**The Right Way To Study The Wisdom Of Kabbalah**

**1. Rabash. Art. 12 (1988) What Are Torah and Work in the Way of the Creator**

What are Torah and work, in the work? The answer is that he learns Torah in order to be able to do the work, which is called “which God has created to do.” That is, the creatures must do the work of turning the will to receive into a desire to bestow, by which they will have *Dvekut*, which is equivalence of form, and they will also be able to receive the delight and pleasure, which is the purpose of creation.

**2. Rabash. Art. 12 (1988) What Are Torah and Work in the Way of the Cr**eator
The meaning of “Torah and work” is that he learns Torah in order for the Torah to bring him the light of Torah. By this, he will be able to invert the vessels of reception to work in order to bestow, and with these *Kelim* he will be rewarded with *Dvekut* with the Creator, called “learning Torah *Lishma*.”

**3. Rabash. Record 267. Man Was Created in the Torah**
It is known that the purpose of creation is to do good to His creations. For this reason, a nature has been imprinted in man that he will want to receive pleasure for his own delight. This is called the “evil inclination” (as explained in the introduction to the*Sulam* [Ladder commentary on *The Zohar*]), as it is written, “For the inclination of man’s heart is evil from his youth.” It is called the “evil inclination” because by wanting to receive pleasure, a person becomes removed from the real pleasure because he has no equivalence of form. However, through the Torah, he will have a correction where through the Torah, it will be possible for him to receive the real pleasures, as our sages said, “I have created the evil inclination; I have created the Torah as a spice” (*Baba Batra* 16). The spice is as our sages said, “I wish they left Me and kept My Torah [law], for the light in it reforms them” (Jerusalem Talmud, *Hagigah*, Chapter 1, Rule 7). It therefore follows that the Torah has the power to reform a person, referring to the evil within man, meaning the will to receive, that it will work in order to bestow. In this manner, he will have *Dvekut* [adhesion] and will be able to receive the real pleasures and will not be considered a receiver. Thus, through the Torah, it will be possible to sustain man in this world, for the Torah will reform him. This is the meaning of “Let us make man,” which they explained, “I and you will establish him in the world.” That is, from the Creator comes the will to receive and from the Torah comes the desire to bestow, and from those two, man will be able to exist in the world. That is, through those two, he will be able to receive abundance yet remain in *Dvekut*.

**4. Baal Hasulam. Introduction to TES 11**
We find and see in the words of the sages of the Talmud that they have made the path of Torah easier for us than the sages of the Mishnah. This is because they said, “One should always practice the Torah and *Mitzvot*, even *Lo Lishma*, and from *Lo Lishma* he will come to *Lishma*, because the Light in it reforms him.” Thus, they have provided us with a new means instead of the penance presented in the above- mentioned Mishnah, *Avot*: the “Light in the Torah.” It bears sufficient power to reform one and bring him to practice Torah and *Mitzvot Lishma*. They did not mention penance here, only that engagement in Torah and *Mitzvot* alone provides one with that Light that reforms, so one may engage in Torah and *Mitzvot* in order to bring contentment to his Maker and not at all for his own pleasure. And this is called *Lishma*.

**5. Baal Hasulam. Introduction to TES 141**

Now you can understand the meaning of the words, “Forsake Me and keep My law.” They interpreted, “I wish that they had left Me and kept My Torah – the Light in it reforms them” *(Yerushalmi*, *Hagiga*, p 6b). This is perplexing. They mean that they were fasting and tormenting to find the revelation of His face, as it is written, “they delight to draw near unto God” *(Isaiah* 58:2). Yet, the text tells them in the name of the Creator, “I wish you would leave Me, for all your labor is in vain and fruitless. I am found nowhere but in the Torah. Therefore, keep the Torah and look for Me there, and the Light in it will reform you and you will find Me,” as it is written, “those that seek Me shall find Me.”

**6. Rabash. Art. 12 (1988) What Are Torah and Work in the Way of the Creator**

We engage in the Torah in order to subdue the evil inclination, meaning to achieve *Dvekut* [adhesion] with the Creator, so that all our actions will be only in order to bestow. That is, by ourselves, we will never be able to go against nature, since the mind and heart that we must acquire require assistance, and the assistance is through the Torah. It is as our sages said, “I have created the evil inclination; I have created the Torah as a spice. By engaging in it, the light in it reforms them.”

**7. Rabash. Art. 12 (1988) What Are Torah and Work in the Way of the Creator**

Feeling the vitality in the Torah requires great preparation to prepare his body to be able to feel the life in the Torah. This is why our sages said we must begin in *Lo* *Lishma*, and through the light of Torah he obtains while still in *Lo* *Lishma*, it will bring him to *Lishma*, since the light in it reforms him. Then, he will be able to learn *Lishma*, meaning for the sake of the Torah, which is called “Torah [law] of life,” as he has already attained the life in the Torah, for the light in the Torah will have given such qualification to a person as to be able to feel the life that is in the Torah.

**8. Baal Hasulam. Introduction to the Book From the Mouth of a Sage**

In several places in *The Zohar*, and in many other places in *The Zohar* he calls the 613 *Mitzvot* “613 deposits.” This is so because at first, one must keep the Torah and the *Mitzvot* in order to purify his body and enhance his soul. At that time, the 613 *Mitzvot* are as 613 counsels for him, “tips” by which to gradually purify and be awarded coming before the King, and receiving the Light of his face. This is because keeping Torah and *Mitzvot* gradually purify him, until he is rewarded with the Light of the King’s face. Also, it is written similarly in the Gemarah: “The Creator cares not if one slaughters at the throat or slaughters at the back of the neck? Rather, we were given the Torah and *Mitzvot* only to purify Israel.”

However, after one has been sufficiently purified and merits the Light of the King’s face, one’s eyes and soul open and he is awarded the attaining the 613 Sacred Lights found in the 613 *Mitzvot*. These are His Holy Names, the ones he can attain. By keeping each of the *Mitzvot*, one takes the part of the Light deposited in that *Mitzva*, since the *Mitzva* is a *Kli* (vessel) where the Light is clothed, meaning a Holy Name that belongs specifically to that *Mitzva*. This is the meaning of “The *Mitzva* is a candle and the Torah—Light.” At that time, he calls the 613 *Mitzvot* “613 commandments (deposits).”

**9. Rabash. Art. 12 (1988) What Are Torah and Work in the Way of the Creator**
The creation of the worlds and souls was primarily with one intention—to correct everything so that it works in order to bestow, which is called *Dvekut*, equivalence of form. The Creator said about the Torah, “I have created the evil inclination; I have created the Torah as a spice.” That is, once man receives the Torah as a spice, the evil inclination will be corrected to work in order to bestow, as it is written in *The Zohar*, “The angel of death is destined to be a holy angel.” A person cannot see all this because he takes after the majority, called “the whole of Israel.” It was said that the beginning of the education everyone receives is in *Lo* *Lishma*, meaning that the engagement in Torah and *Mitzvot* is in order to receive reward in *Kelim* [vessels] of self-benefit, and the *Lishma* is forbidden to reveal to a person upon the admission of a person into the observance of Torah and *Mitzvot*, as mentioned in the words of Maimonides. This causes a person to understand with his intellect that he needs to learn Torah only in order to know the rules, how to observe the *Mitzvot*, as our sages said, “An uneducated person is not a *Hassid*.” Although they also learn Torah that does not pertain to practical *Mitzvot*, learning that part of the Torah is because of the commandment to learn Torah, as it is written, “And you shall reflect on it day and night.” That is, he learns because it is a *Mitzva*, just like the rest of the *Mitzvot*.

**10. Rabash. Art. 12 (1988) What Are Torah and Work in the Way of the Creator**
Our sages said, that the Creator said to Israel, ‘I have sold you My Torah. It is as though I have been sold with it.’ This is the meaning of having a merchandise that one who sells it is sold with it.” This means that the Creator wants that when a person takes the Torah, he will seemingly take the Creator with him. Yet, a person does not feel he needs this. Primarily, a person takes after the majority. And since when beginning to teach women, children, and the general public, Maimonides says we should begin in *Lo* *Lishma*, and normally, everyone takes after the beginning, meaning that the reason they were given for why we need the Torah are reasons of *Lo* *Lishma*, and not because “I have created the evil inclination; I have created the Torah as a spice.” Naturally, the majority of the world does not even understand that there is a reward called “*Dvekut* with the Creator.”

**11. Rabash. Art. 12 (1988) What Are Torah and Work in the Way of the Creator**

We should make several discernments in the Torah: 1) one who learns Torah in order to know the rules, to know how to observe the *Mitzvot* of the Torah, 2) one who learns Torah in order to observe the *Mitzva* of learning Torah, as it is written (Joshua 1), “This book of Torah shall not move from your mouth, and you shall contemplate it day and night.” RASHI interprets “contemplate it” as “looking in it,” every thought in the Torah is in the heart, as he said, “The contemplation of my heart is before You.” 3) He learns Torah in order to be rewarded with the light of the Torah, as it is written, “I have created the evil inclination; I have created the Torah as a spice because the light in it reforms him.” By this he will be rewarded with faith, and to adhere to the Creator, and then he will become “Israel” for he believes in the Creator in complete faith. 4) Once he has been rewarded with faith, he is rewarded with the “Torah, as in the names of the Creator.” In *The Zohar*, this is called “The Torah and Israel and the Creator are one.” At that time he is rewarded with the purpose of creation, which is to do good to His creations, when the creatures receive what the Creator wants to give to the creatures.

**12. Rabash. Art. 12 (1988) What Are Torah and Work in the Way of the Creator**
Prior to the study, a person should examine with which purpose does he want to observe the*Mitzva* [commandment] of learning Torah? That is, does he engage in Torah because of the Torah itself, in order to know how to observe the rules of doing the *Mitzvot*, or is the learning of Torah itself his whole intention, and knowing the rules of doing the *Mitzvot* is a completely different matter for him? meaning he is learning Torah for two reasons. However, even while learning Torah for the sake of learning Torah, he should still distinguish with which intention he is learning. Is it to observe the commandments of the Creator, as it is written, “And you shall reflect on Him day and night,” or is he learning in order to receive the light of Torah because he needs the light of Torah in order to cancel the evil within him, as our sages said, “I have created the evil inclination; I have created the Torah as a spice”? It turns out that he is learning in order to obtain the spice, as our sages said, “The light in it reforms him.”

**13. Rabash. Art. 12 (1988) What Are Torah and Work in the Way of the Creator**
RASHI interpreted about the verse, “You shall contemplate it day and night,” he says “look in it. Every thought in the Torah is in the heart.” We should understand what he means by saying that the thought is in the heart, since when we learn Torah, it is in the mind and not in the heart, so why does he tell us, “Every thought in the Torah is in the heart”? We should interpret that this does not pertain specifically to the Torah that relates to rules he learns in order to know how to observe the*Mitzvot*. Instead, he wishes to say that the Torah also includes the last two discernments just mentioned: 1) that he learns in order to receive the light of Torah, 2) that he is then rewarded with the Torah, called “the names of the Creator.” Those two belong specifically to the heart, as Rabbi Abraham ibn Ezra says (in the “Introduction to the book Panim Masbirot,” Item 10), “Know that all the *Mitzvot* that are written in the Torah or the accepted ones, which the forefathers have established, although the majority of them are in deed or utterance, they are all in order to correct the heart. This is because the Lord wants all the hearts, and He understands the inclination of every thought. It is written, ‘To those whose hearts are straight,’ and conversely, ‘a heart filled with thoughts of transgression.’ Know that the Torah was given only to men of heart.”

**14. Rabash. Art. 12 (1988) What Are Torah and Work in the Way of the Creator**
Those who engage in Torah not necessarily in order to know the rules and customs how to observe the*Mitzvot*, but have another, exalted role, that they are learning Torah in order to correct the heart, these are called “wise-hearted,” since everything is named after its action. For this reason, the Torah they learn with this intention is called “wise-hearted” and not “wise-minded,” since they need the Torah in order to correct the heart.

**15. Rabash. Art. 12 (1988) What Are Torah and Work in the Way of the Creator**
It is our inability to do anything for the sake of the Creator. Only the light of Torah will correct the heart, for the heart is called “desire,” and by nature, it is a desire only to receive. But how can a person go against nature? This is why the Creator said, “I have created the evil inclination; I have created the Torah as a spice.” It follows that he is not learning Torah for the intellect, to understand, but he is learning in order to understand so as to achieve*Dvekut* with the Creator, who is clothed in the Torah, and this pertains to the heart. Through the light he will receive, it reforms him, meaning that the will to receive for his own sake can receive strength from above that enables it to work for the sake of the Creator.

**16. Rabash. Art. 12 (1988) What Are Torah and Work in the Way of the Creator**
One who has faith in the Creator can believe that the giver of the Torah is clothed in the Torah. Conversely, a gentile, who has no faith in the Creator, how can he learn Torah, since he does not believe in the giver of the Torah? He can learn only from the clothing of the Torah, but not from the one who wears it, since he has no faith. The outer clothing is called “wisdom” and not “Torah,” since Torah is specifically when he is connected to the giver of the Torah. By this we understand what our sages said, “Should one tell you, ‘There is wisdom in the gentiles,’ believe.” It is so because they can learn the clothing with the one who wears it, which is only called “wisdom,” without any connection to the giver of the Torah. But “Should one tell you, ‘There is Torah in the gentiles,’ do not believe,” since they have no connection to the giver of the Torah. Since the essence of our work is to achieve *Dvekut* [adhesion] with the Creator, as it is written, “to cling unto Him,” it follows that the Torah is the means to adhere to Him. That is, while learning Torah, we should aim to be rewarded with connecting to the one who wears it. This is done through the clothing, which is the Torah, in which the Creator is clothed.

**17. Baal Hasulam. Shamati 68. Man's Connection to the Sefirot**
One cannot correct one’s thought, but should only aim the heart—make one’s heart straight to the Creator. Then all of his thoughts and actions will naturally be to bestow contentment upon his Maker. And when he corrects his heart to have a heart and desire of *Kedusha*, the heart will then be the *Kli* in which to place the Upper Light. And when the Upper Light shines in the heart, the heart will strengthen and he will add and supplement continuously. Now we can interpret our sages’ words, “Great is the study that yields action.” It means that through the Light of the Torah, he is led into action, as the Light in it reforms it. This is called “an act.” This means that the Light of the Torah builds a new structure in his heart.

**18. Rabash. Records. Article 721. The Segula of Torah and Mitzvot**
When one is immersed in the nature of self-love, how can he engage in*Torah and Mitzvot* in order to bestow, since he has no desire or ability whatsoever to do anything unless it is for his own sake? Thus, how can one be educated into engaging in *Torah and Mitzvot* in order to bestow? We should say that although man’s nature is only self-love, and that which is against it is hard for him to do, to the point that all his organs go against him, but there is the matter of coercion, meaning that when he engages in *Torah and Mitzvot*, he learns against his will, meaning that he wants it to be only for the sake of the Creator, and then he learns and thinks only about things that speak of the matter of bestowal. And although the body disagrees, through the labor in which he exerts himself, forcing his body to work with this intention, although his heart’s desire disagrees with this intention, the light in it reforms him.

**19. Rabash. Art. 12 (1988) What Are Torah and Work in the Way of the Creator**
If a person wants to work and observe Torah and*Mitzvot* without any reward, only because he wants to serve the King, then he needs to know the greatness of the King, for the measure of his work depends on the extent of his faith in the greatness of the King, for only the greatness and importance of the King gives him fuel for work. It is as it is written in *The Zohar* about the verse, “Her husband is known at the gates.” It means that each according to what he assumes in his heart. By this, he tells us that to the extent that a person assumes in his heart the greatness and importance of the Creator, to that extent he dedicates himself to serving the King. For this reason, people of this kind, who want to work only in order to bestow, and the whole reason that compels them to engage in Torah and *Mitzvot* is the importance and greatness of the Creator, as it is written in *The Zohar* that “The essence of fear is to work because He is great and ruling,” when these people believe that the Creator is clothed in the Torah, and believe what the Creator said to Israel, “I sold you My Torah; it is as though I have been sold with it,” when they learn Torah they want to elicit the light of the Torah that reforms him. This is the meaning of what our sages said, “He who comes to purify,” through the Torah, “is aided,” since the Creator is clothed in the Torah.

**20. Rabash. Letter 62**
Man’s primary work is to examine the greatness of the Creator. That is, one should delve in books that speak of the greatness of the Creator, and while delving, one should depict to oneself to what extent our sages, the Tanaaim and Amoraim, felt the greatness of the Creator. One should pray to the Creator to shine so he may feel His greatness, so he can subdue his heart and annul before the Creator, and not follow the currents of the world, which is pursuing only the satisfaction of beastly lusts, but that the Creator will open his eyes so he may engage all his life in Torah and work, and “In all your ways, know Him.” That is, even when engaging in corporeal matters, it will be for the purpose of *Kedusha* [holiness], as well. But from *Lo* *Lishma*, we come to *Lishma*. That is, *Lishma* is already a high degree, and one must begin from *Lo* *Lishma*. In other words, one should be fully aware that pleasure is found primarily in Torah and work, and not in corporeality. Although at the moment he feels more pleasure in corporeal things, more than he feels in spiritual things, it is because he lacks the qualification in Torah and work, which also depends on faith in the Creator. At that time, through Torah and faith in the Creator, one feels the light in the Torah, and that light reforms him.

**21. Baal Hasulam. Concealment and Disclosure of the Face of the Creator - 1**

One’s request to become stronger in believing in His Guidance over the world during the concealment period brings one to contemplate the books, the Torah, and to draw from there the illumination and the understanding how to strengthen one’s faith in His Guidance. These illuminations and observations that one receives through the Torah are called “the spice of Torah.” When they accumulate to a certain amount, the Creator has mercy on him and pours upon him the spirit from Above, that is, the Higher Abundance. But once he has completely discovered the spice—the Light of Torah that one inhales into one’s body—through strengthening in faith in the Creator, one becomes worthy of Guidance with His Face revealed. This means that the Creator behaves with him as is fitting to His Name, “The Good Who Does Good.”

**22. Baal Hasulam. Shamati 218. The Torah and the Creator Are One**
The Torah is called “the Light” in it. This means that during the study, when you feel the Light, and want to give to the Creator with this Light, as it is written, “One who knows the Master’s commandment will serve Him.” Hence, he feels that he exists, that he wants to bestow upon the Creator, and this is the sensation of one’s self. However, when one is awarded the discernment of “the Torah and the Creator are one,” one finds that all is one. At that time one feels the Creator in the Torah. One should always crave the Light in it; and we can the Light with what is learned, although it is easier to find the Light in matters of reception.

**23. Baal Hasulam. Introduction to TES 22**
It is easier to draw the light in the Torah while practicing and laboring in the wisdom of truth than in laboring in the literal Torah. The reason is very simple: the wisdom of the revealed is clothed in external, corporeal clothes, such as stealing, plundering, torts, etc. For this reason, it is difficult and heavy for any person to aim his mind and heart to the Creator while studying, so as to draw the Light in the Torah. It is even more so for a person for whom the study in the Talmud itself is heavy and arduous. How can he remember the Creator during the study, since the scrutiny concerns corporeal matters, and cannot come in him simultaneously with the intention for the Creator? Therefore, he advises him to practice the wisdom of Kabbalah, as this wisdom is entirely clothed in the names of the Creator. Then he will certainly be able to easily aim his mind and heart to the Creator during the study, even if he is the slowest learner. This is so because the study of the issues of the wisdom and the Creator are one and the same.

**24. Baal Hasulam. Introduction to the Study of TES 23**
From the words of the Gemarah: “A disciple who has not seen a good sign in his study after five years will also not see it.” Why did he not see a good sign in his study? Certainly, it is only due to the absence of the intention of the heart, and not because of any lack of aptitude, as the wisdom of Torah requires no aptitude. Instead, as it is written in the above study: “The Creator said unto Israel, ‘Regard, the whole wisdom and the whole Torah is easy: any one who fears Me and observes the words of the Torah, the whole wisdom and the whole Torah are in his heart.’” Of course one must accustom oneself in the Light of Torah and *Mitzvot*, and I do not know how much. One might remain in waiting all his years. Hence the Braita warns us (*Hulin* 24) to not wait longer than five years. Moreover, Rabbi Yosi says that only three years are quite sufficient to be granted the wisdom of the Torah. If one does not see a good sign within that length of time, one should not fool himself with false hopes and deceit, but know that he will never see a good sign. Hence, one must immediately find himself a good tactic by which to succeed in achieving *Lishma* and to be granted the wisdom of the Torah. The Braita did not specify the tactic, but it warns to not remain seated in the same situation and wait longer. This is the meaning of the Rav’s words, that the surest and most successful tactic is the engagement in the wisdom of Kabbalah. One should leave one’s hand entirely from engagement in the wisdom of the revealed Torah, since he has already tested his luck in it and did not succeed. And he should dedicate all his time to the wisdom of Kabbalah, where his success is certain.

**25. Baal Hasulam. Introduction To The Study Of TES, 154**
Most of the authors of Kabbalah books did not direct their books, but only to such readers that have already attained a disclosure of the face and all the sublime attainments... Therefore we must ask, why then, did the Kabbalists obligate each person to study the wisdom of Kabbalah? Indeed, there is a great thing in it, worthy of being publicized: There is a wonderful, invaluable remedy to those who engage in the wisdom of Kabbalah. Although they do not understand what they are learning, through the yearning and the great desire to understand what they are learning, they awaken upon themselves the Lights that surround their souls.

**26. Baal Hasulam. Introduction To The Study Of TES, 155**
While one has not attained perfection, the Lights that are destined to reach him are considered Surrounding Lights. That means that they stand ready for him, but are waiting for him to purify his vessels of reception, at which time these Lights will clothe the able vessels. Hence, even when he does not have the vessels, when he engages in this wisdom, mentioning the names of the Lights and the vessels related to his soul, they immediately shine upon him to a certain extent. However, they shine for him without clothing the interior of his soul, for lack of able vessels to receive them. Yet, the illumination one receives time after time during the engagement draws upon him grace from Above, imparting him with abundance of sanctity and purity, which bring him much closer to achieving perfection.

**27. Rabash. Records. 875. Three Lines - 4**
But before one is rewarded with emerging from self-love and doing everything in order to bestow, called*Lishma*, although he learns all these matters as they are, they are only names without any clarification, meaning that he has no attainment in those things that he is learning, since he has no knowledge about the material of the upper roots, called “the holy names,” or *Sefirot* and *Partzufim* [pl. of *Partzuf*]. We can learn the upper matters, called “the wisdom of Kabbalah,” only by way of *Segula*[remedy/power], since they can bring a person desire and yearning to adhere to the Creator because of the *Kedusha* [holiness] of the matters that speak of the holy names. Conversely, in the revealed Torah, he must believe that the whole Torah is the names of the Creator. It follows that these matters are more capable (as explained in the essay, “The Giving of the Torah”). When a person learns the upper matters in order for it to bring him closer to *Kedusha*, it causes a nearing of the lights. This means that this learning will cause him to thereby be rewarded with aiming all his actions in order to bestow. This is called “work in the manner of preparation,” where he prepares himself to be worthy of entering the King’s palace and to adhere to Him.

**30. Rabash. Letter 22**
Scrutinizing as much as possible, so the Creator will help you understand the internality of things. By scrutinizing the matter in order to understand, you make for yourself Kelim (vessels) in which you will be able to receive the internality.

**31. Rabash. Article 2. (1986) Lend Ear, O Heaven**
If a person is rewarded and is given a thought of engaging in the secrets of Torah, although he does not understand a single word that is written there, it is still a great privilege that now he is adhered to the study of the internality of the Torah. In other words, he believes that they speak only about Godliness and he has room to delve in his thought, since “everything I’m learning is of the holy names, so, I must be very fortunate. Therefore, all I need to do is thank and praise the Creator.

**32. Pri Etz Chaim, The Gate of Learning to Study, Chapter One**

My teacher, the ARI used to say that the main intention during the reading of the Torah depends on the ability to aim in order to connect one’s soul and adhere it to its root through the Torah, to complete the upper tree and to perfect the upper man and correct it, for this is the entire purpose of man’s creation and the purpose of his study of Torah.

**33. Pri Tzadik, Parashat VaYeshev, Item 3**

The first Hassidim lingered for one hour in prayer, to aim their heart to their Father in Heaven. And to aim means a straight heart, to make the heart straight, that it will not be scattered to the lust after worldly lusts and pleasures and worldly affairs, but only aim directly and straight to his Heavenly Father.

**34. The Ramchal, The Path of the Creator**

One who cleanses and purifies oneself by his actions, will draw bestowal during his study according to the preparation, how he prepared himself. And the more one increases his preparation the more the its value and force will increase.

**35. Rabash. Art. 12 (1988) What Are Torah and Work in the Way of the Creator**

Prior to learning Torah, a person should examine the reason for which he is learning Torah, for any act needs to have some purpose that causes him to do the act. It is as our sages said, “A prayer without an aim is as a body without a soul.” For this reason, before he comes to learn Torah he must prepare the intention.

**36. Baal Hasulam. Introduction To The Study Of TES, 17**
The student pledges, prior to the study, to strengthen himself in faith in the Creator and in His guidance in reward and punishment, as our sages said, “Your employer is liable to reward you for your work.” One should aim one’s labor to be for the *Mitzvot* of the Torah, and in this way, he will be imparted the pleasure of the Light in it. His faith will strengthen and grow through the remedy in this Light, as it is written, “It shall be health to thy navel, and marrow to thy bones” (Proverbs 3:8). Then one’s heart shall rest assured that from *Lo Lishma* he will come to *Lishma*. Thus, even one who knows about himself that he has not been rewarded with faith, still has hope through the practice of Torah. For if one sets one’s heart and mind to attain faith in the Creator through it, there is no greater *Mitzva* than that, as our sages said, “Habakkuk came and stressed only that: ‘the righteous shall live by his faith’” (*Makkot* 24). Moreover, there is no other counsel than this

**37. Rabash. Article 12 (1988) What Are Torah and Work in the Way of the Creator**
A person must make a great effort before he comes to learn so that his learning will bear fruit and good results, meaning so the learning will bring him the light of Torah, by which it will be possible to reform him. Then, through the Torah, he becomes a wise disciple. What is a “wise disciple”? Baal HaSulam said that it is a student who learns from the wise. That is, the Creator is called “wise,” and a person who learns from Him is called a “disciple of the wise.” What should one learn from the Creator? He said that a person should learn only one thing from the Creator. It is known that the Creator wishes only to bestow. Likewise, man should learn from Him to be a giver. This is called a “wise disciple.”

**38. Rabash. Art. 12 (1988) What Are Torah and Work in the Way of the Creator**
if in the beginning of his study, when a person comes to study, there is no desire to thereby achieve complete faith, which he can achieve through the light in the Torah by wanting to adhere to the one who wears it, who is clothed in the Torah and gives the light of Torah and none other, it follows that he is learning Torah, which is the clothing of the Creator. Through it, he wants to achieve complete faith, adhere to the one who wears it, who is the giver of the Torah. Here there is unification of three discernments: 1) the Torah, which is the clothing of the Creator, 2) the Creator, who is clothed in the Torah, and 3) Israel, the person who is learning Torah with the above intention. This is called “unification,” called “the Torah and the Creator and Israel are one.” Although*The Zohar* speaks to those who have already been rewarded with “the names of the Creator,” which is called that they have been rewarded with a “hand *Tefillin*,” called “faith,” and a “head *Tefillin*,” called “Torah,” yet, those who walk on the path of achieving Torah and faith also receive a surrounding from this unification.

**39. Rabash. Article 22 (1985) The Whole of the Torah Is One Holy Name**
During the study we must always pay attention to the purpose of the study of Torah, meaning what we should demand from the study of Torah. At that time we are told that first we must ask for *Kelim*, meaning to have vessels of bestowal, called “equivalence of form,” by which the restriction and concealment that were placed on the creatures are removed. To the extent that this is so he begins to feel the holiness and begins to have a taste for the work of the Creator. At that time he can be happy because *Kedusha* [holiness] yields joy, for the light of doing good to His creations shines there. But if he has not yet decided that he should always walk on the path of bestowal, as our sages said, “all your works will be for the Creator,” this is regarded as “preparation of the *Kelim*” to be fit for reception of the upper abundance. He wants to be rewarded with vessels of bestowal through the study, as our sages said, “The light in it reforms him.” And once he has been rewarded with vessels of bestowal, he comes to a degree called “attainment of the Torah,” which is the “names of the Creator,” as *The Zohar* calls it: “The Torah, the Creator, and Israel are one.”

 **40. Baal Hasulam. Introduction To The Study Of TES, 97**
Our sages warned us in many places concerning the necessary condition in the practice of Torah, that it will be specifically *Lishma*, in a way that one will be awarded life through it, for it is a Torah of life, and this is why it was given to us, as it is written, “therefore choose life.” Hence, during the practice of Torah, every person must labor in it, and set his mind and heart to find “the light of the king's countenance” in it, that is, the attainment of open Providence, called “light of countenance.” And any person is fit for it, as it is written, “those that seek Me shall find Me,” and as it is written, “I labored and did not find, do not believe.” Thus, one needs nothing in this matter except the labor alone. It is written, “Anyone who practices Torah *Lishma*, his Torah becomes a potion of life for him” (*Taanit* 7a). It means that one should only set one’s mind and heart to attain life, which is the meaning of *Lishma*.

**41. Rabash. Article 29 (1986) Lishma And Lo Lishma**

One must try to remember the goal while studying Torah, so it will always be before his eyes what he wants to receive from the study, that the study will impart greatness and importance of the Creator.

**42. Zohar. Toldot 125**

One should engage in the Torah with the aim to extol the Creator and make Him respected and important in the world. He tells us the meaning of Torah *Lishma* [for her name], which is highways in their hearts: to aim one’s heart so his engagement in the Torah will draw abundance of knowledge for him and for the whole world. Thus, the name of the Creator will grow in the world, as it is written, “And the earth shall be filled of the knowledge of the Lord.” Then the words, “And the Lord shall be king over all the earth” will come true.

**43. Rabash. Article 12 (1988) What Are Torah and Work in the Way of the Creator**

It is beneficial to elicit the light from the Torah—if he aims while engaging in the Torah, to learn in order to receive the reward of the Torah, called “light.” At that time, the learning of Torah is good for him. But when he is distracted from the purpose of studying Torah, the Torah does not help complete the work of making the vessels of bestowal and not using the vessels of reception for one’s own sake. Otherwise, his Torah vanishes from him. That is, the force of Torah and that should have subdued the evil inclination is cancelled. This is the meaning of the words, “Any Torah with which there is no work,” meaning when he does not aim for the Torah to do the work of turning the vessels of reception to work in order to bestow, “is finally cancelled,” meaning that that force is cancelled.

**45. Baal Hasulam. Introduction To The Study Of TES, 18**
The Creator, who created it and gave the evil inclination its strength, evidently knew to create the remedy and the spice liable to wear off the power of the evil inclination and eradicate it altogether. And if one practices Torah and fails to remove the evil inclination from himself, it is either that he has been negligent in giving the necessary labor and exertion in the practice of Torah, as it is written, “I have not labored but found, do not believe,” or perhaps one did put in the necessary amount of labor, but has been negligent in the quality. This means that while practicing Torah, they did not set their minds and hearts to draw the Light in the Torah, which brings faith to one’s heart. Rather, they have been absent-minded about the principal requirement demanded of the Torah, namely the Light that yields faith. And although they initially aimed for it, their minds went astray during the study.

**46. Baal Hasulam. Shamati 38. The Fear of God Is His Treasure**

When one engages in Torah and Mitzvot with the intention to be rewarded with bringing contentment to one’s Maker, that aim that rests on the acts of Mitzvot and the study of Torah brings one to attain it. Otherwise one might stay. Although one keeps Torah and Mitzvot in every item and detail, one will still remain merely in the degree of Holy Still. It follows that one should always remember the reason that obligates one to engage in Torah and Mitzvot. This is what our sages meant by, “that your Holiness will be for My Name.” It means that I will be your cause, meaning that your entire work is in wanting to delight Me, meaning that all your deeds will be in order to bestow. Our sages said (Berachot 20), “Everything there is in keeping, there is in remembering.” This means that all those who engage in keeping Torah and Mitzvot with the aim to achieve “remembering,” by way of, “When I remember Him, He will not suffer me to sleep.” It follows, that the keeping is primarily in order to be awarded remembering. Thus, one’s desire to remember that the Creator is the cause for keeping Torah and Mitzvot. This is so because it follows that the reason and the cause to keep the Torah and Mitzvot is the Creator, as without it one cannot cleave to the Creator, since “He and I cannot dwell in the same abode,” due to the disparity of form.

**47. Rabash. Article 22. The Whole of the Torah Is One Holy Name**

We should discern two things in the Torah: 1) the light of Torah, which comes in order to reform him. This is the correction of the Kelim [vessels]. 2) Obtaining the light of Torah, which is the “holy names,” called the “revelation of His Godliness to His creatures in this world” (see in the essay Matan Torah [“The Giving of Torah”]). It therefore follows that when we study Torah we should discern the two above matters: 1) to extend light so it will create for us vessels of bestowal. It is impossible to obtain these Kelim [vessels] without the light of Torah. Therefore, what does he expect? To be rewarded for studying Torah. His only desire is to obtain that Kli, called “vessel of bestowal.” This is precisely once he has begun the work of bestowal and has made great efforts to be able to do things only with the intention to bestow. Only then can he come to know that the will to receive that was installed in him by nature cannot be cancelled. At that time he begins to understand that he needs “heaven’s mercy,” and only the Creator can help him be rewarded with vessels of bestowal, and this help comes from the light of Torah.

**48. Rabash. Article 16. Concerning Bestowal (1984)**

It is said about that (Kidushin, 30), “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.”

**49. 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, for those two are included in the Torah: 1) The Kli—that he wants to bestow. 2) Then he receives the delight and pleasure into the vessels of bestowal.

Conversely, the nations of the world did not receive the Torah, since it was given out of the darkness. In the work, “the nations of the world” means that the body comprises seventy nations that want the Torah not because they feel darkness when they have no vessels of bestowal. Rather, their only desire is the vessels of reception and they have no desire to emerge from that control. They want the Torah in order to add more light to themselves, meaning more pleasure than they receive from corporeal matters. That is, they also want the next world, as it is written in The Zohar, “They howl as dogs Hav, Hav [give, give], give us the wealth of this world, and give us the wealth of the next world.” That is, the wealth of this world is not enough for them, but they also want the wealth of the next world. 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.

**50. Rabash. Article 21. (1988) What Does It Mean that the Torah Was Given Out of the Darkness in the Work**

Since the Torah came because of the darkness, the Torah did two things: 1) “The light in it reforms him.” Then, the *Tzimtzum* and concealment depart from his vessels of reception because where he had vessels of reception, he has now been rewarded with vessels of bestowal. This is the meaning of the words, “And the Lord will shine upon you.” That is, as the Creator wants to bestow, so man will be rewarded with a desire to bestow. 2) After he has been rewarded with vessels of bestowal, meaning he was granted the ability to work *Lishma* [for Her sake], which is called “learning Torah *Lishma*,” then he is shown the secrets of the Torah, as Rabbi Meir says (in the Mishnah, *Avot*). This is the meaning of the words, “And His glory will be seen upon you,” meaning the glory of the Creator, which is the revelation of Godliness. It “will be seen upon you,” for then one is rewarded with “The Torah, and Israel, and the Creator are one.”

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