

Tanya perek Zayin

Theme: All klipas noga can be elevated and if not you are able to do tishuvah.

OBJ: list 4 conditions that determine an object's state as klipas noga.

Last perek ended with klipas timaus, so that's all with klipas timmaus. Now we will talk about moving klipas noga. We need to know A) what it is

B) how to move it

C) what happens to it if we don't move it.

Things that receive its Chayus from klipas noga are;

- 1) The nefesh behamy of a Jew
- 2) Anything that's kosher- vegetation, inanimate objects...
- 3) Any thought, speech, and action that is not forbidden, anything holy, pleasure, or for Godly matters.

The majority of the world is klipas noga, so too the majority of the world is evil, because klipas noga blocks Hashem.

Although, if you use the object for Godliness, the object is moved to kidusha.

To show that all noga has Godliness in it- from klipas noga comes good attributes. In us we have ruchnius and gashmius,

because our animal soul is klipas noga and therefore, it has godliness shining through.

OBJ: Explain how luxuries and light words can be holy

Klipas noga is in between evil and kedusha, she can go up or down. When she goes up, 1)the Godliness separates from the klipah. 2)the godliness gets stronger 3) the godliness moves up and klipah disappears, because it needs the godliness, but it moved to kidusha now.

The Alter rebbe explains how to serve Hashem even with luxury. Total gashmius. To teach us that everything in this world can be used to serve Hashem.

I.E. fat meat stimulates the mind, and helps thought.

1) in the time of the gimara they used wine and meat to sharpen their minds. Rava says, when he drinks wine especially with fragrance

2)use meat and wine to enjoy Shabbos, where the chayus of it is refined, and it goes up to Hashem like a karbon oleh. (which gets completely entirely burned) your meat and wine became so holy, it now is completely given over to Hashem.

In the gemara it gives examples of meat and wine helping the mind.

R' Nachman said to Rava, "I'm sorry that I wasn't so clear today, I didn't eat my usual meat because I am fasting."

Rava said that the fragranced wine helps his mind.

It also creates happiness. (nowadays, it may not be like this.)

If you use it for Shabbos, it's more of a mitzvah. Although, if you are using it to prepare for a mitzvah, it's even greater, because it's not even a mitzvah yet.

Another example of elevating klipas noga is saying light words.

Saying a joke can be beneficial and elevated in two ways;

1- To open your mind, relax

2- To make you happy, in order to serve Hashem

Rava would start off teaching his students with some light words\ a "joke".

Taavas Hetter- using klipas noga for your own indulgence.

Taavas issur-using klipas timayus for your pleasure.

T.H.- one who indulges in meat and wine takes its chayus and temporarily brings it down to klipas timayus.

His body becomes a garment and a chariot for klipos and is totally bitul to it until he does tishuva. The garment is the nefesh bahami (n.b.) and your body is the chariot. She lost her own will, and this isn't even by ta'avas isur. You are just not using it for good things.

When the rebbe said in 1965, when the 1st man orbited the moon, he said, “this orbit cost thousands of dollars, and they had to care for every single detail because it would cause success or failure.

OBJ: contrast assur vs. mutter and clarify the steps of teshuvah needed per the item damaged for ta’avs hetter.

Since the meat and wine were kosher, they can be elevated by serving Hashem.

The word assur means- forbidden and tied down. So it wasn’t tied down to the klipa. Therefore, it can be fixed easily! The person needs to do teshuvah. –

- 1) Viduy
- 2) Charatah
- 3) Azavas hachet

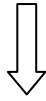
But if it’s taavas assur, you are forgiven, but the evil that you brought into the world, is still there.

It left an impression in the world, even though the your body is out of the klipa, it has a mark because it was a mercava. (a chariot) so to clean your body one needs something called chibut hakaver. Food is even harder to get rid of because food becomes part of you!

Taavas hetter- using permissible objects for your taavos, but it’s untied, so it’s easy to get out of by doing tishuva mayira.

Taavas Hetter

Klipas noga



ZERA LIVATULAH

Klipas Noga



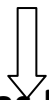
Klipas Timayus



Tishuvah mayahava



Shima



Klipas Noga

Taavas issur

Klipas timayus



Lower klipas timayus



Teshuvah mayirah



No punishment



OBJ: list the options for releasing klipos timayus (k.t.) and the times of forgiveness possible after sinning wit k.t.

This is not so with forbidden foods and relationships etc. they are totally and completely evil. The objects are tied down to klipos forever until moshiach. (when both evil and klipos will

be non- existant) when moshiach comes it says “vies haruach tumah ma’aveer min haaretz”

Unless, your aveira becomes a mitzvah. Through a different teshuvah, through love. (not fear.) teshuvah from love is so powerful. It doesn’t just take away the punishment, but it actually makes it into a mitzvah! Like a thirst in a barren dessert, we will want to do His will. So it’s only when you don’t have Hashem that you want him so much. So after the sin you get this awesome yearning for Hashem. It says that a tzadik can never stand in the place of a ba’al tishuvah.

How can a sin become a mitzvah?

A mitzvah is supposed to connect you to Hashem, and this is exactly what a sin does!- you do a sin- you yearn for God, because you are empty of godliness, and you connect to Him.

When a sin takes place by moshiach, the klipah is revealed.

When a sin takes place, by doing teshuvah with love changes it to a mitzvah and can never come back to bother you. That’s why a ba’al Teshuvah has an advantage over a tzadik.

(missing 2 stories)- If anybody has the stories, you can e-mail me, or give me a call. – my e-mail address is chocolatefullglutenfree@gmail.com and my phone number is 732-363-2236 thanks!! And good luck studying!!

Q:(from the story) how could a bas kol call him a RAV Eliezer?

A: because he taught us how to do tehuva.

Q: what olem Habaa did he have If he was so bad?

A:he turned his avairos into mitzvahs.

Alter Rebbe's story:

At the beginning of the hascalla movement, the maskilim went into Eastern Europe to try to get the people who were there interested. They would tell the people they were sending the students to yeshivahs and the maskilim would send the students to universities. One boy was sent to a university which specialized in math. He grew and eventually became a doctor, but later on he felt dissatisfied, because his parents thought he was a failure and unsuccessful. So he decided to go with the Alter Rebbe, to show him his greatness, and he was hoping that the Alter Rebbe would appreciate it. He gave the Alter Rebbe his thesis, and the Rebbe said, this is nothing it is built up on a mistake. He pointed the mistake out to the young man. The young professor walked out feeling very down. He took his whole thesis and threw it in the fire. He went for a yechidus again, and asked to do a tikun. The Alter Rebbe personally started teaching with him. After about two weeks, he passed away.

He said it was the gilgul of R' eliezer ben dordo, who did teshuvah.

This is one exception to the rule. You do a regular aveira, then you do regular tehuva.

But if you do teshuva + shema with concentration then can lift it up.

This is now going to talk about zeralivatala.

This is only applicable for a male. Only a man can do it. Hashem made it that a man will have a strong feeling for a woman, then zera comes out, so the man is supposed to get it into the woman in a kosher way and time. This is the beginning of a child. This is when the man has a physical relation with himself. This is bad because Hashem gave it to him so he can have children, and you just let it go out for nothing. This is an exception, and can go back from k.t. to k.n. with concentration during shema.

This is not listed in the torah, we derive this from the story with shoneh and or. Or was married to tamar but didn't have real relationships with her because he didn't want her to be ugly. So instead he did zera livatala. So she married oneh, but

he didn't want his children's to be his brother's. So he also did zera livatala.

Over here this is worse than forbidden relationships, because this is happening more often since it's with one person. So quantity is much worse. The quality though is lower, by moshiach this will be able to be picked up, but bayos asuros will not be.

OBJ: compare and contrast zeralivatata and bayos asuros.

Zera livatula is an exception to the rule, that if you do an avaira it gets tied down even after teshuva it only takes away the punishment.

But this is like Avodah zara, Shefichas dumim, and Giluy Aroayos. (the 3 worst avairos)

a.z-all sins are a.z.

sh.d.- you are losing the possibility of having a child

g.a.- part of forbidden relationships

saying shema at night is like a double sided sword. One takes away the body of klipa of the zera, and the other one brings it up to k.n.

why do we have to learn this if it has nothing to do with us?

A) Teaches us that Hashem must be in every spect of our life

B) Must have holy relationships

C) We must be careful with our tznius, because it effects men.

Whenever somebody sins, there is kedusha trapped in the klipa. Everything physical relates to something spiritual.

Hagaa: bayos asuros has two "shells" (coverings) 1- for the sin itself 2- going into a female "holder" a shell for klipah.

This is not so with zera livatala, bec. There's no female holding it. So spiritually, there is only one shell.

What aveira can't be forgiven with teshuva?

Forbidden relationships, because it actually comes down into the world and becomes a person, flesh and blood.

If parents do real teshuvah, then maybe, the child will die, so won't have to be a mamzer.