

Perek beis

Point of Tanya- to get closer to Hashem and to get ahavah for Hashem.

2 ways to go- derech aruchah, and derech kitzarah.

Derech aruchah- the first 17 chapters of Tanya. 1<sup>st</sup> step to connect to H. learning is the 2<sup>nd</sup> step. Concentration, or meditation. After you learn you see in your heart exactly what you learn. Every detail. The goal is to fill your mind in Torah. – goal to fill your mind in Torah. That is the key to pull out of your neshama a connection to H. generally if you think about how great H. is then you can do his mitzvahs, but it will give you a great fear of H. but if you think about how kind H. is, then that will create love. What you are thinking can create emotions.- problem with this path- it takes you a lot of time and a lot of effort. On the other hand the ma'ala is – H. appreciates it so much, because we worked so hard to achieve this.

Derech kitzara- till chapter 25. Here we are not trying to create the love. Over here we are uncovering the love. This is much deeper. You already have this great love for H. but it's all covered up. So here you are uncovering it.

Bichinas Acharayim...

Used to discuss H.'s relationship with klipah.

Shows how s\|b could get connection with H. with a tzadik.

3 parts to b.a. 1)quantity

2)quality

3)absorbtion

1)quantity- king is making a very big party. The king and his friends enjoy the party. All the people working at the party also get the pleasure from the party. And even the mice in the garage get enjoyment out of the scraps of garbage in the trash.

The rebbe is the king, and the people closest to him are the guests. (his friends) then there are the next level of people a bit further away, they don't have that much to do with the tzadik, but they are still enjoying his chayus, until you even get to the rats and mice in the garage. They are the rishaim. They also get the least amount of pleasure from the tzadik.

2) quality- ratzon pnimi and ratzon chitzoni. When one tries to connect to the tzadik, the tzadik gives, but he also gives to everyone. Even though it's only for a connector.- the closer you are the more that you get.

3) absorption-A- if somebody turn his back to a tzadik, the tzadik is only able to give his back nothing he can do about it. So it's hard for the rasha to absorb what he's given.

B- if somebody doesn't want a connection to the rebbe, then the rebbe can only give him chayis secretly, indirectly. Without the other person knowing about it.

The closer that you are to the rebbe, the more quality, quantity, and absorption you are going to get.

Obj- state the seeming conflict \_\_\_\_\_ and the Tanya, and resolve it.

In the zohar, it says, you should be holy at the time of the child, bec. This determines the holiness of the child.

But we said in Tanya that the nishamos all come from the higher world. And it has no impact on the lower world.

1- So how can we say that the zohar says such a thing?

A: the rebbe says; when the zohar says nishama, it doesn't really mean nishama.

2- So then why does it call it nishama?

A: well there is something very close to nishama, it's almost like the nishama. It's called the nefesh hasichlis. It is like the case around the nishama. It's determined by the thoughts of the parents. It is like the skin, so very important to the nishama. All godliness goes through the ns. The coarser, the less godliess that could go through. Highest level of the nb.