**Lesson Topic: The Absolute Zero**

**1. Baal Hasulam. Shamati 53. The Matter of Limitation**The matter of limitation is to limit the state one is in and not want *Gadlut* [greatness/adulthood]. Instead, one wants to remain in one’s present state forever, and this is called eternal *Dvekut* [adhesion]. Regardless of the measure of *Gadlut* that one has, even if he has the smallest *Katnut* [smallness/infancy], if it shines forever, it is considered having been imparted eternal *Dvekut*. However, one who wants more *Gadlut*, it is considered luxury. This is the meaning of “Any sorrow will be surplus,” meaning that sadness comes to a person because he wants luxuries. This is what it means that when Israel came to receive the Torah, Moses led them to the bottom of the mountain, as it is written, “And they stood at the bottom of the mountain.” (A mountain [Hebrew: *Har*] means thoughts [Hebrew: *Hirhurim*]). Moses led them to the end of the thought and the understanding and the reason, the lowest degree there is. Only then, when they agreed to such a state, to walk in it without any wavering or motion, and remain in that state as if they had the greatest *Gadlut*, and to be happy about it, this is the meaning of “Serve the Lord with gladness,” since during the *Gadlut*, it cannot be said that He gives them work to be in gladness because during the *Gadlut*, gladness comes by itself. Instead, the work of gladness is given to them for the time of *Katnut*, so they will have joy although they feel *Katnut*. And this is a lot of work. This is called “the main part of the degree,” which is discerned as *Katnut*. This discernment must be permanent, and the *Gadlut* is only an addition. Also, one should yearn for the main part, not for the additions.

**2. Rabash 654. Who Despises the Day of Smallness**

“Who despises the day of smallness?” This means that one should be happy about work in Katnut[smallness/infancy] more than about work in Gadlut [greatness/adulthood] because the bigger the light, the more there is fear that the external ones will blemish it. Hence, it is covered so as to be seen, but only in the form of Katnut. Conversely, a smaller light can be revealed because there is less concern. One should believe that there is more contentment from servitude in the time of Katnut than in the time of Gadlut

**3. Baal Hasulam. Article 19. What Is “The Creator Hates the Bodies,” in the Work?**
The farther the thing is from clothing, the higher it is. One can feel in the most abstract thing, called “the absolute zero,” since there man’s hand does not reach. This means that the will to receive can grip only in a place where there is some expansion of light. Before one purifies one’s *Kelim* [vessels] so as to not blemish the light, he is unable for the light to come to him in a form of expansion in the *Kelim*. Only when one marches on the path of bestowal, in a place where the will to receive is not present, whether in mind or in heart, there the light can come in utter completeness. Then the light comes to him in a sensation that he can feel the exaltedness of the upper light. However, when one has not corrected the *Kelim* to work in order to bestow, when the light expands, it must be restricted and shine only according to the purity of the *Kelim*. Hence, at that time, the light appears to be in utter smallness. Therefore, when the light is abstracted from clothing in the *Kelim*, the light can shine in utter completeness and clarity without any restrictions for the sake of the lower one. It follows that the importance of the work is precisely when one comes to a state of zero, when one sees that he annuls his whole existence and being, for then the will to receive has no power. Only then does one enter the *Kedusha*.

**4. Baal HaSulam. Shamati 96. What Is Waste of Barn and Winery, in the Work?**

The purpose of the work is in the literal and nature, since in this work he no longer has room to fall lower down, since he is already placed on the ground. This is so because he does not need greatness because to him it is always like something new. That is, he always works as though he had just begun to work. And he works in the form of accepting the burden of the kingdom of heaven above reason. The basis, upon which he built the order of the work, was in the lowest manner, and all of it was truly above reason. Only one who is truly naïve can be so low as to proceed without any basis on which to establish his faith, literally with no support. Additionally, he accepts this work with great joy, as though he had had real knowledge and vision on which to establish the certainty of faith. And to that exact measure of above reason, to that very measure as though he had reason. Hence, if he persists in this way, he can never fall. Rather, he can always be in gladness, by believing that he is serving a great King. This is the meaning of the verse, “The one lamb you shall offer in the morning; and the other lamb you shall offer at dusk. … according to the meal-offering of the morning, and according to the drink-offering thereof.” This means that that gladness that he had while he was sacrificing his sacrifice, when it was a morning for him, as morning is called “light,” meaning that the light of the Torah was shining for him in utter clarity. In that same gladness, he was making his sacrifice, meaning his work, even though for him it was like evening. This means that even though he did not have any clarity in the Torah and the work, he still did everything gladly, since he worked above reason. Hence, he could not measure from which state the Creator derives more contentment.

**5. Baal Hasulam. Shamati 143. Only Good to Israel**
“Only good to Israel, God is to the pure in heart.” It is known that “only” and “just” are diminutives. This means that in every place the Torah writes “only” and “just,” it comes to diminish. Therefore, in work matters we should interpret it as when one diminishes oneself and lowers himself. Lowering applies when one wants to be proud, meaning wants to be in *Gadlut* [greatness/adulthood]. This means that he wants to understand every single thing, that his soul craves seeing and hearing in everything, but he still lowers himself and agrees to go with his eyes shut and keep Torah and *Mitzvot* in utter simplicity. This is “good to Israel.” The word *Yashar El* [Israel] is the letters of *Li Rosh* [the head (mind) is mine]. This means that he believes he has a mind of *Kedusha* [holiness] although he is only discerned as “just,” meaning that he is in a state of diminution and lowliness. And he says about this “just” that it is absolute good. Then the verse, “God is to the pure in heart” comes true in him, meaning that he is awarded a pure heart. And this is the meaning of “and I will take away the stony heart from your flesh, and I will give you a heart of flesh.” The heart of flesh is *Mochin de VAK*, called *Mochin* of clothing, which comes from the upper one. *Mochin de GAR*, however, should come from the lower one, through the scrutinies of the lower one. The issue of *VAK de Mochin* and *GAR de Mochin* requires explanation: There are many discernments of *VAK* and *GAR* in each degree. And perhaps he is referring to what he wrote in several places, that the *Katnut*, called “*GE* of the lower one,” rise to *MAN* through the *Kli* that raises *MAN*, called “*AHP* of the upper one.” It therefore follows that the upper one raises the lower one. And then, to receive the *GAR* of the lights and the *AHP* of the *Kelim*, the lower one should rise by itself.

**6. Rabash. Records. Article 799. The Birth of the Moon**

The moon is called Malchut. It is called “the renewal of the moon” because we must accept the burden of the kingdom of heaven each day anew. Yesterday’s acceptance is not enough, since each time, says the ARI, we must raise the sparks that fell to BYA and raise them to Kedusha [holiness]. It follows that when a person accepts a new burden each time, it is considered that each time, he takes a part of the separation and admits it into the unity of Kedusha. This is the meaning of Malchut returning to being a dot each day, and in The Zohar a dot is called “a black dot in which there is no white.” That is, it does not shine, since “white” means that it illuminates. This means that it must be renewed each time. However, we must know that it is not the same quality as it was before. Rather, it is as it is written, there is no renewal of light that does not extend from Ein Sof [infinity/no end]. This is called “Ibur [impregnation] of the month.” Ibur comes from the words “anger and rage.” That is, a person must overcome while the kingdom of heaven is as a dot in him, meaning that the kingdom of heaven does not illuminate for him so he will be in gladness, as it is written, “Serve the Lord with gladness,” but it is rather in sadness in him. This is the meaning of Ibur. This is similar to an impregnation in corporeality, that the impregnation begins, and then, if the proper conditions are given, an offspring will emerge. It follows that when one begins the work and sees how far he is from the Creator, and it hurts him, this is regarded as being rewarded with Katnut [smallness/infancy], meaning that he feels his own Katnut. This is called “a lack of a Kli [vessel],” and to that extent he can later obtain the light, called Gadlut [greatness/adulthood], according to the measure of the Kli. A dot is called “Shechina [Divinity] in the dust,” and rising is called “the sanctification of the month.” That is, that which was in a state of “dust,” he admitted this discernment into Kedusha. This is called “raising the Shechina from the dust.”

**7. 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.

**8. Baal HaSulam. Shamati 127. The Difference between Core, Self, and Added Abundance**

Malchut has no more than a dot, a black dot that has no white in it. If one accepts that dot as the core, and not as something superfluous that one wishes to be rid of, but moreover, he accepts it as adornment, it is called “a handsome abode in one’s heart.” This is because he does not condemn this servitude, but makes it essential to him. This is called “raising the Shechina[Divinity] from the dust.” When one sustains the basis as his core, he can never fall from his degree, since there is no departure in the core. When one takes upon himself to work as a black dot, where even in the blackest darkness in the world, the Shechina says, “There is no place to hide from You.” Hence, “I am tied to Him in one knot,” “and it will never be detached.” Because of this, he has no cessation of Dvekut [adhesion]. If some illumination, called “addition,” comes to him from above, he accepts it by way of “unavoidable and unintended,” since it comes from the Emanator, without the lower one’s awakening. This is the meaning of “I am black, but beautiful,” because if you can accept the blackness, you will see that I am beautiful.

**9. 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. That is, a person does not say to the Creator, “If You give me a good feeling, to feel that ‘The whole earth is full of His glory,’ I will be willing to believe.” Rather, when he has no knowledge or sensation of spirituality, he cannot accept the burden of the kingdom of heaven and observe the *Torah and Mitzvot*[commandments]. Rather, he must accept the kingdom of heaven unconditionally. This is what perplexed Moses: How could he come to the people of Israel with such lowliness? It is about this that the Creator showed him with the finger and said, “This you shall see and sanctify,” meaning the moon at the time of its birth, when its merit is still not apparent. Precisely accepting the kingdom of heaven in lowliness will reveal what our sages said, “Rabbi Elazar said, ‘The Creator is destined to pardon the righteous and dwell among them in the Garden of Eden, and each one will point with his finger, as was said, ‘And he said on that day, ‘Behold, this is our God for whom we have waited and He will save us. This is the Lord for whom we have waited; let us rejoice and be glad in His salvation’’’” (*Taanit* 31). It follows that the hint that the Creator points to the moon with the finger and says, “This,” by this we are rewarded with each one pointing with his finger, “Behold, this is our God.”

**10. Baal HaSulam. Shamati 16. What Is the Day of the Lord and the Night of the Lord, in the Work?**

Now we can interpret what 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.” In other words, if they feel it as knowledge, the light of the Creator, called “the upper abundance,” will go to the vessels of reception, called “Kelim [vessels] of separation.” They do not want this since it will go to the will to receive, which is the opposite of Kedusha [holiness], which is against the will to receive for one’s own sake. Instead, they want to adhere to the Creator

**11. 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.

**12. Rabash. Article 28. What Is Do Not Add and Do Not Take Away in the Work? (1987)**

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.

**13. Baal Hasulam. Shamati 19. What Is “The Creator Hates the Bodies,” in the Work?**
Sometimes one despises this work of assuming the burden of the kingdom of heaven, which is a time of a sensation of darkness, when one sees that no one can save him from the state he is in but the Creator. Then he takes upon himself the kingdom of heaven above reason, as an ox to the burden and as a donkey to the load. One should be glad that now he has something to give to the Creator, and the Creator enjoys him having something to give to the Creator. But one does not always have the strength to say that this is beautiful work, called “adornment,” but he despises this work. This is a harsh condition for one to be able to say that he chooses this work over the work of whiteness, meaning that he does not sense a taste of darkness during the work, but then one feels a taste in the work. It means that then he does not have to work with the will to receive to agree to take upon himself the kingdom of heaven above reason.If he does overcome himself and can say that this work is pleasant to him that now he is observing the *Mitzva* [commandment] of faith above reason, and he accepts this work as beauty and adornment, this is called “A joy of *Mitzva*.”

**14. 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.

**15. Rabash. Article 24 (1986) The Difference between Charity and Gift**In the work of the Creator, in the beginning of his work he had energy and confidence, and great importance for Torah and prayer because at that time he had grace of holiness, and felt that the work of the Creator is important. However, this was still not considered a “deficiency” that the Creator will satisfy, a deficiency is called *Dvekut* [adhesion] with the Creator, since the lack and pain of not having *Dvekut* with the Creator was still not felt in him as he has not exerted for it because he has just begun the work. 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.

**16. Baal Hasulam. A Speech for the Completion of The Zohar**

This is because the Creator does not think of Himself—whether He exists or whether He watches over His creations, and other such doubts. Similarly, one who wishes to achieve equivalence of form must not think of these things, as well, when it is clear to him that the Creator does not think of them, since there is no greater disparity of form than that. Hence, anyone who thinks of such matters is certainly separated from Him and will never achieve equivalence of form.This is what our sages said, “Let all your actions be for the sake of the Creator,” that is, Dvekut with the Creator. Do not do anything that does not yield this goal of Dvekut. This means that all your actions will be to bestow and to benefit your fellow person. At that time, you will achieve equivalence of form with the Creator—as all His actions are to bestow and to benefit others, so you, all your actions will be only to bestow and to benefit others. This is the complete Dvekut.

**17. Zohar for All, Chayei Sarah [The Life of Sarah]. 21**

Happy is he who diminishes himself in this world; he is great and superior in the eternal world. One who is small in this world is great in the eternal world, and one who is great in this world is small in the eternal world [...] The Creator augments only one who diminishes himself, and diminishes only one who magnifies himself. Happy is one who diminishes himself in this world; how great is he in the eternal world.

**18. Rabash. Article 31 (1986) Concerning *Yenika* [Nursing] and *Ibur* [Impregnation]**

Therefore, the beginning of the entrance into the work of the Creator is regarded as Ibur [impregnation], when he cancels his self and becomes impregnated in the mother’s womb, as it is written, “Hear, my son, your father's instruction, and do not forsake your mother's teaching.” This comes from the verse, “For if you call the mother, ‘understanding [Bina],’” meaning that he cancels self-love, called Malchut, whose original essence is called “will to receive in order to receive,” and enters the vessels of bestowal, called Bina.One should believe that before he was born, meaning before the soul descended into the body, the soul was adhered to Him, and now he longs to adhere to Him as prior to her descent. This is called Ibur, when he completely annuls his self.

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

However, before the Yenika there is Ibur, meaning that the upper one corrects him. This can be when a person is like an embryo in its mother’s womb, where the embryo annuls before the mother and has no view of its own, but as our sages said, “An embryo is its mother’s thigh, eats what its mother eats,” and has no authority of its own to ask any questions. Rather, it does not merit a name. This is called “mute,” when he has no mouth to ask questions.This is so when a person can go with his eyes shut, above reason, and believe in the sages and go all the way. This is called Ibur, when he has no mouth.

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

Ibur means as it is written (The Study of the Ten Sefirot, Part 8, Item 17), “The level of Malchut, which is the most restricted Katnut [smallness/infancy] possible, is called Ibur. It comes from the words Evra [anger] and Dinin [Aramaic: judgments], as it is written, ‘And the Lord was impregnated in me for your sake.’”We should interpret the meaning of “anger and judgments.” When a person must go with this eyes shut, above reason, the body resists this work. Hence, the fact that a person always has to overcome, this is called “anger, wrath, and trouble,” since it is hard work to always overcome and annul before the upper one, for the upper one to do with him what the upper one wants. This is called Ibur, which is the most restricted Katnut possible.

**21. Rabash. Records. Article 799. The Birth of the Moon***Ibur* comes from the words “anger and rage.” That is, a person must overcome while the kingdom of heaven is as a dot in him, meaning that the kingdom of heaven does not illuminate for him so he will be in gladness, as it is written, “Serve the Lord with gladness,” but it is rather in sadness in him. This is the meaning of *Ibur*. This is similar to an impregnation in corporeality, that the impregnation begins, and then, if the proper conditions are given, an offspring will emerge. It follows that when one begins the work and sees how far he is from the Creator, and it hurts him, this is regarded as being rewarded with *Katnut*[smallness/infancy], meaning that he feels his own *Katnut*. This is called “a lack of a *Kli* [vessel],” and to that extent he can later obtain the light, called *Gadlut*[greatness/adulthood], according to the measure of the *Kli*.

**22. Baal Hasulam. Shamati 40. What Is the Measure of Faith in the Rav**One should depict to oneself as if he has already been rewarded with whole faith in the Creator, and already feels in his organs that the Creator leads the whole world in the form of “The Good Who Does Good,” meaning that the whole world receives only good from Him. Yet, when one looks at oneself, he sees that he is poor and indigent. In addition, when he observes the world, he sees that the entire world is tormented, each according to his degree. One should say about that, “They have eyes but they see not.” “They” means that as long as one is in multiple authorities, called “they,” they do not see the truth.
What are the multiple authorities? As long as one has two desires, even though he believes that the entire world belongs to the Creator, but something belongs to man, too. But in truth, one must annul one’s authority before the authority of the Creator and say that one does not want to live for oneself, and the only reason that he wants to exist is in order to bring contentment to the Creator. Thus, by this one annuls his own authority completely, and then he is in the singular authority, the authority of the Creator. Only then can he see the truth, how the Creator leads the world by the quality of good and doing good. As long as he is in multiple authorities, meaning when he still has two desires in both mind and heart, he is unable to see the truth. Instead, he must go above reason and say, “they have eyes,” but they do not see the truth.

**23. Rabash. Article 6. (1991) What Is, “The Herdsmen of Abram’s Cattle and the Herdsmen of Lot’s Cattle,” in the Work**

Specifically through faith above reason, meaning even if he feels darkness on this path, and even though he understands that if *Malchut* had illuminated openly and not in concealment, and the body would feel the greatness of the Creator, it would be easier for him to move further and be rewarded with always being in a state of work and he would have no descents, he nonetheless chooses to go above reason. This is called “the herdsmen of Abram’s cattle.” This is called “west,” meaning that even though it does not shine for him, he is still with all his might, as though everything illuminated for him openly.

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

The work above reason should be unconditional surrender. That is, one should take upon himself the burden of the kingdom of heaven above reason. A person should say, “I want to be a servant of the Creator even though I have no idea about the work and I feel no flavor in the work. Nevertheless, I am willing to work with all my might as though I have attainment and feeling and flavor in the work, and I am willing to work unconditionally.” At that time, a person can go forward, and then there is no place for him to fall from his state, since he takes upon himself to work even when he is placed right in the earth, since it is impossible to be lower than the earth.

**25. 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.

**26. Rabash. Article 4. (1991) What Is, “The Saboteur Was in the Flood, and Was Putting to Death,” in the Work**When a person lowers himself, the question is, What is lowliness? How is it expressed that a person is in lowliness? The literal meaning is that lowliness is when one subdues oneself and works above reason. This is called “lowliness,” when he lowers his reason and says that his reason is worthless. In other words, man’s reason dictates that if the Creator gives him all his needs, which the will to receive understands that it deserves, then he can love the Creator. That is, he loves Him because he satisfies all his needs. If He did not, he would not be able to lower himself and say that his reason is worthless. Rather, at that time he would depart from the Creator and say that it is not worthwhile to serve the Creator if He does not grant him his wishes. It follows that this is called “proud,” since he wants to understand the ways of the Creator, in what is He regarded as good and doing good, if the body does not get what it demands. About such a proud person the Creator says, “He and I cannot dwell in the same abode.” But if he lowers himself and says, “I cannot understand the ways of the Creator,” and he says that what his reason dictates is worthless, but he is going above reason, this is called “lowliness,” and it was about him that the verse, “The Lord is high and the low will see” was said. He is rewarded with the Creator bringing him near Him.

**27. Rabash. Article 24. (1991) What Does It Mean that One Should Bear a Son and a Daughter, in the Work**If one decides that he wants to work as “dust,” meaning even if he tastes the taste of dust in the work, he says that it is very important for him to be able to do something for the sake of the Creator, and for himself, he does not care which taste he feels, and says that this work, in which one tastes the taste of dust, meaning that the body mocks this work, he says to the body that in his view, this work is regarded as “raising the *Shechina* [Divinity] from the dust.” In other words, although the body tastes dust in this work, the person says that it is *Kedusha* and does not measure how much flavor he feels in the work. Rather, he believes that the Creator does enjoy this work, since there is no mixture of the will to receive here, since he has nothing to receive because there are no flavor or scent in this work, as there is only the taste of dust here. For this reason, he believes that this is the holy work, and he is delighted.

**28. Baal Hasulam. Shamati 19. What Is “The Creator Hates the Bodies,” in the Work**Sometimes one despises this work of assuming the burden of the kingdom of heaven, which is a time of a sensation of darkness, when one sees that no one can save him from the state he is in but the Creator. Then he takes upon himself the kingdom of heaven above reason, as an ox to the burden and as a donkey to the load. One should be glad that now he has something to give to the Creator, and the Creator enjoys him having something to give to the Creator. But one does not always have the strength to say that this is beautiful work, called “adornment,” but he despises this work. This is a harsh condition for one to be able to say that he chooses this work over the work of whiteness, meaning that he does not sense a taste of darkness during the work, but then one feels a taste in the work. It means that then he does not have to work with the will to receive to agree to take upon himself the kingdom of heaven above reason. If he does overcome himself and can say that this work is pleasant to him that now he is observing the *Mitzva* [commandment] of faith above reason, and he accepts this work as beauty and adornment, this is called “A joy of *Mitzva*.”

**29. Rabash. Article 4 (1989) “What Is a Flood of Water in the Work?”**

However, we must know that it is a lot of work before we attain the quality of Bina. That is, to be content with little with his feeling and his mind, and be happy with his share, with what he has. That person can always be in wholeness because he is happy with his share.But what can one do if he has not yet obtained this quality, and he sees that he cannot overcome his will to receive. At that time, he must pray to the Creator to help him so he can go in the work with his eyes shut, and will not need anything, and will be able to do everything for the sake of the Creator despite the resistance of the body to this.That is, he does not tell the Creator how He should help him. Rather, he must subjugate himself and annul before the Creator unconditionally. But since he cannot overcome his body, he asks the Creator to help him win the war against the inclination, since he understands his lowliness.

**30. 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.

**31.Rabash. Letter 65**

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.

**32. Baal Hasulam. Shamati 219. Devotion**The servitude that should primarily be in devotion is on the discernment of fear. At that time, the whole body disagrees with one’s work, since it does not feel any taste in the servitude. And with each thing that he does, the body calculates that this servitude is not in completeness. Thus, what will you get out of working? Then, because there is no validity or taste in this servitude, overcoming is only through devotion. This means that the servitude feels bitter, and each act causes him horrendous suffering, since the body is not accustomed to work in vain: either the work should benefit oneself, or others. But during the *Katnut* [smallness/infancy], one does not feel any benefit for oneself, since he does not presently feel any pleasure in the servitude. And also, he does not believe that there will be benefit to others since it is not important to him, so what pleasure would others have from it? Then the suffering is harsh. And the more he works, the suffering increases proportionally. Finally, the suffering and the labor accumulate to a certain amount where the Creator has mercy on him and gives him a taste in the servitude of the Creator, as it is written, “Until the spirit be poured upon us from on high.”

**33. Rabash. Article 40. (1990) What Is, “For You Are the Least of All the Peoples,” in the Work**How can one muster the strength to overcome the body when he feels that the *Shechina* is in the dust? What joy can he receive from this work? Even more perplexing, how can one need and want to work when he feels no taste in it? This would be understandable if he had no choice; we can understand when a person is forced to work. But how is it possible to want such a work, which feels tasteless? And since he does not have the strength to overcome and feel joy in such a work, how can he serve the King in such a lowly state, when he feels the taste of dust while serving the King? Hence, in this regard, he does not ask the Creator to give him the revelation of His greatness, so he will feel a good taste in it. Rather, he asks the Creator to give him strength to be able to overcome the body and work gladly because now he can work only for the Creator, since the will to receive does not enjoy work that tastes like dust.

**34. 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.

**35. Rabash. Records. Article 128. Exalt the Lord Our God**“Exalt the Lord our God and bow before His holy mountain, for the Lord our God is holy.” “Exalt” means that if one wants to know the exaltedness and greatness of the Creator, we can obtain this only through *Dvekut* [adhesion] and equivalence of form. Thus, what is “equivalence of form” and how does one achieve equivalence of form? “Bow before His holy mountain.” Bowing means surrendering. It is when one lowers his reason and says that what the reason understands or does not understand, I annul and subjugate it. Before which quality do I subjugate it? Before “His holy mountain.” *Har* [mountain] means *Hirhurim* [reflections], meaning thoughts. “His holy,” for “holy” means separated from the matter. This means that he removes himself from the desire of reception. “Bow” means submitting the body, even though it disagrees, and taking upon oneself only thoughts of *Kedusha* [holiness]. This is the meaning “Bow before His holy mountain.” Why must we submit ourselves to thoughts of *Kedusha*, meaning retire from receiving in order to receive? It is because “The Lord our God is holy,” for the Creator only bestows. For this reason, one must be in equivalence of form with the Creator, and by this we can obtain the exaltedness of the Creator. Afterward, we can achieve the attainment of the exaltedness of the Lord our God.

**36. Rabash. Article 7. (1991) What Is “Man” and What Is “Beast” in the Work**Specifically those who want to achieve bestowal feel the emptiness within them and need the greatness of the Creator. They can fill this emptiness specifically with exaltedness, called “full of *Mitzvot*,” to the extent that they ask the Creator to give them the power to be able to go above reason, which is called “exaltedness.” In other words, they ask the Creator to give them power in exaltedness that is above reason in greatness and importance of the Creator. They do not want the Creator to let them attain this, since they want to subjugate themselves with unconditional surrender, but they ask for help from the Creator, and to that extent they can fill the empty place with *Mitzvot*. This is the meaning of “filled with *Mitzvot* like a pomegranate.”

**37. Rabash. Article 2. (1987) The Importance of Recognition of Evil**Work that is the preparation to enter true spirituality. That is, when he takes upon himself to believe in the importance of the Creator above reason, he must take upon himself that he wants to go specifically with faith above reason. Even though he was given the reason to see the greatness of the Creator within reason, he prefers faith above reason due to “because of the honor of the Creator, conceal the matter.” This is regarded as wanting to go above reason. Precisely then he becomes a *Kli*[vessel] that is fit to receive spirituality, since he has no concern at all for himself, but all his intentions are only to bestow upon the Creator. For this reason there is no longer fear that should he be given some illumination it will go into the vessels of reception, since he is always trying to exit self-love.

**38. Rabash. Article 4. (1989) What Is a Flood of Water in the Work**The law is that the middle line is a merger of the two lines. Since the right line of *Kedusha* is wholeness, with respect to above reason, and the left line means that he sees within reason that he is incomplete, but quite the contrary, he is full of deficiencies. For this reason, the middle line consists of two lines. That is, it is impossible to go above reason before he has reason that shows him the situation, how it seems to him within reason. Then it can be said that he is not looking at what the mind obligates him to do. Rather, he goes above the intellect and believes in the sages, in what the sages tell him, and does not use his own mind. But if he has no mind and reason to tell him something, it cannot be said that he is going above reason. This is why the middle line is called “peace,” since he needs the two lines. That is, by having two opposite lines and needing both.

**39. Rabash. Records. Article 805. Concerning Joy**Joy is a testimony. If a person becomes stronger in the matter of faith, to believe that the Creator is good and does good, that there is none above Him, although in the situation he is in right now he has nothing to rejoice with, meaning to be happy about, and yet he reinforces himself and says that the Creator watches over him in a manner of good and doing good, if his faith is sincere, it stands to reason that he should be happy and delighted. And the measure of joy testifies to the level of sincerity in his faith. By this we can interpret what is said about Rabbi Elimelech, who would say that when he passes away and is told to go to hell, he will say, “If this is what the Creator wants, I will jump in.” That is, this is regarded as Providence of good and doing good. Thus, he is always happy.

**40. Rabash. Records. Article 587. The Upper One Scrutinizes for the Purpose of the Lower One**The lower one is powerless to begin the work, but only in the form of *Lo* *Lishma* [not for Her sake], called “will to receive,” for only the *Lo* *Lishma* gives the first moving force of the lower one, for when a person does not find sufficient flavor in corporeal pleasures, he begins to search for spiritual pleasures. It follows that the root of the work of the lower one is the will to receive, and the prayer, called *MAN*, rises up, and then the upper one corrects this *MAN* and places on it the power of the *Masach*, which is a desire to delay the abundance before the lower one knows about himself that his aim is to bestow. That is, the upper one bestows upon the lower one good taste and pleasure in the desire to bestow, by which the lower one feels His exaltedness. At that time, he begins to understand that it is worthwhile to annul before Him and cancel his existence before Him. Then, he feels that all that there is in reality is only because such is His will, that the Creator wants the lower one to exist, but for himself, he wants to annul his existence. It follows that then, all the vitality he feels is regarded as *Lishma* and not for himself. When he feels this, it is considered that he already has the correction of the *MAN*, and then he is also fit to receive the *MAD*, as well, for there is no contradiction between them anymore, since the lower one, too, wants the benefit of the upper one and not his own benefit. It is considered that when the upper one gives the lower one *Mochin*, he also gives him the clothing of the *Mochin*, meaning that he gives the lower one the abundance, as well as the power of the *Masach*, which is the desire to bestow. This is the meaning of “from *Lo* *Lishma*, we come to *Lishma*.”

**41. Baal Hasulam. Shamati 17. What Does It Mean that the Sitra Achra Is Called “Malchut without a Crown”**“Anyone who is proud, the Creator says, ‘He and I cannot dwell in the same abode,’” as he makes two authorities. However, when one is in a state of *Ein*, and annuls himself before the Root, meaning that one’s sole intention is only to bestow, like the Root, you find that there is only one authority here—the authority of the Creator. Then, all that one receives in the world is only in order to bestow upon the Creator. This is the meaning of what he had said, “The whole world was created only for me, and I, to serve my Maker.” For this reason, I must receive all the degrees in the world so that I can give everything to the Creator, which is called “to serve my Maker.”

**42. Rabash. Records. Article 223. “Entry into the Work”**

Only after he achieves this degree called Lo Lishma, he is rewarded with other phenomena, when he comes to a higher state. That is, at that time he has no consideration of himself, and all his calculations and thoughts are the truth.In other words, his aim is only to annul himself before the true reality, where he feels that he must only serve the King because he feels the exaltedness and greatness and importance of the King. At that time, he forgets, meaning he has no need to worry about himself, as his own self is annulled as a candle before a torch before the existence of the Creator that he feels. Then he is in a state of Lishma [for Her sake], meaning contentment to the Creator, and his concerns and yearnings are only about how he can delight the Creator, while his own existence, meaning the will to receive, does not merit a name whatsoever. Then he is regarded as “bestowing in order to bestow.”