

Chaburah 11 - Mekor 15: Sefer Tanya Perek 36-37

One of the goals of this Chabura – in addition to presenting an assembly of Torah Mekoros that reveal a unified approach to Torah Hashkafa that is totally logical and makes sense – is to be m'ayein (examine) additional Mekoros that seem to say differently and to see how they fit.

In today's Chabura we examine an additional Mekor that seems to answer our original question [What is the goal of life according to Torah?] with a different answer than we've seen until now:

Source: Sefer Tanya, perek 36

In the first paragraph (in perek 36) the Ba'al Hatanya quotes the goal of Creation as being: that *Hakadosh Baruch Hu desired to have a dwelling place in this world below.*

However, in the next paragraph he explains very clearly that this reason is being stated not in regard to Hashem Himself ("Level one") - rather only in regard to that level that Hashem has created by means of limiting His Infinite Light ("Level two") in order to reach the creation of this lowest world, where His Presence is hidden ("Level three").

This fits very well with whatever we've learned so far throughout the Chabura: All the descriptions in regard to Hashem and whatever He wants or "desires", are only appropriate to discuss in regard to "Level two" and not "Level one"; because in regard to "Level one" we have no grasp of anything. [As was clarified in Mekor 13 from Tikunei Zohar, in tefilas "Pasach Eliyahu".]

It comes out: That the reason for Creation of the World that the Baal HaTanya mentions does not contradict the reason we learned previously from the Ari z"l and from the Ramchal: The Ari z"l and Ramchal were referring to the reason that the Creator had for creation on "Level one" [to give Good to all the created beings (at least as much as we can understand from it)]; and the Baal Hatanya was referring to the reason that applies from "Level two" in regard to the level below - "Level three".

Once gain the Sefer Tanya (in perek 37) quotes the reason of "Dirah B'tachtonim" in regard to the importance of ma'ase mitzvos over the importance of Torah. The ma'ase mitzvos are what actually *reveal Hashem's Presence* in this covered-up world, even much more than just learning Torah. This description shows clearly that the point of "Dirah B'tachtonim" is to reveal Hashem's Presence in the world - exactly the reason that we had learned that Hashem wanted for us to do in this world in order to be able "to do something for Him".

It comes out that all agree that man needs to reveal Hashem's Presence in this world (called: "Nisaveh L'hiyos Lo Dirah B'tachtonim"); just that when we are asked the question, why did Hashem create *all the worlds*, we need to add that the goal of revealing Hashem's Presence in this world leads to become a "Giver" to Hashem; so that we can then be like Hashem in all His Attributes; so that we can "become one with Hashem", so that we can receive the Greatest Level of Good that He Has to Give us – that being *really* the ultimate reason that He created *all the worlds*, as is explicit in the words of the Ari z"l and the Ramchal.