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 **World Kabbalah Convention in Kiev “All As One”**

(Source extracts edited to suit the participating audience)

**Lesson 2: Patience and Faith Above Reason**

**1) Baal Hasulam, Introduction to TES, Item 133**

A king who wished to select for himself the most loyal of his subjects in the country and bring them in to work inside his palace. What did he do? He issued a decree that anyone who wished, young or old, would come to his palace to engage in the works inside his palace.

However, he appointed many of his servants to guard the palace gate and on all the roads leading to it, and ordered them to cunningly deflect all those nearing his palace and divert them from the way that leads to the palace.

Naturally, all the people in the country began to run to the king’s palace. But the diligent guards cunningly rejected them. Many of them overpowered them and came near the palace gate, but the guards at the gate were the most diligent, and if someone approached the gate, they diverted him and turned him away with great craftiness, until one despaired and retuned as he had come.

And so they came and went, and regained strength, and came and went again, and so on and so forth for several days and years, until they grew weary of trying. And only the heroes among them, whose patience endured, defeated the guards and opened the gate. And they were instantly awarded seeing the King’s face, who appointed each of them in his right place.

**2) Baal Hasulam, One Commandment**
It is hopeless to wait for a time when a solution is found for allowing one to begin the work of the Creator in *Lishma*. As in the past, so in the future—every servant of the Creator must begin the work in *Lo Lishma*, and from that achieve *Lishma*.

And the way to achieving this degree is not limited by time, but by its qualifiers, and by the measure of one’s control over one’s heart. Hence, many have fallen, and will fall, in the field of working *Lo Lishma*, and die without wisdom. Yet, their reward is nevertheless great, since one’s mind cannot appreciate the true merit and value of bringing contentment to one’s Maker. Even if one works not under this condition, since one is not worthy of another way, one still brings contentment to one’s Maker. And this is called “unintentionally.”

**3) Likutei Moharan, Batra Edition, Item 48**One must be very stubborn in the work of the Creator… regardless of what he has to go through. Remember it well since you will need it very much at the beginning of the work of the Creator. Because one needs to be very very stubborn and very strong and brave to hold himself and stand his ground even though he gets knocked down each time… And one must not allow himself to completely fall, God forbid, because all these falls and descents and confusions and the like… it is necessary to go through them before entering the gates of Kedusha (sanctity), and all the truly righteous also went through this… And know that one must go through a very narrow bridge, and most important is the rule - not to be afraid at all.

**4) Rabash, Vol 2, What is, The Cup of Blessing Should Be Full, in the Work**When one can walk with his eyes shut, above reason and believe in the wisdom of the sages and advance to the end. This is called gestation because one has no mouth. Gestation is “the state of Malchut, which is the smallest and most restricted, and is called Ibur, from the words transgression and judgments, as implied in the words “The Creator judged me for your sake.”
And the matter of transgression and judgment (Din) should be explained. Because one has to walk with his eyes shut, above reason, the body opposes it, and for that reason one must continuously overcome it, and this is called transgression, wrath and trouble, because it is hard to work to always walk in a state of annulment before the Upper, and let the Upper do whatever He wills with him. And this is called Ibur (gestation), which is the smallest possible restriction.

**5) Baal Hasulam, Letter 34**
We should learn this trade before we enter the king’s palace, meaning muster power and might to stand as a pillar of iron until we elicit the desire from the Creator, as it is written, “Take no rest.” Although the Creator seems silent and unresponsive, let it not cross your mind to be silent, too, “Take no rest.” This is not what the Creator aimed for with His silence, but rather to give you power to stand afterward in the king’s palace when you have no blemish. This is why, “and give Him no rest.”

**6) Rabash, Vol 2, Letter 8**

At last this is a group of people who have gathered in a certain place, under a certain leader, to be together. With superhuman courage they face up to all those who rise against them. Indeed, they are brave men with a strong spirit, and they are determined not to retreat one inch. They are first-class fighters, fighting the war against the inclination to their last drop of blood, and their only wish is to win the battle for the glory of His name.

**7) Rabash, Vol 2, Letter 5**
You should do more in love of friends. It is impossible to achieve lasting love, unless through *Dvekut* [adhesion], meaning that the two of you will unite in a tight bond. This can be only if you try to “undress” the clothing in which the inner soul is placed. This clothing is called “self-love,” for only this clothing separates two points. But if we walk on the straight path, the two points—which are discerned as two lines that refute one another—become a middle line that contains both lines together. And when you feel that you are at war, each of you will know and feel that he needs the help of his friend, and without him, his own strength will wane, as well. Then, when you understand that you must save your life, each of you will forget he has a body he must preserve, and you will both be tied by the thought of how to defeat the enemy.

**8) Rabash, Article 22, The Whole of the Torah is One Holy Name**

We must always consider the goal, which is to “do good to His creations.” If the evil inclination comes to a person and asks him all of Pharaoh’s questions, he should not reply with lame excuses, but say, “Now, with your questions, I can begin with the work of bestowal.”
This means that we should not say about the questions of the evil inclination that it came to us in order to lower us from our degree. On the contrary, now it is giving us a place to work, by which we will ascend on the degrees of wholeness. That is, 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. This is something one can do with everything one’s soul desires. He should not say that now he has received rejection from the work. Rather, he should say that he was given thoughts and desires from above so as to have room to admit them into *Kedusha* [holiness].

 **9) Rabash, Vol 1, Article 30, What to Look for in the Assembly of Friends, 1988**A person should make an effort to obtain love of others. And this is called “labor,” since he must exert above reason. Reasonably thinking, how is it possible to judge another to a scale of merit when his reason shows him his friend’s true face, that he hates him? What can he tell the body about that? Why should he submit himself before his friend? The answer is that he wishes to achieve *Dvekut* [adhesion] with the Creator, called “equivalence of form,” meaning to not think of his own benefit. Thus, why is subduing a difficult thing? The reason is that he must revoke his own worth, and the whole of the life that he wishes to live will be only with the consideration of his ability to work for others’ benefit, beginning with love of others, between man and man, through the love of the Creator.

**10) Rabash, Vol 1, Article 30, What to Look for in the Assembly of Friends, 1988**
*Each one should try to bring into the society a spirit of life and hopefulness, and infuse energy into the society*. Thus, each of the friends will be able to tell himself, “Now I am starting a clean slate in the work.” In other words, before he came to the society he was disappointed with the progress in the work of God, but now the society has filled him with life and hopefulness.

Thus, through society he obtained confidence and the strength to overcome because now he feels that he can achieve wholeness. And all his thoughts—that he was facing a high mountain that couldn’t be conquered, and that these are truly formidable obstructions—now he feels that they are nothing. And he received it all from the power of the society because each and everyone tried to instill a spirit of encouragement and the presence of a new atmosphere in the society.

**11) Rabash, Vol 2, Letter 24**
You must always stand guard, all day and all night, when you feel a state of day or feel a state of night. We say to the Creator, “Yours is the day, and Yours is also the night.” Thus, the night, too, the darkness of night, comes from the Creator to man’s favor, too, as it is written, “Day to day utters speech, and night to night expresses knowledge”. It follows that you must evoke the heart of the friends until the flame rises by itself, as our sages said about it, “When you light up the candles.” By that, you will be rewarded with awakening the love of the Creator upon us.

**12) Zohar, Introduction to the Book of Zohar, Two Points, Item 121**
All the many contradictions to His uniqueness, which we taste in this world, separate us from the Creator. Yet, when exerting to keep Torah and *Mitzvot* with love, with our soul and might, as we are commanded—to bestow contentment upon our Maker—all those forces of separation do not affect us into subtracting any of the love of the Creator with all our souls and might. Rather, in that state, every contradiction we have overcome becomes a gate for attainment of His wisdom. This is so because there is a special quality in each contradiction—revealing a special degree in attaining Him. And those worthy ones who have been rewarded with it turn darkness into light and bitter into sweet, for all the powers of separation—from the darkness of the mind and the bitterness of the body—have become to them gates for obtainment of sublime degrees. Thus, the darkness becomes a great light and the bitter becomes sweet.

Hence, to the extent that they previously had all the conducts of His guidance toward the forces of separation, now they have all been inverted into forces of unification, and sentence the entire world to the side of merit.