**Lesson On: 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.

**6. Rabash. Article 24/1991. "What Does It Mean That One Should Bear A Son And A Daughter, In The Work?"**

The work above reason should be unconditional surrender. That is, one should take upon himself the burden of the kingdom of heaven above reason. A person should say, “I want to be a servant of the Creator even though I have no idea about the work and I feel no flavor in the work. Nevertheless, I am willing to work with all my might as though I have attainment and feeling and flavor in the work, and I am willing to work unconditionally.” At that time, a person can go forward, and then there is no place for him to fall from his state, since he takes upon himself to work even when he is placed right in the earth, since it is impossible to be lower than the earth. This is as it is written (Ecclesiastes 1), “A generation goes and a generation comes, and the earth forever stands.”

**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 3/1985. "The Meaning Of Truth And Faith"**

We were given the path of faith, which is above reason, namely not to take our sensations and reason into account, but say, as it is written, “They have eyes and see not. They have ears and hear not.” Rather, we should believe that the Creator is certainly the Overseer, and He knows what is good for me and what is not good for me. Therefore, He wants me to feel my state as I do, and for myself, I do not care how I feel myself because I want to work in order to bestow. Therefore, the main thing is that I need to work for the Creator. And although I feel that there is no wholeness in my work, still, in the Kelim of the upper one, meaning from the perspective of the upper one, I am utterly complete, as it is written, “The cast out will not be cast out from Him.” Hence, I am satisfied with my work—that I have the privilege of serving the King even at the lowest degree. That, too, I regard as a great privilege that the Creator has allowed me 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 36/1986. "What Is Preparation For Selichot [Forgiveness]"**

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 12/1991. "These Candles Are Sacred"**

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

**21. Rabash, Article 3. "The Meaning Of Truth And Faith"**

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 21/1986. "Concerning Above Reason"**

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.

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