

Paradigm: 3 Stages								
Stage of Soul	Song of Songs 4:15	Song of Songs 1:5	Individuated Selfhood	Journeys in Wilderness	The 3 Temples	Personal Status	External circumstances	Approach to G-d / Torah
Soul before embodiment	“Spring of Gardens,” (Spring: natural, G-d-made; Gardens: Spiritual levels of Garden of Eden)	“O daughters of Jerusalem” (= pre-embodied souls; ירושלם = perfection of awe of G-d)	Angels, & Souls before birth: love & awe of G-d; close but separate	Towards Sinai: to encounter G-d & receive Torah	Revelation of divine transcendence imposed top-down (miracles)	Righteous	All is light & bright. Things are as they should be	Rational – non-complex: (simply do what’s right)
Embodied soul	“Well of living water,” (Well: dug by humans, by removing dirt; ‘living water’: purified by descent through earth)	“I am dark” (I have descended to a realm in which G-d is hidden, where I must struggle to be G-d-aware)	Embodied Souls: distant from G-d, need overcome (undo) self to connect with G-d	From Sinai (cf. ‘Exile’): To confront & rectify ‘wilderness of the nations’	Human attempt, bottom-up, to recoup revelation (lacking 5 items; but stood for longer)	Struggle; error / sin; need to suppress / transform self; rediscover higher inner self	Challenges, difficulties, darkness. Worldly items need to be suppressed / transformed	Dialectical: Confront all facets of one’s persona (intellect, emotions) with Holy Spirit, & integrate it
Soul’s attainment via descent	“Flowing from Lebanon.” (purification reveals flow of supernal purity, LBN, = white / clear)	“I am beautiful” (by means of my struggle I attain unimagined heights)	Self no longer separate; fused with G-d	Poised to enter the Holy Land	Fusion of human bottom-up & divine top-down, integrating permanence and mundane (ד"ה גדול יהיה תשכ"ב)	Extra intensity of penitent	Different light: “Extra [dimension in] light when it comes from [transformed] darkness” (cf. Ecc. 2:13)	No need for ‘rationalization’, approach from ‘outside’; one has worked up to the ‘interior’, supra-rational clarity / certainty

Therapeutic Contemplations: Exile as road creating redemption (cf. Abraham's Journey); Rebbe's reading of statement by his father-in-law and predecessor: "It is our Father our King who drove us into Exile ... Only our bodies have gone into Exile; our souls have not."

Rebbe's question: How can we say that our souls are not in Exile? Doesn't Exile hamper and disturb even the clarity of our thought process (cf. Babylonian Talmud *Megilla* 12b)?

Rebbe's explanatory glosses: 1) 'drove' = 'sent on mission'; 2) A is reason for B: because it is G-d who sent us, therefore our souls can transcend Exile (cf. Babylonian Talmud *Erubin* 55b on Numbers 9:18: transitory took on eternity, because it was 'by the mouth of the L-rd')

Therapeutic Contemplations			
Aspect of persona	Message	Method	Enablement
G-d-centred side	(Exile is not abandonment by G-d); G-d is accessible even in exile	Study Torah & fulfil divine commandments	Bridge terrestrial person with windows of divine permanence; transcend mundane
Self-centred side	G-d is essence of goodness; G-d's purpose in our Exile: (not punishment, but:) we are G-d's agents to 'make G-d at home in what is low', we descend for the sake of ascent / uplifting; every detail is included; every setback is for the sake of consolidation and moving forward	Engage in worldly pursuits for the sake of Heaven. In all your ways, know G-d. Detailed involvement.	All mundane minutiae and even negativities are redeemed; inner tranquillity is attained; clarity of thought process is restored
Distant but Aspiring; unable to honestly experience inner positive in negative	Aspiration transposes one to beyond one's range	Focus on goal rather than on ontology. Engage in prayer: upward journey to attach to G-d	Ascent is attained
Too distracted to aspire	The outer state is indeed negative and problematic; we can and must change it	Sober one's self about one's (spiritual) situation; Acknowledge divine spark within self, and thereby shift to G-d-centeredness, soberingly empathizing with G-d over sorry state of G-d – world relation	Distraction is overcome; one can now aspire and connect
Self-reckoning	Each of 42 journeys has unique gestalt	Which stage am I at in my relation with G-d? At this stage, what is G-d's way of interacting with me?	Enables one to progress