**Lesson On the Topic: The Work Within Reason And The Work Above Reason**

**1. Rabash. Article 6 (1989). What Is Above Reason In The Work**

In the work, “faith above reason” means we must believe although the mind does not see that this is so, and it has several proofs that it is not as he wants to believe. This is called “faith above reason,” meaning he says that he believes as though he sees it within reason. This is called “faith above reason” in the work. In other words, it is a lot of work for a person to take this upon himself; it is against reason. This means that the body does not agree to this, yet he accepts it nonetheless as though it were within reason. Such faith requires help from the Creator. For this reason, for such faith, a person needs to pray that He will give him the power to be similar to Him as though he had attained it within reason.
In other words, a person should not pray to the Creator to help him understand everything within reason. Instead, he should pray to the Creator to give him the strength to assume faith above reason as though it were within reason.

**2. Rabash. Article 10 (1989). What Does It Mean That The Ladder Is Diagonal, In The Work?**It is written, “and behold, a ladder was set on the earth with its top reaching to heaven.” That is, the ladder, by which we climb up to the King’s palace, has two ends. 1) “A ladder was set on the earth.” This is the left line, called “earth.” One should see that he is placed in worldliness, immersed in self-love, as in, “the left pushes away.” Then there is room to pray from the bottom of the heart, for then one looks within one’s reason at how he cannot do anything for the sake of the Creator, and only He can deliver him from the governance of the evil in him. It is said about this, “Were it not for the help of the Creator, he would not be able to overcome it.” 2) It is written, “its top reaching to heaven.” The other end of the ladder is in “heaven,” as though he has complete wholeness because he is content with his lot, in the little bit of contact that he has with the work of the Creator. He feels that he is happy with this, since it is a great privilege to be rewarded with serving the King and speaking with Him even one moment a day; this is enough for him to be in high spirits, and he thanks the King for this and praises Him.

**3. Rabash. Article 17 (1991). What Is, “For I Have Hardened His Heart,” In The Work?**

A person should depict to himself, even when he is in utter lowliness, when he thinks that if the Creator had illuminated for him a great awakening as he once felt during the ascent, he would certainly be willing to do the holy work. But now that he does not feel anything, how can he deceive himself that he has wholeness? At that time, he must believe in the sages, who said to us that one must depict to himself as though he has already been rewarded with feeling the existence of the Creator in all his organs, and how he would thank and praise the Creator. Likewise, now he should thank and praise the Creator as though he has already been rewarded with the real wholeness.

**4. Rabash. Article 28 (1990). What Is, “Warn The Great About The Small,” In The Work?**

When a person engages in faith in the Creator, he should dedicate some time to depicting how he would feel if he were rewarded with being near the Creator, and he would see with his own eyes the delight and pleasure extending to him and to all creations, how high spirited and elated he would be. This depiction requires continuation—that his faith will be as knowing and seeing, meaning that the measure of the faith should be like seeing and knowing. This is a lot of work because this is a path of truth, and it is as it is written, “truth and faith,” meaning that for his faith to be true, it is specifically like this depiction, that he must believe in the measure of the greatness of the faith as though he saw it, that he was believing with his eyes.

In other words, to the same extent that he was inspired when he saw, so should be his excitement when he does not see, but only believes that this is so. This is why it is called “faith in the path of truth.” That is, his faith is true as though he knew this. This is called “true faith,” or as it is written, “truth and faith.”

**5. Rabash. 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.

**7. Baal Hasulam. Shamati 215. Faith**

Faith, specifically, is pure work. This is because the will to receive does not participate in this work. Moreover, the will to receive objects to it. The nature of that desire is only to work in a place that it sees and knows. But above reason is not so. Hence, in this manner the *Dvekut* (adhesion) can be complete, since there is the element of equivalence here, meaning it is actually to bestow. Therefore, when this basis is fixed and solid, even when receiving favorable things, he considers it “a place,” which, in *Gematria*, is Torah. And there should be fear with this Torah. Meaning, he should see that he does not receive any support and assistance from the Torah, but from faith. And even when he already considers it superfluous because he is already receiving from the pleasant land, he should still believe that this is the truth. And this is the meaning of “and all believe that He is a God of faith,” since specifically through faith can he sustain the degree.

**8. Rabash. Article 13 (1988). What Is “The People’s Shepherd Is The Whole People” In The Work?**

In order to come to feel the need for faith, a person must first imagine what benefits he can derive through faith, and what he loses when he has only partial faith. First, he must depict to himself the purpose of creation, meaning for what purpose the Creator created creation. Then, he must believe in the sages, who said that the purpose of creation is to do good to His creations. When a person begins to examine creation with his eyes, meaning which form of good and doing good he sees that the creatures are receiving from Him, the opposite view appears to man. He sees that the whole world suffers torments, and it is hard to find one person who can say that he feels and sees how His guidance is in the form of good and doing good. In that state, when he sees a dark world, and he wants to believe above reason that the Creator behaves with the world in Private Providence as good and doing good, he remains standing on this point, and all kinds of foreign thoughts come into his mind. Then, he must overcome above reason, that Providence is good and does good. At that time he receives a need for the Creator to give him the power of faith that he will have the strength to go above reason and justify Providence.

**9. Rabash. Article 875. “Three Lines -4”**
Now he has a mind that sees his true state—that he has no grip on spirituality.

In other words, from the perspective of the intellect, he is in complete darkness, and now comes the time to go above reason and say “They have eyes but they will not see; they have ears but they will not hear.” However, he is delighted that he has been rewarded with observing the *Mitzvot* of the Creator, who commanded us through Moses. Although he does not feel any flavor or understanding about it, above reason, he still believes that it is a great privilege that he can observe the commandments of the Creator in a simple manner, while others do not even have this. He believes that everything comes from above, and others were given only the enjoyment from nonsense that is suitable for beasts and animals, while he was given a thought and desire to see that their whole lives are nonsense and vanity. Therefore, he regards this present as a great fortune and he is always elated because of this importance. It is as important to him as though he was awarded the highest degrees. At that time, it is called “right line,” “wholeness,” since precisely by being happy, one has *Dvekut* with the Creator, as our sages said, “The *Shechina* is present only out of joy.” Since now he is in a state of wholeness, he has a reason for gladness.

**10. Rabash. Article 24 (1991). What Does It Mean That One Should Bear A Son And A Daughter, In The Work?**

When one yearns for knowledge, meaning he does not want to work above reason, but specifically within reason, meaning that he says that if the body understands the benefits of working and observing the *Mitzvot* [commandments/good deeds] of the King, he is willing to labor and work. But to believe above reason, to this the body does not agree. Instead, he stands and waits for the body to understand it, but otherwise, he cannot do the holy work. Sometimes, he does overcome these thoughts and desires, and this causes him the ascents and descents. Yet, 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.

**11. Rabash. 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.

**12. Rabash. Article 1 (1991). What Is, “We Have No Other King But You,” In The Work?**

It is written (Psalms 89), “I will sing of the mercies of the Lord forever, generation after generation I will make known Your faith with my mouth.” We should understand the meaning of “sing forever.” How can one sing to the Creator when he sees that he is full of faults and his heart is not whole with the Creator, and he feels far from the Creator? And sometimes, he even wants to escape the campaign. How can he say that this is the Lord’s mercies and he is singing about this to the Creator? According to the above, a person should say that the fact that he in a lowly state is not because now he has become worse. Rather, now, since he wants to correct himself so that all his actions will be for the sake of the Creator, from above he is shown his true state—what is in his body, which until now was concealed and was not apparent. Now the Creator has revealed them, as it is written in the book *A Sage’s Fruit*. A person says about this that it is mercy that the Creator has revealed to him the bad in him so he would know the truth and would be able to ask of the Creator for a real prayer. It follows that on one hand, now he sees that he is far from the Creator. On the other hand, a person should say that the Creator is close to him and tends to him, and shows him the faults. Hence, he should say that they are mercies. This is the meaning of the words, “I will sing of the mercies of the Lord forever.” That is, on one hand, he is happy and is singing about this. On the other hand, he sees that he must repent. In other words, he must ask of the Creator to bring him closer and give him the desire to bestow, which is a second nature.

**13. Rabash. Article 39 (1991). What Does It Mean That The Right Must Be Greater Than The Left, In The Work?**It is written (Sanhedrin 44b), “Rabbi Elazar said, ‘One should always precede prayer to trouble.’” We should interpret that one does not go into the work of the left before he first worked in the manner of the right, which is regarded as wholeness, meaning that he does not lack anything and he thanks and praises the Creator for giving him some grip on the work of the Creator, and then he begins the work of the left. At that time, he sees that he is in trouble, that he has neither Torah nor work that is suitable for one who is serving the Creator. At that time, he feels how far he is from the work of the Creator, meaning from working for Him, namely working only with the aim to bestow contentment upon his Maker, and not at all for his own benefit. At that time, he sees how the body objects to this, and he does not see that he will ever be able to do anything only in order to bestow. It follows that when he begins the path of the left, this is called “trouble,” and he has no other choice but to pray to the Creator to help him and give him the desire to bestow, called “second nature.” At that time, the prayer is from the bottom of the heart, and the Creator hears his prayer.

**14. Rabash. Article 10 (1989). What Does It Mean That The Ladder Is Diagonal, In The Work?**Understand the meaning of “two writings that deny one another until the third writing comes and decides between them.” The two ends of the ladder shows that they are opposite from one another. On one hand, it is “set on the earth,” indicating the lowliness, when it sees within reason how far he is from the Creator because he is immersed in self-love, which is disparity of form. On the other hand, “its top reaches to heaven,” as though he has complete wholeness and he is happy with his lot and is delighted as though he is in heaven and has no connection to worldliness. This is regarded as the ladder standing diagonally. This is the meaning of the words, “two writings that deny one another until the third writing comes and decides between them.”

This is the middle line. That is, those two lines engender a third writing, which is the Creator, called “middle line.” This is as our sages said *(Nida* 31a), “There are three partners in man: The Creator, his father, and his mother. His father sows the white; his mother sows the red; and the Creator places within him a spirit and a soul.”

**15. Rabash. Article 24 (1989). What Is “Do Not Slight The Blessing Of A Layperson” In The Work?**

Our sages said, “Anyone who is proud, the Creator says, ‘I and he cannot dwell in the same abode.’” For this reason, when a person feels whole, according to the right line, when he appreciates his lowliness and says that nonetheless, the Creator has given him some grip on *Kedusha*, and that “some,” compared to the *Kedusha* that a person should attain, compared to the *Kedusha* that a person should attain, that “some” is called “layperson.” But if he says according to his lowliness, “I thank and praise the Creator for this,” it can be said about this what is written, “I am the Lord, who dwells with them in the midst of their *Tuma’a*.” When he is happy about this, he can be rewarded with, “The *Shechina* [Divinity] is present only out of joy.” It follows that through this lowliness, that because the Creator has given him some grip on *Kedusha*, he can climb the rungs of holiness if he only takes from this the joy and appreciates it. Then, a person can say, “Raise the poor from the dust,” “He will raise the destitute from the litter.”

**16. Rabash. Article 875. “Three Lines - 4”**

He says that whatever he has, whatever he is given from above, even if he feels that he is in a worse state than what he received by education, he still regards it above reason as having great importance to him that he has been rewarded with having some contact with spirituality. When he works on this, on settling for little and being happy with this share, and he wants to honor Torah and *Mitzvot* as if he felt the flavor as true knowing and feeling, when the body, too, agrees to this work, which is called “even his enemies make peace with him,” but when he must work above reason, the body resists this work, this is called “true work.” In other words, he sees his true state, yet overcomes it as though he had knowledge. This is called “right line.”

All this is because he wants to glorify the Torah above reason. Although it seems as though he builds it on a structure of reason, when he says that many people have no connection to Torah and *Mitzvot*, so it makes sense that he already has something to be happy about because he has a possession that others do not have, this is true, but to say that this is something important and worth being happy about, he must have the quality of above reason. This is called “a joy of *Mitzva* [commandment],” meaning it is built on a basis of faith, and then he can sing and dance, and it is all true because it is above reason.

**17. Rabash. Article 3. The Meaning Of Truth And Faith (1985)**

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. This gives us two things: 1) With respect to the truth, he sees his true state—that he has room for prayer, and then he has room for deficiency. At that time he can pray that the Creator will complement his deficiency, and then he can rise by the degrees of holiness. 2) The path of faith, which is wholeness—that from here he can praise and thank the Creator, and then he can be in joy.

**18. Baal Hasulam. Shamati 40. Faith in the Rav, What is the Measure**One should depict to oneself as if one 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 “Good that Doeth 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 to that, “They have eyes and see not.” It 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 one believes that the entire world belongs to the Creator, but something belongs to man, too. In fact, 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 one does want to exist is in order to bring contentment to the Creator. Thus, by that one annuls one’s own authority completely, and then one is found in the single authority, being the authority of the Creator. Only then can one see the truth, how the Creator leads the world by the quality of benevolence. But as long as one is in multiple authorities, meaning when he still has two desires in both mind and heart, one is unable to see the truth. Instead, one must go above reason and say, “they have eyes,” but they do not see the truth.

**19. Rabash. Article 36. What Is Preparation For Selichot [Forgiveness] (1986)**
One must believe that as there are corporeal pleasures, such as pleasures of eating, drinking, and respect, where each thing tastes differently, we must also believe that there is a special taste in each *Mitzva*. Accordingly, if he tasted the change of flavors during his engagement in Torah and *Mitzvot*, what excitement and vitality he would feel during his work? Reason would compel him to create for himself an image in the work that is suitable for a servant of the Creator. He would look at all the things that want to disrupt him from his work as inconsequential, unworthy of his attention.

According to the abovementioned depiction, which he depicts to himself within reason, he should make the same depiction above reason. That is, although he does not feel that there will be something that reason supports, he still works precisely as if he has strong reason and feeling. When he does this, it is regarded as working above reason. However, as long as he feels that if he had reason he would be serving the Creator more willingly and more consistently, then he is still working within reason, since there is still a difference between reason and above reason. Precisely when it makes no difference to him, it is regarded as “above reason.”

**20. Rabash. Article 12. These Candles Are Sacred (1991)**

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.

**21. Rabash. Article 3. The Meaning Of Truth And Faith (1985)**

One must believe above reason that the grip he has on the path of truth is great and very important, and he cannot even appreciate the importance of touching the path of truth for this is the entire *Kli* in which the Light of the Creator will be. However, this is in the *Kelim* of the upper one. That is, the Creator knows when a person should feel his *Dvekut* with the Creator. In his own *Kelim* he feels the opposite—that now he is worse than when he walked on the path of the general public, where he felt that each day he was adding good deeds and Torah and *Mitzvot*. But now, since he has started walking on the path of the individual, to always keep the intention how much he can work in order to bestow and how much he can relinquish self-love, at that time he usually sees how much he is nearing the truth. At that time, he always sees more of the truth, that he is unable to exit self-love. Still, in the *Kelim* of the upper one, meaning above reason, he can raise himself and say, “I don’t care how I am bestowing upon the Creator. I want the Creator to bring me closer to Him, and the Creator certainly knows when the time will come when I feel that the Creator has brought me closer to Him. In the meantime, I believe that the Creator knows what is best for me, and this is why He makes me feel the feelings that I am feeling.

**22. Rabash. Article 438. Save Your Servant, You, My God**He should believe above reason that he has already received all his wishes, called a “gift.” He thanks his rav for this, for one must not live in separation, meaning that he has complaints against his rav that he is not giving him what he asks. For this reason, it is forbidden for man to be deficient and he must always be in joy. However, in order to have *Kelim* [vessels] to receive, he must evoke the deficiencies. In the offering, this is regarded as ascending and descending, “Knowing in the beginning and knowing in the end, and concealment in between.” That is, between knowing and knowing it is permitted to see the concealment, meaning that he has no revelation with respect to the truth, to feel that his work is desirable to his rav. It follows that one must not disclose any lack in Torah and work for himself. Rather, he must always go above rhyme and reason that he is utterly and completely whole. In between, he can ask his wishes as his eyes see, that he has only faults. But afterward, he must believe as though he has already received all his wishes and he thanks his rav for this. At that time, he can be happy that he is whole. It follows that all his wholeness is built on faith, and his deficiencies are built on knowledge, since “the judge has only what his eyes see.”

**23. Rabash. Article 21. Concerning Above Reason (1986)**One must say, “Now I see that the real way is actually to go above reason. And the evidence of that is the fact that now I have been rewarded with some illumination from above, only because I have taken it upon myself to go above reason. This is why I was rewarded with the Creator bringing me a little closer to Him and giving me some awakening from above.” And this illumination that he has now received gives him an answer to all the questions. It turns out that this testifies to the above reason. Thus, what should I do now so I will continue with above reason? There is only to reinforce and to start looking for ways to dress his work in above reason. It turns out that by that, he did not blemish his faith at all, since he was walking in it before he was rewarded with any illumination from above, since even now he is not receiving the illumination as a foundation on which to build the structure of his work. Rather, he is taking the illumination as a *testimony* that he is on the right track, that he is in faith above reason. Only in this form of work does the Creator bring a person closer to Him and gives him room to draw nearer to Him, since this nearing will not let him fall into the vessels of reception, which are called “within reason,” since the Creator sees that he is trying to go only above reason.

**24. Baal Hasulam. Shamati 238. Happy Is The Man Who Does Not Forget Thee And The Son Of Man Who Exerts In Thee**“Happy is the man who does not forget Thee, and the son of man who exerts in Thee” (a supplement for the *Rosh Hashanah* prayer). When one advances by way of whiteness, he should always remember that everything he has been granted is only because he assumed the discernment of blackness. And he should exert precisely in the “Thee,” by way of, “and all believe that He is a God of faith,” although he currently does not see any place where he has to work in faith, since everything is revealed before him. Nevertheless, he should believe above reason that there is more room to believe by way of faith.

And this is the meaning of “And Israel saw the great work… and they believed in the Lord.” Thus, even though they had been awarded the discernment of “saw,” which is seeing, they still had the strength to believe by way of faith. And this requires great exertion; otherwise, one loses one’s degree, like Libni and Shimei. This means that if it is not so, it means that one can listen to Torah and *Mitzvot* precisely at a time of whiteness; it is like a condition. However, one should listen unconditionally. Hence, at a time of whiteness, one should be careful of blemishing the blackness.

**25. Baal Hasulam. Letter 14**
This is what the Creator gave to Moses in the verse, “Come to Pharaoh,” meaning unite the truth, for the entire approaching the king of Egypt is only to Pharaoh, to disclose the Holy Divinity. This is why He said, “For I have hardened his heart,” etc., “that I may place these signs of Mine within him.” In spirituality, there are no letters, as I have already elaborated on before. All the multiplication in spirituality relies on the letters that are sucked from the materiality of this world, as in, “And creator of darkness.” There are no additions or novelties here, but the creation of darkness, the *Merkava* [chariot/structure] that is suited to disclose that the light is good. It follows that the Creator Himself hardened his heart. Why? Because I need letters. This is the meaning of “that I may place these signs of Mine within him, and that you may tell ... that you may know that I am the Lord.” Explanation: once the letters were accepted, meaning when you understand that I gave and troubled for you, as in, do not move from “behind” me, for you will thoroughly keep the *Achoraim* [posterior side] for Me, for My name, then she will make her abundance and fill the letters. The qualities will become *Sefirot*.

**26. Rabash. Article 236. The Whole Earth Is Full of His Glory**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.

**27. Baal Hasulam. Shamati 14. What is the Greatness of the Creator**

The *Romemut* (greatness/sublimity) of the Creator means that one should ask of the Creator for the strength to go above reason. It means that there are two interpretations to the greatness of Creator:
A. To not be filled with knowledge, which is intellect, with which one can answer one’s questions. Rather, one wants the Creator to answer one’s questions. It is called *Romemut* because all the wisdom comes from Above and not from man, meaning that one can answer one’s own questions. Anything that one can answer is regarded as answering everything with the external mind. This means that the will to receive understands that it is worthwhile to keep Torah and *Mitzvot*. However, if above reason compels one to work, it is called “against the opinion of the will to receive.”
B. The greatness of the Creator means that one becomes needy of the Creator to grant one’s wishes. Therefore:

1. One should go above reason. Thus one sees that he is empty, and consequently becomes needy of the Creator.
2. Only the Creator can give one the strength to be able to go above reason. In other words, what the Creator gives is called, “The *Romemut* of the Creator.”

**28. Rabash.Article 2(1987) The Importance of Recognition of Evil**The 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.

**29. 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.”

**30. Baal Hasulam. Shamati 135. Clean and Righteous Slay Thou Not**

“The clean and righteous slay thou not.” A righteous is one who justifies the Creator: whatever he feels, whether good or bad, he takes above reason. This is considered “right.” Clean refers to the cleanness of the matter, the state as he sees it. This is so because “a judge has only what his eyes see.” And if one does not understand the matter, or cannot attain the matter, one should not blur the forms as they seem to one’s eyes. This is considered “left,” and he should nurture both.

**31. 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.

**32. Baal Hasulam. Shamati 40. Faith in the Rav, What is the Measure**

When one is engaged in the right, the time is right to extend Upper Bounty, because “the blessed adheres to the blessed.” In other words, since one is in a state of completeness, called “blessed,” in that respect one presently has equivalence of form, since the sign of completeness is if one is in gladness. Otherwise, there is no completeness. It is as our sages said, “Divinity does not stay but only out of gladness of a *Mitzva*.” The meaning is that the reason that it brings one joy is the *Mitzva*, meaning that the Rav had commanded him to take the right line. It follows that one keeps the commandments of the Rav, that he was allotted a special time to walk on the right and a special time to walk on the left. Left contradicts the right, since left means when one calculates for oneself and begins to examine what he has already acquired in the work of God, and he sees that he is poor and indigent. Thus, how can one be in wholeness? Still, one goes above reason because of the commandment of the Rav. It follows that one’s entire wholeness was built on above reason, and this is called “faith.”

**33. Rabash. Article 28 (1987) What Is Do Not Add and Do Not Take Away in the Work**One must believe above reason and imagine that he has already been rewarded with faith in the Creator that is felt in his organs, and he sees and feels that the Creator leads the entire world as the good who does good. Although when he looks within reason he sees the opposite, he should still work above reason and it should appear to him as though he can already feel in his organs that so it really is, that the Creator leads the world as the good who does good. Here he acquires the importance of the goal, and from here he derives life, meaning joy at being near to the Creator. Then a person can say that the Creator is good and does good, and feel that he has the strength to tell the Creator, “You have chosen us from among all nations, You have loved us and wanted us,” since he has a reason to thank the Creator. And to the extent that he feels the importance of spirituality, so he establishes the praise of the Creator.

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

**35. Rabash. Article 401. Hear O Israel**One has room for two opposite qualities. On one hand, he is regarded as complete, which is the “right,” *Hesed* [mercy], happy with his share. He can praise and thank the Creator for letting him into a place of Torah and good deeds. On the other hand, he can pray to the Creator for remaining outside of the work of the Creator because everything was built on the basis of self-love. At that time, the person is called “complete,” and otherwise he is not considered “man” because if he sees his deficiencies he will soon run from the quality of the “right,” as well. But once he has seen his bad state and yet reinforces himself above reason that he has wholeness, and the sign of this is that he can thank the Creator for this, then he is called “complete.” This is “Right and left, and a bride between them.” By having the quality of male and female, he can be rewarded with the quality of “bride,” meaning the real kingdom of heaven.

**36. Baal Hasulam. Shamati 212. Embrace of the Right, Embrace of the Left**

There is the embrace of the right and there is the embrace of the left. And both have to be eternal. This means that when one is in the state of “right,” one should think that there is no such discernment as “left” in the world. And also, when one is in the left, he should think that there is no such discernment as “right” in the world. “Right” means private Providence, and “left” means Guidance of reward and punishment. And although there is reason, which says that there is no such thing as right and left together, he needs to work above reason, meaning that reason will not stop him. The most important is the above reason. This means that one’s whole work is measured by his work above reason. And although he later comes into within, it is nothing, since his basis is the above reason, and so he always sucks from his root. However, if, when he comes into within reason, he wants specifically to be fed within reason, at that time the Light immediately leaves. And if he wants to extend, he must begin with above reason, as this is his whole root. And afterwards he comes to the reason of *Kedusha* (Sanctity).

**37. Rabash. 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. 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 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.

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

**39. Rabash.4 (1991) What Is, “The Saboteur Was in the Flood, and Was Putting to Death,” in the Work**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.

**40. Rabash. 22 (1985) The Whole of the Torah Is One Holy Name**Any overcoming in the world is called “walking in the work of the Creator,” since each penny joins into a great amount.” That is, all the times we overcome accumulate to a certain measure required to become a *Kli* for the reception of the abundance. Overcoming means taking a part of a vessel of reception and adding it to the vessels of bestowal. It is like the *Masach* [screen], which we must put on the *Aviut* [thickness/will to receive]. It follows that if one has no will to receive, one has nothing on which to place a *Masach*. For this reason, when the evil inclination brings us foreign thoughts, this is the time to take these thoughts and raise them above reason.

**41. 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.

**42. Baal Hasulam. Shamati 83. Concerning the Right Vav, the Left Vav**

It is written, “set up a table before me, against my enemies.” A table means, as it is written, “and sendeth her out of his house, and she departeth out of his house, and goeth” (Deuteronomy 24:1-2). A *Shulchan* (table) is like *VeShlacha* (and sendeth her), meaning exit from the work. We should interpret that even during the exits from the work, meaning in a state of decline, one still has a place to work. This means that when one prevails above reason during the declines, and says that the descents, too, were given to him from Above, the enemies are thus canceled. This is so because the enemies thought that through the declines the person will reach utter lowness and escape the campaign, but in the end the opposite occurred—the enemies were cancelled. This is the meaning of what is written, “the table that is before the Lord,” that precisely in this manner does he receive the face of the Creator. And this is the meaning of subduing all the judgments, even the greatest judgments, since he assumes the burden of the Kingdom of Heaven at all times. That is, he always finds a place for work, as it is written that Rabbi Shimon Bar-Yochai said, “there is not a place to hide from Thee.”

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

**44. Rabash. 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 they 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*.

**45. Rabash.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.

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

**47. Rabash. Article 36. What Is “For It Is Your Wisdom and Understanding in the Eyes of the Nations,” in the Work (1989)**One should tell the nations of the world within him, “Know that everything you say is true. Reasonably speaking, you are correct, and I have nothing to reply to you. However, we were given the work above reason—that we must believe above reason that you are incorrect. And since the work on faith must be above reason, I thank you very much for your correct arguments that you have brought me, since it cannot be said that a person goes above reason unless he has reason and intellect. Then, it can be said that he is going above the intellect. But when there is no reason, it cannot be said that he is going above reason. That is, “above reason” means that this path is more important than the path within reason. However, when there is no other way to tell him, “Walk in this path!” it cannot be said that he chooses the path of faith above reason. For this reason, precisely through the power of faith above reason is it possible to defeat the views of the nations of the world within man.

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

**49. Rabash. Article 23. What Is, If He Swallows the Bitter Herb, He Will Not Come Out, in the Work (1989)**When one 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.

**50. Rabash. Article 7. What Are the Times of Prayer and Gratitude in the Work (1990)**A person must believe above reason that he is in wholeness, and so is the whole world. It follows that in this way he can and should thank the Creator for giving us abundance. This is called the “right line,” which is the complete opposite of the left line. That is, in the left line, we walk within reason, as was said, that “A judge has only what his eyes see.” In other words, it is specifically with the intellect and not above the intellect. But when shifting to work with the “right,” the left is the cause that the right is built on the basis of above reason. This is as our sages said, “The left pushes away and the right pulls near.” In other words, the state of “left” shows a person how he is rejected and separated from the work of the Creator. “The right pulls near” means that it shows him that he is close to the work of the Creator. This means that when he engages in the left, the left should bring him to see a state of rejection, that he is rejected and separated from the work. When he engages in the right, he should come to a state where he sees that he is close to the Creator. He should thank the Creator for the “right,” and pray to the Creator for the “left,” for only on two legs can a person walk in corporeality. This extends from spirituality, which shows that a person should walk on two lines.

**51. Rabash. Article 27. Three Lines – 1**One should mainly walk on the right line, meaning do good deeds and feel himself as complete, and serving the king. One must believe that everything he does brings contentment to Him. At the same time, he should dedicate time to walking on the left line, meaning to criticize, but the left should surrender before the right. That is, he walks on the left not because he wants the quality of the left, but in order to improve the right, to show that despite all his criticism and knowledge, he is going above reason, meaning in the “right,” which is called “faith.” This is called the “middle line,” which decides between the two lines and leans toward the right. This is also called *Achoraim* [posterior]. Through this unification, one is later rewarded with receiving the quality of *Panim* [face/anterior] of the degree. At that time there is clothing of *Hochma* in *Hassadim*, which cause a *Zivug* [coupling] *Panim* *be* *Panim* [face-to-face] above, in *ZON*.

**52. Rabash. Article 136. The Binding of Isaac**The tying of Isaac, when Abraham, who is the right line, which is above reason, tied the left line, which is the mind that criticizes everything, it gave him a general picture of the situation he was in. He left all the “left” and took upon himself the quality of “right,” which is above reason. By this he was later rewarded with the middle line. That is, there is a difference between receiving the right line before he sees the left line, to a state where he renews the right line after he has seen the state of the left. “Right,” which is above reason, is called “devotion,” since he cancels all the reason he acquired from the left line and goes above reason, and then he is rewarded with the middle line.

**53. Rabash. Article 914. Two Opposites**There are two opposites in above reason—in mind and in heart, which is regarded as “for he desires mercy.” If foreign thoughts come to a person, he should remove them from him and not listen to them at all. This is a hard work because Pharaoh king of Egypt afflicts them and throws foreign thoughts at them in mind and in heart, as it is written, “And the children of Israel sighed from the work, and their cry went up to God.” This is one side by which they are rewarded with faith, meaning the exodus from Egypt, and this is regarded as a soul of *Kedusha* [holiness]. On the other hand, “a soul without knowledge is not good, too,” and we need the knowledge of *Kedusha*, which is called “wealth,” for there is no wealth except in *Daat* [reason/knowledge]. When the Creator wanted to enrich them, they did not have *Kelim* [vessels] because everything was for them above reason, so the Creator gave them the advice to borrow *Kelim* from the Egyptians. The taking of the *Kelim* was only so they would be able to receive a filling for the *Kelim*, meaning answers to their questions. But once they took the answers, they immediately returned the *Kelim* to the Egyptians. Because they are going above reason, they have no questions and they took the questions of the Egyptians only temporarily and then returned them.

**54. Baal Hasulam. Shamati 207. Receiving in order to Bestow**Because he had had prior preparation, by assuming the above reason. This means that through engagement in *Dvekut* (adhesion), he attached himself at the root, and has thus been awarded reason. This means that the reason he has obtained by way of faith was a true revelation. It follows that he appreciates primarily the above reason, and he also appreciates the reason, that he has now been rewarded with the revelation of His names to extend abundance. This is why he should now strengthen further through reason, and assume the greatest above reason, as *Dvekut* in the root occurs primarily through faith, and this is his whole purpose. And this is called “reception,” the reason he extended in order to bestow, by which he can assume faith above reason in the greatest measure, in quantity and quality.

**55. Rabash. Article 794. The Place of Attainment**In *GAR* there is no attainment, and all our attainment is in *VAK*. We should interpret that *GAR* means mind, where it should be only by faith. We must believe that this was His will. *VAK* means “heart,” meaning an impression in the heart, and here, it is apparent in one’s quality of love and fear. This should be with clear attainment, meaning that the impression should be revealed in him, and not by faith. However, to the extent that the impression is felt in the heart, so is the measure of one’s attainment. Here it is a commandment to expand his feelings. Conversely, in the mind, his greatness depends on the extent to which he can work in the manner of above reason. It follows that they are two opposite things. If his mind is above reason, and the impression he feels in the heart is in the mind, this is called *Gadlut* [greatness/adulthood]. That is, on one hand, it is above attainment, yet it is felt in the heart. The measure of *Gadlut* depends on this, on the measure of oppositeness between mind and heart, for then one must overcome above reason, and the heart is precisely within reason, meaning in the feeling. Only one who has the quality of “Israel” can walk on this path, but a foreigner cannot work in two opposites. This requires great strengthening so as to be able to march forward on this path.

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