

פרק ט והנה מקום משכן נפש הבהמית שמקליפת
 נוגה בכל איש ישראל הוא בלב בחלל
 שמאלי שהוא מלא דם וכתוב כי הדם הוא הנפש ולכן
 כל התאות והתפארות וכעס ודומיהן הן בלב ומהלב
 הן מתפשטות בכל הגוף וגם עולה למוח שבראש
 לחשב ולהרהר בהן ולהתחכם בהן כמו שהדם מקורו
 בלב ומהלב מתפשט לכל האברים וגם עולה להמוח

CHAPTER 9

THE WAR INSIDE YOU

SECTION ONE: WHERE ARE YOUR TWO SOULS?

9TH TEVES REGULAR | 12TH TEVES LEAP

In the previous chapters of *Tanya* we have been introduced to our two souls, Divine and Animal — their origins, their internal functioning and their “garments” of expression. Now we turn to the *point of interaction* of each soul with the body.

וְהִנֵּה מְקוֹם מְשֻׁכָּן נֶפֶשׁ הַבְּהֵמִית שֶׁמְקוֹלֶיפֶת נֹגֵה בְּכָל אִישׁ יִשְׂרָאֵל — **The Animal Soul from *kelipas nogah* within every person in Israel**, while generally found “in the blood (chapter 1, p. 38), **has a location in the body where it primarily rests, הוא בלב**, הוא בלב, **which is in the heart, in the left chamber that is filled with energized blood, וְכִתְיֵב כִּי הַדָּם הוּא הַנֶּפֶשׁ**, — **as the verse states, “for the blood is the soul” (Deuteronomy 12:23; see Zohar 2, 107b; Etz Chaim 50:4)**, וְלָכֵן כָּל הַתְּאוֹת, **which is why all your desires, pride and anger etc., come from the heart.**

וּמֵהַלֵּב הֵן מִתְפַּשְׁטוֹת בְּכָל הַגּוּף — **And from the heart, the Animal Soul spreads throughout the whole body**, וְגַם עוֹלָה לְמוֹחַ שֶׁבְּרֹאשׁ — **and also goes up to the head, to the brain**, וְלַחֲשֵׁב וּלְהִרְהֵר בָּהֶן וּלְהִתְחַכֵּם בָּהֶן — **where those feelings which emerged in the heart are thought about, contemplated and schemed upon by the Animal Soul**, וְגַם עוֹלָה לְהִמּוּחַ, **in fact, the Animal Soul flows to the brain just as the blood flows to all the limbs, rising to the head (the brain) too, from its source in the heart.**

The Animal Soul functions in an emotional space. Its intellect is used largely to rationalize its desires and to plan how to obtain them. That is why the Animal Soul has just *one* focal “resting place” in the body, in the heart-center.

שבראש. אך מקום משכן נפש האלהית הוא במוחין שבראש ומשם מתפשטת לכל האברים וגם בלב בחלל הימני שאין בו דם וכמ"ש לב חכם לימינו והיא אהבת ה' כרשפי שלהבת מתלהבת בלב משכילים המבינים ומתבוננים בדעתם אשר במוחם בדברים המעוררים את האהבה. וכן שמחת לבב בתפארת ה' והדר גאוונו

שבראש — **But the place where the Divine Soul primarily rests is in the brain, in the head, from where it flows to all the organs, — and the Divine Soul also has a secondary resting place in the heart.**

In the case of the Divine Soul, there is importance to both mind *and* heart. The Divine Soul's main energy is a mental one, which is why its primary resting place is in the cognitive center of the brain. But the purpose of the Divine Soul's presence in the body is to achieve mastery of the emotions, which is why it also has a secondary resting place in the heart (*Notes on Tanya*).

בְּחֶלֶל הַיְמָנִי שָׁאִין בּוֹ דָם — The Divine Soul's resting place in the heart is in its right chamber, which is devoid of energized blood, — **as the verse states, "The heart of the wise man is on his right" (Ecclesiastes 10:2; see Zohar *ibid.*; Etz Chaim *ibid.*).**

The blood on the right side lacks energy to fuel the animal passions of the body. It is, therefore, the place in the heart where higher emotions for sacred things arise.

וְהִיא אֶהְבֶּת ה' כְּרֶשֶׁפִי שֶׁלֶהֲבַת מִתְלַהֲבֶת בְּלֵב מְשֻׁכִּילִים — This nexus of the Divine Soul in your heart produces your love for G-d that, like "flaming fire" (*Song* 8:6), **flares up in your "discerning heart" (*chochmah*), הַמְבִינִים וְהַמְתְּבֹנְנִים בְּדַעְתָּם אֲשֶׁר בְּמוֹחָם, — when you use your brain to analyze (with *binah*) and come to recognize (with *da'as*), ideas which arouse love of G-d.**

This is the basic meditation practice which the *Tanya* has described in chapter 3 (sections 2-3). Examples of these meditations include contemplating: 1) How G-dly light and energy is found within all physical objects, even though you can't see it. 2) How far your life is from G-d and how close you would really like to be. 3) How the angels worship G-d with utter dedication and love. 4) How, in its source, the world is absorbed in G-d. 5) How G-d renews the creation with a fresh energy each morning. 6) How wondrous is the world which G-d created (see Rabbi Yoel Kahan (ed.), *Sefer Ha-Arachim Chabad*, vol. 1 (Brooklyn: Kehos, 1970), pp. 545-557).

We now touch upon a more advanced type of meditation practice which will result in the presence of G-d being felt more tangibly.

וְכֵן שְׂמֵחַת לֵבָב בְּתִפְאֶרֶת ה' וְהֵדָר גְּאוּנוֹ — **Also, the Divine Soul can bring a rejoicing of the heart in the glory of G-d and "the splendor of His majesty" (Isaiah 2:19),**

כאשר עיני החכם אשר בראשו במוח חכמתו ובינתו מסתכלים ביקרא דמלכא ותפארת גדולתו עד אין חקר ואין סוף ותכלית כמבואר במקום אחר וכן שאר מדות קדושות שבלב הן מחב"ד שבמוחין. אך הנה כתיב ולאום מלאום יאמץ כי הגוף נקרא עיר קטנה וכמו ששני מלכים נלחמים על עיר אחת שכל אחד רוצה לכבשה ולמלוך עליה דהיינו להנהיג יושביה כרצונו 14A

כְּאֲשֶׁר עֵינֵי הַחֶכֶם אֲשֶׁר בְּרֹאשׁוֹ — when “the eyes of the wise man that are in his head” (see Ecclesiastes 2:14) — בְּמוֹחַ חֲכָמָתוֹ וּבִינָתוֹ, — using his mental powers of *chochmah* and *binah* — מִסְתַּכְלִימִים בְּיִקְרָא דְּמַלְכָּא וְתַפְאֶרֶת גְּדוּלְתוֹ, — “gaze at the glory of the King” (*Zohar* 1, 38a-b) and “the beauty of His greatness” (*Esther* 1:4); עַד אֵין, — which is unfathomable, endless and limitless. חֲקֵר וְאֵין סוּף וְתַכְלִית

This second method of meditation involves, what the *Zohar* refers to as “gazing” at G-d. This does not refer to a physical vision, but a mental one, using the “mind’s eye” (“the eyes of the wise man, that are *in his head*”). The experience is compared to “sight” since, after lengthy meditation, you reach the point where G-dliness becomes tangible and real.

כְּמִבּוֹאֵר בְּמָקוֹם אֲחֵר — This is as explained elsewhere (see Rabbi Shneur Zalman, *Torah Ohr*, 47c; *Likutei Torah*, *Behar* 40c; *Shir Ha-Shirim* 29c; See also Rabbi Shalom Dov Ber Schneersohn, *Tract on Prayer*, chapter 1).

וְכֵן שְׂאֵר מִדּוֹת קְדוּשׁוֹת שֶׁבְּלֵב הֵן מִחֲכָמָה בִּינָה וְדַעַת שֶׁבְּמוֹחִין — In addition to the above, the other holy emotions of the heart also originate from *chochmah*, *binah* and *da’as* in the brain (see chapter 3).

SECTION TWO: YOUR INNER STRUGGLE

10TH TEVES REGULAR | 13TH TEVES LEAP

Up to this point in the *Tanya*, we have discussed the two souls, Divine and Animal, separately; but this should not lead us to conclude that they work independently from each other.

אָךְ הִנֵּה כְּתִיב וְלֵאמֹם מְלֵאום יֵאָמֵץ — However, the verse states, “And one nation shall overpower the other nation” (*Genesis* 25:23).

As we shall see, the task of each soul (each “nation” within you) is to overpower the other soul’s influence over the body.

כִּי הַגּוּף נִקְרָא עִיר קְטַנָּה — For the body is called a “small city” (*Talmud*, *Nedarim* 32b) — וְכִמוֹ שְׁשֵׁנֵי מְלָכִים נִלְחָמִים עַל עִיר אַחַת שֶׁכָּל אֶחָד רוֹצֵה לְכַבֵּשׁהּ וְלִמְלוֹךְ עָלֶיהָ, — and just as two kings will fight over a city, each one desiring to conquer it and rule over it, דְּהֵינּוּ לְהִנְהִיג יוֹשְׁבֵיהָ כְּרָצוֹנוֹ וְשִׂיחֵיו סְרִים לְמַשְׁמַעְתּוֹ בְּכָל אֲשֶׁר יִגְזֹר עֲלֵיהֶם,

ושיהיו סרים למשמעתו בכל אשר יגזור עליהם. כך שתי הנפשות האלהית והחיונית הבהמית שמהקליפה נלחמות זו עם זו על הגוף וכל אבריו שהאלהית חפצה ורצונה שתהא היא לבדה המושלת עליו ומנהיגתו וכל האברים יהיו סרים למשמעתה ובטלים אצלה לגמרי ומרכבה אליה ויהיו לבוש לעשר בחינותיה וג' לבושיה הנ"ל שיתלבשו כולם באברי הגוף ויהיה הגוף כולו מלא מהם לבדם ולא יעבור זר בתוכם ח"ו דהיינו תלת מוחין שבראש יהיו ממולאים מחב"ד שבנפש האלהית שהיא חכמת ה' ובינתו להתבונן בגדולתו אשר עד

— *i.e.*, each king desiring to conduct its inhabitants according to his will, so that they obey his every whim, in everything that he decrees on them, כְּךָ שְׁתֵּי הַנְּפֻשׁוֹת, הָאֱלֹהִית וְהַחַיּוֹנִית הַבְּהֵמִית שְׁמֵהֶקְלִיפָה נִלְחָמוֹת זו עִם זו עַל הַגּוּף וְכָל אֲבָרָיו — *so too*, the two souls, the Divine and the energizing Animal Soul from *kelipah*, fight each other over control of the body and all its limbs.

וְכָל הָאֲבָרִים, — Your Divine Soul's desire and will is for exclusive rule over you and your conduct, וְיִהְיוּ סָרִים לְמִשְׁמַעְתָּהּ וּבְטָלִים אֶצְלָהּ לְגַמְרֵי וּמְרַכְבָּהּ אֵלֶיהָ — and that all your limbs should obey and surrender themselves completely to it, becoming its exclusive vehicle of expression, וְיִהְיוּ לְבוּשׁ לְעֶשֶׂר בַּחֲיוֹנֵתֶיהָ וְג' לְבוּשֵׁיהָ הַנְּזָכָרִים, — and be a vehicle of expression for its ten intellectual and emotional powers, and three “garments” of sacred thought, speech and action, mentioned above.

PRACTICAL LESSONS

Your Divine Soul and Animal (pleasure-seeking) Soul are both competing for control over your body.

The way to ensure that the Divine Soul wins is by meditating about G-d, using the techniques described in the *Tanya*, so that your heart will become saturated with love for G-d.

שִׁיתְלַבְּשׁוּ כּוֹלָם בְּאֲבָרֵי הַגּוּף וְיִהְיֶה הַגּוּף כּוֹלוֹ מְלֵא מֵהֶם לְבָדָם — The Divine Soul desires for its powers and “garments” to influence all parts of the body and be in complete control of the body, וְלֹא יַעֲבוֹר זָר בְּתוֹכָם חֵס וְשָׁלוֹם, — with nothing else interfering, G-d forbid, מוֹחִין תְּלַת מוֹחִין, דְּהֵיִינוּ לְבָדָם מֵהֶם לְבָדָם — and since the mind ultimately controls everything, this means that the three faculties of your brain, dealing with *inquiry*, *cognition* and *recognition*, should be influenced entirely by the *chochmah*, *binah* and *da'as* of your Divine Soul.

שֶׁהִיא חֻכְמַת ה' וּבִינָתוֹ — Practically this means, as we have discussed in chapter 3 (p. 57-63), a focus on the intellectual *inquiry* of G-d and *cognition* of those ideas,

אין חקר ואין סוף ולהוליד מהן על ידי הדעת היראה במוחו ופחד ה' בלבו ואהבת ה' כאש בוערה בלבו כרשפי שלהבת להיות נכספה וגם כלתה נפשו בחשיקה וחפיצה לדבקה בו בא"ס ב"ה בכל לב ונפש ומאד מעומקא דלבא שבחלל הימני שיהיה תוכו רצוף אהבה מלא וגדוש עד שתתפשט גם לחלל השמאלי לאכפיא לס"א יסוד המים הרעים שבה שהיא התאוה שמקליפת נוגה לשנותה ולהפכה מתענוגי עולם הזה לאהבת ה'

by pondering His unfathomable and endless greatness, which, through *recognition*, will lead to reverence in your mind and trepidation of G-d in your heart, and from the mind to the heart, a love of G-d like a fire burning in your heart, like "flaming fire," so that your "soul will yearn, indeed, languish" (Psalms 84:3), with fervor and desire, and attach yourself to the Blessed Infinite Light, with all your "heart, soul and might" (Deuteronomy 6:5).

This general meditation has already been introduced to us in chapter 3 (see also chapter 16, p. 190; chapters 42, pp. 529ff.). Now we can understand the dynamic of this meditation in terms of the locations of the competing souls in our bodies.

This meditation is aimed at reverence and love emanating from the depths of the heart, from its right chamber where the Divine Soul's emotions emerge, the experience should be so intense that the right chamber is "inlaid with love" (Song 3:10), filled to capacity and overflowing, so that the love spills over into the left side of the heart too, the center of the Animal Soul.

The effect of this love will be to subdue the *sitra achra* and its negative element of water, the source of lust and desire for kosher pleasures from *kelipas nogah* (see p. 40).

SECTION THREE: HEALING YOUR DARKER SIDE

We should initially seek to *tame* our darker side, though in some cases it can be *healed* completely (see pp. 127-9). These two phases are known as *iskafya*, "subduing" negativity, and *is'haphcha*, "transforming" it completely.

The love from the right side ought to be so powerful that it not only *changes* but ultimately *transforms* the left side from seeking worldly pleasures, to love G-d.

כמ"ש בכל לבבך בשני יצריך והיינו שיעלה ויבא ויגיע למדרגת אהבה רבה וחיבה יתרה ממדרגת אהבה עזה כרשפי אש והיא הנקראת בכתוב אהבה בתענוגים להתענג על ה' מעין עולם הבא והענג הוא

Throughout the *Tanya*, several experiences of love of G-d are described, each differing in character and intensity. The above thoughts are aimed at producing the experience known as “love like flaming fire.” This is sufficient to tame the Animal Soul, but not to transform it. Full transformation requires a more intense experience of love, to which the *Tanya* will now turn.

קָמוּ שֶׁכָּתוּב בְּכָל לִבְבְּךָ בְּשְׁנֵי יִצְרֶיךָ — As it is written, “You shall love G-d *with all your heart (levavcha)*” (Deuteronomy 6:5), the use of the term *levav* (לבב) rather than the contracted form *lev* (לב), suggests the presence of two elements of the heart, leading the Sages to teach that you should love G-d, “*with both your impulses*” (*Talmud, Brachos* 54a), both the *yetzer tov* (impulse to good) and *yetzer hara* (impulse to evil). This is a state where the *yetzer hara* has been *transformed* to the good.

The Animal Soul just wants whatever it deems to be good for itself. Physical pleasures, which are tangible and easily experienced, will naturally allure the Animal Soul; but it could also be drawn to higher pleasures, such as meditating on G-d and feeling His presence. This is the “transformation” of *yetzer hara* to *yetzer tov* to which the Sages refer.

וְהֵינּוּ שְׂעֵלָה וְיָבֵא וְיִגִיעַ לְמִדְרַגַת אֲהָבָה רַבָּה וְחִיבָה יִתְרָה מִמִּדְרַגַת אֲהָבָה עֲזָה כְּרֶשֶׁפִי אֵשׁ — This happens when you elevate yourself and eventually reach the level of “great love” (*ahavah rabah*), which is a more powerful term of endearment than the level of “strong love like flaming fire.”

As we have seen, love like “flaming fire” represents a “yearning and languishing” of the soul, *i.e.*, a desire to come close to something distant. “Great love,” on the other hand, is an experience of closeness to G-d where you actually feel and enjoy His presence as something close.

14TH TEVES LEAP

וְהֵינּוּ שְׂעֵלָה וְיָבֵא וְיִגִיעַ לְמִדְרַגַת אֲהָבָה רַבָּה וְחִיבָה יִתְרָה מִמִּדְרַגַת אֲהָבָה עֲזָה כְּרֶשֶׁפִי אֵשׁ — In Scripture this “great love” is referred to as “*pleasurable love*” (*Song* 7:7), ‘להתענג על ה’ — which is to take pleasure in G-d.

A CHASIDIC THOUGHT

I can tackle the negative indirectly by focusing on the positive. If my Divine Soul will generate enough love for G-d, it will *overflow* into the domain of the Animal Soul.

במוח חכמה ושכל המתענג בהשכלת ה' וידיעתו כפי
 השגת שכלו וחכמתו והוא בחי' המים וזרע אור זרוע
 שבקדושת נפש האלהית המהפכת לטוב את בחי' 14B

A love of “flaming fire” represents the intense desire to connect to G-d, *who remains distant*. It expresses itself in *will*, a yearning to follow the ways of G-d. Even though you are still drawn to the pleasures of this world, your passion is for a higher, more beautiful way of Torah life.

A “pleasurable love,” represents the joy of *already* being connected to G-d. In this sense it resembles the love you have for yourself. (When you love yourself, there is no tempestuous (fiery) yearning to be drawn to another person who is separate from you. You just take pleasure in yourself — Rabbi Shalom Dov Ber Schneersohn, *Sefer Ha-Ma'amaram* 5670, p. 40; see below, chapter 40, p. 489.)

At this level of “pleasurable love” for G-d, you have neutralized your desires for worldly pleasure and sin, and even your Animal Soul desires only G-d. Your love of G-d is what the love of physical pleasure is for most people: natural and organic.

מַעֲיִן עוֹלָם הַבָּא — It is a foretaste of the world-that-is-coming.

“Pleasurable love” resembles the experience of the future world-that-is-coming, where an intimacy with G-d will be felt as part of ordinary life.

וְהֵעֵנֵג הוּא בְּמוֹחַ חֲכָמָה וְשִׁכְלֵי הַמִּתְעַנֵּג בְּהַשְׁכָּלַת ה' וַיִּדְיֵעְתוּ — This delight is experienced in the mental faculties of inquiry and intelligence, by the sheer pleasure of understanding G-d and knowing Him, כְּפִי הַשְּׂגָת שְׁכָלוֹ וְחֲכָמָתוֹ — according to the limits of your intellectual grasp and vision.

In contrast to “love like a flaming fire,” which is experienced primarily in the heart, “pleasurable love” has a strong mental component. This is because:

וְהוּא בְּחֵינַת הַמַּיִם — It is from the element of water.

The intense yearning and passion with “love like flaming fire” stems from the experience of a distant G-d. “Pleasurable love,” on the other hand, while representing a more powerful love, is ironically less enthusiastic (like cold water), as the Beloved is more real and immediate.

“Pleasurable love,” being derived from elemental water, is a greater force against physical desires, which are also from water (see above, p. 40).

וְזָרַע אֹרֹךְ אֹרֹךְ וְזָרַע אֹרֹךְ שֶׁבְּקִדּוּשַׁת נֶפֶשׁ הָאֱלֹהִית — And “seed,” the “sown light” (*Psalms* 97:11), is within the Divine Soul’s holiness.

Probing deeper into the psyche, the *Tanya* here draws on the Kabbalistic description of man’s origins. Commenting on the five-fold mention of “light” on the first day of Creation and “water” on the second day, the *Zohar* notes: “When a person comes to be, he is first seed, which is ‘light,’ for that seed is the ‘light’ of all the limbs of the body... Afterwards, that seed, which is ‘light,’ spreads and becomes ‘water.’”

המים שבנפש הבהמית שמהם באו תאות תענוגי עוה"ז מתחלה וכמ"ש בע"ח שער נ' פרק ג' בשם הזהר שהרע נהפך להיות טוב גמור כמו יצר טוב ממש בהסיר הבגדים הצואים ממנו שהם תענוגי עוה"ז שהוא מלובש בהם וכן שאר כל המדות שבלב שהן ענפי

By the moisture of the water, it becomes further detailed and the form of the body expands into these waters, growing in all directions" (Zohar 2, 167a).

Since light (seed) precedes water in the order of creation, through accessing the higher power of light in the Divine Soul, you are capable of transforming the "water" of the Animal Soul for the good.

המהפכת לטוב את בחינת המים שבנפש הבהמית שמהם באו תאות תענוגי עולם הזה מתחלה — The Divine Soul's "sown light" transforms the source of all desires for pleasures of this world, the element of water in the Animal Soul, to good.

PRACTICAL LESSONS

Your Animal Soul is not evil; it just has crude tastes. Through meditation and the study of Chasidic wisdom, you can teach your Animal Soul to appreciate sacred and spiritual things too.

If this art is perfected, it is possible to completely eliminate the lustful desires of the Animal Soul and transform them into spiritual yearnings. But that doesn't mean you've given up on the pleasures of life; you've replaced them with even greater pleasures.

— וכמו שכתוב בעץ חיים שער נ' פרק ג' בשם הזהר — As it is written in *Etz Chaim*, section 50, chapter 3, citing the *Zohar* (3, 277a), *יצר טוב*, *ממש* — that the "impulse to evil" can be transformed into pure good, to be on par with the "impulse to good" itself.

The "impulse to evil" is not *irredeemably* evil; it is simply a force for desire. By training it to appreciate the greater pleasure of immersing in G-dly wisdom, it can be transformed to naturally desire only good.

— בהסיר הבגדים הצואים ממנו — This is done through the impulse to evil **shedding its "soiled garments"** (*Zechariah* 3:4), *שמהם תענוגי עולם הזה שהוא מלובש בהם* — which are the pleasures of this world, in which it is clothed.

In a similar fashion to an addict who cannot embrace a new life until he has rid himself of self-destructive behavior patterns, the Animal Soul cannot be drawn to the more subtle pleasures of G-dly wisdom unless it first divests itself from its past habits of worldly pleasures. (For more on this topic see chapter 43.)

We now return to our discussion of the "war" of two souls over the body. Up to this point we have noted how the Divine Soul seeks to control the body, bringing the heart to both revere and love G-d. Now we turn to other experiences.

היראה והאהבה יהיו לה' לבדו וכל כח הדבור שבפה והמחשבה שבמוח יהיו ממולאים מן לבושי המחשבה והדבור של נפש האלהית לבדה שהן מחשבת ה' ותורתו להיות שיחתו כל היום לא פסיק פומיה מגירסא וכח המעשיי שבידי' ושאר רמ"ח אבריו יהיה במעשה המצות לבד שהוא לבוש השלישי של נפש האלהית אך נפש הבהמית שמהקליפה רצונה להפך ממש

וְכֹן שְׂאֵר כָּל הַמְדוּת שֶׁבְּלֵב שֶׁהֵן עֲנֵפֵי הִירָאָה וְהָאֱהָבָה יֵהְיוּ לַה' לְבָדוּ — So too, the Divine Soul desires that the other emotions in the heart, the derivatives of reverence and love, be devoted exclusively to G-d.

As we have learned (above chapter 3, p. 63), all human emotions are essentially offshoots of either reverence/fear (distancing) or love (coming close). The Divine soul seeks to control all these feelings, as well as all conscious activity.

וְכָל כֹּחַ הַדְּבֹר שֶׁבְּפִה וְהַמְחַשְׁבָּה שֶׁבְּמוֹחַ יֵהְיוּ מְמוּלָּאִים מִן לְבוּשֵׁי הַמְּחַשְׁבָּה וְהַדְּבֹר שֶׁל שֶׁהֵן מְחַשְׁבֵּת ה' וְתוֹרָתוֹ — The Divine Soul also wishes to have full control of all the words in your mouth and the thoughts in your head, so that they are “dressed” exclusively with the thought and speech of the Divine Soul, וְתוֹרָתוֹ — which are thoughts of G-d and His Torah, לְהִיּוֹת שִׁיחְתּוֹ כָּל הַיּוֹם לֹא פָּסִיק פּוּמִיָּה — they should be the topics of your conversation all day, so that your mouth never ceases from study.

וְכֹחַ הַמַּעֲשֵׂי שֶׁבְּיָדָיו וְשָׂרְיָהּ רַמ"ח אֲבָרָיו — Similarly, the Divine Soul also wishes to have full control of every action of your hands, as well as the other anatomical parts of your body, which total 248 in number (*Mishnah Oholos* 1:8), יִהְיֶה בְּמַעֲשֵׂה הַמִּצְוֹת לְבָד, — so that they only perform *mitzvos*, using the Divine Soul's third “garment” of action.

In Rabbinic anatomy, the body is divided into 248 parts, delineated by bones of the skeleton and their surrounding flesh. (A person is born with 270 bones, and through ossification of cartilage, that number eventually falls to 206 in adulthood. The *Mishnah's* count of 248 bones apparently refers to the skeleton of a sixteen or seventeen year-old. See Yehudah Leib Katzenelson, *Ha-Talmud Ve-Chochmas Ha-Refuah* (Berlin 1928), pp. 258ff).

SECTION FOUR: WHAT YOUR ANIMAL SOUL WANTS

Having offered a detailed explanation of what the Divine Soul desires, the *Tanya* notes briefly the wishes of the Animal Soul, which are self-understood.

אך נֶפֶשׁ הַבְּהֵמִית שֶׁמֵהֶקְלִיפָה רְצוּנָה לְהִפְךָ מִמֶּשׁ — However the Animal Soul, which is from *kelipah*, will the exact opposite.

לטובת האדם שיתגבר עליה וינצחנה כמשל הזונה שבזה"ק:

לטובת האדם — But the Animal Soul, and its negative drive, is ultimately **for your good**, שיתגבר עליה וינצחנה — it exists only so **that you will** be challenged to **overcome it and be victorious over it**.

In reality, the Animal Soul is hoping that you *don't* listen to its voice. It exists to give you free choice, and to offer you the challenge of overcoming its urges so as to bring you closer to G-d. It has to do its Divinely-allotted job of tempting you to make that challenge real.

כמשל הזונה שבזה"ק — As in the harlot analogy, related in the holy *Zohar* (2, 163a).

PRACTICAL LESSONS

Your Animal Soul is a gift from G-d to help you grow. By refusing to listen to its voice, your soul matures immensely. The Animal Soul is just doing its Divinely allotted job, but deep down it hopes that you won't listen to it!

The *Zohar* teaches: “Everything that the Blessed Holy One has made, above and below, is all intended to manifest His glory, and all is for His service.... How can an evil servant come... luring people to an evil path... causing them to disobey the will of their Master?”

“But actually, he is doing the will of his Master! This may be compared to a king who had an only son, whom he loved very much. He commanded him, in love, not to approach an evil woman.... The son agreed lovingly to follow his father's will.”

“At the king's home, outside, was a harlot, attractive in appearance and beautiful in form. Some days later, the king said, ‘I want to test my son's devotion to me.’ He called for the harlot and said to her, ‘Go and seduce my son,’ to see his son's devotion to him.”

“That harlot, what could she do? She went after his son and began... seducing him with all kinds of enticements. If that son is worthy and obeys his father's command, he rebukes her, pays no heed to her, and casts her away from him. Then the father rejoices in his son and brings him into his palace, giving him gifts and presents and great honor.”

“But who caused all this honor for that son? You must admit, it was that harlot! And that harlot, does she deserve praise for this or not? Surely she does, from every angle. First, because she carried out the king's command; and second, because she brought upon the son all this honor, all this goodness, all this love of the king toward him.”