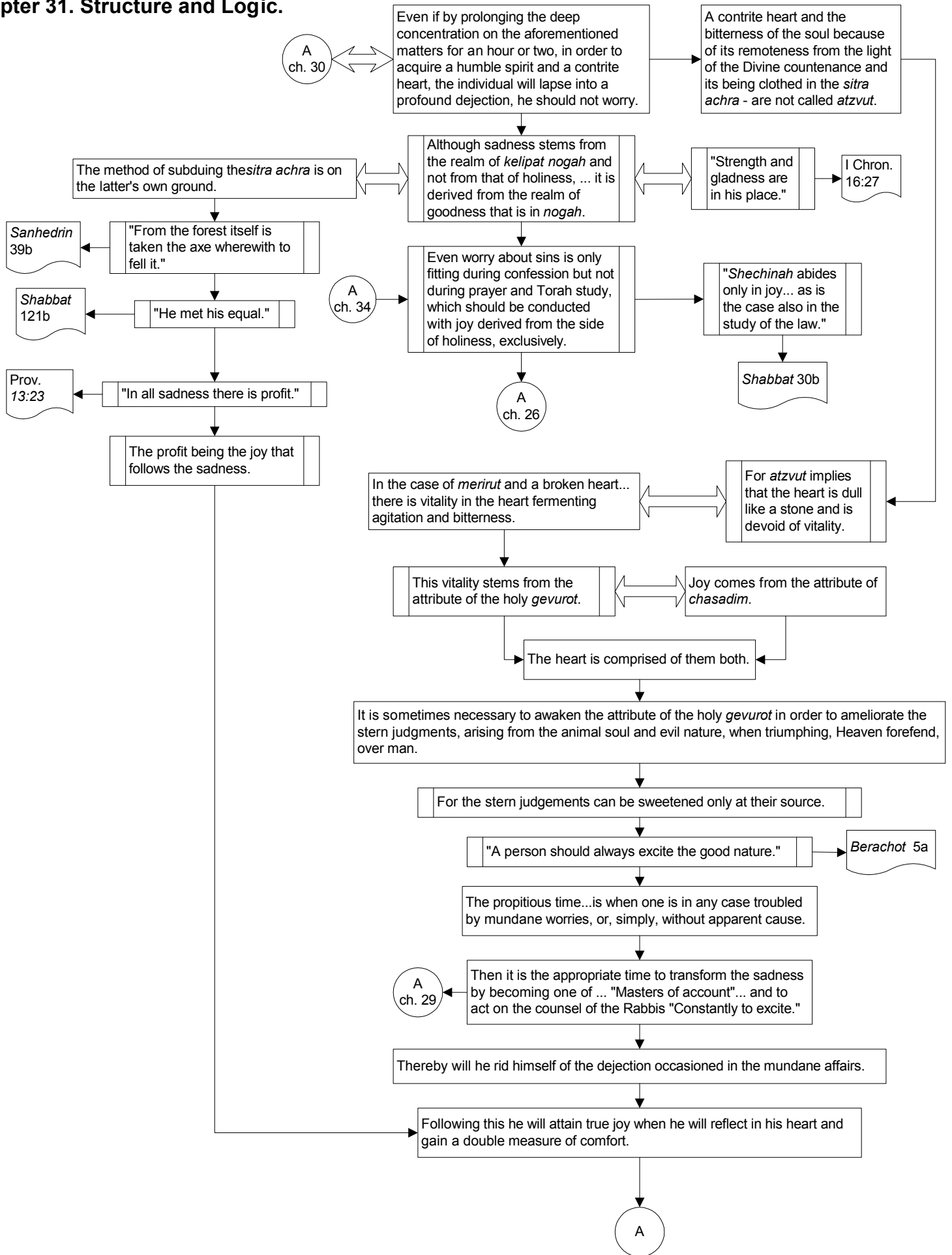
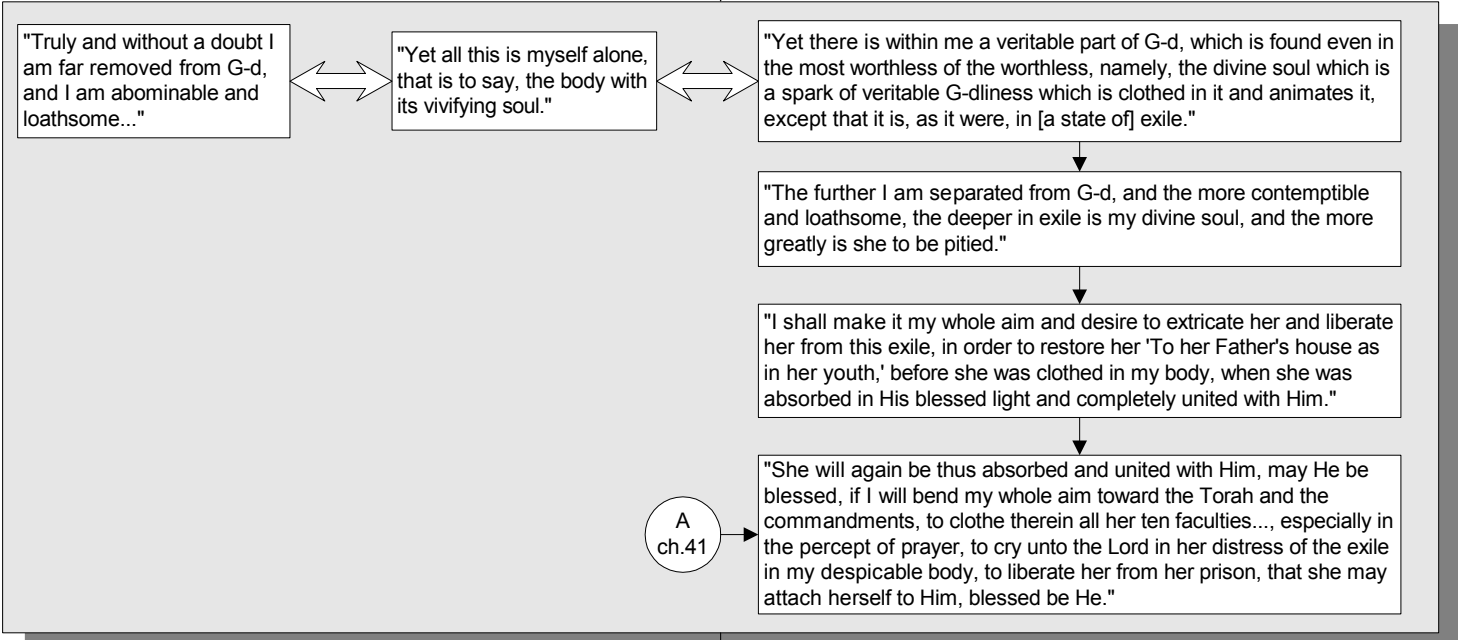


Chapter 31. Structure and Logic.



A



This is the essence of "Repentance and good deeds," the latter being the good deeds which one performs in order to restore the portion of the Lord to the Source and Root of all the worlds.

A ch. 26 → This should be his service all his life in great joy of the soul in her release from the despised body and "Returning to her Father's house as in her youth," when engaged in Torah and prayer.

Although the body is still in its contemptible and abominable state... inasmuch as the essence and substance of the animal soul have not converted to good, so as to merge into holiness, nevertheless his soul becomes more precious in his eyes than the despised body, and he will rejoice in her joy, and not confound and confuse the joy of the soul with the misery of the body.

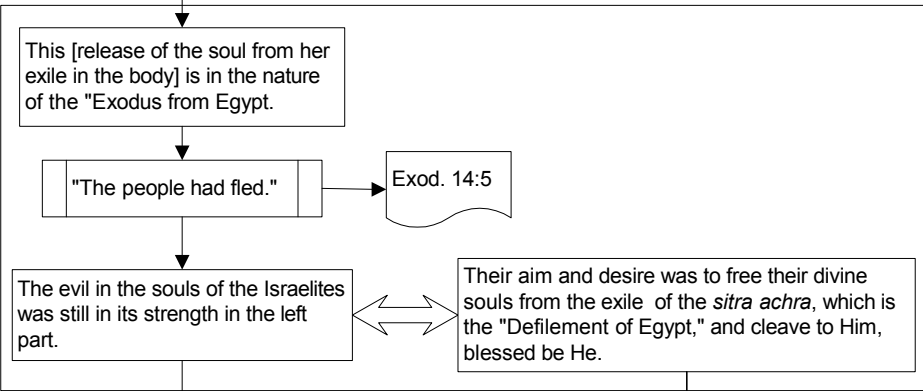
One should be in a state of repentance throughout one's life. → Shabbat 153a

There is no greater joy than the escape from the exile and imprisonment, as in the example of the king's son who was kept in captivity, grinding [corn], in prison and becoming covered with filth; then he is liberated and he returns to his father's royal house.

B

A ch.32

A ch.33

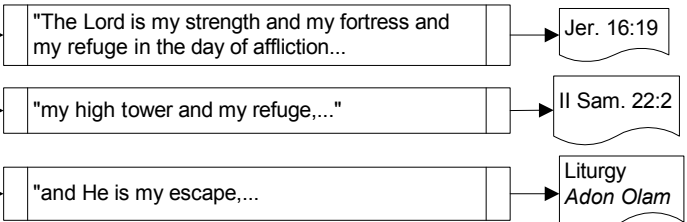


In the time to come, when the Lord will remove the spirit of impurity from the earth, it is written of it, "[ye shall not go out in haste], nor go by flight, for the Lord will go before you..."

Isa. 52:12

Not until the Giving of the Law did their impurity cease.

Shabbat 164a



B

The quality of this repentance will be stronger and more intense, from the depth of the heart.

Likewise the joy of the soul will be with an added measure of light and joy, when he will reflect in his heart with knowledge and understanding, to console himself from his distress and sorrow.

"It was not I who created myself."

"G-d has caused a portion of His blessed light, which fills and encompasses all worlds, and before Whom everything is of no account, to descend and to be clothed in a 'serpent skin' and in a fertid drop."

"It cannot be otherwise that this descent is for the purpose of an ascent - to raise up to G-d the whole vital animal soul, which is of the *kelipat nogah*, and all her garments, namely her faculties of thought, speech and action, through their being encllothed in the act, speech and thought of the Torah."

"If this is so, there is one thing for me to do, and this will be my sole aim all the days of my earthly life, to fully occupy therein the life of my spirit and soul ... to bind my thought and speech with His blessed thought and speech, which are the very laws which have been set for us, and likewise, my action - in the performance of the commandments."

"Unto Thee, O Lord, I lift up my soul."

Ps. 25:1

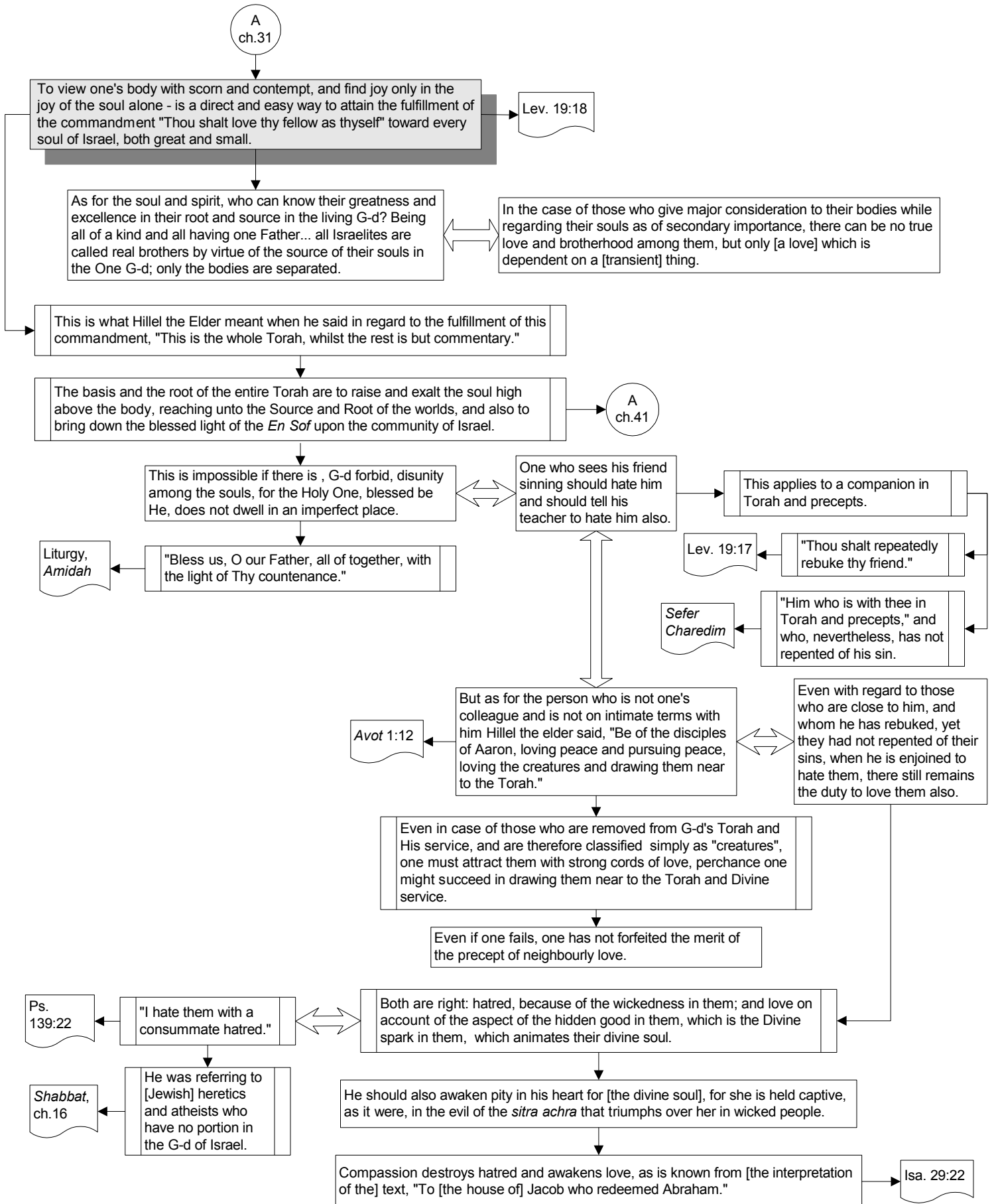
For this reason the Torah is described as "Restoring the soul," i.e. [restoring it] to its source and root.

Ps. 19:8

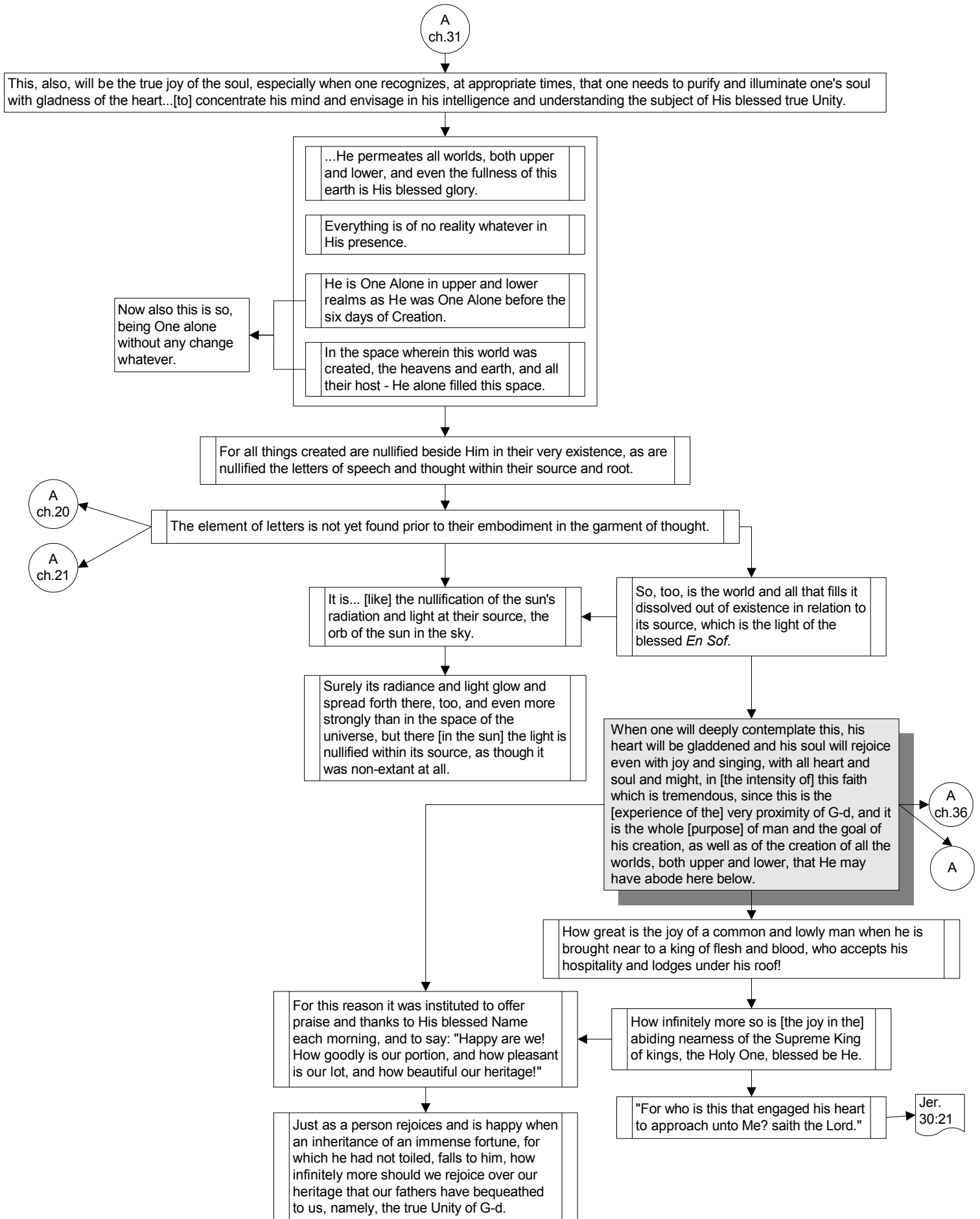
"The precepts of the Lord are right, rejoicing the heart."

Ps. 19:9

Chapter 32. Structure and Logic.



Chapter 33. Structure and Logic.



A

"Six hundred and thirteen commandments were given to Israel... Came Habakkuk and base them [all] on a single one, as it is written, "The righteous shall live by his faith.""

Makkot 24a

As if there had been no more than one commandment, namely, faith alone. For by faith alone will he come to fulfil all the 613 commandments.

When his heart will exult and rejoice in his faith in G-d's Unity, in perfect joy, as though he had but this one commandment, and it alone were the ultimate purpose of his creation and that of all the worlds - then with the force and vitality of his soul which are generated by his great joy, his soul will ascend even higher above all internal and external obstacles which hinder his fulfilment of all the 613 commandments.

"Shall live by his faith," with the emphasis on shall live, as at the Resurrection of the Dead,,, so will his soul revive with great joy.

A ch.34

This is doubled and re-doubled joy, for apart from the joy of the soul apprehending the nearness of G-d and His dwelling with him, he will doubly rejoice with the joy of the Lord and the tremendous gratification rendered to Him by virtue of his faith.

Whereby the *sitra achra* is verily subdued and darkness is changed into light.

I.e., the darkness of the *kelipot* of the corporeal world, which obscure and conceal His blessed light until the End.

For there is no joy before Him, blessed be He, like the light and joy of the particular excellence of light that comes out of darkness.

"He setteth an end to darkness." Job 28:3

"let Israel rejoice in his Maker." Ps. 149:2

This refers to the end of days, when the spirit of impurity will be banished from the earth, and the glory of the Lord will be revealed, and all flesh shall see together.

Everyone who is of the seed of Israel should rejoice and be happy in the joy of the Lord Who is pleased and glad to dwell in the lower spheres, which are of the order of the physical *Asiyah*.

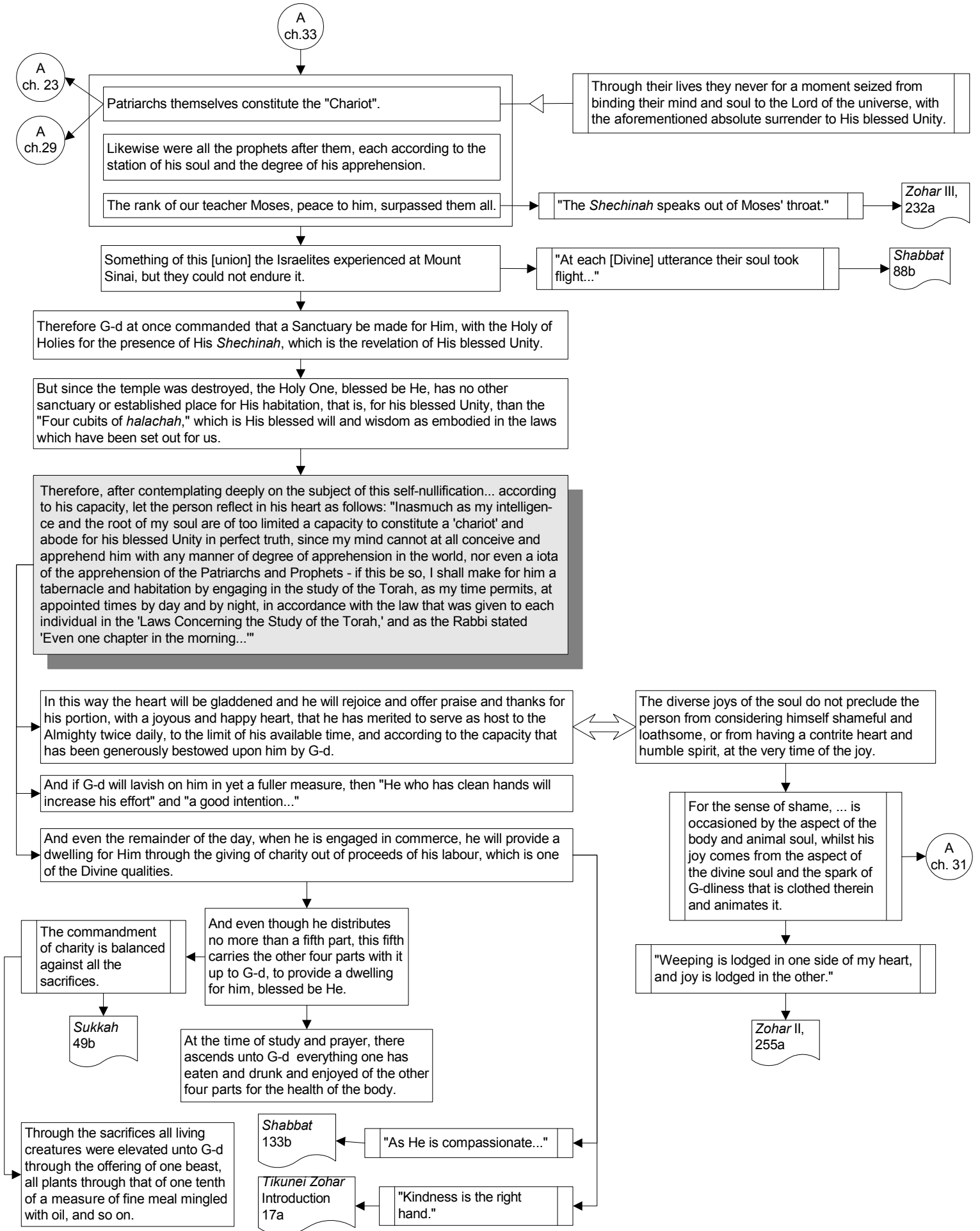
Particularly in the diaspora, where the atmosphere is unclean and filled with *kelipah* and *sitra achra*.

B ch.36

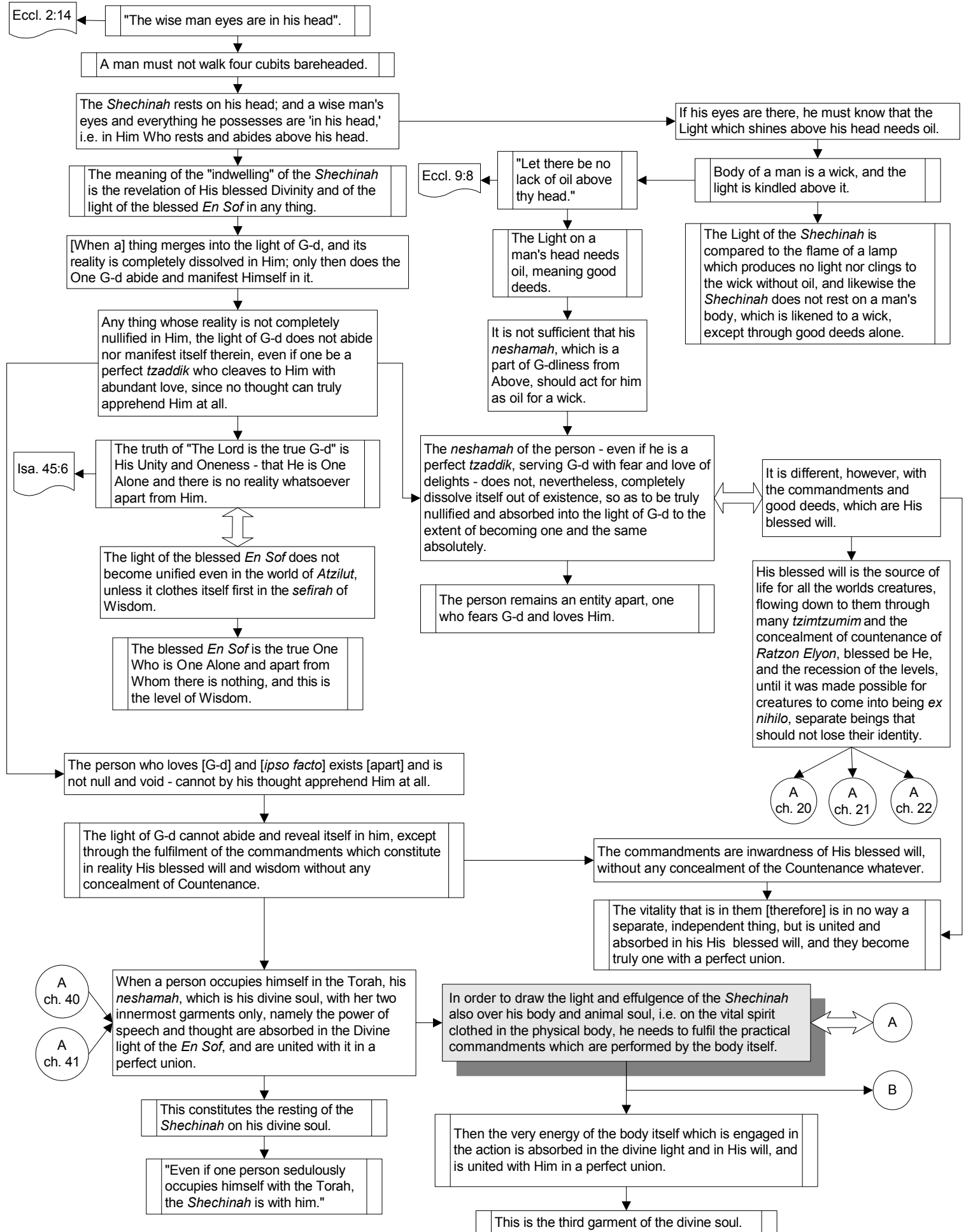
That is why the Psalmist uses the plural *osav* ["Them that made him"], referring to the corporeal world which is full of *kelipot* and the *sitra achra*, and is called "public domain" and "mountains of separation."

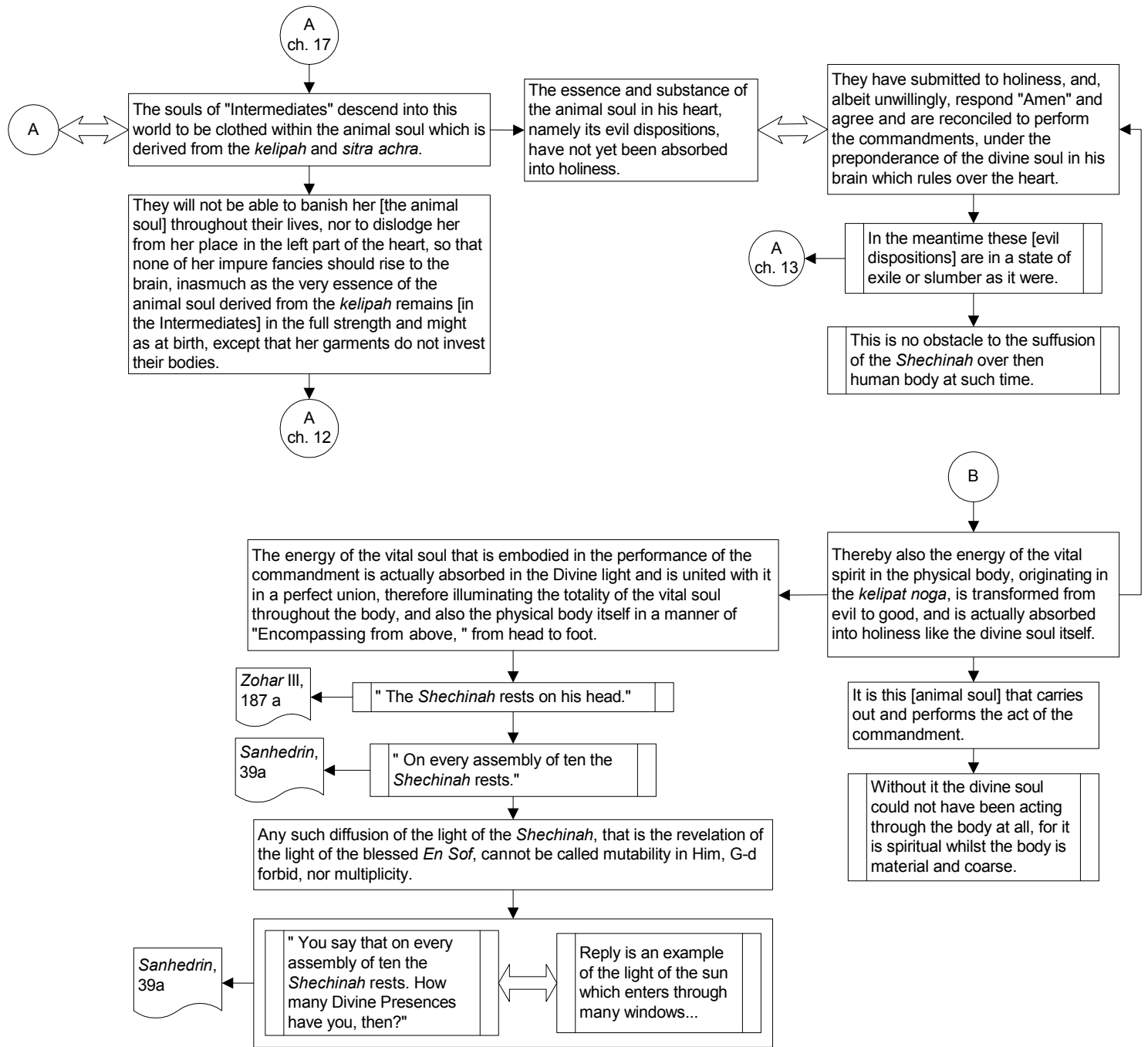
These are transmuted to light, and become a "private domain" for His blessed Unity, by means of this faith.

Chapter 34. Structure and Logic.

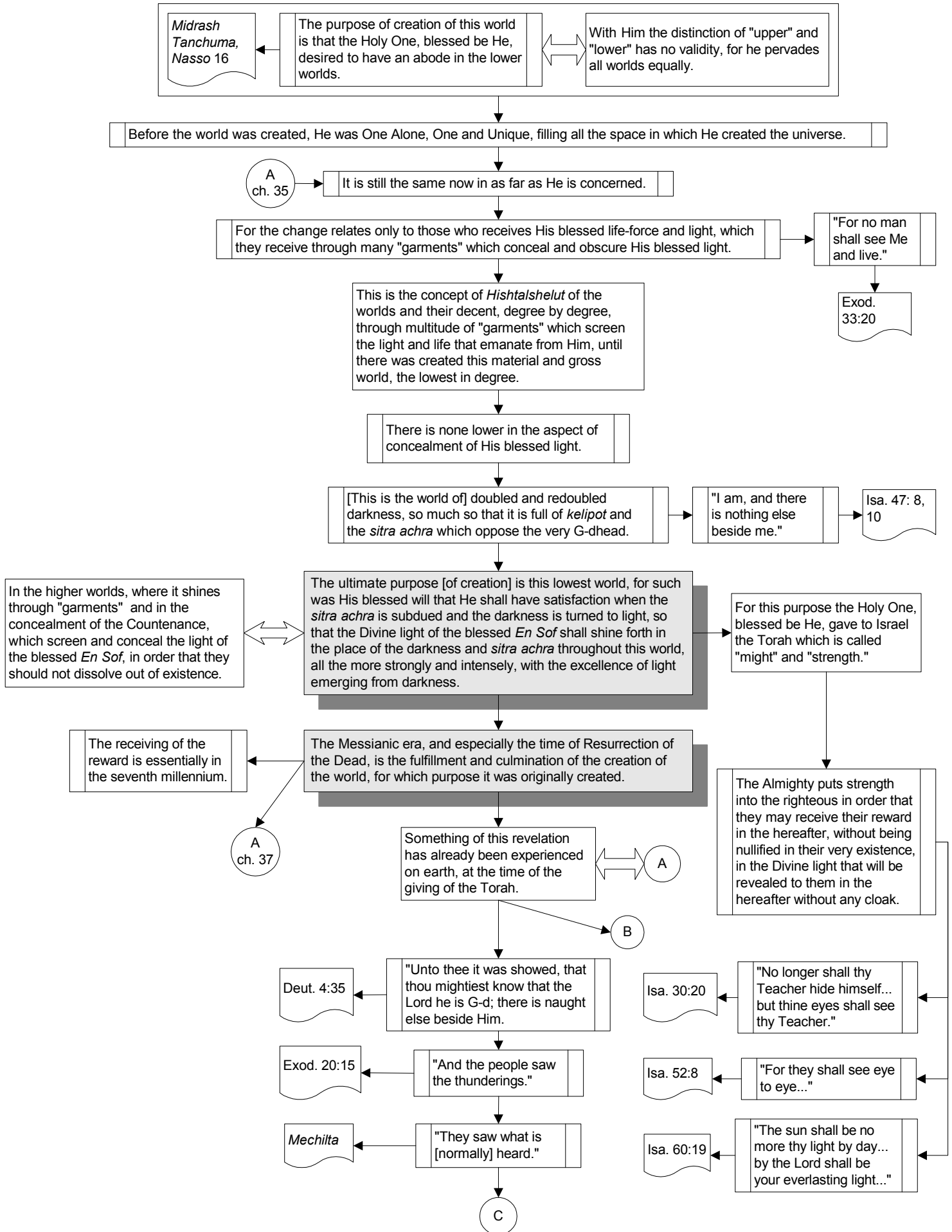


Chapter 35. Structure and Logic.





Chapter 36. Structure and Logic.



A

Later, however, the sin [of the Golden Calf] caused both them and the world to come gross again - until "The end of the days," when the dross of the body and of the world will be purified, and they will be able to apprehend the revealed divine light which will shine forth to Israel by means of the torah, called "might."

As a result of the overflow of illumination on Israel, the darkness of the gentiles will also be lit up.

- "And the nations shall walk by the light..." → Isa. 60:3
- "O, house of Jacob, come ye, and let us walk in the light of the Lord." → Isa. 2:5
- "And the glory of the Lord shall be revealed, and all flesh shall see together..." → Isa. 40:5
- To go into the holes of the rocks, and into the clefts of the boulders, for fear of the Lord and for the glory of His majesty." → Isa. 2:21
- "Shine forth in the splendour and excellence of Thy might upon all the inhabitants of the world..." → Liturgy, *Amidah*, High Holidays

B

Therefore the [the Israelites at Sinai] repeatedly expired out of existence.

At each [Divine] utterance their soul took flight... but the Holy One, blessed be He, restored it to them with the dew with which He will revive the dead." → *Shabbat* 88b

This is the dew of the Torah which is called "might".

Everyone who occupies himself with the Torah is revived with the dew of the Torah..." → *Ketubot* 111b

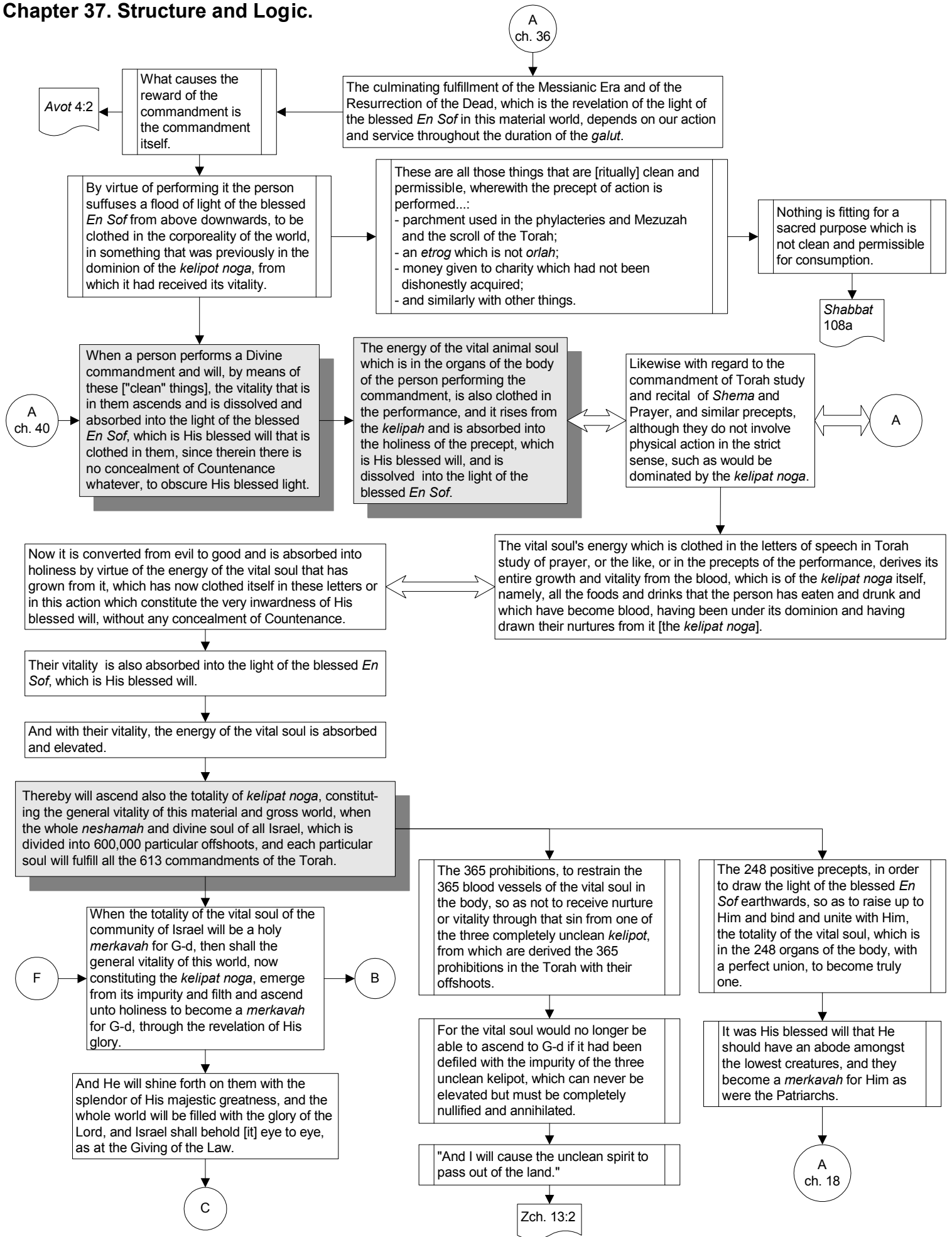
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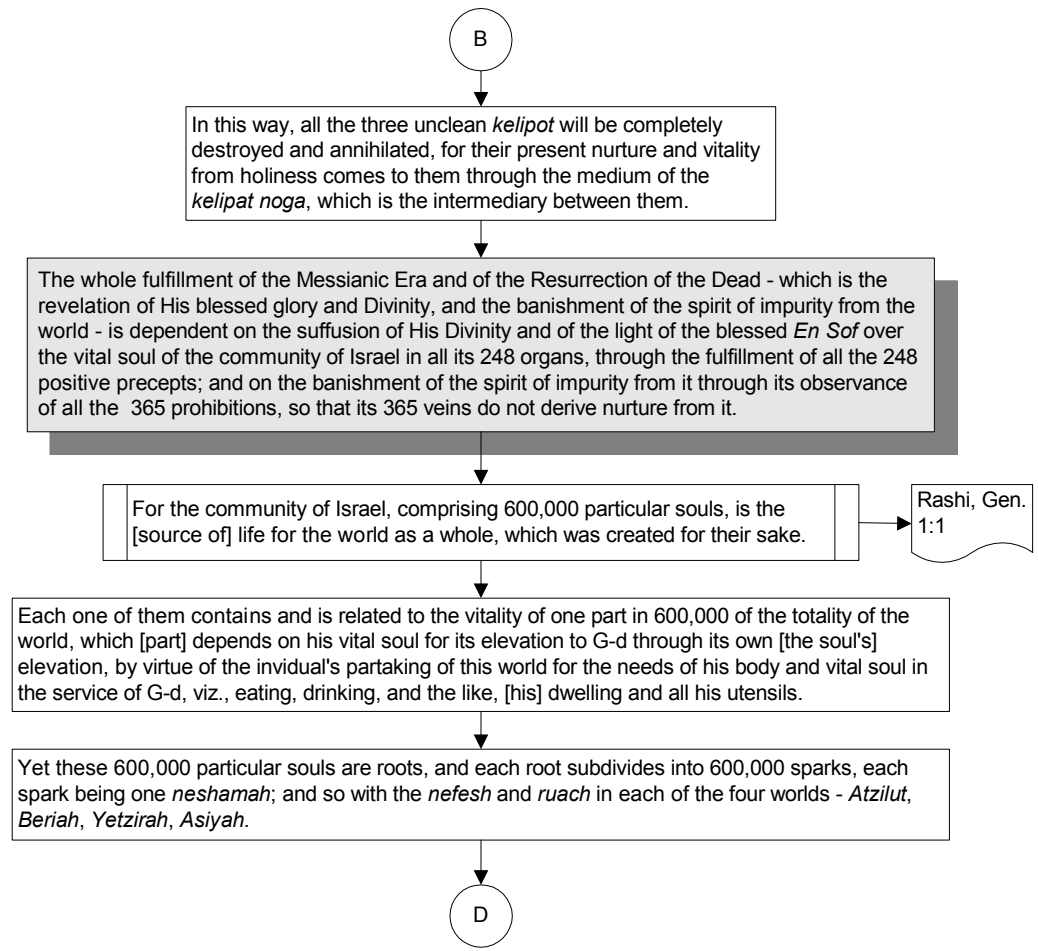
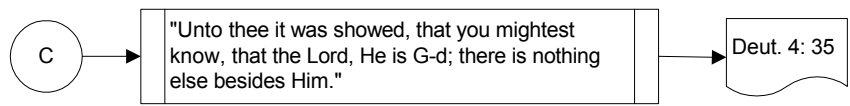
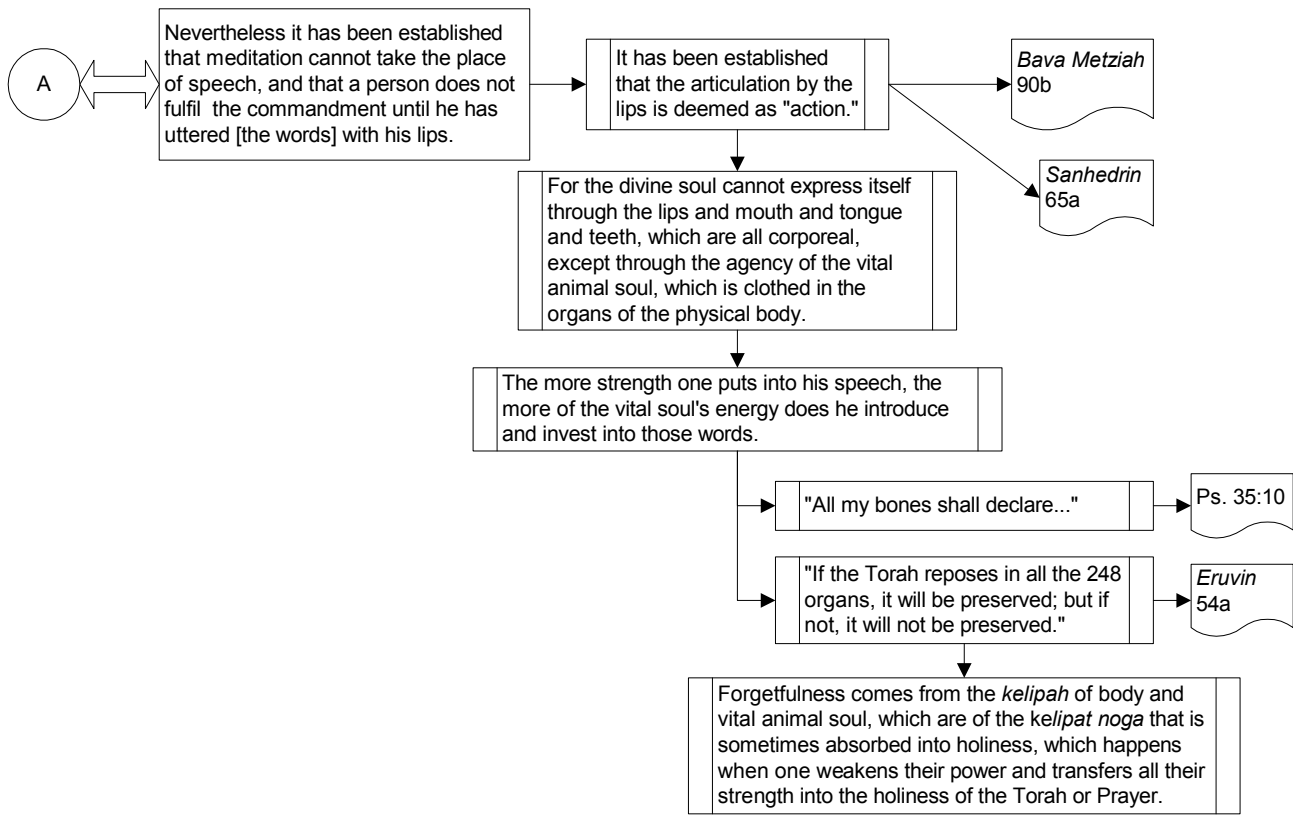
"They looked eastward and heard the speech issuing forth: 'I am,' etc., and so [turning] towards the four points of the compass, and upwards and downwards... There was no place from which He did not speak unto them..."

This was so because of the revelation of His blessed will in the Decalogue constituting the epitome of the whole torah, which is the inwardness of his blessed will and wisdom, wherein there is no concealment of the Countenance at all.

"For in the light of Thy Countenance hast Thou given us the Law of life." → Liturgy *Amidah*

Chapter 37. Structure and Logic.





D

C
Ch. 38

Neshamah does not need *tikun* at all... and there is no necessity for it to be embodied in this world.

This is exactly similar to esoteric exile of the *Shechinah* for the purpose of elevating the sparks.

Bava Batra 9a

"It balances all the other commandments."

Each spark descended into this world to be clothed in a body and vital soul, for the sole purpose of mending them and separating them from the evil of the three impure *kelipot*, through the observance of the 365 prohibitions and their offshoots, and in order to elevate his vital soul together with its portion that belongs to it of the totality of the world, so as to join and unite them with the light of the blessed *En Sof*, which the person draws into them through fulfilling all the 248 positive precepts through the agency of the vital soul, the very one that fulfills all the active commandments.

It is indeed a profound descent and a state of true exile.

A
Ch.38

Even if one be a perfectly righteous person, serving G-d with fear and a great love of delights, he cannot attain to the degree of attachment to G-d, in fear and love, as before it came down to this gross world, not a fraction of it. There is no comparison or similarity between them at all... for the body cannot endure...

Our Rabbis, of blessed memory, so strongly emphasized the virtue of charity.

[Charity] brings the Redemption nearer.

Bava Batra 9a

With one act of charity a person elevates a great part of the vivifying soul, of whose powers and faculties he cannot elevate in the same measure by performing several other active precepts.

It is called simply "The Commandment," for such was the usage of the language to call charity simply "The Commandment," because it is the core of the precepts of action and surpasses them all.

"The study of the Torah equals all the commandments combined."

"Not learning, but doing is the essential thing."

Avot 1:17

Misnah, Peah 1:1

B
Ch.38

E

All [precepts] are only intended to elevate the vital soul unto G-d, since it is [the soul] that performs them and clothes itself in them, thereby being absorbed into the light of the blessed *En Sof* which is vested in them.

This is because Torah study is effected through the faculties of speech and thought, which are the innermost garments of the vivifying soul.

Even where one does not depend on his toil for a livelihood, nevertheless since with this [charity] money he could have purchased necessities of life, for his vivifying soul, hence he is giving his soul's life to G-d.

You can find no commandment in which the vital soul is clothed to the same extent as in the commandment of charity.

Also the essence and substance of the faculties of *ChaBaD* of the *kelipat noga* in the vivifying soul are integrated into holiness itself when one occupies oneself in Torah with concentration and intelligence.

The essence and substance of *middot - chesed, gevurah, tiferet*, and so on - cannot be mastered by Intermediates so as to be converted into holiness.

In all [the other] commandments only one faculty of the vital soul is embodied, and then only at the time of the performance of the precept, whilst in the case of charity, which a man gives out of the toil of his hands, surely all the strength of his vital soul is embodied in the execution of his work or occupation by which he earned his money.

A
ch. 23

This is because the evil is stronger in the emotion attributes than in the intelligence, by reason of its greater nurture from the holiness of the *middot*.

When he gives it for charity, his whole vital soul ascends to G-d.

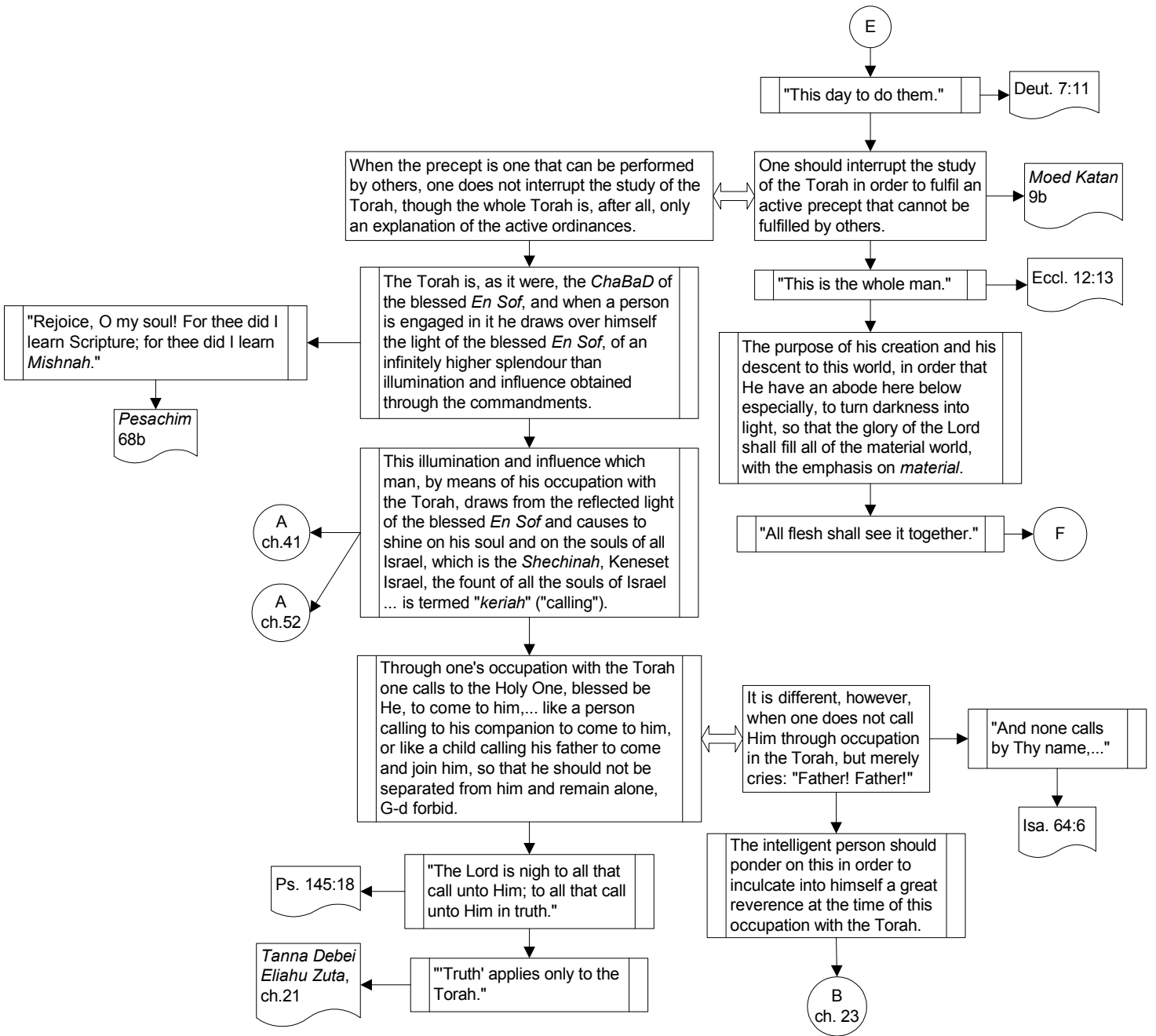
"The 248 commandments are the 248 'organs' of the King."

There is no comparison or similitude between the vitality that is in the 248 organs and the vitality of the brain.

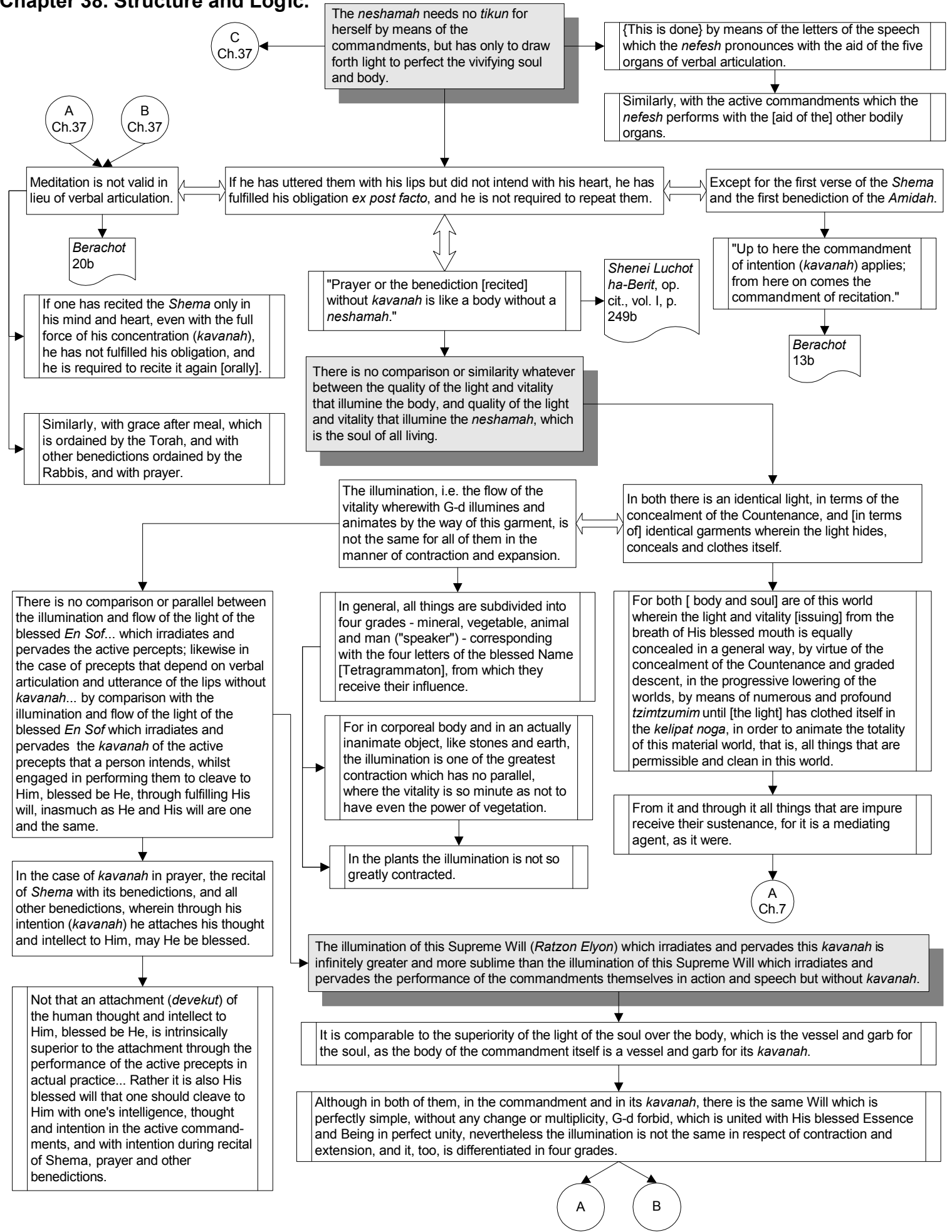
The intellect which is subdivided into the three faculties of *ChaBaD*, exactly analogous,... is the illumination of the light of the blessed *En Sof* in the *ChaBaD* aspects of the wisdom of the Torah, in each man according to his intelligence and mental grasp.

A
ch. 4

Although his apprehension is only in its material aspects, yet the Torah is likened to water, which descends from a high level ...



Chapter 38. Structure and Logic.



A

The *kavanah* of the commandments and of Torah study is in the category of "light", while the commandments themselves are grades and categories of "vessels" that constitute *tzimtzum* of the light, for through the contraction of the light the vessels came into being.

B

The "body" of the commandments themselves constitute two grades, namely, the commandments involving real action and those that are performed verbally and mentally, such as the study of the Torah, reciting the *Shema*, praying, saying Grace after meals, and other benedictions.

The *kavanah* of the commandments [i.e. the intention] to cleave to His blessed Self, being like the soul of the body [of the commandments], is likewise subdivided into two grades, corresponding to the two categories of soul which are present in corporeal bodies, namely in animals and in man [respectively].

In case of a person who is intelligent enough to know G-d and to reflect on His blessed greatness, and to beget out of his understanding a lofty fear in his brain and a love of G-d in the right part of his heart so that his soul will thirst for G-d, [seeking] to cleave unto Him through the fulfilment of the Torah and commandments, which are the extension and reflection of the light of the blessed *En Sof* onto his soul thereby to cleave to Him; and with this intention he studies [the Torah] and performs the commandments, and likewise with this intention he prays and recites the blessings - then this *kavanah* is, by way of simile, like the soul of the human being, who possesses intelligence and freedom of choice and speaks from knowledge.

He whose intelligence is too limited to know and reflect on the greatness of the blessed *En Sof* so as to beget out of this understanding a conscious love in his heart and also awe in his mind, and dread of G-d in his heart, yet he recalls and awakens the natural love that is hidden in his heart, bringing it out of the hidden recesses of the heart into the conscious mind... - this *kavanah* is, by the way of simile, like the soul of a living creature that has no intelligence and freedom of will, whose *middot*, namely its fear of harmful things and its love of pleasing things, are only natural to it, and do not originate in its understanding and knowledge.

So are the natural love and fear which are latent in the heart of every Jew, since they are our heritage from our Patriarchs and like a natural instinct in our souls.

A
Ch.18

A
Ch.19

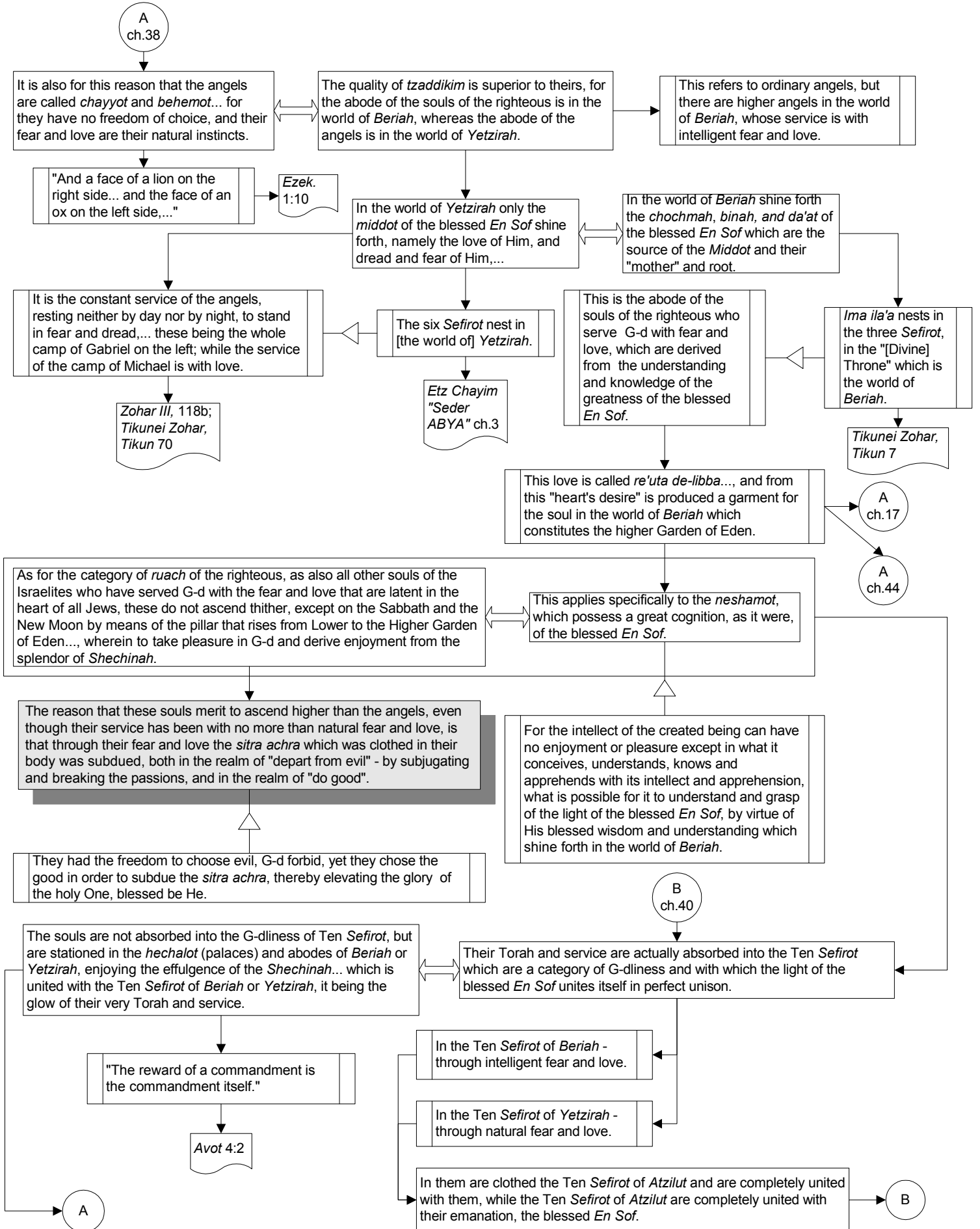
A
Ch.39

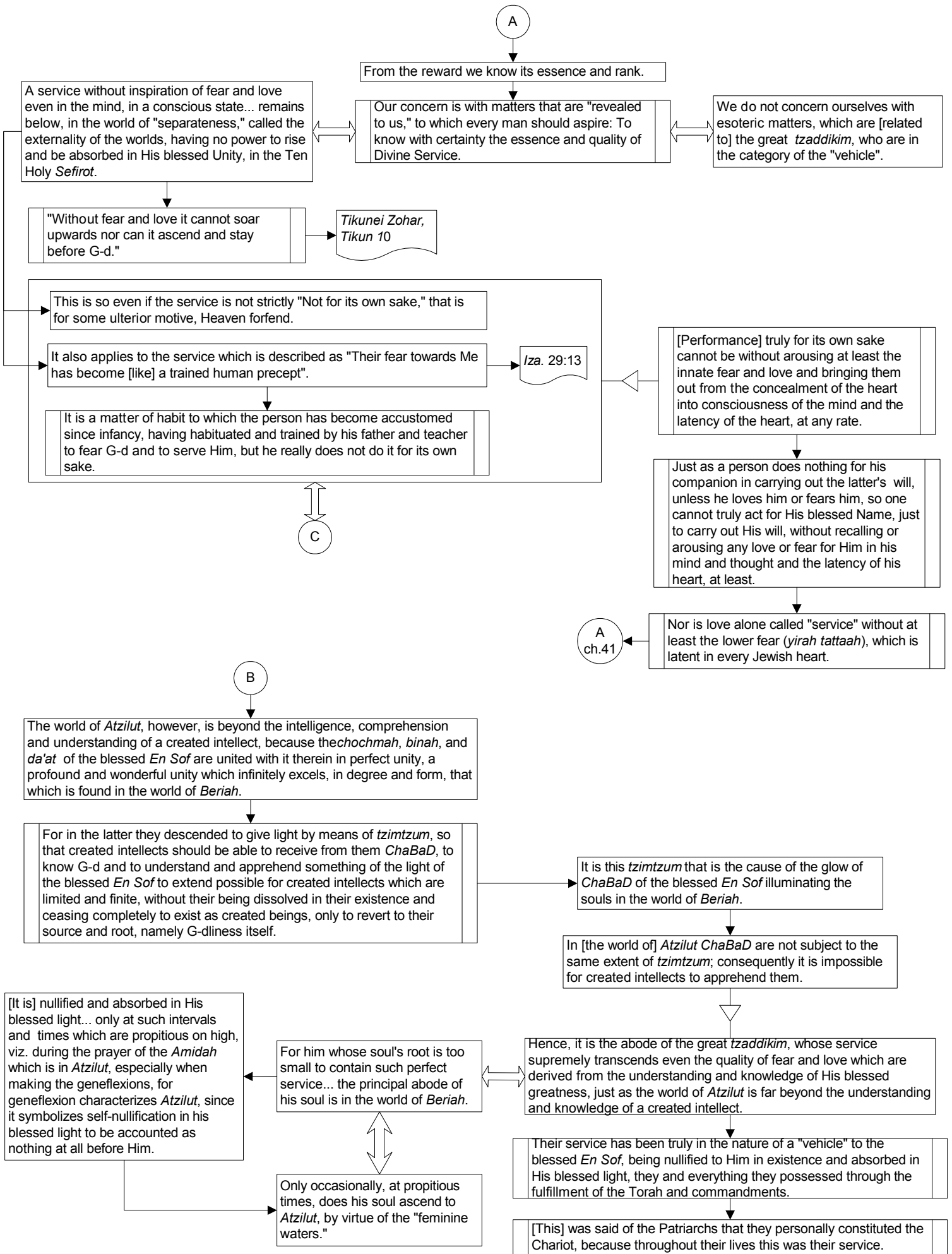
His will which is in his mind and which is latent also in his heart should approve and favour, with complete willingness and truthful sincerity, that he suffer martyrdom in actual fact for the Unity of G-d, in order to attach to Him his divine soul and her garments and unite them with His Unity and Oneness, namely, the Supernal Will that is clothed in Torah study and in the performance of the commandments.

In this [natural love] is contained also fear [wherewith] to accept His reign and not rebel against Him, G-d forbid.

A
Ch.41

Chapter 39. Structure and Logic.





C



If a person acts without any particular motivation, neither "For its own sake" nor for selfish reasons, then it is not contingent upon repentance, but as soon as he, once again, learns this subject "For its own sake", then even that which he had learnt without any particular intent, conjoins and attaches itself with this study and ascends on high, since it had not yet been invested with any *kelipat noga*.

When a person is engaged [in service] truly not for its own sake, but for some personal motive, with a view to his own glorification, as, for example, in order to become a scholar, and the like, then that motive, which originates in the *kelipat noga*, clothes itself in his Torah, and the Torah is temporarily in a state of exile in the *kelipah*, until he repents.

"Repentance brings healing to the world."

Yoma, 86b

With his return to G-d his Torah also returns with him.

"A man should always occupy himself [with Torah and precepts, even if not for its own sake], for from motives of self interest he will come [to study and observe] for its own sake."

Pesachim 50b; Nazir 23b

Ultimately he is bound for repentance, whether in this incarnation or not.

"Because none is rejected by Him."

II Samuel 14:14

The same is true about prayer without *kavanah*.

A ch.40

