**Latin America Convention 2019 - “Building The Future Society”**

**Lesson 3: There is None Else Beside Him**

**1. Baal Hasulam.Introduction to The Book of Zohar, 13**

The thing is that by the very thought to create the souls, His thought completed everything, for He does not need an act, as do we. Instantaneously, all the souls and worlds that were destined to be created emerged filled with all the delight and pleasure and the gentleness that He had planned for them, in the final perfection that the souls were destined to receive at the end of correction, after the will to receive in the souls has been fully corrected and has turned into pure bestowal, in complete equivalence of form with the Emanator.

**2. Rabash. Letter 76**

It is known that “The whole earth is full of His glory.” This is what every person should believe, as it is written, “I fill the heaven and the earth.” However, the Creator has made a concealment so that we cannot see Him so as to have room for choice, and then there is room for faith—to believe that the Creator “fills all the worlds and encompasses all the worlds.” And after a person engages in Torah and Mitzvot and keeps the commandment of choice, the Creator reveals Himself to him, and then he sees that the Creator is the ruler of the world.Thus, at that time a person makes the king who will rule over him. That is, a person feels that the Creator is the ruler of the world, and this is regarded as a person making the Creator king over him.   
  
**3. Zohar Laam, Tetzaveh [Command], 86**   
There is no light except for that which comes out of that darkness. This is so because when that side surrenders, the Creator rises above and His glory grows. Also, the work of the Creator is only out of darkness, and there is no good except from within the bad. And when one enters a bad way and leaves it, the Creator rises in his glory. Hence, the perfection of everything is good and bad together, and to later depart to the good. And there is no good except for that which comes out of the bad. And in that good, the glory of the Creator increases, and this is complete work.

**4. Zohar Laam, Introduction of The Book of Zohar, On the Night of the Bride, 138**

It is a law that the creature cannot receive disclosed evil from the Creator, for it is a flaw in the glory of the Creator for the creature to perceive Him as an evildoer, for this is unbecoming of the complete Operator. Hence, when one feels bad, denial of the Creator’s guidance lies upon him and the superior Operator is concealed from him to that same extent. This is the greatest punishment in the world. Thus, the sensation of good and evil in relation to His guidance brings with it the sensation of reward and punishment, for one who exerts to not part from faith in the Creator is rewarded even when he tastes a bad taste in Providence. And if he does not exert, he will have a punishment because he is separated from faith in the Creator.

**5. Rabash, The Meaning of Truth and Faith**

We were given the path of faith, which is above reason, namely not to take our sensations and reason into account, but say, as it is written, “They have eyes and see not. They have ears and hear not.” Rather, we should believe that the Creator is certainly the Overseer and He knows what is good for me and what is not good for me. Therefore, He wants me to feel my state as I do, and for myself, I do not care how I feel myself because I want to work in order to bestow.Therefore, the main thing is that I need to work for the Creator. And although I feel that there is no wholeness in my work, still, in the Kelim of the upper one, meaning from the perspective of the upper one, I am utterly complete, as it is written, “The cast out will not be cast out from Him.”

**6. 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.

**7. Baal Hasulam. Shamati 33. The Lots on Yom Kippurim and with Haman**What appears to one as things that contradict the guidance of “The Good Who Does Good” is only to compel one to draw the upper light on the contradictions, when wanting to prevail over the contradictions. Otherwise, one cannot prevail. This is called “the exaltedness of the Creator,” which one extends when having the contradictions, called *Dinim* [judgments]. This means that the contradictions can be annulled if one wants to overcome them, only if he extends the exaltedness of the Creator.

**8. Baal Hasulam. Letter 5**I rejoice in those revealed corruptions and the ones that are being revealed. I do, however, regret and complain about the corruptions that have still not appeared, but which are destined to appear, for a hidden corruption is hopeless, and its surfacing is a great salvation from heaven. The rule is that one does not give what he does not have. Hence, if it has appeared now, there is no doubt that it was here to begin with but was hidden. This is why I am happy when they come out of their holes because when you cast your eye on them, they become a pile of bones.

**9. 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.

**10. Zohar for All. Introduction to the Book of Zohar. Two Points - 121**  
All the many contradictions to His uniqueness, which we taste in this world, separate us from the Creator. Yet, when exerting to keep Torah and *Mitzvot* with love, with our soul and might, as we are commanded—to bestow contentment upon our Maker—all those forces of separation do not affect us into subtracting any of the love of the Creator with all our souls and might. Rather, in that state, every contradiction we have overcome becomes a gate for attainment of His wisdom. This is so because there is a special quality in each contradiction—revealing a special degree in attaining Him. And those worthy ones who have been rewarded with it turn darkness into light and bitter into sweet, for all the powers of separation—from the darkness of the mind and the bitterness of the body—have become to them gates for obtainment of sublime degrees. Thus, the darkness becomes a great light and the bitter becomes sweet. Hence, to the extent that they previously had all the conducts of His guidance toward the forces of separation, now they have all been inverted into forces of unification, and sentence the entire world to the side of merit.

**11. 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.

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