1. Rabash - 1. Article 29 (1986)" Lishma and Lo Lishma"

A person who wishes to walk on the path of bestowal, he must understand that from above he is given a special treatment, that he was lowered from the previous state so he would begin to really contemplate the goal, meaning what is required of man and what man wants the Creator to give him. But when he is in a state of ascent, when he has desire for Torah and Mitzvot, he has no need to worry about spirituality. Instead, he sees that he will stay this way his whole life because he is happy this way.

It therefore follows that the descent he has received is for his own good, meaning that he is receiving special treatment, that he was lowered from his state where he thought that he had some wholeness. This is apparent in his agreeing to remain in the current state his whole life. But now that he sees that he is far from spirituality, he begins to think, “What is really required of me? What should I do? What is the purpose I should achieve?” He sees that he has no power to work, and he finds himself in a state of “between heaven and earth.” Then, man’s only strengthening is that only the Creator can help, but by himself, he is doomed. It was said about this (Isaiah, 4:31): “Yet those who hope for the Lord will gain new strength,” meaning those people who hope for the Creator. This means that they see that there is no one else in the world who can help them regain strength each time.

2. Rabash - 2. Article 15 (1989) What Is, “The Righteous Become Apparent Through The Wicked,” In The Work?

In order for a person to progress on the path of the Creator, to be rewarded with all his work being for the sake of the Creator, and now he feels that he is in a state of ascent, what more should he do? For this reason, the Creator leads His world with wicked. That is, at that time the Creator gives him thoughts of wicked—that it is not worthwhile to work for Him, but only for himself. By this, he suffers a descent and thinks that the descent he has received is not because it was given to him so he would advance in the path of the Creator, to be rewarded with knowledge of Kedusha[holiness]. Rather, he thinks that he regressed because he cannot work in the manner of individuals, but needs to work like the general public. And since he has departed from the general public, he is left empty handed from here and from there, since he cannot return to the general public. For this reason, in that state, a person stands between heaven and earth, and feels that his situation is worse than that of the rest of the people. At that time, he can ask the Creator with all his heart, and pray as it is written, “Pardon me, O Lord, for I am wretched. Heal me, O Lord, for my bones are dismayed, and You, O Lord, how long?” That is, how long will I stay in a situation where I feel that my condition is worse than any other person, that I have no grip on spirituality. For this reason, he has no other choice but to believe what is written, “For You hear the prayer of every mouth.” Baal HaSulam explained that a person must believe that the Creator hears the prayer of every mouth, meaning even the worst mouth in the world, of which there cannot be lowlier and worse in the world. Still, the Creator hears him, as our sages said, “He who comes to purify is aided.”

3. Rabash - 2. Article 37 (1991) What Is The “Torah” And What Is “The Statute Of The Torah,” In The Work?

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. In other words, just as the Creator gave the first nature, there is no one who can give the second nature but the Creator Himself. Therefore, at that time a person prays wholeheartedly, from the bottom of the heart, and this is the time for the reception of the prayer.

4. Baal Hasulam. Shamati 122." Understanding What Is Written in Shulchan Aruch"

When one wants to work entirely in the form of bestowal, and that all of one’s thoughts for self-gratification will be revoked. Then, when one feels what he is saying, his heart can fear lest his prayer will be accepted, that is, that he will have no desire whatsoever for himself. And concerning self-gratification, there appears a state where it seems that one leaves all the pleasures of this world, all the people, friends, his kin, all his possessions, and retires to the desert where there is nothing but wild beasts, without anyone knowing of him and of his existence. It seems to him as though he loses his world all at once, and feels that he is losing a world filled with liveliness, and takes upon himself death from this world. He feels as though he is committing suicide, when he experiences this image. Sometimes, the Sitra Achra helps him picture his state with all the dark colors. Then the body repels this prayer, and in such a state, one’s prayer cannot be accepted, since he himself does not want his prayer to be accepted. For this reason there must be preparation for the prayer, to accustom oneself to the prayer, as though his mouth and heart are equal. And the heart can come to agree through accustoming, so it would understand that reception means separation, and that the most important is the adhesion with the Life of Lives, which is bestowal.

5. Meshivat Nefesh, Item 40

The war against Amalek, which is the war against the inclination, is a very long war, and submitting it is mainly by strengthening. Through everything that one experiences in one’s life, he should be very strong and not let himself fall under any circumstances, for as long as one does not despair oneself and strengthens oneself to somehow start over every time, he is regarded as winning the war, for it is impossible for man to defeat it by himself. It is as our sages said, “Were it not for the help of the Creator, he would not overcome it.” Rather, man must only commit to strengthening himself each time anew, and not retreat from this war or cause oneself despair under any circumstances.

Certainly, in this war, it is impossible to evidently see who is the winner, since the war is still long, the exile is intensifying, and each one experiences what he experiences. Yet, as long as we are holding our weapons in our hands—and our main weapon is the prayer—and as long as we do not cause ourselves despair from this war and keep gripping to our weapons, we are winning for sure, since as long as one strengthens oneself in prayer and outcry to the Creator, he is winning the war, as this is essentially the victory.

6. Baal Hasulam. Shamati 209. "Three Conditions in Prayer"

There are three conditions in prayer:

Believing that the Creator can save him, although he has the worst conditions of all his contemporaries, still, “Is the Lord’s hand waxed short” from saving him? If not, then “the Landlord cannot save His vessels.”

He no longer has any counsel, that he has already done all that he could, but saw no cure to his plight.

If He does not help him, he will be better off dead than alive. Prayer is the lost in the heart. The more he is lost, so is the measure of his prayer. Clearly, one who lacks luxuries is not like one who has been sentenced to death, and only the execution is missing, and he is already tied with iron chains, and he stands and begs for his life. He will certainly not rest or sleep or be distracted for even a moment from praying for his life.

7. Rabash -1. Article 19 (1985) "Come Unto Pharaoh - 1"

We should pay attention to “Come unto Pharaoh” and believe through the worst possible states, and not escape the campaign, but rather always trust that the Creator can help a person and give him, whether one needs a little help or a lot of help. In truth, one who understands that he needs the Creator to give him a lot of help, because he is worse than the rest of the people, is more suitable for his prayer to be answered, as it is written, “The Lord is near to the brokenhearted, and saves the crushed in spirit.” Therefore, one should not say that he is unfit for the Creator to bring him closer, but that the reason is that he is idle in his work. Instead, one should always overcome and not let thoughts of despair enter his mind, as our sages said (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 exist 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.”

8. Rabash - 2. Article 23 (1989) "What Is, If He Swallows The Bitter Herb, He Will Not Come Out, In The Work?"

When one begins the work, he begins with faith, but the body resists this work, and then comes a state of labor, when he must overcome the body and seek all kinds of counsels, as our sages said, “In trickery shall you conduct war,” since the body does not want to relinquish self-benefit. To the extent that he exerts, to that extent he begins to feel that he is incapable of doing anything since in his view, he has done everything he could. After the labor, he comes to know that only the Creator can help, and it is out of his hands. Then comes the third state—a prayer—and then the prayer is from the bottom of the heart, since it is utterly clear to him that no one can help him but the Creator.

However, 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.

9. Rabbah - 2. Article 19 (1991) "WHAT IS, “RISE UP, O LORD, AND LET YOUR ENEMIES BE SCATTERED,” IN THE WORK?"

It is written (Psalms 34), “I sought the Lord and He answered me.” The RADAK interpreted “I sought,” since while in their hands, he sought the Creator in his heart and begged before Him in his heart to save him from them. In the work, we should interpret that David saw that when he was in their hands, under the rule of thoughts and desires of the will to receive, his heart sought the Creator. That is, although he saw that they controlled him, his heart demanded of the Creator to save him from them. In other words, even though on the outside they governed him, within the heart he protested their governance and begged the Creator to save him from them. In his heart, he demanded and begged the Creator to save him from them and did not give up because they controlled him on the outside. This is as our sages said (Berachot 10), “Even if a sharp sword is placed on his neck, he should not deny himself mercy.”

10. Rabash - 3. 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, and the feeling that he can build its foundations on it. 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, he takes upon himself because he believes above reason 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 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 believe.” Rather, when he has no reason and no 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.

11. Rabash - 2. 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.

12. Baal Hasulam. Shamati 13. "A Pomegranate"

There is only emptiness in a place where there is no existence, as it is written, “hangeth the earth over nothing.” You find that what is the measure of the filling, of the empty place? The answer is, according to one’s elevation of oneself above reason. This means that the emptiness should be filled with loftiness, meaning with above reason, and to ask of the Creator to give one that strength. It will mean that all the emptiness was created, meaning it comes to a person to feel thus, 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. And this is the meaning of, “and God hath so made it, that men should fear before Him.” It 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 that we need the help of God. It follows that at that time one must ask of 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, one has no other counsel but to ask of the Creator to help him. It is said about that, “One’s desire overcomes one everyday; and were it not for the Creator, one would not prevail.” Thus, only then is the state when one understands that there is no one to help him but the Creator. And this is “and God hath so made it, that men should fear before Him.” The matter of fear is discerned as faith, and only then is one in need of God’s salvation.

13. Rabash - 1. Article 10 (1985) "Jacob Went Out"

“The exit of a righteous from the place leaves an impression” refers to a person, for when the righteous is in town, it means that a person can justify Providence. Then, when he overcomes the state he is in and says, “There is no doubt that the Creator, who is good and does good, is behaving benevolently with me. However, He wants me to feel as I do.” It follows that he is justifying Providence. At that time he immediately sees the importance of the work of bestowal and above reason. This is called, “When the righteous is in town, he is its splendor, he is its brilliance, he is its majesty,” for then he (sees) all the virtues. “When he departs from there” means that he has departed from justifying Providence and wants to see everything within reason. At that time he feels no taste in the work in order to bestow. And then, “its splendor departs, its brilliance departs, and its majesty departs,” and he falls once more into self-love. In other words, at that time he knows nothing but work that is built on a basis of within reason. This is regarded as the “exit of the righteous from the place leaves an impression.” It means that only then, through the exit of the righteous, when he thinks, “Now that I feel good taste in the work, I no longer need to work above reason,” it causes him the exit of the righteous from the place. This creates in him an impression, so he will know how to keep himself from exiting the work of above reason from here on. As I heard from Baal HaSulam, when a person says, “Now that he has support and no longer stands between heaven and earth,” he must fall from his degree because then he flaws the discernment of above reason. It therefore follows that precisely the departure of the degree he had leaves an impression on him so he will know how to be careful next time and will not blemish the faith above reason, but always justify Providence.

14. Rabash - 1. Article 5 (1988) What Is, “When Israel Are In Exile, The Shechina Is With Them,” In The Work?  
The Creator wants him to see his real state, how remote he is from working for the benefit of the Creator. For this reason, the Creator has taken from him the flavor he felt in LoLishma [not for Her sake], which leaves him lifeless. It follows that the Creator is tending to him and wants to admit him into Kedusha.

Therefore, now he must pray to the Creator to help him, since now he needs His help. Otherwise, he sees that he is completely lost. This is regarded as having obtained a Kli and a need for the Creator’s help, since now he sees that he is truly separated from the Creator because he has no life, for one who adheres to the Creator has life, as it is written, “For with You is the source of life.” Now he can certainly pray from the bottom of the heart, for a real prayer is specifically from the bottom of the heart. Accordingly, he should be thankful to the Creator for letting him see his true state. Now he sees that he needs the Creator to give him the necessary assistance, as our sages said, “He who comes to purify is aided.” And The Zohar asks, “With what is he aided?” and it replies, “With a holy soul.”  
Therefore, now the Creator has given him an opportunity to obtain a holy soul. He should be delighted about the state of descent and suffering that he feels in this state. For this reason, he should say that he is not in a state of descent, but on the contrary, he is in a state of ascent. By this we can interpret what our sages said, “When torments come upon Israel, they surrender and pray.” This means that when they come into a state of descent, they see their true state, that they are in lowliness. This is considered that they surrender, since they see their state—that they have parted from the Life of Lives, for one who has Dvekut with the Creator is alive. Otherwise, he feels only suffering. Therefore, it is clear to him that now is the time for prayer from the bottom of the heart. This is the meaning of the words, “They surrender and pray.”

15. Rabash - 3. Article 626 ."Anything that the Merciful One Does, He Does for the Best"

Avid [Aramaic: do] comes from the word Avud [Hebrew: lost], for the Ayin and Aleph are interchangeable. In other words, when a person comes to a state where he is truly lost, when he does not see how he can exist in the world or that he has anything to hold on to, and he has exhausted all the tactics and ideas, and sees that after all the labor and exertions, everything is lost, he must brace himself and say, “Everything that the Merciful one does is for the best.”   
In other words, the Creator brought upon him all those states of being lost, and they are for the best. That is, through them he has come to a state where he is at the lowest degree, and by this he will be able to rise up, as it is written, “The Lord is high and the low will see,” for there is no greater lowliness than when one feels completely lost.   
This is the meaning of “Everything that the Merciful one does, He does for the best.” Afterward, when he begins to work once more and correct his actions, and makes repentance from love, he says, “This, too, is for the best,” meaning the states when he was lost, and there is no greater transgression than a person coming to a state of being lost.   
When he repents from love, he sees that this, too, is for the best, that from the bad itself, the good was done. It follows that there is a difference between “Everything that the Merciful one does” and “this, too, is for the best.”

16. 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 in gladness as though one 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 for 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 flickers of reception, one comes to thoughts, and it is then hard for him to believe that the Creator leads the world in a manner of “good that doeth good.” This is the meaning of the letter Yod in the name HaVaYaH, which is the first letter, called “a black point 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 discernment in the Upper World, and that becomes the Keter to the lower one, as the vessel of Keter is a vessel of bestowal. The lowest discernment in the Upper is Malchut, which has nothing of its own, meaning that she does not have anything. And only in this manner is it called Malchut. It means that if one assumes the Kingdom of Heaven—which is in a state of not having anything—gladly, afterwards, it becomes Keter, which is a vessel of bestowal and the purest Kli. In other words, the reception of Malchut in a state of darkness subsequently becomes a Kli of Keter, which is a vessel of bestowal.

17. 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). 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 one has the smallest Katnut (Smallness), if it shines forever it is considered having been imparted eternal Dvekut. However, one who wants more Gadlut, it is considered luxury. And 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 brought forth the people to the bottom of the mountain, as it is written, “and they stood at the nether part of the mount.” (A mount (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 and motion, but to remain in that state as if they had the greatest Gadlut, and to be happy for it, this is the meaning of, “Serve the Lord with gladness.” This is so because during the Gadlut it is irrelevant to say that He gives them work to be in gladness, since during the Gadlut gladness comes by itself. Instead, the work of gladness is given to them for the time of Katnut, so that they will have joy although they feel Katnut. And this is a great work. This is called the main part of the degree, which is a discernment of 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.

18. Rabash - 3. Article 71- "The Meaning of Exile"   
“When Israel are in exile, the Shechina [Divinity] is with them.” This means that if one falls into a descent, spirituality is also descended in him. But according to the rule, “a Mitzva [commandment] induces a Mitzva,” why does he come into a descent? Answer: He is given a descent from above so as to feel that he is in exile and ask for mercy, to be delivered from exile. This is called “redemption,” and there cannot be redemption if there is no exile there, first.  What is exile? It is that he is under the rule of self-love and cannot work for the sake of the Creator. When is self-love considered exile? It is only when he wants to emerge from this control because he suffers from not being able to do anything for the sake of the Creator. It follows that when he began to work, there had to be some pleasure and reward for which the body agreed to this work. Afterward, when he was permitted to see that there is the matter of “for the sake of the Creator,” because a Mitzva induces a Mitzva, and he had to ask to be delivered from exile, then he runs from the exile.   
How does he run from the exile? It is by saying that he will not succeed in this work. Thus, what does he do? He commits suicide, meaning leaves the work and returns to corporeal life, which is regarded as “The wicked in their lives are called ‘dead.’” It follows that where he should have asked for redemption from exile, he runs from the exile and commits suicide. This is as it is written, “The ways of the Lord are straight; the righteous will walk in them, and transgressors will fail in them.” However, he should go above reason.  A descent in spirituality does not mean that now he has no faith. Rather, now he must do more work, and the previous faith is considered a descent compared to this work.

19. Rabash - 2. Article 34 (1991). "What Is Eating Their Fruits In This World And Keeping The Principal For The Next World, In The Work?"

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 the control of the will to receive and entry into the work of bestowal.”

20. Baal Hasulam. Letter 57

There is no happier situation 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 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’ll be worthy of the Creator.” It was said about it, “The Lord is high and the low will see.” 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, and there is nothing good about his body. At that time his prayer is whole, and he is granted by His generous hand. The writing says about that, “And the children of Israel sighed because of the work ... and their cry went up.” It is so because at that time they came into a state of despair from the work. It is as one who pumps out in a punctured bucket. He pumps all day but doesn’t have a drop of water to quench his thirst. So were the children of Israel in Egypt: Whatever they built was promptly swallowed in its place in the ground, as our sages said. Similarly, one who has not been rewarded with His love, all that he has done in his work on purifying the soul the day before is as though completely burned the next day. And each day and each moment he must start anew as though he hasn’t done a thing in his entire life. Then, “The children of Israel sighed because of the work,” for they evidently saw that they were unfit to ever produce something by their own work. This is why their sigh and prayer were whole, as they should be, and this is why “Their cry went up,” since the Creator hears the prayer, and only awaits a wholehearted prayer.

21. Baal Hasulam. Letter 8   
We see how many people have—for generations—tormented themselves with afflictions and self-torments, all in order to find some rhyme or reason in the work of God, or to know who was the owner of the capital. Yet, they have all wasted their lives away and left the world as they came, without finding any relief. Why did the Creator not answer all their prayers? Why was He so haughty over them, so unforgiving? And what is His name? “Prouder than all who are proud.” This is His name (see my poem, attached to this mail, which asks for whom the field was sown, for I have the right answer). But they who suffer the terrors and perceive that removed pride know for certain that the Creator is removed from them, although they do not know why He is removed. What do poets say about it? They say that there is a sublime purpose for all that happens in this world, and it is called “the drop of unification.” When those dwellers of clay houses go through all those terrors, through all that totality, in His pride, which is removed from them, a vent opens in the walls of their hearts, which are tightly sealed by the nature of Creation itself, and they become fit for instilling that drop of unification in their hearts. Then they are inverted like an imprinted substance, and they will evidently see that it is to the contrary—that it was precisely in those dreadful terrors that they perceive the totality, which is removed by foreign pride. There, and only there is the Creator Himself clung, and there He can instill them with the drop of unification.

22. Rabash - 3. 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.

23. Rabash - 1. Article 28 (1987). " What Is Do Not Add And Do Not Take Away In The Work?"

Ohe 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.

24. Rabash - 2. 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.

25. Rabash - 2. Article 8 (1991). What Is, “And Abraham Was Old, Of Many Days,” In The Work?    
One who is clever and wants to save time does not wait until he suffers a descent from above. Rather, while he is in an ascent and wants to acquire the importance of the state of closeness to the Creator, he begins to depict to himself what is a state of descent, meaning how he suffers from being far from the Creator compared to how he feels now that he is close to the Creator. It follows that even during the ascent he learns from the discernments as though he were in a state of descent. At that time, he can calculate and discern between an ascent and a descent.

At that time he will get a picture of the advantage of the light over darkness, since he can create a depiction of how he was back in the state of descent, and thought that the whole matter of the work of bestowal does not belong to him, and how he suffered from these states when he wanted to escape the campaign, and only from one place he could get some relief, meaning only from one hope, that he thought, “When will I be able to go to sleep?” for then he would escape from all the states of impatience, when he felt that the world has grown dark on him.

Now, during the ascent, he sees everything differently. At that time, he wants to work only for the sake of the Creator, and he has no concern for his own benefit. From all those calculations that he will do during the ascent, it follows that now he has a place where he can discern between light and darkness, and he does not need to wait until he is given from above a state of descent.

26. Baal Hasulam. Shamati 8. "What Is the Difference between a Shade of Kedusha and a Shade of Sitra Achra"

The shade of Klipa (Shell) is called “Another god is sterile and does not bear fruit.” In Kedusha (Sanctity), however, it is called, “Under its shadow I delighted to sit, and its fruit was sweet to my palate.” In other words, one says that all the concealments and the afflictions one feels are because the Creator has sent him these situations so that one would have a place to work above reason.

When one has the strength to say that, that is, that the Creator causes him all that, it is to one’s benefit. This means that through that one can come to work in order to bestow and not for oneself. At that time one comes to realize, meaning believes that the Creator enjoys specifically this work, which is built entirely on above reason.

It follows that one does not pray to the Creator that the shadows will flee from the world. Rather, one says, “I see that the Creator wants me to serve Him in this manner, entirely above reason.” Thus, in everything that one does, one says, “Of course the Creator enjoys this work, so why should I care if I work in a state of concealment of the face?”

Because one wants to work in order to bestow, meaning that the Creator will enjoy, he has no abasement from this work, meaning a sensation that he is in a state of concealment of the Face, that the Creator does not enjoy this work. Instead, one agrees to the leadership of the Creator, meaning however the Creator wants one to feel the existence of the Creator during the work, one agrees wholeheartedly. This is so because one does not consider what can please him, but considers what can please the Creator. Thus, this shade brings him life.

This is called, “Under its shadow I delighted,” meaning one covets such a state where one can make some overcoming above reason.

27. Baal Hasulam. Shamati 16. "What Is The Day Of The Lord And The Night Of The Lord In The Work"  
It is written, “Woe unto you that desire the day of the Lord! Wherefore would ye have 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 as strong as if they see with their eyes, with certainty, that it is so, meaning that the Creator guides the world in benevolence.

In other words, they do not want to see how the Creator leads the world in benevolence, because 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 benevolent. And while they do not see it with absolute certainty, they do not say to the Creator, “We want to see the benevolence as seeing within reason.” Rather, they want it to remain in them as faith above reason.

But they ask of the Creator to impart them with such strength that this faith will be so strong, as if they see it within reason. It means that there will not be a difference between faith and knowledge in the mind. This is what they, meaning those who want to cleave to the Creator, refer to as “the day of the Lord.”

In other words, if they feel it as knowledge, then the Light of God, called “the Upper Abundance,” will go to the vessels of reception, called “separated vessels.” And they do not want this, since it would go to the will to receive, which is the opposite of Kedusha (Sanctity), which is against the will to receive for self-gratification. Instead, they want to be adhered to the Creator.

28. Baal Hasulam. Shamati 96. "What Is Waste of Barn and Winery, in the Work"

And the purpose of the work is in the literal and the natural, 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 for him it is always like a new thing.

This means that he always works as though he had just begun working now. And he works in the form of acceptance of 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 above reason. Only one who is a real fool can be so low as to proceed without any basis on which to establish one’s 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 path, 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 thou shalt offer in the morning; and the other lamb thou shalt 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.

29. Rabash - 1. Article 12 (1985). "Jacob Dwelled In The Land Where His Father Had Lived"

It follows that one must believe that the Creator has created the world with benevolence, and the evil in his body removes him from all the good. That is, when he comes to learn Torah, he finds it utterly tasteless. And also, when he comes to perform some Mitzva [good deed/correction], he finds it utterly tasteless because the evil inclination in his body has the power to not let him believe in the Creator above reason by taking out every flavor. Whenever he begins to approach something spiritual, he feels that everything is dry without any moist of life.

When the person began his work, he was told—and he believed what he was told—that the Torah is a Torah of life, as it is written, “For they are your life and the length of your days,” and as it is written (Psalms 19), “More desirable than gold, than much fine gold, and sweeter than honey and the honeycomb.”

But when one consider this and sees that the evil inclination is to blame for everything, and strongly feels the bad that it is causing him, then he feels on himself what is written (Psalms 34) “Many are the afflictions of the righteous.” That is, that verse was said about him.

At that time he looks at what the verse says afterwards, “but the Lord delivers him out of them all.” At that time he begins to cry out to the Creator to help him because he has already done everything that he could think of doing, but nothing helped, and he thinks that “Everything that you find within your power to do, that do,” was said about him. At that time comes the time of salvation—the salvation of the Creator delivering him from the evil inclination—to the extent that from this day forth the evil inclination will surrender before him and will not be able to incite him into any transgression.

30. Rabash - 2. Article 3 (1989). "What Is The Difference Between The Gate Of Tears And The Rest Of The Gates?"   
A person must pray first, in order to know what he really needs. Then, he is notified from above that he does not need luxuries, but as The Zohar says about the verse “Or make his sin known to him,” the Creator makes him know the sin. At that time he knows on what he needs to repent, meaning to restore what he is lacking.

It follows that when a person knows that he is wicked, as in “the wicked in their lives are called ‘dead,’” when he has come to realize that the fact that he is placed under the control of the will to receive separates him from the Life of Lives, he knocks about this and wants to repent. That is, he wants to be given help from above so he can emerge from self-love and be able to love the Creator with all his heart. Thus, he feels that he is wicked, since where he should love the Creator, he loves himself.

It follows that his knocks, we understand that he does what he can to make the Creator bring him closer and take him out of the control of his own evil. This is called “real tears.” This is the meaning of what we explained, “Open a gate for us, when a gate is locked.” That is, since he sees that all the gates are closed, he begins to knock. It follows that at the time of the locking of the gate, when he has already prayed and was notified the reason for the sin, he begins to shed the real tears, meaning at that time he simply wants to be a Jew. At that time, his knocks are regarded as tears, and this is the meaning of “Who opens a gate to those who knock in repentance.”

31. Baal Hasulam. Shamati 113. "The Eighteen Prayer"

This is the meaning of “for You hear the prayer of every mouth.” When does He hear every mouth? When the people of Israel pray with mercy, meaning simple mercy. When one prays to raise Divinity from the dust, to receive faith.

It is similar to one who has not eaten in three days. Then, when he asks of another to be given something to eat, he is not asking for any luxuries or extras; he is simply asking to be given something to revive his soul.

Similarly, in the work of God, when one finds oneself standing between heaven and earth, he is not asking for something redundant of the Creator, but only for the Light of faith, that the Creator will open his eyes so he can assume the discernment of faith. This is called “raising Divinity from the dust.” And this prayer is accepted from “every mouth.” That is, in any state a person is in, if one asks to revive one’s soul with faith, this prayer is answered.

And this is called “with mercy,” when one’s prayer is only to be pitied from Above so he can sustain his vitality. And this is the meaning of what is written in The Zohar, that a prayer for the poor is immediately accepted. That is, when it is for the Holy Shechina, it is immediately accepted.

32. Rabash - 2. Article 38 (1990). What Is, “A Cup Of Blessing Must Be Full,” In The Work?

When a person is already standing near the place from which he will receive the help from above, and “near” means that the Kli [vessel], meaning the desire to bestow, is far away from him, then he sees that only the Creator can save him. As Baal HaSulam said, this is the most important point in man’s work, for then he has close contact with the Creator because he sees one hundred percent that nothing can help him but the Creator Himself. Although he believes this, still, this faith does not always illuminate for him that specifically now is the best time to receive the salvation of the Creator, that specifically now he can be saved and the Creator will bring him closer, meaning give him the desire to bestow and emerge from the control of self-love, which is called “exodus from Egypt.” In other words, he comes out of the control of the Egyptians, who afflicted Israel and did not let them do the holy work. “And the children of Israel sighed from the work, and their cry rose up to God,” and then the Creator brought them out from the exile in Egypt. In other words, since the people of Israel felt the enslavement and wanted to escape from this exile that the Egyptians were enslaving them, when they came to this important point of feeling their lowliness, the Creator brought them out of Egypt. This is as the ARI says, that when the people of Israel were in Egypt, they were already in forty-nine gates of Tuma’a [impurity], and then the Creator brought them out from Egypt. This means that they already came to the worst lowliness, the lowest that can be, and then the Creator brought them out.

33. Rabash - 1. Article 4 (1988). "What Is The Prayer For Help And For Forgiveness In The Work?"

Our sages said, “Man’s inclination overcomes him every day. Were it not for the help of the Creator, he would not overcome it.” Thus, why is it man’s fault if he did not receive the required help from the Creator? And accordingly, why should one ask forgiveness from the Creator? The answer is simple: It is because he did not ask for help. Our sages said, “He who comes to purify is aided.” It follows that the help comes from the Creator after he asks for help. Thus, man’s sin is that he did not ask the Creator for help. Had he asked for help, he would certainly get help from the Creator. But if a person says that he asked for help and the Creator did not help him, to this comes the answer that a person should believe that the Creator hears the prayers, as it is written, “For You hear the prayer of every mouth.” If he truly believed, his prayer would be complete, and the Creator hears a complete prayer when a person yearns with all his heart that the Creator will help him. But if his prayer is not constantly on his lips, it means that he does not have the real faith that the Creator can help him and that the Creator hears everyone who asks Him, and that small and great are equal before Him, meaning that He answers everyone. It follows that the prayer is incomplete. This is why he should ask forgiveness for his sins, for not asking for the required help from the Creator. And although there are other answers in the literal, in the work, when a person wants to walk on the path of bestowal and not by way of reception, the sin is mainly that a person did not ask the Creator to help him overcome the evil. For this, he asks forgiveness, and from here on he will ask for help.

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