

Stress-Free

LESSON 1

We, AS WE ARE.

GLOSSARY

PROFILE

A short biographical account of the author noted in the body of the text

Exordium

A brief characterization of the known book

Introduction

Live the moment

Living in the moment helps us to live a life free of stress and worries. Living in the moment means only worrying about what's ahead of us at this precise moment, while most worries and stress are caused by past failures and disappointments. Living in the moment allows us to face all our current tasks regardless of our past failures.

Hitbonenut

The idea of **היטבונותה (Tivnvnvt'h)** is to reflect and contemplate so deeply that a mental image is created which will lead to an emotional experience. In this course, the mental image created by the texts that we will analyze will be used to allow us to live more consciously, to truly experience life at the very moment we live it.

The mentor R 'Shlomo Chaim

R 'Shlomo Chaim Kesselman was born in 1894 in the city of Zhitomir in Ukraine. The turning point in his life was at the beginning of winter in 1908, when he was 14 years old. After passing the required exam, he was accepted into Tomchei Temimim's preparatory Yeshiva in Schedrin, Russia, and within a year he had absorbed all the fundamentals of Chassidus from his mentor, R 'Shaul Dov Zislin. After the marriage of R Sh Shlomo Chaim Kesselman, he was appointed mentor to the Jewish community of Polotsk. In 1946, under the instructions of the previous Lubavitcher Rebbe, he moved to Israel to assume the position of mentor in the Yeshiva of Tel Aviv.

This is how mentor Rebbe Shlomo Chaim explained this idea to one of his students: "Contemplation must be done in such a way that there is a deep connection with the idea, like a person who has been looking at something physical for a long time until the image of this object is engraved in his mind. "

This is what Reb Meir Tzvi Gruzman heard from him on this concept:

"... It is like a person who looks at a beautiful image that really" captures "it. In order for the image to be engraved deeply in his soul, he must contemplate the details of the image for a long time."

From the mentor Rebbe Shlomo Chaim, P.293.

TEXT 1

תא מייח המלש' ר עיפשמא ריבסה דכ ויינע מצע: וידימלתמ דחאל מירבדה לש נפואב תויהל דירצ תוננובתהה לכתסמ מדאש ומכ ויינעה מע תורשקתה 'רויצ'הש דע ימשג רבד הזיא לע נמו הברה עמשש מירבד הנה. וחומב קקחנ רבדה לש: נמזורג יבצ ריאמ ברה הז ויינעב ויפמ

"... 'רויצ הזיא לע טיבמש מדא ומכ הז ... 'רויצהש ידכ לבא ותוא ספות רויצהו האנ ננובתהל בייח אוה ושפנב קומערה

ע מייח המלש' ר עיפשמא' 293

Sefer Hamamorim

5643

Rabbi Sholom Dovber of Lubavitch, known by his acronym Rebbe Rasha "b, was the fifth leader of the Chabad-Lubavitch movement. He was famous for his encyclopedic writing and surprising clarity, which guaranteed him the title of "Maimondeises of Hasidic thought". He spent most of his life in the city of Lubavitch, leaving behind an impressive library of over 30 books.

TEXT 2

In this text, the analogy of a rock thrown into the air is used to demonstrate the need for the energy of Hashem (God) to constantly create the world.

It can be understood that the "nothing" that created the Something must remain within the "something". Since the existence of something is a novelty that did not exist before, it can only exist as long as its source is within it. If [the source] leaves [the created entity], Hashem (God) forbids the entity from being canceled and becomes absolutely nothing. An analogy for this is a stone which is naturally drawn to gravity. If thrown down, it will continue to fall until something stops it. But when it is thrown upwards, after a short time it falls because its ascent goes against its own nature and the person who launched it caused the novelty, allowing it to rise. As long as the power of the shot grabs the ascending stone, it will continue to rise. But as soon as the force that created the novelty stops, it will return to its natural state and fall back.

Sefer Hamamorim 5643, Page 40

חרכומ שיה תא הוהמה ניהאש דיא נבוי אוה שיה תואיצמד רחאמד שיהב תויהל רשפא יא נכ מא מדוק ייה אלש שדח רבד וב אצמנ ורוקמ רשאכ
מא יכ ומויק תויהל ניה ותואיצמ לטבתי ו"ח קלתסמ מאו ועבטש נבא ומכ אוה הזב לשמהו ספאו ותוא ויקרוזשכ הנה הטמל דריל אוה רועיש
ניה דע ומצעמ דלי הטמל הלעמלמ וכוליה בכעמה רבד ייה אלש נמוז לכ הטמלמ ותוא ויקרוזשכ נכ ניהאש המ יכ אוהו הטמל לופי עגר טעמב ירה
הלעמל דפיה אוה הלעמל הטמלמ וליהש ינפמ הז שודית וב לעפ קרוזה מדאה קרו ועבט דיה חכש נמוז לכ תאזל הלעמל הלעיש הלעמל ואשונה נבאה
תא פיקת קרוזה חכה קספנשכ דימו הלעמל הלוע הז ירה ועבטל רוזה אוה ירה שודיתה וב לעופש הטמל לפונו ימצעה

מרת בירמאמה רפס"ע ג' 40

KEY SUMMARY

The goal of the Jewish Messianic approach (Jews who recognized the Mashiach / Messiah in Yeshua HaMashiach / Jesus the Messiah) is to allow each of us to experience His kindness and join the Divine through a personal relationship with Him reaching the advantage of this intimate relationship with Hashem (God) with a life without worries and without stress.

Notes:

Tanya

Tanya, or "The Book for Intermediaries", is the fundamental text of Chabad's philosophy, written by Rabbi Shneur Zalman of Liadi, the first leader of the Chabad-Lubavitch movement. Based on the biblical certainty that "This matter - the service of Hashem (God) - is really very close to you", Tanya sets out on a journey to guide the spiritual composition of man and establishes a systematic doctrine that works to incorporate every element of experience divine service within. Tanya serves as the basis for Chabad's future teachings, which elaborate and expose his revolutionary ideas.

TEXT 3

Let him reflect deeply and paint in his intellect and understand the subject of the true unity of Hashem (God). Let me consider how it permeates all worlds, both above and below. Let me consider how this world is also full of His glory and how everything is devoid of reality in His presence. He is One only in the upper and lower realms, as he was only before the six days of Creation. Even in the place where this world - heaven, earth and their host - was created, only He filled the space. The same is true now; It is One, without any change. Because in relation to Him, the very existence of all created beings is completely canceled.

Tanya, Chapter 33.

ותניבו ולכשב רייציו ותבשחמ קימעי יזא אלממ אוה דיא יתימאה דרבתי ודוחי וינע אלמ וליפאו מינותחתו מינוילע וימלע לכ
אלוכו דרבתי ודובכ אוה וזלה קראה לכ אוה ודבל אוהו שממ בישח אלכ הימק ודבל היהש ומכ שממ מינותחתו מינוילעב הזה
מאבצ לכו יוניש, הזה מלוע וב ארבנש מוקמה אלממ ודבל אוה היה, תישארב ימי תשש מדוק קראהו מימשה, מוקמב סגו
ללכ שממ תואיצמב, מוש ילב ודבל אוה וך התע סגו הזה וליצא מילטב מיארבנה לכש ינפמ
ל קרפ אינת"ג

Brit Chadasha as Tora's Fulfillment

Biblical Scriptural Foundations for the Redemption of Israel

Brit Chadasha (New Covenant / New Testament) fulfills and fulfills the hope desired in the Torah of the coming of the Messiah of Israel for His liberation and redemption in Messianic times. [The Messianic Prophecies fulfilled in Yeshua \(Jesus the Messiah\)](#) demonstrate this [through His life and His future return for the redemption of His Isarele people.](#)

Scriptural Biblical References in Brit Chadasha in comparison with the Torah

Notes:

By Rebbetzin Gavriela Frye

For

Beit shalom Messianic Congregation, Pozzuoli, Naples, Italy

Sefer Hasichos

TEXT 4

From 1986-1992 (5747-5752), the Lubavitcher Rebbe developed and summarized his message in an unprecedented flow of public addresses, which he scrupulously wrote and prepared for publication. Sefer Hasichos is a collection of these addresses in book form, with summaries and indexes.

This text teaches that Hashem (God) is superior to both the physical and the spiritual, and that His true essence cannot be defined by either of them.

The spiritual dimension: the upper part of a person reflects the spiritual content and essence of that person, and the lower part mainly reflects the physical dimension. This means that although lying down (when the upper part [spiritual] is parallel to the lower part [physical] there is a downgrade [for the spiritual part], to its source and inner dimension, consequently there is a considerable advantage since 'only in this situation the upper part is completely equal to the lower one, which [can only] come from a revelation of the essence of Hashem (God). The [Essence of Hashem (God)] being superior to all the definitions of high and low, because both are the same for Him.

Sefer Hasichos 5752, Page 141

ז'פ ז'וילעה קלח רעד :סיניגעה תויגחורבו רעקידתויגחור רעד טיידאב שטנעמ סעד, ולש ז'ותחתה קלח רעד :רענייז תוהמו זכות זיא סעד ז'פ. תוימשג ז'ייז רקיעב טיידאב ז'ולגבו תוטשפב סאוו יפ לע ז'א זא, ז'בומ "הלעמ ז'אוו" — הביכשה ז'ינע רעד זיא "הטמ" טימ סיא ז'יז טכילג (תויגחור) רתויב הלודג הדירי א — (תוימשג) שרשב, זיא ז'געווסטסעדנופ) ז'ייליגה ז'יחבב) ז'וליע ז'א סעד ז'יא ז'אראפ, ז'ינעה תוימינפבו טייטש בעמ סעד ז'יא אקוד זא, רתויב לודג "הטמ" סעד טימ ז'עמאזוע "הלעמ" רעד דצמ טמוק סאד סאוו, הרומג ז'אוושהב קידנעייז סאוו, ז'תי ז'תוהמו ז'תומצע ז'וליג ז'פ מירדג עלא ז'ד ראפ "רעכעה" ז'צנעגניא סע ז'בגל עדייב ז'יז ז'ענייז, הטמ ז'וא הלעמ. ז'שממ הרומג ז'אוושהב

ב'גשת תוחישה רפס

Notes:

TEXT 5

"You" refers to a person's very essence, a person's level that is higher and deeper than the level expressed through a name. A person's name is not its essence. It is a description added to the essence of the person and is necessary only for others (for another person to be able to call him by his name). The person does not need a name for himself ...

Whereas the "you" of a Jew [his soul] - the level that is one with the "you" of the essence of Hashem (God) [Atzmus], which means Jews and Hashem (God) are one - is higher to the names and descriptions, also [higher than] "truly part of Hashem (God) above."

Sefer Hasichos 5751, pages 353-354

תואינמ מצע מעד פיוא טייג - וד - "התא" זיא רע יוו געשטנעמ רעד, נשטנעמ א נופ סאוו אגד רעד נופ רעפיט נוא רעכעה נופ נעמאנ רעד: ומש דרוד סירא דיז טיג זיא'ס, ותואינמ מצע טיג זיא נשטנעמ א תואינמ מצע פיוא ראות רענענ

א"גשת תוחישה רפס

MEDITATION

Before creation, the world was a state of nothing. There was no up, down, right or left. The Torah teaches that there was only a strong, all-pervading and all-encompassing emanation of human kindness that impeded any kind of definition. Everything was in perfect unity (Elohim / ε'lohīm, 'elōhī:m /, Yeshua, Ruach HaKodesh and Hashem were, are and will always be One).

The world we see now seems to be in total contradiction with that state of unity. Our life seems like a conglomerate of isolated fragments that we are perpetually trying to put together.

Question: Did the world destroy the unity that existed before creation?

The Torah explains that the essence of Hashem (God) is a level where Elohim (Hashem Father, Yeshua Son and Ruach HaKodesh or Spirit of Hashem) are ONE, beyond worlds and realities that emerged from Him. Before the world was created, His essence emanated spiritually, as an all-encompassing and all-pervading force. There was no up, down, right or left; everything was ONE.

After the world was created, the essence of Hashem (God) continued to emanate, right now within the physicality of the world, pushing the world into existence. When we draw on this level of the strength of Hashem (God), all the fragments of life come together. This is done by drawing on one's own essence, where we are alone above all emotions and thoughts; the level at which the strength of Hashem (God) drives us to be ourselves is fully recognizable.

NOTES: