**There Is None Else Besides Him - Excerpts From the Sources**

**1. Baal Hasulam. TES, Part 1. Inner Reflection. Chapter 1 Item 8**The entire reality, Elyonim (upper) and Tachtonim (lower) as one in the final state of the end of correction, was emanated and created by a single thought. That single thought performs all the operations, and is the essence of all the operations, and the purpose and essence of the labor. It is in itself the entire perfection and the sought-after reward.

**2. Zohar for All. Lech Lecha, 116**

All that there is in the world is from the Creator, that He alone did, does, and will do all the deeds in the world. He knows in advance all that will unfold in the end, as it is written, “Declaring the end from the beginning.” And He watches and does things in the beginning in order to repeat them and to do them perfectly after some time.

**3. Baal Hasulam, Pri Chacham. The Secret of His Name**Come and learn true wisdom: The reason for all this complication is the Creator Himself, and the reason is simple; because all the thoughts that enter one’s mind are in fact the acts of the Creator, let’s say, not as one feels that he gets them from somewhere, or that he gave them birth, this is a lie, the biggest lie of all. Rather, each thought, the smallest of all, the Creator sends it to one’s mind, and this is the motivating force of man, beast and living. Meaning when the Creator wants to move the living he acts on him by sending him a thought, and that thought motivates him according to its manner, like sending rain upon the earth. And the earth is incapable of sensing who sent it the rain, likewise man is completely unable to sense who sent him the thought, because he does not feel it before it enters his mind’s imagination. But because it is under his dominion it seems to him to be part of himself. Thus we understand that there is no thought or reason of its own, for the simple reason that the Creator would not think of sending us a thought that is ready for one to reach. Rather, He prepared for us a set of thoughts and from this order one must finally attain this secret in truth, “that he that is banished be not an outcast from him.”

**4. 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. However, in between, it is a long and threatening exile. The main problem is that when one sees some wrongful action, he falls from his degree (and clings to the famous lie and forgets that he is like an ax in the hand of the cutter). Instead, one thinks of himself as the owner of this act and forgets the reason for all the consequences from whom everything comes, and that there is no other operator in the world but Him. This is the lesson. Although he knew it at first, still, at the time of need, he will not control this awareness to attribute everything to the cause, which sentences to the side of merit.

**5. Zohar for All. Introduction to the Book of Zohar. On the Night of the Bride, 138**When we use the vessels of reception contrary to how they were created, we necessarily sense evil in the operations of Providence in relation to us. 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.

**6. Baal Hasulam. Shamati 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. The Baal Shem Tov said that he who says that there is another force in the world, namely *Klipot* [shells], that person is in a state of “serving other gods.” It is not necessarily the thought of heresy that is the transgression, but if he thinks that there is another authority and force apart from the Creator, he is committing a transgression. Furthermore, one who says that man has his own authority, that is, he says that yesterday he himself did not want to follow the Creator’s ways, this, too, is considered committing the transgression of heresy, meaning he does not believe that only the Creator is the leader of the world.

**7. Baal Hasulam. Shamati 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.

**8. Rabash. Articel 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].

**9. Baal Hasulam. Shamati 121 She Is Like Merchant-Ships**It is written “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. This forces him to be humble, since he sees that the Creator does everything, the exits as well as the entries.

**10. Baal Hasulam. Letter 18**

Therefore, 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.

**11. Baal Hasulam. Letter 18**

Therefore, one who assumes the complete burden of the kingdom of heaven finds no labor in worshipping the Creator, and can therefore adhere to the Creator day and night, in light and in darkness. The rain—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. For this reason, it does not require Mochin de Gadlut to keep the branch from cutting from its root.

**12. Baal Hasulam. Letter 16**

This is the meaning of the unification of HaVaYaH Elokim [God]. HaVaYaH means private Providence, where the Creator is everything, and He does not need dwellers of material houses to help Him. Elokim in Gematria is HaTeva [the nature], where man behaves according to the nature that He instilled in the systems of the corporeal heaven and earth, and he keeps those rules as do the rest of the corporeal beings. And yet, he also believes in HaVaYaH, meaning in private Providence.By this he unites them with one another, and “they became as one in his hand.” In this way, he brings great contentment to his Maker and brings illumination in all the worlds.This is the meaning of the three discernments—commandment, transgression, and permission. The commandment is the place of Kedusha [holiness], the transgression is the place of the Sitra Achra [other side], and permission, which is neither a Mitzva nor a transgression, is the place over which the Kedusha and the Sitra Achra fight.When a person does permitted things but does not dedicate them to Kedusha, that entire place falls into the domain of the Sitra Achra. And when a person grows stronger and engages in permitted things to make unifications as much as he can, he returns the permission into the domain of Kedusha.

**13. Zohar for All. VaYera, 453**Man is created in utter wickedness and lowliness, as it is written, “When a wild ass's foal is born a man.” And all the vessels in one’s body, meaning the senses and the qualities, and especially the thought serve him only wickedness and nothingness all day. And for one who is rewarded with adhering unto Him, the Creator does not create other tools instead, to be worthy and suitable for reception of the eternal spiritual abundance intended for him. Rather, the same lowly vessels that have thus far been used in a filthy and loathsome way are inverted to become *vessels of reception* of all the pleasantness and eternal gentleness. Moreover, each *Kli* whose deficiencies had been the greatest has now become the most important. In other words, the measure that they reveal is the greatest. It is so much so that if he had a *Kli* in his body that had no deficiencies, it has now become seemingly redundant, for it does not serve him in any way. It is like a vessel of wood or clay: the greater its deficiency, meaning its carving, the greater its capacity and the greater its importance.

**14. Zohar for All. Pinhas, 486-487**

The evil inclination is a dog, a serpent, and a braying donkey on which the soul is placed. It is so because the evil inclination is given to every person to conquer it under him and to ride it. If one conquers it, all the perfection comes through the evil inclination, as it is written, “With all your heart,” meaning with both your inclinations, the good inclination and the evil inclination.

It follows that if one is rewarded and rides over the evil inclination, he is rewarded with everything. Elijah rode the evil inclination and rose to the heaven, as it is written, ““And Elijah went up by a whirlwind to heaven,” since the whirlwind is the evil inclination, which Elijah conquered and rode, and was rewarded with rising up to heaven.

It is also written, “And the Lord answered Job out of the whirlwind,” since he was rewarded with conquering the whirlwind. This is why we learn about the evil inclination, “Who is a hero? He who conquers his inclination,” for if he conquers it, he is rewarded with the entire perfection.

**15. Rabash. Article 273 “The Mightiest of the Mighty”**

“Who is the mightiest of the mighty? He who makes his foe his friend” (Avot de Rabbi Natan, Chapter 23).In ethics, we should interpret that “mighty” is “one who conquers his inclination” (Avot, Chapter 4). That is, he works with the good inclination and subdues the evil inclination.The mightiest of the mighty is one who works also with the evil inclination, as our sages said, “With all your heart—with both your inclinations” (Berachot 54), where the evil inclination, too, serves the Creator. It follows that he makes his foe, the evil inclination, his friend. And since the evil inclination is also serving the Creator, it follows that here he has more work, for which he is called “the mightiest of the mighty.”

**16. Baal Hasulam. Shamati 15. What Is Other Gods in the Work**When one begins to work more than one is used to, the body begins to kick and object to this work with all its might, since regarding bestowal, it is a load and a burden for the body. It cannot tolerate this work, and the resistance of the body appears in a person in the form of foreign thoughts. It comes and asks the questions of “who” and “what.” Through these questions, a person says that all these questions are certainly sent to him by the *Sitra Achra* [other side] to obstruct him in the work. It says that if, at that time, one says that they come from the *Sitra Achra*, one breaches what is written, “You shall make no other gods over Me.” The reason is that one should believe that it comes to him from the *Shechina* [Divinity], since “There is none else besides Him.” However, the *Shechina* shows one his true state, how he is walking in the ways of the Creator. This means that by sending him these questions, called “foreign thoughts,” meaning that through these foreign thoughts she sees how he answers the questions regarded as “foreign thoughts.” And all this, one should know one’s true state in the work so as to know what to do.

**17.Rabash. Article 22 (1985) “The Whole of the Torah Is One Holy Name”**

We must always consider the goal, which is to “do good to His creations.” If the evil inclination comes to a person and asks him all of Pharaoh’s questions, he should not reply with lame excuses, but say, “Now, with your questions, I can begin with the work of bestowal.”This means that we should not say about the questions of the evil inclination that it came to us in order to lower us from our degree. On the contrary, now it is giving us a place to work, by which we will ascend on the degrees of wholeness. That is, any overcoming in the work 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.

**18.Rabash. Article 22 (1985) “The Whole of the Torah Is One Holy Name”**

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]. It therefore follows that it is to the contrary: because he is brought closer from above, he was sent work.It was said about this: “The ways of the Lord are straight; righteous walk in it and transgressors fail in it.” That is, if he is rewarded, he receives an ascent by it. If he is not (rewarded), he receives by it a descent in spirituality.

**19. Rabash. Article 44 (1990) What Is an Optional War, in the work - 2**All those thoughts that the will to receive brings him are sent to him from above because he wants to walk on the path of bestowal, and in the meantime he is idle in the work, because he prayed for the Creator to bring him closer to being in *Dvekut* with the Creator, which is equivalence of form, when it is apparent that the person is idle in the work, he is sent the foreign thoughts that a person cannot agree to be under such a control. This, in turn, gives a person a push that he must overcome the state he is in. It therefore follows that from this bad, when a person feels that he is in such a lowly state that he never imagined that he could be under such governance, for this reason, he should not be alarmed and escape the campaign. On the contrary, he should believe that the Creator is taking care of him now, and He is bringing him closer through a state of *Achoraim* [posterior]. This is as it is written in the book *A Sage’s Fruit* (Vol. 1, p 139), “About the verse, ‘My beloved is like a gazelle,’ our sages said, ‘As the gazelle looks back when he runs, when the Creator leaves Israel, He turns back His face.’ Then the face returns to being in the *Achoraim*, meaning craving and longing to cling to Israel once more. This begets in Israel longing and craving to cling to the Creator, too, and the measure of the longing and craving is actually the face itself.”

**20. Baal Hasulam. Shamati 42. What Is the Acronym Elul in the Work**   
When one works in order to bestow, he does not mind what he feels during the work. Rather, even in a state where he sees a shape of black, he is not impressed by it, but he only wants the Creator to give him strength to be able to overcome all the obstacles. It means that he does not ask the Creator to give him a shape of white, but to give him the strength to overcome all the concealments. Hence, those people who want to work in order to bestow, if there is always a state of whiteness, the whiteness allows one to continue in the work. This is because, while it shines, one is able to work even in the form of reception for oneself. Hence, one will never be able to know if his work is in purity or not, and this causes him never to be able to be awarded *Dvekut* [adhesion] with the Creator. For this reason, he is given from above a form of blackness, and then he sees if his work is in purity. This means that if one can be in gladness in a state of blackness, too, it is a sign that his work is in purity, since one must be glad and believe that from above he was given an opportunity to be able to work in order to bestow.

**21. Rabash. Article 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.

**22. Rabash. Records. Article 21. Sanctification of the Month**A person must take upon himself the burden of the kingdom of heaven on the lowest quality, and say about it that to him, even that state, the lowest that can be, meaning one that is entirely above reason, when he has no support from the mind or the feeling, so he can build its foundations on it, and at that time, he is seemingly standing between heaven and earth and has no support, for then everything is above reason, then a person says that the Creator sent him this state, where he is in utter lowliness, since the Creator wants him to take upon himself the burden of the kingdom of heaven in this manner of lowliness. At that time, because he believes above reason, he takes upon himself that the situation he is in now comes to him from the Creator, meaning that the Creator wants him to see the lowest possible state that can be in the world. And yet, he must say that he believes in the Creator in all manners. This is considered that he has made an unconditional surrender.

**23. Baal Hasulam. Shamati 8. What Is the Difference between a Shade of Kedusha and a Shade of Sitra Achra?**  
The shade of *Klipa* [shell] is called “Another god is sterile and does not bear fruit.” In *Kedusha* [holiness], however, it is called “Under its shadow I coveted to sit, and its fruit was sweet to my palate.” In other words, he says that all the concealments and afflictions he feels are because the Creator has sent him these states so he would have a place for work above reason. When one has the strength to say this—that the Creator causes him all this—it is to one’s benefit. This means that through this he can come to work in order to bestow and not for his own sake. At that time, one realizes, meaning believes that the Creator enjoys specifically this work, which is built entirely on above reason. It follows that at that time, one does not pray to the Creator that the shadows will flee from the world. Rather, he says, “I see that the Creator wants me to serve Him in this manner, entirely above reason.” Thus, in everything he does he says, “The Creator certainly enjoys this work, so why should I care if I am working in a state of concealment of the face?” Because one wants to work in order to bestow, meaning that the Creator will enjoy, he feels no humiliation in this work, meaning a sensation that he is in a state of concealment of the face, that the Creator does not enjoy this work. Instead, one agrees to the leadership of the Creator, meaning however the Creator wants him to feel the existence of the Creator during the work, he agrees wholeheartedly. This is so because one does not consider what can please him, but what can please the Creator. Thus, this shade brings him life. This is called “Under its shadow I coveted,” meaning one covets such a state where he can make some overcoming above reason.

**24. Rabash. Records. Article 5. The Meaning of Sins Becoming as Merits**Similar to a flame that is tied to the wick. The foreign thought is considered the wick, which wants to install a flaw in his work. That is, the foreign thought makes him think that from the perspective of the mind and reason, he has nothing to do in His work. And when he gets the foreign thought, he says that he does not want to make any excuses, but everything that the reason says is correct except he is walking on the path of faith, which is above reason. It follows that the flame of faith is tied to the wick of the foreign thought. Thus, only now can he observe the *Mitzva* of faith properly. It follows that the questions have become to him as merits, since otherwise he would not be able to accept any merits from faith. This is called “rejoicing in suffering.” Although he suffers from the foreign thoughts that afflict him and cause him to slander and gossip and speak badly about His work, he is nonetheless happy about it for only now, at such a time, he can observe in a manner of faith above reason. This is called “the joy of *Mitzva*.”

**25. Rabash. Article 3 (1985) 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.” 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 to come closer to Him at least to some degree.

**26. 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 who desire the day of the Lord! Why do you need 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 so strong, as if they see with their eyes, with certainty, that it is so, that the Creator watches over the world in a manner of good and doing good. In other words, they do not want to see how the Creator leads the world as The Good Who Does Good, since 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 in a manner of good and doing good. While they do not see it with absolute certainty, they do not say to the Creator, “We want to see the quality of good and doing good as seeing within reason.” Rather, they want it to remain in them as faith above reason, but they ask of the Creator to give them such strength that this faith will be so strong, as if they see it within reason, that there will be no difference between faith and knowledge in the mind. This is what they, those who want to adhere to the Creator, refer to as “the day of the Lord.”

**27. Baal Hasulam. Shamati 42. What Is the Acronym Elul in the Work**It is impossible to obtain disclosure before one receives the discernment of *Achoraim* [posterior], discerned as concealment of the Face, and to say that it is as important to him as the disclosure of the Face. It means that one should be as glad as though he has already acquired the disclosure of the Face. However, one cannot persist and appreciate the concealment like the disclosure, except when one works in bestowal. At that time, one can say, “I do not care what I feel during the work because what is important to me is that I want to bestow upon the Creator. If the Creator understands that He will have more contentment if I work in a form of *Achoraim*, I agree.” However, if one still has sparks of reception, he comes to thoughts, and it is then hard for him to believe that the Creator leads the world in a manner of “good and doing good.” This is the meaning of the letter *Yod* in the name *HaVaYaH*, which is the first letter, called “a black dot that has no white in it,” meaning it is all darkness and concealment of the Face. It means that when one comes to a state where one has no support, one’s state becomes black, which is the lowest quality in the upper world, and that becomes the *Keter* to the lower one, as the *Kli* of *Keter* is a vessel of bestowal.

**28. Baal Hasulam. Shamati 83. Concerning the Right Vav and the Left Vav**In any state one is in, he can be a servant of the Creator since he does not need anything, but does everything above reason. It turns out that one does not need any *Mochin* with which to be the servant of the Creator. Now we can interpret what is written, “Set up a table before me, against my enemies.” A table means, as it is written, “and sent her out of his house, and she departed his house, and went” (Deuteronomy 24:1-2). A *Shulchan* [table] is like *VeShlacha* [and sent her], meaning exit from the work. We should interpret that even during the exits from the work, meaning in a state of decline, one still has a place to work. This means that when one prevails above reason during the declines, and says that the descents, too, were given to him from above, by this the enemies are canceled. This is so because the enemies thought that through the declines the person will reach utter lowliness and escape the campaign, but in the end the opposite occurred—the enemies were canceled. This is the meaning of what is written, “the table that is before the Lord,” that precisely in this manner does he receive the face of the Creator. This is the meaning of subduing all the judgments, even the harshest judgments, since he assumes the burden of the kingdom of heaven at all times. That is, he always finds a place for work, as it is written that Rabbi Shimon Bar-Yochai said, “There is no place to hide from You.”

**29. Baal Hasulam. Shamati 33. The Lots on Yom Kippurim and with Haman**Indeed, we must know that 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. You find that these *Dinim* cause the drawing of the exaltedness of the Creator. This is the meaning of what is written, “and cast his mantle upon him.” It means that afterward he attributed the whole mantle of hair to Him, to the Creator. That is, now he saw that the Creator gave him this mantle deliberately, in order to draw the upper light on them. However, one can only see this later, after one has been granted the light that rests on these contradictions and *Dinim* that he had had in the beginning. This is so because he sees that without the hair, meaning the descents, there would not be a place for the upper light to be there, as there is no light without a *Kli* [vessel]. For this reason, he sees that all the exaltedness of the Creator he had obtained was because of the *Se’arot* and the contradictions he had had. This is the meaning of “The Lord on high is mighty.” It means that the exaltedness of the Creator is awarded through the *Aderet*

**30. Baal Hasulam. Shamati 13. A Pomegranate**There is emptiness only in a place where there is no existence, as in “The earth hangs on nothing.” You find that what is the measure of the filling of the empty place? The answer is, according to one’s elevation of oneself above reason. This means that the emptiness should be filled with exaltedness, meaning with above reason, and to ask of the Creator to give him that strength. This will mean that all the emptiness was created, meaning it comes to a person to feel this way—that he is empty—only in order to fill it with the *Romemut* of the Creator. In other words, one is to take everything above reason. This is the meaning of the verse, “God has made it that He will be feared.” This means that these thoughts of emptiness come to a person in order for one to have a need to take upon himself faith above reason. And for this we need the help of the Creator. It follows that at that time, one must ask the Creator to give him the power to believe above reason. It turns out that it is precisely then that one needs the Creator to help him, since the exterior mind lets him understand the opposite. Hence, at that time, one has no other choice but to ask the Creator to help him. It is said about this, “One’s desire overcomes him every day; and were it not for the Creator, he would not overcome it.” It follows that only then is the state when one understands that no one will help him but the Creator. And this is “God has made it that He will be feared.” The matter of fear is discerned as faith, and only then is one in need of the salvation of the Creator.

**31. Article 68 “The Order of the Work”**

When one believes in the delight and pleasure that exists in above reason, he comes to consciously feel, to know the evil within him. That is, he believes that the Creator imparts such delight and pleasure, and although he sees all the good above reason, he achieves recognition. That is, he feels in all the organs the power of the evil that is found in receiving for oneself, which prevents him from receiving the abundance.It follows that faith above reason causes him to feel his enemy within reason—who obstructs him from reaching the good. This is his standard. That is, to the extent that he believes in the delight and pleasure above reason, to that extent he can come to feel the recognition of evil.Later, sensing the bad yields the sensation of delight and pleasure, since the recognition of evil in the sensation of the organs causes him to correct the bad.This is done primarily through prayer, when he asks the Creator to give everything in bestowal, called Dvekut [adhesion]. Through these Kelim [vessels], the goal will be revealed in open Providence, meaning that there will be no need for the concealment because there will already be Kelim that are able to receive.

**32. Rabash. Article 24 (1991)”What Does It Mean that One Should Bear a Son and a Daughter, in the Work?”**

After he has decided that he has a harm-doer in his heart, called “will to receive,” and that he cannot emerge from it, meaning after going through several ascents and descents, he finally sees that he has remained bare and destitute. At that time, his prayer is from the bottom of the heart. That is, he sees that if the Creator does not help him, he cannot overcome it.Although one can say that he believes above reason that only the Creator helps him, within reason, he does not feel this, since he knows that he himself made the efforts and the labor to obtain something in spirituality. But when one sees that after all the exertions, he cannot emerge from the governance of the will to receive for himself, then he sees within reason that only the Creator can help him.It follows that what our sages said, “Man’s inclination overcomes him every day, and were it not for the help of the Creator, he would not be able to overcome it,” he does not need to believe in this above reason, the way ordinary workers of the Creator who observe Torah and Mitzvot believe “above reason” that this is so, that the Creator helps them. Rather, those people who want to work in order to bestow, for them, it is within reason, to the point that they must believe above reason that the Creator can help them emerge from the governance of the will to receive.

**33. Rabash. Article 19 (1985) Come Unto Pharaoh - 1**We should pay attention to “Come unto Pharaoh” and believe through the worst possible states, and not escape the campaign, but rather always trust that the Creator can help a person and give him, whether one needs a little help or a lot of help. In truth, one who understands that he needs the Creator to give him a lot of help, because he is worse than the rest of the people, is more suitable for his prayer to be answered, as it is written, “The Lord is near to the brokenhearted, and saves the crushed in spirit.” Therefore, one should not say that he is unfit for the Creator to bring him closer, but that the reason is that he is idle in his work. Instead, one should always overcome and not let thoughts of despair enter his mind, as our sages said, “Even if a sharp sword is placed on his neck he should not deny himself of mercy,” as it was said (Job, 13), “Though He slay me, I will hope for Him.” We should interpret the “sharp sword placed on his neck” to mean that even though one’s evil, called “self-love,” is placed on his neck and wants to separate him from *Kedusha* by showing him that it is impossible to exit this authority, he should say that the picture he sees is the truth. However, “He should not deny himself of mercy,” for at that time he must believe that the Creator can give him the mercy, meaning the quality of bestowal. That is, by himself, it is true that one cannot exit the authority of self-reception. But from the perspective of the Creator, when the Creator helps him, of course He can bring him out. This is the meaning of what is written, “I am the Lord your God, who took you out from the land of Egypt to be your God.”

**34. Baal Hasulam. Letter 14**

By this you can understand the verse, “Come to Pharaoh.” It is the Shechina [Divinity] in disclosure, from the words, “and let the hair of the woman's head go loose,” as it is written in The Zohar. The thing is that to the extent that the children of Israel thought that Egypt were enslaving them and impeding them from serving the Creator, they truly were in the exile in Egypt. Hence, the Redeemer’s only work was to reveal to them that there is no other force involved here, that “I and not a messenger,” for there is no other force but Him. This was indeed the light of redemption, as explained in the Passover Haggadah [story].This is what the Creator gave to Moses in the verse, “Come to Pharaoh,” meaning unite the truth, for the whole approaching the king of Egypt is only to Pharaoh, to disclose the Shechina. This is why He said, “For I have hardened his heart,” etc., “that I may place these signs of Mine within him.”In spirituality, there are no letters, as I have already elaborated on before. All the multiplication in spirituality relies on the letters derived from the materiality of this world, as in, “And creator of darkness.” There are no additions or initiations here, but the creation of darkness, the Merkava [chariot/structure] that is suited to disclose that the light is good. It follows that the Creator Himself hardened his heart. Why? Because it is letters that I need.This is the meaning of “that I may place these signs of Mine within him, and that you may tell ... that you may know that I am the Lord.” Explanation: Once you receive the letters, meaning when you understand that I gave and toiled for you, as in, do not move from “behind” Me, for you will thoroughly keep the Achoraim [posterior/back] for Me, for My name, then the abundance will do her thing and fill the letters. The qualities will become Sefirot.

**35. 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.

**36. Rabash.Article 6 (1989) “What Is Above Reason in the Work?“**

In this way, we should interpret the words “Lord of hosts.” This name means, as Baal HaSulam interpreted, that as he said, Tzevaot [hosts] are two words: Tze [leave/go out] and Ba [comes]. That is, Tzava [army] are men of war. These are people who go each day to fight the evil inclination. They are called “army.” Therefore, after they have been rewarded with redemption, meaning after they conquer the evil inclination and emerge from the control of the evil, their conduct in the work is by way of ascents and descents, which is called Tzevaot [plural of Tzava (army)]. Meaning, at times they emerge from their control, and then are under their control again. Thus, the name for ascents and descents is Tzevaot.During the work, a person should say, “If I am not for me, who is for me?” At that time in the work, they think that they themselves are doing the ascents and descents, that they are men of war, called Tzava, “mighty men.” Afterward, when they are redeemed, they attain that the Lord is of hosts [Tzevaot], meaning that the Creator made all the ups and downs they had.In other words, even the descents come from the Creator. A person does not get so many ups and downs for no reason. Rather, the Creator caused all those exits. We can interpret “exit” as “exit from Kedusha [holiness],” and Ba [comes] as “coming to Kedusha. The Creator does everything. Hence, after the redemption, the Creator is called “Lord of Hosts.” And who is He? “The king of Israel and his redeemer.”

**37. Zohar for All. Beresheet - 1, Item 175**The words, “See now that I, I am He” apply to the Creator and His Divinity, *ZA* and his *Nukva*. “I” is Divinity. “He” is the Creator, who is called *Vav*-*Hey*-*Vav*. In the future, at the end of correction, the *Nukva* will say, “See that I,” *Vav*-*Hey*-*Vav* are one, as it is written, “And the light of the moon shall be as the light of the sun,” meaning that the *Nukva* is equal to *ZA*. “And there is no God with Me” refers to other gods, *SAM* and the serpent, for then it will be revealed that *SAM* and the serpent never separated between the Creator and His Divinity, as it is written, “By the mouth of two witnesses ... shall he that is to die be put to death,” which applies to *SAM*, who was dead from his beginning and was but a servant to hurry the redemption of our souls. This is the meaning of “I will put to death and make alive.” I will put to death with My Divinity the one who is guilty, and I will make alive with my Divinity the one who is innocent. The Creator’s guidance from the beginning will appear throughout the world, and then, as it is written, “Sinners will cease from the earth, and the wicked shall be no more.” That is, unlike what it seems to us during the 6,000 years, that there is a governance that objects to *Kedusha*, which are *SAM* and the serpent, as it is written, “When man rules over man it is to his harm,” then it will appear to all—“I will put to death and make alive” with My Divinity, and there is none else besides Him.

**38. Zohar for All. Beresheet - 1, Item 255**At the end of correction, when *SAM*is revoked, it will appear to all that *SAM* had never lived, but that unity was always ruling, as it is written, “There is none else besides Him.”

**39. Baal Hasulam. Letter 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.