

Progression of Soul-Stages in the Journey to the Divine

בס"ד

Type	Remit	Psychological State – Work	Soul-level	Sefirot	World	Stage within prayer - worship	Motive for Torah study	Motive fulfilling the Commandments	7 th Rebbe's innovation	Corresponding Angel
Daughter / Princess ▼ ▼ ▼	Total letting go of self, merging into the single, quintessential point: not a Separate/Individualized Self that Understands, Feels, Forces. Rather, adopting the Divine perspective, in which what is 'Upon High' is Real, and what is 'Below' is Nothingness	'Moses' shines, draws down, and reveals the interiority / essence of the soul	Hayya & Yəhida – Inner, transcendent essence	[Keter (= Crown (above and beyond the inner stages listed below))]	'Ašilut – Emanation (all is seen as divine, that is: within G-d)	<i>Amidah</i> (= standing[, silent] prayer), particularly the prostrations, and particularly the at the final blessing, <i>sim shalom</i> (= bestow peace / wholeness)	No exterior motive; done only because this is one's inner truth / essential reality	Done not for secondary / utilitarian reason, but with essential, simplistic dedication to G-d & G-d's inner meaning / purpose	-	
▲ Hebrew bondswoman ('Inside'; makes produce fit to be eaten)	Through Intellectual effort, transformation of essence	Intensive contemplation; abandon self to concepts, not bound by emotional disposition, but emotions grow out of concepts	Neshama – Intellect	Hokma-Bina-Daat (= Wisdom, Understanding, Knowledge)	Beria – 'Creation' (= inception of self-awareness)	<i>Shema</i> (beginning with 'Hear/Listen , O Israel, the L-rd is our G-d, the L-rd is One' [Deut. 6:4]) & its accompanying blessings	For Torah's sake; Draws Divine inner essence into refracted Torah. Newness in Torah = Divine Judgment.	Theurgic: so that reciprocally G-d will 'perform the commandments', = will draw down new / innovative divine flow into the world	Shortcoming: Torah & Commandments done for utilitarian motive, to connect G-d & the world, and not for their own essential inner reality	Self-abnegation of the angels

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▲ Hebrew bondsman (Mediates between outside & inside: brings produce from field to home)	Emotional feelings; Removal into realm of holiness, but essence remains unchanged (because ... →)	Contemplates, but only superficially : merely laying out the topics; and embracing them merely relative to personal predilection	Ruah – spirit, emotion	Ḥesed-Gəvura-Tiferet (= Lovingkindness, Power, Beauty)	Yəšira - Forming	<i>Barukh She-Amar</i> (= ‘Blessed is the One Who spoke and the world came into being’) & Verses of Praise	Generic regarding ‘Torah’s sake’; Done in order to attach the self to G-d	To draw divine energy upon one’s self	Shortcoming: Torah & Commandments done for utilitarian motive, to connect G-d & Self, and not for their own essential inner reality	Metatron
▲ Canaanite bondsman	Forced Action	Serves G-d not due to inner motivation – Self would prefer to be let free – but due to compulsion / guilt / conscience	Nefesh – basic existence	Nešah-Hod-Yəšod (= Persevering, accepting, implementing)	‘Asiya - Actualization	<i>Modeh Ani</i> (= ‘I acknowledge/ thank Thee’) & <i>Hodu</i> (= ‘Acknowledge/ Thank the L-rd, call upon His Name’)	Not for the Torah’s sake; heteronomous	Not for the sake of the commandments	Although heteronomously, done not for secondary / utilitarian reason, but with simplistic dedication to G-d. In addition, heteronomy + simple essentiality = making G-d’s essence at home in lowest realms, and their transformation – integration into monism	Sandal[phon]

Range of Levels within 'Canaanite Bondsman'
Benoni (= Intermediate: Behaviourally perfect, but struggles internally): Never transgresses Commandments in Action-Speech-Thought. Does not hold on to forbidden thoughts. Is not immersed in sensual pleasures, even when the objects are kosher
Transgresses only occasionally, and only in thought – 'fear of the rod' = conscience is not strong enough to overcome this
Transgresses only occasionally, but in all 3: Action-Speech-Thought. 'Fear of the rod' = conscience or religious arousal is enough to bring him to complete repentance, but not enough to prevent him from slipping in the future.
'The wicked are full of regrets', but nevertheless he cannot prevent himself from transgressing. His inner mix contains more bad than good, but the minority of good is still discernible.
No regret or spiritual arousal, because minority of good is not discernible, but through the 'rod' of actual, physical suffering he wholeheartedly returns to G-d
Never aroused, because the good is no longer internal, but only something that he feels as external, from beyond

Motive for Torah Study: Range within 'Canaanite Bondsman' = 'Study not for Torah's own sake', ...:
Study to know practical application of Torah laws: holy motive, but utilitarian, non-essential to Torah ▼
Study not for the holiness of Torah, but for its intellectual, worldly stimulation: still appreciates greatness of Torah ▼
Uses Torah to make a living, to support one's family: holy purpose, but forbidden use of Torah ▼
Study for the sake of arguing: still respects Torah, and considered a Sage ▼
Study for the sake of earning respect / praise: undermines entire ethos of Torah ▼
Study yet does the opposite / uses Torah knowledge to undermine Torah law