

VIII Immanentism.

- a. Transcendence and Immanence. A necessary and vital bi-polarity in the conception of God as a Personality.
- b. Transcendence alone leads to a frozen deism; immanence alone -- to pantheism. *(immanence can be taken after no. of degrees of revelation)*
- c. The Divine Names in the Shema: 1.
- d. Kavod and Kedusha. Interpretation of Abarbanel on Isaiah, chapters 6. "The year that King Uzziah died" -- Aramaic translator: the year he became a leper. Leper = dead man. Story of Uzziah as a victor attempting to offer the incense in the Sanctuary, against the Halakhah and to the displeasure of the priest. Leprosy in his forehead. Why forehead? Abarbanel: Exaggerated transcendentalism, as if the Creator cares not about man's conduct. No place for Halakhah. His major sin was not in deed but in thought-- therefore, the forehead. Hence, the prophet: "I too recognize His transcendence, Holiness: and I saw the Lord sitting on a high and exalted Throne." Nevertheless, "the fringes of His garment fill the Sanctuary." "Holy, Holy, Holy" -- and nevertheless, "His Glory fills the world." The Holy One and the Shekhinah (in Talmud). Author of Beit Halevy on "Shekhinah".

XXX Zohar: Sovev and Memalei.

- f. Hasidism: emphasis on Immanence, without denying transcendence. "There is no place that is free of Him." Tzavaat Ha-rivash (TZHR)

g. R. Naftali of Ropshitz as a child: will give you a penny if you tell me where God is." He answers: I will give you a hundred if you tell me where He is not." Rabbi Mendel of Kotzk: Lo Yeheyeh Bechah E-l Zar...

h. The great Maggid. Besht taught the languages of trees, birds, animals.

from immaterial forms: NATURE has potentialities of spirit
 (A-8) Entitled "The World is a Temple" (1901) by R. ...

i. RSZ: "There is none another"-- literally, there is nothing else. All is Divinity. Read Tanya II, ch. 1.

j. The "Dudle" of R. Levi Yitzchak of Berditchev:

Master of the World, where shall I find Thee
 And where shall I not find Thee,
 Heaven - Thou Earth - Thou East - Thou,
 West... North... South...
 If it is good, then it is -- Thou; if, Heaven forbid,
 not -- Thou;
 And if Thou -- then it is already good; Thou, thou,
 thou.

k. Contrary to all the misunderstandings of early writers on not Hasidism, this is ~~un~~identical with Pantheism. Hartsonne Pan: Panentheism.

l. The Mitnaggdim: Vilna Gaon on ~~Isaiah~~ Isaiah 6: "The whole world is full of His Glory"--"providence" read from Nefesh Ha-Hayyim, Part III from end of ch. 2 to ch. 4 (on charge of incipient antinomism)

אשר הוא מלא - אלהים הוא
 (אשר הוא - אלהים הוא - אלהים הוא)
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IX.

~~III~~. Theodicy. Rx

- a. Read TZHR 43b. Evil as the absence of the good (Kabbalistic notion) or, even more optimistically, as in TZHR. TMY: sublimation. Based on Immanence and "sparks". Elsewhere, Besht says: "Evil is a vehicle for the good". Implies moral dimensions. This is more existential than the theological formulation in TZHR.
- b. Read at end of TZHR reprint, from ME on Korah.

X. DEVEKUT.

1. Scholem and Weiss agree that it is the major ~~scene~~ ^{theme} and innovative contribution of Hasidism.
2. Pre-Hasidic history of the devekut concept: (m (1731 12))
 - a) Hidabek be'midatov -- the ethical-moral interpretation based on imitatio Dei.
 - b) Hidabek be'talmid ei hakhamim -- the social interpretation.
 - c) classical interpretation of devekut is that the study of Torah, as the Word and Will of God, is eo ipso Communion with Him. The theory goes back to the early Middle Ages, and it is forcefully expounded by R. Hayyim of ~~the~~ Volozhin.
 - d) Kabbalah.

Since the 13th century the term devekut has been used by mystics to denote close and intimate communion with God. It is regarded as the last grade ^{of} ascent to Him. Usually it takes place through meditation, ⁽¹¹¹¹¹¹⁾ always in seclusion and segregation, on the Names of God.

e) Most important for the understanding of the ideaⁱⁿ Hasidism is the commentary of Nahmanides to Deut. 11:22 ("to love the Lord your God, to walk in all His ways and to cleave unto Him").

Nahmanides defines this cleaving as remembering God constantly, not to divert one's thought from Him in all one's earthly doings.

"Such a man may be talking to other people, but his heart is not with them since he is in the presence of God... Those who have

attained this rank do, even in their earthly life, partake of the eternal life, because they have made themselves a dwelling place of the Shechinah."

f) Whereas Nahmanides just ~~states~~ holds that devekut is a commandment binding upon everyone, Abraham ibn Ezra holds that it is not a commandment, but a ~~promise~~ promise held out to the faithful.

g) The statement by Nahmanides^{is} strongly reminiscent of a similar one by Maimonides about the highest rank of prophecy. See Guide of the Perplexed (3:51, 52).. (S, 204-205)

h) Another influence on Hasidism is the Shelah of R. ^{Isaiah} ~~Moses~~ Horowitz who speaks of practicing devekut in conjunction with profane work. (WS, 199).

i) For Nahmanides, devekut has ^{the} specific meaning of communion with the last of the ten sefirot, the Shechinah. Other Kabbalists speak of devekut as communion with the Ayin, certainly the highest rank of all.

so - 2 competing intps: 5th (14th c) - in world Kabbalah - in devotion

3. The Beshtian ideal of devekut. (a) devekut is moved by the Besht from the goal and end of the path of spiritual struggle to the very first ~~xxxxxx~~ rung on the ladder. Devekut is a starting point for Hasidism, not the end, as it is with Kabbalah. (sd, 208). It is ~~so~~ so important, that to fall away from the state of devekut is tantamount to idolatry (sd, 209).

b) This explains the attraction of the idea for the common Jew: (1-2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-1044-1045-1046-1047-1048-1049-1050-1051-1052-1053-1054-1055-1056-1057-1058-1059-1060-1061-1062-1063-1064-1065-1066-1067-1068-1069-1070-1071-1072-1073-1074-1075-1076-1077-1078-1079-1080-1081-1082-1083-1084-1085-1086-1087-1088-1089-1090-1091-1092-1093-1094-1095-1096-1097-1098-1099-1100-1101-1102-1103-1104-1105-1106-1107-1108-1109-1110-1111-1112-1113-1114-1115-1116-1117-1118-1119-1120-1121-1122-1123-1124-1125-1126-1127-1128-1129-1130-1131-1132-1133-1134-1135-1136-1137-1138-1139-1140-1141-1142-1143-1144-1145-1146-1147-1148-1149-1150-1151-1152-1153-1154-1155-1156-1157-1158-1159-1160-1161-1162-1163-1164-1165-1166-1167-1168-1169-1170-1171-1172-1173-1174-1175-1176-1177-1178-1179-1180-1181-1182-1183-1184-1185-1186-1187-1188-1189-1190-1191-1192-1193-1194-1195-1196-1197-1198-1199-1200-1201-1202-1203-1204-1205-1206-1207-1208-1209-1210-1211-1212-1213-1214-1215-1216-1217-1218-1219-1220-1221-1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222-2223-2224-2225-2226-2227-2228-2229-2230-2231-2232-2233-2234-2235-2236-2237-2238-2239-2240-2241-2242-2243-2244-2245-2246-2247-2248-2249-2250-2251-2252-2253-2254-2255-2256-2257-2258-2259-2260-2261-2262-2263-2264-2265-2266-2267-2268-2269-2270-2271-2272-2273-2274-2275-2276-2277-2278-2279-2280-2281-2282-2283-2284-2285-2286-2287-2288-2289-2290-2291-2292-2293-2294-2295-2296-2297-2298-2299-2300-2301-2302-2303-2304-2305-2306-2307-2308-2309-2310-2311-2312-2313-2314-2315-2316-2317-2318-2319-2320-2321-2322-2323-2324-2325-2326-2327-2328-2329-2330-2331-2332-2333-2334-2335-2336-2337-2338-2339-2340-2341-2342-2343-2344-2345-2346-2347-2348-2349-2350-2351-2352-2353-2354-2355-2356-2357-2358-2359-2360-2361-2362-2363-2364-2365-2366-2367-2368-2369-2370-2371-2372-2373-2374-2375-2376-2377-2378-2379-2380-2381-2382-2383-2384-2385-2386-2387-2388-2389-2390-2391-2392-2393-2394-2395-2396-2397-2398-2399-2400-2401-2402-2403-2404-2405-2406-2407-2408-2409-2410-2411-2412-2413-2414-2415-2416-2417-2418-2419-2420-2421-2422-2423-2424-2425-2426-2427-2428-2429-2430-2431-2432-2433-2434-2435-2436-2437-2438-2439-2440-2441-2442-2443-2444-2445-2446-2447-2448-2449-2450-2451-2452-2453-2454-2455-2456-2457-2458-2459-2460-2461-2462-2463-2464-2465-2466-2467-2468-2469-2470-2471-2472-2473-2474-2475-2476-2477-2478-2479-2480-2481-2482-2483-2484-2485-2486-2487-2488-2489-2490-2491-2492-2493-2494-2495-2496-2497-2498-2499-2500-2501-2502-2503-2504-2505-2506-2507-2508-2509-2510-2511-2512-2513-2514-2515-2516-2517-2518-2519-2520-2521-2522-2523-2524-2525-2526-2527-2528-2529-2530-2531-2532-2533-2534-2535-2536-2537-2538-2539-2540-2541-2542-2543-2544-2545-2546-2547-2548-2549-2550-2551-2552-2553-2554-2555-2556-2557-2558-2559-2560-2561-2562-2563-2564-2565-2566-2567-2568-2569-2570-2571-2572-2573-2574-2575-2576-2577-2578-2579-2580-2581-2582-2583-2584-2585-2586-2587-2588-2589-2590-2591-2592-2593-2594-2595-2596-2597-2598-2599-2600-2601-2602-2603-2604-2605-2606-2607-2608-2609-2610-2611-2612-2613-2614-2615-2616-2617-2618-2619-2620-2621-2622-2623-2624-2625-2626-2627-2628-2629-2630-2631-2632-2633-2634-2635-2636-2637-26

(vmo mystic)

-21-

union of man and God -- this is simply non-existent in Judaism. But deveikut does imply an action which is called yihud, which means unification and it is not always easy to determine its content. Sometimes, it means only a concentration of mind on one focal point; sometimes, it means simply the acknowledgment of God's unity. For the Besht, if a man binds his thought to "the root of the Torah", this is called a yihud because he concentrates on it, and because he breaks down the barriers and brings about a unification by making in to an organic whole ^{what seemed} ~~while still~~ separated and isolated. He becomes bound up with the core of all being. The Besht's student, the Maggid, who was a radical mystic, maintain^{ed} that yihud ~~is~~ means the process of going from ani to ayin. (sd, 213-214). According to this ideal, ~~the~~ deveikut and yihud are not so much concerned with the concrete world as such, but rather with emptying it of its concrete content and discovering in it ~~the~~ hidden life which flows everywhere. (sd, 216).

e) Beshtian innovation. In addition to reversing the order of deveikut in the spiritual life of man, Besht departed from the system of Rabbi Nachman. ^{of Krasna - it striving for unity during its social activities (with people).} At first he had to learn R. Nahman's system (See Shivhei... Heb. 160, Eng. 104 -- where it is attributed to Ahijah). Besht adds two elements ~~two elements~~ to Rabbi Nahman's doctrine of deveikut: first, that deveikut can be achieved not only during social relationship, but in the midst of physical activity as well. Secondly, the deveikut acts as a "raising of the sparks" of the profane activity. Hence, he ~~dissolves~~ ^{dissolves} the dualism introduced by R. Nahman's version of deveikut. He is on his way to ABG (wz, 64, 65).

Two stages:
1) Devekut
2) Yihud
3) Chochma
4) Binah
5) Da'at
6) Chochma
7) Binah
8) Da'at
9) Chochma
10) Binah
11) Da'at
12) Chochma
13) Binah
14) Da'at
15) Chochma
16) Binah
17) Da'at
18) Chochma
19) Binah
20) Da'at
21) Chochma
22) Binah
23) Da'at
24) Chochma
25) Binah
26) Da'at
27) Chochma
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32) Da'at
33) Chochma
34) Binah
35) Da'at
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39) Chochma
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58) Binah
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62) Da'at
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64) Binah
65) Da'at
66) Chochma
67) Binah
68) Da'at
69) Chochma
70) Binah
71) Da'at
72) Chochma
73) Binah
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86) Da'at
87) Chochma
88) Binah
89) Da'at
90) Chochma
91) Binah
92) Da'at
93) Chochma
94) Binah
95) Da'at
96) Chochma
97) Binah
98) Da'at
99) Chochma
100) Binah

READ B. N. 3: Nov. 4. 29. 33

This follows innovation

what was said in the first part of the book

6) No. 20000 like 10000 - before 6
can be used in the same way

XI- ABG (under 23121)

1- ABG is one of the most important contributions of Hasidism.

ABG expands the area of religious activity to act^s which were not originally recognized as religion^{vs}. This is the area of eating, drinking, clothing, business, etc. (adiaphora) (N, 152)

2- Is ABG open to any Jew or only to the Zaddik? The answer is: To any Jew. However this kind of service is more difficult than study of Torah or prayer, because in the area of gashmiyut the evil urge is even stronger. (N, 154)

3- Thus, there are Zaddikim who are ashamed to eat in public; this ABG solves problem of eating - interrupts devekut their very corporeality which it makes it necessary for them

to eat, endangers the continuity of their devekut. However,

through ABG, they can exalt the ^{physical} civil activities and thus

continue in their devekut. However, the Zaddik's eating

carries this spiritual and religious character, as long as

his eating is achieved with the intention of service of the

Creator, rather than merely satisfying ^{only} his natural appetite.

The ABG must be achieved by the intention to redeem the holy

spark in the food and reject all else in it. (N, 153)

[Cin 11/3/44]

III. "KATNUT (= K) AND GADLUT (= G)

1. The concept of K and G is closely related to ~~ABG~~, ^{via} ~~final formation~~
2. The ~~K and G doctrine~~ issued from the Besht's ~~qualification~~ of his doctrine of devekut. It played an important part in early Hassidism. K and G are the "minor and major states" of man (SY, 219).
3. K and G are not only states of man's mind or being, but according to Besht, two basic states of being from the artificial and natural up to the Divine spheres. (Although the terms K and G are present in Lurianic Kabbalah, they are here metamorphosed by the Besht) (SY, 219).
4. K is a state of imperfection and even degradation, whereas G is the full development of a thing to its highest state. (The same organic law of the two states goes throughout all of existence.) The description of K is not absolute, but relative to one's achievement. K, ~~then~~, depends on man's struggle with his lower instinct in order to lift himself up to G. K is, relatively speaking, a state of estrangement from G-d. It is inevitable that man experience K, there being no exception to the law of this periodic occurrence, ^(à la 4th 1137) and it involves a melancholy sadness. During K, worship contains an element of compulsion and not the high qualities of fear and love which characterize G. (SD, 220) (NL: in other words, more simply put, K is a time of no inspiration, G is a time of ecstasy and inspiration.) ^{ענין תפלה 34}
5. The Besht defends his behavior with simple folk by means of K and G. K is the time to serve G-d even through storytelling or idle talk. By this means, man brings about the spiritual concentration during K which allows ^{him} them to arise to G and attain devekut. Through devekut

6. Hence, a twofold aspect to K, which is a time of trial: first, the natural relaxation after the strain of devekut, and ^{second,} intentional descent because of some hidden purpose. The second is especially important in Hassidism because it is the doctrine of the descent of the Zaddik. (SD, 221)

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