

# תשורה



מאת שמחת הנישואין של  
החתן הת' הרב ישראל מנחם מענדל  
והכלה המהוללה מ' מינא  
וילהלם  
ו' תמוז ה'תשפ"א

## רביעי, ו' תמוז, תשפ"א

בשבח והודאה להשי"ת מתכבדים אנו להגיש תשורה משימחת  
החתונה של משפחת וילהלם ואברהמס.

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תשורה זו כוללת סיכום כמה סוגיות כלליות המבוארות בספר  
התניא ובעיקר סיכום חילוקי הסוגים והדרגות דאהו"י המבוארים  
בספר התניא.

סדרו הכללי של ספר התניא הוא, דבחלקו הא' – לקו"א – מבאר  
תחילה הנפש ומהותה, המורכבת מכחות ולבושים, לאח"ז מבאר  
מלחמות היצרים והקשיים שיכולים לעכב הניצחון והתכלית דמלחמות  
אלו, ולסוף מבאר פרטי ענייני האהבות השייכות למדריגת הבינוני.

לאחמ"כ בח"ב – שער היחוד והאמונה – מבאר היחוד והאמונה  
אשר חיוב על כאו"א להאמין, ובהתבוננות בענין אמונה זו מתעורר  
אהבתו.

מובן שסדר הפרקים והביאורים באו בתכלית הדיוק ע"י כ"ק  
אדה"ז. ע"כ בחיבור הבא לקמן אין כל כוונה לערוך סדרים חדשים  
בספר התניא.<sup>1</sup>

כללות הסיכום וההבנה הבאים לקמן מיוסדים הם בעיקר על  
ביאורי כ"ק אדה"ז בתניא מבלי להיכנס לביאורים ומשלים מדרושי  
רבותינו נשיאינו על עניינים אלו, אשר לפעמים בדבריהם מבוארים  
הדברים באו"א קצת מכפי שמשמע מדברי כ"ק אדה"ז עצמו. אלא,  
שכאשר נמצא איזה ביאור בדברי רבותינו נשיאינו על פרקי התניא  
עצמם, נעמד הסיכום עליהם ג"כ.

בסיכום נעשתה השתדלות לציין המקור לכל ענין. אלא שבציון  
ביאורי רבותינו נשיאינו על התניא שהובאו בסיכום זה, לא הספיקה  
העת להעמיד כל ענין על מקומו, וכיון שברובם של ביאורים אלו  
נמצאים הם בספרי המלקטים דרושי רבותינו על ספר התניא, הנה  
הקורא בספרי המלקטים ימצא רובם.

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(1) אך זה יש להעיר אשר בסגנון הסיכום כאן ייתכן אשר ימצא מבואר להקדים  
ענין יחודו ית' שבשער היחוד האמונה, קודם לביאור פרטי דרגות האהו"י שבלקו"א.  
ולהעיר מהידוע שכ"ק אדה"ז סבר להקדים שעהויה"א קודם ללקו"א.

# ישראל מנחם מענדל ומינא שיחיו וילהלם

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שגיאות מי יבין, והמוצא איזה טעות בטח יעיר.

סיכום זה נערך ע"י החתן שיחי, והתודה נתונה מעומק הלב  
לדודות החתן שסייעו בהגהת התשורה באנגלית ובכללות העריכה.

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## Memalei and Sovev.

There are two ways that Hashem interfaces with the world: Memalei and Sovev.

Each way is manifest in a different level of Hashem's love.

### Memalei

Hashem is involved in the world. For example: 1. The Beis Hamikdash and holy places have more Elokus in them – as do holy objects like Teffillin – than the rest of the world and mundane items.<sup>1</sup> 2. The fact that Hashem creates so many different things in the world, from inanimate objects to vegetation, to living beings – shows Hashem's investment and care. These reflect the part of Hashem which expresses desire in details and particular items. If Hashem wants a specific thing, that shows He cares about it.<sup>2</sup>

This is also manifest in Hashem's Malchus – kingship. A king is only a king when he rules over others<sup>3</sup>.

Speech, as it relates to Hashem, intrinsically encompasses the idea of "other." The very concept of speech implies communication with another being.<sup>4</sup> It is perfectly normal for one to think or feel even when no one else is around . . . To speak, however, when there is no one listening, is useless and borders on the absurd . . .<sup>5</sup>

In summary, these are attributes of Hashem in which He shows attention to the world.

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1) See perek 51-53. Sha'ar hayichud ve'emuna perek 7 and on.

2) Sha'ar hayichud ve'emuna perek 7 and on.

3) Sha'ar hayichud ve'emuna perek 7 and on.

4) Speech is malchus. See sha'ar hayichud ve'emuna.

5) Hemshech 5666 and 5672.

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The level of love: When we think about how Hashem watches over everything in the world and cares about what transpires within it, we are awakened with a love to Hashem.<sup>6</sup>

### Sovev

Hashem is higher than the world – aloof. Hashem is completely removed from having any connection to us. In this level, it is as if Hashem does care about what transpires down below in our world or what we do. (This is why the life of Kelipa comes from this high level.)<sup>7</sup>

In this level of Elokus, past, present, and future are equal. All space is the same. There is no concept of “here and there, then and now,” as the infinite light of Hashem transcends being defined by any physical limitations.<sup>8</sup>

If Hashem would create the world using this level of Elokus, we would not be distinct physical beings. There wouldn't be trees, flowers, leaves, animals, people, houses, etc. Everything would be one. If a tree is the same thing as a person, and nothing differentiates the two, then a tree is not a tree and a person is not a person. If they are all one, they must be something unlimited – with no restrictions that confine each object to being defined as that object alone. Hence, this method of creation would result in creations that lack unique distinguishing qualities. This is described as “Bli Gvul” – without boundaries and “Ein Sof” – no end. Since there are no boundaries, everything is one and the same, because at this level, distinct things don't really exist – they are just part of an infinite existence.<sup>9</sup>

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6) See the following topic.

7) Perek 2 haga'a. 48 haga'a.  
Sha'ar hayichud ve'emuna perek 7  
and on.

8) Sha'ar hayichud ve'emuna  
perek 7 and on.

9) This is Hashem creating the  
world without a tzimtzum... see

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According to this level of Hashem, it is as if the world doesn't exist. Nothing changed from before Hashem created the world to after. Creation has no impact or relevance to Hashem. At this level, our existence can be compared to the light of the sun before it is emitted, and to the words of a person before they are uttered.<sup>10</sup>

The level of love: Contemplating this gives rise to feeling that the world is “hevel havalim” – nothing. It creates a burning love and desire within a person to escape the lowly body and world he is in and become part of Hashem's greatness. Despite the fact that this would result in the person ceasing to exist, the desire to connect to Hashem is so great that it overwhelms any sense of or concern for the self.<sup>11</sup>



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Sha'ar hayichud ve'emuna perek 7 and on.

10) Sha'ar hayichud ve'emuna (perek 7 and on). Also, perek 21-24 likutei amorim.

11) See following topic.





## Different levels and types of love to Hashem\* .

1. Love developed through meditation and understanding of Hashem.
2. A fierce love we intrinsically have within our Neshomo for Hashem.

**The first type of love** – the intellectual one, comes when you think about Hashem’s greatness – this can happen in two ways.

1. How Hashem creates and cares for everything in this world (see “**Memalei**” above), or, how he conceals himself many times just to choose to give us the opportunity to do a mitzvah. Imagine the feeling of a beggar on the street and suddenly the king himself comes out of the palace to bring him in and take care of him. The alter rebbe says, this, yet on a much greater level, happened to the yidden when hashem took us out of mitzrayim.<sup>12</sup>
2. How Hashem is unlimited and so great, he is completely removed from having any connection to any physicality (see “**Sovev**” above)<sup>13</sup>.

**The second type of love** – the natural one, is intrinsic in every single neshomo<sup>14</sup>. The Neshomo has a strong desire to connect to Hashem, like a flame that jump upward striving to tear away from the wick – so to the Neshomo wants to connect to Hashem, to get lost in the spiritual realm and leave its body<sup>15</sup>. The Nefesh Habehamis doesn’t allow us to feel this love in our Neshomo, but knowing that it’s there

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\*) Mentioned in most perakim  
of likkutei amorim.  
12) 46-49

13) 50  
14) 18  
15) 19

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can empower us, we can think about it, meditate on it and thereby uncover this intrinsic love for Hashem.<sup>16</sup>

How do we uncover this love?

1. One way we can uncover this love and feel it is by recognizing that Hashem gives us our life every second, our entire existence is dependent on Hashem. Hashem is our life source and everyone loves their own life. When we think about his, we begin to love Hashem for being our life source – just like we love our Neshomo (this love is sourced in “**Memalei**” – the aspect of Hashem that invests in the world)<sup>17</sup>.

All these (including the intellectual loves) are called “Ahavas Olam” a world love. It’s called this, because it is created or revealed in your heart through thinking about Hashem’s relationship with the world/you<sup>18</sup>.

2. Another way is to reveal the love intrinsic in our hearts. This love is likened to the love a very devoted child has to his parents. When you love someone else for who they are, it is about them, not you. Like a child who loves his parents so much that he does everything for them without thinking about himself at all. He thinks only about how to make them happy and comfortable, he’s willing to even give his own life away for them. Every Neshomo has this fierce love for Hashem, if we think about it, we can awaken it in our heart (this love is like **Ahava beta’anugim**, mentioned below).<sup>19</sup>

**Disclaimer:**<sup>20</sup> Because not all people can bring what they understand into their heart, it is fine if you think about these things but still don’t *feel* like you have a love to Hashem in your heart. The main thing is to do Mitzvos and

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16) 18-20. 25.

17) 44

18) 43

19) 44

20) 16-19

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refrain from Aveiros knowing that Hashem Is great and your neshomo loves him.<sup>21</sup>

This explains the Posuk “Ki Karov”. It is close and easy for anyone to have enough love to Hashem to get him to physically do Mitzvos and physically refrain from Aveiros. Although you don’t *feel* it, you *know* it.<sup>22</sup>

- The highest level of love is called **Ahava Rabba** or **Ahava Beta’anugim**. One develops a love towards Hashem through understanding his greatness and connection to us. One feels a drive and pull to connect to Hashem. Ahava beta’anugim is not a cleaving feeling, it’s an enjoyable, pleasurable feeling of Hashem’s greatness and glory. One cannot develop this, it is given by Hashem as a gift to very few people (see “Tzadik” in the later subject)<sup>23</sup>.



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21) There are more ways one can bring himself to do the Mitzvos. See teshuva topic.

22) 17.

23) 14. 43.



## The levels of Yirah.

In order to serve Hashem properly one must have Yirah “awe” and Ahava “love”. Serving Hashem with only love is not enough<sup>24</sup>.

Just like there are different levels of Ahava, love of Hashem, there are levels of Yirah which correspond to these different levels of Ahava, yet they are slightly different.

### Yirah Tata'a

This includes the awe and fear we feel in our heart through contemplating about Hashem's greatness and realizing that he is watching everything we do. This arouses our awe and fear of Hashem, an awe that is intrinsic in our soul.

There are different ways to access this Yirah. One may feel it in his\her heart<sup>25</sup>. Even if one can't achieve this feeling in his/her heart he may contemplate and understand the reverence to Hashem. This person understands thoroughly the greatness of Hashem in his mind, he can't yet feel the fear in his heart.<sup>26</sup> And then there can even be a person who even intellectually doesn't understand the need to fear Hashem, but due to the mere fact that Hashem is watching over him will refrain from doing an Aveirah. Just as he wouldn't do something wrong in front of his friends, he won't do an Aveirah because he knows Hashem is always watching<sup>27</sup>.

### Yirah Ila'a

This reverence is developed by contemplating about how we mortal beings are not in existence in Hashem's presence. It's developed through the same thought process (**Sovev**, see the first topic) as the second level of intellectual love to Hashem. When we think about how Hashem is

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24) Beginning of ch. 51. See top of page 113.

25) Bottom half of page 112.

26) Bottom half of page 112 and top of 113.

27) Bottom of page 113.

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unlimited and so great, he is completely removed from having any connection to any physicality.

This feeling of Yirah causes us to feel ashamed to commit anything against Hashem. This feeling comes after one has maximized their fulfillment of Torah and Mitzvos out of Yirah Tata'a. Only then will this Yirah Ila'a fall upon them when contemplating about Sovev.

**Ahava Rabba – Ahava Beta'anugim**, an Ahava that is an enjoyable, pleasurable feeling of Hashem's greatness and glory is given by Hashem to one who is complete in his awe and fear of Hashem in both – **Yirah Ila'a and Yirah Tata'a.**<sup>28</sup>



## The worlds; Atilus, Beriya, Yetzira, Asiya.

### Atzilus\*

Atzilus is part of Hashem, it is the first iteration of Hashem minimizing his infinite light, but it is still all G-dliness at this level. There is nothing separate from Hashem in Atzilus.

Here, the Neshomos don't feel their own individual identity at all, they are all fully included in the oneness of Hashem. This is where Sovev is felt<sup>29</sup>. As we said above (see "Sovev"), there is a level of Hashem which sees us as if we are before we exist, where we only are part of the oneness of Hashem and have no individual identity – this is true in Atzilus.

### Beriya\*\*

The word Beriya means "creation", nevertheless, it is a spiritual world – it is created by Hashem out of nothing. The word "creation", by definition, means there is something new here which was not here prior to its being created.

In Beriya, the Neshomos and Malachim feel their existence<sup>30</sup>. They understand, though, that their entire existence is from Hashem, and feel completely nullified to Hashem. This feeling is created by the clarity of the fact and the obviousness<sup>31</sup> of the reality that there is nothing

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(\* בכ"ז ראה אגה"ק ס"ב.

29 מאחר שנת' לעיל בענין „סובב” שבו נרגש הכל כאין ואפס, הנה, אף שאצ"י הוא עולם וממילא „ממלא”, לא ירדנו כאן לחלק הענינים, אלא עיקר הכוונה הוא, שסובב נרגש בעו' האצ"י, והר"ע „הוא המדע . . .” (פ"ב בהגהה) וענין „איהו וחיהי . . .” (אגה"ק כ').

(\*\* ראה אגה"ק ס"ב ולקו"א

פל"ט.

30 פשטות ההבנה מענין עו'

הבריאה בפ' ל"ט.

31 הלשוניות דכאן מורים לענין

ההבנה, והוא הגילוי שנרגש בעו' הבריאה. ראה פ' ל"ט.



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other than Hashem who is – every moment – creating them from nothing into something.

**Revelation – Gan-Eden:** in Beriya, the upper level of Gan Eden can be found. This is where Neshomos feel the light and the clarity of Hashem’s existence (which shines from Atzilus).

## Yetzira\*

The word Yetzira means “formation”. Here, the clarity of Hashem’s truth is not felt as strongly, but they naturally feel pulled to Hashem and nullified to him. So they feel drawn to Hashem, but can’t really comprehend the magnitude of his greatness and why it is pulling them. Yetzira, is therefore the main world of Malachim, because Malachim are drawn to Hashem without understanding why. They also lack free will.

**Revelation – Gan-Eden:** the lower level of Gan Eden is in Yetzira. This is where the Neshomos who served Hashem with the knowledge that Hashem is great and that he should be loved – experience a revelation of Hashem’s light. It doesn’t have the clarity as in Beriya.

## Asiya\*\*

This is the **spiritual** world of “action”. There is no feeling of Hashem here. Yet, in this world, whatever Hashem *wants*, is done.

Our world: it’s called Asiya, too. It is the physical world of “action”. It is Hashem’s will for there to be freedom of choice in this world. Hashem’s desire for freedom of choice allows humans to perform actions against Hashem, resulting in a complete concealment of Hashem.

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(\* פל"ט.)

(\*\*) ספ"ו מבאר אזה"ז ענין  
עוה"ז הגשמי ובהגהה מבאר שיש

עשי' דקדושה. גם מענין מצוות בלי  
כוונה מבאר אדה"ז שעולות לעשי'  
דקדושה. ראה פ"מ וקו"א

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## Purpose of creation and Mitzvos; action VS intent.

### Action – the purpose<sup>\*</sup>

All the worlds (spoken about in the previous subject) were created for the purpose of making *our* world have the light of Hashem. When we do Hashem's will, a mitzvah with a physical object, the physical object is transformed from a regular piece of material to a holy object. It is now an object with which Hashem's will has been fulfilled.

*Example:* A piece of leather. The only thing which makes it exist, the only thing that makes it be part of Hashem is the fact it can potentially fulfill the will of Hashem. When the leather is used for a Mitzvah, used to fulfill Hashem's will, it shines as Hashem's actual will itself rather than merely a potential to fulfill the will.

This is felt and revealed in Atzilus where this object existed in potential. Now, after a Mitzvah has been fulfilled with it, it is felt (in Atzilus) as actual. But, this revelation in Atzilus is only possible when the mitzvah is *done*, and action can only be done here, on earth.

It is important to note that Atzilus can be found in our world; it's not somewhere high and far away – it's right here<sup>32</sup>. The leather in our physical world has within it the leather of Atzilus.

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\*) See perek 36-37 and Iggeres Hakodesh 20

32) Perek 6 haga'a

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Ramifications:

1. If one has “Asiya eyes”, he will not see or feel the holiness. If one has “Atzilus eyes”, he sees and feels the extra light brought out of potential into reality.
2. Hashem’s will is for a physical mitzvah to be done in this world. As long as it is in Atzilus, Beriya, Yetzira, and (the spiritual) Asiya, it is still only in a state of potential. Only once it is done here, in this physical world, does it count. In other words, our world is the one which brings out the deepest and greatest parts of Hashem. Hashem created everything so that Mitzvos, his will, can be performed in our physical world.

### Intent – Revelation and feeling

If one does a mitzvah while completely oblivious to the fact it is Hashem’s will, this mitzvah remains in **our world** – it cannot yet reveal Hashem’s will.<sup>33</sup>

If one is not conscious of the fact that Hashem is great and is worthy for his command to be followed, yet understanding that he must be adhered: this mitzvah (the potential will which now came into actuality) has a very small revelation (from Atzilus) which can be felt in **Asiya**.<sup>34</sup>

If one is conscious of the fact that Hashem is very great and therefore should be listened to (intellectual love, see above), or knows that his neshomo really wants to connect to Hashem (natural love, see above). If with this knowledge he performs a mitzvah (see disclaimer in topic 2), the mitzvah creates a revelation which can be felt in the world of **Yetzirah** (see previous topic).

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33) Perek 39

34) Haga’a perek 40

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The revelation of Hashem's will is felt in **Beriya** (see previous topic) when one does a mitzvah with a deep feeling to connect to Hashem.<sup>35</sup>



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35) See perek 40 ועוד



## Kochos and Levushim.\*

Let's preface with a Moshol with things we can understand from modern day.

**Moshol** – A computer can help us in many ways and make our work much easier. In today's day and age one needs access to a computer in order to run a business and have a successful career. But if one does not have access to the screen, mouse or keyboard to input information and to see what is being worked on the computer is useless. The hard drive alone is not worth anything.

**Nimshal** – Hashem created our bodies in a similar fashion. A person can understand and can feel, but uses thoughts, speech and actions to observe and express that which he feels and understands. Our thoughts need the mind to process information.

Our power of intellect cannot function in this world without the ability to think and our thoughts cannot understand anything on their own, they need to be used by our power of intellect which then understands what it observes.

### Kochos

Chochma, Bina and Da'as are the powers, the Koach of intellect.

Chesed, Gevurah and Tiferes are the powers, the Koach, to feel.

Netzach, Hod and Yesod are also powers of feeling but less emotional than Chesed, Gevurah and Tiferes. They are more drawn to action.

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\*) Perek 3-5



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Malchus is the middah which transforms all the above attributes into something which can enter Levushim.

## Levushim

Machshovo – thought.

Dibbur – speech

Ma'aseh – action.



## Benoni, Tzadik, Rasha

### Benoni

This is what the average person, like me and you, should strive to be<sup>36</sup>.

We have control over our actions; if we choose to do something, we get up and do it. But we have no control over what we feel and what we comprehend<sup>37</sup>. If one has a love for a sweet food like ice cream he cannot change the feeling of enjoyment he gets from eating the ice cream<sup>38</sup>, whereas if we don't understand something we can't just decide to understand it<sup>39</sup>.

In other words, a Benoni has control over his Levushim only, his thoughts, speech and actions, not his Kochos (see previous topic). He has the control to do a Mitzvah and refrain from doing an Aveirah, and he has the ability to divert his thought to something holy if an unwanted thought enters his mind<sup>40</sup>.

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36) Perek 14

37) Perek 12

38) Though one might develop a dislike to sweet foods if he refrains from them for a long time. The point here is, it's not in the control of someone to choose to dislike something.

39) You can think about it for a long time till you will understand it. The point here is that your choice

doesn't directly control your understanding.

40) Because thought is connected to the Kochos, if one doesn't always choose to control it, the Kochos will on their own control the thoughts. If someone notices a negative thought in his mind, it is his obligation to divert his mind to something positive.

## Tzadik

This is someone who's Kochos (see previous topic) are G-dly, too. Not only are all his actions good and refined, his feelings and intellect are by definition holy too.

Generally, one cannot reach this. It's Hashem who created a person to be this way. This person has a different mission in life (see **Ahava Beta'anugim** above).

Two general levels: <sup>41</sup>

1. A Tzadik which still has some self-love in his heart, but never feels it – he only feels his will to connect to Hashem. This is called a **Tzadik Verah Lo, Tzadik She'eyno Gamur**.
2. A Tzadik that has nothing in his heart other than his love to Hashem. This is called a **Tzadik Vetov Lo, Tzadik Gamur**.

## Rasha

This is someone who did any Aveirah, even the smallest one. If someone had the opportunity to prevent another person from doing an Aveira, he is called a Rasha. If someone had a spare moment to learn Torah but used it for something unholy, he is also called a Rasha. <sup>42</sup>

Two general levels: <sup>43</sup>

1. A Rasha who does Mitzvos all the time, or a Rasha who does only bad, but has feelings of regret in his heart from time to time. This is called a **Rasha Vetov Lo**.
2. A Rasha who never even has thoughts of regret in his heart. This is called a **Rasha Verah Lo**.

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41) Perek 10

42) Perek 1

43) Perek 11

## Teshuva.

A person is to serve Hashem out of love and awe. We've already learned (see first two topics) how to develop a love for Hashem. A person who is not successful in developing a love in his heart can suffice with his contemplation and action he bases off that contemplation.

What does one do if he did an Aveirah? An Aveirah shows you don't care about Hashem!

The solution is Teshuva. Teshuva means to remove oneself from the sin he did.<sup>44</sup>

There are several levels of Teshuva;

**Basics:** One must strongly accept upon himself an only good future, to only do Mitzvos and never commit an Aveira.

**Advanced level 1:** feeling merciful for the Neshomo and the spark of Hashem which was within him during his wrongdoing. This breaks the Yetzer Hara and the sins he committed in the past. This is called **Teshuva Tata'a**.<sup>45</sup>

**Advanced level 2:** serving Hashem with Torah, Teffila, and Tzedaka out of feelings of love and awe of Hashem. This is called **Teshuva Ila'a**.<sup>46</sup>

Despite the use of the term "Ila'a", it seems that **Yirah Ila'a** is higher than **Teshuva Ila'a** – meaning it is easier to reach **Teshuva Ila'a** than it is to reach **Yirah Ila'a**. **Yirah Ila'a** requires contemplation of **Sovev** (see first topic) while **Teshuva Ila'a** requires basic love and fear of Hashem. Seemingly this is true even when only felt in the mind and not even in the heart (see disclaimer in "Different levels and types of love to Hashem" and **Yirah Ila'a** "The levels of Yirah" above).

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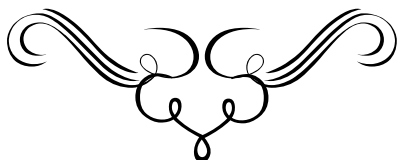
44) Iggeres hateshuva 1

45) Iggeres hateshuva 7

46) Iggeres hateshuva 8

## ישראל מנחם מענדל ומינא שיחיו וילהלם

In other words, if someone does an Aveirah, he must disregard it and continue to serve Hashem as all the ways spoken about in Tanya. When one attempts – after an Aveirah – to serve Hashem, and tries to develop love and awe of Hashem, he is – by definition – doing teshuva. The awe and love he develops, automatically cause him to regret his Aveirah. This causes him to accept upon himself to be connected to Hashem only from now on.



אנא עזר יהי' הקטן

דנן עבי עב

על יסודי התורה

והצורה

דחיים אלושרים קפ