**Lesson On The Topic: Two Opposites In One Subject**

**1. Rabash. Article 179. Ibur (Conception) - 1**

After the sin of *Adam HaRishon*, the creatures are regarded as broken and dead *Kelim*. That is, their *Kelim* are only in self-reception, separated from the Life of Lives. There is only a spark in them from the *Reshimot* of *Ohr Hozer* [reflected light] that remained and descended in order to sustain the *Kelim* so that through it, they will be able to rise for the revival of the dead. That spark is a spark of *Kedusha* [holiness] and is a residue of the *Ohr Hozer*. We must raise it, meaning receive it in order to bestow, which is called “raising,” meaning raising *MAN*. By this, a *Masach* [screen] and *Aviut* [thickness] are made, on which comes the filling, when the *Ohr Hozer* fills the *Kelim* to an extent that will clothe the lights (*Ohr* *Yashar* [direct light]).

**2. Rabash. Article 19 (1986) Concerning Joy**As soon as the creature is created, he consists of two opposites: 1) vessels of reception, 2) vessels of bestowal. There is no greater oppositeness than this. These two opposites come in one carrier, but one at a time, and it seems as though there is a middle line that contains both of them: 1) the will to receive, 2) the will to bestow. The middle line contains both of them when the will to receive is included in the will to bestow, called “receiving in order to bestow.” It follows that the two forces are included in this middle line, meaning reception and bestowal together.

**3. Baal Hasulam. Letter 51**The whole difficulty in worshipping Him is that in the worshipper, there are always two opposites in the same subject, that His uniqueness is simple, but must clothe in man’s body, which consists of a body and a soul, which are two opposites. Therefore, in any spiritual concept that one attains, two opposite forms are immediately created in him—one form on the part of the body, and one form on the part of the soul. By nature, a person cannot scrutinize the body and the soul as two subjects. Rather, he is composed by the Creator as one, meaning as one subject. It is similar to the tying of Isaac, when the Creator said to Abraham, “for in Isaac shall a seed be called to you,” and the Creator said to him, “and offer him there for a burnt-offering.” From the perspective of the Creator, it is as was written, “I the Lord do not change.” But in the perception of the receiver, they are opposites.

**4. Zohar, Tetzaveh, Item 86**
There is no light except for that which comes out of the 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.

**5. 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.

**6. Rabash.Article. 4 (1989) What Is a Flood of Water in the Work?**The law is that the middle line is a merger of the two lines. Since the right line of *Kedusha* is wholeness, with respect to above reason, and the left line means that he sees within reason that he is incomplete, but quite the contrary, he is full of deficiencies. For this reason, the middle line consists of two lines. That is, it is impossible to go above reason before he has reason that shows him the situation, how it seems to him within reason. Then it can be said that he is not looking at what the mind obligates him to do. Rather, he goes above the intellect and believes in the sages, in what the sages tell him, and does not use his own mind. But if he has no mind and reason to tell him something, it cannot be said that he is going above reason. This is why the middle line is called “peace,” since he needs the two lines. That is, by having two opposite lines and needing both.

**7. Rabash.Article 3 (1985) Concerning 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 Messiah, 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 come closer to Him at least to some degree.

**8. Rabash. Article. 22 (1985) The Whole of the Torah Is One Holy Name**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].

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

When one comes to a state where one has no support, **one’s state becomes black, which is the lowest discernment in the Upper World, and that becomes the *Keter* to the lower one**, as the vessel of *Keter* is a vessel of bestowal. The lowest discernment in the Upper is *Malchut*, which has nothing of its own, meaning that she does not have anything. And only in this manner is it called *Malchut*. It means that if one assumes the Kingdom of Heaven**—which is in a state of not having anything—gladly,** afterwards, it becomes ***Keter***, which is a vessel of bestowal and the purest *Kli*. In other words, the reception of *Malchut* in a state of darkness subsequently becomes a *Kli* of *Keter*, which is a vessel of bestowal.

**10. Baal Hasulam. Letter 52**

In each and every movement in His work there are two opposites in the same subject, as I have elaborated in previous letters, as the receiver consists of body and soul, which are opposites. Therefore, in each attainment, great or small, He makes two opposite forms. There are two concepts in the work of the Creator: 1) “prayer and plea”; 2) “praise and thanksgiving.” Naturally, both must be at their highest. To complete the prayer, a person must feel the Creator’s closeness to him as mandatory, like an organ that is hanging loosely, for then he can complain and pour out his heart before Him. But opposite that, regarding the complete praise and thanksgiving, a person must feel the Creator’s closeness to him as an addition, a supplement, as something that does not belong to him at all, for “What is man that You should know him, the son of man that You should think of him?” Then he can certainly give praise and thanksgiving to His great name in wholeness for choosing him from among all those who are standing ready to serve the Creator. It is great work for the complex man to be completed in both those opposites so they are set in his heart forever at once.

**11. Rabash. Article 401.** [**Hear, O Israel**](https://docs.google.com/document/d/1QyX4E_SltuSayDH3ckW54XV02d_1kgdfBFqrZMv7cKI/edit#heading=h.2bgtojm)

One has room for two opposite qualities. On one hand, he is regarded as complete, which is the “right,” *Hesed* [mercy], happy with his share. He can praise and thank the Creator for letting him into a place of Torah and good deeds. On the other hand, he can pray to the Creator for remaining outside of the work of the Creator because everything was built on the basis of self-love. At that time, the person is called “complete,” and otherwise he is not considered “man” because if he sees his deficiencies he will soon run from the quality of the “right,” as well. But once he has seen his bad state and yet reinforces himself above reason that he has wholeness, and the sign of this is that he can thank the Creator for this, then he is called “complete.” This is “Right and left, and a bride between them.” By having the quality of male and female, he can be rewarded with the quality of “bride,” meaning the real kingdom of heaven.

**12. Rabash Article.28 (1987). What Is Do Not Add and Do Not Take Away in the Work**One must believe above reason and imagine that he has already been rewarded with faith in the Creator that is felt in his organs, and he sees and feels that the Creator leads the entire world as the good who does good. Although when he looks within reason he sees the opposite, he should still work above reason and it should appear to him as though he can already feel in his organs that so it really is, that the Creator leads the world as the good who does good. Here he acquires the importance of the goal, and from here he derives life, meaning joy at being near to the Creator. Then a person can say that the Creator is good and does good, and feel that he has the strength to tell the Creator, “You have chosen us from among all nations, You have loved us and wanted us,” since he has a reason to thank the Creator. And to the extent that he feels the importance of spirituality, so he establishes the praise of the Creator.

**13. Rabash Article.28 (1987). What Is Do Not Add and Do Not Take Away in the Work**Once man has come to feel the importance of spirituality, which is called “One should always establish the praise of the Creator,” then is the time when he must shift to the left line. He must criticize how he truly feels within reason the importance of the King, if he is truly willing to work only for the sake of the Creator. When he sees within reason that he is bare and destitute, that state when he sees the importance of spirituality, but only above reason, that calculation can create in him deficiency and pain for being in utter lowliness. Then he can make a heartfelt prayer for what he lacks.

**14. Baal Hasulam. Shamati 16. What Is the Day of the Lord and the Night of the Lord in the Work**

It is written, “Woe unto you that desire the day of the Lord! Wherefore would ye have the day of the Lord? It is darkness, and not light.” The thing is that those who await the day of the Lord, it means that they are waiting to be imparted faith above reason, that faith will be as strong as if they see with their eyes, with certainty, that it is so, meaning that the Creator guides the world in benevolence. In other words, they do not want to see how the Creator leads the world in benevolence, because seeing is contradictory to faith. In other words, faith is precisely where it is against reason. And when one does what is against one’s reason, this is called “faith above reason.” This means that they believe that the guidance of the Creator over the creatures is benevolent. And while they do not see it with absolute certainty, they do not say to the Creator, “We want to see the benevolence as seeing within reason.” Rather, they want it to remain in them as faith above reason. But they ask of the Creator **to impart them with such strength that this faith will be so strong, as if they see it within reason**. It means that there will not be a difference between faith and knowledge in the mind. This is what they, meaning those who want to cleave to the Creator, refer to as **“the day of the Lord.”**

**15. Rabash. Article. 1(1991) What Is, “We Have No Other King But You,” in the Work**A person should say that the fact that he in a lowly state is not because now he has become worse. Rather, now, since he wants to correct himself so that all his actions will be for the sake of the Creator, from above he is shown his true state—what is in his body, which until now was concealed and was not apparent. Now the Creator has revealed them, as it is written in the book*A Sage’s Fruit*. A person says about this that it is mercy that the Creator has revealed to him the bad in him so he would know the truth and would be able to ask of the Creator for a real prayer. It follows that on one hand, now he sees that he is far from the Creator. On the other hand, a person should say that the Creator is close to him and tends to him, and shows him the faults. Hence, he should say that they are mercies. 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.

**16. 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.

**17. Baal Hasulam. Shamati 107. Concerning the Two Angels**

Concerning the two angels that accompany one on the eve of Shabbat, the good angel and the evil angel, a good angel is called “right,” by which one comes closer to serving the Creator. This is called “the right brings closer.” And the bad angel is considered left, pushing further. This means that it brings one alien thoughts, whether in mind or in heart. And when one prevails over the evil and brings oneself closer to the Creator, it means that on each time, he overcomes the evil and attaches himself to the Creator. Thus, he has come closer to adhesion with the Creator through both of them. This means that both performed a single task — they have caused him to adhere to the Creator. In that state one says, “Come in peace.” *Kedusha* (Sanctity), as it is written, “there is not a place to hide from Thee,” the bad angel has nothing more to do, as the person has already prevailed all the difficulties that the evil presented. At that time the bad angel is idle, and the person tells it, “Go in peace.”

**18. Zohar, Introduction to the Book of Zohar, Item 121, Two Points**
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.

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