**Lesson On The Topic - Entry Into The First Spiritual Degree**

**1. Rabash. Article 557. “Concerning Ohr Hozer [reflected light]”**

where there is no clothing called Ohr Hozer, the upper light is regarded as nonexistent from the perspective of the emanated being, and because the whole meaning of the Ohr Hozer is that he receives only according to the intention to bestow, as long as one has not emerged from self-reception, he does not have this Ohr Hozer. Thus, although “The whole earth is full of His glory,” it is regarded as nonexistent from the perspective of the lower one. It follows that the only thing that one must do in order to achieve the goal is to focus all of one’s work on one point: to be able to dedicate all of one’s free time for the sake of the Creator. This is the meaning of “Everything is in the hand of heaven but the fear of heaven.” This means that the Creator gives everything. 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.

**2. Baal HaSulam. “A Speech for the Completion of The Zohar”**

The engagement in Torah and Mitzvot in order to bestow contentment upon one’s Maker is equivalence of form in the mind. This is 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 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 Creator,” that is, Dvekut with the Creator. Do not do anything that does not promote 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 36. “What are the Three Bodies in a Man“**

one must think only for the inner body, for it is a clothing for the soul of Kedusha. That means that 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. And this is called “after one’s skin.” This is so because after one’s skin, there is no grip for the Klipot (plural for Klipa), for the Klipot hold only that which is within one’s skin, meaning that which belongs to one’s body, and not outside one’s body, called “outside one’s skin.” That means that they possess anything that comes within the clothing of the body, and they cannot hold anything that is not clothed within the body.  When one persists with thoughts that are after one’s skin, one is awarded what is written, “And when after my skin this is destroyed, then without my flesh shall I see God” (Job 19, 26). “This” is the Holy Divinity, and she stands after one’s skin. “De­stroyed” means that it has been corrected to stand “after my skin.” At that time one is awarded “without 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.

**4. Baal Hasulam. Shamati 42.What Is the Acronym Elul in the Work**   
It is written, “Annul your will before His will,” meaning annul the will to receive in you before the will to bestow, which is the Creator’s will. This means that one will revoke self-love before the love of God. This is called “annulling oneself before the Creator,” and it is called Dvekut (Adhesion). Subsequently, the Creator can shine in 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 (Restriction) 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 that has been corrected in order to bestow, for this is the purpose of creation, to do good to His creatures, and now it can be carried out. Now we can interpret 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, which is the Creator, “is mine,” He imparts me the delight and pleasure found in the Thought of Creation.

**5. 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 seize only in a place where there is some expansion of Light. Before one purifies one’s vessels so as to not blemish the Light, one is unable for the Light to come to him in a form of expansion in the Kelim (Vessels). Only when one marches on the path of bestowal, meaning 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 sublimity of the Upper Light. However, when one has not corrected the vessels to be in order to bestow, when the Light comes to a form of expansion, the Light must restrict 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 lower one.

**6. Rabash. Article 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 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.

**7. Rabash. Article 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.

**8. Rabash. Article 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.” But why should I believe it and I cannot feel that this is so? It makes sense that if I could feel the existence of the Creator I could certainly work for Him and would desire to serve Him. Why then is this concealment? What does the Creator gain by hiding Himself from the creatures? Also, he does not provide any answer to this, but rather answers that with this question, too, he goes above reason and says that if the Creator knew that not making the concealment would be better for the creatures, He would not create concealment. It turns out that to all the questions that come up in his mind he says that he is going above reason, and that now he is going with eyes shut and only with faith.

**9. Baal Hasulam. Shamati 135. Clean and Righteous Slay Thou Not**

“The clean and righteous slay thou not.” 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, one should not blur the forms as they seem to one’s eyes. This is considered “left,” and he should nurture both.

**10. Rabash. Article 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. 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.

**11. Rabash. Article 557. Concerning the Ohr Chozer**when the lower one sees no Gadlut in the upper one, the lower one does not even have Katnut. This is the meaning of the AHP of the upper one, meaning Gadlut of the upper one, being placed in the Katnut of the lower one. At that time, it means that the lower one still does not have Katnut. Only when the lower one sees that the AHP of the upper one have risen, through it, the lower one receives Katnut. But prior to this, he does not even have Katnut. It therefore follows that 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.

**12. Rabash. Article 40 (1990). WHAT IS, “FOR YOU ARE THE LEAST OF ALL THE PEOPLES,” IN THE WORK?**

The work is mainly in this place, meaning that here begins the matter of Lishma, meaning that he wants to work so the Creator will enjoy his work, and it does not matter to him what taste he feels. In other words, the work he does is to him as though he felt that the King is great, while in fact, he feels that the “Shechina [Divinity] is in the dust.” That is, he does not feel any importance, but tastes the taste of dust. And yet, he overcomes and says, “It is as important to me, as though I felt that I was serving a great King.” At that time, the will to receive certainly enjoys, as well, since he does not need to believe in the greatness and importance of the King.

**13. Rabash. Article 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.

**14. 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 (Sanctity), however, it is called, “Under its shadow I delighted to sit, and its fruit was sweet to my palate.” In other words, one says that all the concealments and the afflictions one feels are because the Creator has sent him these situations so that one would have a place to work above reason. When one has the strength to say that, that is, that the Creator causes him all that, it is to one’s benefit. This means that through that one can come to work in order to bestow and not for oneself. At that time one comes to realize, meaning believes that the Creator enjoys specifically this work, which is built entirely on above reason. It follows that one does not pray to the Creator that the shadows will flee from the world. Rather, one says, “I see that the Creator wants me to serve Him in this manner, entirely above reason.” Thus, in everything that one does, one says, “Of course the Creator enjoys this work, so why should I care if I work in a state of concealment of the face?” Because one wants to work in order to bestow, meaning that the Creator will enjoy.

**15. Baal Hasulam. Shamati 42. What Is the Acronym Elul in the Work**

When one works in order to bestow, he does not mind what he feels during the work. Rather, even in a state where one sees a shape of black, one 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 one does not ask of 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 have the ability to know if one’s work is in purity or not, and this causes one to never be able to be awarded Dvekut (Adhesion) with the Creator. For this reason one is given a form of blackness from Above, and then one sees if one’s work is in purity. In other words, if one can be in gladness in a state of blackness, too, it is a sign that one’s work is in purity, because one must be glad and believe that from Above he was given a chance to be able to work in order to bestow.

**16. Baal Hasulam. Shamati 53. The Matter of Limitation**  
The matter of limitation is to limit the state one is in and not want Gadlut (Greatness). 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 one has the smallest Katnut (Smallness), if it shines forever it is considered having been imparted eternal Dvekut.

**17. Baal Hasulam. Shamati 53. The Matter of Limitation**   
When Israel came to receive the Torah, Moses brought forth the people to the bottom of the mountain, as it is written, “and they stood at the nether part of the mount.”

(A mount (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 and motion, but to remain in that state as if they had the greatest Gadlut, and to be happy for it, this is the meaning of, “Serve the Lord with gladness.” This is so because during the Gadlut it is irrelevant to say that He gives them work to be in gladness, since during the Gadlut gladness comes by itself. Instead, the work of gladness is given to them for the time of Katnut, so that they will have joy although they feel Katnut. And this is a great work. This is called the main part of the degree, which is a discernment of 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.

**18. Baal Hasulam. Shamati 238.  Happy Is the Man Who Does Not Forget Thee and the Son of Man Who Exerts in Thee**“Happy is the man who does not forget Thee, and the son of man who exerts in Thee” (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 assumed the discernment of blackness. And he should exert precisely in the “Thee,” 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 before him. Nevertheless, he should believe above reason that there is more room to believe by way of faith. And 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 of blemishing the blackness.

**19. Baal Hasulam. Shamati 215. Faith**Faith, specifically, is pure work. This is because the will to receive does not participate in this work. Moreover, the will to receive objects to it. The nature of that desire is only to work in a place that it sees and knows. But above reason is not so. Hence, in this manner the Dvekut (adhesion) can be complete, since there is the element of equivalence here, meaning it is actually to bestow. Therefore, when this basis is fixed and solid, even when receiving favorable things, he considers it “a place,” which, in Gematria, is Torah. And there should be fear with this Torah. Meaning, he should see that he does not receive any support and assistance from the Torah, but from faith. And even when he already considers it superfluous because he is already receiving from the pleasant land, he should still believe that this is the truth. And this is the meaning of “and all believe that He is a God of faith”.

**20. Baal Hasulam. Shamati 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 one’s work, which is discerned as equivalence of form, where all of one’s deeds are in order to bestow. It is as the verse says, “Then shalt thou delight thyself in the Lord.” The meaning of “Then” is that first, in the beginning of one’s work, he did not have pleasure. Instead, one’s work was coercive. However, afterwards, when one has already accustomed oneself to work in order to bestow, and not examine oneself – 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, one should believe that the Creator accepts the labor of the lower ones regardless of how and how much is the form of their work. In everything, the Creator examines the intention, and that brings contentment to the Creator. Then one is imparted, “Then shalt thou delight thyself in the Lord.” Even during the work of God he will feel delight and pleasure, as now one really does work for the Creator because the effort he made during the coercive work qualifies one to be able to work for the Creator in earnest. You find that then, too, the pleasure that one receives relates to the Creator, meaning specifically for the Creator.

**21. Rabash. Article 572. Two Labors**It is possible 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. 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.

**22. 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 had been absent from the body, meaning that it would not bring its questions to man, obstructing him in the work of keeping Torah and Mitzvot. 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 one turn the will to receive to be in order to bestow. And one should believe that from that extends contentment to the Creator, from one’s praying to Him, to draw him near by Dvekut (Adhesion), called “equivalence of form,” discerned as the annulment of the will to receive to be in order to bestow. The Creator says about that, “My sons defeated Me.” That is, I gave you the will to receive, and you ask of Me to give you a will to bestow instead.

**23. Rabash. Article 24 (1986) . 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 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 the body does, the body calculates that this servitude is not in wholeness. Thus, what will you get out of working? Then, because there is no validity and 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), one does not feel any benefit for oneself, since one does not presently feel any pleasure in the servitude. And also, one does not believe that there will be benefit to others, since it is not important to himself, so what pleasure would others have of 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 until the Creator has mercy on him and gives him the taste in the servitude of the Creator, as it is written, “Until the spirit be poured upon us from on high.”

**25. Rabash. Letter 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.

**26. Rabash. Article 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.”

**27. Rabash. Article 587. The Upper One Scrutinizes for the Purpose of the Lower One**

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. 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. 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. It is considered that when the upper one gives the lower one Mochin, he also gives him the clothing of the Mochin, meaning that he gives the lower one the abundance, as well as the power of the Masach, which is the desire to bestow. This is the meaning of “from Lo Lishma, we come to Lishma.”

**28. Rabash , Article 218. Israel Are the Sons of Kings**Wherever one retires from enjoying and causes unification, you find in it Kedusha, since the upper light can be there because the Kelim [vessels] can receive the light of the Creator called Kedusha, for the Kedusha is present only in a place of purity. “Purity” means purity of qualities, and then the Kedusha is present in a place of purity. However, sometimes, “I the Lord, who dwells with them in the midst of their Tuma’a [impurity],” meaning that even when they still do not have Kelim that are ready to be in equivalence, in order to assist a person in achieving this, he must be aided from above. This is the meaning of Lo Lishma, that the light in it reforms him. That light is called “The Lord, who dwells with them in the midst of their Tuma’a.” This pertains specifically to one who wants to achieve Lishma but cannot overcome his body. Hence, he is given that light so he can defeat the will to receive and walk in the way of the Creator, which is bestowal.

**29. Baal Hasulam. Article “The Freedom”**   
When the children of Israel were rewarded with complete Dvekut on that holy occasion, their vessels of reception were completely emptied of any worldly possession and they were cleaved unto Him in equivalence of form. This means that they did not have any desire for any self-possession, but only to the extent that they could bestow contentment, so their maker would delight in them. And since their will to receive had clothed in an image of that object, it had clothed in it and bonded with it into complete oneness. Therefore, they were certainly liberated from the angel of death, for death is necessarily an absence and negation of the existence of a certain object. But only while there is a spark that wishes to exist for its own pleasure is it possible to say about it that that spark does not exist because it has become absent and died. However, if there is no such spark in man, but all the sparks of his essence clothe in bestowal of contentment upon their Maker, then it is neither absent nor dead. For even when the body is annulled, it is only annulled with respect to self-gratification, in which the will to receive is dressed and can only exist in it. However, when he achieves the aim of Creation and the Creator receives pleasure from him, since His will is done, man’s essence, which clothes in His contentment, is granted complete eternity, like Him. Thus, he has been rewarded with freedom from the angel of death.

**30. Rabash. 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.”

**31. 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 a state of Ein, and one annuls oneself before the root, meaning that one’s sole intention is only to bestow, like the root, you find only one authority here – the authority of the Creator. Then, all that one receives in the world is only to bestow upon the Creator. This is the meaning of what he had said, “The whole world was created 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, called “to serve my Maker.”

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