

Bsd

Chaburah 21 – Meor Einayim, Torah Ohr, Likutei Torah

In the previous Chabura we spoke about how the neshama is unequivocally always drawn toward pleasure.

According to that: it comes out that maybe even our Neshama itself is “Infinite Pleasure”; and since our Neshama is drawn from the Creator, maybe even the Creator Himself is pleasure at an Infinite level.

The Tal Oros says explicitly that this is not true. Rather, our Neshamos are “connected” to the aspect of pleasure; and the Creator Has “Willed” and “Chosen” pleasure to be that first aspect through which He Shines forth His Essence to us in the Framework [on Level 2].

Source: Torah Ohr (from the Ba'al Hatanya), Parshas Lech Lecha

Source: Likutei Torah (from the Ba'al Hatanya), Parshas Bamidbar

Conclusion: Although we generally identify the Level of “*Ratzon*” (“Willpower”) as being an expression of the First G-dly Trait that Hashem has revealed to us in “The Framework”, the more internal Trait “within” *Ratzon* - that is the cause of and the “energy” behind “*Ratzon*” (“Willpower”), is really “*Ta'anug*” (“Pleasure”).

According to this: it comes out that all pleasure is really sourced in Kedusha. It was clearly created as a medium through which we can relate to and connect to the Creator through. If so, how is it possible that there are pleasures in the world that appear to us as bad, or that we say are connected to the Yetzer Harah?

Source: Meor Einayim, Parshas Va'eschanan' piece beginning “Vahavta”

Answer: Everything that surrounds us in this world is really just a “*mashal*” for the greater spiritual pleasure and Relationship with Hashem that awaits us on the spiritual level. The proper use of the *mashal* is to experience the [permissible] pleasures of this world and then to extrapolate from that experience: “How much greater must be the pleasure on the spiritual level and in the experience of the Relationship with Hashem – whose Essence (whatever we can experience of it) includes and is the Source for ALL the pleasures that there are!!”

The pleasures that we call those of the Yetzer Harah are those experiences that blind us to the Source level and can convince us to ascribe the pleasure to the *mashal* alone.

In our present situation in the world, we do not have the ability to “uplift” those experiences that are prohibited by the Torah to the level of the “*nimshal*” – and that’s why they are prohibited (in Hebrew “*assur*” - meaning: [the pleasure in them is] “tied down” - Tanya Perek 7).

L'ma'ase: The difference between a Yid who worships Hashem and who builds a Relationship with Hashem the Creator of the World, and anyone else in the world – is that the Yid experiences everything positive in this world as a *mashal* to the Source of All, in order to realize how Great the Creator is; and everyone else experiences just the *mashal* alone.