**Reinforcing Ourselves with There Is None Else Besides Him**

**1. Baal HaSulam. Shamati 1. There is None Else Besides Him**

It is written, “There is none else besides Him.” This means that there is no other force in the world that has the ability to do anything against Him. And what one sees, that there are things in the world that deny the upper household, the reason is that this is His will.

This is deemed a correction called “the left rejects and the right pulls closer,” meaning that what the left rejects is considered a correction. This means that there are things in the world that, to begin with, aim to divert a person from the right way, and by which he is rejected from *Kedusha* [holiness].

The benefit from the rejections is that through them a person receives a complete need and desire for the Creator to help him since he sees that otherwise he is lost.

***2. Zohar for All*,** **Introduction to The Book of Zohar,** "**On the Night of the Bride", No. 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.

**3. Baal HaSulam,** **Letter 18**

One has no choice but to direct all the present and future moments to be offered and presented to His great name. One who rejects a moment before Him for it is difficult displays his folly openly, for all the worlds and all the times are not worthwhile for him because the light of His face is not clothed in the changing times and occasions although one’s work certainly changes because of them. This is why thanks to our holy fathers, faith and confidence above reason have been prepared for us, which one uses in the tougher times effortlessly and tirelessly.

**4. Baal HaSulam, Letter No. 18**

First thing in the morning, when he rises from his sleep, he should sanctify the first moment with *Dvekut* with Him, pour out his heart to the Creator to keep him throughout the twenty-four hours of the day so that no idle thought will come into his mind, and he will not consider it impossible or above nature.

Indeed, it is the image of nature that makes an iron partition, and one should cancel nature’s partitions that he feels. Rather, first he must believe that nature’s partitions do not cut off from Him. Afterward, he should pray from the bottom of his heart, even for something that is above his natural desire.

Understand this always, even when forms that are not of *Kedusha* [holiness] traverse you, and they will instantly stop when you remember. See that you pour out your heart that henceforth the Creator will save you from cessations of *Dvekut* with Him. Gradually, your heart will grow accustomed to the Creator and will yearn to adhere to Him in truth, and the Lord’s desire will succeed by you.

**5. Baal HaSulam, Letter No. 18**

One who assumes the complete burden of the kingdom of heaven finds no labor in the work of the Creator, and can therefore adhere to the Creator day and night, in light and in darkness. The *Geshem* [“rain,” but also “corporeality”]—which is created in coming and going, changes and exchanges—will not stop him since the *Keter*, which is *Ein Sof*, illuminates to all completely equally. The fool—who walks under a flood of preventions that pour on him from before and from behind—says to all that he does not feel the cessation and the lack of *Dvekut* [adhesion] as a corruption or iniquity on his part.

Had he sensed it, he would certainly have strained to find some tactic to at least be saved from the cessation of *Dvekut*, whether more or less. This tactic has never been denied of anyone who sought it, either as in “the thought of faith” or as in “confidence,” or as in “pleas of his prayer,” which are suitable for a person specifically in the narrow and pressured places, for even a thief in hiding calls on the Creator.

**6. Baal HaSulam, Shamati, Article 138, "Concerning 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. RABASH, Article No. 6 (1990), "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.

**8. RABASH, Article 19 (1990), Why Is the Torah Called “Middle Line” in the Work – 2**

One must believe as was said above, that “there is none else besides Him,” meaning that it is the Creator who compels him to do the good deeds, but since he is still unworthy of knowing that it is the Creator who commits him, the Creator dresses Himself in dresses of flesh and blood, through which the Creator performs these actions. Thus, the Creator acts in the form of *Achoraim* [posterior].

In other words, the person sees people’s faces but he should believe that behind the faces stands the Creator and performs these actions. That is, behind the man stands the Creator and compels him to do the deeds that the Creator wants. It follows that the Creator does everything, but the person regards what he sees and not what he should believe.

**9. RABASH, Article No.19 (1990),** **Why Is the Torah Called “Middle Line” in the Work – 2**

One must believe that he did this because the Creator commanded him to observe the *Mitzva*, and he had to obey what the Creator commanded him to do. However, the Creator hid Himself in a clothing of *Lo Lishma*, such as the friends, so that through this clothing he would think that he must obey the voice of *Lo Lishma*.

But in truth, one must believe that it was all the Creator’s doing. Thus, after he performs the *Mitzva*, he should say that it was the Creator who acted behind the clothing of *Lo Lishma*. It follows that then one should thank the Creator for giving him the desire to observe His commandments through this clothing.

**10. Baal HaSulam, Shamati, Article No. 1, "There Is None Else Besides Him"**

One must always try and adhere to the Creator, namely that all his thoughts will be about Him. That is to say, even if he is in the worst state, from which there cannot be a greater decline, he should not leave His domain, namely that there is another authority that prevents him from entering the *Kedusha* [holiness], that can bring benefit or harm.

That is, he must not think that there is a force of the *Sitra Achra* [other side] that does not let a person do good deeds and walk in the ways of the Creator. Rather, all is done by the Creator.

**11. *Zohar for All,* Introduction to the Book of Zohar "Two Points" No. 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.

**12. Baal HaSulam, Shamati, Article No. 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.

**13. Baal HaSulam, Shamati, Article No. 70, "With a Mighty Hand and with Fury Poured Out"**

When one overcomes all the hardships and the disturbances, 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* [holiness] whatsoever, but wants to adhere specifically to Him in truth, and sees that he is 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 adhere to Him.

It follows that before one wants to move from one’s place, and breaks in and wants to enter, it cannot be said that he feels that fury is poured out on him. Rather, after all the rejections that he is rejected, and he does not move from his place, meaning when the mighty hand and the fury poured out have already been revealed upon him, then “I will be King over you” comes true. This is so because only through bursting and great efforts does the kingdom of heaven become revealed to him, and he is rewarded with entering the King’s palace.

**14. Baal HaSulam, Letter No. 52**

When a person introspects and feels his poor state, he awakens to return to the Creator and pours out his prayer in great longing to adhere to the Creator. He thinks that all those prayers and all that awakening are by his own power. He sits and awaits the Creator’s salvation, small or great. When time passes and he sees no sign of welcome from the Creator, he falls into despair because the Creator does not want him, since after all this longing, He did not turn to him at all.

It is written about this: “Seek the Lord while He is found.” That is, when the Creator presents Himself to you for asking, then you will necessarily seek Him, too, for it is man’s way to move first. In other words, the Creator first gives you the heart to seek Him. When you know this, you will certainly grow stronger, as strong as you can ask, for the King is calling you.

**15. Rabash. Notes. 133. It Is All Corrections**

“All the illnesses that I had placed on Egypt, I will not place on you, for I the Lord am your healer” (Exodus 15:26). Our sages ask, “If I do not place the illness, what is the need for a healer?” (Sanhedrin 101a). We should interpret that since I am the healer, why should I place on you an illness if I must heal the illness? What do I gain by placing an illness? It must be as a punishment, and if I must heal the illness, what kind of punishment is it? It is as though I work for nothing.

For this reason, I will not place illness upon you, and what you think is illness, you are wrong about it. Rather, all the states you feel, if you attribute them to Me, are all corrections by which you will approach Me in *Dvekut* [adhesion].

**16. Baal HaSulam, Shamati, Article No. 121, "She Is Like Merchant-Ships"**

“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.

**17. RABASH, Article No. 28 (1987), "What Is Do Not Add and Do Not Take Away in the Work**"

He 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.

**18. Baal HaSulam, Letter No. 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.

**19. Baal HaSulam, Letter No. 8**

There is a sublime purpose for all that happens in this world, and it is called “the drop of unification.” When those dwellers of clay houses go through all those terrors, through all that totality, in His pride, which is removed from them, a door opens in the walls of their hearts, which are tightly sealed by the nature of creation itself, and by this they become fit for instilling that drop of unification in their hearts. Then they are inverted like an imprinted substance, and they will evidently see that it is to the contrary—that it was precisely in those dreadful terrors that they perceive the totality, which is removed by foreign pride. There, and only there, is the Creator Himself adhered, and there He can instill them with the drop of unification.

**20. Baal HaSulam, Shamati, Article No. 19, "What Is “The Creator Hates the Bodies,” in the Work"**

One’s hope should be that since he cannot break free from the power of the will to receive, he is therefore in perpetual ascents and descents. Hence, he awaits the Creator, to be rewarded with the Creator opening his eyes, and to have the strength to overcome and work only for the sake of the Creator. It is as it is written, “One have I asked of the Lord; her will I seek.” “Her” means the *Shechina* [Divinity]. And one asks “that I may dwell in the house of the Lord all the days of my life.”

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