**Surrender (Subjugation)**

**1. Rabash. Records. Exalt the Lord Our God**“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.

**2. Rabash. Article 3. Concerning Truth and Faith (1985)**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.

**3. Rabash. Article 38. What Is, “A Cup of Blessing Must Be Full,” in the Work? (1990)**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.

**4. Rabash. Records. Article 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.

**5. Baal Hasulam. Shamati 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.

**6. Rabash. Article 4. What Is a Flood of Water in the Work (1989)**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, since he understands his lowliness.

**7. Baal Hasulam. Shamati 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.” However, if one still has sparks of reception, he comes to thoughts, and it is then hard for him to believe that the Creator leads the world in a manner of “good and doing good.” This is the meaning of the letter *Yod* in the name *HaVaYaH*, which is the first letter, called “a black dot that has no white in it,” meaning it is all darkness and concealment of the Face. It means that 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.

**8. Rabash. Records. Article 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.

**9. Baal Hasulam. Shamati 121. She Is Like Merchant-Ships**  
This is the meaning of “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. This is the meaning of patience. Lowliness exists in everyone, but not every person feels that lowliness is a good thing. It turns out that we do not want to suffer. However, Moses tolerated the humbleness, which is why he was called “humble,” since the lowliness made him glad.

**10. Baal Hasulam. Shamati 53. The Matter of Limitation**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.

**11. Rabash. 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.”

**12. Baal Hasulam. Shamati 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 allows 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.

**13. Rabash. Records. Article 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 thought 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*.”

**14. Baal Hasulam. Shamati 219 Devotion**The servitude that should primarily be in devotion is on the discernment of fear. At that time, the whole body disagrees with one’s work, since it does not feel any taste in the servitude. And with each thing that he does, the body calculates that this servitude is not in completeness. Thus, what will you get out of working? Then, because there is no validity or taste in this servitude, overcoming is only through devotion. This means that the servitude feels bitter, and each act causes him horrendous suffering, since the body is not accustomed to work in vain: either the work should benefit oneself, or others. But during the *Katnut* [smallness/infancy], one does not feel any benefit for oneself, since he does not presently feel any pleasure in the servitude. And also, he does not believe that there will be benefit to others since it is not important to him, so what pleasure would others have from it? Then the suffering is harsh. And the more he works, the suffering increases proportionally. Finally, the suffering and the labor accumulate to a certain amount where the Creator has mercy on him and gives him a taste in the servitude of the Creator, as it is written, “Until the spirit be poured upon us from on high.”

**15. Baal Hasulam. Shamati 5. Lishma Is an Awakening from Above, and Why Do We Need an Awakening from Below**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.

**16. Rabash. Letter 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.

**17. Rabash. Letter 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.

**18. Rabash. Records. Article 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.”

**19. Baal Hasulam. Letter 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. Letter 8**

This is what is written in the poem, “You surround everything and fill everything.” During the attainment, abundance is felt. It appears and sits precisely on all those contradictions. This is the meaning of “more terrible than all terrors, prouder than all who are proud,” and naturally, “He fills everything.” The poet knew that He fills them abundantly, and none else perceived the pleasantness of unification with Him until it seemed to him, at the time of his wholeness, that the afflictions they had suffered had some merit, to value the savor and pleasantness of the abundance of unification with Him. His every organ and tendon will say and testify that each and every person in the world would chop off his hands and legs seven times a day for a single moment in their entire life, of tasting such a savor.

**21. Baal Hasulam. Letter 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.

**22. Baal Hasulam. Shamati 138. About 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.

**23. Baal Hasulam. Letter 18**One who assumes the complete burden of the kingdom of heaven finds no labor in worshipping the Creator, and can therefore adhere to the Creator day and night, in light and in darkness. The rain—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. For this reason, it does not require *Mochin de* *Gadlut* to keep the branch from cutting from its root.

**24. Baal Hasulam. Shamati 19. What Is the Creator Hates the Bodies, in the Work**The farther the thing is from clothing, the higher it is. One can feel in the most abstract thing, called “the absolute zero,” since there man’s hand does not reach. This means that the will to receive can grip only in a place where there is some expansion of light. Before one purifies one’s *Kelim* [vessels] so as to not blemish the light, he is unable for the light to come to him in a form of expansion in the *Kelim*. Only when one marches on the path of bestowal, in a place where the will to receive is not present, whether in mind or in heart, there the light can come in utter completeness. Then the light comes to him in a sensation that he can feel the exaltedness of the upper light. However, when one has not corrected the *Kelim* to work in order to bestow, when the light expands, it must be restricted and shine only according to the purity of the *Kelim*. Hence, at that time, the light appears to be in utter smallness. Therefore, when the light is abstracted from clothing in the *Kelim*, the light can shine in utter completeness and clarity without any restrictions for the sake of the lower one. It follows that 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*.

**25. Rabash. 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.

**26. Rabash. 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.

**27. Baal Hasulam. Shamati 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*.”

**28. Rabash Records. Article 289. The Creator Is Meticulous with the Righteous**This is the meaning of the words, “It is very stormy around Him,” meaning that the Creator is meticulous with the time of righteousness. But 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. 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.

**29. Baal Hasulam. Shamati 143. Only Good to Israel**“Only good to Israel, God is to the pure in heart.” It is known that “only” and “just” are diminutives. This means that in every place the Torah writes “only” and “just,” it comes to diminish. Therefore, in work matters we should interpret it as when one diminishes oneself and lowers himself. 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.”

**30. Rabash Records. Article 283. Be Mindful with a Minor Commandment as with a Major One – 3**They said, “Be mindful with a minor *Mitzva* [commandment] as with a major one, for you do not know the reward given for *Mitzvot* [commandments]”... with a minor *Mitzva*, which is only by acceptance of the burden of the kingdom of heaven, where he does not feel a flavor in the Torah, and where he has no vitality in the prayer. At such a time, it is regarded as “minor.” When he has no importance for such work, he does not want to be mindful and overcome the disturbances he has because he says that in any case, the engagement in *Torah and Mitzvot* is not so important above when he has no vitality. He wants to stop over a small disturbance because above it is also unimportant and he will not receive a great reward. Therefore, they said, “You do not know the reward given for *Mitzvot*.” In other words, the Creator derives contentment from his state of *Katnut*[smallness/infancy], which is only by acceptance of the burden of the kingdom of heaven without any knowledge, intellect, or other feeling from the time of *Gadlut*[greatness/adulthood], as his importance above is mainly the work during the *Katnut*, and not the *Gadlut*. Because a person does not know which state gives more contentment above, “Be mindful with a minor *Mitzva*,” meaning in the state of *Katnut*, “as with a major one,” namely in the state of *Gadlut*.

**31. Baal Hasulam. Shamati 127. The Difference between Kernel, Essence, and Added Abundance**At its essence, *Malchut* has no more than a dot, a black dot that has no white in it. If one accepts that dot as the core, and not as something superfluous that one wishes to be rid of, but moreover, he accepts it as adornment, it is called “a handsome abode in one’s heart.” This is because he does not condemn this servitude, but makes it essential to him. This is called “raising the *Shechina*[Divinity] from the dust.” When one sustains the basis as his core, he can never fall from his degree, since there is no departure in the core. When one takes upon himself to work as a black dot, where even in the blackest darkness in the world, the *Shechina* says, “There is no place to hide from You.” Hence, “I am tied to Him in one knot,” “and it will never be detached.” Because of this, he has no cessation of *Dvekut* [adhesion]. If some illumination, called “addition,” comes to him from above, he accepts it by way of “unavoidable and unintended,” since it comes from the Emanator, without the lower one’s awakening. This is the meaning of “I am black, but beautiful,” because if you can accept the blackness, you will see that I am beautiful.

**32. Rabash Records. Article 799. The Birth of the Moon**The moon is called *Malchut*. It is called “the renewal of the moon” because 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]. This is called “*Ibur* [impregnation] of the month.” *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*. A dot is called “*Shechina* [Divinity] in the dust,” and rising is called “the sanctification of the month.” That is, that which was in a state of “dust,” he admitted this discernment into *Kedusha*. This is called “raising the *Shechina* from the dust.”

**33. Baal Hasulam. Shamati 8. What Is the Difference between a Shade of Kedusha and a Shade of Sitra Achra**The shade of *Klipa* [shell] is called “Another god is sterile and does not bear fruit.” In *Kedusha* [holiness], however, it is called “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, he feels no humiliation in this work, meaning a sensation that he is in a state of concealment of the face, that the Creator does not enjoy this work. Instead, one agrees to the leadership of the Creator, meaning however the Creator wants him to feel the existence of the Creator during the work, he agrees wholeheartedly. This is so because one does not consider what can please him, but what can please the Creator. Thus, this shade brings him life. This is called “Under its shadow I coveted,” meaning one covets such a state where he can make some overcoming above reason.

**34. Rabash. The Difference between Charity and Gift**When he does not see results over a long period of time of making efforts, and he does not see a 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 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*. 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.

**35. Baal Hasulam. Letter 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 the 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.

**36. Rabash. Records. Article 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.”

**37. Baal Hasulam. Shamati 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.”

<http://files.kabbalahmedia.info/download/audio/heb_o_rav_2019-03-11_kitei-makor_bitul-vitur_n1_p1.mp3>