**Prayer - Selected Excerpts from the Sources**

**1. Zohar For All. Hukat 78**   
Anyone who wishes to evoke things of above—in an act or in a word—if that act or that word is not done properly, nothing is evoked. All the people in the world go to the assembly-house to evoke a matter above, but few are the ones who know how to evoke. The Creator is near to all those who know how to call Him and to evoke a matter properly. But if they do not know how to call upon Him, He is not close, as it is written, “The Lord is near to all those who call upon Him, to all who call upon Him in truth.” “In truth” means that they know how to properly evoke a true matter.

**2. Rabash. Article 24 (1985) Three Times in the Work**A prayer is work in the heart. That is, since the root of man’s heart is the will to receive, and he needs the opposite, meaning that it will work only to bestow and not receive, it follows that he has a lot of work in inverting it. And since this is against nature, he must pray to the Creator to help him come out of his nature and enter what is discerned as above nature.

**3. Rabash. Article 18. (1989) What Is, “There Is No Blessing in That Which Is Counted,” in the Work**It is upon a person to pray each day that the Creator will open his eyes so he will recognize the greatness and importance of the Creator, so he has fuel to labor with the aim to bestow. There are two discernments to make in this: 1) to have a desire to bestow contentment upon his Maker, that this will be his only aspiration, 2) to do things with the aim that the actions will bring him a desire to do things in order to please the Creator. In other words, he must work and toil extensively to obtain light and Kli [vessel]. Light means that he received from the Creator a desire where he craves all day to bring contentment to the Creator. A Kli is a desire, meaning that he wants to bestow upon the Creator. Those two, he should receive from the Creator, meaning both the light and the Kli.

**4. Rabash. Records. Article 217. Run My Beloved**It is a great rule that the person himself is called “a creature,” meaning only he alone. Other than him it is already considered the holy Shechina. It follows that when he prays for his contemporaries, it is considered that he is praying for the holy Shechina, who is in exile and needs all the salvations. This is the meaning of eternity, and precisely in this matter, the light of mercy can be revealed. Another reason we should pray only for the general public is the need to disclose the light of mercy, which is the light of bestowal. It is a rule that it is impossible to receive anything without equivalence. Rather, there must always be equivalence. Hence, when he evokes mercy on himself, it follows that he is engaged in reception for himself. And the more he prays, not only is he not preparing the Kli [vessel] of equivalence, but on the contrary, sparks of reception form within him. It turns out that he is going the opposite way: While he should prepare vessels of bestowal, he is preparing vessels of reception. “Cleave unto His attributes” is specifically “As He is merciful, so you are merciful.” Hence, when he prays for the public, through this prayer he engages in bestowal. And the more he prays, to that extent he forms vessels of bestowal, by which the light of bestowal, called “merciful,” can be revealed.

**5. Rabash. Article 10 (1986) Concerning Prayer**Before one knows that he cannot obtain the vessels of bestowal by himself, he does not ask the Creator to give them to him. It follows that he does not have a real desire for the Creator to answer his prayer. For this reason, one must work to obtain the vessels of bestowal by himself, and after all the work that he has put into it without obtaining it begins the real prayer from the bottom of the heart. At that time he can receive for help from above, as our sages said, “He who comes to purify is aided.” But since this prayer is against nature, since man was created with a desire to receive, which is self-love, how can he pray to the Creator to give him the force of bestowal while all the organs oppose this desire? This is why this work is called “prayer,” meaning he must make great efforts to be able to pray to the Creator to give him the force of bestowal and annul man’s force of reception. This is why our sages said, “‘And you shall work’ is prayer, the work in the heart.” By this we will understand why they refer to prayer as “work in the heart.” It is because one must work a lot on himself to cancel self-love and assume the work of obtaining vessels of bestowal. It follows that on the desire to have vessels of bestowal he must work with himself to want to pray, to be given the force of bestowal.

**6. Rabash. Article 37 (1985) Who Testifies to a Person**One must perform every act of Torah and *Mitzvot* in order to bring himself into the aim to bestow. Afterwards, when he has a complete understanding of how much he needs to engage in order to bestow, and he feels pain and suffering at not having this force, then it is considered that he already has something for which to pray—for work in the heart—since the heart feels what it needs. For such a prayer comes the answer to the prayer. This means that he is given this strength from above so he will be able to aim in order to bestow, for then he already has the light and *Kli*. However, what can one do if, after all the efforts he has made, he still does not feel the lack of not being able to bestow as pain and suffering? The solution is to ask the Creator to give him the *Kli* called, “A lack from not feeling,” and that he is unconscious, without any pain from being unable to bestow. It follows that if he can regret and ache over not having the deficiency, for not feeling how remote he is from *Kedusha* [holiness]... this is called “work in the heart,” as well. It is called, “a prayer.” This means that for this deficiency, he already has a place in which to receive fulfillment from the Creator, to give him the sense of deficiency, which is the *Kli* that the Creator fills with a filling.

**7. Rabash. Article 22 (1986) If a Woman Inseminates**The only way to obtain a deficiency, that we are lacking the desire to bestow, is by prayer, which is a “medium” between man and the deficiency. That is, one prays for the Creator to give him something for which he has no deficiency, that he will lack it. It follows that the *Kli* that is called “deficiency” is a deficiency with respect to the feeling, meaning that he does not feel its lack, and the prayer is that the Creator will give him the light, which is the filling of his lack. It therefore follows that the filling is a lack. Thus, he has no other choice but to pray to the Creator to give him a deficiency, and this is what connects the *Kli* with the light. It is as Baal HaSulam said in the name of the ADMOR of Pursov about what Rabbi Shimon said, “The writing should rush primarily where the pockets are empty.” A “pocket” means a *Kli* where one puts money. A “pocket” means deficiency, and “money” is the filling of the deficiency. Thus, if a person has no pocket, namely a deficiency, it is even worse than not having the filling because it is regarded as being unconscious. It follows that where one has no sensation of lack that he does not have a *Kli* of desire to bestow, he must hurry himself. With what? With prayer, which is the medium between the *Kli* and the light, between deficiency and deficiency, and the filling, where he already feels that deficiency that he cannot work in order to bestow.

**8. Rabash. Records. Article 42. Serve the Creator with Joy***The Zohar* asks, It is written, “The Lord is near to the brokenhearted.” A servant of the Creator, whose intention is to bestow, should be happy when he is serving the King. If he has no joy during this work, it is a sign that he lacks appreciation of the greatness of the King. Therefore, if one sees that he has no joy he should make amendments, meaning think about the greatness of the King. If he still does not feel, he should pray to the Creator to open his eyes and heart to feel the greatness of the Creator.  
Here the two discernments develop:   
1) He should regret not having a sensation of the greatness of the King.   
2) He should be happy that his regrets are about spirituality and not like the rest of the people, whose regrets are only in order to receive. We should know who it is who gave us the awareness that our regrets should be over spirituality, and we should be happy that the Creator has sent us thoughts of spiritual deficiency, which in itself is regarded as the salvation of the Creator. For this reason, we should be happy.

**9. Baal Hasulam. Shamati 47. In the Place Where You Find His Greatness**“In the place where you find His greatness, there you find His humbleness.” It means that one who is always in true *Dvekut* [adhesion] sees that the Creator lowers Himself, meaning the Creator is present in the low places. One does not know what to do, and this is why it is written, “Who sits on high, who looks down on heaven and on earth.” A person sees the greatness of the Creator and then “who looks down,” meaning he lowers the heaven to the earth. The advice that is given to this is to think that if this desire is from the Creator, we have nothing greater than that, as it is written, “He raises the poor out of the litter.” First, one must see that he has a lack. If he does not, he should pray for it, why does one not have it? The reason he does not have a lack is due to the diminution of awareness. Hence, in every *Mitzva* [commandment], one must pray, why does he not have awareness, for he is not keeping the *Mitzva* in wholeness. In other words, the will to receive covers so he will not see the truth. If he would see that he is in such a lowly state, he would certainly not want to be in that state. Instead, one should exert in one’s work every time until he comes to repentance, as it is written, “He brings down to the netherworld, and raises up.” This means that when the Creator wants the wicked one to repent, He makes the netherworld so low for him that the wicked one himself does not want to be so. Hence, one needs to pray pleadingly that the Creator will show him the truth by adding to him the light of the Torah.

**10. Baal Hasulam. Shamati 5. Lishma Is an Awakening from Above, and Why Do We Need an Awakening From Below**Our sages said (*Avot*, Chapter 2, 21), “It is not for you to complete the work, and you are not free to idle away from it.” This means that one must give the awakening from below, since this is regarded as a prayer. A prayer is considered a deficiency, and without a deficiency there is no filling. Hence, when one has a need for *Lishma*, the filling comes from above, and the answer to the prayer comes from above, meaning he receives fulfillment for his lack. It follows, that the need for man’s work in order to receive the *Lishma* from the Creator is only in the form of a lack and a *Kli* [vessel]. Yet, one can never obtain the filling by himself; it is rather a gift from the Creator. However, the prayer must be a complete prayer, from the bottom of the heart. This means that one knows one hundred percent that there is no one in the world who can help him but the Creator Himself. Yet, how does one know this, that no one will help him but the Creator Himself? One can acquire that awareness precisely if he has exerted all the powers at his disposal and it did not help him. Thus, 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.

**11. Rabash. Article 25 (1987) What Is Heaviness of the Head in the Work**A prayer should be with heaviness of the head, meaning when a person feels that he does not have faith above reason, meaning that the reason does not mandate him to work in order to bestow, yet the person understands the primary goal should be to be rewarded with *Dvekut* [adhesion] with the Creator. Since the reason objects to this, he must go against reason, and this is very hard work. Since he is asking the Creator to give him something to which all of his organs object, it follows that each and every prayer he makes to the Creator has its special work. This is why a prayer is called “work in the heart,” meaning that he wants to go against the intellect and the mind, which tell him the complete opposite. This is why it is not called “the work of the brain,” since the work of the brain means that a person exerts to understand something with his mind and reason. But here he does not want to understand with his reason that we should serve the Creator in a state of knowing. Rather, he wants to serve the Creator specifically with faith above reason. This is why a prayer is called “work in the heart.”

**12. Rabash. Records. Article 236. The Whole Earth Is Full of His Glory**Before one is fit to attain the truth, he must believe that the truth is not as he knows or feels, but that it is as it is written, “They have eyes and they will not see; they have ears and they will not hear.” This is only because of the correction, in order for man to achieve his wholeness, for he feels only himself and not another reality. Hence, if one returns his heart to trying to walk in faith above the intellect, by this he qualifies it and establishes it so as to achieve the revelation of the face, as is presented in *The Zohar*, that the *Shechina* [Divinity] said to Rabbi Shimon Bar Yochai, “There is no place to hide from you,” meaning that in all the concealments that he felt, he believed that here was the light of the Creator. This qualified him until he achieved the revelation of the face of His light. This is the meaning of the measure of the faith that pulls one out of every lowliness and concealment if a person strengthens himself in this and asks the Creator to reveal Himself. This is the meaning of what Baal HaSulam said, “Run my Beloved until she pleases,” meaning that before one is fit to reveal His light, we ask of Him, “Run my Beloved,” meaning that He will not reveal Himself to the created beings because the concealment is only the correction of creation. Hence, one must brace oneself and pray for those two:  
1) To be worthy of the revelation of the light of the Creator.  
2) That the Creator will give him the power to grow stronger in faith above reason, for by this, he merges *Kelim* [vessels] that are fit for the revelation of the face.

**13. Rabash. Article 12 (1991) These Candles Are Sacred**The most important is the prayer. That is, one must pray to the Creator to help him go above reason, meaning that the work should be with gladness, as though he has already been rewarded with the reason of *Kedusha*, and what joy he would feel then. Likewise, he should ask the Creator to give him this power, so he can go above the reason of the body. In other words, although the body does not agree to this work in order to bestow, he asks the Creator to be able to work with gladness, as is suitable for one who serves a great King. He does not ask the Creator to show the greatness of the Creator, and then he will work gladly. Rather, he wants the Creator to give him joy in the work of above reason, that it will be as important to a person as if he already has reason.

**14. Baal Hasulam. Shamati 13. A Pomegranate**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.

**15. Rabash. Records. 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.

**16. Rabash. Article 24 (1991) What Does It Mean that One Should Bear a Son and a Daughter, in the Work**When a person prevails and asks for help from the Creator, 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.

**17. Article 28 (1987) What Is Do Not Add and Do Not Take Away in the Work**One must believe above reason and imagine that he has already been rewarded with faith in the Creator that is felt in his organs, and he sees and feels that the Creator leads the entire world as the good who does good. Although when he looks within reason he sees the opposite, he should still work above reason and it should appear to him as though he can already feel in his organs that so it really is, that the Creator leads the world as the good who does good. Here he acquires the importance of the goal, and from here he derives life, meaning joy at being near to the Creator. Then a person can say that the Creator is good and does good, and feel that he has the strength to tell the Creator, “You have chosen us from among all nations, You have loved us and wanted us,” since he has a reason to thank the Creator. And to the extent that he feels the importance of spirituality, so he establishes the praise of the Creator. Once man has come to feel the importance of spirituality, which is called “One should always establish the praise of the Creator,” then is the time when he must shift to the left line. He must criticize how he truly feels within reason the importance of the King, if he is truly willing to work only for the sake of the Creator. When he sees within reason that he is bare and destitute, that state when he sees the importance of spirituality, but only above reason, that calculation can create in him deficiency and pain for being in utter lowliness. Then he can make a heartfelt prayer for what he lacks.

**18. Rabash. Article 23 (1985) On My Bed at Night**  
This is called “his father gives the white,” as we said that wholeness is called “whiteness,” where there is no dirt. There is a twofold gain here: 1) In this way he receives elation from being adhered to the Whole, meaning to the Creator, and we must believe that what He gives is wholeness. Wholeness makes a man whole, making him feel whole, too. Naturally, he derives nourishment from this, so he can live and persist and then have strength to do the holy work. 2) According to the importance he acquires during the work of wholeness, he will later have room to feel the deficiency with regard to his work, which is not truly pure. That is, at that time he can depict to himself how much he is losing by his negligence in the work, for he can compare between the importance of the Creator and his own lowliness, and this will give him energy to work. However, one should also correct oneself, or he will remain in the dark and will not see the true light that shines on the *Kelim* [vessels] that are suitable for it, called “vessels of bestowal.” The correction of the *Kelim* is called *Nukva*, deficiency, when he works on correcting his deficiencies. This is regarded as “His mother gives the red.” That is, at that time he sees the red light, which are the barriers on his way, which prevent him from reaching the goal. Then comes the time of prayer, since the man sees the measures of the work that he has in matters of “mind and heart,” and how he has not progressed in the work of bestowal. He also sees how his body is weak, that he does not have great powers to be able to overcome his nature. For this reason, he sees that if the Creator does not help him, he is lost, as it is written (Psalms 127), “If the Lord does not build the house, they who build it labor in it in vain.” From those two, meaning from wholeness and deficiency, which are the “father and mother,” it turns out that the Creator is the one who helps him, giving him a soul, which is the spirit of life. And then the newborn is born.

**19. Rabash. Article 10 (1991) What Does “The King Stands on His Field When the Crop Is Ripe” Mean in the Work**The correction of a person walking on the left line is because he does not wait to get a decline and fall, and then he will wait until an awakening from above comes to him. Instead, he draws upon him the left, and then he sees that he is in a state of descent, meaning that he does not have a single spark of desire to work in order to bestow and not for his own benefit. And then he can pray. It is as Baal HaSulam said about what our sages said of David, who said, “I awaken the dawn, and the dawn does not awaken me.” That is, King David did not wait for the dawn, which is called “black,” which is darkness, meaning that the darkness awakens him. Instead, he awakens the darkness. He prays to the Creator to illuminate His face for him and thus he gains time from having the preparation for the darkness, and then it is easier to correct it. And the two above-mentioned lines—right and left—beget a third line, the middle line. It is as our sages said, “And the Creator places the spirit and soul within him.” Thus, after a person has completed the work in two lines, all the evil is revealed in him. This came to him because those two lines are as two verses that refute one another. And one sees that there is no end to the ups and downs, and then he makes an honest prayer for the Creator to help him receive the desire to bestow.

**20. Rabash. Records. Article 300. A Land Where You Will Eat Bread Without Scarcity**  
One must engage in Torah day and night, that the night and the day should be equal for him, as written in *The Zohar* (*BeShalach*). In other words, the state of completeness called “day,” and the state of incompleteness called “night,” should be equal. That is, if his aim is for the sake of the Creator then he agrees that he wants to bring contentment to his Maker, and if the Creator wants him to remain in the state of incompleteness, he agrees to this, as well. The consent is expressed by doing his work as if he were rewarded with wholeness. This is regarded as “agreeing,” when the day and the night are equal to him. But if there is a difference, to the extent of the difference, there is separation, and on that separation there is a grip to the outer ones. Hence, if a person feels that to him there is a difference, he must pray to the Creator to help him so there will not be a difference for him, and then he will be rewarded with completeness.

**21. Rabash. Article ( 1991) :”What Is, “We Have No Other King But You,” in the Work?”**

A person should say that the fact that he in a lowly state is not because now he has become worse. Rather, now, since he wants to correct himself so that all his actions will be for the sake of the Creator, from above he is shown his true state—what is in his body, which until now was concealed and was not apparent. Now the Creator has revealed them...A person says about this that it is mercy that the Creator has revealed to him the bad in him so he would know the truth and would be able to ask of the Creator for a real prayer. It follows that on one hand, now he sees that he is far from the Creator. On the other hand, a person should say that the Creator is close to him and tends to him, and shows him the faults. Hence, he should say that they are mercies.This is the meaning of the words, “I will sing of the mercies of the Lord forever.” That is, on one hand, he is happy and is singing about this. On the other hand, he sees that he must repent. In other words, he must ask of the Creator to bring him closer and give him the desire to bestow, which is a second nature.

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

One must not be angry when he has work with the will to receive, that it obstructs him in the work. One would certainly be more satisfied if the will to receive were absent from the body, meaning that it would not bring its questions to a person, obstructing him in the work of observing Torah and Mitzvot [commandments].However, 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.

**23. Rabash. Article 30 (1989) “What Is the Meaning of Lighting the Menorah in the Work?”**

Only one who labors and works as much as he can, and goes through ups and downs, can say that he tastes the taste of darkness because he cannot overcome his will to receive for himself.

Thus, the descents that a person receives when he wants to walk on the path of truth are instruments for the sensation of the help he will receive. We must believe the words of our sages who said, “He who comes to purify is aided.” A person must not escape the campaign when he sees that he is not making progress. Sometimes he gets thoughts of the spies, who said that this work is not for us and requires special people who can walk on the path of overcoming.All this comes to him because he understands that each time, he must see how he is making progress. However, it does not occur to him that he must advance in obtaining darkness, that this is the only Kli he needs to acquire. A Kli is a need for a filling. That is, if he has no filling for the lack, he feels that he is in the dark. For this reason, a person must not say that he is not advancing in the work.Hence, he wants to escape the campaign, for it is not the truth, since he sees each time how far he is from obtaining the light, meaning for the Creator to give him the Kli called “desire to bestow.” He cannot obtain the desire to bestow by himself, and then he comes to feel that the world has grown dark on him. At that time, the light comes, meaning help from above, as it is written, “He who comes to purify is aided.”

**24.Rabash. Article 23 ( 1989) “What Is, If He Swallows the Bitter Herb, He Will Not Come Out, in the Work?”**

Even when he comes to know that the Creator can help him, and he understands that the real advice is only prayer, the body comes and makes him see that “You see how many prayers you have already prayed but you received no answer from above. Therefore, why bother praying that the Creator will help you? You see that you are not getting any help from above.” At that time, he cannot pray. Then we need to overcome once more through faith, and believe that the Creator does hear the prayer of every mouth, and it does not matter if the person is adept and has good qualities, or to the contrary. Rather, he must overcome and believe above reason, although his reason dictates that since he has prayed many times but still received no answer from above, how can he come and pray once more? This, too, requires overcoming, meaning to exert above reason and pray that the Creator will help him overcome his view and pray.

**25. Rabash. Article 38 (1990) “What Is, “A Cup of Blessing Must Be Full,” in the Work?”**

A person needs great mercy in order not to escape the campaign. Although he uses the counsels that our sages said, “I have created the evil inclination; I have created the Torah as a spice,” but the person says that he has already used this advice several times to no avail.He also says that he has already used the advice “He who comes to purify is aided,” and it is as though all the counsels are not for him. Thus, he does not know what to do. This is the worst state for a person, meaning he wants to escape from these states but has nowhere to run. At that time he suffers torments at being between despair and confidence. But then a person says, “Where will I turn?”At that time, the only advice is prayer. Yet, this prayer is also without any guarantee, so it follows that then he must pray to believe that the Creator does hear a prayer, and everything that one feels in these states is to his benefit. But this can be only above reason, meaning although the mind tells him, “After all the calculations, you see that nothing can help you,” he should believe this, too, above reason, that the Creator can deliver him from the will to receive for himself, in return for which he will receive the desire to bestow.

**26. Rabash. Article 34 (1991) “What Is Eating Their Fruits in This World and Keeping the Principal for the Next World, in the Work?”**

But in the work, when one sees that it is hard to get what he wants, he escapes from the work. He says, “I believe that there are people who have been rewarded and to whom the Creator gave the desire to bestow. But this was because they were more gifted than I am. But a person like me, with worse qualities than others, has no chance of meriting this.” Hence, he escapes the campaign and begins to work like the general public.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 from the control of the will to receive and entry into the work of bestowal.”

**27.Rabash. Article 24 (1986) The Difference between Charity and Gift**

But when he does not see results over a long period of time of making efforts, and he does not see a satisfaction of his deficiency, torments and pain begin to form in him because he has made efforts but sees no progress in his work. At that time the thoughts begin to come one-by-one. Sometimes it is with sparks of despair, and sometimes he grows stronger, but then he sees once more that he has fallen from his state, and so on repeatedly. Finally, a real deficiency forms in him, which he has obtained through exertion in ascents and descents. These ascents and descents leave him with pain each time at not having been granted Dvekut with the Creator. Finally, when the cup of labor has been filled sufficiently, it is called a Kli. Then the filling of it comes from the Creator, since now he has a real Kli.It follows that his seeing that now—after several years of work—he has retreated, this happens deliberately so he will ache at not having Dvekut with the Creator. It turns out that each time he must see that he is approaching the making of the Kli, called “real deficiency.” That is, his gauge of Katnut [infancy/smallness] and Gadlut [adulthood/greatness] of the deficiency is to the extent of the suffering he feels at not having the filling, which is called here “Dvekut with the Creator,” where all he wants is only to bring contentment to the Creator.

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

When a person wants to draw near to the Creator, meaning use the vessels of bestowal, but he cannot because the body disagrees with it, since his body extends from vessels of reception, at that time a person feels that the world has grown dark on him, for he understands that if he cannot obtain vessels of bestowal, he will never be rewarded with the upper light, which is the light of “doing good to His creations.”It follows that the darkness he feels from not being able to obtain vessels of bestowal by himself gives him the need that someone will help him obtain those Kelim [vessels]. According to the rule, “There is no light without a Kli [vessel], no filling without a lack,” it follows that now he has received a need for the light of Torah. It is as our sages said, “I have created the evil inclination; I have created the Torah as a spice.”Thus, 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.

**29. Rabash. Letter 65**

The main thing in the work is that there is no giving of half a thing from heaven. Otherwise, it could happen that if a person repented half way he would receive assistance from above for half the work. But since there is no giving of half a thing from heaven, a person must pray to the Creator to give him complete help. This means that during his prayer, a person sets what is in his heart in order, since prayer is work in the heart, so a person must decide that he wants the Creator to give him a desire to completely annul before Him, meaning not leave any desire under his own authority, but that all the desires in him will be only to give glory to the Creator.Once he decides on complete annulment, he asks the Creator to help him execute it. This means that although in the mind and the desire he sees that the body disagrees with him annulling all his desires before the Creator instead of for his own sake, he should pray to the Creator to help him want to annul before Him with all the desires, leaving no desire for himself. This is called a “complete prayer,” meaning that he wishes that the Creator will give him a complete desire without any compromises to himself, and he asks of the Creator to help him always be with his righteousness.

**30. Rabash. Article 37 (1991) “What Is the “Torah” and What Is “The Statute of the Torah,” in the Work?”**

The resistance of the body appears primarily 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.”A person says that he believes that this was the exodus from Egypt, that the Creator delivered the people of Israel from under the governance of Egypt, as our sages said (in the Passover Haggadah [story/narrative]), “And the Lord brought us out from Egypt, not by an angel, and not by a messenger, but the Creator Himself; I am the Lord, it is I and not another.”Now, he, too, sees that only the Creator can deliver him from the governance of the will to receive and give him a second nature.

**31. Rabash. Article 19 “(1985) Come unto Pharaoh - 1”**

Therefore, 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 (Berachot, 10), “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.”

**32. Rabash. Article 2 (1991) “What Is, “Return, O Israel, Unto the Lord Your God,” in the Work?”**We should understand what it means that the Creator heals the brokenhearted. The thing is that it is known that the essence of man is the heart, as our sages said, “The Merciful one wants the heart.” The heart is the Kli [vessel] that receives the Kedusha from above. It is as we learn about the breaking of the vessels, that if the Kli is broken, everything you put in it will spill out.Likewise, if the heart is broken, meaning the will to receive controls the heart, abundance cannot enter there because everything that the will to receive receives will go to the Klipot [shells/peels]. This is called “the breaking of the heart.” Hence, a person prays to the Creator and says, “You must help me because I am worse than everyone, since I feel that the will to receive controls my heart, and this is why nothing of Kedusha can enter my heart. I want no luxuries, only to be able to do something for the sake of the Creator, and I am utterly incapable of this, so only You can save me.”By this we should interpret what is written (Psalms 34), “The Lord is near to the brokenhearted.” That is, those who ask the Creator to help them so their heart will not be broken and will be whole.

**33. 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.

**34. Baal Hasulam. Letter 57**

It follows from the above that everything, small or great, is obtained only by the power of prayer. All the 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 by our own strength—for then we can pour out a wholehearted prayer before Him.We could argue about this, “So I can decide that I am unfit for anything, and why all the labor and exertion?” However, there is a natural law that there is none so wise as the experienced, and before one tries to actually do all he can do, he is utterly incapable of arriving at true lowliness, to the real extent, as said above.This is why we must toil in Kedusha [holiness] and purity, as it is written, “Whatever you find that your hand can do by your strength, that do,” and understand this for it is true and deep.I revealed this truth to you only so you would not weaken or give up on mercy. Although you do not see anything, for even when the measure of labor is complete, it is the time of prayer, but until then, believe in our sages: “I did not labor and found, do not believe.”When the measure is full, your prayer will be complete and the Creator will grant generously, as our sages instructed us, “I labored and found, believe,” for one is unfit for a prayer prior to this, and the Creator hears a prayer.

**35.Baal Hasulam. Letter 19**

Afterward, when one prepares to return to his root, he does not induce the complete Zivug at one time, but creates stimuli, which is the degree of Nefesh, by way of cycles, chasing the Shechina with all his might, quivering and sweating, until he mounts this extremity all day and all night, incessantly.It is as the books write concerning the cycles. While one’s soul is being completed in the degrees of Nefesh, he comes ever closer, and so his yearning and sorrow grow since the unsatisfied desire leaves behind it a great affliction according to the measure of the desire.This is the meaning of “sound.” The poet teaches us and says, “Awaken,” meaning that you induce stimuli in the Shechina. “Sound,” for you cause a great affliction, like no other, which is the meaning of “he groaned and moaned” because “What does the Shechina say when one is afflicted?” etc. And why do you do so? It is in order to “sever any shout.”This is the meaning of “The righteousness of the righteous will not save him on the day of his transgression.” To Him who knows the mysteries, the desire in one’s heart for His nearness is known, and that it might still be interrupted. Hence, He increases His stimuli, meaning the beginnings of the coituses, for if one listens to His voice, as in “The Lord of your shade,” one does not fall and descend due to the increasing affliction of the stimuli since he sees and hears that the Shechina also suffers as he does by the increased longing. Thus, one’s longing grows and intensifies each time until one’s point in the heart is completed with complete will in a tight knot that will not crumble.

**36. Baal Hasulam Letter 52**

“While they speak, I listen,” meaning the measure of the Creator’s listening depends precisely on the measure of the longing that appears during the saying of the prayer. When one feels excessive longing, he should know at that time that the Creator is listening to him attentively.

Clearly, when he knows this, he pours his heart out even stronger, for there is no greater privilege than the King of the world being attentive to him. This is quite similar to what our sages said, “The Creator longs for the prayer of righteous,” for the Creator’s desire for a person to draw near Him awakens great power and longing in the person to crave for the Creator...It follows that the saying of the prayer and the hearing of the prayer go hand in hand until they accumulate to the full measure and he acquires everything

**37. Rabash. Article 5 (1991) “What Is, “The Good Deeds of the Righteous Are the Generations,” in the Work?”**

We say, “Our Father, our King, do for Your sake.” We ask the Creator to give us the strength so we can perform all our actions for You, meaning for the sake of the Creator. Otherwise, meaning if You do not help us, all our actions will be only for our own benefit. That is, “If not,” meaning “If You do not help us, all our actions will be only for ourselves, for our own benefit, for we are powerless to overcome our will to receive. Therefore, help us be able to work for You. Hence, You must help us.” This is called “Do for Your sake,” meaning do this, give us the power of the desire to bestow. Otherwise, we are doomed; we will remain in the will to receive for our own sake.

**38. Likutei Tefilot, Part 1, Prayer 65**

Help and save with Your great and plentiful mercies, so that each one from Israel who is far from the goal will be brought to his real purpose. May each one shut his eyes and mind completely to the imagination of this world until he is always included in utter annulment, back and forth, within the real purpose, which is all one, all good, so that each one in Israel is rewarded with including his prayer in the One. Give good help to all, so we merit annulling all our corporeality until we are rewarded with annulling ourselves completely, to truly be included in Your oneness, which is all good, always, until our prayer is utterly complete, included together from beginning to end with the complete unity.