



Entry into the Spiritual Degree

**Excerpts from the
Wisdom of Kabbalah**



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“Every excerpt is a kind of prayer”

Dr. Michael Laitman

To the reader:

Covid-19 required profound changes and quick adaptations from people all over the world. We, too, in Bnei Baruch, quickly responded by adjusting our daily Kabbalah lessons.

All over the world, we entered the virtual realm to study together in a single room, and the need for new observations and precise insights led us to choose unique topics for the lessons, to help us focus the spiritual work of each student, and of all of us together as a world group.

Every topic is a whole world in itself, with its own nature and a wealth of meaningful perceptions. Every excerpt was selected with care from a wide variety of Kabbalistic texts, with an emphasis on the “two great lights”: Baal HaSulam and RABASH. These excerpts solidify us and strengthen the connections among us students. The excerpts we read helped us grasp the thoughts of the kabbalists and the unique spirit that streams out of their words.

This book is a rare collection of excerpts from the writings of the kabbalists that we learned with our teacher, Dr. Michael Laitman. For us, it is a fountain of living water, and reading it arouses a unique spiritual inspiration in us. This collection transcends time and space, and you are invited to join us, quench your thirst with it, and grasp some more of the profound wisdom of Kabbalah.

The editors

To watch the full lessons, please visit kabbalahmedia.info

Table of contents

Increasing the Importance of the Goal	7
Patience and Persistence	16
They Helped Every One His Friend	20
Reinforcing Ourselves with There Is None Else Besides Him	28
Connecting into One Ten	38
The Omer Count	47
Those Who Eat Manna, and Raising MAN	52
Those Who Eat Manna	52
Raising MAN	55
Amalek	62
The Meaning of Amalek	62
The Klipa of Amalek	63
The War Against Amalek	66
Amalek Below and Amalek Above	68
Blot Out the Memory of Amalek	70
Vexing the Good Inclination Over the Evil Inclination	76
The Creator Heals with What He Strikes	81
The Importance of Dissemination	90
My Spirituality Is Revealed Outside of Me	96
The Work Is the Reward	101
The Approach to Studying the Wisdom of Kabbalah	108
The Necessity to Study the Wisdom of Kabbalah	108
The Language of the Kabbalists	111
The Power in the Study: The Reforming Light	112
Preparation for the Learning	117
Intention During the Study	119

Chasing the Shechina	124
Shechina	124
Shechina in the Dust	125
The Sorrow of the Shechina	129
In Every Ten There Is the Shechina	131
Craving for the Shechina	132
Revealing the Shechina	134
The Shechina Is Present Out of Joy	137
The Sorrow of the Shechina	139
Intention Before Studying TES	145
Perception of Reality	156
Correction of the Heart	165
Work with Intention	170
Justifying the Creator	178
The Lord Will Finish for Me	185
Pharaoh Brought Closer to the Creator	192
Bestowing Contentment to the Creator	197
I Am for My Beloved and My Beloved Is for Me	207
Never Stop Demanding	213
Each Day They Will Be As New in Your Eyes	219
You Have Made Me	226
Advance By Overcoming	232
Being in Joy	246
Raising Ourselves	255
Work in Ascents and Descents	268
Finding the Good in the Friend	281

The Ruin as an Opportunity for Correction	289
The Breaking of the Vessels	289
Correcting the Breaking	294
The Sorrow of the Shechina	301
Raising the Shechina [Divinity]	308
Between the Straits	314
Toward the Time of Redemption	323
Growing Further Apart in Order to Grow Closer	326
Entry into the Spiritual Degree	337
The 15th of Av: The Day of Love	346
The 15th of Av: The Day of Love	346
Four Attributes of Love	352
The Book of Zohar - About Love	353
Ibur [Impregnation] and Yenika [Nursing]	356
Annulment as a Preparation for Ibur [Impregnation]	376
Putting One's Own Authority to Death	396
Annuling Before the Upper One	402
Lowliness and Subjugation	427
The Creator Is Revealed in the Connection Between Us	441
Faith Above Reason	450

Increasing the Importance of the Goal

1. RABASH, Article No. 24, "The Main Thing We Need"

The main thing we need, and for which we have no fuel for the work, is that we are lacking the importance of the goal. That is, we do not know how to appreciate our service so as to know to whom we are bestowing. Also, we are lacking the awareness of the greatness of the Creator, to know how happy we are that we have the privilege of serving the King, since we have nothing with which to be able to understand His greatness.

In the words of *The Zohar*, this is called “*Shechina* [Divinity] in the dust,” meaning that bestowal upon Him is as important to us as dust. Naturally, we have no fuel to work, since without pleasure, there is no energy to work.

2. RABASH, Article No. 15 (1989), “What Is ‘The Righteous Become Apparent Through the Wicked,’ in the Work?”

Their whole pleasure, which gives them fuel so they can work in order to bestow, is to feel that they are bringing contentment to the King and are praising and thanking the King for giving them the thought and desire to work for Him and not to receive any other reward for their work.

They say that in order to receive reward, “We do not need to feel the greatness of the King. Rather, we need to consider the greatness

and importance of the reward we will receive if we observe the Torah and *Mitzvot*.” But the Creator can stay for them at the same level of greatness and importance as He was for them at the beginning of their work.

However, if their intention is to bring contentment to the Creator, then if they want to increase the work, they must increase the greatness of the Creator, since to the extent of His greatness, to that extent they can annul before Him and do everything they do only for the sake of the Creator.

3. RABASH, Article No. 18 (1989), “What Is, ‘There Is No Blessing in That Which Is Counted,’ in the Work?”

When a person should replace the goal, meaning where in the beginning of his work in Torah and Mitzvot, his goal—which he wanted to achieve through the labor—was self-benefit, now he replaces the goal. That is, where he thought, “When will I achieve the goal for my will to receive so I can enjoy?” now he yearns for the goal and says, “When will I be able to delight the Creator and relinquish self-benefit?”

Since this purpose is against nature, he needs more faith in the Creator, since he must always exert to obtain the greatness of the Creator. That is, to the extent that he believes in the greatness of the Creator, to that extent he can work with this intention. For this reason, it is upon a person to pray each day that the Creator will open his eyes so he will recognize the greatness and importance of the Creator, so he has fuel to labor with the aim to bestow.

4. Baal HaSulam, Shamati, Article No. 211, "As Though Standing Before a King"

One who is sitting at one’s home is not as one who is standing before a King. This means that faith should be that he will feel all day as though he is standing before the King. Then his love and fear will

certainly be complete. As long as he has not achieved this kind of faith, he should not rest, “for this is our lives and the length of our days,” and we will accept no recompense.

And the lack of faith should be woven in his limbs until the habit becomes a second nature, to the extent that “When I remember Him, He does not let me sleep.” But all the corporeal matters quench this lack, since he sees that anything that gives him pleasure, the pleasure cancels the deficiency and the pain.

Rather, he must want no consolation, and should be careful with any corporeal thing that he receives, so it does not quench his desire. This is done by regretting that by this pleasure, the sparks and powers of the Kelim [vessels] of Kedusha [holiness] are missing in him, meaning desires for Kedusha. Through the sorrow, he can keep from losing Kelim of Kedusha.

5. RABASH, Article No. 21 (1989), “What Is, ‘A Drunken Man Must Not Pray,’ in the Work?”

In order to have fuel to work in order to bestow and not receive any reward, but the work itself will be the reward, we must believe in Him, meaning believe in His greatness. We must make great efforts to obtain faith in the greatness of the Creator. Without faith in the greatness of the Creator, there is no power to work in order to bestow. That is, precisely when we feel the greatness of the Creator, a person is ready to work without any reward.

Instead, the work itself is the reward, since serving a great King is more valuable to him than any fortune in the world, compared to this service, that the Creator permits him to come in and serve Him. Hence, we must focus all our thoughts on how to come to feel the greatness of the Creator, and then everything follows that point.

6. RABASH, Article No. 29 (1986), "Lishma and Lo Lishma"

There is only one way—to try to attain the greatness of the Creator. That is, in all that we do in Torah and *Mitzvot*, we want our reward to be the feeling of the greatness of the Creator, and all our prayers should be to “raise the *Shechina* [Divinity] from the dust,” since the Creator is hidden from us due to the *Tzimtzum* that took place and we cannot appreciate His importance and greatness.

Therefore, we pray to the Creator to remove His concealment from us and to raise the glory of Torah.

7. RABASH, Article No. 30 (1988), "What to Look For in the Assembly of Friends"

The friends should primarily speak together about the greatness of the Creator, because according to the greatness of the Creator that one assumes, to that extent he naturally annuls himself before the Creator. It is as we see in nature that the small one annuls before the great one, and this has nothing to do with spirituality. Rather, this conduct applies even among secular people.

In other words, the Creator made nature this way. Thus, the friends' discussions of the greatness of the Creator awaken a desire and yearning to annul before the Creator because he begins to feel longing and desire to bond with the Creator.

8. RABASH, Article No. 30 (1988), "What to Look For in the Assembly of Friends"

We should also remember that to the extent that the friends can appreciate the importance and greatness of the Creator, we should still go above reason, meaning that the Creator is higher than any greatness of the Creator that one can imagine.

We should say that we believe above reason that He leads the world in a benevolent guidance, and if one believes that the Creator wants only man's best, it makes a person love the Creator until he is

rewarded with “And you will love the Lord your God with all your heart and with all your soul.” And this is what a person must receive from the friends.

9. RABASH, Article No. 17 (1986), "The Agenda of the Assembly" - 2

The whole basis upon which we can receive delight and pleasure, and which is permitted for us to enjoy—and is even mandatory—is to enjoy an act of bestowal. Thus, there is one point we should work on—*appreciation of spirituality*. This is expressed in paying attention to whom I turn, with whom I speak, whose commandments I am keeping, and whose laws I am learning, meaning in seeking advice concerning how to appreciate the Giver of the Torah.

And before one obtains some illumination from above by himself, he should seek out like-minded people who are also seeking to enhance the importance of any contact with the Creator in whatever way. And when many people support it, everyone can receive assistance from his friend.

10. RABASH, Article No. 17 (1986), "The Agenda of the Assembly" - 2

We should know that “Two is the least plural.” This means that if two friends sit together and contemplate how to enhance the importance of the Creator, they already have the strength to receive enhancement of the greatness of the Creator in the form of awakening from below. And for this act, the awakening from above follows, and they begin to have some sensation of the greatness of the Creator.

11. RABASH, Article No. 17 (1986), "The Agenda of the Assembly" - 2

It is written, “In the multitude of people is the King's glory,” it follows that the greater the number of the collective, the more effective is

the power of the collective. In other words, they produce a stronger atmosphere of greatness and importance of the Creator. At that time, each person's body feels that he regards anything that he wishes to do for holiness—meaning to bestow upon the Creator—as a great fortune, that he has been privileged with being among people who have been rewarded with serving the King. At that time, every little thing he does fills him with joy and pleasure that now he has something with which to serve the King.

To the extent that the society regards the greatness of the Creator with their thoughts during the assembly, each according to his degree originates the importance of the Creator in him. Thus, he can walk all day in the world of gladness and joy.

12. RABASH, Article No. 17 (1991), “What Is, ‘For I Have Hardened His Heart,’ in the work?”

A person should depict to himself, even when he is in utter lowliness, when he thinks that if the Creator had illuminated for him a great awakening as he once felt during the ascent, he would certainly be willing to do the holy work. But now that he does not feel anything, how can he deceive himself that he has wholeness? At that time, he must believe in the sages, who said to us that one must depict to himself as though he has already been rewarded with feeling the existence of the Creator in all his organs, and how he would thank and praise the Creator. Likewise, now he should thank and praise the Creator as though he has already been rewarded with the real wholeness.

13. RABASH, Article No. 31, "How I Love Your Teaching"

“God has made it that He will be feared,” that all the bad situation that we feel is only so that man will not remain in the state he is in. That is, unless a person rises on the degrees of greatness of the Creator, he will not be able to overcome, and only when one feels the greatness of the Creator does his heart surrender. This is regarded as having to climb the degrees of fear of the Creator.

It follows that these questions cause him to need the Creator to open his heart and eyes to be rewarded with the greatness for the Creator. Otherwise, he suffices for the fear of heaven he has acquired through his upbringing. But when the wicked one's question keeps coming to him, it is not enough for him and he needs to constantly ascend up the degrees of greatness of the Creator.

14. RABASH, Article No. 42, "Serve the Creator with Joy"

The Zohar asks, It is written, "The Lord is near to the brokenhearted." A servant of the Creator, whose intention is to bestow, should be happy when he is serving the King. If he has no joy during this work, it is a sign that he lacks appreciation of the greatness of the King.

Therefore, if one sees that he has no joy he should make amendments, meaning think about the greatness of the King. If he still does not feel, he should pray to the Creator to open his eyes and heart to feel the greatness of the Creator.

15. RABASH, Article No. 7 (1991), "What Is 'Man' and What Is 'Beast' in the Work?"

When a person wants to work for the sake of the Creator and not for himself, then he sees that everything he does is not for the sake of the Creator but only for his own benefit. In that state, he feels that he has nothing and he is completely empty, and he can fill this place only with a pomegranate, meaning if he goes above reason, which is called "exaltedness of the Creator." In other words, he should ask the Creator to give him the power to believe above reason in the greatness of the Creator. That is, the fact that he wants the exaltedness of the Creator does not mean that he says, "If You let me attain the exaltedness and greatness of the Creator, I will agree to work." Rather, he wants the Creator to give him the power to believe in the greatness of the Creator, and with this he fills the emptiness in which he is in right now.

16. RABASH, Article No. 24 (1986), "The Difference Between Charity and Gift"

After a long period of time of making efforts and not achieving satisfaction of his deficiency, torments and pain begin to form in him because he has made efforts but sees no progress in his work. At that time the thoughts begin to come one-by-one. Sometimes it is with sparks of despair, and sometimes he grows stronger, but then he sees once more that he has fallen from his state, and so on repeatedly. Finally, a real deficiency forms in him, which he has obtained through exertion in ascents and descents. These ascents and descents leave him with pain each time at not having been granted *Dvekut* with the Creator. Finally, when the cup of labor has been filled sufficiently, it is called a *Kli*. Then the filling of it comes from the Creator, since now he has a real *Kli*.

17. Baal HaSulam, "A Speech for the Completion of the Zohar"

When a person sees that the environment slights His work and does not properly appreciate His greatness, he cannot overcome the environment. Thus, he cannot obtain His greatness, and becomes negligent during his work, like them.

Since he does not have the basis for obtaining His greatness, he will obviously not be able to work in order to bring contentment to his Maker and not to himself, for he will have no motivation to exert, and "if you did not labor and find, do not believe." The only advice for this is either to work for oneself or not to work at all, since bestowing contentment upon his Maker will not be for him tantamount to reception.

18. RABASH, Article No. 30 (1988), "What to Look For in the Assembly of Friends"

Each one should try to bring into the society a spirit of life and hopefulness, and infuse energy into the society. Thus, each of the

friends will be able to tell himself, “Now I am starting a clean slate in the work.” In other words, before he came to the society, he was disappointed with the progress in the work of the Creator, but now the society has filled him with life and hopefulness.

Thus, through society he obtained the confidence and strength to overcome because now he feels that he can achieve wholeness. And all his thoughts—that he was facing a high mountain that could not be conquered, and that these were truly formidable obstructions—now he feels that they are nothing. And he received it all from the power of the society because each and every one tried to instill a spirit of encouragement and the presence of a new atmosphere in the society.

**19. RABASH, Article No. 13 (1989), “What Is the
‘Bread of an Evil-Eyed Man’ in the Work?”**

We want to be rewarded with feeling—while engaging in Torah and Mitzvot—that we are serving a great and important king, and that by this there will be love of the Creator within us, from feeling His exaltedness. However, all of our pleasure will come from serving the Creator; this will be our reward, and not that He will somehow reward us for the work. Instead, we will feel that the work itself is the reward, and there is no greater reward in the world than the privilege of serving the Creator.

Patience and Persistence

1. Baal HaSulam, "The Wisdom of Kabbalah and Philosophy"

The wisdom of Kabbalah: It requires great sages who examine their hearts and study it for twenty or thirty years. Only then will they be able to testify to it. [...] For the wisdom is deep and cannot be revealed by testimony or by experimentation except to those believers who dedicate themselves to it with heart and soul.

2. Baal HaSulam, "The Quality of the Wisdom of the Hidden in General"

When one is insufficiently developed, one cannot wait for the payment very long, and chooses works with instantaneous reward, even if for a lower price. A more developed person might wait and choose works that pay better, even if the payment comes after a very long time. Know that this is the standard for the sages, for it depends on the material development of each one, and anyone who can prolong the repayment can get a bigger reward.

3. Baal HaSulam, "One Commandment"

The focal point in the work of the Creator is the first footing.

4. Baal HaSulam, "One Commandment"

It is hopeless to wait for a time when a solution is found that enables one to begin the work of the Creator in *Lishma*. As in the past, so is

now, and so will it be: Every servant of the Creator must begin the work in *Lo Lishma*, and from that achieve *Lishma*.

The way to achieve this degree is not limited by time, but by his qualifiers, and by the measure of one's control over one's heart. Hence, many have fallen and will fall in the field of working *Lo Lishma*, and will die without wisdom. Yet, their reward is nevertheless great, since one's mind cannot appreciate the true merit and value of bringing contentment to one's Maker. Even if one works not under this condition, since one is not worthy of another way, one still brings contentment to one's Maker. This is called "unintentionally."

5. RABASH, Article No. 118, "Except for 'Leave!'"

Man is but a guest, and the Creator is the Host. It is known that our sages said, "Anything that the landlord tells you, do," for so is the custom, "except for 'Leave!'" This is so because when one leaves the domain of the landlord, he is no longer his host, so as to listen to His voice.

6. Baal HaSulam, Shamati, Article No. 187, "Choosing Labor"

A person cannot decide either way, when one cannot determine the Creator's will and the will of his teacher. Although one can work devotedly, he is unable to determine if this devoted work is appropriate or not, that this hard work would be against his teacher's view, and the view of the Creator.

To determine, one chooses that which adds labor. This means that one should act according to one's teacher. Only labor is for man to do, and nothing else. Hence, there is no place for doubt in one's actions and thoughts and words. Instead, he should always increase labor.

7. Likutey Moharan, Last Edition, Mark 48

The work of the Creator requires great persistence, whatever happens to him. Remember this well for you will need it very much as you

begin the work of the Creator. It requires great tenacity, and to be strong and brave, to brace oneself and stand still, even if you are dropped down every time. You must not allow yourself to fall off altogether, for it is necessary to experience all those falls, descents, and confusions prior to entering the gates of *Kedusha* [holiness], and the true righteous, too, have gone through all of it. Know that man must cross a very, very narrow bridge, and the rule and the most important thing is not to be afraid at all.

8. Baal HaSulam, "Introduction to The Study of the Ten Sefirot", Item 133

It is like a king who wished to select for himself the most loyal of his subjects in the country and bring them to work inside his palace. What did he do? He issued a decree that anyone who wished, young or old, would come to his palace to engage in the works inside his palace.

However, he appointed many of his servants to guard the palace gate and all the roads leading to it, and ordered them to cunningly deflect all those nearing his palace and divert them from the way that leads to the palace.

Naturally, all the people in the country began to run to the king's palace. But the diligent guards cunningly rejected them. Many of them overpowered them and came near the palace gate, but the guards at the gate were the most diligent, and if someone approached the gate, they diverted him and turned him away with great craftiness until one despaired and returned as he had come.

And so they came and went, and regained strength, and came and went again, and so on and so forth for several days and years until they grew weary of trying. Only the mighty ones among them, whose patience endured, defeated the guards and opened the gate. And they were instantly awarded seeing the king's face, who appointed each of them in his right place.

9. RABASH, Article No. 22 (1989), "Why Are Four Questions Asked Specifically on Passover Night?"

Reason dictates that each day he should advance and move forward. Yet, he sees that it is actually the complete opposite—each day he is regressing. Thus, reason makes him say, “This work of going in bestowal is not for me. Rather, it is work for a chosen few.” He understands that he would be better off escaping the campaign.

And what is he told? That he should once again go with faith above reason and disregard what reason compels him to do. As it is written in the essay “Faith in His Rav” (1943), one cannot see his true state. Instead, he should go above reason, and only in this way can we reach the goal and be rewarded with *Dvekut* [adhesion] with the Creator.

10. RABASH, Article No. 34 (1991), "What Is Eating Their Fruits in This World and Keeping the Principal for the Next World, in the Work?"

Only those who say that they want to escape from the work but have nowhere else to go, since nothing satisfies them, those people do not walk out from the work. Although they have ups and downs, they do not give up. This is as it is written, “And the children of Israel sighed from the work, and they cried, and their cry went up to God from the work.” In other words, they cried out from the work because they were not advancing in the work of the Creator, so they could work in order to bestow contentment upon the Maker. At that time, they were rewarded with the exodus from Egypt. In the work, this is called “emerging from the control of the will to receive and entry into the work of bestowal.”

They Helped Every One His Friend

1. Baal HaSulam, Letter No. 47

Let me remind you the validity of love of friends in spite of everything at this time, for it is upon this that our right to exist depends, and upon this our near-to-come success is measured. Hence, turn away from all the imaginary engagements and set your hearts on thinking thoughts and devising proper tactics to truly connect your hearts as one, so the words “Love your friend as yourself” will literally come true in you, for a verse does not reach beyond the literal, and you will be cleaned by the thought of love that will cover all crimes. Test me in that, and begin to truly connect in love, and then you will see, “the palate will taste.”

2. Baal HaSulam, Letter No. 10

Do what you can and the salvation of the Lord is as the blink of an eye. The most important thing before you today is the unity of friends. Exert in that more and more, for it can recompense for all the faults.

3. Baal HaSulam, Letter No. 47

I have established for you conducts by which you can still hang on and not turn back. And the single most special one among them is the *Dvekut* of friends. I sincerely promise that this love is able. And I shall remind you of every good thing that you need. And if you

nonetheless braced yourselves in that, you would certainly go from strength to strength on the rungs of holiness.

4. Baal HaSulam, Letter No. 11

I will also ask that you make great efforts in love of friends, to devise tactics that can increase the love among the friends and revoke the lust for bodily matters from among you, as this is what casts hate, and between those who give contentment to their Maker there shall be no hatred. Rather, there are great compassion and love between them, and these things are simple.

5. Baal HaSulam, Letter No. 13

I feel all of you together, that today has been replaced for you with tomorrow, and instead of “now,” you say “later.” There is no cure for this but to exert to understand that mistake and distortion—that one who is saved by the Creator is saved only if he needs salvation today. One who can wait for tomorrow will obtain his salvation after his years, God forbid. This happened to you due to negligence in my request to exert in love of friends, as I have explained to you in every possible way that this cure is enough to recompense for all your faults.

6. RABASH, Article No. 2 (1984), "Concerning Love of Friends"

One must disclose the love in his heart towards the friends, since by revealing it he evokes his friends' hearts toward the friends so they, too, would feel that each of them is practicing love of friends. The benefit from that is that in this manner, one gains strength to practice love of friends more forcefully, since every person's force of love is integrated in each other's.

7. RABASH, Article No. 2 (1984), "Concerning Love of Friends"

If each of them does not show the society that he is practicing love of friends, then one lacks the force of the group. This is so because it is very hard to judge one's friend favorably. Each one thinks that he is righteous and that only he engages in love of friends. In that state, one has very little strength to practice love of others.

8. Baal HaSulam, Letter No. 49

I order you to begin to love one another as yourselves with all your might, to ache with your friends' pains, and rejoice in your friends' joys as much as possible. I hope that you will keep these words of mine and execute this matter to the fullest.

9. Rabbi Kalonymus Kalman Halevi Epstein, Maor VaShemesh

It is appropriate and correct to hold tight to love of friends and draw them closer to the path of the Creator for by this one can extend illumination for many days, by bringing them closer to the work of the Creator.

10. RABASH, Article No. 13 (1984), "Sometimes Spirituality Is Called 'a Soul'"

We must always awaken what the heart forgets, what is needed for the correction of the heart—*Love of friends*—whose purpose is to achieve love of others. This is not a pleasant thing for the heart, which is called "self-love." Hence, when there is a gathering of friends, we must remember to bring up the question, meaning everyone should ask himself how much we have advanced in love of others, and how much we have done to promote us in that matter.

11. RABASH, Article No. 4 (1984), "They Helped Every One His Friend"

There is one thing that is common to all—the mood. It is said, “A concern in one’s heart, let him speak of it with others.” This is because with regard to feeling high-spirited, neither wealth nor erudition can be of assistance. Rather, it is one person who can help another by seeing that one’s friend is low. It is written, “One does not deliver oneself from imprisonment.” Rather, it is one’s friend who can lift his spirit.

This means that one’s friend raises him from his state into a state of liveliness. Then, one begins to reacquire strength and confidence of life and wealth, and he begins as though his goal is now near him. It turns out that each and every one must be attentive and think how he can help his friend raise his spirit, because in the matter of spirits, anyone can find a needy place in one’s friend that he can fill.

12. Baal HaSulam, Shamati, Article No. 99, "He Did Not Say Wicked or Righteous"

If one does not have any desire or craving for spirituality, if he is among people who have a desire and craving for spirituality, if he likes these people, he, too, will take their strength to prevail, and their desires and aspirations, although by his own quality, he does not have these desires and cravings and the power to overcome. But according to the grace and the importance he ascribes to these people, he will receive new powers.

13. RABASH, Article No. 30 (1988), "What to Look For in the Assembly of Friends"

Each one should try to bring into the society a spirit of life and hopefulness, and infuse energy into the society. Thus, each of the friends will be able to tell himself, “Now I am starting a clean slate in the work.” In other words, before he came to the society, he was

disappointed with the progress in the work of the Creator, but now the society has filled him with life and hopefulness. Thus, through society he obtained the confidence and strength to overcome because now he feels that he can achieve wholeness. And all his thoughts—that he was facing a high mountain that could not be conquered, and that these were truly formidable obstructions—now he feels that they are nothing. And he received it all from the power of the society because each and every one tried to instill a spirit of encouragement and the presence of a new atmosphere in the society.

14. Noam Elimelech, Likutei Shoshana

One must always pray for his friend, as one cannot do much for himself, for “One does not deliver oneself from imprisonment.” But when asking for his friend, he is answered quickly. Therefore, each one should pray for his friend, and thus each works on the other’s desire until all of them are answered.

15. RABASH, Letter No. 40

When one begins to feel the love of his friend, joy and pleasure immediately begin to awaken in him, for the rule is that a novelty entertains. His friend’s love for him is a new thing for him because he always knew that he was the only one who cared for his own well being. But the minute he discovers that his friend cares for him, it evokes within him immeasurable joy, and he can no longer care for himself.

16. RABASH, Letter No. 5

You should do more in love of friends. It is impossible to achieve lasting love, unless through Dvekut [adhesion], meaning that the two of you will unite in a tight bond. This can be only if you try to “undress” the clothing in which the inner soul is placed. This clothing is called “self-love,” for only this clothing separates two points. But if

we walk on the straight path, the two points—which are discerned as two lines that refute one another—become a middle line that contains both lines together.

And when you feel that you are at war, each of you will know and feel that he needs the help of his friend, and without him, his own strength will wane, as well. Then, when you understand that you must save your life, each of you will forget he has a body he must preserve, and you will both be tied by the thought of how to defeat the enemy.

17. Baal HaSulam, Letter No. 2

I shall advise you to evoke within you fear of the coolness of the love between us. Although the intellect denies such a depiction, think for yourself—if there is a tactic by which to increase love and one does not increase it, that, too, is considered a flaw. It is like a person who gives a great gift to his friend. The love that appears in his heart during the act is not like the love that remains in the heart after the fact. Rather, it gradually wanes each day until the blessing of the love can be entirely forgotten. Thus, the receiver of the gift must find a tactic every day to make it new in his eyes each day.

This is all our work—to display love between us, each and every day, just as upon receiving, meaning to increase and multiply the intellect with many additions to the core, until the additional blessings of now will be touching our senses like the essential gift at first. This requires great tactics, set up for the time of need.

18. RABASH, Article No. 15 (1986), “A Prayer of Many”

If there are a few people in the collective who can reach the goal of *Dvekut* with the Creator, and this will bring the Creator more contentment than if he himself were rewarded with nearing the Creator, he excludes himself. Instead, he wishes for the Creator to help them because this will bring more contentment above than from his own work. For this reason, he prays for the collective, that the Creator will

help the entire collective and will give them that feeling—that they receive satisfaction from being able to bestow upon the Creator, to bring Him contentment.

And since everything requires an awakening from below, he gives the awakening from below, and others will receive the awakening from above, to whomever the Creator knows will be more beneficial for the Creator.

19. RABASH, Article No. 5 (1991), “What Is, ‘The Good Deeds of the Righteous Are the Generations,’ in the Work?”

We ask the Creator to give us the strength so we can perform all our actions for You, meaning for the sake of the Creator. Otherwise, meaning if You do not help us, all our actions will be only for our own benefit. That is, “If not,” meaning “If You do not help us, all our actions will be only for ourselves, for our own benefit, for we are powerless to overcome our will to receive. Therefore, help us be able to work for You. Hence, You must help us.” This is called “Do for Your sake,” meaning do this, give us the power of the desire to bestow. Otherwise, we are doomed; we will remain in the will to receive for our own sake.

20. RABASH, Letter No. 65

We must brace ourselves and say that we are already near the king’s palace, for every penny joins into a great amount, and perhaps soon we will see that the gate is open before us and we will be rewarded with entering delighting with the king.

21. RABASH, Letter No. 8

Once I have acquired this above-mentioned clothing, sparks of love promptly begin to shine within me. The heart begins to long to unite with my friends, and it seems to me that my eyes see my friends, my ears hear their voices, my mouth speaks to them, the hands embrace,

the feet dance in a circle, in love and joy together with them, and I transcend my corporeal boundaries. I forget the vast distance between my friends and me, and the outstretched land for many miles will not stand between us.

It is as though my friends are standing right within my heart and see all that is happening there, and I become ashamed of my petty acts against my friends. Then, I simply exit the corporeal vessels and it seems to me that there is no reality in the world except my friends and I. After that, even the “I” is cancelled and is immersed, mingled in my friends, until I stand and declare that there is no reality in the world—only the friends.

Reinforcing Ourselves with There Is None Else Besides Him

1. Baal HaSulam, Shamati, Article No. 1. “There is None Else Besides Him”

It is written, “There is none else besides Him.” This means that there is no other force in the world that has the ability to do anything against Him. And what one sees, that there are things in the world that deny the upper household, the reason is that this is His will.

This is deemed a correction called “the left rejects and the right pulls closer,” meaning that what the left rejects is considered a correction. This means that there are things in the world that, to begin with, aim to divert a person from the right way, and by which he is rejected from *Kedusha* [holiness].

The benefit from the rejections is that through them a person receives a complete need and desire for the Creator to help him since he sees that otherwise he is lost.

2. Zohar for All, “Introduction of The Book of Zohar”, "On the Night of the Bride", Item 138

It is a law that the creature cannot receive disclosed evil from the Creator, for it is a flaw in the glory of the Creator for the creature to perceive Him as an evildoer, for this is unbecoming of the complete

Operator. Hence, when one feels bad, denial of the Creator's guidance lies upon him and the superior Operator is concealed from him to that same extent. This is the greatest punishment in the world.

Thus, the sensation of good and evil in relation to His guidance brings with it the sensation of reward and punishment, for one who exerts to not part from faith in the Creator is rewarded even when he tastes a bad taste in Providence. And if he does not exert, he will have a punishment because he is separated from faith in the Creator.

3. Baal HaSulam, Letter No. 18

One has no choice but to direct all the present and future moments to be offered and presented to His great name. One who rejects a moment before Him for it is difficult displays his folly openly, for all the worlds and all the times are not worthwhile for him because the light of His face is not clothed in the changing times and occasions although one's work certainly changes because of them. This is why thanks to our holy fathers, faith and confidence above reason have been prepared for us, which one uses in the tougher times effortlessly and tirelessly.

4. Baal HaSulam, Letter No. 18

First thing in the morning, when he rises from his sleep, he should sanctify the first moment with *Dvekut* with Him, pour out his heart to the Creator to keep him throughout the twenty-four hours of the day so that no idle thought will come into his mind, and he will not consider it impossible or above nature.

Indeed, it is the image of nature that makes an iron partition, and one should cancel nature's partitions that he feels. Rather, first he must believe that nature's partitions do not cut off from Him. Afterward, he should pray from the bottom of his heart, even for something that is above his natural desire.

Understand this always, even when forms that are not of *Kedusha* [holiness] traverse you, and they will instantly stop when you remember. See that you pour out your heart that henceforth the Creator will save you from cessations of *Dvekut* with Him. Gradually, your heart will grow accustomed to the Creator and will yearn to adhere to Him in truth, and the Lord's desire will succeed by you.

5. Baal HaSulam, Letter No. 18

One who assumes the complete burden of the kingdom of heaven finds no labor in the work of the Creator, and can therefore adhere to the Creator day and night, in light and in darkness. The *Geshem* ["rain," but also "corporeality"]—which is created in coming and going, changes and exchanges—will not stop him since the *Keter*, which is *Ein Sof*, illuminates to all completely equally. The fool—who walks under a flood of preventions that pour on him from before and from behind—says to all that he does not feel the cessation and the lack of *Dvekut* [adhesion] as a corruption or iniquity on his part.

Had he sensed it, he would certainly have strained to find some tactic to at least be saved from the cessation of *Dvekut*, whether more or less. This tactic has never been denied of anyone who sought it, either as in "the thought of faith" or as in "confidence," or as in "pleas of his prayer," which are suitable for a person specifically in the narrow and pressured places, for even a thief in hiding calls on the Creator.

6. Baal HaSulam, Shamati, Article No. 138, "Concerning Fear that Sometimes Comes Upon a Person"

When fear comes upon a person, he should know that there is none else but Him. And even witchcraft. And if he sees that fear overcomes him, he should say that there is no such thing as chance, but the Creator has given him a chance from above, and he must contemplate

and study the end to which he has been sent this fear. It appears that it is so that he will overcome and say, “There is none else besides Him.”

But if after all this, the fear has not departed him, he should take it as an example and say that his servitude of the Creator should be in the same measure of the fear, meaning that the fear of heaven, which is a merit, should be in the same manner of fear that he now has. That is, the body is impressed by this superficial fear, and exactly in the same way that the body is impressed, so should be the fear of heaven.

7. RABASH, Article No. 6 (1990), "When Should One Use Pride in the Work?"

A person should pay attention to this and believe that the Creator is tending to him and guides him on the track that leads to the King's palace. It follows that he should be happy that the Creator is watching over him and gives him the descents, as well. That is, a person should believe, as much as he can understand, that the Creator is giving him the ascents, since certainly, a person cannot say that he himself receives the ascents, but that the Creator wants to bring him closer; this is why He gives him the ascents.

Also, a person should believe that the Creator gives him the descents, as well, because He wants to bring him closer. Therefore, every single thing that he can do, he must do as though he is in a state of ascent. Therefore, when he overcomes a little during the descent, it is called an “awakening from below.” Each act that he does, he believes that it is the Creator's will, and by this itself he is rewarded with greater nearing, meaning that the person himself begins to feel that the Creator has brought him closer.

8. RABASH, Article No. 19 (1990), “Why Is the Torah Called ‘Middle Line’ in the Work?” – 2

One must believe as was said above, that “there is none else besides Him,” meaning that it is the Creator who compels him to do the good

deeds, but since he is still unworthy of knowing that it is the Creator who commits him, the Creator dresses Himself in dresses of flesh and blood, through which the Creator performs these actions. Thus, the Creator acts in the form of *Achoraim* [posterior].

In other words, the person sees people's faces but he should believe that behind the faces stands the Creator and performs these actions. That is, behind the man stands the Creator and compels him to do the deeds that the Creator wants. It follows that the Creator does everything, but the person regards what he sees and not what he should believe.

9. RABASH, Article No. 19 (1990), "Why Is the Torah Called 'Middle Line' in the Work?" – 2

One must believe that he did this because the Creator commanded him to observe the *Mitzva*, and he had to obey what the Creator commanded him to do. However, the Creator hid Himself in a clothing of *Lo Lishma*, such as the friends, so that through this clothing he would think that he must obey the voice of *Lo Lishma*.

But in truth, one must believe that it was all the Creator's doing. Thus, after he performs the *Mitzva*, he should say that it was the Creator who acted behind the clothing of *Lo Lishma*. It follows that then one should thank the Creator for giving him the desire to observe His commandments through this clothing.

10. Baal HaSulam, Shamati, Article No. 1, "There Is None Else Besides Him"

One must always try and adhere to the Creator, namely that all his thoughts will be about Him. That is to say, even if he is in the worst state, from which there cannot be a greater decline, he should not leave His domain, namely that there is another authority that prevents

him from entering the *Kedusha* [holiness], that can bring benefit or harm.

That is, he must not think that there is a force of the *Sitra Achra* [other side] that does not let a person do good deeds and walk in the ways of the Creator. Rather, all is done by the Creator.

11. Zohar for All, "Introduction of the Book of Zohar", "Two Points", Item 121

All the many contradictions to His uniqueness, which we taste in this world, separate us from the Creator. Yet, when exerting to keep Torah and *Mitzvot* with love, with our soul and might, as we are commanded—to bestow contentment upon our Maker—all those forces of separation do not affect us into subtracting any of the love of the Creator with all our souls and might. Rather, in that state, every contradiction we have overcome becomes a gate for attainment of His wisdom. This is so because there is a special quality in each contradiction—revealing a special degree in attaining Him. And those worthy ones who have been rewarded with it turn darkness into light and bitter into sweet, for all the powers of separation—from the darkness of the mind and the bitterness of the body—have become to them gates for obtainment of sublime degrees. Thus, the darkness becomes a great light and the bitter becomes sweet.

Hence, to the extent that they previously had all the conducts of His guidance toward the forces of separation, now they have all been inverted into forces of unification, and sentence the entire world to the side of merit.

12. Baal HaSulam, Shamati, Article No. 172, "The Matter of Preventions and Delays"

All the preventions and delays that appear before our eyes are but a form of nearing—the Creator wants to bring us closer, and all these preventions bring us only nearing, since without them we would have

no possibility of approaching Him. This is so because, by nature, there is no greater distance, as we are made of pure matter while the Creator is higher than high. Only when one begins to approach does he begin to feel the distance between us. And any prevention one overcomes brings the way closer for that person.

13. Baal HaSulam, Shamati, Article No. 70, "With a Mighty Hand and with Fury Poured Out"

When one overcomes all the hardships and the disturbances, one is not easily repelled, but with a mighty hand. And if one overcomes even the mighty hand and does not want to move from the place of *Kedusha* [holiness] whatsoever, but wants to adhere specifically to Him in truth, and sees that he is repelled, then one says that fury is poured out on him. Otherwise, he would be allowed inside. But because fury is poured out on him by the Creator, he is not admitted into the King's palace to adhere to Him.

It follows that before one wants to move from one's place, and breaks in and wants to enter, it cannot be said that he feels that fury is poured out on him. Rather, after all the rejections that he is rejected, and he does not move from his place, meaning when the mighty hand and the fury poured out have already been revealed upon him, then "I will be King over you" comes true. This is so because only through bursting and great efforts does the kingdom of heaven become revealed to him, and he is rewarded with entering the King's palace.

14. Baal HaSulam, Letter No. 52

When a person introspects and feels his poor state, he awakens to return to the Creator and pours out his prayer in great longing to adhere to the Creator. He thinks that all those prayers and all that awakening are by his own power. He sits and awaits the Creator's salvation, small or great. When time passes and he sees no sign of welcome from the Creator, he falls into despair because the Creator

does not want him, since after all this longing, He did not turn to him at all.

It is written about this: “Seek the Lord while He is found.” That is, when the Creator presents Himself to you for asking, then you will necessarily seek Him, too, for it is man’s way to move first. In other words, the Creator first gives you the heart to seek Him. When you know this, you will certainly grow stronger, as strong as you can ask, for the King is calling you.

15. RABASH, Article No. 133, “It Is All Corrections”

“All the illnesses that I had placed on Egypt, I will not place on you, for I the Lord am your healer” (Exodus 15:26). Our sages ask, “If I do not place the illness, what is the need for a healer?” (Sanhedrin 101a). We should interpret that since I am the healer, why should I place on you an illness if I must heal the illness? What do I gain by placing an illness? It must be as a punishment, and if I must heal the illness, what kind of punishment is it? It is as though I work for nothing.

For this reason, I will not place illness upon you, and what you think is illness, you are wrong about it. Rather, all the states you feel, if you attribute them to Me, are all corrections by which you will approach Me in *Dvekut* [adhesion].

16. Baal HaSulam, Shamati, Article No. 121, “She Is Like Merchant-Ships”

“Man shall not live on bread alone, but on what proceeds out of the mouth of the Lord.” This means that the life of Kedusha [holiness] in a person does not come specifically from drawing closer, from entries, meaning admissions into Kedusha, but also from the exits, from the removals. This is so because through the dressing of the Sitra Achra in one’s body, and its claims, “She is all mine,” with

a just argument, one is awarded permanent faith by overcoming these states.

This means that one should dedicate everything to the Creator, that is, that even the exits stem from Him. When he is rewarded, he sees that both the exits and the entries were all from Him.

17. RABASH, Article No. 28 (1987), "What Is Do Not Add and Do Not Take Away in the Work?"

He must believe above reason and imagine that he has already been rewarded with faith in the Creator that is felt in his organs, and he sees and feels that the Creator leads the entire world as the good who does good. Although when he looks within reason he sees the opposite, he should still work above reason and it should appear to him as though he can already feel in his organs that so it really is, that the Creator leads the world as the good who does good.

Here he acquires the importance of the goal, and from here he derives life, meaning joy at being near to the Creator. Then a person can say that the Creator is good and does good.

18. Baal HaSulam, Letter No. 1

Everyone believes in private Providence, but do not adhere to it at all. The reason is that an alien and foul thought ... cannot be attributed to the Creator, who is the epitome of the “good who does good.” However, only to the true servants of the Creator does the knowledge of private Providence open, that He caused all the reasons that preceded it, both good and bad. Then they are adhered to private Providence, for all who are connected to the pure are pure.

Since the Guardian is united with His guarded, there is no apparent division between bad and good. They are all loved and are all clear, for they are all carriers of the vessels of the Creator, ready to glorify the revelation of His uniqueness. It is known by the senses, and to

that extent, they have knowledge in the end that all the actions and the thoughts, both good and bad, are the carriers of the vessels of the Creator. He prepared them, from His mouth they emerged, and at the end of correction it will be known to all.

19. Baal HaSulam, Letter No. 8

There is a sublime purpose for all that happens in this world, and it is called “the drop of unification.” When those dwellers of clay houses go through all those terrors, through all that totality, in His pride, which is removed from them, a door opens in the walls of their hearts, which are tightly sealed by the nature of creation itself, and by this they become fit for instilling that drop of unification in their hearts. Then they are inverted like an imprinted substance, and they will evidently see that it is to the contrary—that it was precisely in those dreadful terrors that they perceive the totality, which is removed by foreign pride. There, and only there, is the Creator Himself adhered, and there He can instill them with the drop of unification.

20. Baal HaSulam, Shamati, Article No. 19, "What Is 'The Creator Hates the Bodies,' in the Work?"

One's hope should be that since he cannot break free from the power of the will to receive, he is therefore in perpetual ascents and descents. Hence, he awaits the Creator, to be rewarded with the Creator opening his eyes, and to have the strength to overcome and work only for the sake of the Creator. It is as it is written, “One have I asked of the Lord; her will I seek.” “Her” means the *Shechina* [Divinity]. And one asks “that I may dwell in the house of the Lord all the days of my life.”

Connecting into One Ten

1. RABASH, Article No. 10 (1984), "What Is the Degree One Should Achieve in Order Not to Have to Reincarnate?"

We have to know that all of the souls extend from the soul of *Adam HaRishon*, for after he sinned in the sin of the Tree of Knowledge, his soul divided into 600,000 souls. This means that the one light that *Adam HaRishon* had, which the Holy *Zohar* called *Zihara Ila'a* [upper brightness], which he had in the Garden of Eden at once, spreads into numerous pieces.

2. Baal HaSulam, "600,000 Souls"

It is said that there are 600,000 souls, and each soul divides into several sparks. We must understand how it is possible for the spiritual to divide, since initially, only one soul was created, the soul of *Adam HaRishon*.

In my opinion, there is indeed only one soul in the world, as it is written (Genesis 2:7), “and breathed into his nostrils the soul [also “breath” in Hebrew] of life.” That same soul exists in all the children of Israel, complete in each and every one, as in *Adam HaRishon*, since the spiritual is indivisible and cannot be cut—which is rather a trait of corporeal things.

Rather, saying that there are 600,000 souls and sparks of souls appears as though it is divided by the force of the body of each person. In other words, first, the body divides and completely denies him of the radiance of the soul, and by the force of the Torah and the *Mitzva* [commandment], the body is cleansed, and to the extent of its cleansing, the common soul shines on him.

3. Baal HaSulam, "A Speech for the Completion of The Zohar"

The body with its organs are one. The whole of the body exchanges thoughts and sensations with each of its organs. For example, if the whole body thinks that a certain organ should serve it and please it, this organ immediately knows that thought and provides the contemplated pleasure. Also, if an organ thinks and feels that the place it is in is narrow, the rest of the body immediately knows that thought and sensation and moves it to a comfortable place.

However, should an organ be cut off from the body, they become two separate entities; the rest of the body no longer knows the needs of the separated organ, and the organ no longer knows the thoughts of the body, to serve it and to benefit it. But if a physician came and reconnected the organ to the body as before, the organ would once again know the thoughts and needs of the rest of the body, and the rest of the body would once again know the needs of the organ.

4. Zohar for All, Toldot [Generations], "These Are the Generations of Isaac", Item 3

There is not an organ in a man's body that does not have a corresponding creation in the world. This is so because as man's body divides into organs and they all stand degree over degree, established one atop the other and are all one body, similarly, the world, meaning all creations in the world are many organs standing one atop the other, and they are all one body.

5. Baal HaSlam, "600,000 Souls"

The sign for the body's complete correction is when one feels that one's soul exists in the whole of Israel, in each and every one of them, for which he does not feel himself as an individual, for one depends on the other. At that time, he is complete, flawless, and the soul truly shines on him in its fullest power, as it appeared in *Adam HaRishon*.

6. Likutei Halachot, Hoshen Mishpat [Breastplate of Judgement], Halachot [rules]

The root of all the souls above is regarded as thousands, and there, all the souls are one. However, when they are drawn downward, it is impossible to draw them unless by dividing thousands into hundreds ... Then, each and every soul is drawn down to its place, to the body that belongs to it, and all of man's work is to draw upon himself the light from above downward, from the quality of thousands to hundreds, the quality of a hundred ... and it is all in order to reveal His truthness.

7. Degel Machaneh Ephraim, BeShalach [When Jacob Sent]

One who truly wants to serve the Creator must include himself with all creations, connect himself with all the souls, include himself with them, and they with him. That is, you should leave for yourself only what is needed for connecting the *Shechina* [Divinity], so to speak. This requires closeness and many people, for the more people serve the Creator, the more the light of the *Shechina* appears to them. For this reason, one must include himself with all the people and with all creations, and raise everything to their root, to the correction of the *Shechina*, so to speak.

8. RABASH, Article No. 5 (1984), "What Does the Rule, 'Love Thy Friend as Thyself,' Give Us?"

"A sacred audience," we are referring to a number of individuals who have gathered and formed a unit. Afterwards, a head is appointed to the audience, etc., and this is called a *Minian* [ten/quorum] or a "congregation." At least ten people must be present, and then it is possible to say *Kedusha* (a specific part of a Jewish prayer) at the service.

The Zohar says about it: “Wherever there are ten, the *Shechina* [Divinity] dwells.” This means that in a place where there are ten men, there is a place for the dwelling of the *Shechina*.

9. RABASH, Article No. 28 (1986), "A Congregation Is No Less than Ten"

Our sages said (*Sanhedrin*, 39), “In every ten there is *Shechina*.”

It is known that *Malchut* is called “tenth.” It is also known that the receiving *Kli* is also called “the *Sefira Malchut*,” who is the tenth *Sefira*, receiving the upper abundance. She is called “will to receive,” and all the creatures extend only from her. For this reason, a congregation is no less than ten, since all the corporeal branches extend from the upper roots. Therefore, according to the rule, “There is no light that does not have ten *Sefirot*,” in corporeality, something is not considered a congregation that can be regarded as important unless there are ten men there, such as the upper degrees.

10. Zohar for All, Nasso, “Why Have I Come and There Is No Man”, Item 106

There must be ten in the synagogue at once, and not come bit by bit so as not to delay the wholeness of the organs. All ten are as organs of one body in which the *Shechina* is present, for the Creator made man at once, and established all his organs together.

11. The RAMAK, The Manner of the Righteous, The Thirteen Attributes

Our sages interpreted (*Berachot* 47b) about one who is among the first ten in the house of assembly, that even if a hundred follow him, he receives a reward equal to all of them, literally one hundred. Since the ten are incorporated in one another, they are ten times ten, which is one hundred, and each of them is included in one hundred. Thus, even if a hundred come, he will have the reward of one hundred. Also, this

is why Israel are responsible for one another since in each one there is truly a part of his friend. When one sins, he blemishes himself and he blemishes the part that his friend has in him. It follows that as far as that part goes, his friend is responsible for him. Therefore, they are related to each other. For this reason, one should desire one's friend's benefit and look favorably upon one's friend's benefit, and his honor should be as dear to him as his own, for he is truly him. This is why we were commanded, "Love your friend as yourself."

12. Baal HaSulam, "Introduction to The Book of Zohar", No. 68

Do not be surprised that one person's actions bring elevation or decline to the whole world, for it is an unbreakable law that the general and the particular are equal as two peas in a pod. Hence, all that applies to the general applies also to the particular. Moreover, the parts make what is found in the whole, for the general can appear only after the appearance of the parts in it, and according to the quantity and quality of the parts. Evidently, the value of an act of an individual elevates or declines the entire collective.

13. Maor VaShemesh, VaYechi

The essence of the assembly is for everyone to be in one unity and for all to seek but one purpose: to find the Creator. In every ten there is the *Shechina* [Divinity]. Clearly, if there are more than ten then there is more revelation of the *Shechina*. Thus, each one should assemble with his friend and come to him to hear from him a word about the work of the Creator, and how to find the Creator. He should annul before his friend, and his friend should do the same toward him, and so should everyone do. Then, when the assembly is with this intention, then "More than the calf wants to suckle, the cow wants to nurse," and the Creator approaches them and He is with them, and therefore, all the salvations and all the blessings, and all the good bestowal opens to them from the source of mercy.

14. Rabbi Shmuel Bornstein, Author of Shem MiShmuel

That the word “gathering” is more unification of the heart and soul than the word “grouping.” “Grouping” can also pertain only to the body, although the views are not united. But a gathering of people is also with one heart. It is a gathering from the outside in, where they unite the most.

15. Baal HaSulam, Letter No. 13

You should know that there are many sparks of holiness in each one in the group. When you assemble all the sparks of holiness to one place, as brothers, with love and friendship, you will certainly have a very high level of holiness for a while, from the light of life.

16. RABASH, Article No. 17 (1986), "The Agenda of the Assembly – 2"

“In the multitude of people is the King's glory,” it follows that the greater the number of the collective, the more effective is the power of the collective. In other words, they produce a stronger atmosphere of greatness and importance of the Creator. At that time, each person's body feels that he regards anything that he wishes to do for holiness—meaning to bestow upon the Creator—as a great fortune, that he has been privileged with being among people who have been rewarded with serving the King. At that time, every little thing he does fills him with joy and pleasure that now he has something with which to serve the King.

To the extent that the society regards the greatness of the Creator with their thoughts during the assembly, each according to his degree originates the importance of the Creator in him. Thus, he can walk all day in the world of gladness and joy.

17. Baal HaSulam, "A Speech for the Completion of The Zohar"

Obtaining the greatness depends entirely on the environment, and a single person cannot do a thing about it whatsoever.

Yet, there are two conditions to obtaining the greatness:

1. Always listen and accept the appreciation of the environment to the extent of their greatness.

2. The environment should be great, as it is written, "In the multitude of people is the king's glory."

To receive the first condition, each student must feel that he is the smallest among all the friends. In that state, he will be able to receive the appreciation of the greatness from everyone, since the great cannot receive from a smaller one, much less be impressed by his words. Rather, only the small is impressed by the appreciation of the great.

For the second condition, each student must extol the virtues of each friend and cherish him as though he were the greatest in the generation. Then the environment will influence him as though it were a great environment, as it should be, since quality is more important than quantity.

18. Likutey Halachot [Assorted Rules], "Synagogue Rules," Rule One

The ascension of the soul and its completeness is mainly when all the souls merge and become one, for then they rise to the *Kedusha* [holiness], since the *Kedusha* is one. Therefore, the prayer, which is regarded as the soul, depends primarily on the unity of souls. It is impossible to say the words of the prayer unless through peace, when we unite with all the souls of Israel. For this reason, the prayer is mainly in public and not alone, so that one will not be separated and alone, as this is the opposite of *Kedusha*. Rather, we must only unite the holy congregation together and become one

19. Ramchal, “Interpretations on the Twenty Four Adornments of the Bride”

To be complete, all the souls must connect in her and become one in her. At that time, the *Shechina* [Divinity] shines in a great correction, for she is a bride. And then, “You are all beautiful, my wife,” and no flaw is left since by the power of mutual responsibility, each one corrects for the other and you find that everything is corrected.

20. Pri HaAretz [Fruit of the Land], Letter No. 10

One should accustom oneself to always instill love of friends in his heart until his dying day, and continue with this until his soul is adhered and they will cling to one another. Then when all are as one man, the Creator will dwell within them and will shower them with ample salvations and comforts, and they will rise with an elevation of body and soul.

21. Degel Machaneh Ephraim, VaEtchanan

It befits the One to cling to the one. And when is this? It is when Israel are bundled and attached together in complete unity. At that time, they are regarded as one, and the Creator is upon them, for He is one.

But when their hearts divide and they are apart from one another, they cannot be adhered to the One and the Creator is not on them. Rather, another God is on them. This is implied in the verse, “And you who are adhered,” meaning when you are adhered and united with each other, “You are alive every one of you.” When they are in one unity. Then it befits the One to cling to the one, and the one Creator is upon them.

22. Degel Machaneh Ephraim, Yitro [Jethro]

It is good for them to always be united together in one bundle. Then, even those who are of inferior degree assist their friends in gaining

more Kedusha [holiness] and attaining more. As the upper one needs the lower one, and the lower one needs the upper one, so you will always be gathered in one bundle, and then your roots will unite, as well.

23. RABASH, Article No. 15 (1986), "A Prayer of Many"

We can understand the importance of a prayer of many, as it is written, "I dwell among my own people." *The Zohar* says, "One should never retire from the people because the mercy of the Creator is always on the whole people together." This means that if one asks the Creator to give him vessels of bestowal, as our sages said, "As He is merciful, you be merciful, too," one should pray for the whole collective. This is because then it is apparent that his aim is for the Creator to give him vessels of pure bestowal, as it was written, "The mercy of the Creator is always on the whole people together." It is known that there is no giving of half a thing from above. This means that when abundance is given from above to below, it is for the whole collective.

24. RABASH, Letter No. 8

Once I have acquired this above-mentioned clothing, sparks of love promptly begin to shine within me. The heart begins to long to unite with my friends, and it seems to me that my eyes see my friends, my ears hear their voices, my mouth speaks to them, the hands embrace, the feet dance in a circle, in love and joy together with them, and I transcend my corporeal boundaries. I forget the vast distance between my friends and me, and the outstretched land for many miles will not stand between us.

It is as though my friends are standing right within my heart and see all that is happening there, and I become ashamed of my petty acts against my friends. Then, I simply exit the corporeal vessels and it seems to me that there is no reality in the world except my friends and I. After that, even the "I" is cancelled and is immersed, mingled in my friends, until I stand and declare that there is no reality in the world—only the friends.

The Omer Count

1. RABASH, Letter No. 59

Concerning the *Omer* count [a count of seven weeks beginning the second night of Passover and ending in the holiday of Shavuot], it is known that man's primary work is to connect himself to the Creator.

Omer comes from the word [in Hebrew] "gathering sheaves." RASHI interpreted, "as it is translated, gathering sheaves, collecting." It means that by becoming mute and not opening the mouth with complaints against the Creator, but rather, for that person 'Everything that the Merciful One does, He does for the best' (*Berachot* 9), and says that he, meaning his thought and desire, will be only for the Creator, then he is gathering. That is, by connecting all of one's thoughts and desires with a tight connection of having only one goal—to bring contentment to the maker—a person is regarded as "gathering."

2. RABASH, Letter No. 59

The interpreters say that the *Omer* count comes from the words, "and under His feet there appeared to be sapphire brick, as pure as the bodies of the sky." This means that by a person connecting himself to the Creator, he is rewarded with the revelation of the light of the Creator appearing on him. It follows that by a person gathering, tying all the desires in one knot, meaning to one purpose—for the Creator—then that *Omer* shines. This is the meaning of the *Omer* [gathering] count, where a person shines with the light of the Creator.

3. RABASH, Letter No. 59

We count forty-nine days to the days of the reception of the Torah.

Omer comes from the word *Seorim* [barley/measures]. This means that it comes from measures, by measuring in the heart the greatness of the Creator, as the holy *Zohar* interprets the verse, “Her husband is known at the gates.” The holy *Zohar* says, “Each according to what he assumes in his heart,” to that extent the light of the Creator is on that person.

This is called “faith.” When a person is rewarded with faith in the Creator, it is regarded as a “beast.” This is the meaning of the *Omer* being of barley, which is animal food, meaning that he has not yet been rewarded with the view of Torah. But on Shavuot, when rewarded with the reception of the Torah, one receives the view of Torah. For this reason, we offer the offering of wheat, which is food for man, who is the speaking. But before one is rewarded with Torah, which is the speaking, it is regarded as an offering of barley, which is animal food. At that time it is called “gathering sheaves,” regarded as being mute, which is only animate, and not speaking, for only by the Torah are they rewarded with being “speaking.”

4. RABASH, Article No. 938, "Considering the Omer [Count]"

Omer comes from the words “gathering sheaves,” which means connection. A person should try to make the connection between him and the Creator shine, as in a sapphire or a diamond. The world is called “the six days of action and Shabbat [Sabbath],” which are seven *Sefirot*, and there is *Hitkalelut* [mingling] of the *Sefirot*. Therefore, we must connect ourselves to the Creator on all the days of the years of our lives, which are seventy years, implying that each year comprises ten *Sefirot*.

By correcting the connection, called *Omer*, we can be rewarded with the quality of Torah, which is regarded as “freedom from the angel of death,” as our sages said, “Do not call it *Harut* [carved]

but rather *Herut* [freedom],” when we emerge from the enslavement to the inclination by means of the Torah. This depends on man’s connection with the Creator.

5. RABASH, Article No. 32 (1989), “What Does It Mean that Oil Is Called ‘Good Deeds’ in the Work?”

Waving implies work. That is, although the literal meaning is that we must raise the sheaf, as it is written, “the sheaf of the wave offering,” but *The Zohar* asks what this comes to teach us in the work. It explains about this that we must raise the kingship to the Creator, for *Peh* [mouth] is called kingship and *Peh* is also called “glory,” as it is written, “Give glory to the Lord your God.” Thus, we must give the *Peh*, which is the kingship [*Malchut*], to the Creator.

We should understand what it means that we must give kingship to the Creator, and what it means that they should give the *Peh*, meaning glory, to the Creator. When we speak about observing Torah and *Mitzvot* individually, meaning in order to thereby achieve *Dvekut* with the Creator, which is equivalence of form, namely relinquish self-benefit and do only that which benefits the Creator, this work is called “*Shechina* [Divinity] in the dust,” or “*Shechina* in exile.”

6. Baal HaSulam, Shamati, Article No. 190, “Every Act Leaves an Imprint”

This is the meaning of Passover, when Israel were awarded freedom, meaning *Mochin de AVI*, considered “The whole earth is full of His glory.” Naturally, there is no place for the evil inclination since it is not distanced by its actions from the work of the Creator. On the contrary, we see how it has brought man closer to His work, although it was only by way of an awakening from above.

This is why they said that the *Shechina* [Divinity] says, “I saw the image of a drop of a red rose.” It means that he saw that there was a place that still needs correction, that He cannot shine in this place.

This is why they needed to count the seven weeks of the *Omer* count, to correct those places, so we would see that “The whole earth is full of His glory.”

7. RABASH, Article No. 927, "Concerning Hametz and Matza"

On Passover, when there was only circumcision, and they were rewarded with emerging from the authority of Egypt, they entered the degree of “holy beast.” Hence, they bring the harvest of barley, which is animal food. By this, the crops in the fields are blessed, for a field is *Malchut*, as in “A field that the Lord has blessed.”

Through the fruits of the harvest during the seven weeks, we are rewarded with receiving the Torah, which is reception in order to bestow. At that time, he is called “man” because he already has the *Daat* [knowledge/reason] of the Torah, called “heaven,” and the Torah is regarded as “the tree of life,” and man is called “a tree of the field.” Hence, two loaves of bread are offered from the wheat, which is “human food.” By this, the fruits of the tree are blessed, implied by the fact that they are blessed with the Torah.

8. Maor VaShemesh, Emor

The days of the count point to unity, as it is written in the holy books. This is why the disciples of Rabbi Akiva died between Passover and the Assembly [Shavuot], since those days indicate unity, and they did not treat each other with respect. This is why he introduces the story of Bar Kefra in the middle of the *Omer* sermons, for all that mattered to Bar Kefra was that he did not invite him with his friends, since during the [*Omer*] count, one should correct this attribute of unity, and by this be rewarded with attaining the Torah on the festival of Shavuot [Feast of Weeks], as it is written, ““And they journeyed from Rephidim and came to the Sinai Desert, and Israel camped there before the mountain.” RASHI interpreted that they were all in heart, as one man, and this is why they were rewarded with attaining the Torah at the time of the giving of the Torah.

9. Likutei Halachot, “Blood Rules,” Rule No. 1

The main flaw in the disciples of Rabbi Akiva was that there was no love of mercy among them, which are yearning and longing, for by this is the main drawing of the Torah that they had to extend from Rabbi Akiva, who was as a revelation of the Torah. This is why Rabbi Shimon bar Yochai said, “We are dependent on love”—that we must have great love between us. Also, he once said that he would be willing to come to Jerusalem so redemption would come through them, but the matter was spoiled by the dispute that occurred among the friends through their wives, since the main drawing of Torah is through love and mercy, which are yearning longing of *Kedusha* [holiness] by which we are rewarded with reception of the Torah and with abundance.

10. Baal HaSulam, Shamati, Article No. 141, "The Holiday of Passover"

During the count there is departure of the *Mochin*, since the count is considered raising *MAN*. It is known that when raising *MAN* there is departure of lights. But after the count, the *Mochin* returns to its place.

Those Who Eat Manna, and Raising MAN

Those Who Eat Manna
Raising MAN

Those Who Eat Manna

1. Exodus 16:4

The Lord said to Moses, “Behold, I am about to rain bread from heaven for you.

2. Zohar for All, Tetzaveh [Command], "Bread of the First Crop", Item 72

There are two kinds of bread that Israel ate. One was when they came out of Egypt—they ate *Matzot* [unleavened bread], the bread of affliction, the bread from *Malchut*—and the other was in the desert—when they ate bread from heaven, bread from *ZA*, called “heaven.” It is written, “Behold, I will cause to rain bread from heaven for you.”

3. RABASH, Article No. 500, "When You Raise the Candles – 2"

Israel walked forty years in the desert only by His light, meaning that there was only an awakening from above, called “bread from the sky,” for the abundance came to them without preparation on the part of the lower ones.

“Bread from the earth” means that the abundance comes through the work of the lower ones. This is called “spoiled bread,” meaning without labor, and our soul has grown loathsome of this bread, since when something comes without labor, we feel very little taste in it compared to something that comes through labor.

4. Degel Machaneh Ephraim, Assortments

The Torah was given only to those who eat the manna (*Mechilta, BeShalach*, 17). The Torah is called “bread,” as it is written (Prov. 9:5), “Come, eat of my bread and drink of the wine that I have poured.” “Come, eat of my bread,” therefore the word “eating” pertains to learning, and from the acronym *Mesirat Nefesh* [devotion]. Therefore, we should interpret that the Torah was given only to those who eat *MAN* [manna], meaning learn devotedly.

5. RABASH, Article No. 695, "And They Shall Take to You Pure Olive Oil"

When there is no preparation on the part of the lower ones, the Creator does not impart them with the upper abundance.

However, He cannot be limited and to say that without this, He cannot bestow upon them. He brings evidence from the desert, that the Creator illuminated for them without an awakening, and for this reason, they ate bread from the sky, meaning without work, and only when they came to the land, they were given the wholeness called “bread from the earth.”

6. Zohar for All, VaYelech [And Moses Went], "Moses, Aaron, and Miriam", Item 4

"They ate from the produce of the land," the day after the Pesach [Passover]. What is the connection between the manna and the bread from the earth? The manna is from above, from heaven, from ZA, and the bread from the earth is from below, from Malchut, which is called “earth.”

7. Baal HaSulam, The Study of the Ten Sefirot, “Inner Observation”, Chapter 1, Part 2

We should learn from those who ate the manna. Manna is called “Bread off the sky” because it did not materialize when clothing in this world. Our sages said that each and every one tasted everything he or she wanted to taste in it.

That means that it had to have opposite forms in it. One person tasted sweet and the other tasted it as acrid and bitter. Thus, the manna itself had to have been contained of both opposites together, for can one give what is not in one? How can two opposites be contained in the same carrier?

It is therefore a must that it is simple, and devoid of both flavors, but only included in them in such a way that the corporeal receiver might discern the taste he or she wants. In the same way you can perceive anything spiritual: it is unique and simple in itself, but consists of the entire multiplicity of forms in the world. When falling in the hand of a corporeal receiver, it is the receiver who discriminates in a separate form in it, unlike all other forms that unite in that spiritual essence.

8. Maor VaShemesh

The Torah was given only to those who eat manna. He wishes to say that anyone who wants to take upon himself the burden of Torah must have confidence in the Creator that he will not chase provision all day long, but rather work little and engage in Torah and in prayer, and certainly, the Creator will provide him his sustenance each and every day... Naturally, when one engages in Torah *Lishma* [for Her sake] even more, he will be certain that his provision will be more ample, and the more one engages in Torah and in prayer with greater adhesion, the more ample will be his provision, for this is the heart of man’s work in the world.

Raising MAN

9. Zohar for All, VaYechi [Jacob Lived], "Dan Shall Judge His People", Item 717

What are *MAN*? In the craving below, lower waters rise, meaning *MAN*, to receive upper waters, *MAD*, from the degree atop them. This is so because lower waters, *MAN*, spring out only by an awakening of the desire of the lower one. At that time, the craving of the lower one and the upper one become attached, and lower waters spring out opposite the descending upper waters, the *Zivug* ends and the worlds are blessed, all the candles light up, and the upper ones and lower ones are in blessings.

10. RABASH, Article No. 201, "Raising MAN – 1"

MAN is called “a deficiency.” But what does the lower one lack by which to add abundance in the world? When one engages in Torah and *Mitzvot*, the Torah and *Mitzvot* first create *MAN* in a person, meaning he receives a deficiency and sees that he is lacking Torah and fear of heaven because of the concealment and hiding in the world due to the *Tzimtzum* [restriction]. At that time, a person receives a lack, and raises that lack upward so as to be filled. It therefore follows that through the Torah and *Mitzvot*, a person receives *MAN*, and he elevates that *MAN* and causes revealing in all the worlds.

11. RABASH, Article No. 27 (1990), “What Is, ‘Every Blade of Grass Has an Appointee Above, Who Strikes It and Tells It, Grow!’ in the Work?”

We should interpret what the ARI says, that no degree ascends unless through the ascent of *Mayin Nukvin* [Aramaic: female water, *MAN*], for *Nukvin* [Aramaic: females] means lack. “Water” means *Bina* that

received within her the quality of *Malchut*, where *Malchut* is called “a lack,” from the [Hebrew] word, “hole.” Hence, the upper one must give to the lower one what it needs.

Since “There is no new light in the world except from *Ein Sof* [infinity/no end], hence, the upper one ascends in degree in order to receive abundance for the lower one. In the work, we should interpret that upper and lower mean that the first state is called “upper” and the second state is called “lower.” This means that if in the state one is in, he does not feel any lack and he is satisfied, clearly, he has no need to advance in the work, since he sees no deficiency that will push him to go forward. For this reason, if a person is successful, he elicits a lack in the state he is in.

12. RABASH, Article No. 179, "Ibur [Conception] – 1"

After the sin of *Adam HaRishon*, the creatures are regarded as broken and dead *Kelim*. That is, their *Kelim* are only in self-reception, separated from the Life of Lives. There is only a spark in them from the *Reshimot* of *Ohr Hozer* [Reflected Light] that remained and descended in order to sustain the *Kelim* so that through it, they will be able to rise for the revival of the dead.

That spark is a spark of *Kedusha* [holiness] and is a residue of the *Ohr Hozer*. We must raise it, meaning receive it in order to bestow, which is called “raising,” meaning raising *MAN*. By this, a *Masach* [screen] and *Aviut* [thickness] are made, on which comes the filling, when the *Ohr Hozer* fills the *Kelim* to an extent that will clothe the lights (*Ohr Yashar* [Direct Light]).

13. RABASH, Article No. 27 (1990), “What Is, ‘Every Blade of Grass Has an Appointee Above, Who Strikes It and Tells It, Grow!’ in the Work?”

There is a rule: “Each and every state is called ‘upper and lower.’” It follows that while he has found a lack in the state he is in, in the

second state, called “a state of lack,” that lack is now called “the lower one,” and causes him to leave the previous state and try to correct the lack that he is feeling now.

In the work, this is regarded as the *Mayin Nukvin* of the lower one causing an ascent in degree to the upper one, meaning to the previous state. This is the meaning of what the ARI said, that through his *MAN*, the lower one induces an ascent to the upper one. It follows that only the lacks, which are called “suffering,” induce the ascents by which they always rise to go forward.

14. RABASH, Article No. 576, "I Will Remove the Stony Heart"

If there is no awakening from below, one does not receive help from above for this. This is called “man’s work,” meaning what man should do, since prayer pertains to whether there is a prayer from below, which is called “raising *MAN*,” meaning that a person raises the lack that he has and asks the Creator to satisfy his lack.

Hence, if he has a lack that he cannot work not in order to receive reward, the Creator gives him the *Mayin Duchrin* [*MAD*], which is the filling of the lack, namely the Creator gives him that strength. However, if a person does not ask for this, meaning about not being able to work not in order to receive reward, then we cannot speak of filling a lack.

In order for one to feel that this is called “a lack,” there must be special education about this. Otherwise, we do not feel that this is called “a lack.” A person feels only the lack of diminution of light, meaning that he has no pleasure in Torah and prayer the way he understands it should be.

15. Baal HaSulam, Shamati, Article No. 57, "Will Bring Him as a Burnt Offering to His Will"

It is known that in order to extend abundance from above, one must precede an awakening from below. We must understand why we need

an awakening from below. Because of this, we pray that there will be a will above. It means that we must evoke a desire from above to administer below.

It is not enough that we have a desire, but there has to be a good will on the part of the Giver, too. Even though above there is a general desire to do good to His creations, He still waits for our desire to awaken His desire.

In other words, if we are unable to evoke His desire, it is a sign that the desire on the part of the receiver is still incomplete. Hence, precisely by praying that there will be a will above, our desire is made to be a genuine desire, to be a fitting *Kli* [vessel] to receive the abundance. [...]

This is the meaning of “He is coerced until he says, ‘I want.’” It means that the Creator says, “I want the deeds of the lower ones.”

16. RABASH, Article No. 587, "The Upper One Scrutinizes for the Purpose of the Lower One"

MAN is a desire to receive. This is expressed through prayer, where prayer is regarded as raising *MAN*, and the answering of the prayer is called *MAD*, *Ohr Yashar* [direct light], upper abundance, bestowal. This prayer called *MAN* requires conditions, meaning that there will be the correction of a *Masach* in the prayer, namely that his intention will be for the sake of the Creator, called *Lishma* [for Her sake].

One must receive the power to work *Lishma* from the upper one, since the lower one is powerless to begin the work, but only in the form of *Lo Lishma* [not for Her sake], called “will to receive,” for only the *Lo Lishma* gives the first moving force of the lower one, for when a person does not find sufficient flavor in corporeal pleasures, he begins to search for spiritual pleasures.

17. RABASH, Article No. 587, "The Upper One Scrutinizes for the Purpose of the Lower One"

The root of the work of the lower one is the will to receive, and the prayer, called *MAN*, rises up, and then the upper one corrects this *MAN* and places on it the power of the *Masach*, which is a desire to delay the abundance before the lower one knows about himself that his aim is to bestow.

18. Zohar for All, VaYechi [Jacob Lived], "Dan Shall Judge His People", Item 717

Since a degree cannot receive anything from a degree that is more than one degree above it, and receives only from its adjacent higher degree, it follows that each upper degree that gives is a male, and each lower degree that receives from it is a female. And through the craving, when each lower one craves to receive abundance from the one above, it raises *MAN* to it in a way that each lower one raises *MAN* to the one above it, adjacent to it, until it reaches *Ein Sof*. At that time, *Ein Sof* brings down abundance, *MAD*, and each upper degree gives the abundance that it received to the adjacent degree below it, since the *MAD* cascades from one degree to the next, through the lower ones in the world of *Assiya*.

19. RABASH, Article No. 7 (1986), "The Importance of a Prayer of Many"

Raising MAN, meaning causing a deficiency above. But we should understand how we can say that the lower ones cause a deficiency above. And we should also know the meaning of "deficiency." It is known that a *Kli* is called "a deficiency," meaning that if there is a deficiency, there is room to place the filling there and fill the deficiency.

There are no delays in bestowing on the part of the Emanator, for His wish is to do good. The reason why we see that there is concealment of the light is because the lower ones have no *Kelim* to

receive the abundance. Hence, when the lower one awakens to purify himself but lacks the strength, he asks the Creator to help him. Then this deficiency rises, so now the upper one has a *Kli* for giving him abundance, and this is called *raising MAN*.

20. Baal HaSulam, Shamati, Article No. 96, "What Is Waste of Barn and Winery, in the Work?"

MAN de Ima is considered an awakening from above, which is not discerned as nature. This means that with respect to nature, when one is not ready to receive the abundance, he does not receive any bestowal.

However, from the perspective of the awakening from above, which is above nature, the light is indeed poured to the lower ones, by way of “I am the Lord, Who dwells with them in the midst of their impurity,” as it is written in *The Zohar*, “Even though he has sinned, it is as if he did not sin at all.”

However, with an awakening from below, the light is not dispensed. Rather, precisely when one is qualified by nature—meaning by himself, this is called *MAN de Nukva*—that he can correct through faith.

21. RABASH, Article No. 491. “Raising MAN – 2”

Question: Raising *MAN* is regarded as raising a deficiency upward. Thus, why does he write that raising *MAN* is called *Mitzvot* [commandments] and good deeds?

MAN is called “a deficiency.” But what does the lower one lack by which to add abundance in the world? When one engages in Torah and *Mitzvot*, the Torah and *Mitzvot* first create *MAN* in a person, meaning he receives a deficiency and sees that he is lacking Torah and fear of heaven because of the concealment and hiding in the world due to the *Tzimtzum* [restriction]. At that time, a person receives a lack and raises that lack upward so as to be filled. It therefore follows that through the Torah and *Mitzvot*, a person receives *MAN*, and he elevates that *MAN* and causes revealing in all the worlds.

22. RABASH, Article No. 195, “The Association of the Quality of Judgment with Mercy”

The lower one to say that this whole concealment that he feels is because the upper one restricted himself for the sake of the lower one. This is called “When Israel are in exile, the *Shechina* [Divinity] is with them,” that whatever taste he feels, so he says. That is, it is not his fault that he does not feel the taste of vitality. Rather, in his view, there really is no vitality in spirituality.

If a person overcomes and says that the bitter taste he finds in these nourishments are only because he does not have the proper *Kelim* to receive the abundance because his *Kelim* are to receive and not to bestow, and he is sorry that the upper had to hide himself, for which the lower one can slander, this is regarded as *MAN* that the lower one raises.

By this, the upper raises his *AHP*. “Raising” means that the upper one can show the lower one the merit and the pleasure that exists in the *Kelim* of *AHP* that the upper one can reveal. Thus, from the perspective of the lower one, it follows that he raises the *Galgalta Eynaim* of the lower one, and by this itself, the lower one sees the merit of the upper one. It follows that the lower one ascends together with the *AHP* of the upper one.

Thus, when the lower one sees the greatness of the upper one, by this itself the lower one grows.

Amalek

The Meaning of Amalek
The Klipa of Amalek
The War Against Amalek
Amalek Below and Amalek Above
Blot Out the Memory of Amalek

The Meaning of Amalek

1. RABASH, Article No. 906. “The Meaning of Amalek”

“Remember what Amalek did to you along the way when you came out from Egypt.” Amalek is the evil inclination, and it comes to a person only “when you came out from Egypt,” meaning when a person emerges from the Egyptians who are afflicting the soul. When one takes upon himself to engage in serving the Creator, this is when he comes.

2. RABASH, Article No. 17 (1990), “What Is the Order in Blotting Out Amalek?”

Generally, Amalek is called the “evil inclination.” However, specifically, the evil inclination has many names. Our sages said (*Masechet Sukkah*, p 52), “The evil inclination has seven names: Evil, Uncircumcised, Impure, Enemy, Obstacle, North Stone. It also has other names such as Pharaoh King of Egypt and Amalek.”

The Klipa of Amalek

3. RABASH, Article No. 22 (1990), "What Is the Order in Blotting Out Amalek?"

The *Klipa* of Amalek aims primarily against the greatness of the Creator.

4. RABASH, Article No. 22 (1990), "What Is the Order in Blotting Out Amalek?"

This is the meaning of the *Klipa* [shell/peel] of Amalek, as it is written (Portion *Ki Tetze*), "Remember that which Amalek did unto you, which occurred to you along the way when you were tired and weary and not fearing God." RASHI interpreted the meaning of "which occurred to you along the way" to mean heat and cold: "He cooled you and chilled your boiling, for all the nations feared you, but he began and showed a way for others." He interprets there in *Siftey Hachamim*, "He wanted to say with a hot matter that everyone fears it. So were the nations of the world afraid of you, but Amalek chilled you and made you lukewarm, as in tepid water."

5. RABASH, Article No. 22 (1990), "What Is the Order in Blotting Out Amalek?"

When Amalek sees that a person becomes excited and heated up in the work, and a person is delighted that he has been rewarded with some importance, that it is worthwhile to serve a great King, he comes and slanders, and takes this importance away from the person. Naturally, a person loses the warmth he had in the little bit of sensation he had, that he was connected to a great King.

This is the meaning of the words, "And you are tired and weary." That is, during the work, when a person believes that he is serving

a great King, a person lives without feeling any fatigue. But when Amalek instills in him the cancellation of the greatness of the Creator, a person immediately grows tired from the work. This is as *The Zohar* says, "Where there is effort, there is the *Sitra Achra*. This means that a person should know that if he does the holy work and feels this work as a burden and a load, it is a sign that the *Sitra Achra* is there and weakens a person so he will not feel that he is serving a great King.

6. Maor VaShemesh, Tetzave

It is written in the *Midrash* [about Amalek], "Which *Karcha* [encountered] you along the way," from the word *Kerirut* [coolness], meaning he put out their fire of love and chilled it. At first, they were in warmth and excited about loving one another, but Amalek brought them into coolness and chilled their love from loving one another. How did he cool them? Through arrogance and pride, for Amalek has the *Gematria* of *Ram* [high], meaning arrogance, haughtiness, and pride.

The main thing that brings one to love another is by each one being lowly and despicable in his own eyes, always finding faults in everything he does, and seeing the righteousness and actions of one's friend as very great in his eyes. By this he comes to love his friend and be in unity with him. Conversely, if he is great in his own eyes and feels proud, he naturally sees his friend's faults and by this comes to hate him, since his friend is very lowly in his eyes. Amalek, *Gematria Ram* [high] chilled Israel from the warmth and excitement to love one another that they had before.

7. RABASH, Article No. 22 (1990), "What Is the Order in Blotting Out Amalek?"

Amalek is a *Klipa*. When a person overcomes and begins to walk on the path of truth, he comes and weakens the person and

says, “Do not fear departing from the path of bestowal.” And the more a person overcomes with greatness of the Creator, saying it is worthwhile to work only for the Creator and not for himself, (Amalek comes) and makes a person understand, “You see that you are tired and weary from this work, and you are not fearing God,” meaning that the fear of heaven that Israel had, when they said that it is worthwhile to work and serve a great King, he instilled his view in this, meaning that there is no importance to the King. Thus, “Why do you want to work for no reward, but only for the sake of the Creator, because of His greatness?” He spoiled this fear, meaning that his whole purpose was only to revoke the importance of the fear of heaven called “the essence of fear is that it is because He is great and ruling.”

It turns out that he instilled in the people of Israel a cancellation of the importance of fearing God, for his entire war was to weaken them from the work of serving a great King.

8. RABASH, Article No. 22 (1990), "What Is the Order in Blotting Out Amalek?"

Although there is the evil inclination, which does not let one observe Torah and *Mitzvot*, they are not the opposite of the essence of fear, called “because He is great and ruling.” This is the essence of the fear for which a person wants to serve the King because of the greatness and importance of the King. Amalek wants to weaken specifically this, meaning he argues that the person himself sees that there is no importance to the Creator that He should be served because of His greatness, for you see what great concealment there is on His guidance, that we can say that He leads the world as the good who does good.

He argues that this is not concealment, but that as we can see with our eyes, this is really so, and not as the people of Israel say, that in truth, the Creator leads the world as the good who does good, but we have not yet been rewarded with seeing how His Providence is in

the manner of good and doing good. Thus, instead, we must believe above reason and say, “They have eyes, and see not.” Accordingly, we see that this *Klipa* is truly against the essence of the fear.

The War Against Amalek

9. Meshivat Nefesh, Item 40

The war against Amalek, which is the war against the inclination, is a very long war, and submitting it is mainly by strengthening. Through everything that one experiences in one’s life, he should be very strong and not let himself fall under any circumstances, as in “If I make my bed in the netherworld, You are there.” And from there, too, he will call and cry out to the Creator in yearning, “from the depth of the netherworld, I cried for help,” for as long as one does not despair oneself and braces oneself to somehow start over every time, he is regarded as winning the war, for it is impossible for man to defeat it by himself. It is as our sages said, “Were it not for the help of the Creator,” etc., as it is written, “The Lord will have war against Amalek.”

10. Meshivat Nefesh, Item 40

Man must only commit to strengthening himself each time anew, and not retreat from this war or cause oneself despair under any circumstances.

Certainly, in this war, it is impossible to evidently see who is the winner, since the war is still long, the exile is intensifying, and each one experiences what he experiences. Yet, as long as we are holding our weapons in our hands—and our main weapon is the prayer—and as long as we do not cause ourselves despair from this war and keep gripping to our weapons, we are winning for sure, since as long

as one strengthens oneself in prayer and outcry to the Creator, he is winning the war, as this is essentially the victory.

11. RABASH, Article No. 907. "When He Let His Hand Down, Amalek Prevailed"

"When he let his hand down, Amalek prevailed." The question is, Why did Moses let down his hands? The thing is that Amalek is described in the holy books as a *Klipa* [shell/peel] against faith. Moses' hands are faith, since hands imply attainment, from the words, "For the hand attains," and all of Moses' attainment is through faith. This is why Moses is called "the loyal shepherd."

By this we can interpret that when Israel saw that Moses raised his hands, meaning that Israel exalted Moses' hands, Israel prevailed to the extent of the exaltedness of the matter, since one who despises faith cannot receive the vitality that is found in the power of faith.

This is the meaning of "Moses' hands were heavy," meaning it was heavy and hard for Israel to maintain the importance of Moses' hands. This means that they felt heaviness in faith, that the burden of faith was a burden and a toil for them.

12. RABASH, Article No. 604, "Why He Waited until the War Against Amalek?"

When they fall from faith, they have to work by themselves. This is the meaning of "awakening from below." If they are adhered to Moses, who is regarded as the Torah, through the Torah they can be rewarded with faith. Therefore, he had to go to Moses in order to learn from him the ways of faith.

Moses is called "the faithful shepherd," the shepherd of faith, since Moses is called "Torah," as it is written, "Remember the Torah [law] of My servant Moses." Hence, when they are adhered to Moses, they take strength for faith.

13. Sefat Emet, Shemot [Exodus], for Purim

When the children of Israel become one bundle, Amalek has no control over them. Rather, only in Rephidim [from the word *Pirud* (separation)]. This is why Haman slandered, “There is one nation, scattered and separated,” since their whole power was in unity, and now they are “a nation... separated.” In truth, this is how it was: Through the sins, the force of Amalek awakened and did not let them unite. This is why it was said, “Go gather all the Jews,” “to assemble and fight for their lives,” entirely through gathering and assembling. The righteous Mordechai joined them and they became joined through him since he had the power of unity.

Amalek Below and Amalek Above

14. RABASH, Article No. 22 (1990), "What Is the Order in Blotting Out Amalek?"

The Zohar says, that “There is Amalek below and there is Amalek above.” “Amalek below” refers to the *Kli*, and “Amalek above” refers to the light. That is, Amalek not letting him work for the sake of the Creator is called a *Kli*, meaning the desire to work for the sake of the Creator, although Amalek interferes with his arguments.

In other words, “Amalek below” means that a person wants to work for the sake of the Creator but Amalek does not let him work. He recognizes and feels that this is the *Klipa* that brings him these thoughts that revoke the glory of heaven, and it pains him. This is called “man’s work,” meaning that the person wants to revoke all the arguments of Amalek, and a person comes to feel that by himself, he does not see how he can cancel the slander that Amalek speaks to him every time he wants to work only because of the greatness and importance of the King. The person sees that more than a prayer, to

pray to the Creator not to be impressed by his slander, there is nothing he can do. This is regarded as a person wanting to blot out the Amalek in his heart and mind.

15. RABASH, Article No. 22 (1990), "What Is the Order in Blotting Out Amalek?"

Why does the Creator not let a person do everything? is simple: Concerning the revelation of the face, only the Creator can reveal His face. It cannot be said that we attribute this to the person. Also, concerning a person having to work during the concealment, and the Creator not giving the strength right away, why must man begin, or he will not have the *Kli*? It is because first a person must acquire a lack, and then it can be said that the Creator satisfies the lack.

It follows that "Amalek below" means that a person feels that this is Amalek and wants to blot him out because he does not want to hear his slander. This work belongs to man.

Amalek above means that his entire grip is in the concealment, and afterward the Creator gives the revelation of the face. This is considered that Amalek has been blotted out above, and this work belongs to the Creator.

16. RABASH, Article No. 22 (1990), "What Is the Order in Blotting Out Amalek?"

The Creator said about the Amalek above, "I will surely blot out," meaning that the Creator will blot him out above, and about Amalek below, the Creator said, "Blot out the memory of Amalek," meaning that man must blot out. We asked why the two Amaleks, and why does the Creator not blot out both, or that man will have the power to blot out both? Why this partnership?

The meaning is that there are light and *Kli*, and there is no light without a *Kli*, as it is known that there is no filling without a lack. We also asked, What is the quality of Amalek that we must blot out

more than the rest of the names of the evil inclination? The answer is that the evil inclination slanders the Creator, that it is not worthwhile to engage in Torah and *Mitzvot*. Since according to the rule that one cannot make a single move without a reason that compels him to do so.

Blot Out the Memory of Amalek

17. RABASH, Article No. 22 (1990), "What Is the Order in Blotting Out Amalek?"

The Creator says, “Blot out the memory of Amalek,” meaning He says that you do not need to do anything, meaning any tips so you can work for Me, but only blot out what Amalek says to you and believe above reason, meaning above Amalek’s reason, who is slandering Me, that it is not worthwhile to work for Me.

If you want to work above reason because, as it is written, “What does the Lord your God ask of you but to fear Me?” it is specifically this quality that he resists, and you want to blot him out. If your desire is true but you cannot blot him out, this is regarded as blotting him out from below. With what will you blot him out? Answer, with the desire—that you want to go above reason. Then, I will blot him out above, meaning I will give you the strength to blot out.

18. RABASH, Article No. 22 (1990), "What Is the Order in Blotting Out Amalek?"

Why we must blot out this *Klipa*. The reason is that we should say that there is no truth in her words that there is no concealment here. Rather, as we see, so it is. This discernment must be blotted out, meaning to say that there is no truth in her words.

However, how can a person blot out when there is concealment on His guidance, when Amalek stands strong against the person? The Creator says about this, “You must give the *Kli*,” meaning the lack, namely that which you need, so you must pay attention to what it is you lack.

**19. RABASH, Article No. 21 (1991), "What Does
It Mean that We Read the Portion, Zachor
[Remember], Before Purim, in the Work?"**

It is impossible to observe the blotting out of Amalek, but only to the extent that he remembers the troubles that he did to him. For this reason, the preparation for blotting out Amalek should be that one must know what is Amalek, meaning what is the role of Amalek against the people of Israel. It is about this that the verse says, “Remember what Amalek did to you along the way when you came out from Egypt, what happened to you along the way.”

To the extent that a person feels the “what Amalek did to you,” he can carry out “Blot out the memory of Amalek.” That is, if a person does not remember that Amalek harmed him, he has no reason to blot him out. When a person introspects and wants to see who is his enemy and does him only harm, it is the will to receive for one’s own sake, which is called the “evil inclination,” since it prevents a person from receiving the delight and pleasure that the Creator wants to give him.

**20. RABASH, Article No. 21 (1991), "What Does
It Mean that We Read the Portion, Zachor
[Remember], Before Purim, in the Work?"**

It is known that there is no light without a *Kli* [vessel], no filling without a lack. Hence, a person cannot do anything if he has no need for that same thing. Therefore, how can we blot out Amalek if we have no need to blot him out? That is, a person does not know what is Amalek or why we need to perform the action of blotting him out.

Therefore, first we must know what is Amalek and what troubles he had done to us. Afterward, to the extent that we understand that he is causing us troubles, to that extent we are ready to observe “Blot out the memory of Amalek.”

In other words, according to one’s memory of the troubles he had done to him, to that extent a person is willing to blot him out. That is, precisely according to what he remembers that he had harmed him, to that extent he wants to remove him from the world. If a person does not remember that he had done to him many troubles, then he has no need to blot him out. Hence, to the extent that he remembers, he can blot him out, and not more.

21. RABASH, Article No. 11 (1987), "Purim, and the Commandment: Until He Does Not Know"

We can understand the attachment of blotting out Amalek when we read, “Remember what Amalek had done to you.” Specifically, when we know everything that Amalek had done to us, which is the death that he caused to the world by his control—not to walk in the path of bestowal, to adhere to the Life of Lives—then we try to obliterate him from the face of the earth. Otherwise, before a person achieves the degree of knowing what Haman and Amalek did to us, a person does not crave to obliterate him.

It follows that specifically when one has reached the degree of knowing the cursed Haman from the blessed Mordechai, it is possible to blot out Amalek. For this reason, before Purim, which is the time when we should reach the degree, “until he does not know,” we must reach the degree of knowing, and only then can we blot out Amalek.

In other words, when a person wants to observe, “Blot out the memory of Amalek,” it is a sign that he has already been rewarded with knowing. Otherwise, a person cannot blot out Amalek. Rather, he is still immersed in the *Klipa* [shell/peel] of Amalek and does not want to keep, “Blot out the memory of Amalek.”

22. RABASH, Article No. 908, "Blotting Out Amalek"

We were given the evil inclination, called Amalek. During the work, it is impossible to grasp the taste of Torah and *Mitzvot* [commandments] because otherwise, this is not regarded as work. Hence, we must overcome the bad in us, regarded as the blotting out of Amalek, and then we can be rewarded with the light of redemption, as was then in the days of Mordechai, when they were rewarded with “observed and received.”

Our sages said, “They observed what they had already received. Thus far by force; henceforth willingly.” “By force” means compulsory, when one does something without pleasure from the act. He does it coercively, and this is called “by force,” when he forces himself to observe Torah and *Mitzvot* in a compulsory manner.

However, when subjugating Amalek, we are rewarded with tasting the flavor of Torah and *Mitzvot*, where there is the actual pleasure.

23. RABASH, Article No. 908, "Blotting Out Amalek"

This is the meaning of “‘And you shall love the Lord your God with all your heart’—with both your inclinations, the good inclination and the evil inclination.” How can the evil inclination agree to observe Torah and *Mitzvot*? When it feels great pleasure in them, it agrees, as well.

Hence, in order to be rewarded with the light of redemption, we first need to engage in blotting out Amalek, and then we will be rewarded with redemption, as it was then, in the days of Mordechai and Ester.

Yet, with what can we blot out Amalek? Our sages said about this, “I have created the evil inclination; I have created the Torah as a spice.” Through the Torah, we can erase the bad.

But not everyone has the ability to engage in Torah. For this reason, we were given the matter of Issachar and Zebulun, namely the matter of supporters of the Torah and learners of the Torah, where by uniting into one man, they are all called “disciples.” Then, when all become

one bundle, we will be able to blot out Amalek and be rewarded with redemption.

24. RABASH, Article No. 21 (1991), "What Does It Mean that We Read the Portion, Zachor [Remember], Before Purim, in the Work?"

The verse says, "Remember what Amalek did to you along the way when you came out from Egypt, what happened to you along the way. Blot out the memory of Amalek from under heaven; do not forget."

We should understand why we must remember what Amalek did to us in order to observe "Blot out the memory of Amalek." That is, this means that if we do not remember what he did to us, we cannot blot out, but rather precisely as much as we remember of him, this we can blot out, and not more. We should understand what it means in the work that he says, "Blot out the memory of Amalek," and if we have no memory then we cannot blot out. Therefore, first we were given the *Mitzva* [commandment/good deed], "Remember what Amalek did to you," and then we have the memory of Amalek, and we can carry out the *Mitzva* of blotting out Amalek.

25. RABASH, Article No. 22 (1990), "What Is the Order in Blotting Out Amalek?"

This completes the *Kli* for blotting out Amalek, where with this desire and lack that a person has, he feels in it the losses that this Amalek causes him in life, and yet he cannot overcome by himself. At that time, a person feels that all he needs is the help of the Creator, that the Creator will help him, and he believes in our sages, who said, "He who comes to purify is aided," and then the Creator revokes his Amalek.

26. RABASH, Article No. 24 (1991), "What Does It Mean that One Should Bear a Son and a Daughter, in the Work?"

Man is born in the world in order to perform corrections and complete the holy name, as our sages said about the verse (Exodus 17:16), "The Lord has sworn; the Lord will have war against Amalek." They said, "The Creator has sworn that His name is not complete and His throne is not complete until He blots out the name of Amalek."

We should interpret that the name *Yod-Hey*, called *HB*, should illuminate for the *Vav-Hey*. This comes through man's work, who bears a son and a daughter, meaning a male, which are vessels of bestowal in which light of *Hassadim* shines, and also to extend to *Malchut*, called "daughter," which are vessels of reception, in which light of *Hochma* illuminates. At that time, through one's work, one complements the holy name, called *Yod-Hey-Vav-Hey*, and this comes by blotting out Amalek, meaning by engaging in Torah and *Mitzvot* in order to complete the holy name. And then he will reveal the wholeness called "He is one and His name, One."

27. Baal HaSulam, Letter No. 29

It is impossible to strike the wind with an axe. Rather, the wind that strikes repels the wind, and iron to iron, etc. And since the essence of Amalek is a joker, destroying everything in materiality, without knowledge but only with mockery, it is impossible to uproot him from the world with the spirit of knowledge. On the contrary, it is with something that is above reason, meaning through the wine of Torah.

Vexing the Good Inclination Over the Evil Inclination

1. RABASH, Article No. 23 (1987), "Peace After a Dispute Is More Important than Having No Disputes At All"

If the evil inclination becomes angry. This is the indication that the person wants to walk on the path of construction of *Kedusha*. This is why the evil inclination becomes angry. In other words, the anger is a result of a person wanting to work for the Creator. But if a person says that he wants to work for the Creator only as lip-service, this does not anger the evil inclination because why should it care if a person speaks and does not even know what he is saying?

2. RABASH, Article No. 23 (1987), "Peace After a Dispute Is More Important than Having No Disputes At All"

“Angering” means making war with it. In other words, he should not serve it but rebel against it and tell it, “Thus far I have been serving you with all my might. Now I will no longer give you anything. On the contrary, I want to enslave you, so you will work for the Creator.”

3. RABASH, Article No. 23 (1987), "Peace After a Dispute Is More Important than Having No Disputes At All"

If you make war and do not see that the evil inclination is angry with you, it is a sign that you do not even know what “for the sake of the Creator” means. Rather, you only heard that it is written in the books

that we should do everything for the sake of the Creator. You say that you want this, too, but in truth, you have no idea what this is about.

It follows that the bad is actually within us, but we do not see it. Only through the dispute does it appear. Hence, if a person is at peace with it, he is hopeless because he will never be able to achieve the purpose of creation, since he will not have vessels of bestowal, but only vessels of reception, and these *Kelim* cannot receive the upper abundance because of the oppositeness of form.

A person does not know the power of the evil—that he should escape it—before he feels what the evil causes him. For this reason, specifically through the wars it makes with it, it has constant ascents and descents, and according to the sensation of pain from the descents, this makes him hate the evil.

4. RABASH, Article No. 10 (1989), "What Does it Mean that the Ladder Is Diagonal, in the Work?"

The evil within us is concealed, and if light of *Kedusha* [holiness] enters there, the will to receive in us promptly awakens and receives everything for itself. This will immediately go to the side of *Tuma'a* [impurity] and *Klipot* [shells/peels].

For this reason, we must wage war, by which the evil will come out of its hiding and fight with the good inclination.

It follows that specifically through war it becomes revealed, since it wants to fight with the good inclination. When it shows its real face, the person sees what a “high mountain” it is and realizes that the only way is to ask the Creator to help him subdue the evil and to be able to work only with the aim to bestow.

5. Likutei Etzot [Assorted Counsels], “Growing Stronger,” Item 37

When one has the evil inclination, it is a great merit, for then one can serve Him precisely with the evil inclination, meaning grow stronger

out of the warmth of the evil inclination in order to draw from it some work for the Creator. If one has no evil inclination, one's work has no merit whatsoever. This is why the Creator lets the evil inclination spread over a person, and especially over those who truly yearn to draw near Him, for it is far more precious to Him than if one were to serve Him a thousand years without the evil inclination.

6. RABASH, Article No. 380 "Anyone Who Sanctifies the Seventh – 2"

Our sages said, “Man's inclination overcomes him every day. If the Creator did not help him, he would not overcome it.” We should understand why the Creator did not give us the power to defeat the evil inclination. But if this is not within man's hands, why does the Creator not do everything?

In other words, why must one fight with the evil inclination while the Creator only helps him, but if the person does not begin the war, the Creator does not help him? Also, why does the Creator need man to make the war and then He will come and help him, as our sages said, “One should always vex the good inclination over the evil inclination,” and RASHI interpreted, “make war with it” (*Berachot* 5a)? This implies that first, one must begin the war and then the Creator helps him.

7. Zohar for All, Pinhas, "The Yod with which Pinhas Was Rewarded, the Yod of Shadai", Item 487

The evil inclination is given to every person to conquer it under him and to ride it. If one conquers it, all the perfection comes through the evil inclination, as it is written, “With all your heart,” meaning with both your inclinations, the good inclination and the evil inclination.

It follows that if one is rewarded and rides over the evil inclination, he is rewarded with everything.

8. RABASH, Article No. 273, "The Mightiest of the Mighty"

“Who is the mightiest of the mighty? He who makes his foe his friend” (*Avot de Rabbi Natan*, Chapter 23).

In ethics, we should interpret that “mighty” is “one who conquers his inclination” (*Avot*, Chapter 4). That is, he works with the good inclination and subdues the evil inclination.

The mightiest of the mighty is one who works also with the evil inclination, as our sages said, “With all your heart—with both your inclinations” (*Berachot* 54), where the evil inclination, too, serves the Creator. It follows that he makes his foe, the evil inclination, his friend. And since the evil inclination is also serving the Creator, it follows that here he has more work, for which he is called “the mightiest of the mighty.”

9. RABASH, Article No. 10 (1989), "What Does it Mean that the Ladder Is Diagonal, in the Work?"

The two lines are needed, for by both, we achieve the middle line, for there cannot be a middle line unless there are two lines before it. Therefore, when there is a dispute, it can be said that “the third one comes and decides between them and makes peace.” But if there is no dispute, there is no need to make peace. That is, if we want to have peace, we must first produce a dispute, or there is no room for peace.

10. RABASH, Article No. 10 (1991), “What Does ‘The King Stands on His Field When the Crop Is Ripe’ Mean in the Work?”

The correction of a person walking on the left line is because he does not wait to get a decline and fall, and then he will wait until an awakening from above comes to him. Instead, he draws upon him the left, and then he sees that he is in a state of descent, meaning that he does not have a single spark of desire to work in order to bestow and not for his own benefit. And then he can pray.

It is as Baal HaSulam said about what our sages said of David, who said, “I awaken the dawn, and the dawn does not awaken me.” That is, King David did not wait for the dawn, which is called “black,” which is darkness, meaning that the darkness awakens him. Instead, he awakens the darkness. He prays to the Creator to illuminate His face for him and thus he gains time from having the preparation for the darkness, and then it is easier to correct it.

11. Baal HaSulam, Letter No. 5

I rejoice in those revealed corruptions and the ones that are being revealed.

I do, however, regret and complain about the corruptions that have still not appeared, but which are destined to appear, for a hidden corruption is hopeless, and its surfacing is a great salvation from heaven. The rule is that one does not give what he does not have. Hence, if it has appeared now, there is no doubt that it was here to begin with but was hidden. This is why I am happy when they come out of their holes because when you cast your eye on them, they become a pile of bones.

The Creator Heals with What He Strikes

1. RABASH, Article No. 133, "It Is All Corrections"

“All the illnesses that I had placed on Egypt, I will not place on you, for I the Lord am your healer” (Exodus 15:26). Our sages ask, “If I do not place the illness, what is the need for a healer?” (Sanhedrin 101a) We should interpret that since I am the healer, why should I place on you an illness if I must heal the illness? What do I gain by placing an illness? It must be as a punishment, and if I must heal the illness, what kind of punishment is it? It is as though I work for nothing.

For this reason, I will not place illness upon you, and what you think is illness, you are wrong about it. Rather, all the states you feel, if you attribute them to Me, are all corrections by which you will approach Me in *Dvekut* [adhesion].

2. RABASH, Article No. 289 “The Creator Is Meticulous with the Righteous”

The blow that one receives from the Creator, when He takes from him the flavor of the work, by this itself He heals him because then he has no other way to serve the Creator but with faith above reason. It follows that the blow that he received from the Creator, from this itself he can be healed, for otherwise, he will remain in separation.

By this we understand what our sages said, that by the blows of the Creator, He heals (*Mechilta BeShalach*). In other words, this is the healing—that He gives him room to work with faith without any support.

3. RABASH, Article No. 15 (1984), "Can Something Negative Come Down from Above"

The important thing is to know what is the real illness. It turns out that the large sum you pay a great expert compared to a doctor who is not an expert is to determine precisely what is the illness.

It turns out that determining the flaw, which is considered negative, is nonetheless positive. That is, knowing the illness is actually a correction because now he knows what to correct. It turns out that knowing the illness is part of the healing of the illness, since it is impossible to heal the illness if he is not known the cause of the illness.

4. RABASH, Article No. 30 (1991), "What Does It Mean that One Who Was On a Far Off Way Is Postponed to a Second Passover, in the Work?"

There is a correction from above that a person cannot see the evil, since there is a rule that one is not shown more than one can correct in oneself. It is as in corporeality, when one is not told one's true illness if the illness is incurable.

For this reason, precisely He who comes to defile, who want to see the truth, it is opened for him. If he wants to advance and prays to be shown the true measure of the bad that is found in the will to receive for oneself, he is assisted from above, meaning he is defiled from above. That is, he is shown from above the harm in *Tuma'a*. At that time, he begins to pray from the bottom of the heart that the Creator will give him the desire to bestow instead of the will to receive that he has by nature, and to be given a second nature, which is a gift from above.

5. RABASH, Article No. 337, "Happy Is the Man"

"Happy is the man whom the Lord afflicts." We should ask, but is the purpose of creation not to do good to His creations? Thus, this is the opposite of the goal.

We can interpret that it is known that every branch wants to resemble its root, as it is written in the “Introduction to The Book of Zohar,” that the whole world loves rest. However, this is like a person holding a stick in his hand and beating everyone to make them work. Hence, each one must relinquish his rest in order to be saved from the afflictions of being beaten with a stick.

The stick is the afflictions when a person feels that he is lacking something. Therefore, when a person has a deficiency of having nothing to eat, he must labor in order to quiet the suffering of hunger. The bigger the lack, the more he must exert until he is compelled to obtain the object of his yearning. Hence, if the Creator afflicts when he has no spirituality, the suffering compels a person to make great efforts until he must obtain the spirituality that he feels he lacks.

6. RABASH, Article No. 307. “You Have Not a Blade of Grass Below”

“You have not a blade of grass below that does not have an angel that strikes and tells it, ‘Grow!’”

We should ask why it needs to strike it or it does not want to grow. After all, we see that in nature, each and every one wants to grow and not be small.

To understand this, we need to interpret this in the work. By nature, as long as one is immersed in the earth, he relinquishes any kind of *Gadlut* [greatness/adulthood] and wants to remain in earthliness. However, there is a force from above called an “angel,” and an angel is a force that bestows and strikes him and tells him, “Grow!” In other words, it strikes him with its power of bestowal and tells him, “Grow! Come out of your earthliness,” although one is born with a desire to receive called “earthliness.”

7. RABASH, Article No. 409, “Concerning Suffering – 2”

Through the suffering, a real desire to receive the “light of the King’s face is life” forms within him, and this is called “pains of love,” where there is no cancellation of Torah. This is so because the more he delves in Torah, the more he increases the suffering.

It follows that there is no cancellation of Torah in them because one who learns Torah, the suffering is born in him. It follows that if he has no Torah then he has no suffering. As said above, this is called “pains of love,” since there is no cancellation of Torah in them.

This is called “He whom the Lord loves, He admonishes.” It is so because in order for man to have these sufferings from not finding the Creator in the Torah, not every person is rewarded with suffering from this. This is why it was said, “Happy is the man whom the Lord afflicts.”

Then a person must acquire the suffering so he will have a real desire and yearning, since precisely in the real desire appears the quality of suffering, for man has no other *Kli* in which to obtain the pleasure except for this desire.

8. RABASH, Article No. 60, "A Request for Help"

When a person suffers from some corporeal affliction, he should be sorry that the Creator punished him, that he is afflicted. If he is not sorry, it is not a punishment, since a punishment is that which hurts a person and he cannot tolerate his situation, whether sorrow over provision or sorrow over illness.

If he says that he does not feel the sorrow, then he did not receive the punishment that the Creator has given him. We must know that the punishment is a correction for his soul. Thus, if he is not sorry, he has lost the correction.

One should pray to the Creator to take away from him the suffering and sorrow that he feels, since a prayer that stems from suffering is a greater correction than the correction of the punishment.

As I heard from Baal HaSulam, the Creator punishes a person not as a revenge, punishing him for not obeying Him, as do people. Rather, the punishment is a correction.

9. RABASH, Article No. 60, "A Request for Help"

When one prays to the Creator to take away from him the punishment, it is as though he is asking the Creator to take away from him the correction. He asked, How can a person ask the Creator to take away from him the correction, if the correction is in man's favor? And he explained that through the prayer when one asks the Creator to help him, he acquires connection with the Creator, and this is a greater correction than the correction that a person receives through the punishment.

10. Baal HaSulam, Shamati, Article No. 19, "What Is 'The Creator Hates the Bodies' in the Work?"

If the Creator gives room for work, these righteous are very happy. This is why they said, "first to the count of iniquities." For them it is joyous to now have a place to work, meaning that now they have become needy of the Creator and can now come into close contact with the Creator.

11. Baal HaSulam, Introduction to A Sage's Fruit, About the Torah, "Three Partners"

It is impossible to attribute the bad to the Creator, who is the absolute good. Hence, as long as one feels bad states, he must say that they come from elsewhere. But in truth, when one is rewarded with seeing only good and that there is no bad in the world, and everything is turned to good, then he is shown the truth, that the Creator does everything, since He is almighty, for He alone does, is doing, and will do all the deeds.

12. RABASH, Article No. 1 (1991), “What Is, ‘We Have No Other King But You,’ in the Work?”

A person should say that the fact that he in a lowly state is not because now he has become worse. Rather, now, since he wants to correct himself so that all his actions will be for the sake of the Creator, from above he is shown his true state—what is in his body, which until now was concealed and was not apparent. Now the Creator has revealed them [...].

A person says about this that it is mercy that the Creator has revealed to him the bad in him so he would know the truth and would be able to ask of the Creator for a real prayer. It follows that on one hand, now he sees that he is far from the Creator. On the other hand, a person should say that the Creator is close to him and tends to him, and shows him the faults. Hence, he should say that they are mercies.

13. Baal HaSulam, Letter No. 5

I rejoice in those revealed corruptions and the ones that are being revealed.

I do, however, regret and complain about the corruptions that have still not appeared, but which are destined to appear, for a hidden corruption is hopeless, and its surfacing is a great salvation from heaven. The rule is that one does not give what he does not have. Hence, if it has appeared now, there is no doubt that it was here to begin with but was hidden. This is why I am happy when they come out of their holes because when you cast your eye on them, they become a pile of bones.

14. Baal HaSulam, Shamati, Article No. 138, "Concerning Fear that Sometimes Comes Upon a Person"

When fear comes upon a person, he should know that there is none else but Him. And even witchcraft. And if he sees that fear overcomes him, he should say that there is no such thing as chance, but the

Creator has given him a chance from above, and he must contemplate and study the end to which he has been sent this fear. It appears that it is so that he will overcome and say, "There is none else besides Him."

But if after all this, the fear has not departed him, he should take it as an example and say that his servitude of the Creator should be in the same measure of the fear, meaning that the fear of heaven, which is a merit, should be in the same manner of fear that he now has. That is, the body is impressed by this superficial fear, and exactly in the same way that the body is impressed, so should be the fear of heaven.

15. RABASH, Article No. 338, "A Cure before the Blow"

In medicine, one who receives a medicine but is not sick, the medicine harms him. Hence, first he needs to learn Torah, since through the Torah he will see that he is sick, and then he will receive the Torah and will be healed from his illnesses.

It follows that we grasp the Torah in two manners: 1) that he is sick, for which the Torah is called *Tushia*, for it *Mateshet* [exhausts] man's strength, and all his power and vitality are only from the quality of a beast. In order to correct this, there is Torah in manner number 2) when it heals him from all the illnesses.

By this we should interpret that the Creator sends the cure before the blow, meaning the Torah, which is called "cure," precedes the blow, for the Torah brings him the recognition of evil.

Afterward, when he suffers the blow, meaning the measure of the evil in him, "he fixes a bandage from the blow itself," meaning from the Torah, which makes him see that he is stricken in his qualities. Subsequently, the Torah heals him.

It therefore follows that if he has no recognition of evil, how can he be rewarded with the good?

16. RABASH, Article No. 629, "One Who Despises a Wise Disciple"

“Anyone who despises a wise disciple, there is no cure to his illness” (Shabbat [Sabbath] 119b). This means that only one who has an illness cannot receive the cure. But one who does not have an illness has nothing to fear.

We should say that “his illness” means that every person who has still not repented is an afflicted person, and the healing for his affliction means that he will repent. Since every person consists of “uneducated people” and the quality of “wise disciple,” called the “point in the heart,” if he despises the wise disciple within him, he will never be able to repent and will remain in his lowly state, and there is no greater affliction than this.

Rather, only when he respects the wise disciple within him, meaning he is concerned with benefitting him, and each day he searches how he can benefit him, what nourishes the wise disciple, meaning Torah and prayer, then he can hope that there will be healing to his affliction, meaning that he will repent.

17. Baal HaSulam, "Introduction to The Study of the Ten Sefirot", Item 108

A well-known tale about a Jew who was a house trustee for a certain landlord. The landlord loved him dearly. Once, the landlord went away and left his business in the hands of his substitute, who was an anti-Semite.

What did he do? He took the Jew and flogged him five times in front of everyone to thoroughly humiliate him.

Upon the landlord's return, the Jew went to him and told him all that had happened to him. His anger was kindled, he called the substitute and commanded him to promptly give the Jew a thousand coins for every lash he had struck him.

The Jew took them and went home. His wife found him crying. Fearful, she asked him, "What happened to you with the landlord?" He told her. She asked, "So why are you crying?" He answered, "I am crying because he only lashed me five times. I wish he had lashed me at least ten times, since now I would have had ten thousand coins."

18. RABASH, Article No. 289, "The Creator Is Meticulous with the Righteous"

Our sages said, "The Creator makes a decree and a righteous revokes it" (*Moed Katan*, 16). This means that the Creator makes a decree, taking from him the pleasure of the work, and there is no harsher decree than taking from someone the vitality in the work.

But the righteous revokes it. That is, if a person says he wants to work without any reward of vitality and pleasure, then the decree is revoked in any case. Moreover, now he rises to a higher degree, for now he is in a state of pure faith and is regarded as having no self-interest.

19. Degel Machaneh Ephraim, Ekev

When the Creator wishes to torment your enemies, He will do as He did to the Egyptians with the ten plagues, which were not in the natural way. This will be a miracle, a wonder, a token, and a sign, as it is written in the Torah several times: "the signs." It will be a miracle within a miracle, as He did in Egypt, which was afflicted and healed, afflictions to Egypt and healing to Israel. Each plague that the Creator brought upon Egypt contained within it great mercy for Israel.

The Importance of Dissemination

1. Baal HaSulam, "The Arvut" [Mutual Guarantee], No. 20

The end of the correction of the world will only be by bringing all the people in the world under His work, as it is written, “And the Lord will be King over all the earth; in that day, the Lord will be one and His name one.”

2. Baal HaSulam, "Introduction to The Book of Zohar", No. 63

In our generation, although the essence of the souls is the worst, which is why they could not be selected for *Kedusha* until today, they are the ones that complete the *Partzuf* of the world and the *Partzuf* of the souls with respect to the *Kelim*, and the work is completed only through them. Now, when the *Kelim* of *NHY* are being completed, and all the *Kelim*—*Rosh*, *Toch*, *Sof*—are in the *Partzuf*, full measures of light, meaning complete *NRN* in *Rosh*, *Toch*, *Sof*, are being extended to all those who are worthy. Hence, only after the completion of these lowly souls can the highest lights manifest, and not before.

3. Baal HaSulam, "The Shofar of the Messiah"

The disclosure of the wisdom of the hidden in great masses; it is a necessary precondition that must be met prior to the complete redemption.

4. Baal HaSulam, "The Shofar of the Messiah"

The dissemination of the wisdom in the masses is called a "Shofar." Like the Shofar, whose voice travels a great distance, the echo of the wisdom will spread the world over.

5. Baal HaSulam, "Introduction to the Book Panim Meirot uMasbirot", Item No. 5

It is the great expansion of the wisdom of truth within the nation that we need first, so we may merit receiving the benefit from our Messiah. Consequently, the expansion of the wisdom and the coming of our Messiah are interdependent. Therefore, we must establish seminaries and compose books to hasten the distribution of the wisdom throughout the nation.

6. Baal HaSulam, Article "The Shofar of the Messiah"

And who better than I knows that I am not at all worthy of being even a messenger and a scribe for disclosing such secrets, much less to understand them down to their roots. So why has the Creator done so to me? It is only because the generation is worthy of it, as it is the last generation, which stands at the threshold of complete redemption. For this reason, it is worthy of beginning to hear the voice of the Shofar of the Messiah, which is the revealing of the secrets.

7. Baal HaSulam, "The Teaching of the Kabbalah and Its Essence"

I am glad that I have been born in such a generation when it is permitted to disclose the wisdom of truth. And should you ask how I know that it is permitted, I will reply that it is because I have been given permission to disclose [...] You will see in the writings of Rabbi Shimon Bar Yochai that he calls this way "giving permission," and this is what the Creator has given me to the fullest extent. We deem it as dependent not on the greatness of the sage, but on the state of

the generation, as our sages said, “Little Samuel was worthy, etc., but his generation was unworthy.” This is why I said that my being rewarded with the manner of disclosing the wisdom is only because of my generation.

8. Baal HaSulam, ”Introduction to The Study of the Ten Sefirot”, Item 30

Not only are these secrets not forbidden to disclose, but on the contrary, it is a great Mitzva [commandment] to disclose them (as it is written in Pesachim 119).

And one who knows how to disclose and discloses them, his reward is plentiful. This is because by disclosing these lights to many, particularly to the many, depends the coming of the Messiah, soon in our days, Amen.

9. The Baal Shem Tov, Keter Shem Tov

I asked the Messiah, “When will you come?” He replied to me, “By this you will know: When your teaching is made known and revealed in the world, and your fountains burst forth—what I had taught you and you have attained—and they, too, can make unifications and ascents like you, then all the Klipot [shells/peels] will vanish, and it will be a time of goodwill and salvation.

10. The Rav Kook, Ikvey HaTzon (Footsteps of the Flock), 54

The great spiritual questions that were previously known only to the greatest and most excellent, must now be known, in various degrees, to all the people. Sublime and lofty words must be brought down from their high fort to the depth of the common, ordinary level. This requires great wealth of spirit and constant practice. Only then will the mind expand and the language be clarified sufficiently to express even the deepest matters in a light and popular style, to satiate thirsty souls.

11. Baal HaSulam, "One Commandment"

I say that the first and only *Mitzva* that guarantees the achievement of the aspiration to attain *Lishma* is to resolve not to work for oneself, apart for the necessary works—merely to provide for one's sustenance. In the rest of the time, he will work for the public: to save the oppressed, and every being in the world that needs salvation and benefit.

12. Degel Machaneh Ephraim, BeShalach [When Jacob Sent]

One who truly wants to serve the Creator must include himself with all creations, connect himself with all the souls, include himself with them, and they with him. That is, you should leave for yourself only what is needed for connecting the *Shechina* [Divinity], so to speak. This requires closeness and many people, for the more people serve the Creator, the more the light of the *Shechina* appears to them. For this reason, one must include himself with all the people and with all creations, and raise everything to their root, to the correction of the *Shechina*.

13. Maor Eynaim, Yitro [Jethro]

It is known that the whole world, with all created beings, must receive their vitality from the Creator all the time and at any given moment. Therefore, it is appropriate and fitting for the righteous to be a medium between the Creator and the entire world, to connect everything to Him, to make a pathway and a track, a passage for the abundance and vitality, and a pipeline to pour down to all created beings. He is the one who unites heaven and earth, who connects the whole world to the Creator, so they will not part from Him.

14. RABASH, Article No. 15 (1986), "A Prayer of Many"

The advice is to ask for the whole collective. In other words, everything that one feels that he is lacking and asks fulfillment for, he should not

say that he is an exception or deserves more than what the collective has. Rather, "I dwell among my own people," meaning I am asking for the entire collective because I wish to come to a state where I will have no care for myself whatsoever, but only for the Creator to have contentment. Therefore, it makes no difference to me if the Creator takes pleasure in me or can receive the pleasure from others.

15. Baal HaSulam, Letter No. 4

You lack nothing but to go out to a field that the Lord has blessed, and collect all those flaccid organs that have drooped from your soul, and join them into a single body.

16. Baal HaSulam, "Introduction to the Book Panim Meirot uMasbirot", Item 22.

One does not live for oneself, but for the whole chain. Thus, each and every part of the chain does not receive the light of life into itself, but only distributes the light of life to the whole chain.

17. Baal HaSulam, "The Writings of the Last Generation"

Life's direction is to attain adhesion with Him, strictly to benefit the Creator, or to reward the public with achieving adhesion with Him.

18. RABASH, Article No. 11 (1987), "Purim, and the Commandment: Until He Does Not Know"

By causing the entire world to receive the delight and pleasure that exist in the purpose of creation. It follows that he has become a partner of the Creator in that through him will come the assistance by which everyone will achieve the purpose of creation. Thus, he has become a partner of the Creator, as it is written, "I started creation by wanting to give delight and pleasure, and Israel exert to realize the goal by making *Kelim* [vessels] that are fit to receive the upper abundance.

19. Baal HaSulam, "The Arvut [Mutual Guarantee]", Item 28

“Now, if you surely listen to My voice and keep My covenant,” meaning make a covenant on what I am telling you here: to be My *Segula* from among all peoples. This means that you will be My *Segula*, and sparks of purification and cleansing of the body will pass through you onto all the peoples and the nations of the world, for the nations of the world are not yet ready for this, and at any rate, I need one nation to start with now, so it will be as a remedy for all the nations. For this reason, He ends, “for all the earth is Mine,” meaning all the peoples of the earth belong to Me, as do you, and are destined to adhere to Me [...] But now, while they are still incapable of performing that task, I need a virtuous people.

20. Baal HaSulam, "The Prophecy of Baal HaSulam"

After all these days, I listened attentively to all the promises and destinies I have been chosen for by the Lord, yet I found in them neither satisfaction nor the words by which to speak to the dwellers of this world and lead them to God’s will, as He had told me. I could not stride among the people, who are vain and slandering the Lord and His creation, while I was satiated and praising, and walking merrily as though mocking those wretched ones.

Matters have touched me to the bottom of my heart, and I resolved that come what may, even if I descend from my sublime degree, I must make a heartfelt prayer to the Lord to grant me attainment and knowledge of the prophecy and wisdom, and the words by which to help the forlorn people of the world, to raise them to the same degree of wisdom and pleasantness as mine.

My Spirituality Is Revealed Outside of Me

1. RABASH, Article No. 217, "Run My Beloved"

It is a great rule that the person himself is called “a creature,” meaning only he alone. Other than him it is already considered the holy *Shechina*. It follows that when he prays for his contemporaries, it is considered that he is praying for the holy *Shechina*, who is in exile and needs all the salvations. This is the meaning of eternity, and precisely in this manner, the light of mercy can be revealed.

2. Baal HaSulam, "A Speech for the Completion of The Zohar"

Our sages said, “Let all your actions be for the sake of the Creator,” that is, *Dvekut* with the Creator. Do not do anything that does not yield this goal of *Dvekut*. This means that all your actions will be to bestow and to benefit your fellow person. At that time, you will achieve equivalence of form with the Creator—as all His actions are to bestow and to benefit others, so you, all your actions will be only to bestow and to benefit others. This is the complete *Dvekut*.

3. Baal HaSulam, Shamati, Article No. 67, "Depart from Evil"

Besides man's body there is only the Creator. This is because it is the essence of creation that man is called “creature” only with respect to himself. The Creator wants man to feel that he is a separate reality

from Him; but other than this, it is all “The whole earth is full of His glory.”

4. Baal HaSulam, Shamati, Article No. 36, "What Are the Three Bodies in Man?"

One must think only of the inner body, for it is a clothing for the soul of *Kedusha*. That is, one should think thoughts that are after one's skin. This means that after the body's skin is called “outside one's body,” meaning outside one's own benefit, but only thoughts of benefiting others. This is called “outside one's skin.”

5. Baal HaSulam, Shamati, Article No. 36, "What Are the Three Bodies in Man?"

When one persists with thoughts that are after one's skin, he will be rewarded with what is written, “And after my skin they broke this, and from my flesh shall I see God” (Job 19, 26). “This” is the *Shechina* [Divinity], and she stands after one's skin. “Broke” means that it has been corrected to be a pillar “after my skin.” At that time, one is awarded “and from my flesh shall I see God.” It means that *Kedusha* comes and clothes the interior of the body specifically when one agrees to work outside one's skin, meaning without any clothing.

6. Baal HaSulam, Letter No. 4

You lack nothing but to go out to a field that the Lord has blessed, and collect all those flaccid organs that have drooped from your soul, and join them into a single body. In that complete body, the Creator will instill His *Shechina* incessantly, and the fountain of intelligence and high streams of light will be as a never ending fountain.

7. Baal HaSulam, "The Love of God and the Love of Man"

When one completes one's work in love of others and bestowal upon others through the final point, one also completes one's love for the

Creator and bestowal upon the Creator. And there is no difference between the two, for anything that is outside one's body, meaning outside one's self-interest, is judged equally—either to bestow upon one's friend or to bestow contentment upon one's Maker.

8. Degel Machaneh Ephraim, BeShalach [When Jacob Sent]

One who truly wants to serve the Creator must include himself with all creations, connect himself with all the souls, include himself with them, and they with him. That is, you should leave for yourself only what is needed for connecting the *Shechina* [Divinity], so to speak. This requires closeness and many people, for the more people serve the Creator, the more the light of the *Shechina* appears to them. For this reason, one must include himself with all the people and with all creations, and raise everything to their root, to the correction of the *Shechina*, so to speak.

9. Baal HaSulam, "Introduction to The Study of the Ten Sefirot", Items 68-69

Man has been given a whole world to develop and complete all these natural inclinations and qualities in him by engaging in them with people, thus yielding them suitable for their purpose. It is as our sages said, "One must say, 'The world was created for me,'" for all the people in the world are required for a person, as they develop and qualify the attributes and inclinations of every individual to become a fit tool for His work.

Thus, we must understand the essence of the love of the Creator from the properties of love by which one person relates to another. The love of the Creator is necessarily given through these qualities, since they were only imprinted in man for His sake to begin with.

10. Maor VaShemesh, VaYechi

Each one should assemble with his friend and come to him to hear from him a word about the work of the Creator, and how to find the Creator. He should annul before his friend, and his friend should do the same toward him, and so should everyone do. Then, when the assembly is with this intention, then “More than the calf wants to suckle, the cow wants to nurse,” and the Creator approaches them and He is with them.

11. RABASH, Article No. 30 (1988), "What to Look For in the Assembly of Friends"

Love of friends that is built on the basis of love of others, by which they can achieve the love of the Creator, is the opposite of what is normally considered love of friends. In other words, love of others does not mean that the friends will love me. Rather, it is I who must love the friends.

12. RABASH, Article No. 106, "The Ruin of Kedusha [Holiness]"

One must not ask the Creator to bring him closer to Him, as it is insolence on the part of man, for in what is he more important than others? However, when he prays for the collective—which is *Malchut*, called “assembly of Israel,” the sum of the souls—that the *Shechina* [Divinity] is in the dust, and he prays that she will rise, meaning that the Creator will light up her darkness, then all of Israel will rise in degree, too, including the beseeching person, who is included in the collective.

13. RABASH, Article No. 15 (1986), “A Prayer of Many”

If there are a few people in the collective who can reach the goal of *Dvekut* with the Creator, and this will bring the Creator more contentment than if he himself were rewarded with nearing the Creator, he excludes himself. Instead, he wishes for the Creator to help them because this will bring more contentment above than from his own

work. For this reason, he prays for the collective, that the Creator will help the entire collective and will give them that feeling—that they receive satisfaction from being able to bestow upon the Creator, to bring Him contentment.

And since everything requires an awakening from below, he gives the awakening from below, and others will receive the awakening from above, to whomever the Creator knows will be more beneficial for the Creator.

14. RABASH, Letter No. 8

Once I have acquired this above-mentioned clothing, sparks of love promptly begin to shine within me. The heart begins to long to unite with my friends, and it seems to me that my eyes see my friends, my ears hear their voices, my mouth speaks to them, the hands embrace, the feet dance in a circle, in love and joy together with them, and I transcend my corporeal boundaries. I forget the vast distance between my friends and me, and the outstretched land for many miles will not stand between us.

It is as though my friends are standing right within my heart and see all that is happening there, and I become ashamed of my petty acts against my friends. Then, I simply exit the corporeal vessels and it seems to me that there is no reality in the world except my friends and I. After that, even the “I” is cancelled and is immersed, mingled in my friends, until I stand and declare that there is no reality in the world—only the friends.

15. Baal HaSlam, "600,000 Souls"

The sign for the body's complete correction is when one feels that one's soul exists in the whole of Israel, in each and every one of them, for which he does not feel himself as an individual, for one depends on the other. At that time, he is complete, flawless, and the soul truly shines on him in its fullest power, as it appeared in *Adam HaRishon*.

The Work Is the Reward

1. RABASH, Article No. 13 (1989), “What Is the ‘Bread of an Evil-Eyed Man’ in the Work?”

We must aim—while engaging in Torah and Mitzvot—that our reward will be that by this we will be rewarded with emerging from the exile and enslavement in the will to receive for ourselves, and we will be able to work only in order to bring contentment to the Creator, and we will not demand any other reward for our work in Torah and Mitzvot.

In other words, we want to be rewarded with feeling—while engaging in Torah and Mitzvot—that we are serving a great and important king, and that by this there will be love of the Creator within us, from feeling His exaltedness. However, all of our pleasure will come from serving the Creator; this will be our reward, and not that He will somehow reward us for the work. Instead, we will feel that the work itself is the reward, and there is no greater reward in the world than the privilege of serving the Creator.

2. Baal HaSulam, Shamati, Article No. 4, "What Is the Reason for the Heaviness One Feels when Annulling before the Creator, in the Work?"

The essence of one's work is only to come to feel the existence of the Creator, meaning to feel the existence of the Creator, that “the whole earth is full of His glory,” and this will be one's entire work. That is,

all the energy one puts into the work will be only to achieve this, and nothing else.

One should not be misled into having to acquire anything. Rather, there is only one thing a person needs: faith in the Creator. He should not think of anything, meaning that the only reward that he wants for his work should be to be rewarded with faith in the Creator.

3. RABASH, Article No. 31 (1987), "What Is Making a Covenant in the Work?"

As in corporeality, a person is used to working in a place where he knows he will be rewarded for his work. Otherwise, a person cannot work for free, if not for his own benefit. Only when he sees that self-benefit will come from this work does he have the strength to work enthusiastically and willingly, since he is looking at the reward and not at the work.

The work does not matter if a person understands that here he will receive from this employer twice as much as he would receive from working for the previous employer, before he came to the job where they pay twice as much. This means that according to the salary, so the work becomes easier and smaller.

4. Baal HaSulam, Article No. 5 (1986), "Concerning Respecting the Father"

If one wants to test if he is advancing in the work, he should do it in two ways: 1) by looking at the reward he hopes to receive from the Creator. If he is receiving a greater reward each day then the gauge is the vessels of reception. 2) How much he enjoys delighting the Creator, and all his reward is that he is bestowing upon the Creator. For example, if he is serving the greatest man in the country, he enjoys it. But if he is serving the greatest in the generation, he certainly enjoys it more. Therefore, he wants the Creator to be greater and more important in his eyes each day. This is the real measurement.

5. RABASH, Article No. 26 (1987), "What Is a Light Commandment?"

If a person calculates and says, "I do not care if this is a great or small offense," that is, if I were working for a reward, then I would distinguish between a light *Mitzva* and a grave one. But I am working without reward, but only in order to serve the King, so why should I mind whether I am observing a light *Mitzva* or a grave one? On the contrary, I want to be careful with a light *Mitzva* as with a grave one in order to know about myself that I am working only for the Creator. By this, I can know if I am considering the reward or the service of the King. If a person can exert the same efforts with a light *Mitzva* as on a grave one, he can be certain that his actions are just fine.

But if he sees that he cannot exert the same efforts on light *Mitzvot* as he exerts on grave *Mitzvot*, it is a sign that his intention is only the reward, and not the actions that he wants to please the Creator. Rather, it is all for his own benefit.

6. RABASH, Article No. 21 (1987), "What Are Dirty Hands in the Work of the Creator?"

When a person wants to walk on the path of truth, to observe Torah and *Mitzvot* in order to bestow, what should he do? The advice for this is to first of all aim before every action, which reward he expects for the actions he is about to do. At that time he needs to tell himself, "Since I want to serve the Creator, and since I cannot, since the will to receive within me will not let me, hence, through the actions I am about to do, the Creator will give me the real desire to bring contentment to the Creator.

7. Baal HaSulam, Shamati, Article No. 20, "Lishma [for Her sake]"

If one considers what one receives for his work under the sun, he will find that it is not so difficult to submit himself to the Creator, for two reasons:

1. One must strain oneself in this world in any case, whether one wants to or not.

2. During the work, too, if one works *Lishma*, he receives pleasure from the work itself.

It is as the Sayer from Dubna said about the verse, “You did not call Me, Jacob, for you labored about Me, Israel.” It means that he who works for the Creator has no labor. On the contrary, one has pleasure and elation.

8. Baal HaSulam, Shamati, Article No. 5, “Lishma Is an Awakening from Above, and Why Do We Need an Awakening from Below?”

When one comes and says that he exerted extensively in observing Torah and *Mitzvot*, the Creator tells him, “You did not call Me, Jacob.” In other words, it is not My baggage that you took. Rather, this baggage belongs to someone else. Since you say that you had much effort in Torah and *Mitzvot*, you must have had a different landlord for whom you worked; so go to him to pay you.

This is the meaning of “for you labored about Me, Israel.” This means that he who works for the Creator has no labor, but on the contrary, pleasure and elation. But one who works for other goals cannot come to the Creator with complaints that the Creator does not give him vitality in the work, since he did not work for the Creator, for the Creator to pay for his work.

9. RABASH, Article No. 844, "Labor Is the Reward"

“According to the labor, so is the reward.” In other words, afterward, he sees that the labor he gave was his reward. To the extent of the labor, so is the reward, since the labor is the reward, and the Creator gave him the desire to labor.

10. Baal HaSulam, Shamati, Article No. 19, “What Is ‘The Creator Hates the Bodies,’ in the Work?”

For the effort to make contact with the Creator, there is a very harsh condition here: The effort must be in the form of adornment. “Adornment” means something that is important to a person. One cannot work gladly if the labor is not of importance, meaning that one is happy that now he has contact with the Creator.

11. Baal HaSulam, Shamati, Article No. 5, "Lishma Is an Awakening from Above, and Why Do We Need an Awakening from Below?"

It is written, “Then shall you delight in the Lord.” The meaning of “Then” is that first, in the beginning of his work, he did not have pleasure. Instead, his work was coercive.

But afterward, when he has already accustomed himself to work in order to bestow and not examine himself—if he is feeling a good taste in the work—but believes that he is working to bring contentment to his Maker through his work, he should believe that the Creator accepts the work of the lower ones regardless of how and how much is the form of their work. In everything, the Creator examines the intention, and this brings contentment to the Creator. Then one is rewarded with “delight in the Lord.”

Even during the work of the Creator he will feel delight and pleasure since now he really does work for the Creator because the effort he made during the coercive work qualifies him to be able to

truly work for the Creator. You find that then, too, the pleasure he receives relates to the Creator, meaning specifically for the Creator.

12. RABASH, Article No. 31 (1987), "What Is Making a Covenant in the Work?"

Making a covenant means that when a person takes upon himself the work, even if in *Lo Lishma*, he must make a covenant with the Creator to serve Him whether he wants to or not.

Yet, we should understand on what the enthusiasm depends. It depends only on the reward. That is, when there is a big reward, the desire for the work does not stop. But when the reward is doubtful, the desire for the work vanishes and he shifts to rest. That is, at that time he feels more pleasantness in rest.

It is so much so that he says, "I relinquish the work, and anyone who wants can do this work because it is not for me." But making a covenant is when he begins to work even in *Lo Lishma*.

13. RABASH, Article No. 26 (1987), "What Is a Light Commandment?"

When can a person receive the delight and pleasure? Specifically when he can work without reward. That is, specifically when he is not concerned with his own benefit and everything he does is only for the sake of the Creator, then he is fit to receive the good, since he already has equivalence of form. Then, it is considered that he has *Kelim* in which the abundance can be without being spoiled. This is regarded as *Kelim* that are cleansed from self-love, and are corrected with the desire to bestow. For this reason, they have equivalence with the abundance, which comes only because His desire is to bestow, and in such *Kelim* the abundance can be.

**14. Baal HaSulam, Shamati, Article No. 42,
"What Is the Acronym Elul in the Work?"**

Those who want to walk in the path of bestowal should always be in gladness. This means that in any shape that comes upon him he should be in gladness since he has no intention to receive for himself. This is why he says that either way, if he is really working in order to bestow, he should certainly be glad that he has been granted bringing contentment to his Maker. And if he feels that his work is still not to bestow, he should also be glad because for himself, he says that he does not want anything for himself. He is happy that the will to receive cannot enjoy this work, and that should give him joy.

**15. RABASH, Article No. 16 (1987), "The Difference Between the
Work of the General Public and the Work of the Individual"**

The essence of the fear of the Creator is because the Creator is great and ruling. This is what compels us to observe His *Mitzvot* [commandments], since this is regarded as working not in order to receive reward, meaning not for one's own sake—so he will receive some reward for his work. Rather, the work itself is the reward because he feels it is a great privilege that he sees that he was given a thought and desire to serve the King, and regards the great gift he has been given from above as a fortune.

**16. Baal HaSulam, Shamati, Article No. 3,
"The Matter of Spiritual Attainment"**

May we merit receiving His light and following the ways of the Creator, and to serve Him not in order to receive reward but to give contentment to the Creator and raise the *Shechina* [Divinity] from the dust. May we be rewarded with *Dvekut* [adhesion] with the Creator and the revelation of His Godliness to His creatures.

The Approach to Studying the Wisdom of Kabbalah

The Necessity to Study the Wisdom of Kabbalah

The Language of the Kabbalists

The Power in the Study: The Reforming Light

Preparation for the Learning

Intention During the Study

The Necessity to Study the Wisdom of Kabbalah

1. Baal HaSulam, "Introduction to The Study of the Ten Sefirot", Item 155

Why then did the Kabbalists obligate every person to study the wisdom of Kabbalah? Indeed, there is a great thing about it, which should be publicized: There is a wonderful, invaluable remedy to those who engage in the wisdom of Kabbalah. Although they do not understand what they are learning, through the yearning and the great desire to understand what they are learning, they awaken upon themselves the lights that surround their souls.

2. Baal HaSulam, "Introduction to 'From the Mouth of a Sage'"

You can therefore see the utter necessity for anyone from Israel, whomever he may be, to engage in the internality of the Torah and its secrets. Without it, the intention of creation will not be completed in man.

This is the reason that we reincarnate, generation after generation, to our current generation, which is the residue of the souls upon which the intention of creation has not been completed, as they did not attain the secrets of the Torah in past generations.

3. Baal HaSulam, "The Teaching of the Kabbalah and Its Essence"

Since the whole of the wisdom of Kabbalah speaks of the revelation of the Creator, naturally, there is none more successful teaching for its task. This is what the Kabbalists aimed for—to arrange it so it is suitable for studying.

And so they studied in it until the time of concealment (it was agreed to conceal it for a certain reason). However, this was only for a certain time, and not forever, as it is written in *The Zohar*, “This wisdom is destined to be revealed at the end of days, and even to children.”

4. RABASH, Letter No. 62

Man's primary work is to examine the greatness of the Creator. That is, one should delve in books that speak of the greatness of the Creator, and while delving, one should depict to oneself to what extent our sages, the Tanaaim and Amoraim, felt the greatness of the Creator.

One should pray to the Creator to shine so he may feel His greatness, so he can subdue his heart and annul before the Creator, and not follow the currents of the world, which is pursuing only the satisfaction of beastly lusts, but that the Creator will open his eyes so he may engage all his life in Torah and work, and “In all your ways,

know Him.” That is, even when engaging in corporeal matters, it will be for the purpose of *Kedusha* [holiness], as well.

5. Baal HaSulam, Letter No. 38

I will tell you as I heard from the ADMOR of Kalshin. In earlier times, one had to first obtain all seven external teachings, called “the seven maidens that serve the king’s daughter,” as well as terrible mortification. And yet, not many gained favor in the eyes of the Creator. But since we have been rewarded with the teachings of the ARI and the work-ways of the Baal Shem Tov, it is truly possible for anyone, and the above preparations are no longer necessary.

6. Ramchal, “The Gates of Ramchal”

The Creator is commanding us to know His guidance, and we do want to know what this guidance teaches us. What this guidance teaches us is but the wisdom of truth, which is delving in His Godliness. It follows that we undoubtedly see it as mandatory to learn the wisdom of truth.

7. Ramchal, Derech Etz Chaim

Learning the wisdom of truth, which is the wisdom of Kabbalah, is the beginning of all the corrections, as Rabbi Shimon Bar Yochai said openly: By merit of learning the wisdom of Kabbalah, Israel will be redeemed from exile.

8. Rabbi Baruch Ben Avraham of Kosov, Pillar of the Work

The great obligation to study the wisdom of truth, which is the wisdom of Kabbalah and the secrets of Torah, is well known to all, as is explained in ancient books.

The Language of the Kabbalists

9. Baal HaSulam, "The Essence of the Wisdom of Kabbalah"

Kabbalists have found a set and annotated vocabulary sufficient to create an excellent spoken language. It enables them to converse with one another of the dealings in the spiritual roots in the upper worlds by merely mentioning the lower, tangible branch in this world, which is well defined to our corporeal senses.

The listeners understand the upper root to which this corporeal branch points because it is related to it, being its imprint. Thus, all the beings of the tangible creation and all their instances have become to them like well-defined words and names, indicating the high spiritual roots. Although there cannot be a verbal expression in their spiritual place, as it is above any imagination, they have earned the right to be expressed by utterance through their branches, arranged before our senses here in the tangible world.

10. Baal HaSulam, "The Essence of the Wisdom of Kabbalah"

Kabbalah uses only names and appellations that are concrete and real. It is an unbending law for all Kabbalists that "Anything we do not attain, we do not define by a name and a word."

Here you must know that the word "attainment" [Heb: Hasagah] means the ultimate degree of understanding. It derives from the phrase, Ki Tasig Yadcha ["Your hand shall attain"]. That means that before something becomes utterly lucid, as though gripped in one's hand, Kabbalists do not consider it attained, but by other names such as understanding, comprehension, and so on.

11. Baal HaSulam, Talmud Eser Sefirot, "Inner Observation", Part 1

Those whose eyes have not been opened to the sights of heaven, and have not acquired the proficiency in the connections of the branches of this world with their roots in the Upper Worlds are like the blind scraping the walls. They will not understand the true meaning of even a single word, for each word is a branch that relates to its *Shoresh*.

Only if they receive an interpretation from a genuine sage who makes himself available to explain it in the spoken language, which is necessarily like translating from one language to another, meaning from the language of the branches to the spoken language, only then he will be able to explain the spiritual term as it is.

12. RABASH, Letter No. 19

All those who attained the light of the Creator through their work wanted all those who follow them to benefit from their discoveries, too. Therefore, they named each and every attainment, so they might understand the intentions and attainments they had attained. This would create a common language between them.

The Power in the Study: The Reforming Light

13. Baal HaSulam, "Introduction to The Study of the Ten Sefirot", Item 11

We find and see in the words of the sages of the Talmud that they have made the path of Torah easier for us than the sages of the Mishnah. This is because they said, "One should always practice the Torah

and Mitzvot, even Lo Lishma, and from Lo Lishma he will come to Lishma, since the light in it reforms him.”

Thus, they have provided us with a new means instead of the penance presented in the above - mentioned Mishnah, Avot: the “light in the Torah.” It bears sufficient power to reform one and bring him to practice Torah and Mitzvot Lishma.

They did not mention penance here, but only that engagement in Torah and Mitzvot alone provides one with that light that reforms, so one may engage in Torah and Mitzvot in order to bring contentment to his Maker and not at all for his own pleasure. And this is called Lishma.

14. RABASH, Article No. 12 (1988), "What Are Torah and Work in the Way of the Creator?"

We engage in The Torah in order to subdue the evil inclination, meaning to achieve *Dvekut* [adhesion] with the Creator, so that all our actions will be only in order to bestow. That is, by ourselves, we will never be able to go against nature, since the mind and heart that we must acquire require assistance, and the assistance is through the Torah. It is as our sages said, “I have created the evil inclination; I have created the Torah as a spice. By engaging in it, the light in it reforms them.”

15. RABASH, Article No. 267, "Man Was Created in the Torah"

The Torah has the power to reform a person, referring to the evil within man, meaning the will to receive, that it will work in order to bestow.

In this manner, he will have *Dvekut* [adhesion] and will be able to receive the real pleasures and will not be considered a receiver. Thus, through the Torah, it will be possible to sustain man in this world, for the Torah will reform him.

This is the meaning of “Let us make man,” which they explained, “I and you will establish him in the world.” That is, from the Creator

comes the will to receive and from the Torah comes the desire to bestow, and from those two, man will be able to exist in the world. That is, through those two, he will be able to receive abundance yet remain in *Dvekut*.

16. Baal HaSulam, Shamati, Article No. 34, "The Advantage of a Land"

What should one do in order to come to love the Creator? For this purpose we are given the remedy of engaging in Torah and *Mitzvot* [commandments], for the light in it reforms him. There is light there which lets him feel the severity of the state of separation. Bit by bit, as one aims to acquire the light of Torah, hatred for separation is created in him. He begins to feel the reason that causes him and his soul to be separated and far from the Creator.

17. Baal HaSulam, "Concealment and Disclosure of the Face of the Creator - 1"

One's request to become stronger in believing in His guidance over the world during the concealment brings one to contemplate the books, the Torah, and to draw from there the illumination and understanding how to strengthen his faith in His guidance. These illuminations and observations that one receives through the Torah are called "the Torah as a spice." When they accumulate to a certain amount, the Creator has mercy on him and pours upon him the spirit from above, that is, the higher abundance.

But once he has completely discovered the spice—the light of Torah that one inhales into one's body—through strengthening in faith in the Creator, one becomes worthy of guidance with His face revealed. This means that the Creator behaves with him as is fitting to His name, "The Good Who Does Good."

18. RABASH, Article No. 12 (1988), "What Are Torah and Work in the Way of the Creator?"

It is our inability to do anything for the sake of the Creator. Only the light of Torah will correct the heart, for the heart is called “desire,” and by nature, it is a desire only to receive. But how can a person go against nature?

This is why the Creator said, “I have created the evil inclination; I have created the Torah as a spice.” It follows that he is not learning Torah for the intellect, to understand, but he is learning in order to understand so as to achieve *Dvekut* with the Creator, who is clothed in the Torah, and this pertains to the heart. Through the light he will receive, it reforms him, meaning that the will to receive for his own sake can receive strength from above that enables it to work for the sake of the Creator.

19. RABASH, Article No. 16 (1984), "Concerning Bestowal"

First, one must see if he has the strength to come to be able to act with the aim to bestow contentment upon the Creator. Then, when he has already come to realize that he cannot achieve it by himself, that person focuses his Torah and *Mitzvot* on a single point, which is that “the light in it reforms him,” that this will be the only reward that he wants from the Torah and *Mitzvot*. In other words, the reward for his labor will be for the Creator to give him this strength called “the power of bestowal.”

20. RABASH, Article No. 875, "Three Lines – 4"

Before one is rewarded with emerging from self-love and doing everything in order to bestow, called *Lishma*, although he learns all these matters as they are, they are only names without any clarification, meaning that he has no attainment in those things that he is learning, since he has no knowledge about the material of the upper roots, called “the holy names,” or *Sefirot* and *Partzufim* [pl. of *Partzuf*].

We can learn the upper matters, called “the wisdom of Kabbalah,” only by way of *Segula* [remedy/power], since they can bring a person desire and yearning to adhere to the Creator because of the *Kedusha* [holiness] of the matters that speak of the holy names.

21. RABASH, Article No. 875, "Three Lines – 4"

When a person learns the upper matters in order for it to bring him closer to *Kedusha*, it causes a nearing of the lights. This means that this learning will cause him to thereby be rewarded with aiming all his actions in order to bestow. This is called “work in the manner of preparation,” where he prepares himself to be worthy of entering the King’s palace and to adhere to Him.

22. Baal HaSulam, "Introduction to The Study of the Ten Sefirot", Item 155

When he engages in this wisdom, mentioning the names of the lights and the vessels related to his soul, they immediately illuminate upon him to a certain extent. However, they illuminate for him without clothing the interior of his soul, for lack of vessels able to receive them. Yet, the illumination one receives time after time during the engagement draws upon him grace from above, and imparts him with abundance of sanctity and purity, which bring him much closer to achieving his wholeness.

23. RABASH, Article No. 12 (1988), "What Are Torah and Work in the Way of the Creator?"

Feeling the vitality in the Torah requires great preparation to prepare his body to be able to feel the life in the Torah. This is why our sages said we must begin in *Lo Lishma*, and through the light of Torah he obtains while still in *Lo Lishma*, it will bring him to *Lishma*, since the light in it reforms him. Then, he will be able to learn *Lishma*, meaning for the sake of the Torah, which is called “Torah [law] of

life,” as he has already attained the life in the Torah, for the light in the Torah will have given such qualification to a person as to be able to feel the life that is in the Torah.

24. RABASH, Article No. 10 (1987), "What Is the Substance of Slander and Against Whom Is It?"

The important thing is to be rewarded with *Dvekut* with the Creator, which is called “a vessel of bestowal,” meaning equivalence of form. This is why the remedy of Torah and *Mitzvot* was given, so that through it we would be able to exit self-love and reach love of others.

Preparation for the Learning

25. RABASH, Article No. 12 (1988), "What Are Torah and Work in the Way of the Creator?"

Prior to learning Torah, a person should examine the reason for which he is learning Torah, for any act needs to have some purpose that causes him to do the act. It is as our sages said, “A prayer without an aim is as a body without a soul.” For this reason, before he comes to learn Torah he must prepare the intention.

26. RABASH, Article No. 12 (1988), "What Are Torah and Work in the Way of the Creator?"

A person must make a great effort before he comes to learn so that his learning will bear fruit and good results, meaning so the learning will bring him the light of Torah, by which it will be possible to reform him. Then, through the Torah, he becomes a wise disciple.

What is a “wise disciple”? Baal HaSulam said that it is a student who learns from the wise. That is, the Creator is called “wise,” and a person who learns from Him is called a “disciple of the wise.” What

should one learn from the Creator? He said that a person should learn only one thing from the Creator. It is known that the Creator wishes only to bestow. Likewise, man should learn from Him to be a giver. This is called a “wise disciple.”

27. Baal HaSulam, “Introduction to The Study of the Ten Sefirot”, Item 17

Hence, the student pledges, prior to the study, to strengthen himself in faith in the Creator and in His guidance in reward and punishment, as our sages said, “Your employer is liable to pay you the reward for your work.” One should aim one’s labor to be for the *Mitzvot* of the Torah, and in this way, he will be rewarded with enjoying the light in it, and his faith will strengthen and grow through the power in this light, as it is written, “It shall be health to your navel, and marrow to your bones” (Proverbs 3:8).

Then one can be certain that from *Lo Lishma* he will come to *Lishma*, in a way that even one who knows about himself that he has not been rewarded with faith still has hope through the practice of Torah, for if he sets his heart and mind to attain faith in the Creator through it, there is no greater *Mitzva* than this. It is as our sages said, “Habakkuk came and stressed only this: ‘A righteous shall live by his faith’” (*Makkot* 24). Moreover, there is no other counsel but this

28. RABASH, Article No. 12 (1988), "What Are Torah and Work in the Way of the Creator?"

If in the beginning of his study, when a person comes to study, there is no desire to thereby achieve complete faith, which he can achieve through the light in the Torah by wanting to adhere to the one who wears it, who is clothed in the Torah and gives the light of Torah and none other, it follows that he is learning Torah, which is the clothing of the Creator. Through it, he wants to achieve complete faith, adhere to the one who wears it, who is the giver of the Torah.

Here there is unification of three discernments: 1) the Torah, which is the clothing of the Creator, 2) the Creator, who is clothed in the Torah, and 3) Israel, the person who is learning Torah with the above intention. This is called “unification,” called “the Torah and the Creator and Israel are one.”

29. Pri Tzadik, VaYeshev, Item 3

The first Hassidim [adherents of the Hassidut movement] would spend one hour in prayer so as to aim their hearts to their Father in heaven. The word “aim” means the directness of the heart; it is to direct the heart so it is not scattered into the passions and lusts of worldly matters, but only to aim directly to his Father in heaven.

Intention During the Study

30. RABASH, Article No. 29 (1986), "Lishma and Lo Lishma"

One must try to remember the goal while studying Torah, so it will always be before his eyes what he wants to receive from the study, that the study will impart greatness and importance of the Creator.

31. RABASH, Article No. 22 (1985), "The Whole of the Torah Is One Holy Name"

During the study we must always pay attention to the purpose of the study of Torah, meaning what we should demand from the study of Torah. At that time we are told that first we must ask for *Kelim*, meaning to have vessels of bestowal, called “equivalence of form,” by which the restriction and concealment that were placed on the creatures are removed. To the extent that this is so he begins to feel the holiness and begins to have a taste for the work of the Creator. At

that time he can be happy because *Kedusha* [holiness] yields joy, for the light of doing good to His creations shines there.

32. RABASH, Article No. 12 (1988), "What Are Torah and Work in the Way of the Creator?"

While learning Torah for the sake of learning Torah, he should still distinguish with which intention he is learning. Is it to observe the commandments of the Creator, as it is written, “And you shall reflect on Him day and night,” or is he learning in order to receive the light of Torah because he needs the light of Torah in order to cancel the evil within him, as our sages said, “I have created the evil inclination; I have created the Torah as a spice”? It turns out that he is learning in order to obtain the spice, as our sages said, “The light in it reforms him.”

33. The Will of RIBASH and Upright Guidance

When learning, one should settle within him before Whom he is learning, for sometimes, he distances himself in his learning from the Creator. For this reason, he must settle himself at each time and at each hour.

34. Baal HaSulam, “Introduction to The Study of the Ten Sefirot”, Item 18

The Creator, Who created it and gave the evil inclination its strength, evidently knew to create the remedy and the spice liable to wear off the power of the evil inclination and eradicate it altogether.

And if one practices Torah and fails to remove the evil inclination from himself, it is either that he has been negligent in giving the necessary labor and exertion in the practice of Torah, as it is written, “I did not labor and found, do not believe,” or perhaps he did put in the necessary amount of labor, but has been negligent in the quality.

This means that while practicing Torah, they did not set their minds and hearts to draw the light in the Torah, which brings faith to one's heart. Rather, they have been absent-minded about the principal requirement demanded of the Torah, namely the light that yields faith. And although they initially aimed for it, their minds went astray during the study.

35. Baal HaSulam, Shamati, Article No. 68, "Man's Connection to the Sefirot"

One cannot correct one's thought, but should only aim the heart—make one's heart straight to the Creator. Then all of his thoughts and actions will naturally be to bestow contentment upon his Maker. When he corrects his heart to be a heart and desire of *Kedusha*, the heart will then be the *Kli* in which to place the upper light. And when the upper light shines in the heart, the heart will grow stronger and he will add and supplement continuously.

Now we can interpret our sages' words, "Great is the learning that yields action." It means that through the light of the Torah he is led into action, as the light in it reforms him. This is called "an act." This means that the light of the Torah builds a new structure in his heart.

36. Zohar for All, Toldot [Generations], "He called – I Do Not Know the Day of My Death", Item 125

One should engage in the Torah for the name of the Creator. Divinity is called "Name" because anyone who engages in the Torah and does not exert for her name is better off not being created.

[...] one should engage in the Torah with the aim to extol the Creator and make Him respected and important in the world.

He tells us the meaning of Torah *Lishma* [for her name], which is highways in their hearts: to aim one's heart so his engagement in the Torah will draw abundance of knowledge for him and for the whole world. Thus, the name of the Creator will grow in the world, as it is

written, “And the earth shall be filled of the knowledge of the Lord.” Then the words, “And the Lord shall be king over all the earth” will come true.

37. Rabbi Abraham Iben Ezra, Yesod Mora

Now pay attention and know that all the *Mitzvot* [commandments] that are written in the Torah or have been accepted, which the forefathers had established, although most of them are by actions or with the mouth, they are all in order to correct the heart, for the Creator wants all the hearts and understands every inclination of the thoughts.

38. RABASH, Article No. 2 (1986), “Lend Ear, O Heaven”

If a person is rewarded and is given a thought of engaging in the secrets of Torah, although he does not understand a single word that is written there, it is still a great privilege that now he is adhered to the study of the internality of the Torah.

In other words, he believes that they speak only about Godliness and he has room to delve in his thought, since “everything I’m learning is of the holy names, so I must be very fortunate. Therefore, all I need to do is thank and praise the Creator.

39. Baal HaSulam, "Introduction to The Study of the Ten Sefirot", Item 156.

There is a strict condition during the engagement in this wisdom not to materialize the matters with imaginary and corporeal issues. This is because thus they breach, “You shall not make unto you a statue or any image.”

In that event, one is rather harmed instead of receiving benefit.

40. Likutei Halachot, Hoshen Mishpat, Hilchot Arev

The essence of observing the Torah, which is the desire, is through unity. Therefore, anyone who wants to take upon himself the burden

of Torah and *Mitzvot*, which is mainly through the intensification of the desire, should be included in the whole of Israel with great unity. It follows that precisely through the *Arvut*, when all are regarded as one, precisely by this they can observe the Torah, since the essence of love and unity is in the desire, when each one is pleased with his friend, there is no disparity of desire between them, and they are all included in one desire. By this they are incorporated in the upper desire, which is the end goal of the unity.

Chasing the Shechina

Shechina
Shechina in the Dust
The Sorrow of the Shechina
In Every Ten There Is the Shechina
Craving for the Shechina
Revealing the Shechina
The Shechina Is Present Out of Joy

Shechina

1. Baal HaSulam, Shamati, Article No. 2, "Shechina [Divinity] in Exile"

All those discernments, beginning with *Malchut*, the root of the creation of the worlds, through the creatures, are named *Shechina*. The overall correction is for the upper light to shine in them in utter completeness.

The light that shines in the *Kelim* is named *Shochen*, and the *Kelim* are generally named *Shechina*. In other words, the light dwells inside the *Shechina*. This means that the light is called *Shochen* because it dwells within the *Kelim*, that is, the *Kelim* in general are called *Shechina*.

Before the light shines in them in utter completeness, we name that time, “a time of corrections.” This means that we make corrections so that the light will shine in them in completeness. Until then, that state is called “*Shechina* in Exile.” This means that there is still no wholeness in the upper worlds.

2. Degel Machaneh Ephraim, BeShalach [When Jacob Sent]

One who truly wants to serve the Creator must include himself with all creations, connect himself with all the souls, include himself with them, and they with him. That is, you should leave for yourself only what is needed for connecting the Shechina [Divinity], so to speak. This requires closeness and many people, for the more people serve the Creator, the more the light of the Shechina appears to them. For this reason, one must include himself with all the people and with all creations, and raise everything to their root, to the correction of the Shechina.

Shechina in the Dust

3. Baal HaSulam, Shamati, Article No. 2, "Shechina [Divinity] in Exile"

There should be a state where the upper light is within the will to receive. This correction is deemed receiving in order to bestow.

Meanwhile, the will to receive is filled with ignoble and foolish things that do not make a place where the glory of heaven can be revealed. This means that where the heart should be a tabernacle for the light of the Creator, the heart becomes a place of waste and filth. In other words, ignobility captures the whole of the heart.

This is called “*Shechina* in the dust.” It means that she is lowered to the ground, and each and every one loathes matters of *Kedusha*

[holiness], and there is no desire whatsoever to raise her from the dust. Instead, they choose ignoble things, and this causes the sorrow of the *Shechina* by not giving her a place in the heart that will become a tabernacle for the light of the Creator.

4. RABASH, Article No. 557, "Concerning Ohr Hozer [reflected light]"

The lower one must first believe that there is an upper one in reality, and that he does not feel the upper one because the lower one does not see the greatness of the upper one. This is called “*Shechina* [Divinity] in exile,” meaning that the *Shechina* is for him as dust; he does not feel that there is more than the taste of dust in the upper one.

Hence, when one begins to observe the greatness of the upper one, which is considered that the *AHP* of the upper one have ascended, the lower one also ascends and begins to attain the feeling of Godliness. This depends on the measure that it pains him that he sees the faults of the upper one. Thus, to that extent, the upper one becomes ascended in him. It follows that this is a correction for the purpose of the lower one.

5. RABASH, Article No. 5 (1988), "What Is, 'When Israel Are in Exile, the Shechina Is With Them,' in the Work?"

When a person feels that he is in exile, meaning feels the taste of exile in the work and wants to escape from the exile, the meaning will be that a person must believe that wherever they are exiled, the *Shechina* is with them. That is, the *Shechina* let him feel the taste of exile. “With them” means that the *Shechina* is attached to them and they are not separated from the *Shechina*, that they should say that it is a descent. On the contrary, now the *Shechina* is giving him a push so he will climb the degrees of *Kedusha* [holiness/sanctity], and dresses herself in a garment of descent.

When a person knows and believes that this is so, it will encourage him so he does not escape the campaign or say that the work of bestowal is not for him because he always sees that he is in states of ascents and descents, and he sees no end to these states and falls into despair.

But if he walks in the path of faith and believes in the words of our sage, then he must say the opposite.

6. RABASH, Article No. 40 (1990), "What Is, 'For You Are the Least of All the Peoples,' in the Work?"

How can one muster the strength to overcome the body when he feels that the *Shechina* is in the dust? What joy can he receive from this work? Even more perplexing, how can one need and want to work when he feels no taste in it? This would be understandable if he had no choice; we can understand when a person is forced to work. But how is it possible to want such a work, which feels tasteless? And since he does not have the strength to overcome and feel joy in such a work, how can he serve the King in such a lowly state, when he feels the taste of dust while serving the King?

Hence, in this regard, he does not ask the Creator to give him the revelation of His greatness, so he will feel a good taste in it. Rather, he asks the Creator to give him strength to be able to overcome the body and work gladly because now he can work only for the Creator, since the will to receive does not enjoy work that tastes like dust.

7. RABASH, Article No. 24 (1991), "What Does It Mean that One Should Bear a Son and a Daughter, in the Work?"

If one decides that he wants to work as “dust,” meaning even if he tastes the taste of dust in the work, he says that it is very important for him to be able to do something for the sake of the Creator, and for himself, he does not care which taste he feels, and says that this work, in which one tastes the taste of dust, meaning that the body mocks

this work, he says to the body that in his view, this work is regarded as “raising the *Shechina* [Divinity] from the dust.”

In other words, although the body tastes dust in this work, the person says that it is *Kedusha* and does not measure how much flavor he feels in the work. Rather, he believes that the Creator does enjoy this work, since there is no mixture of the will to receive here, since he has nothing to receive because there are no flavor or scent in this work, as there is only the taste of dust here. For this reason, he believes that this is the holy work, and he is delighted.

8. RABASH, Article No. 13 (1988), “What Is ‘the People’s Shepherd Is the Whole People’ in the Work?”

Where he should do something for the Creator and not for his own sake, the body promptly asks, “What is this work for you?” and does not want to give him strength to work. This is called “*Shechina* in the dust,” meaning that what he wants to do for the sake of the *Shechina* tastes to him like dust and he is powerless to overcome his thoughts and desires.

At that time a person realizes that all he lacks in order to have strength to work is that the Creator will give him the power of faith, as said above (in the prayer of Rabbi Elimelech), that we must pray, “And do fix Your Faith in our hearts forever and ever.” In that state, he comes to the realization that “If the Creator does not help him, he cannot overcome it.”

9. Baal HaSulam, Shamati, Article No. 113, “The Eighteen Prayer”

Since one’s sole intention is to extend faith, called *Malchut*, meaning to raise *Shechina* [Divinity] from the dust, meaning that his aim is to glorify His Name in the world, His greatness, so the *Shechina* will not take the form of meagerness and poverty, so the Creator hears “the prayer of every mouth,” even of one who is not so worthy, who feels that he is still far from the work of the Creator.

10. Baal HaSulam, Shamati, Article No. 113, "The Eighteen Prayer"

Similarly, in the work of the Creator, when one finds himself standing between heaven and earth, he is not asking the Creator for something redundant, but only for the light of faith, for the Creator to open his eyes so he can take upon himself the quality of faith. This is called “raising the *Shechina* from the dust.” This prayer is accepted from “every mouth.” That is, whatever state a person is in, if he asks to revive his soul with faith, his prayer will be answered.

11. Baal HaSulam, Shamati, Article No. 3, "The Matter of Spiritual Attainment"

May we merit receiving His light and following the ways of the Creator, and to serve Him not in order to receive reward but to give contentment to the Creator and raise the *Shechina* [Divinity] from the dust. May we be rewarded with Dvekut [adhesion] with the Creator and the revelation of His Godliness to His creatures.

The Sorrow of the Shechina

12. Baal HaSulam, Shamati, Article No. 1, "There Is None Else Besides Him"

When he regrets that the Creator does not draw him near, he should also be careful that it would not be in relation to himself, meaning that he is removed from the Creator, for by this he becomes a receiver for his own benefit, and a receiver is separated. Rather, he should regret the exile of the *Shechina* [Divinity], meaning that he is causing the sorrow of the *Shechina*. One should imagine that it is as though a small organ of the person is sore. Nevertheless, the pain is felt primarily in the mind and in the heart. The heart and the mind are the

whole of man, and certainly, the sensation of a single organ cannot resemble the sensation of a person's full stature, which is primarily where the pain is felt.

13. Baal HaSulam, Shamati, Article No. 1

"There Is None Else Besides Him"

Since man is but a single organ of the *Shechina*, for the *Shechina* is the common soul of Israel, hence, the sensation of a single organ is not like the sensation of the general pain. That is, there is sorrow in the *Shechina* when the organs are removed from her and she cannot nurture her organs. (We should say that this is as our sages said: "When a man regrets, what does the *Shechina* say? 'It is lighter than my head.'") By not relating the sorrow of remoteness to himself, he is spared falling into the trap of the desire to receive for himself, which is considered separation from the Kedusha.

14. Baal HaSulam, Letter No. 19

To Him who knows the mysteries, the desire in one's heart for His nearness is known, and that it might still be interrupted. Hence, He increases His stimuli, meaning the beginnings of the coituses, for if one listens to His voice, as in "The Lord of your shade," one does not fall and descend due to the increasing affliction of the stimuli since he sees and hears that the *Shechina* also suffers as he does by the increased longing. Thus, one's longing grows and intensifies each time until one's point in the heart is completed with complete will in a tight knot that will not crumble.

In Every Ten There Is the Shechina

15. RABASH, Article No. 28 (1986), "A Congregation Is No Less than Ten"

Our sages said (*Sanhedrin*, 39), "In every ten there is *Shechina*."

It is known that *Malchut* is called "tenth." It is also known that the receiving *Kli* is also called "the *Sefira Malchut*," who is the tenth *Sefira*, receiving the upper abundance. She is called "will to receive," and all the creatures extend only from her. For this reason, a congregation is no less than ten, since all the corporeal branches extend from the upper roots. Therefore, according to the rule, "There is no light that does not have ten *Sefirot*," in corporeality, something is not considered a congregation that can be regarded as important unless there are ten men there, such as the upper degrees.

16. RABASH, Article No. 5 (1984), "What Does the Rule, 'Love Thy Friend as Thyself,' Give Us?"

The Zohar says about it: "Wherever there are ten, the *Shechina* [Divinity] dwells." This means that in a place where there are ten men, there is a place for the dwelling of the *Shechina*.

17. Maor VaShemesh, Portion Ekev

It is known that in every ten there is *Shechina* [Divinity], and this is a complete level. In a complete level, there are head, hands, legs, and heels. It follows that when every person regards himself as nothing in society, then he regards himself as a heel compared to the society, while they are the head, the body, and the higher organs. When each one thinks of himself in this way, they make the gates of abundance and every lushness in the world open up to them, and the most

important is that righteous who can best grasp a discernment that is more “null” than all of them. Through him, all the abundance flows.

18. Maor VaShemesh, VaYechi

In every ten there is the *Shechina* [Divinity]. Clearly, if there are more than ten then there is more revelation of the *Shechina*. Thus, each one should assemble with his friend and come to him to hear from him a word about the work of the Creator, and how to find the Creator. He should annul before his friend, and his friend should do the same toward him, and so should everyone do. Then, when the assembly is with this intention, then “More than the calf wants to suckle, the cow wants to nurse,” and the Creator approaches them and He is with them.

Craving for the Shechina

19. Psalm 42:2

As a deer pants for flowing streams, so pants my soul for you, O God.

20. Baal HaSulam, "Introduction to The Book of Zohar", No. 70

“Awaken and rise for the *Shechina*, for you have an empty heart, without the understanding to know and to attain it, although it is within you.”

21. Baal HaSulam, Letter No. 19

When one prepares to return to his root, he does not induce the complete Zivug at one time, but creates stimuli, which is the degree of Nefesh, by way of cycles, chasing the *Shechina* with all his might,

quivering and sweating, until he mounts this extremity all day and all night, incessantly.

It is as the books write concerning the cycles. While one's soul is being completed in the degrees of Nefesh, he comes ever closer, and so his yearning and sorrow grow since the unsatisfied desire leaves behind it a great affliction according to the measure of the desire.

22. Baal HaSulam, Shamati, Article No. 19, "What Is 'The Creator Hates the Bodies,' in the Work?"

One's hope should be that since he cannot break free from the power of the will to receive, he is therefore in perpetual ascents and descents. Hence, he awaits the Creator, to be rewarded with the Creator opening his eyes, and to have the strength to overcome and work only for the sake of the Creator. It is as it is written, "One thing have I asked of the Lord; her will I seek." "Her" means the *Shechina* [Divinity]. And one asks "that I may dwell in the house of the Lord all the days of my life."

23. Baal HaSulam, Shamati, Article No. 211, "As Though Standing Before a King"

One who is sitting at one's home is not as one who is standing before a King. This means that faith should be that he will feel all day as though he is standing before the King. Then his love and fear will certainly be complete. As long as he has not achieved this kind of faith, he should not rest, "for this is our lives and the length of our days," and we will accept no recompense.

And the lack of faith should be woven in his limbs until the habit becomes a second nature, to the extent that "When I remember Him, He does not let me sleep."

Revealing the Shechina

24. Baal HaSulam, Shamati, Article No. 9," What Are Three Things that Broaden One's Mind in the Work?"

When one takes upon himself faith in purity, in mind or in heart, he is imparted with a sightly woman, meaning that the *Shechina* appears to him in a form of grace and beauty, which broadens his mind. In other words, through the pleasure and gladness he feels at that time, the *Shechina* appears within the organs, filling the outer and inner *Kelim*. This is called "broadening the mind."

25. Baal HaSulam, Shamati, Article No. 9," What Are Three Things that Broaden One's Mind in the Work?"

The *Shechina* cannot appear in its true form, which is a state of grace and beauty, except when one has sightly *Kelim*, which are the organs extending from the heart. This means that one must first purify his heart to be a sightly abode by annulling the will to receive for himself and accustoming himself to work so all his actions will be only in order to bestow. From this extend sightly *Kelim*, meaning his desires, called *Kelim*, will be clean from reception for himself. Rather, they will be pure, called "bestowal."

26. Ramchal, Derushei 24, "Adornments of the Bride"

"You are all beautiful my wife" Let everything that has breath praise the Lord! To be completed, the rest of the souls must connect to her and all become one in her. At that time, the *Shechina* [Divinity] illuminates in a great correction, and then "You are all beautiful my wife" and no flaw is left in her, since by the force of *Arvut* [mutual guarantee], each one corrects for the other and thus everything is corrected.

27. RABASH, Article No. 224, "The Reason for the Faith"

The reason for the faith is that there is no greater pleasure than to be rewarded with the revelation of Godliness and the instilling of the *Shechina* [Divinity].

In order for one to receive all this for the purpose of bestowal, there is a correction of concealment, where he engages in *Torah and Mitzvot* [commandments] even though he feels no pleasure. This is called “not in order to receive reward.” When he has this *Kli* [vessel], his eyes soon open to welcome the face of the Creator.

When a desire awakens within him, that it is worthwhile to serve the Creator for the pleasure, he soon falls into concealment. This is regarded as death, meaning that previously, he was adhered to life, and he was rewarded with it only through the power of faith. Therefore, now that he is corrected and begins to work in faith once more, he receives back his breath of life.

28. RABASH, Article No. 236 “The Whole Earth Is Full of His Glory”

If one returns his heart to trying to walk in faith above the intellect, by this he qualifies it and establishes it so as to achieve the revelation of the face, as is presented in *The Zohar*, that the *Shechina* [Divinity] said to Rabbi Shimon Bar Yochai, “There is no place to hide from you,” meaning that in all the concealments that he felt, he believed that here was the light of the Creator. This qualified him until he achieved the revelation of the face of His light.

29. RABASH, Article No. 236, "The Whole Earth Is Full of His Glory"

This is the meaning of what Baal HaSulam said, “Run my Beloved until she pleases,” meaning that before one is fit to reveal His light, we ask of Him, “Run my Beloved,” meaning that He will not reveal

Himself to the created beings because the concealment is only the correction of creation.

Hence, one must brace oneself and pray for those two:

- 1) To be worthy of the revelation of the light of the Creator.
- 2) That the Creator will give him the power to grow stronger in faith above reason, for by this, he merges *Kelim* [vessels] that are fit for the revelation of the face.

30. Baal HaSulam, Letter No. 25

One who is rewarded with repentance, the *Shechina* [Divinity] appears to him like a soft-hearted mother who has not seen her son for many days, and they made great efforts and experienced ordeals in order to see each other, because of which they both were in great dangers. But in the end, they came to that longed-for freedom and were rewarded with seeing one another. Then the mother fell on him, kissed him, comforted him, and spoke softly to him all day and all night. She told him of the longing and the dangers on the roads she has experienced until today, how she had always been with him, and that the *Shechina* never moved, but suffered with him in all the places, but he could not see it.

These are the words of The Zohar: “She says to him, ‘Here we slept; here we were attacked by robbers and were saved from them; here we hid in a deep pit,’ and so forth. What fool would not understand the great love and pleasantness and delight that burst from these comforting stories?”

31. RABASH, Article No. 5 (1987), "What Is the Advantage in the Work More than in the Reward?"

Greeting the *Shechina* is very important because the purpose is for man to achieve this degree. But to come to greet the *Shechina* requires prior preparation, for one to be fit for it. In the words of our sages, this is called “As He is merciful, so you are merciful.” This is

the interpretation of the verse, “and to cleave unto Him, cleave unto His attributes.” It means, as explained in the book *Matan Torah* [*The Giving of the Torah*], that only by a person working in love of others can he achieve *Dvekut* [adhesion] with the Creator. There are many names to this: “Instilling of the *Shechina*,” “attainment of the Torah,” “greeting the *Shechina*,” etc.

The Shechina Is Present Out of Joy

32. Baal HaSulam, Shamati, Article No. 1, "There Is None Else Besides Him"

When one feels some closeness to *Kedusha*, when he feels joy at having been favored by the Creator. Then, too, he must say that his joy is primarily because now there is joy above, in the *Shechina*, at being able to bring her private organ near her, and that she did not have to send her private organ out.

And one derives joy from being rewarded with pleasing the *Shechina*. This is in accord with the above calculation that when there is joy to the part, it is only a part of the joy of the whole. Through these calculations, he loses his individuality and avoids being trapped by the *Sitra Achra*, which is the will to receive for his own benefit.

33. RABASH, Article No. 24 (1989), “What Is ‘Do Not Slight the Blessing of a Layperson’ in the Work?”

The *Shechina* [Divinity] is present only out of joy.” It follows that through this lowliness, that because the Creator has given him some grip on *Kedusha*, he can climb the rungs of holiness if he only takes from this the joy and appreciates it. Then, a person can say, “Raise the poor from the dust,” “He will raise the destitute from the litter.”

34. RABASH, Article No. 875, "Three Lines - 4"

One sees his true state—that he has no grip on spirituality.

In other words, from the perspective of the intellect, he is in complete darkness, and now comes the time to go above reason and say “They have eyes but they will not see; they have ears but they will not hear.” However, he is delighted that he has been rewarded with observing the *Mitzvot* of the Creator, who commanded us through Moses. Although he does not feel any flavor or understanding about it, above reason, he still believes that it is a great privilege that he can observe the commandments of the Creator in a simple manner [...]

Therefore, he regards this present as a great fortune and he is always elated because of this importance. It is as important to him as though he was awarded the highest degrees. At that time, it is called “right line,” “wholeness,” since precisely by being happy, one has *Dvekut* with the Creator, as our sages said, “The *Shechina* is present only out of joy.” Since now he is in a state of wholeness, he has a reason for gladness.

The Sorrow of the Shechina

1. RABASH, Article No. 5 (1988), "What Is, 'When Israel Are in Exile, the Shechina Is With Them,' in the Work?"

The sorrow of the *Shechina* means that the Creator regrets being unable to reveal the delight and pleasure because the creatures cannot give the place that is suitable to receive, for if He gives them the delight and pleasure, it will all go to the *Sitra Achra* [other side]. Therefore, it follows that He cannot impart the delight as He wishes.

By this we will understand that a person should be sorry for the sorrow of the *Shechina*. We asked, Why does the Creator not raise her from the dust, but must instead ask the lower ones to aim that their actions—meaning what they do—will be only with the intention to “raise the *Shechina* from the dust”?

The answer is that all that the Creator gives is delight and pleasure, for His purpose of to do good to His creations. But to raise the *Shechina* from the dust, meaning for the Creator to be able to give the abundance without the abundance going to the *Sitra Achra*, this can be only when the lower ones do not want to receive for their own benefit, but only in order to bestow.

2. RABASH, Article No. 29 (1986), "Lishma and Lo Lishma"

When a person begins to work on being righteous, meaning not to receive any reward for himself and work only in order to bestow contentment upon his Maker, the body disagrees and gives him obstructions. It does everything it can to interfere with his work. At

that time a person is constantly afflicted and has no peace with the situation he is in because he sees that he has not yet come to be a giver upon the Creator. Rather, everything he does is still without the ability to direct it in order to bestow.

He is always afflicted over it because of the sorrow of the *Shechina*, called "*Shechina* in exile." He is in pain that for self-love he has the strength to work, but where he sees that his will to receive will not have anything, he is negligent in the work.

3. RABASH, Article No. 5 (1988), "What Is, 'When Israel Are in Exile, the Shechina Is With Them,' in the Work?"

A person should be sorry for the sorrow of the *Shechina*, meaning that the Creator is seemingly sorry that He cannot impart delight and pleasure upon the creatures, as in the allegory in the *Midrash*, which says that it is similar to a king who has a tower filled abundantly but no guests.

To understand the allegory of the *Midrash*, we can use allegory about a person who held a wedding for his son, and invited food for five hundred guests, but for some reason, no one came and he could barely get a *Minyan* [ten people] for the *Huppah* [wedding ceremony]. What sorrow that person felt that he had food for five hundred people but they did not come.

It is for this reason that a person needs to work to be rewarded with bringing contentment to the Creator—by receiving from Him the delight and pleasure. A person who achieves this degree is the happiest person in the world.

4. RABASH, Article No. 19 (1988), "What Are Silver, Gold, Israel, Rest of Nations, in the Work?"

The sorrow of the *Shechina* is that she must hide the delight and pleasure that she wants to impart upon the souls but cannot because it will be to their detriment, for through the abundance she imparts upon

them while they are in vessels of self-reception, they will be farther from *Kedusha*, as the abundance will go to the *Klipot*. It follows that in the upper one, sorrow means that he cannot bestow upon the lower ones. This is called “the sorrow of the *Shechina*.”

For this reason, we pray to the Creator to give us the strength to overcome the vessels of reception for ourselves, and then we will be able to work only in order to bestow. At that time the *Shechina* will be able to show the glory and grandeur in her by having the ability to receive what she wants to impart. There is a rule: “The cow wants to feed more than the calf wants to eat.” Thus, everything depends on the receivers.

5. RABASH, Article No. 14 (1991), "What Does It Mean that Man's Blessing Is the Blessing of the Sons", in the Work

When the Creator cannot bestow upon the lower ones, due to the disparity of form between them, this is called “the sorrow of the *Shechina*.” That is, from the perspective of the receiver, she cannot receive abundance because if she receives abundance for the lower ones, it will all go to the *Klipot* [shells/peels], called “receiving in order to receive.” It is also called “sorrow” from the perspective of the Giver because the thought of creation is to do good to His creations, but now He cannot give them the delight and pleasure because everything that the creatures will have will go to the *Klipot*.

Hence, the Giver is sorry that He cannot give, like a mother who wants to feed her baby but the baby is sick and cannot eat. At that time, there is sorrow on the part of the Giver.

6. RABASH, Article No. 27 (1989), "What Is the Meaning of Suffering in the Work?"

What is suffering in the work. It is that they suffer that the *Shechina* must be in lowliness because of them. To understand this, we should examine the essay “Divinity in Exile” (*Shamati*, Essay No. 1), where

it says that when a person regrets being far from the Creator, that he is inside the will to receive only for his own benefit, like animals, which is unbecoming of the “human” quality, he should direct the suffering so it is not because he wants to be a man, and this is why he suffers, but rather that it is because of the sorrow of the *Shechina*.

He says an allegory about this, that a person who has a pain in a certain organ, feels the pain primarily in the heart and in the mind, which is the whole of man. Likewise, man is a specific part of the *Shechina*, called “the assembly of Israel.” She feels the majority of the pain, and this is what he should regret. This is called “suffering” in the work.

7. RABASH, Article No. 5 (1988), "What Is, 'When Israel Are in Exile, the Shechina Is With Them,' in the Work?"

Since man is born with a *Kli* for self-reception, how can he change his nature and say that he is not concerned with himself in any way, and the only thing that pains him, and for which he is sorry, is the sorrow of the *Shechina*, meaning the sorrow that seemingly exists above because he is unable to satisfy His will.

That is, since He desires to do good but He cannot execute this benefit because the creatures haven't the suitable *Kelim* to receive it, and since by observing Torah and *Mitzvot* he will be able to make suitable *Kelim*, as our sages said, “I have created the evil inclination; I have created the Torah as a spice,” this is why he works with all his might to observe Torah and *Mitzvot*, so that by observing Torah and *Mitzvot* he will emerge from self-love and will be rewarded with vessels of bestowal. Then, he will be able to bring contentment to the Maker, from whom he receives the delight and pleasure.

8. RABASH, Article No. 5 (1988), "What Is, 'When Israel Are in Exile, the Shechina Is With Them,' in the Work?"

Because He wants to give abundance to the created beings, yet the creatures cannot receive due to disparity of form. His inability to give to the place where the *Shochen* must be revealed, which is called *Shechina*, this is called “the sorrow of the *Shechina*,” meaning sorrow that there cannot be a place where the *Shochen* can be, for *Shechina* is called the *Kli* where the light is revealed.

9. RABASH, Article No. 19 (1988), “What Are Silver, Gold, Israel, Rest of Nations, in the Work?”

A person has a demand for Zion, meaning that he works in order to “raise the *Shechina* from the dust” and wants the city of God not to be lowered to the bottom of the underworld. This can be specifically by wanting to work in order to bestow, or else *Malchut* must hide her importance so the abundance will not go to the *Klipot*.

It follows that precisely he fears sin, since for him, a sin means one who is not working in order to bestow. He regards reception as sin because this is the only obstructor, making the *Shechina* unable to be in revealed face, but rather in concealed face. This is called “the sorrow of the *Shechina*,” that she is unable to give to the created beings the delight and pleasure she has in store for them.

10. RABASH, Article No. 14 (1991), "What Does It Mean that Man's Blessing Is the Blessing of the Sons, in the Work?"

When the Creator cannot bestow upon the lower ones, due to the disparity of form between them, this is called “the sorrow of the *Shechina*.” That is, from the perspective of the receiver, she cannot receive abundance because if she receives abundance for the lower ones, it will all go to the *Klipot* [shells/peels], called “receiving in order to receive.” It is also called “sorrow” from the perspective of the Giver because the thought of creation is to do good to His

creations, but now He cannot give them the delight and pleasure because everything that the creatures will have will go to the *Klipot*.

Hence, the Giver is sorry that He cannot give, like a mother who wants to feed her baby but the baby is sick and cannot eat. At that time, there is sorrow on the part of the Giver. In the words of *The Zohar*, this is considered that there is sorrow above that there cannot be unification, meaning for the Giver to give abundance to the receiver.

11. RABASH, Article No. 142 “The Sorrow of the Shechina – 1”

The sorrow of the *Shechina*: a king who has a tower filled with abundance but no guests, like one who held a wedding for his son and ordered hundreds of courses, but now he has no guests, for no one wants to come and enjoy the tower.

This is the sorrow of the *Shechina*.

12. RABASH, Article No. 890 “The Sorrow of the Shechina – 2”

“For a sin we sinned against You with the evil inclination” (from the *Yom Kippur* [Day of Atonement] prayer).

We should ask because all the transgressions come from the evil inclination. We should interpret that the sin is in saying that there is an evil inclination instead of “There is none else besides Him.” If a person is unworthy, he is cast out from above. This comes by clothing in the will to receive, called the “evil inclination.”

This is the meaning of “For the inclination of a man’s heart is evil from his youth,” meaning that the Creator created him this way, since the will to receive is the actual *Kli* [vessel], except it must be correct. By this we can interpret what is written, “He was saddened in his heart.” Man feels that following the inclination gives him sadness, and this is called “the sorrow of the *Shechina* [Divinity].”

Intention Before Studying TES

1. RABASH, Article No. 12 (1988), "What Are Torah and Work in the Way of the Creator?"

Prior to learning Torah, a person should examine the reason for which he is learning Torah, for any act needs to have some purpose that causes him to do the act. It is as our sages said, "A prayer without an aim is as a body without a soul." For this reason, before he comes to learn Torah he must prepare the intention.

2. RABASH, Article No. 267. "Man Was Created in the Torah"

Torah has the power to reform a person, referring to the evil within man, meaning the will to receive, that it will work in order to bestow.

In this manner, he will have *Dvekut* [adhesion] and will be able to receive the real pleasures and will not be considered a receiver. Thus, through the Torah, it will be possible to sustain man in this world, for the Torah will reform him.

3. RABASH, Article No. 12 (1988), "What Are Torah and Work in the Way of the Creator?"

We engage in the Torah in order to subdue the evil inclination, meaning to achieve *Dvekut* [adhesion] with the Creator, so that all our actions will be only in order to bestow. That is, by ourselves, we will never be able to go against nature, since the mind and heart that

we must acquire require assistance, and the assistance is through the Torah. It is as our sages said, “I have created the evil inclination; I have created the Torah as a spice. By engaging in it, the light in it reforms them.”

4. RABASH, Article No. 12 (1988), “What Are Torah and Work in the Way of the Creator?”

A person must make a great effort before he comes to learn so that his learning will bear fruit and good results, meaning so the learning will bring him the light of Torah, by which it will be possible to reform him. Then, through the Torah, he becomes a wise disciple.

What is a “wise disciple”? Baal HaSulam said that it is a student who learns from the wise. That is, the Creator is called “wise,” and a person who learns from Him is called a “disciple of the wise.” What should one learn from the Creator? He said that a person should learn only one thing from the Creator. It is known that the Creator wishes only to bestow. Likewise, man should learn from Him to be a giver. This is called a “wise disciple.”

5. Baal HaSulam, "Introduction to The Study of the Ten Sefirot", Item 17

The student pledges, prior to the study, to strengthen himself in faith in the Creator and in His guidance in reward and punishment, as our sages said, “Your employer is liable to pay you the reward for your work.” One should aim one’s labor to be for the *Mitzvot* of the Torah, and in this way, he will be rewarded with enjoying the light in it, and his faith will strengthen and grow through the power in this light, as it is written, “It shall be health to your navel, and marrow to your bones” (Proverbs 3:8).

Then one can be certain that from *Lo Lishma* he will come to *Lishma*, in a way that even one who knows about himself that he has not been rewarded with faith still has hope through the practice of

Torah, for if he sets his heart and mind to attain faith in the Creator through it, there is no greater *Mitzva* than this. It is as our sages said, “Habakkuk came and stressed only this: ‘A righteous shall live by his faith’” (*Makkot* 24). Moreover, there is no other counsel but this.

6. RABASH, Article No. 29 (1986), "Lishma and Lo Lishma"

One must try to remember the goal while studying Torah, so it will always be before his eyes what he wants to receive from the study, that the study will impart greatness and importance of the Creator.

7. RABASH, Article No. 22 (1985), "The Whole of the Torah Is One Holy Name"

During the study we must always pay attention to the purpose of the study of Torah, meaning what we should demand from the study of Torah. At that time we are told that first we must ask for *Kelim*, meaning to have vessels of bestowal, called “equivalence of form,” by which the restriction and concealment that were placed on the creatures are removed. To the extent that this is so he begins to feel the holiness and begins to have a taste for the work of the Creator. At that time he can be happy because *Kedusha* [holiness] yields joy, for the light of doing good to His creations shines there.

8. RABASH, Article No. 12 (1988), "What Are Torah and Work in the Way of the Creator?"

It is beneficial to elicit the light from the Torah—if he aims while engaging in the Torah, to learn in order to receive the reward of the Torah, called “light.” At that time, the learning of Torah is good for him. But when he is distracted from the purpose of studying Torah, the Torah does not help complete the work of making the vessels of bestowal and not using the vessels of reception for one’s own sake. Otherwise, his Torah vanishes from him. That is, the force of Torah and that should have subdued the evil inclination is cancelled. This

is the meaning of the words, “Any Torah with which there is no work,” meaning when he does not aim for the Torah to do the work of turning the vessels of reception to work in order to bestow, “is finally cancelled,” meaning that that force is cancelled.

9. Baal HaSulam, "Introduction to The Study of the Ten Sefirot", Item 18

The Creator, Who created it and gave the evil inclination its strength, evidently knew to create the remedy and the spice liable to wear off the power of the evil inclination and eradicate it altogether.

And if one practices Torah and fails to remove the evil inclination from himself, it is either that he has been negligent in giving the necessary labor and exertion in the practice of Torah, as it is written, “I did not labor and found, do not believe,” or perhaps he did put in the necessary amount of labor, but has been negligent in the quality.

This means that while practicing Torah, they did not set their minds and hearts to draw the light in the Torah, which brings faith to one’s heart. Rather, they have been absent-minded about the principal requirement demanded of the Torah, namely the light that yields faith. And although they initially aimed for it, their minds went astray during the study.

10. RABASH, Article No. 2 (1986), “Lend Ear, O Heaven”

If a person is rewarded and is given a thought of engaging in the secrets of Torah, although he does not understand a single word that is written there, it is still a great privilege that now he is adhered to the study of the internality of the Torah.

In other words, he believes that they speak only about Godliness and he has room to delve in his thought, since “everything I’m learning is of the holy names, so I must be very fortunate. Therefore, all I need to do is thank and praise the Creator.

11. RABASH, Article No. 12 (1988), "What Are Torah and Work in the Way of the Creator?"

The meaning of “Torah and work” is that he learns Torah in order for the Torah to bring him the light of Torah. By this, he will be able to invert the vessels of reception to work in order to bestow, and with these *Kelim* he will be rewarded with *Dvekut* with the Creator, called “learning Torah *Lishma*.”

12. Rabbi Abraham Iben Ezra, Yesod Mora

Now pay attention and know that all the *Mitzvot* [commandments] that are written in the Torah or have been accepted, which the forefathers had established, although most of them are by actions or with the mouth, they are all in order to correct the heart, for the Creator wants all the hearts and understands every inclination of the thoughts.

13. RABASH, Article No. 12 (1988), "What Are Torah and Work in the Way of the Creator?"

It is our inability to do anything for the sake of the Creator. Only the light of Torah will correct the heart, for the heart is called “desire,” and by nature, it is a desire only to receive. But how can a person go against nature?

This is why the Creator said, “I have created the evil inclination; I have created the Torah as a spice.” It follows that he is not learning Torah for the intellect, to understand, but he is learning in order to understand so as to achieve *Dvekut* with the Creator, who is clothed in the Torah, and this pertains to the heart. Through the light he will receive, it reforms him, meaning that the will to receive for his own sake can receive strength from above that enables it to work for the sake of the Creator.

14. RABASH, Article No. 12 (1988), "What Are Torah and Work in the Way of the Creator?"

Feeling the vitality in the Torah requires great preparation to prepare his body to be able to feel the life in the Torah. This is why our sages said we must begin in *Lo Lishma*, and through the light of Torah he obtains while still in *Lo Lishma*, it will bring him to *Lishma*, since the light in it reforms him. Then, he will be able to learn *Lishma*, meaning for the sake of the Torah, which is called “Torah [law] of life,” as he has already attained the life in the Torah, for the light in the Torah will have given such qualification to a person as to be able to feel the life that is in the Torah.

15. RABASH, Article No. 12 (1988), "What Are Torah and Work in the Way of the Creator?"

Even while learning Torah for the sake of learning Torah, he should still distinguish with which intention he is learning. Is it to observe the commandments of the Creator, as it is written, “And you shall reflect on Him day and night,” or is he learning in order to receive the light of Torah because he needs the light of Torah in order to cancel the evil within him, as our sages said, “I have created the evil inclination; I have created the Torah as a spice”? It turns out that he is learning in order to obtain the spice, as our sages said, “The light in it reforms him.”

16. Baal HaSulam, Shamati, Article No. 68, "Man's Connection to the Sefirot"

One cannot correct one's thought, but should only aim the heart—make one's heart straight to the Creator. Then all of his thoughts and actions will naturally be to bestow contentment upon his Maker. When he corrects his heart to be a heart and desire of Kedusha, the heart will then be the Kli in which to place the upper light. And when

the upper light shines in the heart, the heart will grow stronger and he will add and supplement continuously.

Now we can interpret our sages' words, "Great is the learning that yields action." It means that through the light of the Torah he is led into action, as the light in it reforms him. This is called "an act." This means that the light of the Torah builds a new structure in his heart.

17. RABASH, Article No. 875, "Three Lines – 4"

Before one is rewarded with emerging from self-love and doing everything in order to bestow, called *Lishma*, although he learns all these matters as they are, they are only names without any clarification, meaning that he has no attainment in those things that he is learning, since he has no knowledge about the material of the upper roots, called "the holy names," or *Sefirot* and *Partzufim* [pl. of *Partzuf*].

We can learn the upper matters, called "the wisdom of Kabbalah," only by way of *Segula* [remedy/power], since they can bring a person desire and yearning to adhere to the Creator because of the *Kedusha* [holiness] of the matters that speak of the holy names.

18. RABASH, Article No. 875, "Three Lines – 4"

When a person learns the upper matters in order for it to bring him closer to *Kedusha*, it causes a nearing of the lights. This means that this learning will cause him to thereby be rewarded with aiming all his actions in order to bestow. This is called "work in the manner of preparation," where he prepares himself to be worthy of entering the King's palace and to adhere to Him.

19. Baal HaSulam, "Introduction to The Study of the Ten Sefirot", Item 155

When he engages in this wisdom, mentioning the names of the lights and the vessels related to his soul, they immediately illuminate upon him to a certain extent. However, they illuminate for him without

clothing the interior of his soul, for lack of vessels able to receive them. Yet, the illumination one receives time after time during the engagement draws upon him grace from above, and imparts him with abundance of sanctity and purity, which bring him much closer to achieving his wholeness.

**20. Baal HaSulam, Shamati, Article No.
34, "The Advantage of a Land"**

What should one do in order to come to love the Creator? For this purpose we are given the remedy of engaging in Torah and *Mitzvot* [commandments], for the light in it reforms him. There is light there which lets him feel the severity of the state of separation. Bit by bit, as one aims to acquire the light of Torah, hatred for separation is created in him. He begins to feel the reason that causes him and his soul to be separated and far from the Creator.

**21. Baal HaSulam, Shamati, Article No. 218,
"The Torah and the Creator Are One"**

The Torah is called “the light” in it. This means that during the study, when we feel the light, and want to give to the Creator with this light, as it is written, “One who knows the commandment the Master will serve Him.” Hence, he feels that he exists, that he wants to bestow upon the Creator, and this is the sensation of oneself.

However, when one is awarded the discernment of “the Torah and the Creator are one,” one finds that all is one. At that time, one feels the Creator in the Torah. One should always yearn for the light in it; and the light we can with what we learn, although it is easier to find the light in words of Kabbalah.

22. Pri Tzadik, VaYeshev, Item 3

The first *Hassidim* [adherents of the *Hassidut* movement] would spend one hour in prayer so as to aim their hearts to their Father in

heaven. The word “aim” means the directness of the heart; it is to direct the heart so it is not scattered into the passions and lusts of worldly matters, but only to aim directly to his Father in heaven.

23. RABASH, Article No. 12 (1988), "What Are Torah and Work in the Way of the Creator?"

If in the beginning of his study, when a person comes to study, there is no desire to thereby achieve complete faith, which he can achieve through the light in the Torah by wanting to adhere to the one who wears it, who is clothed in the Torah and gives the light of Torah and none other, it follows that he is learning Torah, which is the clothing of the Creator. Through it, he wants to achieve complete faith, adhere to the one who wears it, who is the giver of the Torah.

Here there is unification of three discernments:

- 1) the Torah, which is the clothing of the Creator,
- 2) the Creator, who is clothed in the Torah, and
- 3) Israel, the person who is learning Torah with the above intention.

This is called “unification,” called “the Torah and the Creator and Israel are one.”

24. Zohar for All, Toldot [Generations], "He called – I Do Not Know the Day of My Death", Item 125

One should engage in the Torah for the name of the Creator. Divinity is called “Name” because anyone who engages in the Torah and does not exert for her name is better off not being created.[...]

One should engage in the Torah with the aim to extol the Creator and make Him respected and important in the world.

He tells us the meaning of Torah *Lishma* [for her name], which is highways in their hearts: to aim one’s heart so his engagement in the Torah will draw abundance of knowledge for him and for the whole world. Thus, the name of the Creator will grow in the world, as it is written, “And the earth shall be filled with the knowledge of

the Lord.” Then the words, “And the Lord shall be king over all the earth” will come true.

25. RABASH, Article No. 16 (1984), "Concerning Bestowal"

This means that first, one must see if he has the strength to come to be able to act with the aim to bestow contentment upon the Creator. Then, when he has already come to realize that he cannot achieve it by himself, that person focuses his Torah and Mitzvot on a single point, which is that “the light in it reforms him,” that this will be the only reward that he wants from the Torah and Mitzvot. In other words, the reward for his labor will be for the Creator to give him this strength called “the power of bestowal.”

26. RABASH, Article No. 10 (1987), "What Is the Substance of Slander and Against Whom Is It?"

The important thing is to be rewarded with *Dvekut* with the Creator, which is called “a vessel of bestowal,” meaning equivalence of form. This is why the remedy of Torah and *Mitzvot* was given, so that through it we would be able to exit self-love and reach love of others.

27. Likutei Halachot, Hoshen Mishpat, Hilchot Arev

The essence of observing the Torah, which is the desire, is through unity. Therefore, anyone who wants to take upon himself the burden of Torah and *Mitzvot* should be included in the whole of Israel with great unity. For this reason, at the time of the reception of the Torah, they certainly became responsible for one another, since as soon as they want to receive the Torah they must all be included as one, in order to be incorporated in the desire. At that time, each one is certainly responsible for his friend because all are important as one. Precisely by each being responsible for his friend, which is the quality of unity, precisely by this they can observe the Torah.

Without it, it would be utterly impossible to observe the Torah, since the essence of love and unity is in the desire, when each one is pleased with his friend, there is no disparity of form between them, and they are all included in one desire. By this they are incorporated in the upper desire, which is the end goal of the unity.

Perception of Reality

1. Baal HaSulam, "Introduction to the Preface to the Wisdom of Kabbalah", Item 1

All the worlds, upper and lower, are included in man. And also, the whole of reality within those worlds is only for man.

2. Baal HaSulam, "Foreword to The Book of Zohar", Item 34

Our sense of sight, for example: We see a wide world before us, wondrously filled. But in fact, we see all that only in our own interior. In other words, there is a sort of a photographic machine in our hindbrain, which portrays everything that appears to us and nothing outside of us.

He has made for us there, in our brain, a kind of polished mirror that inverts everything seen there, so we will see it outside our brain, in front of our faces. Yet, what we see outside of us is not a real thing. Nevertheless, we should be so grateful to His Providence for having created that polished mirror in our brains, enabling us to see and perceive everything outside of us, for by this He has given us the power to perceive everything with clear knowledge and attainment, and measure everything from within and from without. Without it, we would lose most of our perception.

3. Baal HaSulam, "Foreword to The Book of Zohar", Item 38

Even though all these changes unfold in the interior of the receiving souls, they nevertheless see it all in the Giver Himself since only in this

manner are they awarded all the perceptions and all the pleasantness in the thought of creation.

You can also deduce this from the above parable. Even though we see everything as being in front of us, every reasonable person knows for certain that all that we see is only in our own brains. So are the souls: Although they see all the images in the Giver, they have no doubt that all those are only in their own interior and not at all in the Giver.

4. Baal HaSulam, "Introduction to The Book of Zohar, No. 40

A worm that was born inside a radish. It lives there and thinks that the world of the Creator is as bitter, dark, and small as the radish in which it was born. But as soon as it breaks the peel of the radish and peeps out, it says in bewilderment: "I thought the whole world was like the radish I was born in, and now I see a grand, beautiful, and wondrous world before me!"

5. Baal HaSulam, "Introduction to The Book of Zohar, Item 40

Those who are immersed in the *Klipa* [sing. of *Klipot*] of the will to receive they were born with, and did not try to take the unique spice, which are the practical Torah and *Mitzvot*, which can break this hard *Klipa* and turn it into a desire to bestow contentment upon the Maker. It is certain that they must determine according to their worthlessness and emptiness, as they truly are. They cannot comprehend that this magnificent reality had been created only for them.

Indeed, had they delved in Torah and *Mitzvot* to bestow contentment upon their Maker, with all the required purity, and would try to break the *Klipa* of the will to receive in which they were born, and would assume the desire to bestow, their eyes would promptly open to see and attain for themselves all the degrees of wisdom, intelligence, and clear mind that have been prepared for them in the spiritual worlds.

6. RABASH, Article No. 645, "By Your Actions, We Know You"

It is written in *The Zohar*, "There is no place vacant of Him." Yet, we do not feel it for our lack of tools of sensation. We can see that with a radio receiver, which receives all the signals in the world, the receiver does not create the sounds. Rather, the sound exists in the world, but before we had the receiving device, we did not detect the sounds although they did exist in reality.

Likewise, we can understand that "There is no place vacant of Him," but we need a receiving device. That receiving device is called *Dvekut* [adhesion] and "equivalence of form," which is a desire to bestow. When we have this machine, we will immediately feel that there is no place vacant of Him, but rather "The whole earth is full of His glory."

7. RABASH, Article No. 236, "The Whole Earth Is Full of His Glory"

The expansion of the upper light is clothed in the whole of reality and is called "the sustainer of reality." It appears in all the dresses that exist in the world, meaning in every corporeal thing before us. Everything is the light of the Creator, whether in dresses of Torah, meaning the letters of the Torah, or in the letters of the prayer, or in mundane things. The only difference is in the receiver, namely those who feel.

There are people who feel that the light of the Creator is dressed only in Torah and prayer. There are people who feel the light of the Creator also in combinations of letters of mundane things, and there are those who do not feel even in combinations of letters of Torah and prayer that it is the light of the Creator in the manner of "Who fills the whole of reality."

8. Baal HaSulam, "Introduction to The Book of Zohar, Item 13

By the very thought to create the souls, His thought completed everything, for He does not need an act, as do we. Instantaneously, all the souls and worlds that were destined to be created emerged filled with all the delight and pleasure and the gentleness that He had planned for them, in the final perfection that the souls were destined to receive at the end of correction, after the will to receive in the souls has been fully corrected and has turned into pure bestowal, in complete equivalence of form with the Emanator.

This is so because in His eternalness, past, present, and future are as one. The future is as the present, and there is no such thing as time in Him (*The Zohar, Mishpatim*, Item 51, *New Zohar, Beresheet*, Item 243). Hence, there was never an issue of a corrupted will to receive in its separated state in *Ein Sof*. On the contrary, that equivalence of form, destined to be revealed at the end of correction, appeared instantly in His eternalness.

9. Baal HaSulam, The Study of the Ten Sefirot, "Inner light", Part Two, Chapter One, Item 5

The entire reality and all the creations that are destined to come into the *Olamot*, already exist in *Ein Sof*. Moreover, they exist there in their full glory and perfection, as it is destined to appear in the *Olamot*.

Thus you evidently see, that all the desires that are destined to appear, already appeared and were revealed in *Ein Sof*. They appear there in their perfect, complete state, and it is the completeness and the fulfillment, namely the *Ohr Elyon*, that fathered and created these desires.

10. RABASH, Article No. 236, "The Whole Earth Is Full of His Glory"

There is no reality in the world besides Godliness, and all the concealment is only in one's sensations.

**11. Baal HaSulam, Shamati, Article No. 66,
"Concerning the Giving of the Torah – 1"**

We cannot attain any reality as it is in itself. Rather, we attain everything only according to our sensations. And reality, as it is in itself, is of no interest to us at all. Hence, we do not attain the Torah as it is in itself; we attain only our sensations. Thus, all of our impressions follow only our sensations.

12. RABASH, Article No. 124, "To Serve Me"

“The whole world was created only to serve me.” According to the interpretation of Baal HaSulam, it means that all the faults that a person sees in others, he believes that they are his. Therefore, he has what to correct. It follows that the whole world serves him by providing him with his faults, and he does not need to look by himself. Instead, they are doing him a big favor by providing him with his flaws.

13. RABASH, Article No. 217, "Run My Beloved"

The Creator has prepared for us a whole world, as our sages said, “One must say, ‘The world was created for me’” (Sanhedrin 37a), meaning that he should pray for the entire world. Therefore, when he comes to pray and has contact with the Creator, although he himself is not sick at the moment, he can pray for his contemporaries, meaning to extend mercies so that no one in his generation will lack abundance.

It is a great rule that the person himself is called “a creature,” meaning only he alone. Other than him it is already considered the holy *Shechina*. It follows that when he prays for his contemporaries, it is considered that he is praying for the holy *Shechina*, who is in exile and needs all the salvations. This is the meaning of eternity, and precisely in this manner, the light of mercy can be revealed.

14. RABASH, Article No. 19 (1990), "Why Is the Torah Called 'Middle Line' in the Work? – 2"

One must believe as was said above, that “there is none else besides Him,” meaning that it is the Creator who compels him to do the good deeds, but since he is still unworthy of knowing that it is the Creator who commits him, the Creator dresses Himself in dresses of flesh and blood, through which the Creator performs these actions. Thus, the Creator acts in the form of *Achoraim* [posterior].

In other words, the person sees people’s faces but he should believe that behind the faces stands the Creator and performs these actions. That is, behind the man stands the Creator and compels him to do the deeds that the Creator wants. It follows that the Creator does everything, but the person regards what he sees and not what he should believe.

15. Baal HaSulam, Shamati, Article No. 67, "Depart from Evil"

Who thinks that he is deceiving his friend is really deceiving the Creator, since besides man’s body there is only the Creator. This is because it is the essence of creation that man is called “creature” only with respect to himself. The Creator wants man to feel that he is a separate reality from Him; but other than this, it is all “The whole earth is full of His glory.” Hence, when lying to one’s friend, one is lying to the Creator; and when saddening one’s friend, one is saddening the Creator.

16. Baal HaSulam, Shamati, Article No. 3, "The Matter of Spiritual Attainment"

For themselves, all the worlds are regarded as simple unity, and there is no change in Godliness. This is the meaning of “I the Lord did not change.” There are no *Sefirot* or *Behinot* [discernments] in Godliness. Even the most subtle appellations do not refer to the light itself, as this is a discernment of *Atzmuto* where there is no attainment. Rather, all

the *Sefirot* and the discernments speak only of what a person attains in them.

**17. Baal HaSulam, Shamati, Article No. 3,
"The Matter of Spiritual Attainment"**

The proliferation of names is only with respect to the receivers. Hence, the first name that appeared, that is, the root for the creatures, is called *Ein Sof*. This name remains unchanged, and all the restrictions and the manifold changes unfold only with regard to the receivers, but He always shines in the first name called "His desire to do good to His creations," endlessly.

**18. Baal HaSulam, Shamati, Article No. 3,
"The Matter of Spiritual Attainment"**

"There is no change in the light." Rather, all the changes are in the *Kelim*, meaning in our senses. We measure everything according to our imagination. From this it follows that if many people examine one spiritual thing, each will attain according to his imagination and senses, thereby seeing a different form.

In addition, the form itself will change in a person according to his ups and downs, as we have said above that the light is simple light and all the changes are only in the receivers.

**19. Baal HaSulam, The Study of the Ten Sefirot, "Inner
Observation", Part One, Chapter Ten, Item 36**

We have no attainment and perception whatsoever in any substance, as our five senses are completely unfit for it. The sight, sound, smell, taste and touch, offer the scrutinizing mind merely abstract forms of "incidents" of the essence, formulating through the cooperation with our senses.

20. Baal HaSulam, Shamati, Article No. 3, "The Matter of Spiritual Attainment"

We can only speak from where our senses are impressed by the expanding light, which is "His desire to do good to His creations," which comes into the hands of the receivers in actual fact.

Similarly, when we examine a table, our sense of touch feels it as something hard, and its length and width, all according to our senses. However, that does not necessitate that the table will appear so to one who has other senses. For example, in the eyes of an angel, when it examines the table, it will see it according to its senses. For this reason, we cannot determine any form with regard to an angel since we do not know its senses.

Thus, since we have no attainment in the Creator, we cannot say which form the worlds have from His perspective. We only attain the worlds according to our senses and sensations.

21. Baal HaSulam, "The Wisdom of Kabbalah and Philosophy"

How the sages of Kabbalah, which fill the entire wisdom with their insights, differentiate between the various lights. However, these observations do not refer to the lights themselves, but to the impression of the *Kli*, which is the above-mentioned force, affected by its encounter with the light.

22. Baal HaSulam, "Introduction to The Book of Zohar, Item 17

Our body, with all its trifle incidents and possessions, is not at all our real body. Our real, eternal, and complete body already exists in *Ein Sof*.

23. Rabbi Abraham Yehoshua of Apt, Ohev Yisrael, Beresheet

A person sees all the afflictions but his own. The advice for this is to look at the one who is in front of him. If he sees that another person did something wrong, he should think, "Why did the Creator make

me see this thing if not because this affliction touches the walls of my own house, and because of the incitement of the inclination, my eyes could not see?" He will return to the Creator, who will have mercy on him, and by this he will invoke action in the other, in front of him, meaning awaken the other's heart in repentance, since activating his repentance is mainly through the one in front of him, and understand this.

24. Zohar for All, Lech Lecha [Go Forth], "For Who Is God, Save the Lord? And Who Is a Rock, Save Our God?", item 330

How great are the deeds of the Creator? The art and painting of a man are like the artisanship and the depiction of the world. In other words, man comprises the entire deed of the world, and he is called "a small world."

**25. Rabbi Tzadok HaCohen of Lublin,
The Thoughts of the Diligent**

"When the Lord brought back the captive ones of Zion, we were as though dreaming." According to the truth that will be revealed then, all the matters that are regarded as true in this world, will also be only imagination, as this whole world is called "the world of falsehood." Although the truth in it is not real and it is impossible to attain the real truth in it. But one who reaches a degree where he tastes from the fruits of his actions in the next world in this world, meaning see his world in his life, it means that he will attain the world of truth in the physical life of this world.

Correction of the Heart

1. Baal HaSulam, Shamati, Article No. 68, "Man's Connection to the Sefirot"

One cannot correct one's thought, but should only aim the heart—make one's heart straight to the Creator. Then all of his thoughts and actions will naturally be to bestow contentment upon his Maker. When he corrects his heart to be a heart and desire of Kedusha, the heart will then be the Kli in which to place the upper light. And when the upper light shines in the heart, the heart will grow stronger and he will add and supplement continuously.

Now we can interpret our sages' words, "Great is the learning that yields action." It means that through the light of the Torah he is led into action, as the light in it reforms him. This is called "an act." This means that the light of the Torah builds a new structure in his heart.

2. RABASH, Article No. 12 (1988), "What Are Torah and Work in the Way of the Creator?"

It is our inability to do anything for the sake of the Creator. Only the light of Torah will correct the heart, for the heart is called "desire," and by nature, it is a desire only to receive. But how can a person go against nature?

This is why the Creator said, "I have created the evil inclination; I have created the Torah as a spice." It follows that he is not learning Torah for the intellect, to understand, but he is learning in order to understand so as to achieve *Dvekut* with the Creator, who is clothed

in the Torah, and this pertains to the heart. Through the light he will receive, it reforms him, meaning that the will to receive for his own sake can receive strength from above that enables it to work for the sake of the Creator.

3. RABASH, Article No. 12 (1988), "What Are Torah and Work in the Way of the Creator?"

They are learning Torah in order to correct the heart, these are called “wise-hearted,” since everything is named after its action. For this reason, the Torah they learn with this intention is called “wise-hearted” and not “wise-minded,” since they need the Torah in order to correct the heart.

4. RABASH, Article No. 12 (1988), "What Are Torah and Work in the Way of the Creator?"

Rabbi Abraham ibn Ezra says (in the “Introduction to the book Panim Masbirot,” Item 10), “Know that all the *Mitzvot* that are written in the Torah or the accepted ones, which the forefathers have established, although the majority of them are in deed or utterance, they are all in order to correct the heart. This is because the Lord wants all the hearts, and He understands the inclination of every thought. It is written, ‘To those whose hearts are straight,’ and conversely, ‘a heart filled with thoughts of transgression.’ Know that the Torah was given only to men of heart.”

5. RABASH, Article No. 37 (1985), "Who Testifies to a Person?"

He must perform every act of Torah and *Mitzvot* in order to bring himself into the aim to bestow. Afterwards, when he has a complete understanding of how much he needs to engage in order to bestow, and he feels pain and suffering at not having this force, then it is

considered that he already has something for which to pray—for work in the heart—since the heart feels what it needs.

For such a prayer comes the answer to the prayer. This means that he is given this strength from above so he will be able to aim in order to bestow, for then he already has the light and *Kli*. However, what can one do if, after all the efforts he has made, he still does not feel the lack of not being able to bestow as pain and suffering? The solution is to ask the Creator to give him the *Kli* called, “A lack from not feeling,” and that he is unconscious, without any pain from being unable to bestow.

6. RABASH, Article No. 794, "The Place of Attainment"

We should interpret that *GAR* means mind, where it should be only by faith. We must believe that this was His will. *VAK* means “heart,” meaning an impression in the heart, and here, it is apparent in one’s quality of love and fear. This should be with clear attainment, meaning that the impression should be revealed in him, and not by faith.

However, to the extent that the impression is felt in the heart, so is the measure of one’s attainment. Here it is a commandment to expand his feelings. Conversely, in the mind, his greatness depends on the extent to which he can work in the manner of above reason.

It follows that they are two opposite things. If his mind is above reason, and the impression he feels in the heart is in the mind, this is called *Gadlut* [greatness/adulthood]. That is, on one hand, it is above attainment, yet it is felt in the heart. The measure of *Gadlut* depends on this, on the measure of oppositeness between mind and heart, for then one must overcome above reason, and the heart is precisely within reason, meaning in the feeling.

7. RABASH, Article No. 2 (1991), "What Is, 'Return, O Israel, Unto the Lord Your God,' in the Work?"

What does it mean that the Creator heals the brokenhearted? The thing is that it is known that the essence of man is the heart, as our sages said, "The Merciful one wants the heart." The heart is the *Kli* [vessel] that receives the *Kedusha* from above. It is as we learn about the breaking of the vessels, that if the *Kli* is broken, everything you put in it will spill out.

Likewise, if the heart is broken, meaning the will to receive controls the heart, abundance cannot enter there because everything that the will to receive receives will go to the *Klipot* [shells/peels]. This is called "the breaking of the heart." Hence, a person prays to the Creator and says, "You must help me because I am worse than everyone, since I feel that the will to receive controls my heart, and this is why nothing of *Kedusha* can enter my heart. I want no luxuries, only to be able to do something for the sake of the Creator, and I am utterly incapable of this, so only You can save me."

By this we should interpret what is written (Psalms 34), "The Lord is near to the brokenhearted." That is, those who ask the Creator to help them so their heart will not be broken and will be whole.

8. Maimonides, Mishneh Torah

How is there intention? One should clear his heart from all the thoughts and see himself as though he is standing before the *Shechina* [Divinity]. Therefore, one should settle oneself a little prior to the prayer, to aim his heart, and then pray. The first *Hassidim* [adherents of the *Hassidut* movement] would spend one hour prior to the prayer, one hour after the prayer, and extend the prayer by one hour.

9. RABASH, Article No. 24, "Three Times in the Work"

A prayer is work in the heart. That is, since the root of man's heart is the will to receive, and he needs the opposite, meaning that it will

work only to bestow and not receive, it follows that he has a lot of work in inverting it.

And since this is against nature, he must pray to the Creator to help him come out of his nature.

10. RABASH, Article No. 18 (1990), "Why the Speech of Shabbat Must Not Be as the Speech of a Weekday, in the Work?"

A prayer is usually called "work," for a prayer is called "work in the heart," which is an intention, meaning the intention of the heart. That is, a person should aim while observing Torah and *Mitzvot*, why he is observing the Torah and *Mitzvot*, whether for his own sake or does he aim for the sake of the Creator?

11. RABASH, Article No. 24 (1990), "What Does, 'Everything that Comes to Be a Burnt Offering Is Male,' Mean in the Work?"

If the thought is faith above reason, equivalence of form, then the thought, which is male, influences the heart, which is female, as it is written, "The heart understands." This is the meaning of what *The Zohar* says, "*Bina* is the heart," and she is female.

12. RABASH, Article No. 942, "Concerning the Mind Controlling the Heart"

The mind serves the heart, which is the will to receive, just as the hands and legs and the rest of the assistants that one has. For this reason, there is no other way but to purify the heart, for which reason we pray, "Purify our hearts to serve You in truth." The mind cannot determine for man to walk on the good path or to the contrary. Rather, as was said at the time of the giving of the Torah, "We will do and we will hear."

Work with Intention

1. RABASH, Article No. 3 (1990), "What It Means that the World Was Created for the Torah"

In spirituality, equivalence is called *Dvekut*, although in the act he is receiving. This is called “receiving in order to bestow.”

However, how can one achieve equivalence of form? Since the Creator created this will to receive, how is it possible to revoke the nature that the Creator created? There was a correction on this that while it is impossible to revoke the nature of the will to receive, an intention to bestow is added on top of it. It follows that the will to receive, meaning that a person sees something from which he can enjoy, remains. In other words, a person still enjoys in the end, but with a different intention. This is called “receiving in order to bestow.”

2. RABASH, Article No. 22 (1987), “What Is the Gift that a Person Asks of the Creator?”

The lower one can add to the Kli of the Creator, as it is written, “Which God has created to do.” This means that God has created the Kli called “desire to receive pleasure,” and man must add to it a correction called “the intention to bestow,” as was said above, that Malchut de Ein Sof decorated herself at the point of the desire. This means that her decoration was in that she placed on the will to receive the aim to bestow

3. RABASH, Article No. 31 (1988), "What Is the Work of Man, in the Work, which Is Attributed to the Creator?"

If a person's intention is only to bring contentment to the Creator and not for his own benefit, he does not mind the amount of pleasure. He only looks at the amount of passion with which he wants to delight the Creator, since through the yearning to delight the Creator, he causes equivalence of form at the root of his soul. This, in turn, causes more abundance to be drawn, since the upper one wants to give more than the lower one wants to receive, and only vessels of bestowal are missing. It follows that by overcoming in bestowal, great abundance is extended. For this reason, we need not ask to have great lights, only try to have big vessels, which are vessels of bestowal.

4. RABASH, Article No. 12 (1985), "Jacob Dwelled in the Land Where His Father Had Lived"

With love of the Creator, we say that a person should work only for the Creator, meaning without any reward. This means that he is ready for complete devotion without any reward, without any return being born out of his devotion. Rather, this is the core—his purpose, that he wants to annul his self before the Creator, meaning (cancel) his will to receive, which is the existence of the creature. This is what he wants to annul before the Creator. It follows that this is his goal.

5. RABASH, Article No. 5 (1988), "What Is, 'When Israel Are in Exile, the Shechina Is With Them,' in the Work?"

Where he wants to walk on the path of truth, it makes sense that the evil inclination should yield and weaken. Yet, now it is the complete opposite: Everything in *Kedusha* that he wants to do in order to bestow, the evil inclination overpowers him and it is difficult for him

to overcome. He asks, “Where is the justice?” From all the work of having to constantly overcome, he falls into a descent.

At that time he comes to the argument of the spies and says, “I’m fed up with this work,” and he escapes the campaign. He argues that where he should have progressed, he is regressing. Therefore, he “ponders the beginning” and kicks this path of having to work on the intentions and the actions are not enough, but the intention is what counts, as it is written, “Better a little bit with intention than a lot without an intention.” He says that this work is not for him.

6. Baal HaSulam, Shamati, Article No. 5, "Lishma Is an Awakening from Above, and Why Do We Need an Awakening from Below?"

It is written, “Then shall you delight in the Lord.” The meaning of “Then” is that first, in the beginning of his work, he did not have pleasure. Instead, his work was coercive.

But afterward, when he has already accustomed himself to work in order to bestow and not examine himself—if he is feeling a good taste in the work—but believes that he is working to bring contentment to his Maker through his work, he should believe that the Creator accepts the work of the lower ones regardless of how and how much is the form of their work. In everything, the Creator examines the intention, and this brings contentment to the Creator. Then one is rewarded with “delight in the Lord.”

Even during the work of the Creator he will feel delight and pleasure since now he really does work for the Creator because the effort he made during the coercive work qualifies him to be able to truly work for the Creator. You find that then, too, the pleasure he receives relates to the Creator, meaning specifically for the Creator.

7. RABASH, Article No. 12 (1988), "What Are Torah and Work in the Way of the Creator?"

Prior to the study, the student must pledge to strengthen himself in faith in the Creator and in His guidance in reward and punishment ... In this way, he will be rewarded with benefitting from the light in it, that his faith, too, will strengthen and grow through the remedy in this light. Thus, even one who knows about himself that he has not been rewarded with faith, still has hope through the practice of Torah. For if one sets one's heart and mind to attain faith in the Creator through it, there is no greater *Mitzva* than that. ...Moreover, there is no other counsel but this.

It therefore follows that a person must make a great effort before he comes to learn so that his learning will bear fruit and good results, meaning so the learning will bring him the light of Torah, by which it will be possible to reform him.

8. RABASH, Article No. 29 (1986), "Lishma and Lo Lishma"

One must try to remember the goal while studying Torah, so it will always be before his eyes what he wants to receive from the study, that the study will impart greatness and importance of the Creator. Also, while observing the *Mitzvot*, not to forget the intention that thanks to observing the *Mitzvot*, the Creator will lift the concealment on spirituality from him and he will receive a feeling of the greatness of the Creator.

9. RABASH, Article No. 22 (1985), "The Whole of the Torah Is One Holy Name"

During the study we must always pay attention to the purpose of the study of Torah, meaning what we should demand from the study of Torah. At that time we are told that first we must ask for *Kelim*, meaning to have vessels of bestowal, called "equivalence of form," by which the restriction and concealment that were placed on the

creatures are removed. To the extent that this is so he begins to feel the holiness and begins to have a taste for the work of the Creator. At that time he can be happy because *Kedusha* [holiness] yields joy, for the light of doing good to His creations shines there.

10. Baal HaSulam, Letter No. 45

The heart's aim follows the words, and the Creator seeks the heart. And since the point in his heart is adhered to me, he needs nothing more than to repeat the actions. These are needed and appropriate only for those of little knowledge, who have no other way.

11. RABASH, Article No. 22 (1985), "The Whole of the Torah Is One Holy Name"

When we study Torah we should discern the two above matters: 1) to extend light so it will create for us vessels of bestowal. It is impossible to obtain these *Kelim* [vessels] without the light of Torah. Therefore, what does he expect? To be rewarded for studying Torah. His only desire is to obtain that *Kli*, called "vessel of bestowal." This is precisely once he has begun the work of bestowal and has made great efforts to be able to do things only with the intention to bestow.

Only then can he come to know that the will to receive that was installed in him by nature cannot be cancelled. At that time he begins to understand that he needs "heaven's mercy," and only the Creator can help him be rewarded with vessels of bestowal, and this help comes from the light of Torah.

12. RABASH, Article No. 18 (1990), "Why the Speech of Shabbat Must Not Be as the Speech of a Weekday, in the Work"

When we want to walk in the work, meaning with the aim of the heart, to intend that all his work will be for the sake of the Creator, then begins the order of the work. That is, the wicked in his heart, which are called "will to receive for oneself," resist working for the

sake of the Creator. However, “God has made them one opposite the other,” meaning that to the extent that he wants to walk on the path of truth, to that extent the truth about the evil within him appears.

13. RABASH, Article No. 23 (1987), "Peace After a Dispute Is More Important than Having No Disputes At All"

True work begins when a person wants to scrutinize the intention of *Lishma*, meaning that he wants to work in order not to receive reward.

In the work on intention, which is the real reason for observing Torah and *Mitzvot*, here begins the real division between good and bad. When a person wants to work for the Creator, since the Creator is called The Good Who Does Good, who is the giver, the body, called “evil,” comes and obstructs him. The will to receive for oneself is called “bad” because the quality of judgment is on it because there was a judgment and restriction that it should remain in the dark and is unfit to receive any light.

Since man is born by nature with the desire to receive and must work against nature, here lies the real dispute. It is so much so that one cannot defeat and subdue his will to receive and be able to work for the Creator and not for his own sake.

14. RABASH, Article No. 1 (1989), "What Is the Measure of Repentance?"

We should know that when a person wants to emerge from merely performing actions, without the aim, and wants to begin the work of acting with the aim to bestow, there is much work in this, since when the body begins to hear about the aim to bestow, it immediately begins to resist and does not let one continue this work, showing him dark colors in this work. In that state, a person should believe that only the Creator can help. Here is where a person can make a true prayer.

15. RABASH, Article No. 46 (1991), "What Is the Son of the Beloved and the Son of the Hated in the Work?"

One who walks on one line, who is satisfied with practice, when he works for the sake of the Creator and does not consider the intention, that the intention will also be for the sake of the Creator, he cannot obtain the desire to bestow, called *Dvekut* [adhesion]. This is so because he has no lack. Hence, these people who have already shifted from one line to the right line, when they see their lowliness, that there is not a single organ in that person that wants to do anything for the sake of the Creator, they yearn for the Creator to deliver them from death, meaning from the governance of self-love. At that time, his way to be rewarded with the Creator being revealed to him, meaning to be rewarded with the desire to bestow, which is when one is adhered to the Creator, a person can be rewarded with it only thanks to the practice, when he wants the reward for observing Torah and Mitzvot to be *Dvekut* with the Creator. This is the meaning of “In return for the *Mitzva* [sing. of *Mitzvot*] that you are performing, I will have mercy on you.” That is, He has mercy on us and saves us from death, which is the governance of the will to receive.

16. RABASH, Article No. 18

When we hear the voice of the Creator speaking to the heart, as in “He who comes to purify is aided,” and it was interpreted in the holy *Zohar* that he is aided by a holy soul, meaning that the heart hears the voice of the Creator and then specifically the voice of holiness receives the governance over all the desires, meaning the desire to bestow. And naturally, they will not turn back to folly, meaning he will not sin again because all the desires of reception have surrendered under the desire to bestow.

At that time all the good pleasantness appears on the heart, for then there is room in the heart for the instilling of the *Shechina* (Divinity),

and the gentleness and pleasantness, and flavor and friendship spread, and fill up all of man's organs. This applies specifically when hearing the voice of the Creator. At that time the whole body surrenders and enslaves itself to holiness.

Justifying the Creator

1. Baal HaSulam, Letter No. 55

“Righteous” refers to a person who is in the world of the Creator, yet always receives good and pleasant sensations, and is in constant pleasure. For this reason, he always blesses the Creator, Who created him in order to furnish him with such a good and delightful world. He, too, certainly does not need to explicitly utter the words, for the feelings themselves are the blessings that he blesses the Creator, as explained in the above allegory. This is why he is called “righteous” [also “just”], for he justifies creation and feels it as it truly is.

2. Baal HaSulam, Letter No. 55

Just so, one who enjoys being in the Creator’s world, at that time he is blessing his Maker, who has created him in order to delight him. He hardly needs to utter anything.

Conversely, when a person feels some pain while in the Creator’s world, at that time he does the opposite. And although he does not utter any condemnable words from his mouth, still, the feeling rules. This is the title “wicked,” for when he feels some pain, he necessarily condemns, as the grievance is expressed in the feeling itself, and need not be shown publicly.

Even if he utters a blessing, it is akin to flattery, like a landlord who is beating his servant while the servant is saying, “I so enjoy the beating; I am simply overjoyed.” It was said about the such, “He who speaks falsehood shall not be established.”

3. Zohar for All, "Introduction of The Book of Zohar", "On the Night of the Bride", Item 138

It is a law that the creature cannot receive disclosed evil from the Creator, for it is a flaw in the glory of the Creator for the creature to perceive Him as an evildoer, for this is unbecoming of the complete Operator. Hence, when one feels bad, denial of the Creator's guidance lies upon him and the superior Operator is concealed from him to that same extent. This is the greatest punishment in the world.

Thus, the sensation of good and evil in relation to His guidance brings with it the sensation of reward and punishment, for one who exerts to not part from faith in the Creator is rewarded even when he tastes a bad taste in Providence. And if he does not exert, he will have a punishment because he is separated from faith in the Creator.

4. Baal HaSulam, Shamati, Article No. 135, "Clean and Righteous Do Not Kill"

"The clean and righteous do not kill." A righteous is one who justifies the Creator: Whatever he feels, whether good or bad, he takes above reason. This is considered "right." Clean refers to the cleanness of the matter, the state as he sees it. This is so because "a judge has only what his eyes see." And if one does not understand the matter, or cannot attain the matter, he should not blur the forms as they seem to his eyes. This is considered "left," and he should nurture both.

5. RABASH, Article No. 3 (1985), "The Meaning of Truth and Faith"

We were given the path of faith, which is above reason, namely not to take our sensations and reason into account, but say, as it is written, "They have eyes and see not. They have ears and hear not." Rather, we should believe that the Creator is certainly the Overseer, and He knows what is good for me and what is not good for me. Therefore,

He wants me to feel my state as I do, and for myself, I do not care how I feel myself because I want to work in order to bestow.

Therefore, the main thing is that I need to work for the Creator. And although I feel that there is no wholeness in my work, still, in the *Kelim* of the upper one, meaning from the perspective of the upper one, I am utterly complete.

6. RABASH, Article No. 28 (1987), “What Is Do Not Add and Do Not Take Away in the Work?”

This means that he must believe above reason and imagine that he has already been rewarded with faith in the Creator that is felt in his organs, and he sees and feels that the Creator leads the entire world as the good who does good. Although when he looks within reason he sees the opposite, he should still work above reason and it should appear to him as though he can already feel in his organs that so it really is, that the Creator leads the world as the good who does good.

Here he acquires the importance of the goal, and from here he derives life, meaning joy at being near to the Creator. Then a person can say that the Creator is good and does good, and feel that he has the strength to tell the Creator, “You have chosen us from among all nations, You have loved us and wanted us,” since he has a reason to thank the Creator. And to the extent that he feels the importance of spirituality, so he establishes the praise of the Creator.

7. RABASH, Article No. 12 (1989), “What Is a Groom’s Meal?”

A person should accept faith above reason even though he has no feeling and no excitement about taking upon himself the burden of the kingdom of heaven. Nevertheless, he should agree with that state and say that this must be the will of the Creator that he will work and serve Him in this lowliness, so he does not mind what elation he feels about this faith because about himself, meaning his own benefit, he has no concern, but only about the benefit of the Creator. If He wants

him to remain in that state, he accepts this unconditionally. This is called “unconditional surrender.”

8. RABASH, Article No. 289 “The Creator Is Meticulous With the Righteous”

Our sages said, that by the blows of the Creator, He heals (*Mechilta BeShalach*). In other words, this is the healing—that He gives him room to work with faith without any support. Also, we should understand what our sages said, “The Creator makes a decree and a righteous revokes it.” (*Moed Katan*, 16) This means that the Creator makes a decree, taking from him the pleasure of the work, and there is no harsher decree than taking from someone the vitality in the work. But the righteous revokes it. That is, if a person says he wants to work without any reward of vitality and pleasure, then the decree is revoked in any case. Moreover, now he rises to a higher degree, for now he is in a state of pure faith and is regarded as having no self-interest.

9. RABASH, Article No. 10, "Jacob Went Out"

“Exit of the righteous from the place leaves an impression.” It means that only then, through the exit of the righteous, when he thinks, “Now that I feel good taste in the work, I no longer need to work above reason,” it causes him the exit of the righteous from the place. This creates in him an impression, so he will know how to keep himself from exiting the work of above reason from here on. As I heard from Baal HaSulam, when a person says, “Now that he has support and no longer stands between heaven and earth,” he must fall from his degree because then he flaws the discernment of above reason.

It therefore follows that precisely the departure of the degree he had leaves an impression on him so he will know how to be careful next time and will not blemish the faith above reason, but always justify Providence.

**10. Baal HaSulam, Shamati, Article No. 8,
"What Is the Difference Between a Shade of
Kedusha and a Shade of Sitra Achra?"**

When one has the strength to say this—that the Creator causes him all this—it is to one's benefit. This means that through this he can come to work in order to bestow and not for his own sake. At that time, one realizes, meaning believes that the Creator enjoys specifically this work, which is built entirely on above reason.

It follows that at that time, one does not pray to the Creator that the shadows will flee from the world. Rather, he says, "I see that the Creator wants me to serve Him in this manner, entirely above reason."

**11. Baal HaSulam, Shamati, Article No. 8,
"What Is the Difference Between a Shade of
Kedusha and a Shade of Sitra Achra?"**

When one still has the ability to overcome the darkness and concealments that one feels, justify the Creator, and pray to the Creator that the Creator will open his eyes to see that all the concealments that he feels come from the Creator, meaning that the Creator does all this to him so he may find his prayer and yearn to adhere to Him.

**12. Baal HaSulam, Shamati, Article No. 8,
"What Is the Difference Between a Shade of
Kedusha and a Shade of Sitra Achra?"**

When one comes to a state where he can no longer overcome and say that all the suffering and pains he feels are because the Creator sent them to him so as to have a reason to ascend in degree, he comes to a state of heresy, since he cannot believe in His guidance. Naturally, at that time, he cannot pray.

13. Baal HaSulam, Shamati, Article No. 33, "The Lots on Yom Kippurim and with Haman"

We must know that what appears to one as things that contradict the guidance of "The Good Who Does Good" is only to compel one to draw the upper light on the contradictions, when wanting to prevail over the contradictions. Otherwise, one cannot prevail. This is called "the exaltedness of the Creator," which one extends when having the contradictions, called *Dinim* [judgments].

This means that the contradictions can be annulled if one wants to overcome them, only if he extends the exaltedness of the Creator. You find that these *Dinim* cause the drawing of the exaltedness of the Creator.

14. Zohar for All, "Introduction of The Book of Zohar", "Two Points", Item 121

All the many contradictions to His uniqueness, which we taste in this world, separate us from the Creator. Yet, when exerting to keep Torah and *Mitzvot* with love, with our soul and might, as we are commanded—to bestow contentment upon our Maker—all those forces of separation do not affect us into subtracting any of the love of the Creator with all our souls and might. Rather, in that state, every contradiction we have overcome becomes a gate for attainment of His wisdom. This is so because there is a special quality in each contradiction—revealing a special degree in attaining Him. And those worthy ones who have been rewarded with it turn darkness into light and bitter into sweet, for all the powers of separation—from the darkness of the mind and the bitterness of the body—have become to them gates for obtainment of sublime degrees. Thus, the darkness becomes a great light and the bitter becomes sweet.

Hence, to the extent that they previously had all the conducts of His guidance toward the forces of separation, now they have all been

inverted into forces of unification, and sentence the entire world to the side of merit.

15. Baal HaSulam, A Sage's Fruit, Al HaTorah

It is impossible to attribute the bad to the Creator, who is the absolute good. Hence, as long as one feels bad states, he must say that they come from elsewhere. But in truth, when one is rewarded with seeing only good and that there is no bad in the world, and everything is turned to good, then he is shown the truth, that the Creator does everything, since He is almighty, for He alone does, is doing, and will do all the deeds.

16. Zohar for All, Jethro, "And Jethro Heard", Items 29, 31

Everything that the Creator does above and below is true, and His work is true. There is nothing in the world that one should reject or despise, since they are all true works, and everything is needed in the world [...] It all depends on the Creator; it is all the work of His hands. But the world needs them. If it did not need them, the Creator would not make them. Hence one need not be contemptuous toward things in the world, and certainly not toward the words and deeds of the Creator.

The Lord Will Finish for Me

1. RABASH, Article No. 13 (1990), "What Does It Mean that by the Unification of the Creator and the Shechina, All Iniquities Are Atoned?"

"I am the first and I am the last." That is, "I began the contact with you," and the person should wake up from this. However, a person does not complete the work. Rather, it is as it is written, "The Lord will finish for me."

2. RABASH, Article No. 1 (1986), "Moses Went"

Our sages said about this (*Avot*, Chapter 5, tractate 21): "He would say, 'It is not for you to finish the work.'" Therefore, it can be said, "Why do I need to work? If I cannot finish it, what good is my work?" This is why the tractate continues, "Nor are you free to idle away from it."

Thus, we see two things here that seem to contradict one another: On the one hand, a person is told to work "as an ox to the burden and as a donkey to the load." This implies that the holy work depends on man, meaning that he can finish it. On the other hand, we say as it is written, "The Lord will finish for me."

The thing is that both are needed. On the one hand, a person must make a choice, meaning to have a desire to work for the Creator. If he could finish his work he would remain in his current state because he would feel that he is complete because he would see that all his actions are for the Creator, so what else is missing? Therefore, there

is no longer any need to draw the light of Torah. [...] For this reason, when one begins to work and sees that he cannot finish the work, he acquires a need and deficiency for the light of Torah.

3. Baal HaSulam, Letter No. 27

“It is not for you to finish the work, nor are you free to idle away from it.” That is, since wholeness is the purpose of the work and its conclusion, there is an open side to the *Sitra Achra* [other side] to come near and make one understand that he is incapable of it, and bring one to despair, since we should know that the end of the work is not at all our work, but the Creator’s work. Therefore, how can you know the Creator and gauge if He can or, God forbid, cannot finish His work? This is insolence and heresy!

“And you are not free to idle away from it,” even in that manner, if the Creator wishes you to work without finishing the work. This is the meaning of what is written, “What does the Lord your God ask of you?” That is, the creature must know only this: The Creator ... work, and will therefore do His will wholeheartedly, as in “Open for Me one opening of repentance, like the tip of a needle.” By this he will be saved from the *Sitra Achra* ever approaching him. If a person is completed in this, he can be certain that the Creator will finish His work on His end, “And I open for you gates through which carts and carriages enter.”

4. RABASH, Article No. 6 (1991), “What Is, ‘The Herdsmen of Abram's Cattle and the Herdsmen of Lot's Cattle,’ in the Work?”

One should work because he is guaranteed to get what he wants, meaning to be able to work for the sake of the Creator in order to bring contentment to his Maker.

On the other hand, he says, “It is not for you to finish the work.” This implies that it is not within man’s hands, but rather, as it is

written, “The Lord will finish for me.” This means that it is not within man’s ability to obtain the desire to bestow.

However, there are two matters here: 1) A person must say, “If I am not for me, who is for me?” Hence, he should not be alarmed by the fact that he has not been rewarded with obtaining the desire to bestow, although in his opinion, he has made great efforts. Nonetheless, he should believe that the Creator waits until he reveals what he must do. 2) Afterward, the Creator will finish for him, meaning that at that time, he will receive what he wants at once, as it is written, “The salvation of the Lord is as the blink of an eye.”

5. RABASH, Article No. 845, "None as Holy as the Lord"

All the *Kedusha* [holiness] that one feels he has comes to him from the Creator. This is what it means that there is no *Kedusha*, meaning no *Kedusha* in the world that one can obtain by himself. Rather, everything comes from the Creator. This is why it is written, “There is none as holy as the Lord,” and “There is no rock like our God.”

It is known that *Kelim* [vessels] are called by the name *Elokim* [God], and lights are called by the name of *HaVaYaH*. It is written, “there is no rock,” which is when one sees that he has vessels of bestowal. This is regarded that a new thing was created for him, which is called a “rock,” meaning that in a place where he had vessels of reception, vessels of bestowal have been depicted in him. One should not think that he helped the Creator in any way and by this obtained vessels of bestowal. Rather, everything came from above.

Baal HaSulam said that prior to working, one must say, “If I am not for me, who is for me?” After the work, he should believe in private Providence, meaning that the Creator does everything.

6. RABASH, Article No. 245, "The Help of the Creator"

Unless the Creator helps him, he will always remain in his lowliness, and the words, “Were it not for the Creator’s help, he would not

overcome it,” will not come true in him, as in “The Lord will finish for me.” Instead, the whole world will be providing for him and he will always need people. Conversely, one who walks in the path of the Creator and not in the path of the world is rewarded with being favored by the Creator.

This is specifically one who needs the help of the Creator, as it is written, “He who comes to purify is aided” (*Shabbat* 104a). *The Zohar* interprets, “With what? With a soul,” where the Creator gives him a holy soul, and with that force he can purify himself.

7. RABASH, Article No. 35 (1988), "What Is the Help in the Work that One Should Ask of the Creator?"

Our sages said, “He who comes to purify is aided.” From the words of our sages, who said, “He who comes to purify,” it seems as though all the weakness in the work is specifically on purity, that only this is out of man’s hands and he needs help.

Yet, our sages promised that he who comes to purify and sees that he cannot overcome, they said about it that he should not be scared off and run from the campaign, nor should he pay attention to his inability to achieve purity. Instead, a person should believe that the Creator will help him.

However, we should also understand why the Creator did this, as this is unclear because there is a contradiction here. On one hand, we are told, “He who comes to purify.” This means that the person must begin the work on purity. Yet, afterward, they said, “Were it not for the help of the Creator, he would not overcome it.” This implies that man does not have the option of defeating his evil, as our sages said—without the help of the Creator, he would not overcome it.

8. RABASH, Article No. 6 (1989), "What Is Above Reason in the Work?"

The name for ascents and descents is *Tzevaot*.

During the work, a person should say, "If I am not for me, who is for me?" At that time in the work, they think that they themselves are doing the ascents and descents, that they are men of war, called *Tzava*, "mighty men." Afterward, when they are redeemed, they attain that the Lord is of hosts [*Tzevaot*], meaning that the Creator made all the ups and downs they had.

In other words, even the descents come from the Creator. A person does not get so many ups and downs for no reason. Rather, the Creator caused all those exits. We can interpret "exit" as "exit from *Kedusha* [holiness]," and *Ba* [comes] as "coming to *Kedusha*. The Creator does everything. Hence, after the redemption, the Creator is called "Lord of Hosts."

9. Baal HaSulam, Letter No. 57

There is a natural law that there is none so wise as the experienced, and before one tries to actually do all he can do, he is utterly incapable of arriving at true lowliness, to the real extent, as said above.

This is why we must toil in *Kedusha* [holiness] and purity, as it is written, "Whatever you find that your hand can do by your strength, that do," and understand this for it is true and deep.

I revealed this truth to you only so you would not weaken or give up on mercy. Although you do not see anything, for even when the measure of labor is complete, it is the time of prayer, but until then, believe in our sages: "I did not labor and found, do not believe."

When the measure is full, your prayer will be complete and the Creator will grant generously, as our sages instructed us, "I labored and found, believe," for one is unfit for a prayer prior to this, and the Creator hears a prayer.

10. RABASH, Article No. 19 (1985), "Come unto Pharaoh – 1"

We should interpret the “sharp sword placed on his neck” to mean that even though one’s evil, called “self-love,” is placed on his neck and wants to separate him from *Kedusha* by showing him that it is impossible to exit this authority, he should say that the picture he sees is the truth.

However, “He should not deny himself of mercy,” for at that time he must believe that the Creator can give him the mercy, meaning the quality of bestowal. That is, by himself, it is true that one cannot exit the authority of self-reception. But from the perspective of the Creator, when the Creator helps him, of course He can bring him out. This is the meaning of what is written, “I am the Lord your God, who took you out from the land of Egypt to be your God.”

11. Baal HaSulam, Letter No. 52

It is written about this: “Seek the Lord while He is found.” That is, when the Creator presents Himself to you for asking, then you will necessarily seek Him, too, for it is man’s way to move first. In other words, the Creator first gives you the heart to seek Him. When you know this, you will certainly grow stronger, as strong as you can ask, for the King is calling you.

So it says, “Call upon Him when He is near.” That is, when you call on the Creator to bring you closer to Him, know that He is already near you, for otherwise there is no doubt you would not be calling Him. This is also the meaning of the verse, “Before they call, I will answer,” meaning that if you are calling Him, then He has already turned to you to give you the awakening to call upon Him.

12. Baal HaSulam, A Sage's Fruit, Al HaTorah

It is impossible to attribute the bad to the Creator, who is the absolute good. Hence, as long as one feels bad states, he must say that they come from elsewhere. But in truth, when one is rewarded with seeing only good and that there is no bad in the world, and everything is turned to good, then he is shown the truth, that the Creator does everything, since He is almighty, for He alone does, is doing, and will do all the deeds.

Pharaoh Brought Closer to the Creator

1. Zohar for All, BeShalach [When Pharaoh Sent], "And Pharaoh Drew Near", Items 65-67

“And Pharaoh drew near” means that he sacrificed his whole army and vehicles to make war [*Hikriv* means both “brought closer” and “sacrificed”]. We also learn that Pharaoh brought Israel closer to repentance. This is why it is written, “And Pharaoh drew near” and not “And Pharaoh brought closer.” [...]

Israel were nearing the sea and saw the sea before them becoming stormier, its waves straightening upward. They were afraid. They raised their eyes and saw Pharaoh and his army, and slings and arrows, and they were terrified. “And the children of Israel cried out.” Who caused Israel to draw near to their father in heaven? It was Pharaoh, as it is written, “And Pharaoh drew near.”

2. Baal HaSulam, Shamati, Article No. 86, "And They Built Arei Miskenot"

This is the meaning of Pharaoh bringing them near. It is explained that he deliberately brought Israel to repentance, so as to afterward take everything from them into his own authority. This is why the ARI wrote that Pharaoh sucked all the abundance that came down to the lower ones. He sucked from the *Oref* and from the throat, which

is considered the head of the body, meaning it would take everything in its vessels of reception.

3. RABASH, Article No. 13 (1986), "Come unto Pharaoh – 2"

Is written, "Come unto Pharaoh, for I have hardened his heart and the heart of his servants, that I might show these signs of Mine within him."

A question arises, "Why did the Creator harden Pharaoh's heart?" The text answers, "That I might show these My signs in the midst of them." And the interpretation is, "Why has the Creator hardened man's heart and he cannot win the war against the inclination by himself?"

The answer is, *so man will cry out to the Creator, and by that will have the Kli*. And then the Creator will be able to place the letters of Torah within him, inside the *Kli*. This is the soul that the Creator gives him as help.

4. RABASH, Article No. 14 (1987), "The Connection between Passover, Matza, and Maror"

The hardening of the heart was done to Pharaoh in order to make room for a need for the upper lights. If they did not have hard work, they would not have the need for the great lights.

One who is going to fight against someone, with the hand or with a stick, the other has no need to use a tank or a cannon against him. For this reason, in order for the lower ones to have a need to receive great lights, they must be faced with strong *Klipot* [shells/peels], which a person must draw great lights in order to break. Otherwise, he would be content with little. It follows that Pharaoh's hardening of the heart causes them to draw great lights.

5. RABASH, Article No. 41 (1990), "What Are the Light Mitzvot that a Person Tramples with His Heels, in the Work?"

The wickedness of the nations means the evil within man's heart. A person cannot defeat it and must cry out to the Creator to help him and liberate him from the governance of Pharaoh, King of Egypt. How does He help him? It is as it is said in *The Zohar*, "with a holy soul." This means that each time he asks for help, he receives a holy soul.

6. RABASH, Article No. 16 (1990), "What Is 'For Lack of Spirit and for Hard Work,' in the Work?"

Specifically when all the bad is revealed, there is a complete *Kli* in which a complete light can shine. From the above, we see why the Creator hardened his heart, meaning that the heart, called "desire," resisted the work of bestowal more forcefully each time. The reason is that we need hard work, for only through the suffering of hard work, these sufferings induce an outcry to the Creator with a complete desire that He will help him emerge from the rule of Pharaoh king of Egypt. That is, specifically from the state of lowliness, when a person feels that he is worse off than all other people, it pushes him to cry out to the Creator with all his heart to help him.

7. RABASH, Article No. 15 (1991), "What Is the Blessing, 'Who Made a Miracle for Me in This Place,' in the Work?"

We should know that the exile he feels, that he is in exile, is measured not by the exile, but by the sensation of bad and suffering that he suffers because he is in exile. Then, when he is tormented because he is under the rule of oppressors and he must do all that they demand of him, and he has no right to do what he wants, but he must serve and carry out all that the nations of the world in his body demand, and he is powerless to betray them, to the extent of the pain he feels and his desire to escape them, to that extent he can enjoy the redemption.

8. RABASH, Article No. 18 (1990), "Why the Speech of Shabbat Must Not Be as the Speech of a Weekday, in the Work?"

When the people of Israel came to a state where they saw that they could not escape from the bad, meaning they saw that the power of the bad was on all sides and they did not see any salvation by nature, this is considered that the *Kli* of the bad has been completed.

At that time comes [...] when the Creator gives them the light, and this light reforms them. In other words, by this they emerge from the governance of evil, called “vessels of self-reception,” and are rewarded with vessels of bestowal. This is the meaning of “Stand by and see the salvation of the Lord, which He will do for you today.” This means that once the *Kli* of the bad has been completed, there is room for disclosure of light on the part of the upper one. This is considered that the Creator is giving them the vessels of bestowal.

9. RABASH, Letter No. 66

The author of the *Haggadah* tells us [...] that we need to know that in the beginning our fathers were idol worshippers, meaning that they were in exile under the rule of idol worshippers, and only then the Creator brought our fathers closer. But if they did not feel that they were placed under the rule of idol worshippers, it could not be said that the Creator had brought them closer. Only when a person is remote from the Creator can it be said that the Creator is bringing him closer, because the absence should always come before the presence, for the absence is the *Kli* [vessel] and the presence is the light that fills the absence and the darkness.

10. RABASH, Article No. 15 (1990), “What Does It Mean that Before the Egyptian Minister Fell, Their Outcry Was Not Answered, in the Work?”

The extent that the children of Israel thought that Egypt were enslaving them and impeding them from worshipping the Creator, they truly were in the exile in Egypt. Hence, the redeemer's only work was to reveal to them that there was no other force involved here, that 'I and not a messenger,' for there is no other force but Him. This was indeed the light of redemption.

Bestowing Contentment to the Creator

1. Baal HaSulam, Shamati, Article No. 12, "The Essence of Man's Work"

The essence of man's work should be how to come to feel taste in bestowing contentment to one's Maker, since all that one does for oneself removes him from the Creator due to the disparity of form. Conversely, if one acts in order to benefit the Creator, even if it is the smallest act, it is still considered a *Mitzva* [commandment].

Therefore, one's primary exertion should be to acquire the strength to feel taste in bestowing, which is through lessening the force that feels taste in self-reception. Then one slowly acquires the taste in bestowing.

2. Zohar for All, Beresheet Bet [Genesis 2], "Fourth Palace, Gevura", Item 103

The world was created only in bestowal, to engage in Torah and good deeds in order to bestow contentment to one's Maker, and not for one's own pleasure. It is written, "All the works of the Creator are for Him," so that people would bestow contentment upon Him.

But in the beginning, it is written, "A man is born a wild ass' colt," whose sole interest is his own delight and who has none of the desire to bestow. He argues, "All the works of the Creator are for me, for my

own delight,” since he wishes to devour the entire world for his own good and benefit.

Hence, the Creator has imprinted bitter and harsh afflictions in self-reception, instilled in man from the moment of his birth—bodily pains and pains of the soul—so that if he engages in Torah and *Mitzvot* even for his own pleasure, through the light in it he will still feel the lowliness and the terrible corruptness in the nature of receiving for oneself.

At that time he will resolve to retire from that nature of reception and completely devote himself to working only in order to bestow contentment upon his Maker, as it is written, “All the works of the Creator are for Him.” Then the Creator will open his eyes to see before him a world filled with utter perfection.

3. Baal HaSulam, Shamati, Article No. 175, "And If the Way Be Too Far for You"

Even though the craving is not up to man, if he has no desire for it, he cannot do a thing. Nevertheless, he should show the desire for the *Kisufin*, the desire to want (and perhaps *VeTzarta* [bind] comes from the word *Ratzita* [wanted]). One needs to show a desire for it, to show the desire and the craving to want the Creator, meaning to want to increase the glory of heaven, to bestow contentment upon Him, to be favored by Him.

4. RABASH, Article No. 6 (1986), "Confidence"

Those who want to enter the path of truth, to achieve *Dvekut*, must accustom themselves to make every thought, word, and action have the aim to bring contentment to the Creator through the *Mitzvot* that they do and the Torah in which they engage. They must not consider what they can receive from the Creator for wanting to please Him. That is, they must not think, “What will the Creator give me?” meaning that they can extract from the Creator’s authority into their

own. This would cause them to create two authorities: an authority of the Creator and an authority of the creatures, which is the opposite of *Dveikut*.

5. RABASH, Article No. 13 (1989), “What Is the ‘Bread of an Evil-Eyed Man’ in the Work?”

We must aim—while engaging in Torah and Mitzvot—that our reward will be that by this we will be rewarded with emerging from the exile and enslavement in the will to receive for ourselves, and we will be able to work only in order to bring contentment to the Creator, and we will not demand any other reward for our work in Torah and Mitzvot.

In other words, we want to be rewarded with feeling—while engaging in Torah and Mitzvot—that we are serving a great and important king, and that by this there will be love of the Creator within us, from feeling His exaltedness. However, all of our pleasure will come from serving the Creator; this will be our reward, and not that He will somehow reward us for the work. Instead, we will feel that the work itself is the reward, and there is no greater reward in the world than the privilege of serving the Creator.

6. Baal HaSulam, Shamati, Article No. 19, "What Is ‘The Creator Hates the Bodies,’ in the Work?"

One must always examine oneself, the purpose of one’s work, meaning if the Creator receives contentment in every act that one performs, because he wants equivalence of form with the Creator. This is called “All your actions will be for the sake of the Creator,” meaning that one wants the Creator to enjoy everything he does, as it is written, “to bring contentment to his Maker.”

Also, one needs to conduct oneself with the will to receive and say to it, “I have already decided that I do not want to receive any pleasure because you want to enjoy, since with your desire I am forced to be

separated from the Creator, for disparity of form causes separation and distance from the Creator.”

One’s hope should be that since he cannot break free from the power of the will to receive, he is therefore in perpetual ascents and descents. Hence, he awaits the Creator, to be rewarded with the Creator opening his eyes, and to have the strength to overcome and work only for the sake of the Creator. It is as it is written, “One have I asked of the Lord; her will I seek.” “Her” means the *Shechina* [Divinity]. And one asks “that I may dwell in the house of the Lord all the days of my life.”

7. Baal HaSulam, Shamati, Article No. 38, "The Fear of God Is His Treasure"

One should always remember the reason that obligates him to engage in Torah and *Mitzvot*. This is the meaning of what our sages meant by “that your *Kedusha* will be for My Name.” It means that I will be your cause, meaning that all your work is in wanting to delight Me, meaning that all your actions will be in order to bestow.

Our sages said (*Berachot* 20), “Everything there is in keeping, there is in remembering.” This means that all those who engage in observing Torah and *Mitzvot* with the aim to achieve “remembering,” by way of “When I remember Him, He does not let me sleep.” It follows that the keeping is primarily in order to be awarded remembering.

Thus, one’s desire to remember that the Creator is the cause for observing Torah and *Mitzvot*. This is so because it follows that the reason and the cause to observe the Torah and *Mitzvot* is the Creator, as without it one cannot adhere to the Creator, since “He and I cannot dwell in the same abode” due to the disparity of form.

8. RABASH, Article No. 18 (1989), "What Is, 'There Is No Blessing in That Which Is Counted,' in the Work?"

It is upon a person to pray each day that the Creator will open his eyes so he will recognize the greatness and importance of the Creator, so he has fuel to labor with the aim to bestow.

There are two discernments to make in this: 1) to have a desire to bestow contentment upon his Maker, that this will be his only aspiration, 2) to do things with the aim that the actions will bring him a desire to do things in order to please the Creator. In other words, he must work and toil extensively to obtain light and Kli [vessel]. Light means that he received from the Creator a desire where he craves all day to bring contentment to the Creator. A Kli is a desire, meaning that he wants to bestow upon the Creator. Those two, he should receive from the Creator.

9. Baal HaSulam, Shamati, Article No. 81, "Concerning Raising MAN"

It is known that because of the breaking, sparks of *Kedusha* [holiness] fell into *BYA*. But there, in *BYA*, they cannot be corrected. Therefore, they must be raised to *Atzilut*. By doing *Mitzvot* [commandments] and good deeds with the aim to bring contentment to his Maker and not to himself, these sparks rise to *Atzilut*. Then they are included in the *Masach* [screen] of the upper one, at the *Rosh* [head/top] of the degree, where the *Masach* remains in its eternity. At that time, there is a *Zivug* [coupling] on the *Masach* by the *Hitkalelut* [mixture/integration] of the sparks, and the upper light spreads through all the worlds according to the measure of the sparks that they have raised.

10. RABASH, Article No. 15 (1989), "What Is, 'The Righteous Become Apparent through the Wicked,' in the Work?"

If their intention is to bring contentment to the Creator, then if they want to increase the work, they must increase the greatness of the

Creator, since to the extent of His greatness, to that extent they can annul before Him and do everything they do only for the sake of the Creator. It is as *The Zohar* says about the verse, “Her husband is known at the gates,” each according to “what he assumes in his heart.”

Therefore, in order to have fuel to work, those who want to work for the sake of the Creator must try each day to exert to obtain faith in the greatness of the Creator, since the greatness of the Creator is what compels them to work for Him, and this is all the pleasure they derive from their work.

11. Baal HaSulam, Shamati, Article No. 1, “There Is None Else Besides Him”

Although the will to receive is necessary, since this is the whole of man, since anything that exists in a person apart from the will to receive does not belong to the creature, but we attribute it to the Creator, but the will to receive pleasure should be corrected to work in order to bestow. That is, the pleasure and joy that the will to receive takes should be with the aim that there is contentment above when the creatures feel pleasure, as this was the purpose of creation—to do good to His creations. This is called the joy of the *Shechina* above. For this reason, one must seek advice how he can bring contentment above. Clearly, if he receives pleasure, there will be contentment above. Therefore, he yearns to always be in the King’s palace and to have the ability to play with the King’s treasures, and this will certainly bring contentment above. It follows that all his longing should be only for the sake of the Creator.

12. Baal HaSulam, Shamati, Article No. 42, “What Is the Acronym Elul in the Work?”

Those who want to walk in the path of bestowal should always be in gladness. This means that in any shape that comes upon him he should be in gladness since he has no intention to receive for himself.

This is why he says that either way, if he is really working in order to bestow, he should certainly be glad that he has been granted bringing contentment to his Maker. And if he feels that his work is still not to bestow, he should also be glad because for himself, he says that he does not want anything for himself. He is happy that the will to receive cannot enjoy this work, and that should give him joy.

13. Baal HaSulam, Shamati, Article No. 42, "What Is the Acronym Elul in the Work?"

It is impossible to obtain disclosure before one receives the discernment of *Achoraim* [posterior], discerned as concealment of the Face, and to say that it is as important to him as the disclosure of the Face. It means that one should be as glad as though he has already acquired the disclosure of the Face.

However, one cannot persist and appreciate the concealment like the disclosure, except when one works in bestowal. At that time, one can say, "I do not care what I feel during the work because what is important to me is that I want to bestow upon the Creator. If the Creator understands that He will have more contentment if I work in a form of *Achoraim*, I agree."

14. Baal HaSulam, Shamati, Article No. 19, "What Is 'The Creator Hates the Bodies,' in the Work?"

One must not be angry when he has work with the will to receive, that it obstructs him in the work. One would certainly be more satisfied if the will to receive were absent from the body, meaning that it would not bring its questions to a person, obstructing him in the work of observing Torah and *Mitzvot* [commandments].

However, one should believe that the obstructions of the will to receive in the work come to him from above. One is given the force

to discover the will to receive from above because there is room for work precisely when the will to receive awakens.

Then one has close contact with the Creator to help him turn the will to receive to work in order to bestow. One must believe that from this extends contentment to the Creator, from his praying to Him to draw him near in the manner of *Dvekut* [adhesion], called “equivalence of form,” discerned as the annulment of the will to receive, so it is in order to bestow. The Creator says about this, “My sons defeated Me.” That is, I gave you the will to receive, and you ask Me to give you a desire to bestow instead.

15. RABASH, Article No. 24 (1986), "The Difference between Charity and Gift"

It follows that his seeing that now—after several years of work—he has retreated, this happens deliberately so he will ache at not having *Dvekut* with the Creator. It turns out that each time he must see that he is approaching the making of the *Kli*, called “real deficiency.” That is, his gauge of *Katnut* [infancy/smallness] and *Gadlut* [adulthood/greatness] of the deficiency is to the extent of the suffering he feels at not having the filling, which is called here “*Dvekut* with the Creator,” where all he wants is only to bring contentment to the Creator.

16. RABASH, Article No. 16 (1984), "Concerning Bestowal"

This means that first, one must see if he has the strength to come to be able to act with the aim to bestow contentment upon the Creator. Then, when he has already come to realize that he cannot achieve it by himself, that person focuses his Torah and Mitzvot on a single point, which is that “the light in it reforms him,” that this will be the only reward that he wants from the Torah and Mitzvot. In other words, the reward for his labor will be for the Creator to give him this strength called “the power of bestowal.”

**17. Baal HaSulam, Shamati, Article No. 5,
"Lishma Is an Awakening from Above, and Why
Do We Need an Awakening from Below?"**

It is written, "Then shall you delight in the Lord." The meaning of "Then" is that first, in the beginning of his work, he did not have pleasure. Instead, his work was coercive.

But afterward, when he has already accustomed himself to work in order to bestow and not examine himself—if he is feeling a good taste in the work—but believes that he is working to bring contentment to his Maker through his work, he should believe that the Creator accepts the work of the lower ones regardless of how and how much is the form of their work. In everything, the Creator examines the intention, and this brings contentment to the Creator. Then one is rewarded with "delight in the Lord."

Even during the work of the Creator he will feel delight and pleasure since now he really does work for the Creator because the effort he made during the coercive work qualifies him to be able to truly work for the Creator. You find that then, too, the pleasure he receives relates to the Creator, meaning specifically for the Creator.

18. RABASH, Article No. 223, "Entry into the Work"

Only after he achieves this degree called *Lo Lishma*, he is rewarded with other phenomena, when he comes to a higher state. That is, at that time he has no consideration of himself, and all his calculations and thoughts are the truth.

In other words, his aim is only to annul himself before the true reality, where he feels that he must only serve the King because he feels the exaltedness and greatness and importance of the King. At that time, he forgets, meaning he has no need to worry about himself, as his own self is annulled as a candle before a torch before the existence of the Creator that he feels. Then he is in a state of *Lishma* [for Her sake], meaning contentment to the Creator, and his concerns

and yearnings are only about how he can delight the Creator, while his own existence, meaning the will to receive, does not merit a name whatsoever. Then he is regarded as “bestowing in order to bestow.”

19. RABASH, Article No. 295, "Anyone Who Sanctifies the Seventh – 1"

When one comes to a degree where he wants to bestow upon the Creator, meaning give contentment to his Maker, he begins to contemplate what the Creator needs so he can give it to Him, since all his concerns are to please the Creator. At that time, he realizes that the only reason He created the world was to receive pleasures from Him, and that more than this, the Creator does not need. Hence, he follows the Creator's will and receives the pleasures.

At that time, there is no issue of bread of shame because he is not receiving the pleasures because he wants to enjoy, but because he wants to bestow upon the Creator, for when one achieves the degree of wanting only to bestow upon the Creator, the *Tzimtzum* is lifted from him and he sees the world as full of His glory.

Then he sees that all this was revealed to him so he would enjoy it. Hence, once he has obtained the degree of bestowal, meaning obtained the degree where all he wants is only to bestow contentment upon the Creator, he fills himself with all the pleasures that his eyes see.

20. Baal HaSulam, "One Commandment"

Each person should think that he is doing all this only to bring contentment to his Maker and to resemble His ways: As He is merciful, so I am merciful, and as He always imparts good, so do I. This image, coupled with good deeds, will bring him closer to the Creator in a way that will equalize his form with spirituality and with *Kedusha* [holiness], and he will become like a seal, fit to receive the true Higher Abundance.

I Am for My Beloved and My Beloved Is for Me

1. Baal Hasulam, Shamati, Article No. 42, “What Is the Acronym Elul in the Work?”

We can interpret what is written, “Annul your will before His will,” meaning annul the will to receive in you before the desire to bestow, which is the will of the Creator. This means that one will revoke self-love before the love of the Creator. This is called “annulling oneself before the Creator,” and it is called *Dvekut* [adhesion]. Subsequently, the Creator can shine inside your will to receive because it is now corrected in the form of receiving in order to bestow.

This is the meaning of “so that He will annul His will before your will.” It means that the Creator annuls His will, meaning the *Tzimtzum* that was because of the disparity of form. Now, however, when there is already equivalence of form, hence now there is expansion of the light into the desire of the lower one, which has been corrected in order to bestow, for this is the purpose of creation, to do good to His creations, and now it can be carried out.

2. Baal HaSulam, Shamati, Article No. 42. “What Is the Acronym Elul in the Work?”

“I am my beloved’s.” It means that by the “I” annulling my will to receive before the Creator in the form of all to bestow, it obtains “and my beloved is mine.” It means that My beloved, who is the

Creator, “is mine,” He imparts me the delight and pleasure found in the thought of creation. Thus, what was hidden and restricted before has now become disclosure of the face, since now the purpose of creation has been revealed—to do good to His creations.

We must know that the vessels of bestowal are called *YH* [*Yod-Hey*] of the name *HaVaYaH* [*Yod-Hey-Vav-Hey*], which are pure *Kelim* [vessels]. This is the meaning of “All who receive, receive in the purer *Kli* [vessel].” In that state, one is awarded, “and my beloved is mine,” and He imparts abundance upon him, meaning he is rewarded with the revelation of the Face.

Yet, there is a condition to this: It is impossible to obtain disclosure before one receives the discernment of *Achoraim* [posterior], discerned as concealment of the Face, and to say that it is as important to him as the disclosure of the Face. It means that one should be as glad as though he has already acquired the disclosure of the Face.

3. Baal HaSulam, Shamati, Article No. 57, "Will Bring Him as a Burnt Offering to His Will"

We must evoke a desire from above to administer below. It is not enough that we have a desire, but there has to be a good will on the part of the Giver, too. Even though above there is a general desire to do good to His creations, He still waits for our desire to awaken His desire. In other words, if we are unable to evoke His desire, it is a sign that the desire on the part of the receiver is still incomplete.

4. RABASH, Article No. 44 (1990), "What Is an Optional War, in the work - 2?"

“About the verse, ‘My beloved is like a gazelle,’ our sages said, ‘As the gazelle looks back when he runs, when the Creator leaves Israel, He turns back His face.’ Then the face returns to being in the *Achoraim*, meaning craving and longing to cling to Israel once more.

This begets in Israel longing and craving to cling to the Creator, too, and the measure of the longing and craving is actually the face itself.”

5. Degel Machaneh Ephraim, VaEtchanan

It befits the One to cling to the one. And when is this? It is when Israel are bundled and attached together in complete unity. At that time, they are regarded as one, and the Creator is upon them, for He is one.

But when their hearts divide and they are apart from one another, they cannot be adhered to the One and the Creator is not on them. Rather, another God is on them. This is implied in the verse, “And you who are adhered,” meaning when you are adhered and united with each other, “You are alive every one of you.” When they are in one unity. Then it befits the One to cling to the one, and the one Creator is upon them.

6. RABASH, Article No. 128, "Exalt the Lord Our God"

“Exalt the Lord our God and bow before His holy mountain, for the Lord our God is holy.” “Exalt” means that if one wants to know the exaltedness and greatness of the Creator, we can obtain this only through *Dvekut* [adhesion] and equivalence of form. Thus, what is “equivalence of form” and how does one achieve equivalence of form?

“Bow before His holy mountain.” Bowing means surrendering. It is when one lowers his reason and says that what the reason understands or does not understand, I annul and subjugate it. Before which quality do I subjugate it? Before “His holy mountain.”

Har [mountain] means *Hirhurim* [reflections], meaning thoughts. “His holy,” for “holy” means separated from the matter. This means that he removes himself from the desire of reception. “Bow” means submitting the body, even though it disagrees, and taking upon oneself only thoughts of *Kedusha* [holiness]. This is the meaning “Bow before His holy mountain.”

7. Zohar for All, Lech Lecha [Go Forth], "After These Things", Items 268-269

It is written, "I am my beloved's, and his desire is for me." In the beginning, "I am my beloved's," and afterwards, "And his desire is for me." "I am my beloved's" is to first set up a place for him with an awakening from below, and then, "And his desire is for me."

Divinity is not present with the wicked. When a person comes to purify and bring himself closer to the Creator, Divinity is over him. It is written about it, "I am my beloved's," first, and then, "And his desire is for me," since when one comes to purify, he is purified.

8. Baal HaSulam, Letter No. 19

"To Him who knows the mysteries, the desire in one's heart for His nearness is known, and that it might still be interrupted. Hence, He increases His stimuli, meaning the beginnings of the coituses, for if one listens to His voice, as in "The Lord of your shade," one does not fall and descend due to the increasing affliction of the stimuli since he sees and hears that the *Shechina* also suffers as he does by the increased longing. Thus, one's longing grows and intensifies each time until one's point in the heart is completed with complete will in a tight knot that will not crumble.

Rabbi Shimon Bar-Yochai said about this in the Idra: "I am for my beloved and upon me His desire. All the days I was connected to this world, I was connected to the Creator with one knot, and because of it, now, upon me His desire, etc." That is, "Until He who knows the mysteries shall testify that he shall not return to folly." Hence, he is granted the return of the Hey to the Vav for eternity, meaning the complete coitus and the restoration of past glory, which is the meaning of "the great Teki'a."

9. Baal HaSulam, Shamati, Article No. 42.

“What Is the Acronym Elul in the Work?”

When one comes to a state where one has no support, one’s state becomes black, which is the lowest quality in the upper world, and that becomes the *Keter* to the lower one, as the *Kli* of *Keter* is a vessel of bestowal.

The lowest quality in the upper one is *Malchut*, which has nothing of its own, meaning that she does not have anything. Only in this manner is it called *Malchut*. It means that if one takes upon himself the kingdom of heaven—which is in a state of not having anything—gladly, afterward, it becomes *Keter*, which is a vessel of bestowal and the purest *Kli*. In other words, the reception of *Malchut* in a state of darkness subsequently becomes a *Kli* of *Keter*, which is a vessel of bestowal.

10. Baal HaSulam, Shamati, Article No. 42,

"What Is the Acronym Elul in the Work?"

It is impossible to obtain disclosure before one receives the discernment of *Achoraim* [posterior], discerned as concealment of the Face, and to say that it is as important to him as the disclosure of the Face. It means that one should be as glad as though he has already acquired the disclosure of the Face.

However, one cannot persist and appreciate the concealment like the disclosure, except when one works in bestowal. At that time, one can say, “I do not care what I feel during the work because what is important to me is that I want to bestow upon the Creator. If the Creator understands that He will have more contentment if I work in a form of *Achoraim*, I agree.”

11. Baal HaSulam, Letter No. 18

First thing in the morning, when he rises from his sleep, he should sanctify the first moment with *Dvekut* with Him, pour out his heart

to the Creator to keep him throughout the twenty-four hours of the day so that no idle thought will come into his mind, and he will not consider it impossible or above nature.

Indeed, it is the image of nature that makes an iron partition, and one should cancel nature's partitions that he feels. Rather, first he must believe that nature's partitions do not cut off from Him. Afterward, he should pray from the bottom of his heart, even for something that is above his natural desire.

Understand this always, even when forms that are not of *Kedusha* [holiness] traverse you, and they will instantly stop when you remember. See that you pour out your heart that henceforth the Creator will save you from cessations of *Dvekut* with Him. Gradually, your heart will grow accustomed to the Creator and will yearn to adhere to Him in truth, and the Lord's desire will succeed by you.

12. Baal HaSulam, Shamati, Article No. 1, "There Is None Else Besides Him"

One must seek advice how he can bring contentment above. Clearly, if he receives pleasure, there will be contentment above. Therefore, he yearns to always be in the King's palace and to have the ability to play with the King's treasures, and this will certainly bring contentment above. It follows that all his longing should be only for the sake of the Creator.

Never Stop Demanding

1. Baal HaSulam, Letter No. 34

We rush our pleas above, knock by knock, tirelessly, endlessly, and do not weaken at all when He does not answer us. We believe He hears our prayer but waits for a time when we have the Kelim [vessels] to receive the faithful bounty, and then we will receive a reply to each and every prayer at once, since “the hand of the Lord will not be short.”

2. Baal HaSulam, Letter No. 34

“Take no rest.” Although the Creator seems silent and unresponsive, let it not cross your minds to be silent, too, “Take no rest.” This is not what the Creator intended by His silence, but rather to give you power to stand afterward in the King’s palace when you have no blemish. This is why, “and give Him no rest.”

3. Baal HaSulam, Letter No. 52

It is written about this: “Seek the Lord while He is found.” That is, when the Creator presents Himself to you for asking, then you will necessarily seek Him, too, for it is man’s way to move first. In other words, the Creator first gives you the heart to seek Him. When you know this, you will certainly grow stronger, as strong as you can ask, for the King is calling you.

So it says, “Call upon Him when He is near.” That is, when you call on the Creator to bring you closer to Him, know that He is already

near you, for otherwise there is no doubt you would not be calling Him. This is also the meaning of the verse, “Before they call, I will answer,” meaning that if you are calling Him, then He has already turned to you to give you the awakening to call upon Him.

4. Baal HaSulam, Letter No. 18

First thing in the morning, when he rises from his sleep, he should sanctify the first moment with *Dvekut* with Him, pour out his heart to the Creator to keep him throughout the twenty-four hours of the day so that no idle thought will come into his mind, and he will not consider it impossible or above nature.

Indeed, it is the image of nature that makes an iron partition, and one should cancel nature’s partitions that he feels. Rather, first he must believe that nature’s partitions do not cut off from Him. Afterward, he should pray from the bottom of his heart, even for something that is above his natural desire.

Understand this always, even when forms that are not of *Kedusha* [holiness] traverse you, and they will instantly stop when you remember. See that you pour out your heart that henceforth the Creator will save you from cessations of *Dvekut* with Him. Gradually, your heart will grow accustomed to the Creator and will yearn to adhere to Him in truth, and the Lord’s desire will succeed by you.

5. Baal HaSulam, Letter No. 18

One who assumes the complete burden of the kingdom of heaven finds no labor in the work of the Creator, and can therefore adhere to the Creator day and night, in light and in darkness. The *Geshem* [“rain,” but also “corporeality”]—which is created in coming and going, changes and exchanges—will not stop him since the *Keter*, which is *Ein Sof*, illuminates to all completely equally. The fool—who walks under a flood of preventions that pour on him from before

and from behind—says to all that he does not feel the cessation and the lack of *Dvekut* [adhesion] as a corruption or iniquity on his part.

Had he sensed it, he would certainly have strained to find some tactic to at least be saved from the cessation of *Dvekut*

6. Baal HaSulam, Shamati, Article No. 19, "What Is 'The Creator Hates the Bodies,' in the Work?"

One must especially try to have a strong desire to obtain the desire to bestow and overcome the will to receive. A strong desire means that a strong desire is measured by the increment of the in-between rests and the arrests, meaning the time gaps between each overcoming.

Sometimes one receives a cessation in the middle, meaning a descent. This descent can be a cessation of a minute, an hour, a day, or a month. Afterward, he resumes the work of overcoming the will to receive and the attempts to achieve the desire to bestow.

7. Baal HaSulam, Letter No. 19

One must know in one's heart that the Creator chases him just as much as he chases the Creator. One must never forget that, even during the greatest longing. When remembering that the Creator misses and chases him to cling to him as intensely as one wishes for it himself, he then always goes from strength to strength, with yearning and longing, in a never-ending *Zivug* [coupling], the complete perfection of the soul, until he is rewarded with repentance from love, meaning the return of the *Vav* to the *Hey*, being the unification of the Creator with His *Shechina* [Divinity].

8. Baal HaSulam, Letter No. 19

When one prepares to return to his root, he does not induce the complete *Zivug* at one time, but creates stimuli, which is the degree of Nefesh, by way of cycles, chasing the *Shechina* with all his might,

quivering and sweating, until he mounts this extremity all day and all night, incessantly.

9. RABASH, Letter No. 24

You must always stand guard, all day and all night, when you feel a state of day or feel a state of night.

We say to the Creator, “Yours is the day, and Yours is also the night.” Thus, the night, too, the darkness of night, comes from the Creator to man’s favor, too, as it is written, “Day to day utters speech, and night to night expresses knowledge” [...]

It follows that you must awaken the heart of the friends until the flame rises by itself, as our sages said about it, “When you mount the candles.” By that, you will be rewarded with awakening the love of the Creator upon us.

10. Rabbi Menahem Mendel of Vitebsk, Pri HaAretz

The thing that guards from ignorance and cessation of adhesion is connection and love and true peace in adhesion of friends. Indeed, were it not for this, he would be in concealment of the face. And if, God forbid, he will rush to separate his heart from people due to some hate or envy, he should quickly run to his brothers, the friends who truly listen to the voice of the Creator saying, “My brothers, my soul, save me please and let me hear; the word of the Creator will heal my ruined heart.” Let one accustom oneself to always install in his heart love of friends with all his might, and continue with it until his soul becomes adhered and they will adhere to one another. When they are all as one man, the One will dwell within them, they will be imparted from Him with many salvations and consolations, and they will rise in an ascent of body and soul.

11. Baal HaSulam, Letter No. 13

Indeed, I feel all of you together, that today has been replaced for you with tomorrow, and instead of “now,” you say “later.” There is no cure for this but to exert to understand that mistake and distortion—that one who is saved by the Creator is saved only if he needs salvation today. One who can wait for tomorrow will obtain his salvation after his years, God forbid.

This happened to you due to negligence in my request to exert in love of friends, as I have explained to you in every possible way that this cure is enough to recompense for all your faults.

12. Baal HaSulam, Shamati, Article No. 113, "The Eighteen Prayer"

The oppositeness causes one heaviness and cessations in the work of the Creator, and he cannot continue the work and feels bad. It seems to him that he is unworthy of assuming the burden of the kingdom of heaven “as an ox to the burden and as a donkey to the load.” Thus, at that time, he is called “unwanted.”

However, since one’s sole intention is to extend faith, called *Malchut*, meaning to raise *Shechina* [Divinity] from the dust, meaning that his aim is to glorify His Name in the world, His greatness, so the *Shechina* will not take the form of meagerness and poverty, so the Creator hears “the prayer of every mouth,” even of one who is not so worthy, who feels that he is still far from the work of the Creator.

13. RABASH, Article No. 13 (1988), “What Is ‘the People’s Shepherd Is the Whole People’ in the Work?”

Where he should do something for the Creator and not for his own sake, the body promptly asks, “What is this work for you?” and does not want to give him strength to work. This is called “*Shechina* in the dust,” meaning that what he wants to do for the sake of the *Shechina*

tastes to him like dust and he is powerless to overcome his thoughts and desires.

At that time a person realizes that all he lacks in order to have strength to work is that the Creator will give him the power of faith, as said above (in the prayer of Rabbi Elimelech), that we must pray, “And do fix Your Faith in our hearts forever and ever.” In that state, he comes to the realization that “If the Creator does not help him, he cannot overcome it.”

14. Baal HaSulam, Shamati, Article No. 19, "What Is 'The Creator Hates the Bodies,' in the Work?"

One's hope should be that since he cannot break free from the power of the will to receive, he is therefore in perpetual ascents and descents. Hence, he awaits the Creator, to be rewarded with the Creator opening his eyes, and to have the strength to overcome and work only for the sake of the Creator. It is as it is written, “One have I asked of the Lord; her will I seek.” “Her” means the *Shechina* [Divinity]. And one asks “that I may dwell in the house of the Lord all the days of my life.”

Each Day They Will Be As New in Your Eyes

1. RABASH, Article No. 469. “Each Day They Will Be as New in Your Eyes”

“Each day they will be as new in your eyes, as if you were commanded them that day,” since each day he must receive a commandment from a higher degree, which means that there, the greatness of the Creator is more apparent.

2. RABASH, Article No. 6 (1991), “What Is, ‘The Herdsmen of Abram’s Cattle and the Herdsmen of Lot’s Cattle,’ in the Work?”

In every beginning a person must start over the acceptance of the kingdom of heaven, it is not enough that yesterday he had faith in the Creator. For this reason, every acceptance of the kingdom of heaven is considered a new discernment. That is, now he receives a part of the vacant space that was devoid of the kingdom of heaven, and admits that empty place and fills it with the kingdom of heaven. It follows that now he sorted out a new thing, which did not exist before he took that empty place and filled it with the kingdom of heaven. This is regarded as elevating a new spark into the *Kedusha*. Finally, from all the ascents, he always raises sparks from the vacant space into the *Kedusha*. It follows that from each descent he arrives at a new beginning and raises new sparks.

3. RABASH, Article No. 40 (1989), “What Is, ‘Every Day They Will Be as New in Your Eyes,’ in the Work?”

According to what is written in the book *Shaar Hakavanot* [*Gate of Intentions*], “the meaning of “Each day, they will be as new in your eyes” is because this is the truth. That is, each day a person corrects new discernments from those that have fallen during the breaking of the vessels, as explained there in the book. It follows that a person does not repeat the Torah he had received on Mt. Sinai, he does not repeat the same things. Rather, with the Torah that was given on Mt. Sinai he must correct new discernments each day. It follows that it is “as though on this day you were commanded,” meaning that each day there are other discernments to correct with the Torah.

From this we learn why a person needs to eat each day, and it is not enough to eat once a year so it suffices for the rest of the year. According to the words of the ARI, in each eating, new discernments from the shattering are sorted, although not every one feels it.

4. RABASH, Article No. 799, "The Birth of the Moon"

We must accept the burden of the kingdom of heaven each day anew. Yesterday's acceptance is not enough, since each time, says the ARI, we must raise the sparks that fell to *BYA* and raise them to *Kedusha* [holiness]. It follows that when a person accepts a new burden each time, it is considered that each time, he takes a part of the separation and admits it into the unity of *Kedusha*.

This is the meaning of *Malchut* returning to being a dot each day, and in *The Zohar* a dot is called “a black dot in which there is no white.” That is, it does not shine, since “white” means that it illuminates. This means that it must be renewed each time.

However, we must know that it is not the same quality as it was before. Rather, it is as it is written, there is no renewal of light that does not extend from *Ein Sof* [infinity/no end].

5. RABASH, Article No. 468, "This Day, the Lord Your God Commands You"

That is, when Israel attains the greatness of the Creator each day, according to his faith, to that extent the Torah grows within him. At that time, he becomes a different Israel because in spirituality, everything that has a different form is a new quality. Hence, if a person receives greater faith each day then the Torah is regarded as new.

This is the meaning of “as if you were commanded them that day,” since each day he has a different *Mitzva* [commandment]. Thus, “as if you were commanded them that day” means that on the day when a person takes upon himself the kingdom of heaven more intensely, he has a new *Mitzva*, a new Torah, and a new Israel.

6. RABASH, Article No. 29 (1986), "Lishma and Lo Lishma"

It therefore follows that the descent he has received is for his own good, meaning that he is receiving special treatment, that he was lowered from his state where he thought that he had some wholeness. This is apparent in his agreeing to remain in the current state his whole life.

But now that he sees that he is far from spirituality, he begins to think, “What is really required of me? What should I do? What is the purpose I should achieve?” He sees that he has no power to work, and finds himself in a state of “between heaven and earth.” Then, man’s only strengthening is that only the Creator can help, but by himself, he is doomed.

It was said about this (Isaiah, 4:31): “Yet those who hope for the Lord will gain new strength,” meaning those people who hope for the Creator. This means that they who see that there is no one else in the world who can help them regain strength each time. It follows that this descent is actually an ascent, meaning that this descent that they feel allows them to rise in degree, since “there is no light without a *Kli*.”

7. RABASH, Article No. 27 (1989), "What Is the Meaning of Suffering in the Work?"

“Wise, who sees the future.” Since he can come to a descent in order to acquire empty *Kelim*, so the Creator may fill them or he will remain in a state of lowliness because he will not feel deficient. Then, when he loses the state of ascent, he begins to seek advice how to ascend in spirituality once again.

Therefore, one who is old, meaning wise and sees the future, begins to search how to ascend in spirituality even before he loses the state of ascent. He begins to follow all the counsels about the ways to ascend on the spiritual degrees, and this is done by seeking deficiencies in the state he is in. In that case, there is no need to throw him down in importance so he will find and see deficiencies in himself, since he himself will be looking for deficiencies so as to have empty *Kelim* that the Creator may fill.

8. RABASH, Article No. 40 (1989), “What Is, ‘Every Day They Will Be as New in Your Eyes,’ in the Work?”

Our sages said, “Each day, they will be as new in your eyes, as though today you received them from Mt. Sinai, as though on this day you were commanded them.”

There are two meanings here:

1) As then they had preparation to receive the Torah, likewise, each day, a person must prepare to receive the Torah and *Mitzvot*. Through the preparation, we can attain it. But if a person works without preparation, but out of habit, by this, a person is not rewarded with the purpose of creation. Although this is a big thing, too, in a place where he can thereby achieve the degree, “know the God of your father,” which is certainly directly to the goal, for this reason, they said, “they will be as new in your eyes,” for by this they will achieve *Dvekut* with the Creator.

2) If they are not “as new in your eyes,” it will be to him as going “by rote,” meaning out of habit. At that time, he will not be able to observe the Torah and *Mitzvot* above reason because by working above reason, he later merits being rewarded with the knowledge of *Kedusha*.

9. RABASH, Article No. 45 (1990), “What Is, ‘The Concealed Things Belong to the Lord Our God,’ in the work?”

Our sages said, “Each day, they should be as new in your eyes, as though today you were commanded them,” it follows that each day is a new beginning. Hence, when he begins with one line, he should be happy that he has the privilege of observing the law of the Creator.

Afterward, he shifts to the intention, meaning to criticize how much he needs to do everything for the sake of the Creator. At that time begins the real work, since then he sees that he has not a single organ that wants to do anything for the sake of the Creator. This is already called “left line,” as our sages said, “the left rejects.” That is, he sees how far he is from the Creator, and he must believe that the Creator pushed him away so that by this he will exert to make more efforts.

10. RABASH, Article No. 15 (1989), “What Is ‘The Righteous Become Apparent through the Wicked,’ in the Work?”

If their intention is to bring contentment to the Creator, then if they want to increase the work, they must increase the greatness of the Creator, since to the extent of His greatness, to that extent they can annul before Him and do everything they do only for the sake of the Creator. It is as *The Zohar* says about the verse, “Her husband is known at the gates,” each according to “what he assumes in his heart.”

Therefore, in order to have fuel to work, those who want to work for the sake of the Creator must try each day to exert to obtain faith in the greatness of the Creator, since the greatness of the Creator is what compels them to work for Him, and this is all the pleasure they derive from their work.

11. RABASH, Article No. 468, "This Day, the Lord Your God Commands You"

RASHI interprets, each day they will be as new in your eyes, as if you were commanded them that day.

We should understand how one can make them be as new, as though he were commanded them that day, for it has been sworn and standing since Mt. Sinai. To understand this, we first need to know the rule that everything is measured by the greatness of the one who commands. That is, according to the greatness and importance of the giver of the Torah, so is the greatness of the Torah.

Hence, each day when one takes upon himself the kingdom of heaven, according to the measure of the faith in Him, the merit of the Torah increases. Therefore, according to what a person attains in the greatness of the Creator, so the Torah is renewed in him. It therefore follows that each time, he has a new Torah, meaning that each time he has a different Giver. Then, naturally, the Torah that extends from Him is regarded as a new Torah.

12. Meshivat Nefesh, Item 40

Man must only commit to strengthening himself each time anew, and not retreat from this war or cause oneself despair under any circumstances.

Certainly, in this war, it is impossible to evidently see who is the winner, since the war is still long, the exile is intensifying, and each one experiences what he experiences. Yet, as long as we are holding our weapons in our hands—and our main weapon is the prayer—and as long as we do not cause ourselves despair from this war and keep gripping to our weapons, we are winning for sure, since as long as one strengthens oneself in prayer and outcry to the Creator, he is winning the war, as this is essentially the victory.

13. Baal HaSulam, Letter No. 57

Similarly, one who has not been rewarded with His love, all that he has done in his work on purifying the soul the day before is as though completely burned the next day. And each day and each moment he must start anew as though he has not done a thing in his entire life.

Then, “The children of Israel sighed from the work,” for they evidently saw that they were unfit to ever produce something by their own work. This is why their sigh and prayer were complete, as it should be, and this is why “Their cry went up,” since the Creator hears the prayer, and He only awaits a wholehearted prayer.

14. RABASH, Article No. 234. “Reality and the Existence of Reality“

If the Creator created the world, then there are no novelties. Rather, He only sustains it. Or were new worlds created, as our sages said, “The righteous build worlds each day”? If this is so then the Creator does not create new things. The answer to this is that even now He is making *Zivugim*, meaning that even now He creates new worlds and new souls, but this, too, depends only on us, for we were given the choice to make *Zivugim*.

You Have Made Me

1. RABASH, Letter No. 76

“If you walk in My statutes and keep My commandments so as to do them.” The holy *Zohar* asks, “Since he already said, ‘walk’ and ‘keep,’ why also ‘do’?” It replies, “One who does the *Mitzvot* [commandments] of the Torah and walks in His ways, it is as though he has made Him above. The Creator said, ‘as though he had made Me.’ This is the meaning of ‘to do them,’ as though you have made Me.”

2. RABASH, Letter No. 76

What it means that one who walks in the way of the Creator makes the Creator. How can one think such a thing?

It is known that “The whole earth is full of His glory.” This is what every person should believe, as it is written, “I fill the heaven and the earth.” However, the Creator has made a concealment so that we cannot see Him so as to have room for choice, and then there is room for faith—to believe that the Creator “fills all the worlds and encompasses all the worlds.” And after a person engages in Torah and Mitzvot and keeps the commandment of choice, the Creator reveals Himself to him, and then he sees that the Creator is the ruler of the world.

Thus, at that time a person makes the king who will rule over him. That is, a person feels that the Creator is the ruler of the world, and this is regarded as a person making the Creator king over him.

3. RABASH, Article No. 30 (1990), “What It Means that ‘Law and Ordinance’ Is the Name of the Creator in the Work?”

[It] is written, “One who performs the *Mitzvot* of the Torah and walks in His ways, it is as though he made Him above. The Creator said, ‘as if he made Me.’ And they determined it. Hence, ‘And do them,’ as a law and ordinance, which are *ZA* and *Malchut*.” This means that by performing the *Mitzvot* of the Torah and walking in His ways, a person causes at the root of his soul that *Malchut* above will work in order to bestow, like *ZA*. This is called “unification.” It follows that the meaning of “and do them,” is the intention to make this unification of *ZA* and *Malchut*, called “law” and “ordinance.” And that, too, is called “the unification of the Creator and His *Shechina*.” This is the work that the created beings should do.

It follows that the meaning is that since they are two names, the creatures must make the unification, so it becomes one. When all creations achieve their wholeness, meaning when all are corrected at the root of their souls, the verse “On that day will be the Lord is one and His name, One,” will come true. This is the work of which it is written, “And do them.”

4. RABASH, Article No. 940, "The Point in the Heart"

When the Temple was ruined, it is written, “And let them make Me a Temple and I will dwell within them.” This pertains to the point in the heart, which should be a Temple where the light of the Creator dwells, as it is written, “And I will dwell within them.” Hence, one should try to build his structure of *Kedusha* [holiness], and the structure should be able to contain the upper abundance called “abundance poured from the Giver to the receiver.” However, according to the rule, there must be equivalence of form between the Giver and the receiver so the receiver, too, must have the aim to bestow like the Giver.

This is called “action,” as it is written, “Let them make Me a Temple,” where the acting applies to the *Kli* [vessel] and not the light,

since the light pertains to the Creator and only the action pertains to the creatures.

5. RABASH, Article No. 13 (1991), "What 'You Have Given the Strong to the Hands of the Weak' Means in the Work?"

Man's heart should be a Temple for the Creator, as it is written, "And let them make Me a sanctuary, that I may dwell among them." One should be rewarded with the presence of the *Shechina*, as our sages said, "The Merciful one needs the heart," meaning that all the Creator needs is man's heart, so as to give him what He wishes to give him.

6. Zohar for All, Nasso, "Why Have I Come and There Is No Man," Items 105-106

It is written, "And let them make Me a Temple and I will dwell among them." "Let them make Me a Temple" is any Temple, for any synagogue in the world is called "a Temple." "And I will dwell among them" since the *Shechina* [Divinity] is the first to come to the synagogue.

Happy is the man who is among the first ten in the synagogue since they complete the congregation, which is no less than ten, and they are the first to be sanctified in the *Shechina*. There must be ten in the synagogue at once, and not come bit by bit so as not to delay the wholeness of the organs. All ten are as organs of one body in which the *Shechina* is present.

7. RABASH, Article No. 26 (1986), "A Near Way and a Far Way"

Baal HaSulam says, that the place where the Creator is revealed is called *Shechina*, and the Creator is called *Shochen*. However, when is He called *Shochen*? When there is someone who attains the *Shochen*. At that time he says that *Shochen* and *Shechina* are not two things, but one. That is, the *Shochen* is called "light without a *Kli* [vessel]," and the *Shechina* is the place where the Creator is revealed. It follows

that all that there is in the place where the Creator is revealed is the Creator, and nothing else. However, there is light and *Kli*, meaning there is a *Kli* that attains the light.

It therefore follows that the place where the Creator has chosen to set His name is as we learn, that we need to correct our vessels of reception to be in order to bestow contentment upon the Creator. This is the meaning of equivalence of form. Then, in that place, the name of the Creator appears.

8. RABASH, Article No. 47 (1991), "What Does It Mean that the Right and the Left Are in Contrast, in the Work?"

It is written, "and do them," since we begin with action and end with action, but there is a discernment in between, meaning before he is rewarded with vessels of bestowal or after he is rewarded with vessels of bestowal. This means that through the actions, he is rewarded with *Kelim*, and then, through the actions, he is rewarded with the light. This is called "so you may be wise in all that you do," meaning that afterward he is rewarded with "Learn and know Me."

9. RABASH, Article No. 557, "Concerning Ohr Hozer [reflected light]"

The upper lights are already prepared for a person, as in "More than the calf wants to suckle, the cow wants to nurse," and all we need is a *Kli* [vessel]. After the *Tzimtzum* [restriction], this *Kli* is called *Masach* and *Ohr Hozer*, and this is what connects the upper with the lower. That is, through it, the lower one connects to the upper one.

When this connector does not exist, the lower one cannot see the upper one, and the upper one is regarded as nonexistent from the perspective of the lower one. Hence, to the extent that one begins to work for the sake of the Creator, to that extent he acquires connection with the upper light. And by the measure of his connection, so is the measure of his attainment.

10. Baal HaSulam, Shamati, Article No. 57, "Will Bring Him as a Burnt Offering to His Will"

We must evoke a desire from above to administer below.

It is not enough that we have a desire, but there has to be a good will on the part of the Giver, too. Even though above there is a general desire to do good to His creations, He still waits for our desire to awaken His desire. In other words, if we are unable to evoke His desire, it is a sign that the desire on the part of the receiver is still incomplete.

11. Baal HaSulam, Shamati, Article No. 4, "What Is the Reason for the Heaviness One Feels when Annulling before the Creator in the Work?"

The essence of one's work is only to come to feel the existence of the Creator, meaning to feel the existence of the Creator, that "the whole earth is full of His glory," and this will be one's entire work. That is, all the energy one puts into the work will be only to achieve this, and nothing else.

One should not be misled into having to acquire anything. Rather, there is only one thing a person needs: faith in the Creator. He should not think of anything, meaning that the only reward that he wants for his work should be to be rewarded with faith in the Creator.

12. Baal HaSulam, Letter No. 14

All the multiplication in spirituality relies on the letters derived from the materiality of this world, as in, "And Creator of darkness." There are no additions or initiations here, but the creation of darkness, the Merkava [chariot/structure] that is suited to disclose that the light is good. It follows that the Creator Himself hardened his heart. Why? Because it is letters that I need.

13. Baal HaSulam, Letter No. 38

The most important is the labor, meaning to crave to labor in His work, for the ordinary work does not count at all, only the bits that are more than usual, which is called “labor.” It is like a person who must eat a pound of bread to be full. All his eating does not merit the title, “a satisfying meal,” but only the last bit from the pound. That bit, for all its smallness, is what defines the meal as satisfying.

Similarly, out of every service, the Creator draws out only the bits beyond the ordinary, and they will be the letters and the *Kelim* [vessels] in which to receive the light of His face.

14. RABASH, Article No. 217, "Run My Beloved"

It is a great rule that the person himself is called “a creature,” meaning only he alone. Other than him it is already considered the holy *Shechina*. It follows that when he prays for his contemporaries, it is considered that he is praying for the holy *Shechina*, who is in exile and needs all the salvations. This is the meaning of eternity, and precisely in this manner, the light of mercy can be revealed.

15. RABASH, Article No. 386, "This Is the Day which the Lord Has Made"

“This is the day which the Lord has made; we will rejoice and be glad in it.” “This is the day” means that “this” is called “day,” and not something else. What is it when the Lord “makes”? It is that each one will attain that “we will rejoice and be glad in it.” “In it” means in the Creator, in *Dvekut* [adhesion] with the Creator, which is called “equivalence of form,” which is that each and every one will understand that there is no greater joy than to bestow contentment upon one’s Maker. This is what we hope for. When the general public achieves this degree, it will be called “the end of correction.”

Advance By Overcoming

1. RABASH, Article No. 19 (1985), "Come unto Pharaoh – 1"

We should pay attention to [...] and believe through the worst possible states, and not escape the campaign, but rather always trust that the Creator can help a person and give him, whether one needs a little help or a lot of help.

In truth, one who understands that he needs the Creator to give him a lot of help, because he is worse than the rest of the people, is more suitable for his prayer to be answered, as it is written, “The Lord is near to the brokenhearted, and saves the crushed in spirit.”

Therefore, one should not say that he is unfit for the Creator to bring him closer, but that the reason is that he is idle in his work. Instead, one should always overcome and not let thoughts of despair enter his mind.

2. RABASH, Article No. 22 (1985), "The Whole of the Torah Is One Holy Name"

We must always consider the goal, which is to “do good to His creations.” If the evil inclination comes to a person and asks him all of Pharaoh’s questions, he should not reply with lame excuses, but say, “Now, with your questions, I can begin with the work of bestowal.”

This means that we should not say about the questions of the evil inclination that it came to us in order to lower us from our degree. On the contrary, now it is giving us a place to work, by which we will ascend on the degrees of wholeness.

3. RABASH, Article No. 22 (1985), "The Whole of the Torah Is One Holy Name"

Any overcoming in the work is called “walking in the work of the Creator,” since each penny joins into a great amount.” That is, all the times we overcome accumulate to a certain measure required to become a *Kli* for the reception of the abundance.

Overcoming means taking a part of a vessel of reception and adding it to the vessels of bestowal. It is like the *Masach* [screen], which we must put on the *Aviut* [thickness/will to receive]. It follows that if one has no will to receive, one has nothing on which to place a *Masach*.

4. Baal HaSulam, Letter No. 18

The *Keter*, which is *Ein Sof*, illuminates to all completely equally. The fool—who walks under a flood of preventions that pour on him from before and from behind—says to all that he does not feel the cessation and the lack of *Dvekut* [adhesion] as a corruption or iniquity on his part.

Had he sensed it, he would certainly have strained to find some tactic to at least be saved from the cessation of *Dvekut*, whether more or less. This tactic has never been denied of anyone who sought it, either as in “the thought of faith” or as in “confidence,” or as in “pleas of his prayer,” which are suitable for a person specifically in the narrow and pressured places, for even a thief in hiding calls on the Creator. For this reason, it does not require *Mochin de Gadlut* to keep the branch from cutting from its root.

5. RABASH, Article No. 22 (1985), "The Whole of the Torah Is One Holy Name"

When the evil inclination brings us foreign thoughts, this is the time to take these thoughts and raise them above reason.

This is something one can do with everything one’s soul desires. He should not say that now he has received rejection from the work.

Rather, he should say that he was given thoughts and desires from above so as to have room to admit them into *Kedusha* [holiness]. It therefore follows that it is to the contrary: because he is brought closer from above, he was sent work.

It was said about this: “The ways of the Lord are straight; the righteous walk in it and transgressors fail in it.”

6. RABASH, Article No. 23 (1989), "What Is, If He Swallows the Bitter Herb, He Will Not Come Out, in the Work?"

When one begins the work, he begins with faith, but the body resists this work, and then comes a state of labor, when he must overcome the body and seek all kinds of counsels, as our sages said, “In trickery shall you conduct war,” since the body does not want to relinquish self-benefit. To the extent that he exerts, to that extent he begins to feel that he is incapable of doing anything since in his view, he has done everything he could. After the labor, he comes to know that only the Creator can help, and it is out of his hands. Then comes the third state—a prayer—and then the prayer is from the bottom of the heart, since it is utterly clear to him that no one can help him but the Creator.

7. RABASH, Article No. 23 (1989), “What Is, If He Swallows the Bitter Herb, He Will Not Come Out, in the Work?”

Even when he comes to know that the Creator can help him, and he understands that the real advice is only prayer, the body comes and makes him see that “You see how many prayers you have already prayed but you received no answer from above. Therefore, why bother praying that the Creator will help you? You see that you are not getting any help from above.” At that time, he cannot pray. Then we need to overcome once more through faith, and believe that the Creator does hear the prayer of every mouth, and it does not matter if the person is adept and has good qualities, or to the contrary. Rather, he must overcome and believe above reason, although his reason

dictates that since he has prayed many times but still received no answer from above, how can he come and pray once more? This, too, requires overcoming, meaning to exert above reason and pray that the Creator will help him overcome his view and pray.

8. Baal HaSulam, Shamati, Article No. 172, "The Matter of Preventions and Delays"

All the preventions and delays that appear before our eyes are but a form of nearing—the Creator wants to bring us closer, and all these preventions bring us only nearing, since without them we would have no possibility of approaching Him. This is so because, by nature, there is no greater distance, as we are made of pure matter while the Creator is higher than high. Only when one begins to approach does he begin to feel the distance between us. And any prevention one overcomes brings the way closer for that person. This is so because one grows accustomed to moving on a line of growing farther.

9. Baal HaSulam, Shamati, Article No. 19, "What Is 'The Creator Hates the Bodies,' in the Work?"

We must know that during the work, when the will to receive comes to a person with its arguments, no arguments or rationalizations help with it. Though one thinks that they are just arguments, it will not help one defeat his evil.

Instead, as it is written, “Blunt its teeth.” This means to advance only by actions, and not by arguments. This is considered that one must add powers coercively. This is the meaning of what our sages said, “He is coerced until he says ‘I want.’” In other words, through persistence, habit becomes a second nature.

10. RABASH, Article No. 5, "The Meaning of Sins Becoming as Merits"

When he gets the foreign thought, he says that he does not want to make any excuses, but everything that the reason says is correct except he is walking on the path of faith, which is above reason.

It follows that the flame of faith is tied to the wick of the foreign thought. Thus, only now can he observe the Mitzva of faith properly. It follows that the questions have become to him as merits, since otherwise he would not be able to accept any merits from faith.

This is called “rejoicing in suffering.” Although he suffers from the foreign thoughts that afflict him and cause him to slander and gossip and speak badly about His work, he is nonetheless happy about it for only now, at such a time, he can observe in a manner of faith above reason. This is called “the joy of Mitzva.”

11. RABASH, Article No. 1 (1991), “What Is, ‘We Have No Other King But You,’ in the Work?”

A person should say that the fact that he is in a lowly state is not because now he has become worse. Rather, now, since he wants to correct himself so that all his actions will be for the sake of the Creator, from above he is shown his true state—what is in his body, which until now was concealed and was not apparent. Now the Creator has revealed them [...]

A person says about this that it is mercy that the Creator has revealed to him the bad in him so he would know the truth and would be able to ask of the Creator for a real prayer. It follows that on one hand, now he sees that he is far from the Creator. On the other hand, a person should say that the Creator is close to him and tends to him, and shows him the faults. Hence, he should say that they are mercies.

This is the meaning of the words, “I will sing of the mercies of the Lord forever.” That is, on one hand, he is happy and is singing about this. On the other hand, he sees that he must repent. In other words,

he must ask of the Creator to bring him closer and give him the desire to bestow, which is a second nature.

12. Baal HaSulam, Shamati, Article No. 13 “A Pomegranate”

There is emptiness only in a place where there is no existence, as in “The earth hangs on nothing.” You find that what is the measure of the filling of the empty place? The answer is, according to one’s elevation of oneself above reason.

This means that the emptiness should be filled with exaltedness, meaning with above reason, and to ask of the Creator to give him that strength. This will mean that all the emptiness was created, meaning it comes to a person to feel this way—that he is empty—only in order to fill it with the *Romemut* of the Creator. In other words, one is to take everything above reason.

This is the meaning of the verse, “God has made it that He will be feared.” This means that these thoughts of emptiness come to a person in order for one to have a need to take upon himself faith above reason. And for this we need the help of the Creator. It follows that at that time, one must ask the Creator to give him the power to believe above reason. It turns out that it is precisely then that one needs the Creator to help him.

13. RABASH, Letter No. 14

One is rewarded with everything only by overcoming, called “strength,” and each and every strength that a person elicits joins into a great amount. That is, even if a person overcomes once and gets an alien thought, and says, “But I already know from experience that soon I will not have this desire for the work, so what will I get now if I overcome it a little?” At that time, he must reply that many pennies join into a great amount, meaning to the general account, whether to the root of his soul or to the public.

14. RABASH, Article No. 289 “The Creator Is Meticulous with the Righteous”

The blow that one receives from the Creator, when He takes from him the flavor of the work, by this itself He heals him because then he has no other way to serve the Creator but with faith above reason. It follows that the blow that he received from the Creator, from this itself he can be healed, for otherwise, he will remain in separation.

By this we understand what our sages said, that by the blows of the Creator, He heals (*Mechilta BeShalach*). In other words, this is the healing—that He gives him room to work with faith without any support.

15. RABASH, Article No. 337, "Happy Is the Man"

“Happy is the man whom the Lord afflicts.” We should ask, but is the purpose of creation not to do good to His creations? Thus, this is the opposite of the goal.

We can interpret that it is known that every branch wants to resemble its root, as it is written in the “Introduction to The Book of Zohar,” that the whole world loves rest. However, this is like a person holding a stick in his hand and beating everyone to make them work. Hence, each one must relinquish his rest in order to be saved from the afflictions of being beaten with a stick.

The stick is the affliction when a person feels that he is lacking something. Therefore, when a person has a deficiency of having nothing to eat, he must labor in order to quiet the suffering of hunger. The bigger the lack, the more he must exert until he is compelled to obtain the object of his yearning.

Hence, if the Creator afflicts when he has no spirituality, the suffering compels a person to make great efforts until he must obtain the spirituality that he feels he lacks.

16. RABASH, Article No. 164, "What to Ask of the Creator—to Be His Servant"

When a person sees that he has disturbances in his work of the Creator and he wants to pray to the Creator to have the strength to work, what should he ask?

There are two options:

1) That the Creator will take away from him the disturbances. As a result, he will not need to make great efforts in order to walk in the ways of the Creator.

2) For the Creator to give him a greater taste for the Torah and prayer and good deeds, and by this the disturbances will not be able to detain him because when Torah and *Mitzvot* [commandments] are important, disturbances cannot rule.

17. RABASH, Article No. 60, "A Request for Help"

When one prays to the Creator to take away from him the punishment, it is as though he is asking the Creator to take away from him the correction. He asked, How can a person ask the Creator to take away from him the correction, if the correction is in man's favor? And he explained that through the prayer when one asks the Creator to help him, he acquires connection with the Creator, and this is a greater correction than the correction that a person receives through the punishment.

18. RABASH, Letter No. 14

Even if he is in the lowest state and has base desires, but still has the strength to overcome, meaning that from the point in his heart he yearns and craves the Creator, then that force is very important. Thus, even when a person is in exile, when his point in the heart is placed under other governances, called "Divinity [*Shechina*] in exile" for that person, for one moment he overcomes and sanctifies the Creator. And even though he is already certain, because of all

of his experiences, that afterwards he will fall again, it is still very important that a person can say the truth openly.

19. Baal HaSulam, Shamati, Article No. 19, “What Is ‘The Creator Hates the Bodies’ in the Work?”

When one accustoms oneself to work coercively, to work in bestowal, the mind, too, operates by lines of bestowal. At that time, it is impossible that the mind will pose the “Who” question, when the senses have already grown accustomed to work in bestowal.

In other words, the senses no longer ask the question, “What is this work?” since they are already working in order to bestow, and, naturally, the mind does not ask the “Who” question.

20. Likutey Moharan, Last Edition, Mark 48

When one begins the work of the Creator, the way is that he is shown distancing, and it seems to him that he is pushed away from above and not permitted to come into the work of the Creator whatsoever. But in truth, the whole distancing is actually nearing. One needs to brace oneself very, very much, so as not to fall in his mind when he sees that several days and years have passed, he is making great efforts for the work of the Creator, but he is still very far and did not even begin to enter the gates of holiness... Therefore, it seems to him as though the Creator is not looking at him at all and not turning to him whatsoever, since He does not want him at all. But in truth, the whole distancing is actually nearing, and all the righteous experienced all the above-said.

21. RABASH, Letter No. 26

When one walks on the path of the Creator, he is given many awakenings from above—in the middle of the prayer or while studying Torah, or while performing a *Mitzva* (commandment). This

awakening enters the heart and he begins to feel that flavor and grace of holiness.

However, one should know that he was given this abundance only so as to gain new strength and be able to grow stronger in the work, that he will engage in the battle of the war of the inclination. Then, each time he is given a temporary rest, meaning upper abundance, for when the awakening from above comes to a person, it seems to him that there is no longer any war, for at that time he begins to feel the beauty and glory of holiness, and the lowliness of corporeal matters, until he resolves to work only for the Creator.

22. Baal HaSulam, Shamati, Article No. 15, "What Is Other Gods in the Work?"

If one believes that it is written that there is none else besides Him, and that the Creator sends all the foreign thoughts, meaning that He is the operator, he certainly knows what to do and how to answer all the questions. This seems as though she sends him messengers to see how he slanders it, his kingdom of heaven, and this is how we can interpret the above matter.

One can understand this, that everything comes from the Creator, for it is known that the beatings that the body beats a person with its foreign thoughts, since they do not come to a person when he does not engage in the work, but these beatings that come to a person in a complete sensation, to the point that these thoughts smash his mind, they come specifically after preceding Torah and work more than the usual.

23. Baal HaSulam, Shamati, Article No. 15, "What Is Other Gods in the Work?"

The resistance of the body appears in a person in the form of foreign thoughts. It comes and asks the questions of “who” and “what.” Through these questions, a person says that all these questions are

certainly sent to him by the *Sitra Achra* [other side] to obstruct him in the work.

It says that if, at that time, one says that they come from the *Sitra Achra*, one breaches what is written, “You shall make no other gods over Me.” The reason is that one should believe that it comes to him from the *Shechina* [Divinity], since “There is none else besides Him.” However, the *Shechina* shows one his true state, how he is walking in the ways of the Creator.

This means that by sending him these questions, called “foreign thoughts,” meaning that through these foreign thoughts she sees how he answers the questions regarded as “foreign thoughts.” And all this, one should know one’s true state in the work so as to know what to do.

24. RABASH, Article No. 19 (1985), "Come unto Pharaoh – 1"

Even though one’s evil, called “self-love,” is placed on his neck and wants to separate him from *Kedusha* by showing him that it is impossible to exit this authority, he should say that the picture he sees is the truth.

However, “He should not deny himself of mercy,” for at that time he must believe that the Creator can give him the mercy, meaning the quality of bestowal. That is, by himself, it is true that one cannot exit the authority of self-reception. But from the perspective of the Creator, when the Creator helps him, of course He can bring him out. This is the meaning of what is written, “I am the Lord your God, who took you out from the land of Egypt to be your God.”

25. RABASH, Article No. 195, "The Association of the Quality of Judgment with Mercy"

If a person overcomes and says that the bitter taste he finds in these nourishments are only because he does not have the proper *Kelim* to receive the abundance because his *Kelim* are to receive and not to

bestow, and he is sorry that the upper had to hide himself, for which the lower one can slander, this is regarded as *MAN* that the lower one raises.

By this, the upper raises his *AHP*. “Raising” means that the upper one can show the lower one the merit and the pleasure that exists in the *Kelim* of *AHP* that the upper one can reveal. Thus, from the perspective of the lower one, it follows that he raises the *Galgalta Eynaim* of the lower one, and by this itself, the lower one sees the merit of the upper one. It follows that the lower one ascends together with the *AHP* of the upper one.

26. Baal HaSulam, A Sage’s Fruit, Al HaTorah, “Three Partners”

It is impossible to attribute the bad to the Creator since he is the absolute good. Hence, as long as one feels bad states, he must say that they come from elsewhere, from the environment. But in truth, when one is rewarded with seeing only good and that there is no bad in the world, and everything is turned to good, then he is shown the truth, that the Creator did everything because He is almighty, and He alone did, does, and will do all the deeds.

27. Baal HaSulam, Shamati, Article No. 138, "Concerning Fear that Sometimes Comes Upon a Person"

When fear comes upon a person, he should know that there is none else but Him. And even witchcraft. And if he sees that fear overcomes him, he should say that there is no such thing as chance, but the Creator has given him a chance from above, and he must contemplate and study the end to which he has been sent this fear. It appears that it is so that he will overcome and say, “There is none else besides Him.”

But if after all this, the fear has not departed him, he should take it as an example and say that his servitude of the Creator should be in the same measure of the fear, meaning that the fear of heaven, which is a merit, should be in the same manner of fear that he now has. That

is, the body is impressed by this superficial fear, and exactly in the same way that the body is impressed, so should be the fear of heaven.

28. Baal HaSulam, Shamati, Article No. 70, "With a Mighty Hand and with Fury Poured Out"

When one overcomes all the hardships and the disturbances, one is not easily repelled, but with a mighty hand. And if one overcomes even the mighty hand and does not want to move from the place of *Kedusha* [holiness] whatsoever, but wants to adhere specifically to Him in truth, and sees that he is repelled, then one says that fury is poured out on him. Otherwise, he would be allowed inside. But because fury is poured out on him by the Creator, he is not admitted into the King's palace to adhere to Him.

It follows that before one wants to move from one's place, and breaks in and wants to enter, it cannot be said that he feels that fury is poured out on him. Rather, after all the rejections that he is rejected, and he does not move from his place, meaning when the mighty hand and the fury poured out have already been revealed upon him, then "I will be King over you" comes true. This is so because only through bursting and great efforts does the kingdom of heaven become revealed to him, and he is rewarded with entering the King's palace.

29. Likutey Moharan, Last Edition, Mark 48

Know that all the movements and shifts, when you are disconnected and shifted each time a little bit from corporeality to His work, everyone gathers, bonds, connects, and comes to your help when needed, meaning when there is some distress or a time of need. Know that man must cross a very, very narrow bridge, and the most important is to never fear at all.

30. Baal HaSulam, "Introduction to The Study of the Ten Sefirot", Item 133

Only the mighty ones among them, whose patience endured, defeated the guards and opened the gate. And they were instantly awarded seeing the king's face, who appointed each of them in his right place.

Of course, from that moment on, they had no further dealings with those guards, who diverted and misled them and made their lives bitter for several days and years, running back and forth around the gate. This is because they have been rewarded with working and serving before the glory of the king's face inside his palace.

Being in Joy

1. Zohar for All, VaYechi [Jacob Lived], "Jacob", Item 116

Divinity is present only in a whole place, and not in a deficient place or a flawed place or a place of sadness, but in a proper place—a place of joy.

2. Baal HaSulam, Shamati, Article No. 58, "Joy Is a 'Reflection' of Good Deeds"

Joy is a “reflection” of good deeds. If the deeds are of *Kedusha* [holiness], hence joy appears. However, we must know that there is also a discernment of a *Klipa* [shell]. In order to know if it is *Kedusha*, the scrutiny is in the reason. In *Kedusha*, there is reason, and in the *Sitra Achra* [other side] there is no reason, since another god is sterile and does not bear fruit. Hence, when gladness comes to a person, he should delve in words of Torah in order to discover the mind of the Torah.

3. Baal HaSulam, Shamati, Article No. 58, "Joy Is a 'Reflection' of Good Deeds"

We must also know that gladness is discerned as upper illumination that appears by *MAN*, which is good deeds. The Creator sentences one where one is. In other words, if one takes upon himself the burden

of the kingdom of heaven for eternity, there is an immediate upper illumination on this, which is considered eternity, too.

Even if one evidently sees that he will soon fall from his degree, He still sentences one where one is. It means that if a person has now made up his mind to take upon himself the burden of the kingdom of heaven for eternity, it is considered wholeness.

4. RABASH, Article No. 17 (1991), "What Is, 'For I Have Hardened His Heart,' in the work?"

A person must be glad that at least he has a need for spirituality, whereas the rest of the people have no interest in spirituality whatsoever.

When a person appreciates this, although it is not important to him, he does appreciate it and tries to thank the Creator for this. This causes him to acquire importance for spirituality, and from this a person can be happy. By this, a person can be rewarded with *Dvekut*, since as Baal HaSulam said, "The blessed clings to the Blessed." In other words, when a person is happy and thanks the Creator, he feels that the Creator has blessed him by giving him a little something of *Kedusha*, then "The blessed clings to the Blessed." Through this wholeness, one can achieve real *Dvekut*.

5. Baal HaSulam, Shamati, Article No. 42. "What Is the Acronym Elul in the Work?"

Those people who want to work in order to bestow, if there is always a state of whiteness, the whiteness does not allow one to continue in the work. This is because, while it shines, one is able to work even in the form of reception for oneself. Hence, one will never be able to know if his work is in purity or not, and this causes him never to be able to be awarded *Dvekut* [adhesion] with the Creator. For this reason, he is given from above a form of blackness, and then he sees if his work is in purity. This means that if one can be in gladness in a state of blackness, too, it is a sign that his work is in purity, since one

must be glad and believe that from above he was given an opportunity to be able to work in order to bestow.

6. Baal HaSulam, Letter No. 5

I rejoice in those revealed corruptions and the ones that are being revealed.

I do, however, regret and complain about the corruptions that have still not appeared, but which are destined to appear, for a hidden corruption is hopeless, and its surfacing is a great salvation from heaven. The rule is that one does not give what he does not have. Hence, if it has appeared now, there is no doubt that it was here to begin with but was hidden. This is why I am happy when they come out of their holes because when you cast your eye on them, they become a pile of bones.

7. RABASH, Article No. 42, "Serve the Creator with Joy"

A servant of the Creator, whose intention is to bestow, should be happy when he is serving the King. If he has no joy during this work, it is a sign that he lacks appreciation of the greatness of the King.

Therefore, if one sees that he has no joy he should make amendments, meaning think about the greatness of the King. If he still does not feel, he should pray to the Creator to open his eyes and heart to feel the greatness of the Creator.

Here the two discernments develop: 1) He should regret not having a sensation of the greatness of the King. 2) He should be happy that his regrets are about spirituality and not like the rest of the people, whose regrets are only in order to receive.

We should know who it is who gave us the awareness that our regrets should be over spirituality, and we should be happy that the Creator has sent us thoughts of spiritual deficiency, which in itself is regarded as the salvation of the Creator. For this reason, we should be happy.

8. RABASH, Article No. 622, "Overcoming"

When some resistance to the work appears, we must be happy, since only now will it be possible to gain a great reward, just as when one is happy when he sees that he will make a great profit. He does not look at the effort, but only at the reward. As it is written, we must overcome in Torah and *Mitzvot* [commandments].

When we have disturbances, we will have joy from being given an opportunity to gain a great reward.

9. Baal HaSulam, Shamati, Article No. 5, "Lishma Is an Awakening from Above, and Why Do We Need an Awakening from Below?"

This means that he who works for the Creator has no labor, but on the contrary, pleasure and elation. But one who works for other goals cannot come to the Creator with complaints that the Creator does not give him vitality in the work, since he did not work for the Creator, for the Creator to pay for his work.

10. Baal HaSulam, Shamati, Article No. 42. "What Is the Acronym Elul in the Work?"

Our sages said, "All who are gluttonous are angry." It means that one who is immersed in self-reception is angry, since he is always lacking. He forever needs to satisfy his vessels of reception. However, those who want to walk in the path of bestowal should always be in gladness. This means that in any shape that comes upon him he should be in gladness since he has no intention to receive for himself. This is why he says that either way, if he is really working in order to bestow, he should certainly be glad that he has been granted bringing contentment to his Maker. And if he feels that his work is still not to bestow, he should also be glad because for himself, he says that he does not want anything for himself. He is happy that the will to receive cannot enjoy this work, and that should give him joy.

11. RABASH, Article No. 24 (1991), "What Does It Mean that One Should Bear a Son and a Daughter, in the Work?"

At a time in which one tastes the taste of dust, meaning that the body mocks this work, he says to the body that in his view, this work is regarded as “raising the *Shechina* [Divinity] from the dust.”

In other words, although the body tastes dust in this work, the person says that it is *Kedusha* and does not measure how much flavor he feels in the work. Rather, he believes that the Creator does enjoy this work, since there is no mixture of the will to receive here, since he has nothing to receive because there are no flavor or scent in this work, as there is only the taste of dust here. For this reason, he believes that this is the holy work, and he is delighted.

12. Baal HaSulam, Shamati, Article No. 1, "There Is None Else Besides Him"

When one feels some closeness to *Kedusha*, when he feels joy at having been favored by the Creator. Then, too, he must say that his joy is primarily because now there is joy above, in the *Shechina*, at being able to bring her private organ near her, and that she did not have to send her private organ out.

And one derives joy from being rewarded with pleasing the *Shechina*. This is in accord with the above calculation that when there is joy to the part, it is only a part of the joy of the whole. Through these calculations, he loses his individuality and avoids being trapped by the *Sitra Achra*, which is the will to receive for his own benefit.

13. RABASH, Article No. 507, "What Is Joy?"

One who sees he has no joy the way other people have, it is because he is at a higher degree. Therefore, he should know that the Creator is giving him a chance to begin to engage in Torah and work, and this will bring him the real joy called “the joy of *Mitzva* [commandment].”

14. RABASH, Article No. 805, "Concerning Joy"

Joy is a testimony. If a person becomes stronger in the matter of faith, to believe that the Creator is good and does good, that there is none above Him, although in the situation he is in right now he has nothing to rejoice with, meaning to be happy about, and yet he reinforces himself and says that the Creator watches over him in a manner of good and doing good, if his faith is sincere, it stands to reason that he should be happy and delighted. And the measure of joy testifies to the level of sincerity in his faith.

By this we can interpret what is said about Rabbi Elimelech, who would say that when he passes away and is told to go to hell, he will say, "If this is what the Creator wants, I will jump in." That is, this is regarded as Providence of good and doing good. Thus, he is always happy.

15. Baal HaSulam, Shamati, Article No. 96, "What Is Waste of Barn and Winery, in the Work?"

The purpose of the work is in the literal and natural, since in this work he no longer has room to fall lower down, since he is already placed on the ground. This is so because he does not need greatness because to him it is always like something new. That is, he always works as though he had just begun to work. And he works in the form of accepting the burden of the kingdom of heaven above reason. The basis, upon which he built the order of the work, was in the lowest manner, and all of it was truly above reason. Only one who is truly naïve can be so low as to proceed without any basis on which to establish his faith, literally with no support.

Additionally, he accepts this work with great joy, as though he had had real knowledge and vision on which to establish the certainty of faith. And to that exact measure of above reason, to that very measure as though he had reason. Hence, if he persists in this way, he can

never fall. Rather, he can always be in gladness, by believing that he is serving a great King.

16. Baal HaSulam, Shamati, Article No. 40, "What Is the Measure of Faith in the Rav?"

When one is engaged in the right, the time is right to extend upper abundance, because "the blessed adheres to the Blessed." In other words, since one is in a state of completeness, called "blessed," in that respect one presently has equivalence of form, since the sign of completeness is if one is in gladness. Otherwise, there is no completeness.

It is as our sages said, "The *Shechina* [Divinity] is present only out of gladness of a *Mitzva* [commandment]." The meaning is that the reason that brings him joy is the *Mitzva*, meaning the fact that the rav had commanded him to take the right line.

It follows that he keeps the commandment of the rav, that he was allotted a special time to walk on the right and a special time to walk on the left. Left contradicts the right, since left means when one calculates for oneself and begins to examine what he has already acquired in the work of the Creator, and he sees that he is poor and indigent. Thus, how can he be in wholeness?

Still, one goes above reason because of the commandment of the rav. It follows that all his wholeness was built on above reason, and this is called "faith."

17. Baal HaSulam, Letter No. 57

There is no happier state in man's world than when he finds himself despaired with his own strength. That is, he has already labored and done all that he could possibly imagine he could do, but found no remedy. It is then that he is fit for a wholehearted prayer for His help because he knows for certain that his own work will not help him.

As long as he feels some strength of his own, his prayer will not be whole because the evil inclination rushes first and tells him, “First you must do what you can, and then you will be worthy of the Creator.”

It was said about this, “The Lord is high and the low will see.” For once a person has labored in all kinds of work, and has become disillusioned, he comes into real lowliness, knowing that he is the lowest of all the people, as there is nothing good in the structure of his body. At that time, his prayer is complete and he is granted by His generous hand.

18. Baal HaSulam, Shamati, Article No. 26 "One's Future Depends and Is Tied to Gratitude for the Past"

According to the importance one attributes to the holy work, to that extent he should give praise and thanks for it.

This is so because it is true that we cannot appreciate the importance of being able to sometimes observe the *Mitzvot* [commandments] of the Creator, even without any intention. In that state, one comes to feel elation and joy in the heart.

The praise and the gratitude one gives for it expand the feelings, and one is elated by every single point in the holy work, he knows Whose servant he is, and thus soars ever higher. This is the meaning of what is written, “I thank You for the grace that You have made with me,” meaning for the past, and by this one can confidently say, and he does say, “and that You are destined to do with me.”

19. RABASH, Letter No. 22

The Torah is called Mattanah (gift). That is, the fact that a person is permitted to learn and pray, and observe Mitzvot even one minute a day, that, too, is a gift from the Creator, for there are several billions in the world to whom the Creator did not give the chance to be able to think of the Creator for even one minute a year. Therefore, while engaging in the Torah, one must be glad, for only through joy is one rewarded with drawing the light of Torah.

20. RABASH, Article No. 386, "This Is the Day that the Lord Has Made"

“This is the day which the Lord has made; we will rejoice and be glad in it.” “This is the day” means that “this” is called “day,” and not something else. What is it when the Lord “makes”? It is that each one will attain that “we will rejoice and be glad in it.” “In it” means in the Creator, in *Dvekut* [adhesion] with the Creator, which is called “equivalence of form,” which is that each and every one will understand that there is no greater joy than to bestow contentment upon one’s Maker. This is what we hope for. When the general public achieves this degree, it will be called “the end of correction.”

Raising Ourselves

1. RABASH, Article No. 16 (1985), "But the More They Afflicted Them"

One cannot force oneself to feel differently than he does. If he comes to examine his feelings of pain and suffering at being remote from the Creator, he sometimes comes to a state where he does not care. At that time, he does not know what to do because he cannot change how he feels, and then he is perplexed.

This causes the prolonging of the exile because it is hard for us to give the necessary quantity, much less the quality. And when he begins to scrutinize the quality of the deficiency, he sees that he feels no pain, that he is seemingly unconscious, unfeeling. And although remoteness from the Creator means not having life, it doesn't pain him that he has no life. Then he has no other choice but to pray to the Creator to give him some life, so he will feel that he is dangerously ill and needs to cure the soul.

2. RABASH, Article No. 16 (1985), "But the More They Afflicted Them"

Sometimes one comes to a state where he is in such a decline that he doesn't even have the strength to pray for it. Rather, he is in a state of complete indifference. This is called "being in a state of still," meaning he is completely motionless.

In that state, only his society can help him. In other words, if he comes among friends and does not criticize them in any way.

3. Baal HaSulam, Shamati, Article No. 99, "He Did Not Say Wicked or Righteous"

If one does not have any desire or craving for spirituality, if he is among people who have a desire and craving for spirituality, if he likes these people, he, too, will take their strength to prevail, and their desires and aspirations, although by his own quality, he does not have these desires and cravings and the power to overcome. But according to the grace and the importance he ascribes to these people, he will receive new powers.

4. RABASH, Article No. 17 (1987), "The Meaning of the Strict Prohibition to Teach Idol Worshipers the Torah"

Sometimes a person comes to a state where he can see his lowliness and not care that he is immersed in self-love, and he does not really feel that he is in such lowliness, to the point of needing the Creator to deliver him from it.

In that state, a person should tell himself, "I am not inspired that I am like a beast, doing only beastly things, and my only concern in that state is that I ask of the Creator to let me feel more delight in corporeal pleasures, and I feel no desires otherwise." In that state, a person should tell himself that now he is in a state of unconsciousness. And if he cannot pray for the Creator to help him, there is only one solution: to bond with people whom he believes do feel the flaw, that they are in lowliness and who ask the Creator to deliver them from trouble to relief and from darkness to light, although they have not been delivered yet—by the Creator bringing them closer.

Afterward, he should say, "Of course they still have not completed their *Kli* of deficiency, called 'the need to be delivered from this exile.' However, they have probably traversed the majority of the way to feeling the real need." Thus, through them, he can receive their sensation, too, meaning that he will feel pain at being in lowliness, too.

5. RABASH, Article No. 17 (1987), "The Meaning of the Strict Prohibition to Teach Idol Worshipers the Torah"

It is impossible to receive the influence of the society if he is not attached to the society, meaning if he does not appreciate them. To the extent that he does, he can receive from them the influence without any work, simply by adhering to the society.

6. RABASH, Article No. 4 (1984), "They Helped Every One His Friend"

There is one thing that is common to all—the mood. It is said, “A concern in one’s heart, let him speak of it with others.” This is because with regard to feeling high-spirited, neither wealth nor erudition can be of assistance.

Rather, it is one person who can help another by seeing that one’s friend is low. It is written, “One does not deliver oneself from imprisonment.” Rather, it is one’s friend who can lift his spirit.

This means that one’s friend raises him from his state into a state of liveliness. Then, one begins to reacquire strength and confidence of life and wealth, and he begins as though his goal is now near him.

It turns out that each and every one must be attentive and think how he can help his friend raise his spirit, because in the matter of spirits, anyone can find a needy place in one’s friend that he can fill.

7. RABASH, Article No. 6 (1989), "What Is Above Reason in the Work?"

Sometimes, he exits the work to such an extent that he forgets altogether about the existence of the work of the Creator. This is regarded as having fallen from his state, when he worked enthusiastically and thought that from this day forward he will remain permanently in the holy work.

Yet, after some time, he suddenly sees that he has been completely ejected from *Kedusha*. That is, he does not remember the zero point,

meaning he cannot recall the moment he was ejected from *Kedusha* and fell to the corporeal world, since during the fall, a person is unconscious and remembers nothing. As in corporeality, when a person falls from a high place, he does not remember having fallen. Only when he comes to, he sees that he is in the hospital. So it is in the work.

8. RABASH, Article No. 26 (1989), “What Is, ‘He Who Defiles Himself Is Defiled from Above’ in the Work?”

People who want to exit self-love. Sometimes they receive nourishments, meaning vitality, from wanting to work in order to bestow, but when they do not appreciate the nourishments they received with the vessels of bestowal, they are given some lust that they crave and they begin to think about the pleasure of the lust. At that time they completely forget about the spiritual work and suffer an immediate descent until they no longer feel the situation they are in. In truth they are in a state of unconsciousness, meaning that they do not recognize that there is the matter of spirituality, in which they previously engaged with all their hearts, but suddenly they have completely forgotten about it.

Finally, they recover and begin to feel that they are in descent. However, it is as though they were in a car accident and were left unconscious. When they recover, they see that they are in a hospital.

Likewise, a person who was walking on the path toward achieving the aim to bestow was suddenly hit by some passion, which entered his heart and he became unconscious. That is, he fell into the corporeal world. After some time, he recovers, meaning that he heard a clarion from above that he is not all right.

9. RABASH, Article No. 6 (1991), “What Is, ‘The Herdsmen of Abram’s Cattle and the Herdsmen of Lot’s Cattle,’ in the Work?”

Sometimes the spark quenches and does not shine. This can be in the middle of the work, and this is regarded as a person having a road accident. In other words, in the middle of the work, something happened to him and he descended from his state and was left unconscious. Now he does not know that there is spirituality in reality, he has forgotten everything, and he has entered the corporeal world with all of his senses.

Only after some time does he recover and sees that he is in the corporeal world and he begins to climb up once again, meaning to feel the spiritual lack. Then, once again, he receives a drive to approach the Creator.

Afterward, he descends from his degree once more, but he must believe that each time he raises his spark to *Kedusha* [holiness]. Although he sees that he has descended from his state and fell back to the place where he was at the beginning of his work, each time he nonetheless raises new sparks. That is, each time, he raises a new spark.

10. RABASH, Article No. 26 (1985), "Show Me Your Glory"

One occasionally receives an image of *Achoraim*, when he sees his fall, although he had a state of *Panim* before the fall to the state he is in. But now that he sees that he has no desire for Torah and *Mitzvot*, or for prayer and so forth, he feels that now he is as an empty *Kli*, that he derives no “moisture” from the work of the Creator. In addition, he sees himself as though he has never worked the holy work and does not even know what the work of the Creator is.

Sometimes he comes into darkness where if he begins to say to himself that he must begin the work and it is pointless to remain without any purpose in life, it seems to him that he is saying to himself something new, that he has never heard about spiritual matters. At

that time he is surprised at himself, that he can feel such a feeling—that he is in a state of a beginner who has never engaged in work—while there is still some recollection in his memory from when he thought that he was always among the advanced ones in the work, and suddenly he has forgotten everything and he remembers it as if he is dreaming. It follows that he is seeing his real state only at a time of *Achoraim*.

11. Baal HaSulam, Shamati, Article No. 33, "The Lots on Yom Kippurim and with Haman"

Through the faults in the work of the Creator, it causes him to rise up, as without a push one is idle to make a movement and agrees to remain in the state he is in. But if one descends to a lower degree than he understands, this gives one the strength to overcome, for one cannot stay in such a bad state, since one cannot agree to remain like that, in the state to which he has descended.

For this reason, one must always prevail and emerge from the state of descent. In that state, he must draw upon himself the exaltedness of the Creator. This causes him to extend higher forces from above, or he remains in utter lowliness.

12. Baal HaSulam, Shamati, Article No. 225, "Raising Oneself"

One cannot raise oneself above one's circle. Hence, one must nurse from one's environment, and he has no other way except through Torah and much work. Therefore, if one chooses for oneself a good environment, he saves time and efforts since he is drawn according to his environment.

13. RABASH, Article No. 23 (1989), "What Is, If He Swallows the Bitter Herb, He Will Not Come Out, in the Work?"

Even when he comes to know that the Creator can help him, and he understands that the real advice is only prayer, the body comes and

makes him see that “You see how many prayers you have already prayed but you received no answer from above. Therefore, why bother praying that the Creator will help you? You see that you are not getting any help from above.” At that time, he cannot pray. Then we need to overcome once more through faith, and believe that the Creator does hear the prayer of every mouth, and it does not matter if the person is adept and has good qualities, or to the contrary. Rather, he must overcome and believe above reason, although his reason dictates that since he has prayed many times but still received no answer from above, how can he come and pray once more? This, too, requires overcoming, meaning to exert above reason and pray that the Creator will help him overcome his view and pray.

14. RABASH, Article No. 19 (1985), "Come unto Pharaoh – 1"

We should pay attention to [...] and believe through the worst possible states, and not escape the campaign, but rather always trust that the Creator can help a person and give him, whether one needs a little help or a lot of help.

In truth, one who understands that he needs the Creator to give him a lot of help, because he is worse than the rest of the people, is more suitable for his prayer to be answered, as it is written, “The Lord is near to the brokenhearted, and saves the crushed in spirit.”

Therefore, one should not say that he is unfit for the Creator to bring him closer, but that the reason is that he is idle in his work. Instead, one should always overcome and not let thoughts of despair enter his mind.

15. RABASH, Article No. 30 (1989), "What Is the Meaning of Lighting the Menorah in the Work?"

We must believe the words of our sages who said, “He who comes to purify is aided.” A person must not escape the campaign when he sees that he is not making progress. Sometimes he gets thoughts of

the spies, who said that this work is not for us and requires special people who can walk on the path of overcoming.

All this comes to him because he understands that each time, he must see how he is making progress. However, it does not occur to him that he must advance in obtaining darkness, that this is the only *Kli* he needs to acquire. A *Kli* is a need for a filling. That is, if he has no filling for the lack, he feels that he is in the dark. For this reason, a person must not say that he is not advancing in the work.

Hence, he wants to escape the campaign, for it is not the truth, since he sees each time how far he is from obtaining the light, meaning for the Creator to give him the *Kli* called “desire to bestow.” He cannot obtain the desire to bestow by himself, and then he comes to feel that the world has grown dark on him. At that time, the light comes, meaning help from above, as it is written, “He who comes to purify is aided.”

16. RABASH, Article No. 289, "The Creator Is Meticulous with the Righteous"

When a person is in a state of lowliness, when he does not feel a good taste in the work, it is pointless to be meticulous with him because he is in lowliness anyhow, and he has work to approach the Creator. Hence, it cannot be said that He will deny him the flavor of the work because now he feels no flavor.

The blow that one receives from the Creator, when He takes from him the flavor of the work, by this itself He heals him because then he has no other way to serve the Creator but with faith above reason. It follows that the blow that he received from the Creator, from this itself he can be healed, for otherwise, he will remain in separation.

17. RABASH, Article No. 44 (1990), "What Is an Optional War, in the work - 2?"

When a person is in a state of lowliness, it is considered that the Creator has moved away from him, and he has no desire or yearning for the work, this is regarded as the Creator giving a person a shape of tastelessness about spirituality. Moreover, a person wants to escape and forget about the work altogether. This is regarded as the Creator showing him the *Achoraim*.

The *Panim* [face/anterior] of the Creator is His desire to do good to His creations, and the *Achoraim* is the complete opposite. Why does the Creator show a person the *Achoraim*? It is on purpose, for by this a person gets a thrust toward *Dvekut* with the Creator, for he cannot remain in a state of lowliness. It follows that here, within the *Achoraim* is the discernment of *Panim*.

18. RABASH, Article No. 255, "Words of a Dead Man"

"Dead" means during the fall. At that time, he is in a state of "The wicked in their lives are called 'dead.'" Then, when he is told words of Torah from others so he will wake up and return to work, it does not help him. It is called "Mocking the poor," since he is not impressed by others saying Torah.

However, if he is told the words of a dead man, meaning what he himself said when he was in ascent, regarded as when he was alive, and he is told, "Look what a great state you had," and that he had vitality of *Kedusha* [holiness], and "Look what words of Torah you said then," from this he can be resurrected. But if he is told words of Torah that others said, it does not impress him.

[...] But from the words of the dead, meaning from what he himself did in matters of faith during his life, it is possible that the *Reshimot* [recollections] will awaken in him and will revive him.

19. RABASH, Article No. 34 (1991), "What Is Eating Their Fruits in This World and Keeping the Principal for the Next World, in the Work?"

Only those who say that they want to escape from the work but have nowhere else to go, since nothing satisfies them, those people do not walk out from the work. Although they have ups and downs, they do not give up. This is as it is written, “And the children of Israel sighed from the work, and they cried, and their cry went up to God from the work.” In other words, they cried out from the work because they were not advancing in the work of the Creator, so they could work in order to bestow contentment upon the Maker. At that time, they were rewarded with the exodus from Egypt. In the work, this is called “emerging from the control of the will to receive and entry into the work of bestowal.”

20. RABASH, Article No. 38 (1990), “What Is, ‘A Cup of Blessing Must Be Full,’ in the Work?”

A person needs great mercy in order not to escape the campaign. Although he uses the counsels that our sages said, “I have created the evil inclination; I have created the Torah as a spice,” but the person says that he has already used this advice several times to no avail.

He also says that he has already used the advice “He who comes to purify is aided,” and it is as though all the counsels are not for him. Thus, he does not know what to do. This is the worst state for a person, meaning he wants to escape from these states but has nowhere to run. At that time he suffers torments at being between despair and confidence. But then a person says, “Where will I turn?”

At that time, the only advice is prayer. Yet, this prayer is also without any guarantee, so it follows that then he must pray to believe that the Creator does hear a prayer, and everything that one feels in these states is to his benefit.

21. Baal HaSulam, Shamati, Article No. 19, "What Is 'The Creator Hates the Bodies,' in the Work?"

One must especially try to have a strong desire to obtain the desire to bestow and overcome the will to receive. A strong desire means that a strong desire is measured by the increment of the in-between rests and the arrests, meaning the time gaps between each overcoming.

Sometimes one receives a cessation in the middle, meaning a descent. This descent can be a cessation of a minute, an hour, a day, or a month. Afterward, he resumes the work of overcoming the will to receive and the attempts to achieve the desire to bestow. A strong desire means that the cessation does not take him a long time and he is immediately reawakened to the work.

22. RABASH, Article No. 12 (1989), "What Is a Groom's Meal?"

Although he knows that the way to emerge from a state of descent is through prayer, at that time he does not have the strength to pray. Although there is a rule that for anything that a person needs he should pray to the Creator, so he should also pray for his inability to pray. But sometimes, he does not have the strength to pray even for this. Hence, in that state, a person is in utter decline.

However, sometimes a person deteriorates to the point where he forgets and does not feel that he is in decline. As we have said several times, a person falls so low that he remains unconscious. That is, at that time he is unaware that he is at the "netherworld." Only once he recovers, he sees that he is at the lowest point and does not even have the power to pray.

At that time, a person must brace himself and say, "Now I can say wholeheartedly, 'The song of ascents; from the depths I have called upon You, Lord.'

23. RABASH, Article No. 22 (1989), "Why Are Four Questions Asked Specifically on Passover Night?"

During the descent, he does not see that he is beginning to decline. Rather, when he descends, he remains unconscious. After being down for some time, he also gets help from above and he is told, "Know that now you are in decline." Before he is told that he is unconscious, he does not know a thing. However, one should believe that this, too, is so, since knowing does not come by itself. Instead, one should know that these descents were given to him to learn how it is possible to appreciate the state of ascent. But during the descent, one cannot learn anything from it.

However, during the ascent he can make a true judgment and say, "Now I am in a state of faith, and this came to me from the Creator. Otherwise, I would immediately fall into a state of self-love." If he does not make this calculation and thank the Creator for bringing him closer, he is immediately thrown. It turns out that it is impossible to obtain real pleasure from nearing the Creator unless he can appreciate it, as said above, "As the advantage of the light from the darkness."

24. Noam Elimelech, Likutei Shoshana

One must always pray for his friend, as one cannot do much for himself, for "One does not deliver oneself from imprisonment." But when asking for his friend, he is answered quickly. Therefore, each one should pray for his friend, and thus each works on the other's desire until all of them are answered. This is why it was said, "Israel are *Arevim* [responsible/sweet] for one another," where *Arevim* means sweetness, as they sweeten for each other by the prayers they pray for one another, and by this they are answered. And the essence of prayer is in the thought since in the thought, one's prayer can be accepted easily.

**25. RABASH, Article No. 30 (1988), “What to
Look For in the Assembly of Friends”**

“Each one should try to bring into the society a spirit of life and hopefulness, and infuse energy into the society. Thus, each of the friends will be able to tell himself, “Now I am starting a clean slate in the work.” In other words, before he came to the society, he was disappointed with the progress in the work of the Creator, but now the society has filled him with life and hopefulness.

Thus, through society he obtained the confidence and strength to overcome because now he feels that he can achieve wholeness. And all his thoughts—that he was facing a high mountain that could not be conquered, and that these were truly formidable obstructions—now he feels that they are nothing. And he received it all from the power of the society because each and every one tried to instill a spirit of encouragement and the presence of a new atmosphere in the society.

Work in Ascents and Descents

1. RABASH, Article No. 34 (1988), "What Are Day and Night in the Work?"

Anything that a person wants to taste any flavor, whether it is worth using, he must learn one from the other, as it is written, “as the advantage of the light out of the darkness.” Likewise, a person cannot enjoy rest unless he knows what is fatigue.

For this reason, a person must go through a process of ascents and descents. However, he must not be impressed by the descents. Instead, he should exert not to escape the campaign. For this reason, although during the work he must know that they are two things, at the end of the work he sees that light and darkness are as two legs that lead a person to the goal.

2. RABASH, Article No. 6 (1990), "When Should One Use Pride in the Work?"

A person should pay attention to this and believe that the Creator is tending to him and guides him on the track that leads to the King's palace. It follows that he should be happy that the Creator is watching over him and gives him the descents, as well. That is, a person should believe, as much as he can understand, that the Creator is giving him the ascents, since certainly, a person cannot say that he himself receives the ascents, but that the Creator wants to bring him closer;

this is why He gives him the ascents. Also, a person should believe that the Creator gives him the descents, as well, because He wants to bring him closer.

3. RABASH, Article No. 6 (1991), “What Is, ‘The Herdsmen of Abram’s Cattle and the Herdsmen of Lot’s Cattle,’ in the Work?”

Since in every beginning a person must start over the acceptance of the kingdom of heaven, it is not enough that yesterday he had faith in the Creator. For this reason, every acceptance of the kingdom of heaven is considered a new discernment. That is, now he receives a part of the vacant space that was devoid of the kingdom of heaven, and admits that empty place and fills it with the kingdom of heaven. It follows that now he sorted out a new thing, which did not exist before he took that empty place and filled it with the kingdom of heaven. This is regarded as elevating a new spark into the *Kedusha*. Finally, from all the ascents, he always raises sparks from the vacant space into the *Kedusha*. It follows that from each descent he arrives at a new beginning and raises new sparks.

4. Baal HaSulam, Letter No. 25

If the descent is for the purpose of ascending, it is regarded as an ascent and not as a descent. Indeed, the descent itself is the ascent as the letters of the prayer themselves are filled with abundance, and with a short prayer, the abundance is small for lack of letters.

5. RABASH, Article No. 29 (1986), "Lishma and Lo Lishma"

The descent he has received is for his own good, meaning that he is receiving special treatment, that he was lowered from his state where he thought that he had some wholeness. This is apparent in his agreeing to remain in the current state his whole life.

But now that he sees that he is far from spirituality, he begins to think, “What is really required of me? What should I do? What is the

purpose I should achieve?" He sees that he has no power to work, and finds himself in a state of "between heaven and earth." Then, man's only strengthening is that only the Creator can help, but by himself, he is doomed.

It was said about this (Isaiah, 4:31): "Yet those who hope for the Lord will gain new strength," meaning those people who hope for the Creator. This means that those who see that there is no one else in the world who can help them regain strength each time. It follows that this descent is actually an ascent, meaning that this descent that they feel allows them to rise in degree, since "there is no light without a *Kli*."

6. RABASH, Article No. 43 (1990), "What Is, 'You Shall Not Plant for Yourself an Asherah by the Altar,' in the Work?"

A person must believe that the fact that he suffered a descent is because he was thrown from above. This is why he fell into such lowliness. At that time, he can work on himself, correct corrections so he does not fall again, since he must believe that the descent is a correction for him.

7. Zohar for All, Beresheet [Genesis], "Let Us Make Man", Item 159

According to the extent of the *Panim* of the degree, so is the extent of its *Achoraim*. The instilling of the *Achoraim* is a calling and an invitation to instill the *Panim*. This is why by the measure of the concealment of the *Achoraim* that they attained, they knew the measure of disclosure that they were about to attain.

As Rabbi Shimon heard, he was calling him Shimon and not Rabbi Shimon. This means that the instilling of the *Achoraim*, which is a calling, was so strong that he lost all his degrees and became a simple person, Shimon from the market. By that, he recognized that it was a calling and an invitation for very high attainment of *Panim*.

8. Talks with the ADMOR of Mogalintza

Once, a famous man confessed to the Rabbi of Lublin that all the restrictions and limitations he applies on himself do not save him from the evil inclination and there is hardly a day without a sin. The Rabbi of Lublin answered him: “It sounds from your words that you still have not begun the work of the Creator whatsoever, since anyone from Israel who does not find in himself 400 sins from the morning to the morning prayer, it is a sign that he has not begun to serve the Creator in holiness and purity.”

9. Adat Tzadikim, published 1864, p 11

Rabbi Tzvi Sofer told the Baal Shem Tov, “Why are you silent? Is it time to be silent? And now do something!” The Baal Shem Tov answered him, “Right now, I do not know anything; all my strength has been taken away from me. Perhaps you remember something of what I taught you? Remind me.” Rabbi Tzvi said, “I too do not know anything except for the simple alphabet which I remember.” Then the Baal Shem Tov cried out, “And why are you silent? Read the alphabet to me!” Rabbi Tzvi Sofer began to read to him, *Aleph, Bet, Gimel, Dalet...* and the Baal Shem Tov repeated after him out loud with great enthusiasm, as was always his custom, until it brought back all of his strength as before.

10. Likutey Moharan, Last Edition, Mark 48

The work of the Creator requires great persistence, whatever happens to him. Remember this well for you will need it very much as you begin the work of the Creator. It requires great tenacity, and to be strong and brave, to brace oneself and stand still, even if you are dropped down every time. You must not allow yourself to fall off altogether, for it is necessary to experience all those falls, descents, and confusions prior to entering the gates of *Kedusha* [holiness], and the true righteous, too, have gone through all of it. Know, that

man must cross a very, very narrow bridge, and the rule and the most important thing is not to be afraid at all.

11. RABASH, Article No. 6 (1991), "What Is, 'The Herdsmen of Abram's Cattle and the Herdsmen of Lot's Cattle,' in the Work?"

When a person sees that he has descents, he should be careful not to escape from the campaign, even though he sees that he is not progressing. Rather, he must try to start anew each time. That is, the fact that he begins to ascend does not mean that he returned to his previous degree. This would mean that he did nothing by his work, since he thinks that he is now ascending to his previous level. Rather, he must believe that this is a new discernment, that each time, he raises different sparks, until he raises the sparks that pertain to his essence.

12. Baal HaSulam, Shamati, Article No. 19, "What Is 'The Creator Hates the Bodies,' in the Work?"

One must especially try to have a strong desire to obtain the desire to bestow and overcome the will to receive. A strong desire means that a strong desire is measured by the increment of the in-between rests and the arrests, meaning the time gaps between each overcoming.

Sometimes one receives a cessation in the middle, meaning a descent. This descent can be a cessation of a minute, an hour, a day, or a month. Afterward, he resumes the work of overcoming the will to receive and the attempts to achieve the desire to bestow. A strong desire means that the cessation does not take him a long time and he is immediately reawakened to the work.

13. RABASH, Letter No. 77

We must not be impressed by the descent, since many pennies join into a great amount.

This is as we learned, "there is no absence in spirituality," rather that it has temporarily departed in order to have room for work to

advance. This is so because every moment that we scrutinize into holiness enters the domain of holiness, and a person descends only in order to sort out more sparks of holiness.

However, there is an advice that one should not wait until his degree is lowered for him, and when he feels his lowliness he goes up again, and that ascent is regarded as sorting a part into holiness. Instead, he himself descends and elevates other sparks, and raises them into the domain of holiness.

It is as our sages said, “Before I lose, I search” (Shabbat, 152), meaning before I lose the situation I am in, I start searching. It is as Baal HaSulam said about King David, who said, “I awaken the dawn.” Our sages said, “I awaken the dawn and the dawn does not awaken me.”

14. RABASH, Article No. 30 (1989), "What Is the Meaning of Lighting the Menorah in the Work?"

Only one who labors and works as much as he can, and goes through ups and downs, can say that he tastes the taste of darkness because he cannot overcome his will to receive for himself.

Thus, the descents that a person receives when he wants to walk on the path of truth are instruments for the sensation of the help he will receive. We must believe the words of our sages who said, “He who comes to purify is aided.” A person must not escape the campaign when he sees that he is not making progress. Sometimes he gets thoughts of the spies, who said that this work is not for us and requires special people who can walk on the path of overcoming.

All this comes to him because he understands that each time, he must see how he is making progress.

15. RABASH, Article No. 34 (1991), "What Is Eating Their Fruits in This World and Keeping the Principal for the Next World, in the Work?"

Those who say that they want to escape from the work but have nowhere else to go, since nothing satisfies them, those people do not walk out from the work. Although they have ups and downs, they do not give up. This is as it is written, “And the children of Israel sighed from the work, and they cried, and their cry went up to God from the work.” In other words, they cried out from the work because they were not advancing in the work of the Creator, so they could work in order to bestow contentment upon the Maker. At that time, they were rewarded with the exodus from Egypt. In the work, this is called “emerging from the control of the will to receive and entry into the work of bestowal.”

16. Baal HaSulam, Shamati, Article No. 83, "Concerning the Right Vav and the Left Vav"

It is written, “and sent her out of his house, and she departed his house, and went” (Deuteronomy 24:1-2). A *Shulchan* [table] is like *VeShlach* [and sent her], meaning exit from the work.

We should interpret that even during the exits from the work, meaning in a state of decline, one still has a place to work. This means that when one prevails above reason during the declines, and says that the descents, too, were given to him from above, by this the enemies are canceled. This is so because the enemies thought that through the declines the person will reach utter lowliness and escape the campaign, but in the end the opposite occurred—the enemies were canceled.

This is the meaning of what is written, “the table that is before the Lord,” that precisely in this manner does he receive the face of the Creator.

17. RABASH, Article No. 16 (1985), "But the More They Afflicted Them"

When he begins to scrutinize the quality of the deficiency, he sees that he feels no pain, that he is seemingly unconscious, unfeeling. And although remoteness from the Creator means not having life, it doesn't pain him that he has no life. Then he has no other choice but to pray to the Creator to give him some life, so he will feel that he is dangerously ill and needs to cure the soul.

And sometimes one comes to a state where he is in such a decline that he doesn't even have the strength to pray for it. Rather, he is in a state of complete indifference. This is called "being in a state of still," meaning he is completely motionless.

In that state, only his society can help him.

18. RABASH, Article No. 31 (1987), "What Is Making a Covenant in the Work?"

Making a covenant is when he begins to work even in Lo Lishma. And since now he wants the work, for who would force him to come into the work of the Creator, now he must make the covenant and say, "Even if there comes a time of descent," meaning that he will have no desire for the work, "I still take upon myself not to consider my desire but work as though I have a desire." This is called "making a covenant."

19. RABASH, Article No. 6 (1990), "When Should One Use Pride in the Work?"

Every single thing that he can do, he must do as though he is in a state of ascent. Therefore, when he overcomes a little during the descent, it is called an "awakening from below." Each act that he does, he believes that it is the Creator's will, and by this itself he is rewarded with greater nearing, meaning that the person himself begins to feel that the Creator has brought him closer.

20. Baal HaSulam, Shamati, Article No. 33, "The Lots on Yom Kippurim and with Haman"

Without a push one is idle to make a movement and agrees to remain in the state he is in. But if one descends to a lower degree than he understands, this gives one the strength to overcome, for one cannot stay in such a bad state, since one cannot agree to remain like that, in the state to which he has descended.

For this reason, one must always prevail and emerge from the state of descent. In that state, he must draw upon himself the exaltedness of the Creator. This causes him to extend higher forces from above, or he remains in utter lowliness. It follows that through the Se'arot, one gradually discovers the exaltedness of the Creator until one finds the names of the Creator.

21. RABASH, Article No. 9 (1991), "What Is, 'The Smell of His Garments,' in the Work?"

When a person is in a state of ascent, he must learn from his state during the descent in order to know the difference between light and darkness, as it is written, "as the advantage of the light from within the darkness." However, for the most part, a person does not want to remember the time of darkness because it pains him, and people do not want to suffer for no reason. Rather, a person wants to enjoy the state of ascent that he is in.

However, one must know that if he considers the descents while he is in an ascent, he will learn two things from this, which will benefit him and he will therefore not suffer from descents for no reason: 1) He must know how to keep himself as much as he can from falling into a descent. 2) "As the advantage of the light from within the darkness." At that time, he will have more vitality and joy from the state of ascent, and he will be able to thank the Creator for bringing him closer to Him. That is, now a person has a good feeling from being in a state where he understands that it is worthwhile to be a servant

of the Creator, since now he feels the greatness and importance of the King.

22. RABASH, Article No. 15 (1991), “What Is the Blessing, ‘Who Made a Miracle for Me in This Place,’ in the Work?”

To the extent of his gratitude, so grows the giving that the Creator gives. Therefore, we must take note to be grateful, to appreciate His gift, so we can approach the Creator. Hence, when a person always looks during the ascent at the state he was in while in descent, meaning how he felt during the descent, he can make a distinction as in, “as the advantage of the light from within the darkness,” and he already has new *Kelim* in which to receive joy and be thankful to the Creator. This is the meaning of what is written, that a person should bless, “Blessed is He who made a miracle for me in this place,” meaning in the place where he is now, during the ascent, since there cannot be an ascent if there was no prior state of descent.

23. RABASH, Article No. 43 (1990), “What Is, ‘You Shall Not Plant for Yourself an Asherah by the Altar,’ in the Work?”

Every descent is a trial. If a person can endure the trial, meaning that the thought that comes to a person causes him to see if he is under the governance of *Kedusha* or not, during the descent, a person can see that at the time of ascent, his whole structure was built on the will to receive for oneself.

During the descent, a person cannot make any calculations. But afterward, when he receives nearing from above once more, which comes to a person by what is written, “I am the Lord, who dwells with them in the midst of their impurity,” meaning that even though a person is still in the authority of self-love, still, an illumination comes to him from above, called “an awakening from above.” At that time, he must awaken the state of descent that he had by himself, and

think what was the reason he received the descent, and what he must correct so as not to come into a descent once more.

24. RABASH, Article No. 29 (1988), "How to Recognize One Who Serves God from One Who Does Not Serve Him"

During the ascent, a person should read everything that is written about the time of descent. From this reading he will know how to ask the Creator for his soul so He will not throw him once again into the trash. Also, he will know how to thank the Creator for raising him from the bottomless pit, as it was said, "A king who puts to death and brings to life, and brings forth salvation." That is, salvation grows out of the descents and ascents.

25. RABASH, Article No. 29 (1988), "How to Recognize One Who Serves God from One Who Does Not Serve Him"

When does one learn and profit from the descent? Certainly not during the descent, for then he is dead. However, afterward, when the Creator revives him, meaning gives him an ascent, this is the time to learn what happened to him during the descent, meaning in what lowliness he was, what he craved and what he expected—that if he were to have it, he would feel like a complete human being. At that time he sees that his entire life of being in descent was nothing short of the life of an animal. [...]

It follows that the great benefit from this descent is that he sees his own lowliness, to what state he might come, and that only the Creator has brought him out of that lowliness. This is the time to see the greatness of the Creator, that He can bring a person "out of the miry clay," where he could drown and remain forever in the hands of the *Sitra Achra* [other side], and only the Creator has brought him out of there.

26. Likutey Halachot, “Deceit,” Rule No. 3

When one wants to approach the Creator and repent, he must experience thousands and myriad descents, immeasurably. One must be mighty and strengthen one’s heart each time and not leave his place because of any descent in the world. But the most important is to always brace himself even if he is the way he is, to believe in complete faith that there are no descents at all, since one can find the Creator anywhere. Even if one falls to the netherworld, he must still always brace himself and never despair, since the Creator is there, too. This is the main rule and basis in the work of the Creator—that everything depends on him to never fall in his spirit, whatever he experiences.

27. Baal HaSulam, Shamati, Article No. 1, "There Is None Else Besides Him"

One must always try and adhere to the Creator, namely that all his thoughts will be about Him. That is to say, even if he is in the worst state, from which there cannot be a greater decline, he should not leave His domain, namely that there is another authority that prevents him from entering the *Kedusha* [holiness], that can bring benefit or harm.

That is, he must not think that there is a force of the *Sitra Achra* [other side] that does not let a person do good deeds and walk in the ways of the Creator. Rather, all is done by the Creator.

28. RABASH, Article No. 6 (1989), "What Is Above Reason in the Work?"

During the work, a person should say, “If I am not for me, who is for me?” At that time in the work, they think that they themselves are doing the ascents and descents, that they are men of war, called *Tzava*, “mighty men.” Afterward, when they are redeemed, they attain that

the Lord is of hosts [*Tzevaot*], meaning that the Creator made all the ups and downs they had.

In other words, even the descents come from the Creator. A person does not get so many ups and downs for no reason. Rather, the Creator caused all those exits. We can interpret “exit” as “exit from *Kedusha* [holiness],” and *Ba* [comes] as “coming to *Kedusha*. The Creator does everything.

29. Baal HaSulam, Shamati, Article No. 191, "The Time of Descent"

When one becomes reconnected, he should always remember his time of descent so as to know, understand, appreciate, and value the time of Dvekut, so he will know that now he has salvation above the natural way.

Finding the Good in the Friend

1. RABASH, Article No. 17, Part 1 (1984), "Concerning the Importance of Friends"

If one has love of friends, the rule in love is that you want to see the friends' merits and not their faults. Hence, if one sees some fault in one's friend, it is not a sign that his friend is at fault, but that the seer is at fault, meaning that because his love of friends is flawed, he sees faults in his friend.

Therefore, now he should not see to his friend's correction. Rather, he himself needs correction. It follows from the above-said that he should not see to the correction of his friend's faults, which he sees in his friend, but he himself needs to correct the flaw he has created in the love of friends. And when he corrects himself, he will see only his friend's merits and not his faults.

2. Likutey Etzot, "Peace," Item 10

One must not look at one's friend unfavorably, finding in him precisely that which is not good and searching for flaws in his friend's work. On the contrary, one must only look at the good and always search and find in him merit and good, and by this there will be peace with everything.

3. RABASH, Article No. 17, Part 1 (1984), "Concerning the Importance of Friends"

How can one consider one's friend greater than himself when he can see that his own merits are greater than his friend's, that he is more talented and has better natural qualities? There are two ways to understand this:

1. He is going with faith above reason: once he has chosen him as a friend, he appreciates him above reason.

2. This is more natural—within reason. If he has decided to accept the other as a friend, and works on himself to love him, then it is natural with love to see only good things. And even though there are bad things in one's friend, he cannot see them, as it is written, "love covers all transgressions."

4. RABASH, Article No. 1 (1985), "Make for Yourself a Rav and Buy Yourself a Friend – 1"

Rabbi Yehoshua Ben Perachia says about it, "Judge every person favorably," meaning one should judge everyone favorably.

This means that the fact that he does not find merits in them is not their fault. Rather, it is not in his power to be able to see the merits of the general public. For this reason, he sees according to the qualities of his own soul. This is true according to his attainment, but not according to the truth.

5. The Holy Shlah, Shaar HaOtiot, Vol. 2

Although your friend's virtues are not equal to yours, you must tolerate him and love him, for so the Creator created him.

6. RABASH, Article No. 19 (1990), "Why Is the Torah Called 'Middle Line' in the Work? – 2"

One must believe that "there is none else besides Him," meaning that it is the Creator who compels him to do the good deeds, but since he

is still unworthy of knowing that it is the Creator who commits him, the Creator dresses Himself in dresses of flesh and blood, through which the Creator performs these actions. Thus, the Creator acts in the form of *Achoraim* [posterior].

In other words, the person sees people's faces but he should believe that behind the faces stands the Creator and performs these actions. That is, behind the man stands the Creator and compels him to do the deeds that the Creator wants. It follows that the Creator does everything, but the person regards what he sees and not what he should believe.

7. Baal HaSulam, Shamati, Article No. 67, "Depart from Evil"

One who thinks that he is deceiving his friend is really deceiving the Creator, since besides man's body there is only the Creator. This is because it is the essence of creation that man is called "creature" only with respect to himself. The Creator wants man to feel that he is a separate reality from Him; but other than this, it is all "The whole earth is full of His glory." Hence, when lying to one's friend, one is lying to the Creator; and when saddening one's friend, one is saddening the Creator.

8. Baal HaSulam, Shamati, Article No. 62, "Descends and Incites, Ascends and Complains"

One who works in purity, cannot complain about others and always complains about himself, and sees others in a better degree than he feels himself.

9. Rabbi Abraham Yehoshua of Apt, Ohev Yisrael, Beresheet

A person sees all of the afflictions but his own. The advice for this is to look at the one who is in front of him. If he sees that another person did something wrong, he should think, "Why did the Creator make me see this thing if not because this affliction touches the walls of my

own house, and because of the incitement of the inclination, my eyes could not see?"

10. RABASH, Article No. 124, "To Serve Me"

"The whole world was created only to serve me." According to the interpretation of Baal HaSulam, it means that all the faults that a person sees in others, he believes that they are his. Therefore, he has what to correct. It follows that the whole world serves him by providing him with his faults, and he does not need to look by himself. Instead, they are doing him a big favor by providing him with his flaws.

11. RABASH, Article No. 21 (1986), "Concerning Above Reason"

What can be obtained by adhesion of friends—new qualities by which they will be qualified to achieve *Dvekut* with the Creator. And all this can be said while he sees the merits of the friends. At that time, it is relevant to say that he should learn from their actions. But when he sees that he is better qualified than they are, there is nothing he can receive from the friends.

This is why they said that when the evil inclination comes and shows him the lowliness of the friends, he should go above reason. But certainly, it would be better and more successful if he could see within reason that the friends are at a higher degree than his own. With that we can understand the prayer that Rabbi Elimelech had written for us, "Let our hearts see the virtues of our friends, and not their faults."

12. Maor VaShemesh, Tetzave

The main thing that brings one to love another is by each one being lowly and despicable in his own eyes, always finding faults in everything he does, and seeing the righteousness and actions of one's friend as very great in his eyes. By this he comes to love his friend and be in unity with him. Conversely, if he is great in his own eyes

and feels proud, he naturally sees his friend's faults and by this comes to hate him, since his friend is very lowly in his eyes.

13. Baal HaSulam, Letter No. 21

If you do wish to cleanse the sins off you, you should engage in annulment of self-importance instead of the mortifications, meaning to feel that you are the lowest and the worst of all the people in the world. It requires much learning and education to understand this, and each time you should test yourself to see if you are not fooling and deceiving yourself. It also helps to lower yourself before your friend in practice.

However, you should be mindful that you lower yourself only before the right people. So if you wish to engage in it in practice, you can annul yourself before our group, and not before strangers, God forbid. However, you must know for certain that you are the worst and the lowest of all the people in the world, as this is the truth.

14. RABASH, Article No. 30 (1988), "What to Look For in the Assembly of Friends"

“How is it possible to judge another person to the side of merit when his reason shows him his friend's true face, that he hates him?” What can he tell the body about that? Why should he submit himself before his friend?

The answer is that he wishes to achieve *Dvekut* [adhesion] with the Creator, called “equivalence of form,” meaning not to think of his own benefit. Thus, why is subduing a difficult thing? The reason is that he must revoke his own worth, and the whole of the life that he wishes to live will be only with the consideration of his ability to work for others' benefit, beginning with love of others, between man and man, through the love of the Creator.

Hence, here is a place where he can say that anything he does is without any self-interest, since by reason, the friends are the ones who

should love him, but he overcomes his reason, goes above reason, and says, “It is not worth living for myself.”

15. RABASH, Article No. 30 (1988), "What to Look For in the Assembly of Friends"

Love of friends that is built on the basis of love of others, by which they can achieve the love of the Creator, is the opposite of what is normally considered love of friends. In other words, love of others does not mean that the friends will love me. Rather, it is I who must love the friends. For this reason, it makes no difference if the friend slanders him and must certainly hate him. Instead, a person who wishes to acquire love of others needs the correction of loving the other.

Therefore, when a person makes the effort and judges him to the side of merit, it is a *Segula* [remedy/power/virtue], where by the toil that a person makes, which is called “an awakening from below,” he is given strength from above to be able to love all the friends without exception.

16. RABASH, Article No. 9 (1984), "One Should Always Sell the Beams of His House"

Our sages, who said, “One should always sell the beams of his house and put shoes on his feet.” *Min'alim* [shoes] comes from the word *Ne'ilat Delet* [locking a door], meaning closing. Once a person has spied on his friend—and *Rigel* [spied] comes from the word *Rag'laim* [feet/legs]—he should “Sell the beams of his house,” meaning all that has happened to his house in the connection between him and his friend, meaning the spies that he has, who slander the friends.

Then, “Sell everything” means remove all the incidents that the spies have brought to him and put shoes on his feet, instead. The meaning is that he should lock away the spies as though they no

longer exist in the land, and he will shut away all the questions and demands that he has about them. And then everything will come to its place in peace.

17. RABASH, Article No. 21 (1986), "Concerning Above Reason"

I heard that Baal HaSulam said that the only thing that can help a person emerge from self-love and be rewarded with the love of the Creator is the love of friends. Hence, I have no choice but to bond with those friends, although in my view, I would be better off staying away from them and avoid bonding with them.

However, I have no choice and I must believe above reason that indeed, all the friends are at a high degree, but I cannot see their virtue with my eyes. This is why he must believe above reason. But when he sees the merit of the friends within reason, he can certainly derive great benefits from the friends.

18. Maor VaShemesh, Portion Yitro

One should depict his friend as serving the Creator more than him, and “authors’ [also counters’] envy will increase wisdom.” By this, he will grow increasingly stronger in the work of the Creator. This is the meaning of “Each one is burned by his friend’s canopy,” from the word “fervor.” By seeing that his friend’s canopy is bigger than his, a fire will burn in him and his soul will further ignite toward the work of the Creator, and he will attain more attainments of Godliness.

19. RABASH, Letter No. 40

There is a prayer for it—that the Creator will help him by making him feel the love of his friend and make his friend close to his heart.

20. Baal HaSulam, Letter No. 11

I will also ask that you make great efforts in love of friends, to devise tactics that can increase the love among the friends and revoke the

lust for bodily matters from among you, as this is what casts hate, and between those who give contentment to their Maker there shall be no hatred. Rather, there are great compassion and love between them, and these things are simple.

The Ruin as an Opportunity for Correction

The Breaking of the Vessels
Correcting the Breaking
The Sorrow of the Shechina
Raising the Shechina [Divinity]
Between the Straits

The Breaking of the Vessels

1. Baal HaSulam, Ohr HaBahir, “The Breaking of the Vessels”

The breaking of the vessels. The correction that comes through this preliminary breaking in the way that the breaking itself is a great correction. Some interpreted that it is a corruption in order to correct. However, this phrasing is incorrect, for we should ask about these words, “Why should He spoil and then correct? Let Him not spoil and He will not need to correct.” However, the thing is that the whole point of the correction and the great benefit that the Creator contemplated in the beginning of creation would not have come to the world were it not through spoiling the vessels in this manner, and whose entire correction is in the matter of clarifying the matter from the beginning, that they were never spoiled.

2. RABASH, Article No. 19 (1985)," Come unto Pharaoh – 1"

In spirituality, breaking is similar to breaking a vessel in corporeality. With a physical vessel, if it is broken and you pour into it some liquid, the liquid pours out. Likewise, in spirituality, if a thought of will to receive for oneself enters the *Kli*, the abundance pours out to the external ones, meaning outside of *Kedusha* [holiness].

Kedusha means “for the Creator.” Anything outside of “for the Creator” is called *Sitra Achra* [other side], namely the other side of *Kedusha*. This is why we say that *Kedusha* means to bestow, and *Tuma’a* [impurity] means to receive.

For this reason, we, who were born after the breaking, desire only to receive. Therefore we cannot be given abundance, for it will all certainly go to the side of the *Sitra Achra*.

3. RABASH, Article No. 13 (1990),"What Does It Mean that by the Unification of the Creator and the Shechina, All Iniquities Are Atoned?"

The breaking of the vessels, when there was a mingling of the will to receive for oneself with *Kedusha*, because of which the vessels broke. Also, there was the matter of the sin of the tree of knowledge, which caused holy sparks to fall into the *Klipot* [shells/peels]. It follows that the breaking of the vessels and the sin of the tree of knowledge caused the creatures that come after, that the will to receive receives its sustenance from *ABYA* of *Klipa* [singular of *Klipot*].

4. RABASH, Article No. 13 (1990)," The Importance of a Prayer of Many"

We should believe what our sages tell us, that all the pleasures in corporeal delights are but a tiny candle compared to the pleasures that exist in spirituality. As it is written in the *Sulam* Commentary (“Introduction of The Book of Zohar,” p 173), “This is the meaning of the breaking of the vessels that preceded the creation of the world.

Through the breaking of the vessels of *Kedusha* [holiness/sanctity] and their fall into the separated *BYA*, holy sparks fell along with them to the *Klipot* [shells], from which came the pleasures and love of every kind into the domain of the *Klipot*, which pass them on for man's reception and for his delight." It therefore follows that the majority of pleasures are in *Kedusha*.

5. RABASH, Article No. 179, "Ibur [Conception] – 1"

After the sin of *Adam HaRishon*, the creatures are regarded as broken and dead *Kelim*. That is, their *Kelim* are only in self-reception, separated from the Life of Lives. There is only a spark in them from the *Reshimot* of *Ohr Hozer* [Reflected Light] that remained and descended in order to sustain the *Kelim* so that through it, they will be able to rise for the revival of the dead.

That spark is a spark of *Kedusha* [holiness] and is a residue of the *Ohr Hozer*. We must raise it, meaning receive it in order to bestow, which is called "raising," meaning raising *MAN*. By this, a *Masach* [screen] and *Aviut* [thickness] are made, on which comes the filling, when the *Ohr Hozer* fills the *Kelim* to an extent that will clothe the lights (*Ohr Yashar* [Direct Light]).

6. Baal HaSulam, Shamati, Article No. 81, "Concerning Raising MAN"

It is known that because of the breaking, sparks of *Kedusha* [holiness] fell into *BYA*. But there, in *BYA*, they cannot be corrected. Therefore, they must be raised to *Atzilut*.

7. Baal HaSulam, Letter No. 19

Due to the breaking of the vessels, all the *Otiot* were ejected to corporeal conducts and people. When one corrects oneself and reaches one's root, he must collect them by himself, one by one, and

bring them back to the root, to holiness. This is the meaning of “to sentence oneself and the entire world to the side of merit.”

8. RABASH, Article No. 867, "The Governance of Peace"

Man can toil and labor if no correction results from it. But for a small thing, which does not require much effort, if it is on the path of correction, there is no strength, since the corruptions come from the breaking of the vessels of the sin of the tree of knowledge.

Since this is still not corrected, corruptions still reign. This reign gives power, which is not so on the path of correction. This requires a different governance, called “peace.”

9. RABASH, Article No. 26 (1989), “What Is ‘He Who Defiles Himself Is Defiled from Above’ in the Work?”

This *Kli*, called “receiving in order to bestow,” is the complete opposite of the *Kli* called “will to receive for oneself,” which we attribute to the Creator, who created it existence from absence. Hence, if we want to work only for the sake of the Creator and not for our own sake, it is hard work, since we must fight against the *Kli* that the Creator created.

From this work come all the lacks we learn about, such as the departure of the lights, the breaking of the vessels, *Kedusha*, *Tuma’a*, *Sitra Achra* [other side], and *Klipot*. Also, all the names we see explained in *The Zohar* and in books of Kabbalah extend only from the correction of creation.

This is so because we attribute the *Kelim* of the correction of creation to the creatures, as it is written in the beginning of *Tree of Life*, and as he explains in *The Study of the Ten Sefirot*, that the first will to receive, called *Malchut de Ein Sof*, said that she does not want to receive in order to receive, but in order to bestow.

10. RABASH, Article No. 2 (1991), “What Is, ‘Return, O Israel, Unto the Lord Your God,’ in the Work?”

The essence of man is the heart. [...] The heart is the *Kli* [vessel] that receives the *Kedusha* from above. It is as we learn about the breaking of the vessels, that if the *Kli* is broken, everything you put in it will spill out.

Likewise, if the heart is broken, meaning the will to receive controls the heart, abundance cannot enter there because everything that the will to receive receives will go to the *Klipot* [shells/peels]. This is called “the breaking of the heart.” Hence, a person prays to the Creator and says, “You must help me because I am worse than everyone, since I feel that the will to receive controls my heart, and this is why nothing of *Kedusha* can enter my heart. I want no luxuries, only to be able to do something for the sake of the Creator, and I am utterly incapable of this, so only You can save me.”

By this we should interpret what is written (Psalms 34), “The Lord is near to the brokenhearted.” That is, those who ask the Creator to help them so their heart will not be broken and will be whole.

11. Avodat Israel [The Work of Israel], Portion Shlach

Our sages said, “Dispersion is good for the wicked and gathering is good for the righteous.” This is according to what the ARI said, that in the worlds of Igulim [circles], one Igul [circle] does not touch another, and there the breaking happened until it was corrected in the world of Yosher [straightness]. The meaning of the matter and the allegory is that the mind of the Igulim is that it is as one who surrounds and encircles himself, and becomes separated from his Maker. It seems to him that he will lead himself by his own will, and he is haughty and says, “I will rule,” and this was the shattering.

Likewise, among the wicked, the heart of each one is haughty, saying “I will rule,” which is why they are in the world of separation

and cannot connect, like the circles, as we can evidently see, for they cannot sit together. To them, dispersion is good.

Conversely, although each of the righteous serves his Creator in a different style, they all aim at the same thing—their father in Heaven. They gather and assemble one by one, as one man with one heart, and each one diminishes himself and glorifies the work for the sake of the Creator, who gives him the strength and intelligence by which to serve Him. Hence, one will not be arrogant toward his friend, and they are in the world of straightness and unite with one another.

Correcting the Breaking

12. Shem MiShmuel, Portion Haazinu

The intention of creation was for all to be one bundle, to do His will, as was said in *The Zohar*, that Adam HaRishon would tell all the created beings, “Let us bow and kneel, and bless the Lord our Maker.” But the matter was spoiled because of the sin, until even the best in those generations could not unite together in order to serve the Creator. Rather, they were individuals, alone, for one foreign Item in a bundle spoils the entire bundle. The correction of this began in the generation of Babylon, when separation occurred in the human race, meaning the beginning of the correction of gathering and assembling people to serve the Creator, which started with Abraham the Patriarch and his descendants, to have a community gathered to serve the Creator. Abraham would walk and call out the name of the Creator until a great community gathered unto him, who were called “the people of the house of Abraham.” Thus, the matter grew until it became the assembly of the congregation of Israel. And the end of correction will be in the future, when all become one bundle to do Your will wholeheartedly.

13. Baal HaSulam, "600,000 Souls"

There is indeed only one soul in the world, as it is written (Genesis 2:7), “and breathed into his nostrils the soul [also “breath” in Hebrew] of life.” That same soul exists in all the children of Israel, complete in each and every one, as in *Adam HaRishon*, since the spiritual is indivisible and cannot be cut—which is rather a trait of corporeal things.

Rather, saying that there are 600,000 souls and sparks of souls appears as though it is divided by the force of the body of each person. In other words, first, the body divides and completely denies him of the radiance of the soul, and by the force of the Torah and the *Mitzva* [commandment], the body is cleansed, and to the extent of its cleansing, the common soul shines on him.

14. Baal HaSlam, "600,000 Souls"

Two discernments were made in the corporeal body: In the first discernment, one feels one’s soul as a unique organ and does not understand that this is the whole of Israel. [...]

In the second discernment, the true light of the soul of Israel does not shine on him in all its power of illumination, but only partially, by the measure he has purified himself by returning to the collective.

The sign for the body’s complete correction is when one feels that one’s soul exists in the whole of Israel, in each and every one of them, for which he does not feel himself as an individual, for one depends on the other. At that time, he is complete, flawless, and the soul truly shines on him in its fullest power, as it appeared in *Adam HaRishon*.

15. Likutey Halachot [Assorted Rules], “Blessings on Seeing and Personal Blessings,” Rule No. 4

The vitality, sustenance, and correction of the whole of creation is mainly by people of differing views becoming included together in love, unity, and peace.

16. Baal HaSulam, The Study of the Ten Sefirot, "Inner Light", Part 8, Item 88

All our work in prayers and practical *Mitzvot* [commandments] is to sort once more and raise all those souls that fell from *Adam HaRishon* into the *Klipot* [shells] until they are brought to their first root as they were in it before he sinned with the tree of knowledge.

17. Baal HaSulam, Letter No. 4

You lack nothing but to go out to a field that the Lord has blessed, and collect all those flaccid organs that have drooped from your soul, and join them into a single body.

In that complete body, the Creator will instill His *Shechina* incessantly, and the fountain of intelligence and high streams of light will be as a never ending fountain. Each place on which you cast your eye will be blessed, and all will be blessed because of you, for they will bless you constantly.

18. Baal HaSulam, "Peace in The World"

Everything in reality, good or bad, and even the most harmful in the world, has a right to exist and must not be destroyed and eradicated from the world. We must only mend and reform it because any observation of the work of creation is enough to teach us about the greatness and perfection of its Operator and Creator. Therefore, we must understand and be very careful when casting a flaw on any Item of creation, saying it is redundant and superfluous, as that would be slander about its Operator.

19. Baal HaSulam, "Peace in the World"

There are two authorities here acting [...] conduct of development: One is the authority of heaven, which is sure to turn anything harmful and evil to good and useful, but it will come in its time, in its own way, heavily, and after a long time. Then there is the authority of

the earth. When the “evolving object” is a living, feeling being, it suffers horrendous torments and pains while under the “press of development” which carves its way ruthlessly.

The “authority of the earth,” however, consists of people who have taken this above-mentioned law of development under their own government and can free themselves entirely from the chains of time, and who greatly accelerate time, namely the completion of the ripeness and correction of the object, which is the end of its development.

20. Baal HaSulam, "Introduction to The Book of Zohar", Item 19

The will to receive for oneself in us was created only to be eradicated, abolished from the world, and be turned into a desire to bestow. The pains we suffer are but revelations of its nothingness and the harm in it. Indeed, when all human beings agree to abolish and eradicate their will to receive for themselves and have no other desire but to bestow upon their friends, all worries and jeopardy in the world would cease to exist. We would all be assured of a whole and wholesome life, since each of us would have a whole world caring for us, ready to satisfy our needs.

Yet, while each of us has only a desire to receive for oneself, this is the source of all the worries, suffering, wars, and slaughter we cannot escape. They weaken our bodies with all sorts of sores and maladies, and you find that all the agonies in our world are but manifestations offered to our eyes, to prompt us to revoke the evil *Klipa* of the body and assume the complete form of the desire to bestow. It is as we have said, that the path of suffering itself can bring us to the desired form.

21. Baal HaSulam, "Introduction to the Book Panim Meirot uMasbirot", Item 22

One does not live for oneself, but for the whole chain. Thus, each and every part of the chain does not receive the light of life into itself, but only distributes the light of life to the whole chain.

22. Degel Machaneh Ephraim, BeShalach [When Jacob Sent]

One who truly wants to serve the Creator must include himself with all creations, connect himself with all the souls, include himself with them, and they with him. That is, you should leave for yourself only what is needed for connecting the *Shechina* [Divinity], so to speak. This requires closeness and many people, for the more people serve the Creator, the more the light of the *Shechina* appears to them. For this reason, one must include himself with all the people and with all creations, and raise everything to their root, to the correction of the *Shechina*.

23. RABASH, Article No. 15 (1986), "A Prayer of Many"

It is written, "I dwell among my own people." *The Zohar* says, "One should never retire from the people because the mercy of the Creator is always on the whole people together." This means that if one asks the Creator to give him vessels of bestowal, as our sages said, "As He is merciful, you be merciful, too," one should pray for the whole collective. This is because then it is apparent that his aim is for the Creator to give him vessels of pure bestowal, as it was written, "The mercy of the Creator is always on the whole people together." It is known that there is no giving of half a thing from above. This means that when abundance is given from above to below, it is for the whole collective.

24. Zohar for All, VaYechi [Jacob Lived] "Be Gathered, that I May Tell You", Items 515-516

One should pray one's prayer in the collective, since He does not despise their prayer, even though they are not all with intent and the will of heart, as it is written, "He has regarded the prayer of the destitute." Thus, He only observes the prayer of an individual, but

with a prayer of many, He does not despise their prayer, even though they are unworthy.

“He has regarded the prayer of the destitute” means that He accepts his prayer, but it is an individual who is mingled with many. Hence, his prayer is as a prayer of many.

25. Zohar for All, “Introduction of The Book of Zohar”, "Torah and Prayer", Item 183

The prayer that we pray is the correction of the Holy Divinity, to extend abundance to her, to satisfy all her deficiencies, for hence, all the requests are in plural form, such as “And grant us knowledge from You,” or “Bring us back, our Father, into Your law.”

This is so because the prayer is for the whole of Israel, since all that there is in the holy Divinity exists in the whole of Israel. And what is lacking in her is lacking in the whole of Israel. It follows that when we pray for the whole of Israel, we pray for the Holy Divinity, since they are the same.

26. RABASH, Article No. 217, "Run My Beloved"

It is impossible to receive anything without equivalence. Rather, there must always be equivalence.

Hence, when he evokes mercy on himself, it follows that he is engaged in reception for himself. And the more he prays, not only is he not preparing the Kli [vessel] of equivalence, but on the contrary, sparks of reception form within him.

It turns out that he is going the opposite way: While he should prepare vessels of bestowal, he is preparing vessels of reception. “Cleave unto His attributes” is specifically “As He is merciful, so you are merciful.”

Hence, when he prays for the public, through this prayer he engages in bestowal. And the more he prays, to that extent he forms vessels

of bestowal, by which the light of bestowal, called “merciful,” can be revealed.

27. Rav Chaim Vital, Shaar HaGilgulim, Introduction, 38

My teacher cautioned me and all the friends who were with him in that society to take upon ourselves the commandment to-do of “Love your neighbor as yourself,” and to aim to love each one from Israel as his own soul, for by this his prayer would rise comprising all of Israel and will be able to ascend and make a correction above. Especially, our love of friends, each and every one of us should include himself as though he is an organ of those friends. My teacher sternly cautioned me about this matter.

28. Zohar for All, Toldot [Generations], "These Are the Generations of Isaac", Item 3

There is not an organ in a man’s body that does not have a corresponding creation in the world. This is so because as man’s body divides into organs and they all stand degree over degree, established one atop the other and are all one body, similarly, the world, meaning all creations in the world are many organs standing one atop the other, and they are all one body. And when they are all corrected they will actually be one body.

29. Rabbi Nachman of Breslov, Likutei Halachot [Assorted Rules], “Grace for the Food and Final Water,” Rule No. 3

“Love will cover all crimes,” meaning love that is of holiness that is present in the point, covers all the crimes and cancels all the breakings of the heart.

The Sorrow of the Shechina

30. Baal HaSulam, Shamati, Article No. 2, "Shechina [Divinity] in Exile"

All those discernments, beginning with *Malchut*, the root of the creation of the worlds, through the creatures, are named *Shechina*. The overall correction is for the upper light to shine in them in utter completeness.

The light that shines in the *Kelim* is named *Shochen*, and the *Kelim* are generally named *Shechina*. In other words, the light dwells inside the *Shechina*. This means that the light is called *Shochen* because it dwells within the *Kelim*, that is, the *Kelim* in general are called *Shechina*.

Before the light shines in them in utter completeness, we name that time, "a time of corrections." This means that we make corrections so that the light will shine in them in completeness. Until then, that state is called "*Shechina* in Exile."

This means that there is still no wholeness in the upper worlds

31. Baal HaSulam, Shamati, Article No. 2, "Shechina [Divinity] in Exile"

Below, in this world, there should be a state where the upper light is within the will to receive. This correction is deemed receiving in order to bestow.

Meanwhile, the will to receive is filled with ignoble and foolish things that do not make a place where the glory of heaven can be revealed. This means that where the heart should be a tabernacle for

the light of the Creator, the heart becomes a place of waste and filth. In other words, ignobility captures the whole of the heart.

This is called “*Shechina* in the dust.” It means that she is lowered to the ground, and each and every one loathes matters of *Kedusha* [holiness], and there is no desire whatsoever to raise her from the dust. Instead, they choose ignoble things, and this causes the sorrow of the *Shechina* by not giving her a place in the heart that will become a tabernacle for the light of the Creator.

32. RABASH, Article No. 14 (1991), "What Does It Mean that Man's Blessing Is the Blessing of the Sons, in the Work?"

When the Creator cannot bestow upon the lower ones, due to the disparity of form between them, this is called “the sorrow of the *Shechina*.” That is, from the perspective of the receiver, she cannot receive abundance because if she receives abundance for the lower ones, it will all go to the *Klipot* [shells/peels], called “receiving in order to receive.” It is also called “sorrow” from the perspective of the Giver because the thought of creation is to do good to His creations, but now He cannot give them the delight and pleasure because everything that the creatures will have will go to the *Klipot*.

Hence, the Giver is sorry that He cannot give, like a mother who wants to feed her baby but the baby is sick and cannot eat. At that time, there is sorrow on the part of the Giver.

33. RABASH, Article No. 19 (1988), "What Are Silver, Gold, Israel, Rest of Nations, in the Work?"

The sorrow of the *Shechina* is that she must hide the delight and pleasure that she wants to impart upon the souls but cannot because it will be to their detriment, for through the abundance she imparts upon them while they are in vessels of self-reception, they will be farther from *Kedusha*, as the abundance will go to the *Klipot*. It follows that

in the upper one, sorrow means that he cannot bestow upon the lower ones. This is called “the sorrow of the *Shechina*.”

For this reason, we pray to the Creator to give us the strength to overcome the vessels of reception for ourselves, and then we will be able to work only in order to bestow. At that time the *Shechina* will be able to show the glory and grandeur in her by having the ability to receive what she wants to impart. There is a rule: “The cow wants to feed more than the calf wants to eat.” Thus, everything depends on the receivers.

34. RABASH, Article No. 5 (1988), “What Is, ‘When Israel Are in Exile, the Shechina Is With Them,’ in the Work?”

A person should be sorry for the sorrow of the *Shechina*, meaning that the Creator is seemingly sorry that He cannot impart delight and pleasure upon the creatures, as in the allegory in the *Midrash*, which says that it is similar to a king who has a tower filled abundantly but no guests.

To understand the allegory of the *Midrash*, we can use allegory about a person who held a wedding for his son, and invited food for five hundred guests, but for some reason, no one came and he could barely get a *Minyan* [ten people] for the *Huppah* [wedding ceremony]. What sorrow that person felt that he had food for five hundred people but they did not come.

It is on this reason that a person needs to work to be rewarded with bringing contentment to the Creator—by receiving from Him the delight and pleasure. A person who achieves this degree is the happiest person in the world.

35. RABASH, Article No. 29 (1986), "Lishma and Lo Lishma"

When a person begins to work on being righteous, meaning not to receive any reward for himself and work only in order to bestow contentment upon his Maker, the body disagrees and gives him

obstructions. It does everything it can to interfere with his work. At that time a person is constantly afflicted and has no peace with the situation he is in because he sees that he has not yet come to be a giver upon the Creator. Rather, everything he does is still without the ability to direct it in order to bestow.

He is always afflicted over it because of the sorrow of the *Shechina*, called “*Shechina* in exile.” He is in pain that for self-love he has the strength to work, but where he sees that his will to receive will not have anything, he is negligent in the work.

36. RABASH, Article No. 27 (1989), "What Is the Meaning of Suffering in the Work?"

When a person regrets being far from the Creator, that he is inside the will to receive only for his own benefit, like animals, which is unbecoming of the “human” quality, he should direct the suffering so it is not because he wants to be a man, and this is why he suffers, but rather that it is because of the sorrow of the *Shechina*.

He says an allegory about this, that a person who has a pain in a certain organ, feels the pain primarily in the heart and in the mind, which is the whole of man. Likewise, man is a specific part of the *Shechina*, called “the assembly of Israel.” She feels the majority of the pain, and this is what he should regret. This is called “suffering” in the work.

37. Baal HaSulam, Shamati, Article No. 1, “There Is None Else Besides Him”

When he regrets that the Creator does not draw him near, he should also be careful that it would not be in relation to himself, meaning that he is removed from the Creator, for by this he becomes a receiver for his own benefit, and a receiver is separated. Rather, he should

regret the exile of the *Shechina* [Divinity], meaning that he is causing the sorrow of the *Shechina*.

One should imagine that it is as though a small organ of the person is sore. Nevertheless, the pain is felt primarily in the mind and in the heart. The heart and the mind are the whole of man, and certainly, the sensation of a single organ cannot resemble the sensation of a person's full stature, which is primarily where the pain is felt.

Likewise is the pain that one feels when he is removed from the Creator.

38. RABASH, Article No. 5 (1988), "What Is, 'When Israel Are in Exile, the Shechina Is With Them,' in the Work?"

Since man is born with a *Kli* for self-reception, how can he change his nature and say that he is not concerned with himself in any way, and the only thing that pains him, and for which he is sorry, is the sorrow of the *Shechina*, meaning the sorrow that seemingly exists above because he is unable to satisfy His will.

That is, since He desires to do good but He cannot execute this benefit because the creatures haven't the suitable *Kelim* to receive it, and since by observing Torah and *Mitzvot* he will be able to make suitable *Kelim*, as our sages said, "I have created the evil inclination; I have created the Torah as a spice," this is why he works with all his might to observe Torah and *Mitzvot*, so that by observing Torah and *Mitzvot* he will emerge from self-love and will be rewarded with vessels of bestowal. Then, he will be able to bring contentment to the Maker, from whom he receives the delight and pleasure.

39. RABASH, Article No. 890 "The Sorrow of the Shechina – 2"

"For a sin we sinned against You with the evil inclination" (from the *Yom Kippur* [Day of Atonement] prayer).

We should ask because all the transgressions come from the evil inclination. We should interpret that the sin is in saying that there is

an evil inclination instead of “There is none else besides Him.” If a person is unworthy, he is cast out from above. This comes by clothing in the will to receive, called the “evil inclination.”

This is the meaning of “For the inclination of a man’s heart is evil from his youth,” meaning that the Creator created him this way, since the will to receive is the actual *Kli* [vessel], except it must be correct. By this we can interpret what is written, “He was saddened in his heart.” Man feels that following the inclination gives him sadness, and this is called “the sorrow of the *Shechina* [Divinity].”

40. RABASH, Article No. 71, "The Meaning of Exile"

“When Israel are in exile, the *Shechina* [Divinity] is with them.” This means that if one falls into a descent, spirituality is also descended in him. But according to the rule, “a *Mitzva* [commandment] induces a *Mitzva*,” why does he come into a descent? Answer: He is given a descent from above so as to feel that he is in exile and ask for mercy, to be delivered from exile. This is called “redemption,” and there cannot be redemption if there is no exile there, first.

What is exile? It is that he is under the rule of self-love and cannot work for the sake of the Creator. When is self-love considered exile? It is only when he wants to emerge from this control because he suffers from not being able to do anything for the sake of the Creator.

41. RABASH, Article No. 5 (1988), “What Is, ‘When Israel Are in Exile, the Shechina Is With Them,’ in the Work?”

When a person feels that he is in exile, meaning feels the taste of exile in the work and wants to escape from the exile, the meaning will be that a person must believe that wherever they are exiled, the *Shechina* is with them. That is, the *Shechina* let him feel the taste of exile. “With them” means that the *Shechina* is attached to them and they are not separated from the *Shechina*, that they should say that it is a descent. On the contrary, now the *Shechina* is giving him a push so

he will climb the degrees of *Kedusha* [holiness/sanctity], and dresses herself in a garment of descent.

When a person knows and believes that this is so, it will encourage him so he does not escape the campaign or say that the work of bestowal is not for him because he always sees that he is in states of ascents and descents, and he sees no end to these states and falls into despair.

But if he walks in the path of faith and believes in the words of our sage, then he must say the opposite.

42. RABASH, Article No. 777, "A Prayer for the Exile of the Shechina"

What is the meaning of the prayer, that we should pray for the exile of the *Shechina* [Divinity]?

The *Sitra Achra* [other side], which is the quality of knowing and receiving, controls the *Shechina*, which is regarded as bestowal and faith. The Creator created the world in order to do good to His creations, and the lower ones can receive the benefit only in vessels of bestowal, which are regarded as eternal *Kelim* [vessels]. The upper light, which is eternal, cannot clothe in transient *Kelim*.

The lower ones, which are placed under the rule of the *Sitra Achra*, want specifically reception and knowledge, causing separation to the upper unification. This is regarded as having a foreskin on *Malchut*, and this foreskin separates *ZA* from *Malchut*, regarded as the unification between the Creator and His *Shechina*.

It follows that there is the sorrow of the *Shechina* because she is unable to unite with the Creator because of this foreskin, for the lower ones are gripping her and are not leaving her so she can part from *Malchut*. Hence, we must pray to the Creator to send illumination from above so the lower ones will want to cancel the foreskin and remove it from the quality of *Malchut*. This applies to the individual and to the collective.

43. RABASH, Article No. 5 (1988), "What Is, 'When Israel Are in Exile, the Shechina Is With Them,' in the Work?"

The sorrow of the *Shechina* means that the Creator regrets being unable to reveal the delight and pleasure because the creatures cannot give the place that is suitable to receive, for if He gives them the delight and pleasure, it will all go to the *Sitra Achra* [other side]. Therefore, it follows that He cannot impart the delight as He wishes.

By this we will understand that a person should be sorry for the sorrow of the *Shechina*. We asked, Why does the Creator not raise her from the dust, but must instead ask the lower ones to aim that their actions—meaning what they do—will be only with the intention to “raise the *Shechina* from the dust”?

The answer is that all that the Creator gives is delight and pleasure, for His purpose of to do good to His creations. But to raise the *Shechina* from the dust, meaning for the Creator to be able to give the abundance without the abundance going to the *Sitra Achra*, this can be only when the lower ones do not want to receive for their own benefit, but only in order to bestow.

Raising the Shechina [Divinity]

44. RABASH, Article No. 24 (1991), "What Does It Mean that One Should Bear a Son and a Daughter, in the Work?"

If one decides that he wants to work as “dust,” meaning even if he tastes the taste of dust in the work, he says that it is very important for him to be able to do something for the sake of the Creator, and for himself, he does not care which taste he feels, and says that this work, in which one tastes the taste of dust, meaning that the body mocks

this work, he says to the body that in his view, this work is regarded as “raising the *Shechina* [Divinity] from the dust.”

In other words, although the body tastes dust in this work, the person says that it is *Kedusha* and does not measure how much flavor he feels in the work. Rather, he believes that the Creator does enjoy this work, since there is no mixture of the will to receive here, since he has nothing to receive because there are no flavor or scent in this work, as there is only the taste of dust here. For this reason, he believes that this is the holy work, and he is delighted.

45. RABASH, Article No. 40 (1990), "What Is, 'For You Are the Least of All the Peoples,' in the Work?"

How can one muster the strength to overcome the body when he feels that the *Shechina* is in the dust? What joy can he receive from this work? Even more perplexing, how can one need and want to work when he feels no taste in it? This would be understandable if he had no choice; we can understand when a person is forced to work. But how is it possible to want such a work, which feels tasteless? And since he does not have the strength to overcome and feel joy in such a work, how can he serve the King in such a lowly state, when he feels the taste of dust while serving the King?

Hence, in this regard, he does not ask the Creator to give him the revelation of His greatness, so he will feel a good taste in it. Rather, he asks the Creator to give him strength to be able to overcome the body and work gladly because now he can work only for the Creator, since the will to receive does not enjoy work that tastes like dust.

46. RABASH, Article No. 34, TANTA [Taamim, Nekudot, Tagin, Otivot]

Taamim [flavors] means one who wants to taste a good taste in life should pay attention to his point in the heart.

Every person has a point in the heart, except it does not shine. Rather, it is like a black dot. The point in the heart is a discernment of *Nefesh* [soul] of *Kedusha* [holiness], whose nature is a vessel of bestowal.

However, she is in a state of *Shechina* [Divinity] in the dust, meaning that a person regards her as nothing. Instead, to him she is as important as dust. This is called *Nekudot* [dots/points].

The solution is to increase her importance and make its importance as *Tagin* [crowns], like a “Crown on his head.” That is, instead of being dust, as before, he should raise her importance to be as a *Keter* [crown] on his head.

At that time, the *Nefesh* of *Kedusha* expands in *Otivot* [letters], meaning in the *Guf* [body], for the *Guf* is called *Otivot*. In other words, the *Kedusha* spreads from potential to actual, called *Otivot* and *Guf*.

47. RABASH, Article No. 13 (1988), “What Is ‘the People’s Shepherd Is the Whole People’ in the Work?”

Where he should do something for the Creator and not for his own sake, the body promptly asks, “What is this work for you?” and does not want to give him strength to work. This is called “*Shechina* in the dust,” meaning that what he wants to do for the sake of the *Shechina* tastes to him like dust and he is powerless to overcome his thoughts and desires.

At that time a person realizes that all he lacks in order to have strength to work is that the Creator will give him the power of faith, as said above (in the prayer of Rabbi Elimelech), that we must pray, “And do fix Your Faith in our hearts forever and ever.” In that state,

he comes to the realization that “If the Creator does not help him, he cannot overcome it.”

48. Baal HaSulam, Shamati, Article No. 113, "The Eighteen Prayer"

A prayer is called “the path of Torah.” This is why prayer is more effective in sweetening the body than suffering. Therefore, it is a *Mitzva* [commandment] to pray for the suffering, since additional benefit stems from that to the individual and to the whole.

For this reason, the oppositeness causes one heaviness and cessations in the work of the Creator, and he cannot continue the work and feels bad. It seems to him that he is unworthy of assuming the burden of the kingdom of heaven “as an ox to the burden and as a donkey to the load.” Thus, at that time, he is called “unwanted.”

However, since one’s sole intention is to extend faith, called *Malchut*, meaning to raise *Shechina* [Divinity] from the dust, meaning that his aim is to glorify His Name in the world, His greatness, so the *Shechina* will not take the form of meagerness and poverty, so the Creator hears “the prayer of every mouth,” even of one who is not so worthy, who feels that he is still far from the work of the Creator.

49. RABASH, Article No. 557, "Concerning Ohr Hozer [reflected light]"

The lower one must first believe that there is an upper one in reality, and that he does not feel the upper one because the lower one does not see the greatness of the upper one. This is called “*Shechina* [Divinity] in exile,” meaning that the *Shechina* is for him as dust; he does not feel that there is more than the taste of dust in the upper one.

Hence, when one begins to observe the greatness of the upper one, which is considered that the *AHP* of the upper one have ascended, the lower one also ascends and begins to attain the feeling of Godliness.

This depends on the measure that it pains him that he sees the faults of the upper one. Thus, to that extent, the upper one becomes ascended in him. It follows that this is a correction for the purpose of the lower one.

50. RABASH, Letter No. 77

The whole foundation is that one should ask that all of one's thoughts and desires will be only to benefit the Creator, a depiction of lowliness, called *Shechina* in the dust, immediately appears. Hence, we must not be impressed by the descent, since many pennies join into a great amount.

This is as we learned, “there is no absence in spirituality,” rather that it has temporarily departed in order to have room for work to advance. This is so because every moment that we scrutinize into holiness enters the domain of holiness, and a person descends only in order to sort out more sparks of holiness.

51. RABASH, Article No. 106, "The Ruin of Kedusha" [Holiness]

One should pray for the ruin of the Temple, that the *Kedusha* is ruined and in lowliness, and no one pays attention to this lowliness, that the *Kedusha* is placed in the earth and must be lifted from its lowliness.

In other words, each one recognizes his own benefit and knows that this is something very important and worth working for. But to bestow, this is not worthwhile. This is considered that the *Kedusha* is placed in the earth, unused and unwanted.

However, one must not ask the Creator to bring him closer to Him, as it is insolence on the part of man, for in what is he more important than others? However, when he prays for the collective—which is *Malchut*, called “assembly of Israel,” the sum of the souls—that the *Shechina* [Divinity] is in the dust, and he prays that she will rise, meaning that the Creator will light up her darkness, then all of Israel will rise in degree, too, including the beseeching person, who is included in the collective.

**52. RABASH, Article No. 39 (1990), “What Is,
‘Anyone Who Mourns for Jerusalem Is Rewarded
with Seeing Its Joy,’ in the Work?”**

When one prays for the exile of the *Shechina*, he should not pray that it is in the dust only for him. Rather, one should pray about its lowliness in the whole world, that the whole world gives no thought to spirituality. And he prays for the whole world, as we pray, “And build Jerusalem soon in our days,” so it will be glorified in the whole world, [...] But since the general public does not feel the lack, how can they pray?

However, such a person, who was rewarded with obtaining the need, who has attained the exile, he can ask for redemption. But those who do not feel that there is an exile, how can they ask that He will deliver them from exile? It follows that a person’s feeling of being in exile is already considered an ascent in degree, and he must ask for fulfillment for the general public.

53. Baal HaSulam, Letter No. 25

One who is rewarded with repentance, the *Shechina* [Divinity] appears to him like a soft-hearted mother who has not seen her son for many days, and they made great efforts and experienced ordeals in order to see each other, because of which they both were in great dangers. But in the end, they came to that longed-for freedom and were rewarded with seeing one another. Then the mother fell on him, kissed him, comforted him, and spoke softly to him all day and all night. She told him of the longing and the dangers on the roads she has experienced until today, how she had always been with him, and that the *Shechina* never moved, but suffered with him in all the places, but he could not see it.

These are the words of The Zohar: “She says to him, ‘Here we slept; here we were attacked by robbers and were saved from them; here we hid in a deep pit,’ and so forth. What fool would not understand

the great love and pleasantness and delight that burst from these comforting stories?”

54. RABASH, Article No. 36, "Who Hears a Prayer"

“Hears a prayer.” There is a question: Why is prayer written in singular form if the Creator hears prayers, as it is written, “For you hear the prayer of every mouth of Your people Israel with mercy”?

We should interpret that we have only one prayer to pray—to raise the *Shechina* [Divinity] from the dust, and by this all the salvations will come.

Between the Straits

55. Pri Tzadik, Pinhas, Item 9

On these three weeks, on the 17th of *Tammuz*, the tablets broke, on the 9th of *Av* the Temple was ruined for the first time, and on the second, Israel were exiled. But indeed, all this was a preparation, for by this they were later rewarded with great light. It was said about the breaking of the tablets (*Shabbat* 87), “Well done for breaking,” for by breaking the tablets they were rewarded with the light of Torah, and on the 9th of *Av* the Messiah was promptly born, as it is written (*Midrash Eicha*) that the ruin of the Temple was a preparation for the building of the third Temple that will take place, and then will be the complete redemption, after which there will be no exile.

56. RABASH, Article No. 5 (1988), "What Is, 'When Israel Are in Exile, the Shechina Is With Them,' in the Work?"

The people of Israel went out of the land of Israel and the Temple was ruined. In the work, we should interpret that the people of Israel went out and did not feel the flavor of Torah and *Mitzvot*, and their heart,

which was a place for feeling the *Kedusha*, called “The Temple,” that place was ruined.

57. Introduction of Rav Chaim Vital to Shaar HaHakdamot [Gate to Introductions]

Said the youngest in the city, the smallest of them all, Chaim Vital: “When I was thirty years of age, my strength withered. I sat in wonder, my thoughts perplexed, for the harvest has ended, the summer has gone, and we have not been saved. There has been no healing to our plight, no cure for our flesh, and no remedy to our affliction—the ruin of our Temple, which today has been in ruin for 1,504 years. Woe unto us for the day has ended, one day of the Creator, which is a thousand years. Also, the evening shadows have grown longer, which are 504 years, more than the second half of the day. The time has fully passed, and still the son of David has not come. It is known that our sages said, ‘Any generation in which time the Temple is not built, it is as though in its time it is ruined.’ I turned to search to know what is this and over what has the end of our exile been prolonged, and why the son of Yishai has not come.”

58. Baal HaSulam, Letter No. 60

There was a precondition from the beginning of the reception of the Torah, but afterward, since the time of the making of the calf, the package has been taken apart, since wars occurred and the children of Levi killed three thousand men by the word of the Creator, and then the grievances against Moses and Aaron, and the spies. Naturally, all those did not add love or unity.

Afterward, after the coming to the land [of Israel], it was still not quiet. Hence, it was irrelevant to ask anyone to uphold this prime commandment. However, in order for the Torah not to be forgotten from Israel, they began to engage in the rest of the commandments although they had abandoned its main point, since they had no other

choice. Perhaps this is what our sages meant when they asked about the ruin of the Second Temple, that there was no idolatry there and they were proficient in Torah, so why was it ruined? They said it was for unfounded hatred. Perhaps this means that it was because they could not engage in the heart of the construction of the Torah, which is “love your neighbor as yourself.”

59. RABASH, Article No. 24 (1987), "What Is Unfounded Hatred in the Work?"

Since there was unfounded hatred in the Second Temple, meaning that they hated the “free,” meaning to work for free, without any reward, but rather not in order to receive reward, hence, even though they engaged in Torah and *Mitzvot* and in charity, because they did not have the aim to bestow, there was no room for the *Kedusha* to settle there due to the oppositeness of form between them. This is why the Temple had to be ruined.

The order of the work is that we need Torah and *Mitzvot* and charity so they will bring us to work for free. That is, they are only means to achieve the goal, which is to achieve *Dvekut* [adhesion] with the Creator, which is equivalence of form, as it is written, “And to cleave unto Him,” and our sages said, “As He is merciful, so you are merciful.”

60. Rav Chaim Vital, Sha'arey Kedusha, Part 2, Gate 4

Our sages said (*Avot* Chapter 4), “Hatred of people expels a person from the world,” and behold, it is as though he hates the Creator for creating him. It is written (*Yoma* 9b), “In the Second Temple, there were righteous and great sages, and it was ruined only because of unfounded hatred, and the end has been prolonged and concealed only because of unfounded hatred. Moreover, all other transgressions, he commits them only at that time, but unfounded hatred is always in the heart, and at every single moment he transgresses in ‘Do not hate’ and

the cancelling of the commandment to-do of ‘Love your neighbor as yourself.’ Moreover, it was said about this commandment that it is a great rule in the Torah, that all of it depends on it.”

61. Likutei Halachot, “Blood Rules,” Rule No. 1

The main flaw in the disciples of Rabbi Akiva was that there was no love of mercy among them, for by this is the main drawing of the Torah that they had to extend from Rabbi Akiva, their teacher, who was regarded as the revelation of the Torah. This is why Rabbi Shimon Bar Yochai said, “In us, the matter depends on love,” that we must have great love among us, that this is the most important. It is also brought by the disciples of the ARI that the ARI had cautioned them quite a few times that there should be great love among them.

Also, he once said that he would be willing to come to Jerusalem so redemption would come through them, but the matter was spoiled by the dispute that occurred among the friends through their wives (as detailed in Praises of the ARI), since the main drawing of Torah is through love and mercy, by which we are rewarded with reception of the Torah and with abundance.

62. Babylonian Talmud, Masechet Makot, p 24a

Once, Rav Gamliel and Rabbi Elazar Ben Azaria and Rabbi Yehoshua and Rabbi Akiva went up to Jerusalem. When they arrived at Mt. Scopus, they tore their clothes. When they arrived at the Temple Mount, they saw a fox come out from the Holy of Holies. They started crying, while Rabbi Akiva was laughing. They said to him, “Why are you laughing?” He said to them, “Why are you crying?” They replied, “In the place of which it is written, ‘And the stranger who draws near shall be put to death,’ now foxes walk. How can we not cry?” He said to them, “This is why I am laughing, as it is written, ‘And I will take to Myself faithful witnesses for testimony, Uriah the priest and Zechariah the son of Beberachiah’ ... until Uriah’s

prophecy came true, I feared that Zechariah's prophecy would not come true. Now that Uriah's prophecy has come true, it is known that Zechariah's prophecy will come true." With these words, they said to him, "You have comforted us, Akiva, you have comforted us."

63. The Holy Shlah, The Two Tablets, Bamidbar Devarim, Balak
The poverty, which is the troubles, is the reason for the rising, and causes what happened to become light. That advantage will come out of the darkness since He has placed us in the dark so that a great light would come out of the darkness. Likewise, the Lord will turn the curse into a blessing, since the curse itself has become a blessing, and the ruin of the Temple is its building.

64. Tifferet Shlomo about Holidays, Intimation of Purim
Through fasting and mourning came joy, and from the plight itself came relief. This is because from fear comes love, as it is written (Jeremiah 30:7), "It is a time of trouble for Jacob, and he will be saved from it." This means that in very dire times, salvation will quickly come from it, to cause the unification. This is the meaning of what was said, "On the day of the ninth of *Av* the Messiah was born," for only on the day when the Temple was ruined, when the children of Israel were at the lowest degree, that was the time to bring forth the Messiah, who will come soon in our days.

65. RABASH, Article No. 19 (1986), "Concerning Joy"
On the month of *Av*, when we must mourn the ruin of the Temple, we must work on the left line, meaning criticize our actions, that we must be in the path of *Kedusha*, which is in order to bestow, and how one is remote from bestowal.

When one thinks about this, he is in a state of remoteness from *Kedusha* and is immersed in self-love, where his whole basis for

engaging in Torah and *Mitzvot* is in order to satisfy the will to receive with every possible satisfaction.

Therefore, when considering one's lowliness he can awaken the pain of the ruin of *Kedusha* that there is in each and every one. And then the verse, "All who mourn Jerusalem is rewarded with seeing the comfort of Jerusalem" comes true.

**66. RABASH, Article No. 39 (1990), "What Is,
'Anyone Who Mourns for Jerusalem Is Rewarded
with Seeing Its Joy,' in the Work?"**

It is known that *Malchut* is called "Jerusalem." Hence, when we say, "the ruin of the Jerusalem," it refers to the ruin of the Temple. This is called "*Shechina* [Divinity] in the dust" or "*Shechina* in exile." In other words, a person should take upon himself the burden of the kingdom of heaven and believe that the Creator leads the world with a guidance of The Good Who Does Good, since it is hidden from us. [...]

Thus, if a person overcomes and takes upon himself the burden of the kingdom of heaven although he sees no importance, and mourns for the importance of Jerusalem being so hidden from us, and prays about why *Malchut* has no importance, and asks of the Creator to raise Jerusalem from the dust it is in, to the extent that one regrets its ruin, he is rewarded with the Creator hearing his prayer.

And that man is rewarded with seeing its joy, meaning that it does bestow upon him delight and pleasure.

67. Baal HaSulam, from a manuscript

This is what the poet implied (Psalms 122:3), "Jerusalem that is built as a city that was joined together," that the end of correction is called "Jerusalem that is built," meaning that the redeemed do not build it but are in awe in their attainment that it is already built, and there has never been any flaw in it, since any change of place, change of action,

and change of name, which are themselves the moments of time in the exile, all those opposites have joined together. It is complete simplicity, like the whole that becomes revealed when all its parts and details gather into it.

68. Baal HaSulam, "This Is for Judah"

All the letters of Ge'ula [redemption] are present in Gola [exile], except for the Aleph, since this letter indicates the “Aluph [Champion] of the world.”

This teaches us that the form of the absence is but the negation of the presence. And we know the form of the presence—redemption—from the verse, “And they shall teach no more every man his neighbor ...for they shall all know Me, from the least of them unto the greatest of them.” Hence, the form of the previous absence, meaning the form of exile, is only the absence of the knowledge of the Creator. This is the absence of the Aleph, which is missing in the Gola, and present in the Ge'ula—the Dvekut with the “Champion of the world.” This is precisely the redemption of our souls, no more and no less, as we have said that all the letters of Ge'ula are present in Gola but the Aleph, which is the “Champion of the world.”

69. Baal HaSulam, "Introduction to The Book of Zohar", Item 71

In such a generation, all the destructors among the nations of the world raise their heads and wish primarily to destroy and to kill the children of Israel, as it is written (*Yevamot* 63), “No calamity comes to the world but for Israel.” This means, as it is written in the above *Tikkunim*, that they cause poverty, ruin, robbery, killing, and destructions in the whole world.

After, through our many faults, we have witnessed all that is said in the above-mentioned *Tikkunim*, and moreover, the judgment struck the very best of us, as our sages said (*Baba Kama* 60), “And it begins with the righteous first,” and of all the glory Israel had had in the

countries of Poland and Lithuania, etc., there remains but the relics in our holy land, now it is upon us, relics, to correct that dreadful wrong. Each of us remainders should take upon himself, heart and soul, to henceforth intensify the internality of the Torah and give it its rightful place according to its merit over the externality of the Torah.

Then, each and every one of us will be rewarded with intensifying his own internality, meaning the Israel within him, which is the needs of the soul over his own externality, which is the nations of the world within him, being the needs of the body. And that force will come to the whole of Israel until the nations of the world within us recognize and acknowledge the merit of the great sages of Israel over them and will listen to them and obey them.

And the internality of the nations of the world, the righteous of the nations of the world, will overpower and submit their externality, who are the destructors. The internality of the world, too, who are Israel, will rise in all their merit and virtue over the externality of the world, who are the nations.

Then, all the nations of the world will recognize and acknowledge Israel's merit over them, and they will follow the words (Isaiah 14), "And the peoples will take them and bring them to their place, and the house of Israel will possess them in the land of the Lord." And also (Isaiah 49), "And they will bring your sons in their arms, and your daughters will be carried on their shoulders." This is the meaning of what is written in *The Zohar* (Nasso, p 124b), "Through your composition, which is *The Book of Zohar*, they will be redeemed from exile with mercy."

70. Baal HaSulam, "A Speech for the Completion of The Zohar"

Our generation is the generation of the days of the Messiah. This is why we have been granted the redemption of our holy land from the hands of the foreigners. We have also been rewarded with the revelation of *The Book of Zohar*, which is the beginning of the realization of the verse, "For the earth will be full of the knowledge

of the Lord.” “And they will teach no more... for they will all know Me, from the least of them unto the greatest of them.”

Yet, with those two, we have only been rewarded with giving from the Creator, but we have not received anything into our own hands. Instead, we have been given a chance to begin with the work of the Creator, to engage in Torah and *Mitzvot Lishma*. Then we will be granted the great success that is promised to the generation of the Messiah, which all the generations before us did not know. And then we will be rewarded with the time of reception of both the complete attainment and the complete redemption.

71. Raaiah Kook, Orot HaKodesh 3

The depth of evil and the exaltedness of its root is the depth of goodness. You find that the depth of hatred is the depth of love. If we were ruined and the world was ruined with us through unfounded hatred, we will be rebuilt and the world will be rebuilt with us through unfounded love.

Toward the Time of Redemption

1. Baal HaSulam, “A Speech for the Completion of The Zohar”

The Creator has given us an opportunity for redemption, to be purified and sanctified and assume the work of the Creator in Torah and *Mitzvot Lishma*. At that time, the Temple will be built and we will receive the land into our own authority. Then we will experience and feel the joy of redemption.

2. RABASH, Article No. 940. “The Point in the Heart”

It is written, “And let them make Me a Temple and I will dwell within them.” This pertains to the point in the heart, which should be a Temple where the light of the Creator dwells, as it is written, “And I will dwell within them.” Hence, one should try to build his structure of *Kedusha* [holiness], and the structure should be able to contain the upper abundance called “abundance poured from the Giver to the receiver.” However, according to the rule, there must be equivalence of form between the Giver and the receiver so the receiver, too, must have the aim to bestow like the Giver.

This is called “action,” as it is written, “Let them make Me a Temple,” where the acting applies to the *Kli* [vessel] and not the light, since the light pertains to the Creator and only the action pertains to the creatures.

3. RABASH, Article No. 15 (1991), “What Is the Blessing, ‘Who Made a Miracle for Me in This Place,’ in the Work?”

exile is according to the level of suffering and pain that one feels in the exile. To that extent, it is possible to be happy about the redemption. This is like light and *Kli* [vessel], meaning that the suffering we suffer from something is the *Kli* that can receive light if it liberates itself from the suffering.

4. Baal HaSulam, "This Is for Judah"

All the letters of Ge'ula [redemption] are present in Gola [exile], except for the Aleph, since this letter indicates the “Aluph [Champion] of the world.”

This teaches us that the form of the absence is but the negation of the presence. And we know the form of the presence—redemption—from the verse, “And they shall teach no more every man his neighbor ...for they shall all know Me, from the least of them unto the greatest of them.” Hence, the form of the previous absence, meaning the form of exile, is only the absence of the knowledge of the Creator. This is the absence of the Aleph, which is missing in the Gola, and present in the Ge'ula—the Dvekut with the “Champion of the world.”

5. RABASH, Article No. 6 (1989), "What Is Above Reason in the Work?"

When they are redeemed, they attain that the Lord is of hosts [*Tzevaot*], meaning that the Creator made all the ups and downs they had.

In other words, even the descents come from the Creator. A person does not get so many ups and downs for no reason. Rather, the Creator caused all those exits. We can interpret “exit” as “exit from *Kedusha* [holiness],” and *Ba* [comes] as “coming to *Kedusha*. The Creator does everything. Hence, after the redemption, the Creator is called “Lord of Hosts.” And who is He? “The king of Israel and his redeemer.”

6. Maor VaShemesh, Devarim

It is known that the most important is the true connection among the friends. This causes all the salvations and the sweetening of the judgments. When you gather together in love, brotherhood, and friendship. By this, all the judgments are removed and sweetened with mercy, and through the connection, complete mercy and revealed kindness are revealed in the world

7. RABASH, Article No. 936, "The Time of Redemption"

The time of redemption is approaching and we must prepare ourselves for the light of redemption, which is the exodus from slavery to freedom. It is known that it is impossible to emerge from exile before one is in exile. It is also known that the holy Torah is eternal and applies to each and every generation.

Growing Further Apart in Order to Grow Closer

1. Baal HaSulam, Shamati, Article No. 172, "The Matter of Preventions and Delays"

All the preventions and delays that appear before our eyes are but a form of nearing—the Creator wants to bring us closer, and all these preventions bring us only nearing, since without them we would have no possibility of approaching Him. This is so because, by nature, there is no greater distance, as we are made of pure matter while the Creator is higher than high. Only when one begins to approach does he begin to feel the distance between us. And any prevention one overcomes brings the way closer for that person.

This is so because one grows accustomed to moving on a line of growing farther. Hence, whenever one feels that he is distant, it does not induce any change in the process, since he knew in advance that he is moving on a line of growing farther.

2. RABASH, Article No. 44 (1990), "What Is an Optional War, in the work - 2?"

When a person is in a state of lowliness, it is considered that the Creator has moved away from him, and he has no desire or yearning for the work, this is regarded as the Creator giving a person a shape of tastelessness about spirituality. Moreover, a person wants to escape

and forget about the work altogether. This is regarded as the Creator showing him the *Achoraim*.

The *Panim* [face/anterior] of the Creator is His desire to do good to His creations, and the *Achoraim* is the complete opposite. Why does the Creator show a person the *Achoraim*? It is on purpose, for by this a person gets a thrust toward *Dvekut* with the Creator, for he cannot remain in a state of lowliness. It follows that here, within the *Achoraim* is the discernment of *Panim*.

3. Zohar for All, Beresheet [Genesis], "Let Us Make Man", Item 159

According to the extent of the *Panim* of the degree, so is the extent of its *Achoraim*. The instilling of the *Achoraim* is a calling and an invitation to instill the *Panim*. This is why by the measure of the concealment of the *Achoraim* that they attained, they knew the measure of disclosure that they were about to attain.

As Rabbi Shimon heard, he was calling him Shimon and not Rabbi Shimon. This means that the instilling of the *Achoraim*, which is a calling, was so strong that he lost all his degrees and became a simple person, Shimon from the market. By that, he recognized that it was a calling and an invitation for very high attainment of *Panim*.

4. RABASH, Article No. 5 (1988), "What Is, 'When Israel Are in Exile, the Shechina Is With Them,' in the Work?"

When a person feels that he is in exile, meaning feels the taste of exile in the work and wants to escape from the exile, the meaning will be that a person must believe that wherever they are exiled, the *Shechina* is with them. That is, the *Shechina* let him feel the taste of exile. "With them" means that the *Shechina* is attached to them and they are not separated from the *Shechina*, that they should say that it is a descent. On the contrary, now the *Shechina* is giving him a push so

he will climb the degrees of Kedusha [holiness/sanctity], and dresses herself in a garment of descent.

When a person knows and believes that this is so, it will encourage him so he does not escape the campaign or say that the work of bestowal is not for him because he always sees that he is in states of ascents and descents, and he sees no end to these states and falls into despair.

But if he walks in the path of faith and believes in the words of our sages, then he must say the opposite.

5. RABASH, Article No. 30 (1989), "What Is the Meaning of Lighting the Menorah in the Work?"

He understands that each time, he must see how he is making progress. However, it does not occur to him that he must advance in obtaining darkness, that this is the only *Kli* he needs to acquire. A *Kli* is a need for a filling. That is, if he has no filling for the lack, he feels that he is in the dark. For this reason, a person must not say that he is not advancing in the work.

Hence, he wants to escape the campaign, for it is not the truth, since he sees each time how far he is from obtaining the light, meaning for the Creator to give him the *Kli* called “desire to bestow.” He cannot obtain the desire to bestow by himself, and then he comes to feel that the world has grown dark on him. At that time, the light comes, meaning help from above, as it is written, “He who comes to purify is aided.”

6. RABASH, Article No. 29 (1986), "Lishma and Lo Lishma"

The descent he has received is for his own good, meaning that he is receiving special treatment, that he was lowered from his state where he thought that he had some wholeness. This is apparent in his agreeing to remain in the current state his whole life.

But now that he sees that he is far from spirituality, he begins to think, “What is really required of me? What should I do? What is the purpose I should achieve?” He sees that he has no power to work, and finds himself in a state of “between heaven and earth.” Then, man’s only strengthening is that only the Creator can help, but by himself, he is doomed.

It was said about this “Yet those who hope for the Lord will gain new strength,” meaning those people who hope for the Creator. This means that they who see that there is no one else in the world who can help them, regain strength each time. It follows that this descent is actually an ascent.

7. RABASH, Article No. 1 (1991), “What Is, ‘We Have No Other King But You,’ in the Work?”

A person should say that the fact that he in a lowly state is not because now he has become worse. Rather, now, since he wants to correct himself so that all his actions will be for the sake of the Creator, from above he is shown his true state—what is in his body, which until now was concealed and was not apparent. Now the Creator has revealed them, as it is written in the book *A Sage’s Fruit*.

A person says about this that it is mercy that the Creator has revealed to him the bad in him so he would know the truth and would be able to ask of the Creator for a real prayer. It follows that on one hand, now he sees that he is far from the Creator. On the other hand, a person should say that the Creator is close to him and tends to him, and shows him the faults. Hence, he should say that they are mercies.

8. Baal HaSulam, Shamati, Article No. 19, “What Is ‘The Creator Hates the Bodies,’ in the Work?”

One should believe that the obstructions of the will to receive in the work come to him from above. One is given the force to discover the

will to receive from above because there is room for work precisely when the will to receive awakens.

Then one has close contact with the Creator to help him turn the will to receive to work in order to bestow. One must believe that from this extends contentment to the Creator, from his praying to Him to draw him near in the manner of *Dvekut* [adhesion], called “equivalence of form,” discerned as the annulment of the will to receive, so it is in order to bestow. The Creator says about this, “My sons defeated Me.” That is, I gave you the will to receive, and you ask Me to give you a desire to bestow instead.

9. Zohar for All, “Introduction of the Book of Zohar”, “Two Points”, Item 121

All the many contradictions to His uniqueness, which we taste in this world, separate us from the Creator. Yet, when exerting to keep Torah and *Mitzvot* with love, with our soul and might, as we are commanded—to bestow contentment upon our Maker—all those forces of separation do not affect us into subtracting any of the love of the Creator with all our souls and might. Rather, in that state, every contradiction we have overcome becomes a gate for attainment of His wisdom. This is so because there is a special quality in each contradiction—revealing a special degree in attaining Him. And those worthy ones who have been rewarded with it turn darkness into light and bitter into sweet, for all the powers of separation—from the darkness of the mind and the bitterness of the body—have become to them gates for obtainment of sublime degrees. Thus, the darkness becomes a great light and the bitter becomes sweet.

Hence, to the extent that they previously had all the conducts of His guidance toward the forces of separation, now they have all been inverted into forces of unification, and sentence the entire world to the side of merit.

10. Baal HaSulam, Shamati, Article No. 1, “There is None Else Besides Him”

It is written, “There is none else besides Him.” This means that there is no other force in the world that has the ability to do anything against Him. And what one sees, that there are things in the world that deny the upper household, the reason is that this is His will.

This is deemed a correction called “the left rejects and the right pulls closer,” meaning that what the left rejects is considered a correction. This means that there are things in the world that, to begin with, aim to divert a person from the right way, and by which he is rejected from *Kedusha* [holiness].

The benefit from the rejections is that through them a person receives a complete need and desire for the Creator to help him.

11. Likutey Moharan, Last Edition, Mark 48

When one begins the work of the Creator, the way is that he is shown distancing, and it seems to him that he is pushed away from above and not permitted to come into the work of the Creator whatsoever. But in truth, the whole distancing is actually nearing. One needs to brace oneself very, very much, so as not to fall in his mind when he sees that several days and years have passed, he is making great efforts for the work of the Creator, but he is still very far and did not even begin to enter the gates of holiness [...] Therefore, it seems to him as though the Creator is not looking at him at all and not turning to him whatsoever, since He does not want him at all. All these, and the likes of these, require great strengthening, to strengthen himself very, very much, and not look at it at all because in truth, the whole distancing is actually nearing.

**12. Baal HaSulam, Shamati, Article No. 1,
"There Is None Else Besides Him"**

As much as he overcomes, he always sees that he is farther from holiness than others, who feel that they are in wholeness with the Creator. But he, on the other hand, always has complaints and demands, and he cannot justify the Creator's behavior, the way He behaves with him. This pains him: Why is he not wholly with the Creator? Finally, he comes to feel that he has no part in holiness at all. Although he occasionally receives an awakening from above, which momentarily revives him, soon after, he falls into the place of baseness. Yet, this is what causes him to come to realize that only the Creator can help and really bring him closer.

**13. Baal HaSulam, Shamati, Article No. 42,
"What Is the Acronym Elul in the Work?"**

Those who wish to work in order to bestow are admitted into the King's hall, and when one works in order to bestow, he does not mind what he feels during the work.

Rather, even in a state where he sees a shape of black, he is not impressed by it, but he only wants the Creator to give him strength to be able to overcome all the obstacles. It means that he does not ask the Creator to give him a shape of white, but to give him the strength to overcome all the concealments.

Hence, those people who want to work in order to bestow, if there is always a state of whiteness, the whiteness does not allow one to continue in the work. This is because, while it shines, one is able to work even in the form of reception for oneself.

Hence, one will never be able to know if his work is in purity or not, and this causes him never to be able to be awarded Dvekut [adhesion] with the Creator. For this reason, he is given from above a form of blackness, and then he sees if his work is in purity.

This means that if one can be in gladness in a state of blackness, too, it is a sign that his work is in purity.

14. Baal HaSulam, Letter No. 52

In each and every movement in His work there are two opposites in the same carrier, as I have elaborated in previous letters, as the receiver consists of body and soul, which are opposites. Hence, in each attainment, great or small, He makes two opposite forms.

There are two concepts in the work of the Creator: 1) “prayer and plea,” 2) “praise and gratitude.” Naturally, both must be at their highest. To complete the prayer, a person must feel the Creator’s closeness to him as mandatory, like an organ that is hanging loosely, for then he can complain and pour out his heart before Him.

But opposite that, regarding the complete praise and gratitude, a person must feel the Creator’s closeness to him as an addition, a supplement, as something that does not belong to him at all, for “What is man that You should know him, the son of man that You should think of him?” Then he can certainly give complete praise and gratitude to His great name for choosing him from among all those who are standing ready to serve the Creator.

It is great work for the complex man to be completed in both those opposites, so they are set in his heart forever at the same time.

15. Baal HaSulam, Shamati, Article No. 121, "She Is Like Merchant-Ships"

“Man shall not live on bread alone, but on what proceeds out of the mouth of the Lord.” This means that the life of Kedusha [holiness] in a person does not come specifically from drawing closer, from entries, meaning admissions into Kedusha, but also from the exits, from the removals. This is so because through the dressing of the Sitra Achra

in one's body, and its claims, "She is all mine," with a just argument, one is awarded permanent faith by overcoming these states.

This means that one should dedicate everything to the Creator, that is, that even the exits stem from Him. When he is rewarded, he sees that both the exits and the entries were all from Him. This forces him to be humble, since he sees that the Creator does everything, the exits as well as the entries.

16. RABASH, Article No. 15 (1991), "What Is the Blessing, 'Who Made a Miracle for Me in This Place,' in the Work?"

During an ascent, he must remember and say, "In this place, where I now have an ascent, I had a descent and the Creator saved me and raised me from the netherworld, and I emerged from death, called 'removal from the Creator,' and I have been rewarded with some measure of nearing to the Creator, which is called 'some measure of *Dvekut* with the Life of Lives.'"

For this, a person should be thankful, for by this he has now come to a state where there he suffered, and now he is in a mood of delight and pleasure because the Creator bringing him closer has given him new *Kelim* of a lack that he can fill with the state of ascent that he is in now.

It follows that he extends a light of joy in new *Kelim* that he has obtained now by looking at the miracle that he has had, where the Creator saved him. Therefore, when he considers the suffering, it is as though now he is the recipient of the suffering, and now he fills them up with pleasure.

**17. Baal HaSulam, Shamati, Article No.
34, "The Advantage of a Land"**

To the extent of the suffering, one exerts and does all kinds of actions so as to move away from it. In other words, the torments cause hatred for the thing that induces torments, and to that extent he moves away.

[...] What should one do in order to come to love the Creator? For this purpose we are given the remedy of engaging in Torah and *Mitzvot* [commandments], for the light in it reforms him. There is light there which lets him feel the severity of the state of separation. Bit by bit, as one aims to acquire the light of Torah, hatred for separation is created in him. He begins to feel the reason that causes him and his soul to be separated and far from the Creator. Thus, one must believe that His guidance is benevolent.

18. RABASH, Article No. 19 (1985), "Come unto Pharaoh – 1"

As our sages said (Berachot, 10), “Even if a sharp sword is placed on his neck he should not deny himself of mercy,” as it was said (Job, 13), “Though He slay me, I will hope for Him.”

We should interpret the “sharp sword placed on his neck” to mean that even though one’s evil, called “self-love,” is placed on his neck and wants to separate him from *Kedusha* by showing him that it is impossible to exit this authority, he should say that the picture he sees is the truth.

However, “He should not deny himself of mercy,” for at that time he must believe that the Creator can give him the mercy, meaning the quality of bestowal. That is, by himself, it is true that one cannot exit the authority of self-reception. But from the perspective of the Creator, when the Creator helps him, of course He can bring him out. This is the meaning of what is written, “I am the Lord your God, who took you out from the land of Egypt to be your God.”

19. RABASH, Article No. 1 (1991), “What Is, ‘We Have No Other King But You,’ in the Work?”

A person should say that the Creator is close to him and tends to him, and shows him the faults. Hence, he should say that they are mercies.

This is the meaning of the words, “I will sing of the mercies of the Lord forever.” That is, on one hand, he is happy and is singing about this. On the other hand, he sees that he must repent. In other words, he must ask of the Creator to bring him closer and give him the desire to bestow, which is a second nature.

20. RABASH, Letter No. 28

Even if we are in complete remoteness, the salvation of the Lord is as the wink of an eye, and we will be rewarded with coming to the truth, meaning to bestow contentment upon the Maker.

Entry into the Spiritual Degree

1. Baal HaSulam, "One Commandment"

The focal point in the work of the Creator is the first footing.

2. Baal HaSulam, Shamati, Article No. 53, "The Matter of Limitation"

The matter of limitation is to limit the state one is in and not want *Gadlut* [greatness/adulthood]. Instead, one wants to remain in one's present state forever, and this is called eternal *Dvekut* [adhesion]. Regardless of the measure of *Gadlut* that one has, even if he has the smallest *Katnut* [smallness/infancy], if it shines forever, it is considered having been imparted eternal *Dvekut*.

3. Baal HaSulam, Shamati, Article No. 19, "What Is 'The Creator Hates the Bodies,' in the Work?"

The importance of the work is precisely when one comes to a state of zero, when one sees that he annuls his whole existence and being, for then the will to receive has no power. Only then does one enter the *Kedusha*.

4. RABASH, Article No. 31, "Concerning Yenika [Nursing] and Ibur [Impregnation]"

The beginning of the entrance into the work of the Creator is regarded as *Ibur* [impregnation], when he cancels his self and becomes impregnated in the mother's womb, as it is written, "Hear, my son, your father's instruction, and do not forsake your mother's teaching." This comes from the verse, "For if you call the mother, 'understanding [*Bina*],' " meaning that he cancels self-love, called *Malchut*, whose original essence is called "the will to receive in order to receive," and enters the vessels of bestowal, called *Bina*.

One should believe that before he was born, meaning before the soul descended into the body, the soul was adhered to Him, and now he longs to adhere to Him as prior to her descent. This is called *Ibur*, when he completely annuls his self.

5. RABASH, Article No. 38 (1990), "What Is, 'A Cup of Blessing Must Be Full,' in the Work?"

Before the *Yenika* there is *Ibur*, meaning that the upper one corrects him. This can be when a person is like an embryo in its mother's womb, where the embryo annuls before the mother and has no view of its own, but as our sages said, "An embryo is its mother's thigh, eats what its mother eats," and has no authority of its own to ask any questions. Rather, it does not merit a name. This is called "mute," when he has no mouth to ask questions.

This is so when a person can go with his eyes shut, above reason, and believe in the sages and go all the way. This is called *Ibur*, when he has no mouth.

6. RABASH, Article No. 26 (1990), "What Is, 'There Is None as Holy as the Lord, for There Is None Besides You,' in the Work?"

The main thing that is hard for us is to enter the *Ubar*, meaning that the will to receive will receive within it a different desire called

“desire to bestow.” When a person is rewarded with the state of *Ubar*, meaning that within the desire to receive enters a desire to bestow, this is considered that the Creator forms a form within a form.

We should understand this wonder of forming a form within a form. According to what we interpreted, this is a great novelty, a real miracle, since it is against nature, for only the Creator can change nature, and it is out of man’s hands. This is the novelty, that the Creator forms the form of bestowal within the form of the mother, which is the form of reception. This is called the *Kedusha* that the Creator gives.

It is said, “There is none as holy as the Lord, for there is none besides You,” as there is no one in the world who can change nature and make within the *Kli* [vessel] that comes to a person by nature, the desire to receive, that it will later have a different nature, called “desire to bestow.”

7. RABASH, Article No. 6 (1991), “What Is, ‘The Herdsmen of Abram’s Cattle and the Herdsmen of Lot’s Cattle,’ in the Work?”

In every beginning a person must start over the acceptance of the kingdom of heaven, it is not enough that yesterday he had faith in the Creator. For this reason, every acceptance of the kingdom of heaven is considered a new discernment. That is, now he receives a part of the vacant space that was devoid of the kingdom of heaven, and admits that empty place and fills it with the kingdom of heaven. It follows that now he sorted out a new thing, which did not exist before he took that empty place and filled it with the kingdom of heaven. This is regarded as elevating a new spark into the *Kedusha*. Finally, from all the ascents, he always raises sparks from the vacant space into the *Kedusha*.

It follows that from each descent he arrives at a new beginning, and raises new sparks.

8. Baal HaSulam, Shamati, Article No. 70, "With a Mighty Hand and with Fury Poured Out"

We should know that of those who want to come into the work of the Creator in order to truly adhere to Him and enter the King's palace, not everyone is admitted. Rather, he is tested: If he has no other desires but only a desire for *Dvekut* [adhesion], he is admitted.

And how is one tested if he has only one desire? He is given disturbances. This means that he is sent foreign thoughts and foreign messengers to obstruct him so he would leave this path and follow the path of all the people.

If one overcomes all the difficulties and breaks all the bars that block him, and little things cannot push him away, the Creator sends him great *Klipot* [shells/peels] and chariots to deflect one from entering into *Dvekut* with the Creator alone, and with nothing else. This is considered that the Creator is rejecting him with a mighty hand.

9. RABASH, Article No. 236, "The Whole Earth Is Full of His Glory"

Before one is fit to attain the truth, he must believe that the truth is not as he knows or feels, but that it is as it is written, "They have eyes and they will not see; they have ears and they will not hear." This is only because of the correction, in order for man to achieve his wholeness, for he feels only himself and not another reality.

Hence, if one returns his heart to trying to walk in faith above the intellect, by this he qualifies it and establishes it so as to achieve the revelation of the face.

10. Baal HaSulam, Shamati, Article No. 42, "What Is the Acronym Elul in the Work?"

Those people who want to work in order to bestow, if there is always a state of whiteness, the whiteness does not allow one to continue in

the work. This is because, while it shines, one is able to work even in the form of reception for oneself.

Hence, one will never be able to know if his work is in purity or not, and this causes him never to be able to be awarded *Dvekut* [adhesion] with the Creator. For this reason, he is given from above a form of blackness, and then he sees if his work is in purity.

This means that if one can be in gladness in a state of blackness, too, it is a sign that his work is in purity, since one must be glad and believe that from above he was given an opportunity to be able to work in order to bestow.

11. RABASH, Article No. 4 (1998), "What Is a Flood of Water in the Work?"

We must know that it is a lot of work before we attain the quality of *Bina*. That is, to be content with little with his feeling and his mind, and be happy with his share, with what he has. That person can always be in wholeness because he is happy with his share.

But what can one do if he has not yet obtained this quality, and he sees that he cannot overcome his will to receive. At that time, he must pray to the Creator to help him so he can go in the work with his eyes shut, and will not need anything, and will be able to do everything for the sake of the Creator despite the resistance of the body to this.

That is, he does not tell the Creator how He should help him. Rather, he must subjugate himself and annul before the Creator unconditionally.

12. RABASH, Letter No. 65

The main thing in the work is that there is no giving of half a thing from heaven. Otherwise, it could happen that if a person repented half way he would receive assistance from above for half the work. But since there is no giving of half a thing from heaven, a person must pray to the Creator to give him complete help. This means that during his prayer, a person sets what is in his heart in order, since prayer is

work in the heart, so a person must decide that he wants the Creator to give him a desire to completely annul before Him, meaning not leave any desire under his own authority, but that all the desires in him will be only to give glory to the Creator.

Once he decides on complete annulment, he asks the Creator to help him execute it. This means that although in the mind and the desire he sees that the body disagrees with him annulling all his desires before the Creator instead of for his own sake, he should pray to the Creator to help him want to annul before Him with all the desires, leaving no desire for himself. This is called a “complete prayer,” meaning that he wishes that the Creator will give him a complete desire without any compromises to himself, and he asks of the Creator to help him always be with his righteousness.

13. Baal HaSulam, Shamati, Article No. 5, "Lishma Is an Awakening from Above, and Why Do We Need an Awakening from Below?"

The primary requirement from a person is to come to *Dvekut* [adhesion] with the Creator through his work, which is discerned as equivalence of form, where all his actions are in order to bestow.

This is as it is written, “Then shall you delight in the Lord.” The meaning of “Then” is that first, in the beginning of his work, he did not have pleasure. Instead, his work was coercive.

But afterward, when he has already accustomed himself to work in order to bestow and not examine himself—if he is feeling a good taste in the work—but believes that he is working to bring contentment to his Maker through his work, he should believe that the Creator accepts the work of the lower ones regardless of how and how much is the form of their work. In everything, the Creator examines the intention, and this brings contentment to the Creator. Then one is rewarded with “delight in the Lord.”

Even during the work of the Creator he will feel delight and pleasure since now he really does work for the Creator because the

effort he made during the coercive work qualifies him to be able to truly work for the Creator. You find that then, too, the pleasure he receives relates to the Creator, meaning specifically for the Creator.

14. RABASH, Article No. 587, "The Upper One Scrutinizes for the Purpose of the Lower One"

The lower one is powerless to begin the work, but only in the form of *Lo Lishma* [not for Her sake], called “will to receive,” for only the *Lo Lishma* gives the first moving force of the lower one, for when a person does not find sufficient flavor in corporeal pleasures, he begins to search for spiritual pleasures.

It follows that the root of the work of the lower one is the will to receive, and the prayer, called *MAN*, rises up, and then the upper one corrects this *MAN* and places on it the power of the *Masach*, which is a desire to delay the abundance before the lower one knows about himself that his aim is to bestow.

That is, the upper one bestows upon the lower one good taste and pleasure in the desire to bestow, by which the lower one feels His exaltedness. At that time, he begins to understand that it is worthwhile to annul before Him and cancel his existence before Him.

15. RABASH, Article No. 24 (1986), "The Difference between Charity and Gift"

After a long period of time of making efforts and not achieving satisfaction of his deficiency, torments and pain begin to form in him because he has made efforts but sees no progress in his work. At that time the thoughts begin to come one-by-one. Sometimes it is with sparks of despair, and sometimes he grows stronger, but then he sees once more that he has fallen from his state, and so on repeatedly. Finally, a real deficiency forms in him, which he has obtained through exertion in ascents and descents. These ascents and descents leave him with pain each time at not having been granted *Dvekut* with the

Creator. Finally, when the cup of labor has been filled sufficiently, it is called a *Kli*. Then the filling of it comes from the Creator, since now he has a real *Kli*.

16. RABASH, Article No. 24 (1986), "The Difference between Charity and Gift"

It follows that his seeing that now—after several years of work—he has retreated, this happens deliberately so he will ache at not having *Dvekut* with the Creator. It turns out that each time he must see that he is approaching the making of the *Kli*, called “real deficiency.” That is, his gauge of *Katnut* [infancy/smallness] and *Gadlut* [adulthood/greatness] of the deficiency is to the extent of the suffering he feels at not having the filling, which is called here “*Dvekut* with the Creator,” where all he wants is only to bring contentment to the Creator.

17. Baal HaSulam, Letter No. 57

There is a natural law that there is none so wise as the experienced, and before one tries to actually do all he can do, he is utterly incapable of arriving at true lowliness, to the real extent, as said above.

This is why we must toil in Kedusha [holiness] and purity, as it is written, “Whatever you find that your hand can do by your strength, that do,” and understand this for it is true and deep.

I revealed this truth to you only so you would not weaken or give up on mercy. Although you do not see anything, for even when the measure of labor is complete, it is the time of prayer, but until then, believe in our sages: “I did not labor and found, do not believe.”

When the measure is full, your prayer will be complete and the Creator will grant generously, as our sages instructed us, “I labored and found, believe,” for one is unfit for a prayer prior to this, and the Creator hears a prayer.

18. RABASH, Article No. 223, "Entry into the Work"

Only after he achieves this degree called *Lo Lishma*, he is rewarded with other phenomena, when he comes to a higher state. That is, at that time he has no consideration of himself, and all his calculations and thoughts are the truth.

In other words, his aim is only to annul himself before the true reality, where he feels that he must only serve the King because he feels the exaltedness and greatness and importance of the King. At that time, he forgets, meaning he has no need to worry about himself, as his own self is annulled as a candle before a torch before the existence of the Creator that he feels. Then he is in a state of *Lishma* [for Her sake], meaning contentment to the Creator, and his concerns and yearnings are only about how he can delight the Creator, while his own existence, meaning the will to receive, does not merit a name whatsoever. Then he is regarded as “bestowing in order to bestow.”

19. Baal HaSulam, "One Commandment"

It is hopeless to wait for a time when a solution is found that enables one to begin the work of the Creator in *Lishma*. As in the past, so is now, and so will it be: Every servant of the Creator must begin the work in *Lo Lishma*, and from that achieve *Lishma*.

The way to achieve this degree is not limited by time, but by his qualifiers, and by the measure of one's control over one's heart. Hence, many have fallen and will fall in the field of working *Lo Lishma*, and will die without wisdom. Yet, their reward is nevertheless great, since one's mind cannot appreciate the true merit and value of bringing contentment to one's Maker. Even if one works not under this condition, since one is not worthy of another way, one still brings contentment to one's Maker. This is called “unintentionally.”

The 15th of Av: The Day of Love

The 15th of Av: The Day of Love
Four Attributes of Love
The Book of Zohar - About Love

The 15th of Av: The Day of Love

1. Tifferet Shlomo about the Torah, Devarim

It is said in the Gemara (*Taanit* 4:8), “Rabbi Shimon Ben Gamliel said, ‘There were no better days for Israel than the fifteenth of Av and the Day of Atonement.’ When the fifteenth day comes, great mercies awaken upon us and the days of good will begin. This is why there weren’t such good days before. Also, He will turn everything for the best, for salvation and comfort.

2. Likutey Halachot [Assorted Rules], Hilchot Gitin [Rules of Divorce], Rule No. 3

The fifteenth of Av is regarded as the correction and the sweetening of the ninth of Av, as our sages said, that on the ninth of Av there was the decree of the dead of the desert, for then they would die each year in the desert, and on the fifteenth of Av, the dead of the desert would

stop. It follows that the fifteenth of Av is regarded as the correction and the sweetening of the ninth of Av.

3. Tifferet Shlomo about the Torah, Devarim

On the fifteenth of Av, when the days of good will begin to shine, to prepare for the will of the Creator that is coming in our favor, each person's will must also be incorporated in one's friend, to stand and anticipate his favor. This is the intimation in the Gemara: the day when the tribes were permitted to mingle with each other, meaning that each one from the children of Israel will impart from his blessing and favor upon his friend, as well.

4. Baal HaSulam, Letter No. 2

Regarding the most important matter, called "love," which is the spiritual connection between Israel and their Father in heaven, as it is written, "And You shall bring us, our King, to Your great name, Selah, in truth and in love," and as it is written, "Who chooses His people, Israel, with love," this is the beginning of the salvation and the end of correction when the Creator reveals to His creations—which He has created—all the love that was previously hidden in His heart.

5. RABASH, Article No. 410, "Self-Love and Love of the Creator"

There is self-love and there is love of the Creator, and there is a medium, which is love of others. Through love of others we come to the love of the Creator. This is the meaning of what Rabbi Akiva said, "Love your neighbor as yourself is a great rule in the Torah."

As Old Hillel said to the gentile who told him, "Teach me the whole Torah on one leg." He said to him, "That which you hate, do not do to your friend. And the rest, go study." This is so because through love of others we come to love the Creator, and then the whole Torah and all the wisdom are in his heart.

6. Baal HaSulam, "The Love of God and the Love of Man"

This is what Hillel Hanasi assumed, that “Love your friend as yourself” is the ultimate goal in the practice, as it is the clearest nature and form to man.

We should not be mistaken about actions, since they are set before his eyes. He knows that if he puts the needs of his friend before his own needs, then he is in the quality of bestowal. For this reason, he does not define the goal as “And you will love the Lord your God with all your heart and with all your soul and with all your might,” for indeed they are one and the same, since he should also love his friend with all his heart and with all his soul and with all his might, as this is the meaning of the words “as yourself.” He certainly loves himself with all his heart and soul and might, and with the Creator, he may deceive oneself, but with his friend it is always spread out before his eyes.

7. RABASH, Article No. 30 (1988), "What to Look For in the Assembly of Friends"

Love of friends that is built on the basis of love of others, by which they can achieve the love of the Creator, is the opposite of what is normally considered love of friends. In other words, love of others does not mean that the friends will love me. Rather, it is I who must love the friends.

8. RABASH, Letter No. 40

There is a prayer for it—that the Creator will help him by making him feel the love of his friend and make his friend close to his heart.

9. RABASH, Article No. 2 (1984), "Concerning Love of Friends"

We must remember that the society was established on the basis of love of others, so each member would receive from the group the love of others and hatred of himself. And seeing that his friend is

straining to annul his self and to love others would cause everyone to be integrated in their friends' intentions.

Thus, if the society is made of ten members, for example, each will have ten forces practicing self-annulment, hatred of self, and love of others.

10. RABASH, Letter No. 40

Through the wearing out of the hearts, even of the strongest ones, each will bring out warmth from the walls of his heart, and the warmth will ignite the sparks of love until a clothing of love will form. Then, both of them will be covered under one blanket, meaning a single love will surround and envelop the two of them, as it is known that *Dvekut* [adhesion] unites two into one.

And when one begins to feel the love of his friend, joy and pleasure immediately begin to awaken in him, for the rule is that a novelty entertains. His friend's love for him is a new thing for him because he always knew that he was the only one who cared for his own well being. But the minute he discovers that his friend cares for him, it evokes within him immeasurable joy, and he can no longer care for himself.

11. RABASH, Letter No. 40

Each gift that he gives to his friend [...] is like a bullet that makes a hollow in the stone. And although the first bullet only scratches the stone, when the second bullet hits the same place, it already makes a notch, and the third one makes a hole.

And through the bullets that he shoots repeatedly, the hole becomes a hollow in his friend's heart of stone, where all the presents gather. And each gift becomes a spark of love until all the sparks of love accumulate in the hollow of the stony heart and become a flame.

The difference between a spark and a flame is that where there is love, there is open disclosure, meaning a disclosure to all the peoples

that the fire of love is burning in him. And the fire of love burns all the transgressions one meets along the way.

12. Baal HaSulam, Letter No. 2

I shall advise you to evoke within you fear of the coolness of the love between us. Although the intellect denies such a depiction, think for yourself—if there is a tactic by which to increase love and one does not increase it, that, too, is considered a flaw.

It is like a person who gives a great gift to his friend. The love that appears in his heart during the act is not like the love that remains in the heart after the fact. Rather, it gradually wanes each day until the blessing of the love can be entirely forgotten. Thus, the receiver of the gift must find a tactic every day to make it new in his eyes each day.

This is all our work—to display love between us, each and every day, just as upon receiving, meaning to increase and multiply the intellect with many additions to the core, until the additional blessings of now will be touching our senses like the essential gift at first. This requires great tactics, set up for the time of need.

13. RABASH, Letter No. 8

Once I have acquired the clothing of love, sparks of love promptly begin to shine within me. The heart begins to long to unite with my friends, and it seems to me that my eyes see my friends, my ears hear their voices, my mouth speaks to them, the hands embrace, the feet dance in a circle, in love and joy together with them, and I transcend my corporeal boundaries. I forget the vast distance between my friends and me, and the outstretched land for many miles will not stand between us.

It is as though my friends are standing right within my heart and see all that is happening there, and I become ashamed of my petty acts against my friends. Then, I simply exit the corporeal vessels and it seems to me that there is no reality in the world except my friends

and I. After that, even the “I” is cancelled and is immersed, mingled in my friends, until I stand and declare that there is no reality in the world—only the friends.

14. Maor VaShemesh, Devarim

It is known that the most important is the true connection among the friends. This causes all the salvations and the sweetening of the judgments. When you gather together in love, brotherhood, and friendship. By this, all the judgments are removed and sweetened with mercy, and through the connection, complete mercy and revealed kindness are revealed in the world.

15. Rabbi Israel Meir HaCohen, HaChafetz Chaim, Zachor LeMiriam, 11

When is the Creator fond of creation? When Israel are united together and there is no envy, hatred, or competition among them whatsoever, when each one thinks only of his friend’s benefit. At that time, the Creator is happy with His creation, and it was said about this, “The Lord will delight in His deeds.” By intimation, we can thereby explain the verse, “Love your neighbor as yourself; I am the Lord.” That is, if you love your neighbor as yourself, I the Lord will be within you, and I will love you both.

Four Attributes of Love

16. Baal HaSulam, "Introduction to The Study of the Ten Sefirot", Items 69-74

When we observe the attributes of love between man and man, we find four measures of love, one atop the other, meaning two that are four.

The first is “conditional love.” It means that because of the great goodness, pleasure, and benefit that one receives from one’s friend, his soul clings to him with wondrous love.

There are two measures in this: The first measure is that before they met and began to love one another, they did harm to one another. However, now they do not want to remember it, for “Love will cover all crimes.” The second measure is that they have always done good and helped one another, and there is no trace of harm or detriment between them.

[Editor’s note: Item 71 is missing in the manuscript]

The second is “unconditional love.” It means that one knows the virtue of one’s friend to be sublime, beyond any imaginable measure. Because of this, his soul clings to him with immeasurable love.

Here, too, there are two measures: The first measure is before one knows every conduct and deed of one’s friend with others. At that time, this love is considered “less than absolute love.” This is because one’s friend has dealings with others, and on the surface, he seems to be harming others out of negligence. In this manner, if the lover saw them, the merit of his friend would be entirely blemished and the love between them would be corrupted. Yet, since he has not seen these dealings, his love is still whole, great, and truly wonderful.

The second attribute of unconditional love is the fourth attribute of love in general, which also comes from knowing the merit of his friend. Yet, in addition, now he knows all his dealings and conducts

with every person, none missing. He has checked and found that not only is there no trace of a flaw in them, but his goodness is greater than anything imaginable. Now it is “eternal and complete love.”

Note that these four attributes of love between man and man also apply between man and the Creator.

The Book of Zohar - About Love

17. Zohar for All, BeShalach [When Pharaoh Sent], "The Lord Is My Strength and Song", Item 245

Man should love the Creator because there is no other work before the Creator but love. Anyone who loves Him and works with love, the Creator calls him, “Lover.”

18. Zohar for All, Nasso, “Why Have I Come and There Is No Man,” Item 105

It is written, “Why have I come and there is no man.” How beloved are Israel by the Creator, for wherever they are, the Creator is among them since He does not remove His love from them, as it is written, “And let them make Me a Temple and I will dwell among them.”

19. Zohar for All, Ki Tissa [When You Take], "Now Let Me Alone", Item 54

All those friends who do not love each other depart the world before their time. All the friends in Rashbi’s time had love of soul and love of spirit among them. This is why in his generation, the secrets of Torah were revealed. Rabbi Shimon would say, “All the friends who do not love each other cause themselves to stray from the right path.” Moreover, they put a blemish in the Torah, since there is love, brotherhood, and truth in the Torah. Abraham loved Isaac;

Isaac loved Abraham; and they were embraced. And they were both gripped Jacob with love and brotherhood and were giving their spirits in one another. The friends should be like them and not blemish them, for if love is lacking in them they will blemish their value above, that is, Abraham, Isaac, and Jacob, which are *HGT*.

20. Zohar for All, Kedoshim, “you may surely reprove your neighbor,” Item 100

“You shall not hate your brother in your heart; you may surely admonish your neighbor, and shall not incur sin because of him.” This commandment is to admonish him for sinning and to show him great love, that he loves him, so the admonisher will not be punished. It is written about the Creator, “He whom the Lord loves, He admonishes.” As the Creator does, admonishing those whom He loves, man, too, will learn from His way and admonish his neighbor, whom he loves. The Creator admonishes a person with love, in hiding. If one accepts His admonishment, very well; if not, He admonishes him among those who love him. If he accepts it, very well; if not, He admonishes him openly, before everyone’s eyes. If he accepts it, very well; if not, He leaves him and no longer admonishes him, since He leaves him to go and do as he pleases.

21. Zohar for All, “Introduction of the Book of Zohar”, “The Second Commandment”, Item 201

Complete love is love on both sides, whether in *Din*, or in *Hesed* and successful ways. He will love the Creator even if He takes His soul away from Him. This love is complete, for it is on both sides, in *Hesed* and in *Din*. Hence, the light of the act of creation came out, and was then concealed. When it became concealed, the harsh *Din* came out and the two sides, *Hesed* and *Din*, were included together, becoming whole. [...]

This gave room for the inclusion of the two ends as one. This is so because now it became possible to disclose the wholeness of His love even while He takes one's soul away from him. Thus, room was given to complement the love in a way that had it not been hidden and the harsh *Din* had not been revealed, this great love would have been devoid of the righteous, and it never would have been possible for it to become disclosed.

22. Zohar for All, VaEtchanan, "And you will love the Lord your God," Items 145-146

The righteous in that world have several sections over sections. The highest of all the sections is for those whose love of their Master is tied in them, since their section has become tied to the hall that rises above all since the Creator is crowned in it with love.

That hall, the highest one, is called "love," and everything stands on love, as it is written, "Much water will not be able to quench the love." Everything stands in love.

Ibur [Impregnation] and Yenika [Nursing]

1. Baal HaSulam, The Study of the Ten Sefirot, “Inner Observation”, Part 9, Item 82

Our sages said concerning the conception (*Nidah* 30), that a candle is lit up on its head and it sees from the end of the world to its end, and it is taught the whole Torah in its entirety.

2. RABASH, Article No. 31, "Concerning Yenika [Nursing] and Ibur [Impregnation]"

The beginning of the entrance into the work of the Creator is regarded as *Ibur* [impregnation], when he cancels his self and becomes impregnated in the mother's womb, as it is written, “Hear, my son, your father's instruction, and do not forsake your mother's teaching.” This comes from the verse, “For if you call the mother, ‘understanding [*Bina*],’” meaning that he cancels self-love, called *Malchut*, whose original essence is called “will to receive in order to receive,” and enters the vessels of bestowal, called *Bina*.

One should believe that before he was born, meaning before the soul descended into the body, the soul was adhered to Him, and now he longs to adhere to Him as prior to her descent. This is called *Ibur*, when he completely annuls his self.

3. RABASH, Article No. 26 (1990), "What Is, 'There Is None as Holy as the Lord, for There Is None Besides You,' in the Work?"

We should interpret *Ubar* from the word *Over* [passing], which is the first state, when he passes from using the vessels of reception into the degree of *Kedusha*, where he uses only *Kelim* [vessels] that can aim to bestow. Otherwise, the *Kelim* are not used.

It follows that *Ibur* is the most important. As in corporeality, when a woman conceives, she is certain to also deliver. Thus, all the concern is for the woman to conceive. Afterward, the woman will usually deliver, too.

4. RABASH, Article No. 179, "Ibur [Conception] – 1"

The broken and dead *Kelim* [vessels] arise with the sparks for an *Ibur* through the *Reshimot* [recollections] that received their light.

For example, after the sin of *Adam HaRishon*, the creatures are regarded as broken and dead *Kelim*. That is, their *Kelim* are only in self-reception, separated from the Life of Lives. There is only a spark in them from the *Reshimot* of *Ohr Hozer* [Reflected Light] that remained and descended in order to sustain the *Kelim* so that through it, they will be able to rise for the revival of the dead.

That spark is a spark of *Kedusha* [holiness] and is a residue of the *Ohr Hozer*. We must raise it, meaning receive it in order to bestow, which is called "raising," meaning raising *MAN*. By this, a *Masach* [screen] and *Aviut* [thickness] are made, on which comes the filling, when the *Ohr Hozer* fills the *Kelim* to an extent that will clothe the lights (*Ohr Yashar* [Direct Light]).

5. RABASH, Article No. 22 (1986), "If a Woman Inseminates"

Wanting to exit self-love and begin the work of bestowal is similar to leaving all the states in which he lived, dropping everything off, and entering an area where he has never been. For this reason, he must go through conception and months of pregnancy until he has the

ability to acquire new qualities, which are foreign to the spirit he has received since birth.

6. RABASH, Article No. 38 (1990), “What Is, ‘A Cup of Blessing Must Be Full,’ in the Work?”

Before the *Yenika* there is *Ibur*, meaning that the upper one corrects him. This can be when a person is like an embryo in its mother’s womb, where the embryo annuls before the mother and has no view of its own, but as our sages said, “An embryo is its mother’s thigh, eats what its mother eats,” and has no authority of its own to ask any questions. Rather, it does not merit a name. This is called “mute,” when he has no mouth to ask questions.

This is so when a person can go with his eyes shut, above reason, and believe in the sages and go all the way. This is called *Ibur*, when he has no mouth.

7. RABASH, Article No. 31 (1986), "Concerning Yenika [Nursing] and Ibur [Impregnation]"

Ibur means that a person temporarily *Maavir* [shifts/removes] his selfness and says, “Now I do not want to think of my own benefit whatsoever, and I also do not want to use my intellect, although to me it is the most important thing. That is, since I cannot do something that I do not understand—meaning I can do anything but I must understand the benefit of it—he still says, “Now I can temporarily say that I am taking upon myself at this time that I determine not to use my intellect. Rather, I believe above reason, believe in faith in the sages, believing that there is an overseer who is watching each and every one in the world in Private Providence.”

8. RABASH, Article No. 38 (1990), “What Is, ‘A Cup of Blessing Must Be Full,’ in the Work?”

Ibur means as it is written (*The Study of the Ten Sefirot*, Part 8, Item 17), “The level of *Malchut*, which is the most restricted *Katnut* [smallness/infancy] possible, is called *Ibur*. It comes from the words *Evra* [anger] and *Dinin* [Aramaic: judgments], as it is written, ‘And the Lord was impregnated in me for your sake.’”

We should interpret the meaning of “anger and judgments.” When a person must go with his eyes shut, above reason, the body resists this work. Hence, the fact that a person always has to overcome, this is called “anger, wrath, and trouble,” since it is hard work to always overcome and annul before the upper one, for the upper one to do with him what the upper one wants. This is called *Ibur*, which is the most restricted *Katnut* possible.

9. RABASH, Article No. 799, "The Birth of the Moon"

Ibur comes from the words “anger and rage.” That is, a person must overcome while the kingdom of heaven is as a dot in him, meaning that the kingdom of heaven does not illuminate for him so he will be in gladness, as it is written, “Serve the Lord with gladness,” but it is rather in sadness in him.

This is the meaning of *Ibur*. This is similar to an impregnation in corporeality, that the impregnation begins, and then, if the proper conditions are given, an offspring will emerge.

It follows that when one begins the work and sees how far he is from the Creator, and it hurts him, this is regarded as being rewarded with *Katnut* [smallness/infancy], meaning that he feels his own *Katnut*. This is called “a lack of a *Kli* [vessel],” and to that extent he can later obtain the light, called *Gadlut* [greatness/adulthood], according to the measure of the *Kli*.

10. RABASH, Article No. 31 (1986), "Concerning Yenika [Nursing] and Ibur [Impregnation]"

Ibur, meaning that he passes from his own domain into the domain of the Creator. However, it is temporary. That is, he truly wants to annul himself forever, but cannot believe that there will be annulling forever now since he has already thought many times that it would be so but then descended from his degree and fell to the place of garbage.

However, he does not need to worry about what to eat tomorrow, as was said above, that later he will probably fall from his degree, as this is for lack of faith. Rather, he must believe that the salvation of the Lord is as the blink of an eye. It follows that since he annuls himself for the time being and wants to remain this way forever, it follows that he has the value of *Ibur*.

11. RABASH, Article No. 31 (1986), "Concerning Yenika [Nursing] and Ibur [Impregnation]"

When a person can annul himself a little bit and at that time says, "Now I want to annul myself before the *Kedusha*," meaning not to think about self-love, rather, now he wants to bring contentment to the Creator, and believes above reason that although he still does not feel anything, he believes above reason, that the Creator hears the prayer of every mouth, and before Him, small and great are equal, and as He can deliver the greatest of the greatest, He can also help the smallest of the small.

This is called *Ibur*, meaning that he passes from his own domain into the domain of the Creator.

12. RABASH, Letter No. 65

A person must decide that he wants the Creator to give him a desire to completely annul before Him, meaning not leave any desire under his own authority, but that all the desires in him will be only to give glory to the Creator.

Once he decides on complete annulment, he asks the Creator to help him execute it. This means that although in the mind and the desire he sees that the body disagrees with him annulling all his desires before the Creator instead of for his own sake, he should pray to the Creator to help him want to annul before Him with all the desires, leaving no desire for himself. This is called a “complete prayer,” meaning that he wishes that the Creator will give him a complete desire without any compromises to himself, and he asks of the Creator to help him always be with his righteousness.

13. RABASH, Article No. 31 (1986), "Concerning Yenika [Nursing] and Ibur [Impregnation]"

The importance of the work is by appreciating a small service in spirituality. By this we are later rewarded with enhancing the importance to a point where one can say that he has no way to appreciate the importance of serving the King. This is called *Ibur*.

14. RABASH, Article No. 31 (1986), "Concerning Yenika [Nursing] and Ibur [Impregnation]"

We need two things: the first is the depicting force, which is *Katnut*, and the second is the detaining force to prevent a miscarriage, meaning not to spoil the *Ibur*. We need the depicting force because there is a rule that there is no light without a *Kli*, meaning no filling without a lack, so if there is no *Katnut*, there will never be *Gadlut*.

However, we need strength to hold on while feeling deficient because deficiency means that it pains him that he is still incomplete. It is known that it is hard to tolerate suffering. If he sees no end to the suffering, he escapes the campaign. It follows that we must give him wholeness so he can hold on and not escape the war of the inclination.

15. RABASH, Article No. 18 (1991), "What It Means that We Should Raise the Right Hand over the Left Hand, in the Work?"

The ARI says, “In *Ibur* [impregnation], we need the depicting force and the detaining force.” *Ibur* means that this is the beginning of man’s entrance into Kedusha. The depicting force shows the truth, meaning a depiction of the work, meaning if he has a good depiction about the situation he is in and the work shines for him, meaning what form he has when he looks at his work, whether he is in wholeness or not, whether he is working in order to bestow or does he want to nonetheless work in order to bestow.

16. RABASH, Article No. 31 (1986), "Concerning Yenika [Nursing] and Ibur [Impregnation]"

During the *Ibur*, when his force of depiction is only *Katnut*, when he can barely observe Torah and *Mitzvot* with any intention, he must believe that it is very important.

17. RABASH, Article No. 31 (1986), "Concerning Yenika [Nursing] and Ibur [Impregnation]"

The depicting force exists during the preparation period. The depiction of the *Ibur* is *Katnut*, which means that only in vessels of bestowal, when he engages in Torah and work, he can aim to do everything with the intention to bestow.

That is, the reason why he engages now in Torah and *Mitzvot* is because he believes in the Creator and in His greatness. He takes upon himself that henceforth, all his pleasure will be in that he has a desire to serve the King, and he will regard this as though he has made a fortune, and as though the whole world is looking at him and envies him that he has been privileged with rising to the highest degrees, with which none other has been rewarded. Naturally, he is delighted and does not feel anything bad in the world, but rather that he is living in a world that is all good.

18. RABASH, Article No. 18 (1991), "What It Means that We Should Raise the Right Hand over the Left Hand, in the Work"

The detaining force is considered that when the depicting force shows him the truth, that during *Ibur*, called “beginning of the work,” he certainly sees deficiencies and there can be a grip to the *Sitra Achra* [other side]. Therefore, there must be a detaining force so the fetus is not aborted, meaning falls into the *Sitra Achra*. In order to prevent a miscarriage although there is a lack, as the depicting force indicates what is form of this work, the detaining force is called “right” because he shifts to wholeness. That is, he believes in the sages who said that a person should be happy with his share, meaning whatever grip he has on Torah and *Mitzvot* he regards it as a great privilege, since he sees that there are people to whom the Creator did not give even the thought or desire for the little bit of grip that I have. This is called the “detaining force,” so he will not fall off from the work and will also be born later, meaning that from this work of keeping himself in *Ibur* at the beginning of the work, he will have two lines, right and left, and he will be rewarded with birth and with being in *Yenika* [nursing] of *Kedusha*. Thus, through the depicting force and the detaining force, a complete newborn will emerge in *Kedusha*.

19. RABASH, Article No. 3 (1985), "The Meaning of Truth and Faith"

In spirituality, there are two discernments in the *Ibur*:

1. The shape of the *Ibur*, which is the degree of *Katnut* [smallness/infancy], which is its real shape. However, since it only has *Katnut*, it is regarded as a deficiency, and wherever there is a deficiency in holiness, there is a grip to the *Klipot* [shells/peels]. At that time the *Klipot* can cause a miscarriage—for the spiritual fetus to fall out before its stage of *Ibur* has been completed. For this reason, there

should be a detaining element, which is that it is given wholeness, meaning *Gadlut* [adulthood/greatness].

2. However, we should understand how the newborn can be given *Gadlut* while it is still unfit to receive even *Katnut* sufficiently, since it still does not have the *Kelim* [vessels] in which to receive them in order to bestow. To that there is an answer there: Our sages said, “An embryo in its mother’s abdomen eats what its mother eats.”

20. RABASH, Article No. 3 (1985), "The Meaning of Truth and Faith"

“A fetus is its mother’s thigh.” This means that since a fetus is its mother’s thigh, the *Ibur* does not merit its own name. For this reason, the fetus eats what its mother eats. That is, the fetus receives everything that it receives in the mother’s *Kelim*. For this reason, although the fetus has no *Kelim* that are fit to receive *Gadlut*, but in the *Kelim* of the upper one, which is its mother, it can receive because it is completely annulled before the mother and has no authority of its own. This is called *Ibur*, when it is completely annulled before the Upper One.

Then, when it receives *Gadlut*, it is in wholeness. This is why there is no grip to the *Klipot* there, and this is why it is called the “detaining force.”

21. RABASH, Article No. 837, "Ibur [Conception] – 2"

Ibur Aleph [first conception] is done by the upper one, like a person who receives an awakening from above. *Ibur Bet* [second conception] means that the lower one must work by himself by the power of the awakening he had received. In other words, he must add, through the awakening he had received from the upper one, and work by his labor. Otherwise, he loses everything and returns to being a black dot, meaning that his spirituality is regarded as darkness that does not shine.

22. RABASH, Article No. 587, "The Upper One Scrutinizes for the Purpose of the Lower One"

The root of the work of the lower one is the will to receive, and the prayer, called *MAN*, rises up, and then the upper one corrects this *MAN* and places on it the power of the *Masach*, which is a desire to delay the abundance before the lower one knows about himself that his aim is to bestow.

That is, the upper one bestows upon the lower one good taste and pleasure in the desire to bestow, by which the lower one feels His exaltedness. At that time, he begins to understand that it is worthwhile to annul before Him and cancel his existence before Him. Then, he feels that all that there is in reality is only because such is His will, that the Creator wants the lower one to exist, but for himself, he wants to annul his existence. It follows that then, all the vitality he feels is regarded as *Lishma* and not for himself.

When he feels this, it is considered that he already has the correction of the *MAN*, and then he is also fit to receive the *MAD*, as well, for there is no contradiction between them anymore, since the lower one, too, wants the benefit of the upper one and not his own benefit.

23. RABASH, Article No. 26 (1990), "What Is, 'There Is None as Holy as the Lord, for There Is None Besides You,' in the Work?"

The main thing that is hard for us is to enter the *Ubar*, meaning that the will to receive will receive within it a different desire called "desire to bestow." When a person is rewarded with the state of *Ubar*, meaning that within the desire to receive enters a desire to bestow, this is considered that the Creator forms a form within a form.

We should understand this wonder of forming a form within a form. According to what we interpreted, this is a great novelty, a real miracle, since it is against nature, for only the Creator can change nature, and it is out of man's hands. This is the novelty, that the Creator forms the form of bestowal within the form of the mother,

which is the form of reception. This is called the *Kedusha* that the Creator gives.

It is said, “There is none as holy as the Lord, for there is none besides You,” as there is no one in the world who can change nature and make within the *Kli* [vessel] that comes to a person by nature, the desire to receive, that it will later have a different nature, called “desire to bestow.”

24. RABASH, Article No. 26 (1990), "What Is, 'There Is None as Holy as the Lord, for There Is None Besides You,' in the Work?"

The first beginning, when a person enters the *Kedusha*, is the *Ubar*. This is the meaning of the Creator forming a form of bestowal within the previous form, which is the mother, who is called “vessels of reception.” In the vessels of reception, the man is born. Afterward, the man shifts to *Kedusha*, which is that all his actions are for the sake of the Creator.

Thus, who gave him the vessels of bestowal? It is as we learn, that *Aviut* [thickness] *de Keter* is called *Aviut de Shoresh*, and is called *Aviut* of the *Ubar*. The *Shoresh* [root] is the Creator, whose desire is to do good to His creations. When a person receives the first quality of *Kedusha*, he receives vessels of bestowal, meaning he can aim to bestow in vessels of bestowal.

This is called that the Creator “forms a form,” meaning the form of bestowal, which is that He gives him the power to be able to bestow within the form of his mother, who is the previous state, before he came to connect with the *Kedusha*. The previous state is called “mother,” and the next state is called *Ibur*.

25. RABASH, Article No. 9 (1985), "And the Children Struggled within Her"

Baal HaSulam said that this is the order of the work. The beginning of the work is called *Ibur* [impregnation], when a person begins to work

on the path of truth. When he passes by the doors of Torah, the Jacob in a person awakens and wishes to walk on the path of Torah. When he walks by the doors of idol-worship, the Esau in a person awakens to come out.

We should interpret his words. Man consists of vessels of reception by nature, called “self-love,” which is the evil inclination, and also consists of a point in the heart, which is his good inclination. When he begins to work in bestowal, it is regarded as *Ibur*, from the word, *Avra* [passed]. This is why he experiences ascents and descents and is unstable. He is influenced by the environment and is unable to overcome.

For this reason, when one moves to an environment where people engage in work that is alien to us, meaning self-love, the self-love in a person awakens and comes out from concealment to disclosure, and takes control over the body. At that time one is unable to do anything except that which concerns his receiver.

When he passes through an environment where people engage in work of bestowal, the Jacob in him awakens and comes out from concealment to disclosure. At that time works of bestowal govern the body.

26. RABASH, Article No. 223, "Entry into the Work"

After he achieves this degree called *Lo Lishma*, he is rewarded with other phenomena, when he comes to a higher state. That is, at that time he has no consideration of himself, and all his calculations and thoughts are the truth.

In other words, his aim is only to annul himself before the true reality, where he feels that he must only serve the King because he feels the exaltedness and greatness and importance of the King. At that time, he forgets, meaning he has no need to worry about himself, as his own self is annulled as a candle before a torch before the existence of the Creator that he feels. Then he is in a state of *Lishma* [for Her sake], meaning contentment to the Creator, and his concerns

and yearnings are only about how he can delight the Creator, while his own existence, meaning the will to receive, does not merit a name whatsoever. Then he is regarded as “bestowing in order to bestow.”

27. RABASH, Article No. 31 (1986), "Concerning Yenika [Nursing] and Ibur [Impregnation]"

Ibur [conception/impregnation], *Yenika* [nursing], *Mochin* [adulthood/greatness] are three degrees. Once a person has been rewarded with entering *Kedusha* [holiness/sanctity], he begins to attain them. They are called *Nefesh* in *Ibur*, *Ruach* in *Yenika*, and *Neshama* in *Mochin*.

However, even during the preparation for the work, before one has been rewarded with permanent admission into *Kedusha*, these matters still apply.

28. Baal HaSulam, "The Meaning of Conception and Birth"

There is a progression from above downward in man's conception, too, meaning a slow expansion from the progenitor, the mother, until one completely detaches from her as one emerges to the world, moving from operating to operated, from the authority of the progenitor to one's own authority.

At that time begins the progression from below upward, the days of nursing, when still attached to the mother's breasts, until the form is fully completed in the final level of the progenitors.

29. RABASH, Article No. 38 (1990), "What Is, 'A Cup of Blessing Must Be Full,' in the Work?"

The states of “Birth” and *Yenika* [nursing]. At that time, he already has a mouth, meaning that he has his own authority and he already knows what he is doing. He already has permission to make his own choices, which is regarded as being on his own. This is regarded as receiving *Ruach*, which illuminates when he already has his own authority in *Kedusha*.

30. RABASH, Article No. 38 (1990), "What Is, 'A Cup of Blessing Must Be Full,' in the Work?"

Speech means revealing, when a person already has *Yenika* in spirituality, and he feels that he is nursing from *Kedusha*, for nursing on milk indicates *Hassadim*, for the quality of *Hesed* [mercy] is bestowal, when a person is rewarded with vessels of bestowal and all his actions are for the sake of the Creator and he has no concerns for his own benefit. This is regarded as the quality of *Hesed*.

31. RABASH, Article No. 38 (1990), "What Is, 'A Cup of Blessing Must Be Full,' in the Work?"

In *Ibur*, he had only *Nefesh*, from the word *Nefisha* [rest/stillness], meaning still, which has no independent movement but the upper one moves it in every action.

At that time, he receives a complete name from *Elokim*, meaning that being in *Ibur*, *Ilem* [mute] from *Elokim* [God], meaning that he did not have his own authority, that he owned the work, but rather everything was attributed to the upper one. When he was born and has his own *Yenika* in *Kedusha*, he is a full name of *Elokim*. This is the intimation that that which was mute from its own perspective, has now become full. That is, he has been rewarded with *Yod-Hey* from *Elokim*

32. RABASH, Article No. 233, "Concerning Yenika" [suction/nursing]

We should discern two things: In *Yenika* [nursing], the infant cannot suck without the consent of the one who nurses. In other words, the one who nurses must agree to carry it out. This is unlike eating, where the food is already prepared but he must obtain them. Conversely, with nursing, the lower one elicits its nourishments.

If the upper must assist the lower one to suckle, this is regarded as a deficiency in the lower one. Although the lower one must elicit

its food, he certainly needs the consent of the upper one. Otherwise, against his will, this is not the case concerning *Yenika*.

But with food that has already been prepared, it is possible for the infant to receive them without the awareness of the giver, or even the consent of the giver. This is unlike nursing, where it is impossible to suck without the awareness of the giver. Rather, all his nursing is together with the giver. When his food is without the giver with it, it is no longer regarded as food.

33. RABASH, Article No. 233, "Concerning *Yenika*" [suction/nursing]

In *Yenika*, we should discern the following:

1) The abundance always comes together with the giver. If the giver is not standing at the time of the reception of the abundance, this is not regarded as *Yenika*, for a child cannot nurse without the mother. But as for the rest of the foods, it is possible to receive them even when the owner of the food stands next to the food.

2) Although the nourishments are in the mother's milk, the eliciting comes together with the reception of the abundance. This means that if the milk comes out of the mother without the baby receiving the milk, this is no longer regarded as nursing. Rather, it is specifically when the milk is revealed outward, together with the sucking of the infant.

3) The abundance does not pour out in a stream, but drips, meaning with breaks, so each time the baby wants to suck, it must draw out once more, since the milk does not pour out from the mother in a stream but in drops. In other words, the milk is drawn out when there is a desire on the part of the infant, but the milk soon stops and the newborn must start over every time.

34. RABASH, Article No. 31 (1986), "Concerning Yenika [Nursing] and Ibur [Impregnation]"

Ibur means the awakening from above that a person receives. As the corporeal *Ibur* depends on the parents, here, too, it is upon the calling that comes from above, when one is called upon to repent, and he begins to think other thoughts. Then, all the desires he had prior to the herald he had received from above are burned and do not merit a name.

Conversely, *Yenika* means that he begins to search by himself which *Yenika* [nursing] he will receive from books or authors. He wants to suckle the light of Torah from them in order to have the ability to cling to the Creator and be rewarded with complete faith.

35. RABASH, Article No. 31 (1986), "Concerning Yenika [Nursing] and Ibur [Impregnation]"

From the perspective of the preparation, *Yenika* means that he awakens by himself and wants to suckle something from *Kedusha* through authors and books, so he can revive the spirit with spiritual life. For this reason, when he engages in Torah and *Mitzvot* he craves to elicit from them the light of Torah that reforms him, as our sages said, "I have created the evil inclination; I have created the Torah as a spice."

However, in order to elicit the light of Torah we must have faith, as it is written in the "Introduction to the Book of Zohar." The reason is that he believes in the Creator and in His Torah and wants to adhere to Him, but sees that he cannot due to the evil in him, which is the will to receive, and this form causes him to be removed from the Creator. For this reason, his faith is also inconsistent, as it is written in the *Sulam* [commentary on *The Zohar*], that faith cannot be in a person permanently because as long as one does not have fear—which is regarded as constantly fearing that he might not be able to aim to

bestow but will crave to receive in order to receive, which is disparity of form—the light of faith cannot be in him permanently.

36. RABASH, Article No. 31 (1986), "Concerning Yenika [Nursing] and Ibur [Impregnation]"

The *Ibur* is not completed all at once, and it is said that there are nine months of pregnancy until he obtains twenty-five *Partzufim*, in the preparation, too, there are many discernments until he obtains the complete *Ibur* during the preparation. Therefore, there are many ups and downs, and sometimes the *Ibur* becomes corrupted, which is also called a “miscarriage,” and we must begin the order of the work anew.

37. RABASH, Article No. 31 (1986), "Concerning Yenika [Nursing] and Ibur [Impregnation]"

There are twenty-five *Partzufim* [plural of *Partzuf*] in the *Ibur*, meaning *NRNHY*, and in each of them there is also *NRNHY*. Therefore, there must be a detaining force, meaning that even in *Katnut* there should be wholeness there. He receives this through his mother, although the fetus in itself has no *Kelim* [vessels] in which to receive *Gadlut* in order to bestow. Still, by annulling before the mother it can receive *Gadlut* from the *Kelim* of its mother. This is regarded as “An embryo is its mother’s thigh; it eats what its mother eats.”

That is, since it has no choice of its own but rather eats what its mother eats, meaning that what its mother knows is permitted to eat, it eats, as well, it means that he has shifted the choice of what is good and what is bad from himself. Rather, it is all attributed to the mother. This is called “its mother’s thigh,” meaning that he himself does not merit a name.

38. RABASH, Article No. 26 (1990), "What Is, 'There Is None as Holy as the Lord, for There Is None Besides You,' in the Work?"

It is written, “forms a form within a form,” meaning the form of the *Ubar* within the form of its mother. This means that the form of the mother is the basis, and with this form, the man is born. This is called “the form of its mother.” Afterward, when a person begins the work and wants to walk on the path of bestowal, he begins with the first degree of *Kedusha*.

It is known that there are three discernments called 1) *Ibur*, 2) *Yenika*, 3) *Mochin*.

39. Baal HaSulam, "The Meaning of Conception and Birth"

During pregnancy, the fetus is just like a plant. Its movements are not regarded as movements of life since the movements are done by its mother, of which the fetus is a part.

Its environment is called “abdomen,” and the mother is the boundary of the environment that is cast upon it, and it eats what its mother eats, etc., and the birth begins with the head.

40. RABASH, Article No. 22 (1986), "If a Woman Inseminates"

He must go through nine months of pregnancy, by which he acquires strength, called “desire to bestow.” If he sees that something disrupts the desire to bestow he has the power to repel it, and then he is called “delivers a male child.” That is, once he has been through the process of “months of pregnancy,” and not in the middle of the work, meaning that as soon as he begins the work he wants to see the power of bestowal that he has attained. Otherwise he is angry and says, “I have already started the work of sowing, so where are the fruits that I should obtain?” Rabbi Yosi explains about it that “A woman, from the day she conceives to the day she delivers has no other word in her mouth but whether her child will be a male.” This means that

although she has not delivered, she cannot wait and wants to deliver right away.

41. RABASH, Article No. 26 (1990), "What Is, 'There Is None as Holy as the Lord, for There Is None Besides You,' in the Work?"

We should interpret *Ubar* from the word *Over* [passing], which is the first state, when he passes from using the vessels of reception into the degree of *Kedusha*, where he uses only *Kelim* [vessels] that can aim to bestow. Otherwise, the *Kelim* are not used.

42. Baal HaSulam, "The Meaning of Conception and Birth"

The worlds are attained in two ways—from above downward and from below upward. First, one attains from above downward, the hanging down of the soul, and then from below upward, being the attainment itself.

The first progression is called Ibur [impregnation] because it is tantamount to a drop that gradually detaches from the father's brain and becomes impregnated in the mother until it emerges to the world. This is regarded as the last degree from above downward, meaning taking into consideration the cause of the newborn. After all, until then it was still connected in some part to its father and mother, meaning the cause, and as it came into the world it became independent, and this is the order from above downward.

And the reason for all this is that His thought is unique. Hence, all incidents are the same, and the general is similar to the particular.

43. RABASH, Article No. 38 (1990), "What Is, 'A Cup of Blessing Must Be Full,' in the Work?"

The correction is as our sages said, "*Abba*, who is *Hochma*, gives the white," meaning he whitens the lower one from its will to receive, so a person begins to feel that the will to receive is waste, as it is written, "Though your sins are as scarlet, they will be as white as snow." At

that time, it is considered that “His mother gives the red,” meaning that *Bina* is called “light of *Hassadim*,” which is the light that comes into vessels of bestowal. That is, once a person has come to know that the will to receive is called “waste,” he receives the desire to bestow. All this is considered that the upper one works and the lower one annuls itself without any criticism. This is regarded as having no “mouth,” and this is called “mute,” which means he has no mouth.

Annulment as a Preparation for Ibur [Impregnation]

1. RABASH, Article No. 31 (1986), "Concerning Yenika [Nursing] and Ibur [Impregnation]"

The beginning of the entrance into the work of the Creator is regarded as *Ibur* [impregnation], when he cancels his selfness and becomes impregnated in the mother's womb, as it is written, "Hear, my son, your father's instruction, and do not forsake your mother's teaching." This comes from the verse, "For if you call the mother, 'understanding [*Bina*],' " meaning that he cancels self-love, called *Malchut*, whose original essence is called "will to receive in order to receive," and enters the vessels of bestowal, called *Bina*.

One should believe that before he was born, meaning before the soul descended into the body, the soul was adhered to Him, and now he longs to adhere to Him as prior to her descent. This is called *Ibur*, when he completely annuls his selfness.

2. RABASH, Article No. 31 (1986), "Concerning Yenika [Nursing] and Ibur [Impregnation]"

Ibur, meaning that he passes from his own domain into the domain of the Creator. However, it is temporary. That is, he truly wants to annul himself forever, but cannot believe that there will be annulling

forever now since he has already thought many times that it would be so but then descended from his degree and fell to the place of garbage.

However, he does not need to worry about what to eat tomorrow, as was said above, that later he will probably fall from his degree, as this is for lack of faith. Rather, he must believe that the salvation of the Lord is as the blink of an eye. It follows that since he annuls himself for the time being and wants to remain this way forever, it follows that he has the value of *Ibur*.

3. RABASH, Article No. 31 (1986), "Concerning Yenika [Nursing] and Ibur [Impregnation]"

It follows that when a person can annul himself a little bit and at that time says, "Now I want to annul myself before the *Kedusha*," meaning not to think about self-love. Rather, now he wants to bring contentment to the Creator, and believes above reason that although he still does not feel anything, he believes above reason, that the Creator hears the prayer of every mouth, and before Him, small and great are equal, and as He can deliver the greatest of the greatest, He can also help the smallest of the small.

This is called *Ibur*, meaning that he passes from his own domain into the domain of the Creator.

4. Baal Hasulam, Shamati, Article No. 42, "What Is the Acronym Elul in the Work?"

We can interpret what is written, "Annul your will before His will," meaning annul the will to receive in you before the desire to bestow, which is the will of the Creator. This means that one will revoke self-love before the love of the Creator. This is called "annulling oneself before the Creator," and it is called *Dvekut* [adhesion]. Subsequently, the Creator can shine inside your will to receive because it is now corrected in the form of receiving in order to bestow.

This is the meaning of “so that He will annul His will before your will.” It means that the Creator annuls His will, meaning the *Tzimtzum* that was because of the disparity of form. Now, however, when there is already equivalence of form, hence now there is expansion of the light into the desire of the lower one, which has been corrected in order to bestow, for this is the purpose of creation, to do good to His creations, and now it can be carried out.

**5. Baal HaSulam, Shamati, Article No. 42,
"What Is the Acronym Elul in the Work?"**

The verse, “I am my beloved’s.” It means that by the “I” annulling my will to receive before the Creator in the form of all to bestow, it obtains “and my beloved is mine.” It means that My beloved, who is the Creator, “is mine,” He imparts me the delight and pleasure found in the thought of creation.

**6. RABASH, Article No. 12 (1985), "Jacob Dwelled
in the Land Where His Father Had Lived"**

With love of the Creator, we say that a person should work only for the Creator, meaning without any reward. This means that he is ready for complete devotion without any reward, without any return being born out of his devotion. Rather, this is the core—his purpose, that he wants to annul his self before the Creator, meaning (cancel) his will to receive, which is the existence of the creature. This is what he wants to annul before the Creator. It follows that this is his goal, meaning his goal is to give his soul to the Creator.

**7. Baal HaSulam, Shamati, Article No. 19, "What Is
'The Creator Hates the Bodies,' in the Work?"**

The importance of the work is precisely when one comes to a state of zero, when one sees that he annuls his whole existence and being, for then the will to receive has no power. Only then does one enter the *Kedusha*.

8. Baal HaSulam, Shamati, Article No. 40, “What Is the Measure of Faith in the Rav?”

One must annul one’s authority before the authority of the Creator and say that one does not want to live for oneself, and the only reason that he wants to exist is in order to bring contentment to the Creator. Thus, by this, one annuls his own authority completely, and then he is in the singular authority, the authority of the Creator. Only then can he see the truth, how the Creator leads the world by the quality of good and doing good.

As long as he is in multiple authorities, meaning when he still has two desires in both mind and heart, he is unable to see the truth. Instead, he must go above reason and say, “they have eyes,” but they do not see the truth.

9. Maor VaShemesh, Ekev

The most important is for each and every one to annul himself completely and not think of himself as righteous or that he counts at all among the friends. He should only see that his actions do not blemish the society. Although it seems as though he is a great person, he should nonetheless look into his actions and think, “What makes me great?” and annul himself completely. It is known that in every ten there is *Shechina* [Divinity], and this is a complete level. In a complete level, there are head, hands, legs, and heels. It follows that when every person regards himself as nothing in society, then he regards himself as a heel compared to the society, while they are the head, the body, and the higher organs. When each one thinks of himself in this way, they make the gates of abundance and every lushness in the world open up to them, and it is drawn the most through the person who is more regarded as “nothing” and as “a heel.”

10. RABASH, Letter No. 42

How could they be as one man with one heart, since we know what our sages said, “As their faces are not similar to one another, their views are not similar to one another,” so how could they be as one man with one heart?

Answer: If we are saying that each one cares for himself, it is impossible to be as one man, since they are not similar to one another. However, if they all annul their selfness and worry only about the benefit of the Creator, they have no individual views, since the individuals have all been canceled and have entered the single authority.

11. RABASH, Article No. 1 (1984), "Purpose of Society – 2"

Since man is created with a *Kli* called “self-love,” where one does not see that an act will yield self-benefit, one has no motivation to make even the slightest motion. And without annulling self-love, it is impossible to achieve *Dvekut* [adhesion]) with the Creator, meaning equivalence of form.

And since it is against our nature, we need a society that will form a great force so we can work together on annulling the will to receive, called “evil,” as it hinders the achievement of the goal for which man was created.

12. RABASH, Article No. 7 (1984), “According to What Is Explained Concerning ‘Love Thy Friend as Thyself’”

It is like writing numbers: If you first write “1” and then “0,” it is ten times more. And when you write “00” it is a hundred times more. In other words, if his friend is number one, and the zero follows it, it is considered that one receives from his friend ten (10) times more. And if he says that he is double zero compared to his friend, he receives from his friend a hundred (100) times more.

However, if it is to the contrary, and he says that his friend is zero and he is one, then he is ten times less than his friend 0.1. And if he can say that he is one and he has two friends who are both zeros compared to him, then he is considered a hundred times less than them, meaning he is 0.01. Thus, his degree lessens according to the number of zeros he has from his friends.

13. RABASH, Article No. 4 (1989), "What Is a Flood of Water in the Work?"

Any advice that a person gives to the Creator seems as though he is setting conditions, as though he has a status and a view. But it is insolence of a person to present the Creator with conditions and say, "If You give me, for example, good taste in the work, I will be able to work for You. Otherwise, I cannot." Instead, one should say, "I want to annul myself and surrender unconditionally, just give me the strength to really be able to emerge from self-love and love the Lord 'with all your heart.'"

14. Baal HaSulam, Shamati, Article No. 53, "The Matter of Limitation"

The matter of limitation is to limit the state one is in and not want *Gadlut* [greatness/adulthood]. Instead, one wants to remain in one's present state forever, and this is called eternal *Dvekut* [adhesion]. Regardless of the measure of *Gadlut* that one has, even if he has the smallest *Katnut* [smallness/infancy], if it shines forever, it is considered having been imparted eternal *Dvekut*.

However, one who wants more *Gadlut*, it is considered luxury.

15. Baal HaSulam, Shamati, Article No. 53, "The Matter of Limitation"

When Israel came to receive the Torah, Moses led them to the bottom of the mountain, as it is written, "And they stood at the bottom of the mountain."

(A mountain [Hebrew: *Har*] means thoughts [Hebrew: *Hirhurim*]). Moses led them to the end of the thought and the understanding and the reason, the lowest degree there is. Only then, when they agreed to such a state, to walk in it without any wavering or motion, and remain in that state as if they had the greatest *Gadlut*, and to be happy about it, this is the meaning of "Serve the Lord with gladness," since during the *Gadlut*, it cannot be said that He gives them work to be in gladness because during the *Gadlut*, gladness comes by itself. Instead, the work of gladness is given to them for the time of *Katnut*, so they will have joy although they feel *Katnut*. And this is a lot of work.

This is called "the main part of the degree," which is discerned as *Katnut*. This discernment must be permanent, and the *Gadlut* is only an addition. Also, one should yearn for the main part, not for the additions.

16. RABASH, Article No. 30 (1989), "What Is the Meaning of Lighting the Menorah in the Work?"

Those who want to walk on the path of truth and revoke the will to receive for themselves and do everything for the sake of the Creator go through ups and downs. This is not so with people who observe Torah and *Mitzvot* in order to receive reward. They do not have such descents because they are not going against nature, namely against the evil inclination. However, since "From *Lo Lishma* [not for Her sake], we come to *Lishma* [for Her sake]," at times, these people, too, experience descents.

But for people who want to revoke the evil inclination and this is why they engage in Torah and *Mitzvot*, this is a daily battle. That is,

sometimes a person receives help from above, as it is written, “He who comes to purify is aided,” and thinks that now he is on top of it, meaning that now he will advance and climb the rungs of *Kedusha* [holiness]. But suddenly, he falls back down. Such is the procession of the war against the evil inclination, until he comes to a state where he is rewarded with permanent faith, which is called “rewarded with opening his eyes in the Torah.”

17. RABASH, Article No. 37 (1991), “What Is the ‘Torah’ and What Is ‘The Statute of the Torah,’ in the Work?”

When he wants to do everything for the sake of the Creator and not for his own sake. Here the body resists with all its might, since it argues, “Why do you want to put me and my domain to death? You come to me with having to work only for the sake of the Creator and not for one’s own sake, which is truly annulment of the will to receive from everything. You tell me that our sages said, ‘The Torah exists only in one who puts himself to death over it,’ meaning to put to death all the domain of self-benefit and care only for the benefit of the Creator, and before this, a person cannot be rewarded with the Torah.” Yet, a person sees that it is unrealistic that he will have the strength to go against nature.

At that time, one has no choice but to turn to the Creator and say, “Now I have come to a state where I see that unless You help me, I am lost. I will never have the strength to overcome the will to receive, as this is my nature. Rather, only the Creator can give another nature.”

18. RABASH, Article No. 31 (1986), "Concerning Yenika [Nursing] and Ibur [Impregnation]"

One must believe that his desire to begin to work for the Creator in annulling his selfness, is a call from above, for it is not within man’s wisdom. The evidence of this is that during this call, all the questions he had before he was called from above—he had many questions,

and each time he wanted to do something in order to bestow the body resisted and could not understand if there is a person in the world who could annul his self before the Creator and not worry at all about his own benefit. He was always under some fear whether he could annul himself to the Creator.

But now he sees that all the thoughts and doubts have been completely burned and he would feel great pleasure if he could annul himself before the Creator. Now he sees that all his reason is worthless, although previously he thought that no one in the world could convince him to annul himself before the Creator, and he would say that this is hard work that not just anyone can come into. But now he sees that there is nothing that interferes with his adhering and annulling before the Creator.

19. Baal HaSulam, Shamati, Article No. 17, “What Does It Mean that the Sitra Achra Is Called ‘Malchut without a Crown’?”

Our sages said, “Anyone who is proud, the Creator says, ‘He and I cannot dwell in the same abode,’” as he makes two authorities. However, when one is in a state of *Ein*, and annuls himself before the Root, meaning that one’s sole intention is only to bestow, like the Root, you find that there is only one authority here—the authority of the Creator. Then, all that one receives in the world is only in order to bestow upon the Creator.

This is the meaning of what he had said, “The whole world was created only for me, and I, to serve my Maker.” For this reason, I must receive all the degrees in the world so that I can give everything to the Creator, which is called “to serve my Maker.”

20. RABASH, Article No. 128, "Exalt the Lord Our God"

"Exalt the Lord our God and bow before His holy mountain, for the Lord our God is holy."

"Exalt" means that if one wants to know the exaltedness and greatness of the Creator, we can obtain this only through *Dvekut* [adhesion] and equivalence of form. Thus, what is "equivalence of form" and how does one achieve equivalence of form?

"Bow before His holy mountain." Bowing means surrendering. It is when one lowers his reason and says that what the reason understands or does not understand, I annul and subjugate it. Before which quality do I subjugate it? Before "His holy mountain."

Har [mountain] means *Hirhurim* [reflections], meaning thoughts. "His holy," for "holy" means separated from the matter. This means that he removes himself from the desire of reception. "Bow" means submitting the body, even though it disagrees, and taking upon oneself only thoughts of *Kedusha* [holiness]. This is the meaning of "Bow before His holy mountain."

Why must we submit ourselves to thoughts of *Kedusha*, meaning retire from receiving in order to receive? It is because "The Lord our God is holy," for the Creator only bestows. For this reason, one must be in equivalence of form with the Creator, and by this we can obtain the exaltedness of the Creator. Afterward, we can achieve the attainment of the exaltedness of the Lord our God. "Exalt the Lord our God and bow before His holy mountain, for the Lord our God is holy."

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21. RABASH, Letter No. 65

A person must decide that he wants the Creator to give him a desire to completely annul before Him, meaning not leave any desire under his own authority, but that all the desires in him will be only to give glory to the Creator.

Once he decides on complete annulment, he asks the Creator to help him execute it. This means that although in the mind and the desire he sees that the body disagrees with him annulling all his desires before the Creator instead of for his own sake, he should pray to the Creator to help him want to annul before Him with all the desires, leaving no desire for himself. This is called a “complete prayer,” meaning that he wishes that the Creator will give him a complete desire without any compromises to himself, and he asks of the Creator to help him always be with his righteousness.

22. RABASH, Article No. 30 (1988), "What to Look For in the Assembly of Friends"

A person should make an effort to obtain love of others. And this is called “labor,” since he must exert above reason. Reasonably

thinking, “How is it possible to judge another person to the side of merit when his reason shows him his friend’s true face, that he hates him?” What can he tell the body about that? Why should he submit himself before his friend?

The answer is that he wishes to achieve *Dvekut* [adhesion] with the Creator, called “equivalence of form,” meaning not to think of his own benefit. Thus, why is subduing a difficult thing? The reason is that he must revoke his own worth, and the whole of the life that he wishes to live will be only with the consideration of his ability to work for others’ benefit, beginning with love of others, between man and man, through the love of the Creator.

Hence, here is a place where he can say that anything he does is without any self-interest, since by reason, the friends are the ones who should love him, but he overcomes his reason, goes above reason, and says, “It is not worth living for myself.”

23. RABASH, Article No. 223, "Entry into the Work"

After he achieves this degree called *Lo Lishma*, he is rewarded with other phenomena, when he comes to a higher state. That is, at that time he has no consideration of himself, and all his calculations and thoughts are the truth.

In other words, his aim is only to annul himself before the true reality, where he feels that he must only serve the King because he feels the exaltedness and greatness and importance of the King. At that time, he forgets, meaning he has no need to worry about himself, as his own self is annulled as a candle before a torch before the existence of the Creator that he feels. Then he is in a state of *Lishma* [for Her sake], meaning contentment to the Creator, and his concerns and yearnings are only about how he can delight the Creator, while his own existence, meaning the will to receive, does not merit a name whatsoever. Then he is regarded as “bestowing in order to bestow.”

24. RABASH, Article No. 4 (1989), "What Is a Flood of Water in the Work?"

It is a lot of work before we attain the quality of *Bina*. That is, to be content with little with his feeling and his mind, and be happy with his share, with what he has. That person can always be in wholeness because he is happy with his share. But what can one do if he has not yet obtained this quality, and he sees that he cannot overcome his will to receive. At that time, he must pray to the Creator to help him so he can go in the work with his eyes shut, and will not need anything, and will be able to do everything for the sake of the Creator despite the resistance of the body to this. That is, he does not tell the Creator how He should help him. Rather, he must subjugate himself and annul before the Creator unconditionally. But since he cannot overcome his body, he asks the Creator to help him win the war against the inclination, since he understands his lowliness.

25. RABASH, Article No. 38 (1990), "What Is, 'A Cup of Blessing Must Be Full', in the Work?"

When a person can go with his eyes shut, above reason, and believe in the sages and go all the way. This is called *Ibur*, when he has no mouth. *Ibur* means as it is written (*The Study of the Ten Sefirot*, Part 8, Item 17), "The level of *Malchut*, which is the most restricted *Katnut* [smallness/infancy] possible, is called *Ibur*. It comes from the words *Evra* [anger] and *Dinin* [Aramaic: judgments], as it is written, 'And the Lord was impregnated in me for your sake.'"

We should interpret the meaning of "anger and judgments." When a person must go with his eyes shut, above reason, the body resists this work. Hence, the fact that a person always has to overcome, this is called "anger, wrath, and trouble," since it is hard work to always overcome and annul before the upper one, for the upper one to do with him what the upper one wants. This is called *Ibur*, which is the most restricted *Katnut* possible.

26. RABASH, Letter No. 8

Once I have acquired the clothing of love, sparks of love promptly begin to shine within me. The heart begins to long to unite with my friends, and it seems to me that my eyes see my friends, my ears hear their voices, my mouth speaks to them, the hands embrace, the feet dance in a circle, in love and joy together with them, and I transcend my corporeal boundaries. I forget the vast distance between my friends and me, and the outstretched land for many miles will not stand between us.

It is as though my friends are standing right within my heart and see all that is happening there, and I become ashamed of my petty acts against my friends. Then, I simply exit the corporeal vessels and it seems to me that there is no reality in the world except my friends and I. After that, even the “I” is cancelled and is immersed, mingled in my friends, until I stand and declare that there is no reality in the world—only the friends.

27. RABASH, Letter No. 18

When we hear the voice of the Creator speaking to the heart, as in “He who comes to purify is aided,” and it was interpreted in the holy *Zohar* that he is aided by a holy soul, meaning that the heart hears the voice of the Creator and then specifically the voice of holiness receives the governance over all the desires, meaning the desire to bestow. And naturally, they will not turn back to folly, meaning he will not sin again because all the desires of reception have surrendered under the desire to bestow.

At that time all the good pleasantness appears on the heart, for then there is room in the heart for the instilling of the *Shechina* (Divinity), and the gentleness and pleasantness, and flavor and friendship spread, and fill up all of man’s organs.

This applies specifically when hearing the voice of the Creator. At that time the whole body surrenders and enslaves itself to holiness.

Putting His Own Authority to Death

1. RABASH, Article No. 37 (1991), “What Is the ‘Torah’ and What Is ‘The Statute of the Torah,’ in the Work?”

When he wants to do everything for the sake of the Creator and not for his own sake. Here the body resists with all its might, since it argues, “Why do you want to put me and my domain to death? You come to me with having to work only for the sake of the Creator and not for one’s own sake, which is truly annulment of the will to receive from everything. You tell me that our sages said, ‘The Torah exists only in one who puts himself to death over it,’ meaning to put to death all the domain of self-benefit and care only for the benefit of the Creator, and before this, a person cannot be rewarded with the Torah.” Yet, a person sees that it is unrealistic that he will have the strength to go against nature.

At that time, one has no choice but to turn to the Creator and say, “Now I have come to a state where I see that unless You help me, I am lost. I will never have the strength to overcome the will to receive, as this is my nature. Rather, only the Creator can give another nature.”

2. RABASH, Article No. 2 (1987), "The Importance of Recognition of Evil"

Our sages said (*Berachot* 63b), “Words of Torah come true only in one who puts himself to death over it,” as it was said, “This is the law, should a man die in a tent.” The meaning is that one cancels one’s self, meaning self-love, and wants to do everything only for the Creator, meaning that there will be only one authority in the world, the authority of the Singular One.

At that time he can be rewarded with the Torah because then he is in a state of equivalence of form, called *Dvekut* with the Creator.

And then he is named “Israel,” meaning that he is rewarded with all his thoughts, words, and actions being directly *Yashar-El* [straight to the Creator] because all their aspirations are only to achieve bestowal, called “equivalence of form,” since he annuls himself before the Creator, which is called “the singular authority” and not two authorities—that they also have a desire for self-love.

3. RABASH, Letter No. 42

Our sages said, “‘If a man dies in a tent,’ the Torah exists only in one who puts himself to death,” meaning he puts himself to death, namely his self-gratification, and does everything only for the Creator. This is called “preparation for reception of the Torah.”

4. RABASH, Article No. 29 (1989), "What Is the Preparation to Receive the Torah in the Work? – 2"

Those who want to work for the sake of the Creator—need the light of Torah, for “the light in it reforms him.” That is, it is impossible to defeat the evil within him without the Torah. By this we can interpret what our sages said, “The Torah exists only in one who puts himself to death over it.” We should understand the word “exists.” What does it tell us? We should interpret this according to what our sages said, “The Creator said, ‘I have created the evil inclination; I have created the Torah as a spice.’” That is, the Torah should be a spice. In whom is this so, since “There is no light without a *Kli*, no filling without a lack”?

For this reason, they said that those who want to put their selves to death, meaning want to put to death the will to receive for their own sake, and want to do everything for the sake of the Creator, see that they cannot do this on their own. To them the Creator said, “I have created the evil inclination; I have created the Torah as a spice.”

5. RABASH, Article No. 44 (1990), "What Is an Optional War, in the Work - 2?"

A person should work on having a desire and yearning to want to annul his authority, as our sages said about the verse “If a man dies in a tent,” since the Torah exists only in one who puts himself to death over it.” This means that he wants to annul his self, meaning he must achieve a state where he has but one authority—the authority of the Creator. In other words, a person does not do anything for his own benefit, but sees only to the benefit of the Creator. This is called “singular authority,” and it is called “a war over the authority.” In other words, he is fighting against himself to obtain this singular authority, and this is called “a war over the authority” in the work.

6. Baal HaSulam, Shamati, Article No. 19, "What Is 'The Creator Hates the Bodies,' in the Work?"

The importance of the work is precisely when one comes to a state of zero, when one sees that he annuls his whole existence and being, for then the will to receive has no power. Only then does one enter the *Kedusha*.

7. RABASH, Article No. 30 (1988), "What to Look For in the Assembly of Friends"

A person should make an effort to obtain love of others. And this is called “labor,” since he must exert above reason. Reasonably thinking, “How is it possible to judge another person to the side of merit when his reason shows him his friend’s true face, that he hates him?” What can he tell the body about that? Why should he submit himself before his friend?

The answer is that he wishes to achieve *Dvekut* [adhesion] with the Creator, called “equivalence of form,” meaning not to think of his own benefit. Thus, why is subduing a difficult thing? The reason is that he must revoke his own worth, and the whole of the life that

he wishes to live will be only with the consideration of his ability to work for others' benefit, beginning with love of others, between man and man, through the love of the Creator.

Hence, here is a place where he can say that anything he does is without any self-interest, since by reason, the friends are the ones who should love him, but he overcomes his reason, goes above reason, and says, "It is not worth living for myself."

8. RABASH, Article No. 38 (1991), "What Is the 'Right Line,' in the Work?"

The answer is that this discusses those who want to walk on the path of the Creator on the path of truth, meaning that all their work will be only in order to bestow. They observe what is written, "And his heart was high in the ways of the Lord," and the "pride" is not that he wants something for his own benefit. Rather, he wants to annul before the Creator, and for himself, he wants to put this desire called "will to receive" to death. He wants to observe what our sages said, "The Torah exists only in one who puts himself to death over it."

It follows that his pride is not for someone who is proud, of whom it was said, "Anyone who is proud, the Creator said, 'I and he cannot dwell in the same abode.'" Rather, here his pride is that he wants to put to death his own will to receive and not be like the rest of the people, caring only for their own sake.

9. Baal HaSulam, Shamati, Article No. 28, "I Shall Not Die but Live"

In the verse, "I shall not die but live," in order for one to achieve the truth, there must be a sensation that if one does not obtain the truth, he feels himself as dead, since he wants to live. This means that the verse, "I shall not die but live" is said about one who wants to obtain the truth.

This is the meaning of “Jonah *Ben* [the son of] Amitai.” Jonah comes from the [Hebrew] word *Hona’a* [fraud], and *Ben* [son] comes from the word *Mevin* [understands]. One understands because one always examines the situation he is in and sees that he has deceived himself, and he is not walking on the path of truth.

Truth means to bestow, meaning *Lishma* [for Her sake], and the opposite of this is fraud and deceit, meaning only to receive, which is *Lo Lishma* [not for Her sake]. By this, one is later imparted the “Amitai,” meaning *Emet* [truth].

10. RABASH, Article No. 12 (1985), "Jacob Dwelled in the Land Where His Father Had Lived"

With love of the Creator, we say that a person should work only for the Creator, meaning without any reward. This means that he is ready for complete devotion without any reward, without any return being born out of his devotion. Rather, this is the core—his purpose, that he wants to annul his self before the Creator, meaning cancel his will to receive, which is the existence of the creature. This is what he wants to annul before the Creator. It follows that this is his goal, meaning his goal is to give his soul to the Creator.

11. RABASH, Letter No. 65

A person must decide that he wants the Creator to give him a desire to completely annul before Him, meaning not leave any desire under his own authority, but that all the desires in him will be only to give glory to the Creator.

Once he decides on complete annulment, he asks the Creator to help him execute it. This means that although in the mind and the desire he sees that the body disagrees with him annulling all his desires before the Creator instead of for his own sake, he should pray to the Creator to help him want to annul before Him with all the desires, leaving no desire for himself. This is called a “complete prayer,” meaning that

he wishes that the Creator will give him a complete desire without any compromises to himself, and he asks of the Creator to help him always be with his righteousness.

12. RABASH, Article No. 24 (1991, “What Does It Mean that One Should Bear a Son and a Daughter in the Work?”

The work above reason should be unconditional surrender. That is, one should take upon himself the burden of the kingdom of heaven above reason. A person should say, “I want to be a servant of the Creator even though I have no idea about the work and I feel no flavor in the work. Nevertheless, I am willing to work with all my might as though I have attainment and feeling and flavor in the work, and I am willing to work unconditionally.” At that time, a person can go forward, and then there is no place for him to fall from his state, since he takes upon himself to work even when he is placed right in the earth, since it is impossible to be lower than the earth.

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At that time, one has no choice but to turn to the Creator and say, “Now I have come to a state where I see that unless You help me, I am lost. I will never have the strength to overcome the will to receive, as this is my nature. Rather, only the Creator can give another nature.”

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law, should a man die in a tent.” The meaning is that one cancels one’s self, meaning self-love, and wants to do everything only for the Creator, meaning that there will be only one authority in the world, the authority of the Singular One.

At that time he can be rewarded with the Torah because then he is in a state of equivalence of form, called *Dvekut* with the Creator. And then he is named “Israel,” meaning that he is rewarded with all his thoughts, words, and actions being directly *Yashar-El* [straight to the Creator] because all their aspirations are only to achieve bestowal, called “equivalence of form,” since he annuls himself before the Creator, which is called “the singular authority” and not two authorities—that they also have a desire for self-love.

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For this reason, they said that those who want to put their selves to death, meaning want to put to death the will to receive for their own sake, and want to do everything for the sake of the Creator, see that they cannot do this on their own. To them the Creator said, “I have created the evil inclination; I have created the Torah as a spice.”

5. RABASH, Article No. 44 (1990), “What Is an Optional War, in the Work? - 2”

A person should work on having a desire and yearning to want to annul his authority, as our sages said about the verse “If a man dies in a tent,” since the Torah exists only in one who puts himself to death over it.” This means that he wants to annul his self, meaning he must achieve a state where he has but one authority—the authority of the Creator. In other words, a person does not do anything for his own benefit, but sees only to the benefit of the Creator. This is called “singular authority,” and it is called “a war over the authority.” In other words, he is fighting against himself to obtain this singular authority, and this is called “a war over the authority” in the work.

6. Baal HaSulam, Shamati, Article No. 19, “What Is ‘The Creator Hates the Bodies,’ in the Work?”

The importance of the work is precisely when one comes to a state of zero, when one sees that he annuls his whole existence and being, for then the will to receive has no power. Only then does one enter the Kedusha.

7. RABASH, Article No. 30 (1988), “What to Look For in the Assembly of Friends”

A person should make an effort to obtain love of others. And this is called “labor,” since he must exert above reason. Reasonably thinking, “How is it possible to judge another person to the side of merit when his reason shows him his friend’s true face, that he hates

him?” What can he tell the body about that? Why should he submit himself before his friend?

The answer is that he wishes to achieve Dvekut [adhesion] with the Creator, called “equivalence of form,” meaning not to think of his own benefit. Thus, why is subduing a difficult thing? The reason is that he must revoke his own worth, and the whole of the life that he wishes to live will be only with the consideration of his ability to work for others’ benefit, beginning with love of others, between man and man, through the love of the Creator.

Hence, here is a place where he can say that anything he does is without any self-interest, since by reason, the friends are the ones who should love him, but he overcomes his reason, goes above reason, and says, “It is not worth living for myself.”

8. RABASH. Article 38 (1991), “What Is the ‘Right Line,’ in the Work?”

The answer is that this discusses those who want to walk on the path of the Creator on the path of truth, meaning that all their work will be only in order to bestow. They observe what is written, “And his heart was high in the ways of the Lord,” and the “pride” is not that he wants something for his own benefit. Rather, he wants to annul before the Creator, and for himself, he wants to put this desire called “will to receive” to death. He wants to observe what our sages said, “The Torah exists only in one who puts himself to death over it.”

It follows that his pride is not for someone who is proud, of whom it was said, “Anyone who is proud, the Creator said, ‘I and he cannot dwell in the same abode.’” Rather, here his pride is that he wants to put to death his own will to receive and not be like the rest of the people, caring only for their own sake.

**9. Baal HaSulam, Shamati, Article No.
28, “I Shall Not Die but Live”**

In the verse, “I shall not die but live,” in order for one to achieve the truth, there must be a sensation that if one does not obtain the truth, he feels himself as dead, since he wants to live. This means that the verse, “I shall not die but live” is said about one who wants to obtain the truth.

This is the meaning of “Jonah Ben [the son of] Amitai.” Jonah comes from the [Hebrew] word Hona’a [fraud], and Ben [son] comes from the word Mevin [understands]. One understands because one always examines the situation he is in and sees that he has deceived himself, and he is not walking on the path of truth.

Truth means to bestow, meaning Lishma [for Her sake], and the opposite of this is fraud and deceit, meaning only to receive, which is Lo Lishma [not for Her sake]. By this, one is later imparted the “Amitai,” meaning Emet [truth].

**10. RABASH, Article No. 12 (1985), “Jacob Dwelled
in the Land Where His Father Had Lived”**

With love of the Creator, we say that a person should work only for the Creator, meaning without any reward. This means that he is ready for complete devotion without any reward, without any return being born out of his devotion. Rather, this is the core—his purpose, that he wants to annul his self before the Creator, meaning cancel his will to receive, which is the existence of the creature. This is what he wants to annul before the Creator. It follows that this is his goal, meaning his goal is to give his soul to the Creator.

11. RABASH, Letter No. 65

A person must decide that he wants the Creator to give him a desire to completely annul before Him, meaning not leave any desire under

his own authority, but that all the desires in him will be only to give glory to the Creator.

Once he decides on complete annulment, he asks the Creator to help him execute it. This means that although in the mind and the desire he sees that the body disagrees with him annulling all his desires before the Creator instead of for his own sake, he should pray to the Creator to help him want to annul before Him with all the desires, leaving no desire for himself. This is called a “complete prayer,” meaning that he wishes that the Creator will give him a complete desire without any compromises to himself, and he asks of the Creator to help him always be with his righteousness.

12. RABASH, Article 24 (1991) “What Does It Mean that One Should Bear a Son and a Daughter in the Work?”

The work above reason should be unconditional surrender. That is, one should take upon himself the burden of the kingdom of heaven above reason. A person should say, “I want to be a servant of the Creator even though I have no idea about the work and I feel no flavor in the work. Nevertheless, I am willing to work with all my might as though I have attainment and feeling and flavor in the work, and I am willing to work unconditionally.” At that time, a person can go forward, and then there is no place for him to fall from his state, since he takes upon himself to work even when he is placed right in the earth, since it is impossible to be lower than the earth.

Annuling Before the Upper One

1. RABASH, Article No. 23 (1991), "What Is the Meaning of the Purification of a Cow's Ashes, in the Work?"

Once a person has annulled his reason and his will before the will of the Creator, at that time, a person is rewarded with the will of the Creator, which is to bestow. When a person has the desire to bestow, he is called "a pure man," for he does not do anything unless it brings contentment to his Maker.

2. RABASH, Article No. 27 (1988), "What Is, 'The Creator Does Not Tolerate the Proud,' in the Work?"

What delays us from being able to receive the delight and pleasure is the will to receive for ourselves.

This means that there are two authorities: 1) the Creator, 2) the creatures, who must elicit from the authority of the Creator into their authority.

It follows that we should speak of two subjects here: Creator and creature. The difference between them is that the Creator is the giver, and the creature is the receiver. This means that the abundance imparted from the Creator must seemingly part from the Creator in order to enter the authority of the receiver, and this is considered separation. Yet, the *Tzimtzum* and concealment were primarily so the upper light would not part from the Creator. Rather, as we learned, the

Tzimtzum was because *Malchut* wanted to adhere to the root, which is called “annulling her own authority,” and to cling to the Creator, which is called “singular authority.” This means that the authority of the receiver would be annulled and only the authority of the Creator would remain.

3. RABASH, Article No. 27 (1988), “What Is, ‘The Creator Does Not Tolerate the Proud,’ in the Work?”

What detains us from receiving the good is only our own authority—that we are unwilling to annul our authority, called “will to receive for ourselves.” That is, everything that a person wants to receive is only into his own authority, as it is written, “Everything that a person has, he will give for his soul.” A person is willing to give anything if only to keep his soul, meaning to feel his existence, but not the other way around.

That is, a person is told, “I will give you anything you want, and everything your soul desires, but first give me your soul.” Then, the person asks, “To whom are you giving if not to his own authority?” meaning to his will to receive, meaning that he will have an authority of his own and he will receive everything into his own authority, otherwise a person cannot work. This derives from the nature that the Creator has imprinted in the creatures a desire to enjoy, which will benefit the goal, which was the intention to do good to His creations.

4. RABASH, Article No. 41 (1990), "What Are the Light Mitzvot That a Person Tramples with His Heels, in the Work?"

When a person begins to work, he has two authorities: his own authority, namely the will to receive, and he also wants to work for the Creator. When a person sees that he has two authorities, he asks the Creator to help him cancel his authority and leave only the singular authority, meaning the authority of the Creator. Then, the Creator helps him annul the authority and leaves man with only the

singular authority. This is why it is written in singular form, “And the Lord your God will keep with you,” meaning that the Creator will keep him so he will have only the singular authority.

5. RABASH, Article No. 5 (1987), "What Is the Advantage in the Work More than in the Reward?"

The main preparation, which is called “labor,” is that one must prepare oneself to annul one’s authority, meaning one’s self. We can call this hospitality [greeting guests], meaning that he cancels the view of landlords and craves the view of Torah, which is called “annulling of authority.” Naturally, he becomes the guest of the Creator, who is the Host of the entire world.

And since there are ups and downs about it, meaning that many times the body makes him see that he, too, is a host, meaning that he is allowed to do what he wants and he is not subjugated to the Host, who is the Creator. Naturally, he wants to do whatever he wants. But later, a person overcomes the body’s thoughts and desires and accepts that he is the guest and the Creator is the Host, and a person has no authority; he is only a passing guest in this world.

6. Baal HaSulam, Shamati, Article No. 5, "Lishma Is an Awakening from Above, and Why Do We Need an Awakening from Below?"

One must know, when exerting to attain the *Lishma*, to take upon himself to want to work entirely to bestow, completely, meaning only to bestow and not to receive anything. Only then does one begin to see that the organs do not agree to this view.

From this one can come to clear awareness that he has no other choice but to pour out his heart to the Creator to help him so the body will agree to enslave itself to the Creator unconditionally, as he sees that he cannot persuade his body to annul itself completely. It turns out that precisely when one sees that there is no hope that his body

will agree to work for the Creator by itself, one's prayer can be from the bottom of the heart, and then his prayer is accepted.

7. RABASH, Article No. 9 (1990), "What Is, 'A Ladder Is Set on the Earth, and Its Top Reaches Heaven,' in the Work?"

A person must know how far he is from bestowal, and that all the organs of the body object to this. The person is asking of the Creator for something that there is not one element in the body that will agree to the request that he is making of the Creator. And at that time, a person sees something new that he did not know before he began to ask of the Creator to be given strength to overcome the body, so he will be able to do things only for the sake of the Creator, and not for his own sake.

This new awareness that the person attains is that he sees that the body does not agree to such a prayer to cancel the will to receive for himself. Thus, the question is, Why does a person sometimes want to cancel the will to receive for himself? That is, many times he sees that when he asks the Creator to give him vessels of bestowal, the whole body resists, and his prayer is only lip-service, meaning only empty words. Yet, he sees that there are times when he can pray wholeheartedly. The answer is that this is already the answer to the prayer, meaning that the Creator gave him the strength to pray for this with all his heart. Therefore, a person must be hopeful that the Creator will bring him closer.

8. Baal HaSulam, Shamati, Article No. 5, "Lishma Is an Awakening from Above, and Why Do We Need an Awakening from Below?"

The evil inclination is the will to receive, and acquiring the desire to bestow cancels the will to receive from being able to do anything. This is considered putting it to death. Since it has been removed from its

office, and it has nothing more to do since it is no longer in use, when it is revoked from its function, this is considered putting it to death.

9. RABASH, Article No. 58, "Ani [I] and Ein [nothing/null]"

Ani is our desire. *Ein* is the annulment of our desire. Our desire is to receive, and it is called *Nukva* [Aramaic: female]. The Creator's desire is to bestow. It follows that when one cancels the *Ani*, the *Ani* and *Ein* are conjoined. This implies that our work is to make the *Ani* into *Ein*, meaning the desire of *Nukva* into a desire to bestow. But without a desire, there is nothing.

10. RABASH, Article No. 41, "Raising the Hands"

Raising the hands is regarded as "surrender," since when one sees that he cannot get what he wants, he raises his hands and says that here he cannot achieve anything with his own hands.

Therefore, when praying to the Creator, we should raise our hands, as it is written (Psalms 63:5), "In Your name I will lift up my hands," that only the Creator can help him.

11. RABASH, Article No. 44 (1990), "What Is an Optional War, in the Work - 2?"

The matter of *Dvekut* with the Creator is annulment of one's own authority. By nature, man is born feeling only his own authority, that he is the landlord and does what he wants. In order for him to know that there is the authority of the Creator, that He is the leader of the world, a person must believe this, that the Creator is the King of the world.

A person must believe that this concealment, where a person does not feel that there is a King to the world, the Creator did this, and this is called "the correction of the *Tzimtzum* [restriction]." However, one must believe and make great efforts until he feels in his organs that the Creator is the leader of the world. And not just a leader! Rather,

one must believe that His guidance is in the manner of good and doing good.

12. RABASH, Article No. 29 (1989), "What Is the Preparation to Receive the Torah in the Work? – 2"

As long as one does not revoke the *Kelim* [vessels] of the desire to receive for himself, he cannot receive delight and pleasure. It follows that the only obstructor on receiving the delight and pleasure is the will to receive for oneself. This is why this will to receive is the evil inclination.

However, how can it be revoked, as it is written, “Annul your will before His will”? He is the Torah, as our sages said, “The Creator said, ‘I have created the evil inclination; I have created the Torah as a spice.’” This means that the Creator says, “The fact that I created the will to receive pleasure, and that this is the nature of creation, as was said, that creation is called ‘existence from absence,’ means that a new thing was created here.” This was said about this will to receive. The Creator said, “I created the Torah as a spice.” That is, through “the light in it reforms him.”

13. RABASH, Article No. 12 (1988), "What Are Torah and Work in the Way of the Creator?"

We engage in the Torah in order to subdue the evil inclination, meaning to achieve *Dvekut* [adhesion] with the Creator, so that all our actions will be only in order to bestow. That is, by ourselves, we will never be able to go against nature, since the mind and heart that we must acquire require assistance, and the assistance is through the Torah. It is as our sages said, “I have created the evil inclination; I have created the Torah as a spice. By engaging in it, the light in it reforms them.”

14. RABASH, Article No. 35 (1990), “What Is ‘He Who Enjoys at a Groom’s Meal’ in the Work?”

Only after a person says that he annuls all his needs, which a person’s body demands, meaning his desires that are for his own sake—he relinquishes them and cares only for the benefit of the “bride,” who is called *Malchut*, the “bride,” which is the kingdom of heaven, only then, when he cancels his self, as our sages said, “The Torah exists only in one who puts himself to death over it,” this means that all the thoughts and desires pertaining to his own needs, he puts to death and cares only for the sake of the Creator.

15. Baal HaSulam, Shamati, Article No. 9, "What Are Three Things that Broaden One’s Mind in the Work?"

The *Shechina* cannot appear in its true form, which is a state of grace and beauty, except when one has sightly *Kelim*, which are the organs extending from the heart. This means that one must first purify his heart to be a sightly abode by annulling the will to receive for himself and accustoming himself to work so all his actions will be only in order to bestow.

From this extend sightly *Kelim*, meaning his desires, called *Kelim*, will be clean from reception for himself. Rather, they will be pure, called “bestowal.”

16. RABASH, Letter No. 65

Bestowal is called “annulment of reality,” when he wants only to bestow upon the Creator and not to receive anything, it is called “complete righteous.” That is, he has no desire for himself, but all his works are only about how to be annulled before the Creator. This is called a “time of *Katnut*,” since all that shines in vessels of bestowal is *Ohr de Hassadim*, called *Nefesh Ruach*.

The time of *Gadlut* (adulthood/greatness) is when a person obtains the vessels of reception, which are *Kelim* of *Bina* and *ZON* that were

below the *Parsa* during the *Katnut*. That is, they departed from the degree because of *Malchut*, which is the will to receive that is on them. In other words, the *Kelim de Bina* and *ZON* were placed under the governance of the will to receive so it was impossible to use them to receive in order to bestow. Hence, they departed from the degree.

During the time of *Gadlut*—when they improve their works—they return to the degree, for then they can engage in reception in order to bestow. At that time they use the *Kelim de Bina* and *ZON*, which are called “vessels of reception,” since now they have returned to the degree.

17. RABASH, Letter No. 65

“Landlord” is one who wants to feel that he is the landlord in the world, meaning that his presence in the world will grow, that he himself will be rewarded with a long life and many possessions, which is called the “persistence of reality.” “Students of Torah” are those who engage only in annulment of reality. He wants to be annulled before the Creator, and his only entitlement to exist in the world is because the Creator wants it. But he himself wants to be annulled. Also, he wants to bring all his possessions as an offering to the Creator, and the only reason he engages in obtaining possession is because it is the Creator’s will. This is the meaning of saying that the view of landlords is opposite from the view of Torah, since the view of Torah is annulment of reality, and the view of landlords is the persistence of reality.

18. RABASH, Article No. 18 (1984), "And It Shall Come to Pass When You Come to the Land that the Lord Your God Gives You"

Two governances cannot be together. Either the will to bestow governs or the will to receive governs. Both cannot exist together because each one contradicts the other and two opposites cannot be in the same subject.

From this comes the war of the inclination, that one should fight with oneself to subdue the heart, which is where these desires clothe, expel the domination of the will to receive, and give full governance to the desire to bestow upon the Creator. When one begins to work the holy work, which is to aim all of his work for the Creator, the wars between those two desires begin. Then, through great labor, a person is rewarded with overcoming and he wins the war. At that time the ruling of the will to bestow upon the Creator enters his heart and a person can say, “My might and the strength of my hand have gotten me these riches,” and only through his work, he inherited the heart [...] That is, you did not conquer it by your own strength, but rather “the Lord your God gives you.”

19. Baal HaSulam, Shamati, Article No. 27, “What Is ‘The Lord Is High and the Low Will See’? – 1”

How can there be equivalence with the Creator when man is the receiver and the Creator is the Giver? The verse says about this, “The Lord is high and the low...”

If one annuls oneself, then one has no authority that separates him from the Creator. In that state, one “will see,” meaning he is imparted *Mochin de Hochma*, “and the high will know from afar.” However, someone with pride, meaning one who has his own authority, is distanced, since he lacks the equivalence.

Lowliness is not considered one’s lowering oneself before others. This is humbleness, and one feels wholeness in this work. Rather, lowliness means that the world despises him. Precisely when people despise, it is considered lowliness, for then he does not feel any wholeness, for it is a law that what people think influences a person.

Therefore, if people respect him, he feels whole; and those whom people despise think of themselves as low.

20. RABASH, Article No. 824, "Internality and Externality"

When one must annul himself before his friend, it is not regarded as true annulment unless it is in two manners: in thought and in action.

It is not necessarily the action, but he should also annul his view and say that his friend's view is more important than his own. Otherwise, this is (not) regarded as "annulment." When he shows his friend an act of annulment, this is nothing but fawning, where on the outside he shows that his friend is more important, but deep inside he knows that his friend is not half as good as he is.

21. RABASH, Article No. 6 (1984), "Love of Friends – 2"

If several individuals come together with the force that it is worthwhile to abandon self-love, but without the sufficient power and importance of bestowal to become independent, without outside help, if these individuals annul before one another and all have at least potential love of the Creator, though they cannot keep it in practice, then by each joining the society and annulling oneself before it, they become one body.

For example, if there are ten people in that body, it has ten times more power than a single person does. However, there is a condition: When they gather, each of them should think that he has now come for the purpose of annulling self-love. It means that he will not consider how to satisfy his will to receive now, but will think as much as possible only of the love of others. This is the only way to acquire the desire and the need to acquire a new quality, called "the will to bestow."

And from love of friends one can reach love of the Creator, meaning wanting to give contentment to the Creator.

22. RABASH, Article No. 1 (1984), "Purpose of Society – 1"

We gather here—to establish a society where each of us follows the spirit of bestowing upon the Creator. And to achieve bestowal upon

the Creator, we must begin with bestowal upon man, which is called “love of others.”

And love of others can only be through revoking of one’s self. Thus, on the one hand, each person should feel lowly, and on the other hand, be proud that the Creator has given us the chance to be in a society where each of us has but a single goal: for The *Shechina* [Divinity] to be among us.

23. RABASH, Article No. 2 (1984), "Concerning Love of Friends"

We must remember that the society was established on the basis of love of others, so each member would receive from the group the love of others and hatred of himself. And seeing that his friend is straining to annul his self and to love others would cause everyone to be integrated in their friends’ intentions.

Thus, if the society is made of ten members, for example, each will have ten forces practicing self-annulment, hatred of self, and love of others.

24. RABASH, Article No. 1 (1984), "Purpose of Society – 2"

Since man is created with a *Kli* called “self-love,” where one does not see that an act will yield self-benefit, one has no motivation to make even the slightest motion. And without annulling self-love, it is impossible to achieve *Dvekut* [adhesion]) with the Creator, meaning equivalence of form.

And since it is against our nature, we need a society that will form a great force so we can work together on annulling the will to receive, called “evil,” as it hinders the achievement of the goal for which man was created.

For this reason, society must consist of individuals who unanimously agree that they must achieve it. Then, all the individuals become one great force that can fight against itself, since everyone is integrated

in everyone else. Thus, each person is founded on a great desire to achieve the goal.

To be integrated in one another, each person should annul himself before the others. This is done by each seeing the friends' merits and not their faults. But one who thinks that he is a little higher than his friends can no longer unite with them.

25. Maor VaShemesh, Portion Ki Tetze

Through love of friends and adhesion with the friends, one comes to complete submission since he will see his friends' work and the intensity of the fire in their hearts and their excitement in serving the Creator. By this, he, too, will learn to work like them, recognize his own deformation, and will repent in complete repentance.

26. RABASH, Article No. 821, "We Will Do and We Will Hear – 2"

How can an intelligent and knowledgeable person say that his mind will be annulled before each and every one, while he knows and feels that he is a hundred times higher than his friend?

However, there is a discernment of "part," and there is a discernment of "all." The collective is higher than the individual, and one must annul before each and every part, in that he is part of the "all." In other words, the whole of Israel, although they do not have such great importance individually, with respect to the collective, each one is very important from the perspective of the whole collective.

One must annul his personal needs before the needs of the collective, and since man must annul his view and thought before the Creator, he must accustom himself in externality, called "doing." This is called "We will do." All those annulments will influence him so he can annul his mind and thought before the Creator.

27. RABASH, Article No. 7 (1984), "According to What Is Explained Concerning 'Love Thy Friend as Thyself'?"

The advice for one to be able to increase his strength in the rule, "Love thy friend," is by love of friends. If everyone is nullified before his friend and mingles with him, they become one mass where all the little parts that want the love of others unite in a collective force that consists of many parts. And when one has great strength, he can execute the love of others.

And then he can achieve the love of God. But the condition is that each will annul before the other. However, when he is separated from his friend, he cannot receive the share he should receive from his friend.

Thus, everyone should say that he is nothing compared to his friend.

28. RABASH, Article No. 587, "The Upper One Scrutinizes for the Purpose of the Lower One"

The root of the work of the lower one is the will to receive, and the prayer, called *MAN*, rises up, and then the upper one corrects this *MAN* and places on it the power of the *Masach*, which is a desire to delay the abundance before the lower one knows about himself that his aim is to bestow.

That is, the upper one bestows upon the lower one good taste and pleasure in the desire to bestow, by which the lower one feels His exaltedness. At that time, he begins to understand that it is worthwhile to annul before Him and cancel his existence before Him. Then, he feels that all that there is in reality is only because such is His will, that the Creator wants the lower one to exist, but for himself, he wants to annul his existence. It follows that then, all the vitality he feels is regarded as *Lishma* and not for himself.

When he feels this, it is considered that he already has the correction of the *MAN*, and then he is also fit to receive the *MAD*, as well, for

there is no contradiction between them anymore, since the lower one, too, wants the benefit of the upper one and not his own benefit.

29. RABASH, Letter No. 64

Once he has been rewarded with the Torah, he must extend faith once more because a person must serve the Creator not in order to receive reward. Once he has been awarded the Torah he can say that now he sees that it is worthwhile to serve the Creator because he has the Torah, which is as it is written, “The precepts of the Lord are right, rejoicing the heart.” It follows that he is blemishing the faith, which is above the intellect, where he does not see for himself any existence, and only works in faith to annul reality. This is the meaning of “with all your heart, with all your soul, and with all your might.” That is, he wants nothing for himself and his only desire is to annul his existence completely.

Therefore, once rewarded with the Torah, a person must renew the faith, which is called *Daat* (knowledge) and *Dvekut* above the intellect

30. Baal HaSulam, Letter No. 21

If you do wish to cleanse the sins off you, you should engage in annulment of self-importance instead of the mortifications, meaning to feel that you are the lowest and the worst of all the people in the world. It requires much learning and education to understand this, and each time you should test yourself to see if you are not fooling and deceiving yourself. It also helps to lower yourself before your friend in practice.

However, you should be mindful that you lower yourself only before the right people. So if you wish to engage in it in practice, you can annul yourself before our group, and not before strangers, God forbid. However, you must know for certain that you are the worst and the lowest of all the people in the world, as this is the truth.

31. RABASH, Article No. 821, "We Will Do and We Will Hear – 2"

That person annuls himself before the other, not necessarily in external annulment, but also internally. Externality means that which is revealed outside, which is regarded as “revealed,” when it is visible to everyone that he does not consider himself as anything, but that he regards his friend as being at a higher degree than his own. This is shown by the things he does before his friend.

But there is also internality, called “hidden.” These are the thought and the mind, which he must also annul before his friend. This is the meaning of “My soul shall be as dust to all.”

32. Baal HaSulam, Letter No. 45

A student should be in true annulment before the teacher, in the full sense of the word, for then he unites with him and he can perform salvations in his favor.

**33. Zohar for All, Chayei Sarah [The Life of Sarah],
"One Who Diminishes Himself", Item 21**

Happy is he who diminishes himself in this world; he is great and superior in the eternal world. One who is small in this world is great in the eternal world, and one who is great in this world is small in the eternal world. [...] The Creator augments only one who diminishes himself, and diminishes only one who magnifies himself. Happy is one who diminishes himself in this world; how great is he in the eternal world.

**34. Baal HaSulam, Shamati, Article No. 19, “What Is
‘The Creator Hates the Bodies,’ in the Work?”**

One should believe that the obstructions of the will to receive in the work come to him from above. One is given the force to discover the will to receive from above because there is room for work precisely when the will to receive awakens.

Then one has close contact with the Creator to help him turn the will to receive to work in order to bestow. One must believe that from this extends contentment to the Creator, from his praying to Him to draw him near in the manner of *Dvekut* [adhesion], called “equivalence of form,” discerned as the annulment of the will to receive, so it is in order to bestow. The Creator says about this, “My sons defeated Me.” That is, I gave you the will to receive, and you ask Me to give you a desire to bestow instead.

35. RABASH, Article No. 4 (1989), "What Is a Flood of Water in the Work?"

When a person does not feel the greatness of the Creator, the body cannot annul before Him “with all your heart and with all your soul.” However, in truth, by presenting a condition that says, “I agree to work for You only on condition that I see Your importance and greatness,” he already wants to receive from the Creator—the greatness of the Creator—or he will not want to work with all his heart. Thus, a person is already limited and placed under the governance of concealment, and he is not free to say that he wants nothing but to bestow. This is not true since he does want something before he observes “that all your works will be for the sake of the Creator.” That is, he first wants to receive the greatness of the Creator, and then say that he will annul before the Creator. Certainly, this is not regarded as *Bina* because *Bina* desires mercy and wants nothing, for she does want.

36. RABASH, Article No. 24 (1991), "What Does It Mean that One Should Bear a Son and a Daughter, in the Work?"

If one decides that he wants to work as “dust,” meaning even if he tastes the taste of dust in the work, he says that it is very important for him to be able to do something for the sake of the Creator, and for himself, he does not care which taste he feels, and says that this work, in which one tastes the taste of dust, meaning that the body mocks

this work, he says to the body that in his view, this work is regarded as “raising the *Shechina* [Divinity] from the dust.”

In other words, although the body tastes dust in this work, the person says that it is *Kedusha* and does not measure how much flavor he feels in the work. Rather, he believes that the Creator does enjoy this work, since there is no mixture of the will to receive here, since he has nothing to receive because there are no flavor or scent in this work, as there is only the taste of dust here. For this reason, he believes that this is the holy work, and he is delighted.

37. Maor VaShemesh, VaYechi

The essence of the assembly is for everyone to be in one unity and for all to seek but one purpose: to find the Creator. In every ten there is the *Shechina* [Divinity]. Clearly, if there are more than ten then there is more revelation of the *Shechina*. Thus, each one should assemble with his friend and come to him to hear from him a word about the work of the Creator, and how to find the Creator. He should annul before his friend, and his friend should do the same toward him, and so should everyone do. Then, when the assembly is with this intention, then “More than the calf wants to suckle, the cow wants to nurse,” and the Creator approaches them and He is with them.

38. RABASH, Article No. 38 (1990), “What Is, ‘A Cup of Blessing Must Be Full,’ in the Work?”

When the awakening departs from him, a person begins to yearn to achieve annulment before the Creator, and wants to obtain the feeling he had while in ascent, but now he begins to see how far he is from this, and all his organs resist such ideas as annulling self-benefit and that all his concerns will be how to bring contentment to his Maker.

At that time, he sees that the world has grown dark on him. He cannot find a place from which to receive vitality, and then he sees that he is in a state of descent and lowliness. When he comes to such

a descent, he sees that no one has such bad thoughts. However, one should believe in the sages that such thoughts come from above, meaning that from above, they want this person who now wants to approach the Creator to suffer descents because by having descents, he will feel the need for the Creator to lift him.

39. RABASH, Article No. 97, "The Torah Must Be Received with Both Hands"

When one's intention is for the sake of the Creator, he wants the annulment of reality. That is, he agrees to serve the Creator without any vitality or pleasure, a complete annulment of the spiritual reality, for then it is certain that he has no reward for his work. For this reason, he is certain that he is serving the Creator only in order to bestow, which is called "the quality of *Hesed*."

Naturally, he will not be able to have any descent in his work because all the descents come because he has no pleasure or vitality, for which reason he cannot continue with his work. But if he agrees to work in such a state, and even yearns for it, he cannot have any cessation in the work. This is regarded as "long life."

40. RABASH, Article No. 4 (1989), "What Is a Flood of Water in the Work?"

He does not tell the Creator how He should help him. Rather, he must subjugate himself and annul before the Creator unconditionally. But since he cannot overcome his body, he asks the Creator to help him win the war against the inclination, since he understands his lowliness.

For this reason, he asks the Creator to have mercy on him because he is worse than other people, who can be servants of the Creator, whereas he is worse than them. He sees that he has a desire to receive in self-love more than all of them. Therefore, he is ashamed of himself that he can be so lowly. For this reason, he asks the Creator

to have mercy on him and deliver him from the governance of the evil inclination.

Yet, he does not ask for help because he is more important than other people.

41. RABASH, Article No. 11 (1989), "What Are the Forces Required in the Work?"

When a thought about annulling before the Creator comes to him, the body stands against him and makes him think, "How do you want to annul yourself before the Creator and have no reality of your own, so there is only the single authority of the Creator and you do not want to merit a name?" This is against nature, since as long as one is alive, he wants to exist and feel his being. So how is he told that he must annul before the Creator and lose his being?

At that time the body says that it does not agree to this. This is called "exile," meaning that the "nations of the world" in a person control the "Israel" in him. It is known that "Israel" means *Yashar-El* [straight to the Creator]. That is, a person does not want to have a reality of his own, but wants to annul directly before the Creator.

42. RABASH, Article No. 5 (1987), "What Is the Advantage in the Work More than in the Reward?"

It is written in *The Zohar*, "For the whole of the Torah is the names of the Creator." Also, a complete man is one who has been rewarded with "The Torah and the Creator and Israel are one." Therefore, indeed, greeting the *Shechina* is very important because the purpose is for man to achieve this degree.

But to come to greet the *Shechina* requires prior preparation, for one to be fit for it. In the words of our sages, this is called "As He is merciful, so you are merciful." This is the interpretation of the verse, "and to cleave unto Him, cleave unto His attributes." It means that only by a person working in love of others can he achieve

Dvekut [adhesion] with the Creator. There are many names to this: “Instilling of the *Shechina*,” “attainment of the Torah,” “greeting the *Shechina*,” etc.

The main preparation, which is called “labor,” is that one must prepare oneself to annul one’s authority, meaning one’s self, meaning he cancels the view of landlords and craves the view of Torah, which is called “annulling of authority.” Naturally, he becomes the guest of the Creator, who is the Host of the entire world.

43. RABASH, Article No. 680, "Annulment— the Baal Shem Tov Way"

Annulment before the rav is by force and not through intellect. That is, even in a place where one does not understand the view of one’s rav, he annuls himself and the Torah and the work, and comes to the rav so he will guide him.

There is guidance in the manner of the general public, called *Ohr Makif* [surrounding light], which is light that shines only from outside, and is without words, but only by coming to the rav and sitting in front of him, sitting at his table during the meal or during the service. Yet, there is another way, which is internal, and this is specifically through “mouth-to-mouth.”

44. RABASH, Article No. 28 (1988), "What Is, His Guidance Is Concealed and Revealed?"

Our work is to correct ourselves with vessels of bestowal, for only in those *Kelim* can the upper lights clothe, so there will be equivalence of form between the light and the *Kli*. This is the correction of the *Tzimtzum*, in order not to have the bread of shame. It follows that it is within man’s power to correct this.

This is called “accelerating the achieving of the goal,” which is to do good to His creations. We can do this only by annulling the authority, and only then is it possible to receive everything in order to bestow.

For this reason, when the Creator imparts the abundance, He imparts to “His people and His inheritance.” That is, everything is regarded as His, and the lower one has no authority of his own because he has annulled his own authority. For this reason, “He will not abandon,” but He rather bestows upon “His people and His inheritance.”

But if they are “not rewarded,” meaning that they do not want to annul their authority and are unworthy of receiving the abundance, this is called “in its time.” At that time the Creator works “for the sake of His great name,” and the name of the Creator is The Good Who Does Good. For this reason, He bestows upon them because He is good and does good, which is called “His great name.”

45. Baal HaSulam, Shamati, Article No. 62, "Descends and Incites, Ascends and Complains"

One must always examine oneself, if one's Torah and work do not descend to the abyss. This is because one's greatness is measured by one's measure of *Dvekut* [adhesion] with the Creator, meaning on one's measure of annulment before the Creator.

In other words, self-love does not merit reference, and one wishes to annul one's self completely. This is because in one who works in order to receive, the measure of one's work is the measure of the greatness of one's self. At that time, he becomes a being, an object, and a separate authority. In that state it is difficult for him to annul before the Creator.

However, when one works in order to bestow, when he completes his work, meaning that he has corrected all his vessels of reception for himself from what he has from the root of his soul, then he has nothing more to do in the world. It follows that one should think and concentrate only on that point.

46. RABASH, Article No. 21 (1987), "What Are Dirty Hands in the Work of the Creator?"

Man has no power to go against nature. Our sages said about this, “He who comes to purify is aided,” so he may revoke the will of others. In other words, all the desires that awaken in the body and resist his having the ability to engage in the desire to bestow—the Creator does this. In other words, the Creator gives him the ability to revoke. It was said, “so that He will revoke the will of others before your will”: You want to engage in the desire to bestow but you cannot; your reward will be that you will receive assistance from the Creator.

47. RABASH, Article No. 21 (1987), "What Are Dirty Hands in the Work of the Creator?"

In order for the Creator to revoke the will of others, meaning the will to receive, which is the will of others, and not of *Kedusha* [sanctity], a person must first begin this work, and then the Creator gives him the assistance required for it. This is so for the known reason that there is no light without a *Kli* [vessel].” That is, nothing comes from above unless there is a desire below, since the desire is called the need for it.

This is the meaning of what our sages said, “Revoke your will,” meaning the will to receive, “before His will,” meaning before the will of the Creator, for the will of the Creator is to bestow. Then, when you begin, according to the labor you will give in order to revoke the will to receive, to that extent, the need to ask the Creator to help you will form, and then you receive a complete desire and need for His help.

48. RABASH, Article No. 27 (1988), “What Is, ‘The Creator Does Not Tolerate the Proud,’ in the Work?”

Understand the question, Why we need to know our own lowliness, why is it not enough to know the greatness of the Creator, and what does it give us to know our own lowliness? The answer is that our lowliness means that we are powerless to annul ourselves before the

Creator. Therefore, before we achieve the recognition of evil, we have no need to ask the Creator to help us because we think that we ourselves have knowledge and understanding, and what we understand, we have the power to do. We are unafraid of any force that can stop our spirit and purpose in life, and if we understand with our intellect that the Creator is important, we promptly do what befits intelligent people.

In the end, we see that when some small passion comes along, we surrender before it. Especially, when the work of dedicating ourselves to the benefit of the Creator comes along, and the body does not see what it will gain by this, a person immediately sees what weak heart he has, and he immediately wants to escape the campaign. Therefore, when he sees his own lowliness, this gives him the need for heaven's mercy, to be helped 1) not escape the campaign and have the ability to at least pray to the Creator, 2) that the Creator will truly help him emerge from the control of the body.

49. RABASH, Article No. 27 (1988), "What Is, 'The Creator Does Not Tolerate the Proud,' in the Work?"

When a person is proud and has no desire to annul his authority before the Creator, and says that he has no lowliness in him, but he rather does what he wants, from this come to him all the bad qualities. The light of pleasure, which comes from above, illuminates as a slim light in order to sustain the world. As is known, it dresses in three qualities, called "envy," "lust," and "honor," and all three qualities are included in the quality of pride.

But seemingly, what is the connection between lust and pride? After all, lust is a beastly quality, so how is pride connected here? The thing is that pride is not necessarily between man and man. Primarily, it is between man and God. For this reason, when a person is proud with regard to the Creator and does not want to annul his own authority, this is the reason for the control of the will to receive for himself. But

when a person annuls his authority before the singular authority, he is rewarded with eternal life.

50. RABASH, Article No. 6 (1986), "Confidence"

According to the rule that it is impossible to do anything without pleasure, how can we work in order to bestow and not receive any reward into our own authority, but rather annul ourselves to Him and cancel our own authority so that only the singular authority remains, namely the authority of the Creator? What are the fuels that will give us the strength to work so we can work in order to bestow?

The fuel that gives strength to work should come from serving the King, and according to the importance of the King, since the Creator has placed a power in nature that we derive great pleasure from serving an important person. Thus, man feels pleasure according to the importance of the King. That is, if one feels that he is serving a great King, to that extent his pleasure grows. Therefore, the more the King is important, the more he enjoys his work.

The pleasure he receives from serving the King is that the greater the King, the more he wants to annul before Him. It follows that all the delight and pleasure he receives does not enter man's authority, but rather he wants to annul before the King to the extent of the King's greatness and importance.

51. RABASH, Article No. 6 (1986), "Confidence"

Why does one need to annul his desire? What if he has no desire to annul? It is as though it is not wholeness, since it makes sense that if one agrees with the Creator's will it is certainly better than if he has a different desire than that of the Creator, and he must annul it, as though he has something bad and he must cancel the bad. Would it not be better if he had no bad at all?

The thing is that it is known that for the spiritual *Kli* [vessel] to be fit to receive the abundance of delight and pleasure, it must meet two

conditions: 1) to have *Aviut* [thickness], which is the desire to receive delight and pleasure, 2) to have a *Masach* [screen] not to receive according to one's craving and desire for the delight and pleasure, but according to the Creator's delight. This is called "receiving in order to bestow contentment upon his Maker."

52. RABASH, Article No. 6 (1986), "Confidence"

If he has no vessels of reception, meaning no craving to receive delight and pleasure, he is unfit to receive abundance from above because there is no satisfaction without a need. For this reason, one must try to make for oneself a lack—to crave that the Creator will bring him closer and give him the abundance that the Creator can give, and which he is craving to receive. At the same time, he cancels his desire and trusts the Creator to help him and give him what the Creator understands to be in his favor. Therefore, at that time he has no complaints that the Creator did not help him according to man's understanding.

This is regarded as cancelling his desire and saying, "I do my part," meaning what I understand to be in my favor, "and I understand and believe that the Creator probably knows my situation better, and I agree to go and engage in Torah and *Mitzvot* as though the Creator has helped me as I understand He should answer my prayer. And although I see that He did not give me any answer to my request, I still believe that the Creator has heard my prayer and answered me according to what is good for me. For this reason, I must always pray that the Creator will help me according to my understanding, and the Creator helps me according to what He understands is good for me."

Lowliness and Subjugation

1. RABASH, Article No. 21, "Sanctification of the Month"

A person must take upon himself the burden of the kingdom of heaven on the lowest quality, and say about it that to him, even that state, the lowest that can be, meaning one that is entirely above reason, when he has no support from the mind or the feeling, so he can build its foundations on it, and at that time, he is seemingly standing between heaven and earth and has no support, for then everything is above reason, then a person says that the Creator sent him this state, where he is in utter lowliness, since the Creator wants him to take upon himself the burden of the kingdom of heaven in this manner of lowliness.

At that time, because he believes above reason, he takes upon himself that the situation he is in now comes to him from the Creator, meaning that the Creator wants him to see the lowest possible state that can be in the world.

And yet, he must say that he believes in the Creator in all manners. This is considered that he has made an unconditional surrender.

2. RABASH, Article No. 44 (1990), "What Is an Optional War, in the work - 2?"

When a person is in a state of lowliness, it is considered that the Creator has moved away from him, and he has no desire or yearning for the work, this is regarded as the Creator giving a person a shape of tastelessness about spirituality. Moreover, a person wants to escape

and forget about the work altogether. This is regarded as the Creator showing him the *Achoraim*.

The *Panim* [face/anterior] of the Creator is His desire to do good to His creations, and the *Achoraim* is the complete opposite. Why does the Creator show a person the *Achoraim*? It is on purpose, for by this a person gets a thrust toward *Dvekut* with the Creator, for he cannot remain in a state of lowliness. It follows that here, within the *Achoraim* is the discernment of *Panim*.

3. RABASH, Article No. 44 (1990), "What Is an Optional War, in the work - 2?"

All those thoughts that the will to receive brings him are sent to him from above because he wants to walk on the path of bestowal, and in the meantime he is idle in the work, because he prayed for the Creator to bring him closer to being in *Dvekut* with the Creator, which is equivalence of form, when it is apparent that the person is idle in the work, he is sent the foreign thoughts that a person cannot agree to be under such a control. This, in turn, gives a person a push that he must overcome the state he is in.

It therefore follows that from this bad, when a person feels that he is in such a lowly state that he never imagined that he could be under such governance, for this reason, he should not be alarmed and escape the campaign. On the contrary, he should believe that the Creator is taking care of him now, and He is bringing him closer through a state of *Achoraim* [posterior].

4. RABASH, Article No. 24 (1991), "What Does It Mean that One Should Bear a Son and a Daughter, in the Work?"

The work above reason should be unconditional surrender. That is, one should take upon himself the burden of the kingdom of heaven above reason. A person should say, "I want to be a servant of the Creator even though I have no idea about the work and I feel no

flavor in the work. Nevertheless, I am willing to work with all my might as though I have attainment and feeling and flavor in the work, and I am willing to work unconditionally.” At that time, a person can go forward, and then there is no place for him to fall from his state, since he takes upon himself to work even when he is placed right in the earth, since it is impossible to be lower than the earth.

5. RABASH, Article No. 40 (1990), "What Is, 'For You Are the Least of All the Peoples,' in the Work?"

How can one muster the strength to overcome the body when he feels that the *Shechina* is in the dust? What joy can he receive from this work? Even more perplexing, how can one need and want to work when he feels no taste in it? This would be understandable if he had no choice; we can understand when a person is forced to work. But how is it possible to want such a work, which feels tasteless? And since he does not have the strength to overcome and feel joy in such a work, how can he serve the King in such a lowly state, when he feels the taste of dust while serving the King?

Hence, in this regard, he does not ask the Creator to give him the revelation of His greatness, so he will feel a good taste in it. Rather, he asks the Creator to give him strength to be able to overcome the body and work gladly because now he can work only for the Creator, since the will to receive does not enjoy work that tastes like dust.

6. RABASH, Article No. 6 (1990), "When Should One Use Pride in the Work?"

When a person engages in Torah and Mitzvot, this is the time to be in wholeness, as though the Creator has brought him close, to be among the King's servants. However, one must not lie to oneself and say that he feels that he is serving the King when he does not feel this way. Therefore, how can he be grateful to the Creator for drawing him near if he does not feel it?

Instead, at that time a person should say that although he is in utter lowliness, meaning he is still immersed in self-love, and still cannot do anything above reason, the Creator still gave him a thought and desire to engage in Torah and Mitzvot, and has also given him some strength to be able to overcome the spies who speak to him and poke his mind with their arguments. And still, he has some grip on spirituality.

At that time, a person should pay attention to this and believe that the Creator is tending to him and guides him on the track that leads to the King's palace. It follows that he should be happy that the Creator is watching over him and gives him the descents, as well.

7. RABASH, Article No. 128, "Exalt the Lord Our God"

"Exalt the Lord our God and bow before His holy mountain, for the Lord our God is holy."

"Exalt" means that if one wants to know the exaltedness and greatness of the Creator, we can obtain this only through *Dvekut* [adhesion] and equivalence of form. Thus, what is "equivalence of form" and how does one achieve equivalence of form?

"Bow before His holy mountain." Bowing means surrendering. It is when one lowers his reason and says that what the reason understands or does not understand, I annul and subjugate it. Before which quality do I subjugate it? Before "His holy mountain."

Har [mountain] means *Hirhurim* [reflections], meaning thoughts. "His holy," for "holy" means separated from the matter. This means that he removes himself from the desire of reception. "Bow" means submitting the body, even though it disagrees, and taking upon oneself only thoughts of *Kedusha* [holiness]. This is the meaning of "Bow before His holy mountain."

Why must we submit ourselves to thoughts of *Kedusha*, meaning retire from receiving in order to receive? It is because "The Lord our God is holy," for the Creator only bestows. For this reason, one must be in equivalence of form with the Creator, and by this we can

obtain the exaltedness of the Creator. Afterward, we can achieve the attainment of the exaltedness of the Lord our God.

8. Baal HaSulam, Shamati, Article No. 118, "To Understand the Matter of the Knees that Have Bowed to Baal"

There are two discernments in bowing:

1. One who bows before one who is greater, and although he does not know his merit, but believes that he is great, he therefore bows before him;

2. When he knows his greatness and merit in utter clarity.

There are also two discernments considering the faith in the greatness of the upper one:

3. He believes that he is great because he has no other choice, that is, he has no way to know his greatness.

4. He has a way to know his greatness in utter certainty, but he still chooses the path of faith because "It is the glory of God to conceal a thing." This means that although there are sparks in his body that want specifically to know His greatness, and not be as a beast, he still chooses faith for the above reason.

9. Baal HaSulam, Shamati, Article No. 143, "Only Good to Israel"

Lowering applies when one wants to be proud, meaning wants to be in *Gadlut* [greatness/adulthood]. This means that he wants to understand every single thing, that his soul craves seeing and hearing in everything, but he still lowers himself and agrees to go with his eyes shut and keep Torah and *Mitzvot* in utter simplicity. This is "good to Israel." The word *Yashar El* [Israel] is the letters of *Li Rosh* [the head (mind) is mine].

This means that he believes he has a mind of *Kedusha* [holiness] although he is only discerned as "just," meaning that he is in a state of diminution and lowliness. And he says about this "just" that it is absolute good. Then the verse, "God is to the pure in heart" comes

true in him, meaning that he is awarded a pure heart. And this is the meaning of “and I will take away the stony heart from your flesh, and I will give you a heart of flesh.”

10. Baal HaSulam, Shamati, Article No. 96, “What Is Waste of Barn and Winery, in the Work?”

The purpose of the work is in the literal and nature, since in this work he no longer has room to fall lower down, since he is already placed on the ground. This is so because he does not need greatness because to him it is always like something new. That is, he always works as though he had just begun to work. And he works in the form of accepting the burden of the kingdom of heaven above reason. The basis, upon which he built the order of the work, was in the lowest manner, and all of it was truly above reason. Only one who is truly naïve can be so low as to proceed without any basis on which to establish his faith, literally with no support.

Additionally, he accepts this work with great joy, as though he had had real knowledge and vision on which to establish the certainty of faith. And to that exact measure of above reason, to that very measure as though he had reason. Hence, if he persists in this way, he can never fall. Rather, he can always be in gladness, by believing that he is serving a great King.

11. RABASH, Article No. 4 (1991), “What Is, ‘The Saboteur Was in the Flood, and Was Putting to Death,’ in the Work?”

Lowliness is when one subdues oneself and works above reason. This is called “lowliness,” when he lowers his reason and says that his reason is worthless.

In other words, man’s reason dictates that if the Creator gives him all his needs, which the will to receive understands that it deserves, then he can love the Creator. That is, he loves Him because he satisfies all his needs. If He did not, he would not be able to lower himself

and say that his reason is worthless. Rather, at that time he would depart from the Creator and say that it is not worthwhile to serve the Creator if He does not grant him his wishes. It follows that this is called “proud,” since he wants to understand the ways of the Creator, in what is He regarded as good and doing good, if the body does not get what it demands. About such a proud person the Creator says, “He and I cannot dwell in the same abode.”

But if he lowers himself and says, “I cannot understand the ways of the Creator,” and he says that what his reason dictates is worthless, but he is going above reason, this is called “lowliness,” and it was about him that the verse, “The Lord is high and the low will see” was said. He is rewarded with the Creator bringing him near Him.

12. RABASH, Article No. 7 (1991), “What Is ‘Man’ and What Is ‘Beast’ in the Work?”

Specifically those who want to achieve bestowal feel the emptiness within them and need the greatness of the Creator. They can fill this emptiness specifically with exaltedness, called “full of Mitzvot,” to the extent that they ask the Creator to give them the power to be able to go above reason, which is called “exaltedness.” In other words, they ask the Creator to give them power in exaltedness that is above reason in greatness and importance of the Creator. They do not want the Creator to let them attain this, since they want to subjugate themselves with unconditional surrender, but they ask for help from the Creator, and to that extent they can fill the empty place with Mitzvot. This is the meaning of “filled with Mitzvot like a pomegranate.”

13. Baal HaSulam, Shamati, Article No. 33, "The Lots on Yom Kippurim and with Haman"

Through the faults in the work of the Creator, it causes him to rise up, as without a push one is idle to make a movement and agrees to remain in the state he is in. But if one descends to a lower degree

than he understands, this gives one the strength to overcome, for one cannot stay in such a bad state, since one cannot agree to remain like that, in the state to which he has descended.

For this reason, one must always prevail and emerge from the state of descent. In that state, he must draw upon himself the exaltedness of the Creator. This causes him to extend higher forces from above, or he remains in utter lowliness. It follows that through the *Se'arot*, one gradually discovers the exaltedness of the Creator until one finds the names of the Creator.

14. RABASH, Article No. 626, “Anything that the Merciful One Does, He Does for the Best”

When a person comes to a state where he is truly lost, when he does not see how he can exist in the world or that he has anything to hold on to, and he has exhausted all the tactics and ideas, and sees that after all the labor and exertions, everything is lost, he must brace himself and say, “Everything that the Merciful one does is for the best.”

In other words, the Creator brought upon him all those states of being lost, and they are for the best. That is, through them he has come to a state where he is at the lowest degree, and by this he will be able to rise up, as it is written, “The Lord is high and the low will see,”

15. RABASH, Article No. 28 (1987), “What Is Do Not Add and Do Not Take Away in the Work?”

Once man has come to feel the importance of spirituality, which is called “One should always establish the praise of the Creator,” then is the time when he must shift to the left line. He must criticize how he truly feels within reason the importance of the King, if he is truly willing to work only for the sake of the Creator.

When he sees within reason that he is bare and destitute, that state when he sees the importance of spirituality, but only above reason,

that calculation can create in him deficiency and pain for being in utter lowliness. Then he can make a heartfelt prayer for what he lacks.

**16. RABASH, Article No. 15 (1985), "And
Hezekiah Turned His Face to the Wall"**

Those who want to cling to her but feel that they are lowly, and they do not see how they can emerge from this mud. At that time they ask of the Creator to lift them.

Where the body agrees with the work, where it is on the basis of the will to receive, since they have no clue about bestowal, their work is with pride, meaning they take pride in being servants of the Creator while others are in utter lowliness, and they always see others' faults.

But those who walk on the path of truth, who want to achieve bestowal, are lowly because they see that "Were it not for the Creator's help, he would not have overcome it."

**17. RABASH, Article No. 4 (1989), "What Is
a Flood of Water in the Work?"**

He must pray to the Creator to help him so he can go in the work with his eyes shut, and will not need anything, and will be able to do everything for the sake of the Creator despite the resistance of the body to this.

That is, he does not tell the Creator how He should help him. Rather, he must subjugate himself and annul before the Creator unconditionally. But since he cannot overcome his body, he asks the Creator to help him win the war against the inclination, since he understands his lowliness.

For this reason, he asks the Creator to have mercy on him because he is worse than other people, who can be servants of the Creator, whereas he is worse than them. He sees that he has a desire to receive in self-love more than all of them. Therefore, he is ashamed of himself that he can be so lowly. For this reason, he asks the Creator

to have mercy on him and deliver him from the governance of the evil inclination.

18. RABASH, Article No. 5 (1968), "What Is, 'When Israel Are in Exile, the Shechina Is With Them,' in the Work?"

Our sages said, “He who comes to purify is aided.” And *The Zohar* asks, “With what is he aided?” and it replies, “With a holy soul.”

Therefore, now the Creator has given him an opportunity to obtain a holy soul. He should be delighted about the state of descent and suffering that he feels in this state. For this reason, he should say that he is not in a state of descent, but on the contrary, he is in a state of ascent.

By this we can interpret what our sages said, “When torments come upon Israel, they surrender and pray.” This means that when they come into a state of descent, they see their true state, that they are in lowliness. This is considered that they surrender, since they see their state—that they have parted from the Life of Lives, for one who has *Dvekut* with the Creator is alive. Otherwise, he feels only suffering. Therefore, it is clear to him that now is the time for prayer from the bottom of the heart. This is the meaning of the words, “They surrender and pray.”

19. Baal HaSulam, Letter No. 57

There is no happier state in man’s world than when he finds himself despaired with his own strength. That is, he has already labored and done all that he could possibly imagine he could do, but found no remedy. It is then that he is fit for a wholehearted prayer for His help because he knows for certain that his own work will not help him.

As long as he feels some strength of his own, his prayer will not be whole because the evil inclination rushes first and tells him, “First you must do what you can, and then you will be worthy of the Creator.”

It was said about this, “The Lord is high and the low will see.” For once a person has labored in all kinds of work, and has become disillusioned, he comes into real lowliness, knowing that he is the lowest of all the people, as there is nothing good in the structure of his body. At that time, his prayer is complete and he is granted by His generous hand.

20. Baal HaSulam, Letter No. 57

Everything, small or great, is obtained only by the power of prayer. All the labor and work to which we are obliged are only to discover our lack of strength and our lowliness—that we are unfit for anything by our own strength—for then we can pour out a wholehearted prayer before Him.

We could argue about this, “So I can decide that I am unfit for anything, and why all the labor and exertion?” However, there is a natural law that there is none so wise as the experienced, and before one tries to actually do all he can do, he is utterly incapable of arriving at true lowliness, to the real extent, as said above.

This is why we must toil in Kedusha [holiness] and purity, as it is written, “Whatever you find that your hand can do by your strength, that do,” and understand this for it is true and deep.

I revealed this truth to you only so you would not weaken or give up on mercy. Although you do not see anything, for even when the measure of labor is complete, it is the time of prayer, but until then, believe in our sages: “I did not labor and found, do not believe.”

When the measure is full, your prayer will be complete and the Creator will grant generously, as our sages instructed us, “I labored and found, believe,” for one is unfit for a prayer prior to this, and the Creator hears a prayer.

21. RABASH, Article No. 38 (1990), “What Is, ‘A Cup of Blessing Must Be Full,’ in the Work?”

“Exodus from Egypt.” In other words, he comes out of the control of the Egyptians, who afflicted Israel and did not let them do the holy work. “And the children of Israel sighed from the work, and their cry rose up to God,” and then the Creator brought them out from the exile in Egypt.

In other words, since the people of Israel felt the enslavement and wanted to escape from this exile that the Egyptians were enslaving them, when they came to this important point of feeling their lowliness, the Creator brought them out of Egypt. This is as the ARI says, that when the people of Israel were in Egypt, they were already in forty-nine gates of *Tuma’a* [impurity], and then the Creator brought them out from Egypt.

This means that they already came to the worst lowliness, the lowest that can be, and then the Creator brought them out.

22. RABASH, Letter No. 9

One who sees one’s lowliness sees that he is treading the path leading to the work *Lishma*. This gives one room for real prayer from the bottom of the heart, when he sees that no one will help him but the Creator himself, as Baal HaSulam interpreted concerning the redemption from Egypt, “I, and not a messenger,” for everyone saw that only the Creator Himself redeemed them from the governance of evil.

And when rewarded with the work *Lishma* there is certainly nothing to be proud of because then one sees that it is only God’s gift, and not “my power and the might of my hand,” and there is no foreign hand that can help him. Therefore, he feels his lowliness—how serving the king is an immeasurable pleasure, and without His help he would not agree to it. Indeed, there is no greater lowliness than this.

23. RABASH, Article No. 15 (1985), "And Hezekiah Turned His Face to the Wall"

Is written, “The Lord is high, great, and terrible. He lowers the proud to the ground, and raises the lowly to the heavens,” for at that time they say that what was lowly before is now high and sublime, great and terrible. This is because now they feel that what was previously work in self-love, which is pride, when they felt proud about this work, has now become lowliness, since they are ashamed to work for self-love.

But who gave them the strength to feel this? It was the Creator who gave them. This is why at that time a person says, “Lowers the proud to the ground,” while the work of bestowal, which was previously lowly, now the work of bestowal has become to him of the highest merit. And who did this for him? Only the Creator. At that time a person says, “And raises the lowly to the heaven.”

24. Baal HaSulam, Shamati, Article No. 121, "She Is Like Merchant-Ships"

“Man shall not live on bread alone, but on what proceeds out of the mouth of the Lord.” This means that the life of Kedusha [holiness] in a person does not come specifically from drawing closer, from entries, meaning admissions into Kedusha, but also from the exits, from the removals. This is so because through the dressing of the Sitra Achra in one’s body, and its claims, “She is all mine,” with a just argument, one is awarded permanent faith by overcoming these states.

This means that one should dedicate everything to the Creator, that is, that even the exits stem from Him. When he is rewarded, he sees that both the exits and the entries were all from Him. This forces him to be humble, since he sees that the Creator does everything, the exits as well as the entries.

This is the meaning of what is said about Moses, that he was humble and patient—that one must tolerate the lowliness, meaning

that in each degree one should keep the lowliness. The minute he leaves the lowliness, he immediately loses all the degrees of Moses he had already achieved.

25. RABASH, Article No. 19 (1984), "You Stand Today, All of You"

Is written, "You stand today, all of you," meaning everything you went through, all the states you have experienced—whether states of *Gadlut* or states of less than *Gadlut*, which were considered intermediate or so. You take all those details and you do not compare one degree to another because you do not care for any reward, but only for doing the Creator's will. He has commanded us to observe *Mitzvot* [commandments] and to study Torah, and this is what we do, like any common man of Israel. In other words, the state he is in right now is as important to him as when he thought he was in a state of *Gadlut*. At that time, "The Lord your God makes with you this day."

This means that then the Creator makes a covenant with him. In other words, precisely when one accepts His work without any conditions and agrees to do the holy work without any reward, which is called "unconditional surrender," this is the time when the Creator makes a covenant with him.

The Creator Is Revealed in the Connection Between Us

1. Degel Machaneh Ephraim, BeShalach [When Jacob Sent]

One who truly wants to serve the Creator must include himself with all creations, connect himself with all the souls, include himself with them, and they with him. That is, you should leave for yourself only what is needed for connecting the *Shechina* [Divinity], so to speak. This requires closeness and many people, for the more people serve the Creator, the more the light of the *Shechina* appears to them. For this reason, one must include himself with all the people and with all creations, and raise everything to their root, to the correction of the *Shechina*.

2. Zohar for All, Nasso, “Why Have I Come and There Is No Man,” Item 105

It is written, “Why have I come and there is no man.” How beloved are Israel by the Creator, for wherever they are, the Creator is among them since He does not remove His love from them, as it is written, “And let them make Me a Temple and I will dwell among them.”

3. RABASH, Article No. 940, “The Point in the Heart”

When the Temple was ruined, it is written, “And let them make Me a Temple and I will dwell within them.” This pertains to the point in the heart, which should be a Temple where the light of the Creator dwells,

as it is written, “And I will dwell within them.” Hence, one should try to build his structure of *Kedusha* [holiness], and the structure should be able to contain the upper abundance called “abundance poured from the Giver to the receiver.” However, according to the rule, there must be equivalence of form between the Giver and the receiver so the receiver, too, must have the aim to bestow like the Giver.

This is called “action,” as it is written, “Let them make Me a Temple,” where the acting applies to the *Kli* [vessel] and not the light, since the light pertains to the Creator and only the action pertains to the creatures.

4. RABASH, Article No. 26 (1986), "A Near Way and a Far Way"

Baal HaSulam says, that the place where the Creator is revealed is called *Shechina*, and the Creator is called *Shochen*. However, when is He called *Shochen*? When there is someone who attains the *Shochen*. At that time he says that *Shochen* and *Shechina* are not two things, but one. That is, the *Shochen* is called “light without a *Kli* [vessel],” and the *Shechina* is the place where the Creator is revealed. It follows that all that there is in the place where the Creator is revealed is the Creator, and nothing else. However, there is light and *Kli*, meaning there is a *Kli* that attains the light.

It therefore follows that the place where the Creator has chosen to set His name is as we learn, that we need to correct our vessels of reception to be in order to bestow contentment upon the Creator. This is the meaning of equivalence of form. Then, in that place, the name of the Creator appears.

5. Baal HaSulam, "A Speech for the Completion of The Zohar"

Because the Creator does not think of Himself—whether He exists or whether He watches over His creations, and other such doubts. Similarly, one who wishes to achieve equivalence of form must not think of these things, as well, when it is clear to him that the Creator

does not think of them, since there is no greater disparity of form than that. Hence, anyone who thinks of such matters is certainly separated from Him and will never achieve equivalence of form.

This is what our sages said, “Let all your actions be for the sake of the Creator,” that is, *Dvekut* with the Creator. Do not do anything that does not yield this goal of *Dvekut*. This means that all your actions will be to bestow and to benefit your fellow person. At that time, you will achieve equivalence of form with the Creator—as all His actions are to bestow and to benefit others, so you, all your actions will be only to bestow and to benefit others. This is the complete *Dvekut*.

6. HaChafetz Chaim, Zachor LeMiriam, 11

When is the Creator fond of creation, When Israel are united together and there is no envy, hatred, or competition among them whatsoever, when each one thinks only of his friend’s benefit. At that time, the Creator is happy with His creation, and it was said about this, “The Lord will delight in His deeds.” By intimation, we can thereby explain the verse, “Love your neighbor as yourself; I am the Lord.” That is, if you love your neighbor as yourself, I the Lord will be within you, and I will love you both.

7. RABASH, Article No. 9 (1984), "One Should Always Sell the Beams of His House"

Each of them had a spark of love of others, but the spark could not ignite the light of love to shine in each, so they agreed that by uniting, the sparks would become a big flame.

8. Degel Machaneh Ephraim, VaEtchanan

It is written, “The Lord is one and Israel are one”; hence, they are adhered to the Creator, since it befits the One to cling to the one. And when is this? It is when Israel are bundled and attached together in

complete unity. At that time, they are regarded as one, and the Creator is upon them, for He is one.

But when their hearts divide and they are apart from one another, they cannot be adhered to the One and the Creator is not on them. Rather, another God is on them. This is implied in the verse, “And you who are adhered to the Lord, your God, are alive every one of you,” meaning when you are adhered and united with each other, “You are alive every one of you.” When they are in one unity. Then it befits the One to cling to the one, and the one Creator is upon them.

9. Maor VaShemesh, VaYechi

The essence of the assembly is for everyone to be in one unity and for all to seek but one purpose: to find the Creator. In every ten there is the *Shechina* [Divinity]. Clearly, if there are more than ten then there is more revelation of the *Shechina*. Thus, each one should assemble with his friend and come to him to hear from him a word about the work of the Creator, and how to find the Creator. He should annul before his friend, and his friend should do the same toward him, and so should everyone do. Then, when the assembly is with this intention, then “More than the calf wants to suckle, the cow wants to nurse,” and the Creator approaches them and He is with them, and great mercies and good and revealed kindness will be extended over the assembly of Israel.

10. RABASH, Letter No. 42

It is written, “And the people encamped, as one man with one heart.” This means that they all had one goal, which is to benefit the Creator. It follows...

We should understand how they could be as one man with one heart, since we know what our sages said, “As their faces are not

similar to one another, their views are not similar to one another,” so how could they be as one man with one heart?

Answer: If we are saying that each one cares for himself, it is impossible to be as one man, since they are not similar to one another. However, if they all annul their selves and worry only about the benefit of the Creator, they have no individual views, since the individuals have all been canceled and have entered the single authority.

11. Baal HaSulam, "The Love of God and the Love of Man"

When one completes one's work in love of others and bestowal upon others through the final point, one also completes one's love for the Creator and bestowal upon the Creator. And there is no difference between the two, for anything that is outside one's body, meaning outside one's self-interest, is judged equally—either to bestow upon one's friend or to bestow contentment upon one's Maker.

This is what Hillel Hanasi assumed, that “Love your friend as yourself” is the ultimate goal in the practice, as it is the clearest nature and form to man.

We should not be mistaken about actions, since they are set before his eyes. He knows that if he puts the needs of his friend before his own needs, then he is in the quality of bestowal. For this reason, he does not define the goal as “And you will love the Lord your God with all your heart and with all your soul and with all your might,” for indeed they are one and the same, since he should also love his friend with all his heart and with all his soul and with all his might, as this is the meaning of the words “as yourself.” He certainly loves himself with all his heart and soul and might, and with the Creator, he may deceive oneself, but with his friend it is always spread out before his eyes.

12. Baal HaSulam, Shamati, Article No. 36, "What Are the Three Bodies in Man?"

One must think only of the inner body, for it is a clothing for the soul of *Kedusha*. That is, one should think thoughts that are after one's skin. This means that after the body's skin is called "outside one's body," meaning outside one's own benefit, but only thoughts of benefiting others. This is called "outside one's skin." [...]

When one persists with thoughts that are after one's skin, he will be rewarded with what is written, "And after my skin they broke this, and from my flesh shall I see God" (Job 19, 26). "This" is the *Shechina* [Divinity], and she stands after one's skin. "Broke" means that it has been corrected to be a pillar "after my skin." At that time, one is awarded "and from my flesh shall I see God."

It means that *Kedusha* comes and clothes the interior of the body specifically when one agrees to work outside one's skin, meaning without any clothing.

13. RABASH, Article No. 217, "Run My Beloved"

It is a great rule that the person himself is called "a creature," meaning only he alone. Other than him it is already considered the holy *Shechina*. It follows that when he prays for his contemporaries, it is considered that he is praying for the holy *Shechina*, who is in exile and needs all the salvations. This is the meaning of eternity, and precisely in this manner, the light of mercy can be revealed.

14. Likutei Halachot [Assorted Rules]

The essence of love and unity is in the desire, when each one pleases his friend, there is no disparity of desire among them, and all are incorporated in one desire, by which they are incorporated in the upper desire, which is the purpose of the unity.

15. Likutey Halachot [Assorted Rules], “Synagogue Rules,” Rule One

The ascension of the soul and its completeness is mainly when all the souls merge and become one, for then they rise to the *Kedusha* [holiness], since the *Kedusha* is one. Therefore, the prayer, which is regarded as the soul, depends primarily on the unity of souls. For this reason, a prayer is mainly in public and not alone, so that one will not be separated and alone, as this is the opposite of *Kedusha*. Rather, we must unite the holy congregation together and become one, and this is a prayer in public.

16. Baal HaSulam, “The Arvut [Mutual Guarantee]”, No. 22

The impression that comes to a person when engaging in Mitzvot between man and the Creator is completely the same as the impression he gets when engaging in Mitzvot between man and man, since one is obliged to perform all the Mitzvot Lishma [for Her sake], without any hope for self-love, meaning that no light or hope returns to him through his trouble in the form of reward or honor, etc. Here, at this exalted point, the love of the Creator and the love of his friend unite and actually become one.

17. RABASH, Article No. 270, "Anyone with Whom the Spirit of the People Is Pleased – 2"

It is known that it is impossible to achieve love of the Creator before a person is rewarded with love of people through “love your neighbor as yourself,” which Rabbi Akiva said is a great rule in the Torah. That is, by this a person accustoms himself to love people, which is love of others, and then he can achieve the degree of loving the Creator.

By this we should interpret the above-said, “Anyone with whom the spirit of the people is content,” meaning that the spirit of the people is content with him, for he always engages in love of people, and always watches out for love of others. Then the spirit of the Creator

is also pleased with him, meaning he enjoys making the spirit of the Creator, meaning bestowing upon the Creator. But it is not so with one who engages in love of self; then it is certain that the spirit of the Creator is also not pleased with him.

18. RABASH, Article No. 13 (1986), “Come Unto Pharaoh 2”

We should know that we were given love of friends to learn how to avoid blemishing the King’s honor. In other words, if he has no other desire except to give contentment to the King, he will certainly blemish the King’s honor, which is called “Passing on Kedusha [holiness/sanctity] to the external ones.” For this reason, we mustn’t underestimate the importance of the work in love of friends, for by that he will learn how to exit self-love and enter the path of love of others. And when he completes the work of love of friends, he will be able to be rewarded with love of the Creator.

19. RABASH, Article No. 6 (1984), “Love of Friends - 2”

There is but one counsel: If several individuals come together with the force that it is worthwhile to abandon self-love, but without the sufficient power and importance of bestowal to become independent, without outside help, if these individuals annul before one another and all have at least potential love of the Creator, though they cannot keep it in practice, then by each joining the society and annulling oneself before it, they become one body.

For example, if there are ten people in that body, it has ten times more power than a single person does. However, there is a condition: When they gather, each of them should think that he has now come for the purpose of annulling self-love. It means that he will not consider how to satisfy his will to receive now, but will think as much as possible only of the love of others. This is the only way to acquire the desire and the need to acquire a new quality, called “the will to bestow.”

And from love of friends one can reach love of the Creator, meaning wanting to give contentment to the Creator.

20. Baal HaSulam, Letter No. 4

You lack nothing but to go out to a field that the Lord has blessed, and collect all those flaccid organs that have drooped from your soul, and join them into a single body.

In that complete body, the Creator will instill His *Shechina* incessantly, and the fountain of intelligence and high streams of light will be as a never ending fountain.

21. Baal HaSlam, "600,000 Souls"

The sign for the body's complete correction is when one feels that one's soul exists in the whole of Israel, in each and every one of them, for which he does not feel himself as an individual, for one depends on the other. At that time, he is complete, flawless, and the soul truly shines on him in its fullest power, as it appeared in *Adam HaRishon*.

Faith Above Reason

1. RABASH, Article No. 236 "The Whole Earth Is Full of His Glory"

Before one is fit to attain the truth, he must believe that the truth is not as he knows or feels, but that it is as it is written, "They have eyes and they will not see; they have ears and they will not hear." This is only because of the correction, in order for man to achieve his wholeness, for he feels only himself and not another reality.

Hence, if one returns his heart to trying to walk in faith above the intellect, by this he qualifies it and establishes it so as to achieve the revelation of the face, as is presented in *The Zohar*, that the *Shechina* [Divinity] said to Rabbi Shimon Bar Yochai, "There is no place to hide from you," meaning that in all the concealments that he felt, he believed that here was the light of the Creator. This qualified him until he achieved the revelation of the face of His light.

This is the meaning of the measure of the faith that pulls one out of every lowliness and concealment if a person strengthens himself in this and asks the Creator to reveal Himself.

2. RABASH, Article No. 6 (1989), "What Is Above Reason in the Work?"

The work, "faith above reason" means we must believe although the mind does not see that this is so, and it has several proofs that it is not as he wants to believe. This is called "faith above reason," meaning

he says that he believes as though he sees it within reason. This is called “faith above reason” in the work.

In other words, it is a lot of work for a person to take this upon himself; it is against reason. This means that the body does not agree to this, yet he accepts it nonetheless as though it were within reason. Such faith requires help from the Creator. For this reason, for such faith, a person needs to pray that He will give him the power to be similar to Him as though he had attained it within reason.

In other words, a person should not pray to the Creator to help him understand everything within reason. Instead, he should pray to the Creator to give him the strength to assume faith above reason as though it were within reason.

3. RABASH, Article No. 28 (1987), "What Is Do Not Add and Do Not Take Away in the Work?"

He must believe above reason and imagine that he has already been rewarded with faith in the Creator that is felt in his organs, and he sees and feels that the Creator leads the entire world as the good who does good. Although when he looks within reason he sees the opposite, he should still work above reason and it should appear to him as though he can already feel in his organs that so it really is, that the Creator leads the world as the good who does good.

Here he acquires the importance of the goal, and from here he derives life, meaning joy at being near to the Creator. Then a person can say that the Creator is good and does good, and feel that he has the strength to tell the Creator, “You have chosen us from among all nations, You have loved us and wanted us,” since he has a reason to thank the Creator. And to the extent that he feels the importance of spirituality, so he establishes the praise of the Creator.

4. RABASH, Article No. 6 (1991), “What Is, ‘The Herdsmen of Abram’s Cattle and the Herdsmen of Lot’s Cattle,’ in the Work?”

Specifically through faith above reason, meaning even if he feels darkness on this path, and even though he understands that if *Malchut* had illuminated openly and not in concealment, and the body would feel the greatness of the Creator, it would be easier for him to move further and be rewarded with always being in a state of work and he would have no descents, he nonetheless chooses to go above reason.

5. RABASH, Article No. 38 (1990), “What Is, ‘A Cup of Blessing Must Be Full,’ in the Work?”

When a person can go with his eyes shut, above reason, and believe in the sages and go all the way. This is called *Ibur*, when he has no mouth. *Ibur* means as it is written (*The Study of the Ten Sefirot*, Part 8, Item 17), “The level of *Malchut*, which is the most restricted *Katnut* [smallness/infancy] possible, is called *Ibur*. It comes from the words *Evra* [anger] and *Dinin* [Aramaic: judgments], as it is written, ‘And the Lord was impregnated in me for your sake.’”

We should interpret the meaning of “anger and judgments.” When a person must go with this eyes shut, above reason, the body resists this work. Hence, the fact that a person always has to overcome, this is called “anger, wrath, and trouble,” since it is hard work to always overcome and annul before the upper one, for the upper one to do with him what the upper one wants. This is called *Ibur*, which is the most restricted *Katnut* possible.

6. RABASH, Article No. 22 (1985), "The Whole of the Torah Is One Holy Name"

Any overcoming in the work is called “walking in the work of the Creator,” since each penny joins into a great amount.” That is, all

the times we overcome accumulate to a certain measure required to become a *Kli* for the reception of the abundance.

Overcoming means taking a part of a vessel of reception and adding it to the vessels of bestowal. It is like the *Masach* [screen], which we must put on the *Aviut* [thickness/will to receive]. It follows that if one has no will to receive, one has nothing on which to place a *Masach*. For this reason, when the evil inclination brings us foreign thoughts, this is the time to take these thoughts and raise them above reason.

This is something one can do with everything one's soul desires. He should not say that now he has received rejection from the work. Rather, he should say that he was given thoughts and desires from above so as to have room to admit them into *Kedusha* [holiness].

7. RABASH, Article No. 5, "The Meaning of Sins Becoming as Merits"

This is similar to a flame that is tied to the wick. The foreign thought is considered the wick, which wants to install a flaw in his work. That is, the foreign thought makes him think that from the perspective of the mind and reason, he has nothing to do in His work. And when he gets the foreign thought, he says that he does not want to make any excuses, but everything that the reason says is correct except he is walking on the path of faith, which is above reason.

It follows that the flame of faith is tied to the wick of the foreign thought. Thus, only now can he observe the *Mitzva* of faith properly. It follows that the questions have become to him as merits, since otherwise he would not be able to accept any merits from faith.

This is called "rejoicing in suffering." Although he suffers from the foreign thoughts that afflict him and cause him to slander and gossip and speak badly about His work, he is nonetheless happy about it for only now, at such a time, he can observe in a manner of faith above reason. This is called "the joy of *Mitzva*."

8. RABASH, Article No. 36 (1989), “What Is ‘For It Is Your Wisdom and Understanding in the Eyes of the Nations,’ in the Work?”

He should tell the nations of the world within him, “Know that everything you say is true. Reasonably speaking, you are correct, and I have nothing to reply to you. However, we were given the work above reason—that we must believe above reason that you are incorrect. And since the work on faith must be above reason, I thank you very much for your correct arguments that you have brought me, since it cannot be said that a person goes above reason unless he has reason and intellect. Then, it can be said that he is going above the intellect.

But when there is no reason, it cannot be said that he is going above reason. That is, “above reason” means that this path is more important than the path within reason. However, when there is no other way to tell him, “Walk in this path!” it cannot be said that he chooses the path of faith above reason. For this reason, precisely through the power of faith above reason is it possible to defeat the views of the nations of the world within man.

9. Baal HaSulam, Shamati, Article No. 13, “A Pomegranate”

There is emptiness only in a place where there is no existence, as in “The earth hangs on nothing.” You find that what is the measure of the filling of the empty place? The answer is, according to one’s elevation of oneself above reason.

This means that the emptiness should be filled with exaltedness, meaning with above reason, and to ask of the Creator to give him that strength. This will mean that all the emptiness was created, meaning it comes to a person to feel this way—that he is empty—only in order to fill it with the *Romemut* of the Creator. In other words, one is to take everything above reason.

10. Baal HaSulam, Shamati, Article No. 13, “A Pomegranate”

“God has made it that He will be feared.” This means that these thoughts of emptiness come to a person in order for one to have a need to take upon himself faith above reason. And for this we need the help of the Creator. It follows that at that time, one must ask the Creator to give him the power to believe above reason.

It turns out that it is precisely then that one needs the Creator to help him, since the exterior mind lets him understand the opposite. Hence, at that time, one has no other choice but to ask the Creator to help him.

It is said about this, “One’s desire overcomes him every day; and were it not for the Creator, he would not overcome it.”

11. Baal HaSulam, Shamati, Article No. 14.

“What Is the Exaltedness of the Creator?”

The *Romemut* [exaltedness/sublimity] of the Creator means that one should ask the Creator for the strength to go above reason. This means that there are two interpretations to the *Romemut* of the Creator:

1. To not be filled with knowledge, which is intellect with which one can answer one’s questions. Rather, he wants the Creator to answer his questions. It is called *Romemut* because all the wisdom comes from above and not from man, meaning that man can answer his own questions.

Anything that one can answer is regarded as answering everything with the external mind. This means that the will to receive understands that it is worthwhile to observe Torah and *Mitzvot* [commandments]. However, if the above reason compels one to work, it is called “against the opinion of the will to receive.”

2. The greatness of the Creator means that one becomes needy of the Creator to grant his wishes. Therefore:

1. One should go above reason. Then one sees that he is empty and becomes needy of the Creator.

2. Only the Creator can give him the strength to be able to go above reason. In other words, what the Creator gives is called “The *Romemut* of the Creator.”

12. Baal HaSulam, Shamati, Article No. 16, "What Is the Day of the Lord and the Night of the Lord, in the Work?"

Is written, “Woe unto you who desire the day of the Lord! Why do you need the day of the Lord? It is darkness, and not light.” The thing is that those who await the day of the Lord, it means that they are waiting to be imparted faith above reason, that faith will be so strong, as if they see with their eyes, with certainty, that it is so, that the Creator watches over the world in a manner of good and doing good.

In other words, they do not want to see how the Creator leads the world as The Good Who Does Good, since seeing is contradictory to faith. In other words, faith is precisely where it is against reason. And when one does what is against one’s reason, this is called “faith above reason.”

This means that they believe that the guidance of the Creator over the creatures is in a manner of good and doing good. While they do not see it with absolute certainty, they do not say to the Creator, “We want to see the quality of good and doing good as seeing within reason.” Rather, they want it to remain in them as faith above reason, but they ask of the Creator to give them such strength that this faith will be so strong, as if they see it within reason, that there will be no difference between faith and knowledge in the mind. This is what they, those who want to adhere to the Creator, refer to as “the day of the Lord.”

13. Baal HaSulam, Shamati, Article No. 42, "What Is the Acronym Elul in the Work?"

It is impossible to obtain disclosure before one receives the discernment of *Achoraim* [posterior], discerned as concealment of the Face, and to say that it is as important to him as the disclosure of

the Face. It means that one should be as glad as though he has already acquired the disclosure of the Face.

However, one cannot persist and appreciate the concealment like the disclosure, except when one works in bestowal. At that time, one can say, "I do not care what I feel during the work because what is important to me is that I want to bestow upon the Creator. If the Creator understands that He will have more contentment if I work in a form of *Achoraim*, I agree."

14. Baal HaSulam, Shamati, Article No. 42, "What Is the Acronym Elul in the Work?"

When one comes to a state where one has no support, one's state becomes black, which is the lowest quality in the upper world, and that becomes the *Keter* to the lower one, as the *Kli* of *Keter* is a vessel of bestowal.

The lowest quality in the upper one is *Malchut*, which has nothing of its own, meaning that she does not have anything. Only in this manner is it called *Malchut*. It means that if one takes upon himself the kingdom of heaven—which is in a state of not having anything—gladly, afterward, it becomes *Keter*, which is a vessel of bestowal and the purest *Kli*. In other words, the reception of *Malchut* in a state of darkness subsequently becomes a *Kli* of *Keter*, which is a vessel of bestowal.

15. RABASH, Article No. 12 (1991), "These Candles Are Sacred"

The most important is the prayer. That is, one must pray to the Creator to help him go above reason, meaning that the work should be with gladness, as though he has already been rewarded with the reason of *Kedusha*, and what joy he would feel then. Likewise, he should ask the Creator to give him this power, so he can go above the reason of the body.

In other words, although the body does not agree to this work in order to bestow, he asks the Creator to be able to work with gladness, as is suitable for one who serves a great King. He does not ask the Creator to show the greatness of the Creator, and then he will work gladly. Rather, he wants the Creator to give him joy in the work of above reason, that it will be as important to a person as if he already has reason.

16. Baal HaSulam, Shamati, Article No. 96, "What Is Waste of Barn and Winery, in the Work?"

The purpose of the work is in the literal and nature, since in this work he no longer has room to fall lower down, since he is already placed on the ground. This is so because he does not need greatness because to him it is always like something new. That is, he always works as though he had just begun to work. And he works in the form of accepting the burden of the kingdom of heaven above reason. The basis, upon which he built the order of the work, was in the lowest manner, and all of it was truly above reason. Only one who is truly naïve can be so low as to proceed without any basis on which to establish his faith, literally with no support.

Additionally, he accepts this work with great joy, as though he had had real knowledge and vision on which to establish the certainty of faith. And to that exact measure of above reason, to that very measure as though he had reason. Hence, if he persists in this way, he can never fall. Rather, he can always be in gladness, by believing that he is serving a great King.

17. RABASH, Article No. 21, "Sanctification of the Month"

A person must take upon himself the burden of the kingdom of heaven on the lowest quality, and say about it that to him, even that state, the lowest that can be, meaning one that is entirely above reason, when he has no support from the mind or the feeling, so he can build its

foundations on it, and at that time, he is seemingly standing between heaven and earth and has no support, for then everything is above reason, then a person says that the Creator sent him this state, where he is in utter lowliness, since the Creator wants him to take upon himself the burden of the kingdom of heaven in this manner of lowliness.

At that time, because he believes above reason, he takes upon himself that the situation he is in now comes to him from the Creator, meaning that the Creator wants him to see the lowest possible state that can be in the world.

And yet, he must say that he believes in the Creator in all manners. This is considered that he has made an unconditional surrender.

18. RABASH, Article No. 24 (1991), "What Does It Mean that One Should Bear a Son and a Daughter, in the Work?"

The work above reason should be unconditional surrender. That is, one should take upon himself the burden of the kingdom of heaven above reason. A person should say, "I want to be a servant of the Creator even though I have no idea about the work and I feel no flavor in the work. Nevertheless, I am willing to work with all my might as though I have attainment and feeling and flavor in the work, and I am willing to work unconditionally." At that time, a person can go forward, and then there is no place for him to fall from his state, since he takes upon himself to work even when he is placed right in the earth, since it is impossible to be lower than the earth.

**19. Baal HaSulam, Shamati, Article No. 8,
"What Is the Difference between a Shade of
Kedusha and a Shade of Sitra Achra?"**

"Under its shadow I coveted to sit, and its fruit was sweet to my palate." In other words, he says that all the concealments and afflictions he

feels are because the Creator has sent him these states so he would have a place for work above reason.

When one has the strength to say this—that the Creator causes him all this—it is to one's benefit. This means that through this he can come to work in order to bestow and not for his own sake. At that time, one realizes, meaning believes that the Creator enjoys specifically this work, which is built entirely on above reason.

It follows that at that time, one does not pray to the Creator that the shadows will flee from the world. Rather, he says, "I see that the Creator wants me to serve Him in this manner, entirely above reason." Thus, in everything he does he says, "The Creator certainly enjoys this work, so why should I care if I am working in a state of concealment of the face?"

Because one wants to work in order to bestow, meaning that the Creator will enjoy.

20. RABASH, Article No. 24 (1991), "What Does It Mean that One Should Bear a Son and a Daughter, in the Work?"

If one decides that he wants to work as "dust," meaning even if he tastes the taste of dust in the work, he says that it is very important for him to be able to do something for the sake of the Creator, and for himself, he does not care which taste he feels, and says that this work, in which one tastes the taste of dust, meaning that the body mocks this work, he says to the body that in his view, this work is regarded as "raising the *Shechina* [Divinity] from the dust."

In other words, although the body tastes dust in this work, the person says that it is *Kedusha* and does not measure how much flavor he feels in the work. Rather, he believes that the Creator does enjoy this work, since there is no mixture of the will to receive here, since he has nothing to receive because there are no flavor or scent in this work, as there is only the taste of dust here. For this reason, he believes that this is the holy work, and he is delighted.

21. Baal HaSulam, Shamati, Article No. 19, "What Is 'The Creator Hates the Bodies,' in the Work?"

Sometimes one despises this work of assuming the burden of the kingdom of heaven, which is a time of a sensation of darkness, when one sees that no one can save him from the state he is in but the Creator. Then he takes upon himself the kingdom of heaven above reason, as an ox to the burden and as a donkey to the load.

One should be glad that now he has something to give to the Creator, and the Creator enjoys him having something to give to the Creator. But one does not always have the strength to say that this is beautiful work, called “adornment,” but he despises this work.

This is a harsh condition for one to be able to say that he chooses this work over the work of whiteness, meaning that he does not sense a taste of darkness during the work, but then one feels a taste in the work. It means that then he does not have to work with the will to receive to agree to take upon himself the kingdom of heaven above reason

If he does overcome himself and can say that this work is pleasant to him that now he is observing the Mitzva [commandment] of faith above reason, and he accepts this work as beauty and adornment, this is called “A joy of Mitzva.”

22. RABASH, Article No. 4 (1998), "What Is a Flood of Water in the Work?"

We must know that it is a lot of work before we attain the quality of *Bina*. That is, to be content with little with his feeling and his mind, and be happy with his share, with what he has. That person can always be in wholeness because he is happy with his share.

But what can one do if he has not yet obtained this quality, and he sees that he cannot overcome his will to receive. At that time, he must pray to the Creator to help him so he can go in the work with his eyes

shut, and will not need anything, and will be able to do everything for the sake of the Creator despite the resistance of the body to this.

That is, he does not tell the Creator how He should help him. Rather, he must subjugate himself and annul before the Creator unconditionally. But since he cannot overcome his body, he asks the Creator to help him win the war against the inclination.

23. RABASH, Article No. 23 (1991), “What Is the Meaning of the Purification of a Cow’s Ashes, in the Work?”

In faith, we should make three discernments:

1) For example, if a person gives to his friend \$1,000, and the person accepts it, and he is completely sure and believes, since this man is my friend, and a meticulous person, so if he gives the money, there must be \$1,000 there, and there is no need to count. This is called “faith below reason.” In other words, he believes him because his reason does not object to what he believes, meaning there is no contradiction between believing him and the reason. It follows that to him, faith is below reason, and the reason is more important. That is, he believes him because reason does not object. However, if this is in contrast to reason, he will probably not believe. This is still not regarded as faith above reason.

2) He tells him, “Here is \$1,000.” The receiver counts it three times and sees that there is the stated amount there and says to the giver, “I believe you that there is that amount here, as you say.” Certainly, this does not count as faith.

3) He counts the \$1,000 three times and sees that one dollar is missing, but he says to the giver, “I believe you that there is \$1,000 here. Even though the reason and the intellect say that there is less here, he says that he believes. This is called true “above reason.”

24. RABASH, Article No. 23 (1990), "What Does It Mean that Moses Was Perplexed about the Birth of the Moon, in the Work?"

We must believe in the sages, who tell us that all our work, however we work, if the person attributes the work to the Creator, even if it is in utter lowliness, the Creator enjoys it. The person should be happy that he can do things while in a state of lowliness.

The person should tell himself that He enjoys this work, which is entirely above reason. Reasonably thinking, this work is not considered "work," meaning an important act that the Creator enjoys. Yet, he believes in the sages, who told us that the Creator does enjoy, but this is above reason.

25. RABASH, Article No. 6 (1990), "When Should One Use Pride in the Work?"

A person should say that although he is in utter lowliness, meaning he is still immersed in self-love, and still cannot do anything above reason, the Creator still gave him a thought and desire to engage in Torah and Mitzvot, and has also given him some strength to be able to overcome the spies who speak to him and poke his mind with their arguments. And still, he has some grip on spirituality.

At that time, a person should pay attention to this and believe that the Creator is tending to him and guides him on the track that leads to the King's palace. It follows that he should be happy that the Creator is watching over him and gives him the descents, as well.

26. RABASH, Article No. 6 (1990), "When Should One Use Pride in the Work?"

A person should believe, as much as he can understand, that the Creator is giving him the ascents, since certainly, a person cannot

say that he himself receives the ascents, but that the Creator wants to bring him closer; this is why He gives him the ascents.

Also, a person should believe that the Creator gives him the descents, as well, because He wants to bring him closer. Therefore, every single thing that he can do, he must do as though he is in a state of ascent. Therefore, when he overcomes a little during the descent, it is called an “awakening from below.” Each act that he does, he believes that it is the Creator’s will, and by this itself he is rewarded with greater nearing, meaning that the person himself begins to feel that the Creator has brought him closer.

27. RABASH, Article No. 71, "The Meaning of Exile"

When he began to work, there had to be some pleasure and reward for which the body agreed to this work. Afterward, when he was permitted to see that there is the matter of “for the sake of the Creator,” because a *Mitzva* induces a *Mitzva*, and he had to ask to be delivered from exile, then he runs from the exile.

How does he run from the exile? It is by saying that he will not succeed in this work. Thus, what does he do? He commits suicide, meaning leaves the work and returns to corporeal life, which is regarded as “The wicked in their lives are called ‘dead.’”

It follows that where he should have asked for redemption from exile, he runs from the exile and commits suicide. This is as it is written, “The ways of the Lord are straight; the righteous will walk in them, and transgressors will fail in them.” However, he should go above reason.

A descent in spirituality does not mean that now he has no faith. Rather, now he must do more work, and the previous faith is considered a descent compared to this work.

28. RABASH, Article No. 289, "The Creator Is Meticulous with the Righteous"

The blow that one receives from the Creator, when He takes from him the flavor of the work, by this itself He heals him because then he has no other way to serve the Creator but with faith above reason. It follows that the blow that he received from the Creator, from this itself he can be healed, for otherwise, he will remain in separation.

By this we understand what our sages said, that by the blows of the Creator, He heals (*Mechilta BeShalach*). In other words, this is the healing—that He gives him room to work with faith without any support.

Also, we should understand what our sages said, “The Creator makes a decree and a righteous revokes it” (*Moed Katan*, 16). This means that the Creator makes a decree, taking from him the pleasure of the work, and there is no harsher decree than taking from someone the vitality in the work.

But the righteous revokes it. That is, if a person says he wants to work without any reward of vitality and pleasure, then the decree is revoked in any case. Moreover, now he rises to a higher degree, for now he is in a state of pure faith and is regarded as having no self-interest.

29. RABASH, Article No. 7 (1990), "What Are the Times of Prayer and Gratitude in the Work?"

A person must believe above reason that he is in wholeness, and so is the whole world.

It follows that in this way he can and should thank the Creator for giving us abundance. This is called the “right line,” which is the complete opposite of the left line. That is, in the left line, we walk within reason, as was said, that “A judge has only what his eyes see.” In other words, it is specifically with the intellect and not above the

intellect. But when shifting to work with the “right,” the left is the cause that the right is built on the basis of above reason.

This is as our sages said, “The left pushes away and the right pulls near.” In other words, the state of “left” shows a person how he is rejected and separated from the work of the Creator. “The right pulls near” means that it shows him that he is close to the work of the Creator. This means that when he engages in the left, the left should bring him to see a state of rejection, that he is rejected and separated from the work. When he engages in the right, he should come to a state where he sees that he is close to the Creator. He should thank the Creator for the “right,” and pray to the Creator for the “left.”

30. RABASH, Article No. 300, "A Land Where You Will Eat Bread Without Scarcity"

One must engage in Torah day and night, that the night and the day should be equal for him, as written in *The Zohar (BeShalach)*. In other words, the state of completeness called “day,” and the state of incompleteness called “night,” should be equal. That is, if his aim is for the sake of the Creator then he agrees that he wants to bring contentment to his Maker, and if the Creator wants him to remain in the state of incompleteness, he agrees to this, as well. The consent is expressed by doing his work as if he were rewarded with wholeness. This is regarded as “agreeing,” when the day and the night are equal to him.

But if there is a difference, to the extent of the difference, there is separation, and on that separation there is a grip to the outer ones. Hence, if a person feels that to him there is a difference, he must pray to the Creator to help him so there will not be a difference for him, and then he will be rewarded with completeness.

31. RABASH,. Article No. 16 (1989), “What Is the Prohibition to Bless on an Empty Table, in the Work?”

Baal HaSulam said about this that a person should depict to himself as though he has already been rewarded with complete faith in the Creator and already feels that the Creator leads the world in a manner of good and doing good. Although when he looks at himself and the world and sees that he and the whole world are deficient, each according to his degree, he should say about this, “They have eyes and see not,” meaning above reason. In this way, he can say that he is a complete person and lacks nothing. Naturally, he can establish the praise of the Creator above reason.

32. RABASH, Article No. 25 (1987), "What Is Heaviness of the Head in the Work?"

A prayer should be with heaviness of the head, meaning when a person feels that he does not have faith above reason, meaning that the reason does not mandate him to work in order to bestow, yet the person understands the primary goal should be to be rewarded with *Dvekut* [adhesion] with the Creator. Since the reason objects to this, he must go against reason, and this is very hard work.

Since he is asking the Creator to give him something to which all of his organs object, it follows that each and every prayer he makes to the Creator has its special work. This is why a prayer is called “work in the heart,” meaning that he wants to go against the intellect and the mind, which tell him the complete opposite.

This is why it is not called “the work of the brain,” since the work of the brain means that a person exerts to understand something with his mind and reason. But here he does not want to understand with his reason that we should serve the Creator in a state of knowing. Rather, he wants to serve the Creator specifically with faith above reason. This is why a prayer is called “work in the heart.”

33. RABASH, Article No. 13 (1988), “What Is ‘the People’s Shepherd Is the Whole People’ in the Work?”

In that state, when he sees a dark world, and he wants to believe above reason that the Creator behaves with the world in Private Providence as good and doing good, he remains standing on this point, and all kinds of foreign thoughts come into his mind. Then, he must overcome above reason, that Providence is good and does good. At that time he receives a need for the Creator to give him the power of faith that he will have the strength to go above reason and justify Providence.

Then he can understand the meaning of “*Shechina* [Divinity] in the dust,” since then he sees that where he should do something for the Creator and not for his own sake, the body promptly asks, “What is this work for you?” and does not want to give him strength to work. This is called “*Shechina* in the dust,” meaning that what he wants to do for the sake of the *Shechina* tastes to him like dust and he is powerless to overcome his thoughts and desires.

At that time a person realizes that all he lacks in order to have strength to work is that the Creator will give him the power of faith.

34. RABASH, Article No. 38 (1990), “What Is, ‘A Cup of Blessing Must Be Full,’ in the Work?”

A person needs great mercy in order not to escape the campaign. Although he uses the counsels that our sages said, “I have created the evil inclination; I have created the Torah as a spice,” but the person says that he has already used this advice several times to no avail.

He also says that he has already used the advice “He who comes to purify is aided,” and it is as though all the counsels are not for him. Thus, he does not know what to do. This is the worst state for a person, meaning he wants to escape from these states but has nowhere to run. At that time he suffers torments at being between despair and confidence. But then a person says, “Where will I turn?”

At that time, the only advice is prayer. Yet, this prayer is also without any guarantee, so it follows that then he must pray to believe that the Creator does hear a prayer, and everything that one feels in these states is to his benefit. But this can be only above reason, meaning although the mind tells him, “After all the calculations, you see that nothing can help you,” he should believe this, too, above reason, that the Creator can deliver him from the will to receive for himself, in return for which he will receive the desire to bestow.

35. RABASH, Article No. 37 (1991), “What Is the ‘Torah’ and What Is ‘The Statute of the Torah,’ in the Work?”

When he wants to do everything for the sake of the Creator and not for his own sake. Here the body resists with all its might, since it argues, “Why do you want to put me and my domain to death? You come to me with having to work only for the sake of the Creator and not for one’s own sake, which is truly annulment of the will to receive from everything. You tell me that our sages said, ‘The Torah exists only in one who puts himself to death over it,’ meaning to put to death all the domain of self-benefit and care only for the benefit of the Creator, and before this, a person cannot be rewarded with the Torah.” Yet, a person sees that it is unrealistic that he will have the strength to go against nature.

At that time, one has no choice but to turn to the Creator and say, “Now I have come to a state where I see that unless You help me, I am lost. I will never have the strength to overcome the will to receive, as this is my nature. Rather, only the Creator can give another nature.”

36. RABASH, Article No. 23 (1989), “What Is, If He Swallows the Bitter Herb, He Will Not Come Out, in the Work?”

Even when he comes to know that the Creator can help him, and he understands that the real advice is only prayer, the body comes and makes him see that “You see how many prayers you have already

prayed but you received no answer from above. Therefore, why bother praying that the Creator will help you? You see that you are not getting any help from above.” At that time, he cannot pray. Then we need to overcome once more through faith, and believe that the Creator does hear the prayer of every mouth, and it does not matter if the person is adept and has good qualities, or to the contrary. Rather, he must overcome and believe above reason, although his reason dictates that since he has prayed many times but still received no answer from above, how can he come and pray once more? This, too, requires overcoming, meaning to exert above reason and pray that the Creator will help him overcome his view and pray.

37. RABASH, Article No. 24 (1991), "What Does It Mean that One Should Bear a Son and a Daughter, in the Work?"

But when one sees that after all the exertions, he cannot emerge from the governance of the will to receive for himself, then he sees within reason that only the Creator can help him.

It follows that what our sages said, “Man’s inclination overcomes him every day, and were it not for the help of the Creator, he would not be able to overcome it,” he does not need to believe in this above reason, the way ordinary workers of the Creator who observe Torah and Mitzvot believe “above reason” that this is so, that the Creator helps them. Rather, those people who want to work in order to bestow, for them, it is within reason, to the point that they must believe above reason that the Creator can help them emerge from the governance of the will to receive.

38. RABASH, Article No. 12 (1985), “Jacob Dwelled in the Land Where His Father Had Lived”

The evil inclination in his body has the power not to let him believe in the Creator above reason by taking out every flavor. Whenever he begins to approach something spiritual, he feels that everything is dry without any moisture of life.

When the person began his work, he was told—and he believed what he was told—that the Torah is a Torah of life, as it is written, “For they are your life and the length of your days,” and as it is written (Psalms 19), “More desirable than gold, than much fine gold, and sweeter than honey and the honeycomb.”

But when one considers this and sees that the evil inclination is to blame for everything, and strongly feels the bad that it is causing him, then he feels on himself what is written (Psalms 34) “Many are the afflictions of the righteous.” That is, that verse was said about him.

At that time he looks at what the verse says afterwards, “but the Lord delivers him out of them all.” At that time he begins to cry out to the Creator to help him because he has already done everything that he could think of doing, but nothing helped, and he thinks that “Everything that you find within your power to do, that do,” was said about him. At that time comes the time of salvation—the salvation of the Creator delivering him from the evil inclination—to the extent that from this day forth the evil inclination will surrender before him and will not be able to incite him into any transgression.

39. RABASH, Article No. 2, “The Striking of Thoughts upon Man”

“Because of the striking of upper light, which strikes that curtain, lights sparkled from them and went through that Masach [screen]” (The Study of the Ten Sefirot, Part 3, Chapter 4, Item 6). We can interpret that striking is the thoughts that strike a person, trouble him and tire him, and he has thoughts this way and that way. And all this is because he has a Massage. If he keeps the Masach and agrees to walk on the path of the Creator, which is regarded as “mind,” as “scrutiny,” when he comprehends that it is good for him to accept faith above reason, it is considered that he causes an addition of light in the upper degree, for the joy comes specifically through the scrutiny [...]

This means that although he does not really feel the importance of the upper one, the scrutiny is through a Masach, called “an attempt,” regarded as “concealment.” But when he overcomes the Masach and

sustains it, meaning he does not cancel the Masach, this causes joy above, and then the upper one also gives him joy. That is, to the extent that he received the importance of the upper one above reason, that same measure of greatness of the upper one extends to him within reason, not less and not more.

40. Baal HaSulam, Shamati, Article No. 200, “The Hizdakchut of the Masach”

The Hizdakchut [refinement] of the Masach [screen], which occurs in the Partzuf, causes the departure of the light, too. And the reason is that after the Tzimtzum [restriction], the light is captured only in the Kli [vessel] of the Masach, which is the rejecting force. And this is the essence of the Kli. When that Kli departs, the light departs, too. This means that a Kli is considered faith above reason. And then the light appears. When the light appears, its nature is to thin out the Kli, to cancel the Kli of faith. Because this is so, meaning that it comes into a form of knowing in him, the light immediately departs from him. Thus, he should see to increasing the Kli of faith, meaning the Masach over the knowing, and then the abundance will not stop from him.

This is the meaning of each Kli being deficient of light, that it is not filled by the light that it lacks. It follows that every place of lack becomes a place for faith. If it were filled, there would be no possibility for a Kli, a place for faith.

41. RABASH, Article No. 2 (1987), “The Importance of Recognition of Evil”

The work that is the preparation to enter true spirituality. That is, when he takes upon himself to believe in the importance of the Creator above reason, he must take upon himself that he wants to go specifically with faith above reason. Even though he was given the reason to see the greatness of the Creator within reason, he prefers

faith above reason due to “because of the honor of the Creator, conceal the matter.”

This is regarded as wanting to go above reason. Precisely then he becomes a Kli [vessel] that is fit to receive spirituality, since he has no concern at all for himself, but all his intentions are only to bestow upon the Creator. For this reason there is no longer fear that should he be given some illumination it will go into the vessels of reception, since he is always trying to exit self-love.

42. RABASH, Article No. 21 (1986), “Concerning Above Reason”

One must say, “Now I see that the real way is actually to go above reason. And the evidence of that is the fact that now I have been rewarded with some illumination from above, only because I have taken it upon myself to go above reason. This is why I was rewarded with the Creator bringing me a little closer to Him and giving me some awakening from above.”

And this illumination that he has now received gives him an answer to all the questions. It turns out that this testifies to the above reason. Thus, what should I do now so I will continue with above reason? There is only to reinforce and to start looking for ways to dress his work in above reason.

It turns out that by that, he did not blemish his faith at all, since he was walking in it before he was rewarded with any illumination from above, since even now he is not receiving the illumination as a foundation on which to build the structure of his work. Rather, he is taking the illumination as a testimony that he is on the right track, that he is in faith above reason. Only in this form of work does the Creator bring a person closer to Him and gives him room to draw nearer to Him, since this nearing will not let him fall into the vessels of reception, which are called “within reason,” since the Creator sees that he is trying to go only above reason.

43. Baal HaSulam, Shamati, Article No. 207, “Receiving in order to Bestow”

It is only because he had had prior preparation by taking upon himself the above reason.

This means that through engagement in Dvekut [adhesion], he attached himself at the root. By this he was awarded reason, meaning that the reason he has obtained by the discernment of faith was a true revelation. It follows that he appreciates primarily the above reason, and also appreciates the reason, that he has now been rewarded with the revelation of His names to extend abundance.

This is why now he should strengthen further through reason, and take upon himself a greater above reason, as Dvekut in the root occurs primarily through faith, and this is his whole purpose. This is called “reception,” the reason he extended in order to bestow, and by which he will be able to take upon himself faith above reason to the greatest extent in quantity and quality.

44. Baal HaSulam, Shamati, Article No. 205, “Wisdom Cries Out in the Streets”

“Wisdom cries out in the streets, she utters her voice in the broad places. He who is a fool, let him come here; ‘Heartless!’ she said to him.”

This means that when one is awarded Dvekut [adhesion] with the Creator, the *Shechina* [Divinity] tells him that the fact that he first had to be a fool was not because he really is so. The reason was that he was heartless. This is why we say, “And all believe that He is a God of faith.” This means that later, when we are rewarded with true Dvekut [adhesion], it is not considered being a fool, that I should say that it is above reason. Moreover, one must work and believe that one’s work is above reason even though one’s senses tell him that his work is within reason. It is to the contrary: Previously, he saw that the reason did not obligate the servitude, and then he had to work above reason and say that there is real reason in it.

This means that he believes that the servitude is the actual reality. Afterward, it is the opposite: His whole work compels him, his reason. In other words, the Dvekut impels him to work. However, he believes that everything he sees within reason is all above reason. And this was not so before, when everything that is in the form of above reason is within reason.

**45. Baal HaSulam, Shamati, Article No. 135,
“Clean and Righteous Do Not Kill”**

“The clean and righteous do not kill.” A righteous is one who justifies the Creator: Whatever he feels, whether good or bad, he takes above reason. This is considered “right.” Clean refers to the cleanness of the matter, the state as he sees it. This is so because “a judge has only what his eyes see.” And if one does not understand the matter, or cannot attain the matter, he should not blur the forms as they seem to his eyes. This is considered “left,” and he should nurture both.

**46. RABASH Article No. 4 (1989), “What Is
a Flood of Water in the Work?”**

The law is that the middle line is a merger of the two lines. Since the right line of *Kedusha* is wholeness, with respect to above reason, and the left line means that he sees within reason that he is incomplete, but quite the contrary, he is full of deficiencies.

For this reason, the middle line consists of two lines. That is, it is impossible to go above reason before he has reason that shows him the situation, how it seems to him within reason. Then it can be said that he is not looking at what the mind obligates him to do. Rather, he goes above the intellect and believes in the sages, in what the sages tell him, and does not use his own mind.

But if he has no mind and reason to tell him something, it cannot be said that he is going above reason. This is why the middle line is called “peace,” since he needs the two lines. That is, by having two opposite lines and needing both.

47. Baal HaSulam, Shamati, Article No. 212, “Embrace of the Right, Embrace of the Left”

There is the embrace of the right and there is the embrace of the left, and both must be eternal. This means that when one is in the state of “right,” he should think that there is no such quality as “left” in the world. And also, when one is in the left, he should think that there is no such quality as “right” in the world.

“Right” means private Providence, and “left” means guidance of reward and punishment. Although there is reason which says that there is no such thing as right and left together, he must work above reason, meaning that reason will not stop him.

The most important is the above reason. This means that one’s whole work is measured by his work above reason. Although he later comes into within, it is nothing, since his basis is the above reason, so he always suckles from his root.

However, if, when he comes into within reason, he wants specifically to be fed within reason, at that time the light immediately departs. If he wants to extend, he must begin with above reason, as this is his whole root. Afterward, he comes to the reason of *Kedusha* [holiness].

48. RABASH, Article No. 27, “Three Lines – 1”

One should mainly walk on the right line, meaning do good deeds and feel himself as complete, and serving the king. One must believe that everything he does brings contentment to Him.

At the same time, he should dedicate time to walking on the left line, meaning to criticize, but the left should surrender before the right. That is, he walks on the left not because he wants the quality of the left, but in order to improve the right, to show that despite all his criticism and knowledge, he is going above reason, meaning in the “right,” which is called “faith.”

This is called the “middle line,” which decides between the two lines and leans toward the right. This is also called *Achoraim* [posterior]. Through this unification, one is later rewarded with receiving the quality of *Panim* [face/anterior] of the degree.

49. RABASH, Article No. 23 (1985), "On My Bed at Night"

According to the importance he acquires during the work of wholeness, he will later have room to feel the deficiency with regard to his work, which is not truly pure. That is, at that time he can depict to himself how much he is losing by his negligence in the work, for he can compare between the importance of the Creator and his own lowliness, and this will give him energy to work.

However, one should also correct oneself, or he will remain in the dark and will not see the true light that shines on the *Kelim* [vessels] that are suitable for it, called “vessels of bestowal.” The correction of the *Kelim* is called *Nukva*, deficiency, when he works on correcting his deficiencies. This is regarded as “His mother gives the red.” That is, at that time he sees the red light, which are the barriers on his way, which prevent him from reaching the goal.

Then comes the time of prayer, since the man sees the measures of the work that he has in matters of “mind and heart,” and how he has not progressed in the work of bestowal. He also sees how his body is weak, that he does not have great powers to be able to overcome his nature. For this reason, he sees that if the Creator does not help him, he is lost, as it is written (Psalms 127), “If the Lord does not build the house, they who build it labor in it in vain.”

From those two, meaning from wholeness and deficiency, which are the “father and mother,” it turns out that the Creator is the one who helps him, giving him a soul, which is the spirit of life. And then the newborn is born.

50. RABASH, Article No. 128, "Exalt the Lord Our God"

"Exalt the Lord our God and bow before His holy mountain, for the Lord our God is holy."

"Exalt" means that if one wants to know the exaltedness and greatness of the Creator, we can obtain this only through *Dvekut* [adhesion] and equivalence of form. Thus, what is "equivalence of form" and how does one achieve equivalence of form?

"Bow before His holy mountain." Bowing means surrendering. It is when one lowers his reason and says that what the reason understands or does not understand, I annul and subjugate it. Before which quality do I subjugate it? Before "His holy mountain." *Har* [mountain] means *Hirhurim* [reflections], meaning thoughts. "His holy," for "holy" means separated from the matter. This means that he removes himself from the desire of reception. "Bow" means submitting the body, even though it disagrees, and taking upon oneself only thoughts of *Kedusha* [holiness]. This is the meaning "Bow before His holy mountain."

Why must we submit ourselves to thoughts of *Kedusha*, meaning retire from receiving in order to receive? It is because "The Lord our God is holy," for the Creator only bestows. For this reason, one must be in equivalence of form with the Creator, and by this we can obtain the exaltedness of the Creator. Afterward, we can achieve the attainment of the exaltedness of the Lord our God.

51. RABASH, Article No. 7 (1991), "What Is 'Man' and What Is 'Beast' in the Work?"

When a person wants to work for the sake of the Creator and not for himself, then he sees that everything he does is not for the sake of the Creator but only for his own benefit. In that state, he feels that he has nothing and he is completely empty, and he can fill this place only with a pomegranate, meaning if he goes above reason, which is called "exaltedness of the Creator." In other words, he should ask the Creator to give him the power to believe above reason

in the greatness of the Creator. That is, the fact that he wants the exaltedness of the Creator does not mean that he says, “If You let me attain the exaltedness and greatness of the Creator, I will agree to work.” Rather, he wants the Creator to give him the power to believe in the greatness of the Creator, and with this he fills the emptiness in which he is in right now.

It follows that were it not for the emptiness, that is, if he did not work on the path toward achieving *Dvekut*, meaning in equivalence of form, called “in order to bestow,” but rather like the general public, who suffice for the practices they observe, these people do not feel themselves as empty, but as full of *Mitzvot*.

However, specifically those who want to achieve bestowal feel the emptiness within them and need the greatness of the Creator. They can fill this emptiness specifically with exaltedness, called “full of *Mitzvot*,” to the extent that they ask the Creator to give them the power to be able to go above reason, which is called “exaltedness.” In other words, they ask the Creator to give them power in exaltedness that is above reason in greatness and importance of the Creator.

52. Baal HaSulam, Shamati, Article No. 33, "The Lots on Yom Kippurim and with Haman"

What appears to one as things that contradict the guidance of “The Good Who Does Good” is only to compel one to draw the upper light on the contradictions, when wanting to prevail over the contradictions. Otherwise, one cannot prevail. This is called “the exaltedness of the Creator,” which one extends when having the contradictions, called *Dinim* [judgments].

This means that the contradictions can be annulled if one wants to overcome them, only if he extends the exaltedness of the Creator.

53. Baal HaSulam, Shamati, Article No. 83, "Concerning the Right Vav and the Left Vav"

In any state one is in, he can be a servant of the Creator since he does not need anything, but does everything above reason. It turns out that one does not need any *Mochin* with which to be the servant of the Creator.

Now we can interpret what is written, “Set up a table before me, against my enemies.” A table means, as it is written, “and sent her out of his house, and she departed his house, and went” (Deuteronomy 24:1-2). A *Shulchan* [table] is like *VeShlacha* [and sent her], meaning exit from the work.

We should interpret that even during the exits from the work, meaning in a state of decline, one still has a place to work. This means that when one prevails above reason during the declines, and says that the descents, too, were given to him from above, by this the enemies are canceled. This is so because the enemies thought that through the declines the person will reach utter lowliness and escape the campaign, but in the end the opposite occurred—the enemies were canceled.

54. RABASH, Article No. 1 (1991), “What Is, ‘We Have No Other King But You,’ in the Work?”

A person should say that the fact that he in a lowly state is not because now he has become worse. Rather, now, since he wants to correct himself so that all his actions will be for the sake of the Creator, from above he is shown his true state—what is in his body, which until now was concealed and was not apparent. Now the Creator has revealed them, [...]

A person says about this that it is mercy that the Creator has revealed to him the bad in him so he would know the truth and would be able to ask of the Creator for a real prayer. It follows that on one hand, now he sees that he is far from the Creator. On the other hand,

a person should say that the Creator is close to him and tends to him, and shows him the faults. Hence, he should say that they are mercies.

This is the meaning of the words, "I will sing of the mercies of the Lord forever." That is, on one hand, he is happy and is singing about this. On the other hand, he sees that he must repent. In other words, he must ask of the Creator to bring him closer and give him the desire to bestow, which is a second nature.

**55. Baal HaSulam, Shamati, Article No.
129, "The Shechina in the Dust"**

Suffering is primarily in a place that is above reason. And the measure of the suffering depends on the extent to which it contradicts the reason. This is called "faith above reason," and this work gives contentment to the Creator. It follows that the reward is that by this work there is contentment to one's Maker.

**56. RABASH, Article No. 4 (1989), "What Is
a Flood of Water in the Work?"**

There is the matter of above reason. This is regarded as wanting to walk with his eyes shut, meaning that although reason and the senses do not understand what our sages tell us, they assume upon them faith in the sages and say that we must take upon ourselves faith in the sages, as it is written, "And they believed in the Lord and in His servant, Moses." Without faith, nothing can be achieved in spirituality.

**57. RABASH, Article No. 1 (1990), "What Does 'May We
Be the Head and Not the Tail' Mean in the Work?"**

When a person wants to understand the path of the sages, they tell us that we must follow them with our eyes shut, or dust will enter. Something unimportant is called "dust," meaning that there cannot be greater lowliness than this.

Since man was given the reason and intellect in order to understand

everything according to the intellect, and here we are told to walk by accepting faith in the sages, and a person wants to understand this path, and since as long as one is placed under the governance of the will to receive for himself, he cannot know what is good and what is bad, but must accept everything the way the sages determined for us, or dust and dirt will enter his eyes and he will not be able to move forward, but when we do not criticize the words of the sages and do not want to accept their words within reason, specifically by this we are rewarded with knowledge [reason] of *Kedusha* [holiness]. This is so because the whole reason why we need to go above reason is that we are immersed in self-love. Hence, through faith above reason, we are rewarded with vessels of bestowal.

58. RABASH, Article No. 3 (1985), “The Meaning of Truth and Faith”

We were given the path of faith, which is above reason, namely not to take our sensations and reason into account, but say, as it is written, “They have eyes and see not. They have ears and hear not.” Rather, we should believe that the Creator is certainly the Overseer, and He knows what is good for me and what is not good for me. Therefore, He wants me to feel my state as I do, and for myself, I do not care how I feel myself because I want to work in order to bestow.

Therefore, the main thing is that I need to work for the Creator. And although I feel that there is no wholeness in my work, still, in the *Kelim* of the upper one, meaning from the perspective of the upper one, I am utterly complete, as it is written, “The cast out will not be cast out from Him.” Hence, I am satisfied with my work—that I have the privilege of serving the King even at the lowest degree. That, too, I regard as a great privilege that the Creator has allowed me to come closer to Him at least to some degree.

**59. Baal HaSulam, Shamati, Article No. 40,
“What Is the Measure of Faith in the Rav?”**

One should depict to oneself as if he has already been rewarded with whole faith in the Creator, and already feels in his organs that the Creator leads the whole world in the form of “The Good Who Does Good,” meaning that the whole world receives only good from Him.

Yet, when one looks at oneself, he sees that he is poor and indigent. In addition, when he observes the world, he sees that the entire world is tormented, each according to his degree.

One should say about that, “They have eyes but they see not.” “They” means that as long as one is in multiple authorities, called “they,” they do not see the truth. What are the multiple authorities? As long as one has two desires, even though he believes that the entire world belongs to the Creator, but something belongs to man, too.

But in truth, one must annul one’s authority before the authority of the Creator and say that one does not want to live for oneself, and the only reason that he wants to exist is in order to bring contentment to the Creator. Thus, by this one annuls his own authority completely, and then he is in the singular authority, the authority of the Creator. Only then can he see the truth, how the Creator leads the world by the quality of good and doing good.

**60. RABASH, Article No. 30 (1988), “What to
Look For in the Assembly of Friends”**

The friends’ discussions of the greatness of the Creator awaken a desire and yearning to annul before the Creator because he begins to feel longing and desire to bond with the Creator. And we should also remember that to the extent that the friends can appreciate the importance and greatness of the Creator, we should still go above reason, meaning that the Creator is higher than any greatness of the Creator that one can imagine.

We should say that we believe above reason that He leads the world in a benevolent guidance, and if one believes that the Creator wants only man's best, it makes a person love the Creator until he is rewarded with "And you will love the Lord your God with all your heart and with all your soul." And this is what a person must receive from the friends.

**61. Baal HaSulam, Shamati, Article No. 40,
"What Is the Measure of Faith in the Rav?"**

When one is engaged in the right, the time is right to extend upper abundance, because "the blessed adheres to the Blessed." In other words, since one is in a state of completeness, called "blessed," in that respect one presently has equivalence of form, since the sign of completeness is if one is in gladness. Otherwise, there is no completeness.

It is as our sages said, "The *Shechina* [Divinity] is present only out of gladness of a *Mitzva* [commandment]." The meaning is that the reason that brings him joy is the *Mitzva*, meaning the fact that the rav had commanded him to take the right line.

It follows that he keeps the commandment of the rav, that he was allotted a special time to walk on the right and a special time to walk on the left. Left contradicts the right, since left means when one calculates for oneself and begins to examine what he has already acquired in the work of the Creator, and he sees that he is poor and indigent. Thus, how can he be in wholeness?

Still, one goes above reason because of the commandment of the rav. It follows that all his wholeness was built on above reason, and this is called "faith."

62. RABASH, Article No. 924, "And God Spoke to Moses"

All the arguments that a person can make are only where reason affirms it. But above reason, anything might happen, except we must increase the faith that the Creator can help above nature.

In fact, it is impossible to receive something above nature before one decides that this cannot happen within nature. Only after one despairs from nature can he ask for help from above, to be given help above nature.

63. RABASH, Article No. 68, "The Order of the Work"

When one believes in the delight and pleasure that exists in above reason, he comes to consciously feel, to know the evil within him. That is, he believes that the Creator imparts such delight and pleasure, and although he sees all the good above reason, he achieves recognition. That is, he feels in all the organs the power of the evil that is found in receiving for oneself, which prevents him from receiving the abundance.

It follows that faith above reason causes him to feel his enemy within reason—who obstructs him from reaching the good. This is his standard. That is, to the extent that he believes in the delight and pleasure above reason, to that extent he can come to feel the recognition of evil.

Later, sensing the bad yields the sensation of delight and pleasure, since the recognition of evil in the sensation of the organs causes him to correct the bad.

This is done primarily through prayer, when he asks the Creator to give everything in bestowal, called *Dvekut* [adhesion]. Through these *Kelim* [vessels], the goal will be revealed in open Providence, meaning that there will be no need for the concealment because there will already be *Kelim* that are able to receive.

64. RABASH, Article No. 572, “Two Labors”

When one gives all his energy and efforts for the sake of the Creator, this is his only purpose, and the world was created for this purpose, as our sages said, “The whole world was created only for this” (*Berachot* 6b), meaning for the fear of heaven.

Hence, when he answers the wicked that he is going above reason, which is against the intellect, the intellect can no longer ask any questions because all the questions are within reason, whereas above the intellect there is no place for questions.

Hence, when the wicked one asks the questions, he is told that now is the time when I can do my work in faith. In other words, by the very fact that you are asking a question and I reply to you that I am going with faith, and I am not giving you an intellectual answer, this is a sign for you to know that my work is with faith above reason.

It follows that now you have caused me to make a *Mitzva* [commandment] in that only now does it become revealed to all that the path of the Creator is only faith.

65. RABASH, Article No. 12 (1989), “What Is a Groom’s Meal?”

A person should accept faith above reason even though he has no feeling and no excitement about taking upon himself the burden of the kingdom of heaven. Nevertheless, he should agree with that state and say that this must be the will of the Creator that he will work and serve Him in this lowliness, so he does not mind what elation he feels about this faith because about himself, meaning his own benefit, he has no concern, but only about the benefit of the Creator. If He wants him to remain in that state, he accepts this unconditionally. This is called “unconditional surrender.”

66. RABASH, Article No. 4 (1991), “What Is, ‘The Saboteur Was in the Flood, and Was Putting to Death,’ in the Work?”

Lowliness is when one subdues oneself and works above reason. This is called “lowliness,” when he lowers his reason and says that his reason is worthless.

In other words, man’s reason dictates that if the Creator gives him all his needs, which the will to receive understands that it deserves, then he can love the Creator. That is, he loves Him because he satisfies all his needs. If He did not, he would not be able to lower himself and say that his reason is worthless. Rather, at that time he would depart from the Creator and say that it is not worthwhile to serve the Creator if He does not grant him his wishes. It follows that this is called “proud,” since he wants to understand the ways of the Creator, in what is He regarded as good and doing good, if the body does not get what it demands. About such a proud person the Creator says, “He and I cannot dwell in the same abode.”

But if he lowers himself and says, “I cannot understand the ways of the Creator,” and he says that what his reason dictates is worthless, but he is going above reason, this is called “lowliness,” and it was about him that the verse, “The Lord is high and the low will see” was said. He is rewarded with the Creator bringing him near Him.

67. Baal HaSulam, Shamati, Article No. 34, "The Advantage of a Land"

We see the difference between what the mind asserts and what only faith asserts, and what is the reason that when something is based on faith, we must constantly remember the form of the faith, otherwise he falls from his degree into a state suitable for one who is wicked. These states might happen even in a single day: One may fall from his degree many times in one day since it is impossible that faith above reason will not stop even for a moment during one day.

We must know that the reason for forgetting the faith stems from the fact that faith above the reason and the mind is against all the desires of the body. Since the desires of the body come by the nature imprinted in us, called “will to receive,” whether in the mind or in the heart, hence, the body always draws us to our nature. Only when we cling to faith does it have the power to bring us out of the bodily desires and go above reason, meaning against the body’s reason.

**68. Baal HaSulam, Shamati, Article No. 108, "If
You Leave Me One Day, I Will Leave You Two"**

Right at the entrance (entrance is a constant thing because every time he has a descent he must begin anew. This is why it is called an “entrance.” Naturally, there are many exits and many entrances) he tells his body, “Know that I want to begin to serve the Creator and my intention is only to bestow and not to receive any reward. You should not hope that you will receive anything for your efforts, but it is all in order to bestow.”

And if the body asks, “What is your benefit from this work?” meaning, “Who receives this work, that I want to exert and toil?” Or he asks more simply, “For whose sake am I working so hard?” The reply should be, “I have faith in the sages, and they said that I should believe in abstract faith, above reason, that the Creator has so commanded us, to take upon ourselves faith, that He commanded us to keep Torah and *Mitzvot*. And we should also believe that the Creator derives pleasure when we keep the Torah and *Mitzvot* with faith above reason. Also, one should be glad at the Creator’s pleasure from his work.”

69. RABASH, Article No. 23 (1990), "What Does It Mean that Moses Was Perplexed about the Birth of the Moon, in the Work?"

It is written, "Indeed You are a God who hides." This means that the Creator is concealed from us and we were given the commandment of faith, to believe in the Creator, that He leads the world with a guidance of good and doing good.

Although when a person begins to look at creation, it is full of flaws, meaning that The Good Who Does Good is not revealed in the world, one must believe above reason that His guidance is in a manner of good and doing good. Although he does not see this, he should say, "They have eyes and see not."

70. RABASH, Article No. 23 (1990), "What Does It Mean that Moses Was Perplexed about the Birth of the Moon, in the Work?"

When a person begins to take upon himself the burden of the kingdom of heaven, he immediately gets foreign thoughts that remove a person from the work of the Creator. And the more a person overcomes the thoughts, these thoughts of separation poke his mind and heart, and he thinks, "Although now I cannot overcome the foreign thoughts, I am waiting for an opportunity when I have more importance for *Torah and Mitzvot*, and then I will have the strength to overcome." And in the meantime, he leaves the campaign.

Concerning faith, Baal HaSulam said that to man, it is of little importance, since man wants to understand and to know everything. Therefore, when a person takes upon himself faith, which is against reason, meaning that the reason does not attain this, the body does not want to take upon itself such work, especially since this is not just any work, but on the basis of above the intellect, he must work "with all his heart and with all his soul," as our sages said, "even if he takes your soul."

71. RABASH, Article No. 224, "The Reason for the Faith"

The reason for the faith is that there is no greater pleasure than to be rewarded with the revelation of Godliness and the instilling of the *Shechina* [Divinity].

In order for one to receive all this for the purpose of bestowal, there is a correction of concealment, where he engages in *Torah and Mitzvot* [commandments] even though he feels no pleasure. This is called "not in order to receive reward." When he has this *Kli* [vessel], his eyes soon open to welcome the face of the Creator.

When a desire awakens within him, that it is worthwhile to serve the Creator for the pleasure, he soon falls into concealment. This is regarded as death, meaning that previously, he was adhered to life, and he was rewarded with it only through the power of faith. Therefore, now that he is corrected and begins to work in faith once more, he receives back his breath of life. At that time, he says, "I thank You for returning my soul with compassion."

This is precisely when he assumes once more the work in the manner of faith above reason. When he had the concealment, he says, "Great is Your faith." The faith is so great that through it, he receives the soul once more.

72. RABASH, Article No. 25 (1989), "What Is 'He Who Has a Flaw Shall Not Offer [Sacrifice]' in the Work?"

Before a person comes to perform a *Mitzva* and bless on it, he must first take upon himself faith above reason. That is, although he still does not feel the importance of *Torah and Mitzvot*, he should believe above his intellect that they are very important things. Because a person is still unfit to feel the greatness of *Torah and Mitzvot*, since there is a correction regarded as "avoiding the bread of shame," for which there is a concealment on the *Torah and Mitzvot*, for this reason we must begin with work above reason and disregard our feelings. Rather, we must say, "They have eyes and see not." To the extent that

we overcome through faith in the importance of Torah and *Mitzvot*, to that extent we can give thanks. That is, the blessing that a person gives to the Creator depends on the measure of importance of Torah and *Mitzvot*.

73. RABASH, Article No. 28 (1987), "What Is Do Not Add and Do Not Take Away in the Work?"

Once man has come to feel the importance of spirituality, which is called "One should always establish the praise of the Creator," then is the time when he must shift to the left line. He must criticize how he truly feels within reason the importance of the King, if he is truly willing to work only for the sake of the Creator.

When he sees within reason that he is bare and destitute, that state when he sees the importance of spirituality, but only above reason, that calculation can create in him deficiency and pain for being in utter lowliness. Then he can make a heartfelt prayer for what he lacks.

74. RABASH, Article No. 7 (1991), "What Is 'Man' and What Is 'Beast' in the Work?"

Specifically those who want to achieve bestowal feel the emptiness within them and need the greatness of the Creator. They can fill this emptiness specifically with exaltedness, called "full of *Mitzvot*," to the extent that they ask the Creator to give them the power to be able to go above reason, which is called "exaltedness." In other words, they ask the Creator to give them power in exaltedness that is above reason in greatness and importance of the Creator. They do not want the Creator to let them attain this, since they want to subjugate themselves with unconditional surrender, but they ask for help from the Creator, and to that extent they can fill the empty place with *Mitzvot*.

75. RABASH, Article No. 11 (1990), “What Placing the Hanukkah Candle on the Left Means in the Work”

We can see that the whole basis is founded entirely on faith, that only by faith is it possible to emerge from exile. We should not mind our reason, although a person is judged according to it. But when a person has the intellect to see his true state, it enables him to go above reason. In other words, one cannot go above reason without the help of the Creator. But if he sees that with reason, he can advance, he does not need His help.

And the main thing that is required of a person is to achieve his own completeness, meaning to be rewarded with *NRNHY de* [of] *Neshama*. This comes specifically by needing the Creator. Our sages said about it, “One who comes to purify is aided.” [...]

This is why it is a great thing when a person needs the Creator to help him, since one’s salvation is in being given greater powers from above. And by receiving new powers each time, meaning a new soul, in the end he will receive the whole of the *NRNHY* that belong to the root of his soul.

76. RABASH, Article No. 22 (1989), “Why Are Four Questions Asked Specifically on Passover Night?”

It follows that the *Tzimtzum* and concealment were made to benefit the lower one. Thus, there is no point in asking about Providence, “Why is the Creator treating us as it seems to us, for we do not see the good and we suffer in exile, poverty, and so on?” In other words, everyone complains about why the Creator behaves with undisclosed guidance toward us, that it is only good.

For this reason, it is forbidden to slander His guidance—the way He behaves with the creatures. Instead, we must believe with faith above reason that it should be precisely as we see it. And concerning what we feel, we should walk in the ways of Torah, as the sages have

instructed us how to behave with all these feelings that we feel, and to say about them with faith above reason, “They have eyes and see not.”

**77. RABASH, Article No. 6 (1990), “When
Should One Use Pride in the Work?”**

When a person begins the work of the Creator on the path of truth, he must take upon himself the burden of faith above reason even though all the nations of the world in his body laugh at him. He must sanctify the Creator before the gentiles in his body and say that he believes in the Creator and wants to serve Him with all his heart and soul. And even though they disagree with him, he can say that he takes upon himself to love the Creator. Even if he has no feeling when he utters it, a person should not be impressed with the organs disagreeing with his view. He does what he can do. That is, in speech and action he can do this by coercion. And although he feels nothing in it, he is still doing an awakening from below.

**78. RABASH, Article No. 6 (1990), "When
Should One Use Pride in the Work?"**

When he engages in the kingdom of heaven, to take upon himself faith above reason, when the body disagrees with it and gives him many excuses that now is not the time for this, and brings him evidence from other people, who do not pay attention to this work of faith in the Creator above reason, he should say about this, “And his heart was proud in the ways of the Lord.” He does not look at anyone, but is determined that this is the path of truth and he should not look at anyone or hear what the body makes him understand—“Go and look at reputable people, who understand what is the work of the Creator.” It is about this that they said, “And his heart was proud,” to be proud that he understands better than everyone.

**79. Baal HaSulam, Shamati, Article No. 59,
"Concerning the Staff and the Serpent"**

Faith is regarded as having inferior importance, and as lowliness. One appreciates things that clothe within reason. However, if one's mind does not attain it, but resists one's mind, and then one should say that faith is of superior importance to one's mind, it follows that at that time he lowers his mind and says that what he understands within reason, that he resists the path of the Creator, faith is more important than his own mind. This is because all the concepts that contradict the path of the Creator are worthless concepts.

Rather, "They have eyes but they will see not, they have ears but they will hear not." It means that he annuls everything he hears and sees. This is called "going above reason."

**80. Baal HaSulam, Shamati, Article No. 59,
"Concerning the Staff and the Serpent"**

With the Creator, faith is not considered lowliness, since one who has no other choice but to take the path of faith considers faith as lowliness. However, the Creator could have placed His *Shechina* on something other than trees and rocks.

Yet, He chose this way, called faith, specifically. He must have chosen it because it is better and more successful. You find that for Him faith is not regarded as being of inferior importance. On the contrary, specifically this path has many merits, but it appears lowly in the eyes of the creatures.

**81. Baal HaSulam, Shamati, Article No. 59,
"Concerning the Staff and the Serpent"**

The failures themselves cause one to take upon himself the discernment of a staff once more, which is the discernment of faith above reason. This is the meaning of what Moses said, "But they will not believe

me.” It means that they will not want to take upon themselves the path of working in faith above reason.

Then the Creator told him, “What is it in your hand?” “A staff.” “Cast it on the ground,” and then, promptly, “it became a serpent.” It means that there is no intermediary state between the staff and the serpent. It is rather to know if one is in *Kedusha* or in the *Sitra Achra*.

It turns out that in any case, they do not have any other choice but to assume the discernment of faith above reason, called “a staff.” This staff should be in the hand; the staff should not be thrown. This is the meaning of the verse, “The staff of Aaron budded.”

It means that all the budding he had in serving the Creator was based specifically on Aaron’s staff. This means that He wanted to give us a sign to know if we are walking on the path of truth, or not. He gave us as a sign to know only the basis of the work, meaning what basis one is working on. If one’s basis is the staff, it is *Kedusha*, and if the basis is within reason, this is not the way to achieve *Kedusha*.

82. Baal HaSulam, Shamati, Article No. 238, "Happy Is the Man Who Does Not Forget You and the Son of Man Who Exerts in You"

“Happy is the man who does not forget You, and the son of man who exerts in You” (a supplement for the Rosh Hashanah prayer). When one advances by way of whiteness, he should always remember that everything he has been granted is only because he took upon himself the discernment of blackness. And he should exert precisely in the “You,” by way of “and all believe that He is a God of faith,” although he currently does not see any place where he has to work in faith, since everything is revealed to him. Nevertheless, he should believe above reason that there is more room to believe by way of faith.

This is the meaning of “And Israel saw the great work... and they believed in the Lord.” Thus, even though they had been awarded the discernment of “saw,” which is seeing, they still had the strength to believe by way of faith.

And this requires great exertion; otherwise, one loses one's degree, like Libni and Shimei. This means that if it is not so, it means that one can listen to Torah and Mitzvot precisely at a time of whiteness; it is like a condition. However, one should listen unconditionally. Hence, at a time of whiteness, one should be careful not to blemish the blackness.

83. RABASH, Article No. 10 (1985), "Jacob Went Out"

The "exit of the righteous from the place leaves an impression." It means that only then, through the exit of the righteous, when he thinks, "Now that I feel good taste in the work, I no longer need to work above reason," it causes him the exit of the righteous from the place. This creates in him an impression, so he will know how to keep himself from exiting the work of above reason from here on. As I heard from Baal HaSulam, when a person says, "Now that he has support and no longer stands between heaven and earth," he must fall from his degree because then he flaws the discernment of above reason.

It therefore follows that precisely the departure of the degree he had leaves an impression on him so he will know how to be careful next time and will not blemish the faith above reason, but always justify Providence.

84. Baal HaSulam, Shamati, Article No. 5, "Lishma Is an Awakening from Above, and Why Do We Need an Awakening from Below?"

When the thief, meaning the will to receive, does not feel any flavor or vitality in the work of accepting the burden of the kingdom of heaven, in that state, if one works with faith above reason, coercively, and the body becomes accustomed to this work against the desire of his will to receive, then he has the means by which to come to work that will be with the purpose of bringing contentment to his Maker,

since the primary requirement from a person is to come to *Dvekut* [adhesion] with the Creator through his work, which is discerned as equivalence of form, where all his actions are in order to bestow.

This is as it is written, “Then shall you delight in the Lord.” The meaning of “Then” is that first, in the beginning of his work, he did not have pleasure. Instead, his work was coercive.

But afterward, when he has already accustomed himself to work in order to bestow and not examine himself—if he is feeling a good taste in the work—but believes that he is working to bring contentment to his Maker through his work, he should believe that the Creator accepts the work of the lower ones regardless of how and how much is the form of their work. In everything, the Creator examines the intention, and this brings contentment to the Creator. Then one is rewarded with “delight in the Lord.”

Even during the work of the Creator he will feel delight and pleasure since now he really does work for the Creator because the effort he made during the coercive work qualifies him to be able to truly work for the Creator. You find that then, too, the pleasure he receives relates to the Creator, meaning specifically for the Creator.

85. RABASH, Article No. 572, "Two Labors"

To overcome these questions only by the power of faith, which is above reason. One must reply to the wicked one that from the perspective of the intellect, it makes sense to ask what he is asking. But above the intellect, in faith, when he believes in the words of the sages, this

is the only way that is for the sake of the Creator. That is, when one gives all his energy and efforts for the sake of the Creator, this is his only purpose, and the world was created for this

purpose, as our sages said, “The whole world was created only for this” (*Berachot* 6b), meaning for the fear of heaven. Hence, when he answers the wicked that he is going above reason, which is against the intellect, the intellect can no longer ask any questions because all

the questions are within reason, whereas above the intellect there is no place for questions.

86. RABASH, Article No. 794, “The Place of Attainment”

GAR means mind, where it should be only by faith. We must believe that this was His will. *VAK* means “heart,” meaning an impression in the heart, and here, it is apparent in one’s quality of love and fear. This should be with clear attainment, meaning that the impression should be revealed in him, and not by faith. However, to the extent that the impression is felt in the heart, so is the measure of one’s attainment. Here it is a commandment to expand his feelings. Conversely, in the mind, his greatness depends on the extent to which he can work in the manner of above reason.

It follows that they are two opposite things. If his mind is above reason, and the impression he feels in the heart is in the mind, this is called *Gadlut* [greatness/adulthood]. That is, on one hand, it is above attainment, yet it is felt in the heart. The measure of *Gadlut* depends on this, on the measure of oppositeness between mind and heart, for then one must overcome above reason, and the heart is precisely within reason, meaning in the feeling.

87. RABASH, Article No. 28 (1990), “What Is, ‘Warn the Great about the Small,’ in the Work?”

When a person begins to observe Torah and Mitzvot, he is told that although he should follow the intellect, between man and the Creator we were given faith. That is, we must believe in the sages and follow this path, although it contradicts the intellect, as it is written, “And they believed in the Lord, and in his servant Moses.” In other words, we must believe what the sages said to us and not look at our intellect. But since this contradicts our reason, we have ups and downs. That is, at times we can believe the words of the sages and depict before us the depiction of truth and faith, meaning that his faith

is truly faith, namely that there is no intellect there but everything is against our reason, what we understand. This is why it is called “true faith” or “simple faith,” since there is nothing to understand there but everything is above reason.

88. Baal HaSulam, Shamati, Article No.

34, "The Advantage of a Land"

Everything that appears to our eyes is but what the Creator wants us to attain the way we do, since they are ways by which to achieve the complete goal.

Yet, it is not so simple to merit adhesion with the Creator. It requires great effort and exertion to acquire the sensation and feeling of delight and pleasure. Before this, one must justify Providence, believe above reason that the Creator behaves with the creatures in a manner of good and doing good, and say, “They have eyes but they see not.”

Our sages say, “Habakkuk came and ascribed them to one,” as it is written, “The righteous shall live by his faith.” It means that one need not engage in details, but concentrate his entire work on a single point, a rule, which is faith in the Creator. This is what he should pray for, meaning for the Creator to help him to be able to go with faith above reason.

89. Baal HaSulam, Shamati, Article No.

34, "The Advantage of a Land"

By the torment one feels, he is compelled to slander. Hence, when he asks of the Creator to impart him the power of faith and to be rewarded with the quality of good and doing good, it is not because he wants to receive good so as to delight himself. Rather, it is so he will not slander; this is what pains him. For himself, he wants to believe above reason that the Creator leads the world in a manner of

good and doing good, and he wants his faith to settle in the sensation as though it is within reason.

Therefore, when he practices Torah and *Mitzvot*, he wants to extend the light of the Creator not for his own benefit, but since he cannot bear not being able to justify His guidance, that it is in a manner of good and doing good. It pains him that he desecrates the name of the Creator, whose name is The Good Who Does Good, and his body claims otherwise.

This is all that pains him since by being in a state of separation, he cannot justify His guidance. This is considered hating the state of separation. And when he feels this suffering, the Creator hears his prayer, brings him near Him, and he is rewarded with *Dvekut*,

90. RABASH, Article No. 23 (1989), "What Is, If He Swallows the Bitter Herb, He Will Not Come Out, in the Work?"

[One] Must believe in the sages, who said, “Man must say, ‘If I am not for me, who is for me?’” In other words, a person must toil and achieve the goal by himself. When he sees that he cannot overcome and exert, he must believe that a prayer helps, as it is written, “For You hear the prayer of every mouth,” although he sees no change when he prays for the Creator to help him. Thus, here, too, there is the matter of above reason. However, the general order is to begin with faith, then labor, and then prayer.

It follows that the most important is faith, since with it we must work in everything we do. That is, the basis of all the *Kelim* with which one works is faith. This is why the light that is revealed is called “light of faith,” after the *Kli*. This *Kli* is built on the basis of faith in the sages and faith in the Creator, as it is written, “And they believed in the Lord and in His servant, Moses.”