li> </ul> |
| <p><i>Avodah zara</i> (idol worship)</p> | <ul style="list-style-type: none"> <li>• <i>Avodah zara</i> is not the denial in the existence of HaShem, rather a denial of the Oneness of reality and of HaShem's <i>exclusive</i> control over creation</li> <li>• <i>Gyvah</i> (arrogance) is compared to AZ as it is the belief in oneself as a separate and independent entity</li> </ul>   |

## *The Oneness of G-d and His Torah*

|                             |   |
|-----------------------------|---|
| <p>Performing Mitzvos</p>   | <ul style="list-style-type: none"> <li>• The Zohar tells us that the 248 positive Mitzvos are the “limbs of the King”, since the HaShem desires the Mitzvos for themselves and for no ulterior motive</li> <li>• All the worlds were created for the exclusive purpose of providing the means by which to perform Mitzvos</li> <li>• Therefore, the act of the Mitzvah is like a <i>Markava</i> (chariot) to HaShem’s most inner Will and as such, the act of the Mitzvah is totally nullified to HaShem, just like the body is to the soul</li> <li>• When we perform Mitzvos, we become a chariot to the act of the Mitzvah, and as we said, the Mitzvah is like a chariot for HaShem’s Will, therefore we have become a chariot to HaShem’s Will. In other words, we become like the body and HaShem is the Neshama</li> </ul> |
| <p>Learning Torah</p>       | <ul style="list-style-type: none"> <li>• The Oneness that the soul experiences with HaShem through Torah study is not like a body and soul—it is a true merging for Torah and HaShem are One, unlike the Mitzvos that are described as the <i>limbs</i> of the King</li> <li>• Unlike creation that conceals HaShem’s Will (<i>hester panim</i>), Torah reveals His Will</li> <li>• The Torah is HaShem’s Will and Wisdom and is too big to be contained within creation (<i>Sovaiv Kol Almin</i>) except by means of it being learned and performed by Klal Yisroel</li> <li>• This is why learning Torah is called the greatest Mitzvah, even more than Tefilah</li> </ul>  |
| <p>On a practical level</p> | <ul style="list-style-type: none"> <li>• Even the simplest understanding of the magnitude of Torah study should help even the lowliest soul draw upon himself great awe whilst involved in learning HaShem’s Holy Torah</li> </ul>  |

## *The Reality of Sin*

|                      |  |
|----------------------|--|
| <i>Avairah</i> (sin) | <ul style="list-style-type: none"> <li>• The 365 negative prohibitions of the Torah are diametrically opposed to HaShem's Will and therefore are totally disconnected from Him</li> <li>• It follows that when one is sinning he is involved in the opposite of HaShem's Will and therefore becomes thoroughly unified with the <i>sitra achra</i> (which is called <i>avodah zara</i>). As such, the sinner is utterly severed from HaShem</li> <li>• In truth, the sinner is even lower than the <i>sitra achra</i> for the SA only denies HaShem's Unity (by claiming to also exist) but does not deny HaShem's existence by not carrying out His Will</li> <li>• The Idol worshippers called HaShem "The G-d of gods"</li> </ul> |
| How is sin possible? | <ul style="list-style-type: none"> <li>• The Jew is only able to sin because of a <i>ruach shtus</i> (a spirit of insanity) covers over his natural love for HaShem (<i>ahava mesuseres</i>)</li> <li>• In truth, a Jew would give up his life to not worship idols so as to not sever himself from HaShem but to make distinctions between one sin and another is also a <i>ruach shtus</i>. ALL sin severs the sinner from the One he is sinning against!</li> </ul>   |
| The effects of sin   | <ul style="list-style-type: none"> <li>• The sinner falls below the lowliest of creatures in the order of receiving life force from HaShem, below gnats/mosquitos and predatory animals</li> <li>• At the moment of the sin, the sinner is the <i>maximum</i> distance from HaShem that a creation can be!</li> <li>• During the sin, the NHE is dragged into the <i>klipah</i>. This is called <i>galus HaShachinah</i></li> <li>• The Rebbe compares dragging the NHE into <i>klipah</i> as "plunging the King's head into a filthy toilet bowl" ל"ו</li> </ul>  |

## *The Natural Way to Serve G-d*

|                                      |  |
|--------------------------------------|--|
| Overcoming temptation                | <ul style="list-style-type: none"> <li>• It is always possible for a Jew to expel the <i>ruach shtus</i> by arousing the hidden, natural love that his NHE harbors for HaShem—if he would give up his life for his connection, all the more so he can give up this forbidden desire</li> <li>• Any disconnection that we cause is eternal (if we do not do <i>teshuvah</i>)</li> </ul> |
| Investing energy in positive Mitzvos | <ul style="list-style-type: none"> <li>• The remembering of our innate and uncompromising to give our life for our connection to HaShem can also enliven our positive Mitzvos and help us push outside of our comfort zone</li> <li>• In contrast to sins, Mitzvos strengthen the bond between us and HaShem and the bond is eternal</li> </ul>  |
| Selach lanu                          | <ul style="list-style-type: none"> <li>• The bracha of "selach lanu" (forgive us) in <i>Shemoneh Esrai</i> was instituted primarily for the sin of <i>bitul Torah</i> which is almost unavoidable</li> </ul>   |
| <i>Krias Shema</i>                   | <ul style="list-style-type: none"> <li>• And this is one of the reasons that we say <i>Shema</i> twice a day—to remember that our entire Divine Service is predicated on the recognition that the nature of the Jew is to give up his life for his connection to HaShem</li> </ul>   |

## OBSTACLES TO DIVINE SERVICE AND THEIR REMEDY

Our psyche is prone to certain destructive thought patterns that can, in the best case scenario, slow our Divine service to a snail's pace and in the worst case scenario, lead to all kinds of transgressions.

The Alter Rebbe gives us practical advice on what to do and how to reframe our thinking which will help us, not only overcome this negativity but even transform it into definite positivity. Almost tangentially, the Alter Rebbe shows how this fresh outlook will also help us love all Jews.

Chapter #26

### *Simcha, And Its Obstacles*

|  |   |
|--|---|
| Simcha (Joy)                                 | <ul style="list-style-type: none"> <li>• The analogy of the wrestlers:             <ul style="list-style-type: none"> <li>◦ The stronger fighter, if he depressed and heavy (<i>Utzvus v'Cavdus</i>), will lose the fight</li> </ul> </li> <li>• So too in our fight against the <i>Yetzer Hara</i> we need <i>simcha</i> and <i>pasichus halev</i> (open-heartedness)</li> <li>• When we are cleansed from anxiety and depression, our natural state is simcha</li> <li>• Depression has no redeeming qualities except that it intensifies the simcha that follows it</li> </ul>   |
| The two most significant obstacles to Simcha | <ol style="list-style-type: none"> <li>1. Depressed over things of this world (it's happening to me) not going to plan             <ul style="list-style-type: none"> <li>◦ Advice: Everything IS going to HaShem's plan and if it doesn't feel/look like it, that means it is going to HaShem's higher plan (the concealed world)</li> </ul> </li> <li>2. Depressed over our behavior (I did it) that is sinful. Spontaneous depressing thoughts about <i>anything</i> are the work of the <i>Yetzer Hara</i> to cause you to fall deeper into selfhood             <ul style="list-style-type: none"> <li>◦ Advice: Push these thoughts out of your head and think about against <i>Whom</i> you sinned at a designated time and believe that HaShem has forgiven you</li> <li>◦ This should bring one to "broken heartedness"</li> </ul> </li> </ol> |

## *The Value Of Evil Thoughts*

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|----------------------------------|--|
| Another great obstacle to Simcha | <ul style="list-style-type: none"> <li>• Depressed over bad thoughts (it's not happening to me, nor did I do it—it's who I am!)             <ul style="list-style-type: none"> <li>◦ Advice: Stop being arrogant and recognize your place as a regular human being</li> </ul> </li> <li>• In fact, the entire purpose of the <i>Beinoni</i> in this world is to push away these thoughts and to not identify with them. This is the most significant praise that one can offer to HaShem!</li> </ul>                         |
| HaShem's two types of pleasure   | <ol style="list-style-type: none"> <li>1. <i>Ishafcha</i>. Transforming evil into good. This is the <i>avodah</i> of the Tzadikim. This is compared to sweet-tasting foods that are intrinsically tasty</li> <li>2. <i>Iskafiyah</i>. Subduing evil. This is the <i>avodah</i> of the Beinoni. This is compared to spicy and sharp foods that need sufficient preparation for them to be tasty</li> </ol>  |
| Permissible pleasures            | <ul style="list-style-type: none"> <li>• The Beinoni can serve HaShem by also offering Him his permissible pleasures for their own sake             <ul style="list-style-type: none"> <li>◦ Delaying your meal time (just for the sake of it)</li> <li>◦ Withholding speaking about something irrelevant (just for the sake of it)</li> </ul> </li> <li>• When we sanctify ourselves below in our permissible behavior, HaShem will sanctify us from above and eventually remove us completely from <i>ra'ah</i></li> </ul> |

## *Distracting Thoughts During Prayer*

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|--|---|
| How to handle distracting thoughts during prayer | <ul style="list-style-type: none"> <li>• Be <i>Masiach Daas</i> (distract you attention) from them</li> <li>• Do not try to elevate the inner dimension of the distracting thought for this is the exclusive work of the Tzadikim</li> </ul>  |
| Be encouraged                                    | <ul style="list-style-type: none"> <li>• Do not let these distracting thoughts get you down. Just like all <i>Avodas HaShem</i>, one needs to pray <i>b'simcha!</i></li> <li>• On the contrary, be encouraged. The fact that distracting thoughts are flowing is a sign that you are praying correctly and as a reaction, your NHB has strengthened his resolve</li> <li>• Analogy of the <i>rasha goy</i> standing next to you during prayer trying to distract you—pay no attention to him for he may drag you down to his level</li> <li>• If the thoughts are coming too quickly to divert your attention from them, silently pray to HaShem to have mercy on your NHE and to remove them from you</li> </ul> |



## *Waking Up A Blocked Heart*

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|--|--|
| <p><i>Timtum HaLev</i><br/>(a blocked heart)</p>     | <ul style="list-style-type: none"> <li>● The Beinoni frequently experiences a blocked heart which manifests most profoundly in             <ul style="list-style-type: none"> <li>○ An inability to open his heart in prayer</li> <li>○ An inability to engage in the permissible things of this world in a holy manner</li> </ul> </li> <li>● The advice from the Zohar is to “to ignite the log one must splinter it, so too, to ignite the body with the light of the NHE you must smash it”.</li> </ul>  |
| <p><i>Shviras HaLev</i><br/>(broken-heartedness)</p> | <ul style="list-style-type: none"> <li>● <i>Shviras halev</i> takes place when you break the arrogance of the NHB by relating to yourself just how lowly your NHB actually is.</li> <li>● When we bear in mind that our primary identification is as the NHB we will experience <i>shviras halev</i>—a complete disidentification with the NHB</li> <li>● The Tzadikim identify with their NHE and not with their NHB</li> </ul>   |
| <p>Taking oneself to task</p>                        | <ul style="list-style-type: none"> <li>● Tanya now enumerates three different aspects of our behavior/experience to meditate upon to facilitate <i>shviras halev</i> <ul style="list-style-type: none"> <li>○ The serious transgression that we committed in childhood and their lingering effect</li> <li>○ Just how selfish our thoughts, speech, and actions generally are and the ramifications of selfishness—becoming a chariot for impurity</li> <li>○ The nature of our negative dreams and the revelation they provide of where we are holding</li> </ul> </li> </ul> |
| <p>The nature of <i>Shviras HaLev</i></p>            | <ul style="list-style-type: none"> <li>● This personal “character assassination” leads to a genuine self-disgust which in turn breaks the <i>klipah</i> of arrogance in the NHB which until now has been concealing the light of the NHE</li> <li>● Cultivate an intolerance for the foolish arrogance of the NHB by calling it names and mediating on the Oneness of HaShem that your NHB, by definition, denies</li> <li>● If done correctly, this breaking of the NHB will allow us to access the experience of our NHE</li> </ul>  |
| <p>The nature of <i>Sitra Achra</i> (SA)</p>         | <ul style="list-style-type: none"> <li>● The SA has zero substance to it and is compared to darkness. As such, it is immediately expelled by light</li> <li>● Indeed, the life force contained within <i>klipah</i> is from <i>Kadusha</i> for, in truth, there is no other energy!</li> <li>● <i>Klipah</i> is given the strength to obscure <i>Kadusha</i> to give us the <i>zechus</i> of overcoming it</li> </ul>  |
| <p>The story of the spies</p>                        | <ul style="list-style-type: none"> <li>● The spies' lack of <i>Emuna</i> in HaShem's ability to take us into the Land was broken by Moshe's hard words of rebuke—no sign of HaShem's strength was needed.</li> <li>● <i>Klal Yisroel</i> are in essence believers (<i>Ma'aminim</i>). As such, all doubts we experience in <i>Emuna</i> are directly from the SA</li> <li>● Also keep in mind that the SA itself is a faithful servant of HaShem, like the moshal of the <i>zonah</i></li> </ul>   |

## *Be Humble Before All Men*

|   |  |
|---|--|
| <p>Regard yourself as lower than <i>everyone</i></p>  | <ul style="list-style-type: none"> <li>• The <i>Mishna</i> tells us “<i>v’havai shafel ruach bifani kol ha’adam</i>” and the Rebbe adds “mammash”, even the lowest of the low! How do we do this? Meditate on             <ul style="list-style-type: none"> <li>○ The life situation that this lowly fellow finds himself in influences his actions greatly</li> <li>○ He may be of a more passionate/aggressive nature than you (as a side note, these dispensations do not exempt him—everyone still has freewill)</li> </ul> </li> </ul>   |
| <p>Question your own dedication to Divine Service</p> | <ul style="list-style-type: none"> <li>• Make an exacting and honest assessment of the effort you exert in your <i>Avodas HaShem</i> <ul style="list-style-type: none"> <li>○ Do you genuinely pour out your soul when you pray?</li> <li>○ How selfless is your Mitzvah observance?</li> <li>○ Do you learn more Torah than your nature naturally allows?</li> <li>○ Do you give more <i>Tzedakah</i> than is comfortable?</li> </ul> </li> <li>• And what about what you give up for HaShem?             <ul style="list-style-type: none"> <li>○ Do you ever hold yourself back from mundane speech?</li> <li>○ How often do you sanctify yourself with the permissible?</li> </ul> </li> </ul> |
| <p>Make the comparison</p>                            | <ul style="list-style-type: none"> <li>• Just like the lowest of the low is not waging a bitter war against his NHB, nor are you!</li> <li>• The reason why it appears that your Divine Service is on a higher plane than his is because of your privileged life situation, which should engender an even greater humility!</li> </ul>   |

## *Moving Out Of Depression*

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| <p>The subtleties of sadness</p>  | <ul style="list-style-type: none"> <li>• If <i>Atzvus</i> (sadness) results from the brutal self-assessment of chapter #30 do not worry for <i>atzvus</i> over one’s imperfect Divine Service comes from the “good” in <i>klipas nogah</i>, therefore there is a time and place for worry/sadness over one’s sins—<i>viduy</i> (confession)</li> <li>• Our default state must be b’<i>Simcha</i>, for the <i>shechinah</i> only rests amid <i>simcha</i> that is aligned with <i>halacha</i></li> </ul> |
| <p>The difference between <i>Merirus</i> (bitterness) and <i>Atzvus</i></p> | <ul style="list-style-type: none"> <li>• <i>Atzvus</i>—one’s heart is blocked and lifeless (depression)</li> <li>• <i>Merirus</i>—one’s heart is alive but with energy, but from the left side (mourning)</li> <li>• As the saying goes “the handle of the ax comes from the forest” —sometimes the best way to eradicate sadness is with sadness, meaning at a time when you find sadness in yourself</li> </ul>   |
| <p>The next step</p>  | <ul style="list-style-type: none"> <li>• The Rebbe describes the heart-to-heart conversation you should have with yourself             <ol style="list-style-type: none"> <li>1. Accept the validity of what you established above</li> <li>2. Recognize that this sadness is over your NHB</li> </ol> </li> </ul>  |

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|           | <ol style="list-style-type: none"> <li>3. Remember that you also have a NHE and the lower the state of my NHB, the deeper my NHE is being dragged into exile</li> <li>4. Generate <i>Rachmanus</i> (mercy) on the dire situation that your poor NHE finds herself</li> <li>5. Using energy primarily created by praying to HaShem, which itself was generated through the <i>Rachmanus</i> you had for your NHE, resolve to return to <i>Avodas HaShem</i></li> </ol> <ul style="list-style-type: none"> <li>• What follows is a great and true <i>simcha</i> comparable to a prince detained in a jail returning to his father's house (the king)</li> <li>• This experience is similar to <i>Yetzias Mitzrayim</i> in that we had not been cleansed of the "filth" of Egypt until <i>Matan Torah</i> (the sadness of the NHB) but we had begun to experience to the redemption (the <i>simcha</i> of the NHE)</li> </ul> |
| The pivot | <ul style="list-style-type: none"> <li>• Remind yourself that you did not create yourself and that HaShem has engineered this "dire" situation so that you can return your NHB and all it's thought, speech, and action (Torah &amp; Mitzvos) to HaShem and that this is indeed the very purpose of creation</li> </ul>  |

Chapter #32

*Ahavas Yisroel*

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| A "fringe" benefit of the above <i>avodas</i> | <ul style="list-style-type: none"> <li>• This dis-identification with our NHB allows us to stop experiencing the others in this world as isolated beings unto themselves</li> <li>• This fragmented world outlook allows for only "a love dependent on something"</li> <li>• When our primary identification is with our NHE, we recognize the NHE in others and all NHEs are in truth One! This is "a love that is not dependent on something"</li> </ul>  |
| The foundation of the entire Torah            | <ul style="list-style-type: none"> <li>• To identify with our NHE rather than our NHB and to draw Divine Light onto the source of the NHE (<i>Keneses Yisroel</i>) which can only take place when <i>Klal Yisroel</i> is in a state of <i>Achdus</i> (unity)</li> </ul>   |
| Hating your fellow Jew                        | <ul style="list-style-type: none"> <li>• Two stipulations <ul style="list-style-type: none"> <li>◦ He has a comparable level of Torah education to you</li> <li>◦ You have rebuked him</li> </ul> </li> <li>• If these two stipulations are not present, the Rebbe enjoins us to be like the students of Aaron and to "love peace", and you might be successful in drawing them close to <i>Avodas HaShem</i> with "heavy ropes of love"</li> <li>• And even if the two stipulations are present the Mitzvah of loving your fellow Jew has not been rescinded. You must hate the evil in them and love to good</li> <li>• Due to the practical problem of loving and hating someone at the same time, the Rebbe advises us to have <i>Rachmanus</i> on the sinners NHE, and this mercy will cause love to nullify the hate</li> </ul> |
| The Jews trying to destroy Yiddishkeit        | <ul style="list-style-type: none"> <li>• The one exception to hating Jews is in regards to the true heretics who are trying to undermine and destroy the Torah, but even here the Rebbe brings this true hatred in the name of Dovid HaMelech, teaching us that harboring this kind of hatred is only applicable to someone of Dovid's stature</li> </ul>   |

## *The Joy of Divine Unity & HaShem's Dwelling Place Below*

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| <p>Another way to arouse Joy</p>                 | <ul style="list-style-type: none"> <li>● Meditate intensely on the Oneness of HaShem:             <ul style="list-style-type: none"> <li>○ How He fills all worlds</li> <li>○ How the advent of creation affected His Unity in no way</li> <li>○ How this world in relation to HaShem is comparable to the letters of speech in relation to the their "letterless" source within the soul</li> <li>○ How the creation/Creator relationship is comparable to the relationship a ray of the sun has to the sun</li> </ul> </li> </ul>   |
| <p>The result of this meditation</p>             | <ul style="list-style-type: none"> <li>● An intense meditation in the <i>Achdus HaShem</i> will result in great joy and a feeling of closeness to HaShem. Indeed, it is the very definition of <i>Kirvas</i> (closeness) <i>HaShem</i></li> </ul>   |
| <p>The purpose of creation</p>                   | <ul style="list-style-type: none"> <li>● HaShem created creation as a dwelling place for Himself</li> <li>● Meditate on what it feels like to host a great king of flesh and blood, all the more so The King of Kings of Kings!</li> <li>● The Jewish experience of <i>Achdus HaShem</i> is the greatest <i>zechus</i> we have. We inherited from the Patriarchs</li> </ul>   |
| <p>All Mitzvos stand on the Mitzvah of Emuna</p> | <ul style="list-style-type: none"> <li>● From the <i>simcha</i> born of the visceral <i>Emuna</i> experience of <i>Achdus HaShem</i>, we will have the energy necessary to rise above all obstacles that prevent us from performing Mitzvos!</li> <li>● This great <i>simcha</i> is twofold:             <ul style="list-style-type: none"> <li>○ The personal <i>Simcha</i> of feeling close to HaShem</li> <li>○ The vicarious experience of HaShem's <i>simcha</i> in seeing His plan of turning "darkness into light" come to fruition. This transformation of <i>klipah</i> into <i>Kadusha</i> is also referred to as "transforming the <i>reshus harabim</i> (the public domain) into a <i>reshus hayachid</i> (a private domain)</li> </ul> </li> </ul> |

## *Becoming A Dwelling Place For HaShem*

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| Experiencing HaShem through humility                          | <ul style="list-style-type: none"> <li>• The Patriarchs were called a “chariot” because they were <i>bitul</i> (totally surrendered) to HaShem’s Oneness (as discussed above)</li> <li>• <i>Moshe</i> was the most intense example of this surrender—the <i>Shechinah</i> spoke from within his neck</li> <li>• <i>Klal Yisroel</i> experienced a taste of this surrender at <i>Har Sinai</i> but because they did not have suitable intellectual vessels to contain this experience (unlike the <i>Avos</i> and <i>Moshe</i>), their <i>Neshamas</i> left them—this is the concept of <i>bitul b’matziyos</i> (an utter nullification to the point that even the vessel is nullified (overwhelmed) and the being totally disappears)</li> </ul>   |
| <i>Dalet Amos Shel Halacha</i> (the four cubits of Torah law) | <ul style="list-style-type: none"> <li>• Because <i>Klal Yisroel</i> did not possess the suitable vessels to contain HaShem’s Oneness, they were commanded to build the <i>Mishkan</i> which would be able to house HaShem</li> <li>• With the destruction of the <i>Beis HaMikdash</i>, which fulfills the same function as the <i>Mishkan</i> (a dwelling place for HaShem), the only place left that can house HaShem is the <i>Dalet Amos Shel Halacha</i> (Mitzvah performance)</li> <li>• Due to our limited spiritual and intellectual capacities, the <i>only</i> way that we can provide a dwelling place here for HaShem is by <i>fixing</i> times in the day and at night to learn Torah according to the laws of learning Torah</li> <li>• When one contemplates that he has become a dwelling place for HaShem he will be moved to great joy</li> </ul> |
| Tzedakah  | <ul style="list-style-type: none"> <li>• The remainder of the day (that is not spent studying Torah) can be transformed into a dwelling place by earning a livelihood and giving <i>Tzedakah</i></li> <li>• Despite only giving only (up to) one fifth of what we earn, all the money we earn becomes a dwelling place for HaShem just as the offering of one animal sacrifice sanctified then entire animal kingdom</li> <li>• Besides this “conceptual” elevation that the remainder of the money you earned receives, it receives a more tangible elevation (becomes a suitable dwelling place for HaShem) when you use it to buy food and drink and learn and pray with the energy derived from it</li> </ul>  |
| Simultaneous experience                                       | <ul style="list-style-type: none"> <li>• The experience of great <i>simcha</i> does not need to conflict with feeling the lowliness of one’s NHB. It is possible to experience both sensations simultaneously—broken-heartedness from the side of the NHB and <i>simcha</i> from the side of the NHE</li> </ul>  |

## A DWELLING PLACE BELOW

In these three chapters, the Alter Rebbe finally reveals to us the purpose of creation—to create for a HaShem a dwelling place in the lowest realm, this phenomenological world that we experience with our senses. And the only tool we have available to make this happen is our Holy Torah!

Chapter #35

### *Conditions for Hashraas HaShachinah*

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| <p>The purpose of the Beinoni</p>                          | <ul style="list-style-type: none"> <li>● By definition, the Beinoni, although he behaves correctly, is constantly struggling with unholiness</li> <li>● If he can't vanquish the <i>ra'ah</i> from within, what's the point?</li> </ul>   |
| <p>The mechanics of <i>Hashraas HaShachinah</i></p>        | <ul style="list-style-type: none"> <li>● The candle analogy:             <ul style="list-style-type: none"> <li>○ The flame = The light of the <i>Shechinah</i></li> <li>○ The wick = the body</li> <li>○ The oil = Mitzvos</li> </ul> </li> <li>● The NHE is not capable as acting as the oil (connecting the <i>Shechinah</i> to the body) for the NHE is not <i>Butal b'matzius</i>—it loves and fears HaShem</li> <li>● On the other hand, the Mitzvos, being the inner reason for creation, enclothe <i>Ratzon HaShem</i> with zero sense of selfhood and are therefore truly merged with them, and not separate in even the most subtle way</li> <li>● <i>Hashra'as HaShechinah</i> (the revelation of the Infinite Light) on/in any given "thing", can only take place when there is <i>bital b'matzius</i> (actual nullification) and not just a <i>bital yesh</i> (egoic nullification)</li> <li>● Therefore, even the NHE of the <i>Tzadik Gamur</i> (that is not <i>butal b'matzius</i>) needs the act of the Mitzvah (that is <i>butal b'matzius</i>) to draw down HaShem's Infinite Light into this world</li> <li>● When a Jew learns Torah using the garments of thought and speech, his NHE and these two garments are absorbed into HaShem's Infinite Light</li> </ul> |
| <p>Bringing the Infinite Light to the NHB and the body</p> | <ul style="list-style-type: none"> <li>● The bodily action of the Mitzvah draws the Ohr Ain Sof (OAS) to the NHB and the body of the Jew</li> <li>● The NHE is too spiritual to actually <i>move</i> the body so to perform a Mitzvah is must draft the NHB</li> <li>● The <i>kli</i> <i>Nogah</i> acts as an intermediary between the spiritual NHE and the physical body</li> <li>● Even though the <i>middos</i> of the NHB are not involved in the Mitzvah—for in the Beinoni, his emotions are still selfish—still, by overpowering them with the NHE in his brain that naturally dominates his heart, his human emotions are exiled so to speak and "forced to answer "Amen"", and therefore do not prevent the body and garments of the NHB from this <i>Hashraas HaShachinah</i></li> </ul>   |

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| The resting of The Shechinah | <ul style="list-style-type: none"> <li>• <i>Hashraas HaShachinah</i> is the term given for the revelation of the OAS in this world</li> <li>• The heretic asked R' Gamliel "So how many <i>Shachinachs</i> are there then?" He answered "Just as one sun shines through many windows"</li> </ul> |
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Chapter #36

*Condition Of The Lowest World And The Torah*

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| The reason for the <i>Tzimtzum</i> (concealment) | <ul style="list-style-type: none"> <li>• The purpose of creation was the HaShem had a <i>Tayva</i> for a dwelling place in the lowest world</li> <li>• The purpose for all the <i>tzimtzumim</i> is to create a reality where an apparently separate entity with its own sense of self-hood (<i>klipah v'sitra achra</i>) can exist</li> <li>• The concealment can get so intense that these creatures are actually able to deny the existence of the Creator, ל"ג</li> <li>• When we bring the OAS into this "dark" reality, the transformation of this "darkness into light" cause much pleasure to the Creator</li> </ul>  |
| The purpose of the Torah                         | <ul style="list-style-type: none"> <li>• The Torah is the instrument that HaShem created to allow the <i>Tzadikim</i> to experience HaShem in the future "eye to eye" without being utterly annihilated</li> <li>• This experience of reality will take place during the advanced times of <i>Moshiach</i>, specifically at the time we call <i>Techius HaMasim</i> (resurrection of the dead)</li> <li>• This revealed "reality" happen temporarily during <i>Matan Torah</i> but the vessel to receive it (Yisroel) had not been prepared sufficiently so our souls we totally nullified and we died—twice</li> <li>• HaShem revived us with the <i>Tal Torah</i> (Dew of Torah) which is called Oz (power)</li> <li>• After this, with the tragedy of the Sin of the Golden Calf, Yisroel and the world fell to an even lower state</li> <li>• This lower state of <i>klipah</i> will be rectified with the purification that takes place at the end of days</li> <li>• The "Light of HaShem" that will shine then will also be for all the nations of the world and the whole world will join together in Divine Service</li> </ul> |

Chapter #37

*Instructions For Building HaShem's Dwelling Below*

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| The effect of Mitzvos | <ul style="list-style-type: none"> <li>• The revelation of OAS in the time of <i>Moshiach</i> and <i>Techias Hamasim</i> is dependent on the Mitzvos that we perform during the time of <i>galus</i> (exile)</li> <li>• <i>S'char Mitzvah Mitzvah</i> (The reward of a Mitzvah is the Mitzvah) means that the "purpose" of the Mitzvos is to draw down OAS into the physicality of <i>klipas nogah</i> by using the permissible things of this world for <i>Avodas HaShem</i>.</li> <li>• The same phenomenon can also be described as "the life force within the physical Mitzvah object ascends upward and merges into OAS"</li> </ul> |
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|                                      | <ul style="list-style-type: none"> <li>● The energy of the NHB of the Jew is also included in the Mitzvah and ascends with everything else</li> <li>● Even Mitzvos of speech, like <i>Krias Shema</i> and <i>Birkas Hamazon</i>, because they require the movement of the lips also engage the NHB, but also: <ul style="list-style-type: none"> <li>○ The louder and more energy invested, the greater the transformation</li> <li>○ By investing more energy into our learning we also remember better and “forgetting” is also from <i>klipas nogah</i></li> </ul> </li> </ul>   |
| The bigger picture                   | <ul style="list-style-type: none"> <li>● The NHB is energized by the food and drink the Jew ingests. This means that all of the life force within all of this food and drink also ascends to <i>Kadusha</i> in the act of the Mitzvah</li> <li>● When we do an <i>avairah</i>, the NHB becomes trapped within the GKH and is unable to raise up the KN energy of this world. The GKH are raised up by their being avoided</li> <li>● With the descent of the OAS into the KN of this world, the GKH, who receive their nourishment from <i>Kadusha</i> by way of the KN, will be “swallowed up and nullified”</li> <li>● It comes out that the entire purpose <i>Yemois HaMoshiach</i> and <i>Techias Hamasim</i>—namely the revelation of OAS in this world—is being achieved through the Jew doing Mitzvos in this time of exile</li> </ul> |
| The division of the world            | <ul style="list-style-type: none"> <li>● Yisroel is divided into 600,000 <i>Neshamos</i>. Correspondingly, the entire world is also divided up into 600,000 parts. Each part is attached to a <i>Neshama</i> and is raised accordingly.</li> <li>● These 600,000 <i>Neshamas</i> are <i>roof</i> souls and can themselves be subdivided into 600,000 “sparks”</li> <li>● These individual <i>Neshamas</i> descend into this world and become en clothed in a body for the exclusive purpose of raising up the NHB that it becomes en clothed within and the portion of the world that it is connected to that particular NHB</li> </ul>   |
| Tzedakah—Mitzvah<br>ham              | <ul style="list-style-type: none"> <li>● <i>Tzedakah</i> is arguably the <i>icar haMitzvos mysios</i> (the most fundamental of the practical Mitzvos) for it makes the greatest impact of all Mitzvos in elevating this world to <i>Kadusha</i></li> <li>● In earning our livelihood, we invest the thought, speech, and action of the NHB. By designating a percentage of that money to <i>Tzedakah</i>, it is all elevated</li> </ul>   |
| The advantage of Torah study         | <ul style="list-style-type: none"> <li>● But studying Torah is considered <i>keneged kulam</i> (equal to everything else). Why? <ul style="list-style-type: none"> <li>○ It elevated the speech and thought of the NHB which are the two inner garments</li> <li>○ It elevates the <i>Chabad</i> (intellect) of the NHB</li> <li>○ The Divine energy contained within the Torah is comparable to the life force present in the brain compared to life force contained within Mitzvos being comparable to the life force present in the rest of the body, for which there is no comparison</li> </ul> </li> </ul>  |
| The advantage of Mitzvah performance | <ul style="list-style-type: none"> <li>● Chazal tell us that “it is not the learning that is <i>icar</i>, rather the doing”. <ul style="list-style-type: none"> <li>○ The proof—we must stop learning if a Mitzvah presents itself to us and there is no one else to perform it</li> <li>○ The reason—this is the purpose of creation and</li> </ul> </li> </ul>  |



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|                          | <p style="text-align: center;">embodiment—to create for HaShem a dwelling place in this world by transforming KN into <i>Kadusha</i> (darkness into light)</p> <ul style="list-style-type: none"> <li>● But keep in mind that the Divine energy channeled into this world through Torah study is qualitatively and quantitatively greater than Mitzvah performance</li> </ul>                              |
| <p>Calling to HaShem</p> | <ul style="list-style-type: none"> <li>● Learning Torah is referred to as <i>Kiriah</i> (calling) to HaShem for the Torah is, so to speak, the Name of HaShem</li> <li>● This is in contrast to calling out to HaShem through prayer, for through prayer we are always calling to a specific attribute of HaShem and not to His essence. One's essence can only be evoked by calling one's name</li> </ul> |

## THE VITALITY OF THE MITZVAH

After explaining the ultimate significance of the *act* of the *Mitzvah*, the Alter Rebbe goes on to clarify the importance of investing the *Mitzvah* with emotional energy. Quoting the *Zohar*, he tells us that love and awe that we invest into the *Mitzvah* gives it wings to rise upward.

Chapter #38

### *Body & Soul—Mitzvah & Kavannah*

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| <p>The primacy of action</p>           | <ul style="list-style-type: none"> <li>• If one recites <i>Krias Shema</i> in his head with the utmost <i>kavana</i> (emotional energy) but does not physically articulate the words, he has not fulfilled his obligation. However, when he articulates the words with no <i>kavana</i>, he has (after the fact) fulfilled his obligation</li> <li>• This is so because the Mitzvos are to bring OAS to the NHB and it is specifically through physical actions that the NHB is incorporated into <i>Kadusha</i>. The NHE needs no fixing</li> </ul>   |
| <p>The importance of <i>Kavana</i></p> | <ul style="list-style-type: none"> <li>• Prayer without <i>kavana</i> is like a body without a soul</li> <li>• Everything that exists, including the inanimate, has a life force (soul) that without it, it would cease to exist</li> <li>• There is no comparison between the life force that causes the body to exist and the life force contained within the <i>Nefesh</i> of all living creatures—             <ul style="list-style-type: none"> <li>◦ They are similar in that they both channel their life force via KN</li> <li>◦ They differ in <i>how much</i> life force they receive</li> </ul> </li> <li>• Although the <i>Hester Panim</i> (the concealment) is the same for all permissible things (KN), the <i>Timtzum</i> (constriction) differs. The differing intensities of <i>Timtzum</i> can be broadly divided into             <ol style="list-style-type: none"> <li>1. Inanimate—most constricted</li> <li>2. Vegetable</li> <li>3. Animal</li> <li>4. Human—least constricted</li> </ol> </li> <li>• These four levels are grouped into two: (1&amp;2) The non-movers and (3&amp;4) the movers</li> <li>• Just like there can be no comparison between the amount of light contained within (1&amp;2) compared to the amount of light contained within (3&amp;4), so too, the amount of light contained within the physical and speech-related Mitzvos without <i>kavana</i> compared to the amount of light contained within the physical and speech-related Mitzvos with <i>kavana</i></li> <li>• What is <i>Kavana</i>? Cognition that you are performing this Mitzvah to bind yourself with HaShem, meaning pay attention to for whom you are performing the Mitzvah</li> <li>• This also applies to Mitzvos of <i>Machshava</i>, like prayer and <i>bentching</i>. The motivating energy behind these Mitzvos should also be to cleave to HaShem, for a disembodied “thought” Mitzvah has no innate elevation over the embodied “physical” Mitzvah—HaShem is not <i>Ruchni</i> or</li> </ul> |

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|                   | <p><i>Gashmi</i>, He is not of creation and both spirituality and physicality are equally distant from Him</p> <ul style="list-style-type: none"> <li>Any Mitzvah, regardless of whether it performed with thought, speech, or action—if it houses no <i>kavana</i>, is comparable to the energy contained within the physicality of this world</li> </ul>  |
| Another breakdown | <ul style="list-style-type: none"> <li>The Mitzvos can be divided into two: <ul style="list-style-type: none"> <li>Action Mitzvos</li> <li>Thought and speech Mitzvos</li> </ul> </li> <li>Kavana can also be divided into two <ul style="list-style-type: none"> <li><i>Nefesh</i> of an animal—this refers to natural, innate emotions, like how one feels towards things that give him pleasure or can hurt him</li> <li><i>Nefesh</i> of a human—this refers to intellectually generated emotions that are much more intense</li> </ul> </li> </ul> |

Chapter #39

*To Where Mitzvos Ascend*

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| The worlds of emotion and intellect   | <ul style="list-style-type: none"> <li>The <i>Melachim</i> (angels) have natural G-dly emotions and therefore inhabit the world of <i>Yetzirah</i></li> <li>The Tzadikim intellectually generate G-dly emotions and therefore inhabit the world of <i>Beriyah</i> <ul style="list-style-type: none"> <li>In <i>Yetzirah</i> shine HaShem's <i>Midos</i> (emotions)</li> <li>In <i>Beriyah</i> shine HaShem's <i>Mochin</i> (intellect)</li> </ul> </li> <li>The <i>Rauch</i> of the Tzadikim and the <i>Neshamas</i> of the Jews who serve with a natural love are in the world of <i>Yetzirah</i>. On Shabbos and Rosh Chodesh they ascend to <i>Beriyah</i> <ul style="list-style-type: none"> <li><i>Yetzirah</i> is also known as <i>Gan Eden Hatachton</i></li> <li><i>Beriyah</i> is also known as <i>Gan Eden Haelyon</i></li> </ul> </li> <li>The pleasure of a created intellect is in its understanding</li> </ul>   |
| The inner and outer aspects of worlds | <ul style="list-style-type: none"> <li>The souls that serve with a natural love and fear are able to ascend to <i>Beriyah</i> sometimes because of they use their freewill to subjugate the SA</li> <li>The difference between <i>Hachalos</i> and <i>Sefiros</i> <ul style="list-style-type: none"> <li><i>Hachalos</i> are the "outer aspect" of the worlds, meaning that in the <i>Hachalos</i> there can exist a being that is even subtly "other" than HaShem, like a <i>Neshama</i> or a <i>Malach</i></li> <li><i>Sefiros</i> are the "inner aspect" of the worlds, meaning that in the <i>Sefiros</i> there is no conceptual tolerance of "another", therefore in the <i>Sefiros</i> of any given world can only exist the Torah and <i>Avodah</i> of the Jew that are not in any way "other" than HaShem</li> </ul> </li> <li>Therefore, the <i>Neshama</i> inhabits the <i>Heichal</i> of the world to which it ascended (which depends on the <i>kavanah</i> it performed the Mitzvos with—intelligent or natural) and receives pleasure from the light emitted from the that Torah and <i>Avodah</i>. This is the meaning of <i>Schar Mitzvah Mitzvah</i> (the reward of a Mitzvah is the Mitzvah itself)</li> </ul> |

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| <p><i>Olam HaAtzilus</i></p>                   | <ul style="list-style-type: none"> <li>• In <i>Olam HaAtzilus</i>, HaShem's <i>Chochmah</i>, <i>Binah</i>, and <i>Daas</i> are totally unified with Him (unlike in <i>Beriyah</i>) and is therefore said to be totally G-dly, for there is hardly any <i>Tzimtzum</i> In <i>Olam HaAtzilus</i></li> <li>• <i>Olam HaAtzilus</i> is the home of the highest souls (like the Patriarchs) for their Mitzvos were performed on the level of <i>Marcavah</i> (chariot) with an utter nullification (<i>bitul b'matzius</i>)</li> <li>• Lower souls on the level of <i>Beriyah</i> can have an occasional experience <i>Atzilus</i> at fortuitous times like during the bows of <i>Shemoneh Esrai</i> etc.</li> </ul> |
| <p>We need to be clear on the following...</p> | <ul style="list-style-type: none"> <li>• <i>Avodahs HaShem</i> which is energized by intelligent emotions ascends to <i>Beriyah</i> and <i>Avodahs HaShem</i> which is energized by natural emotions ascends to <i>Yetzirah</i></li> <li>• <i>Avodahs HaShem</i> which is done by rote (<i>Mitzvos anashim u'melamada</i>) do not ascend at all and remains below in the <i>Haichalos</i> of the external worlds</li> <li>• To do a Mitzvah with even the lowest level of <i>Lishmah</i> (conscious Divine intention) requires at least some level of arousal, just like when we perform an act of kindness for a friend, meaning we are doing it for him and not with a selfish motive</li> </ul>              |
| <p>Divine Service with an ulterior motive</p>  | <ul style="list-style-type: none"> <li>• If our Divine Service is motivated by a selfish intention—like to be a Torah scholar—this selfish intention, which comes from KN, enclothes itself in the Torah and that Torah goes into exile within the KN until he does <i>Teshuvah</i>, either in this embodiment or another.</li> <li>• The Rebbe promises that eventually <i>Teshuvah</i> will be done as every Jew is assured to not remain permanently separated from HaShem</li> <li>• Therefore Chazal said “A man should occupy himself with Torah...”</li> </ul>   |
| <p><i>Stam</i> Divine Service</p>              | <ul style="list-style-type: none"> <li>• Any Divine Service performed by rote does not require <i>Teshuvah</i> perse. When the Jew goes back and studies and studies the same lesson <i>Lishmah</i>, the previous study (that did not become attached to <i>klipah</i>) will connect to this holy study and ascend</li> </ul>   |

Chapter #40

*The Wings Of The Mitzvos*

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| <p>A review on Mitzvos <i>stam</i> and <i>lo lishma mammash</i></p> | <ul style="list-style-type: none"> <li>• Torah study with no <i>kavana</i> creates <i>malachim</i> of <i>Yetzirah</i></li> <li>• Mitzvos without <i>kavana</i> creates <i>malachim</i> of <i>Asiyah</i></li> <li>• Torah study with an ulterior motive remains in this physical world, as the Zohar says “what’s the point of toiling even in Torah if it is for selfish reasons?”</li> </ul>   |
| <p>The two kinds of diminishment</p>                                | <ul style="list-style-type: none"> <li>• HaShem and His Torah are One but from the perspective of creation, there are two ways in which the Divine Light is diminished: <ol style="list-style-type: none"> <li>1. Via <i>Tzimtzum</i> the Divine Light is diminished quantitatively—like an aperture. This allows for the existence of a physical world</li> <li>2. Via <i>Hester Panim</i> the Divine Light is diminished qualitatively—like a filter. This conceals the experience of HaShem’s presence and allows humans the ability (in extreme cases) to deny the existence of HaShem</li> </ol> </li> </ul> |

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|  | <ul style="list-style-type: none"> <li>• The predominant <i>Hester Panim</i> of this world takes place through KN</li> </ul>   |
| The practical application of these two kinds of diminishment | <ul style="list-style-type: none"> <li>• The NHB of the Jew comes from KN, therefore when a Jew speaks words of Torah (which are <i>Kadosh</i>) without <i>kavana</i>, the NHB does not <i>conceal</i> the <i>Kadusha</i> but it remains <i>constricted</i> to the nth degree. In fact, the KN is transformed into <i>Kadusha</i></li> <li>• Unlike when one speaks permissible but mundane words. In this case, the G-dly energy that animates the NHB does become concealed in KN</li> <li>• When we imbue these holy words with <i>Kavana</i>, the <i>tzimtzum</i> is relaxed according to the type of <i>Kavana</i>— <ul style="list-style-type: none"> <li>◦ <i>Kavana</i> produced by natural emotions relaxes the <i>tzimtzum</i> to the level of <i>Yetzirah</i></li> <li>◦ <i>Kavana</i> produced by intelligent emotions relaxes the <i>tzimtzum</i> to the level of <i>Beriyah</i></li> </ul> </li> <li>• This extra light that we produce with Mitzvos with <i>kavana</i> can not be revealed in any way whilst this world remains in its present physical state but I will be gloriously revealed at the end of days</li> </ul> |
| Wings  | <ul style="list-style-type: none"> <li>• The <i>Zohar</i> tells us that <i>Kavana</i> of the Mitzvah is analogous to the wings of a bird, which allow the bird to ascend upward. Without <i>Kavana</i> the Mitzvos remain earthbound</li> <li>• Just like the bird's wings are not essential to the bird, indeed, a bird without wings is still a bird, so too, the essential revelation of HaShem's Will is dependent on the <i>act</i> of the Mitzvah</li> <li>• The <i>kavana</i> (love and awe), like the wings of a bird, raise this revelation to the higher worlds where it can shine with an incomparable intensity</li> </ul>   |
| Love without service   | <ul style="list-style-type: none"> <li>• Even though love and awe are independent Mitzvos in their own right, the primary purpose of love is to energize your Divine Service</li> <li>• Love not connected to service is called a "love of pleasures" which is a taste of <i>The World To Come</i>, but we are in <i>this</i> world "to do". We will receive the reward all in good time!</li> <li>• The Prophet mocks the one who experiences the uncomfortable and insatiable pining of Divine Love by comparing him to someone standing by a river and screaming "I need water to drink!"</li> <li>• The Rebbe's advice—slake your thirst with the Torah that is before you</li> </ul>  |

**FEAR & LOVE**

To begin to serve, we must first recognize that there is Someone to serve and that He is everpresent—this is called the lower level fear. When His reality becomes more real than mine, this is called the higher level of fear.

When it comes to Divine love, the Alter Rebbe is a veritable connoisseur. *L'havdil*, just as a wine expert can detect nuance after nuance in the taste, body, texture, and smell of wine, the Alter Rebbe, in his unparalleled spiritual sensitivity, reveals to us subtleties and gradations in Divine love that we could never have dreamed of detecting alone.

Chapter #41

*The Beginning And The End Of Divine Service*

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| <p>The source of Divine Service</p> | <ul style="list-style-type: none"> <li>• The natural Yirah that all Jews possess (whether in the mind or heart) is what prevents us from rebelling against The King and is, therefore, the foundation of our Divine Service</li> <li>• The meditations that help us generate/arouse this Yirah are:             <ul style="list-style-type: none"> <li>○ His Malchus continues through all worlds</li> <li>○ He simultaneously fills and transcends the worlds</li> <li>○ He chose (to the exclusion of everything else) to bind His primary expression with His nation, Yisroel</li> <li>○ Even more so, He chose to be a King over me personally and therefore I will receive upon myself to serve Him with all kinds of faithful servitude</li> <li>○ HaShem stands over me and searches the recesses of my motivations to see if I am serving him in a fitting manner</li> </ul> </li> <li>• With all the above in mind, it is fitting to serve HaShem with awe as if I am standing in front of a great King</li> </ul> |
| <p>Kabalas Oyl Malchus Shamyim</p>  | <ul style="list-style-type: none"> <li>• Be cognizant of the Divine Light that you are accessing when learning Torah and doing Mitzvos, for example the merging of the part of the NHE that is within the body with HaShem             <ul style="list-style-type: none"> <li>○ When we put on Tefilin, the Chochmah and Bina of our NHE merges with HaShem's Chochmah and Bina (our C&amp;B should only be used in the context of Divine Service)                 <ul style="list-style-type: none"> <li>■ "Kadesh" &amp; "V'hya ki yeviyacha" is Chochmah and Bina</li> <li>■ "Shema" &amp; "V'hya im shmoyah" is Daas (which is kollel Chesed and Gevurah)</li> </ul> </li> <li>○ When we put on our Talis, we should meditate on receiving upon</li> </ul> </li> </ul>  |

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|  | <p>ourselves HaShem's Malchos (His expression), meaning that our behavior (b'gadim) should be aligned with Ratzon HaShem</p> <ul style="list-style-type: none"> <li>● If, after the above meditations, you are not feeling a palpable emotion in the heart, don't worry, for the dedication of ones mind and heart (Tefilin) and ones behavior (Talis) constitutes a true "kabalos oyl Malchus Shmayim"</li> <li>● The Divine Service undertaken with this mental conviction is called Avodah Shelaima (complete/perfect service) and is the prerequisite for Hashraas HaShechina (because it demonstrates your bitul). This is the service of an eved (servant) and without this commitment, there is no Divine Service</li> <li>● We are required to serve as an eved but also as a ben (son), but Yirah proceeds Ahavah</li> </ul>   |
| <p>Lower Fear—in HaShem's presence</p> | <ul style="list-style-type: none"> <li>● Even the Jew who serves with kabalos oyl but with no feeling of awe (even in the mind), this is still called "Yirah", because if he overcomes the desire to sin, it shows that the presence of HaShem is as real to him as the presence of another human. One can not disobey another in their presence</li> <li>● This most basic experience of recognizing that HaShem is watching you is called Yirah Tata (lower awe)</li> <li>● But the Mitzvah can only ascend when performed out of fear AND love <ul style="list-style-type: none"> <li>○ Love means that we are serving out a desire to come close to HaShem</li> </ul> </li> </ul>   |
| <p>Striving for more selflessness</p>  | <ul style="list-style-type: none"> <li>● With everything said above, one should not forget to strive to serve for selfless reasons</li> <li>● For the regular Jew whose heart is divided, a complete selfless service is not generally possible, however, by concentrating our desire to serve selflessly (from the natural love we have for HaShem in our heart), we will affect the same unification of Kudsha Brichu u'Shachintai</li> <li>● This selfless service makes sense when we remember that HaShem gave us our soul and He will eventually take it from us. Therefore, the space in between, whilst the soul is entrusted to us, should also be dedicated to Hashem</li> <li>● The most profound time to remember our selfless dedication to HaShem is when we speak to Him in the second person</li> <li>● Immediately after shacharis, we should set a time to learn and before we start learning (or any Avodah) we should remind ourselves that we would be moser nefesh. The same goes for any time we pray or learn.</li> <li>● If we are learning for many continuous hours, we should remind ourselves every hour or so</li> <li>● Our primary goal is to serve HaShem for the pleasure that He receives from our Torah and Mitzvos. This Nachas Ruach that HaShem receives from our Avodah is comparable to the joy a king experiences upon his son's return to the palace after many years in prison</li> </ul> |

## *Connecting To Your Innate Yirah Through Daas*

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| <p>Discovering your innate Yirah</p>        | <ul style="list-style-type: none"> <li>• The Gemorah tells us that all that is expected of us is to serve HaShem with Yirah. The Gemorah responds “is that a small thing?” The Gemorah answers “Yes, for Moshe!”             <ul style="list-style-type: none"> <li>◦ Moshe is called the “Reiyah Mehemna” (the faithful Shepard) for included in him are all the shepherds.</li> <li>◦ As such, Klal Yisroel receives their experience of Daas of HaShem (our intimate bond with HaShem) from the soul of Moshe</li> <li>◦ In every generation, a spark of Moshe’s soul descends and becomes en clothed in the bodies and souls of the Chochmai Hador. It is through them that Klal Yisroel is able to viscerally experience HaShem—and this is the meaning of Daas! it does not mean “understanding” HaShem through books/ideas etc. It refers to the experience of this intimate bond. Two kinds of effort are necessary to experience Daas of HaShem                 <ol style="list-style-type: none"> <li>1. The breaking of the body to make it more receptive and sensitive to the NHE</li> <li>2. The catalyzing of the NHE with intense meditation, the amount of which differs for every soul                     <ul style="list-style-type: none"> <li>■ After much exertion, some souls will only experience a minimum of Yirah Tata. But if they invest the effort, they will experience something!</li> <li>■ The energy necessary to find this Yirah is comparable to the energy necessary to dig to find a treasure—real exertion!</li> <li>■ The digging takes place within one’s Binah where it exists in potential in every Jew. When this hidden Yirah is revealed it is called “Yiras Chet”</li> </ul> </li> </ol> </li> </ul> </li> </ul> |
| <p>The inner experience</p>                 | <ul style="list-style-type: none"> <li>• The conscious experience of this Yirah when revealed within the mind or heart of the Jew is one of awareness of a perceiving consciousness, that being HaShem</li> <li>• But because HaShem has no form of a body, His witnessing is much more profound than our seeing. HaShem <i>knows</i> us in a similar way to how we know that we are cold. In other words, there is no duality of the knower and the known</li> <li>• But know that in truth this analogy is very far from being accurate for the soul is affected by what happens to the body but HaShem is in not affected by what “happens” in this world</li> </ul>   |
| <p>Yirah Tata inspires correct behavior</p> | <ul style="list-style-type: none"> <li>• When this Yirah becomes manifest in the Jew’s heart or mind, he will naturally behave perfectly</li> <li>• And this is Yirah that the Gemorrah calls a small thing for Moshe—to behave correctly when you have Daas of Hashem <i>is</i> a small thing. This is called Yiras Tata (lower fear)</li> </ul>   |
| <p>The analogy of the king</p>              | <ul style="list-style-type: none"> <li>• The Rebbe paints for us a helpful analogy that explains what we actually fear about someone             <ul style="list-style-type: none"> <li>◦ One’s fear of a king is not of his body, it is of the king’s witnessing consciousness, for when the king is asleep there is no fear. The king’s body acts merely as a symbol for the king’s consciousness</li> </ul> </li> </ul>  |



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|  | <ul style="list-style-type: none"> <li>○ The Rebbe explains—this world is called HaShem’s “outer garments”, therefore we should train ourselves, when looking at this world, to recognize the “Soul” of this world (HaShem) and understand that He is infinitely aware of us</li> <li>○ This is one of the reasons why Emunah means a craft, for the skill of a craft is acquired through practice</li> <li>● All of the above is the explanation of the concept of “kabalus oyl Malchus Shamyim” which is primarily accepted during Krias Shema and then more deeply internalized during the bows in Shemona Esrai</li> </ul> |
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Chapter #43

*Higher & Lower Yirah and Great & Eternal Love*

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| <p>Yirah Tata is also called Yirah Chitzonious</p> | <ul style="list-style-type: none"> <li>● Yirah Tata is the Yirah the Mishna refers to when it says “If there is no fear, there can be no Chochmah”</li> <li>● No matter what depth you meditate on this world to bring you to this Yirah, it <i>always</i> comes <i>through</i> this world. This world is called HaShem’s “Outer Garments”, therefore this Yirah is also called “Yirah Chitzonious”</li> <li>● This Yirah is the gate to fulfilling Torah and Mitzvos</li> </ul>  |
| <p>Yirah Ila’ah</p>                                | <ul style="list-style-type: none"> <li>● The higher Yirah that is called by three names <ul style="list-style-type: none"> <li>○ Yirah Ila’ah—Higher fear</li> <li>○ Yirah Boshes—the experience of embarrassment</li> <li>○ Yirah Panimis—Inner fear, for it flows from HaShem Himself and not from this worlds (His Outer Garments)</li> </ul> </li> <li>● This is the Yirah the Mishna is referring to when it says “If there is no Chochmah there is no fear”. The Rebbe brings three ideas concerning Chochmah <ol style="list-style-type: none"> <li>1. Chochmah is “Co’ach Mah”</li> <li>2. Chochmah comes from Ayin (Nothing)</li> <li>3. The wise one (Chocham) sees the birth</li> </ol> </li> <li>● These three ideas all point to the same concept. Namely, that Yirah Ila’ah is the experience of seeing reality from HaShem’s perspective</li> <li>● The only way of arriving at this Yirah is through the performance of Torah and Mitzvos</li> </ul>  |
| <p>Ahavah Rabbah &amp; Ahavas Olam</p>             | <ul style="list-style-type: none"> <li>● Corresponding to the two levels of Yirah are these two levels of Ahavah- <ul style="list-style-type: none"> <li>○ Ahavah Rabbah (great love) is a pleasure love that is given as a gift to those who attain the higher level of Yirah. This love is from the exalted level of Atzilus</li> <li>○ Ahavas Olam (eternal love or worldly love) results from meditating with ones Binah and Daas on the “Greatness of HaShem”. <ul style="list-style-type: none"> <li>■ This love will eclipse all other worldly pleasures (physical or spiritual) and cause you to find pleasure in nothing other than HaShem—the source of <i>all</i> pleasure</li> <li>■ Even a person who is dispassionate by nature and not particularly motivated by pleasure will still be deeply moved by this love</li> <li>■ This love generally follows Yirah Tata but can, on occasion, proceed it and therefore be the catalyst for a Rasha to make Teshuvah</li> </ul> </li> </ul> </li> </ul> |

## Two More Loves—Nafshi Ivisicha & C'Bora

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| <p>Action is the ultimate equalizer</p>                   | <ul style="list-style-type: none"> <li>● Both AR and AO divide into endless gradations depending on the type of soul/intellect you have</li> <li>● It is important to note that although in our emotions for HaShem there are endless levels, there is only one level to performing the Mitzvah properly in regards to the action of the Mitzvah. You are able to affix a Mezuzah to your door just as well as Moshe could, on the level of action</li> </ul>   |
| <p>“My Soul” and “Like a Son” —two more types of love</p> | <ul style="list-style-type: none"> <li>● The following two types of love are a combination of AR and AO in that they are native to the Jewish soul (inherited) but still need to be awoken and revealed             <ul style="list-style-type: none"> <li>○ Nafshi Evisicha B'lyla (My soul, I pine for you in the night)                 <ul style="list-style-type: none"> <li>■ This love describes the way you love life</li> <li>■ It is a selfish love and therefore does not include genuine self-sacrifice but it does compel us to expend intense effort in our Divine Service</li> <li>■ <b>Recommended meditation:</b> Ponder your desire to live!</li> </ul> </li> <li>○ C'Bora d'ishtadel baser Avyoi v'Imai (Like a son who exerts himself for his father and mother)                 <ul style="list-style-type: none"> <li>■ This love describes the way a healthy child loves their parents</li> <li>■ It is a truly selfless love that appreciates that your parents are your source of origin and therefore you are nullified within them</li> <li>■ We have access to this love through Moshe</li> <li>■ <b>Recommended meditation:</b> Ponder that HaShem is the source of all life and He is our Father</li> </ul> </li> </ul> </li> </ul> |
| <p>The power of imagination</p>                           | <ul style="list-style-type: none"> <li>● If you undertake these meditations and you think you are kidding yourself, don't worry! Even if the emotions you generate are not authentic, the truth is that your NHE does contain this love, and the fact that you <i>want</i> to love HaShem like this is very dear to HaShem and He will cause the Mitzvos undertaken with this conviction to go up (see chapter 17)</li> <li>● Both C'Bora and Nafshi are easily accessible to us if we accustom ourselves to meditating on them</li> <li>● C'Bora and Nafshi also include within them a Yirah—the fear of being separated from HaShem</li> <li>● C'Bora and Nafshi are relevant to what we learned in chapters 38-40, meaning that if we use our intellect to catalyze/reveal either of these loves the Mitzvah will ascend to Olam HaBeriyah, etc.</li> </ul>  |
| <p>The advantage of AO over AR</p>                        | <ul style="list-style-type: none"> <li>● C'Bora and Nafshi are composed of both AO and AR, meaning that they are both predicated on our essential bond with HaShem in the world of Atzilus, but they are brought into the conscious part of our heart by using our intellect</li> <li>● You might think therefore there is no purpose in pursuing AO (Beriyah), for it is lower than AR (Atzilus). This would be a mistake for two reasons             <ul style="list-style-type: none"> <li>○ Pure AO has an advantage over the other loves in its level of fiery intensity which none of the other loves possess. This advantage is compared to the advantage of gold over silver</li> <li>○ Also, the purpose of man is to come to <i>know</i> HaShem. This is the Avodah of AO</li> </ul> </li> </ul>  |

## *The Power Of Compassion*

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| <p>The role of Rachmanus (mercy) in producing love</p> | <ul style="list-style-type: none"> <li>• There is a direct way to bring oneself to a selfless Divine Service (L'Shma) utilizing the trait of Yaakov Avinu</li> <li>• By feeling Rachmanus (compassion) on G-dly essence of your NHE that has been <i>forced</i> to descend from its holy abode into this unG-dly reality, especially when we ponder our deep selfishness which results in the many transgressions we commit and that this pure spark of HaShem must endure this Tumah</li> <li>• This meditation is symbolized to Yaakov kissing Rochel and then raising his voice and crying             <ul style="list-style-type: none"> <li>◦ Rochel is Keneses Yisroel (the source of all Jewish souls) and Yaakov is the mida of Rachamim in Atzilus</li> <li>◦ The default Rachamim of Atzilus is not enough to redeem Keneses Yisroel, the higher level of Rachamim (Av HaRachamim) must be accessed (raising his voice)</li> <li>◦ Yaakov's crying symbolizes the drawing down of this "Great Rachamim" onto Keneses Yisroel</li> <li>◦ This intern raises Keneses Yisroel back to their total absorption in OAS which is symbolized by kissing</li> </ul> </li> <li>• This intimate bond with HaShem (kissing) is primarily achieved through Torah study (the merging of breath with breath) and through Mitzvah performance—specifically Tzadakah and Chesed (embracing)</li> <li>• This meditation has the power to bring us to AR</li> </ul> |
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## *Reflected Love*

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| <p>The most accessible path to love</p>          | <ul style="list-style-type: none"> <li>• The path we will describe is "very, very" close to every Jew</li> <li>• The following meditation can/should bring you to a passionate and selfless love. This path is most accessible during Krias Shema</li> </ul>  |
| <p>"Like Water"</p>                              | <ul style="list-style-type: none"> <li>• The pasuk states "Like water [reflects] one face to another, so too, the heart of one man reflects the other."</li> <li>• This means that when you are (truthfully) loved by someone, your default programming will cause you to love them back</li> <li>• The greater the disparity between the two parties, meaning the "greater" the one loving is compared to the one being loved, the beloved's love will be all that greater toward to the lover, like in the analogy of a great king expressing his love to a lowly pauper</li> <li>• HaShem is the "Great" King and Klal Yisroel, whilst enslaved in Egypt, was the lowly pauper—and how great is HaShem and how lowly were we?</li> </ul> |
| <p>The extent of HaShem's expression of love</p> | <ul style="list-style-type: none"> <li>• He, Himself, redeemed us from Egypt</li> <li>• He kissed us mouth to mouth by giving us His Torah to study</li> <li>• He hugged us by giving us the ability to perform His Mitzvos</li> <li>• He drew us close to Him in a bond of Kidushin (marriage). Kidushin has two meanings</li> </ul>   |

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| for us  | <ol style="list-style-type: none"> <li>1. Elevation</li> <li>2. Separation (access to the aspect of HaShem that is completely removed from the world)</li> </ol>   |
| The role of Mitzvos in our relationship with HaShem | <ul style="list-style-type: none"> <li>• By performing Mitzvos, HaShem becomes our G-d, meaning that we belong to Him, in the same way as the Avos—nullified to the level of Marcava (chariot)</li> <li>• This unification with HaShem takes place during the performance of a Mitzvah by a simple Jew in the same way as when performed by an elevated Jew <ul style="list-style-type: none"> <li>◦ This accounts for the Chaz'l telling us to rise in the presence of a Jew performing a Mitzvah</li> </ul> </li> <li>• The reason we do not feel this Yichud is due to our deep identification with our physicality <ul style="list-style-type: none"> <li>◦ The Tzadikim feel this Yichud for they have purified themselves and have a profound access to their Daas—the source of all emotion, the place in the soul where HaShem is felt</li> </ul> </li> <li>• This also accounts for the similar punishments meted out to Rasha and Tzadik alike for Torah transgressions</li> </ul> |

Chapter #47

*Yetzias Mitzryim*

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| The centrality to the Exodus in our Avodah | <ul style="list-style-type: none"> <li>• Every Jew, every day, is obligated to see himself as if he personally left Egypt.</li> <li>• The personal Yetzias Mitzryim is referring to the extraction of the NHE from his incarceration (identification) within the body which takes place during Mitzvah performance and Torah study, but more specifically during Kabalos Oyl Malchus Shamyim of Krias Shema</li> <li>• This is because Krias Shema is the declaration of the Jews bitul to HaShem</li> </ul>  |
| The Torah's role                           | <ul style="list-style-type: none"> <li>• HaShem's Ratzon and Chochmah is en clothed in His Torah and He is One with His Ratzon and Chochmah, therefore He is One with His Torah</li> <li>• The only thing that can prevent this Yichud during a Mitzvah is if the Jew doesn't want it, but if he does want it (as he naturally does), when he says "HaShem Elokainu, HaShem Echad" is his NHE immediately absorbed into HaShem's Oneness</li> <li>• This is why Chaz'l established the obligation to mention Yetzias Mitzryim in Krias Shema, for they are they same concept</li> </ul> |

Chapter #48

*The Paradox of HaShem's Simultaneous Imminence and Transcendence*

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| Thinking about HaShem | <ul style="list-style-type: none"> <li>• What do we mean when we say "Gadulas HaShem"? <ul style="list-style-type: none"> <li>◦ He is not defined in any way, by anything</li> <li>◦ There is also no end to the Light and Energy that emanate from His simple and unified Ratzon</li> </ul> </li> </ul> |
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|  | <ul style="list-style-type: none"> <li>• The “hard problem” is that without Tzimtzumim even the spiritual realms would not be able to exist. No matter how sublime they may be, they are still infinitely <i>not</i> infinite!</li> </ul>   |
| Tzimtzum                                   | <ul style="list-style-type: none"> <li>• The Tzimtzumim conceal the flow of Divine Light to such a minuscule amount that there can be such a concept of something, even the most sublime something</li> <li>• Compared to this tiny amount of light’s source, this speck of light is as if it does not exist at all, just like every number compared to <i>infinity</i> is equally distant from it</li> </ul>   |
| Sovev Kol Olmin<br>(The Surrounding Light) | <ul style="list-style-type: none"> <li>• This Infinite amount of light that is unable to enter into the world (for it would nullify it) is called “Sovav Kol Olmin”</li> <li>• When we say that this Light surrounds the worlds, it does mean spatially. It is referring to the fact that it is in no way revealed (indeed it can not be revealed) in this world</li> <li>• The light that is revealed in this world is referred to as being “enclothed” in this world, for the creatures of this world enclothe it and grasp it</li> <li>• This is not the case for the Light that is called “Sovev” that can not be contained by the creatures of this world for it has undergone very little Tzimtzum</li> </ul>   |
| The analogy for Sovev and Ma’aleh          | <ul style="list-style-type: none"> <li>• The contradictory existences of the physicality of this world and the fact that HaShem’s Honor fills the entire land</li> <li>• And what’s more, the revealed energy in the land is at its most insignificant—inanimate and vegetable—yet somehow, this infinite level of Sovev is right here in the land!?! </li> <li>• Another moshul-       <ul style="list-style-type: none"> <li>◦ Just like a man who imagines an object in his mind’s eye</li> <li>◦ He sees from its most external element to its most inner dimension</li> <li>◦ This imagined object is said to be “surrounded” by this man’s Daas</li> <li>◦ So just like this <i>imaginary</i> object exists in this man’s Daas, we exist in HaShem’s Daas, with the important distinction that the object in this man’s Daas is <i>imaginary</i>, whereas we are real           <ul style="list-style-type: none"> <li>■ HaShem’s Yediyah of this planet causes it to exist as something from nothing but it could not do so, meaning it could not cause inanimate and vegetable existence without massive Tzimtzumim</li> <li>■ BUT, at the same time, this Yediyah is totally one with who He is essentially—undiminished and Infinite, for in HaShem, knowledge is One—He is simultaneously the One Who knows, the subject that is known, and the ability to know, unlike with human where knowledge is indeed divided into three</li> <li>■ To sum it up—everything is derived from the Truth of HaShem—the paradox is that His Divine Light is simultaneously enclothed within the world, causing it to be and animating it, and on the other hand, this Divine Light is utterly incompatible with finite existence!               <ul style="list-style-type: none"> <li>• The diminished light that vivifies and creates the world is called “Ma’aleh Kol Olmin”</li> <li>• The undiminished light that is incompatible with this world is called “Sovav Kol Olmin”</li> </ul> </li> </ul> </li> </ul> </li> </ul> |

## *Emulating HaShem's "Mesirus Nefesh"*

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| Tzimtzumim                             | <ul style="list-style-type: none"> <li>● Although there are many, many details regarding the Tzimtzumim, they can be sub-divided into three broad stages/categories that we call the “three worlds” of Beriyah, Yetzirah, and Asiyah. The world of Aztilus is hardly a world—it is referred to as Elokus, mammash!</li> <li>● The Divine Light in Beriyah, from the perspective of Yetzirah is infinite, as is the Light in Yetzirah from the perspective of Asiyah</li> <li>● The purpose of <i>all</i> these myriad Tzimtzumim was to create man's physical body so that he can subjugate the SA and thereby turn the darkness into light! <ul style="list-style-type: none"> <li>○ This is done by man raising his NHE with his NHB and all its garments and all the energies of his body to HaShem, <i>exclusively!</i></li> </ul> </li> </ul>  |
| HaShem constricted Himself for us      | <ul style="list-style-type: none"> <li>● HaShem diminished His Light to allow us to exist</li> <li>● This diminishment was motivated by HaShem's love for us, and just like HaShem “sacrificed” Himself for us, we must sacrifice ourselves for Him, and not put any passion/love into <i>anything</i> other than Mitzvos</li> <li>● This is the reason for the first brocho of Krias Shema—Shema is the statement of our total dedication and commitment to love HaShem, therefore we speak at length about the angelic forces and higher worlds and how HaShem is, in truth, infinitely removed from all of these spiritual realms and can be found most profoundly here, in this world, with Klal Yisroel</li> <li>● The second brocho: Ahavas Olam. HaShem, out of His intense love for us, constricted His Infinity, so to speak, so as to bring Klal Yisroel close to Him, to become absorbed into His Unity</li> </ul> |
| Processing HaShem's “sacrifice” for us | <ul style="list-style-type: none"> <li>● When we meditate on all of the above, how HaShem chooses Klal Yisroel over everything above and everything below, as with water reflecting a face to a face, we will automatically experience an intense desire to forget all the distractions of this world and reunite with our Creator</li> <li>● We slake this thirst with Torah study—the merging of spirit with Spirit—Chabad with Chabad</li> <li>● However, we are able to slake our thirst for HaShem by learning Torah but without verbal articulation, we will not be accomplishing HaShem's objective of raising this world to Him/bringing Him to this world which is the entire purpose of the <i>Seder Hishtalshalus</i></li> </ul>   |
| The purpose                            | <ul style="list-style-type: none"> <li>● This is the kavana man should have during his service of HaShem—to draw down G-dliness into this world which demands as a prerequisite, the rising of the feminine waters (our arousal) from below</li> </ul>  |

## *Running & Returning*

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| <p>A love like Gold</p>                         | <ul style="list-style-type: none"> <li>• All of the loves discussed above were connected to the right side (Chesed) but there is a love from the side (drawn primarily from Binah) that is superior to the others in the same way that gold is to silver</li> <li>• When you meditate deeply on the impossibility of finitude and what true existence must actually look like (so to speak), if you are refined enough, your heart should flare up like a flame desperate to separate itself from the wick and merge with HaShem, thereby losing all sense of self</li> <li>• The Rebbe describes the progression of this emotion/pining as             <ol style="list-style-type: none"> <li>1. Tzama lacha nafshi—the soul begins to thirst</li> <li>2. Cholas ahava—the soul starts to feel sick with longing</li> <li>3. Kalos hanefesh—the soul feels like it is expiring</li> </ol> </li> </ul> |
| <p>Avodas HaLevi'im</p>                         | <ul style="list-style-type: none"> <li>• This experience of desire to transcend which manifests as a literal longing to expire is symbolized by the avodah of the singing of the Levi'im in the Beis HaMikdash</li> </ul>  |
| <p>Rutzu v'Shov<br/>(running and returning)</p> | <ul style="list-style-type: none"> <li>• The Rebbe concedes that to explain this feeling adequately is not really possible but encourages us to engage our minds to uncover this “hidden light” that is concealed within our Nefesh HaMaskeles (intelligent soul), according to its individual nature</li> <li>• But remember that this pining is not a result of sin (and therefore distance from HaShem)</li> <li>• In truth, it is felt as a result of being pure of sin</li> </ul>   |
| <p>Channelling this energy into Mitzvos</p>     | <ul style="list-style-type: none"> <li>• This desire to expire into HaShem (rutzu) will not compel you to perform Torah and Mitzvos</li> <li>• This emotional energy can be channelled into Mitzvah observance exclusively via the experience of “return’ (shov) that necessarily follows it</li> <li>• The Sefer Yetzirah writes “If your heart runs, return to Echad”. The Rebbe explained as follows             <ul style="list-style-type: none"> <li>○ “If your heart runs”—this is the pining of your soul to leave the confines of the body and to melt into HaShem</li> <li>○ “Return to Echad”—the decent into this world to draw down HaShem’s Echad and thereby fulfil His wish of having a dwelling place in the lowest realm!</li> </ul> </li> </ul>   |
| <p>Living and dying against your will</p>       | <ul style="list-style-type: none"> <li>• And this is how the Rebbe explains the Mishna “You live against your will and you die against your will”             <ul style="list-style-type: none"> <li>○ “You live against your will” —refers to the “rutz”, meaning, “yes, yes, we know that you just want to expire into HaShem Infinity and not be here anymore... but tough!”</li> <li>○ “You die against your will” —serves as a warning during the “shuv” experience. If one becomes too comfortable in this world, the Mishna reminds us “you are not here for you, you are here to accomplish your Divine mission, and your truest will is to expire into HaShem (die)</li> </ul> </li> </ul>  |

## THE GLOW OF DIVINE COMBUSTION

In the Alter Rebbe's trademark style of making even the most esoteric concepts immediately relevant and practical, he explains the concept of *Hashra'as HaShachinah* using the analogy of the relationship between body and soul.

Not only do we glean a deeply satisfying understanding of the system HaShem uses to manifest creation, but we also and arguably, more importantly, garner a new appreciation for our role and mission in this magnificent Divine symphony.

And in a final and epic twist, the Alter Rebbe shows us how what we thought was our greatest hindrance to Divine service, is, in truth, the only means by which we can serve!

Chapter #51

### *Soul & Body and HaShem & Creation*

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| <p>What does “Hashraas HaShachinah” technically mean?</p> <p>THE MOSHAL</p> | <ul style="list-style-type: none"><li>● If HaShem is everywhere and there is no place devoid of Him, what does it mean “Hashraas HaShachinah”?</li><li>● We can understand the mechanics of “Hashraas HaShachinah” through the analogy of how the soul relates/interacts with the body<ul style="list-style-type: none"><li>○ In its most essential state, the soul lacks any semblance of form and therefore fills the entire body, however, we know that the Soul rests primarily in the brain</li><li>○ From the brain, the individual soul functions (that are totally unified in its essence) of seeing, hearing, speaking, walking, etc. find expression in the corresponding organs of the body</li><li>○ Therefore, from the perspective of the indivisible <i>essence</i> of the soul, the soul fills the body equally</li><li>○ The statement that “the soul primarily rests in the brain” is referring to the <b>first stage</b> of the <b>revelation</b> of the individual potential soul functions that are unified in the essence of the soul</li><li>○ From the brain, these now individuated powers or abilities flow into their respective organs—the power to see is revealed in the eye, the power to hear in the ear, etc.</li><li>○ The analogy for this is sunlight streaming into different rooms</li></ul></li><li>● As a side, the Rebbe mentions that all the above accounts for phenomenon that the “brain rules over the heart”</li></ul> |
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| <p>THE NIMSHAL -<br/>PART 1</p> | <ul style="list-style-type: none"> <li>● The AS B”H fills all of reality, from the highest spiritual realms to the lowest physical plane, in an equally hidden manner</li> <li>● The difference is in the level of the revelation of that light—the higher realms receiving a slightly more revealed level of light than the lower levels. <ul style="list-style-type: none"> <li>○ This is the reason that this flow of energy is characterized as “light”</li> </ul> </li> <li>● The lowest plane of reality (the one that we experience with our senses) has been diminished so much (Tzimtzum) and veiled so heavily (Hester Panim) that there are forms/states that appear to be dead (like the inanimate physicality of planet Earth that we see with out physical eyes—Malchus d’Malchus of Asiyah)</li> </ul> |
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Chapter #52

*The Descent Of The Shechinah*

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| <p>THE NIMSHAL -<br/>PART 2</p> | <ul style="list-style-type: none"> <li>● Just like the unified Kochos/life force of the soul are primary revealed in the brain and each limb and organ receives its specific koach from there...</li> <li>● So too, the unified energy that gives life to all the worlds (and the creatures there in) is en clothed and absorbed within HaShem’s Ratzon (Keser), Chochma, Bina, and Daas <ul style="list-style-type: none"> <li>○ These four faculties are collectively called “Mochin” (HaShem’s Brain, so to speak)</li> <li>○ HaShem’s Mochin is respectively en clothed in Torah and It’s Mitzvos</li> <li>○ This energy spreads forth the Torah like light from the sun and like the energy from the soul to the bodily organs</li> <li>○ This “general” source of light is referred to as <ul style="list-style-type: none"> <li>■ Alma Disgalya - The Revealed World</li> <li>■ Matranisa - The Queen</li> <li>■ Imma Tata - The Lower Mother</li> <li>■ Shechinah - In Dwelling Presence</li> </ul> </li> <li>○ All the above names refer to the first stage that the OAS must <i>manifest</i> as before distributing individual and specific energy to their respective vessels (beings and things)</li> <li>○ For this reason, It is called “The Mother Of Children” and “Keneses Yisroel” for the Jewish Neshamas are emimated, created, formed, and made from there</li> </ul> </li> </ul> |
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| <p>The Shechinah<br/>Itself</p> | <ul style="list-style-type: none"> <li>● But just like a human can not tolerate looking directly at the sun, so too the worlds can not tolerate their respective levels of Shechinah</li> <li>● And what is the filter that can allow the creatures of the world to receive this light without being obliterated? HaShem Ratzon and Chochmah etc, en clothed in the Torah and Mitzvos that are revealed to us in this world</li> <li>● Why is the Torah able to filter this Light without being obliterated? Because it comes from Chochmah Ila’ah (Ayin) which is far higher than “the Revealed World” (Shechinah) it can therefore endure and filter the intense light of the Shechinah</li> </ul> |
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| <p>The Kodesh Kadoshim</p> | <ul style="list-style-type: none"> <li>● The Shechinah rests in the KHK (the Chabad/Mochin) of each world <ul style="list-style-type: none"> <li>○ Although the term “Shechinah” is (as we will see) a relative term, the first level of Shechinah is the Sefirah of Malchus of Atzilus. This is HaShem’s the initial revelation, so to speak</li> <li>○ This is why the Shechinah is called “Malchus” &amp; “Dvar HaShem” (the Word of HaShem)—for just as man “reveals” to another his inner world through his speech, so too, HaShem</li> </ul> </li> <li>● Now the Shechinah (Malchus of Atzilus) must become enclothed in the Chabad of Beriyah and from the Chabad of Beriyah, it must not descend to the Malchus of Beriyah. At this point, the Malachim and Neshamos of Beriyah are created <ul style="list-style-type: none"> <li>○ The Torah energy associated with Malchus of Beriyah is the Talmud. Why? Because the Talmud is all about intellectual analysis (Chabad), just as in the world of Beriyah HaShem’s Intellect (Chochmah, Binah, and Daas) are revealed</li> </ul> </li> <li>● In contrast to this, the actual pasak Halacha, whether something is permissible or forbidden etc. are an expression of HaShem’s Emotions, so to speak, without the reasoning (Talmud). Emotions say simply “I want to come close” or “I want to get away”. The emotions themselves are not logical</li> <li>● The Malchus of Beriyah then becomes enclothed in Chabad of Yetzirah and from there descends to Malchus of Yetzirah, where the Malachim and Neshamos of Yetzirah are formed</li> <li>● The Mishnah is also derived from the Malchus of Yetzirah <ul style="list-style-type: none"> <li>○ Mishnah is associated with Malchus of Yetzirah because the pasak Halacha, which derives from the Chabad of AS B”H, is enclothed within these laws, just in a more concealed way than in Beriyah, where the “reasons” for the laws are revealed <ul style="list-style-type: none"> <li>■ Just like there are six Middos, there are six tractates of Mishnah</li> </ul> </li> </ul> </li> <li>● What must stay cognizant of is that no matter what “expression” of Torah we are involved in, the Chochmah Ila’ah of Atzilus (the origin of the Torah) is always present, albeit at different levels of concealment</li> </ul> |
| <p>In short</p>            | <ul style="list-style-type: none"> <li>● From the Shechinah that is enclothed in the Mochin (KHK) of each world, flows all the creative energy necessary to create, form, or make the beings of that world</li> </ul>   |

Chapter #53

*Transforming The Darkness Into Light*

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| <p>The First Beis HaMikdash</p> | <ul style="list-style-type: none"> <li>● In the 1st BHM, which housed the Aron and the Luchos (tablets), the Shechinah (Malchus of Atzilus) was present and enclothed in “Ten Commandments” and a more revealed way than in the higher worlds</li> <li>● This greater revelation took place because the MoA enclothed itself in the MoB, but was concealed no more than this, meaning that the revelation of the Shechinah in the Luchos of the 1st BHM was not further concealed by MoY and the MoAsiyah</li> <li>● “Nature” is a result of the Shechinah being filtered through MoAsiyah and this is why the Luchos Rishonim defied nature—in the Samach and Final Mem, the middle of the letter miraculously floated and the Tablets were legible from both sides</li> </ul> |
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| <p>The Second Beis HaMikdash</p> | <ul style="list-style-type: none"> <li>• In the 2nd BHM, where the Luchos and the Aron were not present, the Shechinah was present to a much lesser degree</li> <li>• Whereas in 1st BHM, MoA was <i>only</i> en clothed in MoB, in the 2nd BHM, MoA was en clothed in the KHK of Beriayah which was in turn en clothed in the KHK of Yetzirah which was in turn en clothed in the KHK of Asiyah which was in turn en clothed in the physical KHK of the 2nd BHM—MISSING Malchus of Asiyah!</li> <li>• This means that Malchus of Yetzirah did NOT descend into Malchus of Asiyah, but only went as far as the Chabad of Asiyah and this is why only the Cohen Gadol on Yom Kippur was permitted to enter there</li> </ul>   |
| <p>After the destruction</p>     | <ul style="list-style-type: none"> <li>• Now there is no BHM, the Shechinah dwells within the “Dalet Amos Shel Halacha”, meaning that when one learns the <i>Jaws</i> of Torah, the Shechinah descends through <i>all</i> the worlds as far as MALCHUS of Asiyah (one step further than in the 2nd BHM—the lowest level) <ul style="list-style-type: none"> <li>◦ The only difference between this level of energy and the energy present in the permitted (but not Holy) things of this world is that the energy of the things of this world is further concealed in Klipas Nogah</li> </ul> </li> <li>• How is it that in the worlds present state the Shechinah has descended to Malchus of Asiyah? Because the majority of the Mitzvos are physical actions and even the ones dependent on speech engage the movement on the lips which constitutes an action</li> <li>• The 613 Torah Mitzvos and the 7 Rabbinical Mitzvos equal 620 = Keser, which symbolizes Razton HaShem that is en clothed within Chochmas HaShem</li> <li>• The Oral Torah, as manifest in this world, represents Chochmah Ila'ah's descent even further into the “Earth”. It is called the “Daughter” of the “Father”</li> </ul>   |
| <p>The oil and the lamp</p>      | <ul style="list-style-type: none"> <li>• The Rebbe returns to the candle analogy that he spoke out in chap 35 and mentioned again at the beginning of chap 51</li> <li>• What does it mean that the “flame lit above his head (the Shechinah) is in need of oil”? <ul style="list-style-type: none"> <li>◦ The flame (the Shechinah) needs to be en clothed in Chochmah for it to stay attached to the wick (NHB within the body)</li> <li>◦ But it is the very gradual burning of the wick and the oil together (which is a result of the performance of the Mitzvah) that allows the flame (the Shechinah) to stay attached to the candle (the NHE) <ul style="list-style-type: none"> <li>■ In the Tzadik, the actual <i>substance</i> (midos) of the NHB is burned as fuel</li> <li>■ In the Beinoni, the garments (behavior) of the NHB is burned as fuel. This is the transformation of darkness into light—the darkness itself of the Klipas Nogah is burned as the fuel for the flame. In other words, the darkness <i>mammash</i> is transformed into light!</li> <li>■ This burning process is called the “raising of the feminine waters” which in turn causes the light of the Shechinah (the revelation of the OAS) to be drawn onto the NHE that primarily resides in the brain in one's head, which is why we need to cover our heads</li> </ul> </li> </ul> </li> <li>• And this is the meaning of the pasuk “HaShem, your G-d, is a Consuming Fire”—HaShem becomes manifest (the flame) in His world through the combustion of the NHB performing Torah and Mitzvos!</li> </ul> |

