Noam Harris

July 22, 2022

**Sample 1**

In the previous chapter, the author of the *Tanya* began exploring the purpose underlying the creation of *beinonim* and their souls’ descent into this physical world. He established that this purpose is for the *beinoni’s* fulfillment of “good deeds,” namely, the mitzvot, alluded to in the verse, “to perform it,” and which serves as the overarching theme of the book. .”

The previous chapter focused on the implications this has vis-à-vis man: the total nullification of the self when engaged in the performance of a mitzva, and the subsequent dwelling of the Divine Presence upon that person. This chapter will elaborate upon the overall purpose of God’s creation, of both the higher and lower worlds, and that through man’s performance of mitzvot in this corporeal world (thereby fulfilling the injunction, “to perform it”), he effects a transformation that transforms this earthly realm into an instrument of and an “abode” for Godliness.  ~~into one of Godliness.~~

**Sample 2**

 A commonly asked question with regard to Torah study is what purpose is there in studying topics we cannot possibly comprehend, such as certain *aggadot* (fantastical stories) in the Talmud? What is the point of learning about higher worlds and the various kinds of angels, when the fact is that we have no true understanding of these concepts?

The primary answer given, albeit formulated differently by various sages, is that upon studying a particular concept, even if one does not understand it fully, there nevertheless remains within him a residual element of the subject matter upon which he may later build. There may initially be no discernable difference between a person who studied Torah uncomprehendingly and someone who did not engage in Torah study at all, but it will become quite clear at a time when “your Teacher will no longer be concealed” and “they shall see eye to eye.” At that point, the one who did engage in Torah study will say: “Ah, *this* is what I studied then, though at the time I did not understand it!” He will have a foundational starting point, a framework with which to receive, and maintain a grip on, the great light.

This is comparable to someone who encounters a profound concept for the second time. Initially, the concept remained an utter enigma even after his exposure to it. To him, it was an unintelligible jumble of words and amorphous ideas The second time, however, the words begin to coalesce into a coherent message, and the ideas start to take shape. The initial exposure to the concepts created the vessel, while the second encounter provided the light that fills that vessel. In a similar vein, though to a far greater extent, Torah study does not merely impart knowledge, but also serves as the framework that allows for an exponentially greater revelation to follow.