

Approach	Origins	Description	Methods/Tools	Theology
Agony	Alshich – 16c, among others.	<p>- MZ come to distract you.</p> <p>- Response: fight (pure battle against MZ). - Anthropocentric</p>	<p>(1) Rush</p> <p>(2) Fight:</p> <ul style="list-style-type: none"> • before tefilla: <ul style="list-style-type: none"> ○ say tehilim, ○ learn Torah, ○ cry • during tefilla <ul style="list-style-type: none"> ○ concentrate YKVK (prevent MZ) 	Dualistic
Harmony	Reishit Hochma (deVidas) – 16c	<p>- MZ come from God</p> <p>separation of Shechina; hevel (worthless thoughts) but from God. - Response: Tikkun Shechina (may have fight but goal is harmony); - Theocentric</p>	<p>3 types of THEURGY (based on Lurianism)</p> <ul style="list-style-type: none"> • Beirur sparks – separate good/evil (shechina/klipot) • Yihud of divine (connect thoughts to YKVK and thus elevate) – Harmony model but includes Agony/Fight. • Elevate shechina sparks – connect spark to higher sefira (apparently mental action). 	Theosophical /Theurgic
Noetic	Besht HIDUSH	<p>- MZ are not only from God, they are PART of GOD (eivarei shechina)</p> <p>- Response (branch of Harmony model) – focus on cognitive aspect – i.e., “know God” – Know: לית אתר פנוי מני - this allows one to realize that there is no evil.</p>	<p>Besht taught that God is hidden in all things, including evil (e.g., MZ). When man realizes this then God is not hidden. Realizing this removes klipot and MZ.</p> <p>No Agony only Harmony, but not interested in raising/ha'ala; not about Ha'ala (of sparks) but Hakara (that God in all).</p>	Immanence