

Perek daled- Tanya

Obj.- list livushim, list options of the nishama. Explain why nishama has such limited options.

The outside of the nishama

Q: What are livushim?

A: What dresses the nishama.

Machshava- thoughts of a person

Dibur- speech of a person

Maaseh- the actions of a person

The nishama can only be dressed in its livushim if it is thinking, talking, or acting according to Hashem.

Called livushim because **A)** the clothing usually express what you are.

B) Also, you can change them very easily.- unlike the middos, which are deeply inside of you. In order to switch that, you need to change yourself completely around, but with the machshava, dibur, and maase-if you are in the middle of a thought- you can just stop the thought. If you are in the middle of saying something you can quickly stop and change the subject, and if you are in the middle of doing something, you are always able to stop what you are doing to start something new.

Q: Why can the livushim only express torah and mitzvahs that are lishem shamayim?

A: Because, the nishama wants to connect to Hashem. So, learning torah, doing mitzvahs, and doing mundane actions for Hashem are what connects you to Hashem. So, if somebody did something outside of torah and mitzvahs, then the actions is not really coming from the nefesh elokis, rather it's coming from the nefesh habihamy.

When you are doing torah and mitzvahs then our 613 parts of our neshama will be clothed in the 613 parts of the taryag mitzvahs.

When doing one specific mitzvah it effects the specific part of your body that is connected to the torah that you are learning. (For example, Kiddush livana- it affects the teeth.)

MACHSHAVA-

Deeper, the livush of machshava expresses the bichinos of chabbad. (your intellect) on the level of your nishama.

OBJ: 2 reasons for the midos connection

Explain why a love for Hashem creates doing mitzvahs. (Ahavas Hashem) the koach of a klipah is dependnt on man -explain and connect this to our learning.

The middos- in the bechinos are clothed in the dibur and masseah.

Q: How is my speech and action expressing my emotions??

A: 1) If you do anything from maseh or dibur without emotion- it's incomplete. Therefore, you need emotions for your maseh and dibur... the ahava and yira are wings to help your mitzvah fly up.

And if you don't have them, (ahava and yira) then your mitzvah can't fly up. If you do one really good mitzvah with your emotions and ahava and yira, then all the rest of those kinds of mitzvahs (that never flew up because they weren't completed bishlaymus) are also able to fly up. For example, if you daven with your emotions and ahava and yira, then all of the rest of the teffillos that weren't davened with all of the concentration are also able to fly up now.

2) Middos will bring you closer to do the mitzvahs. Usually just knowing something doesn't get us to do something, rather, we must feel it.

There's a common story to help us better understand this.

The Greek philosopher Aristotle was once walking through the forest with his students preaching to them how important it was to have respect for all of the animals and wildlife. After a few minutes of strolling, a rabbit passed by and Aristotle grabbed the rabbit and pulled off one of its legs. His pupils were even more surprised when he took the leg he had just pulled off of this rabbit, and ate it.

When he was asked about this later, he said "before I was Aristotle the philosopher, now I am Aristotle the man."

Go figure!!

Ahava is dressed with positive middos. When you love somebody, you give to them, and you yearn to be together with them.

So this ahava is causing you to want to want to do his will and do his mitzvahs. This is the wing that will enable you to fly.

It is possible for one to say, that we really don't have any ahava or any feelings for that matter when we do a mitzvah. Actually, that is quite impossible. There has to be some love in what you are doing, or else you wouldn't be doing it. If you don't do a mitzvah with ahava, then it doesn't have completion and won't go up until the mitzvah is done properly. (Unless you do the mitzvah for an improper reason)



Q: Why do you have to do a mitzvah to connect?

A: That is the only way to connect, in the paths He set out for us, because we don't last forever and Hashem is infinite. And Hashem is too high for us, unless He makes Himself smaller, like He did with the mitzvahs.

Q: what if you love Hashem, but don't do a mitzvah?

A: Yeshaya said, "If you are thirsty, go and drink water!" What does this mean?? If we want Hashem, go to His torah and mitzvahs. If you don't satisfy your love, then you will be left with a burning cavity inside of you.

OBJ: explain the relationship between the livushim and the neshama.

Yirah is what stops you from doing any of the 365 lo saaseh mitzvahs in the torah. It makes you scared to do anything wrong in front of Hashem. You are basically scared of Hashem's power.

Lower level-

Inner fear- (yiras shamayim) is that you are embarrassed to rebel against the king, by doing what is evil in His eyes. You know that by doing the opposite of his will, you are forcing the chayus of Hashem to turn into klipah. (since there has to be chayus from Hashem in klipah in order for it to exist in the world, it gets its chayus from somebody doing the wrong thing, with aviros\ mitzvahs used in the wrong way.) It says in Tanya, that this is like "forcing Hashem's face into a waste bin filled with vomit.

5 questions and answers for the rest of the perek.

Q1: Which is holier and Godlier? (the livushim or the neshama)

A1: The livushim are more Godly. The neshama can be dressed with the torah and mitzvahs of a person, and the torah and mitzvahs are Hashem's will and wisdom. And Hashem's will is one with Hashem.

Proof from nigleh- "hu hayadooda, hu Hamada, vichulu..."

While the livushim are actually *one* with Hashem, the neshama is only a *piece* of Hashem.

The ma'ala of doing a mitzvah is, when you do a mitzvah properly, then the neshama is raised to the level of the livushim.

There's a problem with our nigleh source. In perek Beis, we used the same source to prove that the neshama is connected to Hashem. All fine and dandy, except, that over there the order of the quote was different. For some reason the Alter Rebbe switched the order of the quote. WHY???

In perek beis- "Hu hamada, hu hayadua, hu hayodea"

Over here in perek daled "Hu hayodea, hu Hamada, hu hayadua"

Q: What is the reason for the switch?

A: Madeh- ability to know

Yodea- knower

Yadua- subject

So by the Alter Rebbe putting yodea first, it shows that Hashem is more one to torah.

And by the neshama it is only a piece of Hashem.

Q2: When we understand torah, we are able to grasp Hashem. So how is it possible to understand Hashem, if He is beyond our understanding? How is it possible that we can grasp Hashem?

- Hashem is limitless
- His greatness greatness cannot be understood- "ugdilaso ain cheker"

- His will and wisdom is beyond our understanding.
- No thought can comprehend Him at all
- When you search Hashem, you can't find Him.
- His thoughts are not like your thoughts.

We get the answer from nother quote.

“bimkom sheata motzie gidulaso shel HKB”H, shum atah motzei unvunaso”

“Where you find the greatness of Hashem, you'll also find his humility.”

Hashem squeezes Himself into the torah and mitzvahs, so when we understand the torah we are able to understand Hashem.

Hashem compressed Himself into torah, its laws, the letters of tanach, and the miforshim, in order that our nefesh, ruach, and neshama will be able to grasp and understand Hashem.

This shows how much love Hashem has for us. Even the lowest level of the nefesh can grasp Hashem, but a non-Jew is unable to grasp Hashem, because he has no way to connect. (through the neshama.)

Q3: Did Hashem change by making Himself smaller?

A3: No, Hashem really didn't change when he squeezed himself into torah and mitzvos. Hashem contracted Himself without being diminished. It's like a capsule over medicine.

Q4: How is the neshama affected by grasping Hashem in torah?

A4: When one is involved in grasping Hashem, their whole neshama is surrounded by Hashem's kedusha on such a high level that the light of torah surrounds your neshama, hashem protected your soul, like "tzuri echse bo" and this is hashem himself cuz, "bono, vichuchmaso echad"

Our chachumim said, one hour in this world filled with teshuva and acts of goodness and kindness is worth more than all of the time In olam habaa. "yafeh shaah achas bitshuva umaasim tovim baolam haze, mical chayeri haolam habaa"

Q: How can this world possibly be better than all of Hashem?

A: In olam haba'a we only are able to get a ray of Hashem's shechina, cuz hashem's shechina is so powerful, you enjoy it Hashem in olam habaa, and it is the most pleasurable, but it isn't Hashem himself. Because, no thoughts can comprehend Hashem. Only when Hashem clothes himself in torah and mitzvahs can we connect to Hashem's atzmus

PLACE	PROS	CONS
Olam habaa	Pleaseure from	You only are able to

	Hashem's shechina	get a ray of Hashem, not Hashem entirely
Olam hazeh	Atzmus- Hashem himself	No pleasure no hasaga
Moshiach	Atzmus and pleasure from Hashem	NONE!!! Moshiach is the BEST!!!!

In the time of moshiach, we are going to get the best of both; Pleasure and atzmus.

The final question of the perek retells a parable and moral answering the question.

Q5: How are we understanding the tzimtzum of Hashem in torah and mitzvahs? Is this Hashem, or a tzimtzum? When you study torah- are you getting Hashem, or just his livush?

A5: When we learn the laws of the torah, we are getting Hashem's thoughts. What we learn, is the garments of Hashem's thoughts, but the point of the livushim, is that there is something underneath the clothes. So we really ARE grasping Hashem inside of His livushim. In order to get Hashem you have to do it lishma, and you have to understand it though.

MASHAL:

A king wears lots of layers of clothing. Robe upon robe, layer upon layer. If somebody hugged the king, they don't cry out afterwards- "I hugged the king's clothes!! I hugged the king's clothes!!" instead they say- "I hugged the king!! I hugged the

king!” There is no difference between hugging 10 robes, or one robe, you’re still hugging the king.

NIMSHAL:

The same thing with Hashem- no matter how thick or thin the livushim are- you are still “hugging” Hashem. And getting his complete self.

As it says- “yimino tchavvkeinee” yimino- is the torah, because Hashem gave us the torah with chessed.

Q: Why is this question here if it is such a fundamental question?

A: Bec. This flows directly into perek Heh.

FLOW:

- 1) Livushim
- 2) Relationship between the bichinos and the livushim
- 3) Midos
- 4) Livushim are greater than the nishama
- 5) Hashem clothed
- 6) Midos are like mayim
- 7) How we are impacted

8) Literally grasping Hahem, despite His livushim.