



Five aspects of soul

Midrash Genesis Rabbah 14:9

It [man’s soul] is called by five names: *nefesh* (Genesis 2:7), *ruah* (Ezekiel 37:14), *neshama* (Genesis 2:7), *yehida* (Psalms 22:21), *haya* (Psalms 143:3). *Nefesh* – this refers to blood, as it is stated: “For blood is the soul [*nefesh*]” (Deuteronomy 12:23). *Ruah* – because it ascends and descends, as it is stated: “Who knows the spirit of the sons of man? Does it ascend upward?” (Ecclesiastes 3:21). *Neshama* – this refers to man’s intellect, as people say: Intellect is good. *Haya* – because all of one’s limbs may die, but it [the soul] remains alive [*haya*] in the body. *Yehida* – because all of one’s limbs are in pairs, but it [the soul] is solitary [*yehida*] in the body.

חַמְשָׁה שְׁמוֹת נִקְרְאוּ לָהּ: נֶפֶשׁ, רוּחַ, נְשָׁמָה, יְחִידָה, חַיָּה. נֶפֶשׁ, זֶה הַדָּם, שֶׁנֶּאֱמַר (דְּבָרִים יב, כג): הַדָּם הוּא הַנֶּפֶשׁ. רוּחַ, נְשִׂיאַת עוֹלָה וְיִוְרָדָת, שֶׁנֶּאֱמַר (קֹהֶלֶת ג, כא): מִי יוֹדֵעַ רוּחַ בְּנֵי אָדָם הָעוֹלָה הִיא לְמַעַלָּה. נְשָׁמָה, זֶה הָאוֹפִיָּא, דְּבַרְיָתָא אֲמַרִין הָאוֹפִיָּתָא טַבָּא. חַיָּה, שְׂכָל הָאֲבָרִים מֵתִים וְהִיא חַיָּה בְּגוּף. יְחִידָה, שְׂכָל הָאֲבָרִים מְשֻׁנָּים שְׁנַיִם, וְהִיא יְחִידָה בְּגוּף.

NaRaNChaY – the five aspects of soul (as explained by R’ Daniel Kohn)

- Nefesh** refers to our bodily vitality and foundational will to live.
- Ruach** refers to our emotions. This is the life of sentiments and passions.
- Neshama** refers to our intellect. This is the level of thought and ideas, of contemplation and abstraction.
- Chaya** refers to our meeting with the source of life beyond the ‘I’ of personal identity, the divine emanation of life into creation.
- Yechidah** refers to the level at which the root of the soul loses itself in the unity of God, knowing and experiencing that there is no other.

How do you use your embodied experience to tap into heart, mind and soul?

Does it ever serve as a barrier? What do you do to ‘push through?’

Check out this meditative approach to the aspects of soul from Rav Daniel Kohn:

https://soundcloud.com/ravmike/rav-daniel-kohn-naranchay-meditation/s-qC4vgP36Xwq?si=b838edbb9a3e4d91a7e536c07f48b6f7&utm_source=clipboard&utm_medium=text&utm_campaign=social_sharing



Definitions of mesirut in text

Numbers 31:5
So a thousand from each tribe were furnished from the divisions of Israel, twelve thousand picked for the campaign.
וַיִּמְסְרוּ מֵאֵלֶיךָ יִשְׂרָאֵל אֶלֶף לַמִּטָּה שְׁנַיִם-עָשָׂר אֶלֶף חֲלוּצֵי צָבָא:

The context of handing over tribe members as soldiers for war has a connotation of “offering up.” What do you give as an offering? To whom? Why?

Numbers 30:3
If a householder makes a vow to the Lord or takes an oath imposing an obligation on himself, he shall not break his pledge; he must carry out all that has crossed his lips.
אִישׁ כִּי-יִדַּר לַיהוָה אֹזֶה-שְׁבַע שְׁבַע לְאָסֵר אֶסֶר עַל-נַפְשׁוֹ לֹא יַחַל דְּבָרוֹ כְּכֹל-הַיֵּצֵא מִפִּי וַיַּעֲשֶׂה:

Jeremiah 5:1-5
Stroll in the streets of Jerusalem, and see now and know, and seek in its squares, whether you will find a man, whether there is one who performs justice, who seeks faith, and I will forgive her. And if they say, "As the Lord lives," they, nevertheless, will swear falsely. O Lord, are not Your eyes upon faith? You smote them but they felt no pain, You consumed them, [but] they refused to receive correction . They have made their faces harder than a rock, they have refused to repent. And I said, "But they are poor, they have become foolish, for they did not know the way of the Lord, the judgment of their God. I will go to the great ones and speak with them, for they know the way of the Lord, the judgment of their God: but they together broke the yoke, burst the bands .
שׁוֹטְטוּ בַּחוּצוֹת יְרוּשָׁלַם וְרֵאוּ-בָּא וְדַעוּ וּבְקִשׁוּ בְּרַחֲבוֹתֶיהָ אִם-תִּמְצְאוּ אִישׁ אִישׁ עֹשֶׂה מִשְׁפָּט מִבְּקֵשׁ אַמּוּנָה וְאֶסְלַח לָהּ: וְאִם חִי-יְהִיָּה יֹאמְרוּ לִבְנוֹ לְשֹׁקֵר יִשְׁבַּעוּ: יְהוָה עֵינֶיךָ הֲלוֹא לְאַמּוּנָה הַכִּיָּתָה אַתֶּם וְלֹא-חָלוּ כְּלִיְתֶם מֵאֲנֹ קַחַת מוֹסֵר חֲזָקוֹ פְּנֵיהֶם מִסְּלַע מֵאֲנֹ לְשׁוּב: וְאֲנִי אֲמַרְתִּי אֲך־דְּלִים הֵם נוֹאֲלִי כִי לֹא יִדְעוּ דֶּרֶךְ יְהוָה מִשְׁפָּט אֱלֹהֵיהֶם: אֲלֶכְהָ לִי אֶל-הַגְּדֹלִים וְאֲדַבְּרָה אוֹתָם כִּי הִמָּה יִדְעוּ דֶּרֶךְ יְהוָה מִשְׁפָּט אֱלֹהֵיהֶם אֲך־הִמָּה יַחַדוּ שִׁבְרוּ עַל נִתְקוּ מוֹסְרוֹת:



Psalms 146:7-8

Who performs justice for the oppressed, Who gives bread to the hungry; the Lord sets loose the bound. The Lord gives sight to the blind; the Lord straightens the bent; the Lord loves the righteous.

עֲשֵׂה מִשְׁפָּט | לְעֹשֵׂי־צְדִיקִים נָתַן לֶחֶם לְרַעֲבִים | הָיָה מִתִּיר אֲסוּרִים: | הָיָה | פָּקַח עִוְרִים | הָיָה זָקֵף
בְּפוֹרִים | הָיָה אֲרָב צְדִיקִים:

What gives devotion its binding force?

Have you ever found that the force of commitment gave you energy, insights, capacity that you did not know/believe you had?

What are you bound to, and how might freedom come?

Leviticus 26:18

And if, during these, you will not listen to Me, I will add another seven punishments for your sins:

וְאִם־עַד־אֵלֶּה לֹא תִשְׁמָעוּ לִי | וְיִסַּפְתִּי לְיִסְרָה אֶתְכֶם שִׁבְעַ עַל־חַטֹּאתֵיכֶם:

Deuteronomy 11:2-3

And you shall know this day; that [I speak] not with your children, who did not know and who did not see the chastisement of the Lord, your God, His greatness, His mighty hand, and His outstretched arm, His signs, and His deeds, which He performed in the midst of Egypt, to Pharaoh, king of Egypt and to his entire land,

וַיִּדְעַתֶּם הַיּוֹם כִּי | לֹא אֶת־בְּנֵיכֶם אֲשֶׁר לֹא־יָדְעוּ | וְאֲשֶׁר לֹא־רָאוּ | אֶת־מוֹסַר | יְהוָה אֱלֹהֵיכֶם | אֶת־גְּדֻלּוֹ
אֶת־יָדוֹ הַחֲזָקָה | וְזַרְעוֹ הַנְּטוּיָה: | וְאֶת־אֲתֵתוֹ | וְאֶת־מַעֲשָׂיו | אֲשֶׁר עָשָׂה | בְּתוֹךְ מִצְרַיִם | לְפָרְעֹה מֶלֶךְ־
מִצְרַיִם | וּלְכָל־אֶרֶץ:

**Ezekiel 20:37**

And I shall cause you to pass under the rod, and I shall bring you into the *mesoret* of the covenant.

וְהֵעֵבַרְתִּי אֶתְכֶם תַּחַת הַשֶּׁבֶט וְהִבֵּאתִי אֶתְכֶם בְּמִסְרֵת הַבְּרִית:

Rashi: Into the covenant which I gave over to you

Radak: The translation is 'I will bind you in a covenant that you will never leave.'

Midrash Sechel Tov, Genesis 19:35

One should go to inquire after what a sick person needs, in order to truly provide what they require. And if they are of the same age, the visitor will lift from the sick person one sixtieth of their illness. If one wants to pray for the sick, they need to recall their name as it says "I beseech you, God, please heal her." (Numbers 12:13) And any who can occupy themselves with Torah and does not do so, the Holy One brings ugly, troubling sufferings upon them, as it says "I made myself dumb in silence; I was silent from good although my pain was intense." (Psalms 39:3) And anyone whom Gd desires, Gd crushes with suffering, as it says "And the Lord wished to crush him, He made him ill..." (Is. 53:10) If one accepts the suffering with love, they will see offspring of lasting days. And any suffering which does not disrupt one's prayer, is "suffering sent from love," as it says "Blessed be God, Who did not remove my prayer and His kindness from me." (Psalms 66:20) **And Reish Lakish said: it says covenant in reference to salt, and it says covenant in reference to suffering, as it is written "...and I shall bring you into the *mesoret* of the covenant." (Ez. 20:37) Just as salt sweetens the flesh of the sacrifices, so too suffering cleanses the body of man. Therefore all the children of the covenant are required to visit the sick of their people, to obligate themselves to their needs, to be present to the sick in order to support and help them – whether in body, money or prayer.**

הוא שאדם הולך ושואל לחולה מה אתה צריך, ולהזדקק לו כפי הענין, ואם הוא בן גילו נוטל מעליו אחד מששים שבחליו, ואם בא להתפלל עליו צריך להזכיר שמו, שנאמר אל נא רפא נא לה (במדבר יב ג), וכל מי שאפשר לו לעסוק בתורה ואינו עוסק הקב"ה מביא יסורין מכווערין ומעברין אותו, שנא' נאלמתי דומיה החשיתי מטוב וכאבי נעבר (תהלים לט ג), (ק"ח), וכל שהקב"ה חפץ בו מדכאו ביסורין, שנא' וה' חפץ דכאו החלי (ישעיה נג י), ואם קבל עליו מאהבה, יראה זרע יאריך ימים, וכל יסורין שאין בהן ביטול תפלה, הן יסורין של אהבה, שנא' ברוך ה' אשר לא הסיר (חסדו ותפלתו) [תפלתו וחסדו] מאתי (תהלים סו ב), ואמר ריש לקיש נאמר ברית במלח, ונאמר ברית ביסורין, דכתיב והבאתי אתכם במסורת הברית (יחזקאל כ לז), מה מלח ממתקת בשר הקרבנות, אף יסורין ממרקין כל גופו של אדם, לכך צריכין כל בני ברית לבקר חולי עמם, ולהזדקק להם, ולהמציא עצמם לחולים, כדי לסעדם ולסייעם בין בגופן בין בממונם בין בתפלתן:

What lessons have you learned "the hard way"?



How do you distinguish between difficulty which serves a purpose and that which is 'just suffering'?

What is moral instruction?

See Amos 3:2. What type of relationship do we have with those who correct us?

Yitzchak's name - laughter facing the impossible

Genesis 17:17-19

And Abraham fell on his face and rejoiced, and he said to himself, "Will [a child] be born to one who is a hundred years old, and will Sarah, who is ninety years old, give birth?" And Abraham said to God, "If only Ishmael will live before You!" And God said, "Indeed, your wife Sarah will bear you a son, and you shall name him Isaac, and I will establish My covenant with him as an everlasting covenant for his seed after him.

וַיִּפֹּל אַבְרָהָם עַל-פָּנָיו וַיִּצְחַק וַיֹּאמֶר בְּלִבּוֹ הֲלֵבָן מֵאֵה-שָׁנָה יוֹלֵד וְאִם-שָׂרָה הִבְתִּיתְשָׁעִים שָׂנָה תֵלֵד:
וַיֹּאמֶר אַבְרָהָם אֶל-הָאֱלֹהִים לוֹ יִשְׁמַעְאֵל יִחְיֶה לְפָנָיִךְ: וַיֹּאמֶר אֱלֹהִים אֲבַל שָׂרָה אֲשֶׁתְּךָ יֹלְדֶת לְךָ בֵן וְקִרְאתָ אֶת-שְׁמוֹ יִצְחָק וְהִקְמֹתִי אֶת-בְּרִיתִי אִתּוֹ לְבְרִית עוֹלָם לְזָרְעוֹ אַחֲרָיו:

The type of play and laughter expressed through *tzchok* צחק is quite rich and complex. See some of the uses to flesh out what Yitzchak's name carries and how many involve breaking boundaries in various ways: **Genesis 17:15-19, 18:9-15, 21:6 (see and Rashi there), 21:9-10 (see Rashi on 9), 26:8**

Genesis 22:6-8

And Abraham took the wood for the burnt offering, and he placed [it] upon his son Isaac, and he took into his hand the fire and the knife, and they both went together. And Isaac spoke to Abraham his father, and he said, "My father!" And he said, "Here I am, my son." And he said, "Here are the fire and the wood, but where is the lamb for the burnt offering?" And Abraham said, "God will provide for Himself the lamb for the burnt offering, my son." And they both went together.

וַיִּקַּח אַבְרָהָם אֶת-עֵצֵי הָעֹלָה וַיִּשֶׂם עַל-יִצְחָק בְּנֵוֹ וַיִּקַּח בְּיָדוֹ אֶת-הָאֵשׁ וְאֶת-הַמַּאֲכָלִת וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו: וַיֹּאמֶר יִצְחָק אֶל-אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנִי בְּךָ וַיֹּאמֶר הֲנֵה הָאֵשׁ וְהָעֵצִים וְאַיֶּה הַשֶּׁה לְעֹלָה: וַיֹּאמֶר אַבְרָהָם אֲלֵהִים יִרְאֶה-לּוֹ הַשֶּׁה לְעֹלָה בְּנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו:



Rashi on 22:6-8

AND THEY WENT BOTH OF THEM TOGETHER — Abraham who was aware that he was going to slay his son walked along with the same willingness and joy as Isaac who had no idea of the matter.

THEY WENT BOTH OF THEM TOGETHER — with the same ready heart (Genesis Rabbah 56:4)

Yitzchak died on the altar

Leviticus 26:42

and I will remember My covenant [with] Jacob, and also My covenant [with] Isaac, and also My covenant [with] Abraham I will remember. And I will remember the Land,

וְזָכַרְתִּי אֶת־בְּרִיתִי יְעֻקֹּב וְאֶף אֶת־בְּרִיתִי יִצְחָק וְאֶף אֶת־בְּרִיתִי אַבְרָהָם אֶזְכֹּר וְהָאָרֶץ אֶזְכֹּר:

Rashi on 26:42

Why are they (the patriarchs) enumerated here in a reverse order? It is to say: Jacob the youngest among the patriarchs is worthy of this that, through his merits, his children should be redeemed; if he be not sufficiently worthy, behold, the merit of Isaac is with him; if that does not suffice, behold, then there is Abraham with him who is surely worthy enough! And why does Scripture not use the word "remember" in connection with Isaac's name? Because this is unnecessary, for — says God, as it were — the ashes of Isaac are ever visible before Me as though they were heaped up lying upon the altar (Sifra, Bechukotai, Chapter 8 6-7).

The Image of Yitzchak (from: <https://etzion.org.il/en/philosophy/issues-jewish-thought/topical-issues-thought/akeida>)

When Yitzchak Avinu was bound upon the altar and turned into ashes, and his ashes were cast upon Mount Moriah, the Holy One, blessed be He, immediately brought dew upon him and restored him to life. Therefore David said: "Like the dew of Chermon descending upon the mountains of Zion" (Psalms 133:3) – like dew with which He restored Yitzchak Avinu to life. (Shibbolei ha-Leket ha-Shalem, p. 9)

...He quickly put his knees upon him, and like a warrior he strengthened his arms. With steady hands he slaughtered him in their midst, slaughtering him and making him ready. Resuscitating dew fell upon him and he was restored to life. He grabbed him for slaughter a second time. Scripture attests [to this], and the matter has a basis: "And the angel of the Lord called to Avraham out of heaven the second time" (Genesis 22:11). (A piyyut of R. Efraim of Bonn, Jubilee Volume in Honor of Alexander Marx, p. 543).



<p>Midrash Genesis Rabbah 65:10</p> <p>It came to pass when Isaac was old, and his eyes were too dim to see...Another aspect. “from seeing [<i>mereot</i>]” – as a result of that sight [<i>re’iya</i>]; when Abraham our patriarch bound his son atop the altar, the ministering angels wept. That is what is written: “Behold, their angels cry out outside...” (Isaiah 33:7). Tears fell from their eyes into his eyes, and they had an effect inside his eyes. When he grew old, his eyes dimmed. That is what is written: “It was when Isaac was old...”</p> <p>Another aspect. “from seeing [<i>mereot</i>]” – as a result of that sight [<i>re’iya</i>]; when Abraham our patriarch bound his son atop the altar, he [Isaac] directed his eyes heavenward and looked at the Divine Presence.</p> <p>וַיְהִי כִּי זָקַן יִצְחָק וַתִּכְהֶינּוּ עֵינָיו. דָּבַר אַחַר, מִרְאֵת, מִכַּח אֹתָהּ רְאִיָּה, שְׁבִשְׁעָה שְׁעָקַד אַבְרָהָם אֲבִינוֹ אֶת בְּנוֹ עַל גְּבֵי הַמִּזְבֵּחַ בָּבוּ מִלְאֲכֵי הַשָּׁרֵת, הִדָּא הוּא דְכָתִיב (ישעיה לג, ז): הֵן אֲרָאֲלֶם צְעָקוֹ חֲצָה וְגו', וְנִשְׁרֻ דְמַעוֹת מֵעֵינֵיהֶם לְתוֹךְ עֵינָיו, וְהָיוּ לְשׁוֹמוֹת בְּתוֹךְ עֵינָיו, וְכִינּוּן לְשִׁהְזָקִין כְּהוּ עֵינָיו, הִדָּא הוּא דְכָתִיב: וַיְהִי כִּי זָקַן יִצְחָק, וְגו' דָּבַר אַחַר, מִרְאֵת, מִכַּח אֹתָהּ רְאִיָּה, שְׁבִשְׁעָה שְׁעָקַד אַבְרָהָם אֲבִינוֹ אֶת יִצְחָק בְּנוֹ עַל גְּבֵי הַמִּזְבֵּחַ, תְּלָה עֵינָיו בְּמָרוֹם וְהִבִּיט בְּשִׁכְיָהּ.</p>

How do you understand the lesson of Yitzchak’s death?

What does he become once he has both died and lived?

What aspect of resurrection might exist in average human experience?

Are the ways in which you live two opposing aspects in your life? What type of mesirut does this require?

How does this image change your reading of the story?



Mesirut nefesh in saying shema

Hachsharat Avrechim Ch. 14 Recitation of the Sh'ma

"And all you who clung to HaShem your Gd are all alive today..."(Devarim 4:4) The gemarrah explains the state of *dveikut* in Sanhedrin 64a - not like those 'bound together' who are not truly well attached, but truly joined. And in the *Toldot Yaakov Yosef* he says in the name of the Rambam that the essential purpose of the entire Torah and the commandments is to arrive at the state of "...and cling to Him (*u'bo tidbakun*)" (Devarim 13:5) And from this we see that the path of *chassidut* is not an additional level, without which one may still serve, but rather the essence and purpose of service which one cannot do without. Because how is it possible to join with Gd through the service of *dveikut* if one serves without their *nefesh*, has not revealed it has it not in their hands?! Only through the service of *chassidut* which is done with one's revealed *nefesh*, through which one reveals that *nefesh*, can one join with God in true cleaving – each according to their spiritual status.

This is also the case with *mesirut nefesh* (lit. handing over of the *nefesh*) in one's service, as brought above in chapter 5 from words of the Bet Aharon. Why it is called *mesirat nefesh* and not *mesirat guf* (handing over one's body)? Because the meaning is not limited to actual handing over of life when faced with forced conversion (Gd forbid), where one gives their body over to death. It also encompasses one's daily service in life - one's will, thoughts, character traits and body are given over to Gd and Divine service. Should one come, Gd forbid, to the hour of literal trial then their obligation is to extinguish body and life in handing them over to Gd. Now in one's daily service they should surely live, but nonetheless cling to Gd with all their body, *nefesh* and abilities. Then, little by little, through all their service, learning and prayer, in every moment and every hour they will give over portions of their strengths, *nefesh*, *ruach* and *neschama* to Gd. Unto the point that when they reach their final moment after lengthy days and years they find that they are entirely given into Gd's blessed hands.

This is why the intention to give ourselves over in literal self-sacrifice, which we are obligated to hold when we recite the *shema*, is not meant to be a theoretical construct. Nor a preparatory thought - that if such a trial should ever come upon us we would surely give ourselves over. But now, when we are not so tested, and most will never be, that our thoughts of *mesirat nefesh* when reciting *shema* are fleeting and without substance, Gd forbid. Our Holy Master, the Ba'al Shem Tov, taught that where one's thoughts are, there they themselves are as well. Therefore when one fixes as a powerful image in the mind, one they can almost see with their eyes, the fire into which they are to be thrown, then it is as if this occurred in truth, since they are where their thoughts are – in the fire. I saw in one of the holy books a hint to this from the verse "...we are considered as sheep for the slaughter." (Tehillim 44:23) We are considered, that is through our thoughts of self-sacrifice themselves we are as sheep for the slaughter, as if the slaughter actually occurred.

קריאת שמע -ואתם הדבקים בד' אלקיכם חיים כלכם היום [דברים ד']



ומסקי בגמרא [סנהדרין ס"ד ע"א] לא נצמדים שאינן מחוברים היטב רק דבוקים ממש ע"ש. ובתולדות יעקב יוסף מביא בשם הרמב"ם ז"ל שתכלית כל התורה ומצוות הוא לבא אל ובו תדבק. ומעתה עבודת החסידות לא תוספת עבודה היא שאפשר גם בלעדה, רק עיקריתה ותכליתה שא"א בלעדה. כי איך זה אפשר להתדבק ע"י עבודה דבוק ממש אם בלא נפש עובדים אותה, אף לא גילה אותה ולא בידו היא. רק ע"י עבודת החסידות שהיא בנפש גלוי, ואשר בידו לגלותה אפשר להתדבק בו ית' דבוק ממש, כל אחד לפי מצבו.

והוא גם ענין המס"נ בעבודה, כמו שהבאנו לעיל בפרק ה' מבית אהרן שלכן נקראה מסירת הנפש ולא מסירת הגוף, מפני שאין הכוונה של מס"נ רק בשעה שבא לידי נסיון של כפירה ח"ו ומוסר את גופו להריגה, רק גם שכל עבודתו בכל ימי חייו, כלו, רצונו מחשבתו מדותיו וגופו מסורים לד' ולעבודתו ע"ש. כשבא ח"ו לידי נסיון אז חובה עליו לכלה את גופו וחיייו ולמסרם לד', ועבודתו אשר בכל ימי חייו, חי יחי' ומ"מ מדבק את גופו נפשו וכל כחותיו בד', ומעט מעט בכל עבודה תורה ותפילה בכל עת ובכל שעה מוסר חלקי כחותיו נפשו רוחו ונשמתו לד' עד שכשמגיע לעת מצוא אחר אריכות ימיו ושנותיו נמצא כלו נתון בידיו יתברך.

לכן הכוונה של מס"נ שחוב עלינו לכוון בק"ש, לא רק מין היכא תמצא היא, שבאם יבא לנסיון ימסור נפשו, ועתה שאינו בא לידי נסיון ורובי דרובי ישראל שאינם באים לידי נסיון, מחשבתם של מס"נ בק"ש ח"ו רק מחשבה כצל עובר היתה בלא ממש, ד' ישמרנו מזה. מקדושו הבעש"ט צוק"ל איתא שבמקום שמחשבתו של האיש, שם כל האיש נמצא, לכן כשמצייר במחשבה חזקה כאילו ראה בעיניו ממש, אש לפניו והוא מושלך בתוכה, אז נחשב לו כאילו גם עתה עשה כן בפועל, כיון שהוא נמצא עתה במקום מחשבתו, במוקד. וראיתי בספר רמז בפסוק "נחשבנו כצאן טבחה", נחשבנו, ע"י מחשבתנו שחושבים המחשבה של מס"נ בזו בעצמה אנו כצאן טבחה כאילו היתה המעשה בפועל.

Practice - Know your limits

Physical

- What is a physical accomplishment you are proud of having done?
- What is one you would like to do?
- Have you ever pushed yourself to the physical limits?
 - How did this come about? What did you learn?
- What are your physical limitations? Strengths?
- What is something you have failed at physically?
 - What prevented you from succeeding?
- Are there situations that you encounter where you feel you cannot rely on yourself physically?
- What is your greatest physical resource?
- Which of these words would you use to describe yourself –
 - Strong, flexible, disciplined, hardy, energetic, relaxed, poised, tense, weak, tired, lethargic, lax

Emotional (think of feelings as one word: anger, sadness, joy, fear...)

- How much do you feel your own emotions?
- And give them expression?
- What is easiest to feel? To express?
- What is healthiest to feel? To express?
- What is most difficult to feel? To express?
- What is your greatest emotional need?
- What is your greatest emotional resource?
- What emotional need do you feel is least met?
- Do you experience reaching your emotional limit?
 - How does that feel? What happens?
- How have you failed yourself emotionally in the past? Someone else?
 - What was the cause of this failure?

Intellectual/cognitive

- Do you think of yourself as intelligent? Wise?
 - How do you measure these in your life?
- What is an idea that you have difficulty grasping?
 - What is one you can grasp but struggle to communicate?
- What is your greatest mental resource?
- What do you feel lacking?
- How do you exercise your mind?
- What beliefs bound your world?
 - About nature?
 - About God?
 - About others?



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- About yourself?