**Desert Convention: “Connecting To The Central Point” (2020)**

**Lesson 3: Common Outcry to the Creator**

**1. Baal HaSulam, Letter 57**Anything, small or great, is only obtained by prayer. All our labor and work, to which we are obliged, are only to discover our lack of strength and our lowliness—that we are unfit for anything in and of ourselves—for then we can pour out a wholehearted prayer before Him.

**2. Rabash. Article 27 (1988) What Is, “The Creator Does Not Tolerate the Proud,” in the Work**Before we achieve the recognition of evil, we have no need to ask the Creator to help us because we think that we ourselves have knowledge and understanding, and what we understand, we have the power to do. We are unafraid of any force that can stop our spirit and purpose in life, and if we understand with our intellect that the Creator is important, we promptly do what befits intelligent people. In the end, we see that when some small passion comes along, we surrender before it. Especially, when the work of dedicating ourselves to the benefit of the Creator comes along, and the body does not see what it will gain by this, a person immediately sees what weak heart he has, and he immediately wants to escape the campaign. Therefore, when he sees his own lowliness, this gives him the need for heaven’s mercy, to be helped 1) not escape the campaign and have the ability to at least pray to the Creator, 2) that the Creator will truly help him emerge from the control of the body.

**3. Baal Hasulam. Shamati 5, Lishma Is an Awakening from Above, and Why Do We Need an Awakening from Below**One must do every possible thing in the world to attain “for the sake of the Creator.” Then one can pray from the bottom of the heart, and then the Creator hears his prayer. However, one must know, when exerting to attain the *Lishma*, to take upon himself to want to work entirely to bestow, completely, meaning only to bestow and not to receive anything. Only then does one begin to see that the organs do not agree to this view. From this one can come to clear awareness that he has no other choice but to pour out his heart to the Creator to help him so the body will agree to enslave itself to the Creator unconditionally, as he sees that he cannot persuade his body to annul itself completely. It turns out that precisely when one sees that there is no hope that his body will agree to work for the Creator by itself, one’s prayer can be from the bottom of the heart, and then his prayer is accepted.

**4. Rabash. Article 37 (1991) What Is the “Torah” and What Is “The Statute of the Torah,” in the Work”**   
When he wants to do everything for the sake of the Creator and not for his own sake. Here the body resists with all its might, since it argues, “Why do you want to put me and my domain to death? You come to me with having to work only for the sake of the Creator and not for one’s own sake, which is truly annulment of the will to receive from everything. You tell me that our sages said, ‘The Torah exists only in one who puts himself to death over it,’ meaning to put to death all the domain of self-benefit and care only for the benefit of the Creator, and before this, a person is unable to be rewarded with the Torah.” Yet, a person sees that it is unrealistic that he will have the strength to go against nature. At that time, one has no choice but to turn to the Creator and say, “Now I have come to a state where I see that unless You help me, I am lost. I will never have the strength to overcome the will to receive, as this is my nature. Rather, only the Creator can give another nature.”

**5. Baal Hasulam. Shamati 19. What Is “The Creator Hates the Bodies,” in the Work**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.

**6. *Meshivat Nefesh*, Item 40**

““Man’s inclination overcomes him each day and were it not for the help of the Creator, he would not overcome it.” Rather, man must only commit to strengthening himself each time anew, and not retreat from this war or cause oneself despair under any circumstances. Certainly, in this war, it is impossible to evidently see who is the winner, since the war is still long, the exile is intensifying, and each one experiences what he experiences. Yet, as long as we are holding our weapons in our hands—and our main weapon is the prayer—and as long as we do not cause ourselves despair from this war and keep gripping to our weapons, we are winning for sure, since as long as one strengthens oneself in prayer and outcry to the Creator, he is winning the war, as this is essentially the victory.

**7. Rabash. Article 34 (1991) What Is Eating Their Fruits In This World And Keeping The Principal For The Next World, In The Work**

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.”

**8. Baal Hasulam. Letter 57**

There is no happier state in man’s world than when he finds himself despaired with his own strength. That is, he has already labored and done all that he could possibly imagine he could do, but found no remedy. It is then that he is fit for a wholehearted prayer for His help because he knows for certain that his own work will not help him.As long as he feels some strength of his own, his prayer will not be whole because the evil inclination rushes first and tells him, “First you must do what you can, and then you will be worthy of the Creator.”It was said about this, “The Lord is high and the low will see.” For once a person has labored in all kinds of work, and has become disillusioned, he comes into real lowliness, knowing that he is the lowest of all the people, as there is nothing good in the structure of his body. At that time, his prayer is complete and he is granted by His generous hand.

**9. Rabash. Article 16 (1985). But the More They Afflicted Them**It is written, “And the children of Israel sighed because of the labor... All the sighs were not because they were lacking anything. They lacked only one thing, meaning they did not wish for any luxuries or payment. Their only lack, for which they felt pain and suffering, was that of not being able to do anything for the Creator. In other words, they wished that they would have a desire to give contentment to the Creator and not to themselves, but they couldn’t, and this afflicted them.

**10. Rabash. Article 21 (1988) What Does It Mean that the Torah Was Given Out of the Darkness in the Work**The Torah is given specifically to the deficient, and that deficiency is called “darkness.” This is the meaning of the words, “The Torah was given out of the darkness.” That is, one who feels darkness in his life because he has no vessels of bestowal is fit to receive the Torah, so that through the Torah, the light in it will reform him and he will obtain the vessels of bestowal. Through them, he will be fit to receive the delight and pleasure… It follows that the Torah was given specifically to those who feel that their will to receive controls them. They cry out from the darkness that they need the Torah in order to deliver them from the darkness that is the control of the vessels of reception, on which there was a *Tzimtzum* [restriction] and concealment so that no light will shine in that place. But that place is the cause for the need to receive the Torah.

**11. Rabash. Article 16 (1984) Concerning Bestowal**It is said about that, “Man’s inclination overcomes him each day and seeks to kill him, as it is said, ‘The wicked watches the righteous, and seeks to slay him.’ And if the Creator did not help him, he would not overcome it, as it is said, ‘The Lord will not leave him in his hand.’” This means that first, one must see if he has the strength to come to be able to act with the aim to bestow contentment upon the Creator. Then, when he has already come to realize that he cannot achieve it by himself, that person focuses his Torah and *Mitzvot* on a single point, which is that “the light in it reforms him,” that this will be the only reward that he wants from the Torah and *Mitzvot*. In other words, the reward for his labor will be for the Creator to give him this strength called “the power of bestowal.”... meaning he will lose the power of self-love and receive the power of love of others.

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