We are going to a minute review to show the continuity and today we will do a broad based overview of all 39 melachos asking fundamental questions on its overall structure

On the sheet we sent everyone we have the 39 Melachos broken up into four basic groups, each one having their own part in building of the Mishkan. Why does Chazal based on the seder of the mishkan itself, subdivide the melachos into four categories. The first is to prepare the showbreads and sacrifices, 1 through 11, plowing through baking. The next group is the melachos having to do with the fabrics for the curtains in the Mishkan, 12 - 24, shearing through tearing. The third set of melachos has to do with with building the mishkan, to prepare the coverings from the hides themselves. These are the special covers used for different parts of the mishkan, melachos 25 trapping through 31 cutting. The fourth group is to subdivided into four mini subgroups with the positive and negative expressions of melacha, 32-writing to 39 carrying.

Those are the four groups.

The Vilna Gaon brings down based on gemara on shabbos 49b that the word melacho fascinatingly is mentioned 40 times, except we count only 39 times. Interestingly itself the answer is that the melachos themselves were not acts, works, they were acts of creation, yeish meyeish, something from something in the physical world. but how about the 40th? it is yeish meayin, that is something only Hashem has access to and then blesses the world according to our toiling and how we create ourselves. Interesting. 40 already represents a higher number of shelamos, the yeish meayin, something from nothing itself. we have no access to that. Hashem does and He opens up that portal on Shabbos relative to how we create during the week. Very interesting way to look at it.

Another way - brought in a kabalistic format but it is the same thing. There are 10 utterances of the creation, 9 times shem elokim in bereshis, and the maimer tells that the first one that is the concealed realm of creation that is bereshis bara, tells us these utterances are the basis of creation. Ultimately the Rashbi and Arizal tell us there are four primary worlds, atzilus emanation, beriah creation, formation yetzera, and the world of action asiya. and each one of these worlds has the ten elements of creation that Hashem used to create the world so four times 10 is 40. The vilna gaon brings this as why 40 represents shelamos and the melachos are 40 minus 1 because Shabbos is the lower reality of the lower worlds folding into the higher world and all creation comes into a greater place of Divine unity. that is amazing. four worlds, 10 utterances is 40 and there are many endless references to 40 in the Torah. I will reference 2 that are tied to something special.

Aryeh Kaplan brings in a chapter on the mikvah and he talks about the mystery of the mikvah, why it is 40 units. He basically says that the mikvah is 40 units, 200 gallons of water, to teach us that when a person goes in, they are experiencing the toivel, tevila, tes, bais, lamed are the root letters. Turned around and it is bitul. Hisbadlus. And when we are going to the mikvah we are mevateling our own limited human existence, our own perceived independent identity, and we are going in and folding ourselves into HKB creation. We are saying, we don't want to disappear and not exist as we do when we hold our breath and dunk (we are in a mini state of …), but we are also in a spiritual womb and we are being recreated in His reality. The mikvah represents renewal, rebirth, the change of one's spiritual status, the transformation of one's spiritual being and from there, ideally it is going to the reality of intimacy and elevating something of the experience of joining together, a deep form of intimacy and connection, unification, to express the higher unity we have with Hashem. That is the 40 units of the mikvah.

Another fascinating one is that the Gemara in nidda, we are talking about the process of creation itself, creating a fetus, which from our point looks like something from nothing but it is really yeish from yeish, a seed and an ova coming together joining over three trimesters creating life

How long are the three trimesters? So fascinatingly, just as Hashem looks into the Torah and creates reality, He looks into the word pregnancy and creates pregnancy. Says the Gemara, the word for pregnancy is, hei reish yud vav nun, gematria 271 and then the gemara says that is the number of days of pregnancy. Then the seed can stay within the woman’s womb for three days, and hold potentcy for creating life. After that time the seed doesn't have koach anymore. So the most a pregnancy can be is 273 days.

If you divide 273 by 7, you get 39. Therefore, the gestation period of a woman creating new life is 39 weeks, which the midrashim in parshas tazria references the 39 melachos keneged the 39 weeks of pregnancy. why ispregnancy 39 weeks? Because of the melachos of Shabbos. Just as the woman is meant to create new life from nothing relatively speaking, and each week is to a specific week of development, so too each melacha is used to create spiritual life.

It comes out that another way of referencing, throughout the week we are using the 39 melachos to conceive of ourselves spiritually, the new you, to create a new spiritual status every week, 39 times 7 273, and in that, we create, and then comes Shabbos and we birth that new reality to the next world as it were, and we will see why 39 melachos are carrying, we are carrying ourselves from this limited world to a higher world and it is there that the dimension of 40 is born. That is yeish meayin, that is Hashem's ultimate reality.

These melachos are the very elements of creation itself and the 39 weeks are the weeks of creating life and the 39 melachos are the spiritual dimension of creating spiritual reality in this world.

40 minus 1 means we have to do our part to create and when we stop and turn ourselves back to Hashem and ask Him to bring us to a higher dimension in yeish meayin says the Gaon, that is the 40th melacha, the 40th time the word melacho is said, but we don't count it, why? it is Hashem's job. We count 49 days and He counts 50. We do the 39 melachos and He brings the 40 - 4 worlds times 10 utterances...everything comes to its greater place of completion and divine unity. Everything gets lifted up to its root level and that whole process of creation is being recreated each week in and of itself. in a sense we are creating and recreating our spiritual identity.

So if we divide the relationships, there are three, to ourselves, to others and to Hashem. when we relate to ourselves the maharal the gaon, the chida, all reference a relationship to one's nefesh. what are we relating to? What are we creating anew and how are we changing our status on a regular basis.

This is the Arizal eitz chaim, 50 main gates, shar beis perek aleph it talks about hiskalelus and hishkasrus. there he explains a wonderous thing of bein adom lnafshim is made up of? - this the chaim vital brings in shaare kedusha and reb wolbe in ale shor, it is core. what does it mean, not just middos, it means the very core elements that make up the nefesh. reb chaim vutal calls it nefesh yesodos. You have the four primary elements, earth water wind and fire. These four primary elements are the constituent parts of one's unique spiritual identity on the level of nefesh. What essentially ben adom lnafish is you take the elemental parts of your identity and reconfigure them from the human expression to divine identity. It is a choice point, to reappropriate them from human expression to divine expression, and as we take those elements of fire, water wind and earth, we are taking the elements behind the middos and we are reshifting and recalubratug them back to the nefesh and using our choice point, our ability to actually choose our identity to realign our elements and to balance them – integrate them - to recreate the elokusdik identity to bein nafshi.

Where is that in the mishkan?

Tthe arizal says that all four levels of creation exist in our worlds. you have datzcham, inanimate, plant life, animal life, and speaking being a soul the human realm. datzcham is the acronym. The Arizal tells us that those four levels of creation in our world correspond to the four elements. Inanimate life is earth, physical stable world that does not move. Water, that corresponds to plant life that survives on water. animals that correspond to wind and finally the speaking spirit that using their seichel or the zohar says ohr seichel which is roshe teives aish, that is the fire. the speaking person is speaking truth into this world, it uses higher intellect, to perceive the divine reality. These four levels of creation, dfatzcham, are exactly parallel to earth water wind and fire. and therefore there is a symmetry between the elements of creation and the manifest levels of creation.

What does this have to do with the beis hamikdosh?

The gathering for the mishkan, the 13 elements, the metals, is about **the inanimate** that build the vessels.

Then we have **plant life**, which is the first category of melachos

**The inanimate is for the vessels to draw down the elokus. the plants are the first category of melacho.**

**Categores two and three are the animal realm,** using curtains that have the wool and combing and dying. and category 3 is using the inside part, the skins, tanning it, cutting it down to size.

And the **fourth category** are four sets of pairs that have to do with the koach of an adom to write and erase, the building and destroying, to ignite fire and to extinguish and then make bapatsh. speaking. So the final category **is medaber**.

So what is **the mishkan**? It **is taking the four levels of creation, inanimate, vegetable, animal and speaking, putting it to a process, having that process be an act of creation**. The creative elements are used to take the very physical expression in the world, and show that **there is a divine creation in the creational process and each of the 39 is going into the four levels of creation and showing that the levels of creation really connect back to Hashem Himself.**

Why datzcham?

We said **the four elements of creation itself are tied to the four levels of creation. Earth water wind and fire parallel the four levels of creation at an elemental level** . Therefore **the categories of melacha correspond to the four levels of creation and have four primary categories of something that is creative and they also have four elements of creation in the creative process itself which means we are tapping into the very basis of the reality of creation and reconstructing creation, to go back from from yeish to ayin.**

*The mishkan was that ultimate place that we reconfigure the world, that it should be a perfect manifestation of Hashem's reality in this world and that we have our own role in creating ourselves as a mishkan.*

The ultimate question what does this have to do with bein adom nafshe. Arizal says as follows. These four things, the four levels of creation, and the four elements of creation...do you know why that is? That is Hashem's name signed into creation, shem havaya, My name is written into the natural world so that when it comes through the elements it is earth wind water and fire. but when it comes to the four levels of creation it is damzam. but in that elemental creational process, you want to know what it really is? It is shem havaya aish is yud, ruach is first hai, mayim is vav and afar is final hei The medaber is yud, animal is first hay, vav is vegetable and inanimate is earth.

To partner with Hashem in creation and go to the four levels of the world and unlock the secrets to creation - go to the melachos. those are my channels of creation. You do 39 in creating yourself and I will fill you up and bring you shelamos to yourself, to the world and to creation. our job is to build bein adom lnafeshi, to build ourselves as tzelem elokim to build shem havaya and to take the elements earth water wind and fire and realign our limited middos and our outer expressions and capacities back to the elemental level and bring them back to Hashem's Name and go into various parts of creation in ourselves. such as we have lethargy in ourselves, and we will get into that. The mind, the vitality, the ruach directional movement we go on our life, and aish the higher clarity and seichel, those air out. Hashem says go inside yourself, those levels of creation and find my shem havaya. that is bein adom lnafsho.

there is something called Sshabbos that is a seven day process. I gave you melacha. it is work, acts of creation, very elemental that I used to make creation itself and I am giving you the keys to that, to use during the week to create the nefesh yesodes, your elemental identity, your nefesh to eventually connect back to ruach all the way back. When you recreate yourself through your the activities, pursuits and challenges and difficulties during the week give us the reconfiguring your essential identity, realigning it elementally and structurally and recreating shem havaya in you, yashrus, proper inner alignment and then on shabbos we stop creating and we say I am giving my basic identity back to You, please fill up my spiritual identity, what I have toiled in during the week ,the 39 melachos and the 39 weeks of creation, the pregnancy.

this gives the highest importance to yourself, the special purpose and mission you have in this world, how essential you are and how we are intimately connected to each other and how every week is truly important to the very fabric of creation. When we partner with Hashem, we want to be a mishkan, a place that You can dwell in us, we want to take our four levels of creation in us and we want to bring shem havaya in us and we are going to toil positively with the koach of pregnancy weekly and we will labor and birth ourselves when we mekable shabbos and go to the 40th realm where we experience the shelamos.

**this is the secret to the overview of the four categories. The four categories are yud k vav k in reverse. The first category is the lower hai, seond the vav, third upper hei and fourth higher yud. From lowest to highest, we are trying to reawaken Hashem's ultimate expression through us, and that means our identity is a choice between remaining human and becoming divine. That is what shabbos is, that is what melachos is.**

One of the names of the temple is called bais behira, on a simple level, the place Hashem chose. On a drosh level it says, what is beis hamikdosh, the house of choice the place we go in to see the essence of creation to see it shine within and it awakens our behira to choose to be a nefesh elokis and align our elements directly back to You and I want to take all the levels of creation and shine it back to you and into the world as tzelem elokim for You and for creation. That is what the beis hamikdosh was. Since we don't have that, we have Shabbos as a 7 day avoda, and the melacha are the very basis to labor in a gestational way, to labor.

so what fundamentally is a melacha. in simple terms we define melacha as a shinui chumrius, a physical change in the structure of something in the physical world. at some level we are making an indelible imprint in the physical world. if it is not a physical change, it could be an action, it could be some work and the like but it is not a melacha. if melacha is about a physical change and we refrain from that, on shabbos, then we using melacha to create the physical structural change in the world.

**we also want to look at melacha to create a physical change in our own makeup** What exactly does that mean? We have to really stay right to the letters, the letters chumrius are ches, mem and reish. write it out. see it physically. a chumri means donkey, chumrius means something physical, material. In ruchnistic terms, chumrius means the anochius part of oneself, the self-orientation, the inward focus that says I am something. fundamentally independently of myself. that anochius is the chumrius of a person. why is it the chomer part? because it is the physical part that defines as external. ultimately, that chumrius shapes our body but it didn’t go so far as to even shape our soul.

**what is the chumrius of the soul**? the chomer of the soul that we may be changing? rabbi chaim vital brings in shaare kedusha that **the level of soul, the lowest level of soul that defines the anochius that we are trying to flip into elokus is the nefesh and the point of the nefesh that is based on free will, real free will, this is called the nefesh yesodes. what does yesodes mean? the elements. that is where aish ruach mayim and afar come in. these are the chumrius. they are the inner substance that makes up the nefesh yesodes, the place where our free will exists in our nefesh as rooted in our ruach. that is the chomer that we are trying to be mesharmem, trying to restructure and reorient from its physical appropriation to the body, the physical limbs that are also made of aish ruach mayam and afar and reappropraite them back to the nefesh elokis part, that is rooted all the way in ruach neshama all theway up to the Source of creation itself.**

**that chomer of the nefesh which we are going to call aish ruach mayam afar, arma, fire wind water and earth, those are the elemental chumrious of our soul that we are trying to reconfigure**.

**where is this in chomer?** take the letters ches, mem raish, chomer, and turn them around, we have the word rechem. what is rechem? rechem is the womb.in the womb is the chumrius of the four core elements, and that is the basis through which we are going to change, recreate and eventually rebirth ourselves from potential to actual. it is like limbs and stuff like that, what is going on inside? all the 248 limbs and 365 sinews ...where is that here? turn the letters around again and it spells reish mem and ches, ramach, 248. In the womb, rechem, we have 248 limbs which are made of arma, building the nefesh because ruach doesnt come in right away. that is creating the physical chumrius, the basis for the spiritual chumrius. but again, it is in the womb but the goal is to get the baby out. the goal is to have that new life revealed from its private domain into its larger world

your own private geule of elokus that will be revealed in the next world. that world is called the future world. we see another beautiful reference. If you look at the letters very carefully and turn them around they spell machar, mem ches and reish. machar is in the limited means tomorrow, but it is the ultimate tomorrow. that is olam haba.

**we have in the womb, rechem, that we are formulating the remache farim in the guf the limbs, we are creating the chumrius of this fetus, for our future. and that is what we are essentially doing through the shinu chumeres in ourselves. we as our nefesh have our chumrius, we have arma, we have the limbs of the body that are connected to the limbs of the soul that we use the elements to give birth, we try to awaken our divine identity and in that very process, we are creating our future reality.**

we have a yetzer hara trying to take our middos off, the elements off, and to misappropriate. our nefesh elokis rooted in the nefesh yesodes back to its lower form and we have to make sure we use our bechira carefully to realign our actions and our capacities and our middos our character traits rooted in the elements that are rooted in our soul that are rooted shem havaya. we are trying to redirect these back to Hashem to serve Him in this world, to reveal His divine presence, to create our future reality. we always have to contend with the other side, and that means there is always a place to go off, and even when we go off, hopefully it is a yerida vsara aliya, a descent for a greater ascension. if we are not careful we realize we can take ourselves out of the very thing we are striving for

the final permutation is incredible - in one three letter root - kedusha ! ches, reish, mem is the word charum, excommunication. they are **temporarily detached from the community at large and set aside in a place of very purposeful structured isolation. and hopefully there, in that place of detachment, they will come to be rewoken and come to connect back to what we are striving for, the emes thing is to how to move forward in a proper way.**

now lets look at the word melacha itself.mem lamed aleph chaf and hai. the Baal Shem Tov tells us that whenever something needs an actual correction, we have to go through a three stage process, **submission, separation and sweetening**. a mashel that comes to mind is a nut. like walnuts.the outside shell, we take a nutcracker to crack it open. then extract out the nut, and then ingest the nut saying a bracha and redirect that food back to HKB to its Source. that three step process is called submission separation and sweetening. **cracking the shell is the something, the sheker of the something, that is submission, breaking extracting out the nut represents extracting out the kernel of truth in something, let's call it the tzadik and that is called havdala, and then the sweetening part is when that nut gets released and ingested with a bracha and redirected back to HKB.** that is sweetening. the three step process is how we **transform sheker by submitting it, separating out the kernel of truth and then attaching that kernel of truth to its larger context of truth so that it becomes more emes in shelamos, that is a process how we fix our own spiritual makeup.**

in the word melacha the first two letters are mal, like briss mila, where you cut off the external skin. that is the process of submission. the next letter the aleph is the spark of elokus that is trapped on the inside of the melacha, that is the aleph, and we want to separate that out. the chof hei kah, from the Shla in sefer shaare kuf, on the leter kuf, kaf hei is a kinui for shem havaya. chof hei 25 with the kolel is 26. the last kah is actually a reference to HKB's revealed reality.

melacha mem lamed, submission aleph separation, and chaf hei sweetening has embedded this three stage process of submission separation and sweetening. what is the falsehood of us? the submission part is you are submitting the anochius, the self orientation of oneself, whether it is self orientation of our will thoughts speech emotion or action that is laden with anochius to varying degrees. we want to do is submit that, subjugate the falsehood part of our self-orientation. the awakening of that spark of elokus that is in the anochus, that we want to take out because ultimately that is what is driving it, we want to separate that out, that is behira, **behira allows us to go into the shecker, extract out the kernel of truth which is in our nefesh , in the elements and in the elements is the human part and the Gdly part. and if we realign with the ksas emes and we go into actions and traits and eventually our identity, in that, in the four elements, is that spark of Gdliness. we use behira, that element of choice, select our identity at this moment in time i want to be Gdly, we are creating ourselves as a Gdly being by taking the aleph out after the mal. then finally when you take that spark of gdliness that was trapped in the anochius part of ourself and we redirect it back to your nefesh elokis and it now has found its place properly lodged, that is the place that we are able to make the connection. and it is there, in that place of connection that you have the ultimate place to see your Gdliness in its sweetened form.** that is the kah. alas kah. therefore **in that three step process** of mal aleph kah, the word of melacha, **you have the three processes of a melacha, the three states of rectification, and what we are trying to do is transform our human beingness for a divine becomingness. and through behira and consciously and willfully and intentionally and purposefully shifting those elements through our middos we are redirecting and reshaping ourselves back to a place of self orientation to Gd focusedness.** it is there that we ultimately are **creating in the rechem every week** **our future reality and building the limbs of ourselves and restructuring our chumrious back to HKB.**

the word melech rosh yetevos of moach lev kavod,- **mind heart and liver**. in there we said that parallels the three levels of soul, **neshama, ruach and nefesh**. **the liver is the desires, the nefesh**, **dam** hu hanefesh. we connect the nefesh for our four elements, reconnecting back to the higher part of our nefesh, not just having a soul, but your very identity is the soul. then to realign that back to ruach and the neshama is bringing in alignment of melech which is HKB the King. as opposed to backwards which is klum, starting with the desires first and we think our heart will conform to the desires and our mind will take on ways of seeing things according to our desires. then we have klum nothingness

In the melacha practically we are affecting the chumrius, the physical structure. during the week physically we are trying to fix the four elements, tied to the middos which are the basis for our identity, formulating the various limbs of our soul within the womb, creating our future world and being sure not to fall away from our true divine goal.

Tthe three step process of the melacha, the mem lamed, aleph, chof hai, is the way we break down and reconstruct our anochius to elokus in a very systematical way for each melacha. **we will remove the sheker, extract the kernel of truth in the sheker, and then bringing it up to its four fuller form or more complete form and it is there that we go through elementally structuring identity, restructuring. and that is what a melacha is doing, it is creating you, restructuring creation in you and bringing shem havaya with the alignment of yud k vavk through the elements to have your own simplicity in mind heart and desire. that is what we are stirving for**. and then **the levels of soul neshama ruach nefesh createe that alignment and that is where the gilui is of elokus is in this world**.

with this perspective everything small becomes big because it is from Hashem, for a greater purpose, uniquely designed for you tin time and space.

No one wants to be in charum. Everyone wants to create their machar their future world, and everyone wants to see that their ultimate chumrius, and all we have to do is our best. we have to ultimately want the right things - ratza, choose the right things - behira - and hishtadlus put in the proper effort.

**“The Bais Hamikdosh is the ultimate place in which the Shechina was received and then pipelined into the whole world. If you think about it, it is a physical structure.**

**We are building the capacity of our vessel within us called the tzelem elokim by shifting our consciousness from self-consciousness to consciousness that Hashem is doing everything. Hashem is the Source of all force, giving life, emanating life force to us. We can expand our consciousness and thereby be able to flow more and more of Hashem’s light into the world.**

**The part of the nefesh that has behira, free will, is in the four elements, called the daled yesodos. fire, wind water and earth.**

**The shefa coming from above comes into the higher soul into the lower soul. And then through our behira reality into our body. It has a splitting mechanism. And if the shefa goes to the side of elokus, then it takes on the middos tovos (Yaakov), which then become the vehicle for our Torah and mitzvahs. If it goes to the side of our nefesh behema (Esav), it takes on the non-positive side, the lower part of the self, and in that, the middos ras come and they rise - the improper character traits - are the basis for the the teachings of the Torah and mitzvahs, to guide us to teshuva and proper conduct.**

**Your middos are coming through your core elements -- Hashem made up your inner constitution and that is your behira, your free will, in your nefesh.**

**The highest of the four elements is aish, fire. and Reb Chaim Vital says the core midda tova that comes from fire is humility. and the core midda ra from fire is gaiva. and it is a choice… to have the midda of fire as anava or gaiva.**

**A baal gaiva says you and everyone else revolve around me. There is nothing but me**

**The anava says I am nothing and there is nothing but Hashem and my reality is ein od milvado, nothing but Hashem**

**It is all Hashem. Our middos are all for us to be able to flow into the world an expression of Hashem. Our capacities and free will are all for You -- our energy, our actions and ability to move is all from Hashem, the ability to impose ourselves in the world is You, all good outcomes come from Hashem.**

**But our nature says,I have independence, I have power and self determination and the ability to take for self gratification. I am mashpia on the world. You are asking me to give up my atzmius to control direct and influence? What are you trying to kill me? What will I have? I am pushing back on that. I do my stuff and Hashem helps like a coach on the side, but really it is me in the end.** and when things get difficult we hit the realm of impossibility where we say I can't do it, oh I see I will ask Hashem. if we think it is possible we think it is me, but if it is impossible then it is for Hashem to do. But **if it is nature we think it is me. this inner tension is an identity issue**

**Gaiva says I am the source.**

**Humility says Hashem is the source of everything, it comes from Him through me.**

as we go into Shabbos there is also the taanug of Shabbos. It means the light or ecstasy.

**the Ramchal in derech Hashem about Hashem's ultimate platform for conducting Himself is tov umaitiv. Hashem is the ultimate source of goodness and pleasure in this world and His bestowing that upon us is what we are meant to acquire**. the five levels of pleasure correspond to the five levels of soul. physical, love, truth, creativity with an individualized mission and then love or devekus in Hashem.

it should feel light, energized. He is bringing this point to teach that we should focus on pleasure because Hashem's reality is tov umaitiv, and if we dont focus on the joy then the fear can be burdensome.

**the pleasure itself should be reinvested into the energy to perform the avoda in the maximum way.** **Hashem creates all these amazing things for us acknowledge He is the Source and give it back. we go to truth and higher mission and to devekus in Hashem. Pleasure is not a sidebar thing we fit in when we can. Pleasure itself is absolutely essential to avoda because the avoda of growing spiritually systematically nullifying our human limited existence and connecting to our divine being, we are transforming ourselves** weekly.

Chaim Vital in Shaare Kedusha talks about the four elements and when he speaks of water...fire wind water earth, water parallels the vav. on the side of not good, the middos ra are the taivas hataanugim, the desires that are on the midda ra side, the not good side of water. we just said pleasure is so important so central to serve Hashem, what is wrong with some desires, it is all good isn't it? Chaim Vital says it is but **there is the side of holiness and purity and the side of tuma on each element. on water it is the taivas hataanug, lusting after the pleasure as opposed to going after the pleasure itself**.

**feel yourself, the self, in a limited way, connected and interconnected to creation in which you have a role in and tie it back to Hashem. that is taanug. Hashem puts the reality of pleasure versus limited bodily experience in front of us at all times. we can't live without pleasure because otherwise we are unmotivated, bored, apathetic because we are hardwired for pleasure. but in the body form of pleasure it is immediate gratification versus long term. it is ultimately counterfeit because it is self serving versus serving Hashem and reinforces the separation between Hashem and us. taanug unifies us to Him and to pleasure.**

**it is about Hashem's essence is good and He is the bestower of blessing, the potential and the revealed. the more we see everything connecting back to Him, we know His reality in this world, we know our place and our own mission in this world.**

**To the extent we subjugate the ego willfully giving up our perceived senses of separateness which physical pleasure is, then we come to see our soulful existence and we come to see the soul pleasure and we are excited when things come together, when things interrelate there is a wonderful surge that does not have a tangible quality. the fifth level of pleasure is feeling connected to Hashem, the joining together. it is a beautiful friendship. when you experience the sense of emes, as inherently truthful, we fundamentally are saying this is Hashem's creation and my soul was touched by that truth and everything is interconnected and it is all part of His oneness**.

**the key is to willfully and systematically want to limit human experience and nullify ego** in fire wind water and earth, the middos as apart of our identity. **if we have pleasure for its own sake and reinforces me, the gratification of self. why would I want to reinforce what veils me from Hashem. I want to willfully give up parts of myself and even my pleasures, I am meant to have as taanug, the oneg is the basis to feel that surge in the soul, to feel the excitement of the interconnecting**, the soul is touching taanug during the week then it will be more on Shabbos.

water is the element of vitality and nourishment, excitement and passion. Yaakov and Yitzchok dig the wells , the maayim, the wells, there are a lot of deep connections. **Hashem we want Your pleasure but I don't want it to be bodily pleasure. I want it to be oneg, delight in Your ultimate reality.**

spiritual delight.

Hashem's reality is that He is good and does good and ultimately all bestowing of blessings in this world is good both in a hidden and revealed way. Our ability to receive that blessing, that which is good, is pleasurable, and that pleasure connects us back to HKB.

taanug gives us energy, energizes what we do, it gives motivation it gives us passion, it gives us striving in what we do, and it vitalizes our spiritual efforts, and at the same time that it is a means to something greater, it has the end goal itself, **using the pleasure and the ultimate root of the pleasure to unify creation, to see the interconnection of everything in a way that everything fits together, everything joins, and ultimately unifies.**

**Rabbi Chaim Vital says that taanug, if we use it to the side of kedusha, is physical pleasure in spiritual delight and if we get to the root of what taanug is, what pleasure is, then we get to our inner character traits all the way down to the element of water in our spiritual makeup, where we see the source of taanug, what motivates us, and how to fix that realm of the soul through taanug, through pleasure. Pleasure is not just something we experience, it has a framework of meaning and purpose, truth and striving and at the highest level, it has the ultimate expression of nullification of self and being bound up in Hashem’s design. that is what taanug can bring a person.**

**Hashem wants us to use the pleasures of this world to forge a connection to Him and ourselves in a divine way. When we do that, we are relating to the water element of our spiritual being. through the body. it is not that we are negating the body. we are using the body's pleasures to connect back to the soul even on a physical level. Pleasure is a choice, pleasure animates, pleasure connects, and ultimately pleasure unifies.** **He gave us the Torah to see through counterfeit pleasures, to animate the divine reality in that moment.**

Taanug is a means because it energizes us, gives us strength to do for that moment and beyond, and it also at a higher conscious level, it gives us the inner point**. all of creation is to bring divine unity in this world. that is our job. that is our mission. and every moment has that potential stake as a divine stake to bring divine unity in this moment. that is our agenda**. **that is quite a lofty way of looking at pleasure** **but it is really on the ground. every time we partake of a physical pleasure, you can be smelling a fruit and say a blessing, fruit is to give a fragrant smell from fruit to flowers, every kind of pleasure in this world can be used to reconnect it back to HKB but also reconnect it back to oneself, to actually reveal your divine identity, in this case with the element of water, and connect to the other elements together.** if you take pleasure itself, get energized by it, you realize everything in this world is to reconfigure and reshape together and even the pleasure itself has purpose. that is physical pleasure.

**the afar part, the fire wind water and earth, the afar is earth correspond to the name of Hashem. In afar earth there are many shades including laziness and comfort, ease, relaxation, non-striving, complacency, stagnancy and it goes into much more difficulty. that is earth based**. we clearly see in trying to connect to the water part of pleasure we actually have to overcome the earth part at the same time. they are all interconnected. that means when we go, even in the level of pleasure itself, we have to work on this tendency to be comfort, relaxed and easygoing loving things

**love - when we take time to truly emotionally experience the spiritual reality in another person, identifying and appreciating their virtues, we come to acknowledge the unique Gdliness through their traits and attributes that pleasure of love is immense...whether it is loving another person, loving Hashem and His Divine attributes and including and especially loving oneself. the pleasure of that love is immense, it fills our soul up in an incredible way that we just feel swollen with hope. Joy. exuberance. and that love is pleasure which is a means and an end**. Love is a tremendous quality to have. .

**We love that which we truly acknowledge the virtues and fine qualities of another person, including and especially ourselves. keep joining things together, ultimately to keep trying to recreate Hashem's Oneness in this world, including within ourselves by bringing various elements of our identity together, various attributes of ourselves together, and now to feel the greater sublime-ness and inner peace of an integrated personality. that is what we want.**

**there is an absolute reality, and even we are willing to give up moment of love for something to give to the absolute truth of something. that taanug, vitality, is exquisite, and we want to take that very pleasure and put it back into our spiritual avoda for ourselves others and HKB, to keep striving, growing, and to connect to the right thing in the best way. at a higher level that truth is also unifying, in a moment of time when you are given this tremendous clarity where you see everything and how it all fits together, it is an inspiring moment, it is a moment of perceiving Divine unity, you want to hold onto it, you want to really understand it. that is what we are here to do and that is what truth brings us to**. thank HKB unbelievably when we say emes to emes, the energizing feeling of that pleasure is connecting it back to Him. that is what propels us forth.

**Creativity -We have our own unique purpose and mission in this world, our own special way to reveal Hashem's Shechina. It is not enough to have truth, we have to have our own truth that animates us to bring our own unique expression of Hashem's divine reality in this world. and that can come in many forms and much greater ways.**

turn from evil - what we do to knock out the comfort, the ease, the relaxation, the stagnation and the counterfeit parts of those five levels of pleasure, **we are knocking out the false element**. **the kernel of truth, the ase tov, is to pursue that pleasure positively that has meaning and purpose and truth, that uses our activities to energize and move us towards a spiritual striving, and then the bake shalom part is that you are not even doing it towards an avoda itself, you are feeling the end game, where everything comes together, you are experiencing the divine unity, that divine oneness, and you feel the end point in this world. that is the bake shalom. and that kind of pleasure is where bittul, self nullification, is drawn from. because it is both the means and the end**

Hashem is not depriving you of anything. anything that looks too difficult or tough or He is taking away, just look on the other side of this to see what is right in front of you waiting to be had and you will come to see Hashem is only good and does good. in every way, both what is real here and what is potential and hidden in the future and if we just hold onto that and we take that seriously, **we will come to feel the elemental part of the water in us, which is the vav part of shem havaya, to connect to ourselves, back to others and to HKB and we can have a blissful life.** that is what HKB wants for us, but the challenge is - **dare to transcend the ego and trade it up to higher levels of divine identity.**

**Hashem is He was, He is, He will be.**

when we feel the distance and we say Here too Hashem is found. **There is no place in Creation that He is not and there is no place in my life or in time or space where He is not, in the intimate part of my life too. and I am using these 8 days to rededicate myself to being a mini mishkan**.

live that way, to dedicate ourselves. don't let anything derail us. no matter what is sent to throw us off, **He wants to see how loyal and strong we are for Him. it is all hashem and how will we deal with that on the ground. when we bring that all the way down, that begins the inauguration of the new you, the new soulful capacity, rededicate yourself, yoru own defined being**

**What can we learn from this hurriedness erev Shabbos.How can we relate to it, running madly and trouncing others and being destructive in the process? Are we to run crazed? Is that getting ready for Shabbos? Is there a positive way to relate to it?**

After we light candles all will be complete and good.

**Let's talk about the element of wind, ruach, to connect to inner will. How to use the element of wind in the context of erev Shabbos to lift up one's hurriedness so that hurriedness takes on a whole different dimension on getting ready for Shabbos.**

When we rush erev Shabbos we can rush the rushing itself, doing all we need to do to get ready for Shabbos. There is a special thing erev Shabbos. what would it mean to rush purposefully, directively with an ultimate inner goal. If we understand the element of wind on this topic, we can get exhiliration from the hurriedness but stay ahead of it.

We are talking about wind ruach in the context of ratzon, will.

**The wind is movement. Movement is the ability to go beyond stagnation and work towards something. the wind can go in six diretions forward, back, right left up and down and these six directions of movement are how we meander through this world. Are we moving with purpose or aimlessly. To know which at a soul level, look at the inner koach of will, ratzon**.

why ratzon? Why not pleasure or emunah?

**The Maharal in Pirke Avos says ratzon first two letters are ratz, to run. Inner will , an inner yearning for something, and that inner yearning createes movement, and that movement creates inner purpose with direction. And it is also connected to aretz, which also has to run.**

**This whole world is driven by movement. it means the act of moving. Ascent is about movement. What are we creating. There is a force around ruach to direct our movement in the six directions What does movement have to do with our existence and especially erev Shabbos.**

**What the Maharal is telling us that ratzon, with ratz in it, the way we will ourselves to be is what we move towards. we move in the direction of that which we want. the very reality of ratzon shows the element of ruach. if we harness our ratzon we understand why we do it. what is the underpinning, the underlying motivation, the reason passion and yearning behind it. and that comes to a head erev Shabbos. it is time for preparing itself.**

What do we distance from , what do we work towards. What is driving us is avoidance of pain. Simple pains or deeper pains of anxiety or worry, sadness, depression, burdensomeness and on the heaviest level existentially we have our sense of aloneness and separateness in creation. In the ratz, we quell those pains and fears and hurts, to calm this existential aloneness, the pain and heartache we have of feeling alone, unfulfilled and empty. that can actually fix up erev Shabbos! That is one level of pain that drives us on some level.

Upgrade is the pursuit of pleasure. Pleasure is a fundamental drive for motivation. the physical pleasures, the temporary and fleeting ones, the pleasure of truth, the pleasure of feeling loved and then loved by Hashem. that level is really seen as how we relate to creation and how everything works together. i am going after things, qualities, experiences that make me more whole, more complete and integrated in my being. it is drawing in things within me, things to refine myself, to make myself more complete. this is a deeper drive of ratzon.

**Reb Yitzchok Isaac Hubb, in a commentary on Eitz Chaim, has a gematrai. Ratzon is gematria 346. Machor, Source. give me a source of something, what is a bonafide source ties back to the Torah. when we move from the realm of pain to go to a place where we see how evertyhign connects to everything, that is the origin of our being seeking the origin of Hashem. ratzon drives. Now tie in pleasure. ratzon is connected to pleasure because wind is a force of movement expressed through water or upward in fire. How do we mix these together to make ourselves more holy and refined.**

the four primary elements feed off each other. Ratzon, movement is the basis for all movement in six directions and three dimensions and we want to run purposefully and truthfully with high goals. be as mindful and as aware so that this three tiers - what pain do we avoid, what are we running towards to reclaim parts of ourselves and to draw in. This is the deeper ratzon to be more whole, to be more. And ratzon itself is connected to taanug, is it real or counterfeit. the marahal is telling us that we are running to elokus but to the left is nothing, non existence.

**If we begin to look at the rushing of erev shabbos as the wind within our nefesh and if we subjugate our ego, our rushing our food, if we diminish the power of the anochius, then the rushing is rushing not for myself or my own . we want to invest in our own inner elokus, which is what movement and purpose during the week is. we are not rushing for ourselves bur rather to convert our human existence to our own portion of infinity.**

**REVIEW - Using the strength of the hurrying we do erev Shabbos to fix the element of wind in us by using it for a higher purpose**

A quick review. We spoke about alacrity and moving quickly erev Shabbos as the basis for preparing ourselves to get ready for Shabbos. we said to use the koach of hurriedness to move quickly to fix the element of ruach in the nefesh. we use wind to move for a higher purpose and we tied it into ratzon as the basis for movement.

**Practical ways to use wind – will for a higher purpose**

Now let's look at it practically. how do we work that so that we can use it erev Shabbos and through the week.

Pirke Avos says: 2nd perek 4th mishna: You should make His Will your will, that He should make your will HIs Will. You should nullify your ratzon for the sake of His ratzon. Why? In order that you should nullify other's ratzon to yours.

**Make His Will Ours – Why?**

Let's get practical. The first question is why do we make His Ratzon like our ratzon. Why not start with our will and make it His? The Mishnah says to start with His and make it like ours so that it will come that He will make His like ours.

When we do something not for the sake of Hashem but for self-interest, it is not so simple that it is lo lishma, because we may eventually come to doing it lishma, altruistically. Rabbi Dessler says that doing something lo lishma so that eventually we come to do it lishma only works if at the outset, before we start climbing the lishma ladder, that we focus on the end goal – which means that our will is for lishma, and that is our end point. Then our self-orientation that is involved naturally can come purer, closer to the lishma. The process is leaving the lo lishma to get to the lishma. But it only works if our end goal is lishma. The process is leaving lo lishma to get to lishma - the end goal is His ratzon first, as the driving force the end point, and that is the goal, to get to the top of the ladder.

Why start with Hashem's will first and make His like ours? If we are not driven by His Ratzon as the core basis of the Torah and mitzvahs and His operating system in the world,, it does not matter how much we work on ourselves. we cannot propel higher. It only works to get to a more pure form if His directive is the driving force, no matter where we are holding.

The Mishnah is telling us to make His Will ours, to seek lishma before we start, in order that we will make our ratzon His Ratzon. The lo lishma inherent in our will can then evolve into His Will.

Ratzon is the very source of one's being and yes we have to use our will as the basis to drive us during the week to get to Shabbos. we go lo lishma into lishma, using self-serving steps, slowly bypassing ego but that only works if we are seeking kiddush Hashem, that we are truly wanting His Will. If we are after our ratzon, cloaking and disguising it as His, it stays lo lishma.

**Moving ourselves from depending on nature to living as an emanation of Hashem**

If we give up our ratzon to Hashem by making Him the Source of everything and defining ourselves in relation to Him, then we can define ourselves back in relation to Him.

We start with His ratzon first. practically, we start with our less altruistic, our self-serving state, and slowly see it, understand it, identify the pure parts, see more of a mixture in both, and as we sift and work through it, increasing degrees and proportion of altruistic versus self-oriented. This works if we put His Will as the driving force even before we begin the work.

**The pleasure of experiencing divine Oneness - taanug**

The second example is based on the ten sefirot, the ten elements of creation, the highest is keter, crown, the realm of super-consciousness of Hashem's presence in creation. In keter there are three unknowable heads, but in simple terms these are the three levels of super divine consciousness, emunah, taanug and ratzon, faith, pleasure - divine delight, and will.

Will is an aspect of the super-consciousness that drives our yearnings and innermost will, the basis for our passions, our drives, including when we are not as passionate or motivated or if we have a mixture of passion or motivation. the emanation of that is in ratzon and comes from the highest sefira of keter.

Based on the first example, we use inner refinement to refine the will throughout the degrees of ego-centricity and increase the degrees of altruism and selfless activity. the bigger question is can we stay within will itself?

no.

The approach is that each level of the three unknowable heads is based on the one above. so will is based on pleasure. ratzon is wind, and taanug is water. So if we want to increase the passion of will, one way is to do it within itself as in pirke avos, and the second is to go to pleasure. The body's pleasure is ego based and the soul's pleasure is experiencing divine oneness.

if a person would go to the depths of why pleasure is so important, that it is the vitality energizing the force of creation and we renew the quality of pleasure during the week and on shabbos, then that itself creates a reservoir for new ratzon to fall into. Taanug spills down into the sefira. If we want to grow in inner ratzon, do a deeper examination of self, where are we holding in pleasure, from physical to divine pleasure. “Hashem I want to see every part of creation as an expression of You, I want to see not only Your Hand in my life but that every creation IS an expression of You and interconnects and my soul yearns to see that it is really all one and that divine unity is the depth of what pleasure is. The more I am committed to pleasure I can pass it back into my ratzon, and it has a higher level of lishma and that flushes out impurities of lo lishma

It is not just purifying within. we can draw taanug.

**Emunah -Hashem is the only Being that exists and having emunah renews our strength**

The third one is emunah.

Emunah is Hashem is all present, all good, for a higher good. but when you go to the root of your inner soulful capacity, that is the highest part of keter. That means emunah has to do with Hashem's reality is so great we cannot understand it because it is so high and refined we cannot go there and exist. The highest level of His will is not contained or confined in any way. So in our earthly terms, we work on emunah but our highest soul that wants to nullify our existence to Hashem, that I don’t know- He does know, and when I go to a place in my soul above taanug and I renew it and dedicate and go to self-nullification regarding existence being Hashem as the only thing that is real, we renew our koach.

Then we can emanate that renewed strength into our taanug, our core desire for pleasure, and our yearning to see how it all connects together.

Hashem is true existence and that will renew desire for pleasure, and once we strengthen pleasure, the innermost drive, the true soul pleasure, to see everything as Hashem - and I can only do that by experiencing His true existence of which I am an essential part - then that taanug goes back into ratzon.

The ratzon is renewed -the reservoir, of what we truly want, more inner purity, elokus, is all about negation of self. Emunah is the highest level of self-abnegation because it means the deepest inner commitment for Hashem's true existence and not to the “ me”.

Taanug brings it down a little to pleasure, the deepest pleasure seeing how everything joins together.

And when it comes to ratzon, that is the basis for generating movement. The highest part of my soul is seeking a purer expression of Gdliness and that goes into all our activities in this world.

**Summary of renewal**

The three unknowable heads, ratzon, taanug and emunah, going up and then down into our existence, is renewal.

Pirke avos is the same thing from a mussadik perspective.

Nullfy yourself for His Will. make the focal point all about Hashem, that He is all of existence, absolutely everything, in all of creation there is nothing where He is not everything.

When we can get more real with that, and our will conforms to His, His will can now be used to express to other people. This is the basis for how a person can begin to increase, deepen and nullify human existence and connect to nefesh elokis, connect to Hashem so His will can come through ours.

that is the basis for erev Shabbos, and for Shabbos - that all there is in the world is Hashem. I have arrived with my new portion.

The end point is that He is everythingness and I am experiencing a part of myself in His everythingness. that is the koach of ratzon.

**Practical activities during the week - make Hashem the source of all creation and nullifying that it is about me**

Let's say you start off with davening. Yehi ratzon milfonecha...Reb Shimon Schwab says may it be Your will Hashem. translate the words literally and we see May this will be from before You, meaning my will, my tefilla. it reflects in the tense to do to one's self. it is not just that I am making my request, advocating, that I have my own personal relationship. Hashem is saying your innermost being is tied to your ratzon and you are offering your ratzon in the amida and that new bracha will come down and actualize into you. Tate, where I am holding today and I now begin to connect to who I am and that I want to relate to You, what part of my ego do I want to suspend to give it up like an animal sacrifice. I am putting my ego on the offer and offering it to you. Here is my will may it ascend upwards, through four worlds, to the world of emanation and then drawn down after the 18 bracheas of praise, request and thanks and having it come back to us. that is the process of refining our inner will, we put it to Him. I want to make His will mine, so it is all about Hashem. It is not just about me or tate may I? I am trying to make Hashem the source of all creation and nullifying that it is about me. It is about making His existence the only real and true existence today as I see it. In order to do that, that is the first mechalich, make it all about Him. access my ratzon and make it about that.

Each section in davening is a level of refining our own individual orientation moving out ego through the four levels and then we have more refined ratzon, not just making requests. each one of the capacities is sourced in You, the source of all lfe. as we offer up each of those, it is saying I don't have self interest, I know YOu will give me everything I need. the source is rooted only in You because You are the only true existence. Then draw that consciousness down and bring it into this world as a more refined person, ego is upgraded, ratzon is the driving force and that is expressed more through mine.

In addition, I want to see what I am driven by. soul pleasure. and that is not even mine, it comes from keter, taanug of seeing Hashems everything of which I am a part of and the interconnectedness of which I am a part. The deepest desire to go into the world and see how it relates, with all the various activities and give that back to You, that is the pleasure i want today. I want to strengthen emunah. I dont need to know, I just need to pay attention and folow your lead and then I can have the deepest pleasure to give it back to You and that goes into my ratzon so that my ratzon will be more refined with G-dliness with less self-orientation , may my tefillos be higher so I can express your will.

In ashrei we say poseach es yodecha, open your hands and satisfy the will of every living thing. we can also read it may we open up the names of yud k vav k, adnus, and those names come together, 91. Yud of ykvk, the two yuds meld rachamim together to emanate everything according to the strength of will into the world. “Hashem emanate more will into me so the extent to which I can see Your will is the basis for everything, please emanate pure will into me so that I can express that through me.” We are davening for purified will, more divine oriented will, in line with ein od milvado. That is a tremendous way to say poseah es odecha.

Rochel's name is in the last letter of each word - the revealed shechina in us. The higher will of Hashem's ratzon should emanate to us and His will should come into the world through us. that is another entry point.

Thirdly, any time we are doing something, don't just get caught up with the results. Focus on your heartset, focus on your speech, focus on your mindset and if you go a little higher, what is driving me, what is my motivation, what is my compassion? is it fear based, love based? Find inner consciousness for ratzon and if you can grab hold of it.

Rabbi Pliskin says may it be your will that...may it be my will that it is an expression of Your will. Pick a mitzvah and express your soulful ratzon before you start. Hashem may it be your will that I perform this mitzvah with Your will and that expressed intentionality before you do something sharpens your innermost desire or yearning for why or how you do something. you consciously mindfully express that inner yearning for that, you are aligning yur will to His and that brings more purity for us.

Expressed intentionality from our inner ratzon, and then taanug and emunah is another way.

**10th of Teves Who do we want to be**

Finally for today, tonight is the 10th of teves, the first of the three fasts that express the beginning of the breakdown of the bais hamikdosh. the Chosom sefer tells us that there is a din, a judicial system that begins and extends through tisha bav whether this year it will be decreed it will be rebuilt. why does the decree start 10 teves? Because of ratzon. The siege means cutting off from inner vitality. cutting off from food and water does not mean you are cutting off from the world, you are cutting off from the source, they dont have access. It is appropriate to start today because our will is who we want to be.

Each one of us start the judicial process of our innermost ratzon and where we want to be. How much do we want the shehina in this world.

We can use any of the models today to go into this for the next 24 hours and make His will ours so we can go from my own self orientation to lishma and work on purifying it.

If you need to dig a little higher, how seriously do I take my pleasure, not just for me, I want others to have the greatest pleasure of knowing Him, seeing the ultimate of HIs creation , we are one unified people, and to unify His Creation and I want to up the level of taanug by going to emunah and drawing it back down to taanug and ratzon. my ratzon should be refined, more pure and expanded to express kavod shomayim.

it should be a meaningful fast. for a purpose. Hashem will scan the innermost ratzon of klal yisrael and we want to offer our ratzon to Him and we want to sweat so we can create more of an awakening. We want the building. Through taanug and emunah I want to refine the lo lishma. we are focusing on You. It is only about You and Your existence.

**We want our lives to express Hashem’s glory in this world**

We don't just want a great life, we want a life that expresses Your glory in this world what we want in some regards is to go deeper into ratzon and taanug and examine ourselves more honestly and bring up the ego to You and in davening poseach es yodecha, doing mitzvahs expressing our intentionality. we want to go to our inner source and give up ourselves to you. there is not really an us, we dont have independent existence, we want your ultimate truth, and we know the bais hamikdosh is being built and the judicial process is starting and we do not want korbon. No more suffering. we want the greatest joy, from the binyan.

We are going through an in-depth inner exploration not just from our successes but inwardly from our inner essence, our spiritual makeup, from the four elements of wind water fire and werath. that becomes the basis for our character traits that transforms our human expression into divine elements

We looked at fire for the basis for one’s higher divine wisdom, the character trait is humility or the negative form is arrogance. To work arrogance into humility we have to work on being mekabel. We spoke about mekablel shabbos. The timeperiod going into Shabbos is how we let go of the self in preparation to receive the pure potential..

Wind, we used alacrity, hurriedness, and the reality of movement as the basis for fixing that part of our ruach, as speech and other facets of wind.

Water, in the context of taanug, the importance of [hysical versus spiritual pleasure , that which separates verseus that which unites.

And afar, earth, afar going into the Shabbos,the shamor part of shabbos is to guard it. To cease doing melacha. The separation of doing melacha is the shamor part, is the part we detach from the spiritual harbor and go into the transcendant realm of zachor.

There is an opportunity to curtail or cease the Melachos in the context of kabbalos Shabbos. What is the real depth of the challenge. We spoke about alacrity, but there is something even more profound and grounded in a practical way.

If we go to fire, and we ask what is the core character trait, humily versus arrogance. In the mind’s eye, do we see ourselves as a physical earthly being or do we see ourselves fundamentally as a divine being. Then it migrates down to wind water and all the way down to earth.

That core conflict between self orientation versus divine essence reflecting Hashem is going to manifest itself at the level of earth

How does it come out? In all human relationships we want more than anything is that I truly matter to others and to be truly cared for. This is an expression of value and love. There are profound wisdoms there. Very simple earthly terms. When you strip all down, all the craziness and the fears down, we want to be valued or loved. But if it goes to our human orientation, then value and love are an expression of something external to us, an action, an accomplishment, something external that defines our value. and based on our perceived value from without, we think we should be loved.. Something that is external that we say defines our value.

Based on our perceived value from without, we think we should be loved based on our successes.

On the elokus side, if we break it down from wind water fire to earth, we still want value and love but it is intrinsic to my very being, to my inner elokus, my own elokus is Hashem’s divine presence rooted in my own personal divine essence. And the value in me is rooted back to Hashem. It is not tied to anything external.

This core conflict of value being defined inwardly or outwardly is the earthly expression of the conflict into Shabbos. When we know candlelighting is a certain time, and there is hurriedness, we can’t do anymore then, we can't accomplish. So what is wrong with that/ if I don’t do then I am not something which means I am a nothing and won’t be cared for. Doing something, getting the desired outcome, the final expression of something being manifest in this world is bound to the ego if we say in the elements. Our ego is on the line. So when Hashem says no more melacha, stop. Uh oh if I can’t accomplish I can’t acquire and then I am not. That is the depth of the challenge of earth and my perceived sense of somethingness is that I am a nothing. And I don’t have value and love and guess I don’t really matter. If I can’t do anything creatively, what am I worth, and what am I?

After six days, stop. Enough of your own hyuman existence. And if wind water fire and earth that we do externally are the basis for our feeling loved and value, then the cessation of Melachos are a mini-death.And shabbos might feel painful - Hashem is everything and I am nothing. But when we bring fire through wind into water and into earth and manifest in this world in a tangible way, we stop melacha to say we are partnering in our toiling in our divine service, but in the end, I am not valued or loved based on what is external to me, that only manifests what is inside.. My real true divine identity can only be liberated and redeemed when it is not bound up with Melachos.

Once we get to the point when we accomplish this, when we light, it is a mini redemption because my internal essence is not bound up and cannot be liberated by the body, with that higher elokus we get on Shabbos. Hashem is hiding less on Shabbos and the grerater revelation is I can come to my divine ideinty and I can experience my core identity being bound up with Him, with His everythingness. I am nothing independent of Him. That is the understanding of afer, earth. Earth is about solid, stable, but what is stability tied to? If it is tied to externality, then we get to the counterfeit sense of nothingness. ..if it is tied to something external then the 39 melachos are counterfeit sense of nothingness. When we go to anava, humility on the level of fire all the way down to earth, we experience positive nothingness that creates a healthy space in which Hashem can now reveal Himself proportionally in you in that space of nothingness relative to during the week. we need healthy nothingness to experience Hashem's everythingness.

In that we are truly something and that is where we find our core sense of value and love caught up in Hashem. That is our elokus brought down to afar. That is afar brought to earth. I am not caught up in self. That is the whole point of the melacha. create an elokus thing and subjugate the limited humanness. When we cease and desist the melacha from al lthe generals to specific, I am not independent existence, I am not truly autonomous, that allows Hashem’s everything to permeate us and our true somethingness can shine, as an expression of being bound up with Hashem’s realty. That is internalizing ein od. And that is what Shabbos is. That is what stopping the Melachos are. That is what we are doing, stopping creating.

What is the challenge? To challenge our false sense of self, that I am something to be reckoned with. We have to look deeply within. Where do we get our value In that place of groundedness, solid, in what we accomplish, go back to that innermost value to feel loved and is it coming from my actions. What are the net results, what truly is coming out. If I am defining myself, I am exposing a false sense of self. this way that is untrue. Our toiling, every week we are detaching from the physical reality of things, that is the reality of afar, and if we cannot let go, that is the overexaggerated sense of self, we think we are independence. That is the lethalness of afar . When humility and arrogance in fire comes into the level of earth in this way, that creates a sense of laziness, sadness, nervousness, and worry. All of that is expressed at the level of afar, it is worriness of the soul. It is nervousness of the soul.

That is the element of afar having perpetual worry, wanting ego expression.

If I can’t do it, then it can’t be done, then what is the point of me, I don't matter anywaym or all the pointsofanochius,why bother trying. When we go into Shabbos and our whole identity is based on doing, Hashem demands we let go of ego every week, willfully so that we don’t define ourselves this way but only as an expression of who we truly are. Every week we come back to who we truly are. When we feel we are not bound up by anything on the outside but I can feel and reveal the inner elokus in what I do, then I am serving Him and I don’t have to be sad about things. I don’t have to lack compassion or feel complacent or stagnant. It is all Hashem. I do my part.

RABA is an acronym

Ratzon, what we want and where we want to go to

Beis, behira, will

Hishtadlus, our effort

That is in our sphere of influence. We don't own it, we possess it. We have an ability to choose. Our effort, that is tied to existing, energy and movement is all a sense of Him.

We access inner greatness that is already there, hidden within us, bringing it to the surface every week. When we stop melacha, and we let go of the end point, the outcome, outward things that are stable because there is really only Hashem. Remember, zachor, through kiddush and davening, He is the Creator. The First, the conductor of every part of creation, soul time and space. He is in everything we are testifying to His Everythingness through our nothingness. We testify to His Everythingness by our nothingness.

We give up our independence through our toiling during the week in positive melachos and we create a vacuum to darw in His everything ness and it is there we feel that we are truly something as an extension of Him, a manifestation of Hashem. It is there we feel we are truly something as a manifestation of His Will.

Here is story

Rabbi was young and found a gold rock and thought that he had found real gold, thinking of all the candy he could buy. His mom asked what is in the bag and he told her it is gold and she said it is not gold. They did not agree. The next day his uncle who is a gemologist came in and he told Rabbi it is not gold. He felt so crushed on the inside, like he had this wealth and how could something that looks so real turn out to be not real, counterfeit. If this is fake, what else is fake?

The ego, hte human existence, is non-real. We swear by it and it feels so real in our experiences in every way and it is not reality. That is the positive sense of nothingness. We transcend the ego on Shabbos by ceasing the melacha. We really are nothing. Are we a true nothing or a false nothing that leaves us with non-existence? A true sense of nothing is systematically subjugating human existence opening a place to allow the divine and then we can experience His everytingness and that is how we become truly something.

The ego is counterfeit.

Hashem says every week, here is a positive way to let go of ego from counterfeit nothingness to true nothingness. Hashem directs all the results. Hashem is not just in fire and wind and water, I am in earth too.

It is all divine cloaked in the natural, and so are hyou. Divineness is our elokus cloaked in the human natural existence and we work on getting to ahealthier positive nothingness. Then we feel the all encompassing presence of Hashem in our life. Then we feel it intrinsically tied to our own elements, to our fire, to movement, into core desires in water, into action and toiling and actions and results and let go of frustrations of controlling the way I want. Otherwise we just give up or get sad. that is unrectified fire that convinces us we are nothing We have to get it from higher level of consciousness and into the ground level of outcome and results and let go of ego and control and power the way we want. If my anger and frustration get inflamed, that is all afar based. If we do this, we think we don’t matter, get sad and laziness. We convince ourselves we are nothing in a false way. We are nothing in a true way that we have intrinsic value and love in relation to Him. That is what we go through every week for Shabbos.

The outcomes we have is truly inner ratzon connected to Him, how much is reflected, and wise choices on a moment to moment basis. We become refined, that is the power Hashem has gifted us. On Shabbos we give it back , we have no ownership, we never did, we give it back and connect to our immortal existence, the immortalith of the next world that we taste on Shabbos, and that depends on how we cocreate during the week. Then we feel Hashem’s presence in our lives. The outcome is gifted from Hashem, that in that smallness is where we feel Hashem. That is reconciliation of afar. The positive midda of afar is a constant state of joy. As long as I know I am connected through the elements back to Hashem, my identity is not independent in any way but completely bound to Him, then no matter how close or distant, I am always connected and that is a constant joy. When I get very earth based and rigid and controlling, then my ego is weighty , it is all on me, and the burden of life feels crushing. I can’t I won’t or I am not able to.

May we merit to continue living six days a week giving up human existence so that we have true divine existence and on Shabbos to uncover the hidden treasures within and know Hashem in the greatest way and bring the elements as yud k vav k, integrated parts of our divine self, for us to reflect Him into this world. This is why we exist. This is our avoda let’s get to it.

**The practical side of afar as it relates to going into Shabbos. This will give us the framework for looking into earth water wind and fire as the core inner constitution of our soul, as Reb Chaim Vital tells us, and we will use this framework and then go into each melacho positively as we create ourselves during the week.**

**Fire is strengthening our inner will to be a recipient, minimizes our gaiva.**

**Wind is the ability to move rapidly erev Shabbos, and the hurriedness is to move with purpose and focus and intensity. We are taking the direction of the wind and channeling the fire for Shabbos**

**Water is taanug, spiritual delight. The ultimate pleasure the soul has to experience different aspects of the world to interconnect and fold into each other, so see and experience Hashem’s oneness in the world and in my life**

**Earth is the physical manifestation of an end process, the outcome, the results, the external realization and actualization. It brings a core stability and security and a deeper rootedness in Hashem.**

When we cease and halt by candlelighting of actions, we get out of an outcome oriented way of life to go to that ultimate state of submission where it is not us, **He is the playing field and basis for everything to come out. When we stop the melacho we detach from the external expression. The world does not need us for it. It is all Hashem**. That feeling of nothingness, sadness, laziness, worry and the like. In the soul, it produces rootedness in Hashem. **Nothing has any independent separate existence**. Everything has length and height, but we stop melacho but we are elevating the koach of the earth and our being is nothing of itself and directed back to Hashem’s everything, His presence in creating and sustaining and bringing Him to fruition. That is how we produce real simcha. We are rooted in Hashem and we are nothing in ourselves.

**We have to be inwardly collected to our ratzon, how to keep it sharpened, trying to refine it**. That is what directs us during the day. We have to get on with what we do, we have to use behira, the battle of the yetzers, the side of truth. We are not living in a self oriented way. That has to be driven by will and then goes into action. Hashem produces results and is the end game. We are really saying it is all Hashem in a potential way, and we are nothing in effect. Our importance is how we manage the process, what we want, and how we superimpose it into our day and apply it to our efforts. He is the one endowing everything. The pure potential of who I am and what I want, my greatness is my soul and spiritual path and I want to reveal them through me as sourced in Him. I want Your greatness revealed in all the world including this world. That is the spiritual imperative. Within anochius, it is His greatness manifest through me. It is our strengths and capacities gifted to us. It is His greatness we can manifest for our greatness.

**Everyone seeks value and love**, that I matter and am loved. The soul wants to feel people care about us, that we have value and love. If in the end the outcome and results create external things, we feel empty and hungering for something more. We can just bring it all the way down to earth. **The outcome is the manifesting of Hashem’s reality in this world through me but does not define my value or worth or my inner love. That is rooted in my soul and back to Him.** When we stop the melacho **we realize how exclusive we are with Him, rooted in Him and bound with Him in a way we are not reliant on the outside world in any way**. **We do not need any part of the physical world to see this**. **This is lifelong work. It is a commitment to seeing my value and love is less defined by external things and more defined by internal things**.

We spoke about the four elements with earth the end point, the result of a process. we have all four elements in each, in our inner identity. We want the elements all working together. Otherwise it can fuel deficiencies in earthiness, laziness, sadness, habituation, not creating anything new. It is like the hei separated from yud k vav. We want to feel the depths of humility coming into the physical expressions, and then we see how these are spiritual expressions.

**EARTH has the word heart in it. When we bring heart into earth, we see something revealed in earth. HEAR is part of the word earth and heart**

We can restructure our core identity. All the strivings are gifts from Hashem to reveal His divine presence in the greatest way.

nine thoughts. Moleches machsheves.

When we talk about an act of creation, there is an internal process. There is precise language and a process and ordering through which the tabernacle is created. These steps, the inner processes that the mishkan was constructed are related to Shabbos.

We guard the Shabbos by not doing a melacho, an act of creation. We are adding it as something that changes the physical structure. The process through which the tabernacle was built has nine steps in three processes.

The mindset is the first three conditions, then in the actions, and then in the outcomes, the end point when we produce a melacho. There is a process of separation.

We are looking at the melacho on Shabbos when we don’t do creative activity. Now that we have created ourselves during the week we stop the earthly human existence to a taste of divine eternity. To access that on Shabbos we must refrain from the melacho.

If we don’t do the melacho with the nine conditions, it doesn’t take on a Torah prohibition but is prohibited rabbinically. There are three categories if we do the melacho with, it is severe.

These conditions make something prohibited, permitted. If a melacho is an act of creation and we refrain from it, and we do it six days a week, we are acknowledging that we do it, there is an element that is positively creating in each melacho, using it positively to create oneself spiritually, to draw down divine influence, to awaken soulful identity and break down human existence. What does a melacho mean? It is a creative action that changes the actual structure of something. We are trying to change our ego, our selforientation and make it more divinely oriented.

We want to awaken the various elements through the co-creative energy in the melacho and give birth to ourselves in a small way during the week and on Shabbos. This is a way to see melacho in a positive way spiritually where we are co=creating ourselves.

In the moleches machshavos, if it is a full prohibition, it includes each of the following nine conditions. So during the week, if we want to rework ourselves during the week we want to make sure we use each of the nine conditions as an essential part of creating ourselves.

Otherwise it is less potent. If we want to thrive and actualize our divine being, in potential and fullest form, we want to know each of the nine and activate them and see that they are working together in harmony to work together to create us spiritually.

Not only are we not going to look at this with reward and punishment but we will look at it during the week as a way to restructure the core identity as we live each day. We want to create in the most meaningful way, with maximum potency of what we are doing.

The first three are mindset:

Awareness: In terms of the negative a person has to be consciously aware that they are performing a prohibition on Shabbos. If a person is not aware, it just happened, not in consciousness, it is not a Torah prohibition. If a person is aware on Shabbos, that is one of the nine conditions. Awareness is a very important essential ingredient of the inner process of creating a mishkan. If we are doing without being aware, we are dropping the potency of creating during the week. We have to be aware of this struggle of being human versus being divine is the tension of our free will and how we apply it. If we are not aware, without consciousness, then we might be growing intuitively, or a random way. When we put this into the Melachos, it is an important part of the process. It is so fundamental, divine consciousness.

Intention: A person has to intend the net result they are looking for is what they want. If they do something and it is not what they intended it for, then it is not a Torah prohibition. The intention has to be specific of what we are focusing on. The expressed intention consciously is to serve Hashem with the mitzvah of…that is awareness and intention. That is a transcendant experience. These thoughts will be applied to the four elements and it is dynamic for growth, deliberately, methodically, systematically.

Purpose: We have to do the melacho for the sake of what we want to accomplish. The purpose means what is the actual thing we want to accomplish and not secondary benefits. We want to do things during the week with an underlying purpose, with intent, as the mindset before we do it.

These are the mindset basis, how focused to be as we do. We are purposefully and mindfully creating. We are releasing the divine sparks.

Now come the action itself. When we refrain from a melacho, there are three conditions to avoid Torah prohibition and then doing during the week to create ourselves. We are trying to awaken a process to create a mishkan to draw the Shechina into ourselves during the week and on Shabbos. We can appreciate the inner anatomy of creating.

Conventional: When we do it the normal way, that is conventional, as opposed to an unconventional atypical way. That takes it from a Torah prohibition to the rabbinic level. There are ways to do things. What is the ideal way to achieve something spiritually as the Torah tells us to. The same goes during the week on developing ourselves using the most wisdom given to us, to co-create ourselves.

Directly: In the straightest way means the shortest distance. When we do something in a very direct way, that is the most potent way. If we do it indirectly, that drops it from a Torah prohibition to a rabbinic prohibition. During the week, we can maximally create ourselves using these nine points to have the greatest impact.

Efficient: We can do something conventionally and directly but efficiency is important too. Efficiency means making good use of time. A week is 144 hours. Our time and resources are limited and bounded. We are accountable for the use of our time and resources. He gives us everything we need to create over our life time. We don’t want to waste opportunities, we want to maximize what we are doing, to grow through things.

The final three are regarding the outcome. We can have mindset and the active way of doing things, but what about results. Yes Hashem is in charge of results but He blesses our efforts. He blesses our free will with results because He wants us to reveal everything on high here in this world. He wants us to express it here and then He converts it to its spiritual reality. Otherwise we are not partnering with Him. We want results but we do our part, co-partnering with effort, and we can look for the results with mindfulness.

Constructive: If it builds something great. But if it is destructive, it doesn’t have a constructive purpose, it is not a condition. Many times we sabotage ourselves, that diminish what we want, what we are going after. We can push away the very thing we want, and push away what we are looking for. We have to look for what we want, the mishkan, the ultimate construction, a building meant to last. We want it constructive and not destructive. Are we constructing our divine identity or are we concealing it by putting the human front on it.

Permanent: Not only are we providing a place to reveal, but it is not temporary. By doing the Melachos during the week, we want to start, continue and finish. We want to generate something from nothing, move it forward, and to close it and wrap it up. Permanence when it comes to co-creating ourselves, just like each week of pregnancy, to have a lasting effect is self-sustaining. The first two Beis HaMikdoshim were four hundred years each. The final one is going to have true permanence. We appreciate when something is there in truth, permanence, lasting and enduring. We want to make sure that what is created will be lasting. Slow gradual incremental effects sustain the long-term way. We build it into ourselves. Praiseworthy is the one who comes to the next world with the Torah in his hands, a part of us that we can come to the next world with it. When we acquire things spiritually, we want to build it to a midda, to an inner elemental part of our identity to bring out the inner divinity we can see within ourselves. That is everlasting.

Quantitative: There is a certain amount of quantity. Everything has its minimal measurement for something to be permanent and lasting. Little results are good but we value incremental processes. We feel the incremental growth, we appreciate each little thing and the summation of each element of growth, of substantial quantity.

This is the general outline.

In summary, we see the very process of constructing the mishkan was exacting. Each of the nine thoughts was essential to reveal the Shechina in this world. We should see this within ourselves through the Melachos and see ourselves as creational partners with Hashem for a divine world in a here and now way, by converting our actions into Melachos, co-creative activities, to create our identities and become a makom to house the shechina.

Every single hour of every day can have this creative element.

We should be zocheh to learn and apply these to our daily lives and realize what we are doing in our lives and impacting on the whole creation that we are testifying to on Shabbos. We are partners in revealing Hashem as the Creator and know His will in the very best way.

