

קונטרס

ההתפעלות

מאת כ"ק אדמו"ר דובער נבג"מ זי"ע

On
Divine Inspiration

By

Our Master, Teacher and Rabbi

Rabbi Dovber of Lubavitch

The Mittler Rebbe

Translated by

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On Divine Inspiration – קונטרס ההתפעלות

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Section One

[An introductory open letter to all the Chassidim, published in the year 5574]

Chapter 1

TO my dear brethren and friends, beloved comrades and attentive colleagues whose minds and hearts have been touched by the words of the Living G_d¹. To those whose spirits are intermittently moved to revert from the confusion and tempest of the times - this being the preoccupation with earning a livelihood. Such *worries* have become vastly multiplied *in our times*, so that the spirit of *preoccupation in intensive labor* looms large in people's minds and hearts.

The situation has become so aggravated, to the point that the verse, "Therefore, hear this now, O afflicted one, who is intoxicated, but not by wine"², has literally come to pass, or the verse, "All their wisdom has become swallowed up."³, or "Their souls abhor all manner of nourishment"⁴ – Oh how the "sacred stones have been scattered outside on every street corner."⁵

Even worse, habit has become second nature for their souls, so that they do not at all groan from the labor, but rather consider it to be pure. This being the case, every G_d fearing and sensitive person, whose innards, to whatever degree, have been touched by the fear of G_d from his youth and who desires closeness to G_d within his soul, rather than to be cast aside, heaven forbid, should occasionally take it to heart to lay down counsel within his soul. That is, he should set times to *contemplate* how to arouse his soul, to prepare his heart and mind to receive the words of the Living G_d.

However, upon thorough examination, in general and in particular, each person should recognize that many have fallen ten steps backward in regard to arousal in Chassidic matters, compared to *how it was in* former times. This is so much so that there is cause for a person to fear that since he is prone to falling, he may *very well* fall. He could, thereby, despair of his soul altogether.

Truth should guide his path. Every person is capable of truly recognizing in his soul that even though he has become distant from matters of Chassidus for quite some time due to preoccupation with livelihood or the like, nonetheless, no negative change has *actually* come about in his essential self. Rather, only his mind and heart have suffered loss and diminishment of the illumination of Divine light. *This is* because his mind and heart have been entirely preoccupied *with other matters* etc.

By way of example, this may actually be compared to sleep. *During sleep* it cannot be said that one's life force completely withdrew from his mind and heart. He certainly is alive, because when we rouse him he immediately awakens and is just as alive as *he was* before *sleeping*, literally. Only that *during sleep* the life force was concealed in his mind and heart, i.e. the Neshamah and Ruach *levels of the soul were hidden*. When he is roused, *the soul* which was hidden *during sleep* becomes revealed *once again*. *This indicates that actually* no new phenomenon has taken place.

Likewise, preoccupation with matters of livelihood, which is called, "The exile of the Shechinah" is also called "Sleep", as scripture states, "When HaShem will return the captivity of Zion we will be like

¹ The teachings of Chassidus are traditionally called, "The words of the Living G_d.

² Isaiah 51:21

³ Psalms 107:27

⁴ Psalms 107:18

⁵ Lamentations 4:1

dreamers”⁶. Similarly, this has been explained at length on the verse, “I am asleep – in exile – but my heart is awake etc.”⁷

If HaShem will grant me the time, I shall send you a special pamphlet dealing with fundamental Chassidic teachings which everyone, whether great or small, should know regarding *the manner of how* to conduct oneself in matters of livelihood. *I feel compelled to do this* because doing one’s work in a way which is alien *to Torah* has come to be regarded as permissible etc. *Unfortunately*, no one takes to heart what it is that causes both physical and spiritual ruin in the world. Is it not because they have left the Torah of HaShem, which is imbedded in each person according to his capacity?

Rather, in all their ways each person goes in his own direction, without taking the Torah and service of G_d, which is imbedded in their souls, into account. Instead, they have departmentalized *everything* - setting the time for Torah and for heeding matters of Chassidus on one side and setting the time for physical bodily work on the other side. *In their mind* the one is not connected to the other; just the opposite, they *regard them as* two diametric opposites etc.

This evil has thus caused lacking even during the time of prayer and Torah study, for *through this* the enemy⁸ is strengthened to enlarge his foothold and encroach outside of his domain and to dull the heart and mind even at a time *that should normally be* propitious for *spiritual arousal*, so that a person’s soul is not illuminated by the radiance of the words of the Living G_d that he hears⁹ or that he contemplates during prayer¹⁰ or the like. *Rather, his prayers* are merely uttered with the lips, but his mind and heart are distant, being filled with other thoughts and swallowed by them, as scripture states, “Israel is swallowed up etc.”¹¹

Albeit, no one should ever despair of his soul, because the essential nature of his Divine soul to always be *capable of becoming* excited about G_d, has not at all changed in essence, – each person according to his capacity. *Even* a person who is prone to falling does not ever have to fall, for Israel is not widowed from the Living G_d. I know this faithfully according to what I have received from my beloved father, master, teacher and rabbi of blessed memory, whose soul reposes in Eden.

He spoke endearingly to me almost daily for several years concerning the essential natural *reaction* to the words of the Living G_d amongst all the members of our Chassidic brotherhood. *This was transmitted* in all its detailed forms, *including* all the guidance needed for each individual, so that he not err and delude himself, but rather, *so that he will* be wise in all his ways, neither veering to the right nor to the left etc.

⁶ Psalms 126:1

⁷ Song of songs 5:2

⁸ The enemy is a reference to the Yetzer HaRa- The inclination toward evil.

⁹ The Mittler Rebbe refers to the learning of Chassidus as “hearing” or “listening” throughout this work, because the teachings of Chassidus are primarily transmitted orally by the Rebbe to his followers at Chassidic gatherings or the like. Also, whereas insight (Chochmah) is called “seeing”, contemplation and analysis (Binah) is called “hearing”.

¹⁰ According to Chassidus, the primary time for the contemplation of G_dliness is during prayer.

¹¹ Hosea 8:8

Chapter 2

And now the time has come that, of necessity, I feel duty bound to properly explain matters upon which the foundations of Chassidus depend; matters that most, if not all people, whether they are great or small, delude themselves about, thus following twisted paths in which the light of the Living G_d does not dwell under any circumstances.

The cause and reason for this error and confusion comes about because of two things:

The first is because one is far from practicing matters of Chassidus *during prayer*. Even if a person has heard many *Chassidic teachings*, nonetheless, because of little practice, coupled with preoccupation in worldly affairs, the result is that his soul and heart cannot properly receive and absorb *the teachings* truly, to the point that he knows not what to do with them. *Even* many wise and understanding people often ask what to do during prayer with all the words of the Living G_d that they have heard and understood. This shows that there is a total disconnection between the *Chassidus* that he heard and understood and its practical application.

Moreover, even those who know how to apply them in practice *may* err and delude themselves with all sorts of mistakes and foolishness until they totally leave the true path. We find an example of this in the widespread confusion throughout our Chassidic brotherhood on the subject of contemplation¹², so that *even* if one successfully deepens the focus¹³ of his mind *upon G_dliness*, he will absolutely forbid himself from becoming emotionally excited at all. *Rather*, he will treat it as if it is forbidden meat. *This*, because of some general rationalizations that he has imagined based on hearsay; that excitement thwarts insight¹⁴.

Thus, he also regards intellectual excitement as totally forbidden *to him*, until he *ends up* thinking all sorts of external thoughts *during prayer* or falls asleep. All this is known to anyone who admits the truth. Why should we deny these truths, especially nowadays when we lack a father and mentor etc. If each man does only that which is right in his own eyes it will not be long before those who are prone to falling will fall, without hope of ever rising again, heaven forbid.

Consequentially, *in lieu* of tranquility, I am very embittered to have seen with my own eyes and heard with my own ears such error and folly which is the diametric opposite *of the teachings of Chassidus*. The very principles and fundamentals of Chassidus, which are more precious than fine gold etc. is that they be established in the soul, the mind and the heart, specifically in an aspect of excitement, whether in regard to intellectual excitement, which is called, "Listening well" or whether in regard to the emotional excitement that follows it, as scripture states, "And you shall set it upon your heart."¹⁵ This, literally, is the meaning of, "My G_d in my midst"¹⁶ - in each person according to his capacity.

¹² Contemplation is called Hitbonenut, which is the intellectual examination and analysis associated with the intellectual faculty of Binah. Binah is the innate ability to analyze a subject.

¹³ Focus of the mind is called Daat, which is the intellectual interest, concentration and focus on a subject. This is associated with the intellectual faculty of Daat, which is the innate ability to connect the mind to a subject.

¹⁴ Insight is called Haskalah, which is associated with the intellectual faculty of Chochmah. Chochmah is the innate ability to have insight into a subject.

¹⁵ Deuteronomy 4:39

¹⁶ Deuteronomy 31:17

This is known to every novice in the teachings of Chassidus! Therefore, I am terribly embittered at seeing people walking *to and fro*, from corner to corner during prayer, preoccupied by thoughts that are arid and empty of any aspect of excitement *in G_dliness*. In my opinion, it is clear that the light of HaShem has never touched them! This does not even fall within the category of “A good thought that is connected to deed”.

That is when the truth *of G_dliness* is so greatly *realized* in one’s mind that, at the very least, it affects an excitement *which brings about a state of* non-awareness of self known as “Acknowledgment”. However, this only comes about through comprehending the matter *of G_dliness*, not by merely thinking it.

This may be compared to *the contemplation of* mundane matters, being that *deep* analysis into them, which is called, “Adhesion of the thought”, draws the soul so fully into *the subject matter of* that particular thought *and no other*, that he becomes unaware of anything other than it. This state of “Adhesion of the thought” *can become so intense* that it spreads over his entire being until it becomes altogether impossible for him to tear himself away from it to a different subject.

In regard to Chassidus this is found in very few individuals whose souls are truly bound to the teachings of Chassidus to the degree that it is the very life of their souls. They know that intellectual excitement is not forbidden! On the contrary, *they realize* that it is the very root and foundation of the truth *of Chassidus*.

Those who err have also prohibited emotional excitement and consider it as if it were a neveilah¹⁷. *They regard anyone who* becomes emotionally excited enough *during prayer* to let out a spontaneous cry, whether a cry of bitterness or a cry of joy, as having committed an abomination in Israel! Everyone looks *askance* at him, in shock, and the youth deride him, until, out of embarrassment he fully repents, resolving to restrain from ever letting his voice be heard again. Instead, he sits languishing in *his thoughts until* he falls asleep.

¹⁷ A neveilah is an animal that has either died or has not been slaughtered in the proper fashion and is therefore forbidden to consume.

Chapter 3

NOW my friends, who is to blame for this; for discouraging many from emotional arousal toward the One G_d, whether it is *an arousal of repentance* in an aspect of bitterness *of the heart*, or certainly, a Divine excitement in the heart resulting from some contemplation, whatever it may be, each person according to his capacity? *Does not the blame fall* upon the congregational heads of the nation who think they are more expert in matters of Chassidus and thus *qualified to prohibit excitement altogether etc.?*

The heart of my father, master, teacher and rabbi of blessed memory, whose soul reposes in Eden, grieved over this all the days of his life, for this *folly* has slain multitudes and a tremendous number of its victims have had a great fall, descending lower and lower until they totally despair of their souls etc. This is sufficient for those of understanding.

Therefore, my beloved, my brothers and friends, all those who tremble from these words of truth: Put it upon your hearts to revert from this evil straying way that causes a person to wander away little by little. For they walk in darkness because they have veered away from the ways of truth, heaven forbid.

By the living G_d and by my life! All who know and are acquainted with me from my youth, in whose soul all the concepts of the teachings of Chassidus are imbedded like nature. I am very familiar with *each of you* and am adept in all the particular ways of *the members of* our Chassidic brotherhood. All my days from my youth, words of endearment were never removed between *me and* my beloved friends in every city and congregation, who *I love* as myself. *I ask you now*, did you ever see or hear this evil thing which ruins and destroys everything, issue from my own mouth!?!

On the contrary, the whole goal of my heart has *always* been for the words of the living G_d to be firmly established, specifically through emotional excitement, since that is the chief aspect of Divine inspiration within the community of Israel. *Moreover*, it is the foundation and root that will bring about the ultimate perfection of the era of Moshiach, *may it be* speedily in our days. All this is known to the faithful; that the Merciful One specifically desires the heart and that HaShem seeks all hearts etc. as scripture states, “I sought you with all my heart etc.”¹⁸ and “My flesh and my heart yearn for you etc.”¹⁹

The cause of this error only comes upon those who are ignorant and foolish in matters of Chassidus and from lack of knowledge. Through one person transmitting hearsay to another they are familiar with the general principle that physical excitement which is felt in the heart is from the *discredited* ways of an antiquated Chassidus²⁰, which, because it is an undesirable corruption, is absolutely prohibited. However, in truth, they have committed a grave error and are incapable of seeing the huge fundamental distinction *between this undesirable excitement and G_dly excitement*. The difference is like *the difference between light and darkness!*

¹⁸ Psalms 119:10

¹⁹ Psalms 73:26

²⁰ This is a reference to the practices of the Chassidim of Rabbi Avraham of Kalisk, which led to turmoil, fueled the opposition of the Mitnagdim against the Chassidic movement and were ultimately rejected by Chassidism at large as valid Chassidic practice.

Truly, about excitement felt in the heart with a physical cry altogether devoid of any *inner* intent except to raise one's voice, scripture states, "She has set upon me with her voice, therefore I despise her."²¹ The reason is because in this kind of cry a person's heart is not at all with him. When scripture states, "Their heart cried out to the L-rd"²² or "They cried out to HaShem,"²³ it *certainly* is not referring to this *kind of excitement*. This is not *at all* a calling out to HaShem. Rather, he just wants his voice to be heard or to dispel alien thoughts or the like.

Even when a person comes to actual heartfelt excitement by overheating his heart *through intentionally whipping his emotions into a froth*, this is not for HaShem, but only for *the thrill of activating and thus* exposing his emotions. Any *honest* person who is habituated to this will acknowledge this truth. But how they have turned light into darkness, saying *that the two are comparable!*

Actually, heartfelt G_dly excitement is *the true* crying out to HaShem, as scripture states, "They cried out to HaShem."²⁴ This is so, whether it comes about because one contemplates the unity of HaShem and how completely distant *from G_d* he is, which immediately causes his heart to become embittered within him with repentance and weeping until he cries out spontaneously, without intending to cry out, because this is true repentance with all of one's heart.

Such a cry comes out specifically from the depths of the heart, as stated, "I have called you from the depths HaShem"²⁵ – meaning from the depths of the heart. This cry is the very root and foundation of repentance and prayer and is called, "The pouring out of the soul", as known.

Furthermore, this is so whether it comes about because one contemplates the transcendence of *G_d*²⁶ or *His* imminence,²⁷ even for a short while. He will immediately become excited with heartfelt love in his heart of flesh, with a desire to adhere to the One G_d with joy and happiness or the like. This, then, is the essential fulfillment of the mitzvah of loving G_d and constitutes the light of Divine inspiration within the hearts of the community of Israel - which is the ultimate goal. This is as scripture states, "And you shall set it upon your heart etc.,"²⁸ - through intellectual excitement. *This matter, that intellectual excitement stimulates emotional excitement*, is well known to every novice in the teachings of Chassidus who seeks closeness to G_d with all the desire of his heart etc.

All this being the case, how can *these people* call light darkness and substitute good for evil? On the contrary, *the very opposite is true!* The more this *kind of* excitement is felt in a physical cry, the more certain that one has truly received and assimilated Divine light into his heart - so well that he cried out! This is called, "Intellectual fear and love in the brain and heart" and "Natural fear and love." About this scripture states, "But I was brutish etc." "I was as a beast with you."²⁹ Though it is lower than knowledge, nonetheless "I was with you", specifically, in a wondrous state of adhesion to HaShem, rather than *the*

²¹ Jeremiah 12:8

²² Lamentations 2:18

²³ Psalms 107:6

²⁴ Ibid.

²⁵ Psalms 130:1

²⁶ This is called Ohr Sovev – "The light that encompasses all worlds."

²⁷ This is called Ohr Memaleh – "The light that fills all worlds."

²⁸ Deuteronomy 4:39

²⁹ Psalms 73:22

above mentioned excitement of an overheated heart which is not at all for HaShem. This is sufficient for those of understanding.

Obviously, *all the above* includes many vastly different modes and categories, as is known to all those who have gained insight through much occupation in the study of Chassidus. This being the case, truly, it has long been my duty and obligation to toil and labor in speaking to the heart of each individual in private audience, *in a way which is* specifically tailored to his capacity. *My purpose has been* to enlighten them in all the ways of Chassidus *as well as I can* and to correct each one according to his *personal* shortcomings and errors.

In addition, many of those who understand and know all the concepts of *Chassidus* clearly, lighten their own burden out of laxness and out of literally throwing off the yoke, in that they are not sufficiently mindful of their own souls to earnestly labor in matters of Chassidus. Rather, they just fulfill the obligations of the public by merely preaching to them, which is *tantamount to* boasting and self-aggrandizement and the like. *This is so shameful* that it should not be openly written about.

In addition, *amongst the above* are those who are G_d fearing and sincere, but *are handicapped* either because they are too preoccupied with earning a living or because they have personal shortcomings or bad and ugly character traits that obstruct and separate *them from* goodness.

From my youth I have accustomed myself to introspect concerning this with open eyes, so that I fully know what ails the members of our Chassidic brotherhood and all their afflictions etc., *and am able* to address each one according to the *inner* point of his soul, whether he is the smallest of the small or the biggest etc. This has been my obligation and my mitzvah – to speak to each one in private audience. This revives his soul in a true and straightforward manner, *each person* according to his way and level, more than if he would hear a hundred sermons without being uplifted by any of them. Moreover, if this applies to those who are very knowledgeable and toil and labor in matters of Chassidus, it applies all the more so to those who have little knowledge or who throw off the yoke, whether they do so against their will or *whether they do so* willingly and intentionally.

Chapter 4

However, my dear friends, because I am constrained by a great lack of time and by preoccupation with other pressing matters, how *very* physically difficult this great task is upon me! If HaShem will grant me a tranquil soul, strengthening my heart and mind from the pressures of the times that have befallen us and if we merit that the holy spirit of my father, master, teacher and rabbi, of blessed memory, whose soul reposes in Eden, will come to my aid and strengthen me (for “who am I” etc.), then I will willingly take this pure service upon myself, especially at this time when we have neither father nor mentor and each man throws off the yoke, going his own way.

Every person, whether great or small, knows the negative changes that have occurred within his soul in matters of Chassidus since the passing of the light of Israel, the breath of our nostrils, my father, master, teacher and rabbi, of blessed memory, whose soul reposes in the supernal treasure houses, in that the fear of G_d is no longer before our very eyes - each person according to his capacity etc. It is clearly observable from the greatest to the smallest, that arousal in matters of Chassidus has become weakened and diminished. This is also due to great preoccupation with business matters.

May HaShem have mercy upon his people and bless them with success and sustenance in all their endeavors and may He triple His blessings upon them in every way. However, *if anyone should find success in his endeavors*, let not his heart become haughty saying, “My own power and the strength of my hand *accomplished all this greatness for me.*”³⁰ His heart should not be buoyed up by all the goodness, thus forgetting the service of the heart, heaven forbid. About this scripture states, “Give me neither poverty nor riches etc.”³¹ G_d willing, I shall send you a special pamphlet on this subject, as mentioned above.

Therefore, I have resolved in my soul to consider the ultimate consequences and results *of all the above*, rather than *only* the *spiritual* condition that people stand on now, lest, heaven forbid, they descend further, until the teachings of Chassidus become altogether forgotten, heaven forbid. Consequently, there is very great pity and compassion upon them, more than *words* can be express.

I speak for myself only. My nature is faithfully known from my youth that I do not desire to make myself great or to acquire the title of “Rav”, for I recognize my place all too well; nor will I wrap myself in a mantel that is unbecoming of me, all the days *of my life*. Rather, *I speak* out of love for their souls, which were always bound to the holy soul and spirit of my father, master, teacher and rabbi of blessed memory, all these many years, lest the cords of their hearts become severed from the ways of HaShem that he led them on for many years etc. This is sufficient for those of understanding.

³⁰ Deuteronomy 8:17

³¹ Proverbs 30:8

Chapter 5

Subsequent to these words and truths, I said to myself, “Can I conceal from those who love my soul and my heart what has arisen in my mind to do on their behalf; this great mitzvah and obligation which has been placed upon me for the above reason?” Though, *admittedly*, it is a very difficult burden for me *to bear*, for I am presently weak and not in full health because of the wrath of the oppressor, due to many difficult troubles and bitterness of the soul overriding them all etc.

This is especially difficult since the main concern, mentioned above, particularly involves those who are remote (and have never had the opportunity to travel to Liadi – as I myself have witnessed in most of the distant towns) that I passed through. Only four or five out of an entire town or congregation make the trip, so that there are *only* close to two or three quorums that are on the level of truly and sincerely being occupied in matters of Chassidus in their minds and hearts. They are hungry and thirsty. Their souls are faint and greatly yearn for the words of the Living G_d.

I *openly* wondered about this and they answered that the poor are unable to leave their meager source of income and pay the expense of such a trip. Those of average income are also concerned over the cost, principally about the loss of time in neglecting their financial concerns and income. In addition, though the expenditure is of no concern to them, the wealthy are also *reticent to* find the time to take three weeks out of their many *pressing* business dealings, this, notwithstanding the fact that the hearts *of all the above, may be* pure and they *may* truly desire the words of the Living G_d very much, and are *even* proficient in them and understand them.

Thus, I have met many people who are occupied in the study of Chassidus and are G_d fearing and very thirsty for the words of the Living G_d. Their only weakness, however, comes about because of the great distances involved. Because of this they may not make the trip for several years, until a decade can go by and the whole matter becomes forgotten from their heart.

In my estimation only a tenth go, the remaining nine tenths remaining at home, bereft of everything. *Actually, in many cases, the ones who stay behind* are men of truth whose hearts have been touched by the fear of G_d, more than those who make the trip and then, on their return, boast that they have heard *Chassidic* discourses, which they repeat. Furthermore, for the most part, this in itself causes *people's* hearts to become estranged *from each other*, in that only small groups of two or three people venture to travel, rather than arranging for the entire community to travel together. This causes divisiveness in people's hearts in that *some may* look down on others. No more need *be said*.

Furthermore, and this is essential; In truth, the foundation of Chassidus *is that* for it to truly become established in people's souls all their days, they must be very occupied in contemplating it, speaking it and reviewing it even a hundred times. *Moreover, this should* specifically *be done* with a friend. *In this way* each one will strengthen his friend's heart, by reviewing the teachings of Chassidus together, all their days. *It is specifically this practice which* creates complete union and awakens *a resolve to* strengthen *the practice of Chassidus* amongst the congregants in general so that it should not be forgotten and neglected by them due to preoccupation with earning a livelihood and other hindrances etc. However, this is only

effective if they are united as one man, rather than if people set themselves above those who come to seek *their counsel in such matters*.

Nor should *anyone* cut themselves off from the ways of Chassidus by forming *small cliques* of two or three, in which they separate themselves from others of the Chassidic brotherhood. This evil *practice* causes much divisiveness amongst our Chassidic brotherhood, as I well know. *However*, I do not wish to dwell on this at length. *Rather*, I would like to emphasize that everyone should set it upon their souls to bring about a great strengthening *of Chassidic practice* by agreeing that the majority of the congregation should travel together. In this way, they will all speak and review the words of the Living G_d together, as one group. Thus, each person will strengthen his fellow and this will bring about a *more* permanent unity.

Also, they should resolve to be alert to always *try to* set a time *for the congregation to travel together*, when it is equally *convenient* for each person etc. Wise and understanding as they are I need not lengthen about how they should give counsel on how to save souls from *spiritual* collapse, heaven forbid. This is sufficient for those of understanding.

Now, therefore, I see that for the good of the remote *members* of our Chassidic brotherhood, I must take a responsibility upon myself that is greater than my strength. Let the distant *communities* appoint a designated place or town that is close to all the surrounding *communities* and *let them* also set a convenient annual time for themselves. They should inform me of this (through the messenger who bears this letter) and I *hereby* take it upon myself to travel to that town and to stay there for one month *out of the year*, during which time I will fulfill all their requests in matters of Chassidus.

I will occupy myself in studying Torah with them as much as I can, to the fullest of my ability, for as long as my strength holds out. *I take this upon myself* even though this toil will be a very heavy burden on me, for I feel compelled to do so out of compassion for them.

Let all the remote communities throughout the land schedule *a set time in a central place in each area*. However, the entire area should be informed of the time, place and hour so as not to cause confusion, as will be explained by the messenger who bears this letter. I have given over to him that *the people should* be notified in writing. If this is publicized to the general Chassidic community *residing* in the three or four places in the country that have scheduled it, each *area* in its own time and place, then all those in these remote *areas* of the land can come at their leisure to the *designated* place in the *designated* time. In this way, no one will become totally cast aside and removed *from the teachings of Chassidus*, heaven forbid. This is sufficient for those of understanding.

I have taken the original idea for this from the source and root of the life of our souls, my father, master, teacher and rabbi of blessed memory, whose soul reposes in Eden. Before he passed away he made a firm resolve to provide for the shortcomings and blemishes of the remote members of the Chassidic community by staying in three or four places that are close to them, and to be occupied in teaching them HaShem's Torah and mitzvahs, as I Hinted at in short, above in this letter. The messenger who bears this letter will explain everything thoroughly etc.

From the core of my heart, which has always and forever been faithful to them, I look forward to their response (concerning all the above mentioned matters).

From one who speaks with tzedakah, the tzedakah of HaShem. *May there be* grace upon each and every one, from the greatest to the smallest. Amen, Selah.

Dovber, the son of my father, master, teacher and rabbi, the G_dly genius, our teacher and rabbi, Schneur Zalman of blessed memory, whose soul reposes in Eden.

Section Two

On Divine Inspiration

(The main corpus of *Kuntras HaHitpaalut*-sent as an open letter to all the Chassidim in the year 5574)

Part One

Chapter 6

AS I explained in my first letter, many in our Chassidic brotherhood, whether old or new, are confused and have lost their way due to several kinds of errors regarding the ways of *how to* receive the words of the Living G_d in light of Torah and the service of the emotions and the heart, *to the point that their understanding of it is literally the diametric opposite of the truth*. Because of lack of knowledge and little occupation and practice *in these matters* they call light darkness and darkness light.

However, mainly, these ruinous ramifications have resulted from an overabundance of expositors that make themselves out to be wise, by boasting and professing, “I have the secret etc.,”³² *claiming* that there are secrets to true worship *that they are privy to*. They thus delude themselves and others, so much so that a total error has fallen *into their thinking, which is the diametric opposite of the truth*.

I am very greatly distressed over this because they attribute it all to me, so that many of our Chassidic brotherhood ask me *advice* regarding *how to apply this error into practice! I find it impossible to tolerate and bear their erroneous words which have become so established in their mind, as if they are the rule of law! This is the result of students who teach before sufficiently mastering the subject, who have branched out to drink of evil waters that kill and destroy the soul, removing it from light to total darkness etc.*

Therefore, I say that the mitzvah and obligation specifically falls on me to properly explain and clarify all the different matters of the service of the mind and heart, each thing in its place, level and mode in great detail. This is so that he who is prone to error will not err and will not *thereby* mislead his fellow. It is also to erect a firm structure in his soul, in light of the Torah he receives, so that it should all be planted and rooted with a permanent root and bond that will never falter etc.

This may be compared to *a person sitting before* a bowl full of delightful healthy foods which revive the soul, but who lacks a spoon to bring it to his mouth. He could expire from longing solely because he lacks a utensil to hold it etc.

So it is regarding the true teachings on contemplation and knowledge of the Divine which my father, master, teacher and rabbi of blessed memory, whose soul reposes in Eden, bequeathed to us, each person according to his capacity. *This may be so* even though a person is fluent in all *the teachings of Chassidus*. Nonetheless, since he knows not how to assimilate it into his soul, he remains hungry and thirsty, lacking all light and vitality, until, after learning and understanding it all, he wonders of what benefit it is to him.

Likewise, the exact opposite *kind of person* exists. For him learning and understanding *dispassionately* from a distance, is the essence of Chassidus, whereas assimilating it into his soul, whether through intellectual excitement, or more so, through emotional excitement, is absolutely forbidden. Thus he seeks and requests advice on how to rid himself of *any* spontaneous excitement that comes unwillingly upon him, for he considers it to be “Awareness of self” which, to him, is a cardinal sin that destroys the soul, similar to the antiquated ways *of the discredited Chassidus, mentioned above*.³³

Behold, two extreme opposites such as these, and between them, several types of intermediates of assorted levels and kinds, all of which possess errors that literally *transform* light into darkness! This even

³²This is based on a play on words in Isaiah 24:16.

³³ This is a reference to the Chassidic practices of the Kalisker Chassidim.

includes several different levels of veteran *Chassidim* who are expert, experienced and wise in their own eyes as to the ultimate goal of the teachings of Chassidus. They *too* are totally lost! All this being the case, it is so very important to explain and clarify everything, so that they will not “hang empty pitchers upon me etc.”³⁴

Of essential importance is to establish and affirm the principal theme and holy intention of my father, master, teacher and rabbi of blessed memory, whose soul reposes in Eden, in light of the teachings he revealed to us for thirty years. For the sake of all who are beloved to me and truly seek the words of the Living G_d, from my youth my sole aim has been that to the fullest intended extent, the illumination of the “Life of the World” be established in their souls, this being the matter of the revelation of G_dliness in their souls, each person according to his capacity, as is known.

³⁴ Talmud, Baba Basra 7a.

Chapter 7

Let now my opening words shed light on the general differences between the antiquated Chassidus and the Chassidus that my father, master, teacher and rabbi of blessed memory, whose soul reposes in Eden, bequeathed unto us to illuminate *our path* in the light of his teachings. From the very beginning of his holy work, his principal goal, which I heard from the holy breath of his mouth, not once and not twice, was that the chief aim of all his labor on behalf of the Chassidim, to which he literally devoted his life, was solely that the revelation of G_dliness be revealed in their souls.

This means to say that their souls should specifically be excited with G_dly excitement only, rather than the excitement of bodily life, which is not G_dly excitement at all. This, in short, is the essential intended theme, which differentiates those who serve HaShem with their souls from those who serve HaShem with their bodies. Within this general principle are many varied details.

Though it is well known, it is important to first properly explain the root of this general principle, because *most people* do not fully understand it. The matter may be understood by prefacing with the well known *explanation* of the verse, “And you who adhere to HaShem your G_d are all alive today”³⁵, from which it is understood that if not for this adhesion, they would be considered to be dead rather than alive. *A different verse* also states, “To love HaShem, for He is your life.”³⁶

Now, we cannot say that, “He is your life” refers to “to love HaShem”, in other words, that the love *itself* is your life. If that were the case the verse should have read, “For she is your life.” *This being the case*, why does it say “He is your life?” Certainly, the simple meaning of this verse is understood by all, that the words, “For He is your life” gives us the reason *for this love*. In other words, why should you love G_d? *The reason is* because He is your life.

However, this being the case, we could ask; why is it necessary to *actively bring about* an excitement of love of G_d if, *because of this adhesion to Him*, He already is your very life, literally?

However, as known, there is a difference between the love of G_d and adhesion to Him. The general difference is only in this; that adhesion is the vitality and bond of the soul to the “Life of all Life”, the essence of *Ohr Ein Sof*,³⁷ blessed be He, who is called “The Source of the life of all souls”. As known, this is the meaning of, “For He is your life” – literally! Therefore, in regard to the matter of adhesion it says, “You who adhere.” This means that *just as a person clings to life*, “You who adhere to G_d, do so as a matter of course - because of the root of your soul, *which has* an essential and permanent bond to G_d, rather than *just* an aspect of intermittent excitement of love of G_d.

Thus Rabbi Shimon bar Yochai stated, “We are bound with one bond. I am unified in Him etc.”³⁸ (As will be explained shortly concerning the fifth level of the Divine soul, which is the aspect of the Yechidah etc.) As known, this *bond* exists in the souls of all Israel, including a person whose *spiritual* source is only

³⁵ Deuteronomy 4:4

³⁶ Deuteronomy 30:20

³⁷ Ohr Ein Sof is a Kabbalistic term meaning “The Limitless Light”.

³⁸ Zohar, Idra Zuta, Haazinu 288a, 292a.

in the aspect of Nefesh of Asiyah. This is why we specifically recite the “Shma Yisrael-Listen O Israel”³⁹, the purpose of which is to give over one’s soul *to HaShem* in the first verse, with the word “One.”

The mitzvah, “And you shall love *HaShem your G_d*”⁴⁰, *only* comes afterwards, *in the next verse*. This is the aspect of the excitement of the soul which requires the commandment for the soul to labor *in the kind of contemplation that arouses love of HaShem*, which is called, “The labor of love.”⁴¹ This is clear and known to all. However, the *main* theme here is the general matter mentioned above, that the excitement should chiefly be specifically an excitement of the Divine. As mentioned above, two levels are included here – adhesion *to G_d* and love *of G_d*.

Now, the explanation of the matter is as follows: As known, there are five levels in the Divine soul – *Nefesh, Ruach, Neshamah, Chaya, Yechidah*, the highest of which is the aspect of *Yechidah*.⁴² *The Yechidah* is the aspect of the essential bond and adhesion *of the soul to HaShem* in that one permanently adheres to and is bound *to HaShem*, as *Rabbi Shimon bar Yochai* said, “I am unified in Him. I am aflame in Him etc.”⁴³ This *level* also exists in every Jew, each one according to his capacity.

This needs proper explanation and clarification: We clearly observe that when any *Jew* - even one of humble station who has a low and inferior soul in *regard to* comprehending *matters of G_dliness* and *possessing good* character traits - hears an explanation of any concept within the subject of Divine contemplation, such as the transcendence or imminence *of G_d* etc., his soul becomes very excited.

The source of this sense is the root of his soul which is the Divine aspect of his soul. This is the *Yechidah* level which is higher than the soul’s faculty of insight. This is the matter and aspect of a Jew’s essential bond *with G_d* which is called by the term, “Adhesion”, in that the soul adheres and is drawn *to G_d* because of the essential *G_dliness* in the essence of his soul. It therefore is drawn and adheres *to G_d* of its own accord, just as a spark is drawn to the bonfire or the like. It is this which is called actual excitement in *G_dliness*.

Chapter 8

However, apparently, an extreme error can fall into *the understanding of the above explanation*, because, an aspect similar to this type of adhesion can actually be easily found in everyone. However, it is the exact opposite *of it*, since it altogether is not within the definition of Divine excitement.

It is readily observable that the excitement of the great mass of people is external excitement *resulting from* false delusions in their souls and hearts during prayer which manifests itself in the external cry of their heart of flesh - devoid of any inner illumination or vitality.

Such excitement is not *directed* to *HaShem* at all. This is because, during that time, there is no excitement and contemplation into *G_dliness* at all, except in a *most* general way etc. and even that is not

³⁹ Deuteronomy 6:4

⁴⁰ Deuteronomy 6:5

⁴¹ Zohar BeShalach 54b, Zohar VeEtchanan 267a.

⁴² For a full explanation of the five levels of the soul see our book “The Knowledge of *G_d*” or our commentary on “*Shaar HaYichud*” of the Mittler Rebbe.

⁴³ Zohar, *Idra Zuta*, *Haazinu* 288a, 292a.

at all in a manner of the above mentioned “listening” and inner drawing of the soul to G_d. This general contemplation does not at all even include an aspect of “listening”.

This is so, even though *common usage* in the world is to also consider this to be “Adhesion” or “Enthusiasm”. However it is a totally false adhesion, literally the opposite of the true adhesion which is called, “Divine Excitement.” Actually, it *does* have similarities to true adhesion, except that it is not at all adhesion *directed* to HaShem. Any adhesion which is not to HaShem is of no value, as the verse states, “You who adhere to HaShem – specifically – are alive.” *Only such a person* is called alive, whereas the above mentioned external adhesion which is not to HaShem is actually considered to be dead.

This is because his soul does not at all receive its vitality from the source from which it was hewn in G_dliness etc. This is called self-worship rather than worship of G_d. It does not even fall into the category of “Those who serve HaShem with their bodies”.

Those who serve HaShem with their bodies, at least are still called, “Those who serve HaShem.” That constitutes an excitement of love for HaShem that specifically is a natural physical love; in that a person’s natural animalistic soul also loves etc. This accords with the simple understanding of the verse, “And you shall love HaShem your G_d with all your heart”⁴⁴. *The word for heart here is levavcha-לבבך rather than lev-לב. The sages stated that the two letters בב of Levavcha mean with both your inclinations*⁴⁵, *the inclination to do good and the inclination to do bad – the good inclination being a function of the Divine soul and the bad inclination being a function of the animalistic soul.*

Though this does not constitute the essential bond of the Divine soul, mentioned above, it nonetheless is called serving HaShem with the body. After all, his physical heart and flesh do become excited specifically about G_d, the Life of lives, as is written “My heart and my flesh will sing out to the Living G_d.”⁴⁶ *The words “My flesh” mean the heart of flesh, literally. Through the excitement of the heart of flesh with a physical pleasure, he delights in HaShem in his physical heart.*

(There also is a higher level of this that reaches the aspect of “love of delights” which is in an aspect of the above mentioned essence of the Yechidah, as will soon be explained.)

The reverse of this, literally, is the matter of externally exciting the heart of flesh, in which one boils and ignites a strange fire *within himself*. This comes about solely through *whipping his emotions into a froth and causing his blood to boil*. This is not at all the fire of HaShem. Rather, it is solely for the sake of revealing *the innate emotions* of his heart and flesh with a heat of flaming fire, to overheat himself into feeling the thrill of excitement. This is an extremely great error that ultimately leads to delusions, misconceptions and very erroneous falsehoods. As known, even in worldly matters, *when one gets carried away by his emotions it can lead to terrible consequences, especially when they are self stimulated.*

(By way of jest, this is like what has been said⁴⁷ *on the verse, “Do not eat over the blood”*⁴⁸ - “Do not pray over your blood”, which implies that one should not pray with his blood alone, but rather, with the soul that is in the blood etc.) About this it states,⁴⁹ “A fool does not desire understanding, but rather, only

⁴⁴ Deuteronomy 6:5

⁴⁵ The inclination for good is called the Yetzer Tov and the inclination for bad is called the Yetzer HaRa.

⁴⁶ Psalms 84:3

⁴⁷ Talmud Berachos 10b

⁴⁸ Leviticus 19:26

⁴⁹ Proverbs 18:2

to reveal the *emotions* of his heart.” This is well known to all. It is superfluous to lengthen on this, because it is *self*-understood to anyone who has truly tasted the words of the Living G_d once or twice.

His soul will greatly despise this false, mistaken path. He will altogether find it intolerable because of the coarseness and overall shallowness that eventually branches out from this alien adhesion, until the person *who succumbs to it finally* says,⁵⁰ “I am and there is none besides me.” This is because he becomes very aware of himself. As a result, he enters the category of arrogance and pride, similar to those who are proud of physical matters of this world, literally! Furthermore, a person who is prone to fall to this, will also fall into self love etc., and may even be drawn into a completely strange fire, as known regarding the various kinds of pitfalls that many have fallen into etc. The greater the attachment and adhesion of a person to the above mentioned *true* aspect of Divine excitement, the greater will be his disdain for this strange fire that literally opposes it.

This subject is extremely subtle, having many different subtle categories of levels. Even most understanding *men* of knowledge cannot distinguish *between* all the specific categories to their ultimate *depth*. Rather, they can only distinguish in a general *way*, between the physical feeling of the heart, as mentioned above, and actual Divine excitement, such as in the verse⁵¹, “My heart and my flesh will sing out etc.”, which *refers* to the fact that the physical heart *can be aroused to emotional feelings as a result of* Divine contemplation and can also become excited *about G_d*, as mentioned above. *This is so*, even though it comes as a very tangible feeling and is actually similar to the external feelings of excitement of the physical heart when it becomes excited in *and of* itself, without any of the above mentioned Divine excitement.

Now, the discernment of how they constitute two diametric opposites etc. is understandable to anyone who knows the teachings of Chassidus well. However, in regard to its many details, this is hidden from most understanding *men* of knowledge, even the great amongst them, so much so, that they literally confuse darkness for light and light for darkness. I clearly know that there are many who delude themselves by imagining that the physical excitement of their heart of flesh is a Divine feeling, when in truth it is nothing more than a bodily feeling. However, without their being conscious of it, it does contain a tiny admixture of extremely concealed Divine light, which, as known, is called’ “The Residue of Contemplation.”

⁵⁰ Isaiah 47:8, Isaiah 47:10

⁵¹ Psalms 84:3

Chapter 9

Let me explain myself, for my *intent here* is not merely to expound, but to bring to light the ultimate goal of truly revealing G_dliness in our souls. To preface, I must bring out an example of this concept found in manuscripts that are in my possession; these being the excellent words of innerness and sweetness – the teachings of my father, master, teacher and rabbi, of blessed memory, whose soul reposes in Eden, which explain the statement in the holy Zohar,⁵² *on the verse in Ezekiel*, “And behold a man whose appearance was like that of copper and a flaxen cord and a measuring reed were in his hand etc.”⁵³ *The Zohar comments*, “The first covering of holy colors *which covered the Mishkan*⁵⁴, its number came up to 32 (Its length was 28 and its width was 4). The second, outer covering which covered this one, came up to the number 34 (The goatskin curtains were 30 in length *and 4 in width* etc.) This was lesser but higher and this was higher but lesser etc.”

See the copy of the explanations on this which I have in manuscript form. This entire matter can essentially be understood from them, in all the particulars of its categories, literally, because *through them* the distillation of the subject may be understood. That is, that the essential difference between the side of Holiness and the side of Nogah is that in Holiness, the aspect of the vessel, which is the “somethingness” of the light, is in an aspect of total self-nullification, whereas the vessel of Nogah is a tangible “somethingness”, with much more in excess of the principal. However, this gain is *actually* a loss etc.

The explanation of this matter may be understood from the matter of, “The kindness of the nations is sin.”⁵⁵ This is because, *in the nations*, the good light of kindness is separate *from G_d*, therefore, its vessel, which is its “somethingness”, spreads out to a greater degree than the aspect of its light. *Actually*, this *gain* is a loss, so much so, that it is called sin. Similarly, the *sages* said⁵⁶, “The righteous speak little and do much.” The explanation is that “speaking” is the aspect of the vessel that reveals. “Speaking little” is the aspect of self-nullification etc. However, “they do much.” On the other hand, the opposite is true of the wicked. They say much, in an aspect of arrogance and the spreading out of the “somethingness”⁵⁷ of the vessel. But they do little, because of the loss of *Divine* illumination etc.,⁵⁸ as mentioned above.

We literally see a similar thing in the whole matter of the excessive exaggeration that is observable in the external, delusionary excitement of the external heart of flesh, mentioned above. This comes about from the aspect of the spreading of the “somethingness” of Nogah, which is an utter loss of inner *illumination*, to the point that it turns from good to bad, heaven forbid etc.

The opposite *is true* of the Divine spark on the side of holiness; Even the aspect of “somethingness” felt in the heart of flesh, mentioned above, comes in *a way of* utter self-nullification, *that is*, with a total

⁵² Zohar Pekudei 233b

⁵³ Ezekiel 40:3

⁵⁴ The Mishkan was the portable Temple that travelled with the children of Israel for forty years in the wilderness.

⁵⁵ Proverbs 14:34

⁵⁶ Talmud Baba Basra 87b

⁵⁷ In the wicked there is a sense of being a “Something” In other words, there is a sense of self importance.

⁵⁸ To the degree that a person has a sense of self importance, to that degree he suffers from a diminishment of Divine light. G-d does not dwell in a place of arrogance.

absence of self-awareness etc. *Furthermore, the degree of* how great the absence of self-awareness is comes about according to the gain of additional light and vitality etc. This general distinction is clearly observable to all those who know the words of the Living G_d well, and is the root of the above mentioned general distinction.

Now, to know all the indicators of how to recognize these characteristics in one's self to the finest details of levels and their categories, so that one will not delude himself; it is necessary to first understand the root *cause* of the matter of the total absence of self-awareness during *true* Divine excitement which is felt in the heart of flesh etc. At first glance, it seems impossible to believe that a feeling which is the absolute absence of feeling, such as this, could exist, since this would entail two opposites existing *simultaneously* in one thing!

To understand this, we must preface with the subject of what “melody” is. The adage that *Moses*, the faithful shepherd,⁵⁹ used to sing all kinds of melodies during his prayers,⁶⁰ is well known etc. *He did this* because *his soul* included *all* six hundred thousand souls of Israel and each soul, when it ascends into the root source from which it was hewn, does so specifically through song. This is the aspect of the above mentioned essential excitement, with a love of delights, according to the manner of its root above in the supernal delight. That person who included *all six hundred thousand souls* was *Moses*, the faithful shepherd. As explained elsewhere, this is why he sang all kinds of melodies.

Firstly, we must understand what *is meant here* by the “excitement of melody.” This is specifically a spontaneous activation of *melody* without any intellectual choice or will altogether. It is an excitement which *simultaneously* is felt and not felt within him, since it does not come from him intending to bring about excitement. Rather, it is reflexive and automatic, in that he is not conscious of it. Since, at that very moment it is as if he altogether does not feel or is conscious of it, therefore it is considered to be the total absence of feeling his self-being. Nonetheless, it is a felt excitement.

This may be understood by way of example from the spontaneous excitement of great joy that a person has when some good news and the like, reaches him. Certainly, this excitement could be so felt in his heart that he may make strong automatic and involuntary gestures, such as clapping his hands, as is well known. This takes place without choosing or intending it. Rather, he claps involuntarily and automatically and this, itself, is the indicator that he is not at all aware of himself being excited, though it is felt in the heart. However, it is as if he is totally unaware of it. This is because it is genuine excitement resulting only from the good thing itself that his soul is bound to. He then does not at all feel his excitement, because he never intended to become excited. Rather, the excitement is automatic, so much so, that it is possible that he is completely unaware of it. This is also similar to what we observe in the opposite *emotion*; that when a person is angry, he is neither aware of nor does he feel *his* excitability etc.

The opposite is true of excitement that results from intending it first, such as one who belabors himself with much contemplation until he becomes excited. *Here*, his principal intention is solely for this excitement and he anticipates and hopes for it, *wondering* when it will come about. (He will be anguished if it does not) and will rejoice when it does come, if it is felt well with heated passion, as he desires – and he will be anguished if it is not *as passionate as he would have liked* etc.

⁵⁹ The Faithful Shepherd is the term by which Moses is called in the holy Zohar.

⁶⁰ Zohar Mishpatim (Raaya Mehemna) 114b.

Now, most members of our Chassidic brotherhood are very confused in this regard. One will state this *opinion and another will state the opposite* etc. One will completely prohibit *excitement* and another will permit it. Furthermore, there are intermediate *opinions, between these two extremes*. It therefore is necessary to properly explain and clarify this subject, because it is the general axis and foundation for receiving the words of the Living G_d during prayer etc.

Part Two

Chapter 10

NOW, apparently there are five levels here, one above the other, each one of which will be *explained* in its place, so that no one should err etc. The first *level* is the worst one of all. This is when a person's principal desire *in Divine contemplation*, is wholly just to become excited, in order to *feel* alive. In comparison *to the other levels*, this is the least of them, so much so, that it can almost be compared to the above mentioned external excitement of the heart of flesh *brought about* solely through *intentional self-arousal of feeling, totally divorced from G_dliness*.

This is not Divine excitement at all, because he does not desire or intend any aspect of G_dliness whatsoever. His intention and goal is not that G_dliness dwell in his soul or that his soul be bound to G_dliness etc. but rather to have something of a thrill, so that he can be aware of his self-existence.

Nonetheless, there is some hidden admixture of good here which comes from the aspect of the concealed love *of G_d within his heart*. That is, it is hidden within the alien garment of his *revealed* desire. Nevertheless, all this notwithstanding, in a hidden way, his essential desire is specifically to become excited about HaShem and if it would not be about HaShem, he would not want *to pursue* it altogether.

This is so, even though, in a revealed way, this is not the case. *Rather*, the *inner* content of the matter (that there should be a revelation of G_dliness in his soul because he *really* only desires G_dliness rather than *just* pleasuring himself), never *consciously* enters his mind. About this *true, underlying desire*, the *verse* states,⁶¹ “*And as for me, closeness to G_d is good for me*”, as known.

⁶¹ Psalms 73:28

Chapter 11

NOW, the second level, which is above this, is the above mentioned matter of listening from afar. He specifically listens to and contemplates G_dliness and understands it well, until he realizes the truth of it and accepts it as absolute truth, at least intellectually (It is firmly established in his mind). However, the matter is *still* distant from him, so that he questions what benefit his soul will derive from it.

This is because *though* the matter of contemplating G_dliness itself is very precious in his eyes and he accepts it in a manner of “acknowledgement”, *so that* the matter of G_dliness is very great and lofty in his mind and heart as being utterly sublime, however, he *still only* wishes and longs that this G_dliness be established in his heart and soul in a revealed and felt manner, rather than being hidden and distant, (The matter is *still* very distant from him, does not belong to him, and does not relate to him at all) as known.

This level is better *than the previous one* because, at least, it is close to arriving at *actual* Divine excitement. This is because, after all, the contemplation of G_dliness is important to him. He greatly desires it and his chief goal and desire is to approach it. Only that though he occupies himself with it, he does not affect Divine excitement from it in his heart and mind at all. *However*, it is not for his selfish *pleasure*, but solely for G_dliness, since his only desire is that closeness to G_d be *firmly* established in his soul. In essence, this *level* is the beginning of those who seek G_d in truth and purity, specifically with a motive that is accepted by G_d.

Chapter 12

The third, higher level, is called “A good thought that joins with deed”, this being love and fear of *G_d* as they relate to action only. The explanation of the matter is that being that in the above mentioned, second level, though his motive is specifically accepted by *G_d*, in other words, his only desire is to be close rather than far from *G_d*liness and *furthermore*, this desire comes about because the matter of HaShem’s greatness is important in his mind, however, as of yet, no excitement has been activated in his mind, since the matter is still utterly distant from him. He just wants it to be close, but as of yet, it is not close. Being that this is only an aspect of intellectual “acknowledgement”, it is not called by the name “good thought”, but simply “thought.”

This may be understood by an example in worldly affairs. We observe that there are two types of thought: The first one is when a person thinks about some good or splendid thing which he regards as very great, such as magnificent wealth, but which belongs to another, or the extraordinary greatness and glory of a king or prince and the like. This is called “dispassionate thought” because it neither affects nor relates to him altogether. Neither the money nor the glory is coming to him, only that he thinks about it because of its preciousness and importance in his eyes and he wishes very much that such a good and splendid thing would come to him etc.

The second *type of* thought is when he thinks about something good which affects him personally, such as when he profits from a good business deal or when *he receives* honor and greatness or when he personally acquires great fortune. Such thought comes to him in a manner of excitement and his soul is somewhat drawn *to it*, meaning that he is moved *by it*.

As known by experience, when a person receives some news about a good business deal which will greatly affect *him*, the whole power of his mind becomes preoccupied with it and he positively adheres to this thought with an excitement called “adhesion of the thought” (strong attachment of thought in that he is greatly affected and moved by it etc). The indicator for this is that he will be somewhat preoccupied and moved (absorbed and engrossed).

This is similarly understood *to be the case* in regard to contemplating *G_d*liness with such thought, in that he adheres strongly to it, like something which *directly* affects him, as mentioned above. This is called “A good thought that – in the very least - joins with deed.” This is to say that, in the very least, the resultant ramifications produced by it are love and fear that apply to deed.

However, in regard to the “dispassionate thought”, mentioned above; though he desires to come close and *truly* be excited, as of yet, he has not become excited even in the aspect of “listening within thought.” Rather, his acknowledgement is only from a distance, as mentioned above. The only result born of it is the shame that he feels. In other words, there falls into his heart shame over how distant *from G_d*liness and how *spiritually* deficient he is, which includes the matter of the general inferiority of this physical world *compared to the upper, spiritual ones*. This is because he has absorbed the contemplation of the Divine until he sighs *with shame* and the like (His estimation of himself and of the world falls greatly). Its only result is the resolve to desist from evil *and to do good* etc. In other words, since this is so, *that G_d* is

infinitely great and this world is very low, therefore the right and proper thing, is to do His will by desisting from evil and doing good, very, very much.

This is the least of *spiritual* levels, but after all, since it contains an aspect of G_dliness, he can enter the lower Garden of Eden due to his Divine contemplation. However, it is not considered to be actual love and fear of G_d, with any degree of excitement (This is in contrast to the worst level of all, mentioned above, in which there is no aspect of G_dliness whatsoever. As mentioned above, *there*, all he wants is excitement, rather than any G_dliness and whatever desire for G_dliness he may have, is very concealed etc).

However, *regarding* the above mentioned “good thought”, it says, “Hear O Israel etc.”⁶² in addition to being followed with “and you shall love etc.”⁶³ As mentioned above, *here*, the essential thing is only the “excitement of hearing” in this thought, from which love is born. Nevertheless, *it must be pointed out that*, as of yet, there is no heartfelt excitement at all. *The excitement is only intellectual. Furthermore*, this love only *relates* to action - to turn away from evil etc., and not at all to the inner aspect, as it is with heartfelt excitement.

Albeit, it is higher than the “resolve” born of the above mentioned “dispassionate thought”, in which his love comes about only because it is the right *thing to do*, rather than being an *actual* excitement of the intellect. *However, here the love* comes as an aspect of intellectual excitement. For example, to desire with complete longing, at least in thought, for the revelation of G_dliness in the good deed *that he does*, and to be very far from *its* opposite, which opposes G_dliness.

All this is called fear and love of G_d, even though it only relates to actions. But they are invested with great intellectual light and vitality, similar to thought that very much relates to oneself in worldly affairs, in which there at least is intellectual love *for* G_dliness with the stimulation of the mind and fear of its opposite, similar to *the fear of* damage or destruction etc., as mentioned above. This is sufficient for those of understanding.

⁶² Deuteronomy 6:4

⁶³ Deuteronomy 6:5

Chapter 13

NOW, the fourth, higher level is that due to *his* Divine contemplation, in which his intellect becomes very excited, *this brings about* an immediate and spontaneous emotional excitement in his heart, in an aspect of an excitement that is felt with a greater and more inner vitality than the intellectual excitement, mentioned above.

(However, this is not actual Divine excitement which the heart also feels *in addition to the feelings of the Divine soul. That level of excitement* takes place specifically in the Divine soul and subsequently also spreads to the physical body. However, that is a level which is even higher than the fifth level being explained here. The levels of excitement of the Divine soul will be explained later. Here we are still only dealing with the levels of excitement of the intellectual, natural, animalistic soul.)

About this *the verse* states, “And you shall love” – specifically - “with all your heart” - meaning, with both your good inclination and your bad inclination, as mentioned above. This is the essence of the commandment to serve *G_d* with the heart – which means to toil intellectually to such an extent that the heart, specifically, becomes excited. This is called, “A Labor of love”, because it actually is laborious and involves much toil.

This is because in regard to matters of the world, as soon as a good thing arises in thought and excites the mind, this excitement affects the emotions of the heart, in that the heart immediately becomes excited with flaming desire or its opposite – bitterness from something bad, which is despised in thought etc. However, in regard to the service of HaShem, excitement of the heart is not easily drawn from excitement in thought. The reason is because the aspect of the *G_d*liness within this contemplation is not drawn to the heart in a revealed way, but rather as an encompassing light in the intellect of the brain etc.

There are very many different levels of how the heart is activated. One person may become more excited in the heart than in the brain, while another may become excited with great joy etc. All in all, this level is considered to be actual fear and love of *G_d*, though generally, it is considered to be “natural fear and love”. (Nonetheless, as stated above, none of this is considered to be actual Divine excitement at all. That is the sole domain of the Divine soul, as will be explained later.) About this scripture states, “Closeness to *G_d* is good for me”⁶⁴ – for me, literally. This is also called, “My *G_d* in my midst etc.”⁶⁵ which is also the matter of *the verse*,⁶⁶ “to love HaShem” – specifically with the heart – “for He is your life” – which is from the Divine soul, as mentioned above.

Now, the aspect of the love and fear of *G_d* which is born in the revelation of the emotions of the heart on this fourth level etc., manifests as inner light and tremendous vitality toward the action of desisting from evil and doing good etc. In other words, one does the positive commandments with tremendous love and eagerness, in that the action is invested with inner light and vitality. Likewise, the opposite is also true. He will be embittered with active resentment over anything that opposes it, in that he will distance himself from all evil and guard himself from it, with the same level of excitement.

⁶⁴ Psalms 73:28

⁶⁵ Deuteronomy 31:17

⁶⁶ Deuteronomy 30:20

This is literally similar to a person who is enthusiastically occupied with his business dealings. Because *he* loves amassing wealth, he will do everything that benefits the business with eagerness and zeal. Moreover, he will distance and guard himself from anything that is detrimental to the business, with the same *degree* of enthusiasm.

This, then, is the foundational root of the 248 positive commandments, which are specifically drawn from love, in that love *of G_d* is the *motivational* root of the 248 positive commandments. Fear, *on the other hand*, is the *motivational* root for *desisting from doing* the 365 negative commandments. *Together, they comprise* the aspects of kindness and severity of the heart [Chesed and Gevurah]. This is *the meaning* of the verse, “To love and serve Him”⁶⁷, as known.

Behold, this *level* is higher than the excitement of intellectual love and fear *of G_d* of the *third level* of “Good thought”, mentioned above. This is sufficient for those of understanding.

⁶⁷ Deuteronomy 11:13

Chapter 14

Now, the fifth, higher level is the matter of the intent of the heart which is even higher than the excitement of the heart. In explanation; as known, when as a result of contemplation, a person becomes fully excited in his heart, with eagerness and joy or *conversely*, with bitterness etc., then simultaneous to the excitement of the heart, the entire length of the G_dly matter *that he contemplated*, which caused the excitement *in the first place*, becomes abbreviated *in his mind*, so that all that remains of it is only what is *directly* pertinent to the *emotional* excitement of the heart.

In other words, what arises from the distillation of *the subject that he* focuses upon is an abbreviation of the entire subject of his contemplations, *such as* the imminence and transcendence of G_d and the like. This *distillation* is the intended essence and *motivational root of his contemplation, that is, to realize* that “before G_d, everything is as nothing” and the like.

The tremendous excitement of the heart that comes about as a result of this abbreviation is miniscule relative to the essential intent of the heart in the full length of the G_dly matter *when it was still under contemplation*. There, it was focused upon in his mind and heart with a length and breadth that, as of yet, was above being brought into the category of heartfelt excitement.

By way of example from worldly affairs; when a person directs the *inner* point of his heart with deep concentration into the extraordinary *opportunity* of a certain good business venture, though his entire soul will be drawn after it, he still will be incapable of bringing out excitement for it in his heart, because his mind and heart are so fully occupied only *in contemplating* how good it essentially is. This is called, “The expanded intellect” of Chochmah, Binah and Daat [Insight, Comprehension and Concentration] etc. *This is the case*, even though love and fear exist there in a hidden way. Nonetheless, they are only called, “Intellectual fear and love” which is higher than the natural fear and love mentioned above.

(The difference between the above mentioned “natural fear and love” and the above mentioned “intellectual fear and love” is that the “natural” ones are separate *and apart* from the contemplation itself. This is called the “Therefore” – *that is*, since such *and such* is the case, therefore *so and so*. *In other words, the “Therefore”, which is the ramification of the contemplation, comes after its conclusion and results from it.*)

On the other hand, “Intellectual fear and love” is not at all separate from the contemplation itself. Rather, it comes about involuntarily and automatically by force of *logic*, without choice and will at all. *Moreover, when it filters down into the emotions* of the heart this fear and love also comes about spontaneously, such as the *example of* clapping the hands mentioned above. The indicator *for this* is the constancy of the excitement in this *kind of focus of the mind*, in that it never ceases, as “natural fear and love” does. *There, the fear and love* fall away and *then* return to reawaken. It is because of this that the term “Toil” does not so much apply to “Intellectual love and fear”. This is as explained elsewhere on the verses, “G_d, do not keep your silence etc.”⁶⁸ and “So that my soul will sing to You *and not be stilled*”⁶⁹ and “The lower fire calls out constantly *to the upper fire.*” This is sufficient to those of understanding.

⁶⁸ Psalms 83:2

⁶⁹

Even higher than this is the aspect of the simple desire which is totally higher than the aspect of contemplation. Rather, it is just an essential and simple desire, *and is the* cause of its product and ramification, which is the intellect etc., as known. This is sufficient for those of understanding.

Chapter 15

From all the above, the particulars and categories of this general principle are clearly understood. This is the excitement of the mind and heart which, foremost, is specifically the product of preparation; this being contemplation until the fifth level, which itself is the intention of Insight and Comprehension [Chochmah and Binah] that subsequently illumines the *emotions of the heart* too.

Now, the first level mentioned above, in which one only desires excitement devoid of Divine contemplation altogether, is close to the alien fire, mentioned above. This *level* is not the fire of HaShem and cannot be enumerated as part of the five levels.

As known, the five levels correspond to the *five levels of the soul*, Nefesh, Ruach, Neshamah, Chaya and Yechidah. The aspect of Nefesh *relates to* action. This is the aspect of the resolve to act *in accordance to G_d's will* alone. It comes about from the aspect of "Acknowledgement" and is simply *called*, "Thought", as mentioned above. *Thus*, it is only considered to be on the Nefesh *level*.

The aspect of Ruach, which has greater vitality, is the aspect of the excitement of the "Good Thought" mentioned above, as in the verse, "HaShem examines the spirits."⁷⁰ This is the aspect of "Listening well" in thought, as mentioned above, and as in the verse, "But in truth, it is a spirit in man."⁷¹

However, the aspect of the Neshamah is the aspect of the illumination of the brains of Chochmah and Binah [Insight and Comprehension] in the *emotions of the heart*, *thus* exciting the heart with a greater degree of illumination and vitality, as mentioned above. About this the verse states, "The soul *that is* of the Almighty gives them understanding."⁷² Binah specifically *corresponds to* the heart etc. This is *also the meaning of the verse*, "HaShem examines the hearts etc."⁷³

The aspect of Chaya is within Chochmah and Binah themselves, as they are, before having spread out into the excitement of the heart, which is caused by them, as mentioned above. This is called "Intention" etc.

Lastly, the aspect of the Yechidah is the true fifth level. This is the aspect of the essential simple desire which is totally higher than reason and intellect. This is because, "A desire has no reason" at all, as known.

⁷⁰ Proverbs 16:2

⁷¹ Job 32:8

⁷² Job 32:8

⁷³ Proverbs 16:2

Part Three

Chapter 16

However, all five levels mentioned above are *levels* of the “Intellectual Soul” which is called “The Natural, Vivifying Soul”, in that it too must agree and acknowledge, with acknowledgement and excitement of the mind and heart, and ultimately include the intent and simple desire etc. *Nonetheless*, this is all called, “One who serves G_d with his body”, rather than, “One who serves G_d with his soul.”

This is because, in and of itself, the *Divine* soul is literally a Divine power. All of its five levels; Nefesh, Ruach, Neshamah, Chaya and Yechidah are all in a state of Divine rather than physical excitement - literally. Only that it is invested in the physical brain and heart, so that its illumination and the spreading forth *of its influence* likewise come into the physical brain and heart in an aspect of five levels too. The lowest level is that the heart senses the Divine excitement of the soul, as mentioned above.

To explain this, we must first have a fine understanding into the matter of the Divine excitement of the soul in a general way, as mentioned above concerning the general categories between actual Divine excitement and the excitement of the life of the flesh. This is because *Divine excitement* is the principle aim and true basis for true Divine inspiration, which is the ultimate goal in contemplating the words of the Living G_d. This is the above mentioned matter of “Adhesion”, which is called, “Essential Life”, as in the verse, “You who adhere to HaShem your G_d are all alive today.”⁷⁴ This is also *the meaning of the verse*, “For He is your life etc.”⁷⁵

⁷⁴ Deuteronomy 4:4

⁷⁵ Deuteronomy 30:20

Chapter 17

Now, this statement needs to be explained and clarified. We observe an astonishing phenomenon in the matter of the listening ear of the human intellect in regard to the words of the Living G_d. That is, *Chassidus* causes great intellectual excitement. Now, it cannot be said that this is because the concepts of *this subject* are deeper than concepts of other *subjects*, for there are other deep concepts of greater breadth.

We further observe empirically that one person's intellect will become very excited when he hears *Chassidus*, whereas another will not become excited at all – similar to what was explained above on the matter of “listening from afar” in which the matter does not at all affect him, only that he accepts it as something true, as mentioned above. (He barely hears.)

At first glance, we could attribute this to proficiency *in the service* of the heart – this one serves with proficiency *while the other does not*. However, this is not the case, because a person could be G_d fearing and pure in his service with *all* his heart, but in this he has no talent to listen at all. All this is known and fully tested.

This being the case, we can only say that this comes from the potentiality of the soul itself – that it possesses Divine potential and that when it is activated, it is defined as Divine excitement - that is, *this is caused* solely due to *the G_dliness of the soul*. Therefore, when he hears an aspect of G_dliness, the G_dly soul will become excited with Divine excitement solely because of the source it was hewn from. *However*, in this there are separate levels. There are those who are only from the aspect of Nefesh. Such a person will, therefore, not become as excited as *someone* from the aspect of Ruach, who becomes more excited and so on.

Chapter 18

However, we must first understand the fundamental difference between Divine excitement that stems from the *Divine* soul and the excitement of the intellectual, natural soul in the brain and heart. At first glance, what difference is there here?

Now, in short, the explanation is as follows: In regard to the *Divine* soul's excitement about G_dliness, though *the person* becomes excited through comprehension and the like, *nonetheless*, it all is an actual aspect of G_dliness, including the comprehension itself. After all, it is actual G_dly comprehension.

On the other hand, the comprehension of the intellect of the natural soul cannot be compared to this at all, for though when the natural soul becomes excited with intellectual comprehension, the essential thing is also only the G_dliness within the comprehension, because he would not become excited by comprehending a different concept unrelated to G_dliness. Nonetheless, this is a comprehension from the "Garment of Nogah"⁷⁶ that conceals the essential Divine illumination. This is because the *place from which* this natural soul was hewn, including its ten powers: Desire, intellect, emotions, thought, speech etc., in essence, is all from the aspect of the "Garment of Nogah" which is a composite of good and evil etc.

This is in accordance to the well known statement of our sages, of blessed memory, that there are three partners in *the birth of* a child;⁷⁷ the father and mother draw down the natural soul, *such as* human emotions and intellect etc., whereas the Holy One, blessed be He, contributes the Divine soul, as in the verse, "You blew it into me etc."⁷⁸ This is in accordance to the statement in Etz Chaim that the soul, in and of itself, does not need repair because it is from the world of Repair [Olam HaTikun⁷⁹] that is, from the world of Atzilut.

(Even in the Nefesh of Asiyah, a glimmer from the external vessels of Zeir Anpin radiates there. As known, the thirty vessels of Zeir Anpin become Nefesh, Ruach and Neshamah of the *worlds of* Beriyah, Yetzirah and Asiyah etc. Therefore, even in an unlearned Jew who only possesses a Nefesh of Asiyah, a glimmer of the aspect of Atzilut is present there. However, it is only called Atzilut of Asiyah etc.)

The Divine soul descended into the natural soul for the sole purpose of clarifying the garments of Nogah which were drawn down by the father and mother. This is the foundation of service of G_d in this world through *fulfilling* Torah and mitzvot [commandments] with love and fear of *Him*. This is to say that it all is *contingent* on the excitement of the natural soul, as mentioned above in regard to the particular categories of its five levels; Nefesh, Ruach, Neshamah, Chaya and Yechidah etc.⁸⁰ However,

⁷⁶ For a full explanation of "The Garment of Nogah" see our book "The Knowledge of G_d" or our commentary on "Shaar HaYichud" of the Mittler Rebbe.

⁷⁷ Kiddushin 30b

⁷⁸ Berachot 60b

⁷⁹ For a full explanation of "Olam HaTikun" and "Olam HaTohu" see our book "The Knowledge of G_d" or our commentary on "Shaar HaYichud" of the Mittler Rebbe.

⁸⁰ For a full explanation of the five levels of the soul, see our book "The Knowledge of G_d" or our commentary on "Shaar HaYichud" of the Mittler Rebbe.

the *Divine* soul, in and of itself, in the place from which it was hewn, *that is*, in the aspect of Atzilut of Beriyah, Yetzirah and Asiyah, is not in need of repair.

Now, we need to understand all this. For does not the *Divine* soul also become excited with desire, intellect and emotions? *This being the case*, what, essentially, is the difference between the excitement of the *Divine* soul when it comprehends G_dliness and the excitement of the natural soul when it comprehends G_dliness? Certainly, in both of them the excitement is only from the G_dly aspect within the comprehension or the emotions etc.

Chapter 19

NOW, what the excitement of the Divine soul is when its comprehension is invested within the comprehension of the natural soul may be understood from the *following* example: We find that the souls in the Garden of Eden⁸¹ delight from the radiance of G_d's "Indwelling Presence"⁸² there.

(*This is so*, even though the souls there are invested in the garment of Nogah. Nonetheless, this is after it has become purified. This is called, "Pure Garments" and is from the Nogah of the Chashmal of Beriyah or Yetzirah etc.)⁸³

The soul's ten powers; desire and pleasure, intellect and emotions etc. are included *there too*. Certainly, the illumination of comprehension and delight in the Divine radiance itself that the Divine soul perceives in the Garden of Eden, comes about because of the revelation of the Divine light within the *Divine* soul, as it is *in and of itself, unfettered* by any concealment or diminishment at all. This being the case, this certainly is an actual aspect of G_dliness – only, that it radiates through *the medium of* "comprehension" of the Divine.

This comprehension of the Divine is totally devoid of any *awareness of self-being* and is rather an aspect of Divine *non-awareness of self-being*. Albeit, it is still considered to be comprehension – similar to the comprehension of G_dliness that the soul experiences here, *in the physical world*, while it is *still* invested within the physical comprehension of the natural soul. Its pleasure too is Divine pleasure devoid of any *awareness of self-being*, but rather, only spiritual, G_dly pleasure, literally. This being the case, the excitement of this Divine comprehension is considered to be Divine excitement, in an actual aspect of G_dliness. The same holds true of the excitement of pleasure. It is excitement of Divine pleasure.

(A well known example of this is the difference between physical pleasure, such as *the pleasure in* wealth or food, and the pleasure in honor, which is more ethereal. This is why people are *willing to* give up all manner of physical pleasure for it. Likewise, the pleasure in honor may be considered physical compared to the Divine pleasure in the Comprehension of G_dliness of the soul *while it is* in the body. Furthermore, this pleasure too, may be regarded as being physical compared to the pleasure of the soul *as it is* in the Garden of Eden. This analogy holds *true* of the comprehension of the Divine *as well* etc.)

In like manner, there are ten powers of the soul as it delights in the Divine radiance of the Garden of Eden: G_dly desire, G_dly intellect, G_dly emotions etc. - all in an aspect of G_dly *non-awareness of being*. Since these *soul powers* exist from the Divine non-being *of the Divine soul*, like a spark from the flame, and it itself is literally a part of G_d, therefore, it can delight from the radiance *of G_d's Indwelling Presence* – the Shechinah. This is in accordance to what is written elsewhere, "I am unified in him etc."⁸⁴ – in the aspect of the Yechidah *of the Divine soul* etc.

⁸¹ "Heaven" or "Paradise".

⁸² The Shechinah.

⁸³ For a full explanation of Nogah, Chashmal, and the worlds of Atzilut, Beriyah, Yetzirah and Asiyah see our book "The Knowledge of G_d" or our commentary on "Shaar HaYichud" of the Mittler Rebbe,

⁸⁴ Zohar 288a

Through this example we can also understand *the matter* of the descent of the Divine Neshamah of Briyah or the Ruach of Yetzirah etc. into the garment of the natural soul within the physical body, in that, *even in this low state*, it is still not cut off from its potential and the source from which it was hewn, which is called the “Tzelem”⁸⁵ or the “Mazla”,⁸⁶ as in the matter *of the verse*, “Only in the image of G_d does a man walk etc.”⁸⁷ as known.

In a person who possesses a Ruach of Yetzirah: in this aspect of Ruach *as it is invested* in the body there radiates a *glimmer* of its root in the Ruach of Yetzirah as it exists in the the Garden of Eden of Yetzirah etc. The same principle holds true of the Neshamah of Briyah or the Nefesh of Asiyah.

In summary, according to this we understand that *even* when the Divine soul is invested within the natural soul, there is a *glimmer* of similarity *to how it experiences the radiance of the Indwelling Presence of G_d in the Garden of Eden*. This is in a manner of the Divine excitement of its desire, intellect and emotions, in that it too is an aspect of G_dliness, literally. This is because *the Divine soul* is called “a part of G_d” even once it has had such a great descent.

The explanation of the matter is that its Divine light is not as concealed and hidden as it is in the soul of Nogah. This is because, in essence, Nogah is the aspect of a separate garment. It is like an illumination of light as it radiates through a filter or the like. Though it too radiates light, nonetheless, it is not the *original* light itself. Rather, it is a *secondary*, acquired light, because it *only* receives from the essential light by means of the filter.

Similarly, this is how it is above *in the spiritual realm* in regard to the aspect of the garment of the Chashmal of Nogah, as known. On the other hand, in its *spiritual* root, the Divine soul receives from the essential Divine light without concealment and *without the filter* of a garment. (The only reason every soul in the Garden of Eden has a garment from Nogah is so that it will not be obliterated out of existence *by the overpowering radiance of HaShem’s presence* etc.)

Likewise, even when it is invested in the natural soul *which acts as* its garment, this causes no concealment or hiddenness in the *Divine soul* at all. This being the case, there is no change in the manner of the excitement of its powers. They all *remain as* G_dly excitement, literally, to which the excitement of the powers of the natural soul are not comparable at all, as will be explained. This is because *the Divine soul* is essentially different from the natural soul. It is only grasped by it, solely in a manner of *being* grasped and enveloped, as known.

Chapter 20

We now need to understand the difference between the excitement of the Divine soul within the comprehension that the natural soul comprehends *and the excitement of the natural soul itself* etc. It was explained above in regard to the intellectual comprehension of the natural soul of a G_dly matter that

⁸⁵ Image

⁸⁶ For a full explanation of “Tzelem” and “Mazla” see our book “The Knowledge of G_d” or our commentary on “Shaar HaYichud” of the Mittler Rebbe.

⁸⁷ Psalms 39:7

someone hears from another, that, as of yet, he does not at all become excited etc. *Only* afterwards, through effort, he *may* become excited from the summary etc.

The very fact that a minute or two transpired in which he did not become excited from the comprehension itself, indicates that the G_dliness in this comprehension is very hidden in it. He therefore only possesses *the matter of* hearing the concept, in and of itself, without it being related to him, because the Divine light in this comprehension is distant from him. This is so much so, that specifically with effort a tiny glimmer of it may radiate *to him*. *Moreover*, this *glimmer is only* an abbreviation and distillation of *the concept*, in that his excitement is *merely* an acknowledgement, as mentioned above. (Moreover, the essential light is distant here, since the excitement comes *in the form of* a “Therefore”, as mentioned above.)

Even if he becomes excited in thought from the comprehension itself, such as the above mentioned “Good Thought” (and even *higher than this*, the above mentioned intention itself, which is called “Intellectual fear and love of the natural soul”, which is an excitement that *results* from the essence (rather than what is called the “Therefore”, in which comprehension without excitement has already subsided, as mentioned above) but immediately when he comprehends the concept itself, *not only* does he become excited, but the excitement is not at all separate from that which is being comprehended etc.) all of which indicate that G_dliness is not so hidden in this comprehension – nonetheless, it all is an aspect of G_dliness hidden within the garment of Nogah, specifically within the comprehension of the Binah of this soul of Nogah etc.

This is in no way comparable to the aspect of the essential Divine illumination that radiates in the Binah and comprehension of the Divine soul invested in the comprehension of the natural soul. This is because it has a glimmer of the essential Divine light of the comprehension of Binah of the Divine soul as it delights in the essential Divine radiance in the Garden of Eden, without any filter or concealment at all, as mentioned above. Because of this the excitement in this comprehension of the Divine soul is actually also called by the term “Divine Excitement”, rather than the excitement of something separate *which is* other than G_dly, such as the excitement of the natural soul when it comprehends.

Chapter 21

NOW, we must first preface with an astonishing observable *phenomenon*. When two people hear a specific matter on the *topic of G_dliness*, there are different types of excitement that *take place* in the Divine soul when the natural soul comprehends it. One person may have the talent of listening and be moved by the comprehension itself (that he understands) due to the explanations of the concept itself. This is to say that *he is moved to excitement* because of the vast explanation of the *many components of the topic; explanations* that are very rational and in accordance to human intellect, so much so, that they are grasped and assimilated *by his mind* very well. *Here*, his excitement essentially only comes from the explanation.

One the other hand, the other person may be immediately *moved to excitement* by the G_dliness in the concept. Here the talent is greater, because the entire explanation is included in it, so much so, that he can anticipate the whole vast explanation by himself. This is because he is immediately moved by the distillation of the G_dliness *in the concept*, thus bringing about an automatic *understanding of* the vast explanation with immeasurably greater length, breadth and depth.

(However, there is a level that is very inferior in this *regard*. This is when a person is only *moved to excitement* by the, *so called*, “spirituality” of the concept, but, *in truth*, it is only a delusion from the power of imagination in the understanding⁸⁸ of his soul. This is far lower than comprehension and is the source cause of the potential *to have* false imaginations. *In other words*, it is *either* because of confusion of the mind or because of the overheating of the *passions of the blood*, until *a person can* lead himself very much astray, exchanging light for darkness and darkness for light, turning *truth* on its head and confusing and mixing truth and false with each other. This error is very common amongst the members of our Chassidic brotherhood. They imagine this to be the above mentioned Divine excitement that *stems* from the explanation of the *concept being* comprehended, which is higher than the comprehension itself. *However, in reality*, the distance between *the two* is *like the distance* between one extreme and the other, like *the difference between* day and night, literally. This is sufficient for those of understanding.)

The indicator for this is that he will have great discernment into the distillation and most inner depth of the concept being comprehended, which arises from all the details of the explanation through analogy or the like. Specifically from this he will arrive at an aspect of length, breadth and depth and *will be capable* of understanding one thing from another with a tremendous expansion *of the concept* - many times greater than the words of explanation that he heard or saw *written*.

Such is not the case with someone who only has what he intellectually grasped of what he heard or saw *written*. In him, it all remains as it was. Moreover, *these concepts* remain as raw material without form, and over time they slowly recede and become distant to him, until they totally dwindle and all that remains *of them* is just the general idea minus its essential core. On the contrary, *all that remains is* only the external aspect.

In such a case, even if he remembers the general idea because he reviews and accustoms himself to it daily, nonetheless, it will, literally, be devoid of any vitality of Divine light illuminating his soul through

⁸⁸ Binah

its comprehension. Rather, it will be similar to a person who remembers matters of the world. This is because he never felt the illumination of Divine light in his soul from this comprehension.

(There is also an additional error *common* in the Chassidic brotherhood. There are those who immediately become excited over the distillation *of the essence* within the comprehension of the explanation and they imagine that this is from the G_dliness of the comprehension. *Such a person* will therefore not tolerate *any further* explanation and will have no desire for it. Many people fall into this false imagination, when in reality, this is not at all the result of comprehending G_dliness. Rather, it is because of the nature imbedded in the Divine soul of Jews (natural piety) – that without any reason or knowledge they become excited about G_dliness. This is the smallest aspect of the Nefesh, which is the lowest level of the Nefesh, Ruach, Neshamah, Chaya and Yechidah of the Divine soul, as will be explained. However, the above mentioned talent to feel the G_dliness in the comprehension is the Chassidic talent of that comprehension, which is its Heyulie aspect⁸⁹ (The distilled essence). It is like a liquid made of many ingredients *which are distilled* into an essence that many drinks may be poured from, as known. This is called “Simple Matter” or “Heyulie matter”, as known. This is sufficient for those of understanding.)

⁸⁹ For a fuller explanation of the “Heyulie” see our book “The Knowledge of G_d” or our commentary on “Shaar HaYichud” of the Mittler Rebbe.

Chapter 22

Now, from the example of the distance between the “excitement in the explanation” as compared to the “excitement in the G_dliness of the explanation,” mentioned above, we may now understand the even greater distance there is between the Divine excitement in the “comprehension of the natural soul” as compared to the Divine excitement in the “comprehension of the Divine soul.”

The excitement in the comprehension of the natural soul is like a mere garment that hides and conceals the excitement in the comprehension of the Divine soul. Likewise, the desire and pleasure of the natural soul are garments for the desire and pleasure of the Divine soul (An example of this is the difference between physical pleasure and comprehension compared to the spiritual pleasure and comprehension in the Garden of Eden, as mentioned above).

We find that because of its essential worth, certainly, even the lowest level of the Divine soul (which constitutes its most diminished aspect and is the excitement of the essence of the Divine soul in an aspect of action; is drawn after G_dliness without reason, similar to the exodus from Egypt, about which it is written, “That you followed Me in the desert”⁹⁰ - like a child who follows his father etc.) *This lowest level of the Divine soul* still is from the aspect of the essence of the soul of the Jew *and* is far greater than even the highest *level* of the natural soul. *In other words*, it is *even* higher than the “Simple will” which is called “Intention”, mentioned above.

Even so, the ten powers of the Divine soul are invested within the ten powers of the natural soul; the pleasure *of the Divine soul is invested* in the pleasure *of the natural soul*, its desire *is invested* in the desire *of the natural soul*, its intellect in the intellect and its emotions in the emotions etc., as known.

Accordingly, the Binah of the Divine soul is invested within the comprehension of the natural soul itself, which is its Binah. This being the case, The Divine excitement in the understanding and comprehension of the Divine soul is also invested within the Divine excitement in the understanding and comprehension of the natural soul. *This principle holds true all the way to its root* within its comprehension and understanding as it is when it delights in the illumination of the “Indwelling Presence of G_d” in the Garden of Eden.

This is as mentioned above concerning the matter of “Only in the image of G_d does a man walk.”⁹¹ As known, this refers to the soul as it is invested within the body. The difference is like the difference between essential light and filtered light, as explained above, or like the above mentioned excitement of the Heyulie aspect that is hidden within the excitement of the explanation. This is sufficient for those of understanding.

Chapter 23

However, we still need to understand what, in essence, is this Divine excitement in the comprehension of the *Divine* soul which is qualitatively different than the excitement in the

⁹⁰ Jeremiah 2:2

⁹¹ Psalms 39:7

comprehension of the natural soul, as mentioned above. *To understand this*, we must first preface with the general principle of what the excitement of the *Divine* soul is.

Since it is literally a “part of G_d”, therefore, we are literally forced to say that the excitement of *the Divine soul* is totally different than what the excitement of the natural soul is. This is solely due to the fact that its excitement is an aspect of the excitement of the Divine itself, rather than an excitement that is separate *from the Divine*, similar to *the verse*, “All my bones declare ‘HaShem, who can be compared to you.’”⁹² This is because to *the Divine soul*, G_dliness is natural and essential, since it is from there that the essence of what it is was derived.

(Divine excitement, rather than human excitement; the soul becomes excited, rather than the body. This is called hearing, meaning that the soul hears. Generally, it is called hearing with the soul or the like.)

This may be compared to the excitement of the angels called “The Sons of G_d”.⁹³ Certainly their excitement is nothing but Divine excitement. Just as the natural soul becomes excited about physical matters in an essential and natural manner, because that is its source, so too, the Divine soul becomes excited about matters of G_dliness in all their details, in an essential and natural manner.

We are compelled to say this, because it would certainly make no logical sense to think that the Divine soul could get excited about matters involving physical lusts, such as *the desire* for food, or the like. This is because it is totally unrelated to bodily lusts.

(In like manner, the natural, physical soul is far removed from getting excited about matters of G_dliness, except by way of very great effort. Nevertheless, as mentioned before, it is possible for it to become excited *about these things*. This is because Nogah, *which is its source*, also has a root to receive sustenance from the G_dly power that brings everything into being. However, *the sustenance* comes there in an extremely hidden manner, as mentioned above.)

This being the case, it is certain that how the Divine soul becomes excited is totally removed from the physical manner that the natural soul becomes excited, except that it is invested and enveloped within it in the way of *investment in* a garment only, as mentioned above.

Though we observe excitement of the Divine soul simultaneous to the natural soul’s excitement about matters of G_dliness, whether in thought, acknowledgement and resolve or love, fear, intention, desire and pleasure, *nevertheless*, the essential difference between them is that the excitement of the natural soul is totally separate from the essence of G_dliness. *On the other hand*, the excitement of the Divine soul *in matters of G_dliness* is essential *to it*. This is because the essence of G_dliness is rooted and embedded in it, literally like its nature.

Since *the Divine soul* also includes *the levels of* Nefesh, Ruach, Neshamah, Chaya and Yechidah and is invested in the Nefesh, Ruach, Neshamah, Chaya and Yechidah of the natural soul, (in other words, it generally possesses desire, intellect, emotions and the three garments of thought, speech and action etc.) therefore, though it *experiences* Divine excitement in an essential manner, nonetheless, it *undergoes*

⁹² The word for “my bones” is “atzmotai” and shares the same root as the word for essence. With a slight variation of one vowel from “atzmotai” to “atzmootai”, the meaning of the verse becomes, “My whole essence declares, ‘HaShem, who can be compared to you.’”

⁹³ Job 1:6

various levels of diminished or expanded *consciousness*, similar to the observable division of levels in the natural soul in its desire for closeness to G_d, mentioned above.

However, generally *speaking*, the whole *gamut* of Divine excitement stemming from the Divine soul is called “Those who serve HaShem with their souls”, rather than “Those who serve HaShem with their body.” About this it states, “You who adhere to HaShem are alive etc.”⁹⁴ - meaning that they adhere “automatically”, in an essential and natural manner, as was explained above concerning the general distinction between Divine excitement and physical excitement.

Therefore, even Nefesh of Asiyah of the Divine soul contains a *glimmer* of the Yechidah of the Divine soul, which is the aspect of its essential bond to *HaShem*. This is in accordance to the statement of Rabbi Shimon bar Yochai, “We are bound together with one bond etc.”⁹⁵ *Now*, his statement refers to the highest level of attachment. However, there are many categories of levels in this. *The Divine soul* becomes invested on these levels according to the condition of its garment, which is the natural soul etc.

⁹⁴ Deuteronomy 4:4

⁹⁵ Zohar, Idra Zuta, 288a, 292a

Part Four

Chapter 24

NOW, it was explained above concerning the natural soul that apart from *the level* in which there is no G_dly aspect at all, in that one's only desire is excitement devoid of any revealed intention for G_dliness, (and *the desire for G_dliness* is only a concealed, *subconscious* desire) there are five general levels. When the Divine soul is in its most diminished *level of consciousness*, it too has a similar level of great concealment.

First, we must clarify what the diminished aspect of the soul is. It is a general principle that in every Jew, whether great or small, doing good through *fulfilling* the positive commandments and turning away from evil by *desisting from doing* the three hundred and sixty-five negative commandments, certainly depends on the free choice of the Jew to choose goodness and to despise evil, - each person according to the station and level of love and fear of *HaShem* he has achieved as a steady *level of* service. (This is called piety. Its opposite is frivolity and throwing off the yoke) This *matter* applies to the type and category of service that pertain to the precept of loving and fearing *HaShem* with great toil and the yoke of serving *Him* through *the study of Torah* and *the fulfillment of His* commandments.

But in addition to this, every single Jew possesses something which is literally like a nature *to him*, even *relative to* his actual desisting from evil and doing good. *This nature* is rooted in his Divine soul in an essential and natural way, rather than being a matter of choice and toil at all. In this, a person who serves and fears G_d is equal to one who is frivolous and throws off the yoke.

An example of this is not profaning the Sabbath, not worshipping false gods and all other severe transgressions, such as forbidden sexual relations and murder or the like. This also includes many positive commandments, such as eating matzoh on Passover, dwelling in a sukkah on the holiday of Sukkoth, donning Tefillin and wearing tzitzit and the like. *All these are* done as if by nature, even amongst the *most ignorant and worthless of Jews*, without reason or knowledge.

Moreover, they are not at all done by rote, merely as a matter of habit. Rather, *they are done* out of the essential Jewishness *of the person*. For example, *Jewish* women and ignorant folk take the utmost care to guard their souls from anything that is forbidden or impure, including even the lightest prohibitions of our sages.

Now, there are many that lighten their own burden by being truly lax, transgressing the forbidden and being careless in *fulfilling* the positive commandments properly. However, this *characteristic* comes about as a result of the evil within the natural soul that overcomes the nature of the Divine soul in such cases. Notwithstanding this, the nature and essence of the Divine soul is literally the opposite. Its essence and nature is that it greatly desires G_d's goodness through *fulfilling* the positive precepts and it *greatly* despises evil.

Since this matter only *applies* to the category of action, it therefore is *the* lowest level *of the Divine soul*. This is the aspect of *its* Nefesh which is only the aspect of action. (This is similar to the matter of the resolve of the natural soul that results from the above mentioned "dispassionate thought," except that there it is in a way of separation *from HaShem*, rather than the essential, natural *resolve* of the Divine soul etc.)

If not for this essential and natural aspect of every *Divine* spark in the Jewish people to desist from evil and do good, *in other words*, if it was *only* up to their service and fear of *G_d alone* (piety) *without this essential ingredient*, this *service* would have ceased *long ago* etc.

Still and all, *the toil* in the service and fear of *HaShem*, (each *Jew* according to his abilities) strengthens this essential power of the Divine soul in *observing* all the details of desisting from evil and doing good, strengthening it to be established and unchanging, so that *a person* should not be lenient with himself or transgress and delude himself by finding *loopholes* to permit *the forbidden* etc.

In this *regard* there can be a huge difference between one *Jew and* another, so much so that in matters of deed, one could be perfectly righteous and another perfectly wicked. (In a person who is perfectly wicked, even the lowest power, which is the action *level* of the Divine soul, has withdrawn. This is due to the overpowering strength of absolute evil of his natural soul, as in the verse, “May the flame of the wicked be extinguished”⁹⁶ – totally, including the aspect of deed etc. Albeit, even the sinners of Israel are full of good deeds like a pomegranate *is full of seeds*.⁹⁷ Because of this, “All Israel have a share in the world to come.”⁹⁸ This is sufficient for those of understanding.

⁹⁶ Proverbs 24:20

⁹⁷ Chagiga 27a

⁹⁸ Talmud Sanhedrin 90a

Chapter 25

NOW, certainly, the aspect of being occupied in deed by desisting from evil and doing good due to the *influence of the Divine soul*, begins with thought. This is the desire for G_dliness within *one's* thought – at least to do His will in deeds and not to actually transgress it etc. However, *on this level*, this thought lacks any inner illumination and vitality. Rather, it is dispassionate, similar to what was mentioned above about the *level of* dispassionate thought in the natural soul in contemplating G_dliness. That is, he regards it as being precious and sublime, but from a distance, *like something* that does not at all belong to him, but that he very much wishes *were his*. Because he truly accepts it as the “truth of reality,” therefore, he desires that it be established in his soul etc. This gives birth to the aspect of “resolve”, at least in deed etc.

Similarly, in the Divine soul, the cause that produces the essential “resolve” in deed to resist evil and do good, is the resolve within thought, which is the aspect of “faith.” *However*, it is still very distant *from him* because the imperative to fulfill HaShem's will has no inner vitality of closeness *to G_d for him*. This is because the G_dly aspect here comes in a very hidden manner.

For example, the name of Heaven is fluent in all mouths, *including* women and ignorant folk. They mention HaShem's name at every opportunity; that HaShem is blessed, that He saves and aids (He is praised). But there are no inner *feelings* at all *in these praises* because, at the *very same moment the same person* could do something which is literally the opposite of G_d's will, such as *the statement in Talmud*, “When a burglar stands at the opening of a breach *in the wall* he calls out to the Merciful One”⁹⁹ – to aid him *in the burglary* etc. But if he believes that HaShem comes to *his* aid, why does he transgress His will by committing theft!

The reason is only because, to him, these are two separate things. *On the one hand*, the faith that HaShem comes to everyone's aid is firmly established in his Divine soul in a natural and essential aspect, because He created everything and He is a simple unity etc. The theft, *on the other hand*, comes about because of the lusts of his natural soul etc. This being the case, it is quite possible for a person to truly pray for HaShem to help him with success during a burglary etc.

This is evidence that even *in a case where* G-dliness is extremely concealed in *one's* faith, it is natural *to him*. As known, *the word for faith-Emunah*, is related to the word Uman—a skilled craftsman. This is an inherited *trait* from *our* ancestors, *Avraham, Yitzchak and Yaakov*, and has become like a natural *trait* in their descendents etc. It is this aspect of the natural and essential resolve of the Divine soul that produces the specific deeds of desisting from evil and doing good, because one greatly believes in the One *G_d*, so that it is like nature for him not to transgress *G_d's* will etc.

(The proof of this is *the act of giving up one's life* for the sanctification of *HaShem's* name, in which the power of this faith radiates in an inner way, to the point that he actually *chooses* to give up his life *for G_d's sake, rather than forsake Him*). *This is so* even though there can be an admixture of good and evil in the good deed etc., such as *a person who gives* charity solely for the purpose of self-aggrandizement or

⁹⁹ Berachot 63a

for *some other* ulterior motive. Nonetheless, *the sages* said, “One who says, ‘I give this coin so that my son should live’, is perfectly righteous.”¹⁰⁰

This is because from the angle of the Divine soul he naturally desires to give charity, whereas the fact that he says “Only that my son should live” comes from the natural soul which covers over and conceals *the Divine soul* etc. The same *principle applies to giving charity* for self-aggrandizement or the like.

(Which is not the case regarding the idolatrous *nations*. Whatever they do is to benefit themselves. This comes from the root of their souls. With the exception of the righteous of the nations and the like, *their souls* are from the aspect of the three impure shells).

¹⁰⁰ Pesachim 8a

Chapter 26

So far, in regard to the levels of the Divine soul, we have spoken about the level of deed. This is the essential quality of the Divine soul to desist from evil and do good. The aspect of revealed G_dliness shines there in simple faith, at least within the resolve of thought and desire, as mentioned above.

However, there is a lower level than this. An example may be found in the mixed multitude of peoples that departed from Egypt with the Jewish people. In and of themselves, their motivation was not a proper one by virtue of their souls. Rather, they were motivated as a result of the miracles they beheld etc. As a result, as soon as they realized that they were separate from the Jewish people they made the golden calf etc.

Likewise, there are also many Jews whose primary motivation in doing good deeds is from selfish motives, such as solely to acquire a good reputation, as Raaya Mehemna,¹⁰¹ comments on the words of the verse, “Men of repute”.¹⁰² Such people greatly delude themselves in considering themselves to be perfectly righteous when, in reality, the main thing for them is just to think, “For the sake of my reputation” - specifically - “will HaShem be glorified.”¹⁰³ These people are called, “Your brothers who hate and shun you”¹⁰⁴ etc., as known.

Moreover, there are those who are in the categories of hypocrites, flatterers and liars etc., in whom there is no proper motivation that stems from the essence of the Divine soul in a revealed way, albeit, there is something of the G_dliness of the Divine soul in them, in an aspect of great concealment only. Evidence of this is that when great rebuke, troubles and suffering befall such a person, the light of the soul descends upon him and he weeps tears of regret over his sins (This will soon be explained in relation to penitents on the day of Atonement). None of this is true of idolaters.

Other evidence is that when Moshe rebuked them and said, “Turn and go on your way”¹⁰⁵ etc., they repented and confessed, saying, “We have sinned.” Further proof is that a Jewish bill of divorce is valid even when given under duress, when it is done under the compulsion of the Jewish rabbinical court. Additional proof comes from the fact that the court can compel people to give charity and that it may be taken by force of lien and the like, as explained elsewhere.

(Similarly, in the future, both Jews and idolaters will be tested on this point through the precept of Sukkah. HaShem will cause an unbearable heat wave which will make it impossible to stay in the Sukkah. The idolaters will kick their Sukkoth out of frustration, whereas the Jews will not. The reason is because the sole desire of the Divine soul, in and of itself, is just to do G_d’s will, as mentioned above. Since one is exempt from performing the precept of Sukkah when it becomes unbearable to do so, the Jew will not kick it out of frustration at all, because he realizes that it is not G_d’s will, which is his only concern. On the other hand, the only motivation of the idolaters is gratification of their own desires, as in the verse,

¹⁰¹ Zohar Bereshis 25b

¹⁰² Numbers 16:2

¹⁰³ Isaiah 66:5

¹⁰⁴ Isaiah ibid.

¹⁰⁵ Deuteronomy 1:7

“For the sake of my reputation” – specifically – “will HaShem be glorified etc.”¹⁰⁶ This is sufficient for those of understanding). There are very many distinctions here which will not be committed to writing because they are self-evident. Since each person knows his own soul best, it is altogether unnecessary to address this.

¹⁰⁶ Isaiah 66:5

Chapter 27

The second, higher level is a more inner aspect, higher than the above mentioned aspect of Nefesh, *which is* merely the practice of doing good deeds *through* the precepts. This is the aspect of Ruach which is higher than the aspect of Nefesh, corresponding to what was said above concerning the second level of the natural soul, which is the excitement of the “Good Thought” (listening very well).

This may be understood by way of example from what we find in regard to the exodus from Egypt. The entire people, including women and children, departed as a result of the simple faith in their souls and trust in HaShem. Though at first, due to impatience, they did not listen to Moshe, nonetheless, once they calmed down they believed with an inner illumination of vitality, through the essential Divine spirit that was embedded and rooted in their Divine souls, as mentioned above. When they all left Egypt it was with full enthusiasm, with inner thought and desire (listening strongly).

This is called, “Being *profoundly* moved”, corresponding to what was said above concerning the aspect of a “Good Thought”, like the example of something that very much relates to him, mentioned above. The result is that it comes in a way of inner excitement with much more illumination and vitality than the “Dispassionate Thought” hidden in the act of desisting from evil and doing good, without any vitality - even though this “*Good Thought*” only applies to action - *in their case*, to leaving Egypt.

About this the verse states, “I will recall for you the kindness of your youth”¹⁰⁷ – meaning the “love” of your youth when you followed Me from Egypt, even though it was in an aspect of the diminished awareness of simply leaving the darkness of Egyptian impurity and entering the great light etc. But *the fact* that “you followed Me”, though it was beyond reason and knowledge, came from the essence and nature of *your Divine souls*. This is similar to a toddler who follows his father around with such intense enthusiasm that no one can separate him from his father etc. The only reason for this is the Divine spirit within the community of Israel *which causes them* to be drawn to pursue the Divine source from which they were hewn, literally like a nature etc.

¹⁰⁷ Jeremiah 2:2

Chapter 28

This may be understood with another similar example, that is, with the *matter of the* actual reawakening and ingathering of the sparks of holiness that fell *into the levels of impurity* through the “Shattering of the vessels”¹⁰⁸. For many centuries and eons *these sparks have been sunken* amongst the idolaters and then they literally revert back and reawaken. These are the proselytes who convert to *Judaism*.

This is very astounding - (that a person who has been sunken in all kinds of evils from birth and for many generations of ancestors) can have such an incredible longing to convert! It can only be that a Divine spirit stirs within him without his even knowing it, like the proselytes in the time of Abraham, such as, Aner, Eshkol and Mamreh (and their like in every generation) etc.

(Albeit, *converts* are as bothersome as scabs¹⁰⁹ because they have come up from *the impurities of* Nogah, so that there is a severe admixture *of negative character traits in them, which they need to overcome*. Therefore, except for very high sparks, such as righteous proselytes like Shemayah, Avtalyon and Onkolus or the like, they are as bothersome as scabs.)

This may be further understood through *the matter of* Baalei Teshuvah.¹¹⁰ We observe that even the spirit of a person who has sunken into the worst *kinds of* lusts and severe transgressions can be roused and return to *HaShem*. There are even those who return with such depth of heart that their soul expires with weeping, such as Rabbi Eleazar ben Durdaya. *When* his soul expired from weeping, Rabbi *Yehudah the Prince* envied him and exclaimed, “One can acquire his share in the world to come in one moment.”¹¹¹

Even those who do not repent with such depth of heart that their soul expires nevertheless weep with great bitterness of the soul. This is especially true of the ten days of repentance *from Rosh Hashanah through Yom Kippur*. As well known, even the most frivolous people and even atheists who transgress the whole of Torah, become aroused on Yom Kippur, so that they truly weep. As known, this is not at all a matter of choice, since the whole rest of the year he runs after the lusts of his heart, doing evil all day long¹¹² etc.

It is only because on Yom Kippur HaShem becomes revealed upon every Divine spark that seeks Him, as written,¹¹³ “Seek HaShem while He is available”¹¹⁴ etc. The sparks are automatically drawn to *HaShem* and roused to spontaneous weeping in a natural and essential fashion. This is solely due to the essence and nature of the Divine soul. However, at first they are hidden because of the concealing *effect* of sins, but through repentance they become revealed. He therefore weeps.

¹⁰⁸ For a full explanation of the “Shattering of the vessels” see our book “The Knowledge of G_d” or our commentary on “Shaar HaYichud” of the Mittler Rebbe.

¹⁰⁹ Talmud Yevamos 47b

¹¹⁰ These are sinners who have truly repented and returned to full Jewish observance.

¹¹¹ Talmud Avodah Zara 17a

¹¹² Genesis 6:5

¹¹³ Isaiah 55:6

¹¹⁴ Talmud Rosh Hashanah 18a

(This is so even though it is explained elsewhere that this comes about from the Yechidah *level* of the soul, *which is above action*. However *this level* also acts as a rousing spirit in the matter of desisting from evil and doing good within action, so that he *earnestly* states during the confession *service of Yom Kippur*, “We have acted abominably” etc.) He feels remorse and reverts from acting wickedly, to doing good. This accords with what was said above that the “Good Thought” joins with the deed, at least in an aspect of intellectual excitement of love and fear *for HaShem*.

(The reason why the wicked, the atheists and the frivolous do not at all revert *from their wicked ways* is only because the aspect of the Yechidah *of their souls* only radiates temporarily during Yom Kippur, which is a *propitious* time for *Divine* revelation. *Even then*, it does not radiate within the faculties *of their soul* at all, *but only in the way of an encompassing light from above*, as scripture states, “May the flame of the wicked be extinguished”¹¹⁵ – totally! *In the case of* someone who is not quite as frivolous or wicked, there will be an illumination in his soul in connection to the matter of deed. Moreover, it will be with greater inwardness. Likewise every single day a heavenly voice proclaims, “Return O rebellious children”,¹¹⁶ as known.)

The highest state of this level is when the deed becomes illuminated *as a reaction* to opposition. This is specifically observable in the matter of actually giving up one’s life for the sanctification of HaShem’s name. Rabbi Akiva was anguished over this and said, “When will I have the opportunity to fulfill this”¹¹⁷ – specifically in actuality! This is the innermost light of the Divine soul from the inner aspect of the “potential for what” in his soul. It is the aspect of the Yechidah that shines downward into the aspect of action of not forsaking his faith, specifically in deed. *If an attempt is made to compel him* to completely separate himself from the One G_d, the most inner and essential potential to *be willing to* actually give his life up *for the sanctification of HaShem’s name*, awakens *within him*, whereas, if no one compels him to forsake *his faith*, he can actually *fall into* committing many transgressions, *because this potential remains dormant*.

Now, it cannot be that this phenomenon, *of self-sacrifice*, is the result of toil and effort at all. It is rather because of the essential bond of the Divine soul to the “Source from whence it was hewn” that *a Jew finds it impossible to separate from G_d* under any circumstances. The moment *he is faced with the supreme test of giving his life up for the sanctification of HaShem’s name*, *the essential bond with G_d* that was hidden, *suddenly* shines openly.

In truth, if this potential would always illuminate *one’s soul* in a revealed way, a person would never transgress even a light prohibition etc, as the verse states, “So that the fear of HaShem shall be upon your faces, so that you shall not sin.”¹¹⁸ From all these examples we understand the general matter of the essential excitement of the Divine soul in its inner aspect. This is the aspect of Ruach. As mentioned above, it is higher than the aspect of Nefesh which is limited to the action itself. This is sufficient for those of understanding.

¹¹⁵ Proverbs 24:20

¹¹⁶ Jeremiah 3:14, 3:22

¹¹⁷ Berachot 61b

¹¹⁸ Exodus 20:16

Chapter 29

The third, higher level of the *Divine soul* is the essential excitement of the Neshamah level, as in the verse, “Let the whole Neshamah praise G_d etc.”¹¹⁹ And the verse, “If He were to set His heart toward him, He would gather his Ruach and Neshamah unto Himself.”¹²⁰ There are other similar verses.

The explanation of the matter corresponds to what was mentioned above in regard to the excitement of the natural soul as a separate entity, this being the excitement of the “Good Thought” as it enters the emotions of the physical heart. It manifests as excitement that is felt as fiery flames of longing etc.

In regard to the Divine soul, this comes in an aspect of an essential excitement within the physical heart stemming from actual Divine comprehension of the Divine soul as it is invested in the comprehension of the natural soul. This is in accordance to the verse, “My heart and my flesh shall sing out to the Living G_d.”¹²¹

This is similar to the excitement of melody, mentioned above. When it illumines the physical heart, it comes spontaneously and automatically, free of choice or effort altogether, solely due to the essential excitement of the Divine soul, as mentioned above concerning the statement that Moshe, the faithful shepherd, would sing all kinds of melodies during his prayers etc.

This is the aspect of the excitement of the Neshamah through song - or the essential automatic movements of the voice in response to several modes of emotions, each of which is composed of different proportions of joy, bitterness and the intermediate emotion of compassion and the like, as a spontaneous response to the Divine intent of the soul, specifically when it comprehends G_dliness.

Nonetheless, it is felt in the heart with much heartfelt emotion, being that the melody and movements of the voice are literally produced from the “vapors” of the excitement of the heart. However, because it is automatic and spontaneous, he is not conscious of it at all. This accords with the verse, “My heart and my flesh shall” literally “sing out” specifically “to the Living G_d”, - which refers to the essential excitement about G_dliness of the Divine soul.

This then, is the difference between the excitement of the natural soul and the Divine soul. The excitement of the natural soul is a felt excitement, in which the person himself is conscious and aware of being excited. As a result, the aspect of G_dliness must surely be remote and hidden here, because there is the self-awareness of the one who is excited. He thus grasps himself as having significance. Consequently, the excitement itself takes on primary importance to him, rather the G_dliness, as mentioned above concerning the excitement of the physical heart when it is not at all directed to HaShem, but rather for the self-gratification of exposing the emotions of his heart etc.

Such is not the case with the excitement of the essence of the Divine soul. Even though it is felt in the heart, nonetheless it is not excitement that one is conscious of at all. This is because he is not aware of it, in and of himself, so much so, that at the moment he experiences it he is not conscious of it at all. His soul is not aware of itself.

¹¹⁹ Psalms 150:6

¹²⁰ Job 34:14

¹²¹ Psalms 84:3

This is similar to a child whose heart is excited with longing for his father. Since this is an essential, natural excitement, he is not aware of the excitement, in and of himself, so much so, that he is barely conscious of feeling it. The same *principle holds true regarding* the excitement of a father toward his child. So it is with every essential excitement.

An example of this is the excitement of the essence of the natural soul for a physical lust. We observe that a person, whose heart is excited towards some pleasant thing in an essential and natural manner, will not at all be aware of it. Even though the excitement is felt very strongly in his heart, it is not considered to be self-awareness. On the contrary, this excitement is the absence of self-awareness. Furthermore, this is an important principle: The deeper the essential excitement is, such as innermost love, desire and pleasure *in G_dliness*, the less will one's awareness of it be, as will be explained with G_d's help, concerning the fourth level *of the Divine soul*.

This level is found in most people whose Divine soul has not become impure or soiled to any extent by the bodily impurities of strange lusts of the external heart of flesh. This is in accordance to the verse, "He who has clean hands and a pure heart."¹²² Since *here* the intent of the brain illumines the heart, the verse comments, "I seek You" specifically "with all my heart."¹²³ Also, the verse, "My flesh and my heart expire for You, the Rock of my heart."¹²⁴ Yet another example is the verse, "My heart and my flesh shall sing out etc."¹²⁵

This *level* is the true beginning of the matter of Divine inspiration within the heart of every Jew. About this the verse states, "Because G_d is not within me"¹²⁶ – specifically within me! About this it also says, "The whole Neshamah shall praise G_d."¹²⁷ This is the aspect of the Neshamah, which is the aspect of the brains of insight and comprehension [Chochmah and Binah] as they excite the heart, as mentioned above concerning the third level of the natural soul. When *the natural* soul is in a state of excitement as a separate entity, this essential excitement *of the Divine soul* becomes invested within it. This is sufficient for those of understanding.

¹²² Psalm 24:4

¹²³ Psalm 119:10

¹²⁴ Psalms 73:26

¹²⁵ Psalm 84:3

¹²⁶ Deuteronomy 31:17

¹²⁷ Psalms 150:6

Chapter 30

The fourth level is the aspect of the intentional point of the mind, which as yet, is higher than the felt excitement of the heart; similar to what was mentioned above concerning the fourth level of the natural soul, in which one's mind and heart are engrossed to their full depth in the essential awesomeness of the good thing etc. *In such a case* his entire soul is so drawn after it that it does not yet manifest as excitement within the heart etc. This is called, "Intellectual fear and love" which is excitement of the concept itself, rather than excitement from the brief summation of the concept (which is called, "The Therefore").

Now, the essential excitement of the heart, mentioned above, must come about spontaneously and without premeditation, just as, for example, the excitement of joy that causes the reflexive clapping of the hands comes about spontaneously etc. Likewise this "singing out" of the heart of flesh, comes about automatically, as does every essential excitement, for *spontaneity* is the primary indicator of *essential excitement*. Moreover, *excitement of the heart* has a more inner level too, when it is drawn specifically after the distilled intention of the mind, this being the aspect of the depth of intention within the comprehension.

(*In Kabbalistic terms*, this is known as the aspect of the Yesod of Abba within the Yesod of Zeir Anpin¹²⁸, which is called, "The intention of the heart" because it originates in the potential intent of the illumination of Abba within one's mind. It is also called, "Love of delights". This refers to the hidden delight within the depth of the concept being comprehended etc.)

Albeit, *the excitement of the heart* is not comparable to the essential excitement of the inner intent of the mind, in which the intention, which is the conceptual point itself, becomes excited.

(As explained elsewhere, this is the "voice of Moshe", which is higher than the singing of the Levites. *Their song* was according to the length of the comprehension, in which the melody comes arranged according to contemplation with a lengthy *development of the* explanation, in which many different modalities are arranged into the movements of the melody. Such is not the case regarding the voice of the movements of the melody that results from the inner Heyulie point of the concept itself. *This sound* is only an indicator for the distillation of the concept and the delight hidden within it. At such time it does not come arranged and with a *development of* a length. Rather, it is one very spontaneous movement. It is called, "The unheard voice", meaning that it is altogether impossible to feel it and it never ceases. About this the verse states, "So that my soul will sing to You and never be stilled, *HaShem my G_d, I will acknowledge You forever.*"¹²⁹ This, then, is *the level of song* that *Moshe*, the faithful shepherd sang etc.)

¹²⁸ For a full explanation of the terms "Atik", "Arich", "Abba", "Ima", "Zeir Anpin" and "Nukvah", see our book "The Knowledge of G_d" or our commentary on "Shaar HaYichud" of the Mittler Rebbe.

¹²⁹ Psalms 30:13

This intention is higher than the aspect of the length and breadth of the comprehension of Binah, but is rather only into the essence of the Divine light, in and of itself, rather than one's comprehension and understanding of it. Nevertheless, it does subsequently spread down into *the aspect of* comprehension. The Zohar generally calls it, "The duplicate song" of Chochmah and Binah, which is the aspect of the ascension of the soul that is in the brain when it delights in HaShem within the depths of "the concept *that includes* all the particulars of the chaining down of the worlds" etc.

This intention contains the essential and simple delight of the essence and simplicity of the Divine soul and is the root of the matter of the Shabbat prayers, as written, "Then shall you delight in HaShem",¹³⁰ this being higher than the weekday prayers.

Generally, the principle purpose of prayer is to clarify and purify the natural soul. This is called toil and clarification. However, this only applies when the radiance of the Divine soul reaches the physical heart, because the principle abode of the Ruach and Nefesh *of the natural soul* is in the left chamber of the heart of flesh etc.

However, the brain, which is the abode of the *Divine* soul, is where the aspect of the service of the *Divine* soul itself takes place, as it ascends to the source from which it was hewn, by means of a simple and essential song within the Chochmah and Binah *of the soul*. *This song* is called, "The duplicate song". Similarly, every day of the week, a glimmer of the light of Shabbat glows during the recitation of the "Shma".

It is because of this that there is a *profound* difference between the excitement of love during the recitation of the "Shma" compared to the excitement of love when reciting the verses of Psalms during the morning service. This is because in the Psalms of the morning service *the love* comes from the brain to the heart in a manner that is felt. This is similar to the excitement of the angels *when they proclaim*, "Holy, holy, holy"¹³¹ in a tumultuous voice. *Regarding this* the verse states, "Exaltations of G_d are in their throats"¹³², - specifically *in their throats* - because the throat connects the brain to the heart, so that the excitement is felt etc.

During the recitation of "Shma", *on the other hand*, we say, "Listen O Israel"¹³³. This is *a directive* to the *Divine* soul to give its life up *for G_d* with *the word*, "One". *The following word*, "And you shall love"¹³⁴, is a transitional verb - meaning *that we are* to bring this love into the natural soul too, as *our sages* commented *that it is incumbent upon us to love HaShem* with both inclinations [the Yetzer Tov and the Yetzer HaRa].

However, this *all* is an essential excitement of the intentional point of the mind, whereas the felt excitement of love in the heart, which is called, "The Palace of Love", is *merely* included in it. As known, the love *of the heart* is compared to a palace or a vessel, because it is sublimated to the essential excitement of the intentional point, in which one's *mind* becomes totally engrossed, to its length and breadth. This is similar to what was mentioned above concerning the *fourth level of* the natural soul etc.

¹³⁰ Isaiah 58:14

¹³¹ Isaiah 6:3

¹³² Psalms 149:6

¹³³ Deuteronomy 6:4

¹³⁴ Deuteronomy 6:5

Since this *level* is more inner and essential *than the previous levels*, therefore it comes *in a way that is even less felt*, so that he has even less awareness of self. All this is known by experience to anyone who has tasted the essential delight of Divine depth of comprehension during prayer. This *level* is a more inner *degree of Divine inspiration*.

Generally *speaking*, this is the *Chaya level of the Divine soul*. It is the “Potential for what” of Chochmah of the Divine soul, which, *in turn*, is illumined by a *glimmer* from Mazla and Tzelem, *which are altogether above intellect, even above Chochmah*. This is the aspect of the encompassing light of Chaya, within which the additional Shabbat soul rests. This *additional soul* is the aspect of the encompassing light of the Yechidah and is the highest *level of the Divine soul*. It spreads down as far as Zeir Anpin. However, it does not radiate in a revealed way at all; only in a remote, hidden fashion. It is the inner aspect of the fifth *and highest level of the Divine soul and is called*, “The Simple Song”, as will be explained with G_d’s help. This is sufficient for those of understanding.

Chapter 31

The fifth level of the Divine soul is the Yechidah. This is the very essence of the Divine soul, literally. It is called, “The Simple Song”, - that is, the essence of the soul itself ascends in song. Because of this it is considered to be a simple, essential and unduplicated song. The above mentioned duplicated song is an essential delight that comes by way of particulars, such as a particular depth of Divine comprehension. This is like the statement that the souls in the Garden of Eden delight in the ray of G_d’s presence, this being the aspect of the supernal ray of Atik Yomin of Malchut of Atzilut¹³⁵. The depth of comprehension of each soul determines his level of pleasure in the essential delight of the Divine. In this, souls are not equal.

However, the “Simple Song” comes from the aspect of the Heyulie delight - the source of all the particular pleasures from which the ultimate inclusion of the entire essence of one’s soul comes. This is as Rabbi Shimon bar Yochai stated, “With one bond” – this is the one essential bond in the essence of the Yechidah – “I am unified in Him, I am aflame in Him”¹³⁶, - literally. As is written, “My soul is glorified in HaShem”¹³⁷ and “My soul, glorify HaShem” – literally. This is also called, “The one simple and essential desire” that is beyond perception or division into opposite desires, even the “Kindness and severity of the ‘Hidden Reason for the Desire’”, which is called, “Love of delights” – in the plural, meaning two types of delights; the delight of joy and its opposite, and the like.

Rather, it is a single desire that all desires are included in and dependent on. By way of example, this may be understood in the case of a person who is engrossed in saving himself from death, literally! The full focus of his desire, to the core of his being will be awakened in him. This is because his very existence is threatened, literally. At this point, all desires that are distinct from the actual essence of his being, such as love of sustenance or love of his wife and children, become as nothing to him, because they become included within the essence of the desire to live. This touches the whole essence of his being.

This is called, “The excitement of the essence” (He is extremely moved, to the very core of his being). In other words, his entire being is drawn into it, so that nothing else is left of him, to the point that he is altogether unaware of himself (He is so deeply engrossed in self-preservation with all his soul that he “goes out” of the vessels of his brain and heart, so to speak).

This fifth level of the Divine soul is the level of loving G_d “with all your might”¹³⁸ – meaning without limit and higher than the levels of Nefesh, Ruach and Neshamah. More so, it is higher than the aspect of the “Potential for what” of the soul that becomes invested in the intent of the mind. Rather, it is totally and completely beyond reason and knowledge, because this simple Heyulie desire and delight has no reason altogether, even a hidden reason within the source of the Heyulie intellect etc.

¹³⁵ For a fuller explanation of these terms see our book “The Knowledge of G_d” or our commentary on “Shaar HaYichud” of the Mittler Rebbe.

¹³⁶ Zohar, Idra Zuta 288a

¹³⁷ Psalms 24:3

¹³⁸ Deuteronomy 6:5

Since this *level* is not *commonly* found amongst most people altogether, therefore it is superfluous to lengthen on it. But nonetheless, every spark of Israel has a hidden glimmer of it on Shabbat, in the soul that is called, “The additional soul”, which is the aspect of the “encompassing light of the Yechidah”, as mentioned above. Also, at the moment *that one gives up his life* for the sanctification of HaShem’s name, this power shines forth in the aspect of “expiring”.

It shines within perfect Tzaddikim and true Baalei Teshuvah in a revealed way; in Tzaddikim *it does so* due to the powerful sweetness of the essential delight in the aspect of Yechidah, as in the verse, “You who adhere”¹³⁹ – *meaning, who actually adhere*, and like the statement, “I am unified in Him”¹⁴⁰ In true Baalei Teshuvah it comes in an aspect of the withdrawal and expiration of the soul because of the opposing *side*, like Rabbi Eleazar ben Durdaya, whose soul literally left him in weeping, and the like.

Furthermore, this level shines in every single Jew in a concealed fashion. This is why it is observable that when any Jew hears a G_dly matter, even if he does not understand it at all, his Divine soul adheres to it and is automatically drawn to it. This is only due to the aspect of the Yechidah within him that, at least, shines in a hidden way. This is above intellect. Therefore, in this respect the ignoramus and the wise man are equal – literally. This is sufficient for those of understanding.

(An example of this is *the fact* that when the Torah was given *at Mount Sinai*, the souls of all *Jews* flew *out of their bodies* equally. Furthermore, this is the reason they all equally said the verse, “Everything that HaShem has spoken, we will do”.¹⁴¹ This is sufficient for those of understanding.)

¹³⁹ Deuteronomy 4:4

¹⁴⁰ Zohar Idra Zuta 288a

¹⁴¹ Exodus 19:8

Part Five

Chapter 32

After all these words of truth on the many different categories understandable to any beginner who has started to taste the words of the Living G_d (each according to his intellect, knowledge and understanding and according to how much he has accustomed himself in the service of the heart¹⁴² from his youth), *each person* should recognize and discover his own place and level. He should discern all the categories of errors he has fallen into. If he is pure of soul and his heart is truly directed toward HaShem, he should always be diligent to keep his mind's eye properly opened concerning this, so as not to delude himself.

For it appears that the chief cause of the *present state of ruin* – *this being* that the light of Torah and the service of the heart is diminished even amongst those who seek and desire closeness to G_d, is only due to delusion; that each person deludes himself. This happens because he is lax *and does not put* his whole heart into it to the fullest extent. He only desires closeness from afar, but his heart is not with him. Concerning this the verse states, “*Why does a fool have money in his hand to acquire wisdom, but his heart is absent?*”¹⁴³

The important thing is to set one's heart properly to the ultimate truth of the words of the Living G_d. This is what he should devote his soul and his heart to all the days of his life. Why should a person infect his soul with emptiness and falsehood, *thus distancing himself from G_d*, rather than coming closer, heaven forbid? (Do not fool yourself!) As well known, the main cause for the admixture of good and evil is self-delusion etc.

Truth be told, all this applies *specifically* to those who truly seek and desire closeness to G_d. However, this is not found amongst most of our Chassidic brotherhood. Therefore, I am compelled to approach *them with* open rebuke that is motivated by hidden and revealed love. *My purpose is* to reveal and to teach each one about his malady and affliction. Though *a person's* soul may weep in secret and he may truly grieve over it, nonetheless, pride and attachment to self-love covers over everything, to the point that he will be incapable of seeing any faults in himself at all, *as known* that all of a person's ways are pure and upright in his own eyes. For such a person there is no hope *of correction* etc.

Now, actually, the error of self-delusion, due only to ignorance, is not the main problem. Rather, *the problem* comes mainly because one's heart is generally discouraged from occupying himself and desiring matters of Chassidus.

For the most part, those who are completely preoccupied with business affairs, with all the Nefesh, Ruach, Neshamah, Chaya and Yechidah of their natural souls; if occasionally, *at certain* periods or during the time of prayer, their spirit revives *in them*, they will be incapable of bearing the laborious yoke of depth of concentration in their mind on the subject of G_d's imminence or transcendence, not in a general way and certainly not in a way of particulars, to the point of having the above mentioned “Good Thought”. *At most*, it will be in the category of a “Dispassionate Thought” from a very great distance, in

¹⁴² Prayer is called, “the service of the heart”.

¹⁴³ Proverbs 17:16

which the matter does not affect him altogether. All this is well known to anyone who acknowledges the truth and does not wish to delude himself, heaven forbid.

Now, the resolve that results from this is extremely dispassionate. *Therefore*, its positive effect is only temporary; that is, to learn *Torah* for only a short while after *his* prayers. *Furthermore*, within an hour or two, even this *low* level of commitment vanishes and becomes as if it never was. *Instead*, he occupies himself in his business and other physical needs with the aspect of the Yechidah of his natural soul, as if they are matters that literally touch *his soul to the core and are* the apple of his eye, similar to the aspect of, “All my bones shall declare, ‘*HaShem who is like You*’”¹⁴⁴ mentioned above in regard to service of HaShem.

Even when he hears or sees the words of the Living G_d, he hears and sees them from a great distance, and when he understands them well, he merely acknowledges them etc. He *soon* forgets it all as if it never was, *like the verse*, “You cast your eyes upon it and it is not, *for it grows wings and soars to the heavens like an eagle.*”¹⁴⁵ This cannot be considered to be a *state of a* “listening ear” at all.

However, his essential, natural Jewishness actually remains *intact* within him. This is the aspect of the Nefesh of the Divine soul, which is the matter of desisting from evil and doing good, with, at least, a residue *of his original dispassionate* resolve. But here too, there is great laxity. He will readily find leniencies for himself *as far as fulfilling his religious obligations*, because of all kinds of hindrances, such as the materiality of the body, business worries and *the fact* that the essence of his *natural* soul is drawn to matters of this world.

Finally, he *descends* to the level of an inanimate object, which is called, “The dulling of the brain”. *At this stage* he does not even hear from afar, so that he loses all talent to understand or absorb *matters of G_dliness* in his mind altogether. *This is so much* so, that questioning the benefit *of Chassidus* no longer applies *to him*, because he is no longer *within the category of* hearing altogether. All this is known to anyone who acknowledges the truth.

¹⁴⁴ Psalms 35:10

¹⁴⁵ Proverbs 23:5

Chapter 33

Nevertheless, from an entirely different angle these two categories also possess a good and praiseworthy thing. That is, that when such a person realizes that he is not a receptacle to hear and become excited *by G_dliness*, even with intellectual acknowledgement, not to mention heartfelt *excitement*, this will bring him to an aspect of simple repentance. *He will feel* embittered and lowly to the very core of his being over the grossness of his physical body. Similarly, he will remember the sins of his youth and the like and will cry out spontaneously. *This will come about* without contemplation upon G_dliness altogether. Rather, it will be in a general manner, similar to the verse, “Their heart cried out to HaShem”¹⁴⁶, specifically with repentance from the depths of the heart, with tremendous bitterness or great submission.

What comes out of the above mentioned categories is that HaShem beholds the heart of the penitent who cries out *to Him*, if it is sincere. Since this comes about because of the arousal of the Divine soul, *HaShem takes notice of it* even if it is not accompanied by any contemplation. This is because it results from the arousal of the Divine soul. As mentioned above, it is possible for a Baal Teshuvah to have *an arousal* of the Yechidah of his Divine soul, to the point that the soul may expire. At the very least, he can have an arousal to repent from the aspect of the Ruach and Neshamah, which is a *spontaneous* cry during *his* prayers, as in the verse, “They cried out to HaShem in their distress”¹⁴⁷ or *the verse*, “Their heart cried out to *HaShem*.”¹⁴⁸

This *type of excitement* is part and parcel of Divine excitement, except that it comes about as a reaction to the opposing *side and because of the great sense of remoteness from matters of G_dliness* etc. *On the other hand*, when the Divine soul is in a state of closeness and adhesion *to HaShem*, it *also* becomes excited with a spontaneous cry in the heart of flesh, as in the above mentioned verse, “My heart and my flesh shall sing out to the Living G_d.”¹⁴⁹ We find that the two *cries* are identical, except that one *comes* from opposition *and distance and the other comes from closeness* etc. This is sufficient for those of understanding.

Now, there are many who erringly deride such a cry. However, in truth, they fail to see that this literally is what the statement in *Tanya – Likutei Amarim*¹⁵⁰ *is referring to when it says*, “Weeping is lodged in my heart from this side and joy *is lodged in my heart* from that side”¹⁵¹ etc. Joy is the intellectual delight in G_dliness as it comes into the heart as heartfelt *emotion* etc. It is the “closeness” part of the Divine soul. Now, within the same level itself, the Divine soul is embittered and weeps, because of its remoteness from the One *G_d* etc. That is, there is *simultaneous* weeping from one side *and joy from the other* etc. *In other words*, the joy on one side *and weeping on the other* must exist *together* at every moment etc.

¹⁴⁶ Lamentations 2:18

¹⁴⁷ Psalms 107:6

¹⁴⁸ Lamentations 2:18

¹⁴⁹ Psalms 84:3

¹⁵⁰ Tanya, Sefer shel Beinonim, chapter 34

¹⁵¹ Zohar II 255a

However, actually, in the two above mentioned categories only the second part, which is the matter of weeping, exists. This is an inner excitement of the Divine soul that is very pleasing to HaShem, as scripture states, “HaShem is close to the brokenhearted”¹⁵² etc. This is broken-heartedness due to one’s unworthiness and remoteness from G_d, as known. This is sufficient for those of understanding.

¹⁵² Psalms 34:19

Chapter 34

The third category is *comprised of* those people who have excitement in thought (intellectual comprehension), as mentioned above. The result is intellectual desire of longing for Divine revelation in good deeds etc. As mentioned above, *this is so* even though, as of yet, it is not heartfelt excitement. Now, very powerful rebuke is *warranted* here. We clearly observe amongst most people - even those who are educated, proficient, truly desire the words of the Living G_d and have “a listening ear” (which is the talent to understand *Chassidus*) and yet, it *all* turns to dross - literally into the diametric opposite etc.

This is because when a person such as this listens *to Chassidus* and properly absorbs the details of the G_dly matter in his mind, he becomes excited and says *to himself*, “Wow! I am warmed up. I have seen the light.”¹⁵³ But this is where the matter ends *for him*, even if he reviews it two or three times etc. *Thus*, it is nothing more than a flash or a glance upon the mind and heart. *Ultimately*, everything remains very hidden and concealed within his soul, until it *totally* dissipates, literally!

This is because he reverts immediately *afterwards* and *his* bodily preoccupations reawaken. He does not cultivate *the Chassidic insight* diligently, to establish it firmly in his soul by *contemplating* the full ramifications of its length, breadth and depth, thus reviving his unfortunate soul. Though *Chassidus* is literally the life of his soul, he sets it aside. After all, he learned it and he understood it and he even became excited by it! He *feels he* has already fulfilled his obligation and can now be called a “Chassid”.

Obviously, now he is permitted to contentedly attend to his *other* needs. Add to this his holiness in his own eyes, until he altogether confuses everything and greatly deludes himself. When the time for prayer comes, it all remains as a hidden and encompassing aspect for him. Even if he exerts himself and achieves intellectual excitement, he does not recognize its value or what good can result from it. This is well known to all men of understanding in this *matter*.

All this is due solely to the sickness of the natural soul, because of its great addiction to gratifying all the body’s material wants. How then, can it bear to absorb true feelings in the above mentioned *matter of* “listening” to the words of the Living G_d? It is also due to laxness and expending a minimum of toil and effort *in matters of Chassidus*, merely in a passing way in order to fulfill one’s obligations, like someone *passively* listening to songs or music etc.

Moreover, there are many levels of the above mentioned talent to listen. Some listen with greater depth, while others listen and become excited, but easily and quickly (in a very superficial way). That is, their intellectual excitement too is external rather than being inner altogether. All this is known to those who acknowledge the truth and do not wish to delude themselves. Therefore, one who is prone to falling could quickly fall from this *level of excitement* with *just* a bit of hindrance and opposition, such as preoccupation in business matters or *he* may fall into self-gratification with great coarseness and the like. Ultimately, his talent to listen could cease altogether. This is known to the knowledgeable. This is sufficient for those of understanding.

¹⁵³ Isaiah 44:16

Chapter 35

However after thoroughly contemplating the causes of this sickness that infects most people, we *must conclude that* it comes from a different place *of origin*, this being that in essence *many people* are not truly brokenhearted. This is because from their youth they were not receptive to the teachings of Chassidus in the first place. *They never accepted it* out of true repentance from the inner depths of their heart, but rather, only in a passing way. *Therefore, the effect was* only temporary, so that by now even its residual effect has vanished and gone. This is so much so, that they regard themselves as flawless individuals (He feels fine about himself, without any *sense of* brokenness). Therefore, the teachings of Chassidus on *attaining* this perfection will not *readily* be accepted and absorbed in the inner depths of their heart and mind at all. It will only be in a passing way, like a person who hears or sees something outside of himself. Though he may temporarily become excited about it, it immediately *starts to* dissipate, *until finally* it is as if it never was etc.

Whoever has a broken heart by his essential nature because of *his remoteness from G_d*, should know *that* it is mostly due to his Divine soul, which is called, “The embittered soul imprisoned in the materiality of the body.” Though this *broken-heartedness* appears to be *part of* human nature, it is *only so* because *the melancholy of the Divine soul* is invested within the *melancholy of the* natural soul, which is called, “Natural Melancholy”. However, in truth, the natural soul is not the cause of this melancholy at all. This is because the nature of the natural soul is to be melancholy only about physical lacking or the absence of *something*, rather than a lacking of Divine light etc.

(Because of this, the sages stated concerning those who receive the secrets of the Torah that only a person whose heart is always anxious within him is worthy of it. This is the matter of the “natural” melancholy *of the natural soul* and the “essential” melancholy of the essence of the Divine soul. Without this *melancholy* the light of the secrets of Torah would not illuminate his soul and would not endure at all. On the contrary, he would enter the darkness of arrogance and casting off the yoke, as well known from experience.)

I personally heard this matter from my father, master, teacher and rabbi, of blessed memory, who heard these same words from the Rav, the Maggid *of Mezerich*; that a person cannot truly attain receiving the secrets of Torah and true depth of understanding in Ohr Ein Sof,¹⁵⁴ to the point that it is literally established in his soul, without having a natural and essential melancholy that is rooted in him specifically from his youth. *Moreover, this melancholy* must specifically be in the aspect of its general Heyulie (the essence), specifically to its true depth (In other words, true broken-heartedness by nature, to the point that he literally despises his *physical* life at every moment on a constant basis).

Only then will the Source of all life, the Source of all *existence*, dwell within him to revive the spirit of the despondent, as scripture states, “With whom do I dwell? With the despondent and the lowly of spirit”¹⁵⁵ In everything he does, such as contemplating the secrets of Torah, they will be given over to his soul in a truly revealed way, on condition that his heart is anxious within him. (*Whereas*, if the opposite is

¹⁵⁴ Ohr Ein Sof is a Kabbalistic term meaning “The Limitless Light”.

¹⁵⁵ Isaiah 57:15

true, nothing is given over to his soul, even if he knows and understands the simple meaning etc.) Also, in all the particulars of Divine service, he will be desirable to HaShem.

Then *all* of his sighs and natural melancholy will be transformed into joy and delight, all because of the G_dliness that literally rests upon his soul. But without this, especially if he has the opposite, frivolous nature of natural gaiety, even if he is a vessel prepared to receive all secrets etc. it will not endure in his soul. *Rather*, he will always walk in darkness, completely deluding himself, since in no way will HaShem be with him etc. Thus far is the content of the *Maggid's* words.

Chapter 36

This may likewise be understood in regard to Beinonim¹⁵⁶; that this is the chief cause of the above mentioned sickness in their souls. If only they would open their eyes with pity upon their souls. *They then would not* destroy themselves through the self-love of never seeing faults *in themselves* etc. This is sufficient for those of understanding.

All the more so, in our generation, *regarding the new followers* who have lately come *to the ways of Chassidus*. They did not at all start off *by cultivating* the above mentioned aspect of a broken heart *in themselves* from their youth. Rather, their eyes were immediately opened to the Divine wisdom, listening and comprehending everything at once, like one of the great, as known. *Because of this, they feel* perfect in all that they are, *like* children free of blemish. They recognize no evil in themselves and are very easy on themselves. This is because they are so overjoyed by their great comprehension and knowledge, *that they are blinded by it* - but the chief cause is self-love.

Moreover, the tiny amount of broken-heartedness that they may naturally possess is regarded as alien to them and unworthy of deep consideration. *They consider it to be* a low level, which is called (Natural Piety). This is what they received from the expositors that *make themselves* great over them, saying “I have the secret” etc. This is a most extreme error.

By my life! Many of the great ones of the new *followers* have fallen into this *error*, with the exception of a few of the more seasoned ones who know the truth; and they too have left this path through falling into *matters of* this world etc. *Unfortunately*, even when they hear many words of *Chassidic* discourse on this *subject*, in the light of the true teachings of my father, master, teacher and rabbi, of blessed memory, whose soul reposes in Eden, they declare that this is only for *the benefit* of low level people, such as Baalei Teshuvah and the like.

By my life! *I declare* that the greater people are in far more need of this than the lesser people! *On the contrary*, this is the principle cause of their *slow descent*, falling little by little without even noticing it in themselves. All this is clearly known. This is sufficient for those of understanding.

Besides this, the main reason for the terrible sickness, mentioned above, is that very little effort and labor is expended into the teachings of Chassidus *with the specific intent of* bringing them into one’s soul in practice. Though there are very many *people* that labor and occupy themselves in understanding *the material* and in reviewing it often until they attain proficiency and can respond to questions fluently, nonetheless, *in and of itself*, this cannot be defined as being occupied in Divine service altogether. This is nothing more than external study, without putting one’s heart and soul into it at all. The reason is because one is not occupied in *the teachings of Chassidus* as a Divine service; firmly affixing them into his soul, *with the intent of* literally living by them with a strong and powerful bond (which is called liveliness of the soul. It’s opposite is called deadness).

¹⁵⁶ This is an intermediate person who has perfected his thought, speech and actions, but is incapable of bringing about profound change in the actual characteristics of his soul. For a full explanation of the level of a Beinoni, see Tanya-Sefer shel Beinonim, of the Alter Rebbe.

The words of the Living G_d are actual life to those who seek them, as the verse states, “You who adhere to HaShem your G_d are all alive today.”¹⁵⁷ And the opposite is considered to be dead. Even in *the study of* worldly matters, there is a great difference between one whose whole involvement in the subject is with enthusiasm (the subject is alive, very alive) and one who lacks all vitality in the subject (the subject is very dead). This is well known; that the aspect of the vitality of the soul for the words of the Living G_d can only come about by being occupied in Divine service and by putting great effort into prayer and into the analytical study of *its* teachings and of the holy Zohar and *other* books of Kabbalah, by delving into them and by truly attaching *oneself* to them, heart and soul (A strong attachment, truly from the soul) until his soul is revived with new vitality, literally.

Now, this needs to be *put into practice* on a constant and steady basis until it becomes established in one’s soul, so that *his soul* will live forever, without any weakening and without its light becoming dimmed. At such time, if he will desire to seek the word of HaShem, it will be affixed in his soul forever and *HaShem’s* light will break forth like the dawn *for him*. His soul will thus be satiated with tangible satisfaction, adding Divine light with great abundance, with a root and foundation that will be established forever and he will become like a tree planted *near water, that spreads its roots along the stream* etc.¹⁵⁸ All the evil winds in the world will be unable to move him etc. This is sufficient for those of understanding.

¹⁵⁷ Deuteronomy 4:4

¹⁵⁸ Jeremiah 17:8

Chapter 37

The fourth category constitutes those people that are men of “heart that results from the talent of listening”, mentioned above. This is the “listening ear” that enters the heart and causes it to become *emotionally* excited, rather than a mere listening of the ear etc. Now, here there are many different types. With one *type*, as soon as the person becomes excited in his heart, the talent of listening with expansiveness immediately recedes (whether this is in regard to his contemplation or whether it is in regard to what he sees in manuscripts and holy books). *Because of this* he does not delve into the ultimate length, breadth and depth *of the subject* to the extent that he should. *Rather*, he bases it all on one *angle of understanding* in a *form of* a summary that is *readily* acceptable to him.

Now, this evil sickness causes him to lose everything. *Ultimately*, he is left with nothing. Not only does he lose the essential point, but more so, he loses his gain with his loss, in that he will even lose *the little* that he retained. It can never endure, since, as known, it is impossible to have the *emotional* vitality of the heart without the *influence of the* intellect. *In the end* he is left with heart minus intellect.

Therefore, surely, anyone who truly desires closeness to G_d in his soul should see to it not to become impressed by the excitement of his heart, taking no notice of it at all. On the contrary, *by not doing so*, the *resulting* excitement will *actually* strengthen his power of contemplation to delve to the ultimate breadth and depth *of the subject*. Nor should one err by invalidating and prohibiting this excitement, heaven forbid. Rather, he should see to it that its depth and length are not diminished. This is defined as “The heart being drawn after the mind” (the heart is into the mind).

This is similar to a person who is emotionally excited about a good business deal or the like. *Though the emotions of* his heart ascend into *the thoughts of* his mind, he is unaware of it. Quite the contrary, it *actually* strengthens *his mind to think about the business* with *greater* breadth and depth etc. (However, this is not yet the above mentioned aspect of the intention of the mind itself. Rather, the excitement of the heart becomes included and unified with the mind.)

However, this specifically applies to those people that are quickly aroused to excitement after contemplating or listening to something that is good in their eyes etc. (This could be to such an extent that the excitement could overpower the contemplation without his being aware of the source of the excitement, as known.) As mentioned above, for such people it is very easy to bring the excitement of the heart completely to the mind.

However, within this type there could be an opposite *sub-category*. *That is*, that even during intellectual excitement, there is somewhat of a delay, at which time the excitement has yet to be drawn down to the heart until it undergoes proper gradation and settling *of the mind*, as known. *In* such people, some difference between the mind and heart develops, in that they do not dwell together as one. Rather, when excitement reaches the heart, the excitement of the mind almost comes to a complete halt. *The result is* that the heart alone becomes excited, just that it was born of the mind (This is called the “Therefore” etc.) *Conversely*, when their intellect becomes excited there is an absence of heartfelt excitement.

Because of this it is possible for there to be *intermediate levels within this sub-category*, in which there is a greater *degree of* heartfelt excitement than intellectual *excitement* or, vice versa, a greater *degree of* intellectual excitement than heartfelt excitement. (Other than the fact that it is in summary *form*, the advantage here is that one recognizes what caused his excitement, unlike the above mentioned people who are quick to having heartfelt excitement. *In their case*, one could become so emotionally excited with flames of burning fire that he will become incapable of recognizing what it is *that caused his excitement* etc.) Either way, all these are in an aspect of excessive revelation of excitement, which is heartfelt excitement, only that in one he is not so aware of self because it ascends to the heart, whereas in the other he has a greater awareness of self. In truth, the one is unlike the other etc.

Herein *we have* true counsel on how to maintain the natural love and fear *of HaShem* that result from the “Therefore” of the intellect, in an enduring way. It is specifically when it comes in an inner aspect, from the depths of the heart, with true love and desire and great attraction *to HaShem* or with the excitement of longing *for Him* with many flames of burning fire. Likewise, *this can come about* from the opposite *emotions* of powerful heartfelt bitterness over that which opposes *G_dliness*. All this is not the case when the excitement is in a passing way (very superficial and deluded). Then, the excitement totally dissipates and passes in little more than a moment. All this is tried and tested, as known to those who have sought counsel concerning this. This is sufficient for those of understanding.

Chapter 38

A further reason for this sickness called “Weakness of heart” that lacks all strength, thus *making it possible to fall from excitement in G_dliness* within a short moment *after the excitement*, is the lack of *doing* those actions that branch out of love and fear of G_d. As known, the illumination of *Divine inspiration* can have no hold or grasp except when it is invested within a vessel. *Moreover*, the more expansive the vessel, the greater will be the expanse of the light, like a spark in a burning flame etc. This is the *matter of deed*, which is the aspect of many different vessels of *expression* within which the illumination of love and fear of G_d is invested. This is the fact that a person *should* accept *the yoke of the kingdom of heaven upon himself* - to adhere to *HaShem* with love, by adhering to His Torah and mitzvoth and conversely, to distance himself from evil etc. *Furthermore*, he fulfills them immediately, *with alacrity* in actual deed. As known about this matter, it is good to contain the illumination within a vessel of *expression*. Only then can it endure, whereas without a vessel it cannot endure at all.

The rebuke here is well known to all, because this evil sickness has felled many victims etc. *This being* that after prayer or being occupied in the teachings of Chassidus with excitement, people immediately do the opposite, *including things* that are too *terrible* to relate *here*. *Therefore*, whatever gain they achieved is depleted by their loss, even in regard to the future. This is because a vessel that is empty of *inspiration* cannot hold any *illumination*. Even if some light of excitement will shine in *his* heart, it will be like a flame floating midair, *unattached to the candlewick*. It cannot endure. Or it will be like a flash-fire of burning straw, which at first appears to roar with great force, but quickly dies out etc.

Such is not the case concerning excitement from the depths of the heart. This is like the example of cooking physical meat. When it is fully cooked it becomes soft and edible (it is good and well cooked). This *kind of excitement* is called, “A heart of flesh”. On the other hand, when *meat* has not been sufficiently cooked it remains tough etc. (raw flesh). As known, Rabbi Akiva tested his students in this regard. This is sufficient for those of understanding.

There is an additional reason which is more common. This is *the fact* that besides the *problem of the heart* being distant from the mind, there is also a lack of broken-heartedness (he *does not feel* broken). When a person is naturally brokenhearted, the vitality of his heart and soul, which resulted from the contemplation, is very strong. It is tried and tested that to the degree that someone is brokenhearted and lowly of heart (he feels like a total nothing), to that degree will his heartfelt excitement be truly established all the more, to illumine and enliven whatever he desires in the service of HaShem all day long, through Torah and mitzvoth and the like.

Also in matters of Chassidus itself; to the degree that a person is lowly and despicable in his own eyes (and even more so, specifically in his heart) to that degree his heart becomes a prepared vessel to contain a greater degree of the Divine excitement that results from contemplation. About this the verse states, “The lips of truth are established forever”¹⁵⁹ and its opposite is “but a lying tongue is only temporary”.¹⁶⁰ This is the aspect of the above mentioned Heyulie melancholy (which is called, “A Good Essence”).

¹⁵⁹ Proverbs 12:19

¹⁶⁰ Proverbs, *Ibid*.

This extends to all the details of the above mentioned matters, whether *in regard to* contemplation, heartfelt emotions or desire and delight etc. Everything follows that which sets and establishes it, which is the aspect of true broken-heartedness, as mentioned above. This is known and it is as clear as the sun *that this also applies to the great personages* of the world. The Mishnah thus rules that one should only pray specifically out of a serious frame of mind and a submissive heart,¹⁶¹ “because HaShem is exalted and He takes note of the lowly”¹⁶² – specifically. This is sufficient for those of understanding.

(There is yet another reason for the quick withdrawal of illumination from the heart. This is because the wicked lusts of one’s heart bring about a stifling atmosphere, for example, a flame will not burn well in stale atmosphere, whereas, the opposite is true of pure atmosphere in the heart. This comes about from having a pure heart and separating one’s self from the materiality of this world and also from boastfulness *and frivolity* and the like. The foundation of this is the above mentioned matter of broken-heartedness. This is sufficient for those of understanding.)

¹⁶¹ Brachoth 30b

¹⁶² Psalms 138:6

Part Six

Chapter 39

Now, the fourth category constitutes those people who have attained a deeper level in the teachings of Chassidus through great assiduity, so that it is greatly established in their souls in an aspect of the inner intent of the mind. This was mentioned above concerning the fourth level of the natural soul. As mentioned above, the essential excitement of the Divine soul, which is called, “The duplicated song”, is invested within *the natural soul*. This is the aspect of the essential delight, in which one delights in HaShem with depth of intent in G_dliness. His entire soul becomes so *fully* engrossed in this that he does not come to be excited in the heart, as mentioned above at length. (*He has* a profound pleasure in *his* mind with very powerful concentration into the essential depth of comprehension, specifically due to the subject in and of itself; until he actually loses himself in non-self-awareness. As known, this is the essential non-awareness of self¹⁶³ of the “potential for what” of Chochmah.)

Now, here there are many different types of distinct levels, one higher than the other. About the category of new *Chassidim* who have not *developed* natural melancholy (the above mentioned profound broken-heartedness) the *sages* stated, “If there is no fear of G_d, there cannot be insight into G_dliness”¹⁶⁴ Certainly, they greatly delude themselves regarding this. Immediately upon having excitement from the intellectual depth of *the subject*, they imagine that it is from the G_dliness itself, in the aspect of essential delight (known as “great pleasure”) However, it is altogether external rather than inward (Extremely superficial and delusional). The indicator for this is that as soon as *the excitement* dissipates and passes, he feels a sense of self, resulting specifically from the *excitement* itself. (He becomes over-flowingly full of himself due to the *excitement* itself).

As a result, he looks down on others and literally compares them to beasts, setting himself above them. However, he does this in an inner, innocent manner, without realizing the truth of what he is doing. This is because it appears to him that he is despicable in his own eyes and he honestly believes that he has attained humility and non-awareness of self, as mentioned above.

Rather, the very opposite is true. In truth, this is the epitome of arrogance! (In reality, he thinks very highly of himself and is incapable of making nothing of himself). The sign for this is that if people rebuke him with insults, he takes it very personally and becomes extremely upset, to the point that he may actually become ill etc.

Observe. The opposite of the desired intent came about. He sought to reach the level of non-awareness of self (as if that was all he was lacking etc.), but even at the very moment of the excitement he was in error and in the opposite state of being than his goal. The ramification of this in young people is an increased lust to be a “Rabbi” and influence others. However, this is misguided because one deludes oneself to think that he is acting solely out of altruism, for the good of his fellow etc.

This sickness is mostly found amongst the young, that is, in the pampered and tender, who have not tasted the true bitterness of natural melancholy (broken-heartedness). As known, it also is the result of

¹⁶³ Bittul

¹⁶⁴ Pirkei Avos 3:17

advancing in too short a time *with the goal of* attaining the ultimate extent of the Divine wisdom. *However*, it is mostly due to the harsh admixture *of good and evil* within one's natural soul which was drawn to him by his father and mother *at the time of conception*. *This is the root cause* of his strong egotistical tendencies, which, as known, is the *portion of evil* in Nogah. This being the case, in every activity, even a G_dly one, he will *have difficulty* escaping this *nature*. This is the general cause *for the above difficulty*.

(Now, it could happen that a person could have a *Divine* soul that is higher than others, whereas his natural soul itself is from a very low place. The result is that he will have a greater degree of essential Divine excitement. However, this will be through *the medium of* the garments of Nogah, in which he will have a greater awareness of *the physicality of* his body.

The opposite *is also possible*. A person could have a low *level of Divine* soul. Therefore, he will have greater difficulty attaining Divine excitement, compared to others. On the other hand, *his* natural soul itself may be more refined, in the sense that his does not have such a heightened sense of self-awareness *and ego* as others. The indicator for this is that in financial matters or any *other matters that involve* self-interest; he will be quite capable of abandoning his self-interests. Moreover, when he does any good deed, he does not at all feel that he did anything *extraordinary* etc.

On the other hand, a person whose soul and body are *both* from a very high place will be successful in all *matters of* Divine goodness. HaShem will be with him because he is a receptacle ready for all *Divine goodness*. This is because all his vessels are in a state of non-self-awareness, which is the essential thing *in matters of G_dliness*.)

Chapter 40

The highest level of this category are seasoned Chassidim that have received every bitter taste into their very souls with regard to the words of the Living G_d. Furthermore, they have no intention of attaining any level in intellectual excitement or benefitting themselves *whatsoever*. *On the contrary*, all they wish is closeness to G_d, in and of itself. *When they contemplate G-dliness*, to its depth and to its breadth, it is only to reach ultimate Truth (totally without delusions). This is called “Divine Delight” with true intent. Here HaShem dwells in each person according to the purity of the depth of his intent for G-dliness (Truly profound absorption).

The indicator for this is that afterwards one comes to true humility (Nothingness. He essentially is a nothing; not that he makes himself into a nothing by considering his unworthiness etc.) Therefore, under no circumstances is he affected by insults nor does he notice them altogether. This is because he truly is despicable and loathsome in his own eyes, because he realizes that, in and of himself, he has nothing. This is the opposite of self-aggrandizement (However, since, *after all*, he does have a body, he will therefore be *somewhat* affected by simple embarrassments. As known, this does not at all contradict this matter).

Here too, there are many different modes that are distinct *from each other* depending on how deeply humble *one is*, for there are those who lessen their self-importance by *only* imagining themselves to be truly humble etc. If each person *takes care to* know and examine himself, he will discover his personal shortcomings, on condition that he desires to view himself *honestly*, without excusing himself out of self love (deluding himself).

Another reliable indicator of true non-self-awareness and delight in G-dliness with the above mentioned intent (great pleasure) is the aspect of *how* drawn one’s soul is to closeness to G_d throughout the day, specifically through action. *Such a person* will disdain the vanities of the world (of going about empty-headed and empty-hearted), so that he will be greatly distressed about wasting time in idle chatter and hilarity, which are so common nowadays. (He will constantly be very attached and attracted to G_dliness through deep thought or to the study of the revealed and hidden levels of *Torah* in speech and the like).

Yet another indicator is how little *importance he places on* the pleasures of this world, *such as* honor, *fine* clothes, good food or other similar coarse lusts or animalistic behaviors. (*He realizes that* the world is not the ultimate purpose in life.) (As the Zohar expresses it, “He casts the matters of this world behind his shoulders etc.) (For him, the ultimate purpose of life is closeness to G-d in the light of the inner and external *levels of Torah*.) Even in his business dealings he is not in a rush to amass wealth, but rather only to meet his needs. *He* does not invest the whole depth of his heart into his business dealings, so that it is equal to him whether *a business deal* is culminated or not. *Rather*, “he casts his burden upon HaShem”,¹⁶⁵ (as will be explained in a special tract on the matter of how one should be occupied in earning a livelihood etc.)

¹⁶⁵ Psalms 55:23

The opposite is true of a person who is superficial in the above mentioned intention. As soon as he *concludes his contemplations and* involves himself in business matters, he arrives at the *very* opposite. *Thus, he invests himself* into his business dealings, to the same extent *as he did to his contemplations* and more, with absolute *and* deep devotion with all his soul. *Because of this*, when he later returns to reawaken *his devotion to G_d*, it is very remote for him and he has to expend *great* effort to have a *sense of closeness* etc.

It is pointless to address the *subject* [of the previous paragraphs] at length because it is *a rare level* and not commonly found. Even amongst people that could have been worthy of it, *many* have fallen due to several reasons and causes; whether it is because their hearts are greatly immersed in preoccupation with earning a livelihood, reaching the very depth of their souls until it causes decay in everything,¹⁶⁶ to the point that, “Their souls abhor all manner of nourishment.”¹⁶⁷ In other words, they become so distant *from matters of G_dliness* that they no longer have *the talent of* a “listening ear.”

Or whether it is because of extreme arrogance and throwing off the yoke, until *the illumination of Divine* light turns to darkness. This happens because they greatly sense their own *self-importance* which, amongst the expositors of *Chassidus* who pretend to be wise, is caused by *the desire to be honored as* “Rabbi”.

Or it could be that from the very outset an admixture of the evil called “fraud” and “arrogance” *motivated them to delve into matters of Torah and Chassidus*, so that from the very beginning their inner drive was only to become “Great”.

This evil sickness is hidden and concealed in many layers of concealment, even amongst those who seem to be clothed in many beautiful garments *of pious conduct* before the eyes of man. However, HaShem peers into the heart and one’s end proves his beginning. When he *finally* falls, he reverts to what he truly is. This is clearly known to any thinking person and is tried and tested in the case of people who rose and *then* fell to the lowest, unspeakable depths. This is sufficient for those of understanding.

(It can also be due to falling into carnal cravings that completely dull the heart and mind, until one becomes so coarse that *his heart* becomes *as unfeeling* as a rock *towards matters of G_dliness*.)

Another cause may be natural impudence. Such people are called, “the belligerent of the generation” (they feel very powerful *in themselves*). This is the *very* opposite of non-self-awareness. Therefore, from the outset, such a person was never moved by *G_dliness* (*because* he feels totally self-reliant), and, as known, whoever has never been moved or has never experienced true non-self-awareness, can never come close to G_d with true closeness.

His end proves this. He is left empty *of everything* but his brazen impudence, like a king without a crown,¹⁶⁸ until *all he can do* is attack and despise everything, including others etc. (This is the meaning of the statement in Zohar, Parashat Shelach¹⁶⁹, on the verse, “a tested stone”,¹⁷⁰ that when the righteous suffer, the *Divine* light rests *upon them*, whereas *when* the opposite *kind of people* suffer, they revile and

¹⁶⁶ Chullin 64b

¹⁶⁷ Psalms 107:18

¹⁶⁸ Sanhedrin 99b and 105a

¹⁶⁹ Zohar 168a

¹⁷⁰ Isaiah 28:15

blaspheme *G-d* etc.) *How one responds to suffering* is the true test of the complete authenticity of the above mentioned matter. This is sufficient for those of understanding.

As, known, this kind *of person* is very commonly found. It is therefore necessary to diligently guard against them from the *very beginning of their rise*, so that they will not harm others etc. He who guards his soul will stay far from them.

Chapter 41

The fifth category *constitutes* those for whom the aspect of Yechidah illumines their souls. This is the aspect of the simple essential delight and desire which is beyond the intent and reason of the mind. This is similar to what was mentioned above regarding the fifth level of the natural soul, within which the essential excitement of the Yechidah of the Divine soul is invested. This accords with the statement of Rabbi Shimon bar Yochai, “I am unified in Him”.¹⁷¹ About this the verse states, “You who adhere”¹⁷² – *meaning* automatically, as explained above at length.

Now, though this level is so rare that it is not even found within “one of a city or two of a clan,”¹⁷³ nonetheless, because of a spark of illumination of the Yechidah in every Jew, a tiny revelation of it can occasionally come about during the above mentioned excitement of delight *in G_d* (called intellectual pleasure). *This makes it possible* for him to attain this essential simple delight that is totally beyond reason. However, it has no permanency within his soul. Rather, it is a momentary *experience* that immediately evaporates. This is because, due to the *gross materiality* of *his* body, *he* lacks the appropriate receptacle *for this level of light*.

There are a great many people who delude themselves in this *matter*, by imagining that they have easily attained this simple *essential* delight etc. *Unfortunately*, it is altogether useless to discuss these people, because *they suffer from* utterly vain imaginations brought on by hot bloodedness¹⁷⁴ and an essential flaw in the vessel of their mind known as, “falseness in essence” (a person who is deluded by nature). As known, there is no cure for this.

The ultimate ramification of this *folly* is that one becomes so given to delusions and false imaginations that he imagines his soul leaving *his body* (expiring), until he *falls and* cannot stand his body up etc. He may also behold frightening and awesome visions, *all of which are hallucinatory*. *However*, it is pointless to speak of such lunatics.

However, there is a condition commonly found even amongst men of understanding *and* knowledge who do not *generally* delude themselves. This occurs when a person becomes excited *about G_dliness* from the core of his heart in a way that is above reason and this *emotional* excitement of his heart *then* becomes confused with the *simultaneous but* tiny revelation of delight of the Yechidah, mentioned above. He can then imagine that he has truly attained the excitement of simple *essential* delight etc. The indicator for this is that it comes *in a manner* that is felt in the physical heart. He will therefore imagine that this must be what is written, “My flesh and my heart expire *for You*”¹⁷⁵

However, a very great error is mixed into this. This is the fact that *in almost all people, including him*, the physical heart has an admixture of good and evil from the aspect of Nogah. This being the case, except if his heart has been fully cleansed of *gross materiality*, how is it possible that *his heart* is a ready

¹⁷¹ Zohar 288a

¹⁷² Deuteronomy 4:4

¹⁷³ Jeremiah 3:14

¹⁷⁴ Overheated or passions

¹⁷⁵ Psalms 73:26

vessel for this essential G_dly delight? Such a *level is extremely rare and* hardly ever found. Therefore, *what he imagines it to be* cannot be the absolute truth. Rather, *there must be some admixture of error here* (delusion).

However, from another angle, it is possible *for a person to have a revelation of the simple essential delight as it is connected to the excitement of the heart*, in actual complete truth. As known, there can be an excitement of *the emotions of the physical heart* that is also from the core of the heart, but in a way that is below reason, the root of which is above reason. This is the aspect of “a beast”, as scripture states, “I was a beast with You, *but I am always with You*”.¹⁷⁶

Those who are knowledgeable *in Chassidus tend to* frown on this, but their eyes are too blind to see that here lays the above mentioned root of essential delight, free of all *negative* admixture. This is because it comes in an aspect of a truly innocent heart, as the verse states, “Be innocent”.¹⁷⁷ This innocence is specifically in the aspect of the Yechidah, which illumines the inner core of the heart. *However*, the true indicator and essential precondition for this is, specifically, that the excitement of his physical heart too must be innocent. *That is, it must* specifically be devoid of any self awareness.

By way of example, this may be compared to a person suffering terrible tortures. His heart of flesh will cry out spontaneously from the inner core of his heart and soul, literally reaching the very *depth* of the soul. Certainly, there is no *disingenuous* admixture here at all, but just a genuine *cry*, as it is in the Heyulie essence *of his soul*, literally.

The same is true of tremendous delight, which is the opposite *type of feeling*. For example, if someone is informed that his death sentence has been commuted and that his life is saved or the like, his physical heart will literally come to life *with overpowering emotions* from its essential source, similar to *the scriptural statement*, “And the spirit of Yaakov *their father* came to life”¹⁷⁸ from the news that Yosef still lived, because he loved him like himself.

Similarly, with a true Baal Teshuvah, it is possible for him to let out a *spontaneous* cry of tremendous bitterness *over his past*, from the depths of his physical heart: *such a cry* that *literally* touches the Yechidah *level of his soul*. An example of this is *the case of* Rabbi Eleazar ben Durdaya, whose soul expired through weeping. The opposite *feeling* is tremendous joy in HaShem.

From all these cases we observe that the vitality of physical joy *or any other type of excitement mentioned above*, reaches the essential joy *or excitement* in the Yechidah. This is the excitement of the physical heart *as it exists* below reason, as in the verse, “I was a beast etc.”¹⁷⁹ *However, this is all with the precondition that* it must specifically be in an aspect of “innocence”. Only then is it free of any self awareness. Then, the materiality of his body will not overshadow it. All this is well known in regard to the truly innocent, who are faithful *to G-d*, heart and soul, to the point that *their soul* expires without their *even* being aware of anything, in and of themselves.

Actually, this matter is more readily found amongst the simple *folk, who are more capable of simple, unadulterated faith* than men of understanding and wisdom *who are more prone to over sophistication, which is the very opposite of simplicity*. *However, even amongst the simple folk*, there are various

¹⁷⁶ Psalms 73:22-23

¹⁷⁷ Genesis 17:1

¹⁷⁸ Genesis 45:27

¹⁷⁹ Psalms 73

different levels of authenticity. He who *thoroughly* contemplates this will discover all *the above* to be as clear as daylight etc. This is sufficient for those of understanding.

Chapter 42

Subsequent to all these words of truth on all the various categories of *spiritual levels* found within our Chassidic brotherhood, each person should recognize his own place and level and take care not to delude himself by going after that which is too great for him, as written, “Who will ascend *the mountain of HaShem etc.*”¹⁸⁰ Obviously, if he does not *try to live up to levels that are beyond him*, he will not fall from them.

Also, a person should neither take account of the evil of his fellow, nor envy his goodness and level of *spiritual achievement*, because each person has his own special place *and mission*. Rather, each person should behave according to the essence of who he is (*He should be natural, rather than mimic others*).

If time permits, there is much to be said in *a way of open rebuke* concerning bad habits common amongst our Chassidic brotherhood that have developed over time out of error. “The whole people have sinned in error.”¹⁸¹ May HaShem atone for the remnant of survivors to be found, who still seek closeness to G_d.

There is also much to be said concerning the principle of fulfilling the mitzvah of studying Torah for its own sake in several different ways. This too is concealed, even amongst most men of understanding and knowledge, not to mention the youth and the newer *Chassidim*. *Other subjects that need clarification are* the matter of mitzvot in all their details and the general principles of the mitzvot of tzedakah and acts of loving kindness. *Another matter that needs clarification is* whether it is permissible to be occupied in earning a livelihood to the depths of one’s heart, so that one spends all his days totally sunken in vanity; this being the main cause for the *spiritual* fall of most of our Chassidic brotherhood, whether they are great or small, new or old (until a spirit from above shall be poured upon them to revive their souls and to awaken them from their slumber etc.) This is the chief reason for the exile, which is known as “sleep”, as the verse states, “We will be like dreamers.”¹⁸² This is sufficient for those of understanding.

¹⁸⁰ Psalms 24:3

¹⁸¹ Numbers 15:26

¹⁸² Psalms 126:1

Chapter 43

Now, my beloved brothers and friends; all those who are fully with me to *the very depths* of their souls and attentively heed the words of the Living G_d in truth and faithfulness; in whose hearts there is no “root producing gall *and wormwood*”¹⁸³ nor view *my words* in a negative light, heaven forbid. *I speak* especially to you who have known and been familiar with me from my youth. Please believe that all these words have been said from the very core of my heart, as they actually are in my heart and soul within the essential nature of my being, just as I was trained from my youth with the daily guidance of my father, master, teacher and rabbi, of blessed memory.

No one should, G_d forbid, say that there are matters here that are still hidden, that are only revealed to the discreet *few* or that many matters were only written on a surface *level, in order* to make it possible for *novices*, who have yet to be familiarized with the truth of the matter, *to have some understanding* etc. For these are the evil words of people who desire to be arrogant and to acquire fame for themselves by saying, “I have the secret” and that, “Not everyone can know *these matters*” etc. *Worse*, they attribute it all to me!

By the life of my soul, I swear in truth and honesty: In everything that I have explained to you, there is not even half an utterance that did not come out of the core of my soul. All *my words* are readily accessible and understandable to anyone who has experienced the flavor of the teachings of Chassidus from his youth. It all is in accordance to how I was trained from my youth, for more than twenty years, in the holy sanctuary of my father, master, teacher and rabbi, of blessed memory.

He enlightened me concerning all the detailed afflictions of *the members of* our Chassidic brotherhood. *Furthermore*, I have personally examined the heart of each one and the error of each one, to the limit of my power of perception. It is upon this *foundation* that I have built these words. Whosoever wishes to heed them, should listen attentively. I await your response through our distinguished friend [the messenger of this letter]. If all these words of truth that are for your eternal good are willingly accepted, my soul will have been revived.

The words of your friend, who truly seeks goodness for your souls with all my heart and soul, all the days of my life,

Dovber, the son of the Rav, my father, master, teacher and rabbi, the true G_dly genius, the crown and glory of Israel, our master and teacher, Rabbi Schneur Zalman of blessed memory, whose soul reposes in the supernal heights. May his merit shield us. Amen.

¹⁸³ Deuteronomy 29:17

Dedications

לעלוי נשמת אבינו מורנו

ר' יהושע בן ר' משה מרקל ע"ה

נין ונכד לצדיקים גאוני עולם
הלא הם

רבינו שלמה בן יצחק זצ"ל-רש"י
הגאון רבינו אברהם זצ"ל-בעל נקודות כסף
הגאון רבינו שמואל יפה זצ"ל-בעל כלי יפה
הגאון רבינו יואל סירקיש זצ"ל-בעל הב"ח
הגאון רבינו דוד הלוי זצ"ל-בעל הט"ז
הגאון רבינו שלמה שפירא זצ"ל-בעל ספר טעמי תורה
הגאון הקדוש רבינו נתן שפירא זצ"ל-בעל ספר אמרי שפר
הגאון האלקי רבינו נתן נטע שפירא זצ"ל-בעל ספר מגלה עמוקות
צדיק יסוד עולם כ"ק אדמו"ר הגאון האלקי מנחם מענדל מרימנוב זצ"ל
הגאון החסיד המקובל רבינו מרדכי ענגילמאיר זצ"ל-בעל ספר עזרת ישראל
הרב החסיד רבינו שמואל לייב איידעלהייט שוחט זצ"ל
הרב החסיד רבינו נחמי' מרקל זצ"ל
הרב החסיד רבינו יוסף משה ענגילמאיר זצ"ל

הונצח על ידי בנו ר' עמירם וזוגתו מרת אסתר תחי' מרקל

In the merit of our father
Of blessed memory

R' Yehoshua Markel

Grandson and great-grandson
Of
Holy and brilliant Tzaddikim

Rabbeinu Shlomo ben Yitzchak-“Rashi”
Rabbeinu Avraham-Author of “Nekudos Kesef”
Rabbeinu Shmuel Yaffeh-Author of “Kli Yaffeh”
The Bach, Rabbeinu Yoel Sirkes-Author of “Bayis Chadash”
The Taz, Rabbeinu Dovid HaLevy-Author of “Turei Zahav”
Rabbeinu Shlomo Shapiro-Author of “Taamei Torah”
Rabbeinu Nathan Shapiro-Author of “Imrei Shefer”
Rabbeinu Nathan Nota Shapiro-Author of “Megaleh Amukos”
The Holy Rebbe, Rabbeinu Menachem Mendel of Rimanov
The Holy Chasid and Kabbalist, Rabbeinu Mordechai Engelmayer-Author of “Ezras Yisroel”
The Holy Chasid, Rabbi Shmuel Leib Eidelheit
The Holy Chasid, Rabbi Nechemiah Markel
The Holy Chasid, Rabbi Yosef Moshe Engelmayer

Dedicated by his son and daughter-in-law
Rabbi Amiram and Rebbetzin Esther Markel

לעלוי נשמת
אמינו מורתנו
ה"ה האשה הצדקנית

מרת חי' פייגא בת ר' יעקב ע"ה

פיה פתחה בחכמה ותורת חסד על לשונה
וגדלה צאצאיה במסירות נפש
על דרכי התורה והחסידות

הונצח על ידי חתנה ובתה

ר' עמירם וזוגתו מרת אסתר תחי' מרקל

In the merit of our mother
of
Blessed memory

Chaya Feige Klein

She opened her mouth with wisdom
The teachings of kindness were upon her lips
And she raised her children
In the ways of Torah and Chassidus

Dedicated by her son-in-law and daughter
Rabbi Amiram and Rebbetzin Esther Markel

לעלוי נשמת

אבינו מורנו

ר' ישראל בן ר' נחום קליין ע"ה

היה כעץ שתול על פלגי מים

אשר פריו יתן בעתו

ועלהו לא יבול

וכל אשר יעשה יצליח

הונצח על ידי חותנו ובתו
ר' עמירם וזוגתו מרת אסתר תחי' מרקל

In the memory of our father

Of

Blessed memory

R' Yisroel Klein

He was like a tree
Planted next to brooks of water
Giving its fruit in its season
His leaf never withered
And he excelled in all that he did

Dedicated by his son-in-law and daughter
Rabbi Amiram and Rebbetzin Esther Markel

לעלוי נשמת
אמינו מורתינו

מרת חוה בת ר' יוסף ע"ה

חכמות בנתה ביתה
חצבה עמודיה שבעה

הונצח על ידי בנה ר' עמירם
וזוגתו מרת אסתר תחי' מרקל

In the memory of our mother
Of
Blessed memory

Chava Markel

She built her house with wisdom

Carving out her seven pillars

Dedicated by her son and daughter-in-law

Rabbi Amiram and Rebbetzin Esther Markel

