**The Hardening of The Heart - Opportunity For Ascent**

**1. Baal Hasulam. Shamati 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, since this is the truth, that there are not enough words to describe the distance between us and the Creator. Hence, every time he feels that distance to a greater extent than he thought, it causes him no contention.)

**2. Rabash. Lishma and Lo Lishma 29 (1986)**A person who wishes to walk on the path of bestowal, he must understand that from above he is given a special treatment, that he was lowered from the previous state so he would begin to really contemplate the goal, meaning what is required of man and what man wants the Creator to give him. But when he is in a state of ascent, when he has desire for Torah and *Mitzvot*, he has no need to worry about spirituality. Instead, he sees that he will stay this way his whole life because he is happy this way. 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*.”

**3. Rabash. Article 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. That is, any overcoming in the world 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]. 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; righteous walk in it and transgressors fail in it.”

**4. Rabash. Article 5. (1988) What Is, “When Israel Are in Exile, the Shechina Is With Them,” in the Work?**The meaning of “*When Israel are in exile, the Shechina is with them”? As Rabbi Shimon Ben Yochai said, “Wherever they exile, the Shechina is with them.” What is the benefit from this in the work, that he says about it, “How beloved are Israel by the Creator”? We should interpret that 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.*

**5. Rabash. Article 44 (1990) What Is an Optional War, in the work - 2**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]. This is as it is written in the book *A Sage’s Fruit* (Vol. 1, p 139), “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.” We should interpret that he means that 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*.

**6. Rabash. Article 30. (1989) What Is the Meaning of Lighting the Menorah in the Work**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. 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.”

**7. Rabash. Article 1. (1991) What Is, “We Have No Other King But You,” in the Work**It is written (Psalms 89), “I will sing of the mercies of the Lord forever, generation after generation I will make known Your faith with my mouth.” We should understand the meaning of “sing forever.” How can one sing to the Creator when he sees that he is full of faults and his heart is not whole with the Creator, and he feels far from the Creator? And sometimes, he even wants to escape the campaign. How can he say that this is the Lord’s mercies and he is singing about this to the Creator? According to the above, 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. 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.

**8. Baal Hasulam. Shamati 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.

**9. Baal Hasulam. Shamati 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. This is the meaning of what is written, “and cast his mantle upon him.” It means that afterward he attributed the whole mantle of hair to Him, to the Creator. That is, now he saw that the Creator gave him this mantle deliberately, in order to draw the upper light on them. However, one can only see this later, after one has been granted the light that rests on these contradictions and *Dinim* that he had had in the beginning. This is so because he sees that without the hair, meaning the descents, there would not be a place for the upper light to be there, as there is no light without a *Kli* [vessel]. For this reason, he sees that all the exaltedness of the Creator he had obtained was because of the *Se’arot* and the contradictions he had had. This is the meaning of “The Lord on high is mighty.” It means that the exaltedness of the Creator is awarded through the *Aderet*.

**10. 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.
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.

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.

**11. 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.

**12. Rabash. Records. Article 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. It follows that 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.

**13. Baal Hasulam. Shamati 191. The Time of Descent**

It is hard to depict the time of descent, when all the works and the efforts made from the beginning of the work until the time of descent are lost. To one who has never tasted the taste of servitude of the Creator, it seems as though this is outside of him, meaning that this happens to those of high degrees. But ordinary people have no connection to serving the Creator, only to crave the corporeal will to receive, present in the flow of the world, washing the whole world with this desire.

However, we must understand why they have come to such a state. After all, with or without one’s consent, there is no change in the Creator of heaven and earth; He behaves in a manner of good and doing good. Thus, what is the outcome of this state?

We should say that it comes to announce His greatness. One does not need to act as though he does not want Her. Rather, one should behave in a manner of fearing the exaltedness, to know the merit and the distance between him and the Creator. It is difficult to understand this with a superficial mind, or have any possibility of connection between the Creator and creation.

During a descent he feels that it is impossible that he will have connection or belonging to the Creator by way of *Dvekut* [adhesion], since he feels that servitude is a foreign thing to the whole world.

In truth, this is so. But “In the place where you find His greatness, there you find His humbleness.” This means that it is a matter that is above nature, that the Creator gave this gift to creation, to allow them to be connected and adhered to Him.

Hence, 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.

**14. Baal Hasulam. Shamati 33. The Lots on *Yom Kippurim* and with Haman**Through the faults in the work of God, it causes one to elevate oneself upward, as without a push one is idle to make a movement. One consents to remain in the state one is in, whereas if one descends to a lower degree than one understands, that gives one the power to prevail, for one cannot stay in such a bad situation, since one cannot consent to remain like that, in the state one has descended to. For this reason one must always prevail and come out of the state of descent. In that state one must draw upon himself the greatness of the Creator. That, in turn, causes one to extend higher forces from Above, or he will remain in utter lowness. It follows that through the *Se’arot* one gradually discovers the greatness of the Creator, until one finds the Names of the Creator, called “the thirteen attributes of Mercy.” This is the meaning of “and the elder shall serve the younger,” and “the wicked shall prepare it, but the just shall wear it,” and also, “and thou shalt serve thy brother.” It means that the whole enslavement, meaning the contradictions that were, appeared to be obstructing the Holy Work, and were working against *Kedusha* (Sanctity). Now, when granted the Light of God, which is placed over these contradictions, one sees the opposite, that they were serving *Kedusha*. This means that through them, there was a place for *Kedusha* to clothe in their dresses. And this is called “the wicked shall prepare it, but the just shall wear it,” meaning that they gave the *Kelim*(vessels) and the place for the *Kedusha*.

**15. Rabash. Letter 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. 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.” Therefore, the keeping is primarily during the ascent, and not during the descent.

**16. Baal Hasulam. Shamati 70. With a Mighty Hand and with Fury Poured Out**We should know that of those who want to enter God’s work in order to truly cleave unto Him and enter the King’s Palace, not every one is admitted. Rather, one 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? One is given obstructions. This means that he is sent alien thoughts and alien messengers to obstruct him so he would leave this path and follow the path of the populace. And if one overcomes all the difficulties and breaks all the bars that block him, and little things cannot turn him off, then the Creator sends him great *Klipot* and chariots, to deflect one from admittance into adhesion with Him alone, and with nothing else. This is considered that the Creator is rejecting him with a mighty hand. If the Creator does not show His mighty hand, it will be hard to turn him off, since he has a strong desire to cleave only to the Creator and to nothing else. But when the Creator wants to repel one whose desire is not so strong, He turns him off with a slight thing. By giving him a great desire for corporeality, he already leaves the holy work entirely, and there is no need to repel him with a mighty hand. Yet, when one overcomes the hardships and the obstructions, 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* (Sanctity) whatsoever, and wants to cleave specifically onto Him in truth, and sees that he is being 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 cleave onto Him in truth. It follows that before one wants to move from one’s place, and breaks in and wants to enter, it cannot be said that one feels that fury is poured out on him. Rather, after all the rejections that he is rejected, when he does not move from his place, meaning when the mighty hand and the fury poured out have already been revealed upon him, then “will I be king over you.” This is so because only through bursting and great efforts does the Kingdom of Heaven become revealed to him, and he is allowed into the King’s Palace.

**17. Zohar. Beresheet 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*.

**18. Rabash. Records. 44. Ruin by Elders—Construction; Construction by Youths—Ruin**

“Ruin by elders—construction; construction by youths—ruin” (*Megillah* 31b). Elders are those who are accustomed to the work of the Creator. Youths are those who are in the beginning of their work. “Ruin” means a descent or a fall, where previously they had some ascent in the work, which is regarded as building, meaning that they appreciated the ascent, but the ruin is when they felt some fall, which comes from the concealment of the Creator, that the Creator hides Himself from them. This is called “ruin.” “Ruin by elders” means that they say that the Creator sent them the concealment. It follows that they are already building, since they believe that the Creator is tending to them, and from this they derive vitality. Faith is apparent primarily during the descent, when it does not shine for a person. At that time, he faces a dilemma: Either he says, “I do not need any benefits. Rather, I want to bring contentment above and I do not care what I feel,” or it is otherwise.

**19. Rabash. 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. Hence, 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.

**20. Rabash. 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.

**21. Rabash. Records. 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.

**22. Rabash. Records. 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. That is, a person does not say to the Creator, “If You give me a good feeling, to feel that ‘The whole earth is full of His glory,’ I will be willing to believe.” Rather, when he has no knowledge or sensation of spirituality, he cannot accept the burden of the kingdom of heaven and observe the *Torah and Mitzvot* [commandments]. Rather, he must accept the kingdom of heaven unconditionally.

**23. 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.

**24. Baal Haslam. Shamati 13. A Pomegranate**All the emptiness was created, meaning it comes to a person to feel thus, 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. And this is the meaning of, “and God hath so made it, that men should fear before Him.” It 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 that we need the help of God. It follows that at that time one must ask of 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, one has no other counsel but to ask of the Creator to help him. It is said about that, “One’s desire overcomes one everyday; and were it not for the Creator, one would not prevail.” Thus, only then is the state when one understands that there is no one to help him but the Creator. And this is “and God hath so made it, that men should fear before Him.” The matter of fear is discerned as faith, and only then is one in need of God’s salvation.

**25. Rabash. Come unto Pharaoh - 1**One should always overcome and not let thoughts of despair enter his mind, 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.”

**26. Rabash. What Is Eating Their Fruits in This World and Keeping the Principal for the Next World, in the Work**In the work, when one sees that it is hard to get what he wants, he escapes from the work. He says, “I believe that there are people who have been rewarded and to whom the Creator gave the desire to bestow. But this was because they were more gifted than I am. But a person like me, with worse qualities than others, has no chance of meriting this.” Hence, he escapes the campaign and begins to work like the general public. 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 the control of the will to receive and entry into the work of bestowal.”

**27. *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 and very, very narrow bridge, and the rule and the most important thing is not to be afraid at all.

**28. 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 vent opens in the walls of their hearts, which are tightly sealed by the nature of Creation itself, and 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 clung, and there He can instill them with the drop of unification.

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