

Bsd

Chaburah 18 – Sha'arei HaLeshem, Chelek 2, 13-2; Me'or Einayim, Parshas Emor

Up until now, what we learned about Nitzotzos:

- 1) That they were spread throughout the world since Creation.
- 2) That they need to be “uplifted” specifically by the Jewish souls.
- 3) That Hashem reminds us consistently to do this “Avodah” of “uplifting the Nitzotzos” that are connected uniquely to each of our souls.
- 4) That the “taste” of the object – or the “taste” in the experience – is the expression of the Nitzos Hakedusha in that object/ experience.
- 5) The way we “lift up” the Nitzos is by using the energy that was gained from the object/ experience – afterwards - in some sort of service of Avodas Hashem (e.g. learning Torah, doing Mitzvos).

It comes out, that the way we have learned to uplift the Nitzos until now: is by using it *afterwards* in some sort of service of Avodas Hashem.

For example: Through the energy one gains from eating, he learns *afterwards* and does Mitzvos. It is because of the energy from the Nitzotzos that were in the food that made the worship of Hashem possible; therefore, it is considered as if those Nitzotzos were used directly in the service of Hashem – and they have an “aliya” (are “uplifted”).

Today, we will see i”y Hashem, that there is yet another way of “uplifting” the Nitzotzos that takes place *at the very same time* that one experiences the Nitzotzos.

Source: Sha'arei HaLeshem, Chelek 2, 13-2

The goal cited when a person has deeper kavanos in the Mitzvos is to “draw down Mochin”.

The Ba'al Haleshem explains that “Mochin” are really the experience of everything positive in the physical reality that we are experiencing, such as added the strength and pleasure/ satisfaction that we experience from a physical permissible object or experience.

Experiencing the “Mochin” in that way, takes place *at the very same time that the person is having the experience*. It follows that there exists now an additional way to “uplift” the Nitzotzos that takes place *at the very same time* that one experiences the Nitzos – rather than just “uplifting them” based on what he does *afterwards*.

Source: Me'or Einayim, Parshas Emor