

1. Premise: Ultimate Goal / Purpose: to fulfil G-d's essential, inner longing to be made at home in the **qualitatively lowest** levels.

Perspectives on the nature of the World (from high to low)		
Quality	Modality	Perspective on the World
Beyond	Cause and effect = automatic process	Effect of the divine will (although this is not felt by the world)
High		Effect of divine pathos / emotions (love, power, etc.), which are felt by the world
Low	Energy of Actor = (G-d) is obscured / embodied / dressed / translated in patient (= the world)	Inner energy dominates / shapes outer form; awareness of cause's existence, not its essence
Lowest		Outer form hides / dominates inner energy; no awareness of any cause

2. G-d's longing to be made at home in the lowest levels causes a meta-system, relating & bridging G-d and the world, low and high, 'lights' and 'vessels' (see chart). However, it is our worship / service that integrates / synthesizes the high and low, both (a) in our souls / selves, and (b) in the cosmos.

	'Lights' (cf. 'sun'; 'inner content'; 'meaning')	'Vessels' (cf. 'screen/filter'; 'outer forms'; 'words')
Differing Stances	Tetragrammaton = G-d as infinite, compassionate; the human spirit, which ascends	'E-lohim' = G-d in (or: as) nature, constrained; the animalistic spirit, which descends
Ability to synthesize	Sees that its purpose is to illuminate Vessels in an integrated, settled manner	Sees that its purpose is to be illuminated and uplifted by Lights

3. Interior equipment required by person to effect integration: Not faith / belief alone, but also understanding:

When the Israelites were freed from Egyptian slavery, and Egypt had become powerless against them, why did the Israelites need to flee? Because Israelites did not yet have the inner strength to bridge and integrate the lowness of the Egyptian experience (vessels) with higher truth (lights). They did have higher truth = faith: 'Thus says the L-rd: I remember to your merit the lovingkindness of your youth, your bridal love, following Me into the wilderness, an unsown land' (Jer. 2:2). Yet they lacked the knowledge to integrate that lofty faith with their lower, baser selves (vessels). Exile = pre-birth, foetus' head bent between its thighs; & = sleep, digestive faculties working stronger than cognitive ones.

4. Integration: Two directions: a) top down = connecting to what is high / ultimate, then drawing it down; b) bottom-up = incrementally elevating the low.

5. Direction (a) = top-down: Rosh Hashanah, etc.: total, comprehensive surrender of self to G-d's Essence, beyond one's appreciation, comfort-zone, understanding, feeling, etc. (cf. 'prostration'). This spiritual 'shock therapy' jolts one beyond one's self-preoccupation, peeling back all outer layers in the person, liberating the inner core of one's soul = one's absolute bond with G-d's essence. Subsequently, this needs to be applied to the less essential layers of the self (= self-preoccupation, understanding, feeling, appreciation, comfort-zone), confronting them and transforming their orientation.

6. Direction (b) = bottom-up, but also leads to G-d's Essence: Usual, steady mode of worship:

3 Stages in Elevation of 'Vessels'						
Cognitive Empowerment = Exodus Process	Application on cosmic / macro level:			Application on personal / micro level:		
	Stages of the Sabbath	Cosmic Effect	Divine Depth Engaged	loves of G-d (Deut. 6:5)	Depth of Love	Type of Pleasure
1-a) eating unleavened bread / Matzah = 'bread from the ground' = absorbing Moses' first teachings through one's own effort ; 1-b) counting from the barley offering = animal food	Evening / 1 st meal: after 6 days of work, refining the food from the chaff, one completes the process by eating that food	The Vessels of the Created worlds, which feel separate from divine source, elevate from negative preoccupations, to receive the Light of the World of Emanation, which feels one with the divine.	Outer-directed Divine Will (Arikh / אריך), the source of the creations.	'with all your heart'	Explained and justified in terms of something other than its self / one's self; What can be grasped, processed, and internalized.	Pleasure that comes from outside one's self.
Eating Manna = 'bread from heaven' = gift from on high	Morning / 2 nd meal: out of all the food, one selects and eats the best, adding a 2 nd refinement: food from food	The Vessels of the world of Emanation, which, although one with the divine source, are nevertheless particularized and defined, ascent to receive all-embracing, undifferentiated Light.	3 primordial levels (= 'intellect' [vs. emotions]) of Inner-directed Divine Pleasure (Atiq / עתיק), beyond relation to the worlds, yet generative of the subsequent relation with the worlds.	'with all your soul'	The inner will / drive of one's heart: beyond externals, but still that of an individuated self	Pleasure from inside one's self, but self-consciously felt
Total integration (Sinai revelation?) = gift from on high	Afternoon / 3 rd meal / 'Innermost Will': beyond eating / refinement	All-embracing, undifferentiated Light integrates into source of light, even into divine Essence.	Essence	'with all your extremeness'	One's self is integrated into the divine essence	(Inner pleasure without self-conscious of it (?))