# The reward for walking is in his hand - Selected excerpts from the sources

**1. RABASH, Article No. 10 (1988), “What Are the Four Qualities of Those Who Go to the Seminary, in the Work?”**

“He who goes but does not do has the reward of going in his hand.” In the work, this means that he is going on the way to achieve *Dvekut* with the Creator, called “the way of bestowal.” However, he sees that he is not doing anything with the aim to bestow.

He “has the reward of going in his hand,” meaning that the fact that he wants to walk on the path of truth is already considered a reward. In other words, he should thank the Creator for rewarding him with a desire to walk on the path of truth, while others, who engage in Torah and *Mitzvot*, do not have this desire. They settle for simply working, without considering their intention while engaging in Torah and *Mitzvot*,

**2. RABASH, Article No. 31 (1990), "What 'There Is No Blessing in That Which Is Counted' Means in the Work?"**

“The reward for walking is in his hand.” Even though he is not doing, he still has the reward of walking, for even going to the seminary is a *Mitzva* [commandment/good deed] in itself, since there he is in an atmosphere of Torah.

**3. RABASH, Article No. 10 (1988), “What Are the Four Qualities of Those Who Go to the Seminary, in the Work?”**

We see that the whole world works for a reward. However, reward does not necessarily mean money, which is a return for the effort. Rather, anything that a person receives in return for his work, something he needs and which will make him happy, counts as a reward. For this reason, we see that a person might work and toil for money, but one might also pay money for respect. Sometimes, a person gives money and respect in order to get his life. In other words, a reward is that which a person needs, as it is written, “Man will give all that he has for his life.”

Thus, what is the reward we can receive in return for observing Torah and *Mitzvot* [plural of *Mitzva*]? It is *Dvekut* [adhesion] with the Creator, as it is written, “What does the Lord your God ask of you? To cling unto Him.”

**4. RABASH, Article No. 463, "You Became Rich; You Are in the Evening; Light the Candle”**

A person must be happy in any state that he is in, even if it is the lowest possible state. He should praise and thank the Creator for letting him be among those who sit inside the seminary, as our sages said, “He who walks and does not do, the reward for walking is in his hand.”

**5. RABASH, Article No. 329, “Prayer”**

a person can be happy that he was rewarded with entering the synagogue although he has no desire to pray or learn, but at that time, one should say that simply coming to the synagogue is a great privilege that is not awarded to anyone. This is regarded as “Walks but does not do, the reward for walking is in his hand.”

But if a person can consider that he has come to the synagogue, which is a place where each and every one can unite with the King of all Kings, and think to whom he prays, this in itself is enough for a person to be happy. This falls into the category of “One should always establish the praise of the Creator and then pray.”

**6. RABASH, Article No. 380, "Anyone Who Sanctifies the Seventh – 2"**

In corporeality, each time we do a good job, we are paid according to the quality of the work. But here it is the complete opposite: The more one sees that he is incapable of anything in *Kedusha* [holiness], the more help he needs. Hence, each time he must be given more help from above, meaning greater attainment.

It follows that “his reward is great according to his work,” meaning that when he sees his flaw, he can receive a greater filling. This is the meaning of “going and not doing.” He went to war but did not do, meaning that he could not make all his actions be for the sake of the Creator. He is told, “The reward for walking is in his hand,” meaning that specifically one who walks but does not do needs the help of the Creator, and specifically by this he receives the inheritance of the fathers.

**7. RABASH, Article No. 380, "Anyone Who Sanctifies the Seventh – 2"**

Our sages said, “He who walks and does not do, the reward for walking is in his hand.” We should understand the meaning of doing. Our sages said, “Great is the learning that yields action, and it is not the learning that is most important, but the action” (*Kidushin* 40b).

Baal HaSulam interpreted that “an act” is when a person turns his vessels of reception into vessels of bestowal, as our sages said, “Let all your actions be for the sake of the Creator.” The *Midrash* says that this doing is the meaning of “I have created the evil inclination; I have created the Torah as a spice,” that this is the doing to which one should come.

Our sages said, “Man’s inclination overcomes him every day. If the Creator did not help him, he would not overcome it.” We should understand why the Creator did not give us the power to defeat the evil inclination. But if this is not within man’s hands, why does the Creator not do everything?

In other words, why must one fight with the evil inclination while the Creator only helps him,

**8. RABASH, Article No. 22 (1985), "The Whole of the Torah Is One Holy Name"**

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.

Overcoming means taking a part of a vessel of reception and adding it to the vessels of bestowal. It is like the *Masach* [screen], which we must place on the *Aviut* [coarseness]. It follows that if one has no will to receive, one has nothing on which to place a *Masach*. 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.”